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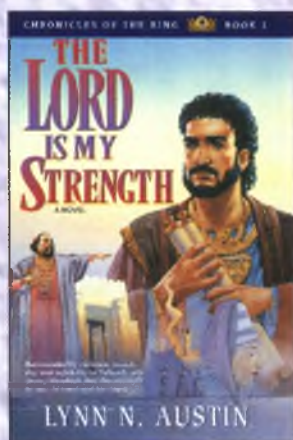
Herald of Holiness

APRIL 1995

CHURCH OF THE NAZARENE

I'D LIKE TO WITNESS . . . BUT
EVERYDAY EVANGELISM
TURNING ON THE LIGHT
NAZARENE COLLEGE DAY





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Foundations of the Faith in Philippians

What Are You Willing to Risk?

ROGER L. HAHN



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

*I earnestly ask Euodia and I earnestly ask Syntyche to set their minds in the same direction in the Lord. And I ask you, my genuine yokemate, help these women who teamed up with me in the work of the gospel along with Clement and the rest of my coworkers whose names are in the book of life (Philippians 4:2-3).**

WHAT WE ARE WILLING TO RISK for someone or something indicates the value we place on that person or thing. Many things that I verbally claim to be important do not survive the "risk test." I will not risk my reputation or my family's security for those things. They are clearly secondary in importance to my family and my ministry.

It is rare for Paul to identify by name problem people in the churches to which he wrote. I suppose it was too risky. 1 and 2 Corinthians talk around the identity of troublemakers without any clear identification. Scholars are frustrated because Paul seems to hope his original readers in Corinth will be able to identify the problem people, but there is not enough information to help us understand the problems completely. Philippians 4:2 is unusual because Paul takes the risk of identifying by name two people who needed corrective action in their lives.

The only thing we know about Euodia and Syntyche is what is found in Philippians 4:2-3. They were women in the church at Philippi. They were involved in some type of disagreement. They had worked closely with Paul in the past. Paul thought that resolving their disagreement was important enough to risk directly addressing them and their problem in this letter to the Philippian church. Paul also considered this problem important enough to ask someone very dear to him to intervene in the situation.

We don't know what Euodia and Syntyche were disagreeing about. Some commentators write as if the problem was simply a petty fight between two jealous women. Several facts suggest that such an explanation is inadequate. If personality problems warranted the kind of response Paul gives in Philippians 4:2-3, we should expect to find many people being called by name in all of Paul's letters. Ancient history indicates that women in Philippi held positions of civic respect and leadership during the time of Paul. Acts 16 shows that women were the leaders in the church at Philippi when Paul founded it. Verse 3 indicates that Euodia and Syntyche had worked closely with Paul earlier in his ministry. Finally, Paul's language in Philippians 4:2 is identical to the words he used in Philippians 2:2 when he addressed the whole church.

It is most likely that Euodia and Syntyche were the leaders to two parties that were forming in the church at Philippi. The very unity of the church was at stake, and Paul understood that the only people with enough influence to restore unity were the leaders of the two factions, Euodia and Syntyche.

The issue was important enough that

Paul appealed to his "genuine yokemate" to become involved in helping Euodia and Syntyche resolve the disagreement. Once again, we do not have enough information to identify this companion of Paul's who is being recruited to help. Was this friend a woman? Lydia? Or Paul's wife? Was the friend a man? Timothy? or Epaphroditus? We cannot learn this friend's identity until further information becomes available. Clearly, Paul felt very close to the person, or he would not have called her or him a "genuine yokemate." That Paul was willing to risk this friendship by asking this friend to intervene with Euodia and Syntyche shows how important the unity of the church was for Paul.

How important is the unity of the church? It was important enough for Paul to risk calling on Euodia and Syntyche directly and personally to lay aside their differences to bring the church at Philippi together. It was important enough for the apostle to risk asking a friend to intervene in a difficult situation to bring reconciliation. The risks show that unity was one of Paul's highest priorities for the church. What do our risks show about the way we value Christian unity?

For further study: (1) Study John 17, especially verses 20-26. How important

The only people with enough influence to restore unity were the leaders of the two factions.

is the unity of the church from Jesus' perspective? How does the oneness of the church teach monotheism? (2) Study Ephesians 4:1-16. What do verses 1-6 say about the unity of the church? What vision for the church emerges from verses 11-16? How do verses 1-6 and 11-16 relate to each other? (3) Ask the Lord to reveal to you the ultimate values that you should be willing to risk everything to attain.

*Scripture quotations are the author's own translation.

Christ Is Risen

by William J. Prince

He is risen" is the best news that has ever been spoken to humanity and to heaven. Jesus Christ, the only begotten of the Father, conquered the certainty of death, the penalty of sin, and the gates of hell.

It took the sacrifice of Christ on the Cross to bring redemption and reconciliation to humanity. The cruel reality of Jesus being nailed to a cross and His side pierced to drain the blood from His body in order to hasten death reveals God's indictment upon sin. For the unsaved as well as the believer, the Cross is our only assurance of eternal salvation.

The gilding of the Cross, or the denial of its modern impact, does not make it less necessary for our salvation. Sin is still the persistent and cruel enemy of all of us. The Cross both acknowledges the terrible and destructive force of personal sin and reveals the truth that it is only through Jesus Christ that salvation and redemption come. The appeal of Jesus is that those of us who have put our faith in Him for our salvation must also go with Him to the Cross.

This concept of dying to self and "taking up my cross" is one of the stumbling blocks that shallow commitment encounters. The "self" either will deny the personal cross as necessary or will submit to it. C. S. Lewis, in his book *Mere Christianity*, writes a conversation in which Jesus says, "I have not come to torment your natural self, but to kill it.

No half-measures are any good. I don't want to cut off a branch here and a branch there. I want to have the whole tree down." Our response to Christ's death on the Cross can and must be repentance of our sins and a true faith in Him.

The hymn writer Robert Lowry asked,

What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

O precious is the flow

That makes me white as snow.

No other fount I know—

Nothing but the blood of Jesus.

The Cross was necessary as Jesus Christ became the Paschal Lamb of God who took away the sin of the world. But the Cross is not the end;

THOSE WHO PUT THEIR FAITH
IN JESUS MUST ALSO GO WITH
HIM TO THE CROSS—
NO EXCEPTIONS.

it is the beginning. We perceive death as the end. God planned for the death of Christ to be the beginning of the assurance of eternal life.

On the third day, as He promised, Jesus was resurrected from the dead. What wonderful news! As the women approached the tomb of Jesus with a desire to anoint His dead

body, the angel said to them, "Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen, as He said" (Matthew 28:5-6, NKJV).

That Resurrection seals the promise that Jesus had made earlier to the disciples, "Most assuredly, I say to you, he who hears My word and believes in Him who sent Me has everlasting life, and shall not come into judgment, but has passed from death into life" (John 5:24, NKJV).

The resurrection of Christ is our assurance of a personal resurrection and eternal life. Christ cancelled the death principle through His resurrection covenant as He revealed to Martha, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die" (John 11:25-26, NKJV).

As we put our faith in Jesus for our salvation, His resurrection is transferred to us. We are not just waiting for the resurrection, but we have the power of the resurrection. Death does not hold terrorizing fear and uncertainty for the Christian. There is an assurance of this wonderful hope of eternal life.

We face also the question that Jesus asked Martha, "Do you believe this?" Her answer was "yes."

The greatest news to every person on the face of the earth is still "He is risen."



HH

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Fred Sieb

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The Shelf Life of Words

WESLEY D. TRACY



"PRINT COMMUNICATION is doomed, and those who depend on it are dumb," the speechifier boomed. "Today's generation does not read. Nobody learns by reading anyway."

In one fell swoop, he had obliterated writing and teaching—a big part of my life. But it got worse. "The only thing dumber than print media is the notion that people will come to the church to listen to a *talking head*. That's what preachers are, talking heads."

Well, there went the other thing to which I have given my life—preaching. I felt as lonely as a flagpole sitter. The speaker was in agreement with the first line of Emily Dickinson's poem, "The word is dead when it is said, some say." Exactly what our dapper, pony-tailed, X-generation spokesman was spouting.

"If you want to win my generation," he said to us dinosaurs, "communication must be visual, visceral, and aural." Could be, after all, a "word is dead when it is said, some say."

Our lovable presenter then demonstrated what he meant by blasting us with an electronic gospel message. Drums dinned, a singer caterwauled, 25 singers caterwauled. An MTV-like series of incoherent images twirled, zoomed, dissolved—dancers, seascapes, explosions. A Bible verse liquified and poured itself into a coffee cup. Moans, screams, laughter, more drums. An all-out attack upon the sensibilities.

"Powerful," our leader said in awe (his name was on the credits). "Now tell me the impact this had on you. What did it make you want to do?" It was all I could do to keep from telling him. Instead, on the way out I said, "Thanks for sharing."

Words are out. Words such as you are reading here have lost their power. Emily Dickinson didn't think so.

The word is dead when it is said, some say.

I say it just begins to live that day.

But what does she know? She lived and died before fiber optics or the Moog synthesizer were invented. Maybe words are dead.

About 3,000 years ago, a man wrote a poem about love, human and divine. With the possible exception of the girl of his dreams, he probably had no idea that anyone else would ever read the thing. But that 3,000-year-old poem has been showing up again. Dr. Donald Joy, at the 1994 Breckenridge Conference, said that a friend gave him an audiotape. "Good stuff," he said, "give it a listen." Three months later, Dr. Joy popped it into his tape player. It was a lecture by an obscure French theologian. He maintained that the last words of Jesus on the Cross formed half a conversation. Sort of like listening to someone in the room talking on the phone. You only get half of the dialogue. In the Bible we hear what Jesus said, but we

do not hear what God the Father was saying back. For example, Jesus quoted Psalm 22, "My God, my God, why hast thou forsaken me?" The French theologian suggested that God the Father responded with words from the wisdom literature as well. He suggested that the Father may have responded with these words from that 3,000-year-old poem:

Rise up, my love, my fair one,
And come away.

For lo, the winter is past.
The rain is over and gone.
The flowers appear upon the earth;
The time of singing has come,
And the voice of the turtledove
Is heard in the land. . . .

Rise up, my fair one.

And come away (*Song of Solomon*
2:10-13, NKJV).

Dr. Joy thought it was an interesting idea, but forgot about it until a few days later when he and his wife attended the Crystal Cathedral's *Story of Easter* pageant. It was a glorious production. It came time for the Crucifixion, and Jesus hung on the Cross. When He cried out, "My God, my God, why hast thou forsaken me?" a choir of angels began to sing, "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear upon the earth; the time of singing has come, and the voice of the turtledove is heard in the land. Rise up, my love, my fair one, and come away."

**"The word is dead when it is said, some say.
I say it just begins to live that day."**

A few days later, Dr. Joy went to Boston for a workshop. His coworker was a doctor who serves in the only hospital for lepers in the United States.

The doctor addressed the conferees, sharing an experience from the Louisiana leprosarium.

I was in the room of one of our critical patients. Mary has been with us for

April's 10-Point Quiz

17 years. She is an illiterate Cajun woman. She has two sons, but they have not seen her for 15 years. The father judged that it would be better for them to remember her as healthy and whole and not as what she had become after leprosy had ravaged her.

I had my back to her. Suddenly there was a glow of light—as though someone had turned on a lamp. I turned around and no one had. The glow came from that terribly diseased face.

I asked, "Mary, what happened?"

"God was here," she whispered.

"I saw a light."

"It was the Lord," Mary said. "He was here. He brought me a message."

"And what did the Lord say, Mary?"

That illiterate Cajun woman, glowing through her leprosy, replied, "He said, 'Rise up, my love, my fair one, And come away.

For lo, the winter is past,

The rain is over and gone.

The flowers appear upon the earth;

The time of singing has come,

And the voice of the turtledove

Is heard in the land.

Rise up, my love, my fair one,

And come away.'"

"The word is dead when it is said, some say." Well, not all words. Some "just begin to live that day." **HH**

1. Beverly Burgess recently retired as the coordinator of personal evangelism, Church Growth Division. The new coordinator is:

- A. Lyle Potter
- B. Lyle Pointer
- C. Lyle Lovett

2. The Assembly of God evangelist who fled Phnom Penh after only two days of a scheduled five-day crusade because of Marxist Khmer Rouge bomb threats was:

- A. Roger Thorp
- B. Michael Evans
- C. Deborah Collins Avanti

3. Which country recently passed a law recommending abortion of fetuses carrying hereditary diseases?

- A. China
- B. Turkey
- C. Canada

4. Under a new German law, the maximum jail sentence for publicly denying that the Holocaust occurred is:

- A. 5 days
- B. 5 months
- C. 5 years

5. Which of the following recently launched a new magazine called *Single Parent Family*?

- A. Time-Warner
- B. Nazarene Publishing House

- C. Focus on the Family
- D. N.O.W.

6. According to the Center of Addiction and Substance Abuse at Columbia University, in what percent of U.S. college campus rapes does alcohol consumption play a role?

- A. 90%
- B. 71%
- C. 33%
- D. 15%

7. A *U.S. News and World Report* study of sexual practice at the University of Iowa reported that the rate of faithful condom use among sexually active male students was:

- A. 90%
- B. 69%
- C. 29%
- D. 9%

8. According to the United Bible Society, at least one book of the Bible is available in how many languages?

- A. 1,062
- B. 1,862
- C. 2,062

9. Which of the following schools funds both a campus Jewish newspaper and a Muslim paper but refuses to aid a Christian paper?

- A. University of Alabama
- B. University of North Dakota
- C. University of Virginia

10. The number of industrialized countries whose manufacturers pay higher wages than those in the United States is:

- A. 0
- B. 2
- C. 5
- D. 9

Answers:

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

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A POWERFUL PARTNERSHIP

Poetic Play-off

C. ELLEN WATTS



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

NORM AND I were not surprised when the most feminine of our family signed up for her school's annual powder puff football game. She was, after all, athletic.

On the day of the game, the crowd cheered as two teams (mind if I stretch the term?) of young ladies clad in uniforms designed for husky young men jogged onto the field. The girls doffed borrowed helmets and offered a snappy salute while a classmate sang "The Star-Spangled Banner." Then they tucked up their hair, trotted across close-clipped grass, and positioned themselves (somewhat) to play.

Encouraged by the donors of five of the uniforms who, hairy legs and all, now masqueraded as cheerleaders, the ladies celebrated the first quarter with several mix-ups, a few time-outs, and a whole lot of whistle-blowing—but no score.

Throughout quarter number two, the ladies minimized mix-ups, increased whistle-blowings and time-outs, drew "for crying out louds" from the cheerleaders,

and still did zilch for the score.

At half-time, the regular boys' squad pranced onto the field wearing sweatshirts and pleated skirts belonging to their friends and moms and grandmothers. They formed a drill team and entertained the crowd with maximized mix-ups and more than a little silliness.

By the middle of the third quarter, the cheerleaders had forgotten their role and were crowding the edge of the field, coaxing the girls to please do something. Anything? The drill team covered their eyes and moaned in unison. Still no score.

"Get back in there and fight!" bawled the coach as the girls struggled wearily onto the field for the final quarter. The game proceeded with little change.

Suddenly, our little fullback had the ball. Spying an opening, she darted between players with the speed of a Wyoming jackrabbit. The crowd went wild as in ragged V-formation, her teammates ran hollering after her.

They never caught up with her. She made the only touchdown in the game—for the other team. She had the ball and she had her chance, and she ran the wrong way. The crowd got its money's worth, everyone had a good laugh at our small hero's expense, and she giggled at herself for days. It was only a game.

However, in the game we call

life, it is no laughing matter to look helplessly on while people we love aim carelessly toward the wrong goal. Or to hover powerless beneath warm stadium blankets of Truth while friends and siblings and offspring follow, not with intent to intercept and correct, but to share in the moment of pleasure, however transient.

Such goings-on make us want to toot our whistles and fire the coach, to shake the Book in their faces and holler or at least insist on a heart-to-heart time-out. But listen, folks, we're neither helpless nor powerless, for we've got both prayer and poetry on our side.

According to Emily Dickinson,
Prayer is the little implement
Through which men reach

**She had the ball and she had
her chance. She took off like
a Wyoming jackrabbit.
The crowd went wild!**

Where presence is denied
them.

I think she means prayer is more likely to instigate a turn-around than either time-outs or hollering.

Still, if I'd been Emily, I'd have spent some time with a thesaurus before ascribing "little" to the whopping instrument we call prayer.

HH

TELLING THE STORY, RENEWING THE VISION

by David R. Hudson, *pastor,*
First Church of the Nazarene, Elkhart, Indiana

How do you keep a precious heritage alive? By telling the stories of the past. By reliving the vision. Max DePree, in *Leadership Is an Art*, says that every family, every college, every institution needs storytellers to help us relive the vision. "If we fail to listen to the past," he said, "the binding value of our history is destroyed" (82).

I needed to relive part of my own story. I took time I didn't really have to drive out to the old district campground where I had made the most momentous decisions of my life.

Snow covered the ground, the wind howled, the temperature plunged below zero. Cold. Really cold. I got out of the car and walked around the frozen, forsaken acres. I must have looked like a fool to the guy who drove by in a Ford pickup and stared.

I paused at one special place after another. Teeth chattering, I finally made my way to the wooded area at the back of the property. I stood on the spot where a very important campfire service had solidified my call to ministry. Shielding myself on the windward side of an oak, I finally stopped fighting off a stronger wind of sacred memories. Standing there in the snow, my coattail flapping in the wind, I suddenly felt warm. Warm, as the call of God that came to me on this spot 25 years ago burned in glad renewal in my soul. Subzero temperature, and my heart was "strangely warmed" with the revitalized call.

Can we as Nazarenes listen to our story once again this Easter? Can we embrace our shared history and mission? Our church started as an entrepreneurial, mission-driven movement. Even though we are now a full-fledged denomination, we must guard against institutional staleness and keep our forma-

tive vision fresh. Perhaps the best way to do this is to relive our high heritage moments. That is, to tell our story again and again.

The Church of the Nazarene is missions. A simple investigation into our history will reveal that we had a world mission program even before our institutional birth. J. B. Chapman, in *A History of the Church of the Nazarene*, stated:

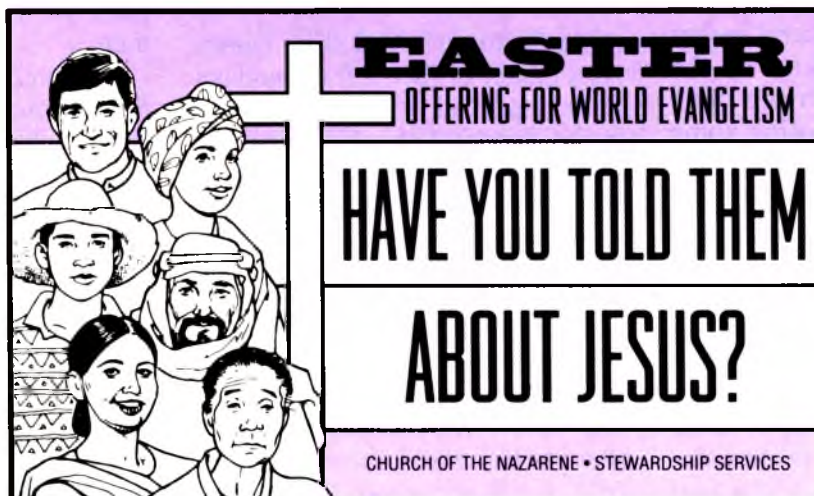
The Assembly which met in Chicago, Illinois, October 10-17, 1907 (although the General Assembly of 1923 set the Assembly at Pilot Point, Texas, of October, 1908, as the time when the actual united history of the denomination began), is recognized as "The First General Assembly of the Pentecostal Church of the Nazarene," and that Assembly ordered the organization of one board which is called "The General Missionary Board" (81).

Understanding this part of our story quickly reveals to us that contributing to the cause of world evangelism, via our Easter Offering, is an investment in our continuance. Our momentum will come from a renewed understanding of our history, a clearly thought-out vision of where we ought to be, and a strategy for evangelizing the world for Jesus Christ. Our contributions help to ensure this process.

Personal calls and institutional calls both need revitalization. If either is to survive the test of time, there must be occasions of sharpening our vision and renewing our mission. Dr. Edward Lawlor said many

years ago: "The most critical time in any organization is when those carrying out the vision have never had the vision." Have we received anew the vision that justifies our existence? Easter Offering is about our survival and the institutional call we have received.

HH



Kingdom . . . on the Line

by Joyce Williams

There's no way you can hit it! Sure, you're on. If you can get the ball in the basket, you betcha we'll come to your Sunday School class on Sunday!" These words from Doug followed me as I walked toward the foul line. I have to admit, I undoubtedly looked ridiculous as I stood there in my dress and heels! Thirty-five plus years separated me from my junior high basketball days. I quickly prayed, "God, I can't do this, but You can. Please help me!" Standing there bouncing the basketball, I reviewed the circumstances leading up to that moment.

Before I had moved to Wichita, my fiancé, Gene, had introduced me to Doug's wife, Merilee, at her jewelry store. Our friendship developed as she designed our wedding bands. A few weeks after our marriage, I had taken Betty, Doug's mom, to lunch. She expressed her deep concerns for Doug and Merilee and her desire for them to get back to the Lord. So, I added them to my prayer list.

After attending a funeral earlier that morning, I walked by the church gym. Through the open door I saw Doug shooting some hoops, and I impulsively walked in to say hello. Recalling his mother's wish to see Doug and Merilee back in church, I had impetuously issued my challenge.

And there I stood, literally on the line. I could certainly get God and myself into some incredible situations! Somehow, if God would just enable me to drop the ball into the hoop, we had a sure

promise that Doug and Merilee would be in class Sunday.

I looked at the rim carefully. It seemed miles away. Slowly I lifted the ball, breathed on it, and then released it. My prayers accompanied the ball as it soared through the air. Incredibly, I heard the sweet silky swish of the ball as it slipped through the net. Miraculously (and I mean MIRACULOUSLY!), it didn't even touch the rim! Doug and I both stood there for a moment with our mouths hanging open. I'm sure he was wondering about this new pastor's wife!

Astonished, he turned to me and said, "OK . . . You're on! We'll be

AS CHRISTIANS, OUR PRIMARY MANDATE IS TO WIN THE LOST.

there Sunday!" And they came. As a matter of fact, a few Sundays later, I prayed with Merilee between Sunday School and church, and she recommitted her life to the Lord. Not long afterward, Doug came into my husband's office following the Wednesday night service to tell us that he had also gotten back to the Lord.

I remembered God's promise in Isaiah 49:25, "and your children I will save." Who would have ever thought He would choose to use a foul shot to guide two lambs back

into the fold? In His own incredible way, God had, indeed, kept His promise. Surely, two great points had been scored for the Kingdom! Doug and Merilee were back in the game and part of God's team.

As Christians, our primary mandate is to win the lost. I thought again about God's divine orchestration, and some things were very clear.

1. *Become a friend.* In order to truly break down the barriers Satan has erected over the years, build a bridge of friendship. Let them know your love and concern is genuine. I love the quote "Evangelize always. If necessary, use words."

2. *Covenant to pray daily for their salvation.* Add the names of those for whom you are burdened to your prayer list. As you pray, claim the promises for their salvation.

3. *Meet them on their own "turf."* Our commission is to "go into the highways and hedges and compel them to come in." God will give you unique opportunities. Be willing to capitalize on them.

4. *Watch for God's opening to present the gospel.* When the timing is right, be willing to step onto the stage and allow God to use you to unfold the divine drama as a lamb comes into the fold. Assisting in the birth of a soul into the Kingdom is the ultimate "high" for a Christian.

5. *Undertake a plan for their nurture and discipleship.* Commit to helping your "babes in Christ" grow through being their spiritual mentor. If you are not able to do



IF YOU
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YOU
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SUNDAY
SCHOOL
CLASS ON
SUNDAY!"

this yourself, assign someone else to follow up.

6. *Impress upon them the need to share their faith.* We must challenge new converts to reach "their" world with the good news. This also enforces and enhances their accountability.

It has been a pleasure to watch Doug and Merilee mature spiritu-

ally. Doug recently came to me and asked if he could have a list of our entire Sunday School class roster. He is calling all of our absentees each week.

During a recent visit to Merilee's jewelry store, I was deeply touched to hear her telling a coworker about the Lord and inviting her to our Sunday School

class. Tears of joy sprang into my eyes as I heard the young lady respond that she would attend. What a blessing to witness this newly enfolded lamb back in the game, on the line, and attempting a "basket" for the Kingdom!

Joyce Williams is a freelance writer and pastor's wife in Wichita, Kansas.

Turning on the Light

by Timothy B. Pusey

AS AN
EVAN-
GELISTIC
METHOD,
ISOLA-
TION
HAS A
DISMAL
RECORD.



D. Jeanene Tiner

God forbid that I should be completely surrounded by holy people all of my life!

That may seem strange coming from someone who teaches that God has commanded us, "Be holy, because I am holy."

However, I am convinced that it is sound Christian thought. It is the will of God that every person should live in a world with only holy people, and Christ has gone to prepare that place for us. But it's not His will for us now, and that's made clear in His prayer for us in those final hours before His crucifixion: "My prayer is not that you take them out of the world . . . As you sent me into the world, I have sent them into the world" (John 17:15, 18, NIV).

As a child, I learned to sing "This little light of mine, I'm going to let it shine . . . Hide it under a bushel—No!—I'm going to let it shine." But I have to admit to you that, having grown up in a Christian home, going away to a Christian college, and ending up in full-time ministry, the easiest thing to do is to hide the light of my Christian life under the bushel basket called "the church." And unless I do so by intentional effort, my wife and I find that we have far too few relationships with people outside of the church itself. The church was never intended to be a refuge from our community; its purpose is to be a healing station in the community through which lives are made new and whole.

Can you imagine submitting yourself to the rigors of medical

school, finally making it through, and then choosing to go to a community where no one ever got sick? So why is it that we as Christians so often try to avoid those places where the Light of our lives is needed the most?

In our first ministry assignment, my wife, Cindy, and I found ourselves living in a house next door to the church. Not only was the church next door, but the church parking lots were in front of and behind our house, and a side street was on the other side. We were on a little island all our own! When we had an opportunity to move to another house, one of the attractive factors was the thought of living in a real neighborhood—being a part of a community of people who identified with one another. It proved to be a fruitful move. Our children loved to play with the other kids, and often we parents would find ourselves talking together as the kids played. The Lord enabled us to build some strong relationships that led to multiple opportunities for letting our light shine.

One of the men always came over if he saw me outside, and we did a lot of talking. His sly efforts to hide his shot glass from me always made me chuckle to myself, but I never let on that I knew or cared. We were so pleased when he responded to our invitation to visit our church, and he and his family began attending somewhat regularly. Cindy and I had a chance to return to that church after nearly six years and were delighted to see our neighbor singing in the choir. He had made a solid commitment to serve the Lord.

Today's Christians have a tendency to isolate themselves from the world rather than relish every opportunity we have to build relationships with those who do not know the Lord. I don't like to have smoke blown in my face, and I don't care to hear filthy lan-

guage. But when I remember that Christ died to save those people and that He has sent us into the world to reach them, it's essential for me to ditch my attitude and embrace the opportunity to represent Jesus Christ to people who do not know Him.

We have had numerous opportunities to build relationships with unsaved people through our children's involvement in sports activities. We're now in our eighth season of baseball and can't count the people who have begun attending our church simply because we built a bridge to them on the sidelines at our kids' baseball games! Perhaps one of the keys is that such settings enable the unsaved

IF ALL YOUR FRIENDS ARE CHRISTIANS, YOU ARE RUNNING AROUND WITH THE WRONG CROWD.

to see Christians as "real" people and yet to see the difference that Christ has made.

One of the ways my wife has been able to build bridges to the unsaved is through her involvement in our children's schools. She has always made a point of volunteering at the school and is now in her second year as P.T.A. president. What a tremendous opportunity this has been for her to establish relationships with teachers, administrators, and parents who do not know the Lord.

I have to confess that I'm concerned that some Christians today are trying frantically to isolate

themselves from the rest of the world. I know some people who crusade for Christian schools and home schooling for the wrong reasons. They want to shut off all contact with non-Christians. It disturbs me to think of the opportunities we as God's people sacrifice when we isolate ourselves and our families from the rest of the world. Jesus said, "You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:14-16, NIV). As a Christian parent, I want my children to learn early to let that light shine to people who do not know the Lord!

Can you be happy when you are completely surrounded by people who don't know the Lord? Can you look upon it as an opportunity for shedding light on the darkness? It's easy for us to complain about some of the people we work with, live near, and get thrown together with on varied occasions. How much better for us to adopt the spirit of the Lord who embraced those opportunities to build relationships with the unsaved!

It will demand something from us—just as it cost Jesus to build a relationship with a public scoundrel named Zacchaeus. It will move us out of our comfort zones. It will require time and energy. Others may even misunderstand. But it's a marvelous experience to know that the Lord has worked through your relationships to bring a person to a saving knowledge of Jesus Christ.

Look for these opportunities! Be willing to build relationships with people who desperately need to see the light of Christ!

Timothy B. Pusey is pastor of the Bedford, Ohio, Church of the Nazarene. **HH**



I'd Like to Witness, But . . .

by Lyle Pointer and Nina Beegle

Photos by Brad Elsberg, Media International

Iwiped my sweaty palms on my pants and tried to calm my pounding heart. I was about to witness to my friend Damien, whom I had known for some time and whose friendship I valued. It would have been much easier to witness to a little-known acquaintance than to Damien, with whom I had so much to lose.

Like thousands of others, I experienced fear at the point of witnessing, but in my heart I could not excuse or exclude myself from the responsibility that I felt was as fundamental to my faith as soap to suds. It is so clearly revealed in God's Word as His plan.

I've learned, to my amazement, that 50-year-old Ph.D.'s in theology experience the same kind of fear I experienced with Damien. I've found that an innate fear accompanies many "first-timers"—the teacher on her first day in the classroom, the pilot on his first solo

flight, and the salesman trying to get his foot in the door to make that first sale. Unfortunately, the fear may not leave with experience, though we become more confident.

MOST PEOPLE DO NOT SHARE THEIR FAITH . . . WITHOUT SOME KIND OF TRAINING WITH A SPECIFIC PLAN.

Many fears are conquered by confronting. Perhaps it might help to explore some of the causes of fear when we witness.

1. Lack of Confidence. If you are unsure of your standing with

God, you will not be brimming with spiritual confidence. Perhaps you feel certain you have been saved, but you have sincere reservations about some of the claims that have been made for Christianity. You have recurring thoughts that someone with more spiritual maturity should handle these kinds of situations or would be more influential.

Sure, it may be harder for you than for someone you know who is naturally gregarious and assertive. Math might be harder for you than for someone else too. But you don't deny yourself the benefits of math for that flimsy reason. You tackle it anyway. Just so, we need to trust God and get on with the business of witnessing.

Spiritual maturity is not the answer. Jesus sent His disciples out two by two before they fully comprehended who He was. In fact, they were sent out to minister before they were Spirit-filled. Statistics indicate that the most effective witnesses are those who have recently come to

know Christ—not the long-established members of the church.

While maturity may not be a requirement, personal revival is. We cannot do spiritual work without spiritual power. Nothing substitutes for the assurance that everything is right between us and God. Even the newest Christian can witness effectively when the Holy Spirit is given control in his or her life. But trying to tell someone about something you don't have is pretty risky—you might just fall on your face.

2. Lack of Biblical Knowledge. We fear that someone will ask us questions about the Bible that we cannot answer. Yet, a person who has studied the Bible for years may not be able to recall upon demand scriptures and references to support what he says. We should not assume that we must be able to answer every question with proficiency. The very nature of witnessing precludes having to know everything.

A friend shared her feelings of inadequacy at this point. She said she overcame her reluctance (but not her fear) by following the "Roman Road" plan of salvation with a few added scripture portions of her own choosing. She had no problem remembering Romans 3:23 ("For all have sinned . . ."). From there, she had only to turn in her Bible to the scripture she had marked in the margin next to that verse, leading her to Romans 6:23, and so on. Even if her mind went blank, all she had to do was "follow the road" outlined in the margins of her Bible.

I highly recommend memorizing a handful of scripture verses as an antidote to fear:

Romans 6:23 explains the need for salvation, the availability of eternal life, and the source of salvation—Jesus Christ.

Ephesians 2:8-9 deals with the widespread, mistaken concept that

people can work their way into heaven.

John 14:6 assures people that Jesus is the only way to a right relationship with God.

Romans 5:8 informs the hesitant believer that one need not be good enough to receive Christ, for God loved us while we were yet sinners.



Revelation 3:20 offers a convincing picture of Jesus knocking at our heart's door, wanting to come in.

While these may not answer every question a prospect might ask, they are sufficient tools for the beginning personal evangelist to plant the seeds of faith in a heart. It never hinders the work of the Holy Spirit to say honestly, "I don't know the answer to that question, but here's what God says about you." It is then possible to

return to the plan of salvation, with the promise that you will find the answer to the question later.

3. Lack of Know-How and Experience. If we have not been adequately exposed to various techniques for witnessing, we may feel we don't have the experience to begin. Or, perhaps anger, indifference, or discourteous responses have made us feel we are not prepared.

By age 16, I had been trained in three methods of evangelism. The instructors made it sound easy, but somehow the certificate for completion of class work did not provide the inner, quiet spirit I had hoped for when I enrolled. It was only after a man took me calling and showed me how that I began to witness. His modeling gave me the boldness to proceed.

Fear caused by lack of know-how can be overcome largely by choosing a plan, technique, or method of evangelism that seems most appropriate for you. While the "canned" approach is often ridiculed, some plan is better than no plan. Having a plan is like using a map to get from one place to another. Without it, you can easily get sidetracked.

Most people do not share their faith with any regularity without some kind of training with a specific plan. Those who witness regularly and dynamically rarely use a prescribed method, but most started with one. While the theoretical arguments against the "canned" approach are convincing, practical application supports training in a planned method as a good thing.

4. Possibility of Failure. "What if I drive them further away from God?" a Sunday School teacher asked. "I might be responsible for them losing their souls." She chose to risk their destiny by neglect

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Everyday Evangelism

Sharing Christ Where You Live and Work

by Mike Barton

Doug is an appliance repairman. Gary is the co-owner of a local sporting goods store. Bud is the father of one of the boys with whom my son plays baseball. Mike is a former neighbor. And Keith is an occasional golf partner. Not one of these individuals knows each other, yet each one of them has something in common. They are members of my *spiritual network*. These are people with whom I share the routine of life and who are special because they meet the following four criteria for a spiritual network: (1) I know their first names and they know mine; (2) They are persons with whom I have regular and consistent contact; (3) They are open and responsive to a relationship with me; and (4) They don't currently enjoy a personal relationship with Jesus Christ.

Every Christian possesses a spiritual network. The concept is not a new one. It's one that bears itself out in the Book of Acts (10:2, 24, 27; 11:14) as Christians filled with the Holy Spirit shared their faith and saw multiplied thousands make decisions for Christ. Whole social systems came to Christ as a result of Cornelius moving out of his comfort zone to live his faith be-

fore friends, family, coworkers, and neighbors.

The apostle Paul, while taking great risks, made great strides as he ventured out to become all things to all people (1 Corinthians 9:19-23). Here Paul re-

veals to us another important method of evangelism: *Where matters of personal ethics were not at stake, he became like those he was at-*



tempting to reach. His separation from secular principles and values did not keep him isolated from a world needing change. Paul does not advocate an evangelistic style that smacks of indecisiveness and loose living, rather one that is sensitive to where people are living. Paul had a firm handle on who his network was and took the initiative to utilize the commonalities found within that network as touch points for the Good News. Where those touch points were absent, Paul became interested in the interests of others and moved out of his comfort zone to position himself as a dispenser of God's grace.

Jesus modeled a very important evangelistic method by exercising His Father's plan of *incarnation* (John 1:14). He became a naturalized citizen of our world and a graduate student of our needs. From the very beginning of time, God's method of evangelism has been one of weaving His people into the fabric of the lives of those with whom He is seeking a relationship. Impact occurs as a result of contact. Joe Aldrich says, "Evangelism is what spills over when you bump into someone. So bump" (*Gentle Persuasion*, Multnomah, 1988, 187).

In the case of Paul and Jesus, evangelism was something that flowed

naturally out of the context of everyday life, not a prescribed set of formulas and techniques. Yet one of the greatest debates in faith-sharing circles is which of the many methods of evangelism is most effective. Obviously, the answer is the one that leads the lost into a saving knowledge of Christ. But don't they all? Why, of course! Yet in my experience with "gospel presentations," I have realized that the element of Incarnation often had been missing in my attempts to bring people to Christ.

BEFORE YOUR FRIENDS TRUST IN CHRIST, THEY MUST FIRST TRUST IN YOU.

I had failed to move in and pitch my tent, settling instead to do evangelism at a safe distance. I was expecting the soil to come to the seed rather than the seed going to the soil. People were coming to Christ, but as I look back, the decisions were more a result of my pressure rather than out of their passion for Jesus.

It is important when we're considering an approach to evangelism that we remember God's law written in nature. Before a crop can be harvested, the ground must be properly prepared to receive the seed. Following the sowing, properly watering and fertilization must occur for fruit to appear.

Evangelism, then, isn't so much an event as it is a process. We must be willing to plow the field before we get atop the combine. Praying

a sinner's prayer is just one of the many decisions people make in coming to know Christ. The cultivation and sowing stages prepare the way for the harvest. It is during this time of tilling and dropping seed that both the prospect and the one providing the spiritual guidance can scale the emotional, intellectual, and volitional barriers together and as a result, build the trust factor. Before your friends trust in Christ, they must first trust in you. Once this trust is built, then the prospect is capable of making a willful decision to follow Christ in the harvest stage of the process.

According to this model, then, success in evangelism isn't merely getting someone to pray a sinner's prayer. If we look at this process with a wide-angle lens, we'd see that *success in evangelism is leading someone one step closer to Jesus*. My role may not be to witness the salvation of my friends. It may be to help remove some of the barriers that prevent them from making such a big decision. Just because I don't take them through all three stages doesn't mean I've failed. It does mean that God has used me to take those persons as far as He wanted me to take them. Perhaps God has plans for someone else to take them through the next stage.

One of the most prevalent obstacles I have come across as I have begun to build the bridge to those within my own network is the damage done by overzealous Christians. Recently, I visited the home of one of our church members whose son hurriedly darted out of the home as I entered. His mother's explanation was that her son had been hurt by Christians whose only interest in him was to get him saved. Her son's complaint was "I'm just a notch in someone's spiritual belt." No one had been willing to become a naturalized citizen of his world and a graduate student of his needs. More than we're willing to admit,

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No Skates in the Bleachers!

by Larry Belew

I was standing by the gate, waiting for the man to finish resurfacing the ice so a lively bunch of teenagers and I could resume skating. The sign simply said, “No Skates in Bleachers.”

The message seemed clear enough. If you were going to be a spectator, sit down and watch. And don’t even look like you’re going to skate. But if you choose to skate, put on the skates and hit the ice.

I had already made my choice before the one-day trip to Oklahoma City. If I was getting that close to a rink—which we don’t have in Wichita—I was going to skate. Now there are a few things you need to know to really get the picture. I most definitely am not one of the teens—most of whom were fairly competent, confident skaters. Just let me say that a year ago I acquired my first AARP



card. And I certainly didn’t grow up on ice. (Although I seem to find myself on thin ice more than I would like.) In fact, in 51 years, I’ve attempted to ice skate a total of five times. “Attempted” is a good word, because after the first dismal session (approximately 26 years ago), I didn’t even try again until 3 years ago when our daughter and I took a few very public

turns around the rink in New York’s Rockefeller Center. Then, last spring, I found the rink in Oklahoma.

A sixth grader and I were scouting for our children’s choir tour and decided to skate. Reuben had never been on ice skates. I was up to my third try, but more than willing to get out there. I didn’t even want to be in the bleachers.

A few weeks later, we were back on the ice. But that time, we had 50 other people with us—40 excited preteens and a few brave (or stupid) adults willing to embarrass both themselves and their kids. And that didn't even count the bus load of children and sponsors from Oklahoma City First Church of the Nazarene who had joined us for pizza and skating. Then there was me—their fearless (or stupid) children's pastor who was now a semiveteran of at least attempting to go to the end of the rink, turn left, and keep skating while maintaining an upright, if not fluid, posture.

Somewhere during those two sessions, I got at least mildly confident enough that my mind began to wander. I even began to formulate what I thought was a sermon outline for the kids. (Teachers turned preachers are deadly that way.) On my recent return to the rink—minus any children to supervise—the skating was feeling pretty good, and I had plenty of time to analyze my progress. It dawned on me that what I had learned might apply to any new effort: The Church has enough spectators in the bleachers. What could I say to get them off the bench and out on the ecclesiastical ice?

Have you been asked to teach a class, put together a men's retreat, or speak to your neighbor about Jesus but don't feel you can do it? Come join me on the ice, and let's see what you need to do.

Don't Be Intimidated by Others. The first barrier I had to overcome was comparing myself to others, especially the kids who were learning much faster and looking considerably better than I felt. Most of them were young, agile, and athletic, and had spent time on roller blades. All of that, by comparison, could have kept me off the ice, in the concession stand, or worse yet—in the bleachers with no skates.

Learn from Others. Comparison can be discouraging, but I did benefit from watching those who

were doing better than I. How were they picking up their feet? Or were they? What did they do when it was time to turn left? What were they doing with the rest of their bodies—when not grabbing for a rail? You've never called on visitors before? Go with someone who has and watch what works for them. (Also watch for mistakes to avoid.) In a few weeks, ask your pastor or teacher for a name and head out alone. Do what you saw work, but let God use your personality to develop your own style of calling on visitors. Try it—you might even like it.

WHEN IT COMES TO PERSONAL EVANGELISM, THE CHURCH HAS ENOUGH SPECTATORS IN THE BLEACHERS.

Use What You Already Know. Maybe you haven't taught Sunday School before, but you have children or have at least watched nieces and nephews. And you probably remember something your favorite teacher did. So it's your turn to decorate for the holiday dinner. You've never had to transform the Fellowship Hall into a wonderland? You've decorated your living room or made valentines in school—or something. Begin with what you know and branch out from there.

Take Advantage of Any Training You Can Get. You can't train enough or wait to be fully qualified. Most of what I know I've learned by the seat of the pants. (No pun intended in reference to skating.) But before my last round at the rink, I bought a pair of used roller blades (we do have pavement in Wichita),

checked out a videotape from the public library, and picked up some valuable pointers. (Confession time—I skate on our condo parking lot at night. It's dark, and the neighbor kids are in bed.) Go to workshops and read books and magazines. Talk to those who know. Grab information where you can find it.

Keep It Simple at First. If you've asked to be church pianist and you've never done it before, see if you can begin with an offertory. Or just play for the hymns a time or two. (Unless your pastor is frantic and no one else plays. Then you learn to skate as you go.) Teach part of a lesson with an experienced teacher before you take over your own class. Trust me, I didn't go straight to the middle of the rink after lacing up my skates for the first time. That would be like learning to dog paddle in 10 feet of water. Don't shy from a new ministry, but see if you can ease in as you learn.

And don't be afraid to admit what you don't know. During my most recent turn around the ice, a little boy I judged to be about seven, complete with crash helmet, was struggling around the rink. When I skated by, he flashed me a smile and said, "I'm just learning." Skating only slightly faster than he, I returned the smile with, "So am I!"

Remember that you're not alone in ministry, and the work truly belongs to the Lord. Surround everything you do with prayer. Prepare the best you can, then trust God for success. When you're dealing with eternal souls, the comparison to ice skating breaks down before long. Christian service is more than recreation. It's fulfilling a calling from Jesus Christ.

Take the falls as gracefully as possible, and get back up. That's probably enough said about the momentary failures that will come.

Above all, get out of the bleachers—and skate!

Larry Belew is a staff minister at Wichita, Kansas, First Church of the Nazarene. **H**



THE CHURCH AT WORK

GENERAL STATISTICS DECEMBER 31, 1994

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

*Includes 4 missionaries in Madagascar and 4 in Ethiopia.

**Includes 3 missionaries in Vietnam.

***Includes 2 missionaries in Albania, 12 in Russia, 3 in Ukraine, 3 in Romania, and 2 in Sweden.

****Includes regional directors and their wives.

Please note: WORLD AREAS REPORTED CERTAIN TOTALS ONLY.

	AFRICA	ASIA-PACIFIC	CANADA
Number of Districts	62	34	5
Number of Churches	1,210	771	167
MEMBERSHIP			
Full Members	102,309	50,060	11,632
Associate Members	25,474	27,969	67
Total Members	127,783	78,029	11,699
MINISTERS			
Elders	403	506	260
Deacons	19	26	1
Licensed	580	341	66
Missionaries	*165	**162	0
SUNDAY SCHOOL			
Children—Responsibility List	1,462	635	154
Average Weekly Attendance	NR	NR	5,047
Cradle Roll	NR	NR	2,966
Youth—Responsibility List	NR	NR	129
Average Weekly Attendance	NR	NR	2,553
Adult—Responsibility List	NR	NR	1,128
Average Weekly Attendance	NR	NR	6,747
Summary—Officers and Teachers	NR	NR	3,051
Total—Responsibility List	142,064	60,092	1,290
Average SS Attendance	76,485	33,659	15,766
Ext. Min. Responsibility List	NR	NR	7,145
Average Outreach Attendance	NR	NR	756
Average Total Attendance	76,485	33,659	561
NYI SOCIETIES			
Membership	1,253	523	113
	37,420	14,172	2,638
NWM SOCIETIES			
Membership	1,244	526	135
	62,462	24,265	7,683
VACATION BIBLE SCHOOLS			
Membership	168	294	53
	15,930	19,523	3,125
CLT CHURCHES			
Credits	3	0	18
	470	0	443
PROPERTY VALUES			
Local Churches	NR	NR	\$55,704,596
Local Parsonages	NR	NR	6,320,145
District Center and Other	NR	NR	2,162,829
District Parsonages	NR	NR	361,800
Educational Institutions	NR	NR	NR
Nazarene Publishing House	N/A	N/A	N/A
International Center	N/A	N/A	N/A
TOTAL	NR	NR	\$64,549,370
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local	NR	NR	\$ 5,236,026
All District Property	NR	NR	222,340
Educational Institutions	NR	NR	NR
TOTAL	NR	NR	\$ 5,458,366
CHURCH FINANCES—PAID			
Local	\$2,049,713	\$19,168,924	\$ 7,157,043
District	233,663	1,170,074	490,232
Educational	38,862	290,257	266,521
General	166,231	634,139	842,448
TOTAL	\$2,488,469	\$21,263,394	\$ 8,756,244
ANALYSIS OF TOTAL,			
Paid by Church	\$2,310,201	\$21,003,790	\$ 7,978,102
Paid by Sunday School	NR	NR	\$ 174,256
Paid by NYI	NR	NR	\$ 67,274
Paid by NWMS	\$ 178,268	\$ 259,604	\$ 504,951
Supplemental Giving	NR	NR	\$ 31,661
PER CAPITA			
Local	\$ 16.04	\$ 245.66	\$ 611.77
District	1.83	15.00	41.90
Educational	.30	3.72	22.78
General	1.30	8.13	72.01
TOTAL	\$ 19.47	\$ 272.51	\$ 748.46

CARIBBEAN	EURASIA	MEXICO/ C. AMERICA	SOUTH AMERICA	UNITED STATES	GENERAL CHURCH	TOTAL	GAIN
28	32	28	65	80	0	334	11
750	555	1,059	1,450	5,156	0	11,118	236
64,547	58,841	72,314	81,078	595,303	0	1,036,084	30,800
19,403	1,955	12,304	12,710	2,538	0	102,420	3,010
83,950	60,796	84,618	93,788	597,841	0	1,138,504	33,810 (3.06%)
231	224	486	420	9,421	0	11,951	186
5	18	20	0	207	0	296	64
231	198	446	731	2,468	0	5,061	
32	***63	51	63	0	0	****548	-42 (-7.12%)
646	267	985	1,312	4,916	0	10,377	
NR	2,661	NR	NR	236,371	0	244,079	
NR	2,206	NR	NR	125,761	0	130,933	
NR	401	NR	NR	4,447	0	4,977	
NR	808	NR	NR	137,633	0	140,994	
NR	598	NR	NR	59,907	0	61,633	
NR	748	NR	NR	390,999	0	398,494	
NR	575	NR	NR	198,114	0	201,740	
NR	701	NR	NR	60,920	0	62,911	
88,532	13,304	105,784	96,646	830,370	0	1,352,558	7,510
40,608	23,190	68,830	59,820	383,782	0	693,519	17,767
NR	629	NR	NR	28,619	0	30,004	
NR	480	NR	NR	20,455	0	21,496	
40,608	23,670	68,830	59,820	404,237	0	715,015	
585	200	805	1,055	4,605	0	9,139	452
21,261	3,532	23,226	27,392	154,093	0	283,734	-3,686
587	231	841	1,078	4,579	0	9,221	319
23,471	7,095	38,896	43,408	441,935	0	649,215	18,403
188	86	480	394	3,013	0	4,676	-75
17,618	6,371	38,022	28,567	246,070	0	375,226	-17,215
0	1	0	0	942	0	964	262
57	114	0	0	21,550	0	22,634	1,557
NR	\$35,724,161	NR	NR	\$2,343,279,891	0	\$2,434,708,648	
NR	5,914,280	NR	NR	301,790,810	0	314,025,235	
NR	NR	NR	NR	165,052,042	0	167,214,871	
NR	NR	NR	NR	9,607,425	0	9,969,225	
NR	NR	NR	NR	N/A	\$259,214,352	259,214,352	
N/A	N/A	N/A	N/A	N/A	6,051,302	6,051,302	
N/A	N/A	N/A	N/A	N/A	6,164,789	6,164,789	
NR	\$41,638,441	NR	NR	\$2,819,730,168	\$271,430,443	\$3,197,348,422	
NR	\$ 964,028	NR	NR	\$ 340,707,837	0	\$ 346,907,891	
NR	NR	NR	NR	22,246,308	0	22,468,648	
NR	NR	NR	NR	0	\$ 66,939,750	66,939,750	
NR	\$ 964,028	NR	NR	\$ 362,954,145	\$ 66,939,750	\$ 436,316,289	
\$2,008,780	\$ 4,611,728	\$3,265,829	\$1,880,546	\$ 387,385,034	0	\$ 427,527,597	
207,656	298,699	276,258	201,708	23,868,117	0	26,746,407	
22,488	81,405	26,078	16,880	13,444,592	0	14,187,083	
155,013	388,974	141,619	57,209	52,409,151	\$ 2,879,414	57,674,198	
\$2,393,937	\$ 5,380,806	\$3,709,784	\$2,156,343	\$ 477,106,894	\$ 2,879,414	\$ 526,135,285	\$27,923,091 (5.60%)
\$2,299,569	\$ 5,003,159	\$3,656,661	\$2,119,107	\$ 422,504,861	0	\$ 466,875,450	
NR	\$ 50,047	NR	NR	\$ 10,502,303	0	\$ 10,726,606	
NR	\$ 37,048	NR	NR	\$ 3,128,246	0	\$ 3,232,568	
\$ 94,368	\$ 290,552	\$ 53,123	\$ 37,236	\$ 40,764,236	0	\$ 42,182,338	
NR	NR	NR	NR	\$ 207,248	\$ 2,879,414	\$ 3,118,323	
\$ 23.93	\$ 75.86	\$ 38.60	\$ 20.05	\$ 647.97	0.00	\$ 375.52	
2.47	4.91	3.26	2.15	39.92	0.00	23.49	
.27	1.34	.31	.18	22.49	0.00	12.46	
1.85	6.40	1.67	.61	87.66	0.00	50.66	
\$ 28.52	\$ 88.51	\$ 43.84	\$ 22.99	\$ 798.04	0.00	\$ 462.13	

Nazarene Growth Continues

Membership in the Church of the Nazarene increased in 1994 by 3.06% (33,810) to 1,138,504, according to the annual statistical report released by General Secretary Jack Stone. This compares to 2.97% growth in 1993.

Membership gain in the U.S. region was 1.13% (6,707), up from 1.09% in 1993. The Canada Region recorded a membership gain of 2.99% (340). World Mission regions grew by 5.33% (26,763), compared to 5.31% in 1993.

Distribution of membership by regions for 1994 was: Africa, 127,783 (+10,266); Asia-Pacific, 78,029 (+3,071); Canada, 11,699 (+340); Caribbean, 83,950 (+1,958); Eurasia, 60,796 (+3,275); Mexico/Central America, 84,618 (+2,867); South America, 93,788 (+5,326); and United States, 597,841 (+6,707).

At least 72,044 persons joined the church by profession of faith, up from 68,976 the previous year. An additional 7,569 persons were received from other denominations. A total of 79,613 new Nazarenes is an increase of 4.60% (3,503) over 1993.

The number of organized churches grew by 251 to 11,133, while the number of districts grew by 11 to 334.

Average morning worship attendance in the U.S. and Canada was 483,647, a drop of 0.34% (-1,655) from 1993. Sunday evening worship attendance for U.S./Canada was 236,532, a decline of 5,515 (-2.28%) compared to 1993.

The Sunday School responsibility list (enrollment) increased by 7,510 to 1,352,558 worldwide. Sunday School weekly average attendance worldwide increased 2.63% (17,767) to 693,519.

NYI added 452 societies in 1994 for a total of 9,139. NYI recorded membership of 283,734, a decline of 3,686.

NWMS reported 649,215 members in 9,221 societies, with increases of 2.92% (18,403) in membership and 3.58% (319) in the number of societies.

In giving, Nazarenes contributed a total of \$526,135,285 for all purposes, an increase of \$27,923,091 (5.60%) over 1993. Per capita giving by the international church was \$462.13 (an increase of \$11.14) distributed as follows: local, \$375.52; district, \$23.49; education, \$12.46; and general, \$50.66.

Per capita giving by regions for 1994 was: Africa, \$19.47; Asia-Pacific, \$272.51; Canada, \$748.46; Caribbean, \$28.52; Eurasia, \$88.51; Mexico/Central America, \$43.84; South America, \$22.99; and United States, \$798.04.



On his recent trip to India, General Superintendent William J. Prince visits with renowned humanitarian Mother Teresa.

Prince Visits India

After three weeks, six assemblies, and the organization of one new district, General Superintendent William J. Prince returned from India in late January.

"We are seeing a lot of new Nazarenes throughout India," said Prince, who oversaw the organization of a new district (Eastern India) in the Calcutta area. "Every district in India is starting new churches. It is exciting to be with these dear people."

"I was very pleased when I went to visit our hospital and Bible school in Washim. The hospital is staffed with national doctors and nurses and serves as a training ground for nurses. Our Bible school now has 22 students."

Prince said the denomination has five organized churches in Bangladesh. This is only the second year that the church has been in that nation.

John Anderson, missionary to India, said a number of Nazarene students from Bangladesh are coming over into India to receive Bible school training.

Prince was accompanied on his trip by Arlen Jakobitz, field director for India; Anderson; and Ted Lee, administrator at Olivet Nazarene University.

"I think the Thrust to Calcutta will

serve as a key in our outreach to India," Prince said. "I am excited about the prospects that are before us in that vast nation where so many live with so little."

While in Calcutta, Prince visited with Mother Teresa. "We talked about our compassionate ministry work and hers," said Prince. "She said, 'Can I ask you a question? Why does America kill its babies?' She went on to pray for us, and I prayed for her. She is a special lady."

15,000 Churches by 2001

The Church of the Nazarene is setting its sights on having at least 15,000 fully organized churches by 2001, according to Michael R. Estep, former Church Extension Ministries director. The push is part of an attempt by the denomination to continue to expand as it enters the new century.

"A goal of 7,688 new churches has been established worldwide," said Estep. "International goals were developed in cooperation with the World Mission Division and our regional personnel. In the U.S. and Canada, each goal was determined locally by the district superintendent and his leadership in cooperation with the Church Growth Division."

The goals for each region are: U.S.A., 936; Canada, 78; Africa, 1,096; Asia-Pacific, 471; Caribbean, 481; Eurasia, 426; Mexico/Central America, 2,000; and South America, 2,200.

"Fifteen thousand churches by 2001 is a challenging but realistic goal," said Church Growth Division Director Bill Sullivan. "I say 'realistic' because goals that go way beyond 15,000 have already been established by the regions. To achieve the goal, we only need to start 3,867 churches in the next 7 years. That is only 1,350 more than we started in the past 7 years—enough to make the goal challenging."

"We have seen continued church growth in our World Mission areas in recent years," said World Mission Division Director Louie Bustle. "I think this momentum will serve as a jumpstart as we do everything we can to reach 15,000 churches."

Estep added that the Board of General Superintendents has approved the emphasis of "15,000 by 2001" as one of the key denominational goals by General Assembly 2001.

Kobe Nazarenes Lose Homes

The homes of several Nazarene families in Kobe, Japan, were destroyed in the Jan. 17 earthquake, according to District Superintendent Shiguru Higuchi. In addition, a thorough evaluation of the Kobe church revealed that almost all of the structure's walls were destroyed.

Timely communication with Kobe Nazarenes was hindered by downed communication lines, traffic jams, and relief activity.

The number of persons killed in the earthquake stands at more than 5,100. There were 26,182 persons injured and more than 100,000 homes damaged.

More than 260,000 persons are currently housed in evacuation centers, according to Nazarene Compassionate Ministries. Local hotels and docked cruise ships have been converted into shelters. Construction of 30,000 temporary public housing units is under way.

NCM is working to assist Nazarenes affected by the disaster. Funds may be sent to the general treasurer marked for "Japan Earthquake," 6401 The Paseo, Kansas City, MO 64131.

Expansion in Brazil

In his first international trip since knee replacement surgery Dec. 12, General Superintendent Jerald D. Johnson presided over the creation of two new districts in Brazil in early February. The districts were organized in the Brazilian states of Rio de Janeiro and Espirito Santo. The district assembly was also attended by Bruno Radi, South America regional director.

During the assembly, the Rio de Janeiro District was divided into the Baixada and Grande Rio Districts. Both were organized as phase three, regular districts. Amadeu Teixeira, superintendent of the original district, was elected superintendent of the Baixada District on the first ballot. Pedro Paulo Ferreira Matos was elected on the first ballot as superintendent of the Grande Rio District.

In addition, the churches within the state of Espirito Santo were organized into the Capixaba District. Johnson appointed Ivonildo Teixeira superintendent of the new phase one district.

During 1994, the Rio de Janeiro District showed a membership gain of 1,103. It also led the South America Region in giving toward General Budget.

The expansion increased the number of districts in Brazil to 14, of which 6 have regular status.

Presidents Go to School

Rookie NWMS presidents from 12 districts visited Kansas City recently to learn more about what they need to know to promote the World Mission enterprise of the denomination. The new presidents, most of whom have been in office less than a year, spent January 24-25 in seminars at the King Conference Center at Nazarene Headquarters.

The main presenters were district NWMS presidents Beverlee Borbe of Sacramento and Gladys Hurt of Michigan. Topics included planning workshops and events, working with pastors and local presidents, communications, deputation, and more. The group also toured Headquarters, where they had an opportunity to meet with directors and staff.

"NWMS means everything to me," said Hurt, district NWMS president for 12 years. "My husband says I live, eat,

and sleep NWMS, but I do it so that others can be won to Christ."

Newly elected president Joanne Stevens of Oregon Pacific said the people on her district are excited about the upcoming NWMS 80th Anniversary offering for overseas ministerial training. "We can see that this project meets a real need for people who need education, which will result in ministry," she said.

"The NWMS is committed to empower its leadership on the district and local levels," said General NWMS Director Nina Gunter. "As district leaders are trained, it is our vision that they, in turn, will train local leaders."

Participants and their districts included: Joyce Baggott, Tennessee; Sarah Dunn, Alabama North; Wes Eby, Kansas City; Dianne Felker, Arizona; Marlene Hansen, Canada West; Sharon Harvey, Canada Quebec; Laynette Johnson, Dallas; Karen Mohler, Northwest Indiana; Geraldine Perry, New England; Reta Steely, Eastern Michigan; Joanne Stevens, Oregon Pacific; and Becky Warren, Southwest Indiana.

NCM on Flood Watch

There are no known Nazarene casualties or property losses in recent flooding in the Netherlands, according to Hermann Gschwandtner, Eurasia Region compassionate ministries coordinator. More than 250,000 persons were evacuated from their homes in southeastern Netherlands Feb. 1 as deteriorating dikes swelled with rising floodwaters.

Rivers in the Netherlands bore the brunt of a week of storms and flooding throughout western Europe. More than 28 persons were killed or missing in Germany, France, Belgium, Luxembourg, and Austria. At least two persons died in the Netherlands.

Most of the Netherlands lies below sea level. The floods threatened to destroy elaborate river and sea dike systems, built over several hundred years, that allow farming on the marshes.

Nearly 1,000 of the Eurasia Region's 60,000 Nazarenes live in the Netherlands.



Gladys Hurt, Michigan District NWMS president for more than a decade, shares her insights with first-time presidents from 12 U.S. and Canadian districts.

Project '95 Targets Orlando

More than 250 volunteers are being sought to provide relief and renovation to inner-city homes as a part of Orlando Project '95, according to J. V. Morsch, local steering committee chairman. The project is scheduled for July 2-5, immediately preceding the 8th Annual International Laymen's Conference in Lake Buena Vista, Fla., July 5-9.

"Project '95 is a spontaneous outgrowth of laymen who have a growing vision for ministry," said the former district superintendent. "Clergy and laypersons from around the globe will arrive early to link efforts as they renovate abandoned houses and turn them into livable homes for needy families in the inner city."

The project will organize work teams to renovate, repair, and paint targeted homes in the Orange Blossom Trail district of Orlando, Fla. The homes will be made available for purchase in a special program for the "working poor" in cooperation with Nation's Bank. The project is being coordinated through Restore Orlando, Inc., a Nazarene Compassionate Ministry center directed by Jerry Appleby.

"With an increasing emphasis on sharing the gospel in both word and deed, it is time to expand the focus of some of our denominational gatherings to include a tangible ministry project," said Nazarene physician Gary Morsch, director of the Center for Lay Ministry, which is organizing the project. "This project will make a significant impact on the Orlando community, speaking volumes about the people called Nazarenes."

A \$95 registration fee per person covers the costs of the project, special events, lunches and dinners during renovation, and scholarships for international volunteers. A \$25 deposit will reserve a participant's place in the project, according to Gary Morsch.

"This is a unique project for underprivileged people in the community that allows us to show Christian love and commitment to others," said J. V. Morsch.

A similar project held in conjunction with Nazarene Youth Congress '91 in Orlando yielded the headline "Nazarenes Come to Town Not for Themselves but to Serve Others."

For more information, contact the Center for Lay Ministry, 13849 S. Murlen, Suite F, Olathe, KS 66062; or phone 913-764-5690; or fax 913-764-0809.

New Board Members at NTS



Nash

Edmond Nash and David Wilson were recently elected to the Nazarene Theological Seminary Board of Trustees, according to Gordon A. Wetmore, NTS president.

Nash, Kansas District superintendent since March 1994, will represent the North Central Region.



Wilson

Wilson, senior pastor of Marion, Ohio, First Church since 1989, assumed an elder-at-large position on the board.

Gilroy to Direct WordAction



Mark Gilroy was recently named director of WordAction Publishing Company, according to Bob Brower, president of Nazarene Publishing House. In this new position, he will oversee curriculum publishing, marketing, and denominational training. He will report to Brower and Sunday School Ministries Division Director Talmadge Johnson.

"This is a significant new position that will greatly enhance all of our work and marketing in WordAction," said Brower. "Mark Gilroy brings exceptional skills, insights, and experiences to this assignment. I am pleased he will now be an active part of the NPH leadership team."

WordAction is the trade name for Nazarene Sunday School and Christian education materials published by NPH. The curriculum is developed in association with other holiness denominations.

"We are committed to equipping the Church of the Nazarene to be a 'Teaching Church,'" said Johnson. "We firmly believe this is the structure and the

person who will help an already exceptional staff create the very best curriculum and training available. This is all part of the bigger push to reaffirm the importance of Sunday School for a growing, Great Commission church."

An alumnus of Olivet Nazarene College and Nazarene Theological Seminary, Gilroy had served as NPH marketing manager for books and curriculum since 1992.

Gilroy served for seven years in NYI Ministries. He has written a number of articles and books, including *Step by Step* (1991) and *Sharing My Faith* (1993).

Gilroy and his wife, Amy, have six children.

Minister Dies During Worship Service

Mary Catherine Jane Rexroth, 53, Nazarene deacon and wife of Lawrenceville, Ga., pastor Ivan Rexroth, died during the church's Sunday evening worship service Jan. 29. Apparently the cause was a massive heart attack.

Services were held Feb. 3.

She is survived by her husband of 34 years, Ivan; a son, Tim; two daughters, Debi Tanner and Lauri Poole; a brother, Steve Bell; a sister, Carol Gowan; and four grandchildren.

Rexroth collapsed while performing the part of a child in a skit she wrote for the special Super Bowl Sunday service. A nurse began administering CPR immediately. Mrs. Rexroth was transported to the Gwinnett Medical Center where further intervention was unsuccessful.

A native of Iowa, Mrs. Rexroth was an alumna of Olivet Nazarene College and the Georgia Nazarene Bible College Extension. She was ordained in 1992.

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Newly Ordained Ministers



1994 Alabama North District ordinand class (l. to r.): District Superintendent B. J. Garber, General Superintendent Paul G. Cunningham, Rev. Ron and Darlene Mensinger, Rev. Mitchell Olson, Rev. Barry Stephens, and Rev. Bobby and Ruth McGlathery.

1994 Louisiana District ordinand class (l. to r.): Rev. Carey and Jean Pratt, Rev. Carolyn Lehrke, Rev. Richard and Linda Foster, and District Superintendent Ralph E. West.



1994 Akron District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. Tim and Mary Dunsmore, Rev. Scott and Kim Estep, Rev. Mike and Joan Adkins, Rev. Greg and Lisa Kasler, and District Superintendent Marion Barber.



1994 Arizona District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. Lyle Whitmeyer, Rev. and Mrs. William Murray, Rev. and Mrs. Kim Johnson, Rev. and Mrs. Howard Esterline, Jr., Rev. and Mrs. Jim Curty, Rev. and Mrs. Chris Curry, and District Superintendent Bill E. Burch.



1994 Virginia District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Michael Johnson, Rev. Rueggy Copen, and District Superintendent Charles Thompson.

1994 Dallas District ordinand class (l. to r.): District Secretary John Marra, Rev. and Mrs. Ken Adkins, Rev. and Mrs. DeWayne Bolton, Rev. and Mrs. E. W. Daniels, Rev. and Mrs. Jerry Wilson, and Rev. and Mrs. Danny Foreman.



1994 Northwestern Illinois District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. John Trotter, Rev. and Mrs. Eric Fritz, Rev. and Mrs. Scott Sherwood, Rev. and Mrs. James Shearer, Rev. and Mrs. David Amick, Rev. and Mrs. Clifford Hance, and District Superintendent Crawford Howe.



1994 West Virginia South District ordinand class (l. to r.): District Superintendent C. Harold Smith, Rev. Dorothy Mae Dickerson and spouse, Rev. and Mrs. Gordon Killion, Jr., Rev. and Mrs. James Patterson, Rev. and Mrs. Dan McSweeney, Rev. and Mrs. Patrick McGue, Rev. and Mrs. Ollie Parsons, Rev. and Mrs. Russell Stone, and General Superintendent William J. Prince.

Church Growth School Held

Track Three of the School of Large Church Management was recently held in Orlando, Fla., according to Bill Sullivan, Church Growth Division director. A total of 65 pastors and 3 spouses participated.

The conference began with a keynote address by Joel Hunter, pastor of Orlando Northland Community Church. Robert Kreitner, professor of management at Arizona State University, was the instructor for the school's classes. Kreitner also was an instructor in Tracks One and Two.

In addition, John Vaughn, professor of Church Growth at Southwest Baptist University, met with pastors for individual consultation sessions. Vaughn is the past president of the American Society for Church Growth.

The School of Large Church Management is open to pastors of churches that average more than 250 in worship attendance, Sunday School attendance, or membership.

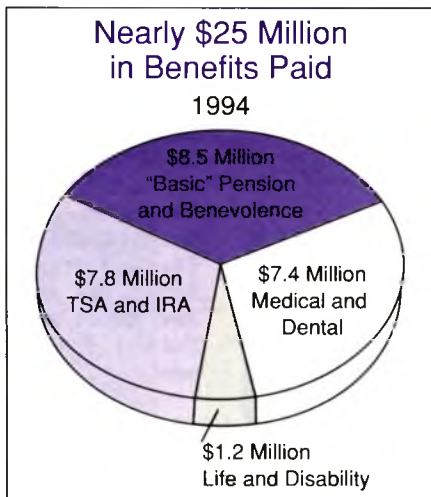
Nearly \$25 Million Paid

During 1994, nearly \$25 million in benefits were paid from plans administered by Pensions and Benefits USA, according to Rev. Don Walter, director.

These payments included \$8.5 million in "Basic" Pension Plan and Benevolence benefits, over \$7.8 million in TSA and IRA retirement plan distributions, over \$1.2 million in life and disability insurance claims, and

\$7.4 million for medical and dental claims for Nazarene church workers in the United States. Funds to cover these distributions came from the Pensions and Benefits Fund, insurance premiums, and contributions to the Nazarene TSA and IRA contributions.

"The Pensions office considers it a privilege to administer the retirement plans and the life and medical plans on



behalf of the various church employers and those who are employed by them," said Walter. "Policy is established by the General Board and the Board of Pensions and Benefits USA, made up of regional representatives. They make certain the church's money is professionally and prudently administered, and they carefully provide for adequate reserves to meet the benefit payments they have promised."

Zacharias to Speak at ILC

Ravi Zacharias will be among the featured speakers at this summer's 8th International Laymen's Conference in Orlando, Fla. Born in India and raised in a long line of Hindu priests, Zacharias became a Christian. Today, he is a dynamic preacher who has been compared to C. S. Lewis.

Planners for the conference are expecting about 4,000 persons to attend ILC '95. The event will take place July 5-9, 1995, at the Disney World Dolphin Hotel in Lake Buena Vista, Fla. The theme is "A More Excellent Way."

"We have a line-up of gifted speakers, singers, and musicians for this conference," said Talmage Johnson, Sunday School Ministries director. "And there is still time for persons to register for this great time of spiritual enrichment, fellowship, and inspiration."

For the first time, ILC will feature special services for children. Morning and evening services will be provided for ages 5 to 12. Additional care will be provided for ages 3 to 4.

Steve Pennington, award-winning puppeteer and children's minister, will conduct these services. Advance registration is required.

For more information about ILC '95, contact Sunday School Ministries, 6401 The Paseo, Kansas City, MO 64131 (816-333-7000, ext. 2341) or see the center section of the February 1995 *Herald of Holiness*.

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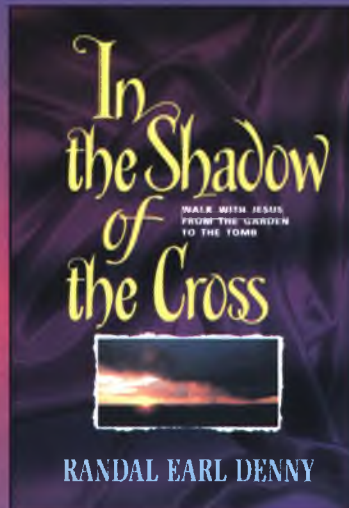
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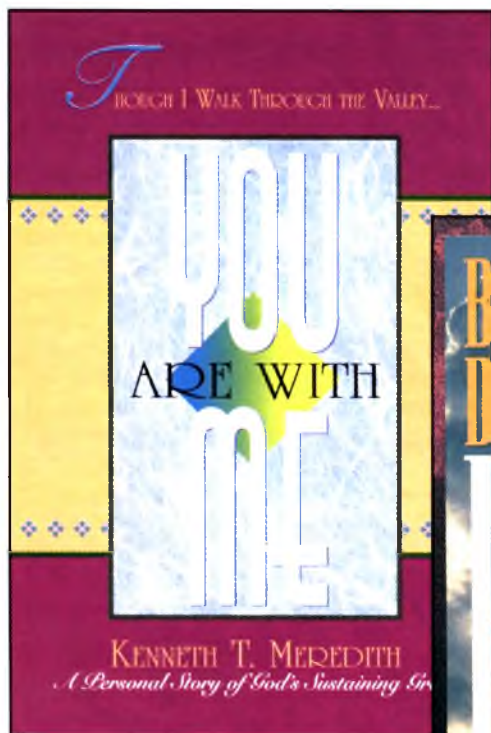
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You Are with Me

We often walk the borderline between life and death, when inches, moments, or incidents beyond our control make all the difference in whether we live or die. The author's personal reflections help us recognize the hand of God in our lives and

say with the psalmist, "Though I walk through the valley of the shadow of death, I will fear no evil; for You are with me." *By Kenneth T. Meredith.*

HI083-411-5514, \$6.95



Beyond Disappointment... Hope

How do you cope when life's disappointments imperil your inner peace and pound away at the foundation of your faith? How do you maintain your vitality when disappointments come in bunches? Beyond the gray fog of disappointment are the bright beams of hope and renewal. *By Phillip R. Stout.*

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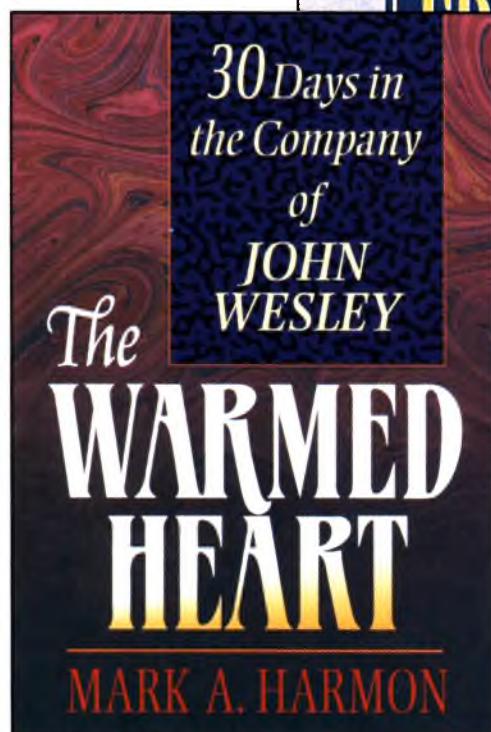


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Stories of Hope from the Inner City

Drug abuse, domestic violence, homelessness, crime, and human despair form a chilling picture of life. But within the despair, an inner-city pastor discovers — and helps us see again — the wonder of God's amazing grace. *By Doug Forsberg.*

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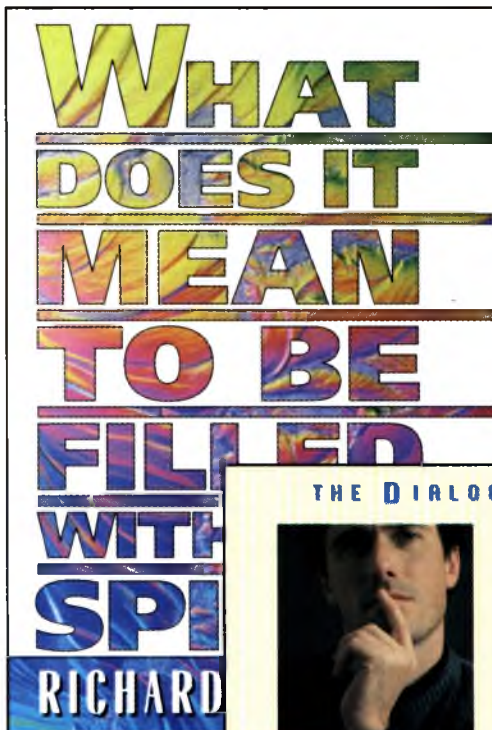


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A 30-day Journey in the Company of John Wesley

John Wesley was convinced that the right kind of reading would transform the lives of readers. Learn what Wesley meant by *spiritual reading*, then embark on a spiritual journey through these selected writings from his journals, letters, and sermons. *By Mark A. Harmon.*

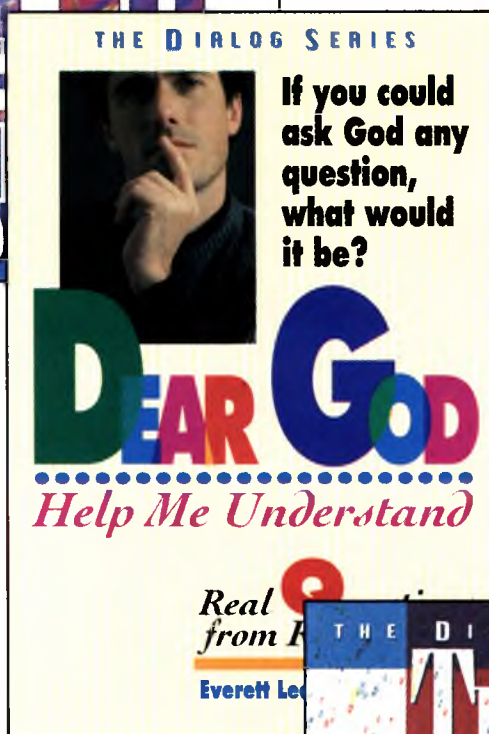
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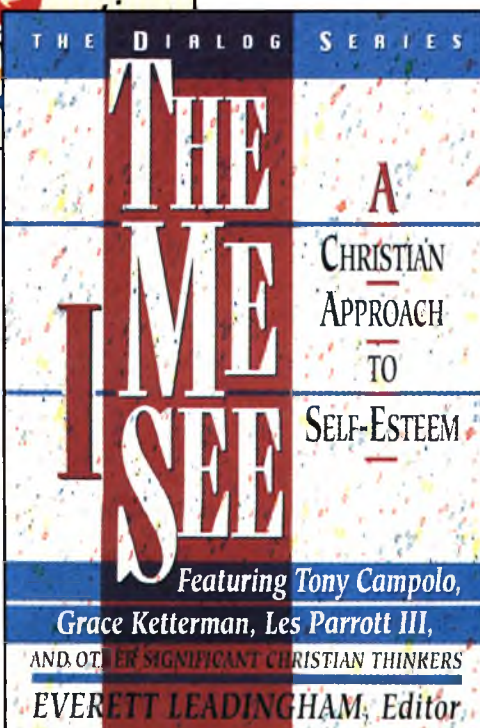
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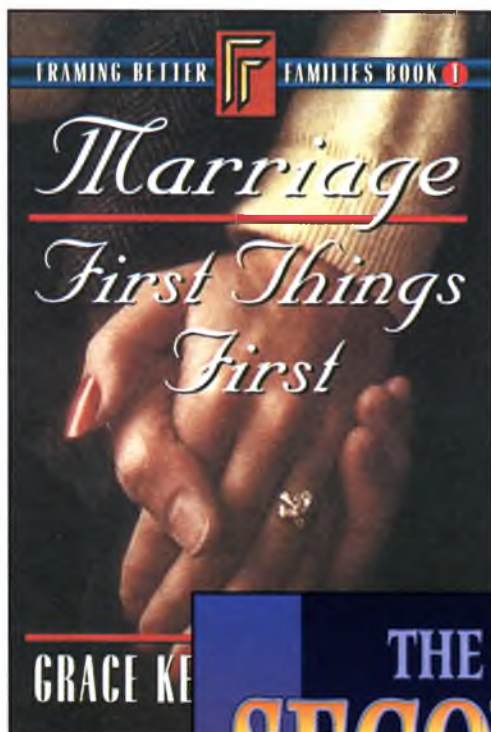
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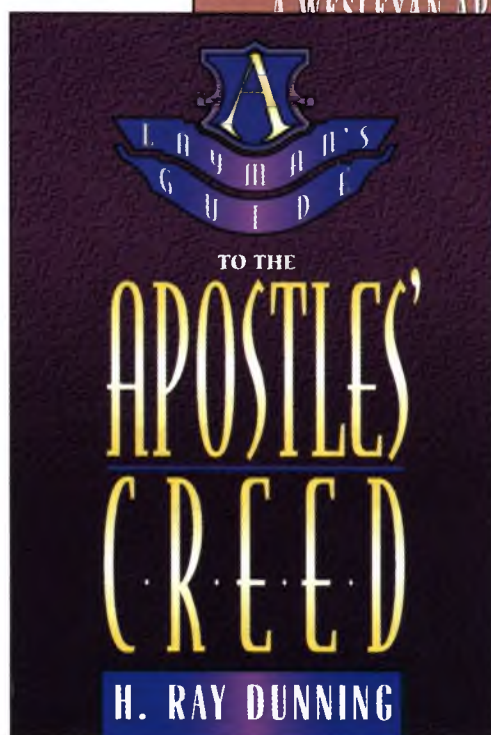
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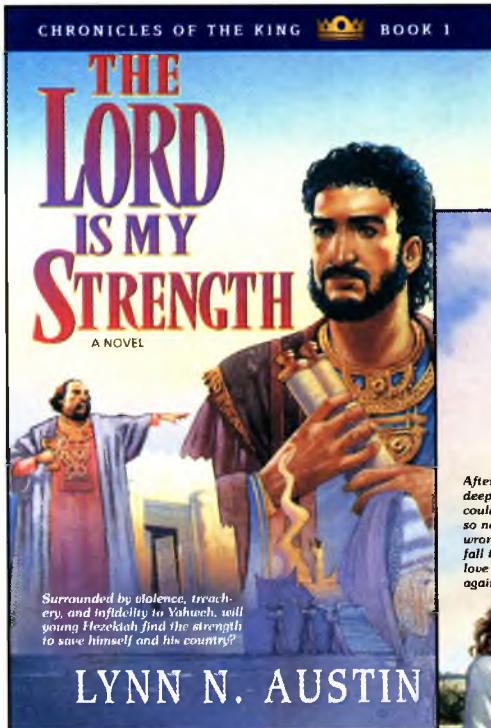
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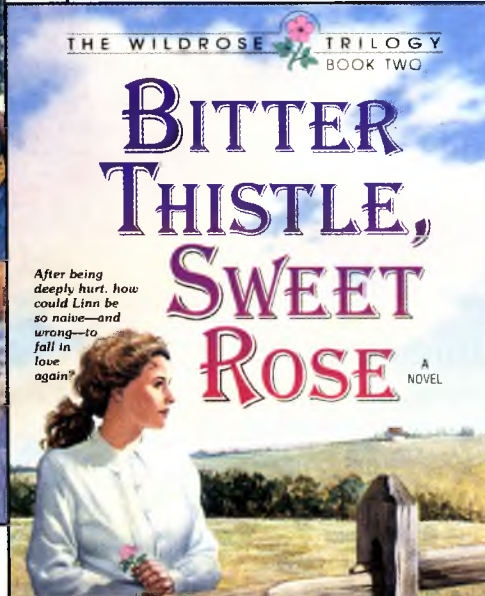
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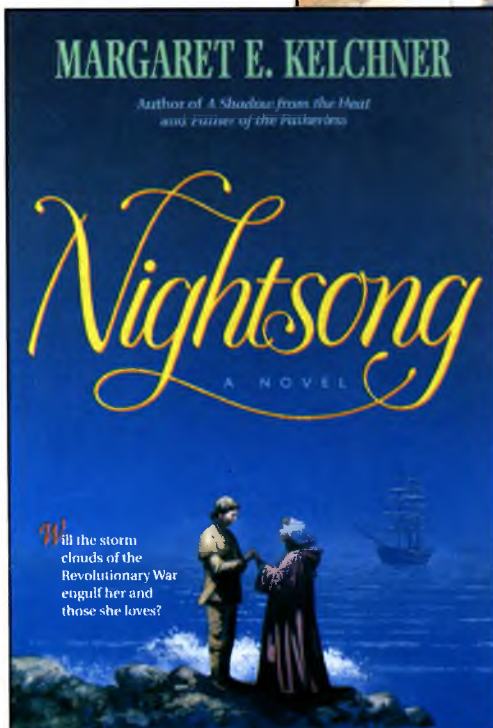
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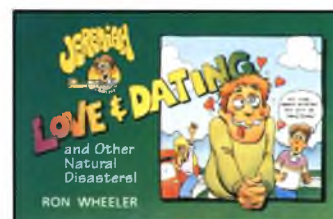
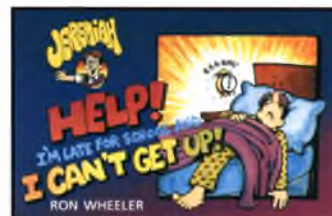
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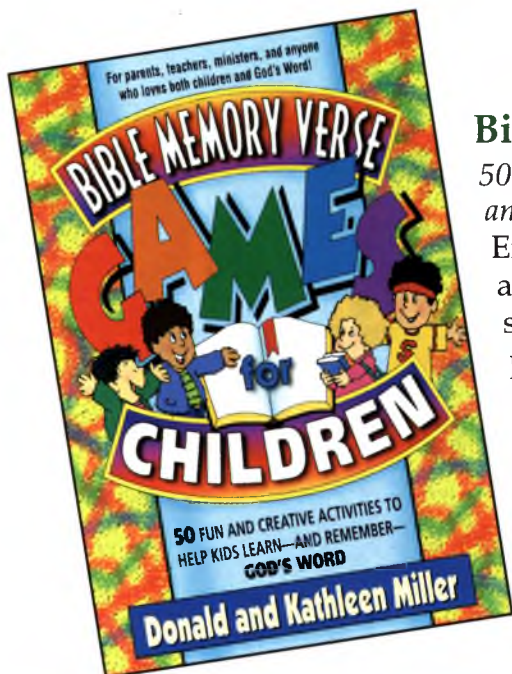
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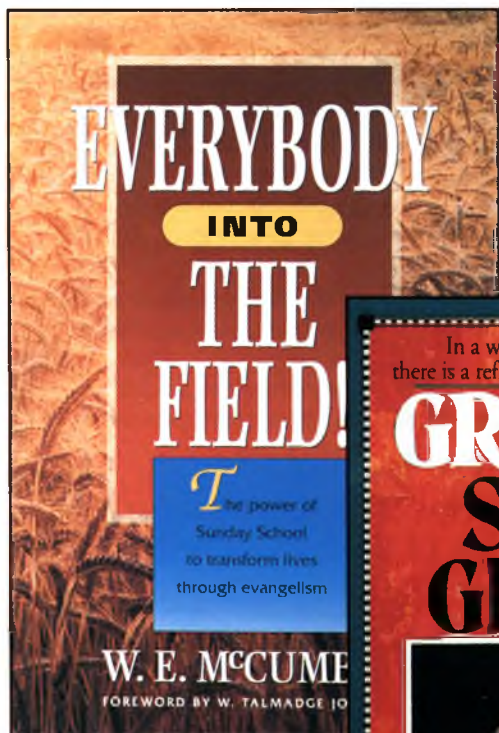
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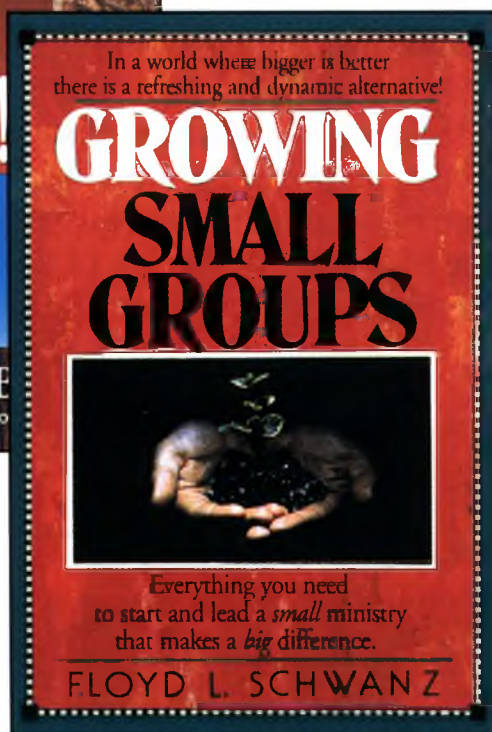
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Living with the Lord's Prayer—Part 5

E. DEE FREEBORN



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

THE EVIL WE DO to each other seems to know no bounds, nor does it lack creativity. A quick look through the latest newsmagazines reminds us of the horrors of Auschwitz, the carnage in Grozny, the slaughters of Rwanda and Bosnia, the cruelty to children and other innocent citizens around the world. Our daily newscasts bring to the surface the latest evil schemes of our own country. A sense of things gone wrong hangs in the air like an early morning fog.

Our Lord enters our situation and teaches us to pray, "Lead us not into temptation, but deliver us from the evil one" (Matthew 6:13, NIV). When the pressure is great, the anguish real, we pray, "lead us not" or, as some would translate it, "keep us from entering." It is the picture of God's people on a journey, picking their way through a field of deadly obstacles and traps, praying that the Heavenly Father would keep them from "entering" the trap of destruction.

How often I have prayed these words with a detached, ritualistic approach. Usually it was because at that moment, my life seemed serene and in control. How precious these

words become when I am challenged by subtle and treacherous temptations.

The Bible takes seriously the deadly sabotage of sin and the menace of temptation. None of us are exempt; it is a part of this earthly pilgrimage. When we put God to the test in those innumerable ways of which we are capable, it doesn't matter whether the temptation comes from within us or from our surroundings, family, friends, work associates, the system, or the world spirit. Or whether it is the subtle luring or direct onslaught of the evil one. Whatever the source, temptation is real, and we need help!

"But deliver us from the evil one." The light of hope shines in that word "deliver." This is no ordinary word! It is an active, vivid, dynamic word and means "to save, rescue, snatch, or extricate." The Old and New Testaments are peppered with this particular imagery. The psalmist can pray: "Rescue me from my enemies, O LORD" (Psalm 143:9, NIV) and again, "Reach down your hand from on high; deliver me and rescue me from the mighty waters" (144:7, NIV), and on it goes in Ezra, 1 Chronicles, Jeremiah, and others.

Paul uses the expression, for example, in Colossians 1:13: "For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves." In what looks like a reference to the Lord's Prayer, Peter writes: "The Lord knows how to rescue godly men from trials" (2 Peter 2:9, NIV).

To pray "deliver us from the evil one" is to pray to the One who *promises* to deliver. We pray, not in despair or fatalism, but in vital Christian hope!

Christians know better than to trivialize evil as if it can be done away with by programs, politics, or therapy. We know, on the one hand, that the Cross and the Resurrection made the evil one forever the defeated foe of the human race.

On the other hand, we know that evil will do its best to destroy the works of the Kingdom until the Day of Judgment. Its crippling force permeates the whole world. As radical as sin and evil are, we also believe in the radical optimism of grace. "Grace greater than all our sin!" However, we daily cling to the petition, "deliver us from the evil one."

Let's put this petition back to-

Swoop down and rescue us from the wiles of the devil.

gether. We are praying, "Dear Father, please lead us in such a way that we will be able to resist the temptations that both consciously and unconsciously surround us; please constantly swoop down and rescue us from all the wiles of the evil one and all his evil works—we need your help" (Frederick Dale Bruner, *The Christbook*, Word Books, 255). Not a bad way to start the day.

NAZARENE FAMILY



Mrs. Missouri Completes Term



Jean Ann Burke, 42, Nazarene pastor's wife at **Cape Girardeau, Mo., Church,** recently completed her term as Mrs. Missouri USA. Since she was crowned in April 1994, she has traveled

throughout the state.

"I really wanted to provide a positive role model for the traditional family value system," said Burke. "It has been a privilege to serve my community and state in this capacity.

"I realize it is a nontraditional pursuit for someone of my position to enter a pageant. After much prayer, I felt it would be a wonderful opportunity for me to share my personal testimony and singing. Mrs. Missouri has given me many open doors to do just that."

Burke is careful to point out that "beauty" accounts for only half of a pageant contestant's score. The other half is based on an interview in which women communicate their values to the audience.

"I want to offer encouragement to all women in whatever they're doing. It is great for one's esteem," said Burke of her accomplishment. "My desire is to encourage people of all ages to follow their dreams and make the right choices for a brighter future."

Burke and her husband, Bill, served in evangelism for eight years. They entered pastoral ministry at Farmington, Mo., in 1984.

Burke, who holds a bachelor's degree in music education, teaches private piano and voice lessons. She also owns a business selling collectible dolls.

Nazarene Elected Chief Circuit Court Judge



Central Florida District lay leader **Charles A. Davis** was recently chosen to serve as chief circuit judge for Polk, Highlands, and Hardee counties. He was elected unanimously by 24 county and circuit

court judges.

"I'm very appreciative of their confidence in me," said Davis. "I'll do the best I can to show that it was deserved."

Davis, 46, has served as a circuit court judge since 1985 following a two-year stint as a county judge. Previous political activity has included two years as mayor of Winter Haven,

Fla., and three years on the Winter Haven City Commission.

Davis currently serves on the General Board of the Church of the Nazarene. He also serves as chairman of the TNC Board of Trustees. In addition to his position on the Central Florida District Advisory Board, Davis is also chairman of the district finance committee, director of the district lay retreat, and serves on the district Sunday School Ministries Board.

An alumnus of Trevecca Nazarene College, Davis earned his law degree at the University of Florida. He is a second-generation Nazarene.

Davis and his wife, Vonnice, have three children.

Hundreds Travel with SNU "Unto Mexico"

More than 200 persons from Southern Nazarene University, local Bethany residents, and alumni from across the U.S. gave up part of their 1994 Christmas holiday to participate in the college's annual "Commission Unto Mexico" trip. This year's Work and Witness project was directed to Monterey.

Mission activities included medical relief, evangelism, and construction. **Howard Culbertson**, professor of missions, served as project coordinator.

Medical relief was provided by several teams utilizing 4 doctors, 25 SNU nursing students, and 9 support staff. Their efforts were directed by nursing professor **Marge Cole**.

The medical teams treated more than 500 patients in a four-day period. Many of the medical supplies used in the project were donated by doctors and hospitals in the Oklahoma City area.

Evangelism activities included Vacation Bible Schools, as well as outreach programs in seven different neighborhoods surrounding existing churches.

Construction projects included erecting four church buildings, a

Nazarene parsonage, and a nursing home complex.

The trip concluded with a special service dedicating the El Shaddai Church in memory of Pamela Krohe. Krohe was a graduate of SNU's nursing program who was killed during a robbery outside her Warr Acres, Okla., apartment last year.

"The dedication service on New Year's Day was attended by 500 persons, even though the seating capacity was only 100," said Culbertson.

A serendipity was realized at another site when it was discovered that the church would be pastored by a man who grew up in a church built by an SNU work team in 1966.



Amber Niemann used clowning as her tool to minister to children in Monterey. In six years, the SNU "Commission Unto Mexico" program has hosted more than 1,000 participants.

Minister Uses Radio and Television for Outreach

George A. Hazlett, pastor of **Tallmadge, Ohio, Southeast Church**, recently celebrated his 21st year in radio broadcasting by branching out into television.

His radio program, titled "Reach-out," airs weekly on WHLO 640 AM, in Akron, Ohio. The program is heard across a 100-mile radius.

The program includes an introduction to the church, a special song, and



Nazarene elder George A. Hazlett is set to begin another weekly radio broadcast to the Akron, Ohio, community.

a biblical message. Hazlett is also careful to close each broadcast with an invitation to respond to the gospel.

"The local church always purchases the airtime," Hazlett said. "We do not solicit any other means of funding."

This past year, Hazlett expanded his experience when he and his wife, **Myrna**, began hosting a two-hour television program every month. The "Praise the Lord" program airs live on Trinity Broadcasting Network station WDLI, Channel 17, in Louisville, Ohio. Several area ministers host the program.

Hazlett has interviewed several Nazarene ministers as guests on the television program, including **District Superintendent Marion Barber**.

Hazlett's broadcast experience began in San Juan, Puerto Rico, at WIVV-AM. His weekly program there in the late '70s attracted an estimated audience of 60,000 persons, according to Hazlett.

This past year, the Southeast Church also completed construction of an 8,000-square-foot multipurpose family life center. **General Superintendent John A. Knight** presided over the dedication services.



Leesburg, Fla., First Church began their capital campaign last fall with a "Pony Express Run." E. Keith Waugh, general manager of the building fund, rode to church on horseback to "kick off" the \$40,000 relocation project.



Russell Brewer, pastor of Fairview Heights, Ill., Parkview Church, signs a "Protect Life Proclamation" during a rally held at the church in January. The event attracted more than 250 persons.

Kansas Church Trains 85 for Local Outreach



Members of **Wichita, Kans., Linwood Church of the Nazarene** recently decided they wanted to get more involved in the Great Commission. As a result, 85 persons attended Super Saturday Training Day to learn how to expand their ministry.

The program prepared individuals in four different areas of evangelism.

Since the program began, persons have been meeting weekly to pray

specifically for outreach activities and to make intercession for new contacts. The Sunday School department began a new class specifically for new believers. In addition, a one-on-one discipleship program has been initiated with new believers.

"Many new people are coming to the church," said **Pastor Harlan Buettner**. "The church is experiencing a spirit of revival."

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Sorry, because of space limitations, "Nazarene Family" will not include Distinguished Service or Phineas F. Bresee awards, which are published annually.

THE READERS WRITE



Bash the Checklist

Communication is a funny thing. We don't always convey what we mean, and in good faith I don't believe you intended to depict women as violent scum who are inferior to men in every way. However, that pretty much sums up the message of the "Male Basher's Checklist" in the February issue of the *Herald*. . . .

In my opinion, at least eight of the points were nonissues. . . . Your facts were incomplete on points 10 and 11. . . . A source was not cited for one of your more disturbing statistics: "the net worth of women who are heads of households is 141% more

than the net worth of male heads of households" (item 12).^{*} Research will show you that the statement is grossly inaccurate. Finally, I found it incomprehensible that you would include a . . . disgusting quote from *Cosmopolitan*. . . .

According to your editorial, your stated purpose for the "Male Basher's Checklist" was "to cite key elements in the men's movement in the culture at large." I'm not sure you accomplished your purpose. I am sure, though, that you succeeded in degrading women, and in the process, men as well. You stated that "one hopes that the men's movement will not go to the extremes modeled by radical feminism." In fact, the "Male Basher's Checklist" is every bit as extreme as anything published by feminists. Fortunately, the rest of the articles in the issue were redemptive and appropriately covered men's issues.

Becky Morsch
Leawood, Kans.

^{*}Editor's note: According to the U.S. Department of Commerce, Bureau of the Census, *Statistical Abstracts of the U.S.*, 1989, 109th edition, p. 459, table 747—"Household Net Worth . . ." the net worth of women heads of households is \$13,885; for men, the figure is \$9,883.

Poor Males

The gig [*sic*] is up! You're on to us! Leave it to a red-blooded American Nazarene male to finally ferret out the secret that womankind has been harboring for thousands of years. Yes, we're in power! We're in control! All this time you men have been deluded into thinking you were the ones who were making the decisions on everything from money to war. Now you know the truth—it's been women with the power from the very beginning.

Take Eve, the mother of the human race. She was the one who got Adam to sin. See, there's that power thing. Women have had power from the start. Poor Adam, just a victim of a controlling, domineering woman in the Garden. Never had a chance with that strong woman by his side. And of course, when God asked Adam what was going on, Adam pointed a trembling finger at Eve and said, "I'm just a victim! It wasn't my fault!" Reminds me of your most recent article in the *Herald*, poor men—just victims of scheming womankind. Man doesn't have to take responsibility for his actions because it IS the woman's fault!

Sign. It was good while it lasted. Guess it's time to cancel my subscription to *Cosmopolitan*.

Kathy Lunn
Olathe, Kans.

Flak for Sure

I have just been reading the February issue of the *Herald of Holiness*. Man, you really blew it this time! I can't believe the "Male Basher's Checklist" on pages 20 and 21. That picture is so funny—and so true! You are really going to get a lot of flak over this—but I just laughed and laughed at that picture. Who drew it? It's a masterpiece!

I'm certainly not a feminists' defender—I grew up with six brothers. I'm a realist—let guys do their thing and women do theirs. We can't change one another very much, but God can when we surrender our lives to Him.

Betty L. Scott
Bourbonnais, Ill.

Masculinity Issue Refreshing

^{*} Great articles on men/masculinity in the February *Herald*. The article ties in with a class I am teaching on serenity at a Kansas State maximum security prison. . . .

I believe "Promise Keepers" is one answer to our society's question about male and female roles. . . .

The "Male Basher's Checklist" is very refreshing.

William Goodman
Leavenworth, Kans.

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I'D LIKE TO WITNESS, BUT . . .

continued from page 13

rather than to sow the seeds of the gospel by faith.

It is highly improbable that anyone has ever been consigned to an eternal hell because someone dared witness to him! Certainly, God must have thought of that possibility before He commanded us to witness. Yet, He has entrusted something as fragile and eternal as a human soul into the care of fearful, fledgling Christians! God can take what appears to be a human failure and turn it into a phenomenal advancement of the gospel. God's primary method of delivery is through human beings, and we must leave the results to Him.

5. Social Disapproval. We don't want to lose a friend or alienate a family member. We want people to like us. Though church growth studies show that the most influential persons in bringing people to church and to Christ are friends and family members, statistics mean nothing to the panic-stricken heart of the potential witness. This was my problem regarding Damien. But I proceeded in spite of my fear, and I'm happy to report that Damien is now in God's kingdom.

It is imperative to remember that our call and responsibility to witness does not carry with it the burden of change. In the Book of Zechariah, the Lord tells us it is "Not by might, nor by power, but by my Spirit" (4:6). We can put the life-changing work into God's hands. The salvation of our friend or loved one does not depend on our perfect witness but on His all-powerful Spirit.

We may win some and lose some from our vantage point, but when we direct a soul to the right road, we can count on God to "take them from there." He will do His part.

Lyle Pointer is personal evangelism coordinator, Church Growth Division, Church of the Nazarene and serves at Southern Nazarene University as assistant professor of religion and coordinator, master of ministries program. Nina Beegle is a freelance writer living in Cañon City, Colorado. **H**



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47	MOUNT HOPE (BERNE, IND.)
47	SUBLETTE (SUBLETTE, KANS.)
47	WARREN FIRST (WARREN, OHIO)
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44	COLUMBIANA (COLUMBIANA, OHIO)
44	NEW BRIGHTON (NEW BRIGHTON, PA.)
43	HARMAITAN (OLDS, ALTA.)
43	PEORIA FIRST (PEORIA, ILL.)
42	EAST ROCKAWAY (LONG ISLAND, N.Y.)
42	WARREN (WARREN, PA.)
41	BRADFORD FIRST (BRADFORD, PA.)
41	DINUBA (DINUBA, CALIF.)
41	ELKHART (ELKHART, KANS.)
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40	OTTAWA FIRST (OTTAWA, ILL.)
39	BELLE (BELLE, W.VA.)
39	BETHEL (BETHEL, KANS.)
39	FORT RECOVERY (FORT RECOVERY, OHIO)
39	KINGSTON (KINGSTON, MO.)
39	PENIEL (HUTCHINSON, KANS.)
39	WESTBROOK (INDIANAPOLIS, IND.)
38	IRONTON FIRST (IRONTON, OHIO)
37	BETHANY (HUTCHINSON, KANS.)
37	COLLEGE (NAMPA, IDAHO)
37	GEORGETOWN (GEORGETOWN, ILL.)
37	NORTH PLATTE (NORTH PLATTE, NEBR.)
37	ROANOKE FIRST (ROANOKE, VA.)
37	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
37	WASHINGTON FIRST (WASHINGTON, D.C.)
36	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)
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34	BEL AIR (BEL AIR, MD.)
34	INDIANAPOLIS WESTSIDE (INDIANAPOLIS, IND.)
34	MACKEY (MACKEY, IND.)
33	MEADE (MEADE, KANS.)
33	PORTLAND BRENTWOOD (PORTLAND, OREG.)
32	BALTIMORE FIRST (ELLICOTT CITY, MD.)
32	BARSTOW (BARSTOW, CALIF.)
32	CHARLESTON SOUTHEAST (CHARLESTON, W.VA.)
32	CIMARRON (CIMARRON, KANS.)
32	EASTON (EASTON, PA.)
32	ERIN (ERIN, TENN.)
32	FEVERSHAM (FEVERSHAM, ONT.)
32	FORT MADISON (FORT MADISON, IOWA)
32	IOWA CITY (IOWA CITY, IOWA)
32	LONG BEACH FIRST (LONG BEACH, CALIF.)
32	REED CITY (REED CITY, MICH.)
32	ROANOKE EAST GATE (ROANOKE, VA.)
32	YORKTOWN (YORKTOWN HEIGHTS, N.Y.)
31	FAIRFIELD (FAIRFIELD, OHIO)
31	HIGHWAY (AVA, MO.)
31	INDIANAPOLIS SOUTHWEST (INDIANAPOLIS, IND.)
31	KNOXVILLE (KNOXVILLE, IOWA)
31	LEXINGTON LAFAYETTE (LEXINGTON, KY.)
31	NEW PALTZ (NEW PALTZ, N.Y.)
31	OAKLAND CITY (OAKLAND CITY, IND.)

Consecutive Years	Church
31	RYOT (ALUM BANK, PA.)
31	TIFFIN (TIFFIN, OHIO)
30	MARKDALE (MARKDALE, ONT.)
30	SAGINAW FIRST (SAGINAW, MICH.)
30	MOBERLY (MOBERLY, MO.)
30	CHARLOTTE TRINITY (CHARLOTTE, N.C.)
30	JACKSONVILLE FIRST (JACKSONVILLE, FLA.)
30	ELKHART NORTHSIDE (ELKHART, IND.)
30	FAIRFIELD (FAIRFIELD, CALIF.)
30	DAYTON FIRST (DAYTON, OHIO)
84	TOTAL

Listed below are the districts that reached or overpaid their accepted General Budget for 1994:

Percentage	District	District Superintendent
179.51	SOUTHWEST INDIAN	REV. LAWRENCE E. SALWAY
175.47	SOUTHWEST LATIN AMERICAN	REV. ALEJANDRO G. SANDOVAL
102.62	HAWAII PACIFIC	REV. ROBERT C. KILLEN
102.57	SOUTHWEST INDIANA	DR. M. V. SCUTT
102.27	CENTRAL LATIN AMERICAN	REV. JOE DIMAS
101.77	EAST TENNESSEE	DR. THOMAS M. COX
101.69	SOUTH CAROLINA	DR. JAMES M. BEARDEN
101.62	NAVAJO NATION	REV. JOHN R. NELLS
100.42	SOUTHERN FLORIDA	REV. BYRON E. SCHORTINGHOUSE
100.31	SACRAMENTO	REV. RONALD G. GREENO
100.25	NORTHWESTERN OHIO	DR. J. E. SHANKEL
100.21	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
100.18	TENNESSEE	DR. J. DENNIS JOHNSON
100.14	ALASKA	REV. KENNETH G. SPICER
100.12	NORTHERN MICHIGAN	REV. MILTON E. HOOSE
100.02	NORTHEASTERN INDIANA	DR. F. THOMAS BAILEY
100.00	AKRON	REV. MARION W. BARBER
100.00	INDIANAPOLIS	DR. JOHN F. HAY

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll for 1994:

Church Percentage	District	District Superintendent
65.0	HAWAII PACIFIC	REV. ROBERT KILLEN
56.0	NORTH CENTRAL OHIO	DR. JACK ARCHER
56.0	OREGON PACIFIC	DR. GERALD E. MANKER
55.0	MICHIGAN	DR. C. NEIL STRAIT
54.0	NORTHWEST	REV. STEVEN C. FLETCHER
53.0	SACRAMENTO	REV. RONALD GREENO
53.0	WEST VIRGINIA NORTH	DR. JOHN W. DENNIS
52.0	INTERMOUNTAIN	REV. RONALD KRATZER
52.0	NORTHWESTERN OHIO	DR. J. E. SHANKEL
51.0	SOUTHWEST INDIANA	DR. M. V. SCUTT
51.0	WASHINGTON	DR. JERRY PORTER
50.0	INDIANAPOLIS	DR. JOHN F. HAY
50.0	KANSAS	DR. EDMOND P. NASH

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and mission specials for 1994:

Percentage of Giving	Church
93.56	WALLA WALLA FIRST (WALLA WALLA, WASH.)
67.13	DECATUR OAK GROVE (DECATUR, ILL.)
62.87	PERRY (PERRY, MICH.)
61.30	PARAGOULD WOODLAND HILLS (PARAGOULD, ARK.)
45.36	STETTLER (STETTLER, ALTA.)
44.82	CALVERT (CALVERT, ALA.)
42.28	MADISON HEIGHTS EMMANUEL (MADISON HEIGHTS, VA.)
41.28	LEXINGTON LAFAYETTE (LEXINGTON, KY.)
40.71	WASHINGTON FIRST (WASHINGTON, D.C.)
37.62	GADSDEN FIRST (GADSDEN, ALA.)

this is the plight of the prospect who succumbs to the harvester prematurely.

It's time that we put the pressure for results back where it belongs—on God. Personally, I am no longer haunted by the goal of *winning* people to Christ. If it's my goal to win people to Jesus, I'm apt to rush the process and pick unripened fruit. When this happens, I'm involved in erecting barriers rather than helping tear them down. Remember, Paul planted, Apollos watered, *but God made it grow*.

IT'S TIME WE PUT THE PRESSURE FOR RESULTS BACK WHERE IT BELONGS—ON GOD.

Identifying your network, discovering common ground, and taking the initiative in relationships are the key elements to effective faith sharing. We've identified it as a process whose catalyst is love. Without this love, all the cultivation we do is nothing but manipulation—most pre-Christians can tell the difference.

So how are things going with Doug, Gary, Bud, Mike, and Keith? Oh, just fine. I'm well into the cultivation stage with all of them, on the verge of the sowing stage with some of them. Mike, whom I've known for seven years, went through a bitter divorce shortly after I moved. I never realized the impact that discovering common ground would make until he called me long distance to tell me of his disappointment and asked me to pray for him. With

God's help, I have been able to identify the place where the gospel will become good news for Mike. Today, he is seeking answers, and I have been able to point him to the One who has the answers. My faithfulness to the process and the role God desires that I play in it have made a big difference. Mike is moving closer to Jesus. I'm prepared at any moment to be there for him when he's ready to push the commit button of his will.

As far as the other members of my network are concerned, my family and I continue trying to be living proof of our Christ who dwells within. We're attempting to move beyond our own level of comfort and beginning to incorporate ourselves into their worlds.

We're starting to realize, as well, that people will have a hard time believing we want them to go to heaven with us if we have never had them in our own living room.

John pinpointed the essence of evangelism methodology when he said of Jesus, "The Word became flesh and made his dwelling among us. We have seen his glory" (John 1:14, NIV). Our dwelling, like Christ's, must be among those who are candidates for redemption. It's in doing so that His glory will be seen by those placed within our realm of influence.

Mike Barton is pastor of the Oakland Church of the Nazarene in Cedar Rapids, Iowa.



Easter

Simon the Cyrene

"The jeers and screams
of the crowd echoed
along the walls of the side streets,
and I went to see
what the commotion was about.
I had nothing better to do."

Simon's wife brought him some bread
and, laying it on the table before him,
sat down to listen.

"Did you see the Temple?"
she asked.

But he forged on
as if he had not heard her question.
"The Roman soldiers
were taking a man out of the city
to crucify him.
I've never seen a crowd like that one:
they would have torn him apart
if it hadn't been for the soldiers."

"Are you going to tell me
about Jerusalem," she pouted,
"or about the execution
of some miserable criminal?"

He smiled and shook his head.
"It is a city like any other—
good and bad,
rich and poor,
clean and dirty."

"The Temple? Yes, it is beautiful—
so white and gleaming
it seems to glow long after sundown.
But nothing in all that magnificent city
affected me the way
his face did;
I'll never forget it."

"Whose face?"

"The man they crucified.
He stumbled as he passed—
he was exhausted.

One of the soldiers
tapped me on the shoulder with his sword.
'Take it up!' he ordered.
So I carried the cross to the hill."

She was aghast.
"You carried the cross of a common criminal?
How could you get involved
in such a thing?"

"He was innocent;
I don't know why
the others couldn't see it."

He shrugged.
"Maybe they just didn't want to."

—Gary B. Swanson

Gardens

A garden is a lovely place.
Its fragrance fills the air.
My Lord was in a garden
When He agonized in prayer.

In the quiet of a garden
As you come apart to pray,
Be reminded of a Savior
Who wept alone that day.

The tomb was in a garden,
That borrowed place of rest;
And Joseph must have marveled
That his place should be so blest.

Mary asked the "gardener,"
As she wandered, weeping, there,
If the body of her Master
Was entrusted to his care.

But "Mary!" was the word He spoke,
And "Master!" her reply.
Oh, what joy now filled the garden
And her heart at that glad cry!

God planned this happy season,
When gardens begin to bloom,
To bring to our remembrance
That garden's empty tomb!

—Darlene Saunders

Color It Easter

Gray Maundy Thursday
trembles and is gone—
but from under
the crimson blanket
of Good Friday
we look up toward
Easter's triumphant
golden dawn,
bathing our bruised world
in Sunday morning hope.

—Dorothy Purdy

The Empty Tomb

Dawn sprinkled over the morn
With hope shimmering deep,
Life arising from the dark,
For death had failed to reap.
Spices in my trembling hand,
I stared where He once laid.
“Oh, where has my Jesus gone?”
I cried, at once afraid.
Angels of the blazing morn
Were there when I arrived.
“Why look ye among the dead
For Him who is alive?”
Deep within my quiv’ring heart,
Fear tremored in the light,
As angels banished darkness,
And all my fears took flight.
The stone rolled from my vision,
My hope rose from the grave
To follow Him, the Risen,
Who came my soul to save,
From the death of living fear,
From terror breeding strife,
To the dawn of living hope,
Risen with Him to life.
My heart throbbed within me,
To hear the flight of doom,
When fear fell to victory,
There in the empty tomb.

—Marlo Michelle Schalesky



APRIL
23

Nazarene College Day

THESE THINGS I BELIEVE . . .

About Nazarene Higher Education

by Jerry D. Lambert, *Education Commissioner*

As we prepare church leaders for the 21st century, my 34-year journey in the Church of the Nazarene as a servant-leader convinces me of several certainties about Nazarene higher education.

I. The Church of the Nazarene Believes Strongly in Holiness Higher Education.

Texas Holiness University, founded in 1899, was our first. By 1902, we had four universities. That was six years before the mergers of 1908 in Pilot Point, Texas, which brought about the denominational formation of the Church of the Nazarene.

In 1995, we look back over 95 years of Nazarene educational history. We now have 17,000 students in 52 educational institutions around the world. In World Mission areas, we also have nearly 50,000 primary and secondary students. On the following pages, you can read fascinating stories from four of our campuses. These few represent a thousand more good news stories from our schools.

Nazarene historian M. E. Redford wrote:

The various holiness bodies which have become a part of the Church of the Nazarene seemed to believe in education from the beginning. Practically every group started and supported one or more educational institutions. They realized that the church needed trained leadership and the country needed intelligent Christian citizens.

Early pioneer leaders saw the schools as spiritual strongholds for planting Holiness churches in the early days. In 1910, the editor of the *Pentecostal Advocate* (predecessor of the *Herald of Holiness*) wrote:

I think it without exaggeration to say that the fact that there is a live,

vigorous movement in this great Southwest is due in large degree to the Texas Holiness University [now Southern Nazarene University]. It has stood like a Gibraltar Rock against the storms of life . . . its strong grasp on the Word of God has prevented the destruction wrought by false fire (*June 30, 1910, 8*).

These rugged and godly leaders were convinced that ultimately, "There is *no* success without successors." The message of Christ, and particularly the biblical understanding of our Wesleyan-Arminian theology, must be passed on to the next generation. All we believe in, all we have lived for, and all we are willing to die for will fail unless there are successors to follow in our footsteps as leaders in the Holiness Movement.

II. I Believe Education and Evangelism Are the Two Strong Arms of the Body of Christ.

P. F. Bresee, founder of the first Church of the Nazarene, wrote in 1910, "While the evangelization of

men and their building up in holiness is our great commission . . . it also inheres in our commission to train and educate those who through our labors are brought into the Kingdom."

History records the commitment of our founders to the exercise and building up of both education and evangelism as the two strong arms of the Body of Christ. But what about our own generation as we approach century 21? How firm is our commitment to both components of Christian service?

The church can put all of its resources of people, money, prayers, and energy into evangelism without education. The result will be future generations following blindly the fads, false teachings, fanaticism, and fundamentalism of whatever pop leader pops up on the religious horizon.

On the other hand, we can provide education alone without the spiritual vitality and warmth of our Holiness heritage. Our schools, then, might very well reach academic excellence but make little difference in meeting the heart needs of people.

Jesus makes it clear in the Great Commission: We are to "go and make disciples, . . . teaching them." If we do, He promises He will be with us always—even "to the very end of the age" (Matthew 28:19, NIV).

Nazarene Holiness higher education is about educating lay and clergy leaders for century 21—the threshold of the new millennium. Our ultimate success in fulfilling our mission will be found in the lives of our successors.

HH



LIVING THE MISSION

by Kimberley Berry Jones

Each year, the alumni of Point Loma Nazarene College recognize former graduates who are changing their world. They look for alumni who combine professional skills, community service, and the Christian faith into meaningful mission and action. The Alumnus of Point Loma (APL) awards this year went to nine outstanding persons.

"I learned the principle of reaching out to others, not just reaching into myself," says **Norma Irene Brown Matlock** (1965), who feels her education at Pasadena College molded her worldview. A nurse practitioner at Los Angeles County/USC Women's Hospital, Matlock supervises the medical care of newborns and trains and mentors nurses. Recognized by the American Academy of Pediatrics with a Certificate of Excellence (Fellow), Matlock devotes her time to the medically underserved of Los Angeles. She has served in eight countries on Work and Witness trips.

Jolene Windle (1979) used her education in biology and chemistry at PLNC as a stepping-stone to cutting-edge cancer research. She is a medical doctor and the director of basic research at the Cancer Therapy and Research Center in San Antonio, Texas. Windle also serves as assistant professor at the University of Texas Health Sciences Center. Both she and her husband, Dr. Brad Windle, dedicate themselves to cancer research.

Turning his beliefs and values into action, **Michael Mata** (1975) puts enormous energy into urban ministries. The streets of Los Angeles are his mission field. He serves on the Interfaith Coalition to Heal L.A., the Consortium of Urban Leadership Development, and a long list of other community and church organizations that reach out to Los Angeles with

programs of change and hope. Mata is director of the Urban Ministries Study Center at the School of Theology at Claremont, as well as serving as associate pastor at Los Angeles First Church of the Nazarene.

Kim Kundrak (1979), senior vice president of Burnham Pacific Properties, has been responsible for guiding the company in the acquisition of over \$300 million worth of property. But beyond his significant professional success, Kundrak uses his financial expertise in service to his alma mater and church. His enthusiasm and desire to reach out to the needy led him to spearhead his company's United Way campaign, raising nearly \$100,000 for the community.

Cynthia Larrabee (1978) has navigated the corporate ladder successfully and rapidly. She serves as vice president of operations for Linsco/Private Ledger Financial Services. Larrabee credits much of her success to the beliefs and standards that were

solidified during her years at PLNC. "The values I learned at college were taught in each arena, carried through from chapel to the dorm and the classroom. It helps me to be successful in the business world because I learned to treat others with honesty," says Larrabee.

Using his training as a psychologist in diverse ways, **Keith Holly** (1956) counsels and teaches young couples and families, donates many hours to the Salvation Army Alcohol and Rehabilitation Center, and began the Peer Counseling Program at PLNC. Holly has seen both sides of an education at PLNC, as a student and as a professor of psychology since 1976. While studying at Pasadena College, his professors had a significant impact on him. He also influences students: "There are a lot of subtle ways that students remember what we say and do as professors. Sometimes the effect we have seems intangible, but

continued on page 41

APL award winners (back row, l. to r.) Harry Wiese, Jr., Keith Holly, Norma Irene Brown Matlock, Kim Kundrak, Daniel Spaite. (Front row) Ruth Grendell (representing Theodora Floyd), Cynthia Larrabee, Jolene Windle, Michael Mata.



DANIEL SMILEY, NATIVE AMERICAN PREACHER-IN- THE-MAKING

Daniel Smiley is a religion major at MidAmerica Nazarene College. He hails from the Navajo Indian Reservation, Black Mountain, Arizona. Even though he is only 21 years old, he brings with him to MANC a rich history of witnessing and suffering for Jesus' sake.

When Daniel's mother was a little girl, she fled one cold winter night from a drunken, gun-waving older brother. She ran for miles and ended up in the camp of two Mennonite missionaries, Stanley and Arley Weaver. That was 1948, and Marie Benally found Christ. "She felt clean," Daniel said, "because she believed in the One they called Jesus."

Little Marie kept her faith even though most of her family turned against her. She had disgraced them. She was ridiculed, harassed, and beaten for her faith. One Sunday, her nephews were so mad at her for going to church that they mercilessly beat her. Daniel, a very small child at the

time, could not protect her. "I watched her get beat up so bad," Daniel said, "and I thought how brave she was, how awesome she was."

Despite opposition, Marie raised Daniel and his sisters as Christians. "Every Sunday we would walk several miles to church," Daniel said. "As we walked, we would talk about God. She would tell me Bible story after Bible story."

Later, it was decided that Daniel should be trained to be a medicine

Daniel said. "They said, 'This is true no matter how crazy it sounds.'"

At age 10, Daniel was born again. And the family persecution intensified. Marie and her children were disowned and kicked out of their house—more than once. For several years, the little family lived in the desert with only a plastic bag as shelter. Even then, they were harassed. "My uncle rode up on a horse one day. He cursed us and told us we were fools to worship 'a God who never answers, a God who makes you suffer.'" He rode away, Daniel reported, saying, "You people are of the devil, and that's all you are."

When Daniel was 10, the Lord called him to preach. "God spoke to me," he said. "I have never heard His voice in that manner since. I was walking, and God said, 'Daniel, will you preach for Me?' I knelt down right there and said, 'God, I will preach to my people until the day I die.'" Daniel preached his first sermon at age 10. Several people got saved that night.

Last October, Daniel's grandfather, the clan's medicine man, died at 103. But he died a Christian. In his very old age, the prayer and witnessing of Marie and Daniel brought him to faith in Jesus.

Again the family was displeased. Daniel wanted his medicine man grandfather to be buried in honor in the sacred place where the tribal leaders had been buried for generations. The family said no.

Daniel Smiley intends to keep his vow to preach to his people until the day he dies. "When I finish college, I want to return. I know it is God's will to go back and tell my people of the true way, of Jesus Christ," Daniel said. "I don't want to be just a reli-

**AT MANC, THIS NATIVE
AMERICAN STUDENT PREACHER
HAS FOUND A LOVING
COMMUNITY OF FAITH
THAT NURTURES HIS CALL
AND HIS DREAMS.**

man. "I was torn between two worlds," Daniel said. On one side was his mother and the Bible; on the other, his grandparents and the tribal religion that he was required to learn. "My grandparents would push their religion on me,"

Art Professor Jo Cunningham and Daniel Smiley. Professor Cunningham has been teacher, friend, and mentor to Daniel during his MANC days.



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The diversity of art exhibited at the Mount Vernon Nazarene College Art Gallery provides professional development for artists and educational opportunities for MVNC students.

"The gallery enables students, especially seniors, to gain professional experience with art shows, such as how to hang their work and provide the correct lighting. We also use students as art gallery assistants, something we have done since the Art Gallery opened in 1989. It provides jobs for students, and it is practical career experience," said John Donnelly, director of the Art Gallery.

Donnelly is also chairperson of a committee appointed to select the professional artists to exhibit their work. "The goal is to bring a diversity of exhibits to the campus and community," he said. Six to eight people are appointed by the college every two years to select and schedule art shows. A variety of artists are encouraged through newspapers, *Dialogue* magazine, and through an Art Gallery mailing list to submit slides and other information to be considered for selection.

The committee selections include a wide variety of tastes and styles. This enables the gallery to be an educational tool, both philosophically and visually, according to Donnelly. "The Art Gallery has become an invaluable part of the art curriculum at Mount Vernon Nazarene College," Donnelly said. "When professionals come in and their work echoes what we've talked about in the classroom, it gives credence and reinforcement to our teaching."

The Art Gallery has featured work from artists across the United States and from Mexico. Among the featured works of art are the National Quilt Exhibit, realistic and abstract

WELCOME TO THE GALLERY

paintings, photography, sculptures, performances, crafts, and installations. The Art Gallery features about six shows per year, with each show running about one month. Events such as an opening reception and a gallery lecture enable the featured artists to interact with students and the community.

MVNC professors also exhibit their work every other year in the Art Gallery.

The diversity of the art exhibited is educational for both students and the community, according to Donnelly. "Students sometimes have a preconceived notion of what art is. This shows them that art is bigger than what they thought," he said. "The community is pleasantly surprised by the cultural diversity we provide on a Christian campus without compromising our Christian position."

—Nikki Wilson HH



Images of Somalia

While stationed as a medical corps specialist in Somalia, Mount Vernon Nazarene College alumnus David Cubie, Jr., captures "Images of Somalia" through small *gouache* paintings. (An opaque watercolor-type medium.)

Cubie said while in Somalia, he learned the true value of art. His first painting, *Windy Day in the Kaleidoscope*, affected a very bitter soldier in a positive way. Cubie said the soldier watched as he painted, and from that point until they left the country, the soldier would ask him to see it. "He would get lost in it and cheer up," Cubie said. "I realized that if I could only make one person happy, then I was doing my job as an artist. Being an artist is not about self-glorification or fame. It is about giving love, about nurturing. Approached in this way, art is not frivolous self-indulgence, but rather, one of the most practical jobs a person can have."

According to John Donnelly, director of the MVNC Art Gallery, the paintings are Cubie's personal reactions to emotions he felt. "His art is very meditative," Donnelly said. "Some evoked the landscape, some evoked the spirituality of Somalia. Some of the works were very abstract; some were figurative."

The 37 paintings were selected by the Art Gallery committee at the college to be featured this past fall in the Foyer Art Gallery of the R. R. Hodges Chapel/Fine Arts Building. The works were featured as part of the Homecoming weekend, which took place November 8-11, 1994. "We frequently look to past graduates to feature work during this time. But the main reason we chose these paintings is because they show excellence in craftsmanship. They are very ornate, very eastern, very decorative," Donnelly said. "They are visually fascinating."

Church and School as Partners

CHOOSING PARTNERS

Higher Education and the Church

by Doris Littrell, *alumni director,
Southern Nazarene University*

We need you." Hard to express?
"We must have you." Even more
difficult to admit.

Admissions of vulnerability and need remove us from the ivory tower, self-absorption, and the singleness of power. Reaching out to each other in partnership brings help, fresh air, and new ideas. Partnership is problem solving. Walking in others' Reeboks puts a new spring in your steps.

Partners talk. When the church and her schools are talking . . . fussing . . . adjusting . . . helping . . . it's working! When we are teaching critical thinking skills and trusting in the questioning of youth . . . modeling Christ in churches through patience and progress . . . leading through sharing . . . instructing by doing . . . searching our motives—partnership is working.

**IT COMES DOWN TO GIVING UP
BEING THE POWER BROKER IN
FAVOR OF CARPOOLING AND
TAKING TURNS DRIVING.**

Partnership is a must if the church is to "be there." A partnership is essential if Nazarene higher education institutions are to "be there." Both are "at risk" in the structural and informational revolution shaking our society.

I've partnered.

I've also insulated and isolated.

It takes more space to walk together than singly. But the rewards are powerful, even staggering. I've partnered in education as a teacher/administrator with the community. I've partnered in a church as a pastor's wife. I've partnered in the university with alumni constituents as alumni

director. It comes down to giving up being the power broker in favor of carpooling and taking turns driving.

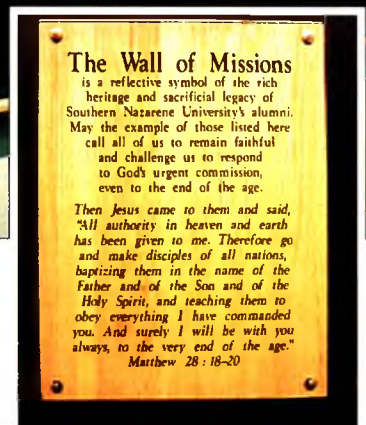
I'll always recall putting my arms around my husband, a lifetime "partner," at the moment of his death. I wanted to keep him warm, to hold back the cold. It was my privilege. I wanted to do—to "be there" for him.

If the church is to be kept alive, its schools—our colleges and universities—must be warmed by the church. If the in-

aligned with a vision of quality is purposely built and nurtured through negotiation of differing perceptions and involves struggle and a collective sense of mission and shared values. Writer Peter Senge, in the book *The Fifth Discipline*, suggests it is not the leader's role to dominate or to dictate but to be an expert in the promotion and protection of values. Team learning occurs so that a shared vision of the future exists, and how to get there evolves. Coalition is the anvil upon which



The Wall of Missions at SNU. Names of all SNU grads who have served as missionaries are inscribed in honor here.



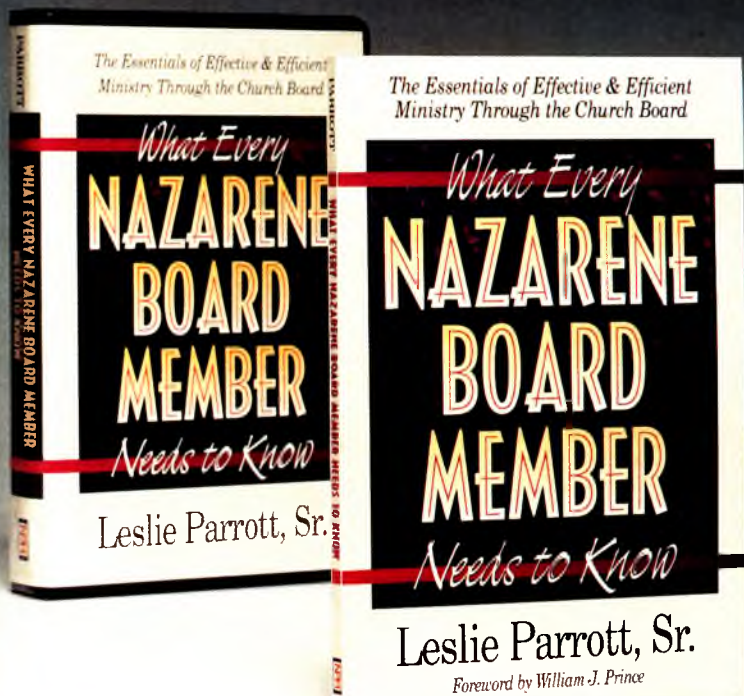
stitutions of higher education are to be more than distant relatives, they, too, must place supportive arms of respect and refueling around the church. Neither will "be there" if either ceases to exist.

Philosopher Sergiovanni, in "Changing the Culture in Education," states that shaping and establishing a strong culture

traditional stability as well as enduring change is forged.

Partnership has many faces. It means:

continued on page 41



After reading Dr. Parrott's book, I was upset—

that he didn't write this 30 years sooner! From Muscatine, Iowa, to Denver, Colorado, I (and dozens of my board members) would have benefited greatly from these insights.

James H. Diehl,
General Superintendent
Church of the Nazarene

Text

The latest *Manual of the Church of the Nazarene* provides for 28 boards, councils, and committees. What are the dynamics that transform meetings into ministry? Parrott's insights into key issues make this book required reading for both new and "seasoned" board members and pastors. Use this book to transform meetings into ministry!

HH083-411-5506, \$7.50

Every pastor and board member needs to read this outstanding work. It is truly imaginative and freeing for the work of the board. I recommend the author and the book highly.

Stephen Green, Pastor
Pasadena, California, First Church of the Nazarene

All church board members and pastors need to read this book for the insights and tools that will—without a doubt—make them more effective.

Dale Galloway, Pastor
Portland, Oregon, New Hope Community Church

Leader's Guide

Creative session plans for each chapter of the text maximize group dynamics and individual learning. Includes tips for setting up the right kind of training event for your church board. *Prepared by David J. Felter.*

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This one-hour, professionally produced video features Leslie Parrott, Sr., presenting highlights of *What Every Nazarene Board Member Needs to Know* in a seminar setting. His wit and wisdom will enhance any format in which your board meets.

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Ah, Judas

by Marlo Michelle Schalesky

Ah, Judas, what have you done? Did you not remember the days we walked together and talked together? Did you forget how we shared our sorrows, our victories, our dreams? Do you remember how your heart used to beat with Mine, how much you loved Me? You cared for Me once. You believed. You loved. What happened to you, Judas? What have you done?

I know your frustration and your fear. I know the dreams that died in you. I have felt the stinging edge of your anger. Oh, Judas, through it all, I have loved you! When did it start, My friend? When did the doubts begin to eat away at your faith until there was nothing left but betrayal? Was it when I treated you no differently than the others, gave you no higher place? Was not My love enough? Or, perhaps, the lure of the money box poisoned your soul? Was it worth it, Judas? When I did not conform to your demands, was that when your heart soured against Me? Judas, do you know what you have lost?

I watched you beside Me last night,

and inside My heart I wept for you. If only My love could have brought you back to Me. But it was too late; you had already been hardened by sin and Satan. If only you had trusted Me. If only you had not rejected My love. The mask you wore was a good one. No one else saw the intent in your heart. No one else dreamed of what you had planned. "Surely, not I, Lord," they all said. I saw you wince and turn away. Did you have your doubts then? Almost,

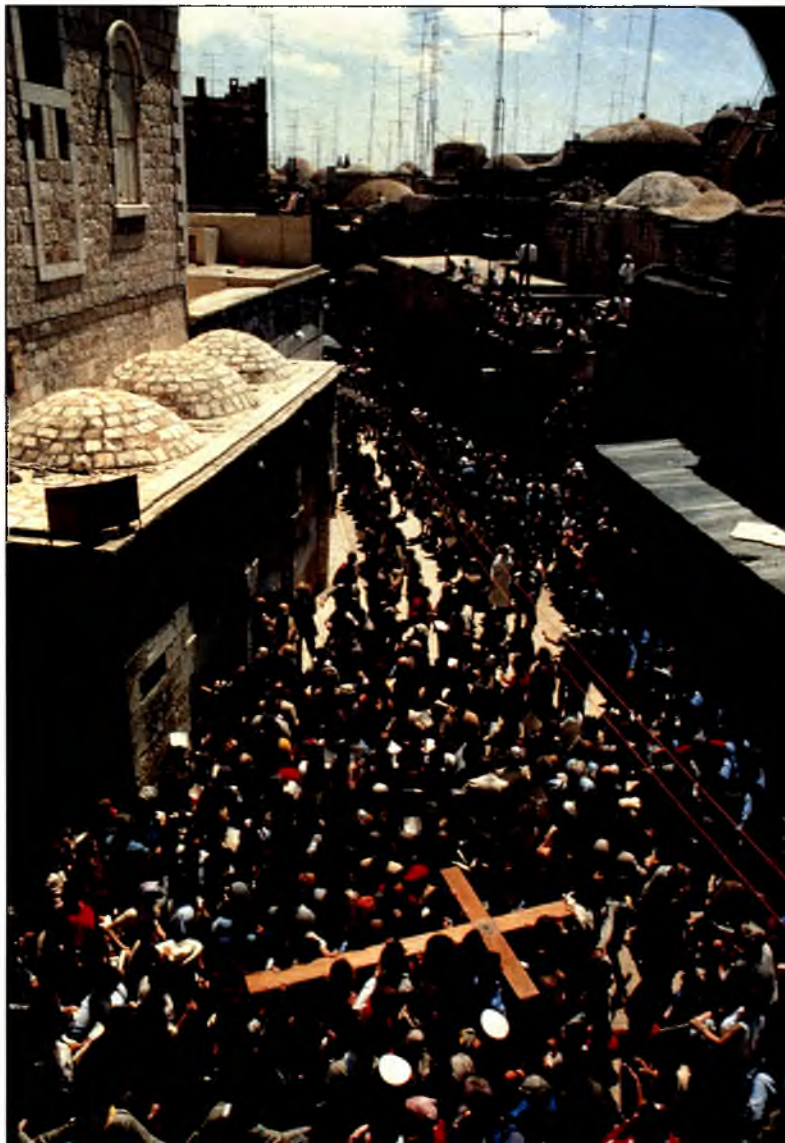
you repented. But it was too late; your heart was committed to betrayal. How I ached for you!

Oh Judas, why do you betray Me? Do you know My pain, My sorrow, My love for you? What more could I have done for you? Yet, you thrust it all aside, for what? What have you gained through your betrayal? Is the anger in your soul appeased? Your fear? Your frustration? Where are you now?

But Judas, are you different from all the others? They will all betray Me—some for money, some for fear. Judas, you are everyone, and they are you. No one is exempt. Will they see themselves in you and turn again to love Me? Will they weep in repentance, or, like you, hang themselves with pride? Will they remember My love for them and turn from evil intent? Will they look to you and shudder, knowing that your fears are not far from their own? Yes, you are everyone, and they are you.

Judas, My friend, My betrayer, don't you know that I love you still, despite the thrusting knife of your betrayal?

Ah, Judas, have you not realized, this day I die for you? ❧



it is certainly there," says Holly.

A physician and associate professor at the University of Arizona College of Medicine, **Daniel Spaite** (1979) actively pursues both his love for medicine and his passion for teaching the Bible. Spaite is medical director of both the Air Care helicopter medical service and the Base Hospital at the University Medical Center at Tucson. He is currently working on a book for pastors, combining his knowledge of medical issues and biblical principles to relate to the unique needs of pastors.

Harry Wiese, Jr. (1979), a physician and chairman of anesthesiology at Twin Cities Community Hospital in Templeton, California, uniquely lives out his faith. He spent 14 months in Swaziland, where he directed anesthetic services and established an ongoing training program for nurse anesthetists. He has served in Mexico and China on Work and Witness endeavors. In addition, Wiese expresses his faith as a managing partner for both a Christian band and a music publishing company.



Theodora Floyd

Theodora Floyd (1924) dedicated her life to nursing and helped define public health programs in Hawaii and the southeastern United States. As a nurse and administrator, Floyd began her career in Hawaii, but finally settled in

her home state of Georgia when she recognized the enormity of the health problems near her own home. Floyd directed public health services for Georgia, and her influence was felt worldwide as nurses came from foreign countries to train under her and then returned to service abroad.

Each of the APL award recipients is an example of all that Pasadena/Point Loma Nazarene College stands for: Teaching students to look beyond their own success to the needs of those around them—to live the mission.

Kimberley Berry Jones is the marketing manager for Sharp HealthCare in San Diego, California. She graduated from Point Loma Nazarene College in 1990.

HH

gious leader. I want to be a clan leader, a councilman, a community leader as well."

It will not be easy. But Daniel has some things working for him. He has the knowledge he is gaining at MANC and the support of friends and teachers like professor Jo Cunningham. He has the presence of Jesus Christ and the two-edged sword of the Word. The verse that helps Daniel most as he faces the challenges ahead is, "Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee" (Deuteronomy 31:6).

—Eli Thorne HH

SNU

continued from page 38

- Professors in needy churches
- Pastors teaching minicourses
- Students in summer internships putting knowledge to work in exchange for scholarship money

- Shared service projects

Partnership means stepping up to the plate and taking a swing at the challenges and opportunities that whiz toward us. It means dialogue—pushing, loving, and understanding.

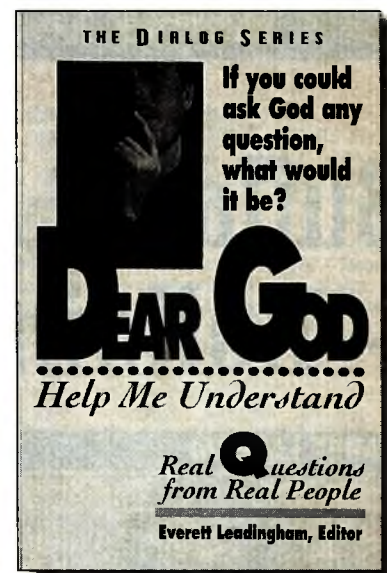
Partnership means valuing the Church's message and God's commission. Want to see how it works? Read the names in bold gold on SNU's Wall of Missions in Bresee Hall. Every SNU grad who has sacrificially served on mission fields around the world is listed there. That's partnership. Anyone who lingers there will know that SNU is not just a church-related university, but a church university. Partnership means total commitment to church schools and rejecting the popular notion of church-related education.



Doris Littrell

The church is a partner to be sought out and nurtured by the educational community. Nazarene colleges and universities are partners to be cherished and supported by the ministers and laity. Developing a coalition between the forces is essential. The bridge between Nazarene higher education and the denomination is a strong and vital link to Christ-centered, real-world learning for the '90s.

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JANET LANHAM



Janet Lanham is vice president for student development at Eastern Nazarene College, Quincy, Massachusetts.

BY THE TIME WE had climbed all of the 225 steps in the winding, stone staircase, I was huffing and puffing. The view from the top of the cathedral tower in Lausanne, Switzerland, was well worth the climb. Looking through the intricate stonework out over the city and gazing upward to the stone spires that extended even higher, I marveled that workers had literally invested their lives in giving form to this cathedral. The entire structure—the vaulted ceilings, the delicate stained-glass windows depicting biblical scenes, the intricate carvings—spoke of the literal investment of people's lives down through many centuries to complete this wonderful place to honor and worship God.

What a contrast between this experience and the “instant” quality that seems to characterize our own society. We want speedy answers and buildings that go up in record time. In this cathedral, however, I was struck by the total commitment of a whole community to construct a place of this magnitude. Many of the people who labored never saw or were able to enjoy worshiping in the completed structure. Yet I could imagine the conversations that might have taken place as one generation described its

role in the building process to the next generation.

The whole building literally proclaimed the stories of God's love, faithfulness, and activity and reminded all of God's work in creation and redemption. As the cathedral physically towered over the city, I could not help but marvel at the sense of God's presence over time and experience.

At first, this experience seemed so far removed from my own, but as I thought about the cathedral stones that illustrated God's love, I was reminded that there are “stones” in my life as well. There are people from my youth, parents, grandparents, aunts and uncles, people from the congregation of my childhood Nazarene church on Long Island, New York, whose lives represent stones to me. These people modeled God's love and grace as I learned about the faith and made it an important part of my own life. They represented God's faithfulness from generation to generation.

There are the stories of my maternal grandmother who would walk the hills in West Virginia to bring food and pray for those who were sick. There is the image of seeing my father praying in the living room each morning as I awoke. It was clear to me that his personal strength came from his keen sense of dependence upon God that drew him to these quiet times of communication with God. There is the model of my mother's years of working with children at our church, which signaled to me that she knew that a child's faith development was important. There is an aunt, Rev. Gloria Files, who, as an ordained

Nazarene elder for over 40 years, continues to be a vibrant example that both women and men can be used effectively as God's instruments. There was my paternal grandmother who, until she died at the age of 97, was an example of the quiet serenity that comes to those who trust in God's grace and peace. The list could go on.

There have also been events, times of great joy as well as times of intense pain and suffering, in my own adult life that have become building stones for me. The deaths of several close friends in recent years, such as Dr. Cecil Paul and associate dean of students Linda Whitling, have been times of intense pain commingled with the experience of sensing God's comfort and sustaining strength in ways that I could not have anticipated.

I have benefitted from these reminders in my own life, and yet a challenge remains. Will the heritage and events of my life and my experiences with God be seen by my children, the students I work with, and my community as a stone that will point their hearts and minds to God's faithfulness and grace? Will our building stones be visible to others to aid them in the building of their lives?

Deep commitment, year after year, generation after generation, is the Christian way of building.

In spite of our fast food and individualistic world, our work with others, whether it be in our local churches, our colleges, or our families, is also a task that requires a lifelong investment, and it certainly calls for patience as we wait to see fruit for our labors. Yet, like the building of the cathedral, the fruit of our labors is equally monumental because we are playing a role in the building of lives.

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VITAL STATISTICS

Deaths

RUSSELL E. BARNES, 62, Eagle, Idaho, Dec. 9. Survivors: wife, Marie; sons, Richard, Ronald, John; daughter, Cathleen Privett; 11 grandchildren; 7 brothers; 3 sisters.

RUTH WIESS BASSETT, 79, Troy, Ohio, Dec. 28. Survivors: husband, Paul G.; sons, Paul Merritt, David; daughters, Nancy Krumrie, Karen Bassett; three brothers; nine grandchildren; nine great-grandchildren.

HAROLD F. BELL, 87, Duarte, Calif., Nov. 19. Survivors: wife, Gova; sons, H. Jack, Donald; daughter, Barbara; 12 grandchildren; 19 great-grandchildren.

DON N. BIRD, SR., 59, Sublette, Kans., Oct. 23. Survivors: wife, Carolyn; son, Don Jr.; daughters, Melodie Knief, Valarie Williamson; seven grandchildren.

CHESTER C. CRILL, 82, retired music professor at Point Loma Nazarene College, San Diego, Calif., Feb. 13. Survivors: wife, Alice; son, Chester; daughters, Carole Cochran, Gini Embree; sister, Lucille Bull; five grandchildren.

JACK CROMER, 83, Blevins, Ark., Dec. 14. Survivors: wife, Marie; sons, Harold and Wayne Cromer, Jerry and Mike White; daughters, Jean Burke, Brenda White Crosby; one brother; two sisters; seven grandchildren; seven great-grandchildren.

WILLIAM H. (BILL) DEITZ, 83, Boise, Idaho, Jan. 13. Survivors: wife, Myrtle; daughter, Judy Reed; three brothers; one grandson.

HAZEL BLANTON DILLMAN, 69, San Diego, Calif., Aug. 27. Survivors: husband,

Beryl; daughters, Carolyn Pence, Ruth Sturgess; 10 sisters and brothers; 6 grandchildren.

EDNA EGNEW, 96, New Albany, Ind., Dec. 8. Survivors: daughters, Margie Pierce, Jean Sheckell; 6 grandchildren; 12 great-grandchildren; 5 great-great-grandchildren.

MARTHA ROBBINS GALLOWAY, 88, Traverse City, Mich., Jan. 28. Survivors: husband, Rev. George; daughter, Barbara Ann Hurtess; one grandson; two brothers.

ROBERT (BOB) GREEN, 80, Reedley, Calif., Jan. 8. Survivors: wife, Catherine; daughters, Darlene Bartchi, Kathleen Kratochwil; sister, Donna Kurtzman; four grandchildren.

ALMEDA H. HAIR, 71, Chickasha, Okla., Jan. 27. Survivors: husband, W. A. (Al); daughters, Marcia Hair, Verdeena Jenkins, Rita Hair, Patti Dixon; five granddaughters.

REV. CHRISTINE L. HENCK, 89, Millville, Pa., Jan. 2. Survivors: son, Paul; nephew, William; two grandchildren; two great-grandchildren.

FRIEDA JONES HENDERSON, 93, Kankakee, Ill., Dec. 27. Survivors: sons, Charles Jr., Robert, John; sister, Dolores Wozniak; brother, Clifford Jones; seven grandchildren; six great-grandchildren.

VIOLA V. JANZEN, 75, Dinuba, Calif., Jan. 28. Survivors: sons, Rande, Rick; daughter, Raylene; brother, Joe Walters; sisters, Barbara Burch, Janice Seaward; seven grandchildren; three great-grandchildren.

FLORICE KATHERINE LEONARD, 94, Johnstown, Ohio, Jan. 30. Survivors: hus-

band, Rev. James; son, William; daughter, Dorothy Dennis; 6 grandchildren; 12 great-grandchildren.

ANNIE McCLENDON, 81, Dutton, Ala., Feb. 1. Survivors: husband, Bruce; sons, J. B., Charles, Willie; daughters, Betty Mitchell, Charcie Owens; brother, Naymon Stiefel; sister, Allie Sargent; 18 grandchildren; 5 step-grandchildren; 32 great-grandchildren; 11 step-great-grandchildren; 1 great-great-grandchild; 2 step-great-great-grandchildren.

REV. JAMES E. NEUMANN, 50, Greencastle, Ind., Jan. 14. Survivors: wife, Phyllis; sons, Ed, Bill; daughter, Pam Collins; seven grandchildren.

LUKE WESLEY NORTON, 71, Three Rivers, Mich., Sept. 6. Survivors: wife, Lottie; sons, Larry, David; daughters, Judy Tipton, Donna McClain; three brothers; three grandsons.

HILDA MAE REED PATTERSON, 81, Ellis, La., Jan. 20. Survivors: husband, Rev. Herschell; two daughters; two brothers; four sisters; five grandchildren.

LOUISE RACHAEL PREUSS, 99, Wichita, Kans., Jan. 24. Survivors: daughters, Mrs. Donald (Adeline) Owens, Leah Carson; son, Ronald; sister, Bertha Lee; 12 grandchildren; 27 great-grandchildren; 5 great-great-grandchildren.

DALLAS CONRAD SARGENT, 69, Kewanna, Ind., July 27. Survivors: son, Charles; brothers, Rev. Don, Fred; one grandson.

ARTHUR SAVAGE, 81, former missionary to Swaziland, Homestead, Fla., Feb. 2. Survivors: wife, Martha; daughters,

Gwendolyn, Kathryn.

REV. LEONARD E. STOVER, 87, Enid, Okla., Jan. 25. Survivors: wife, Olga; daughters, Mary Louise Camp, Henrietta S. Twining; five grandchildren; nine great-grandchildren.

REV. ROBERT J. SUTTON, 50, pastor of 25 years, Louisville, Ky., Dec. 29. Survivors: wife, Kyle; daughters, Kerri Bittenbender, Kendra Sutton; two brothers; one sister.

SAMUEL STANLEY SWEENEY, 86, Hollywood, Md., Dec. 31. Survivors: brothers, Henry, Daniel.

JAMES AARON TAYLOR, 98, Shreveport, La., Jan. 12. Survivors: sons, Rev. Virgil, Edward, Lloyd; daughter, Mary Ann Mayne; 13 grandchildren; 33 great-grandchildren.

RUTH E. THILL, 91, Lena, Ill., Jan. 20. Survivors: husband, William; sons, Wesley, David, Marvin, Ronald, Lowell, Carlyle; sisters, Julia Russell, Lena McKinney; brothers, Robert Bruss, Wilbur Bruss; 16 grandchildren; 20 great-grandchildren.

VIOLET R. WITT, 61, Moorehead, Minn., Feb. 5. Survivors: husband, Eddie Sr.; sons, David, Jim, Eddie Jr.; daughter, Judy.

Births

to DAVID AND PAMELA (DEMPSTER) BAUR, Shawnee, Kans., a boy, Alan David, Jan. 10

to DENNIS AND SHERI (ACHESON) GOODWIN, Nashville, Tenn., a girl, Grace Anne, Oct. 31

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to JON AND MELISSA (DRAKE) HUGHES, Nacogdoches, Tex., a boy, Brendon Cole, Sept. 2
to MARTY AND ANITA (TURNER) HUGHES, Rockford, Ill., a girl, Kendra Elaine, Feb. 3
to ANDY AND AMY (BENNETT) KITCHEN, Montrose, Calif., a girl, Christina Madison, Jan. 25
to KURT AND MELODIE KNIEF, Sublette, Kans., a boy, Kalin Duel, Nov. 7
to RICHARD AND BECKY LAZERTE, Osseo, Minn., a boy, Tyler Richard, Oct. 23
to EILEEN LILJA, Osseo, Minn., a girl, Mariah Amy, Feb. 1
to SCOTT AND CRICKETT (BUTLER) MOORE, Olathe, Kans., a boy, Caleb Scott, Nov. 24
to MEL AND KAREN (LANGWORTHY) PIERCE, Yukon, Okla., a boy, Justin Michael, Dec. 23
to SCOTT AND MARIAN (KIMBRO) REDWINE, Oklahoma City, Okla., a boy, Jimmy Brock, Jan. 17
to PHIL AND RENEE REGNIER, Osseo, Minn., a boy, James Phillip, Oct. 18
to ROBERT AND CHRIS (COBURN) WALLER, Lawrenceville, Ga., a girl, Emily Kay, Mar. 17, 1994

Anniversaries

ART AND LOUISE EDWARDS, Umatilla, Fla., recently celebrated their 50th anniversary at a reception given by their three children and five grandchildren.
LLOYD AND REV. GERTRUDE WARD, Fort Myers, Fla., celebrated their 55th anniversary Feb. 4.

FOR THE RECORD Moving Ministers

VIRGIL R. ASKREN III, from associate, Portland (Oreg.) First, to pastor, Klamath Falls, Oreg.
JOSEPH D. ATKINSON, from New Orleans (La.) First, to Republic, Mo.
MARTIN J. BAUSMAN, from Big Rapids, Mich., to Wilmington, N.Y.
MARK D. BERRY, from Kittanning, Pa., to State College (Pa.) Bethel
JAMES R. BURGRAF, from Galloway (Ohio) New Life, to Albion, Mich.
MICHAEL T. BURNS, from Waco (Tex.) South Manor, to Washington (D.C.) First
EUGENE R. CALDWELL, from St. Louis (Mo.) Southside, to Toboso, Ohio
MICHAEL H. CECIL, from pastor, Savannah

(Ga.) Eastside, to associate, Savannah (Ga.) First
SCOT W. CROTHERS, from Lehigh Acres, Fla., to Covington (Ky.) First
DAVID L. CURTISS, from associate, Kent (Wash.) First, to associate, Kansas City (Mo.) First
ANDREW L. ERVIN, from associate, Baltimore (Md.) First, to associate, Bel Air, Md.
K. TIMOTHY FIELDS, from associate, Ashland (Ky.) Plaza, to pastor, Oak Ridge, Tenn.
CHARLES A. FOUNTAIN, JR., from Bluffton, Ind., to Baltimore (Md.) First
ALLEN P. HEALD, JR., from Gillette, Wyo., to Wolcott, Vt.
PHILIP HEAP, from Arlington (Tex.) East Park, to Rockville, Md.
JAMES HEYLAND, from student to associate, York (Pa.) Stillmeadow
GREG HOSTUTLER, from Bluefield, W.Va., to Worthington, Ky.
RONALD E. JACKSON, from Union, Maine, to Strong, Maine
CHAD E. JOHNSON, from associate, Maumelle (Ark.) Christian Fellowship, to pastor, Greeley (Colo.) First
WILLIAM S. KALFAS, from student, Nazarene Theological Seminary, to pastor, Blackwell (Okla.) First
DOUGLAS G. KINDLE, to pastor, Cuba, Ill.
JOHN E. LIGHTSEY, from Smithfield, Va., to Bentonville, Ark.
MICHAEL R. LYONS, from Cumberland, Ky., to London, Ky.
DONALD A. MCGILVRA, from Viborg, S.Dak., to Oregon, Ill.
JOHN M. MOORE, from Jonesboro (Ark.) Rogers Chapel, to Valley (Ala.) First
R. HARLAN MOORE, from general-assigned, Nazarene Publishing House, to associate, San Diego (Calif.) First
RAYMOND D. MORRISON, from Olympia (Wash.) First, to Kent (Wash.) First
JOHN A. NIELSON, from associate, Kansas City (Mo.) St. Paul's, to pastor, Melwood, Md.
ARTHUR O. OAKES, from Wolcott, Vt., to Framingham, Mass.
RONALD A. PANKEY, from Coffeyville (Kans.) Central, to Katy, Tex.
DAVID W. PHILLIPS, from Apple Valley, Calif., to Denver (Colo.) Lakewood
DON A. PORTERFIELD, from associate, Needmore, Pa., to pastor, Pleasant Ridge, Pa.
CURTIS S. RANDOLPH, from Spencerville, Ohio, to New Hampshire, Ohio

DAVID W. RISON, from associate, Perrysburg, Ohio, to pastor, Toledo (Ohio) Northpoint
DAVID ROBERTS, from Worthington, W.Va., to Spencer, W.Va.
R. WAYNE RUTHERFORD, from Covington (Ga.) First, to Crossville, Tenn.
JOSEPH R. SCHIREN, from associate, York (Pa.) Stillmeadow, to pastor, Ryot, Pa.
E. WESLEY SHOEMAKER, from Dayton, Ky., to Falmouth, Ky.
STEPHEN A. SHOTTS, from Rushville, Ill., to Aledo, Ill.
MARK R. SHUEY, from Minneapolis (Minn.) Russell Avenue, to Pinellas Park (Fla.) First
ROBERT G. SNOODGRASS, from pastor, Denver (Colo.) Lakewood, to evangelism
ROBERT J. THARP, from associate, Topeka (Kans.) First, to associate, Muncie (Ind.) Southside

Recommendations

The following have been recommended by their respective district superintendents:
DANIEL M. ARNOLD, evangelist, 6147 Vista Dr., No. 4310, West Des Moines, IA 50266, by Gene C. Phillips, Iowa District.
JAMES A. BAILEY, evangelist, 6207 Kingsbee Ct., Indianapolis, IN 46224, by Byron Schortinghouse, Southern Florida District.
KENNETH HATHAWAY, evangelist, 920 S. Highland Dr., Mustang, OK 73064, by Jerry White, Northwest Oklahoma District.
CARL POWERS, evangelist, P.O. Box 10099, Killeen, TX 76547-0099, by Jerry White, Northwest Oklahoma District.
SCOTT SHERWOOD, evangelist, 8808 Newton Ave., No. 3712, Kansas City, MO 64138, by Crawford M. Howe, Northwestern Illinois District.
ROBERT G. SNOODGRASS, evangelist, 2605 S. Wadsworth Cir., Lakewood, CO 80227, by Leon F. Wyss, Colorado District.
JOHN TROTTER, evangelist, 275 W. Broadway, Roseville, IL 61473, by Crawford M. Howe, Northwestern Illinois District.

Announcements

ASHLAND (OREG.) CHURCH will celebrate its 90th anniversary May 21. General Superintendent James H. Diehl will speak at the 10:45 a.m. and 2 p.m. celebration services. A fellowship reception will follow the afternoon service.

Former members and friends are invited to attend or send greetings. For more information, contact the church at 1760 E. Main, Ashland, OR 97520 (503-482-1784).

CHARLESTON (S.C.) CALVARY CHURCH will celebrate its 30th anniversary June 2-4.

For more information, contact Brenda Lupton at 213 Dogwood Ave., Goose Creek, SC 29445 or call 803-553-4964 or 803-553-2902.

EL PASO (TEX.) FIRST CHURCH will celebrate its 75th anniversary June 4-7. Special activities include a church dinner, a Sunday evening concert, and a district-wide Wednesday evening service.

Former pastors, members, and friends are invited. For more information, contact the church at 2520 Silver, El Paso, TX 79930 (915-565-4649).

PERRY (MICH.) CHURCH will celebrate its 50th anniversary April 30.

Former pastors, members, and friends are encouraged to attend or send greetings. For more information, contact the church at P.O. Box 55, Perry, MI 48872 (517-625-3400).

Moving Missionaries

ASHFORD, MR. JAMES and CANDACE, SAM Regional Office, Ecuador, Furlough Address: 1668 11th St., Los Osos, CA 93402
CARNEY, REV. KEN and RUTH, Caribbean Regional Office, Field Address: 11410 N. Kendall Dr., Suite 107, Miami, FL 33176
JONES, MR. DANIEL and ANNETTE, Africa Outreach Ministries, Field Address: P.O. Box 1460, Manzini, SWAZILAND
KARAHADIAN, REV. MILTON and MICHELLE, Russia, New Field Address: P.O. Box 88, Volgograd 400066, RUSSIA
MOUNTS, DR. TONY and RITA, Papua New Guinea, New Furlough Address: 8314 Wooster Pike, Apt. 3, Cincinnati, OH 45227
NORRIS, MR. LONNIE and CONNIE, Russia, New Field Address: P.O. Box 88, Volgograd 400066, RUSSIA
SARMIENTO, REV. CHRISTIAN and MARGIT, Ecuador, Furlough Address: 12921 Trenton, Olathe, KS 66062
SWAIN, REV. ALFRED and ARLENE, Peru, Furlough Address: 84-86 Wendell Ave., Wollaston, MA 02170
WILSON, REV. BRIAN and JOAN, Ecuador, Furlough Address: 492 Fairview Pl., Alliance, OH 44601

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NEWS OF RELIGION

Ogilvie Leaves Broadcasting for Senate

Lloyd John Ogilvie, 64, Presbyterian minister and broadcaster, began a new post last month as the chaplain to the United States Senate. He succeeded Richard Halverson, who held the position for 14 years.

The chaplain selection committee, chaired by Sen. Mark Hatfield of Oregon, selected Ogilvie from among some 200 applicants.

Ogilvie served for 22 years as senior

pastor of Hollywood, Calif., First Presbyterian Church. In addition, he has hosted the weekly radio and television broadcast *Let God Love You*.

Ogilvie, who has authored 45 books, is scheduled to conclude his broadcasts around Easter.

As Senate chaplain, Ogilvie now earns \$115,700 per year. His assistant will make \$50,000 per year.

Church Forced to Disclose Giving Records

Lake Mary, Fla., First Baptist Church of Markham Woods agreed to release the names of donors to a former member under pressure of a \$10,000 fine for contempt of court. The Seminole County Court order came as a part of a 1993 lawsuit filed by Ann Haynes.

Haynes was removed from church membership on the grounds of poor attendance, unchristian conduct, and

refusal to work through conflict, according to a report in *National and International News of Religion* (Jan. 23, 1995). Haynes countered by accusing the church and pastor of misusing funds.

The decision cited a Florida statute that requires nonprofit organizations to disclose their records to members. Donors' names and amounts have normally been exempted by a federal disclosure rule.

Muslim Population in U.S./Canada Swells

A recent survey by the Islamic Resource Institute in Fountain Valley, Calif., found that nearly 500,000 Muslims currently reside in the United States and Canada.

Nearly half of their 1,000 mosques, or masjids, have been organized in the last 15 years, the survey found. Almost

40 percent of the masjids are affiliated with the Islamic Society of North America, Plainfield, N.J. Another 20 percent of the centers are associated with Imam W. Deen Muhammad, Chicago, Ill. The remaining 30 percent of the mosques are independent.

Evangelicals Reconsider Catholic Accord

Several evangelical leaders met in Fort Lauderdale, Fla., in January to discuss differences arising from the "Evangelicals and Catholics Together" accord. The document was signed last year by 40 evangelical and Roman Catholic leaders (*Herald of Holiness*, June 1994).

Some of the critics, including Christian author and minister John MacArthur, believe the accord should be recanted by evangelicals. He and others assert that essential evangelical doctrines were ignored in the original statement.

Some additions to the accord to settle the conflict include:

- . . . we seek to testify in . . . the historic Protestant understanding of salvation by faith alone (*sola fide*);

- . . . our confidence that anyone is truly a brother or sister in Christ depends not only on the content of his or her confession but on our perceiving signs of regeneration;
- though we reject proselytizing . . . we hold that evangelism and church planting are always legitimate, whatever forms of church life are present already.

Those speaking in defense of the original document included Charles Colson, Bill Bright, J. I. Packer, and Eastern Nazarene College President Kent Hill. Critics of the accord included John Ankerberg, D. James Kennedy, and R. C. Sproul. Moody Bible Institute President Joseph Stowell and church historian John Woodbridge moderated the meeting.



PROFILE



NAME:

Padmakar J. Meshramkar

EDUCATION:

M.Div., M.R.E., and D.Min., Nazarene Theological Seminary

CURRENT MINISTRY ASSIGNMENT:

Coordinator, Theological Education by Extension for India and Bangladesh
Coordinator, Church Development for India

PREVIOUS MINISTRY ASSIGNMENTS:

Teacher and Principal, Nazarene Bible College, Washim, India
Senior Pastor, Washim, India

ON MINISTRY:

My life ambition was to become a professor of English. God changed it and called me for full-time ministry during the second year of college. After I had started teaching at Nazarene Bible College, it was Dr. V. H. Lewis who was instrumental in getting me to NTS for further theological studies. At NTS, 1967-69 I became better prepared to be HIS instrument in India where my commitment was. Being at NTS helped me to widen my vision and appreciate the Nazarene church more, and it enriched my teaching/preaching ministry here in India.

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Development Office, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

NAZARENE THEOLOGICAL SEMINARY

Dress for Success

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

A COUPLE OF YOUNG MEN from the student body came to see me. It was a get-acquainted visit. They brought breakfast to my office before classes started. We talked about university life in general. I enjoyed it and invited them to come back.

Some time later they returned to make another appointment, but rather than a general conversation, they had a particular agenda. My secretary hesitated a moment and then said, "Dr. Bowling, they want to talk to you about your wardrobe."

"My wardrobe?"

"Yes, they want you to loosen up a bit. They only see you in suits and ties, and they are suggesting that you should lighten up a little—wear a flannel shirt and a pair of jeans, perhaps."

This initiative on the part of those students illustrates the continuing interest in clothing and its relationship to personality and influence. Shakespeare suggested in *Hamlet* that "apparel oft proclaims the man." Well, clothing doesn't always make the man or woman, but it may reveal certain things, including generational differences.

When the Bible speaks of clothing, it is often in the spiritual sense. "I put on righteousness as my clothing; jus-

tice was my robe and my turban" (Job 29:14).*

"Awake, awake, O Zion, clothe yourself with strength. Put on your garments of splendor" (Isaiah 52:1).

"I delight greatly in the LORD; my soul rejoices in my God. For he has clothed me with garments of salvation and arrayed me in a robe of righteousness, as a bridegroom adorns his head like a priest, and as a bride adorns herself with her jewels" (Isaiah 61:10).

"So let us put aside the deeds of darkness and put on the armor of light. . . . clothe yourselves with the Lord Jesus Christ" (Romans 13:12, 14).

In Ephesians 6:10-18, Paul uses the military gear of the day to provide a series of magnificent metaphors to illustrate for us how we are to dress spiritually. He writes:

"Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God" (vv. 14-17).

Paul reminds us that unlike the Roman soldiers of his day, our struggle is "not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God" (vv. 12-13).

Here is a pattern for dressing for spiritual success.

First, we must gird ourselves with the belt of truth. The passage associates the belt with being able to "stand firm." The belt braces the soldier.

If we are to take our stand and withstand the pressures of life, we must be people of truth. Without truth, one wears only a costume.

Next comes the breastplate of righteousness. This is not a "strait-jacket." The breastplate was not to bind a person but to protect, particularly the heart.

Righteousness has a double meaning. First, it simply means a right relationship. Second, it refers to a moral quality—right living. These are interrelated. Being in right relationship with God enables us to live right. What protection comes to us from living a righteous life!

The third article for the soldier-saint is shoes. We are to have our feet "fitted with the readiness that comes from the gospel of peace" (v. 15). We are to be ready to "walk the talk."

Next, "In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one" (v. 16). Faith does, indeed, provide a great shield for us, as does the helmet of salvation that protects the head. Salvation renews our minds and transforms how we think.

In addition, "Take . . . the sword of

Wardrobe advice for soldier-saints.

the Spirit, which is the word of God" (v. 17). This item has both a defensive and an offensive use, for the Word is sharper than any two-edged sword.

One final word: "With this in mind, be alert and always keep on praying for all the saints" (v. 18). When you get dressed for success spiritually each day, be sure to pray.

*All Scripture quotations are from the New International Version.

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Notes from an editor's journal

by Mark Graham, Managing Editor

Make a Wish

Find any magic lamps lately? When I was a kid, I spent many hours in the sweetgum tree in our backyard daydreaming. One of my favorite imaginings was that I would find a magic lamp and that a genie, grateful for the fact that I had freed him from eons of being cramped in really tight quarters, would grant me three wishes. Why, I was so magnanimous, I would settle for just one!

A friend of our family found his own "magic lamp" one day when he was browsing through a garage sale. He spotted a crud-covered painting that he figured he could clean up and put on his wall or maybe resell at an antique auction. He paid a few bucks for it, took it home, and cleaned it off. One day, while browsing through an art book, he noticed that his painting bore a strong resemblance to another one by the famous artist, Van Dyke. Guess what? Yep. My friend had found a magic lamp. It didn't grant him any wishes, but it did put quite a few dollars in his bank account.

I am often amazed at our son, Joey. He thinks that Cathy and I are his very own "genies." Whenever we wander through Wal-Mart, a hardware store, or even the supermarket, he manages to spot scores of things that he wishes for. The objects of his interest range from Matchbox cars, video games, and springs (they have them at the hardware store, and for the life of me, I don't know what he wants with one), to dowels, Fruit Rollups, and sour candy (yecch). Sometimes, the genies come through, but most of the time he hears the automatic response, "We'll see."

One night, as Joey was trying to avoid sleep for a few more minutes, he asked me, "Dad, if you could wish for anything, what would you wish for?" My mind did a 180-degree flip back to my childhood, and I thought about the things I had wished for—a motorcycle (I got one and nearly got killed on it); a trampoline (my best

friend had one, and I nearly got killed on it); an electric train set (I'm still waiting for Santa to bring that one), and on and on. As you can see, my wishes generally centered around things that I could see and touch (or get killed on).

Joey's next statement brought me back to the present. "You know, Dad, if I could wish for something, I think I would wish for peace in the world."

I was taken aback. Here was my little pal suggesting that he would spend his one wish not to get some new whizbang

video machine or a gun that makes a gazillion electronic sounds. My son wished for peace on earth. (Of course, he might have been thinking that peace on earth would mean he wouldn't get chewed on for making messes or not doing his homework, but I somehow think he was really sincere.) He wanted peace for himself and for all those around him.

Joey probably spoke better than he knew. What more could one ask for than peace—between enemies, between nations, within our families and churches—peace within our souls?

Peace is one of those ephemeral things that generally avoids our grasp when we specifically seek it. Rather, it is a consequent benefit—a serendipity that floods us as a result of pursuing something else—like living by the principles of the Scriptures, seeking reconciliation with someone I've offended, or asking for forgiveness.

If you're like me, you probably won't find any Van Dykes or other such treasures, but we can work at the task of bringing peace on earth. It starts by finding peace with God and goes on from there.

It's quite a challenge, but what have we got to lose. Go ahead, make a wish.

Mark G

**Sometimes, the
genies come
through.**

Jack Sanders Killed in Arizona Accident



Terrell C. (Jack) Sanders, Jr., 67, former president of Nazarene Theological Seminary, was killed

Saturday, Feb. 4, when the small pickup truck he was driving went off the edge of Superstition Mountain. The truck broke through a guardrail on Highway 88 and plunged about 1,000 feet into a ravine. The accident occurred north of Tortilla Flat, about 35 miles east of Phoenix.

Officials do not know what caused Sanders to lose control of the vehicle.

Sanders was en route to Apache Lake where he was taking daily walks. He was in Arizona to hold a revival at the East Valley Church of the Nazarene (formerly Apache Junction) in the greater Phoenix area. He had begun a revival on Tuesday night, which would have ended Sunday evening, Feb. 5.

Services were held Feb. 9 at Olathe, Kans., College Church.

Dr. Sanders is survived by his wife, Edrell; two sons, Tim and Terrell; a daughter, Nelda Woolverton; six grandchildren and one great-

granddaughter.

"We offer our sympathy, prayers and comfort to Mrs. Edrell Sanders and the entire Sanders family," said James H. Diehl, speaking on behalf of the Board of General Superintendents. "Dr. Sanders was a man of unblemished character, a strong preacher of the Word, an able administrator, and an example of 'holiness in action.' His positive spirit will be greatly missed throughout the Church of the Nazarene."

Sanders was president of Nazarene Theological Seminary for 11 years, retiring in June 1992. Before this, he served as superintendent of the Central Ohio District for 6 years. He was superintendent of the North Carolina District from 1966 to 1975. He pastored churches in Florida, Alabama, Northern Ireland, Illinois, Kansas City, and Georgia. He was a popular evangelist and had preached often since his retirement.

Sanders was a graduate of Gordon Military Academy and served in the U.S. Air Force. He held a B.A. from Trevecca Nazarene College and a B.D. from Nazarene Theological Seminary. TNC honored him with the doctor of divinity degree.

War Affecting Nazarenes in South America

At least 60 Nazarene youth from Ecuador and an additional 50 from Peru have been drafted into the armed forces since the two nations began fighting on Jan. 31, according to Luis Meza, South America Compassionate Ministries coordinator.

Also drafted were three Nazarene pastors from Ecuador who have been involved in fighting for at least three weeks, sources said. The ministers' churches remain without leadership.

The war is the result of conflicts over territorial rights along the border between Peru and Ecuador. Tensions have been mounting between the nations for more than 50 years.

More than 30 Nazarene families have been disrupted by the conscription of household members into the armed services. NCM personnel have confirmed food shortages in war-torn areas.

The entire population of Gualaquiza, Ecuador, was evacuated because of local fighting. There is a Nazarene church in that community.

At least 1,000 of the most critical war victims have sought relief through churches in nearby villages. The number of persons needing immediate relief is expected to double.

NCM in South America has begun responding to assist women and children affected by the war, although local funding is limited.

Contributions may be sent to the Nazarene Compassionate Ministries Fund, marked "Peru/Ecuador Displaced," payable to General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Canadian contributions should be sent to "Church of the Nazarene Canada," in Calgary.

All contributions qualify as a Ten Percent Mission Special offering.

Mathias Is New Lillenas Director



John Mathias, 41, has been appointed director of Lillenas Publishing Company, according to

NPH President Bob Brower. Mathias officially began his new assignment Feb. 15.

"John's training and professional experience give him a dynamic understanding of the music industry," said Brower. "We are fortunate to have someone of his caliber to follow in the footsteps of Harlan Moore."

Moore left Lillenas to accept the position of minister of music and worship at San Diego First Church.

Mathias had served as marketing manager for Lillenas since April 1991. Prior to this, he was music minister at Bradenton, Fla., First Church. He also has served as music minister at Columbus, Ohio, First Church and Circleville, Ohio, First Church. While in Circleville, he taught at Circleville Bible College.

A graduate of Asbury College, Mathias holds a master of music degree from Ohio State University.

For the past three years, Mathias also has served as part-time minister of music at Overland Park Church of the Nazarene.

Mathias and his wife, Ginger, have two children, Heather and Jon Michael.

TNC Dean, Whittaker, Dies



Timothy F. Whittaker, 47, assistant dean of students for community life at Trevecca Nazarene

College, died Feb. 7 of a heart attack. Services were held Feb. 11 at Nashville, Tenn., College Hill Church.

He is survived by his wife,

Lesta; and two sons, Drew and Barth. Drew is a freshman at TNC.

Whittaker had served as assistant dean at TNC since July 1990. Prior to this, he was in staff ministry at College Hill Church; Nashville, Tenn.; First; Riverside, Calif.; Arlington Avenue; and Medford, Oreg., First. He was a graduate of Nazarene Theological Seminary and Bethany Nazarene College.

No matter how you go...



West
May 26-29

Midwest
May 26-29

Great Lakes
September 1-4

Midwest
May 26-29

East
September 1-4

South
September 1-4

Deep South
May 26-29

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