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Wesley D. Tracy (Editor)
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1 SEPTEMBER 1990

Herald of Holiness

CHURCH OF THE NAZARENE

SEP 3 '90

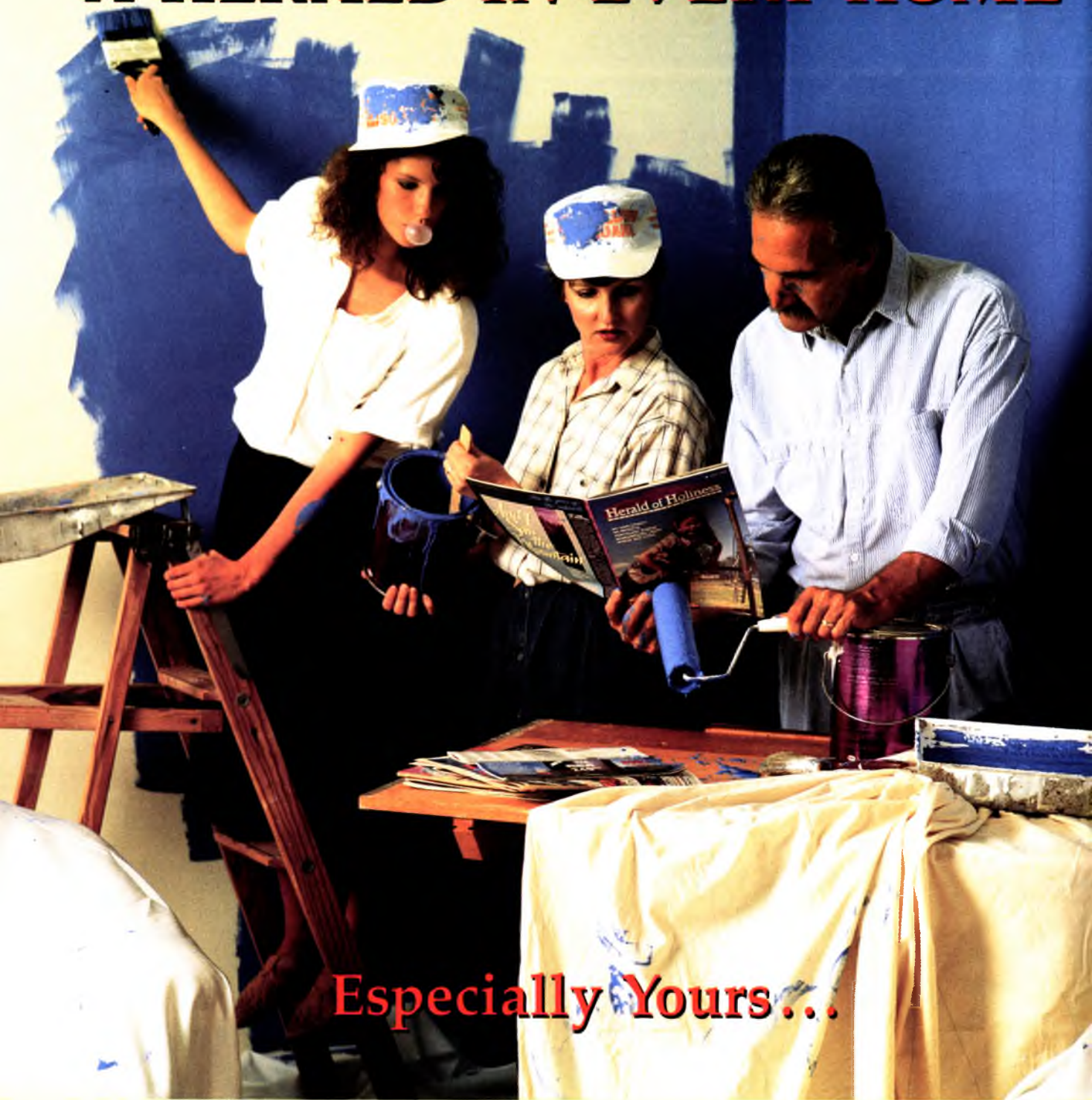
FOCUS
ON
EVANGELISM



JAMES DOBSON: THE EMPTY NEST

GEORGE GALLUP, JR: FUTURE CHURCH

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Herald of Holiness

CHURCH OF THE NAZARENE

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THANK YOU, GOD, FOR WHAT WE HAVE BUT KNOW WE CANNOT KEEP

BY JAMES C. DOBSON

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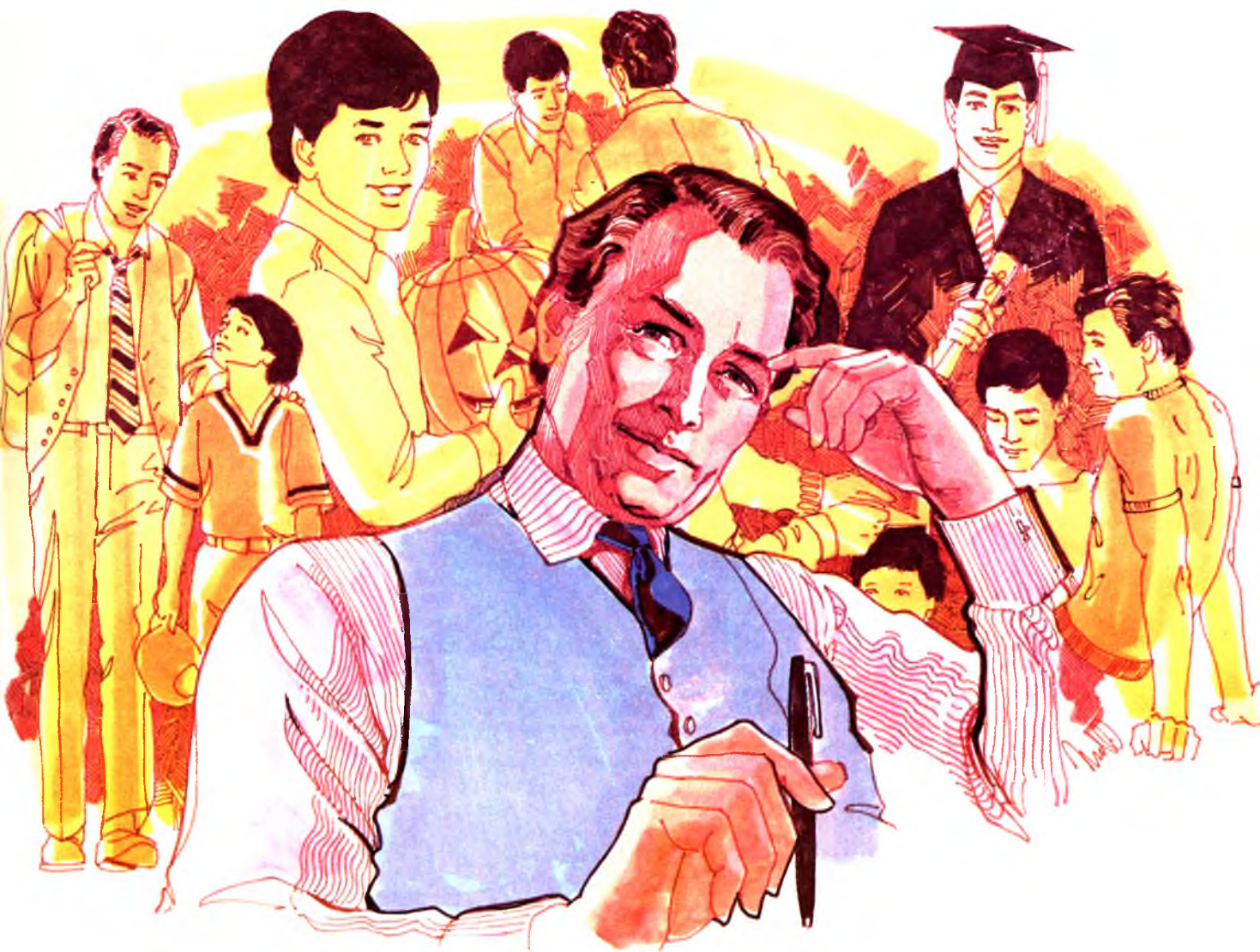
TWENTY-FIVE precious years have come and gone since the morning of October 6, 1965, when our first child came into the world. An instant and irrational love affair was also born that day between this new dad and his baby daughter, Danae Ann, who took center stage in the Dobson household. How deeply I loved that little girl! She would stand in the doorway each morning and cry as I left for work, and then run giggling and breathless to meet me at the end of the day. You would have thought we had been separated for months. Could I ever love another child as much as this one? I thought.

Then five years later, a little lad named James Ryan made his grand entrance, and it all happened again. He was my boy—the only son I would ever be privileged to raise. What a joy it was to watch him grow and develop and learn. How proud I was to be his father—to be trusted with the well-being of his soul.

I put him to bed every night when he was small, and we laughed and we played and we talked to Jesus. I would hide his sister's stuffed animals around the house, and then we turned out the lights and hunted them with

flashlights and a toy rifle. He never tired of that simple game. But the day for games has passed.

This morning, you see, marked the official beginning of the “empty nest” for Shirley and me. Danae graduated from college a year ago and is now building an exciting new life of her own. It was difficult for us to let her go back in 1983, but we took comfort in Ryan's six remaining years at home. How quickly those months have flown, and today, our formal years of parenthood came suddenly to an end. We took Ryan to the airport



“In the blink of an eye you will be hugging your children good-bye and returning to an empty house.”

and sent him off to Colorado for a five-week summer program. Then in August, he plans to enter his freshman year at a college in the Midwest. Though he will be home periodically for years to come, our relationship will not be the same. It might be even better, but it will certainly be different. And I have never liked *irreversible* change.

Though I knew this moment was coming for many years, and I had helped others cope with similar experiences, I admit freely that Ryan's departure hit me hard. For the past two weeks, we have worked our way through a massive accumulation of junk in his room. Ryan is a collector of things no one else would want—

old street signs, broken models, and favorite fishing rods. The entire family took tetanus shots, and we plunged into the debris. Finally, last night, Shirley and Ryan packed the remaining boxes and emptied the last drawer. The job was finished. His suitcases were packed. Our son was ready to go.

Ryan came into my study about midnight, and we sat down for an-

other of the late-night chats that I have cherished. He always liked to talk at the end of the day. I won't tell you what we said in that final conversation. It is too personal to share with anyone. I can only say that the morning came too quickly, and we drove as a family to the airport. There I was, driving down the freeway when an unexpected wave of grief swept over me. I thought I couldn't stand to see him go. It was not that I dreaded or didn't look forward to what the future held. No, I mourned the end of an era—a precious time of my life when our children were young and their voices rang in the halls of our house. I couldn't hide the tears as we hugged good-bye at Gate 18. Then Shirley

***"I could almost see him as a toddler,
running and jumping into my open arms."***

and I drove alone to our home, where a beloved son and daughter had grown from babies to young adults. There I lost it again!

The house that we had left three hours earlier in a whirlwind of activity had been transformed in our absence. It had become a monastery—a morgue—a museum. The silence was deafening to us both. Every corner of it held a memory that wafted through the air. I meandered to Ryan's room and sat on the floor by his bed. His crib had once stood on that spot. Though many years had passed, I could almost see him as a toddler—running and jumping to my open arms. What a happy time that was in my life. The ghost of a kindergartner was there, too, with his brand-new cowboy clothes and his Snoopy lunch pail. Those images are vivid in my mind today. Then a seven-year-old boy appeared before me. He was smiling, and I noticed that his front teeth were missing. His room was filled with bugs and toads and a tarantula named Pebber. As I reached out to hug him, he quietly disappeared. Then a gangly teenager strolled through the door and threw his books on his desk. He looked at me as if to say, "Come on, Dad. Pull yourself together!"

My own words now come back to mind. I remember saying in my second film series, *Turn Your Heart Toward Home*, that the day was coming soon when "the bicycle tires would be flat, the skateboard would be warped and standing in the garage, the swing set would be still, and the beds would not be slept in. We will go through Christmas with no stockings hanging by the fireplace, and the halls will be very quiet. I know those times will soon be here, and I realize it *has* to be so. I accept it. I wouldn't for anything try to hold back our son or daughter when it comes time to go. But that will also be a very sad day, because the

precious experience of parenting will have ended for me." Alas, the day that I anticipated has just arrived.

If you're thinking that I am hopelessly sentimental about my kids, you're right. The greatest thrill of my life has been the privilege of raising them day by day in the service of the Lord. Still, I did not expect such intense pain at the time of Ryan's departure. I thought I was prepared to handle the moment, but I quickly realized just how vulnerable I am to the people I love.

In a larger sense, however, it is not

merely the end of formal parenting that has shaken my world today. I grieve for the human condition itself. When Ryan boarded that plane in Los Angeles, I comprehended anew the brevity of life and the temporary nature of all things. As I sat on the floor in his room, I heard not only Ryan's voice but also the voices of my mother and father who laughed and loved in that place. Now they are gone. One day Shirley and I will join them. First one and then the other. We are just "passing through," as the gospel songwriters used to say. All of life boils down to a series of happy "hellos" and sad "good-byes."

Nothing is really permanent, not even the relationships that blossom in a healthy home. In time, we must release our grip on everything we hold dear. King David said it best, "As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more" (Psalm 103:15-16). Yes, I felt the chilly breeze of change blowing through my home this morning, and I understood its meaning.

What an incredibly important scriptural concept this is. If we really grasped the numbering of our days, we would surely be motivated to invest ourselves in eternal values. Would a 50-year-old man pursue an adulterous affair if he knew how quickly he would stand before his God? Would a woman make herself sick from in-law conflict or other petty frustrations if she knew how little time was left to her? Would men and women devote their lives to the pursuit of wealth and symbols of status if they realized how soon their possessions will be torn from their trembling hands? It is the illusion of permanence, you see, that distorts our perception and shapes our selfish behavior. When eternal values come in view, our greatest desire is to please



"I thought I was prepared to handle the moment, but I quickly realized how vulnerable I am to the people I love."

the Lord and influence as many of our loved ones for Him as possible.

I ask each of my readers this important question: If we *really* believed that the eternal souls of our children hang in the balance today—that only by winning them for Christ can we spend eternity together in heaven—would we change the way *this* day is lived? Would we ignore and neglect so great an opportunity if our eyes were fully opened to this awesome responsibility? I think not. I pray not.

Addressing myself now to the mothers and fathers of young children, I urge you to keep this eternal perspective in view as you race through the days of your lives. Don't permit yourselves to become discouraged with the responsibilities of parenting. Yes, it is an exhausting and difficult assignment, and there are times when you will feel like throwing in the towel. But I beg you to stay the course! Get on your knees before the Lord and ask for His strength and wisdom. Finish the job to which He has called you! There is no more important task in living, and you will understand that assignment more clearly when you stand where Shirley and I are today. In the blink of an eye, you will be hugging your children good-bye and returning to an empty house. That is the way the system works.

In conclusion, let me offer this thought from my book *Love for a Lifetime*. In August 1977 my wife and children joined me on a trip to Kansas City for a short visit with my parents. We enjoyed several days of fam-

ily togetherness before it was time to leave. As we drove to the airport where we would say good-bye, I asked my father to pray for us. I will never forget his words. He closed with this thought.

And, Lord, we want to thank You for the fellowship and love that we feel for each other today. This has been such a special time for us with Jim and Shirley and their children. But, Heavenly Father, we are keenly aware that the joy that is ours today is a temporal pleasure. Our lives will not always be this stable and secure. Change is inevitable, and it will come to us too. We will accept it when it comes, of course, but we give You praise for the happiness and warmth that has been ours these past few days. We have had more than our share of the good things, and we thank You for Your love. Amen.

Shortly thereafter, we hugged and said good-bye, and my family boarded the plane. A week later, my father suddenly grabbed his chest and told my mother to call the paramedics. He left us on December 4 of that year. And now, she has also gone on to be with the Lord. How quickly it all unraveled.

Even today, so many years later, my dad's final prayer echoes in my mind. An entire philosophy is contained in that simple idea. "Thank You, God, for what we have . . . which we know we cannot keep." I wish every member of God's family could capture that incredible concept. H



Nazarene author and psychologist James C. Dobson is president of Focus on the Family. Reprinted from Dr. Dobson's Focus on the Family Newsletter, July 1989. Used by permission.

LUNCH PACKING

One loving mother

Readied a boy's lunch,

Two fish and five small

barley loaves

(They were small).

Carefully wrapped it

And handed it to him,

Instructing, like mothers,

That he eat it all.

One loving mother,

Astonished to learn

What Jesus had done

With her meager supplies.

Dinner for thousands!

Mom's good

home-cooking!

Because of the Lord,

Catered feast in disguise.

*Sandy Mayle
Pittsfield, Pa.*

H

General Superintendent's VIEWPOINT

Can Evangelism Still Happen on Sunday Night?

BY JERALD D. JOHNSON, GENERAL SUPERINTENDENT

The church exists by evangelism as fire exists by burning," a wise man once said. He was right. And one of the boldest burning firebrands in Nazarene evangelism has always been Sunday night evangelism. "Shining Lights on Sunday Nights" was a captivating theme identifying our emphasis on Sunday evening evangelism a few years back. Perhaps we need to concentrate our attention again on such a theme. If, as we often hear these days, "everything old is new again," then maybe we need to give our hearts and heads and hands to a renewed emphasis on Sunday night evangelism.

Surely there is room for experimentation and creativity in order to reach people, but there is danger when we begin to tamper with traditions and programs that have proven successful down through the years. There is high risk in wanting to fix something that already works, or if it does indeed need fixing to take the easy out by throwing it away.

Sunday night evangelism has been a mainstay in our church. Today it is frequently an identification mark of those churches in our ranks that are indeed growing and meeting needs. I think it is more than mere methodology. If Albert Wells, Jr., is right and "what we win them with is what we win them to," then Sunday night evangelism is method, tradition, and theology all bound up in one powerful package.

It is true that some of our families are finding excuses not to attend Sunday night evangelistic services, but this is not something new. We faced this 50 years ago, but we also understood that regardless, the lights would

be on, the doors open, and the gospel preached. We prayed for those who did not attend and urged them to become a part of the total program of the church.

Some of the great churches of our denomination have made a most significant contribution through their happy, fervent, and highly successful Sunday evening services. In fact, that has been a distinguishing mark between a holiness evangelistic church and the so-called traditional church where evangelism has become secondary or nonexistent. In some

**If what we win
them *with* is what
we win them *to*
then the Sunday
night evangelistic
service is more
than mere
methodology.**

churches, the Sunday evening service has been reduced to a mere vesper service or simply a Bible study, or so-called home evangelism. One wonders why. Could it be that this has become an easy out for a pastor not to have to develop a strong Sunday evening sermon? What if this happened because the pastor and local lay-leaders did not have the courage to face the lackadaisical attitude of some

people who simply do not want to be disturbed in their consciences for failure to include Sunday night church in their weekly schedule?

One can appreciate the problems of an inner city in a high crime area where the church chooses to meet on Sunday afternoon rather than an evening. These cases, however, are exceptions and not models for mainstream churches.

The church has come full cycle in its recognition of the need for emphasizing Sunday School, including the role of a Sunday School superintendent. Now we must not allow ourselves the potential tragedy of flirting with a Sunday night trend that has already proven to be counterproductive to long-range Kingdom advancement. May our laypeople declare their commitment to Sunday evening gospel singing and gospel preaching by their faithful attendance to these services. Our good people need to realize that one way to help carry out the Great Commission is to vigorously participate in Sunday night evangelistic services. They don't have to preach or lead the service. Just by participating in the singing, the testimonies, the prayers, and the calling program that brings people to such services, they make a mighty contribution to the local church's evangelistic mission.

May our pastors be faithful in their roles as spiritual leaders to make sure our churches do indeed display "Shining Lights on Sunday Nights." Call it renaissance, renewal, revival, whatever, but may it be reflected in lively, active evangelistic outreach, utilizing all of the Lord's day to reach our world for Christ.

HH

How to Get More Out of the Fall Revival than You Did Last Year

The fall revival is about to fall upon us once again. With this in mind, I wrote to several of our evangelists and asked them to coach our readers about "How to get more out of the fall revival than you did last year." A couple of them took my inquiry seriously and offered their advice.

Frank W. Morely

Frank Morely has been a full-time evangelist for 5 years. Before that, he served as pastor for 22 years in England, Denmark, and the



United States. I first met Frank and his wife, Margaret, in Europe in 1974. Later I had the opportunity along with three BINC students

to introduce Rev. Morely to the delights of Mexican food during one of his visits to Kansas City. If you are around him long, you sense at once that in him the current of the Spirit runs deep. Frank and Margaret have three children, one daughter and two sons. Both of the sons are preparing for the Christian ministry. Frank offers this advice, which I have extracted from his written comments.

1. Before almost every revival meeting someone announces that "the evangelist does not bring revival in his suitcase." Yet in spite of all our assertions about this, many people act as though the revival is indeed packed away in a battered Samsonite with the evangelist's socks, shirts, and sermons. That is

why the prerevival prayer meetings are often sparsely attended, why the visitation program limps along, and why those colorful leaflets ordered from Kansas City with a 10- or even a 20-year-old picture of the evangelist remain neatly stacked and unused on a table in the foyer.

2. Remember that "I" is at the center of *revival*. That letter stands for personal participation. When the "I" is missing, nothing much happens.

3. Personal participation in revival begins when you seriously face the question Jesus asked in Mark 10:36 and 10:51, "What do you want me to do for you?" (NIV). Answer it specifically, personally, spiritually.

4. Express your dependence on God by praying down His guidance on the preacher. Though the evangelist does not bring revival in his suitcase, he still needs what Paul requested from the Ephesians, "Pray also for me, that whenever I open my mouth, words may be given me so that I will . . . make known the mystery of the gospel" (6:19, NIV).

Richard L. Strickland

Richard Strickland has been an evangelist for 25 years. He is a graduate of Olivet Nazarene University and holds graduate degrees from the University of Dayton and Columbia Pacific University. He and his wife, Nancy, have two daughters and four "perfect" grandchildren. When I was a rookie professor at MANC Richard was the preacher in the college revival meeting. I remember how

skillfully he declared the gospel in the style and language the students could understand. Here's some of his advice.

1. Contemplate the meaning of revival. It comes from two Latin words. *Re* means "again" and *vivo* means "to live." Revival means to come alive and live again.

2. Make yourself available to God. Allow His Spirit to saturate you with His perfect will. He will make plain your ministry in this meeting and equip you to do it.

3. Let this revival make you an agent for unity in the church. We are to minister to each other in order to bring ourselves into a likeness of Christ "until we



all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (Ephesians 4:13 NASB).

4. Open your mind. Do not let God be limited by what you expect will happen. Be a spiritual adventurer. Expect God to do great things that you have never before imagined. Don't put God in a box. Make the sail of your soul available to the wind of the Spirit. Do not obstruct His mighty, unlimited power.

5. Let this next meeting be the revival of revivals. Praise Him, expect His power. Be done with spiritual junk food. Look at each service as health food for the soul. H

The Readers Write

Christian Action

I appreciate the section "News of Religion." However, I believe it would be helpful to have more information about and encouragement for the church to act on issues our church supports or opposes such as the CLeaR TV boycott, abortion, homosexual activities, religious and personal freedom (including child care), obscenity and pornography and anti-Christian stereotyping on radio and TV, and even Sunday observance.

I appreciated seeing the National Day of Prayer promoted in the April issue, but little or nothing was done in my area. . . .

Another thing I believe would be helpful would be to encourage every local church to establish and use a Christian Action Committee. The *Manual* calls for one for the church, but the typical local church (from my impressions) ignores social concerns except on an individual basis.

Allen Marsh
Nampa, Idaho

Real Holiness

It sickens my heart to read some of the letters written to this beautiful publication. . . . When some readers' spiritual condition is so shallow and their minds so festured with "self-pity" and wallowing in a rut for so many years, that their eyes focus on someone's earring, or color of her hair, or a short skirt—letting all the wonderful, encouraging topics and scriptural writings, the powerful proclaiming of holiness, and all the great reading that's produced, go unread, unseen, and unpracticed . . . they are truly in danger. . . . "Sock it to 'em" with real holiness!

Blanche Neal
Upland, Calif.

Thanks, Reuben

I would like to say "Thank you" to Reuben Welch for his wonderful article in the Mother's Day edition of the *Herald of Holiness*, and to you for publishing it.

As a single from a single-parent home, my heart says, "Amen," to the truth expressed so beautifully by Mr. Welch. I am glad our true worth comes through God's creative and redemptive work in our life and not from where we stand in the family, in society, or even in the church.

Jane Cole
Kansas City, Mo.

Remembering Laura

Thank you for printing Rev. Crosley's article titled "Remembering Laura." This touching letter spoke directly to my heart.

I know the act of composing the letter was not easy for him, but the message was certainly worth the emotion and energy he expended. While being moved by the story, I was also inspired and convicted by the message. May all Christian parents strive to instill Laura's love for God's Word and the hunger for ministry into their children. Her parents can be very proud of their contribution to her Christlike spirit and desire to share in Christian service.

Larry D. Dennis
Richardson, Tex.

Practical and Inspiring

I sat down early this morning to read the *Herald*. I could not put it down. It was exciting to read from cover to cover. I am thrilled at what is happening in our church and what God is doing in our world.

There are articles in this current *Herald* that are the most practical I have ever seen. It is not easy to read about abuse of wives and children . . . but the practical side that says, "This is what the church can DO!" is dynamic, positive and right on! As pastor, I have dealt with about every situation mentioned in the article. . . .

Besides the practical and inspiring aspect of the *Herald* the very way "A Green Beret" was written was fascinating, the "feelings" he felt gripped my own soul, and I feel they will speak even stronger to veterans of that war that are friends of mine. . . .

I am giving emphasis to the LENT MEDITATIONS with the "To Memorize" scripture to be printed on a card each Sunday to help my people and myself to make the Lenten season a very special time.

I know you receive plenty of complaints . . . so here is something to say I think you are doing a great job. God bless you.

Will Haworth
Meade, Kans.

More of This Caliber

I am writing to express my heartfelt gratitude for the article "Are Evangelicals Too Pro-Israel?" Mr. Campolo expresses so clearly what I have felt for a long time. My heart bleeds for those poor, mistreated, sinned against Palestinians, who are being cheated and beaten so unmercifully. The Jews who are doing this probably aren't Christians, while some of the Palestinians are.

Thank you for having the courage to come out with this article in your fine publication. . . .

Please give us a whole lot more articles of this caliber.

Lucille Wright
Salina, Kans.

Have Mercy

If the article . . . by Campolo (May issue) "Are Evangelicals Too Pro-Israel?" with its anti-Semitic overtones, is to characterize future issues of the *Herald*, may the God of Abraham, Isaac, and Jacob have mercy upon us!

Leo C. Davis
Bedford, Ind.

Still America

The new *Herald* is not worth wrapping dead fish in. . . . The action of the last General Assembly makes me ashamed to say that I am a member of the Nazarene church. Why? What gives the church board and the D.S. the right to tell me who is going to be my pastor? The last time I looked this was still America, and I still have the right to elect or reject my leaders. . . . now we are stuck with a pastor until he rubs the board or the D.S. the wrong way. . . .

Glen Reneau
New Castle, Ind.

Reuben, Rebecca, and the Rest

The *Herald* is great, more contemporary issues are being presented (abuse, marriage, etc.), whereas previously there often seemed a dearth of "real" life issues.

It now compares very favorably with other Christian magazines.

In short, I like it! Keep up the good work.

Ruth Hare
Chillewack, B.C.

P.S. I really enjoy Reuben's and Rebecca's columns.

Real

I am so pleased with the *Herald*! The articles are honest, relevant, and reality based. It appears to be an outstanding forum for all who wish to operationalize their theology. Thank you for all your efforts to discuss the Spirit-controlled life!

Ruth Ann Miller
Columbus, Ohio



It Works for Me

Some months ago we talked about the rewards of keeping a prayer journal. I have received several inspiring letters from those who have found the prayer journal fruitful. I want to share a couple of them with you.

Denise Shaffer writes: "It was your article in the February 1990 *Herald* that initiated this letter! In October, God sent me a very special friend. On January 9, we were sharing together, and she began to describe the frustration of her spiritual life. There were some things that she needed to take care of, and she asked me to pray for her. She said she'd call when she was through.

"I waited all afternoon and all evening with no phone call. In the night, God woke me and revealed to me my own inadequate prayer life. I fought with Him until 6 A.M. Then I finally submitted. For the next 30 hours—through prayer and reading *The Power of Prayer*—I began a brand-new walk with God.

"This is where your article comes in! To encourage my friend, she and I began meeting at 6:45 a.m. for prayer each day before school. What an incredible difference that began to make in us! She shared with me about a prayer journal—something she had done in college. We agreed to start a prayer journal. What a tremendous blessing! It really almost 'calls' for me to keep in tune with God!

"Let me tell you what has happened in the last two months. My friend has joined our church, teaches our young adults class, and has been instrumental in leading at least three persons back to God! We still have our prayer time every morning, along with four or five other teachers. We've had so many miraculous answers to prayer—I

couldn't begin to name them. I'm amazed that I lived 17 years with the Lord and *never* caught a glimpse of what *real* prayer could do. I said all this to say thanks for your article!"

Another inspiring letter came from Sharon Rivas, a pastor's wife in Richmond, Tex. She writes: "A few weeks ago, I read your article on trying a prayer journal. During seminary, I remember writing down so many answers to prayer. Over the years, parenthood, work, and the duties of a pastor's wife crowded out that time to write. Eight weeks ago, on a Sunday night, I lay in bed unable to sleep, worrying about how we would pay \$600 we owed in taxes. I had tried to be frugal and save money, but invariably the car would need fixing or some other calamity would occur and there was nothing left over. I began pitying my circumstances as the wife of a home mission pastor, bemoaning our plight to God. Suddenly, a firm inner voice spoke. 'I own the cattle on a thousand hills! What do you need? Ask Me! Have I ever failed you?'

"At first, I shot back, 'You own the cattle on a thousand hills, but how are You going to bring me \$600?' But God seemed to say, 'REMEMBER.' And as I lay there, the miracles of answered prayer that I had recorded during those months in seminary came back to mind—answers long forgotten and probably never remembered except for having been written and reread in my journal. I wept, asked forgiveness, and meditated on the words of the hymn, 'God Will Take

Care of You' and fell soundly asleep.

"The next morning, while substitute teaching, I was called to the principal's office. The principal said that one of the teachers had suddenly gone in for emergency surgery. Could I begin a long-term assignment immediately? It paid extra, over and above my normal substitute's pay. In fact, (and she paused to look it up), \$600 extra! Could I use the money?

"I sat stunned. Speechless. I could hardly find my voice to answer. In less than 18 hours, my prayer had been answered.

"Today, eight weeks later, I was again substituting, my long-term assignment over. On a break, I

Two who responded to the challenge to try a prayer journal.

pulled out the *Herald* and began looking through it. I reread your article on a prayer journal. Suddenly, I realized I had never even written down the miracle that had so recently occurred. I took out paper and, with an overflowing heart, finished my testimony to God's abundant grace to add to my journal of miracles.

"God is 'always' on the throne, yet how often we forget. As you said, 'It is the strategy of the enemy to cut us off from the memory of God,' and 'Good memories offer good guidance.'"

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SPECIAL FEATURE

FUTURE CHURCH: CONCERNS AND CHALLENGES

BY GEORGE GALLUP, JR.

What opportunities and challenges will the Church face as it enters the 21st century? The world's foremost pollster, George Gallup, Jr., himself an Episcopalian, offers some key observations in the following article, excerpted from his address to the Evangelical Press Association at its 1990 convention.

A DECADE OF CHANGE

Some observers predict that the world will face as much change in the next 10 years as it has in the last 30. We've just entered what social observers are calling the most crucial decade in the history of civilization—a decade in which the forces of good and the forces of evil will be in deadly combat. This decade is one with special meaning for Christians. In just 10 years Christians will celebrate the 2,000th anniversary of the birth of Christ. Henri Nouwen asks, "Will there be anything to celebrate?" It is a valid question. At times it appears that we are succumbing to the secular gods of materialism, hedonism, narcissism, relativism, and other "isms," and are drawn to spiritual movements in groups that glorify the self and not God. Sociologist Robert Bellah concluded after a comprehensive survey that Americans have two overriding goals in life: personal success and vivid personal feelings. A recent survey of freshman at a major Eastern university discovered that the three things students most wanted from their education were money, power, and reputation. Has America turned her back on God and chosen her own gods?

Given the many social problems that confront us, perhaps there is a legitimate basis for gloom. We see



George Gallup, Jr., addresses the Evangelical Press Association conference.

Media Resource Communications

We live in an addicted society—addicted not only to chemicals but also to possessions, to success, to wealth, and to an easy, self-indulgent life-style.

crime and lawlessness at unprecedented levels. We see a growing American underclass, political apathy, drug and alcohol abuse, and an apparent decline in ethics and morals. One could argue that we live in an addicted society—addicted not only to chemicals but also to possessions, to success, to wealth, and to an easy, self-indulgent life-style.

A "RELIGIOUS" SOCIETY

Looking at the major trends in religion that we're noting in our surveys, there is a good news, bad news outlook. First, in the matter of beliefs. Virtually all Americans believe in God or a universal spirit. Most believe in a personal God who watches over and judges people. Most believe God performs miracles today, and many say they have felt the presence of God at various points in their lives, or that God has a plan for their lives. A substantial majority believe that they will be called before God at Judgment Day to answer for their sins. Second, Americans overwhelmingly believe in the divinity of Jesus Christ, although what is meant by "divinity" varies. Most believe in an indwelling, living Christ and in the Second Coming. We say we believe in a heaven, and to a lesser extent, hell. Half of Americans believe in a personal devil. Also, the vast majority of Americans



The percentage of Catholics in the population will rise dramatically due to the influx of Hispanics

H. Armstrong Roberts

believe the Bible is either the literal or inspired Word of God. We believe the Ten Commandments to be valid rules for living, although we can't name them.

In the area of religious experience, there are some dramatic findings. Many Americans have had so-called paranormal, including mystical, experiences. As Rev. Andrew Greeley has said, "The paranormal is becoming normal." A remarkable and consistent one-third of Americans have had a profound religious experience, either sudden or gradual, which has been life-changing. I think that's the most exciting and most surprising figure that we've ever recorded, and we've recorded this with great consistency. These experiences, often conversion experiences, are the focal point in one's faith development in many cases.

Turning to religious practice, prayer has great meaning for Americans. Virtually everyone prays, at least in some fashion. We believe prayers are answered and many offer examples. A consistent 4 in 10 Americans attend church or synagogue every week. Seven in 10 say they are church members. One-third of Americans watch at least some religious TV each week. The vast majority want religious training for their children. The

best way to reach the American people is clearly through their churches, with 60% of the populace in church at some point during a one-month period. Millions of Americans attend athletic events every year, but many more than that attend churches and synagogues. Professional sports events gross millions of dollars, but Christians give billions to their churches as freewill gifts.

ORGANIZED RELIGION

Turning now to religion as an institution. Of key institutions that elicit respect in society, the Church or organized religion rates near the top and has consistently been in this position since the measurement began 15 years ago. The clergy are held in high

esteem and, with doctors, seen as the occupation having the highest prestige. Generally speaking, the clergy receive good marks from the public for the way they are dealing with the problems of their parishioners and the problems of their communities.

In terms of religious identification, fewer than 1 person in 10 indicates no religious preference. In fact, only 4 in 100 Americans are completely non-religious, that is, have no religious preference, say religion is not important in their lives, are not members of a church, or do not attend religious services—an astounding figure. Another astounding figure, one I consider a miracle, is the fact that only 3 out of every 100 Americans say their lives are not touched at all by Jesus Christ, either in a divine sense or in the sense of Jesus being an ethical or moral influence on their lives.

Three-fourths of Americans say that religion is presently very important or was at some earlier point in their lives. It's an amazing figure. Forty-four percent of Americans are unchurched. These are people who are not members of a church or have not attended services in the previous six months other than for special religious holidays. Most of those who are unchurched are so for practical and not theological reasons, which is

Millions of Americans attend athletic events every year, but many more than that attend churches and synagogues.



While 8 in 10 Americans consider themselves to be Christians, only 4 in 10 know who delivered the Sermon on the Mount.

Future ministries should focus on the corps of professionals who daily make life-and-death decisions without the benefit of theological insight or spiritual nurture.

an important thing to bear in mind. It's not a matter of belief versus non-belief. Many believers are among the unchurched. In fact, it's very important to think of the church and the unchurched as in a constant state of flux. They're not two separate groups. There are many people in churches about to leave; there are many people outside the churches about to come in. Half of the presently unchurched say there is a good chance that they can be brought back into the community of active worshippers.

Americans give most of their donations to religious institutions or causes. Religion is undoubtedly the prime motivating factor in the high level of volunteerism in the United States. A solid and consistent majority of Americans believe that religion can answer the problems of the world. It is interesting to note that Americans are unique, because they have at the same time a high level of formal education and a high level of religious belief and practice.

BROAD BUT NOT DEEP

When we use measurements to probe the depth of America's religious conviction, we become less impressed with the sincerity of our faith. Americans believe in God, but this God is often only an affirming one, not a demanding one. He does not command our total allegiance. We've other gods before Him. We believe in Christ, but is He focal in our lives? Do Americans know Christ or just about Christ? Do we really believe that He acts in our lives and helps us make decisions? Are we letting "churchianity" get ahead of Christianity? We pray, but often in a desultory fashion with an

emphasis on asking or petition, not on thanksgiving, adoration, intercession, or forgiveness.

Of 19 social values, following God's will is far down the list among the public's choices as the most important—behind happiness and satisfaction, a sense of accomplishment, and five others. Of eight important traits, teenagers rate religious faith as least important behind patience, hard work, and five other traits. We say we believe in God, but we are drawn to cults and movements that glorify the self rather than God. We say religion is very important in our lives, but it does not have primacy. The Golden Rule is reduced to "Don't bother anyone" or "Let them do their own thing." We revere the Bible, but we don't read it. That is clearly evidenced by the fact that while 8 in 10 Americans consider themselves to be Christians, only 4 in 10 know who delivered the Sermon on the Mount. One-third of teenagers do not know the significance of Easter for Christians.

Christianity may be broad, but it's not necessarily deep. For example, among those who profess to be Christians, George Barna notes, 2 in 5 deny that pain and suffering are a means of being a better person. Three in 10 say nothing is more important than having fun and being happy. Two in 5 say it's OK to do anything as long as you don't hurt others.

The religious condition of Americans today can perhaps be best described in terms of gaps. The obvious, or given gaps, are between God and humans. Our being inattentive and unfaithful has resulted in a gap in our vertical relationship. We also see the

gap between humans, the horizontal relationships. Separateness is surely a basic evil in our society. The rich and the poor, for example, almost never interact with each other in a deep and meaningful way. We give to charities, but do we give of ourselves? Surely, our record in volunteerism is spectacular, but how many Americans have a personal relationship with somebody who is impoverished? I suspect not many.

There is also an ethics gap—that difference between the way we think of ourselves and the way we actually are. While religion is highly popular in this country, I fear it is considerably superficial. It does not change people's lives to the degree one would expect from the level of professed faith. There is also a knowledge gap—the gap between America's stated faith and their lack of the most basic knowledge about that faith. If half of the persons who say they are Christians do not know who delivered the Sermon on the Mount, they are not going to be able to give meaningful responses to questions about basic Christian doctrines such as grace, redemption, and the Atonement.

Finally, there is a gap, a growing one, between believers and belongers. A decoupling of belief and practice, if you will. Millions of Christians are believers, many devout, but they do not participate in the congregational lives of their denominations. Americans increasingly view their faith as a matter between them and God, to be aided but not necessarily influenced by religious institutions.

WHO NEEDS A CHURCH?

The vast majority of Americans be-

We (as Christians) need to recover our identity as a "peculiar people."



Ministry to and through the growing elderly population is vital for the future church.

lieve it is possible to be a good Christian or Jew without going to church or synagogue. This is not something new. Thirty years ago we were finding the same thing. A similar majority believe that people should arrive at their religious beliefs independently of any church or synagogue. A majority agreed that it doesn't make any difference which church a person attends because one is as good as another.

The information that I'm sharing with you indicates that Americans have a pretty clear sense of what they want from their churches and synagogues, because they see religious institutions as serving the people, not the people serving the institutions. One thing that millions of Americans clearly want from their churches is more influence for the laity, the people in the pews. But the most important way to bring the unchurched back to the church is to have a priest, minister, rabbi, or pastor with whom they can talk about their spiritual need and religious doubts. The role of the clergy in that area is vital. The laity indeed can take over many of the roles of the clergy in administrative matters, thus freeing up the clergy to do what they do best—helping people in their own spiritual journeys.

Looking ahead we can make some broad conclusions. Levels of religious belief and practice in America will remain high, but these gaps I mentioned will undoubtedly continue. The ethics gap, the knowledge gap, and the gap between believing and belonging. The institutional church may be not quite so firm, and the population will be more pluralistic than it is today. By the year 2000, the country will be less Protestant, more

Mormon, and more in the category of no religious affiliation. The percentage of Catholics will undoubtedly grow because of the influx of Hispanics. Americans will continue to be unique with an unmatched combination of high levels of education and high levels of religious belief and activity, but with these gaps remaining. The challenge facing churches and other religious organizations is to close these pronounced gaps.

BOOMERS, BUSINESSPERSONS, AND ELDERLY

The findings I have been reporting to you certainly point to some very specific needs. Attention should be given to special groups. Much has been written about the baby boomers, and, to a certain extent, it's not surprising that they're turning back to religion. That's something we've seen for years and years. As people have families, they see the miracle of birth, and they want their kids to have religious education. But here is a very interesting group. They're essentially a floating population, religiously speaking. By that I mean, that baby boomers are consumers of religion. They're shopping around. This group is very important because they are such a big bulge in our population, and they're very important, too, because they are not particularly grounded in religion. This is very worrisome.

In addition to the baby boomers, we cannot forget the elderly who will grow in numbers and percentage of the population. This very vital segment of the populace could be utilized to teach people to bring the Bi-

ble into their daily lives, and in many other ways.

I believe another specific target area ought to be people in the businesses and professions. These are people who from day to day are making ethical decisions, sometimes on issues of life or death. They desperately need spiritual nourishment, and I have a feeling they're not getting enough of it.

Certainly attention should be given to sex-related issues in the 1990s. These are going to be right at the top on the agenda of churches for the next 10 years, and probably well beyond: abortion, homosexuality, promiscuity, and pornography. A massive job of education is needed.

People need practical help, and I think churches are responding to that in a major way. They need to know how to pray, and this desire cuts right across liberals, conservatives, evangelicals, and nonevangelicals. In a survey, we asked people what elements they'd like to see in a religious program. Right at the top were the how-tos—how to pray, how to bring the Bible into your daily life, how to share your faith, and how to become a good evangelist—so important as we enter the '90s, called by many churches the "decade of evangelism."

AGENDA FOR THE NEW CENTURY

What is the agenda for the '90s? I think *Christianity Today*, citing four strategies for work and witness, was right on the mark. First, the Church must recapture its zeal for sharing its faith and hope—the good news of God's redemptive love in Christ.

Continued on page 31

HEAVEN TRAIN MINISTRY ROLLING ALONG

New inner-city ministries inspired by success of Cleveland project

by Mark Weinstein

All aboard.

The Heaven Train is moving out.

The train—actually a bus—travels throughout Cleveland's inner city with the purpose of reaching individuals with the saving gospel of Jesus Christ.

This creative ministry vehicle of the Church of the Nazarene was started in 1981 when Phil Batten, then pastor of the Willo-Lake Church of the Nazarene, caught a vision for unsaved children in poverty-stricken areas.

Batten wanted to reach the "unreachables," and taking the gospel to the children was, in his opinion, the best route for such a ministry. The result was the Church on Wheels—a school bus that provided Batten with a rolling sanctuary that could take church just about anywhere there was a street.

"We met a lot of resistance the first couple of times we took the bus into the inner city," said Batten. "But there are a lot of people in that environment that never heard of Jesus, and we wanted to

reach those people.

"I have never experienced more joy than I have by sharing the gospel through this ministry. God really blesses those who are willing to give a little cup of cold water in His name."

When the old bus was sold to Los Angeles First Church for a similar ministry, a new "Greyhound" type bus was purchased, and the ministry was renamed Heaven Train. In fact, the name of Rev. Batten's church is Heaven Train Church of the Nazarene. The church's statistics are a story in contrast. They have a membership of 16 with an average weekly attendance of more than 1,500. These 1,500 are mostly children.

The workers on Cleveland's Heaven Train are giving more than cold water to the hungry children who attend the weekly services. Heaven Train provides spiritual food during each service. After worshipping participants receive a hot dog, chips, and pop.

It is a method that attracts the chil-

dren and helps them to tangibly see the love of God through the workers.

When the outreach ministry started, Batten and his group of volunteers were informed by the Cleveland police department of the potential dangers of going into predominantly low-income housing areas where crime rates are high. There have been threats and a few bottles have been thrown, but no one involved with the ministry has ever been hurt while serving on the Train. It is worth the risk to Batten, because he believes in the work and trusts God in all situations.

"God has definitely been with us," said Batten. "This is an exciting ministry."

Since its beginning, Heaven Train has served approximately 1.2 million people. The bus can hold nearly 120 persons for each of the 12-15 daily services.

Each service is approximately 40 minutes in length. During a typical service, children sing, learn Bible verses, and hear a Bible story. Batten uses techniques aimed at grabbing and holding the attention of his young listeners. This ranges from "gospel magic" to ventriloquism and the use of puppets.

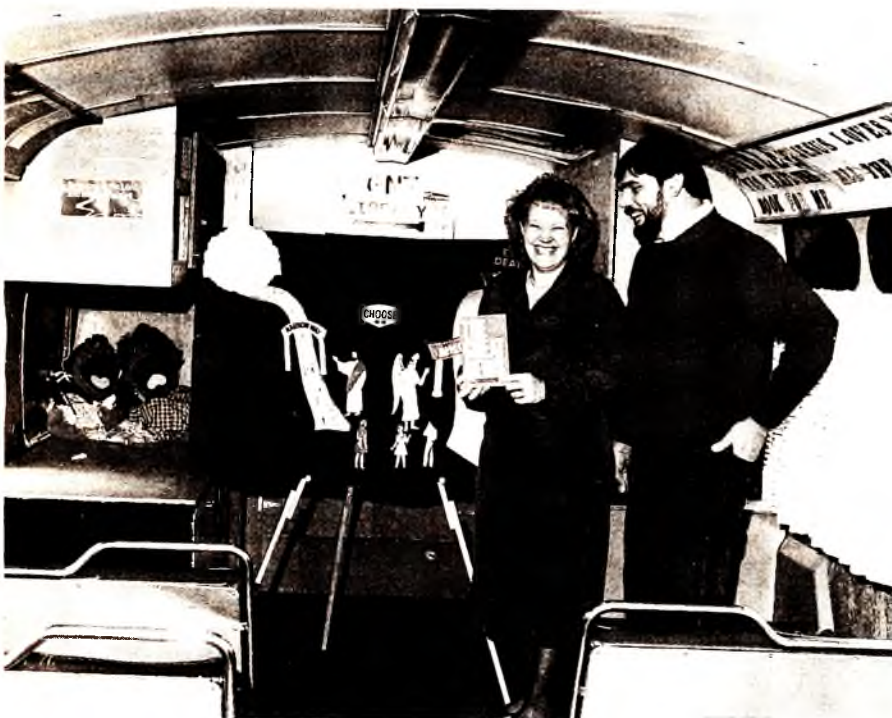
Meanwhile, as Heaven Train continues to prosper in Cleveland, it has influenced other members of the Church of the Nazarene throughout the world.

... AROUND THE COUNTRY

"At this point, there have been 28 churches or individuals that have contacted me about our ministry in Cleveland," said Batten. "Several people are interested in starting a Heaven Train of their own."

Rick and Elaine Pettit in the "Good News Train."

(Photo by Phil Mitchell, Kalamazoo Gazette)



BY MARK GRAHAM and TOM FELDER



Phil Batten (left), director of the Heaven Train, and Dan Stevens (right), director of Mount Vernon First Church's Sonshine Express, meet at the Central Ohio District Assembly. (Photo by Mark Weinstein)

There are three such ministries in the Midwest and South. The Good News Train drives through the streets in Kalamazoo, Mich.; Sonshine Express is located in Mount Vernon, Ohio; and New Cumberland, W.Va., has its own Heaven Train.

The Good News Train in Kalamazoo took its first trip into the inner city on May 28, 1990, with the support of Batten and a host of Kalamazoo friends.

The idea of the ministry started when Rick and Elaine Pettit waited in Indianapolis, Ind., for the recovery of their stolen car. The Pettits were in Indianapolis for the 1989 General Assembly. During their wait, they came across a brochure describing Batten's ministry.

The Pettits were already conducting Bible studies in their home for children, but this ministry twist caught their attention and interest. Upon their return to Kalamazoo, Elaine contacted Batten for more information.

"God is in this ministry," said Elaine Pettit. "It is amazing and really wonderful to see this ministry used to reach children for Him."

In the first two months, the Good News Train ministry resulted in 224 conversions for Jesus. Many of the new converts are children. However, as with the other bus ministries, some adults participate and find the Lord.

A follow-up ministry for the new believers helps stimulate growth. Workers with the bus ministry work with those who've accepted Jesus to help them ground themselves in the faith and to live a holy life.

Sonshine Express is the work of Mount Vernon's First Church of the Nazarene. Bev and Dan Stevens have led the Express since its organization in February. The first trip into Mount Vernon was this past spring.

Likewise, New Cumberland's Heaven Train started this past spring and has grown from two services to four a week. Pastor Mike Byus originally talked with Batten about the possibility of the ministry working in the small community of New Cumberland and, since starting in June, it has been a huge success.

"It has broken down some of the barriers with the kids we reach," said Byus. "The kids we meet would normally not attend our church."

... IN BRAZIL

"We are really excited about these different bus ministries," said Batten. "We are particularly excited about the beginning of a new ministry in São Paulo, Brazil." The new bus ministry is expected to begin in October.

Nazarene missionary Steve Hoffer-

bert recently spent time with Batten in Cleveland to prepare for taking the Heaven Train ministry back to Brazil. The North Central Ohio District donated money for a bus that will be purchased in São Paulo and outfitted with air conditioning and a speaker system. One of its special features will include a side panel that opens to reveal a stage. This will allow the bus to minister to larger crowds when necessary.

Plans are to use the bus to cover about 12 different points, the strongest of which will serve as a place for planting a new church. Every six months a new point will be selected and a new church started.

"I think the concept is dynamite," said Hofferbert. "During our last term, we went into city parks to plant churches, and we had between 40 and 70 kids at each location. From that, we developed Bible studies in their parent's homes, which served as nuclei for new churches. With the Heaven Train, we can pull right up to the low-income areas where people live, lift up the side of the bus, have services, and then move on to another area."

Apparently the people of the North Central Ohio District believe in Phil's ministry. Following a presentation by him and other home mission ministers to the recent North Central Ohio District Assembly, Nazarenes pledged \$49,000 to support Heaven Train and the other home mission ministries of the district. It took less than five minutes, and they exceeded their goal by \$4,000.

Heaven Train is more than hot dogs, Cokes, and puppets, it is a ministry of love that's focused on taking the gospel to boys, girls, men, and women in the inner city. Wally Beebe will probably be proud to know that bus ministry is taking a new lease on life, the only difference is that instead of taking people to church, buses are now taking "church" to the people. **HH**

CHURCH SETS GOALS TO REACH NATIVE AMERICANS

"Native American ministries is a wide open field," according to Michael R. Funk, Multicultural Ministries consultant for the denomination. Funk made his observations at a recent meeting of the Native American Strategy Committee in Kansas City. The committee met with Church Growth Division directors and presented them with a strategy for reaching Native Americans by the year 2000.

The strategy calls for the creation of 100 Native American works in Canada and the U.S., including churches, Bible classes, and Native American fellowships in urban areas. Currently, there are 51 works among this group, including 41 fully-organized churches.

The report also sets a goal of 4,000 Native American members of the Church of the Nazarene denomination-wide. In 1989, 1,846 members were reported.

Funk stressed that the ideal would be to have all work among the Native Americans directed by Native Americans. He stated that the church is moving toward that goal and challenged the committee to take steps to have at least 70 Native Americans licensed or ordained ministers by the end of the century.

In addition to the strategy presentation, the committee also met with

David Hayse, Work and Witness coordinator, to work out a plan that would increase the number of Work and Witness teams going to Native American districts. These teams would work on church buildings and parsonages.

"Our denomination has a rich history of concern and involvement in Native American ministry," Funk said.

"We must find, equip, and establish Native American leaders in our schools, churches, and districts."

Members of the committee include: Wendell Paris, Julian Gunn, John Nells, and Tom McKinney. Wilbur Brannon will supervise the implementation of the strategy.

FACTS ABOUT NAZARENES AND NATIVE AMERICANS

- There are at least 250 Indian languages or dialects in North America.
- Half the Native Americans in the United States live in four states: California, Arizona, New Mexico, and Oklahoma.
- Navajos are the largest tribe, with a population of approximately 200,000.
- The Church of the Nazarene has its largest work among the Navajo people, both in terms of the number of churches and membership.
- There are 1,846 Native American members of the Church of the Nazarene in the U.S. and Canada, making it the fifth largest ethnic group within the Church in the two countries (after American Black, Haitian, Korean, and Spanish).
- There are 55 Nazarene works among Native Americans in the U.S. and Canada, including 41 fully-organized churches, 10 church-type missions, and 4 Bible classes.

NICARAGUAN PASTORS AND WIVES GATHER FOR RETREAT

Approximately 150 persons gathered recently for the Nicaragua District Pastors and Wives Retreat, according to Jerry Porter, Mexico-Central America Regional director. The retreat was held

at the district center in San Jorge, Rivas. Porter and his wife, Toni, were the featured speakers.

"There is a sense of expectancy as the governmental change has brought the civil war to an end," Porter said. "The Nazarenes of Nicaragua request prayer for their country, that peace and justice might cover their land."

The people of Nicaragua are facing a severe economic crisis, according to Porter. The local currency (cordoba), which was once exchanged at 25 to \$1.00, is now being exchanged at 200,000 to \$1.00. Because of this, teachers, preachers, and government employees are earning between \$10.00 and \$20.00 per month.



Ray Hendrix, director of International Broadcasting, and Nina Gunter (right), NWMS general director, examine letters received from the Soviet Union as a result of Nazarene radio broadcasts there. Russian radio programs are produced in Moscow and Leningrad. A weekly 30-minute youth program is to begin this month.

WILCON PLANNED FOR 1992

The third WILCON (Women In Leadership Conference) has been approved for the summer of 1992 by the Board of General Superintendents and the General Church Planning and Budget Council. The theme for the ladies' conference will be "A Song for All Seasons."

Alice Johnson, wife of General Superintendent Jerald D. Johnson, has been appointed as the chairperson for the event. Evelyn Prince, wife of General Superintendent William J. Prince, will serve as vice-chairperson. Shirley Riley, wife of Phil Riley, Sunday School Ministries Division director, is coordinator of the events.

The nine conferences will be held on each college campus on the following dates:

- Olivet Nazarene University
June 1-4
- MidAmerica Nazarene College
June 8-11
- Mount Vernon Nazarene College
June 15-18
- Eastern Nazarene College
June 29—July 2
- Trevecca Nazarene College
July 13-16
- Southern Nazarene University
July 20-23
- Northwest Nazarene College
August 3-6
- Point Loma Nazarene College
August 10-13
- Canadian Nazarene College
Undecided

WILCON III is sponsored by Pastoral Ministries.



Alice Johnson (standing), WILCON chairperson, leads the planning committee as ideas are developed for the conferences. Shirley Riley (seated) will serve as coordinator for the events.

YORK APPOINTED CHILDREN'S MINISTRIES EXECUTIVE EDITOR



Mark A. York has been appointed as Children's Ministries executive editor, according to Phil Riley, Sunday School Ministries Division director.

York assumed the position following the retirement of Robert D. Troutman June 30.

A graduate of Olivet Nazarene University, York holds an M.Div. from Nazarene Theological Seminary and an M.A. in education from the University of Missouri at Kansas City.

York has served Children's Ministries for the past 12 years as editor of junior curriculum, children's camping, children's mission education, children's church, and coordinator of Christian schools.

VACATION LEADS TO VISION FOR GUATEMALAN PASTOR

Luis Quinonez, a pastor from Guatemala, went to Amarillo, Tex., for a visit with his old friends, Bob and Jeannine Brown, former missionaries to Guatemala. However, his vacation resulted in a vision for the ministry, according to Mrs. Brown, whose husband pastors the Amarillo Central Church of the Nazarene.

While in Amarillo, Quinonez became acquainted with some of the Spanish-speaking families there and began to see the need for a Spanish

church there in the city. After much prayer, Quinonez returned to Guatemala to get his family. On July 1, the Spanish mission began holding both Sunday School and worship services at the same time as the English congregation. Twenty-three people were present.

"The response has been one of enthusiasm and concern for our Spanish-speaking friends who have no Nazarene church in their language," said Mrs. Brown.

CAR BOMB DESTROYS PASTOR'S MINIVAN

A pipe bomb exploded at the parsonage of Kirk Beatty, pastor of the Virden, Ill., Church of the Nazarene, July 4. The Beatty's minivan was destroyed by the blast, but the family was not harmed.

Beatty, 33, who also serves as a police officer in Virden, has been pastor at the church for about a year. Officials believe that the bomb was related to his police work.

Federal authorities believe that the fire that destroyed the minivan was caused by a pipe bomb placed under the van's gas tank. The blast occurred shortly after midnight, causing a fire

and sending metal fragments flying through the air. Some of the fragments were found embedded in the walls of the parsonage and the church next door.

The blast did not wake Beatty, his wife, or three children who were all asleep in the parsonage. A passerby saw the fire and called police. The van was parked about 10 feet from the Beatty's bedroom.

The Virden Police Department and the U.S. Bureau of Alcohol, Tobacco, and Firearms are investigating the incident, but as yet, they have no leads or motive.



Pastor Kirk Beatty's minivan was destroyed by a pipe bomb July 4.

FRANCO WILL PASTOR IN MEXICO



Sergio Franco has resigned as administrator of Spanish Publications, according to Bennett Dudley, Publications International director. Franco has accepted a

call to serve as senior pastor of the Third Church of the Nazarene in Tuxtla, Gutierrez, Chiapas, Mexico. He began his new assignment September 10.

"Dr. Franco has 28 years of distinguished service in Spanish Publications," said Dudley. "He is a prolific writer, editor, and translator. We commend him on his desire to pastor and to develop leaders in the local environment in Mexico."

Franco will continue to serve Publications International as editor/translator of Spanish theological books and special projects. He will also continue to serve on various committees, according to Dudley.

Franco was the editor for the 10 volumes of the Spanish edition of the *Beacon Bible Commentary*. He has authored several books including: *Evangelismo—Un Concept En Revolucion*; *Usted Puede Enseñar Mejor*; and *Herida Pero Transformada*, a book on Nicaragua that will also be published in English (*Wounded but Transformed*). He is the editor of *Dirreccion* (the Spanish *Herald of Holiness* and mission education magazine) and is currently involved in translating into Spanish *Grace, Faith, and Holiness* by H. Ray Dunning.



McGAVRAN DEAD AT 92



Donald McGavran, founder of the modern church growth movement, died Tuesday, July 10, in Pasadena, Calif. He was 92.

McGavran was born in 1897 in the Damoh Central Province in India. He returned to India in 1923 with his wife, Mary, to serve as a missionary.

In 1961, he founded the Institute of Church Growth at Northwest Christian College in Eugene, Oreg. Four years later, he was the founding dean of the School of World Mission at Fuller

Theological Seminary. In 1971, he retired from administration and returned to the classroom. He retired again in 1981.

The author of hundreds of articles about evangelism and missiology, McGavran also wrote numerous books, including *Understanding Church Growth*, *How to Grow a Church*, *Ten Steps for Church Growth*, and *Effective Evangelism: A Theological Mandate*.

McGavran was preceded in death by his wife on April 5, 1990. He is survived by 4 daughters, 1 son, 16 grandchildren, and 6 great-grandchildren.

ANNUAL MISSIONARY WORKSHOP MEETS IN KANSAS CITY

Seventy missionaries attended the annual missionary workshop that was held at Kansas City's Park Place Hotel recently, according to Robert H. Scott, World Mission Division director.

During the workshop, the World Mission Department of the General Board conducted business and received reports from each missionary. The six regional directors also reported to the group.

Speakers for the workshop included General Superintendent Donald D. Owens; George G. Hunter III, professor of church growth at Asbury Theological Seminary; and Charles Gailey, professor of missiology at Nazarene Theological Seminary.

The 52 children of missionaries who attended were not left out. Special ac-

tivities were planned for each day, including trips to Hallmark Cards' Kaleidoscope, Worlds of Fun, and tours of Nazarene Publishing House and International Headquarters.

Seven retiring missionaries were honored for their years of service to the church, including Edna Lochner, Africa, 38 years; Ralph and Elizabeth McClintock, Africa, 25 years; Earl and Norma Morgan, Middle East, 33 years; and Wendell and Twylla Woods, Japan, 32 years.

BIECH JOINS SHEPHERD COMMUNITY

Randy Biech has been appointed associate director of Shepherd Community in Indianapolis, Ind., by the urban ministry's board of directors.

Biech will oversee administration and resourcing of compassionate ministries and serve as an assistant to John Hay, Jr., pastor and director of Shepherd Community.

A native of Indianapolis, Biech graduated from MidAmerica Nazarene College and Wichita State University. He has served as a youth minister in Wichita, Kans., and, most recently, was director for Area Youth Ministry, a nondenominational ministry to Indianapolis' inner-city teens. He served as local coordinator for the NYI "Heart for the City" project during the General NYI Convention in Indianapolis in 1989.

Work has begun on the interfaith chapel at Camp David, the presidential retreat near Washington, D.C., and is expected to be completed by Thanksgiving.

More than \$1 million has been pledged by leaders of Protestant, Catholic, Jewish, and Orthodox faith groups to build the chapel. Approximately \$900,000 has already been raised.

All the funds are being raised privately except for a large bell donated by the Navy. (RNS photo)



Rehearsing and Recollecting

I never tire of hearing my father recount the sagas of our family history. Each time he rehearses the details, my mind focuses on some new item that was not firmly fixed in my own memory.

The midnight escape from a repressive country always excites my imagination. A young lad led them through the wheat field on a moonlit night. The signal was given to run for their lives. The guard had been paid to shoot high. He did. They escaped.

How important it is to rehear the crucial events in our life history! What a gift it is to have someone capable of rehearsing those details that we might rehear them.

Rehearse is derived from an old Middle French word that means to dig through or harrow (as in rake) through. The Middle French word for "harrow" was *hercier*. So we dig through the materials to understand them better.

The worshipers of Israel, which are visible in the Old Testament, were constantly rehearsing the wonders of God's actions in their midst. Again and again, they returned to the joyful wonder of the Exodus and the entrance to the Promised Land.

Psalm 78 is an example of such rehearsal. To reenter their corporate history was an enriching and enabling experience. The poetic retelling of the Exodus is thrilling:

He divided the sea and led them through;

he made the water stand firm like a wall.

He guided them with the cloud by day

and with light from the fire all night. (Psalm 78:13-14, NIV)

In this particular psalm, the re-

hearsal underlines the deliberate rebellion against God (see verses 17, 22, 32, 40, 56 f.). The psalm celebrates God's unparalleled mercy and climaxes with reference to the integrity of heart and skillfulness of hand of King David.

The whole liturgical calendar is built on the theme of rehearsing the incredible message of God's love for us in Christ. Robert E. Webber, in *Worship Is a Verb*, writes: "Worship remembers (perhaps it should be re-members) the birth, life, death, and resurrection of Jesus Christ" (Dallas: Word Publishing, 118). We listen again to the meaning of our history and find direction and renewal for the future. In putting it all together again, we see more clearly who God is and who we are in response.

The Church Fathers applied the same concept to their own spiritual lives. They wrote of "recollecting" as an essential discipline of spiritual growth. Michael Quoist explains the process as follows:

To recollect yourself is to recover all your scattered energies—those of the mind, the heart and the body. It is to reassemble all the pieces of yourself flung in the four corners of your past or the mists of your future, pieces clinging to the fringes of our desires (*With Open Heart*. New York: Crossroads, 1983, 146).

The rigors and stresses of modern life have a tendency to scatter and destroy our spiritual lives. We lose touch with our roots, our commitments, and our goals. We are exhausted—physically, emotionally,

and, above all, spiritually.

The only answer to such a situation is rehearsal and recollecting. It is imperative to hear again the biblical message of hope in Christ. It is crucial that we recollect the fragmented and scattered pieces of our beings under God.

Gordon MacDonald, in *Restoring the Spiritual Passion*, recommends that everyone have a "safe place" where he can retire to regather and regroup and recollect in the presence of God.

Without rehearsing and recollecting and remembering and restoring, we will become bored and stale and numb and useless. With re-

We listen again to the meaning of our history and find direction and renewal for the future.

hearsing and recollecting and remembering and restoring, we will discover God afresh and find hope and courage and renewal.

Suggested Spiritual Journal Exercises:

1. Describe the recollecting process that is most beneficial to your own growth and renewal.

2. Identify the "safe places" in which you are most clearly able to be restored and renewed.

3. Rehearse the ways in which God has directed your life. Reflect on the way in which such recollection can order your future.

HH

A Church Discovers That Friendship and Evangelism Go Together

FRIENDSHIP DAY— MORE THAN AN ANNUAL EVENT

BY JANET REEVES

Friendship is not just something that happens by whim. It must be cultivated. At least that's the way it works at Coshocton Church of the Nazarene in Ohio. It's a year-long project. Like the farmer who fertilizes and cultivates the soil, plants the seed, and tends his field all year in preparation for the harvest, the people of Pastor Stephen Ward's congregation select acquaintances and "tend" them all year.

The goal is to prepare them for "Friendship Day," the Sunday after Labor Day, when they will take their proteges to church with them in the hope that the rain and sunshine of prayer, love, and nurture will reap a harvest for the Lord.

"It was enthusiastic participation by the church members that doubled our attendance the first year we used Friendship Day—a Celebration of Friends as an outreach program in Coshocton," says Ward, "and it's their involvement year-round that perpetuates continued growth."

Pastor Ward was the instigator of the program. He prepared his members for friendship evangelism using Win Arn's book *The Master's Plan for Making Disciples*, a similar plan by Elmer Towns, and his own creative ideas.

Church members are encouraged to begin building friendships with unchurched neighbors as early as June of a given year. Through the summer, as friendships develop, these people are invited to come to church for a special Friendship Day. When an in-

itation is accepted, guests are asked to fill out a commitment card on which they promise to attend.

Posted on a large 4' x 8' bulletin board, these commitment cards create anticipation as the numbers increase. An attendance roll in each

**Six months later,
Sam and Laura
were married—
thanks to
Friendship Day.**

Sunday School class generates further enthusiasm as pupils see the name of their invitees added beside their own names.

"Some families were responsible for the appearance of 14 or 15 people on Friendship Day," said Pastor Ward.

The first Friendship Day celebration, October 1988, featured a group

from Mount Vernon Nazarene College and the local choir. The pastor preached an evangelistic message, and, though visitors were not pressured to come to the altar, many responded when the pastor invited them to pray the sinner's prayer with him.

"We don't have an altar call," Pastor Ward says, "because many of the people who come are not familiar with our form of worship, particularly the altar. I preach a simple message, explaining the plan of salvation. After they pray the salvation prayer with me, many acknowledge by upraised hands that they have made a commitment to Christ."

The year 1990 will be the third for this special emphasis. According to Pastor Ward, "Enthusiastic participation by the members resulted in doubled attendance the first year, and an increase of 150 people the second year."

Committees are assigned in preparation for Friendship Day. A prayer chairman mobilizes prayer groups in Sunday School classes and on week-

Lewis Copenhaver (l.) was led to Christ in this restaurant by Pastor Steve Ward two weeks after a Friendship Day follow-up musical.



New Nazarenes Greg and Sue Catrow (above) attended the first Friendship Day at First Church of the Nazarene, Coshocton, Ohio.

days. A commitment committee presents the mechanics and the challenge in each class and makes up charts for the rooms. Interested parties sign up for participation in friendship evangelism and, as they invite their friends, those names appear on the roster under the hosts' names. Publicity and follow-up committees take responsibility for "getting them in" and "keeping them in."

Greg and Sue Catrow were invited by members for the first Friendship Day. They attended spasmodically that year, and the church continued to "tend" them. Their interest grew along with their attendance, and, before the second Friendship Day arrived, they had invited friends to go with them. But before they had an opportunity to post the commitment card signed by their friends, family illness threatened to keep them from the celebration. Determined to do their part, they mailed the commitment card to the church so it would be posted before the special event.

Though they were unable to attend that celebration, a greater one awaited them. On February 18, 1990, Greg and Sue went to the altar at the end of the service and gave a public testimony of their commitment to Christ.

While Friendship Day provides an initial contact, Ward follows it up with three or four other special events

throughout the year. "These make a cumulative impact that really involves new people in the church," says the pastor. "Ultimately, the Lord uses these events to reach people who were first contacted through the Friendship Day program."

Last February, for instance, the church presented a musical called "Bind Us Together," based on family life. Scott and Theresa Hammond attended that musical and have since joined the church. Lewis Copenhaver testifies that the Lord dealt with him

Friendship Day resulted in doubled attendance the first year and an increase of 150 the second.

that night also. He received Christ as his Savior two weeks later.

For Laura, a widow, inviting an acquaintance to this musical had an exciting outcome. She sent an invitation to Sam Guillian, whom she had recently met. The morning Sam walked

into the worship service, a friend nudged Laura, pointing out the newcomer being ushered in. "I know. I'm the one who invited him," said Laura. Six months later, Sam and Laura were married.

At Christmastime, the church presents a musical to the congregation on a Sunday night and again to the community on the following Friday. "We want the congregation to watch the musical first," says Ward. "Those who truly enjoy it will be inspired to invite their friends and coworkers during the intervening days before the community presentation."

Ward finds that non-Sunday events work especially well as outreach tools. The church sponsors two or three concerts a year on Thursday or Friday nights. In addition, an annual outreach weekend features a banquet at a neutral location away from the church. The cost of the banquet is subsidized so that members can invite coworkers, neighbors, and friends to enjoy a free meal.

Last year's speaker was Stanley Tam, president of U.S. Plastics in Lima, Ohio. As an industrialist, he provided community interest. But his witness about giving brought a low-key evangelistic message as well. More than 100 visitors filled out response cards. Twenty or more said

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IN PURSUIT OF PEACE

A Young Couple's Search for Peace and Happiness Leads Them to God

THE TESTIMONIES OF DARREL AND PAM MOONEY

Pam: I didn't come from a Christian family. Actually, I came from a home where abuse was the norm rather than the exception. Even when I went to church as a child, by myself or with a friend, I returned home to abuse. I never felt the Lord was with me.

At the age of 15, I could no longer tolerate my family situation, so I left home. I longed for peace and happiness, and all I knew was that I would never find these things at home.

In my search for the American dream, I married and had children, but the peace and happiness never came. Having no positive experiences as a child and lacking any kind of positive role model for parenting, my marriage failed. I struggled through a

second divorce and ended up trying to raise a son and daughter on my own for six years.

I thought that I could find peace by pursuing those things that brought pleasure. But pleasure is no substitute for peace. It's a terrible feeling to be able to do those things that many find enjoyable and still be empty in your soul.

All the while, I knew about the Lord. I had heard other people tell of what He had done for them, but I wouldn't give Him a chance to do anything in my life. I guess I felt that if I wasn't good enough for my parents, God surely didn't want me. Why should He love me? Why would He be any different?

At that point in my life, I was down

about as far as I could get. I thought there just had to be something better somewhere, but I didn't know where to start. One night I simply cried out to God, "I can't take this any more. Please! There has to be something better." I asked Him to send a Christian man into my life who could help me and my children live as Christians—someone who could give them more in life than I was giving them.

Not long after my prayer, I met Darrel. He brought me and my children to the Nazarene church in McLouth, Kans. I wasn't a Christian, but I knew that there was a void in my life that couldn't be filled by the pursuit of the pleasures of this world. I heard what Pastor Edwards had to say about the Gospel, and I knew he was right;

Pam and Darrel Mooney with their son, Jason (l.), at their church in McLouth, Kans.



but still I fought and struggled. I was determined to go on with my life without surrendering to the Lord.

We lived with Darrel for a while, and we attended church regularly, even though we were aware that our life-style was wrong. Since, we were taking an interest in spiritual things, I thought the peace and happiness would come, but I was hounded by guilt. God would not let me rest as long as I was rebelling against Him, and things went from bad to worse.

Finally, one day I just broke down and cried. I was on my way to go get my son, but instead, I drove to the church. I told Pastor Edwards, "I don't know what I'm doing here. I don't know what it is I'm looking for." I guess deep down I really did. For once in my life I was seeking God's will. That's when the pastor and his wife, Linda, explained how God would give me the peace and happiness I was searching for. They prayed with me, and I confessed my sins, accepting God into my life.

I knew that I could not be true to God and live as I had been living, so the kids and I moved out.

From that point my life has turned around 180 degrees. There is no comparison to the life that I was living before. I really can't even put into words the difference that God has made in my life and in the lives of my children. The happiness and peace that I sought for so long is now a reality for me and my family. I was even able to stop smoking. I had smoked since I was 15 years old. After my conversion, I never smoked again.

In July 1989, Darrel and I were married at the church where I was saved. Almost one month after that, while working in my job as an inspection specialist at a local plant, I was seriously injured when a test I was conducting with ether exploded. I ran down the hallway with my body on fire. I knew I would be disfigured for life. Questions raced through my mind, "Why would something like this happen?" "Why did God let this happen when things were finally going so well?"

I knew that I would end up being a hideous monster, but miraculously, I came through it with very little scarring. Even though the recovery was slow, it had a positive impact on my life. In an attempt to deal with the horror that haunted me following the accident, I began seeing a psychiatrist.



Pastor Irwin Edwards (l.) and wife, Linda, with Pam and Darrel. The Edwardses have played an important part in helping the Mooneys in their spiritual journey.

She helped me not only to deal with my problems resulting from the accident but also to find release from the abuse that I had suffered as a child. I was finally able to put that part of my life behind me.

Another positive result was that the accident provided me with a cash settlement that was enough to enable me to return to school to learn to be a nurse—a dream that had been put off because of our tight financial situation. This summer, I began a 10-month course to become a licensed practical nurse. I know that if I live to be 100, I could never repay God for what He has done for me, but I want to be a nurse. I just believe that by doing this, I will be able to touch a lot of lives for Him.

Now our children are Christians, and they are being led by the pastor and his wife through *Basic Bible Studies*. God is the Head of our home. We just want Him to guide our lives and to lead us in the right direction. He has not let us down. He has worked a miracle in my life. I don't know where I'd be today without Him. I can look back over the past months and know that I'm not the

I guess I felt that if I wasn't good enough for my parents, God surely didn't want me.

same person that I used to be. God has truly worked a miracle in my life.

Darrel: I went to the Church of the Nazarene in McLouth when I was younger. I was even saved as a child of 8 or 9. But as I grew older, around the age of 14, I started slipping away from the church. My mom gave us a choice as to whether we would attend or not. She didn't want us to feel like we had to go; so I decided to avoid church and go my own way. I experimented with alcohol and was running with the so-called popular crowd at school—a life-style I continued into my early 20s.

As I continued my education, I met a woman and got married. It wasn't a good marriage. I remember lying in bed at night, praying that I didn't care what it took, I wanted to be happy. I subconsciously knew that I needed God back in my life. In fact, I now know that Jesus was even then knocking on the door of my heart, but I wouldn't let Him in.

I've since learned that if you pray about something, you'd better be ready for God's answer, because you're gonna get one. Little did I know that what it was going to take for me to be happy was to get my life back on track with God.

As I struggled with the ending of my first marriage, I became more dependent on alcohol. It became a big problem. People in the church who had known me from childhood were praying for me. After I met Pastor Edwards, I knew that he was praying for me too. I started coming back to church occasionally. I was struggling with alcohol, and church always made me feel so guilty as I sat there remembering all that I had done the day before. I knew that Jesus was tugging at my heart, but I was stubborn.

I was praying for someone to come into my life who would help me to live the Christian life, but I couldn't figure out how I was going to get a Christian mate, being the kind of person I was. I was leading a double life, straddling the fence. I wanted to be a Christian, but I knew that I wasn't living the kind of life that God would approve of. I didn't understand how God was going to work this out, but He did a wonderful job. I met Pam, who was struggling too.

We discussed our problem the first time we met. We talked about our re-

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THE LIA

BY VICTOR SCHREFFLER,
PASTOR, COMMUNITY CHURCH
OF THE NAZARENE, SAN
ANTONIO, TEX.

I had a vision the other day. (Maybe not quite a vision in the blinding light-Old Testament prophets category, but a vision all the same.)

I saw a lifeboat floating in a sea of debris.

Loud cries of terror and pain arose in the misty darkness. Every now and then, through the mist, you could see the face of some frightened victim bobbing on the surface as he struggled futilely against the cold of the water, his strength quickly diminishing.

Usually it wasn't long before exhaustion and hypothermia would work its work, and, with a fleeting look of desperation, the poor shipwreck victim would slip beneath the waves never to be seen again.

Most heart-wrenching of all, as my mind's eye passed over the scene, were the *children*. Some were in shock, blankly looking out into the darkness as they gripped some floating piece of debris. Others were bruised and bleeding from the wreck. Most were crying through chattering teeth. The fear and the desperation that twisted their faces were horrible.

Thousands of faces in various stages of dying bobbed on the water (for it was a large ship that had wrecked).

I looked more closely at the lifeboat. Strange, I thought, only one lifeboat for all those people. Their only chance.

In the boat was a number of people. The odd thing about them was that they hardly even looked like they'd been going through a shipwreck. Apparently they'd all gotten into the lifeboat before the worst of the mishap. They were all so neatly dressed and comfortable-looking. What a sharp contrast from the scene around them.

They were having a discussion. One of the members had been reading a *survival manual* and gotten stuck on one of the instructions. It said that once in the lifeboat they were to attempt to rescue other victims in the water.

One member spoke up. "The water's awfully filthy. Didn't you notice the pool of diesel fuel that was spreading out from the sinking ship? And all the broken, splintered bits of wreckage—it could be quite dangerous.

"In fact, I even saw raw sewage floating on the surface mixed with all the garbage. No telling what kinds of germs and contamination are in that water.

"You know how important it is to keep ourselves from that stuff. Why, you get that filth on you, and it might never wash out. You'd ruin your clothes. And what would they think when you get to land? Why, you'd stink like a septic tank."

"Well, personally, I'm not the kind of guy to go pushing my views on others," a young man said. "I feel like the best thing we can do is to sit here, keep that emergency lantern burning, and *show them how to survive*."

"I don't believe in forcing my ideas down another guy's throat. Everybody's entitled to his own opinion.

"They can see how we live. It's not necessary to confront them with their condition by trying to get them in the boat. If we did that, we would just be telling them that we're better than they are, and I don't believe in being



LIFEBOAT

"I might do it wrong and make things worse. It's best to leave lifesaving to those with better training."



judgmental!"

"It looks to me," said another, "that it's really not our concern. I mean, sure we want the best for those people, our former shipmates, but we did have a *lifeguard*, and that's what we pay him for."

"I agree," a young lady spoke up. "I mean, I don't really think I'm qualified for this. I might not do it right, and that would just make things worse. It's best to leave this lifesaving stuff to those with better training."

Meanwhile, in the water around this group, a struggle was going on. A young boy was fighting and kicking, trying to reach out (as best he knew how) toward that little pool of light and those nice-looking people.

He'd been gripping a chunk of Styrofoam, but it kept breaking up into smaller pieces and was of less and less value to the boy. Finally, he let go of the Styrofoam and made a desperate lunge for the boat. He grabbed but missed, then grabbed again. He caught it.

He was trying to be brave, but the struggle was too much for him. He broke down in muffled sobs.

One of the men, a respectable-looking fellow, turned in exasperation toward the noise.

"Not now child! *Can't you see we're about important business here?* Go find your parents."

He turned away in disgust. Why don't parents take better care of their kids! he thought.

Cold, quivering fingers slipped from the gunwale, and the interruption was forever silenced.

I had a vision the other day. I saw a lifeboat floating in a sea of debris. On the boat, the discussion continued.

"I don't know," one person com-

mented. "You go getting too many people in here, and this lifeboat's gonna get awfully crowded. I mean, before you know it, *we'll have to add on*. It just looks like we need to be a little more cautious in our approach and consider all the options. We don't want to get in a hurry here. It never pays to be hasty."

Another passenger who hadn't been paying too much attention, suddenly spoke up. "What's all this talk about, anyway? *I don't see anything wrong with the way things are right now*. 'If it's not broke, don't fix it.' I always say. Just leave well enough alone."

The boat was jarred by a sudden bump. They all looked around to see what had happened.

A large timber had drifted up against the boat. Upon closer inspection, they noticed an unconscious form lying on the timber.

One of the men said, "I know that teenager. I remember him from the ship. *I never could get along with him*. Just a personality clash, I guess.

"We don't want to bring him on. No need to add to the conflict. He looks like he'll be all right on his own."

And he reached over and gave the timber a shove off into the darkness.

Finally, the last member spoke up. "I don't see what all the bother's about anyway. Every one of those people knew about the lifeboat. I told several of them that the ship was sinking. *The way I see it, they had it coming*."

I had a vision the other day. I saw a lifeboat floating on a sea of debris. And as I stood before the Lord on behalf of the Church, the Lord said to me, "You are the lifeboat."

TH

THINGS CHANGE, DON'T THEY?

BY M. V. (BUD) SCUTT

Escaping steam hissed huge billows of white into the chilly air in contrast to the choking black smoke that hung above. Squeaking brakes slowed the chugging rhythm, and the parade of passing cars stopped with the sequential sounds of crashing couplings. With a flourish of official nonchalance, the uniformed conductor descended from the doorway of the nearest car, shouting announcements in the practiced skill of unintelligibility.

I was hardly aware of the “howdys,” hugs, and handshakes all around me. My childish eyes were fixed with anticipation upon the doorway through which the flow of people continued. Then he appeared. He was different from all the others stepping onto the railroad platform. His face bore deep lines, and his eyes had the look of exhaustion mixed with a spark of humor. His black suit was wrinkled from his having slept in whatever half-upright, half-reclining position afforded some degree of comfort. The collar of his snowy-white shirt was still starch-stiff but bent from its original shape. The old case he carried was battered, and I imagined that all he owned was probably inside. The *evangelist* had finally arrived, and I had been allowed to go along to meet him at the train.

Here was my hero. He was the one who had come to help our church. He was a special man of God; unlike every other preacher. Excitement had been growing for weeks. Everyone had been talking about this holy person who was “*God’s man for this very moment*.” The singers would soon be driving in with their instruments, and revival would begin tonight!

The service would begin with music that was, to my imagination, more joyous than the songs of angels. I would be on the front seat, singing with every ounce of strength in my

lungs, and hoping beyond hope that the song evangelists might notice. We would have visitors from afar. Churches from as far away as 20 miles would crowd cars full of people for these services, and I might get to help put extra folding chairs in the aisles of our church to accommodate the overflow. I knew that even sinners would come to hear the music.

When the evangelist stood to speak, I would be awestruck. I knew he would have stories, and I loved the stories. I knew he would perspire. Sometimes I would watch his collar soften and see the dark stains grow as his black suit absorbed the moisture of his intensity. I knew he would cry—and I would cry. I knew the evangelist had a special sense to hear from God. God would always tell him exactly what to preach, and when to sing one more verse, and when “just

one (or three) more” needed to come to the altar.

Revival time had come, and I would get to stay up later than at any other time. Sometimes, when the service was long, I would drift off to sleep. I would awaken, however, just in time to feel the conviction that prevailed and go to the altar. Even

***I knew the evangelist
had a special sense
to hear from God.***

though my altar visits were almost predictable, people gathered around to pray for me. They would shed real tears; I could feel their love, and they did not seem to grow impatient with



M. V. (Bud) Scutt is the director of Evangelism Ministries for the Church of the Nazarene.

my childhood searchings. Altar services were followed by the testimonies of the victorious, amid praises, choruses, and tears, and often they were followed by even another altar call. No one seemed in a hurry to leave. If the service continued really late, I knew I would be allowed to stay in bed next morning and miss school. The note to the teacher would contain the words "revival meeting." No revival was as important as revival.

No one wanted to see it end, and no one thought it unusual to extend the revival another week. When the special workers were gone, the memories lived on in the conversations, the testimonies, and the praises of the people. We could hardly wait for the coming of the next evangelist.

Change Is Inevitable

Conduct, style, and schedule for revival have certainly changed. Nearly everything needs to be reexamined, restructured, and reprioritized. Resistance to change only serves to bury things deeper in the rut of stale sameness. Memories always seem to glamorize the past, but some talked of a "time when things were better" then too. Even though many changes have occurred, wonderful revivals are happening now. Renewal is still crucial to the life and ministry of any church, and revival is still the most effective

No one wanted to be absent when the "breakthrough" came!

instrument for the encouragement of spiritual renewal. Without renewal, evangelistic efforts become nothing more than recruiting campaigns and membership drives. The church grows cold, Christians become complacent, and backslidden people justify self-righteousness with rationalizations. Internalized ministries swallow up precious resources of time, energy, and enthusiasm. The vision and burden for lost souls fades.

Some simple factors that worked together to affect renewal and keep the fires of evangelism burning brightly in the past are still relevant.

Revival was important. Plans were made, announcements were pub-

lished, and specific prayer began well in advance. Anticipation grew, because everyone *knew* God was going to do something special. No one in the congregation would ever have permitted anything to interfere with a record of perfect revival attendance. A sense of distinctly spiritual expectancy prevailed, and no one wanted to be absent when the "breakthrough" came. The church longed to be stirred.

The evangelist was important. The image of the evangelist has changed, but God is still appointing devoted men and women to this special ministry. They are persons with unique abilities and gifts for assisting the church in its search for spiritual renewal and soul-winning.

The altar was important. We loved the place of prayer and found it to be

a place for confession of sin, release from guilt and conviction, help for life's tangles and needs, acceptance of new light, confirmation of new disciplines, hearing God's call to ministry, and empowering for spiritual victory. Around the altar, people were saved from sin, love was abundant, apologies were offered, conflicts were resolved, the unity of the church was strengthened, and converts were sanctified wholly.

And children were important. They sang, fidgeted, slept, and listened enough to know that God was there, but they were present for revival. Many times the more victorious services seemed to begin with the tender obedience of children.

Change is inevitable, but every church needs revival. Let's have one again . . . and again! H

RAGS TO RICHES

Shangra Raab, a witch doctor and head man of his village in India, had become a Christian. He immediately began to turn his talents of leadership into preaching and teaching his newfound faith.

After he had been talking to his audience for a while, he fished into a pocket and pulled out an incredibly dirty old rag. It was frayed and torn and not much larger than his hand. He held it up so all could see. He told how dirty and worthless it was. He tore it a little to show how weak and useless. Then he continued something like this:

"I, Shangra Raab, found this evil-smelling, worthless rag on the village dump. It is filthy and good for nothing. It ought to be burned. Even the village dogs, seeking for garbage, will have nothing to do with it.

"Only one person in all the world could possibly have any use for it. That is Kaala Nang, the rag man. He might come along and find it, and add it to some other vile rags and sell a whole bag of them for a miserable anna or two.

"If he did, this wretched bit of cotton would go to a paper mill in Bombay. It would go into a great vat and be steamed and washed, and washed again and again until once more it was as white as the mountain snow. Then it would be made into paper, although so small a piece that it would be still almost worthless.

"Then it would go to a printer, who would make it into money, who would print upon it the picture of the king. Look how my ugly, worthless rag has changed! Now it is worth 5 rupees, 10 rupees, maybe a hundred rupees, enough to buy this village many times over.

"Listen, people of my village, I, Shangra Raab, was once like this rag from the village dump. But somebody thought that even I, in all my filth and dirt and sin, was worth saving. I was washed and made clean. Now I bear the imprint of the King." H

From *Homiletics*, July-September 1990, used by permission.

THE GIFT THAT COUNTS MOST

ORVILLE W. JENKINS, GENERAL SUPERINTENDENT EMERITUS

The apostle Paul puts it this way: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

All committed Christians recognize they are not their own but God's. This truth encourages us to offer ourselves and all we possess to Him.

The sacrifices of the Old Testament had to be offered voluntarily, and the offering had to be total and without blemish—nothing partially offered. Our commitment must be the same—voluntary and total.

There is tremendous rest and peace in such commitment, for it indicates that all we are and all we have are His. A divided heart, like a partial commitment, always brings discontentment and unhappiness.

Jesus, in speaking of our attitude and response toward material matters, said, "For where your treasure

is, there will be your heart also." Turn this statement around and say, "where your heart is, there will be your treasure also," and the meaning is the same.

The treasure, that for which we really live, possesses us because it has our heart. How can Jesus and my church be my treasure? They become my treasure if I give Him myself with any and all possessions at His disposal.

The church where I hold membership and have some responsibility recently launched a building fund campaign.

My wife and I earnestly sought His guidance on the amount of our special three-year commitment.

Three times He lifted our vision and faith until our pledge reached the level where we felt at peace with Him in our commitment.

Is God speaking to you about some special need? Listen to His voice and then do it! There is real peace and joy in doing His will.

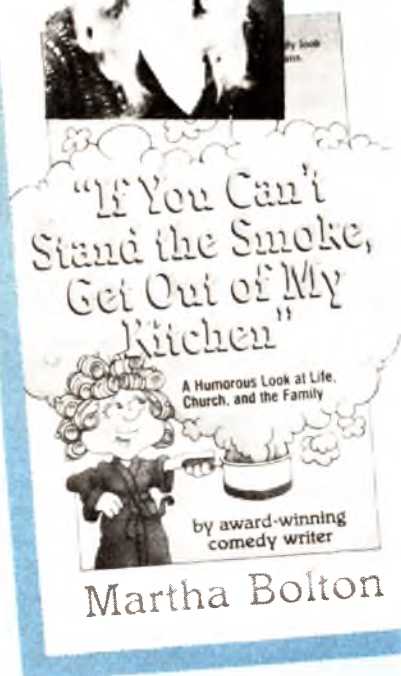
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SEPTEMBER IS STEWARDSHIP MONTH



"Time has proven over and over again that those things which we fret about today will be the very things we laugh about tomorrow"

—Martha Bolton



If anyone ought to stand back and occasionally look at life through the funny bone, it's Christians. Martha Bolton helps us do that.

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Peace . . .

Continued from page 23

ligious beliefs and what was going on in our lives. We decided that we would try to live right, but the enemy of our souls was waging a battle in our lives. My fear of losing friends was one of his main weapons. I'm sure that my friends thought I was a hypocrite.

I discussed my alcohol problem with Pastor Edwards. He encouraged me and prayed for me in my struggle, but what I really needed was to acknowledge my sin and repent. I kept asking for forgiveness, but I never did repent and turn away from it.

I was in a car accident one night.

**I kept asking
for forgiveness,
but I never
did repent
and turn away
from my sin.**

After that, I decided, "This is it. With God's help, I'm going to turn my life over to Christ." That's what I did, and I haven't touched alcohol for more than a year. I just said, "I'm not gonna do it again, God. I'm going to count on You to be there, and I claim the victory that You won for me. I'm not going to touch alcohol again," and I haven't. I didn't lose any friends, and nobody could believe I had changed, but I have. Christ has made a difference in my life, and I hope I am a witness to them of what He can do in anyone's life.

Like Pam said in her testimony, we've gone through hard times. We broke up, and she moved out. That may have been the beginning of the turnaround in our lives. Now we're married and have a Christian home, and we've seen both of our kids come to the altar to be saved. We both worked in Vacation Bible School this summer, and now we're teaching the teen Sunday School class. It's really powerful what God has done for me and my family. He can do the same thing for you and your family. H

Friendship . . .

Continued from page 21

they had made new commitments to the Lord. Jack Whitehawk, a man in his 60s who had attended the church for 15 years, though not a Christian, was one of these. Craig Powell, also a regular attender, points to that evening as the time he sought and received Christ as Savior.

The church has invited Don Bartlett, an American Indian who has had to deal with many physical problems, to be this year's speaker. Ward hopes that his message on self-esteem and overcoming will also be an effective tool for community outreach.

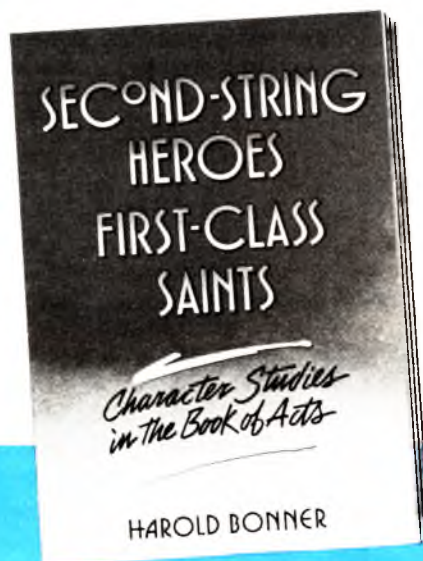
Response cards from the banquet provide follow-up information to help the church reach visitors. Some banquet guests indicate that they regularly attend other churches; Ward encourages them to continue and to become even more involved. "We don't intend

to take people away from other churches," he says. "However, we are happy to provide a Christian event to inspire the entire community." These people are included on a special-events mailing list that currently includes more than 200 names. Publicity for all non-Sunday events is sent to the people on this list.

Year-round planning around persistent friendship evangelism has resulted in consistent increases in attendance in every department of the church, putting the Coshocton Church on the district's Evangelistic Honor Roll for the last two years. So far this year, Sunday School attendance is 8 percent above last year, and worship attendance has increased 10 to 12 percent. Friendliness at Coshocton Church is more than a virtue, it is a spiritual asset. H

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Future Church . . .

Continued from page 13



whether it be through neighborhood evangelism or global missions. Second, the Church of the '90s should find itself in a position to reclaim a long tradition of providing refuge to the needy and oppressed. Third, and very importantly, we need to recover our identity as a "peculiar people." That means resisting the currents of a culture that still drifts toward materialism, secularism, and fuzzy New Age-ism. We need to be more diligent in helping our young people build a moral framework. Perhaps one of the reasons that Christianity does not spread further around the world is that people do not find it attractive in some respects. Christians do not seem to be different, so their faith is not compelling. Finally, the '90s will require of us a confident, solidly rooted faith. With some observers predicting

that we will face as much change in the next 10 years as we have in the last 3 decades, we will need even more wisdom and sustaining power. Prayer—heartfelt, urgent, and constant—will be crucial as we meet challenges we may not have yet envisioned. God's unchanging resources

Will we choose the living God or the substitute gods of the modern age?

in His Spirit, mediated to us through the personal and corporate practice of prayer, worship, and Bible study, will enable us to meet the coming decade head on—no matter what stresses and opportunities it may hold.

With freedom breaking out all over the world, the future now becomes a matter of choice in a growing number of nations, and Americans can, of

course, make choices. The future is indeed in our hands. This choice, many believe, applies most deeply at the religious level. Will we choose the living God or will we choose the substitute gods of the modern age—money, possessions, fame, drugs, a self-indulgent life-style? The Episcopal priest Peter Moore writes, in his new book *Disarming the Secular Gods*, "We have no significance, health, or happiness, save that which comes when we surrender the illusion of being the center of the universe and joyfully celebrate God as that center." Dr. Harold Lindsell, in *The New Paganism*, says, "The world still waits to see what God can do through men and women who are wholly yielded to him. What needs to be done can be done and will be done if the people of God set themselves to do it."

HH

Author, researcher George Gallup, Jr., is the chairman of The George H. Gallup International Institute; co-chairman of The Gallup Organization, Inc.; and executive director of the Princeton Religion Research Center. He is a member of All Saints Episcopal Church in Princeton, N.J.

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The Teaching Spirit and

The words that I have spoken to you are spirit and life. . . . These things I have spoken to you, while I am still with you. But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you. . . . He will glorify me, for he will take what is mine and declare it to you (John 6:63; 14:25-26; 16:14, RSV).

The clear promise of Jesus is that the Holy Spirit will bring to our remembrance (observance) the things He taught us. His words of spirit and life (John 6:62), then, belong to persons who are alive in the Spirit. They are not "back there" somewhere, rendered more or less obsolete by the coming of the Holy Spirit at Pentecost. They belong wherever Spirit-filled believers in community are seeking to live out the meaning of Christ and the gospel in the real world.

The Holy Spirit is the Spirit of Christ. We cannot think of the Spirit as the activity of God separate from Jesus, who lived among us in the flesh, walked with real feet on real dirt, died for us, and rose again. He is our reigning Lord and giver of the Holy Spirit (John 7:37-39; 16:7). His teachings express concretely and specifically the way Spirit-filled Christians are to live. His words confront us here and now with authority and power. As Jesus himself gives content to our understanding of the Holy Spirit, so the teachings of Jesus give content to our way of life in the Holy Spirit.

I am writing again on this theme because my perception is that we have placed too much distance between the present, active Holy Spirit and our crucified, risen Lord Jesus Christ. My concern is that His clear teachings therefore have too little influence in defining our

lives as Christians and too little power in transforming them.

The truth is, our self-definition and life transformation are not simple, easy matters. We live in a sort of disjointed relationship with our this-world environment. As disciples, we are "in" the world, but not "of" it (John 17:11, 14-16).

The coming of Jesus into our world inaugurated a new order of God's rule—the kingdom of God or the kingdom of heaven. The death and resurrection of Jesus judged the power of the old order, this present world system, and defeated its dark ruler. Jesus has triumphed over the enemy and established God's rule, a rule that will ultimately be sovereign over all the evil forces of this world's fallen structures (John 12:31-32; Colossians 2:15; Revelation 11:15-19).

We who have believed in Christ, who have died with Him and been raised with Him, live in the reality of the new order, the kingdom of God, in the power of the Holy Spirit. We live in this world, partake of its "bondage to decay" (Romans 8:21, RSV), and struggle with weakness and temptation. But we are now "under new management" and no longer live under the jurisdiction of this fading age. God has "delivered us from the dominion of darkness and transferred us to the

kingdom of his beloved Son" (Colossians 1:13, RSV). Liberated from the old tyranny, our present existence is claimed by our sovereign Lord, and our conduct in the world is to be congruent with the new Master we have pledged to serve.

How, then, are we to live? What are the foundations for behavior? Where shall we find guidance for our distinctive Kingdom way of acting and living?

There is no fundamental help for us from the world, shrewd though its sons may be (Luke 16:8). The cross of Jesus has exposed the lustful, prideful world (1 John 2:15-17) for what it is, and it has been cruci-

Experience alone does not enable us to discern the subtle differences between our own desires and the will of God.

fied to us (Galatians 6:14). That means we cannot imitate the world's policies and procedures as though they had life-giving power. It means we must not model the world's self-aggrandizing postures as though they were valid, nor adopt its pragmatic methods on the blind assumption that whatever works is sanctified and whatever succeeds is right.

There is limited help for us from the Christian world, creative though its leaders may be. Shall we adopt this life-style from this group or that pastoral leadership style



the Words of Jesus

from that group? Shall we import this worship style from this part of the vineyard and that outreach program from that part? "We really do need each other," but I believe the Holy Spirit has more guidance for us than can be found in our unexamined, success-activated imitation of what other groups are doing.

Nor is there much objective guidance for us from our own subjective spiritual experiences, real and precious as they may be. Experience alone does not enable us to discern the subtle differences between our own desires and the will of God. Religious emotion seldom lifts us out of ourselves to the extent that we can see clearly our own prejudices and blind spots. Can our personal spiritual impressions enable us to transcend our habitual ways of thinking and give us the divine perspective?

Well, thank God, we have not been left victims of this world's powers, nor the religious world's methods, nor even our subjective experiences! We have the faithful ministry of the Holy Spirit who is the Spirit of the "Word . . . made flesh" (John 1:14), the one through whom, "in these last days," God has "spoken" (Hebrews 1:2, RSV). He is the Spirit of the one whose words believed bring eternal life (John 5:24; 6:63), whose words rejected bring judgment (John 12:48).

Of course, we have more than the recorded words of Jesus for guidance. "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16, RSV). My contention is not that we should neglect Acts and the Epistles and read only the

red-letter words in our New Testaments. My urging is not that we transfer allegiance from Paul to Jesus. My inner conviction, however, is that our emphasis on the sanctifying work of the Holy Spirit in our lives and our hunger for His growth-producing power in our churches has, in fact, shifted our attention away from Jesus to Paul (or, what's worse, from Jesus and Paul to church growth manuals and marketing strategy and books!). I think of Jesus' own words, "These you ought to have done, without neglecting the others" (Matthew 23:23, RSV). My call is for us to let the teaching Spirit of Christ bring to new focus in our minds and hearts and life-styles the clear commands of our sovereign Lord.

Here is one—in fact, here is *the* one. "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34-35, RSV). The priority that Jesus gives to the love command in these verses is absolute. It is laid upon us as the distinctive mark by which we are identified as His disciples, separate from the world; and it is the mark by which we are related redemptively to the world. With the words, "Love as I have loved you," as Arthur Gossip says, "Christ has altered the whole moral landscape." By His word He has shifted love's center of gravity away from ourselves to others. By His sacrificial self-giving He has

shifted love's content from a "mild glow of humanitarian benevolence" to active goodwill toward others that is ready to express itself at cost in each situation as it arises.

Here, then, is how we are to live. This command is the foundation for our behavior and the guidance for our distinctive Kingdom way of living. Can we see in this how intimately the words of Jesus are related to the ministry of the Holy Spirit? We have a command—not an invitation or an exhortation—to love as Jesus loved. But how can we love like that? Only as we are led by the Holy Spirit to stand again at the cross of Calvary, to

It is laid upon us as the distinctive mark by which we are identified as Christians.

identify with Jesus there in the spirit of repentance and humility. Only as the Spirit enables us to receive the love command as a love gift from Jesus, who is both the example for our love and the source of our loving.

In the words of Jesus brought to our remembrance by the teaching Holy Spirit we find our identity, and, thank God, our transformation.

*Where the words of Jesus meet us,
the Spirit of Christ transforms us.*

H



A Tithe-Receiving Priest

Should Christians tithe? Must Christians tithe? These questions have provoked arguments and demanded decisions for centuries.

A powerful message on tithing can be found in Hebrews 7:1-10, a passage that speaks of the priesthood of Jesus Christ. We may be helped by reviewing the salient points of that message.

First of all, **Jesus is a high priest forever after the order of Melchizedek.**

Only Hebrews calls Jesus a priest. He bears many names and titles in other books of the New Testament, but only the Letter to the Hebrews calls Him our priest, indeed, our great high priest.

In Israel the priests descended from Levi, but Jesus descended from Judah. How could He be a priest? Because His priesthood is "after the order of Melchizedek," not after the order of Levi.

Melchizedek, as a priest-king, appears in the Old Testament "without father or mother or genealogy, and has neither beginning of days nor end of life." He could, therefore, typify the eternal priesthood of Jesus, the Son of God. Jesus is the substance; Melchizedek is the shadow. The priesthood of Melchizedek helps us to understand that of Jesus.

This, then, is the first thing to consider, that Jesus Christ is the priest whose sacrifice of himself established the new covenant by which we are saved.

Jesus, as the High Priest of those who are children of Abraham by faith, and who are not under the law, receives tithes from them as Melchizedek did from Abraham.

Abraham gave tithes to Melchizedek. Hebrews even declares that, in a sense, Levi himself, who

was "in the loins" of Abraham, paid tithes to Melchizedek.

Tithing is older than the law and does not depend upon the law. True, the law does say, "All the tithe . . . is the Lord's." But the tithe is the Lord's, not because the law says so; rather, the law says so because the tithe is the Lord's. "The tithe is the Lord's" is the same kind of statement of truth as "The earth is the Lord's." The one rests upon the other and is designed to bear witness to the other. There is no clear-cut commandment in the New Testament directed to the Church requiring us to pay tithes. There does not need to be! It is unthinkable that a New Testament Christian would love God less and give God less than did an Old Testament Jew. God does not have to pass a law to collect our tithes if we love Him.

Tithing is a New Testament practice, for the Melchizedekian priesthood is a tithe-receiving priesthood. Christ is a tithe-receiving High Priest. Christians are tithe-paying people. Another consideration is important:

Jesus receives tithes, as did Melchizedek, from those who have already been blessed, who give their tithes, as did Abraham, not to earn blessings but to express gratitude.

Abraham was returning from a victorious battle, having "spoiled" the defeated enemy, when he encountered the priest-king, Melchizedek. Abraham recognized him as "priest of the Most High God," the God who had given the patriarch victory in battle. Abraham thankfully "apportioned a tenth

part of everything" to Melchizedek.

Abraham did not give it in order to win favor with God. He had already been received into the forgiving, sustaining fellowship of God through faith. Tithing is not a means of salvation. We are saved by believing in Christ, not by giving to Christ. The gates of heaven are hinged on the cross of Christ, not on the offering plates.

Abraham did not view the tithe as a bribe, offered to God in order to secure a blessing. He had already received countless blessings. He tithed to acknowledge God as the Author of those blessings. Tithing expresses gratitude; it does not negotiate blessings.

Like Abraham, the Christian

It is unthinkable that a New Testament Christian would love God less and give God less than did an Old Testament Jew.

lives by faith and tithes from love. Your tithe, rightly viewed and honestly given, is a sacrifice of thanksgiving for what God has done in Christ to save you from sin.

"The inferior is blessed by the superior." Tithing recognizes the sovereignty of Christ and confesses our dependence upon Him for our salvation and sustenance. Faith is not magic. The tithe is not a rabbit's foot. It is not an insurance policy. Tithing expresses the gratitude of the inferior steward to the superior Lord for a Lordship that is exercised in saving love.

PUT YOURSELF IN GOD'S HANDS

There is a lad here, which hath five barley loaves, and
two small fishes: but what are they among so many?

JOHN 6:9



STEWARDSHIP

SEPTEMBER IS STEWARDSHIP MONTH



Compassion

Two years ago I traveled to Calcutta to learn more about compassion. I had worked with the homeless, but the more time I spent with the poor, the fewer answers I had to poverty and despair. Mother Teresa and her work among the poor have become an international synonym for Christian compassion. I felt the experience would educate me in new ways of loving my neighbor in need.

My husband and I arrived with a few friends in mid-June during the monsoon season. The street crowds, foul smells, legions of bone-thin beggars constantly besieged us. The humid weather and contaminated water made us all sick with dysentery.

While visiting the Mother House of the Missionaries of Charity, Sister Priscilla, the sister-in-charge, instructed us to go to Howrah Shishu Bavan orphanage to volunteer.

Those of us who were well enough to stand arrived at the address we had been given, and an Indian woman guided us through the narrow, rutted alleyways. After 10 minutes of walking, our guide knocked on the door of a simple cement structure; we were welcomed inside.

The sister said, "We don't have time to play with the children. The best thing you can do is play with them and hold them. That improves their health. It really does."

So we played with the children. Carl Hedin sat down on the cement floor and was instantly swarmed by the five- and six-year-olds. Jeff Moseley jostled a toddler on his knee while a girl with sturdy legs and a big grin hung from one of his arms.

I walked over to where half a dozen dark-eyed babies sat. One of the faces captivated me. He seemed

different, more saddened by life.

The circumference of his arms and legs measured no more than two to three inches. His mouth dropped open slightly, showing well-formed upper and lower teeth. This was no baby—the realization hit me full force. This child, although he weighed no more than 10 pounds, had to be much older.

I scooped him up. He clung to me like a scrawny, wounded bird—his hands clawlike and bony. He didn't smile or laugh like the other children. His only expression was a look of agony when I laid him on his back so one of the Indian women could pour two sticky-looking medications down his throat. He labored long to swallow them.

At lunchtime, the Hindi women mixed rice and curry together with their hands, moistening and softening the rice. Each of us took a bowlful and paired up with the littlest ones. Jackie Moseley, another in our group, fed the birdlike child. He willingly opened his mouth for each bite. Jackie was afraid of over-feeding him, but he certainly needed nourishment, so she continued. After two heaping bowlsful, he still wanted more.

I asked one of the Hindi women the age of the little boy. He was three years old. She called him the "Moslem child," and said that he had been left by his parents the day before, because they couldn't feed him.

When we left for the day, I felt such sadness. I took comfort in knowing that the little boy would never starve while under the care of the Missionaries of Charity, but how I hoped for some consistent joy in his life. I was confused—why

did God give me the capacity to feel compassion for this child and not give me an equal ability to make things any better for him in the long run?

Later that night, still haunted by the undeserved suffering of that little boy, I reread in my journal a quote of the great Indian leader, Mahatma Gandhi. "When in doubt and confusion about your next step, think of the poorest, most wretched man you know. Then think if your next step will serve to enhance dignity and give him back some control over his life. Then the doubt and confusion will disappear. You will know your next step."

Gandhi recognized the gift that

He clung to me like a scrawny, wounded bird—his hands clawlike and bony.

compassion offers to each of us. Compassion breaks our hearts with the same things that break the heart of God so that we will choose a life-style that helps to alleviate the suffering of our neighbors. For me, that next step was to commit myself to the foster mother of Patrick, a baby with AIDS. Now, when I think of that little Indian boy, I can't see his face—instead I see Patrick in my mind's eye. That Indian boy prompted the compassion that motivated me to love my neighbor more deeply here at home.

H

CLOSE TO HOME

News from districts
and local churches

BIBLE READING LEADS TO REVIVAL

The Hillcrest Church of the Nazarene in Pontiac, Mich., has experienced a unique revival, according to Pastor Douglas Bohall.

Bohall challenged his people last winter to collectively read 250,000 verses of the Bible. The challenge was accepted, and a reading room was set up for the people to take turns reading in one-hour shifts.

"These one-hour assignments really revolutionized some of our people's lives," Bohall said. "Some had never read more than a chapter or two at any one setting, and suddenly they were reading 25 to 50 chapters in one very short hour."

In the end, more than 625,000 verses were read. Twenty-seven people each

read at least 10,000 verses (about the number of verses found in the New Testament and Psalms. Four others each read the entire Bible during the challenge.

"The Bible Revival has resulted in a drastic deepening of respect and admiration for the Word and its role in our daily walk," Bohall said.

Pictured right **Central Ohio District ordinands (l. to r.):** John A. Knight, general superintendent; Rev. and Mrs. Kelly Green; Rev. and Mrs. J. Kevin Seymour; Rev. and Mrs. Lynn Smidt; and Herbert L. Rogers, district superintendent.



Pictured left. **Northwest Oklahoma District ordinands (l. to r.):** Donald D. Owens, general superintendent; Rev. and Mrs. Mike Curry; Rev. and Mrs. Dale Wine; Rev. and Mrs. Marc Hull; Jesse C. Middendorf, district superintendent.



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Dr. and Mrs. Walter E. Lanman were presented with a "big" check at the Northwest District Assembly. Lanman retired at the assembly after 11 years as superintendent of that district.

In addition to the big check, the Lanmans received a smaller version worth \$10,000 and a memory book.

Paul Barber (left) made the presentation.



VITAL STATISTICS

Deaths

JENNIE I. BENNETT, 72, Snohomish, Wash., June 2. Survivors: husband, Carl; daughter, Pearl (Mrs. Glenn) Higdon; sons, Phil Bennett and Don Bennett; one sister; seven grandchildren; six great-grandchildren.

ALMA BOWES, 95, Ottawa, Ill., Apr. 29. Survivors: Alvin Bowes, Marjorie Bowes, Lois Bowes, Evelyn Tellefson; 10 grandchildren; 13 great-grandchildren.

REV. PAUL BRANDYBERRY, 82, Bayonet Point, Fla., Apr. 29. Survivors: son Charles; two grandchildren; one sister.

REV. PAUL E. CABLE, 67, Indianapolis, Ind., May 11. Survivors: sons, Marvin and Gary.

REV. WILLIAM WRIGHT CAMPBELL, 62, Dahlgren, Ill., Sept. 12. Survivors: wife, Josephine (Josie); son, Timothy; two

brothers; one sister.
DORIS JEAN DOENGES, 50, New Carlisle, Ohio, Apr. 28. Survivors: husband, John; daughters, Mary E. (Beth), Deborah, and Esther; mother, Mary Smith; two brothers.

GRACE GIBBS, 41, Satellite Beach, Fla., June 23. Survivors: husband, Byron; daughter, Angela; mother, Eva Furman; four sisters.

FLORA MARGARET (FLO) HADDER, 76, Springfield, Mo., July 11. Survivors: husband, John T.; daughter, Mona Sukovaty; son, John; three grandchildren; two great-grandchildren.

ALFRED J. HUHNKE, 97, Bethany, Okla., June 10. Survivors: wife, Theresa; daughters, Geraldine Huhnke and Alfreda (Mrs. Gordon) Hanna; three grandchildren; one great-granddaughter.

WILLIAM H. HUNTER, 86, Fort Wayne, Ind., July 3. Survivors: daughters, Mar-

garet Mullenix, Roberta Hale, Sandra Long; son, William R. Hunter; 11 grandchildren; 12 great-grandchildren.

FLORENCE LAWLOR, 77, Victoria, B.C., July 15. Survivors include several nieces and nephews.

ORAN W. LEAMON, 87, Pueblo, Colo., June 17. Survivors: wife, Irene; daughter, Orlene Leamon; sons, Keith and Bud.

REV. ALBERT H. LEWIS, 81, Toronto, Ont., May 28. Survivors: wife, Rachel; sons, Alvan and Philip; daughter, Mildred Elizabeth; four grandchildren.

MARTHA MARDIS, 74, Fremont, Calif., Jan. 23. Survivors: husband, James; daughters, Laura Khan and Virginia Williamson; one grandson; four sisters.

J. D. PARRISH, 93, Birmingham, Ala., June 29. Survivors: seven children; a brother, Herman Parrish.

REBA MARGARET SMITH, 71, Hartford, Conn., June 28. Survivors: husband, Keith E. Smith; son, Theodore; two sisters; one brother; one granddaughter.

LOUISE NOLT THAYER, 93, Altadena, Calif., June 15. Survivors: daughters, Carol Holt Hadder, Evelyn Nolt, Grace Thayer McKay; two grandsons; four great-grandchildren.

HARRY A. WATSON, 62, Tipp City, Ohio, Apr. 27. Survivors: wife, Sarah; sons, Charles (Chuck) and Don; daughter, Martha Matthews; six grandchildren.

to GREG AND JANA (PRENTICE) WOMACK, Edmond, Okla., a boy, Gregory Kent II, June 23.

to DANNY AND PAIGE (WOOD) WRIGHT, North Little Rock, Ark., a girl, Emily Anne, Nov. 30.

Marriages

KIMBERLY LUCILLE ATCHISON and DARIN MERLE WRIGHT at Oklahoma City, Okla., May 19.

KIMBERLY BETH BURNETT and OWEN DAVID KALMAN at Upper Marlboro, Md., June 30.

CATHERINE LOUISE SCOTT and PHILLIP R. MEADS at Arlington, Tex., Aug. 26.

Anniversaries

MR. AND MRS. EARL LEVINER celebrated their 50th anniversary July 7 with a reception given by their children, Earl Eugene Leviner and Diane Leviner Galey. The Leviners have been instrumental in the organization of four home mission churches. They are currently members of Lake Murray Church of the Nazarene in Columbia, S.C.

H. O. (HAP) AND MARY PHILLIPS celebrated their 50th anniversary by renewing their vows June 30 at Hubbard, Ohio, Church of the Nazarene. A July 1 reception was hosted by their children, Mr. and Mrs. Jim Phillips and Mr. and Mrs. Bob Phillips.

REV. AND MRS. ROBERT W. PITTS celebrated their 50th anniversary July 15. Their sons delivered messages in the morning and evening services and provided special music. There was also a reception in their honor. The Pittses have three sons, David, Michael, and Mark.

FOR THE RECORD Moving Ministers

WILLIAM J. ARMSTRONG from student, NBC, Colorado Springs, Colo., to pastor, Georgetown, S.C.

JEFFREY H. BAUGHMAN from Antioch, Calif., to Centralia, Wash.

GEORGE BEASLEY from Pleasant Grove, Ala., to Hartsville (S.C.) First

TERRY BOGER from Verdon, Ala., to Newport, Tenn.

GARY D. BOHANNON to pastor, Tyler (Tex.) First

PHILLIP BOLERJACK from Hays, Kans., to Tulsa (Okla.) Regency Park

MICHAEL E. BRIGHT from Spartanburg (S.C.) Westside to Wallace, S.C.

ROBERT BROADBOOKS from Denver (Colo.) Lakewood to Tampa (Fla.) First

FRED D. BROWN from evangelism to pastor, Irmo, S.C.

WILLIAM E. CARTE from Charleston (W.Va.) Loudendale to Charleston (S.C.) First

MIKE E. COFFMAN from Moline (Ill.) Community to Dixon, Ill.

WILLIAM W. COLE from Fort Collins, Colo., to Shreveport (La.) Huntington Park

DON COWAN from Sherman (Tex.) First to Irving (Tex.) Faith

W. E. "BUD" CURRY, JR., from Del City, Okla., to Fort Collins, Colo.

Births

to STEVE AND DEANNA BUTLER, Zweibrücken, Germany, a boy, Andrew Steven, Dec. 19.

to TONY AND RENAE (KNOWLES) dePINA, Kansas City, Mo., a girl, Jehra Lynn Knowles dePina, May 15.

to EDDIE AND DIANE (DORAN) ESTEP, Ripley, W.Va., a boy, Jeffrey Michael, Mar. 9.

to BURT AND ELIZABETH (AUBREY) FALKNER, Bethany, Okla., a girl, Aubrey Elizabeth, Jan. 3.

to DAVID AND DEBORAH (WIECZOREK) FREES, Littleton, Colo., a boy, Joshua James, May 13.

to TERRY AND ANGELA (ULRICH) HAHNEY, Cedar Lake, Ind., a boy, Kevin Michael, June 6.

to MICHAEL AND CHERYL (ANDRUS) JACK, Jackson, Miss., a girl, Shianne Elizabeth, May 17.

to MIKE AND BONNIE (RIDGELL) KESSLER, Lexington Park, Md., a girl, Candace Marlene, Mar. 22.

to KURT AND MELODIE (BIRD) KNIEF, Wichita, Kans., a girl, Kadilyn Del. July 1.

to RUSS AND LORI (ACHESON) LAWLOR, Silverdale, Wash., a girl, Taylor Lynn, May 16.

to STEPHEN AND BETTE (THARP) LOGSDAN, Glen Burnie, Md., a girl, Leslie Noel, Dec. 6.

to MARK AND JOYCE (KESSLER) NUESLEIN, Hollywood, Md., a girl, Megan Lynn, May 9.

to RALPH AND DONNA (WEITZEL) SCHERER, Fort Wayne, Ind., a girl, Kathryn Joy, Sept. 27.

to SAMUEL AND ANN (TREMAYN) SMITH, Vienna, Va., a girl, Ariana Nicole, June 26.

to DAVID AND WANDA (GRAHAM) VENEMAN, Lowell, Mich., a boy, Michael James, May 29.

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1 Thessalonians 4:17

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MONTE CYR from student to associate. Kansas City (Mo.) First

DONALD J. DEVORE to pastor. Dwight, Ill.

DON DIEHL from associate. Olathe (Kans.) College. to associate. Denver (Colo.) First

CLIFFORD FISHER from Liberty. Mo. to Banning. Calif

JIM GRAHAM from Gilmer. Tex. to Post. Tex

DANIEL GRAY from student. NTS. Kansas City. to pastor. Rocky Ford. Colo

RICK HARVEY from associate. Kansas City (Mo.) First. to Nashville (Tenn.) Dale

KENNETH HOLLOWELL from student. SNU. Bethany. Okla. to pastor. Palestine. Tex

RON JACKSON from associate. Richardson. Tex. to associate. Olathe (Kans.) College

STANLEY JOHNSON to pastor. Charleston (WVa.) Loudendale

HENRY W. KERN from Bad Ax Mich.. to Anchor Bay. Mich.

THOMAS W. MORGAN from Bridgeton. N.J. to Youngstown (Ohio) Boardman

EUDELL MOSS from evangelism to pastor. St. Charles (Mo.) Community

JAMES PALMER from evangelism to pastor. Poplar Bluff (Mo.) First

W. DAVID PHILLIPS from student to pastor. Kansas City (Mo.) Beacon Hill

STEVEN REUSCH from Pleasant Hill. Kans. to Tulsa (Okla.) Regency Park

J. KEVIN SEYMOUR from student. NTS. Kansas City. to pastor. Newark. Ohio

DAVID STEVENS from Columbia (S.C.) First to Cayce. S.C.

FRED WALLIS from pastor. Greenville (Tex.) First to associate. Dallas (Tex.) Central

MATTHEW WEAVER from student. NTS. Kansas City. to pastor. Shelton. Wash

WILLIAM WESCOE from Pottstown. Pa. to Seaford. Del

DAVID W. WESLEY from student. NTS. Kansas City. to pastor. Orlando (Fla.) Colonial

CRAIG E. WHITLATCH from Des Moines (Iowa) Highland Park to Fairfield. Iowa

Announcements

CISCO, TEX., CHURCH OF THE NAZARENE will celebrate its 80th anniversary Sept. 30. A dinner will follow the morning worship service. Former pastors, members, and friends are invited to attend or send greetings. A church picnic will be held Saturday, Sept. 29. For information contact the church at P.O. Box 351, Cisco, TX 76437, or call the church (817) 442-2633 or parsonage (817) 442-1667.

SUNNYVALE, CALIF., CHURCH OF THE NAZARENE will celebrate its 35th anniversary Sunday, Oct. 7. Fred Frank will bring special music in the 10:45 a.m. worship service. A dinner will follow the service.

YAKIMA, WASH., FIRST CHURCH OF THE NAZARENE will celebrate its 85th anniversary October 14. The main service will be held at 3 p.m. and will be followed by a reception. All present and former members and friends are invited to attend or send greetings. For information call the church, (509) 452-2673, or write the church office, 700 N. 40th Ave., Yakima, WA 98908.

OKMULGEE, OKLA., FIRST CHURCH OF THE NAZARENE will celebrate its 65th anniversary October 14. Dinner will be served at noon and a celebration service will be held at 2 p.m. Former members and friends are invited to attend or send greetings. For information contact the church office, 711 N. Okmulgee St., Okmulgee, OK 74447, or call (918) 756-3359.

Recommendations

The following have been recommended by their respective district superintendents

STEVEN C. FOSTER, evangelist, 124 Elm, P.O. Box 11, Troy, OH 45373, by J. E. Shankel, Northwestern Ohio District

WILLIS R. SCOTT, SR., evangelist, 1926 Tindaro Dr., Apopka, FL 32730, by Gene Fuller, Central Florida District

VERNON F. SPRAGUE, evangelist, 418 Harold's Dr., Huntsville, AL 35806, by B. J. Barber, Alabama North District

GLENDON STROUD, JR., evangelist, P.O. Box 638, Auburndale, FL 33823, by Gene Fuller, Central Florida District

DON AND SHIRLEY GESSNER, song evangelists, 103 N. 8th St., Sunbury, PA 17801, by John F. Hay, Indianapolis District

Moving Missionaries

REV. BRIAN and BERYL ADAMS, Brazil. Furlough address: c/o World Mission Division, 6401 The Paseo, Kansas City, MO 64131

REV. JOHN and GLENDA ARMSTRONG, Venezuela. Field address: Apartado 91, San Antonio de los Altos, Edo. Miranda 1204-1, VENEZUELA

REV. GARY and FERN BUNCH, Brazil. Furlough address: 6712 N.W. 37th, Bethany, OK 73008

REV. DAVID and CINDY CROFFORD, Haiti. Language Study Address: c/o AFEB Centre Missionnaire, 50 rue des Galibouds, 73200 Albertville, FRANCE

REV. MICHAEL and DEBORAH CURRY*, Swaziland. Furlough address: c/o Church of the Nazarene, 3930 University Blvd. S., Jacksonville, FL 32216-4387

REV. VICTOR and BERYL EDWARDS, Spain. Field address: postal Apt. 30.242, 08080 Barcelona, SPAIN

REV. GARY and LINDA GLASSCO, Papua New Guinea. Furlough address: 521 S.W. Jefferson St., Sheridan, OR 97378

REV. BRONELL and PAULA GREER, India. Furlough address: 6907 N.W. 41st, Bethany, OK 73008

MRS. BEVERLY GRUVER, Ecuador. Field address: c/o South America Regional Office, Casilla 5027, Sucursal 11 CCI, Quito, ECUADOR

MRS. DORIS HALL*, Japan. Field address: 101 Kobuki Cho, Chiba Shi 281, Chiba Ken, JAPAN

MISS JANICE HALL*, Japan. Field address: 101 Kobuki Cho, Chiba Shi 281, Chiba Ken, JAPAN

REV. MARK and ROVINA HATCHER, Korea. Furlough address: c/o Rev. E. L. Retter, 131 S. Freemont, Lowell, IN 46356

REV. STEVE and DEBBIE HOFFERBERT, Brazil. Field address: Rua Cambuci do Vale 567, Apt. 166 Cidade Dutra, 04.805 São Paulo, SP, BRAZIL

REV. FRANK and HEATHER HOWIE, Mozambique. Furlough address: 1 Mill Lane, Eloughton, North Humberstone HU15 1JL ENGLAND

REV. GEORGE and MARGARET HURST, South Africa (ACC). Field address: P.O. Box 2676, 2349 Ermelo, REPUBLIC OF SOUTH AFRICA

DR. WILLIAM and MARSHA McCOY, Swaziland. Field address: P.O. Box 14, Manzini, Swaziland

MR. JOHN H. and CAROLYN MILLER III, Peru. Furlough address: RR 1, Box 28A, Davenport, FL 33837

DR. WARREN and JANET NEAL, Papua New Guinea. Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

DR. MICHAEL and NANCY PYLE*, Swaziland. Field address: P.O. Box 14, Manzini, Swaziland

REV. ADRIEN-DAVID ROBICHAUD*, Haiti. Field address: c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406

REV. CARL and SHIRLEY ROMEY, Brazil. Furlough address: c/o R. J. Balts, RR 5, Box 60, Greenlawn Rd., Frankfort, IN 46041

REV. JON and MARGARET SCOTT, Azores. Furlough address: 84 Wendell Ave., Quincy, MA 12170

MISS CLAUDIA STEVENSON, Nigeria. Furlough address: 8975 Lawrence Welk Dr., Terrace 132, Escondido, CA 92026

MISS EVELYN WIENS*, Papua New Guinea. Furlough address: 5680 Neville St., Burnaby, B.C., Canada V5J 2H9

MISS MARILYN WILLIS, South Africa (ACC). Stateside address: 1301 Stafford, Sherwood, AR 72116

MR. and MRS. PAUL WITT, Ecuador. Furlough address: 15410 Marilyn St., Plymouth, MI 48170

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Mary Robertson displays a clock she received in appreciation of 28 years of service as church treasurer in Buffalo, Kans.

THANKS TO MARY ... Mary Robertson was honored recently by the Buffalo, Kans., Church of the Nazarene for 28 years of service as church treasurer.

"Her life is holiness exemplified," according to Pastor Steven K. King. "She is a faithful and dedicated member of the church and is loved by everyone in the church and the community."

CHAPLAIN IN BLUE ... Dennis E. Knight, Nazarene police chaplain, has been appointed state chaplain for the Texas D.A.R.E. (Drug Abuse Resistance Education) Officer's Association.

Knight, who serves in the Perryton, Tex., Police Department, was certified as a D.A.R.E. officer in 1989.

In this capacity, he teaches approximately 350 children a week in the public school system about the dangers of drugs.



Sherri Hendrix

Knight points out that, in his presentation, he is able to talk about his relationship with Christ and the church as an example of a support system an individual needs.

NAZARENE LIBRARIANS MEET

... A group of Nazarene librarians attended the 34th Annual Conference of the Association of Christian Librarians in Cedarville, Ohio, recently.

Librarians from Nazarene colleges included: **Patricia**

Bowen, NIBC; Sharon Bull, PLNC; Bea Flinner, SNU; Doug Fruehling, MANC; Clem Guthro, PLNC; Joan Holt, ENC; Walter MacPherson, CNC; William Miller, NTS; Shirley Pelley, SNU; Richard Schuster, MVNC; and Susan Watkins, ENC.

Nazarene librarians from other colleges included: **Ruth Griffin, Indiana Wesleyan University; Gerald Moran, Geneva College; and Vernell Posey, Warner Southern College.**

Librarians (l. to r.): Front row Bea Flinner, Vernell Posey, Doug Fruehling, Susan Watkins, Patricia Bowen, and Sharon Bull.

Back row Shirley Pelley, Clem Guthro, Walter MacPherson, Gerald Moran, Joan Holt, and Ruth Griffin.



A FIRST PLACE RESPONSE

... **Sherri Hendrix**, secretary to **Paul Spear**, director of personnel at Nazarene Headquarters, recently was honored for her ability to deal with problems in office situations. *PS for Professional Secretaries*, a national newsletter published by the Bureau of Business Practice, awarded Hendrix first prize for her response to their "Secretarial Clinic" column.

"Secretarial Clinic" poses job situation problems and

asks its readers to offer acceptable ways to solve the predicament. The scenario to which Hendrix responded dealt with a poor working relationship between a new employee and another staff member. The new employee replaced a woman who was the best friend of the staff member.

Hendrix received a cash prize and recognition in the newsletter for her response. She has served at Headquarters since November 1989.

Etcetera...

Send your items for ETCETERA ... to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.



EVANGELISTS' SLATES

ALBRIGHT, WAYNE L.: Fillmore, CA, Sep 5-9; Santa Paula, CA, 12-16; Yreka, CA, 18-23; Gladewater, TX, 26—Oct 3; Garden City, KS, 5-10; Kansas City, MO (Grace), 11-14; Hugoton, KS, 16-21; Lovington, NM, 23-28; Neodesha, KS, 30—Nov 4

ALDRIDGE, DAVID: Uniontown, OH (Akron Trinity), Sep 25-30

THE ARMSTRONGS, LEON: Smyrna, GA, Sep 4-9; Roanoke, VA (East Gate), 18-23; Astoria, IL, 25-30; Ottawa, IL (Southside), Oct 2-7; Morris, IL (1st), 9-14; Havana, IL, 16-21; Hoisington, KS, 23-28; Alva, OK, 30—Nov 4

BAGGETT, DALLAS W.: Somerset, KY (1st), Sep 18-23; Birmingham, AL (West Haven), Oct 28-31

BAKER, HOWARD: Jefferson City, MO, Oct 2-7; Indianapolis, IN (Meadowbrook), 23-28

BAKER, RICHARD C.: Georgetown, IL, Sep 4-9; Decatur, IL (Trinity), 11-16; Radcliff, OH (Point Rock), 18-23; Jackson Center, OH, 25-30; New Cumberland, WV, Oct 2-7; Johnstown, PA (1st), 9-14; Lee City, KY, 16-21; Somerset, PA, 23-28; St. Marys, WV, 30—Nov 4

BELZER, DAVE & BARBARA: Wausau, WI, Sep 4-9; Rantoul, IL, 11-16; Paris, IL (1st), 18-23; Westlake, LA, 25-30; Houston, TX (Broadway), Oct 3-7; San Angelo, TX (Trinity), 9-14; Marlow, OK, 16-21; Denver, CO (Heritage), 23-28; Chandler, AZ (1st), 31—Nov 4

THE BENDER FAMILY, TIM: Manchester, TN, Oct 2-7; Decherd, TN (Shady Grove), 9-14

BLUE, DAVE & DANA: East Liverpool, OH (1st), Sep 5-10; Jonesboro, AR (Forest Home), 12-16; Birmingham, AL (1st), 18-23; Fort Lauderdale, FL, Concerts, Oct 1-7; Prairie Village, KS (Kansas City Nail Avenue), 10-14; Florida Concerts, 15-30; Indianapolis, IN (Gaither Praise Gathering), 31—Nov 4

BLTYHE, ELLIS G.: Jacksonville, NC (Faith), Sep 18-23; Havelock, NC, 26-30; Fort Valley, GA (1st), Oct 9-14

BOCK, DON: Quincy, KY (Kentucky Heights First), Sep 5-9; Inez, KY, 12-16; Winchester, KY, 19-23; Catlettsburg, KY (Southside), 26-30; Danville, IL (Cedar Grove), Oct 2-7; Kettering, OH (Dayton Kettering First), 10-14; Richland Center, WI, 17-21; Nelsonville, OH, 24-28; Worthington, KY, 31—Nov 4

BOND, GARY & BETH: Enid, OK (1st), Sep 5-9; Oklahoma City, OK (Western Oaks), 12-16; Mount Vernon, OH (1st), 19-23; Spokane, WA (Valley), 26-30

BOQUIST, DOUG & DEBBIE: Mount Vernon, OH (Lakeholm), Sep 2; Peoria, IL (Zone Youth Revival), 4-9; Wyoming, MI (Grand Rapids Clyde Park), 12-16; Columbus, OH, 22-26; Terra Haute, IN (1st), 29—Oct 4

BOWDEN, AL: Pinellas Park, FL, Sep 11-16; Doyle, TN, 25-30; Mount Vernon, IL (1st), Oct 2-7; Gainesville, GA (1st), 10-14; McEwen, TN (Pine Hill), 16-21; Moriarty, NM, 23-28

BRAATEN FAMILY, DANIEL: Miller, SD, Sep 4-7 (a.m.); Huron, SD, Sep 7-9; Grand Island, NE, 19-23; Atwood, KS, 26-30; Cleo Springs, OK, Oct 10-14; El Dorado, KS, 17-21; Lawton, OK (1st), 24-28

BRISCOE, JOHN B.: Ridgway, PA, Sep 11-16; Martinsburg, WV, 24-30

BROWN, MARK A.: West Sunbury, PA (Claytonia), Sep 4-9; Ypsilanti, MI (Merritt Road), 18-23; Modoc, IN, 25-30

BROWN, ROGER N.: Pawhuska, OK (1st), Sep 2 (a.m.); Grover Hill, OH, 26-30

BUDD, JAY B.: Lisbon, OH, Sep 23-30; Bradford, PA (1st), Oct 2-7; Pelham, TN (Chapman's Chapel), 14-21; Minerva, OH, 23-28

BURKE, OWEN M.: Lebanon, IN, Sep 2-5; Knox, IN, 11-16; Erie, IL, 19-23; Spencer, IA, 25-30

BURKHALTER, PAT & DONNA: Berryville, AR, Sep 4-9; Vivian, LA, 11-16; Esther, MO (Flat River), 18-23; Watonga, OK, 25-30; Muskogee, OK (1st), Oct 2-7; Collinsville, OK, 9-14; Augusta, KS, 16-21; Post, TX, 23-28; Fenton, MO, 30—Nov 4

BYERS, CHARLES & MILDRED: Britt, IA (Zion), Sep 11-16; Council Bluffs, IA (Community), 18-23; Boone, IA, 25-30; Cherryvale, KS, Oct 9-14; Minneapolis, MN (Spring Lake), 16-21; Miami, OK, 30—Nov 4

CANEN, DAVID L.: Kokomo, IN (Northside), Sep 4-9; Marion, IN (1st), 11-16; Indianapolis, IN (Fall Creek), 18-23; Statesboro, GA, 30—Oct 7; Covington, GA (1st), 9-14; Hueytown, AL (1st), 16-21; Waycross, GA (1st), 23-28

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Rutland, OH, Sep 5-9; Marlinton, WV, 12-16; Fairborn, OH (1st), 19-23; Mason, OH, 26-30; Pomeroy, OH, Oct 3-7; Olive Hill, KY, 10-14; South Point, OH (Sunrise), 24-28; Franklin Furnace, OH (Plymouth Heights), 31—Nov 4

CERRATO, R. J.: Danville, IL (Southside), Sep 11-16; Mundelein, IL, Oct 3-7; Rockford, IL (1st), 9-14

CHALFANT, D. MORRIS: Van Buren, IN, Sep 4-9; Ripley, OH, 18-23; Wadsworth, OH, Oct 2-7; Circleville, OH (1st), 10-14; Mommence, IL (1st), 21-24; Worth, IL, 25-28; Pana, IL (1st), 30—Nov 4

CHAMBERS, LEON & MILDRED: Clarksville, TN (Memorial Drive), 18-23; Nashville, TN (Radnor), Sep 25-30; New Albany, IN (Eastside), Oct 2-7; Martinsville, IN (1st), 9-14; Indianapolis District Preachers' Skill School, 15-17

CHANEY, REEFORD & BARBARA: Coraopolis, PA, Sep 4-9; Brookville, PA, 11-16; Greensboro, NC (White Rock), 18-23; Shelbyville, TN, 25-30; Alcoa, TN (Maryville), Oct 2-7; Salem, VA, 10-14; Bel Air, MD (Women's Retreat), 19-21; Hampton, VA, 23-28; New Carlisle, OH (Bethel Community), 31—Nov 4

CHASE, FRANK: Arnett, OK (Harmon), Sep 19-23; Sidney, NE, 26-30; Council Bluffs, IA (1st), Oct 2-7; Rochester, MN, 9-14; Connersville, IN (1st), 16-21; Muskogee, OK (Trinity), 24-28; Eldon, MO, 30—Nov 4

CHEATWOOD, HENRY & PHYLLIS—Five Star Evangelistic Ministries: Republic, MO, Sep 11-16

CHRISTOPHER, CHRIS C.: Ithaca, MI, Oct 3-7; North Star, MI, 10-14

CLAY, D. E.: Applecreek, OH (Creston), Sep 9-12; Cleveland, OH (Victory), 13-16; Doylestown, OH, Oct 2-7; Mount Gilead, OH, 9-14; St. Johns, MI, 17-21; Delroy, OH, 23-28

CLAY, M. E.: Hamilton, OH (Tuley Road), Sep 18-23; Bruceton Mills, WV (Little Sandy), 25-30; Masontown, WV, Oct 2-7; South Daytona, FL (South), 16-21

CLIFT, NORVIE O.: Los Angeles, CA (Eagle Rock), Sep 9-14

COBB, BILL & TERRI: Wray, CO, Sep 8-12; Clinton, IL (1st), 15-19; Eules, TX, 22-26; Sapulpa, OK, 27-30; Warren, MI (Warren Woods), Oct 3-7; Marlton, NJ, 14-18; Frankfort, KY (Capital), 24-28; Meade, KS, 30 (p.m.); Sublette, KS, 31—Nov 4

COOK, JAMES V.: Bedford, IN (Davis Memorial), Oct 1-7

COVINGTON, NATHAN A.: Drummright, OK, Sep 4-9; North Little Rock, AR (Sylvan Hills), 11-16; Cedar Falls, IA, 18-23; Irving, TX (1st), 25-30; Farmington, AR, Oct 2-7; Coalgate, OK, 16-21; Henryetta, OK, 23-28; Poteau, OK, 28—Nov 4

CRANDALL, V. E. & BARBARA: Redessa, LA (McCoy), Sep 3-9; Portales, NM, 25-30; Morrilton,

AR, Oct 2-7; Canton, OH (Calvary), 16-21; Spencerville, OH, 23-28; Napoleon, OH, 30—Nov 4

CROFFORD/PARKER MINISTRIES, TODD: Ephrata, PA, Sep 2; Waterville, VT, 5; Albany, NY, 7-9; Lowell, MA (1st), 12; Cambridge, MA (West Somerville), 14-16; Wollaston, MA (Quincy Wollaston), 19; Keene, NH, 21-23; Saginaw, MI (Valley), 30

DARNELL, H. E.: Cincinnati, OH, Sep 10-16; Zanesville, OH, 20-30; Mount Carmel, PA, Oct 5-14; Haverhill, OH, 22-28

DELL, JIMMY: Burton, MI (Flint South), Sep 2-9; Brownstown, IN, 11-16; Baker, OR, 23-27; Oregon City, OR, 30—Oct 7; Kaneohe, HI, 10-14; Honolulu, HI (1st English), 17-21; Frankfort, IN (1st), 31—Nov 4

DENNISON, MARVIN E.: Wolcott, VT, Sep 4-9; Pittsfield, ME, 11-16; Cape Elizabeth, ME, 15; South Portland, ME, 18-23; South China, ME (China Regional), 25-30; Cape Elizabeth, ME, Oct 2-7; Oakland, ME, 9-14; Niagara Falls, NY (1st), 16-21

DIXON, GEORGE & CHARLOTTE: Chesterhill, OH, Sep 5-9; Knox, PA (Faith), 12-16; Atlasburg, PA, 26-30; Orbisonia, PA, Oct 14-21; Tom's River, NJ, 24-28; Israel, 29—Nov 7

DOOLITTLE, KEVIN C.: Brighton, MI, Sep 26-30; Marion, IN, Oct 3; Marion, IN, 4-5; Lewisburg, PA (Crossroads), 10-14

DOROUGH, WILLIAM M.: Levelland, TX (1st), Sep 4-9; Plainview, TX (1st), 16-19; Kingsville, TX, 25-30; Mount Pleasant, TX, Oct 2-7; Henderson, TX, 9-14; Dallas, TX (Casa View), 16-21

DREY, J. T.: Burlington, IA (1st), Sep 18-23; Burlington, IA (Flint Hills), 25-30; Kosciusko, MS, Oct 2-7; Houston, MS, 9-14; Kosciusko, MS, 16-21; Houlika, MS, 23-28

DUNMIRE, RALPH & JOANN: Belle, WV, Oct 2-7; Ashland City, TN, 9-14; Holt, AL (Tuscaloosa Holten Heights), 16-21; Erlanger, KY, 30—Nov 4

DUNN, DONALD R.: Arona, PA, Sep 11-16; Duncan Falls, OH, Oct 9-14

DUTTON, BARRY & TAVIA: Confluence, PA, Sep 4-9; Bunola, PA, 11-16; Terre Haute, IN (Southside), 18-23; Louisville, KY (Okolona), 25-30; Albany, KY (Northside), Oct 2-7; Solomons, MD, 9-14; Owego, NY, 16-21; Bloomsburg, PA, 23-28; Hoopeston, IL (1st), 30—Nov 4

ESSELBURN, BUD—The King's Messengers: Farmland, IN, Sep 4-9; Warren, IN (Hillcrest), 11-16; Bellevue, OH, 18-23; Greenville, PA, 25-30; Fremont, OH, Oct 2-7; Caro, MI (Ellington), 9-14; Chesterston, IN, 16-21; Mauston, WI, 30—Nov 4

FADER, WES & MARY: Delta, PA, Sep 4-9; Pylesville, MD (Fawn Grove), 11-16; Washington, DC (1st), 19-23; Danville, VA (Calvary), Oct 2-7; Mobile, AL (1st), 14-17; Kansas City District Laymen's Retreat, 19-21; Bonner Springs, KS, 23-28; Ottawa, IL (1st), 30—Nov 4

FAULK, A. RAY: Winnsboro, LA (1st), Sep 11-16; Elizabeth, WV, 18-23; Archer, FL, 25-30; Sistersville, WV, Oct 2-7; Caro, MI, 10-14; Otisville, MI (Richfield), 16-21; Lake Mary, FL (1st), 23-28; Morgantown, WV (Pierpont), 30—Nov 4

FRANK, RICHARD A.: Reading, PA, Sep 2; Quitman, GA, 11-16; Adel, GA, 18-23; Punxsutawney, PA (Anita), 26; McDonald, PA, 30—Oct 7; Winchester, VA, 9-14; Bassett, VA (Martinsville Fort Trail), 21-28

FREY FAMILY, DON: Fort Wayne, IN (1st), Oct 3-7; Owosso, MI, 9; Birmingham, AL (Tarrant), 16-21; Orlando, FL (Emmanuel), 24-28

FRODGE, HAROLD C.: Little Rock, AR (Rose Hill), Sep 11-16; Wallingford, KY, 24-30; Boswell, PA, Oct 16-21

GADBOW, DONALD C.: Beaverton, MI, Sep 18-23; Fairfield, IA, 25-30; Monticello, IA, Oct 2-7; Glenwood, IA, 16-21; Hannibal, MO (1st), 23-28

GAMBLIN, C. LEE & WILMA: Dubuque, IA, Sep 18-23; Wapello, IA, 25-30; Iowa City, IA, Oct 2-7; Lee's Summit, MO, 9-14; Keokuk, IA, 16-21; Grinnell, IA, 23-28

GARDNER, JOHN M.: Grafton, WV (Parkview), Sep 4-9; Hollywood, MD, 11-16; Battle Creek, MI (Morgan Road), 18-23; Largo, FL (Seminole 1st), 26-30

GEISSNER, DON & SHIRL: Columbus, OH, Sep 9-13; Milton, KY, 14-16; Muncie, IN, 19-23; Franklin, IN, 25-30; Council Bluffs, IA (1st), Oct 2-7; Connersville, IN, 9-14; Waverly, OH, 16-21; Tulsa, OK, 23-28; Kansas City, MO, 30—Nov 4

GREEN, JIM & ROSEMARY: Schroom Lake, NY (NIR-OGA), Sep 24-28

GRIMES, ANDY—Andrew Evangelistic Ministries: Lancaster, OH (Calvary), Sep 2; Marietta, OH (Harmer Hill), 23-27

HAINES, GARY W.: Dexter, MO (1st), Sep 1-5; Valparaiso, IN (1st), 8-12; Plattsburgh, NY, 15-19; Springfield, MA (1st), 20-23; New Mexico District Laymen's Retreat, 28-30; Lima, OH (Community), Oct 6-10; Bellefontaine, OH, 11-14; Amarillo, TX (Valleyview), 20-24; Oklahoma City, OK (Warr Acres 1st), 25-28

HARRINGTON, MILTON: Marysville, CA (Hallwood Community), Sep 2

HELMS, MIKE & GLORIA: Highland, MI, Sep 4-9; Lapeer, MI, 11-16; Flint, MI (Westgate), 18-23; Princeton, WV, 23-28; Huttonsville, WV, Oct 2-7; Delaware, OH, 9-14; Porterville, MI, 23-28; Alpena, MI, 30—Nov 4

HENDERSHOT, H. HARVEY: Sumter, SC (Calvary), Sep 9-13; Louisville, TN (SAM Retreat), 21-23; Kingsport, TN (1st), 25-30; Ashland City, TN, Oct 9-14

HICKS, JOHN DAVID: Chilliwack, B.C., Sep 5-9; Oregon District Men's Retreat, 14-16; Beaverton, OR, 19-23; Tillamook, OR, 26-30; Kennewick, WA, Oct 3-7; Lebanon, OR, 10-14; Eureka, CA (1st), 24-28; Emmett, ID, 31—Nov 4

HIGGINS, CHUCK & MARGE: Bourbonnais, IL (Kankakee College), Sep 2—Dec 16

HOLSTEIN, J. TED: Springfield, OH (Maplewood), Sep 5-9; St. Paris, OH, 11-16; Man, WV, 18-23; Roanoke, VA (Hollins), 25-30; Houston, TX (Calvary), Oct 2-7; Livingston, TX (1st), 9-14; Lubbock, TX (Grace), 16-21; Fredericktown, MO, 23-28; Kendallville, IN, 30—Nov 4

HUGHES, JOYCE: Morgantown, WV (1st), Sep 18-23; Oregon, IL, Oct 2-7

JAYMES, RICHARD W.: Archbold, OH, Sep 30—Oct 14

JOHNSON, RON: California Concerts, Sep 5-16; California and Arizona Concerts, 23-25; Flagstaff, AZ, 26-30; Nevada, California, and Oregon Concerts, Oct 3-7; Western Oregon Concerts, 10-14; Newberg, OR, 16-21; Naches, WA, 23-27

JONES, GRACE L.: Nicaragua, Sep 1-30

JONES, TERRY & LAQUITA: Peoria, IL (1st), Oct 2-7; Hutchison, KS (Bethany), 10-14; Sterling, KS, 12 (a.m.); Piedmont, OK, 17-21; Elkhart, KS, 24-28; Monte Vista, CO, 31—Nov 4

KEENE, EARL E.: Klamath Falls, OR, Sep 26-30

LaSALLE, RAY: Syracuse, OH, Sep 5-9; Indianapolis, IN (Southport), 11-16; Kingston, MO, 18-23; Cedar Rapids, IA (1st), 25-30

KNIGHT, JOHN L.: Erick, OK, Sep 5-9; Anadarko, OK, 11-16; Carrollton, TX, 18-23; Lakeland, FL (Lake Gibson), 30—Oct 3; Homestead, FL, 9-14; Arcadia, FL (1st), 16-21; Oklahoma City, OK (Portland Avenue), 24-28

LAWSON, WAYNE T.: Anchor Point, AK, Sep 21-30; Seward, AK, Oct 7-14; Soldotna, AK, 21-28

LAXSON, KIP: Fort Lauderdale, FL (1st), Sep 5-9; Cleburne, TX, 12-16; Columbus, OH, 19-23*; Flora, IL, 26-30

LEAF, JOHN D.: Killbuck, OH, Oct 2-7

LEIDY, ARNOLD G.: Vancouver, WA (Central), Sep 4-9; Denver City, TX, 11-16; North Huntingdon, PA (Norwin), 25-30; Moriarty, NM, Oct 3-7; Tatum, NM, 9-14; Helena, MT (1st), 17-21

LeMASTER, BENJAMIN D.: Carlsbad, CA (Las Flores), Oct 4-6; Fresno, CA (Trinity), 21-24

LIDDELL, P. L. & JUNE: Adrian, MI (Madison), Sep 4-9; Columbus, OH (Beechwood), 11-16; Washington, IL (Sunnyland), 18-23; Bedford, IN (1st), 25-30; Bloomington, IN (Eastside), Oct 2-7; Springfield, IL (South Side), 9-14; Selma, IN (Harris Chapel), 16-21; Ann Arbor, MI (1st), 23-28; Elkhart, IN (Bresee), 30—Nov 4

LOMAN, LANE: Pilot, VA, Sep 9-12*; Dover, TN (1st), 16-19; Sheffield, AL (1st), 23-26; Decatur, GA (Atlanta 1st), 30—Oct 3; Evansville, IN (1st), 7-10; Waynesville, NC (Lakeview), 14-17; Springfield, OH (High Street), 21-24; Troy, OH, 25-28*

MANLEY, STEPHEN & DELPHINE: Springfield, IL (1st), Sep 4-9; Georgetown, TX (1st), 11-16; Colorado Springs, CO (1st), 19-23; Manchester, CT, 26-30; Warren, MI (Warren Woods), Oct 3-7; Oregon, OH (Toledo Oregon 1st), 10-14; Amelia, OH, 14-17; Kirksville, MO, 20-24; Olathe, KS (College), 28—Nov 4

MANN, THURL & MARY KAY: Jacksonville, FL (Central), Sep 5-9; Portland, MI, 12-16; Findlay, OH (1st), 19-23; Seymour, IN (Peters Switch), 25-30; Anderson, IN, Oct 3-7; Jasper, IN, 10-14; Belle Vernon, PA, 17-21; DuBois, PA (Emmanuel), 23-28; Lima, OH (1st), 31—Nov 4

MARTIN, LEON: Gun Barrel City, TX (1st), Sep 11-16; Artesia, NM, Oct 9-14

McGEE, JERRY E.: Marion, VA, Sep 9-13; Warwick, NY (Valley), 16-20; Scottsbluff, NE, 23-27

McWHIRTER, G. STUART: The Woodlands, TX (Community), Sep 12-16; Fort Worth, TX, (Northside), 19-23; Lexington, AL (Marys Chapel), 26-30; Marion, IL (1st), Oct 3-7; Old Hickory, TN, 10-14; Hermitage, TN, 24-28

MEREDITH, DWIGHT & NORMA JEAN: Johnson, KS (Bethel), Sep 1-16; Roanoke, VA (Hollins), 25-30; Shelbyville, IN (1st), Oct 2-7

MILLHUFF, CHARLES R.: Vienna, VA, Sep 2*; Olathe, KS (College), 5; Independence, IA, 6-9; Grove City, OH, 12-16; Orange, TX (1st), 18-23; Wichita, KS (West Side), 26-30; Yukon, OK, Oct 3-7; Lewisburg, PA (Crossroads), 10-14; South Charleston, WV (1st), 17-21; Dallas, TX (Central), 24-28; Casey, IL, 31—Nov 4

MILLS, CARLTON A.: Siloam Springs, AR, Sep 4-9; Fort Worth, TX (Wedgwood), 11-16; Ephrata, PA, 19-23; Oakland City, IN, 25-30; Hawesville, KY, Oct 2-7; Gahanna, OH (Columbus North Land), 9-14; Tullahoma, TN (1st), 16-21; Columbus, MS (1st), 23-28; Schuylkill Haven, PA, 31—Nov 4

MORCK, JIM: Fallon, NV, Sep 5-9; Sun Valley, NV (Shepherd of the Valley), 12-16; Sacramento, CA (Cordova), 26-30; Anderson, IN (1st), Oct 3-7; Altus, OK, 10-14; Red Oak, IA, 17-21; Lindsay, CA, 24-28; Fostoria, OH (1st), 31—Nov 4

MORLEY, FRANK W.: DeKalb, IL, Sep 5-9; Galesburg, IL (1st), 11-16; Youngstown, OH (1st), 19-23; Sacramento, CA (North), 25-30; Charleston, WV (Elk River), Oct 3-7; Lawrence, KS (1st), 9-14; Newcomerstown, OH, 16-21; Jackson, OH, 23-28; Elmira, NY (1st), 30—Nov 4

MORRIS, JAMES A.: Logan, WV, Sep 17-23

MURPHY, MARK N.: Newport News, VA (SOLOCON), Sep 1-3; Fort Wayne, IN (Trinity), 8-12; Swartz Creek, MI (Lindenwood), 15-19; Greenville, SC (Calvary Community), 26-30; Glen Burnie, MD (Marley Park), Oct 3-7; Kankakee, IL (Westbrook), 10-14; Winchester, IN, 17-21; Fort Collins, CO (1st), 27-31

MYERS, HAROLD L.: Kankakee, IL (Limestone), Sep 12-16; Clinton, IN, 18-23; Monmouth, IL (1st), 26-30; Sandwich, IL, Oct 2-7; Rockford, IL (Samuelson Road), 9-14; Champaign, IL (Westside), 16-21; Marshall, IL, 23-28; Winamac, IN, 31—Nov 4

NAJARIAN, BERGE & DORIS: Sparta, TN, Sep 14-16

OVERTON FAMILY EVANGELISTS & CHALK ARTISTS, BILL & DOT: Attica, MI (Beulah), Sep 4-9; Flushing, MI, 11-16; Windham, OH, 18-23; Fairfield, ME, Oct 9-14; Union, ME, 23-28

OYLER, CALVIN & VIRGINIA: Oxford, PA, Sep 5-9; Lancaster, PA, 11-16; Freeport, IL, 18-23; Streator, IL, Oct 2-7; Great Bend, KS, 9-14; Kinsley, KS, 16-21; Sylvia, KS (Pleasant Hill), 22-28; Hiwassee, AR, 30—Nov 4

PERDUE, NELSON S.: Danville, IL (1st), Sep 5-9; Marysville, OH, 12-16; LaFayette, IN (1st), 19-23; Greenville, SC (1st), 26-30; Cedar Rapids, IA (Oakland), Oct 10-14; Vandalia, OH, 17-21; Galipolis, OH, 24-28; Princeton, IN, 31—Nov 4

PRICE, JOHN H.: Cove, AR (Pleasant Grove), Sep 11-16; Ashdown, AR (1st), 25-30

REED, SHERMAN: Hartford City, IN (Olive Branch), Sep 11-16; Marlette, MI, 18-23; Alpena, ME, 25-30

REID, JR., DOUG: Gloster, MS, Oct 5-7; LaFayette, GA (1st), 16-21

RICHARDS, LARRY & PHYLLIS: Plainfield, IN (Trinity), Sep 25-30; Indianapolis, IN (Southside), Oct 3-7; Stinesville, IN, 9-11; Indianapolis, IN, 19-21*

RICKEY, HOWARD L.: Houston, TX (The Open Fellowship), Sep 7-9; Cincinnati, OH (Northern Hill), 14-16; Lansing, IL (1st), 19-23; Morrow, OH, 30—Oct 3; Charleston, WV (Calvary), 7-10; Watertown, NY, 14-17; Navyville, MO, 23-28; Sherman, TX, 30—Nov 4

ROSE, WAYNE: Madill, OK, Sep 4-9; Drexel, MO, 11-16; Caruthersville, MO, 18-23; Grand Rapids, MN, 25-30; Tishomingo, OK, Oct 2-7; Bethany, OK (Jernigan Memorial), 9-14; Joplin, MO (1st), 16-21; Hugo, OK, 23-28

SHANK, MARLA: Burlington, IA (1st), Sep 18-23; Oregon, OH (Toledo Oregon 1st), Oct 10-14; Lynchburg, VA, 23-28

SMITH, C. HASTINGS: Glorieta, NM (NIROGA), Sep 10-14; Manteno, IL, 19-23

SMITH, DOYLE C.: Lancaster, SC, Sep 18-23; Chattanooga, TN (East Ridge), Oct 2-7; Moultrie, GA (1st), 12-14; Chattanooga, TN (Calvary), 30—Nov 4

SMITH, OTTIS: Loganton, PA, Oct 9-14*

SMITH, DUANE: Annapolis, MD, Sep 4-9; Fairmont, WV (Central), 11-16; Ripley, WV, 18-23; Corry, PA, 25-30; Bedford, IN (Valley Mission), Oct 2-7; Petersburg, IN, 9-14; Malden, MO (1st), 16-21; Valley City, ND, 24-28; Marshalltown, IA, 30—Nov 5

SPEARS, DAN—Visual Ministries: Benton, AR (Mount Ida), Sep 4-9; Fort Smith, AR (Southside), 11-16; Mulvane, KS, 18-23; Haysville, KS, 25-30

STANFORTH, KEN: Stockton, CA (Fremont), Sep 4-9; Hawthorne, NV, 11-16; Ceres, CA (Valley View), 18-23; Little Rock, CA, 25-30; Cincinnati, OH (Mount Carmel), Oct 2-7; Holt, MI, 9-14; Perry, MI, 16-21; Sparta, MI, 23-28

STARK, EDDIE G.: Knoxville, IA, Sep 11-16; Derby, KS, 19-23; Harrah, OK, Oct 2-7; Taloga, OK (Camp Creek), 9-14; Holdenville, OK, 23-28

TAYLOR, BOB: Macomb, IL, Sep 5-9; Northridge, OH, 12-16; Lexington, KY (Blue Grass Zone Camp Meeting), 18-23; Brighton, MI, 26-30

TAYLOR, EMMETT E.: Indianapolis, IN (Lawrence), Sep 18-23; Sand Springs, OK, Oct 3-7; Coweta, OK, 10-14

TAYLOR, MENDELL L.: Manchester, GA (1st), Sep 23-28

TURNER, BEVERLY A.: Eastern Kentucky Womens Retreat, Oct 5-6; Mason, OH, 9-14

WALKER, LAWRENCE & LAVONA: Imperial, PA, Sep 12-16; Highland Heights, OH (Cleveland 1st), 18-23

WELLS, LINARD: Jacksonville, TX, Sep 4-9; Baton Rouge, LA (1st), 11-16; Hillsboro, TX, 18-23; Fort Worth, TX (Haltom City), 25-30; McKinney, TX, Oct 2-7; Corydon, IN, 9-14; Bicknell, IN, 16-21; Washington, IN, 23-28; Shelbyville, IL, 30—Nov 4

WHELOCK, GEORGE E.: Merrillville, IN (1st), Sep 12-16; Robinson, IL (1st), 25-30; Collinsville, IL (1st), Oct 2-7; Decatur, IL (Oak Grove), 9-14; Charleston, IL, 16-21; Virden, IL, 24-28

WILSON, ARNO: Manchester, OH, Sep 11-16; Cincinnati, OH (Saylor Park), 19-23; Mount Vernon, OH (Evangelical), 26-30; Cincinnati, OH (Mount Washington), 16-21

WRIGHT, E. GUY & LIL: Newell, WV (Glendale), Sep 5-9; Parkersburg, WV (Marrown), 11-16; Washington, PA (Hart Avenue), 18-23; Colliers, WV, 25-30; Parkersburg, WV (1st), Oct 2-7; Marmet, WV, 9-14; Wooster, OH, 16-21; Clymer, PA (Penns Manor), 24-28; Charlottesville, VA (1st), 30—Nov 4

*Denotes Non Nazarene Church



Dr. Dean Wessels
Director

*"HONORING THE TRUST"
AND
"SERVING THOSE
WHO SERVE"*

YOUR PENSION AND BENEFITS FUND IN ACTION

Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,300 retired Nazarene ministers and widowed spouses of ministers. Since your support has made this pension possible, you deserve to know the results of that support. The following excerpts from letters received recently by the Pensions office demonstrate the impact of your faithful giving.

... As you know, I am a minister's widow and the "Basic" Pension check has been an untold blessing to me. It has enabled me to keep my bills paid and still give some money back to the church above my tithe. What a thrill it is to be able to give to the Church that I love.

... Our check came today, and I want you to know how much we appreciate it. We took our first pastorate in 1935 with no salary, but the Lord supplied our needs just as He does today. We appreciate our church.

... We want to thank you so much for the monthly pension check for my mother. It helps her to know she isn't forgotten by her beloved Church of the Nazarene. She will be 92 on her next birthday.

... It is such a wonderful feeling to know that the pension check is coming in at the end of the month. It is nice to know at our age that we are not forgotten by our church.

The "Basic" Pension Plan and related services are made possible through the Pensions and Benefits Fund received from local churches on participating districts in the United States and Canada. This work is also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received for the funding of pension programs and services. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in Action.

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PARTNERS PREPARING LABORERS FOR THE HARVEST

BY JERRY D. LAMBERT

President, Nazarene Bible College, Colorado Springs, Colo.

John and Sue, along with their children, Amy (age 8) and Brian (age 10), arrived yesterday at Nazarene Bible College campus, driving a U-Haul truck containing their belongings. A sign taped to the truck—"Colorado Springs or bust!"—showed their commitment.

Though this little family was tired from the long trip, their speech radiated a quiet sense of doing God's will. Like more than 100 other families each summer and fall, John and Sue have come to Nazarene Bible College to fulfill their call to the ministry. In a few years, after training is finished, they will join the nearly 2,000 graduates in Nazarene kingdom assignments around the world.

Students like John and Sue make life on the campus at Nazarene Bible College feel like a chapter out of the Acts of the Apostles. I never grow accustomed to the effect of the students' sacrifice on the faculty, other students, and me. I am continually amazed at the progress adult students achieve in a few years of preparation, and I rejoice at the impact graduates make on their church and their world.

But none of this just happens. The impact made by students and graduates on churches, communities, cities, and even the world would never happen without a network of support from thousands of interested individuals.

A moving verse from the hymn "O Zion, Haste" helps me bare my heart to you about our partnership.

Give of thy sons to bear the message glorious. Though NBC enrollment has stabilized at about 400 for six years or more, we could easily train 100 additional students. The pressing issue is Jesus' reminder that the harvest is already ripe but the harvest hands are few.

More workers means that evangelists, pastors, and Sunday School teachers, including teachers of adults, must challenge people with the possibility that God may call them into ministry (the age of our students supports the conclusion that God calls people in their 30s, 40s, 50s, and even 60s). More laborers means that families, including parents of adult children, must encourage their children—at any age—to respond positively if God calls. "Pray ye therefore that the Lord of harvest will send forth laborers."

Life on the campus of Nazarene Bible College feels like a chapter in the Acts of the Apostles.

More people answering the call means that churches and pastors must willingly release lay leaders so that they can go away to prepare for ministry. Also, called persons will need prayer and financial support from their home churches, friends, and family.

Giving up children for the gospel is costly, both emotionally and financially. But God set the pattern when He gave His Son, and serious disciples have been giving their children since then.

Give of thy wealth to speed them on their way. Grateful thanks comes from our college family to Nazarenes everywhere for the financial support that comes from General Budget every year. This funding makes it possible for tuition costs to be lower than most other Bible colleges. Appreciation also goes to the hundreds of churches who generously contribute an annual offering to Nazarene Bible College—this year 3,500 churches gave \$170,000. A mere \$10.00 offering from the churches who have not given, an offering goal of \$100 per church for middle-sized churches, and an increase of \$100 for the larger churches would make an overwhelming difference in our financial strength.

Some individual donors remember us with a contribution each year, and, as the Lord leads, others will do the same.

Pour out thy soul for them in prayer victorious. We need more prayer. No college, however gifted the faculty, however large the student body, however well financially supported, can effectively train Christian workers without dedicated intercessors. Though we have no way to keep records of those who pray for us, the need is always critical. Please pray for our students. Remember, the students for whom you pray today may be your pastor within a few short years.

Thanks, partner! Out here in the West, the phrase "Thanks, partner" is a charming way we sometimes close a conversation, complete a business deal, or recognize lasting friendships. As co-laborers in this assignment of training adults for gospel ministry, I want to say, "Thanks, partner!" As the song writer promised, "All thou spendest, Jesus will repay." H

A Week in the Life of a



Mark and Marcia attend many learning events together.

Mark and Marcia Burkey and their three children, from Chester, Virginia, are growing their ministry at Nazarene Bible College. Their stretching, satisfying life in Colorado Springs includes the usual college courses, involvement in the local church, and whole-hearted participation in many specialized learning experiences for adults at Nazarene Bible College.



Mark is employed at Walter Drake Mail Order Company.



Family time is convenient because they live only three houses away from a grade school and ten blocks from the College.



Nazarene Bible College Student



Mark Burkey takes classes in the evening so he can support his family during the day.



Mark was one of the finalists in this year's DeLong Preaching Series.



Jared Burkey takes piano lessons at Nazarene Bible College.

"I have had the privilege of serving as Mark's pastor for eight years. I highly recommend him to you. Marcia is a fine, supportive wife. I am just as excited as he is for the two of them developing their ministry at Nazarene Bible College."

—Charles L. Thompson, Superintendent, Virginia District



Mark teaches The Living Well Sunday School class at Colorado Springs First Church.



Marcia takes time to enjoy her family.

SOMEWHERE THERE SHOULD BE A COLLEGE FOR CALLED ADULTS

BY NEIL B. WISEMAN

Dean, Nazarene Bible College, Colorado Springs, Colo.

The Father sometimes surprises believers with a call to ministry at unexpected ages like 29, 37, 46, 52, or even 61. Occasionally, a special call comes to adult converts soon after they come to Christ, while God offers another group of adults a second chance by renewing a wooing to service that they did not heed during their teens and early 20s.

Whatever the circumstances surrounding the call, adults need a unique college to prepare them for ministry. There should be a learning environment that welcomes and trains those who have been out of school for years—especially those who are afraid they are too old to learn.

Somewhere there should be a friendly learning place with a wide open door to those who know a lot about life but are short on formal training. This college, led by well-educated instructors with years of practical ministerial experiences, should help adults study Bible, learn theology, and develop ministerial skills. Ideally, the teacher should know a lot about God, life, people, and Holy Scripture.

Somewhere there should be a college with a convenient schedule of day and night classes that allows adults to support their families while earning an education; every course should be related to life and ministry. Homework, outside reading, and even exams should make sense because adults do not have much time for mere busy work.

Somewhere there should be a creative college that trains husbands and wives for teaming together in ministry and that at the same time makes child care available. It should be a

school that provides plenty of personal affirmation and educational vigor where students are impacted by visiting church leaders, effective pastors, community leaders, and lay believers.

**The annual
Nazarene Bible
College offering is
October 7, 1990.
NBC deserves
our enthusiastic
support.**

... The editor

Somewhere there should be a learning community where Nazarene churches welcome student families so that they feel a sense of belonging like they did in their home churches. And it would help if they could choose between churches that are large and small, established and new plants, ethnic and Anglo.

Somewhere there should be a family of comers where serious adults could become "forever friends"—to shoulder common burdens and rejoice in shared victories. This group of learners should be a spiritual family where students, staff, and faculty help strengthen commitments in life's adversities and nourish faith in hard times.

Somewhere there should be a college where the experiences adults bring to the classroom are highly val-

ued as ingredients of learning; such a school should allow people to learn at their own pace. This kind of college should help adult learners understand the church, the world, and themselves. And it would be serendipity if the school could be located near the majestic Rocky Mountains.

Although some say it is the best-kept secret in the church, there is such a college called NBC located in Colorado Springs, Colo. Since 1967, the church of the Nazarene has been developing Nazarene Bible College as a training center to prepare adults for service. Nearly 2,000 Nazarene Bible College graduates make up more than 20 percent of the pastoral work force of the denomination, while others serve as evangelists, missionaries, Christian workers, and manse mates.

Maybe you want to know more about the Nazarene Bible College secret. The average student's age is just over 30, and the average family has two or more children. It is a post-high school training college that prepares adults for service as pastors, music ministers, Christian education staff leaders, and deacons too. Often, couples learn how much fun it is to learn as they take classes together. The tuition costs are unusually low.

At this very moment, God is calling more adults to ministry. Because God and the Church of the Nazarene have been preparing NBC just for them, there is no longer a good excuse for delay. If you have been searching for a school like Nazarene Bible College, you can write for more information. If you have a friend or relative who is looking for such a college, tell them about us.

There should be a special college for called adults. And there is! **H**



Celebration at Sea donates two tickets for a Caribbean cruise to Herald subscription drive winners.

How can we bring the DISTRICT *Herald* subscription drive back with a bang? Maybe bigger and better awards than ever before would help, someone said. Our managing editor suggested giving a couple of Caribbean cruises with Celebration at Sea. When I objected that would cost too much (about \$2,200), he suggested that we tell Celebration at Sea what we are trying to do and give them a chance to make two tickets available to the *Herald* winners free of charge. After thinking this over for a couple of days, I cautiously gave them a call. I was delighted when they agreed with enthusiasm to do just that.

Therefore, we are able to announce that the subscription drive coordinators from the two winning districts will get to go on a Caribbean cruise with a Christian atmosphere. Instead of smoking, drinking, and dancing, there will be chapel services, concerts of Christian music, and Christian fellowship. The main port of call experience will not be at a night club casino but at a Nazarene mission church where the passengers will share in Sunday worship with the congregation of Caribbean Nazarenes.

More About Celebration at Sea

Celebration at Sea is a corporation made up of Nazarenes. Each year one or two cruises are arranged for Christian travelers. It provides them with a relaxing vacation and a chance to grow spiritually at the same time. One point of spiritual growth is a deeper involvement in Nazarene missions. Each voyage includes at least one visit to a Nazarene mission field which, for most travelers, is the high point of the trip. Offerings are raised for missions, and the people on board always give generously. Since 1986 Celebration at Sea has raised about \$100,000 in cash for missions and has delivered some eight tons of medical supplies to Nazarene

mission stations.

Recent ports of call include Panama, Haiti, St. Thomas, Jamaica, Dominican Republic, San Juan, Nassau, and Mexico. For information on Celebration at Sea cruises, call 1-800-729-1426, or write The Travel Center, 6656 N.W. 39th Expressway, Suite 100, Bethany, OK 73008.

Everyone that I know who has taken one of these cruises wants to go again. Some give testimonies of life-changing spiritual experiences. One young man was able to get his estranged parents to join him on one of these cruises. By mid-cruise the "family was talking, hugging, and crying joyous tears of bonding." On one of the cruises one of the crew members was so impressed by the atmosphere on board that he renewed his feeble faith and asked some Nazarenes to help him get a Bible study started for the crew.

We anticipate more such experiences for the district *Herald* coordinators who achieve the greatest percentage of their subscription goals. For the purposes of this drive our districts are divided into two groups. After the fall 1990 and spring 1991 subscription seasons, the winners will be announced in July 1991.

Five months later, in January 1992, our winners will set sail from New Orleans. Second place winners in each group will receive a \$300 gift certificate from the Nazarene Publishing House, third place winners a \$200 gift certificate, and fourth place winners receive a \$100 gift certificate.

Of course, the purpose of the *Herald* is deeper than awards, even really great ones. The *Herald* is about ministry and mission. Whether you win an award or not, we hope you will serve the Lord and your church by putting

Celebration at Sea has already given \$300,000 in cash and medical supplies to Nazarene missions. They believe in the mission of the *Herald of Holiness* too.

"A Herald in Every Home."

—Wesley Tracy, Editor

JAPANESE GENERAL BOARD MEMBER DIES



Takashi Kato, General Board member representing the Asia-Pacific Region, died Tuesday, July 31, of pancreatic cancer in Yokohama City, Japan. Funeral services were held at the Oyamadai Church of the Nazarene, in Japan, August 2.

A Christian and Nazarene for nearly 50 years, Kato was elected to the General Board at the 1989 General Assembly. He was a member of the Oyamadai Church and served on the Japan District Advisory Board. He had also served as president of the Japan Nazarene Men's Movement.

Kato is survived by his wife, Tsuneko; two daughters, Miho and Emi; one son, Takatomo; and his mother, Etsu.

NAZARENES SAFE IN THE PHILIPPINES

All Nazarene missionary personnel in the Philippines are accounted for and are safe in the aftermath of July's devastating earthquake, according to John Smee, Mission Services director.

Smee said that the World Mission Division office has been in touch with Eunice Marlin and Danny and Cheryl McMahan in Baguio and that they are all safe and that no Nazarenes are known to be dead or injured. There are about 4,000 Nazarenes worshipping in 50 churches on the Luzon Central District where the quake did most of its damage.

The 100 or so students at Luzon Nazarene Bible College in Baguio were uninjured, although the administration and chapel buildings

suffered structural damage. Students were moved from the dormitories into the dining hall and were later sent home for several weeks to allow time for repairs.

At least five Nazarene churches suffered significant damage. Damage reports have not been received from churches in outlying areas.

The earthquake, which hit the Philippines Monday afternoon, July 16, measured 7.7 on the Richter scale. Hundreds were killed. Numerous aftershocks have created more problems and have slowed the pace of searching collapsed buildings for survivors.

MCDONALD CHOSEN AS NEW D.S.



B. Edwin McDonald, 51, was elected Saturday, July 14, as superintendent of the Northeast Oklahoma District, according to General Superintendent Eugene L. Stowe, who presided at the district assembly.

McDonald was elected on the 12th ballot. He accepted the call and was installed by General Superintendent Stowe at Saturday night's ordination service.

McDonald has served as pastor at Tulsa Central on the Northeast Oklahoma District since 1986. Prior to this, he pastored churches on the Arizona, Eastern Michigan, Southern California, Akron, West Virginia, and Tennessee districts.

The new district superintendent and his wife, Anne, have two children, Mark Edwin and Elizabeth Dawn Hoffman.

McDonald succeeds Jack Stone, who left the post to become general secretary of the Church of the Nazarene.

MVNC STUDENT DIES IN CHINA



Jeff Cubbon, 21, a student at Mount Vernon Nazarene College, died July 13 in China while participating in a Youth In Mission (YIM) summer ministry assignment.

Cubbon was assigned to Hong Kong and had flown to China with teammate Stephen Wilson, according to Nazarene Missionary William Selvidge. The two were en route from Beijing to Hong Kong by train when Wilson discovered Cubbon's body. He had apparently died in his sleep, Selvidge said. Death was apparently the result of a heart attack.

A native of Oil City, Pa., Cubbon was a junior at MVNC. This was his third summer in the YIM program. In 1988, he served on a Mission to the Cities team in Nashville, and in 1989 he was a member of an International Student Ministries team in the Republic of Ireland.

"His positive spirit was contagious," said Dale Fallon, YIM program coordinator. "He was an example of one totally committed to serving others."

Funeral services were held July 30, in Oil City, Pa.

NAZARENES SAFE AFTER COUP ATTEMPT IN TRINIDAD

Nazarene missionary personnel in Trinidad were unharmed during an attempted coup in that country July 27, according to John Smee, Mission Services director. A 17-member Work and Witness team from Omaha, Nebr., was reported safe as well.

Rebels and government troops were involved in heavy

street fighting throughout the weekend. The rebels also were holding the prime minister and several cabinet members hostage.

Nazarene missionaries in Trinidad and the Work and Witness team stayed at the Caribbean Nazarene Theological College in Cantaro, Santa Cruz, during the fighting.

The Omaha Work and Witness team returned to the U.S. August 4 aboard three small chartered planes that were provided by the American Express company through the efforts of Nebraska Congressman Peter Hoagland.

PHILLIPS FOLLOWS IN FOOTSTEPS OF FATHER



Gene C. Phillips, 55, has been elected superintendent of the Iowa District. His election came on the fifth ballot July 19, according to General Superintendent Jerald D. Johnson, who presided at the Iowa District Assembly. Phillips was elected to the post that his father, Gene E. Phillips, held from 1949 to 1970.

The election was prompted by the resignation of Forrest Whitlatch. Whitlatch was elected superintendent of the Iowa District in August 1970.

Phillips served as pastor of Cedar Rapids Oakland Church from November 1984 until his election as superintendent. Other churches pastored include: Chariton, Des Moines Eastside, Webster City, and Council Bluffs First, all on the Iowa District.

A graduate of Olivet Nazarene University, Phillips and his wife, Martha, have five daughters, Karen, Genell, Claudia, Jennifer, and Becky.

THREE WOMEN -- AUTHORS OF SUBSTANCE



MARTHA BOLTON is a talent who has become a household name for her Lillenas drama fans. She's a columnist, church woman, and an Emmy nominee for work on the "Bob Hope Show." Husband Russ is a sergeant in the LAPD, and with sons, Rusty, Matt, and Tony, they make their home in Simi, Calif.

"If You Can't Stand the Smoke, Get Out of My Kitchen" is her first book of inspirational humor for Beacon Hill Press. And we are very proud of it! Here's a bit of verse from one of the 52 pieces.

*Grocery stores can be expensive,
But there's no need for groans,
For I understand they've opened
A lane that gives home loans.*

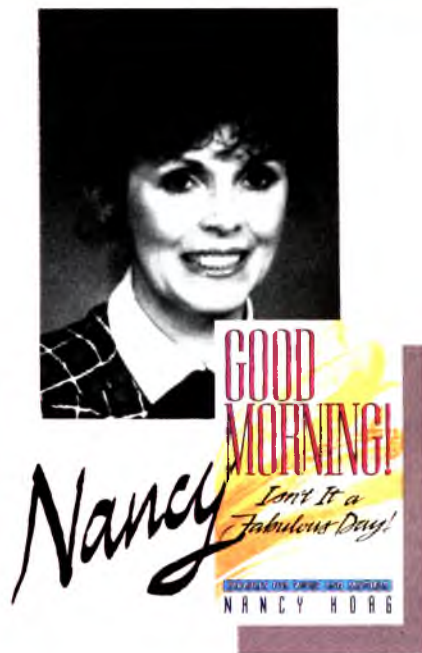
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GRAYCE BONHAM CONFER authored the popular *Faith and Fried Potatoes*, the story of her growing-up years. This Redlands, Calif., lady knows life — its light-hearted moments and the crushing times, as with her husband Harold's bout with Alzheimer's disease. Grayce is a member of the National League of American Pen Women and writes for a myriad of periodicals, newspapers, and other media.

Quilt of Many Colors is a collage of prose and poetry — both true and fictional. The book's 27 pieces present strong feelings, humor, and a down-to-earth point of view that reflects values and faith.

HH083-411-3589



NANCY HOAG and her husband, Scotty, live in Bozeman, Mont. She has been a teacher in both public and Christian schools but since 1983 has concentrated on writing. Her byline has appeared on many magazine articles, and this is her fourth book.

Good Morning! Isn't It a Fabulous Day! has three parts: Parables for Wives, Parables for Mothers, and Parables for Rainy Days. This brief truth appears in the mother section:

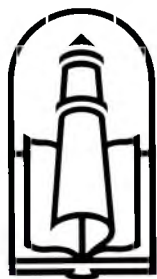
Wisdom

My daughter and I had driven just a half a block from church when I turned . . . and spotted a fellow worshiper with a cigarette hanging from his lip.

"Look at that!" I blurted. "Comes straight out of church and already lighting up." I grunted an audible, self-righteous "Humpf."

For several seconds Lisa was quiet. Then softly, she spoke. "Look at that. Comes straight out of church and already judging."

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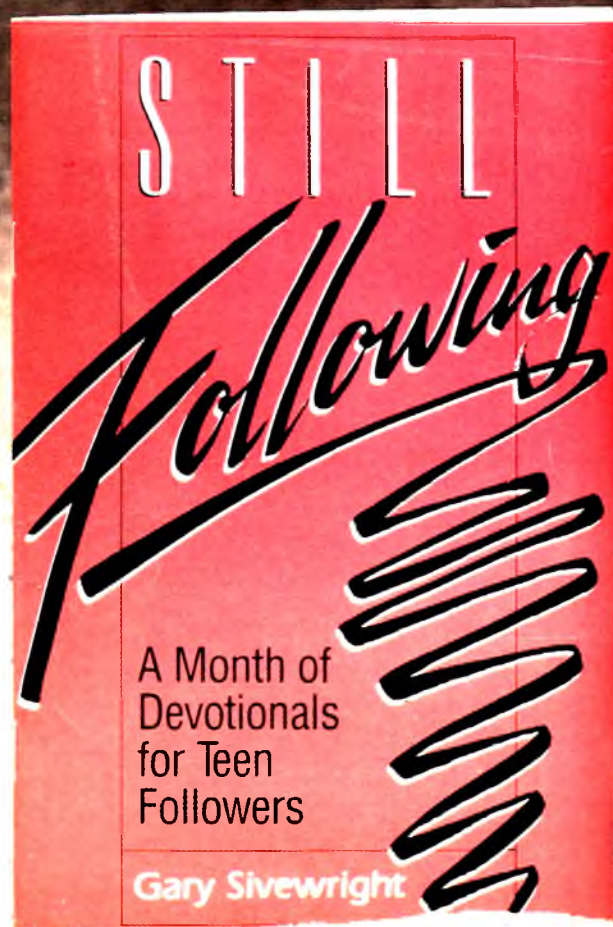
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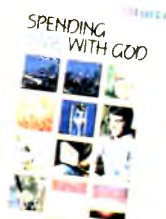
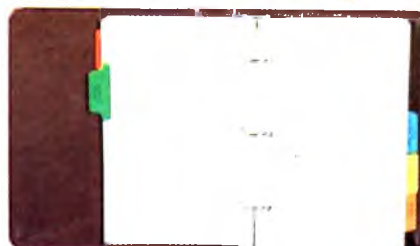
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