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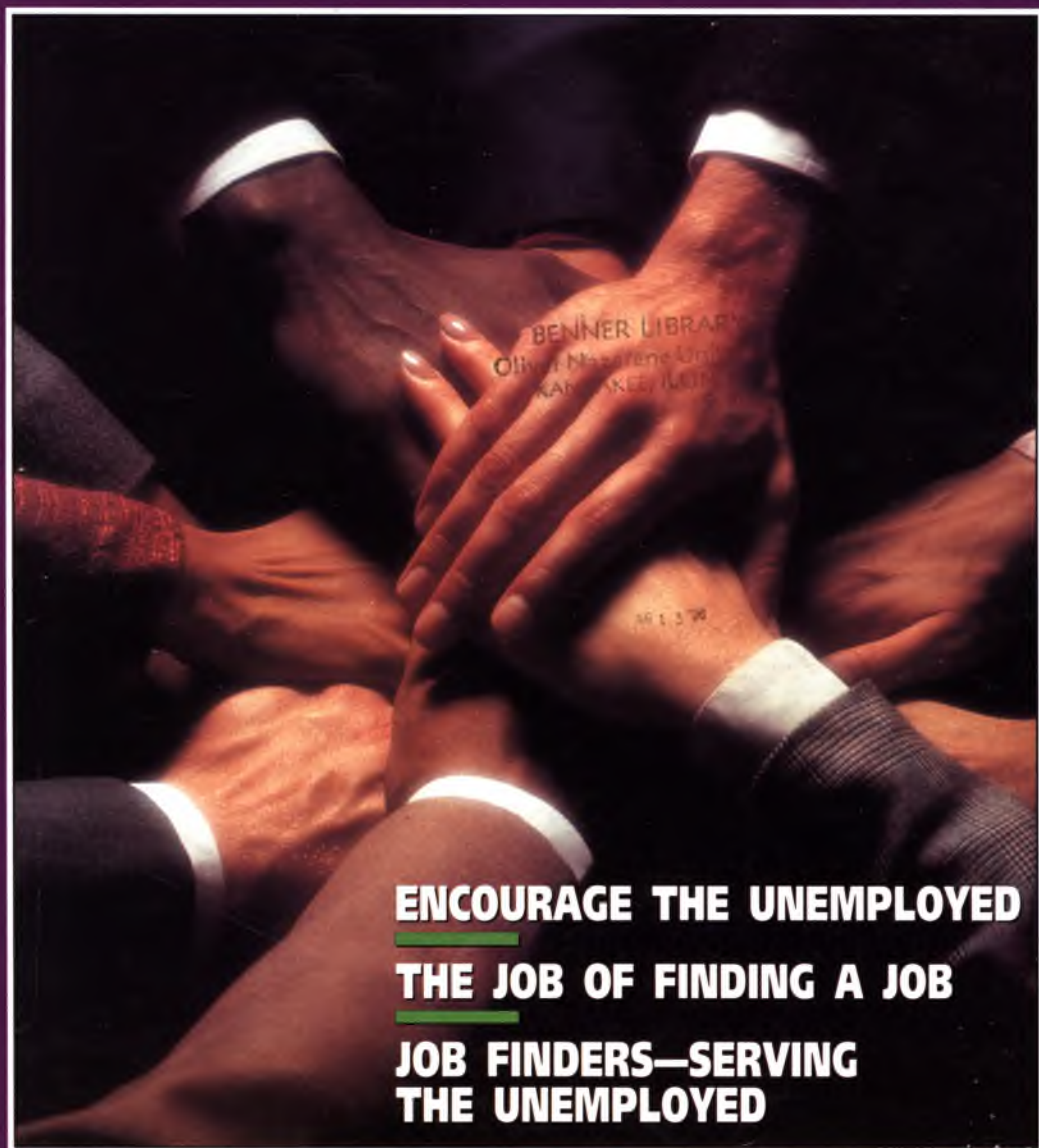
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Herald of Holiness

NOVEMBER 1994

CHURCH OF THE NAZARENE



ENCOURAGE THE UNEMPLOYED
THE JOB OF FINDING A JOB
JOB FINDERS—SERVING
THE UNEMPLOYED

new

Continuing Lay Training text
Denomination-wide Study

February—March 1995

IT'S CRUNCH TIME

When the fields are ripe for harvest, huge tractors and trucks roar into action, taking people, supplies, and equipment into the fields. All who enter those fields have much work to do and no time to waste. No one sits in the shade, sipping lemonade and idly watching the urgent spectacle unfold. It's crunch time—either share the work or get out of the way.

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Involuntarily Leisured

WESLEY D. TRACY



"INDEFINITELY IDLED"

"Selected out"

"Decruited"

"Involuntarily leisured"

Heard any of these lately? If so, you've just been fired. But, bosses don't say "fired" anymore. That would be politically incorrect.

You may have become "indefinitely idled" by massive layoffs. Bosses don't say "layoff" anymore either. When Chrysler laid off 5,000 workers in Kenosha, Wisconsin, the event was called a "career alternative enhancement program." Other outfits have called layoffs "skill-mix adjustment," "negative employee retention," "redundancy elimination," "career change opportunities," "downsizing," or "rightsizing."

Whether you have been "involuntarily leisured" or are the victim of a "redundancy elimination," the result is the same. You have utility bills, hungry mouths, car and house payments to make, but no paycheck.

Losing your job produces a rude jolt that may change your life forever—terrifying, horrifying, humiliating—the "involuntarily leisured" say.

The days when you worked all your life for one company are gone. Remember how managers used to do everything they could to keep their people working? Now, the CEO who can cut the staff by 25 percent is applauded, given bonuses—and the stock of his company shoots up on Wall Street.

I'm not vilifying corporations. The realities of global competition have led to downsizing, out-sourcing, use of temporary, part-time, and outside specialists for tasks that full-time workers (who cost the company plenty in retirement benefits and health insurance premiums) used to do.

Look around you at church this Sunday. Chances are, you can reach out and touch someone who, during prayer time, will be praying for a job.

Job loss brings a change in your spending habits. Read "Managing Your Finances After Job Loss," by Nazarene financial adviser Floyd McMillon on page 24. It's loaded with cost-cutting measures that you may want to try even if you are not out of work.

When you join the ranks of the "involuntarily leisured," your job becomes finding a job. Networking, symbolized by the joined hands on our cover, is one of the most fruitful job search methods. There are others too. Don't miss Rhonda Stock's article "The Job of Finding a Job" on page 16.

Christians want to help those trudging through the job search desert. Brian Wal-drop's "Encourage the Unemployed" (page 20) offers guidelines from real life.

Tom Morton coaches us on coping with the threat that joblessness poses to our self-esteem—"It smashes your ego flat," he says. Morton's article on page 22 is excerpted from his Pinon Press book *The Survivor's Guide to Unemployment*. I examined about 10 books on unemployment and related subjects in preparing for this issue. Morton's way was, by far, the best.

It is offered from a Christian worldview. Unlike others, Morton's book reminds the reader to give attention to

spiritual health during unemployment. For example, he warns that the depression born of unemployment shoves some persons toward substance abuse, gambling, and illicit affairs. "You feel dead, you feel worthless. So something [or someone] comes along that will affirm you, make you feel good, or give you a rush to escape the pain" (126).

If unemployment is so bad, why doesn't the church do something? I'm glad you asked that question. The church is doing something—lots of things. Among those who are making it happen are Andy Hanners and Mary Thiemens in the Northwest and Dick and Madge Wilson in Florida. Read their exciting stories on pages 30-35. Dick and Madge sold their china and gift store business, and plowed thousands of dollars into a ministry called Christian HELP. Andy Hanners is a retired pastor, Mary Thiemens works for the state of Washington. They team up to run Job Finders Workshops.

These dedicated people follow John

Why doesn't the church do something about unemployment? I'm glad you asked that question.

Wesley, who, 200 years ago, established a textile business for unemployed Methodists and a loan fund for Methodists who wanted to start their own businesses.

If you have a job this Thanksgiving, don't forget to put it on your top 10 list of things to be thankful for. And, don't forget to reach out to someone who had to scratch that item off his or her Thanksgiving list.

HH

FEATURES

- 8 An Unforgettable Thanksgiving**
PAUL G. CUNNINGHAM
- 16 The Job of Finding a Job**
RHONDA WHEELER STOCK
- 20 Encourage the Unemployed**
BRIAN J. WALDROP
- 22 Unemployment and Self-esteem**
TOM MORTON
- 24 Managing Your Finances After Job Loss**
FLOYD A. McMILLON
- 26 The Hidden Blessings of Job Loss**
LEANORE M. BUTTON
- 30 Job Finders—Serving the Unemployed**
ANDY HANNERS
- 34 Christian HELP—for the Unemployed**
DICK WILSON



22



24



34

CONTINUING COLUMNS

- 3 General Superintendent's Viewpoint,** *DONALD D. OWENS*
- 6 Into the Word,** *ROGER L. HAHN*
- 9 Over 60,** *C. ELLEN WATTS*
- 15 Rhythms of the Spirit,** *MORRIS A. WEIGELT*
- 41 The Family Album,** *LYNDA AND JERRY COHAGAN*
- 45 Close to Home,** *BRYAN MERRILL*
- 46 Observer at Large,** *JOHN C. BOWLING*

DEPARTMENTS

- 1 Editor's Choice,** *WESLEY D. TRACY*
- 4 The Readers Write**
- 10-14, 42-44 News,** *MARK GRAHAM, BRYAN MERRILL*
- 38 The Question Box**
- 39 November's Ten-Point Quiz**
- 40 Evangelists' Slates**
- 47 Marked Copy,** *MARK GRAHAM*
- 48 Late News,** *MARK GRAHAM, BRYAN MERRILL*

COVER PHOTO
Comstock Stock Photography

What Do the Polls Really Show?

by Donald D. Owens

Molding public opinion has become big business as smooth public relations programs control or contrive data in an effort to sway opinions or to generate the mood that would propel people toward a desired end. The news media have found polls an innovative way to grip and gratify the public issues of diverse and often perverse interests. These polls may range from preferred taste in soft drinks, cheating on spouses or tax returns, opinions on the salaries of athletes or the performance of presidents, the pervasiveness of aberrant sexual behavior, or responses to the "ethnic cleansing" by the Serbs. One often wonders if these polls become instruments that reflect behavior and opinion or actually mold attitude and behavior. Perhaps both.

Polls generally reflect opinion and behavior. As such, they have tremendous influence. In every person there seems to reside a self-directed autonomy not to be abridged except by permission of the possessor. Growing out of this, using the words of J. Kenneth Grider in his *Wesleyan Holiness Theology*, we have a "detriment," a detriment that asserts, "No one has a right to limit my personal desires, and my permission must be sought before any sort of limit can be set on my behavior in areas once thought to be the domain of God's authority over His creation." As a result, moral, behavioral, and even doctrinal beliefs now find themselves set by a polling of the community in search of or to establish majority opinion. The outcomes most often depend upon whom is asked and what.

It is hardly surprising that many people think of objective norms governing right or wrong as antiquated leftovers from a less "enlightened" era. The basic source to be consulted becomes one's inward opinion or feeling that is reinforced by highly visible behavior. Thus, contemporary extremists now challenge all kinds of authority, including the expressed will of God as found in

the Bible. This strong, force-shaping opinion, including Nazarene and Wesleyan Holiness theological opinion, coming from the surrounding social environment, poses a grave challenge. Polls may reflect the environment like a thermometer or determine the environment as a rheostat.

Rather than have the polls of a secular environment determine our thoughts and behavior, it seems appropriate to turn to the tried and proven guidelines articulated by John Wesley to inform us on maximizing personal fulfillment and eternal destiny. This 18th-century forefather of the Wesleyan Holiness Movement identified four interrelated means for making moral judgments.

DO POLLS REFLECT OPINIONS AND BEHAVIOR OR MOLD THEM?

1. *The Holy Scriptures.* Maintaining the reformation principle of *sola scriptura*; that the Bible is the court of final appeal is a must for any generation. Second Timothy 3:16 states, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness" (NIV). Second Peter 1:20-21 says, "No prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (NIV). Plenary inspiration describes something that is complete or full.

The Bible not only mediates encounters with God but presents factual, propositional, and objective truths providing norms for faith and practice of God's revealed will—norms valid whether or not accepted, and norms that are permanent because they reveal His Son, Jesus Christ. This Book,

alongside the revelation of the Son of God, is the exact expression of the will of God and the way of salvation and life.

2. *Tradition.* Culture is the history of tradition stamped upon a community. Tradition in Wesley's sense had to do with the shared beliefs of the Christian community passed down through the centuries. Language tends to change over time, but community need not reinvent the wheel of thoughts and tradition that have endured through time and blessed generations. For Nazarenes, it would seem unnecessary to have to experience being burned by reckless experimentation in behavior that brings hurt and disappointment when the *Manual* provides us with pretested traditions that assist us even as Christ is formed in us on our way to maturity.

3. *Reason.* God's prevenient grace led John Wesley to believe that human intellect enlightened by grace through the Spirit could sort out and evaluate total life experiences in the high calling of God in Christ Jesus. Jesus challenged us to "know the truth" (John 8:32).

It is important that our outcomes not result in isolation from community. That is why we as individuals need to touch base with the community of believers informed by the Holy Scriptures.

4. *Experience.* The interrelation of these four principles is especially seen here, for experience may be personal, warm, and fulfilling, but it does not exist in isolation. R. T. Williams declared that to be valid, a Christian experience must be for everyone, everyone everywhere, and everyone everywhere all the time. Personal experience results in harmony, community, and always bows to the authority of the Scriptures.

What do the polls show? Certain highly technical procedures can yield data useful or destructive. In the end, God will have the last word. Under the Creator, sovereign God, everything will eventually fit the pattern of His order, plan, and Word.





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THE READERS WRITE



Come to the Water

Praise the Lord for an outstanding . . . article regarding the status of evangelical Christian women ["Come to the Water," August]. Would God that those of us who are Nazarenes would be more supportive of those women who love our Lord, who are trained in our [schools], and who are committed to following the leadership of Christ.

I was impressed and delighted to read that the women came "to sharpen ministry skills, learn more about church growth, leadership, communication, cross-cultural ministry, mentoring, missions, worship, and clergy ethics."

I've always believed that when our . . . Lord wants something done, He looks for the person, regardless of gender, who is committed to serving Him, one who is trained and willing to accept responsibility for the task. I pray the day will come when evangelical churches will accept qualified leaders whom God has called and they "will not be known because of gender or ethnicity, but because they are ministers . . . of Jesus Christ."

Marie J. Avant
Walthourville, Georgia

Enough Already

The *Herald of Holiness* Proclaims It!
[August 1994]

Educators from Nazarene colleges exhaust their energies defending It!

From every nook and corner of Nazarene influence we have been inundated with It!

What is It? The clarion call that "the Church of the Nazarene has always recognized the right of women to hold elders credentials/preach the gospel." The irony of it all? The declaration is then followed by page after page of argument . . . to support the declaration.

OK—we got the message! Now perhaps editors, educators, and preachers can resume trumpeting the cause of Christ . . . instead of using their theological training to trumpet the cause of certain members of the body.

With love and respect for ALL members of the body,

Robert J. Premus
Spokane, Washington

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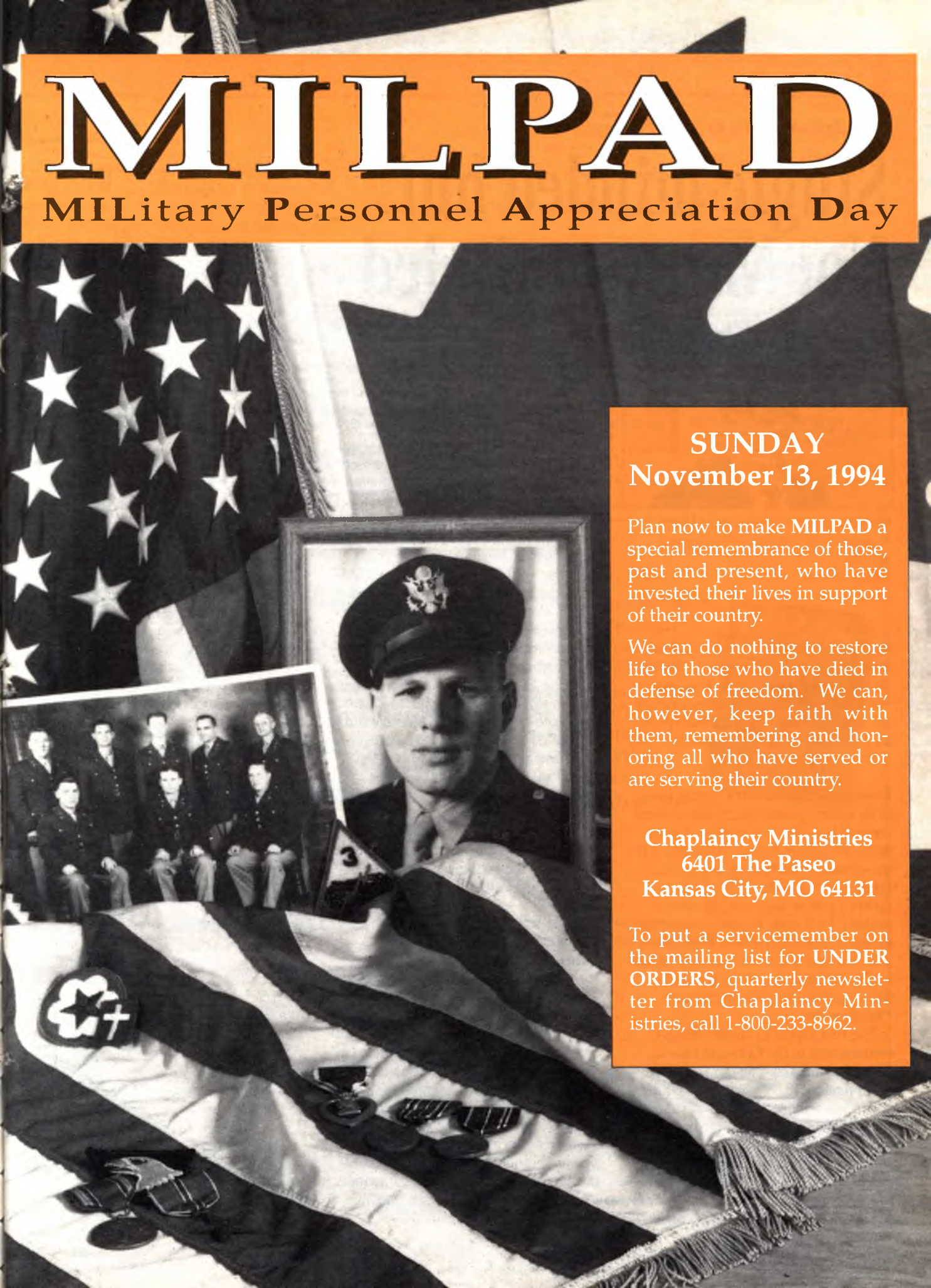
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Foundations of the Faith in Philippians

Single-minded but Not Narrow-minded

ROGER L. HAHN



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

*Brothers, I do not consider myself to have fully grasped him, but one thing I do, forgetting the things behind and stretching out toward the things before me, I press toward the goal marker for the prize of God's call upward in Christ Jesus (Philippians 3:13-14).**

RUNNING A RACE CAN FOCUS THE MIND in an amazing way. Successful runners seem to blot out all thoughts of anything other than the race. Whether it is the sprinter crouching in the blocks, leaning forward anticipating the starter's gun or the marathon runner pushing back pain, runners concentrate on one thing—the race. In Philippians 3:13-14, Paul points to the single-minded focus of a runner as an illustration of the commitment necessary for the Christian life.

The first aspect of single-minded commitment to the Christian race is forgetting the past. Paul's words in Philippians 3:13, "forgetting the things which are behind," may have originally referred to his list of achievements found in Philippians 3:5-6. It is easy for us to want to forget the painful memories of failures, but we must also learn to forget appropriately our past success stories—even the spiritual successes.

New growth in grace cannot happen when we hang on too tightly to the mountaintop experiences of yesteryear.

Paul's excitement and intensity in his daily walk with Christ appear in the final phrase of verse 13, "stretching toward the things before me." The Greek text paints a word picture of an athlete leaning toward the finish line, intent on accomplishing the goal of completing the race. We might think that Paul would have been ready to lean back and relax in his Christian life. In prison awaiting trial after a lifetime of evangelism, the apostle could have eased up on his intensity. But not Paul! Even at that stage of his life, he was leaning forward in single-minded concentration on the goal.

Verse 14 mixes the metaphors. The race is still on, but Paul shifts to the language of hunting. The Greek word translated "press" meant to pursue or to hunt down. Like a hunter hot on the trail, Paul was pursuing the goal of being in and with Christ. But the rest of verse 14 moves back to the race metaphor. Paul runs with his eye on the goal marker—the post at the finish line.

The phrase "the prize of God's call upward" also draws upon the imagery of the racing events of the Greek games. Each winner in the competition received a victory wreath, and Paul chose the Greek word for that wreath to describe the prize he was pursuing. Many interpreters have understood the "call upward" as the prize itself. In such a view, heaven is the prize and goal of the Christian race. However, it is more likely that the "call upward" is another figure of speech drawn from Greek athletic competition.

In the Greek competitions, the highest ranking official presided over the

award ceremony from his viewing stand. A herald called each winner up to the viewing stand. There the name of the winner, his father's name, and his native country were announced as the victor's wreath was laid upon his head.

Paul lived and pursued his single-minded commitment to Christ with the vision of one day standing with all people at the great Judgment Day. He joyfully anticipated hearing God call out his name to come up to the throne to receive the prize of successfully running the Christian race. That prize would be entrance into the presence of Christ for all eternity.

Many modern believers are so afraid of being narrow-minded that they are not committed to anything. Being narrow-minded may not be a virtue, but being single-minded is. Narrow-minded people lack the flexibility to handle the unexpected setbacks in life in a healthy way. Single-minded people are able to deal with obstacles successfully because of their intense commitment to the ultimate goal. Some single-minded commitment to Christlikeness would enable us to live the Christian life with much more success and joy.

For further study: (1) Study 1 Corinthians 9:24-27. What athletic images does Paul use in those verses?

Being narrow-minded may not be a virtue, but being single-minded is.

What truths do those athletic metaphors teach about the Christian life? (2) Sports imagery also appears in Hebrews 12:1-2. What truths are conveyed by the athletic metaphors used there? (3) Identify one or two areas of your life in which you need the discipline of an athlete to achieve spiritual fitness. Ask the Lord to guide you into a plan of focusing your spiritual resources to achieve that discipline.

*Scripture quotations are the author's own translation.



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AN UNFORGETTABLE THANKSGIVING

by General Superintendent Paul G. Cunningham

Have you ever received a letter that changed your life? It happened to me on what appeared to be a routine morning. I was going through the day's mail and saw a letter from Bob Black, missionary to New Guinea. This was unusual, for normally his wife, Bessie, wrote the letters. They had been members of College Church for several years and had been called to the mission field out of our congregation.

They had always been heart-deep in missions and sacrificially participated in our Easter and Thanksgiving Offerings for world evangelism. I could remember one day Bob came to see me, telling me they were having difficulty raising their usual \$300 for the missionary offering but that he felt he ought to sell his horse saddle in order to have the money they wanted to give. Bob loved to ride horses, but more than that, he was committed to spiritual priorities. Since he felt he needed to give \$300, he sold his saddle without protest and gave the proceeds to missions.

Soon after that, God began speaking to them about selling everything and offering themselves for full-time missionary service. The church accepted them and sent them to various assignments; but for the last several years they had been in New Guinea.

So what was Bob writing to me about? His message was simple. God had been moving on his heart to challenge me, his pastor, to ask our people to give a \$100,000 Thanksgiving Offering for world evangelism. We had always given strong offerings for missions and paid all of our budgets every year, but we had never given \$100,000 in a single offering.

Bob's tone was rather apologetic. He felt awkward telling his pastor what he ought to do, but even though he had tried to

talk God out of it, he was being pressed by the Spirit to challenge me to ask the people for \$100,000.

Now Bob Black is one of the godliest men I have ever known. He and Bessie were the kind of people who would do anything for anybody. They were that way before they became missionaries—absolutely selfless disciples. And now here was Bob asking me to respond to what the Spirit was asking him to do.

He told me he felt the only way we could raise such a large amount was to ask everyone who possibly could to sacrificially give \$1,000. And then he said he and Bessie would give the first \$1,000.

Now I knew their combined missionary salary was only around \$9,000 a year plus housing. I also knew they didn't have any other source of income. This gift represented real sacrifice, especially since they regularly tithed their income. I sat there rereading the letter and knew that Connie and I would want to give the next \$1,000 even though I had no idea how we'd do it.

I also didn't know how to bring the idea to the congregation, since I knew most of them couldn't really afford the \$1,000 either. I finally decided to read Bob's letter to the congregation on a Sunday morning. As I read his powerful challenge, the Lord came on the service and gripped the hearts of the peo-


ple. Suddenly we all knew this was no longer Bob Black's challenge but that God had used him to send us a personal message. The people accepted the challenge, and many of us joined Bob and Bessie in giving \$1,000. Some gave more, some less; but when the total was counted, our Thanksgiving Offering exploded over the \$100,000 mark and has done so for all the years since.

That letter changed our lives. It took us to a new level of sacrifice. How thankful I am that Bob Black dared to do what God was asking him to do. How glad I am that God used his message to burden my heart as never before. Only heaven will reveal what that one letter meant to countless souls who were reached through the many thousands of dollars raised through sacrificial Thanksgiving Offerings.

My question to you is this: Has Bob's letter touched your heart? Is the Lord possibly using Bob and Bessie's sacrifice and obedience to encourage you to do more than you've ever done before for world evangelism?

As I go throughout the world, I am overwhelmed by people's need for Christ. The need has never been greater, and the missionary resources have been stretched to the limit. Will you accept the challenge to do more than you've ever done before? At College Church in Olathe, we never felt better than we did the morning we

broke the record and exceeded our goal. We knew we had been obedient, and there's nothing better than obedience—just ask Bob and Bessie Black, two of the happiest, most fulfilled disciples I've ever known.

Maybe you could have an unforgettable Thanksgiving! Why not set a higher personal goal for this year's offering than ever before? The need has never been greater, and the rewards are unforgettable. 

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Have you told him about Jesus?



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Pleasantville Pursuit

C. ELLEN WATTS



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

WHILE WAITING ONE MORNING for the armored car to arrive from New York, I noticed our neighbor's two little girls scampering across the street swinging empty red sand pails. A short time later, the doorbell rang.

Lifting her now-full pail for me to see, one asked, "Do you want to buy a beautiful rock that was growed by the ocean?"

"For five cents," the other one added.

Amused, yet disturbed to have caught such young children in the age-old game of something-for-nothing, I said, "They look very much like those over by our driveway. Do you suppose ours also grew beside the ocean?"

The older girl's face reddened. "They didn't really come from the ocean," she said. "We're just pretending."

I could have gone along with their little game, purchased a rock, and been done with it. But I've dealt with children far too long to not feel responsible.

Besides, she wasn't smiling. "They're really your rocks," she confessed.

"I know, and we like our rocks," I said. "You may play with them for as

long as you like, but please, don't sell them."

Maybe I overreacted. I don't think so. It could be the sting of our having been so recently bilked out of a large sum of money was still with me. Had the friend with whom we'd so trustingly invested begun his careless business practices by selling rocks from a neighbor's RV pad?

In retrospect, I'll admit that the promised return sounded preposterous. Still, we were gullible (greedy?) enough to sign on the dotted line. Like others caught in the pinch of an outright scam, we were simply seeking added security for our retirement years. Right?

The truth is, while the Bible clearly warns to "keep your lives free from the love of money and be content with what you have" (Hebrews 13:5, NIV), most anyone would turn five shades of tickled pink to be named by Ed McMahon on the evening news.

Well-known sweepstakes, however, are not out to get your money. They want your business. Offering a sizable prize is one way to hang on to customers. At the same time, for those seeking easy gain, there are plenty of schemes and shysters to keep one thinking it's available.

Weeks before Norm retired, in fact, a covey of money changers began hovering near his desk. Days, they craned for a chance to peruse his savings plan. Evenings, they phoned him at home. At noon, they bought lunch. Although we used caution and listened sparingly to the diamond gossip going on at the retirement seminar, in the end, we lost.

God's incredible sense of humor,

however, came through. He saw to it that we got enough postretirement work to replace every penny of what we'd lost.

Here are some ways to avoid financial trouble:

- If a deal sounds too good to be true, it probably is.
- Know your bank representative. Beware of fakes.
- Consider junk mail junk.
- Never invest money you cannot afford to lose or that is needed for living expenses.
- Ignore both telephone and mail schemes that call for money from you.
- Investing with a friend or relative is seldom wise.
- Deal with familiar businesses and people you know.
- Never give a credit card number to an unknown caller.
- If you invest, it is generally safer not to invest all your funds in one place.
- Money invested for God brings the greatest return.
- No matter how big the lottery becomes, it is not a good game for Christians to play.

I've wondered sometimes if the homespun garment worn by Jesus had any pockets, and if so, what He might have carried in them.

I've wondered sometimes if the homespun garment worn by Jesus had any pockets, and if so, what He might have carried in them. M & M candies for the kids? For sure, His billfold never bore the bulge of a billion dollar windfall.

I wonder, too, how fat my wallet would be if I hadn't licked so many stamps for mail addressed to Pleasantville?

Historic Conference Brings Together Diverse Cultural Groups

"Just being together here has given me a new sense of hope and expectancy for the greatest days that the church is about to experience," said Los Angeles District Superintendent Roger Bowman following the close of the denomination's first National Multicultural Conference.

The conference was held Sept. 14-17 at Nashville, Tenn., First Church. About 500 persons registered for the conference. Almost 700 persons attended the first session Wednesday evening, and attendance remained high throughout the week.

Sponsored by the Church Growth Division, the conference was designed to bring together the diverse cultural entities that the Church of the Nazarene is seeking to evangelize in North America. Representatives were present from 17 groups, including: American Black, Arabic, Armenian, Chinese, Filipino, Haitian, Hearing-Impaired, Hispanic, Indo-Pakistani, Japanese, Korean, Native American, Portuguese, Russian, Samoan, Southeast Asian, and Tigrinian.

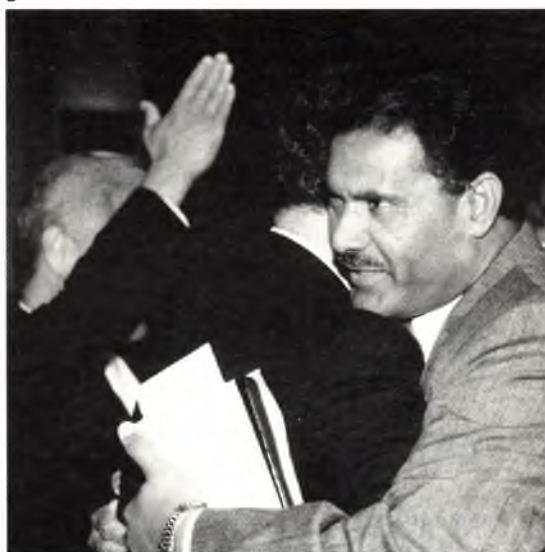
The conference included the presentation of strategies for ministry to each cultural group. Each entity represented has a committee whose work has been to develop a ministry strategy for its particular group. Michael Funk, Multicultural Ministries consultant, has worked closely with most of the groups in the development of the strategies.

The conference also featured association sessions for the groups to meet independently, as well as workshops to provide insights for those considering developing ministries to other cultures.

Lloyd Commander, academic dean at Nazarene Indian Bible College, listens at the workshop on development of multicongregations in the same church.



"It seems everybody here had a vision that we need to work together to evangelize the U.S. and the world," said Tech Wubneh, pastor of Nashville Central Church of the Nazarene and chairman of



The first National Multicultural Conference closed with a Communion service followed by a special time of embracing and sharing between persons of many ethnic groups. Here, David Mali, pastor of an Indo-Pakistani church in Flushing, N.Y., hugs a collaborator in Christ.

the Tigrinian strategy committee. "Although we may be of different cultures, we understand that we are one in the Spirit."

General Superintendent Paul G. Cunningham served as the kickoff speaker. "Cultural diversity is providing us with one of the greatest opportunities the church has ever had," said Cunningham. "because we have the message that enables us to live together and enjoy each other at God's table. You can't hate somebody and have holiness of heart and life. You can't discriminate against somebody if you have holiness of heart and life. The two just don't go together."

"This was a great moment for the Church of the Nazarene," said Bill Sullivan, Church Growth Division director. "For what we are seeking more than anything else, is the evangelization of all cultural groups in North America."

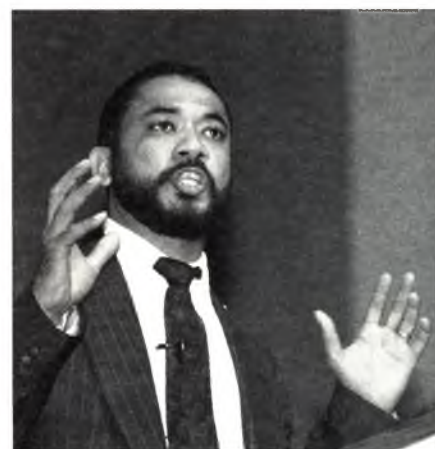
The conference had been a longtime dream for Michael R. Estep, Church Extension Ministries director. Estep helped develop the first of the cultural strategy committees eight years ago and

has worked diligently with the groups. Responsibilities for working with the cultural groups are now divided among the four directors in the Church Growth Division.

Estep told the attendees that the opportunities are indeed great for evangelization these days: "The United States is a pagan mission field. The church really is back in New Testament times."

Estep said the number of Nazarene cultural works in the United States has grown from 183 in 1970 to 758 groups in 1994, representing 10 percent of the U.S. membership of the denomination. He added that it is significant that each cultural group has developed its own evangelistic strategy. "We can't expect an evangelistic approach that works in one culture to work in every culture," he said.

"It is not a matter of right or wrong for a group of people to want to worship together," said Roger Bowman in his address to the conference. "But the critical issue is, does our multicultural ministry include or exclude people who are different? I agree with Tom Nees of Nazarene Compassionate Ministries who says, 'Inclusiveness is an undebatable gospel mandate. While Christian



"There are many good evangelistic strategies, nice social programs, good church growth plans, and the church has to use all these," said Roberto Hodgson, Latino Ministry coordinator for the Washington (D.C.) District in an address to the conference. "But if the power of the Holy Spirit is not present in the life of the Church, the results are going to be short of what God would like to see."

communities reflect the wide variety of cultural differences, if they are true to the gospel message, they must include—not exclude—people, regardless of individual and social differences.”

John Nells, superintendent of the Navaho Nation District, was chairman of the National Multicultural Conference. “I believe our church will experience a new sense of revival,” Nells told the conference. “And I believe this revival will happen through our ethnic groups.”

General Superintendent Cunningham called the conference a “celebration of diversity.” “We affirmed the feeling of family fellowship regardless of ethnic or cultural origin,” he said. “We are better focused and resourced for carrying out our mission in the future.”

“The inherent sense of the Great Commission is to ‘go into all the world,’” said General Superintendent Donald D. Owens, who spoke on the final morning of the conference. “The multinational ministries of the Church of the Nazarene are focusing on those who have ‘come



(Above) Hearing-impaired persons are included within the area of multicultural ministries because of the unique culture to which they belong. All services of the conference were signed for the hearing-impaired. Here, Twila Clark of Olathe, Kans., shares how persons can develop or improve ministry to the hearing-impaired.

(Above right) One of the high musical points of the conference was the performance of the Samoan choir with members from California and Hawaii.



Persons representing Tigrinian-speaking ministries came to the conference from Arizona, Georgia, Maryland, Ohio, South Dakota, and Tennessee. Tigrinian-speaking persons have immigrated to the U.S. from Eritrea and Tigre in northeast Africa.

into this part of the world.’ With nearly 30 percent of the United States population falling into this category, this conference demonstrated the strong engagement of the church to reach the millions of diverse and wonderful people with the mission of Christ. It was exciting!”

University Officially Opens in Kenya

Nearly 300 persons attended the opening convocation Sept. 3 at Africa Nazarene University in Nairobi, Kenya, according to Jerry Lambert, education commissioner for the Church of the Nazarene. Lambert participated in the ceremony by presenting a charge to ANU Vice-Chancellor Martha John.

The university admitted 65 students out of 638 who applied. The inaugural student body includes young people from Burundi, Ethiopia, Kenya, Mozambique, Rwanda, South Africa, Tanzania, Uganda, Zaire, Zambia, and Zimbabwe.

“The Nazarene youth of Africa have come to the Nairobi campus expecting an institution of excellence,” Lambert said. “Africa Nazarene University is a holiness university committed to heartfelt Christian values with high academic standards. The faculty and administration are committed to educating ser-

vant leaders for the Church of the Nazarene.”

Some students from Nigeria, Eritrea, and Rwanda were unable to reach the campus because of political unrest and changing laws, according to Martha

John.

One such student was Celestin Barihoreye, a Rwandan who was forced from his home this summer during the civil war in Rwanda. Once made aware of the situation, the United Nations offered transportation to missionary Harry Rich to search for the student in the refugee camps.

Rich departed for Zaire from Nairobi Sept. 5 on the U.N. transport. He was met there by the Rwandan District Superintendent who joined in the search. Barihoreye was eventually located at the refugee camp near Kabumba, Zaire. Rich then secured passage Sept. 8 for himself and Barihoreye on an Africa Inland Mission plane back to Nairobi.

“He is adjusting to university life,” said John. “His warm smile and Christian spirit make him a favorite on campus.”



Participating in opening exercises at ANU are (l. to r.): Robert Woodruff, Jerry Lambert, Martha John, and Richard Zan-ner.

Adult Ministries Launches Recovery Ministries



Fitzgerald

Local churches interested in the development and growth of recovery ministries may now find professional Nazarene assistance, according to Randy Cloud, Adult Ministries director.

Paul Fitzgerald, pastor of the Lake Cumberland Church in Somerset, Ky., is assisting Adult Ministries in resourcing local church recovery programs. Such programs deal with codependency, 12-step strategies, grief and divorce recovery, substance abuse, and other personal development issues.

Fitzgerald is the founder of the New Hope recovery program, which he developed while serving as associate pastor at Olathe, Kans., College Church. Prior to this, he worked at Headquarters for nine years in Pensions and Benefits Services. A graduate of Olivet Nazarene College, Fitzgerald holds the M.Div. from Nazarene Theological Seminary and the D.Min. from Asbury Theological Seminary.

Schmelzenbach Assumes Missionary-at-Large Status



Harmon Schmelzenbach, missionary to Africa since 1960, has accepted the assignment as missionary-at-large, according to Louie Bustle, World Mission Division director. Schmelzenbach

will be responsible for traveling the denomination to raise the level of mission-consciousness and to keep Nazarenes informed about the ongoing work of the church around the world.

Schmelzenbach's grandfather, Harmon, started the work of the Church of the Nazarene in Africa. His father, Elmer, was also a missionary.

Harmon and his wife, Beverly, pioneered churches and districts across Africa during their 34 years of service. From their work in South Africa in 1960, they moved to Namibia in 1976 to organize a pioneer district. In 1984, they moved to Kenya to begin the work

of the Church of the Nazarene in East Africa.

In 1992, the Schmelzenbach's entered Ethiopia, where Harmon served as director of the Africa Northeast Field.

ONU Hires First Chaplain



William Bray, 42, has been named chaplain of Olivet Nazarene University, a new position within the school, according to John Bowling, president. Bray began his new duties Aug. 15.

Bray is the first chaplain in the 87-year history of ONU.

"The creation of this new position reenforces the long-standing commitment of Olivet to provide an education with a Christian purpose," said Bowling. "Dr. Bray is a strong administrator and a gifted minister of the gospel."

Bray moves from Colorado Springs, Colo., where he served for six years as dean of extension ministry and associate professor of preaching at Nazarene Bible College. Prior to this, he pastored for nine years at Stillwater, Okla., First and Marshall, Tex., Fairview.

An alumnus of MidAmerica Nazarene College, Bray holds an M.Div. from Nazarene Theological Seminary, an M.A. from the University of Colorado, and a D.Min. from Phillips University Graduate Seminary.

He and his wife, Judy, have two children, Krista and Brandon.

Stubbs Joins World Mission



Paul Stubbs, 16-year missionary to Korea, has been named assistant personnel coordinator and pastoral care coordinator for the World Mission Division, according to Division Director Louie Bustle. He assumed his duties Sept. 6.

In the new assignment, Stubbs will work primarily with the Nazarenes In Volunteer Service (NIVS) program. He will oversee the process of placing volunteers for service, including enlisting volunteers and coordinating cross-cultural training programs.

Stubbs also will work with David Hayes to develop and coordinate Work and Witness teams composed of pastors, seeking to involve as many Nazarene pastors as possible in the Work and Witness ministry.

In addition, Stubbs will assume pastoral care responsibilities for the division. This includes pastoral care for missionaries, missionary children, and retired missionaries.

Stubbs served as a Nazarene missionary to Korea from 1965 to 1977. He has worked for the past 17 years with Compassion International, a non-denominational ministry focused on child development, extension education, and training programs.

Stubbs is a graduate of Taylor University and Nazarene Theological Seminary. He and his wife, Ann, have a daughter, Stephanie.

Mastin Named Youth in Mission Coordinator



Tim J. Mastin, 29, has been named Youth in Mission coordinator for NYI Ministries in a new combined assignment, according to NYI Director Fred Fullerton. He began his duties Aug. 29.

Mastin will continue to serve in his role as community education coordinator and college/university liaison for Nazarene Compassionate Ministries (NCM). For the past six years, he has coordinated public and donor relations, as well as working with Nazarene colleges in coordinating compassionate ministry efforts.

In his new assignment, Mastin will be responsible for coordinating international and domestic ministry opportunities for college-age young adults. He also will coordinate the San Diego '94 Mission and Ministries Conference, Dec. 27-31.

"The combined role for NYI and NCM represents a commitment of the two ministries to work more closely together," Mastin said. "Creating both mission and compassionate ministry opportunities for young adults will shape tomorrow's leadership."

Mastin succeeds David Bowser, who is returning to pastoral ministry.

Calhoun Moves to Lamb's



John H. Calhoun, 51, has accepted the call to serve as senior pastor of the The Lamb's Church of the Nazarene, Manhattan, N.Y., according to Dallas Mucci, Metro New York District superintendent.

Calhoun most recently served for 10 years as senior pastor of Long Beach, Calif., First Church. During that time, the church planted several ethnic congregations, most of which are now self-supporting works. At the height of its church extension efforts, the church boasted a Sunday morning worship attendance of more than 1,700 and Sunday School attendance of more than 2,000.

A native of El Paso, Tex., Calhoun earned the B.A. degree at Pasadena College and the M.Div. degree at Nazarene Theological Seminary. Previous pastorates include Dallas, Tex., Central and Bethany, Okla., Lake Overholser.

Calhoun and his wife, Jan, have two sons, Chad and Ryan, and a daughter, Christina.

The Lamb's Church, housed in a national historic landmark, was founded in 1973 as an urban mission to New York City. Located near Times Square, The Lamb's hosts multiple worship services, a crisis care center, a theatre company, a professional development network, and student internships.

Cauthron Moves to Bethany



Hal Cauthron has been named chairman of the school of religion and philosophy at Southern Nazarene University, according to Don Dunnington, vice president for academic affairs.

Cauthron has served as rector of Nazarene Theological College, South Africa, since 1990. Prior to this, he served for two years at Nazarene Bible College in Swaziland.

Before serving as a missionary, Cauthron taught New Testament at Trevecca Nazarene College for 13 years. He also pastored the Nashville, Tenn., Cal-

vary Church for 2 years. Cauthron earned the A.B. and M.A. degrees at Southern Nazarene University. He holds the M.Div. from Nazarene Theological Seminary and the Ph.D. from Vanderbilt University.

Grier to Open San Diego '94



Rosey Grier, former star of the National Football League, will present the opening address at San Diego '94, according to Tim Mastin, conference director. The conference, coordinated by Nazarene Youth International, will be hosted by Point Loma Nazarene College, Dec. 27-31.

Grier is the founder of "Are You Committed," a Los Angeles based inner-city youth program providing education, job training, employment opportunities, and spiritual enrichment activities.

Grier finished his NFL career in Los Angeles where he was a member of the famed "Fearsome Foursome" defensive line of the Rams.

San Diego '94 is a missions and ministry conference designed to equip and encourage young adults, ages 18 to 30, to integrate Christianity into their lives and careers. The conference will also feature Lori Salierno and Norm Shoemaker as keynote speakers.

Other resource persons include: Tom Nees, director, Nazarene Compassionate Ministries, USA/Canada; Louie Bustle, World Mission Division director; Gustavo Crocker, community development specialist, Guatemala City; and Joe Foster, director, Fountain of Hope, Columbus, Ohio.

The conference will host multiple workshops to train students in various aspects of ministry and missions. In addition, ministry excursions will take participants into downtown San Diego and Tijuana, Mexico. The event will conclude with a contemporary Christian music concert on New Year's Eve.

San Diego '94 is a cooperative effort of NYI, the World Mission Division, the Church Growth Division, and Nazarene Compassionate Ministries.

Information and registration should be directed to: Tim Mastin, Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131; or call 816-333-7000, ext. 2210.

Nazarene Involved in 12 Emmy Nominations



A Nazarene was the guiding force behind television programs nominated for 12 Emmys this year. Brad Moore is a lifelong Nazarene and vice-president of advertising and television programming for Hallmark Cards, Inc. At the Sept. 11 Emmy presentations, all three of his "Hallmark Hall of Fame" programs competed against one another for best television production.

"We think we may have split our own vote," said Moore. "This was the first time that all three of our programs [in the same year] were nominated for best picture. We were really proud of all our productions."

The three works receiving nominations were: *To Dance with the White Dog*, starring Hume Cronyn and Jessica Tandy; *Breathing Lessons*, starring James Garner and Joanne Woodward; and *A Place for Annie*, starring Sissy Spacek.

Hume Cronyn was awarded the Emmy for best actor in a miniseries or special. His wife and costar, Jessica Tandy, was also nominated. Tandy died the morning of the awards ceremony following a four-year battle with cancer.

Ironically, the program for which Cronyn won his Emmy was about an elderly man trying to cope with the death of his wife.

Moore is chairman of the finance committee of the Kansas City, Mo., First Church board. He is the son of Mark R. Moore, former president of Trevecca Nazarene College.

Moore has been involved with Hallmark Hall of Fame since 1983. As president of Signboard Hill Productions, Inc., a subsidiary of Hallmark, he oversees the entire creative process. He is responsible for hiring all producers, directors, and writers for three productions a year.

"Hallmark is a great company to work for," said Moore. "There is only one position like this in the U.S., and I'm fortunate to be in it. I don't know if I would call this a ministry, but I feel that I am where I am supposed to be."

Reynolds Institute Holds First Meeting



Hiram F. Reynolds Institute members are (l. to r.): Robert Scott, Michelle Gates, Charles Gailey, Kent Hill, Jerry Porter, Phyllis Perkins, and Ron Benefiel.

The Reynolds Research Institute held its first meeting of the quadrennium Aug. 16-17 in Kansas City, Mo. The committee, commissioned by the 23rd General Assembly in 1993, is a research-based "think tank" on the global mission of the church for the 21st century.

The meeting gave significant time to the articulation of the mission of the committee, according to Robert H. Scott, institute director. It also considered "the ways and means by which the institute would resource the Board of General Superintendents," Scott said.

The Board of General Superintendents has assigned specific areas for consideration to the committee. These include: examining the church's philosophy of internationalization, evaluating developing regionalization issues, considering models of administrative structure for the next century, and other pressing issues.

The committee's work in this first meeting utilized a four-page bibliography of study materials, books, and research methodologies. Subjects included in the bibliography were: futurology, global trends (corporate and government), religious and denominational trends, administration and leadership trends, global economics, and sociology.

"The group experienced a strong sense of bonding in this first intense meeting, including a strong sense of God's presence," Scott said. "The group is greatly challenged by the assignment given by the Board of General Superintendents and the General Assembly. They are uniquely qualified to represent the church's broad constituencies in addressing these issues."

NNC Receives \$2 Million Gift



NNC benefactor John Brandt (center) poses with President Richard Hagood (right) and Jerry Gunstream as they introduce plans for a new fine arts complex.

Nampa businessman John Brandt recently donated \$2 million toward the construction of a new fine arts complex at Northwest Nazarene College, according to Richard A. Hagood, president. The gift is the largest single gift ever received in the 81-year history of the college.

Brandt, 90, a native of Nampa who is neither a Nazarene nor an alumnus of NNC, is founder and president of the Brandt Agency, a real estate company.

The new facility will be called the John Brandt Fine Arts and Convocation Center, pending approval by the NNC Board of Regents. Brandt has been named honorary chairman of a capital campaign to raise the remaining funds.

"We are extremely pleased to make this announcement," Hagood said. "The community spirit and integrity of John Brandt are well known in Nampa and the Treasure Valley."

The building of the fine arts complex coincides with the city of Nampa's plans to reroute two major roads around the campus. It is part of a master development plan unveiled by the college and city in 1991.

The first phase of the construction project will begin by early 1996 at an estimated cost of \$4.2 million, according to Jerry Gunstream, director of donor relations. However, construction could begin as soon as the next \$1 million is raised with approval of the regents. The total cost of the project is estimated at \$8 million.



PROFILE



NAME:

Dave Anderson

EDUCATION:

1968, Eastern Nazarene College, B.A.
1971, Nazarene Theological Seminary, M.Div.
Webster University, Postgraduate work

CURRENT MINISTRY ASSIGNMENT:

Director, Media International,
Nazarene Headquarters

ON MINISTRY:

My experience at NTS was a positive turning point in my life and ministry. While at NTS, I discovered the ministry value of the interests, skills, and gifts God had given me. Professors like Dr. Chester Galloway had a profound influence on my understanding of Christian education, creativity, ministry, and the church. Classes in Old and New Testament taught me as much about living out my faith in my marriage and as a neighbor, as it did biblical facts. Theology classes taught me "how" to think, not just "what" to think. Professor after professor modeled the application of classroom knowledge to practical, day-by-day experience in the Church and in Christian living.

I owe a great debt to NTS for the contribution it made to my life.

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

The Things We Don't Talk About!

MORRIS A. WEIGELT



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ONE OF THE SPECIAL PLEASURES of childhood, when time still seems endless, is the sharing of secrets. Sharing a secret gives special privilege and power. How we loved to taunt our friends with the words: "I know something you don't know!"

One person defined a secret as something you only tell one person at a time. I recall the excitement of a grown man who had just come out of a top-secret meeting. As he leaked the results of the meeting, he said: "Listen carefully! I promised not to repeat this information; I can only tell it to you once!"

But the time inevitably comes when secrets can become an inner burden far too heavy to bear.

In some passages of Scripture, secrets are designated as evil and reprehensible. The magicians of Egypt practiced "secret arts" (Exodus 7:11, NIV), and Psalm 90:8 speaks of secret sins. In Luke 8:17, our Lord promises that secret things will be exposed. There is no way to avoid the searchlight of God's presence, according to Mark 10:26 and Hebrews 4:12-13.

Writers in the area of spiritual formation often say that we are only as sick as our heavy secrets. Dysfunctional families try to protect the secrets of their most troubled member. An addicted parent or an alcoholic child are protected—and often enabled—by the whole family system.

From the viewpoint of spiritual development, impossible secrets become millstones. When we refuse to acknowledge the depth of despair and pain created by an addiction or a dysfunction, we, in effect, protect that area of our lives from being touched by grace. As long as we are running away from the issue, it is unlikely that we will find the healing for which we long so desperately. The fears that surround our secrets are crippling and devastating. It is often the things we don't talk about that destroy us—and those around us.

In *Telling Secrets: A Memoir* (Harper, San Francisco, 1991), Frederick Buechner records the suicide of his father when he was only 10. He wrote: "His suicide was a secret we nonetheless tried to keep as best we could, and after a while my father himself became such a secret. There were times when he almost seemed a secret we were trying to keep from each other."

As Buechner tries to reflect on the effect of this secret upon the patterns of his life, he comes to the conclusion: "I not only have my secrets, I am my secrets. And you are your secrets. Our secrets are human secrets, and our trusting each other enough to share them with each other has much to do with the secret of what it is to be human."

The Bible repeatedly calls for confession as the beginning of healing. Confession marks the end of denial and running away. Confession is acknowledgment that the sin is our own and has lethal results. Confession recognizes the depth of the damage that has occurred. Confession opens the whole being for the healing movement of grace in our lives. Confession is an open invitation for the Risen Christ to bring His resurrecting power into the dark corners of our lives—and our family systems. Confession acknowledges that only the Lordship of Christ can meet our deepest needs.

One of the principles of spiritual formation is: The only fears that manipulate our lives are the ones we have not yet unmasked in the presence of the Risen Christ.

As Buechner implies, trusting a spiritual friend with our shameful secrets is the route to being fully human. To share our painful secrets with someone who can be trusted often breaks the vicious cycle of devastation. Offering spiritual friendship and accountability so that a person carrying a shameful secret may find freedom is the essence of being a member of the Body of Christ.

Students in the class in spiritual formation at Nazarene Theological Seminary have found that prayer in the form of written conversations with Christ has been a very effective method of confronting crippling fears and secrets. To confess the resultant paralysis directly to the Lord is the beginning of unmasking those fears. To ask the Lord for specific guidance in responding to those fears in the dialogue creates a listening context in which the Lord can give specific directions. It is safe to talk with Him about the issues about which we cannot talk with others.

I wish to testify that facing shameful secrets and fears has been freeing and releasing in my own life. I have written many dialogues with Christ in my spiritual journal. When some of the ancient fears attempt to regain control, I can re-

We are only as sick as our heavy secrets.

turn to those dialogues and rest in the great lessons the Lord taught, and continues to teach, me.

In one of those pivotal conversations, I "heard" the Lord laugh at one of my fears, place that fear in perspective with His laughter, and give me the courage to move forward again. I give thanks that He stands ready and waiting to pour releasing grace into our lives when we are finally willing to start talking about the items we fear most! Praise be to God!

THE JOB OF FINDING A JOB

by Rhonda Wheeler Stock

You're unemployed. Yesterday you had a job. Today you don't.

Now what?

You can sleep late, enjoy some golf, or maybe catch a few soaps after lunch. Or you can get on with the business of finding another job.

Make no mistake. Job-hunting is a full-time occupation. If you approach it in a businesslike manner, your chances of getting the job *you* want are greatly improved. Your first step is to *find* potential jobs; your second step is to *get* the job you want.

Beyond the Classifieds

You'll probably start your search in the help-wanted section of the local newspaper—and so will everybody else. Up to 90% of the unemployed population looks for a job in the classifieds. But in his book, *Get the Job You Want in Thirty Days*, Gary Joseph Grappo reports that 85% of all available jobs are *never advertised*. This means that 90% of the unemployed are competing for 15% of the available jobs!

This does not mean you should ignore the classifieds. Most experts agree that help-wanted ads should comprise about 30% of your job search. This *does* mean that you have to make yourself stand out from the hundreds of other applicants.

Of course, your résumé and cover letter must be top-quality in both appearance and content. In addition, Robert Half, author of *How to Get a Better Job in This Crazy World*, suggests sending your résumé by messenger or air courier. This will separate your résumé from the others. Mr. Half also advises you to follow up with a phone call a week or so after you submit your résumé.

If a classified ad describes a job you are particularly suited for, rewrite your résumé for that job. Be truthful, says Half, but emphasize those aspects of your résumé that are particularly relevant to this position.

Half and other experts warn you to be cautious of "blind

ads," in which a company gives only a post office box number and no name or phone number. If you are looking for another job while still employed, you might discover the blind ad was placed by your own company to test the loyalty of employees.

If responding to classifieds comprises only a third of your job search efforts, what about the other two-thirds? Start with your public library, where a wealth of job-search resources can be found—for free. Not only do many public libraries have entire sections devoted to business reference books, but they also have staff available to help you find the right resources. You might also try university libraries or placement offices, employment agencies, executive search consultants, outplacement firms, career counselors, and public employment services. Not all of these services are free, of course; make sure you find out about fees up front.

Make full use of your local newspaper, not just the help-wanted section. Read the business section daily to get a feel

for what is happening in the local business community. In *Help Wanted: Inquire Within*, Brian Jud recommends what he calls a *double take*: "search for the names of people who have been promoted or changed companies . . . Write one letter [to] congratulate the person on his promotion, transfer, or job

change, and offer your assistance to help him. Then write a second letter to apply for the position vacated by the person's move."

If you are willing to relocate, check out the business and help-wanted sections of other metropolitan newspapers (most public libraries subscribe to a variety of major newspapers). Specialized newspapers can also be useful. These include *The Wall Street Journal*, *National Business Employment Weekly*, *Employment Review*, *National Ad Search*, and others. For a fee, *The New York Times* offers an electronic interactive service called "Fast Track" (1-800-260-5627). And don't forget industry newspapers and tabloids.

Directories can be great sources of information. Start with your local yellow pages and the business section of the

JOB-HUNTING IS A FULL-TIME
OCCUPATION.



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white pages, then go to your library and study any of the many business directories. You'll even find directories of directories, such as *The Guide to American Directories*. Study these resources to identify companies you might want to work for.

After you have compiled a list of potential employers, you have to begin marketing your product—which is *you*. Gary Grappo suggests three methods of self-selling: cold-calling, teleself marketing, and warm-calling.

Cold-calling basically involves visiting a company and leaving your résumé and business card. Introduce yourself to the receptionist and ask for an interview with the person who hires for the position you are interested in. You just might get an immediate interview; more likely, however, you will be politely refused. Don't make an enemy of the receptionist; a sympathetic receptionist can be a tremendous ally. Ask for the name of the person you need to speak with, leave your résumé, then send a second résumé and cover letter as soon as you get home.

"Teleself marketing" is Grappo's term for cold-calling by phone. You call a company and "ask to speak with the person in charge of hiring your position. Try to get through to her or him and set up an interview, or get a name and send a copy of your résumé and cover letter." If you sound authoritative—not arrogant—you might get through. However, do *not* leave your name and number with a secretary; she'll know who you are when you call again and may arbitrarily

decide not to put you through.

If you do get through to someone with authority, ask him or her to recommend other companies you might contact. These referrals—or "warm calls" as Grappo calls them—are tremendously helpful in getting you an interview with another company. Referrals are one aspect of networking, which is one of the most effective methods of finding a job. According to Tom Morton in *The Survivor's Guide to Unemployment*, "70 percent of all jobs are found and filled through personal contacts."

So, what exactly is networking?

Networking

Morton defines networking as "a deliberate, conscious effort to reach as many people as possible who might help you find employment." Virtually *anyone* you know is a potential contact. You can find job leads through family members, parent-teacher associations, sports leagues, civic groups, church-

es, political organizations, professional associations, friends, neighbors, your daughter's soccer coach, or your son's Scout leader.

The time to begin networking for your next job is when you start *this* job. Networking is an ongoing process. You make contacts, and then you make the effort to maintain those contacts. Robert Half recommends you regularly update your phone and address book. Systematically keep in touch with all your contacts with friendly notes, holiday greeting cards, and occasional phone calls. Don't wait until

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you're out of a job to suddenly reestablish contact with an old classmate.

Carry your résumé in your purse or briefcase, and keep a supply of business cards with you. Don't use your old business cards; you'll waste time explaining why you're not with that company anymore, and it's bothersome to have to write a new phone number and address on an old card. Invest in new business cards. You'll feel more professional and make a better impression.

All this effort will inevitably pay off. Sooner or later, *someone* is going to want to interview you. Take a few minutes to rejoice—then get back to work. Your job of finding a job isn't finished yet.

The Interview

There are three steps to a successful job interview: preparation, practice, and presentation. As Christians, we should add a fourth step: prayer.

1. *Preparation.* Don't go into the interview unarmed. Your weapon is knowledge: knowledge of the company, of your résumé, and of yourself.

Know the company. The resources that helped you *find* the company can also help you *research* the company. Learn all you can about the company so that you can show an intelligent interest in what the company does. Before the interview, find out how the company is performing in the stock market, what its latest product innovations are, how it is keeping up with current trends in the industry. Pretend you are already part of this company and you *know* how terrific it is; let that enthusiasm and knowledge show in the interview.

Know your résumé. This is not as obvious as it sounds. Since the interview may take place weeks or even months after you write your résumé, it is easy to forget what you put down.

The night before your interview, carefully reread your résumé. Jot down specific examples to support each statement, making these examples as concrete as possible. Remember journalism's "5 W's and an H":

who, what, when, where, why, and how. Ask yourself, *Who* was involved? *What* was accomplished? *When* and *where* did this example occur? *Why* were you involved? *How* did you achieve your goal?

Anticipate potential questions the interviewer might ask. For each question, write out a detailed answer that incorporates *who, what, where, when, why, and how*. Memorize these answers.

Know yourself. Make a list of your strengths and weaknesses. How can you turn your shortcomings into something positive? Think of mistakes you have made in your career. What did you learn from them? How would you avoid repeating those mistakes in the future?

Robert Half suggests you think of the 10 questions you absolutely would *not* want to answer—then think of a good, positive answer for each one. If you're prepared for uncom-

fortable questions, you'll be able to answer them with poise and candor.

2. *Practice.* Ask a friend or spouse to do some mock interviews with you. Write out every conceivable question an interviewer might ask, then practice answering each one. If possible, record your mock interviews with a videocamera, then analyze your performance.

Practice giving your answers until you know them perfectly. You don't want your answers to sound memorized (even though they are), but you want to sound as polished and professional as possible. You're not trying to win an Academy Award, but you *are* trying to get a job.

One small point: if the interviewer's name is difficult or unusual, find out the correct pronunciation and practice saying it until it rolls easily off your tongue.

3. *Presentation.* Appearance may not be everything, but it *is* important. The keys to an effective presentation:

Be positive and upbeat. Show enthusiasm—for the job and for life in general. *Never* speak negatively about former employers, managers, or coworkers. Answer everything from a positive angle.

Be polite. Show courtesy to everyone, from the receptionist to the vice president.

Be professional. This encompasses everything from what you wear to what time you arrive. Dress professionally—conservative business suits for men; modest, attractive dresses or suits for women. Avoid flashy or excessive jewelry.

If the interview is for lunch, don't order finger foods or anything messy. If the interviewer offers coffee or soda, politely decline. (You might spill it).

Arrive 15 minutes early. If you arrive on time—you're late. Arriving early allows you time to use the restroom, check your appearance, and pop a breath mint. As you wait, look over your résumé and try to appear relaxed. Don't read a magazine, and don't act nervous; the secretary may be observing you.

4. *Prayer.* Prayer is certainly not the last thing you should do in your job search. Prayer should be a part of your job search from the beginning. Ask God to guide you in each step of the process. Ask Him to be glorified in everything you do. When you finally get a job offer—and you will—ask Him if this is the job you should have. If He directs you not to accept this position, have faith that He has something better waiting for you.

No matter what direction your job search takes, the most important thing to remember is not to get discouraged. Don't be afraid of rejection—it happens to everyone sometime. And don't worry about failure—anyone who takes a risk is going to experience failure. But each rejection means you are one step closer to finding a job.

You won't get every job you apply for. But that's all right because you only need one—the right one. So turn off the TV and get to work. You have a job to do.

NEVER SPEAK NEGATIVELY ABOUT FORMER EMPLOYERS, MANAGERS, OR COWORKERS.

What You Need to Know About Unemployment Insurance

Two questions pop up regularly at state unemployment offices:

1. How much money can I get?
2. How soon can I get the first benefit check?

There are no set dollar amounts for the recipient. The criteria and formulas used to compute the dollar amount of weekly benefits vary from state to state.

In Missouri, there are two primary qualifications to consider. One has to do with how much money you are eligible for. The other is about how and why you are out of work.

One part of the monetary formula is the employee's *base period*. Doug Kaylor, Unemployment Program Supervisor for the State of Missouri, defines the *base period* as "the first four of the last five completed calendar quarters prior to the claim, not using the current quarter." It pays to stay with a job for a certain period of time.

Minimum and maximum benefit payments vary. For example, the maximum weekly benefit in Minnesota is \$304, while Missouri's is only \$175.

Two false myths need to be exploded. One is that anyone who gets fired is entitled to unemployment benefits. The hard truth is that a lot of jobless folks don't qualify for UI benefits. A person fired or discharged for misconduct—such as stealing, sexual harassment, or falsifying records—gets no unemployment benefits.

Also, the person who "gets fired on purpose" gets nothing. Consider this hypothetical example. Jake Crawford

really wants to quit his job at Acme Lumber, but he figures that if he quits he won't qualify for UI benefits. So he starts showing up late, loafing on the job, and arguing with his supervisor. Sure enough, he gets fired—and hurries down to the unemployment office. He discovers that Acme Lumber protests his claim, and he is now not only jobless but "benefitless."

The second myth is that all jobless people have unemployment benefits coming because they have been "paying into the fund" every month that they have been working. The facts are that *employees* do not "pay into" the state and federal UI funds—*employers* do that. Unemployment insurance is indeed *insurance*, and the premium is paid by the employer. This tax or premium is assessed on each employer. It is based on the "experience rating" of the employer. A percentage of wages is paid periodically on each employee. This experience rating percentage is adjusted from time to time based on the claims filed during a calendar year. The more claims paid, the higher the rate.

Unemployment is funded by two taxes. At the federal level, the Internal Revenue Service collects from employers the tax created by the Federal Unemployment Tax (FUTA). The second tax is collected from employers by the state, and the rates vary.

Who, then, does receive unemployment insurance

benefits? Basically, those who are out of work through no fault of their own. Persons in these circumstances are eligible:

1. Industry-wide layoffs.
2. Corporate downsizing eliminates certain jobs.
3. A health hazard that is a threat to your particular condition. For example, development of a severe allergy could force you to leave a job where inhalants to which you are allergic are unavoidable.
4. Your job function is now done by a machine.
5. Your company goes bankrupt.
6. You are fired without cause.

The burden of proof for eligibility is on the one who makes the separation occur. If the employee voluntarily leaves work, the burden of proof for benefit eligibility is on the employee. On the other hand, if the employer terminates the employee, the burden of proof is on the employer.

Typically, benefits are paid for 26 weeks. But once benefits are started, they can be discontinued if one of these situations applies to you:

1. The company that laid you off recalls its laid off workforce and you refuse to report.
2. The account provided by your employer runs out of funds.

3. You do odd jobs or part-time work and fail to report the income to the unemployment office. This is regarded as fraud and is a criminal offense.

4. You enroll in school full-time.

Ponder These Facts

If you lose your job, file for unemployment benefits at once. But don't file in advance. If your boss tells you that you have 30 days left, don't file then. File 31 days from then.

It takes three to four weeks to get your first benefit check.

Every claim is investigated. Several companies exist just to check out unemployment claims for other corporations. They make money, and their clients save money. Your claim will be investigated—don't cheat or even stretch the truth.

Nonprofit organizations are not required to pay UI taxes. Therefore, if you work for a nonprofit organization, you may have no unemployment insurance. Many nonprofit employers, however, provide UI substitutes.

Unemployment benefits may be garnished for child support.

Unemployment benefits are, of course, subject to federal (and sometimes state) income taxes. □

—Floyd A. McMillon

Encourage the Unemployed

by Brian J. Waldrop

A friend loves at all times, and a brother is born for adversity" (Proverbs 17:17, NIV). If you want to know what that Bible verse means, ask someone who is out of work—like me. It means that when you are unemployed, you need encouragement and support like you never needed it before. Me, I am fortunate. I have friends who love "at all times," friends who seem to believe that they were, indeed, born to help me in my adversity.

I've been unemployed for months, and my attitude toward people who are out of work has drastically changed. Jesus told us to treat others the way we want to be treated. Now that I, a jobless man, know how I want to be treated, I am ready to treat others in like manner. The anvil of unemployment has pounded out of my heart this list of *Dos* and *Don'ts* for those who want to help a jobless person make it through another day without falling to pieces. As one unemployed woman said, "I try to act as if everything is OK, but the only thing holding me together is my hair spray—and I can't afford another can."

1. **Do** inform the individual of employment possibilities you are aware of, but **don't** make the person feel that he or she has to "jump" at the opportunity.

It has been encouraging to learn of job openings that I might never have known existed if it had not been for fellow Christians who have made me aware of openings where they work. But along with my appreciation has come an awkwardness when for whatever reason I have not been interested in the position. Just because an unemployed person does not pursue an offer doesn't mean that he feels that he is "too good" for that particular opening. Nor does it imply that he is ungrateful for the tip. Though deeply appreciative, some of the suggestions I've received have either not been in my areas of giftedness, have



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not been career positions, or did not provide enough compensation for me to meet my basic needs.

2. **Do affirm a person's self-worth, talents, and abilities, but don't be condescending.**

The daily selling of one's abilities and worth as an employee to potential employers through numerous cover letters and interviews can drain one's self-esteem to dangerously low levels. Until you have experienced this, it is hard to understand how frustrating waiting for a decision from an employer can be. Being turned down for a position is discouraging, but receiving no reply at all, after exerting so much effort, is the worst of all.

Since we all live in a world that judges a person based upon what he or she does for a living, it's a terrible blow to one's ego to be unemployed.

Reassure your friend of his or her self-worth in the sight of God, as well as in your sight. When appropriate, praise the person's gifts and abilities. Above all, be sincere and honest; feeling sorry for a person is worse than saying nothing at all.

3. **Do ask about an individual's job search, but don't let the subject dominate the conversation.**

I cherish learning that I was prayed for during the past week. I like it when my fellow Christians remember to ask how I'm progressing in my career search. But, sometimes I get tired of talking about it; there is a lot more to me than where I work—or hope to someday.

4. **Don't assume that the person has nothing to do. Do remember that seeking employment is, in itself, full-time work.**

Writing countless cover letters, mailing résumés, traveling to meet potential employers, and filling in what seems to be an infinite number of blanks on employment applications is not only a full-time job, but one that requires hours of overtime. The time worked should not only be calculated in minutes and hours, but also in the amount of stress produced and mental energy exerted.

An unemployed person may not be the best replacement for a vacationing Sunday School teacher or a miffed committee member.

5. **Don't be judgmental as to why an individual left his or her previous employer. Do be open-minded.**

Whether you suspect a person left a previous employer voluntarily, or was discharged, never assume that it was because of a mistake on his part or because "he couldn't hack it." The reasons people find themselves unemployed are numerous and often complicated, and many times due to no fault of their own. Whatever the reason, the person has a right to his or her confidentiality. Do not make an individual defend himself to you. He needs your support, not your judgment.

6. **Do keep your level of personal involvement consistent. Don't fall into the extremes of either "smothering" or "ignoring."**

UNTIL YOU HAVE EXPERIENCED THIS, IT IS HARD TO UNDERSTAND HOW FRUSTRATING WAITING FOR A DECISION FROM AN EMPLOYER CAN BE.

Well-meaning friends sometimes try to do too much, unconsciously acting as if an unemployed person has been inflicted with some sort of terminal disease. Other friends discontinue almost any contact at all due to embarrassment over not knowing what to do or say. When in doubt as to appropriate involvement, sincerely share your concern with your unemployed friend. It is unlikely that this act would be taken

offensively. By talking with your friend, you can relieve a lot of undue stress for both of you, and your conversation can serve as a bridge for appropriate communication in the future.

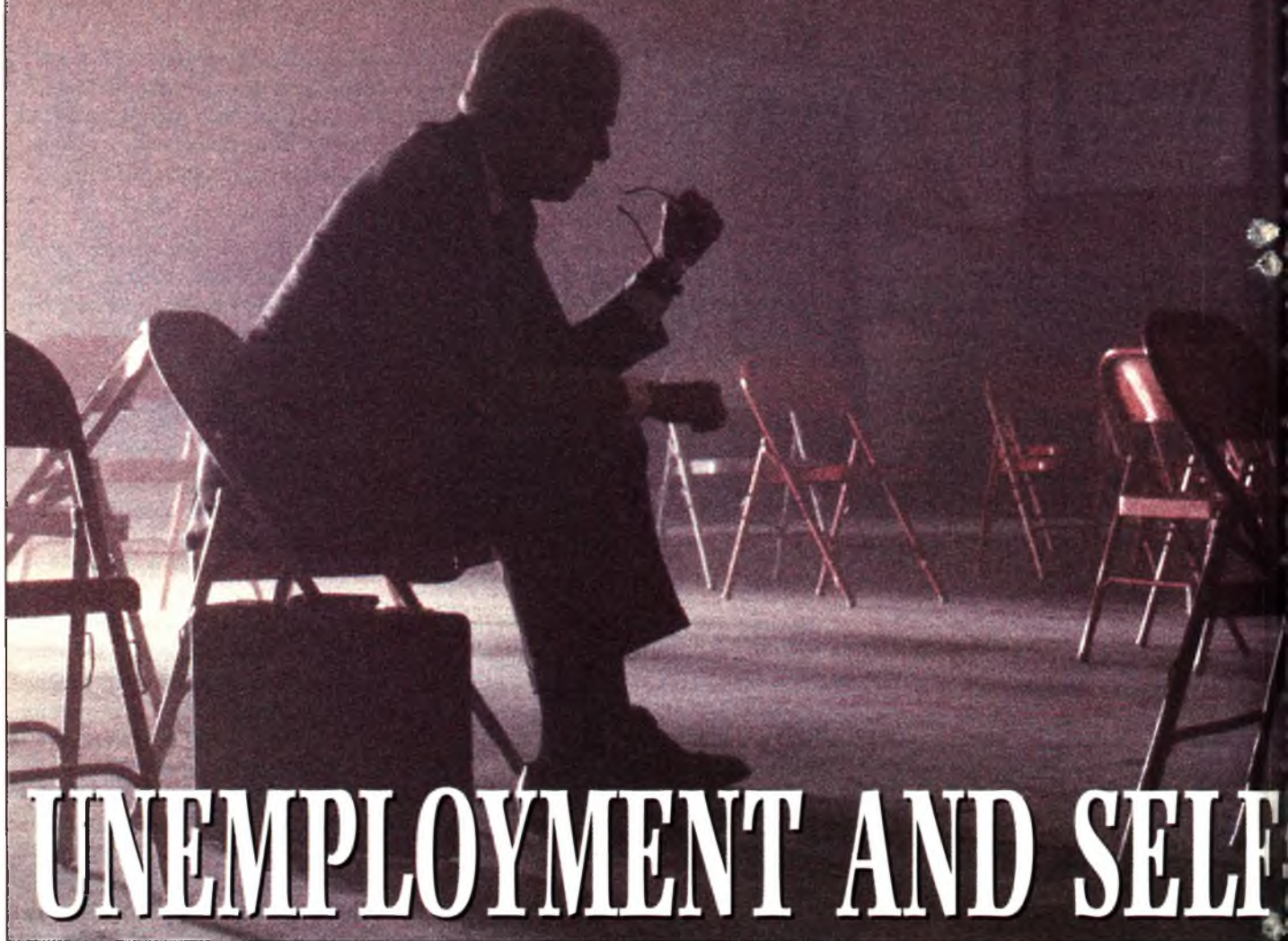
7. **Do be considerate when planning recreational activities. Don't forget that the unemployed may be barely making it financially.**

Bowling and pizza may only sound like a minor expenditure for the average person, but for the unemployed, it can mean the difference between paying a bill on time, or even at all. When possible, vary church activities between the costly and the noncostly. When planning an outing that is going to require money, try to give plenty of notice so that the unemployed person can plan for the expense. I have found that psychologically, it is important for me to still share in recreation and fellowship with my fellow Christians when I can afford to do so. Most of the time, I am uncomfortable with having someone simply "pay my way." Board games and snacks at someone's home can be just as fun as going out. Most unemployed people can probably still afford to bring a bag of chips or a two liter of pop. I prefer this over being "excused" from bringing something.

Unemployment can be rough, but it is not without its blessings. I have found that my situation has forced me to depend upon God and others. The game of unemployment is a team sport, which leaves little room for self-sufficiency.

Unemployment provides Christians an opportunity to experience the joy of serving others. Your unemployed brothers and sisters need you, and you can be blessed by ministering to them. In the words of King Solomon, "A man finds joy in giving an apt reply—and how good is a timely word!" (Proverbs 15:23, NIV).

Don't be afraid to reach out! Do your best. Your unemployed friends are in need of encouragement that only you can give!



UNEMPLOYMENT AND SELF

by Tom Morton

Several months after I left the newspaper, job prospects were vanishing as steadily as each week's help-wanted classifieds landed in the trash. Winter faded into spring. Friendships withered through neglect or my shame and inattention. Job hunting seemed pointless. Unemployment can make even the most gregarious souls want to play possum. How do you explain your situation? How can you wish others Merry Christmas or Happy Birthday when all you can muster is a plastic mask with a manufactured smile?

It's embarrassing. It's humiliating. That stubborn stigma of shame won't go away. Even when others are understanding, you feel as if you don't deserve any sympathy. You're willing and certain-

ly eager to go to work as a contributing member of society. You have always done your part to drop a check in the collection plate, donate your time when your help is needed, and pitch in for community food and clothing drives.

But now you're stuck. You sense a wide gap between who you think you are and who you'd like to be. You feel financially paralyzed because you can't contribute, and now you may even be on the receiving end of charity. It seems so degrading. How could it happen that you've joined those poor souls standing in line for free Christmas presents or shopping for second-hand clothing at the thrift shop? Standing in the unemployment line was for those other people, unfortunate or dumb enough to get trapped in a declin-

ing industry.

You avoid eye contact. You don't feel cheerful when the clerk hands you the grocery receipt and says "have a nice day." The clerk is having a nicer day than you are.

Yet as hard as this is, it's just as difficult when your family tries to cover up for you or doesn't know what to say. My parents wouldn't tell their friends how their number-one son was doing, other than to say he was living and working out West. One friend whose cousin was recently laid off from an upper-management position told me that she hadn't called him because she simply didn't know what to say.

Unemployment dulls your senses and *smashes your ego* flat. But unemployment can do at least one good thing: it can force you to *confront who you are*.



ESTEEM

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Broken Glass, Wounded Egos

Attaining and maintaining strong self-esteem is not a matter of "feeling good" about yourself. You can buy all sorts of potions—legal or illegal—designed to make you feel good for a while. But they aren't going to do much for your self-esteem.

The foundations of self-esteem are laid during our infancy by the nurturing styles of our parents or guardians. If they nurtured us well, they loved us unconditionally even when they chastised us for our mistakes.

As adults, we revise or gain a healthy self-esteem from a sober, deep personal knowledge that we are valuable, regardless of what we do. That knowledge doesn't come easily. Sometimes it's earned through extraordinary struggle.

MY ABILITY TO EXPLAIN MY JOBLESSNESS FALTERED. I WANTED TO LIVE LIKE THE MYTHICAL ELVIS— MAKING ONLY RANDOM APPEARANCES AT GAS STATIONS AND SHOPPING MALLS.

I once interviewed a Jewish woman who lived through Kristallnacht, the "night of broken glass," in Nazi Germany on November 9, 1938. Kristallnacht was the Nazi-led pogrom carried out by storm troopers who smashed windows, destroyed shops, murdered or arrested Jews, and torched synagogues. It prefigured the Holocaust. This woman's father owned a perfume shop in Cologne. The storm troopers—many of whom were neighbors—destroyed her father's shop.

This woman's life changed overnight. She learned who her friends were—and who they weren't. Soon she was separated from her family, moved out of the country, and began a new education and a new life. The lessons took hold fast and hard. Fifty years later, this woman said that for all its terror, Kristallnacht had taught her a lifetime lesson: "I have no identity crisis, and never have had one."

of us looked to as the source of our self-worth, our job, is gone. It's often during crisis situations that we grow up.

We start with the pain. Pain isn't all bad. It can let us know that we have a wound in need of diagnosis and healing. Developing a healthy self-esteem will not make all the pain disappear. But by paying attention to what the pain is telling us, we can learn how to cope with loss. We can acquire the inner strength to carry on.

A solid sense of self-worth will also go far to protect us from vulnerability to our personal weakness or the predatory designs of others. It gives us a solid base for learning how to conduct a job hunt based on who we are and what we have to offer rather than on playing the lottery of reading help-wanted ads.

Sure, you can find new work without dealing with your self-worth. But why not take the very real pain you feel, and wrestle with these issues now so you will be stronger for the struggles ahead.

So Who Are You, Anyway?

Work lies at the center of our personal lives, our families, and our culture. Many common names—Smith, Cooper, Miller, Farmer—were given centuries ago to people because of what they did. At parties, church, or on the subway, the most frequent and probing question still is, "What do you do?"

"Unemployed" often implies that you're a nobody. Even worse

UNEMPLOYMENT DULLS YOUR SENSES AND SMASHES YOUR EGO FLAT.

Through this horrifying experience, she found something that has eluded many others. She quickly learned who she was in order to rise above that tragedy.

Unemployment can also shake us into an understanding of our self-worth. The thing that so many

continued on page 36

Managing Your Finances *AFTER* Job Loss

by Floyd A. McMillon

Losing a job is like bungee jumping. The fear factor is strong until the jump is over. Then the fear goes away. When you are unemployed, the fear never stops.

In America, having a job means more than just going to work for a fixed number of hours every day or week. Here, a job means regular employment, at productive work, under good working conditions, at fair wages. Having a job also gets bound up with self-esteem and a sense of worth. Therefore, losing a job is traumatically frightful.

Most of us have enough financial woes *while* employed. Woes turn to horror when unemployment, like the hungry wolf, comes to your door. Can you reduce the horror and shrink the fear of unemployment?

All too often, the unemployed person panics. This magnifies stress, and "pity party" binges become all too frequent. You may find yourself spending impulsively. That's when you must divorce yourself from your credit cards.

Make it your job to find work by working at it. Go to *work* looking for work. Force yourself to get up early every morning and plan the activities for the day.

Plan your work schedule while seeking employment by reducing unnecessary mileage and mailing costs. Do not waste time and money applying for jobs for which you are not qualified. Without planning, there is no aim.

Your Personal Balance Sheet

Take an inventory of your talents,

continued on page 25



Comstock

possessions, and liabilities. There should be three inventory lists. The first list should be an inventory of your talents and skills. You may choose from those talents that are totally unrelated to your former job (i.e., an unemployed minister may have skills in carpentry; or, an unemployed executive may have mechanical skills). When Gary Preston was a pastor without a church, he "became a fix-it repairman."¹

Second, list *all* your possessions. This could be time-consuming, but it should be done. You should list everything you own (i.e., automobiles, boats, motorcycles, jet ski, snowmobile, riding lawn mower, house, lake lot, jewelry, etc.).

The third list is just as essential as the first two. This is a list of all your debts (liabilities). It should include every debt you have, from your mortgage and automobile loans to your credit and charge card accounts.

Once you have completed the last two inventory lists, one on assets and the other on liabilities, you should consolidate them onto one page. This now becomes your personal balance sheet. The difference between assets and liabilities is your financial net worth. The balance sheet gives you an overview of your financial condition. By doing so, "you will undoubtedly discover hidden assets that can be converted to cash if the need arises or can be redeployed to generate greater yields."²

Cutting Costs and Raising Cash

Now, maximize your talents and skills. One way to do this is to sell items you have made. In other words, turn your hobbies into money-making opportunities. Further, if you own a riding lawn mower, you can hire yourself out to mow lawns in your neighborhood. Who knows what might happen with this opportunity? You may even have an opportunity for personal evangelism.

Next, set up a budget and implement it immediately. Harold Moe describes a budget as "a monthly system that says you have so much

money to spend on food, so much money for entertainment, so much for rent, and so on."³

Sell off those luxury items from your possessions list. For example, get rid of that second car and the boat. Take action today to reduce your financial burden.

- Reset your thermostat to five degrees higher in the summer and five degrees lower in the winter.
- Contact all your creditors to suspend or reduce payments until you find employment.
- Stop eating out so much.
- Have a garage sale.
- Shop at garage sales and thrift stores.
- Sell collectibles—stamps, coins, antiques, etc.
- Consider a bill consolidation home equity loan, especially if you can lower the rate of interest on your mortgage in the process.

EVERY DECISION SHOULD
HAVE THE BENEFIT
OF GOD'S COUNSEL.
PRAYER IS THE DIRECT
LINE TO GOD. AND IT'S
A TOLL FREE CALL.

● Cancel your cable TV and book clubs, and don't renew superfluous periodical subscriptions.

● Cancel vacation plans, put off major purchases, and drop club and class memberships.

● Reduce your long-distance calling. Regarding family budgeting, Harold Moe says, "Your phone is a good place to start."⁴

● Avoid impulse spending. One of my clients asked me to guard her credit cards. I sealed them safely in a folder and locked them away. She did not ask for the cards back for six months. By that time, her spending

was curbed and she had found a job.

● Use coupons when grocery shopping, and make a grocery list. Don't enter a supermarket without a list. Buy only what is on your list. This alone will save you 10 percent on groceries. Collect and use coupons on household products.

● Tackle repair and maintenance jobs on your house and car. Lumber yards, hardware department stores, and the local library have free information available for your "do it yourself" projects.

Planning for Your Next Jobless Season

Once you return to the ranks of the employed, continue your financial planning strategies. This would be a good time for some people to seek professional financial advice.

Once you get on your financial feet again, learn the art of living on less than you earn. Employment is uncertain. You must prepare for the possibility of being out of work again. Some families can learn to live on 50 or 60 percent of their income.

I advise my clients to save at least one year's salary for future emergencies. Learning to live within your means is imperative. Planning is an insurance policy against the uncertainties in life. Financial planning helps reduce the financial woes we experience from time to time.

In the end, being prepared may not eliminate your fear of bungee jumping. But being prepared *financially* certainly reduces your fear of unemployment.

Remember this: unemployment is not forever. A family's living standard and financial permanence may be determined more by the way it spends its money than by the size of its income.

Floyd A. McMillon is a certified financial planner and operates his own business tax and consulting firm in Olathe, Kansas, and Grandview, Missouri. He is a member of Kansas City First Church of the Nazarene.

1. Gary Preston, "Terminated Too," *Leadership*, Fall, 1992, Vol. XIII, No. 4 (Des Moines: Christianity Today, Inc.), 56.

2. Chris Barnett, "Your Money: A Financial Planning Guide," *Success* (Chicago: Success Unlimited, Inc., 1981), reprinted article, A3.

3. Harold Moe, *How to Make Your Paycheck Last* (Milwaukee, Wis.: Hansard Financial Press, 1990), 2.

4. *Ibid.*, 24

The Hidden

I'M GOING TO HAVE
TO LET YOU GO, LARA."



Blessings of Job Loss

by Leanore M. Button

It had been a trying three months. On that day in November, my boss, Mr. Carlton, was waiting for me when I returned from lunch. He was sitting at his desk when I entered the room, but he stood up and walked to the window.

"Lara," he began, not looking at me, "you know how things have been lately. We, the directors and myself, have decided to restructure to save the business."

My heart began to race. Restructure. Business not doing well . . .

"I am going to have to let you go, Lara. To be honest, I can't afford you anymore." He turned around. "You will find something quickly. I will give you excellent references."

I had been with Carlton and Company, makers of fine furniture, for almost 10 years. I had always felt my job was secure. And now I was being terminated. Fired.

Mr. Carlton sighed. "I wish it didn't have to be this way, Lara. You have been very valuable to the company, and we appreciate all you have done. But we must think of the business, and it is absolutely necessary to downsize or we will be out of business altogether. Why don't you take the rest of the day off?"

What could I say? I left quickly to prevent him from seeing my tears. Accept it, I told myself as I drove home. But thoughts of the huge mortgage we had taken out on the house and payments for the new car barged into my mind.

At home, I made some coffee. Being fired, terminated, or whatever was humiliating. How could I face my fel-

low workers again? Outside the window, two squirrels were fighting, pushing each other aside to get at the "goodies" we provided for them. If we lost the house, who would feed them or even care if they lived or died? But I must not think of losing the house. Surely something would turn up soon.

I prayed silently. God would provide another job. Hadn't He promised in His Word that if I asked anything in His name, He would do it?

When Jeff came home, I burst into tears and told him my story. He caught me in his arms. "Don't worry, Hon. You know God will supply. Give Him a chance, Honey. He will work it out for the best. And Lara . . ."

I turned my tear-stained face up to his. "What?"

"Maybe God will give you something better. We don't understand these trials that come into our lives, but we do know that testings make us

I DIDN'T WANT TO SEE MY FRIENDS. I DIDN'T WANT TO GO TO CHURCH AND FACE EVERYONE WHO ASKED: "HAVE YOU FOUND WORK YET, LARA?"

strong. Testings reshape our lives according to His image. Testings can be hidden blessings."

"Why, Jeff? So we can live under a bridge somewhere if we lose the house? I have worked so hard for Carl-

ton's! Remember the Brooks account? They were deluged with orders when I took it over." I sighed. "I don't see how they can make it without me."

Testings. Hidden blessings. Well, maybe. I thought about it that night as I lay sleepless in bed. Just the same, I needed a job.

But the days flew by, and though I was called in for many interviews, none seemed to be productive.

Anger at the company and bitterness because my friends had jobs while I didn't, crept into my life. I applied for unemployment, feeling shame. Shame that I had lost my job. Shame that I was a failure.

"Why me, Jeff?" I kept asking. "Why me?"

Then Jeff would quote me verses of Scripture. Finally, I burst out: "Don't quote me verses, Jeff! Don't keep telling me everything will be all right. It isn't, and you know it!"

I didn't want to go out. I didn't want to see my friends. I didn't want to go to church and face everyone who asked: "Have you found work yet, Lara?"

Then came the morning when I was called in for an interview for a menial clerical position.

"You are a little overqualified for this position," the interviewer explained with a bright smile. "We will call you if we need you."

So that was that. I turned the car toward home. A yellow dog was in the middle of the road as I came up over a rise. I braked quickly and skidded to the left, missing him by inches. I pulled off to the side of the road and put my head down on the steering wheel. The stress of job hunting in an impossible

market finally got to me. I hadn't even been considered good enough for a menial clerical job! I let the tears come. There was no one to see me crying.

Later, as I tried to pull myself together, I noticed the dog. He looked so ragged and thirsty. He wore no collar, and his coat was covered with burrs.

"Come here, Boy!" I called. "Get in. It's OK."

I started the car, and the dog settled himself on the seat beside me. He reached over and licked my arm. At home, I took the dog in the house and gave him food and water. What was I going to do with a dog?

"What's this, Hon?" Jeff asked when he came home from work.

"Where did he come from? I thought you didn't like dogs."

"I like dogs. I just haven't had time for them."

"Are we going to keep him?"

I shrugged.

"I think we should place an advertisement in the paper. Maybe he belongs to someone."

I thought it a waste of time and money, but we placed the ad. An elderly lady called. There seemed to be no question as to whom the dog belonged. The owner was Charlotte Morris, and she was so happy to have him back.

"He has been gone for over a week," she told me. "I thought I would never see him again. You know, Dear, at my age, a dog can be very important to you."

I made a pot of coffee and brought out a plate of cookies. We had a nice talk. I told her I had been looking for work.

"Maybe I can help," she said suddenly, her eyes lighting up. "My son needs a good administrative assistant. The one he had is moving away. He is coming to dinner tonight, so I shall talk to him about it."

I didn't expect anything. But I prayed. I prayed that Mrs. Morris's son would call me in for an interview and give me that job. It would be perfect for me. Did God really care about me? Were prayers really answered? And if not, why pray?

That night, after Jeff had gone to sleep, I looked outside at the gorgeous night—at the velvet sky and the stars shining from God's Heaven. Then I stopped to ask myself: What about His will for my life? Did I want His will, or did I want to go my "own" way?

Suddenly it was as if my eyes were opened and I saw myself as I really was—rebellious, needy, weak, impatient. I deserved nothing, but He had given me everything—eternal life, His love. And there, with the moonlight making a silvery path through the window, I asked forgiveness.

The next day, Mrs. Morris called. "Lara, dear, I talked with Chris last night. I am so sorry, but he hired a woman yesterday."

I waited for the bitterness to set in. It didn't. Somehow I knew that in God's will for my life there were blessings for me, hidden ones, perhaps, but blessings all the same. And He would reveal them in His time.

I made some coffee and sat down at the table. Some squirrels were feeding peacefully (for once!) at the feeder.

"Thank You, Lord," I whispered. "Thank You for all Your blessings, and please forgive me for doubting."

I prepared dinner that afternoon. Just as Jeff came in from work, the phone rang. It was Mr. Carlton.

"Lara, I—I—have you found work yet?"

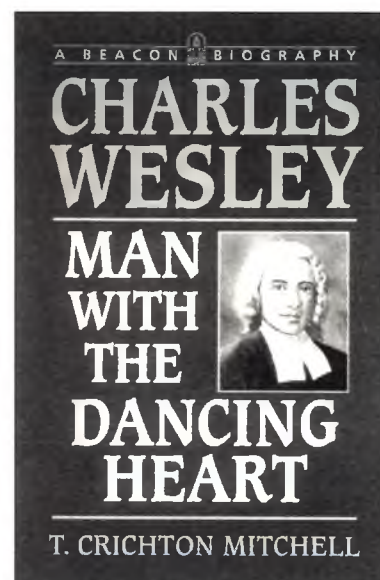
"No."

"I need you, Lara. No one understands that Brooks account. We want you to come back." He laughed. "I guess what I mean is that we can't get along without you."

"Of course I'll come back, Mr. Carlton," I said.

When I told Jeff, he grinned. "Didn't I tell you?"

Yes, I thought, He worked it out—not the way I expected, but in an even better way. Testings. Hidden blessings. I couldn't understand the why of the testings, but it didn't matter. What was important was the fact that testings make us strong; testings reshape our lives according to His image so that my weaknesses could be made strong in Him.



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Unemployment can be the springboard to self-employment and financial freedom.

One of my clients lost her secretarial job. While unemployed, she started a catering service. She loved to cook and entertain friends. One of her friends encouraged her to take her talents and go into the catering business. She did just that. To this day, she has not returned to "work." She was able to turn a hobby into a career.

One of my friends was laid off. He started selling his rock collection. Now he travels and collects rocks. He polishes them in a rock tumbler and sells them for a hefty profit. Although he is back to his regular job, he continues his rock business.

When I was an assistant controller for a manufacturing company in the Kansas City area in 1975, I started a part-time accounting and tax business, never intending to make it my career. However, in 1978, my boss called me into his office late one evening and said that my services were no longer needed. I was devastated and horrified. It was my rock-collecting friend who ad-

vised me to go full time with my tax accounting service. "Instead of working hard for your boss," he said, "you should work hard for yourself." Since that day, I have been full-time self-employed.

Unemployment may be your window of opportunity to become self-employed. The transition will be smoother if you start a hobby or a small part-time business while employed, rather than waiting until you lose your job. But you can start your own business at any time. You might launch a career in mail order, consulting, or freelancing, or work as a manufacturer's agent or an independent contractor.

Here are some businesses that real live people like you have started:

- Translation Service
- Résumé Writing Service
- Pet Grooming
- Swimming Pool Service
- Upholstery Repair
- Window Washing Service
- Tax Preparation
- Gift Basket Service
- Mobile Locksmith
- Radon Detection Agency
- Private Investigating
- Monogramming Service
- Interior Design

- Research Service
- Home Inspection Service
- Personal Shopper
- Mail Service
- Herb Farming
- Greeting Card Sending Service

- Retailing by Kiosk and Cart
- Children's Party Planning
- Windshield Repair Service
- Newsletter Publishing Service

Carpet Cleaning
Help is available for those interested in starting their own business from such sources as these:

The Small Business Network, 1341 Ancona Drive, La Verne, CA 91750 (800-825-8286). A knowledge network of professionals that's designed to help people obtain the information they need to start, develop, and maintain a successful small business. Each chapter has a panel of professionals available to all members.

American Business Management Association, Box 111, West Hyannis Port, MA 02672. Business, tax, and financial planning services for small and home-based businesses. When you join this association, you have access to a

network of business consultants from your community who specialize in helping people start and organize small businesses. Currently, ABMA Chapters are located in Los Angeles, San Diego, Boston, New York, Phoenix, and San Francisco.

Small Business Administration Mentor Program. The Small Business Administration's Office of Women's Business Ownership offers a mentoring program for women business owners who are ready for business expansion. For information, contact the nearest Small Business Administration office. (From *Making It on Your Own*, Sarah and Paul Edwards, 1991, 97.)

Your Secretary of State. Most secretary of state offices are charged with keeping records about businesses in their states. They can provide you with some of the information you need on how to set up your own business and what you need to do to register your business in your state. Check under state government in the blue pages of your phone directory for the phone number of your secretary of state. ☐

—Floyd A. McMillon

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Catherine Grogan, a member of Portland First Church, is one of those who found help through Job Finders.



Ken, a teen who is seeking help through the Greenhouse.



Patti Sherman, an employment specialist with the Oregon Department of Employment, believes in Andy and Mary and Job Finders.

Job Fi Serving the

by And
photos

Why would a church be involved in helping individuals to prepare for finding a job? Because the Church is involved in ministry to those who are hurting, and across the United States today many are suffering because they are unemployed or underemployed.

Our Job Finders Workshops began in 1986 in Tacoma, Wash., where I was pastoring. One of our members, Mary Thiemens, was an employee of the state of Washington. A major responsibility of Mary's was to teach seminars that persons on welfare were required to attend. She was assisted by social workers who did follow-up on the workshop attendees. Graduates of Mary's courses had a high success rate at finding work, with 50 to 90 percent finding jobs within two months. This compares to a national success rate of 15 to 20 percent.

When I asked Mary if she would consider facilitating a Job Finders Workshop at our church, she was skeptical. "I wondered if persons would attend such a workshop at a church," Mary said. "But I also wondered if persons in the church would be willing to serve as helpers."

Mary learned that her skepticism was unfounded. Church members were willing to support the ministry in a variety of ways, and those looking for jobs were not intimidated by taking courses at a church.

The results were exciting. Jake, a Hispanic staying at a local rescue mission, had been through many bad life experiences and was carrying a chip on his shoulders the size of a two-by-four when he began to attend Job Finders. Besides harboring a lot of hostility, Jake was functionally illiterate. He was welcomed to the group.

Mary found a grant to help Jake learn to read and write. By the last session, he was dressed up and ready for the videotaping of a mock job interview. Two months later, he was hired by Boeing. Shortly thereafter he was promoted to the role of a foreman when management learned that he had unusual skills in negotiating a crisis.

When family health difficulties forced me to retire, we moved to the Portland area to be near our daughters and their families. Mary told me that she would come down at her own expense and conduct workshops if we could find persons who were sensitive to the need.

We learned that our new district (Oregon Pacific) had a compassionate ministries program that, along with more than 20 local Nazarene churches, was ready to sponsor Job Finders.

What Is Job Finders?

Job Finders is a program designed to give persons skills and confidence to get a good job. The workshop is based on a behavior modification counseling model that makes it easy to facilitate and fun to do. The model includes the

nders— Unemployed

anners

in Nolan

use of consistent positive reinforcement. Most persons who are out of work for any length of time experience serious problems with self-esteem. An important part of the workshop is to rebuild self-image and to instill confidence in a job seeker.

"I have experienced the feelings of anxiety, confusion, and despair connected with not being gainfully employed and unable to provide for the basic needs of my family," said Catherine, who participated in one of our workshops in Portland, Oregon. "Finances and housing concerns often left me devastated and frozen with fear. The ministry of Job Finders gave me direction while offering a needed social connection with others in similar circumstances."

The staff usually consists of a leader, a group assistant, and a number of helpers. A comfortable group with which to work usually includes 15 to 20 job seekers and a comparable number of helpers. It is sometimes possible for one helper to work with more than one job seeker, but this can be taxing, since helpers are responsible for follow-up and encouragement of those seeking jobs.

Usually a workshop involves a 12-hour weekend that begins on Friday evening and concludes the following day. An extra evening prior to the workshop can be used to train helpers. The goal of everyone is to help the job seekers feel welcome and accepted.

"To see the reaction of people

who have encountered nothing but failure in past employment pursuits begin to change as they experience the possibilities before them is exciting to see," said Gladys David, a helper at a Job Finders workshop in Portland. "You can see the hope that comes into the lives of the participants by looking at their faces, and follow-up shows that their hope is justified as they find new jobs."

We have prepared a manual for leaders and workers. A photocopied handbook is prepared for job seekers. A church might choose to divide the responsibilities for the various presentations between several persons to avoid placing too much of a burden on one or two individuals.

Good helpers are the key to the success of any Job Finders project. They serve as role models and teachers throughout the workshop, and they help with weekly follow-up afterward. They don't make judgments about the job seekers' motivation to work; they just accept them as they are. They concentrate on helping persons learn job search skills and on how to convert existing skills into good-paying jobs. They also help job seekers dream about what they would really like to do, as opposed to what they think they have to do to survive. Sometimes this can involve teaching the importance of such simple things as getting to work on time or dressing appropriately.

In one workshop, a lady who



Stella Butler has been a helper or leader in many Job Finders Workshops. She has a special ministry through the Greenhouse, a home for homeless young people. Stella is a member of Portland First Church of the Nazarene.



Mary Thiemens, an employment specialist who has been leading the Jobs Finders Workshops (without pay) since 1986, addresses a session of Job Finders.



Cherice, a 20-year-old, has a goal of writing for a newspaper.

had recently been widowed brought a gorgeous cake to share with the class at the final session. Everyone raved about her beautiful, delectable creation and laughingly suggested that she could earn a living making cakes. Today, she does just that, producing some

in return. The world has a tendency to view those of us in the church as self-satisfied and disinterested in the hurts of those outside our congregation.

The key to this ministry is finding church people who are willing to be encouragers, who are willing

a job is in the area where they have experience. We try to show persons that skills can be transferred to other areas. Research shows that the average person will change his or her basic work six to seven times in a lifetime. For some persons, especially those who are homeless, it is not unusual to go through five or six positions before settling into a stable job situation.

Other skills emphasized include goal planning, overcoming fear, résumé writing, job searching, and interviewing. Almost every workshop concludes with a five-minute videotape of each job seeker in a simulated job interview. Each tape is viewed by the entire class to allow for affirmation of the participant's strengths.

One Nazarene pastor sent a young man who had been out of work for some time to a seminar. The unemployed man was distressed because of his lack of education, his poor relationship with his family, and the poor health of one of his children. When Mary was able to find a grant for him to further his education, he gained a new outlook on life. He later found employment at a meat-packing company. His self-esteem continued to grow, and he was subsequently elected to the board of his church.

I will never forget the young black mother who attended a workshop we held in the inner city. She had been on the streets and wanted out of that life, having lost her two children to the state. One of our seminar leaders, Stella Butler, especially reached out to Terri. It wasn't long before she had a good job and was reunited with her children.

Stella has a unique ministry through a program at the Greenhouse in Portland. The Greenhouse is operated by the Salvation Army as a safe haven for homeless teens, many of whom have been hustling for a living on the streets. It's a tremendous ministry that requires absolute sincerity and honesty.



Mary and Andy during a break between sessions at a Job Finders Workshop

of the largest and most beautiful specialty cakes for supermarkets in her community. She is making a good living at something she enjoys and does well.

Who Needs Job Finders?

A lot depends on who is sponsoring the workshop. In Oregon, if the program is sponsored by the State Department of Employment or the Salvation Army's Harbor Light Center, it is for the homeless. But when we sponsor it through local churches, those attending may be homeless, or they may be white-collar or blue-collar workers who have been laid off or who are simply thinking about making a change in employment.

Sponsored by churches, Job Finders can be an excellent form of outreach ministry as well as a help to persons within the congregation. Persons who don't go to church often cannot imagine that Christians would do something for them for free, expecting nothing

to sit down and rub shoulders with persons who are out of work and hope, who aren't afraid to hold their hand or pat them on the arm and say, "I want you to get that job." The world doesn't think the Church cares anything for them, but we can show them that we do through this kind of ministry.

What Do Persons Learn at Job Finders?

Job seekers often do not understand that employment applications are sometimes used by employers to *screen out* persons. An employer may use the application process to see how well a person follows instructions—does the applicant take shortcuts or misspell words, is he or she careless or messy? We emphasize taking special care in preparing an application and the importance of making a good first impression.

One thing that we notice in our seminars is that job seekers tend to think their only hope of getting

Stella began training to conduct our workshops in 1988. Since then, almost 60 teens have attended Job Finders at the Greenhouse—41 have graduated. These young people teach the Job Finders helpers about their skills of survival on the streets. In turn, the homeless young people learn how to transfer their survival skills into legitimate jobs. All walk away enriched by what they have learned from each other.

Cherice, 20, graduated from Job Finders at the Greenhouse in 1990. At that time, she expressed a desire to write. In 1993, she earned her GED. She has been working as a child-care provider and is currently being considered for a writing position with an agency's newsletter.

Job Finders—Showing Christ to the World

Job Finders Workshops can be a real ministry. The need is ever so great in our communities, regardless of whether Republicans or Democrats are in power. The need for Christians to be the "salt of the earth" has never been greater.

I am reminded of the man walking along the beach who kept stooping down to pick up starfish and throwing them back into the surf. Another man confronted him saying, "Sir, don't you know there are thousands of starfish stranded when the tide comes in? You can't save them all." To which the first man replied, "I know that. But it matters to this one."

If the people we help were your kids or my kids, it would be worth everything to try to help them, wouldn't it?

Such a ministry can be a great help to those who are looking for jobs, but, perhaps, we who choose to offer it to them need it also—for what it does for us.

For more information about Job Finders, contact Andy Hanners at 16354 Southeast 135th Avenue, Clackamas, OR 97015-8929.

Andy Hanners is the director of Job Finders Workshops in Clackamas, Oregon.

HH

Job Finders—Incredibly Motivational

Patti Sherman is an employment specialist for the state of Oregon Department of Employment. In her job she serves as a liaison for homeless persons. Her responsibilities include helping the homeless develop job skills, find work, and locate housing. She says the problem of the homeless is escalating in her state, but that she has seen many homeless find hope through the Job Finders Workshops offered by Mary Thiemens and Andy Hanners.

"Job Finders was a jump-start for our job development program in this area," says Patti. "Mary and Andy took 32 homeless persons from the shelter at the Burnside Projects in Portland and did an extensive three-day workshop. People who came out of that workshop are still talking about that seminar. Most of them now have jobs and are self-sufficient—4 of them got associate degrees at Portland Community College, 2 got degrees from Trenton Business College.

"Job Finders was the key motivating factor for these particular individuals to get out of the homeless shelter. Some of these persons had been in the shelter for six years and probably would never have been motivated to get out if it had not been for Andy and Mary.

"Andy Hanners and Mary Thiemens are charismatic individuals who have this terrific ability to motivate people into the workforce. That's why so many of my clients still talk about Job Finders, because it was a key to motivation that they probably had never experienced.

"They also did two three-day extensive workshops that reached almost 100 homeless persons through the local Salvation Army unit. It was phenomenal! People went home just long enough to get some sleep, then they were back at the workshop—and for the homeless this is very unusual.

"It is almost impossible to get a group of homeless people together and keep them together for three days. Because, if something comes along within the next hour and it looks better, they are gone. So to have a three-day workshop where they all stayed and participated was really a marvel. Mary took a lot of time to make sure the first day was relaxing, a kind of get-to-know-you time, getting people to open up. By the second day, everyone was opening up with one another.

"The combination of Andy and Mary together is kind of magic. Both have personal stories that make the presentation more meaningful. Mary is gifted at helping everyone to accept one another. Andy's sharing of the importance of having a significant person, place, and thing in your life really reaches these people. A lot of homeless persons don't have any of these, so it helps them to rethink where they are going." □

—Bob Randall

Christian HELP—

by Dick Wilson

The best news that a man or woman who has been jolted by job loss can hear comes from the Bible. “‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future’” (Jeremiah 29:11, NIV).

Christian HELP is one organization that helps to deliver the “hope” and the “future” the Bible promises.

Christian HELP is a ministry to the unemployed that helps them find new jobs while supporting them materially and spiritually.

The way we work may best be illustrated by looking at a client family, like Ron, Joan, and their two children, who were referred to us by a church. Ron, an environmental scientist, had been out of work for 18 months when he came in. He is well-educated and very knowledgeable in his field. Unfortunately, funding for environmental projects had dried up, and he was considered overqualified to even flip burgers. Ron's first concern was his family: the telephone was cut off, the mortgage was eight months behind, the utilities were threatening to stop service, and the children hadn't had anything to eat that day. We directed him to a fund to pay the power bill and to free legal advice, which enabled him to fight eviction for six more months. Our counselor discussed his job search and helped him develop a new plan of attack. He also provided Ron with new job leads, clothing, and food for the family. Most important, the counselor encouraged a very discouraged person and helped him see that he was loved by God.

When Ron got home, there was a celebration. Joan reported that “it was like Christmas for the kids” as they got excited opening the food. We helped Joan get a nanny's job, which restored the phone and paid everything except the mortgage. Food and encouragement were supplied for the next six months until Ron finally got a job in Ohio—one day before they lost the house. Isn't God's timing great!

How Christian HELP Started

In May of 1990, my wife, Madge, and I were beginning to plan the 10th anniversary celebration for our china and gift business. I had negotiated a new 10-year lease, but it wasn't signed. It never was signed, as God impressed upon us that He had other plans for us in some yet undefined full-time Christian ministry. Our plans switched to selling out, and we closed the doors in October.

We thought my gifts were right for church administration, but God didn't. He let me work in it for a year to build a support base for His ministry. Ray Bakke, of International Urban Associates, gave me the idea of helping the unemployed. This led to establishing an employment network at my church. The unemployed met monthly to network with each other to find jobs and hear a speaker. The résumés were kept on file, and the congregation was urged to report job openings of which they were aware. The coordinator matched the two together and notified the job seekers of opportunities.

This later evolved into Christian HELP's People Bank, which contains over 500 profiles of job seekers in a computer database program that allows them to be accessed by skill to match job openings as they are received. Currently, people from 150 local churches have been listed, and jobs flow in from many employers who have been notified through churches, media coverage, direct mail appeals, and the Human Resources Association.

This didn't happen overnight. It took God's continual redirection as we started out to be primarily an assistance ministry at the start of 1992. By May, God had led us into employment ministry. The next step was to produce two employment seminars to give guidance on the job search and bring employers together with the unemployed. Shoney's restaurant provided a room and a contribution of 10 percent of sales those nights. Two TV stations reported on the seminars, and the *Orlando Sentinel* announced them in advance. This opened the flow of clients and jobs that keeps increasing.

Christian HELP distributes 15,000 pounds of food per month. It is mostly food that would otherwise be thrown out. Goodings, a major supermarket, donates bakery goods, produce, and packaged meat that is at the expiration date or not quite perfect. The bakery and meat products are frozen on that date to prevent deterioration. Pizza Hut donates what is left over from their noon buffet. Pepperidge Farm donates bread.



Dick Wilson founded Christian HELP. He and his wife, Madge, also helped start the University Christian Fellowship Church of the Nazarene.

for the Unemployed

Local schools donate their leftover milk. Other caterers and restaurants also donate leftovers. Churches donate canned goods. As we grew, refrigerators and freezers were donated. Volunteers pick up the food at the sources, and other volunteers sort it and fill orders for clients.

Clothing is easiest to get. We give out more than 100 bags per month.

Many other needs are filled, such as eyeglasses through Opti World, which fills one prescription free per month; dental work through volunteer dentists, who take one free patient every six months; and money through knowing which agencies give and for what reasons and under what conditions. We give a minimum of 10 percent of the financial support we receive to purchase gas, bus passes, licenses, tools, and other employment-related items.

We have little space for furniture, so we rely on close coordination with the donor and recipient. One day when we arrived at work, we found an old school bus, which a family had driven from Oregon and was living in, parked in our yard. We invited them to stay and helped Sam get a job. Before long, they were able to rent a house and left the bus in our backyard for furniture storage.

When Christian HELP started, most clients were referred by churches and were Christians. Last fall, a Health and Rehabilitative Services (HRS) office opened down the street and started sending food stamp applicants to us for emergency help. This gave us a great chance to share Christ, and God encouraged us by bringing 10 to accept Jesus last November. The stream of rebirth has continued at a slower but steady pace ever since. The Lord also sent Lynn, a client who later joined the staff and turned out to be one of the most effective one-on-one evangelists I have ever seen. The easiest witness we have had came when Karen stopped to ask directions to HRS. John, a volunteer, told her that "God is calling you, or you wouldn't have come here." She couldn't forget what he said and accepted

Christ a week later. She joined a church, and we helped her start a day nursery.

In all other cases, the key to success has been filling the felt needs first and showing Christ's love in us. This earns us the opportunity to share Christ. In almost every case, we pray with the client. Alex, a Russian who found Christ, says "You don't just say things, you live them."

Education Exclusively for the Unemployed

Few unemployed people really know how to get the job they want. The educational opportunities include:

Employment Network: a free support group.

Employment workshops, such as "Turning Your Experience into a Career."

continued on page 38

Madge Wilson, operations manager; Mary Kelsey, yard sale manager; and Julia Redden, distribution manager at work in the clothing room.



Dick Wilson prays with unemployed client, Fran Parker. "In almost every case, we pray with the client," Wilson says.



Goodings Supermarket chain has practiced good corporate citizenship by providing groceries for the unemployed through Christian HELP. Dick Wilson presented a framed citation for service to Tammy Lacaille (manager), Tim Clarke (produce manager), and Leesa Olds (bakery manager).





UNEMPLOYMENT AND SELF-ESTEEM

continued from page 23

than being a nobody, you may be considered a parasite on society because you may be drawing on unemployment benefits, food stamps, and charity resources.

Who are you, anyway? You already knew before you were unemployed that you were more than your job.

Before you were unemployed, you spent more than two-thirds of your time away from work. You already had a life of family, friends, social involvement, activities, trips.

But your work wasn't just a peripheral commitment. Your job enabled you to earn the money that paid the bills. More importantly, it may have been an expression of your creativity and aspirations.

Your work is an extension of something very deep within yourself, although it's not who you are. The key to making this distinction—and gaining a healthy self-esteem—lies with understanding the origin of your self-worth.

God Made Me, and God Doesn't Make Junk

You've probably learned that a healthy self-esteem is not achieved by getting others to flatter you. The problem with flattery, or course, is that it's never enough. Self-worth starts with something much greater than that.

We are created in God's image. That's not saying we are God, but

that our worth is greater than anything else God made. God made us, and God doesn't make junk. Our dignity comes from the belief that God gave us bodies, intellects, emotions, and aspirations. These gifts enable us to create and love. God loves us.

But make no mistake—we aren't perfect, either. In a perfect world, there wouldn't be layoffs, firings, "downsizings," personality conflicts, or recessions. Our emotions aren't innocent, either. We know all too well the rage at our former employers or the economy. This anger is not constructive: it changes little or nothing and leaves us paralyzed. We may mentally rage against those who hurt us, as we long for the temporary comfort of illicit relationships, or even as we struggle against fantasies of our own self-destruction.

These emotions and fantasies tear at our own worth and others'. They undermine our dignity and feed on increasingly dark desires with ever more unsatisfying results. They don't satisfy us because they run counter to and away from what we were made to be: valuable persons who create because we are created in God's image.

NURSING JOB-LOSS MEMORIES EXTENDS YOUR OLD EMPLOYER'S POWER OVER YOU. THE ONLY WAY OUT IS TO FORGIVE.

We are valuable because God made us that way. The moral codes of religion were designed to steer us away from actions that embrace evil and diminish our value. The struggle between good and evil occupies center stage in the drama of human history. Likewise, our personal dramas often turn on how we understand our worth. This person-

al worth is spelled out in the opening pages of the Bible:

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them (*Genesis 1:26-27, NIV*).

That's pretty heady stuff. This passage asserts that we have more value than any other created being.

Other passages throughout the Bible repeat this same theme. King David wrote:

What is man that you are mindful of him, the son of man that you care for him? You made him a little lower than the heavenly beings and crowned him with glory and honor (*Psalms 8:4-5, NIV*).

In the Sermon on the Mount, Jesus told His followers not to worry about the future, because they had great self-worth and everything was in God's hands. For example, Jesus told them, "Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?" (*Matthew 6:26, NIV*).

We express our God-given value in a variety of ways, but most of all in our work. No doubt a lot of jobs are crummy, boring, and downright dangerous. I've worked at some of them. But even the rotten jobs let me know that work is ideally something more than screwing nut A on bolt B at Amalgamated Widget Inc.

The kind of work we know we are created for lets us plan, create, design, build, account, modify, renovate, restore, and decorate. We sing about it, cry about it, write about it, paint it, and sculpt it. We express how we are created

in the image of God when we work. This is programmed into us, just like the biological imperatives to eat, sleep, and procreate.

That programming gets its circuits blown when we lose our jobs. The secret to maintaining our self-esteem is to realize that our desire to work existed long before our jobs ever came along. The love God has for us continues regardless of whether or not we're employed. The value that we have within ourselves—including this desire to work—is more important than any job.

Let's Get Practical

No other person can give you a healthy self-esteem. Counselors, psychologists, and psychiatrists can't do it, no matter how much you pay them. They can only guide you by asking questions, coax you to accept it, and get you to understand it yourself.

Grasping our self-worth requires struggle. The effort is hard, but the reward is great.

The following questions provide some exercises for helping you develop your self-esteem. Get paper and pencil. Answer these questions honestly. Meditate and refine your responses.

1. Do I love or feel good about myself? Why or why not?
2. What can I do to take care of myself right now?
3. Do I love others?
4. What can I do to love others more?
5. What do I like about my body, my face?
6. What are my strengths and weaknesses?
7. How can I use my strengths more effectively?
8. How can I turn my weaknesses into strengths?
9. What are three problems I've faced in the past month, and how have I solved them?
10. How can I apply those solutions to my unemployment?

You Are Not Alone

Think about your personal heroes who have overcome seemingly impossible odds to triumph in their field. Every line of work and every field of interest has them.

These individuals challenged and conquered physical disabilities, the ridicule of their peers, the oppression of tyrants, or the dark night of the soul. You will find their struggles have much in common with yours. Although no one has traveled your road, others have traveled similar paths and found fulfillment.

Great literature embodies the universal nature of this journey in its portrayal of drama, conflict, heartache, triumph, and joy. That's why works diverse as the Bible, J. R. R. Tolkien's *The Lord of the Rings*, and the writings of the Rev. Martin Luther King, Jr., have such staying power. They convey in a deep and true way how characters, real or fictitious, have responded to something profound when they could have sat on the sidelines of life. As you reflect on lives and literature, you will come to see that self-worth has been an issue since the beginning of time.

THE WORDS OF YOUR DISMISSAL RING DAILY IN YOUR EARS.

Forgiving and Letting Go

One of the best opportunities for building your self-esteem is to learn how to let go of your past, especially your past employment. This hinges on forgiveness. It's hard.

Whatever the reasons for your joblessness, they can easily breed resentment and bitterness. They will eat you alive if you let them. But letting go of them is no easy task. After all, it's the word of your dismissal that rings daily in your ears. You are reminded of it

every time you send out a résumé and every time you forgo a small luxury.

Even harder than forgetting is forgiving those who wronged you. They include corporate executives more concerned about their status than the welfare of the employees who helped put them there. They also include supervisors who admitted to you that they didn't know what your job was about, and then gave you assignments that proved it.

The problem with hanging on to these memories is that you give them power over you when you nurse them. You don't respond with the strength that you find in your self-worth. Instead, you react defensively by fantasizing about revenge. The more you dwell on your angry desire to get back at them, the less control you take over your own life.

As trite as it may sound, the only way out is to forgive and forget. Renewed self-esteem works hand in hand with forgiveness. Realize that you are valuable, and flawed as well. You can go your separate ways only as you mentally and spiritually forgive them, wish them well, and then head down your own road.

Hanging On

Renewing your self-esteem won't happen by chanting an "I am valuable" mantra. It will happen as you apply the genuine understanding of who you are to the daily tasks you must accomplish to keep your sanity.

Self-worth is more than an abstract concept. It is power. God gives us the ability to rise above our circumstances. Being unemployed is not an excuse to cave in to the fatalism of "I can't do anything." You will find courage. You will make it. You will find hands reaching out to grasp yours, even when your hold seems certain to slip. Say a prayer, give your loved ones a hug, and hang on.

Adapted from *The Survivor's Guide to Unemployment* by Tom Morton (Colorado Springs: Pinion Press, 1992). Used by permission of NavPress, Colorado Springs. Tom Morton now works as a newspaper reporter in Casper, Wyoming.



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. I have been informed that before Jesus was crucified, Pilate appointed his aide-de-camp to beat Jesus until blood ran from His body. God in return cursed this man to walk the earth until Jesus returned. If this is true, what was the name of this man? Please, if you cannot answer this, still send me a reply.

A. What you have encountered is one of the several versions of the legend of the Wandering Jew. It dates from medieval times—not Bible times. It is a fascinating story but, as far as we know, has no basis in fact. The most popular versions of the story call the man Ahasuerus. The legend goes that as Jesus made His way to Calvary, He stopped by the gate of the home of Ahasuerus. Jesus, wearied by the weight of the Cross, sat down to rest on a large stone that marked the entrance to the property of Ahasuerus. Not wanting the likes of a criminal on his way to execution hanging around his gate, Ahasuerus chased Jesus away with brutal curses. Jesus told him, "Thou shalt wander the earth till I return."

The legend has it that Ahasuerus has since wandered the earth, driven by remorse, fear, and guilt and has found no grave in which to rest. A number of well-known writings have kept the story alive. Four English writers (Lewis, Norton, Croly, and Shelley) have written about the Wandering Jew. German authors include Schubart and Schlegel. One of the most famous versions is by Frenchman Eugene Sue whose novel appeared as a newspaper serial in 1844-45. Despite being named after the Wandering Jew, that character plays a minor part in the French novel. He appears occasionally in the 1,200-page book to philosophize and interpret events. Sue's work is still studied, not for the sake of the Wandering Jew legend, but as an account of social injustice that ran rampant in Paris at that time. Goethe's lively story about this character pictures Ahasuerus as a vulgar, profane shoemaker who had no eyes for the spiritual world. He believed only the things he could see, touch, and feel. Thus, he did not recognize Jesus for who He was.

The story is an interesting one but is not on the level of the New Testament when it comes to morality. It asks us to believe that Jesus, who prayed on the Cross for His murderers "Father, forgive them," had placed a curse on a man just a few minutes earlier.

Q. I am 58 years old, a widower, and an elected officer at my church. I plan to marry again in a few months. My fiancée, who lives in another town, visits me from time to time over the weekend. While she is here, she stays in my home. My pastor counseled me that this arrangement was "imprudent" and "perhaps a violation of Christian propriety." I told him that as long as I knew that nothing immoral was going on, it was nobody's business. What do you think?

A. I think your pastor is right.

HH

CHRISTIAN HELP—FOR THE UNEMPLOYED

continued from page 35

Get the Job Edge: a one-day workshop covering networking, résumés, and interviewing. This seminar is designed for out-of-work professionals.

Get the Job You Want: a four-hour session on interviewing tactics for entry level or skilled workers.

Job Referral

Each unemployed person who contacts us completes a skills profile. The counselor uses this, along with the person's résumé, in an interview to determine what the person is best suited to do. The counselor then reviews open jobs for ones requiring the job seeker's skills and discusses the job openings with the seeker. Both job profiles and potential employee profiles are on the computer, so either can be pulled up easily. When a new job lead is received, potential employees can be quickly found and notified of the opening.

Networking

The best way to get a job is to have help. By networking together, the unemployed help each other find jobs and encourage each other. Christian HELP sponsors a networking meeting once a month.

Stress Relief

Unemployment can have a very depressing effect as it drags on. When our counselors perceive that a boost or change of direction is called for, they give the person coupons for a free meal for the whole family at Burger King, or in very special cases, at Red Lobster.

People Helping People

When you don't have any money, the last thing you need is an appliance breakdown or a toothache. Trades people, handy volunteers, and professionals offer their services free to people in dire need.

Material Support

Job seekers, as well as others who just need assistance, meet with a counselor to determine what the person can do for himself or herself, what agencies can help, and what Christian HELP can provide. A large stock of food and clothing is maintained for immediate assistance. Furniture, toys, eyeglasses, hearing aids, services, and many other things are also provided.

Spiritual Support

We work hard to emphasize God's role in improving the lives of those who seek our help. We do all we can and encourage them to do all they can, but recognize that God can do way more than we can even imagine. Counselors discuss the person's walk with Christ and stress the importance of trusting in God. They do their best to help the person work through problems and then commit them to prayer. The most important part of Christian HELP's work is prayer.

We have found that our capabilities are very limited, and it is only through God's action that our prayers are answered and our feeble attempts are made successful.

If you want to consider establishing an employment ministry, I would be happy to share what we know. I can be reached at Christian HELP at 407-834-4022, 196 Concord Drive, Casselberry, FL 32707.

HH

November's 10-Point Quiz

1. According to the Princeton Religious Research Center, which of the following pairs rank first and second among U.S. institutions when it comes to public trust and confidence:

- A. The military and organized religion
- B. Banking and government
- C. Education and medicine

2. What percentage of North Americans (according to the Gallup Poll) say they are "born again" or evangelical Christians?

- A. 61%
- B. 18%
- C. 45%
- D. 75%

3. Seventy percent of teenagers in 1960 attended church once a week. What percentage of teens do today?

- A. 40%
- B. 50%
- C. 70%
- D. 90%

4. What percentage of Americans believe that religion can answer all or most of today's problems?

- A. 64%
- B. 14%
- C. 34%
- D. 48%

5. Which of the following professions enjoys the "most trusted" status today?

- A. Clergy
- B. Lawyers
- C. Pharmacist
- D. Psychiatrists

6. Which of the following evangelists invested \$400,000 (that was given for a mission project) in a pleasure resort company?

- A. Tony Alamo
- B. Mel Tari
- C. Mel White
- D. John Wimber

7. Which of the following secular publishers has recently decided to start publishing Christian books?

- A. Random House
- B. Addison-Wesley
- C. Prentice-Hall
- D. Ballantine Books

8. Which of these denominations passed a resolution in June 1994 declaring Freemasonry to be "Christless religion"?

- A. Church of God (Anderson)
- B. Church of God (Cleveland, Tenn.)
- C. Reformed Church in America

9. Richard G. Champion, 63, died of a brain tumor in May 1994. He had served for 32 years as the editor of:

- A. *Christian Science Monitor*
- B. *Christianity Today*
- C. *Christian Century*
- D. *Pentecostal Evangel*

10. During 1992, murderers took the lives of 7,183 White Americans. How many Black Americans were murdered that same year?

- A. 4,439
- B. 6,993
- C. 8,009
- D. 11,472

10-Point Quiz Answers

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

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EVANGELISTS' SLATES



ABBOTT, DAN: Naches, WA, Nov. 2-6; Federal Way, WA, 13-16; Oakridge, OR, 27.

ARMSTRONG, LEON AND LINDA: Defiance, OH, Nov. 1-6; Madison Heights, MI, 8-13; Stuarts Draft, VA (Good Shepherd), 15-20; Grafton, WV (Blueville), 27-Dec. 4; Indianapolis, IN, Evangelists' Gathering, 12-14.

BAKER, RICHARD C.: Handley, WV, Nov. 1-6; Parkersburg, WV (Marion), 9-13.

BALLARD, DONALD K.: Millington, TN, Nov. 13 and Dec. 11.

BELZER, DAVE AND BARBARA: San Angelo, TX (Trinity), Nov. 1-6; Amarillo, TX (North Beacon), 8-13; Boise City, OK, 15-20; Truth or Consequences, NM, 29-Dec. 4; Albuquerque, NM (Holiday Park), 6-11.

BENDER, TIM—THE TIM BENDER FAMILY: Roanoke, AL (First), Nov. 1-6; Roanoke (First), AL (Hollins), 8-13; Berkeley Springs, WV, 15-20; Salem, VA, 29-Dec. 4.

BENSON, MICHAEL: Topeka, KS (Fairlawn), Nov. 2-6;

San Antonio, TX (East Terrell Hills), 9-13; Salina, KS (First), 16-20; Sublette, KS, 27-30; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

BOCK, DON: South Salem, OH, Nov. 6-13; Jackson Center, OH, 16-20; Thornville, OH (Tri-County), 30-Dec. 4.

BOQUIST, DOUG AND DEBBIE: Northville, MI (Detroit First), Nov. 4-6; Alexandria, IN, 12-16; Ottawa, IL (First), 17-20; Columbia, OH, 27-30; Paden City, WV, Dec. 3-7.

BOWDEN, AL: Longwood, FL (First), Nov. 9-13.

BRISCOE, JOHN: Harrisonville, MO, Nov. 9-13; concerts in Missouri and Arkansas, 15-20; Alabaster, AL (Trinity), 30-Dec. 4; concerts in Alabama, Mississippi, and Arkansas, 7-17; Bartlesville, OK (First), 18 P.

BROWN, ROGER N.: Huntington, IN (First), Nov. 2-6; Julian, PA, 13-16; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

BURKHALTER, PAT AND DONNA: Wister, OK, Nov. 2-6; Claremore, OK, 9-13; Sioux City, IA (First), 16-20; Post, TX, Dec. 2-11; Brosley, MO, 14-18.

BYERS, CHARLES AND MILDRED: Kirwin, KS, Nov. 8-13.

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Charlestown, WV (Valley Grove), Nov. 2-6; Rarden, OH, 9-13; Moundsville, WV, 16-20; Columbus, OH, 30-Dec. 4; Lockbourne, OH, 7-11; Hanging Rock, OH, 14-18; Catlettsburg, KY (Durbins), 31.

CASTELE, HOWARD: Hastings, NE, Nov. 2-6; Ainsworth, NE, 13-20; Broken Bow, 22-27; Kimball, NE, 29-Dec. 4.

CLAY, D. E.: Mount Vernon, OH (Lakeholm), Nov. 1-Dec. 31.

COFFMAN FAMILY MINISTRIES: Palmyra, IN, Nov. 1-6.

CORENSEN, KEN AND PATTI'S MINISTRIES: Ephrata, WA, Nov. 6-9; Lander, WY, 27-30 and Dec. 1-4.

COVINGTON, NATHAN: Fort Scott, KS (First), Nov. 2-6; Skiatook, OK, 9-13; Kingston, MO, 16-20; Durant, OK (New Hope Community), 30-Dec. 4; Atwood, OK, 7-11.

DELBIDGE, M. E.: Troy, ID, Nov. 3-6.

DELL, JIMMY: Warwick, NY (Valley), Nov. 5-9; Columbus, IN (First), 12-16; Grand Haven, MI, 19-23; Marseilles, IL, Dec. 3-7.

DENNISON, MARVIN E.: Wells, ME, Nov. 1-6; Niagara Falls, NY (Ninety-First), 8-13; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

DOCTORIAN, SAMUEL: Holland, Nov. 5-14; Israel, 14-27; England, 28-Dec. 4; Indonesia, 6-23; Pasadena, CA (Armenian), 25.

DOROUGH, WILLIAM M.: Gun Barrel City, (First), Nov. 8-13; Florien, LA (Cenchré), Dec. 6-11.

DUTTON, BARRY AND TAVIA: Houston, TX (Alieth), Nov. 1-6; Humble, TX (Houston North Belt), 8-13; Anadarko, OK, 15-20; Artesia, NM, 22-27; Nocona, TX, 29-Dec. 4.

ELLINGSON, LEE: Lafayette, GA (First), Nov. 1-6; Baker, LA, 9-13; Deridder, LA, 15-20; Belle Chasse, LA (New Orleans Westbank), 27-30.

EVERMAN, WAYNE: South Shore, KY, Nov. 2-6; Stanton, KY, 13-16.

FADER, WES AND MARY: Pekin, IL (First), Nov. 2-6; Parkersburg, WV, 9-13; Hagerstown, MD, 15-20; Avon Park, FL (First), 30-Dec. 4; Jacksonville, FL (Central), 6-11.

FARRIS, MICHAEL AND MARY JANE: Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

FREY, DON—THE FREY FAMILY: Huntington, WV (First), Nov. 2-6; Midland, MI (Community), 13 A; Three Rivers, MI, 13 P; Lansing, MI, 16 P; St. Joseph, MI, 20 A; Muskegon, MI (Eastwood), 20 P; Saginaw, MI, 27 A; Reese, MI, 27 P; Hillsdale, MI, Dec. 4; Indianapolis, IN, Evangelists' Gathering, 12-14.

GEISSNER, DON AND SHIRL: Anderson, IN, Nov. 2-6; Mackey, IN, 8-13; Millington, PA, 17-20; Salem, IL (Grace), 30-Dec. 18.

GRIMM, H. R.—LIVING CONCEPTS MINISTRIES: Newark, OH (Central), Nov. 4-

6; Delaware, OH, 12; Dublin, OH, 13.

HAINES, GARY: Roanoke, VA (East Gate), Nov. 3-6; Hampton, VA, 12-16; Leesburg, VA, 17-20; Chula Vista, CA, 26-30; Bethany, OK (Williams Memorial), Dec. 1-4; Winamac, IN, 10-14.

HANCOCK, TIM: East Liverpool, OH (First), Nov. 6-9; Shelby, OH, 13-16; Oxford, PA, 17-20; Bentonville, AR, 26-30; Mannington, WV, Dec. 4-7; Bad Axe, MI, 8-11.

HAYNES, CHARLES AND MYRT: Winslow, IN, Nov. 1-6; Morristown, TN, 8-13; Chattanooga, TN (Calvary), 15-20; French Lick, IN, 26-30.

HILL, BEN E.—BIBLE EXPOSITOR: Williamsport, PA, Nov. 15-20.

HUBBARD, JAMES B.: Warner Robins, GA (First), Nov. 6-10; Wrightsville, GA, 13-17.

HUGHES, PENNIE NICKELS—WORLD MINISTRIES: Morehead, KY, Nov. 1; Somerset, KY, 2; Burkesville, KY, 3; White House, TN (New Life), 4; Kingston Springs, TN, 6 A; Fayetteville, TN, 6 P; Prescott, AR (First), 10; Shreveport, LA, 13 A; Lamesa, TX, 16; Tulsa, NM, 18; Albuquerque, NM (Southside), 20 A; Las Alamos, NM (La Vista), 20 P.

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Arkansas City, KS, Nov. 5-9; Indianapolis, IN, Evangelists' Gathering, Dec. 14-16.

JORDAN, JOSEPH R.: Richland Center, WI, Nov. 8-13; Hedgeview, OH, 17-20.

JUNEMAN, JOHN AND TRINA: Hesperia, CA, Nov. 2-6; Apple Valley, CA, 9-13; Barstow, CA, 16-20; Albuquerque, NM (Nazarene Indian Bible College), 28, Dec. 5, 12.

KEENA, EARL E.: Sacramento District Pastors' Conclave, Nov. 8-9; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

LAING, GERALD: Collinsville, OH, Nov. 5-9.

LAWSON, WAYNE T.: West Indies, Nov. 1-30; Bahamas, Dec. 1-31.

LAXSON, KIP—OUTREACH EVANGELISM: Gallipolis, OH, Nov. 2-6; Hiwassee, AR, 9-13; Holy Land, 19-28; Martinsville, IN (First), 30-Dec. 4; Baton Rouge, LA (First), 7-11.

LECKRONE, LARRY: Shreveport, LA (Huntington Park), Nov. 5-9; Texarkana, TX (First), 12-16; Dumas, TX, 18-22; Buchanan, MI, 26-30; Mauston, WI, Dec. 3-7; Rockton, IL, 8-11; Indianapolis, IN, Evangelists' Gathering, 12-14.

LEIDY, ARNOLD: Ulrichville, OH, Nov. 2-6; Kittanning, PA, 8-13; Grand Junction, CO (First), 16-20; Moriarty, NM, Dec. 4 A.

LIDDELL, P. L.: Rutland, OH, Nov. 1-6; Ann Arbor, MI (Honey Creek), 8-13; Delta, CO (Garrison Valley), 16-20; Cedaredge, CO (Mesa View), 22-27; Flint, MI (North), 29-Dec. 4; Trenton, NJ, 6-11.

LOMAN, LANE: Clarksville, TN (Memorial Drive), Nov. 6-9; Batesville, AR, 13-16; Bartow, FL (First), 17-20; Franklin, TN, 27-30; Lebanon, PA (Valley), Dec. 4-7; Roanoke, VA (Boones Mill), 11-14.

LOVE, HOWARD A.: Peoria, IL (First), Nov. 2-6.

MACEACHERN, WARREN A.: Ridgway, PA, Nov. 1-6.

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: North Little Rock, AR (First), Nov. 16-20; Calcutta, India, 27-Dec. 4; Colorado Springs, CO (Bible College), 5-7; Slockton, CA (Delta), 7-11.

MANN, THURL AND MARY KAY: Liberal, KS, Nov. 2-6; Kenner, LA (First), 9-13; Kokomo, IN (Bon Air), 16-20; Berne, IN (Mount Hope), 30-Dec. 4.

MAY, JOHN W.: Washington, PA (Hart Ave.) Nov. 2-6.

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: New Brighton, PA, Nov. 2-6; Freedom, PA (Pine Run), 9-13; Colora, MD (Rising Sun), 15-20.

McWHIRTER, STUART: Bucyrus, OH, Nov. 2-6; Tulsa, OK (Calvary), 9-13; Holy Land, 17-28; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

MEREDITH, DWIGHT AND NORMA JEAN: Ulysses, KS, Nov. 2-6.

MILLHUFF, CHUCK R.: Youngstown, OH (First), Nov. 2-6; Overland, MO (St. Louis), 16-20; Vienna, VA, 27; Kansas City, MO (Nazarene Theological Seminary), 29; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Plainville, KS, Nov. 2-6; Topeka, KS (Wannamaker Woods), 9-13; Terrell, TX, 15-20; Thomasville, GA (First), 29-Dec. 4; Shelbyville, IN (First), 11 A; New Castle, IN (First), 11 P; Indianapolis, IN, Evangelists' Gathering, 12-14.

MITCHELL, JARCIA: Watahatchee, WA, Nov. 18-19.

MONCK, MIM: Charlotte, MI, Nov. 2-6; Dover, DE (Cal-

vary), 13-16; Easton, MD, 17-20; Suison City, CA (Cordelia), 27 A; Sacramento, CA (Cordova), 30-Dec. 4.

OYLER, CALVIN AND VIRGINIA: Stafford, KS, Nov. 1-6.

PALMER, MIKE G.: Fairfield, IA, Nov. 2-6; Sikeston, MO (Eastside), 8-13; Sterling, IL (First), 16-20; Chesterfield, IN, 27-30; Indianapolis, IN, Evangelists' Gathering, Dec. 12-15.

PARKS, TOM AND BECKY: Kokomo, IN (Bon Air), Nov. 4-6; Hammond, IN (South), 13-16; Lansing, IL (First), 20; Beardstown, IL, Dec. 4 A; Arenzville, IL (Bethel), 11 A; Champaign, IL (Westside), 11 P; Independence, MO (Trinity), 25 A.

PERDUE, NELSON: Huntington, IN (First), Nov. 2-6; Decatur, IL (West Side), 9-13; Belle, WV, 16-20; Sturgis, MI, 27-Dec. 4; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14; Blanchester, OH, 28-Jan. 1.

PETTIT, ELAINE: Texarkana, AR (First), Nov. 2-6; Westlake, OH (Parkside), 13-17; Waterford, MI (Williams Lake), 19-23; Lexington, KY (Eastland Park), 27-Dec. 1; Lake Odessa, MI, 4-8; Indianapolis, IN, Evangelists' Gathering, 12-14.

RICHARDS, LARRY AND PHYLLIS: Knightstown, IN (Carthage), Nov. 2-6; Fairland, IN (Triton), 9-13.

RICKEY, HOWARD L.: Ashland, KY (First), Nov. 6-9; Franklin, PA, 13-16; Roseville, MI, 20-23; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

ROSE, WAYNE: Camden, AR (First), Nov. 1-6; Kansas City, MO (Summit View), 8-13; Minneapolis, MN (Russell Avenue), 16-20; Wray, CO, 30-Dec. 4; Kingman, KS, 6-11; Indianapolis, IN, Evangelists' Gathering, 12-14.

ROTH, RONALD W.: Cowan, TN, Nov. 1-6; Douglasville, GA (First), 8-13; Summerville, SC, 15-20.

RUNYAN, DAVID: Iberia, MO, Nov. 2-6; Duplo, IL, 8-13; Malaysia, 14-20; Cambodia, 21-27.

SCOTT, WILLIS R.: Bloomsburg, PA, Nov. 4-6; Delroy, OH, 9-13; Johnstown, NY, 15-20; Metro New York District Assignment, Dec. 1-31.

SMITH, DUANE: Denair, CA (Turlock), Nov. 1-6; Rosemead, CA, 9-13; Los Angeles, CA (Highland Park), 16-20; Los Angeles, CA, Christmas Concerts, Dec. 7-11; Indianapolis, IN, Evangelists' Gathering, 12-14.

SMITH, MICKY G.: Oklahoma City, OK (Shields Boulevard), Nov. 8-13.

SPURLOCK, W. EARL: Okeechobee, FL, Nov. 5-6.

STANIFORTH, KEN: Leavenworth, WA, Nov. 6-10; Elk Grove, CA, 27-Dec. 1.

STREET, A. DAVID: Orleans, IN, Nov. 9-13; Georgetown, IN, 15-20.

STRICKLAND, DICK: Fredericktown, OH, Nov. 2-6; Dayton, OH (Northridge), 9-13; Middletown, OH (First), 16-20; Germantown, OH, Dec. 4-7; Springfield, OH (High Street), 18-21.

TAYLOR, ROBERT: New Philadelphia, OH, Nov. 2-6; Harrison, OH, 9-13; Oil City, PA, 16-20; McCook, NE, 27-Dec. 1; Macon, GA (Shurlington), 4-7; Indianapolis, IN, Evangelists' Gathering, 11-14.

THORNTON, WALLACE, SR.: Connersville, IN (First), Nov. 1-6; Tipton, IN, 11-20.

ULMET, BILL: Columbia, SC (First), Nov. 6-9; Orangeburg, SC (Memorial), 13-17.

WELLS, LINARD: Petersburg, IN, Nov. 1-6; St. Bernice, IN, 8-13; Altou, IL (Hillcrest), 15-20; Las Cruces, NM (First), 27-30; Indianapolis, IN, Evangelists' Gathering, Dec. 12-14.

WHEELER, CHUCK AND WILLY—FAMILY MINISTRIES: Riceville, PA, Nov. 2-6; Aliquippa, PA (Monaca), 9-13.

WILLIAMS, LAWRENCE Z.: Udall, KS, Nov. 13-18.

WILSON, DAVE AND SANDRA: Waterford, PA, Nov. 1-6; Winchester, OH, 8-13; Nancy, KY (Naomi), 15-20.

WRIGHT, E. GUY AND LIL: Belington, WV (Weaver), Nov. 2-6; Clarion, PA, 9-13; Shinston, WV, 16-20; Stafford, VA, 23-27.

YOUNG, TIM: Creswell, OR, Nov. 8-13; Warren, OH (Morgandale), 15-20; Warrensburg, MO, 27-Dec. 1; Jacksonville, NC (Faith), 4-8.

*Denotes Non-Nazarene Church

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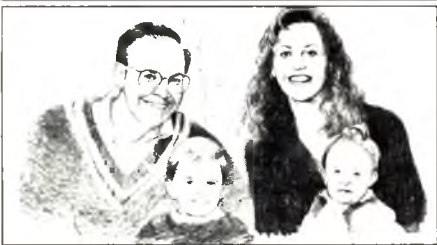
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Jerry Cohagan is one half of the comedy-drama duo Hicks and Cohagan. Lynda is a high school English teacher in Olathe, Kansas.

"DADDY, WHAT'S THAT?"

"A duster."

"What are you doin' with it?"

"Getting cobwebs out of the corners."

"What's a cobweb?"

"Kinda like a spider web, but there's no spider."

"Do cobs live in them?"

"Go ask your mother."

Our kids have seen a whole new side to us in the last few days—we've cleaned the house! Now don't get the wrong idea. With Jerry being the live-in maid, the house stays reasonably clean and fairly picked up. That is, it's about as good as you could expect with a two-year-old and a four-year-old and the normal amount of toys and accumulated clutter of eight years of marriage.

OK, OK, true confession: we haven't seriously *cleaned* since Chase was born and had no real intentions of doing so until after Tori started school. You know the kind of cleaning—your mom probably did it every spring—the back of the closets, heaving heavy furniture, that kind of cleaning.

So here we were, virtually three years ahead of schedule, *cleaning* the house. What brought such obsessive-compulsive behavior about was an innocent call from our Realtor friend who wanted to show us

a house that she thought we'd really like. And one thing led to another and pretty soon there was a "For Sale" sign in the yard and Mom and Dad were cleaning like crazy. Chase and Tori followed us around in stunned amazement at the frenetic pace of polishing, scrubbing, and touch-up painting.

At one point, Lynda grabbed the vacuum out of the closet for a quick run over the dining room carpet. (It had been a particularly crummy meal.)

Chase, wide-eyed, gasped, "Mommy, what are you doing?"

Mom answered, "I'm vacuuming."

Chase protested, "But you don't vacuum! Daddy vacuums!"

Not wanting to confuse the boy, Mommy calmly explained, "You're right, Chase, Daddy does vacuum, but I'm going to do it just this once. Daddy can do it the rest of the time." (Never too early to start sexual role inculcation.)

About this same time, Chase had been learning in Sunday School that God made the earth and everything on it. And so an interesting exchange occurred after Chase had made more trips upstairs in one day than he cared to remember to "put this Duplo in the bucket" and "find the doll these clothes go on." While Jerry was putting Chase to bed, Chase piped up in the middle of the bedtime prayer ritual and asked, "Daddy, who made that picnic table?" pointing to his Fisher-Price plastic table. Jerry answered, "I did. Don't you remember? I got out my tools and you got out your tools and we put it together. You helped me."

Chase, in a rather perturbed tone of voice, spoke up, "No, no, no . . . *God* made it. God makes *all* our toys." He hesitated a moment and then added in a thoughtful, almost disgruntled tone, "But He doesn't pick 'em up." Not bad theolo-

gy for a four-year-old.

Change is good. Shock therapy, on the other hand, we're not so sure about. Especially for kids aged two and four. Not knowing what it would do to the kids and us to suddenly have a spotlessly clean house we couldn't mess up for several weeks, we were absolutely thrilled when the first couple that looked at our house offered more than we were asking. And in less than 24 hours, the "Sold" sign replaced the "For Sale" sign.

As we fell into bed with sore muscles and aching backs, we realized that selling was the easy part. Moving will not be nearly as easy. And as we basked in the aroma of Old English Scratch Remover and Murphy's Oil Soap wafting through our house, we laughed and groaned and played "remember when . . ." For this was our first home—the house we were newlyweds in. The home we brought our children to from the hospital. The bedroom door where Tori decided to draw with her fork—we erased the scratches. The dent in the wall where Chase first realized that he shouldn't swing a bat in the house—we spackled and painted it over. The dining room our kids learned to feed themselves in—we cleaned petrified milk splatters from the wallpaper. The front flowerbeds we landscaped—every spring

"God makes all our toys . . . but He doesn't pick them up."

when we plant petunias around the mailbox, we find JC + LC carved in cement.

We will take our memories with us to the new house, and we are already anticipating the memories we will make there—the first scratch on the door and dent in the wall, the first day of school, the first two-wheeler bike, the lessons God will continue to teach us through our kids. We will also take with us the Old English Scratch Remover. But we will not use it very soon.

HH

Religion Editor Dies

George W. Cornell, 74, Associated Press religion writer, died Aug. 10 in Manhattan, N.Y. Considered the pioneer of religious journalism, he began his specialty in 1951. The first person to have religious news stories regularly carried by a news wire service, Cornell was quoted as saying his 43-year career was "the best beat in the world."

Evangelicalism in Decline?

George Barna reports in *Virtual America* (Regal Books) that the evangelical population in the U.S. is rapidly losing ground. He claims that only 7 percent of American adults now hold to "evangelical beliefs," compared to 9 percent in 1993 and 12 percent in 1992.

Barna defines evangelicals as a subset of born-again Christians. According to Barna, the U.S. is 65 percent non-Christian and 35 percent born-again. He believes the born-again population has dropped from 40 percent in 1992. He attributes the decline to people embracing a much broader set of beliefs.

Barna has eight standards of belief that he uses to classify a person as evangelical. The beliefs are:

- the Bible is error-free
- God is omnipotent
- Satan is a real being
- a commitment to Christ is considered important
- the inheritance of heaven by personal confession of sin and acceptance of Christ as Savior
- salvation is not dependent on works
- Christians should personally witness to others
- religion in life is important

Gospel Music an American Favorite

Gospel music and hymns are among the most popular musical styles listened to by Americans, according to the 1992 Survey of Public Participation in the Arts. The survey, conducted by the U.S. Census Bureau, was sponsored by the National Endowment for the Arts.

The survey asked 5,789 adults their opinions on 20 different styles of music. The results showed that American musical tastes vary widely by age, race, education, and gender. In addition, hymns and gospel music were rated

among the top five most popular styles, according to the survey.

Heading the list of the most popular styles was country/western music, with 52 percent of adults saying they liked it. Mood/easy-listening music came in second place with approval by 49 percent of the populace. Rounding out the top five were: rock music, 44 percent; blues and R&B, 40 percent; and hymns and gospel music, 39 percent.

The survey showed that gospel music was preferred over 15 other categories of

music, including jazz, classical, folk, and rap.

When asked what one style of music was their favorite, nearly 1 in 10 Americans said it was gospel/hymns. This was exceeded only by country/western music, the favorite of 21 percent of those surveyed, and rock music, which was favored by 14 percent.

The survey also showed men were more likely than women to prefer rock, blues, and jazz music. Women showed more preference than men for easy listening, classical, show tunes, and opera.

Free Supplies for Nonprofit Organizations

Nonprofit organizations may be eligible to receive thousands of dollars of "in-kind" gifts from the National Association for the Exchange of Industrial Resources (NAEIR), according to spokesperson Jack Zavada.

The exchange is a nonprofit organization that collects donations of new, excess inventory from corporations and suppliers. These products are then passed on to other nonprofit organizations and schools.

Recipients pick what they need from a 300-page catalog every 10 weeks. Available items include office supplies, computer software and acces-

sories, janitorial products, maintenance supplies, toys and games, paper products, holiday items, and personal care products. Occasionally, they have higher ticket items such as cameras, slide projectors, and vacuums.

Groups who participate in the program pay \$645 annual dues, plus shipping and handling but the merchandise itself is free. Members receive an average of \$7,000 worth of new supplies each year, according to Zavada. First year members also receive a money-back guarantee.

Founded in 1977 in the Chicago, Ill., area, NAEIR

currently has more than 7,000 members in the U.S. Membership includes 756 churches, 241 private secondary schools, and 326 colleges and universities. NAEIR reports placing more than \$500 million worth of inventory since its founding.

Nazarene organizations participating in the exchange include the Nazarene camp at Louisville, Ohio, and the Nazarene Christian School in Norwalk, Calif.

Additional information is available from the home office: Dept. PN-8, 560 McClure St., Galesburg, IL 61401; or phone 1-800-562-0955.

Evangelicals Start Retirement Association

Several prominent figures among North American evangelicals announced Sept. 18 the formation of the Christian Association of PrimeTimers (CAP).

Billy A. Melvin, retiring executive director of the National Association of Evangelicals, serves as chairman of the board for CAP. Former NAE Treasurer Frank Nicodem, serves as

executive vice president.

B. Edgar Johnson, former general secretary of the Church of the Nazarene, serves on the CAP advisory council. Other members of the council include Bill Bright, George McKinney, and Joni Eareckson Tada.

"CAP offers Christians a nonpolitical fellowship concerned with the needs of retired persons," said John-

son.

CAP membership benefits include: the bimonthly magazine, *A Better Tomorrow*; a quarterly newsletter; discounts on books and Bibles; insurance products; a bank credit card; travel services; and ministry opportunities.

Information is available at: P.O. Box 777, St. Charles, IL 60174; or call 1-800-443-0227.

Deaths

GEORGE A. CARRICO, 70, Bedford, Pa., Aug. 13. Survivors: wife, Katherine (nee Kauffman); daughters, Meldora Rapp, Deborah Carrico, Roxanne Mace; five grandchildren.

DEAN CHESNEY, 45, Houston, Tex., June 1. Survivors: wife, Rebekah Nichols Chesney; sons, Devin, Daniel; daughter, Kimberly; mother, Earleen.

FLORENCE A. FERGUSON, 84, Berrien Springs, Mich., Aug. 24. Survivors: Elsie Miller, Ernestine Mumma, Delores Claypool, Robert Ferguson, Sr.; brother, Harvey King; 16 grandchildren; 30 great-grandchildren.

OLA GRESSER, 91, Evansville, Ind., Sept. 4. Survivors: daughters, Phyllis Welchs, Naomi Austrew; sons, Ralph, Rev. David, Gilbert; 10 grandchildren; 23 great-grandchildren.

REV. PHILIP H. HAMPSTEN, 94, Madera, Calif., pastor of 50 years, June 20. Survivor: wife, Viola.

REV. W. GENE HANSEN, 59, Nampa, Idaho, July 25. Survivors: wife, Nettie; sons, Rolland, Rodney, Ryan; daughter, Ronda Ware; six grandchildren.

RUTH M. HARLEY, 78, Brocton, N.Y., Aug. 28. Survivors: sons, John MacLean, Rev. E. Lewis MacLean, Frank Harley, David Harley; daughters, Mary (Mrs. Terry) Davis, Susan (Mrs. Francis) Yost; 22 grandchildren; 6 great-grandsons; 3 brothers; 9 sisters.

RUSSELL HAWLEY, Orion, Mich., July 5. Survivors: wife, Marie; two sons; two daughters.

CARL M. HOPKINS, 92, Wichita, Kans., Aug. 6. Survivor: daughter, Phyllis Gail Hopkins.

REV. CECIL T. KENNEDY, Goshen, Ark., Aug. 3. Survivors: sons, Thomas, Martin; daughters, Francis Hale, Dewanna Langham; 8 grandchildren; 12 great-grandchildren.

MARY L. KING, 89, Cincinnati, Ohio, Aug. 6. Survivors: sons, Edward M., William J., Robert D.; half-brother, George Woods.

DONNA GAIL MARTIN, 47, Sapulpa, Okla., Sept. 5. Survivors: husband, Rev. Curtis; sons, Davin, Curt; parents, Rev. and Mrs. B. W. Ritter; sisters, Dana Blue, Denise Baker; grandmother, Edith Ritter.

MARY DEATON MONCTON, 95, Phoenix, Ariz., July 29. Survivors: daughter, Ruth Buckner; two grandchildren; two great-grandchildren.

JACK WARREN MOORE, 81, Rocky Mount, N.C., July 28. Survivors: wife, Nina Ray Browning Moore; son, David; daughters, Dorcas Lyon, Camilla Moore, Martha Riggan; sister, Pat Westmoreland; six grandchildren; two great-grandchildren.

MARY CLAUDEEN MOORE, 93, Bethany, Okla., July 18. Survivors: daughters, Jean Hostutler, Dean Beeman, Donna Casey; sons, Rev. Donald, Dr. Darrell, Rev. Maurice; brother, Farris Oden; 17 grandchildren; 26 great-grandchildren.

BLANCHE MOSES, 88, Nampa, Idaho, Jan. 31. Survivors: daughters, Ruth (Mrs. Frank) Jack; Carol (Mrs. Ray) Arnold; three grandchildren; two great-grandchildren.

JOHN MUCCI, 83, Lucernemines, Pa., Sept. 2. Survivors: wife, Ann James Mucci; son, Rev. Dallas; daughters, Mrs. Coleman (Nancy G.) Rogers, Mrs. Elizabeth "Pam" Aubrey, Mrs. Zachary (Eleanor Kay) Ingmire; brother, Carl; sisters, Alda Voyten, Leanora Mucci, Mrs. Adrian (Natalie) D'Angelo; 10 grandchildren; 20 great-grandchildren.

LENORA M. NICKELL, 89, Newton, Kans., Nov. 29. Survivors: daughter, Lois Cowing; sons, Myron, James, Phil Laflin; two sisters; nine grandchildren; eight great-grandchildren.

REV. HAROLD A. PARRY, 77, Allentown, Pa., pastor of many years and trustee of Eastern Nazarene College, Jan. 24. Survivors: wife, Kathryn; daughters, Beverly Cawthorne, Nancy Johnston; one sister; three brothers; four grandsons.

REV. MILTON ELMER POOLE, 76, Salem, Oreg., May 22. Survivors: wife, Rubena Welch Poole; daughters, Anne Wagner, Dorothy Chandler, Sallie Holdrich; three grandchildren.

JUDSON WILSON RAY, 81, Anadarko, Okla., July 29. Survivors: wife, Mazie; one sister; three brothers.

ETHEL M. SEARS, 91, of Smith Center, Kans., Aug. 26. Survivors: sons, Gene, Duane, Derald, Dwight; daughter, Vivian Bruner; son-in-law, Rev. William A. Kelly (husband of deceased daughter Erma Kelly); 1 brother; 1 sister; 14 grandchildren; 15 great-grandchildren.

STANFORD W. SEESE, 87, Windber, Pa., May 1. Survivors: daughters, Betty Thomas, Dixie Miller, Kitty Miller, Judy Seese, Patty Feaster; son, Stan, Jr.; 12 grandchildren; 8 great-grandchildren.

LOU DOROUGH SIKES, 79, Wellington, Tex., Aug. 4. Survivors: husband, Jim; daughters, Beth Crooks, Nancy Lewis; sister, Berta Lampa; five grandchildren; three great-grandchildren.

ERNEST D. STONEBRAKER, 74, Tacoma, Wash., July 20. Survivors: wife, Wanetta; daughter, Rebecca; brother, Louis; two grandchildren.

J. GRANT SWANK, SR., 81, Denton, Tex., Aug. 20. Survivors: wife, Muriel Royer Swank; sons, J. Grant, Jr., Darrell; daughters, Helen Karol Swank, Dawn Royer Swank.

DR. STEPHEN G. TEN EYCK, 45, Lantanna, Fla., July 30. Survivors: father, Clarence; two sisters.

Births

to JAMES AND CARRIE (AUBREY) AMOS, Greenville, S.C., a girl, Chelsea Mane, born and adopted June 7

to SCOTT AND DIANE (COUCHENOUR) BOSWORTH, Olathe, Kans., a girl, Brooke Nicole, Sept. 13.

to STEVEN AND RITA (HENSON) COLEMAN, Longview, Tex., a boy, Zachary Quinn, July 12

to MIKE AND GLENDA DAVENPORT, Lowell, Mich., a boy, Jacob Paul, Aug. 22

to TODD AND KATHY (PITTS) HIEBERT, Pasadena, Tex., a girl, Haden Elise, Aug. 5

to TODD AND CAMIE (HOUSEL) HOFFMAN, Kansas City, Mo., a girl, Magdalene Roe, Sept. 16

to BRIAN AND SALLY (KING) KRICHBAUM, Adrian, Mich., a boy, Caleb Brian, May 13

to REID AND VANESSA THOMPSON, Toowoomba, Australia, a girl, Caitlyn Marie, Aug. 9

to KEVIN AND KAREN ULMET, Greenville, S.C., a girl, Christy Marquessa, Nov. 8

to STUART AND KAREN (LUST) WENIG, Marion, Ohio, a boy, Michael Allen, July 24

to TIM AND PAT (TERRILL) WILLIAMS, Topeka, Kans., a girl, Payton Grace, Aug. 15

Marriages

PAULETTE TINK and SCOTT KNEBEL, May 21, at Mankato, Minn.

Anniversaries

REV. AND MRS. RALPH MATTINGLY, LaFayette, Ga., celebrated their 50th anniversary Aug. 28. The Mattinglys have two children.

BILL AND JO ROBBINS, San Antonio, Tex., celebrated their 50th anniversary Sept. 12. Their children presented them with a trip to Edmonton, Alta., where the couple met, for a reunion with friends and family.

TOM AND JUANITA WALDREP, Edmond, Okla., celebrated their 50th anniversary May 21 with a surprise dinner and reception held by their only daughter and her husband, Rev. Danny and Sandie Goddard of Selma, Ind., and their family.

PAUL AND ROWENA WILSON, Fitzgerald, Ga., celebrated their 50th anniversary Sept. 4 with a reception in the church fellowship hall. They have two children, six grandchildren, and one great-grandchild.

Recommendations

The following have been recommended by their respective district superintendents: JOHN HANCOCK, evangelist, 612 Turnberry, Cypresswood, Winter Haven, FL 33884 (813-326-9242), by Allen H. Dace, Illinois District.

FOR THE RECORD Moving Ministers

JAY R. AKKERMAN, from student, Nazarene Theological Seminary, to pastor, Silverdale (Wash.) Central Kitsap

DAVID D. AMICK, from Peoria (Ill.) Southside, to Abingdon, Ill.

CHRISTOPHER G. ARCHER, from student, Nazarene Theological Seminary, to pastor, Perkins, Pa.

ROBERT L. ATKINSON, from Council Bluffs (Iowa) First, to Knoxville, Iowa

DONALD L. BAKER, from Santa Paula, Calif., to Spring Arbor, Mich.

JOHN A. BASSETT, from associate, Enid (Okla.) First, to pastor, Hooker, Okla.

JEROME L. BEERS, from Seattle (Wash.) Living Savior, to Seattle (Wash.) First

THOMAS A. BOWMAN, from associate, Blythe, Calif., to associate, Weiser, Idaho.

BYRON W. BROWN, from Baytown (Tex.) First, to Pensacola (Fla.) Ensley

TOM W. CAHILL, JR., from associate, Easton, Md., to student, Asbury, Ky.

TOM W. CAHILL, SR., from district assigned, Washington District, to pastor, Palm Beach Gardens (Fla.) Northlake Boulevard.

VERNA L. CAHILL, from associate, Baltimore (Md.) First, to associate, Palm Beach Gardens (Fla.) Northlake Boulevard.

LARRY L. CALE, from Lizemores, W.Va., to Sistersville, W.Va.

TIM W. CARTER, from Tuscaloosa (Ala.) Woodlawn, to Waco (Tex.) South Manor

A BRENT COBB, from pastor, Seattle (Wash.) First, to director, Asia-Pacific region

DANIEL T. COX, from Erie, Ill., to Waterloo, Ind.

STEPHENSON T. COX, from associate, Wilmington, Wash., to pastor, Smyrna (Del.) Faith

GEORGE CRUMBLY, JR., from McGehee, Ark., to Ozark, Ark.

MICHAEL DAVIS, from Derby, Kans., to Cedar Rapids (Iowa) First

LARRY D. DENNIS, from Arlington (Tex.) First, to Lakeland (Fla.) Highland Park

DONALD L. DIXON, from Bentonville, Ark., to Canton (Ill.) First

J. W. "JACK" EYESTONE, from pastor, Puyallup, Wash., to superintendent, Missouri District

TODD E. FORREST, from Taloga (Okla.) Camp Creek, to Parker City, Ind.

C. LEE GAMBLIN, from Wapello, Iowa, to Mount Pleasant, Iowa

HERMAN M. GEORGE, from Sistersville, W.Va., to Mannington, W.Va.

JAMES E. GOODYKOONTZ, to pastor, Ontario, Ohio

P. EUGENE "GENE" GRATE, from St. Peters (Mo.) Harvester, to Colorado Springs (Colo.) First

GREGORY G. HALL, from student, Nazarene Bible College, to pastor, Bristol, Ind.

CHAD A. HARVEY, from student to pastor, Walton, W.Va.

JOEL AND CATHY K. HICKE, from Norfolk (Nebr.) Faith, to Rockford (Ill.) Auburn Road

C. STEVEN HIGH, from Lacon, Ill., to Huntington (Ind.) Northside

MARCUS D. HULL, from Richland, Okla., to El Reno (Okla.) First

RONALD E. INGRAM, from Bushnell, Ill., to Kewanee, Ill.

PHILIP W. KETCHAM, from associate, Nashville (Tenn.) Grace, to associate, Olathe (Kans.) Westside

LYLE L. KNEBEL, from Montrose, Colo., to Brush (Colo.) First

W. H. "BILL" KOCH, from associate, Wooster, Ohio, to associate, Louisville (Ky.) First

JOSH T. LIVELY, from Ravenna, Ohio, to Ripley, W.Va.

GENE McLENDON, from associate, Charlotte (N.C.) Pineville, to pastor, Morehead City (N.C.) Crystal Coast

SAMUEL G. MONTANEZ, from student, Nazarene Bible College, to associate, Puyallup, Wash.

DONALD F. MOORE III, from Oakes, N.Dak., to Fairbanks (Alaska) Totem Park

GREGORY L. NEER, from Kalispell, Mont., to Oakes, N.Dak.

JOEL L. NICHOLS, from associate, Galesburg (Ill.) First, to associate, Warren (Ohio) First

ROBERT W. NOOE, from associate, Porterville, Calif., to associate, Seattle (Wash.) Aurora

GERALD PALMER, from Hope, Ark., to Malvern, Ark.

STEVEN C. PARAY, from associate, Auburn, Ind., to pastor, Lomax, Ill.

LARRY D. POWELL, from pastor, Sheridan, Ill., to student, Nazarene Theological Seminary

DARREL PRITCHARD, from Detroit Lakes, Minn., to Huron, S.Dak.

DAVID S. RADCLIFFE, from pastor, Wooster, Ohio, to associate, Lima (Ohio) Community

BARNEY T. RICHARDSON, from North Royalton (Ohio) State Road Community, to Lake Charles (La.) First

LANNY R. RICHMOND, from associate, Lansing (Mich.) Kendon Drive, to Corunna, Mich.

WALLACE RIEHLE, to pastor, Homer, Alaska

MARK D. RIGG from associate, Portage (Ind.) First, to pastor, Mason (Mich.) First

SAMUEL L. ROBISON, from pastor, LaHarpe, Ill., to associate, Marseilles, Ill.
RALPH L. SCHERER, from Fort Wayne (Ind.) Trinity, to Racine (Wis.) Taylor Avenue
STEVEN R. SCHNEIDER, from Oklahoma City (Okla.) Metroplex, to Guthrie, Okla.
DAVID W. SPAULDING, from Mansfield (Ohio) First, to Utica (Ohio) Hillside
ALBERT G. STEFAN, JR., from associate, Boise (Idaho) First, to pastor, Vancouver (Wash.) Cascade Park
K. LAVERNE STINSON, from Jamestown, N.Dak., to San Antonio (Tex.) Valley-Hi
KENNETH J. STIRRATT, from Geneva, Ind., to Fort Wayne (Ind.) Trinity
KEVIN B. STIRRATT, from associate, Fort Wayne (Ind.) Trinity, to pastor, Sioux City (Iowa) Community
RICHARD P. THOMAS, from associate, Tipp City, Ohio, to pastor, Irondale, Ohio
STEVEN L. VAUGHN, from Arnett (Okla.) Harmon, to Phoenix (Ariz.) Desert Hills Fellowship
MICHAEL R. WEHNER, from Jefferson, Ohio, to Wooster, Ohio
DANIEL R. WHITE, from Sioux Falls (S.Dak.) Prairie Community, to Bluffton, Ind.
ROGER L. WILSON, from Wickes, Ark., to Willow Creek, Calif.
M. GENE WILSON, from Midwest City, Okla., to Ponca City (Okla.) St. Lukes
E. LENNY WISEHART, from Oskaloosa (Iowa) First, to Indianapolis (Ind.) First
STUART WOLKOMIR, from Seagraves, Tex., to associate, Kansas City (Mo.) Rescue Mission
KENNETH B. YINGLING, to pastor, Modoc, Ind.

Announcements

KILGORE (TEX.) FIRST CHURCH will celebrate its 60th anniversary Dec. 10-11.

A concert will be given Saturday evening, followed by a time of fellowship. General Superintendent James H. Diehl will speak in the Sunday morning service.

Former pastors, members and friends are invited. For more information, contact P.O. Box 1207, Kilgore, TX 75662 or 903-984-2144.

Moving Missionaries

ANDERSON, REV. DAN and MELODY, Kenya, New Furlough Address: 1280 Wesley Ln., Auburn, CA 95603
BARD, REV. DON and PAULA, Malawi, Stateside Address: 206 S. Liberty St., Eureka, IL 61530
BATY, REV. DUANE and SUE, Cambodia, New Field Address: House 3A, MV Samdech Monireth, Sangkat Veal Vong Khan 7 Makara, Phnom Penh, KINGDOM OF CAMBODIA
BENSCOTER, REV. DANA and MIRTZA, Honduras, New Field Address: Apartado 3051, San Pedro Sula, HONDURAS, C.A.
BUCHANAN, MR. JAMES and ARLA, Africa Outreach Ministries, New Furlough Address: 701 S. Coleman, Havana, IL 62644
BURGE, REV. JOHN and MARTHA, Suriname, New Furlough Address: 6616 Lyewood Ln., No. 35, Oklahoma City, OK 73132
CAMPBELL, MR. ROY and CAROLINE, Russia, Stateside Address: 9055 Ticabo Rd., Chipita Park, CO 80809
CHESSON, MISS MAREE, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
CORNETT, REV. LARRY and ELAINE, Kenya, New Field Address: P.O. Box 1926, Kisumu, KENYA, EAST AFRICA
COUEY, REV. RAYMOND and DONNA, Indonesia, New Field Address: 547-J Jln.

Wee Hein Tze, Tanjung Bunhah, 11200 Penang, MALAYSIA

CROFFORD, REV. GREG and AMY, Cote d'Ivoire, Field Address: 22 B.P. 623, Abidjan 22, COTE D'IVOIRE, WEST AFRICA

DOERR, MR. STAN and JO, Malawi, New Furlough Address: 307 Cardinal, Olathe, KS 66062

DOUGHARTY, DR. KENT and MARY, Cote d'Ivoire, New Field Address: 1 Chemin du Jas, 13950 Cadolive, FRANCE

HENCK, REV. ROY and GLORIA, Cape Verde, New Furlough Address: 8105 Palmer Dr., N.E., Louisville, OH 44641

JONES, MR. DANIEL and ANNETTE, Swaziland, Furlough Address: 1375 Joselyn Canyon Rd., Monterey, CA 93940

JONES, MISS KAREN, Portugal, New Field Address: Rua Castilho, 209-4 Dto., 1000 Lisboa, PORTUGAL

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MYATT, MRS. CAROLYN, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

PERRY, MISS ANGELA, Vietnam, Field Address: P.O. Box 159, International Post Office, Hanoi, VIETNAM

RIEDER, REV. STEPHEN and IRENE, China Ministries, Field Address: c/o James Williams, Kornhill, Suite J, 202, HONG KONG

RUNION, REV. DAVID and NORMA, Mexico, Furlough Address: 8022 E. Second St., Tucson, AZ 85710

SWAIN, REV. ALFRED and ARLENE, Peru., New Field Address: Apartado 1-453 B, Callao 01, PERU

TERRY, MISS DOROTHY, Swaziland, Furlough Address: 8200 Pines Rd., No. 101, Shreveport, LA 71129

UNG, REV. RATLIEF and SUSAN, Cambodia, New Field Address: House 3A, MV Samdech Monireth, Sangkat Veal Vong Khan 7 Makara, Phnom Penh, KINGDOM OF CAMBODIA

WAGNER, REV. LARRY and JANET, Philippines, Furlough Address: c/o Gene Wagner, MANC Box 9028, Olathe, KS 66061

WATSON, MISS JANET, Papua New Guinea, New Address: P.O. Box 159, Guilford 2161, New South Wales, AUSTRALIA

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"Nazarene Family" Comes to *Herald*

Has someone in your church recently been honored for his or her service to your community? How about those kids? Did Susie or Jimmy just win a trip to Washington for writing a special essay? Here is your opportunity to share that news with other members of the Nazarene family through the *Herald of Holiness*.

Starting in January 1995, the "Close to Home" column will become "Nazarene Family." This new column will be devoted to telling about Nazarenes who are making news doing those special things that often go unnoticed.

What are we looking for? Stories about such things as:

- A teen or young adult group ministering at a local soup kitchen
- A special project sponsored by a group at your church (such as teens preparing boxes of goodies for missionaries or presents for nursing home residents)
- Unusual special events at your church (like a fund-raiser to sponsor a teen Work and Witness trip)
- A recent Work and Witness trip
- A tour by your youth choir
- The dedication of a new sanctuary or fellowship hall
- Individuals who have won awards or been honored by their place of employment, their community, school, or by a service organization

• The creation of new specialized ministries at your church (like a program for people of another culture or the beginning of a unique outreach program)

• And so on

Stories should include who, what, when, where, and why, along with the name and daytime phone number of a person we can contact for more information. Stories also should include photos (color or black and white) along with an identification of who is in the photo (please don't write on the backs of photos, since it ruins them).

Because so many persons receive Distinguished Service and Phineas F. Bresee awards, we will list such recipients once a year. So please do not submit these for "Nazarene Family." Also, although revivals are important events in the life of every church, we can only use reports of truly unusual ones.

Send your stories to:

Nazarene Family
Herald of Holiness
6401 The Paseo
Kansas City, MO 64131

If you want any items you submit to be returned, please include a self-addressed, stamped envelope for that purpose.

Close to Home

News About Nazarenes

BY BRYAN MERRILL



"GET DOWN AND DIRTY" . . . With those words Mud Bowl One began. Two hundred teens from Olathe, Kans., joined in the mud festivities, including mud football, mud softball, tug-of-war, volleyball, and relay races.

After two-and-a-half hours of "mudness," the teens heard an evangelistic message from one of the

youth workers. Several students rededicated their lives to God. Ten new converts were received.

Mud Bowl One was organized by the Olathe Area Youth Network, an ecumenical group of youth pastors. Sixteen churches participated in the event, including three Nazarene churches: **Olathe, Kans., College; Spring Hill; and Olathe, Kans., Westside.**

The mud was furnished by one of the network churches. An area layman plowed the unused field. The local fire department provided the necessary water.



TRUCKIN' FOR THE LORD . . . **Ronald and Cheryl Rowe** recently had their new, lavender International Harvester dedicated to the Lord by the Bradenton, Fla., **Bayshore Church of the Nazarene.**

Operating with the handle "The Road Warriors," they have logged more than 1 million miles of over-the-road travel without a single speeding ticket.

Painted at the top of their rig is their testimony: "Jesus—The Way, the Truth, the Life."

TEACHER OF THE YEAR . . . Kelley Burns.



physical education instructor at Valley Junior High School, was named the Carlsbad, Calif., Unified School District teacher of the year for 1994.

Burns has served with the school district for nine years, having begun as a special education P.E. teacher. She moved to the junior high position in 1989.

Burns has a reputation for

spending time with her students outside of the classroom. She often attends neighborhood softball and soccer league matches.

Burns indicated that one of her main goals is to encourage teens to make health and fitness a lifelong priority.

Burns was a Fulbright Scholar and an athlete at the University of Southern California. She was a nationally ranked swimmer who competed at the 1984 Olympic trials.

Burns and her husband, Dan, are members of the **Las Flores Church of the Nazarene.**

LIFELONG SUNDAY SCHOOL TEACHER . . .



Meriam Goold was honored by **Saginaw, Mich., First Church of the Nazarene** upon her retirement from 45 years of service as a Sunday School

teacher.

During her tenure, Goold worked with every age-group in the church. Her favorite class was her most recent assignment, the juniors in the children's department.

When asked what she would do now, she replied, "I'll be doing what I've always done. I'll be praying for the students and teachers in our Sunday School."



1994 Northeastern Indiana District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, District Superintendent F. Thomas Bailey, Rev. Michael and Linda Keffer, Rev. E. Ruth and Robert Wesley, Rev. Keith and Linda Bateman, Rev. William and Sheryl Smith, Rev. Randy and Robin Marshall, Rev. Alvin and Linda Dayton, and District Secretary Wilmer R. Watson.



1994 Eastern Kentucky District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. Robert Mills, Rev. Larry and Delores Compton, Rev. James and Teri Harris, Rev. David and Jody Windhorn, Rev. Wallace and Janice Thornton, Jr., Rev. Ken and Tonja Armstrong, and District Superintendent David L. Prater.

"This Old House"

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

"HAVE YOU EVER DONE THIS BEFORE?" was a question I was often asked during a period of time a few years ago when my wife, Jill, and I were attempting to restore an old house. My pat answer was "No one ever does this twice!" Restoring an old house is a slow and demanding task.

The house we tackled was built in 1903. It had not been a private residence for nearly 50 years and had sat empty for the last 3 years. This house had 14 rooms, plus an attic and a partial basement. There were leaded glass windows, hardwood floors, lovely paneling and moldings throughout—all of which needed a lot of attention.

I have been thinking about that project in light of some of God's wonderful promises about spiritual restoration. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17, NIV), for "just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Romans 6:4b, NIV).

I observe some parallels between God's intentions for us and my experiences restoring "this old house."

1. *Restoration begins with a change of ownership.* It was not pos-

sible for us to begin the lofty process of restoration until the "right" was granted by the previous owner. Think of the lives currently in decay and misuse that could be made new if those individuals would give God His rightful place of ownership.

2. *Restoration doesn't happen all at once.* After we had been at work on the house for a few months, people began to ask, "Are you finished yet?" Not only were we not finished, we had worked long enough to know that this would be a continuing pursuit as long as we lived in that house.

Restoration, be it of a house or a life, is not a product, but a process—one in which there ought to be some obvious progress, but also a recognition that it is something that continues day after day.

3. *Before restoration can begin, it is first necessary to clean out the house.* For weeks, a commercial Dumpster sat beside the house as debris, which had accumulated across the years, was cast aside. We cleaned and stripped away that which was decayed and broken beyond repair. Only then could genuine restoration begin.

4. *The goal of restoration is not to change the basic character of the house, but to renew it.*

There is a keen difference between remodeling and restoring. Restoration tries to recapture the original design and intent of the architect and master builder. God's intentions are to restore and enhance each person's unique personality and character.

5. *Restoration is more pervasive than covering up the past.* Throughout the process, there was the temptation to paint over or cover with fabric, rather than to strip away and

refinish. True restoration, however, doesn't mask; it renews.

6. *Restoration is costly.* I don't suppose I would have begun the process if I had known how much it was ultimately going to cost. Things of value always come at a price. "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich" (2 Corinthians 8:9, NIV).

7. *Some scars remain.* Even after all our work, there were still a few scars—a deep scratch here and there, an irreplaceable pane of glass, or a missing bit of antique molding. These imperfections add to the character of the house. They help tell the story of its years, yet they have ceased to be the focal point of the house made new.

It is easier to make new from new, but it is more rewarding and more valuable to make new from old. I am thankful that God saw potential in our lives and made a commitment to do a new thing in us. The loving hands of

Restoration is costly.

the new owner ought to be continually at work restoring us.

The living of life takes its toll on us from time to time, yet we take hope in this promise of restoration: "And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. Amen" (1 Peter 5:10-11, NIV).

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Notes from an editor's journal

by Mark Graham, Managing Editor

The Good Life

This year marked the 20th anniversary of my graduation from college ("Dear Old TNC"). It is hard to believe that it has been two decades since I picked up that piece of paper they call a degree and went out into the world to find fortune and fame. Both have eluded me so far.

Anniversaries seem to be a time for reflection—an opportunity to consider where we have been and where we are going. It is easy to look back on where I have been—a youth minister, associate pastor, an office manager, a reporter, an aide to a governor, and an editor. At the same time, I have been a son, a brother, a husband, a father, a student, a neighbor, a Sunday School teacher, and a member of the Church of the Nazarene.

Life has been good. I have a loving, sensitive, intelligent wife and a handsome, intelligent son. We have accumulated a lot of things, but the older I get, the more I realize that things don't count for much. They break, wear out, get stolen, and cause us frustration, and we will leave this life minus any of the accoutrements we have gathered. All of the "precious" things that we valued will, one day, be so much fodder for someone's garage sale.

"Whoever Dies with the Most Toys Wins" the bumper sticker declares. But you and I both know that isn't so. What really matters is how we love and serve our God, our family, our neighbors, and those other folks who may not even know our names. I see people like Gary Morsch doing this through his Heart to Heart organization. They have taken millions of dollars of supplies, foods, medicines—even dolls—to help persons they didn't know from Adam's off ox.

You and I have opportunities to do it through our local churches—through food pantries, soup kitchens, clothes distribution centers, and other types of outreach. Every spring and fall, we may serve others by giving to our denomina-

tional Easter or Thanksgiving offerings. Most of this money goes to our church's missionary work in other world areas—taking the gospel to those who otherwise would never hear it.

We might even minister to others by mowing the grass for our next-door neighbor when he's out of town or by doing some other random act of kindness for someone we encounter on the highways and byways of life.

But getting back to my reflections. As I think about the future, I figure that, realistically, I have about 40 more years to live, unless some accident or disease changes the scenario. This means that I have already lived more than half my life.

If you were to ask me to give an accounting for what I have done for Christ during the first half, I honestly would have to say, "Not nearly enough." If you were to follow up that question with, "What do you want to do for Christ in the remainder of your days?" I would reply, "I want everything I do to be done with the consideration, 'Would this draw me, my family, my neighbors, or my fellow Christians, closer to Christ?'" If the answer is yes, I want to do it; if it is no, I want to avoid it like a briar patch.

If the next four decades pass with the speed of the previous four, I will be reflecting on how well I did in the second half very soon.

I hope that when I am 80 years old, I will be able to look back and see that my life has influenced others, from my family to my fellow workers and neighbors, to want to better know, love, and serve Christ. At that point, I could truly say, "I have lived the good life."

**I have already
lived more than
half my life.**



Haitian Nazarenes Safe, Yet Suffering

All Nazarenes in Haiti are safe and secure following the recent occupation of the nation, according to John Smee, Caribbean regional director. He continues to monitor the situation by maintaining daily contact with Haitian Nazarenes.

Five percent of the total membership of the Church of the Nazarene lives in Haiti, according to the general secretary's office. In 1993, total Nazarene membership in Haiti was 54,313.

The Church of the Nazarene has continued to grow in Haiti amid the political and financial difficulties of the past several months, according to Smee. However, Nazarenes there have been directly affected by the consequences of the international embargo.

"The poorest continue to suffer," said Smee. "The financial difficulties in these days are having a devastating physical

impact on most of our Haitian Nazarenes."

Missionaries Terry Ketchum, Haiti mission director, and David Blowers were in Haiti the first week of September, Smee said. They met with district leaders to inform the people there that Nazarenes around the world are praying for them.

The U.S. government has granted the Church of the Nazarene special permission to transfer funds to Haiti for humanitarian purposes. The Haiti Hot Lunch program was able to continue with the start of the new school year, according to Smee.

"The sponsorship of preachers' kids is one of the most important expressions of love and caring during these difficult days," said Smee.

All Nazarene missionaries in Haiti were withdrawn in June before the United Nations embargo halted free travel to the nation. "It is diffi-

cult for those who love our Haitian family to know of the havoc and suffering they are enduring," said Smee.

Haitian-American Nazarenes also are concerned about the situation.

"We are excited that the international forces were able to enter the country without hostility," said Luc R. Pierre, pastor of the Brooklyn, N.Y., New Jerusalem Church of the Nazarene, a Haitian congregation. "However, the situation is still very dangerous and volatile. Until a resolution is achieved, we remain very concerned with the situation."

"We are calling the whole church to prayer for our people in Haiti, Cuba, and Rwanda," said Louie Bustle, World Mission Division director. "It is a crucial time in the lives of many. The church is trying to help in every way possible, but one of the greatest things we can do is to pray."

Espinoza Dies at 66

H. O. Espinoza, 66, former superintendent of the Central Latin American District, died August 31 at his home in San Antonio, Tex. Death



followed an extended battle with cancer. Services were held Sept. 2 at San Antonio Community Church of the Nazarene, where he was a member.

He is survived by his wife, Sarita (nee Contreras); two sons, Oscar and Carlos; a daughter, Ruth Espinoza; a brother, Sam; a sister, Beatrice Zepeda; and six grandchildren.

Espinoza was born Aug. 19, 1928, in Monterrey, Mexico. He began his ministry in 1944 in the Methodist Church. He joined the Church of the Nazarene in 1954 as an editor for Nazarene Spanish Publications. He was ordained in 1957 on the Kansas City District.

He accepted his first Nazarene pastorate in 1960 at Los Angeles, Calif., Belvedere Church. He later pastored the Rancho Cucamonga, Calif., Spanish Church. He traveled as an evangelist for several years. He also served on the faculty at Western Christian High School in Upland, Calif., and as an adjunct faculty member at Pasadena College.

Espinoza was appointed superintendent of the Central Latin American District in 1975 by General Superintendent George Coulter. He served in that capacity for eight years.

Espinoza had just returned from an Aug. 28 preaching engagement in Houston, Tex., before he passed away.

Northwest Nazarene College Rated in Top 10

For the third time in five years, Northwest Nazarene College has been rated among the top 10 regional liberal arts colleges in the West, according to *U.S. News and World Report's* September 26 issue. NNC is the only Idaho college and the only Nazarene college listed in the survey.

NNC was rated seventh in the West in the magazine's eighth annual rating of American colleges. NNC was rated sixth in 1990 and eighth in 1991.

"I am gratified to see the progress our college is making over the past five years, particularly in attracting highly capable students and in alumni satisfaction," said Richard Hagood, NNC president. "The ranking by *U.S. News and World Report*

affirms our progress."

Hagood noted that the composite standardized test scores of freshman at NNC have risen 20 percentile points in the last five years.

In addition, the college was ranked second in the West for institutional efficiency in the magazine's Oct. 3 issue. "This reflects that we are able to produce a quality education relatively inexpensively," said Hagood.

The magazine ratings are based on a survey of post-secondary officials to determine the reputation of 1,400 accredited four-year colleges and universities. A record 66 percent of the participants responded to this year's survey.

The schools are separated by classifications, which include designations for uni-

versity, liberal arts, national, regional, and specialized institutions. The surveys are completed by presidents, deans, and admission directors from colleges in the same category of the institutions they are rating.

These "peer" ratings are then combined with statistics from the school, including student selectivity, faculty resources, financial resources, graduation rate, and alumni satisfaction.

"This recognition of NNC by higher education is a vote of confidence in the direction we have been taking," said Samuel Dunn, vice president for academic affairs. "It demonstrates that the faculty and administrators of the colleges and universities of the West have a high regard for the academics of NNC."

NAZARENE PUBLISHING HOUSE

Features of the Month

BLUE RIDGE COUNTRY SERIES



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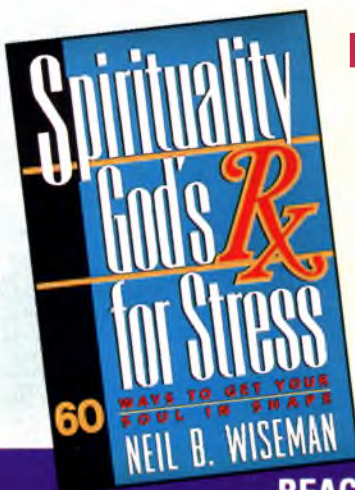
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