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Wesley D. Tracy (Editor)
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■ SEPTEMBER 1989

Herald of Holiness

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HELP YOUR
CHILD
SUCCEED
IN SCHOOL

COME SHARE
THE DREAM

GOD IS ABLE

THERE'S
A PLACE
FOR YOU

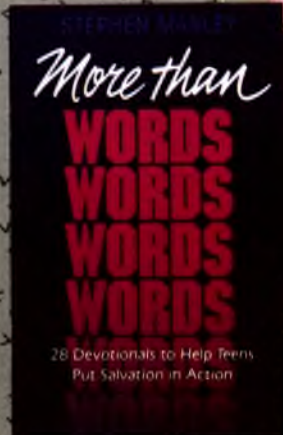
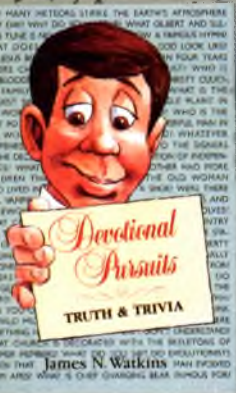
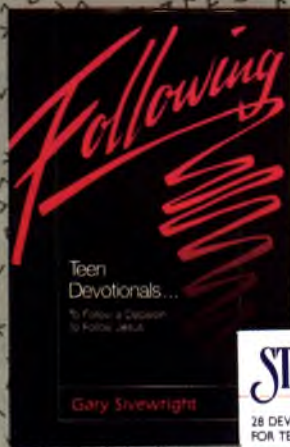
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CHURCH OF THE NAZARENE

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Get Serious!

September is the get-serious month. It ends the whimsy of summer as abruptly as a bee sting rouses a napper in a backyard lawn chair. It's too late to rest up from your exhausting trip to the mountains or your extended visit to Grandma's house. The camping outing, aglow with inspiring sunsets, is now only a lilac-scented memory stored in out-of-focus photos stuffed unmounted in the picture album.

Youth camp, VBS, General Assembly, and camp meeting are now nestled lightly on the closet shelf of your memory. Another summer somehow got away from you, and Christmas is still too far away to provide any pull-you-through energy. Yes, September is a present-tense, get-serious month. September makes demands.

It is the season for launching campaigns, motivational speeches, and kick-off banquets. In church life, September usually brings attendance drives, building fund pledges, the Alabaster Offering, teacher training classes, and preparation for the fall revival. For Nazarenes, September is also Stewardship month—the time to reaffirm our commitment of energy and funds to God's mission in the world through our church.

Get-serious September also yanks children out of the parks and off the playgrounds and plops them down in rooms with chalkboards and schoolteachers. It is the season when otherwise normal young people begin to assert their own versions of Christopher Andreae's argument, "Ignorance is a constitutional *right!* Education is eroding one of the few democratic freedoms left to us."

Perhaps, at this time of year, family devotions should be built around such scriptures as "Keep hold of instruction, do not let go; guard her, for she is your life" (Proverbs 4:13, RSV).

Stewardship month and back-to-school time form a natural intersection. One of the most significant demonstrations of Nazarene stewardship in the world is the work of the growing army

of Nazarene schoolteachers produced by our churches and colleges. They exert influences for God, good, morality, and Christian values in communities, schools, and individual lives everywhere.

The effects of their work cannot be measured, computerized, or charted in

Nazarene teachers believe in values the way doctors believe in health.

the "District Minutes." Therefore, they seldom get the credit they deserve. As Samuel Johnson once said, the world is "slowly wise and meanly just" in honoring scholars and teachers.

It has been my privilege to know many Nazarene schoolteachers. I have, in fact, lived in the "plighted plural" with one of them for 38 years. I can tell you what Nazarene schoolteachers are like.

1. For them, teaching is not merely a job or a profession, it is a *calling*. Students are important individuals created in the image of God—not just names on a seating chart.

2. Nazarene teachers believe in values the way doctors believe in health.

3. They teach by what they *are* as well as by what they *know*. The impact of a teacher's character is what survives when the facts and formulas are forgotten.

4. Nazarene schoolteachers have a gift for giving. It is a gift that drives them to give themselves in patience and empathy. This gift of giving drives them to teach in much the same way that an artist is driven to create a painting, or a novelist to write a story, or a theologian to craft a doctrine.

I wish every student answering the school bell this September could have the privilege of spending the next nine months with a Nazarene teacher. That's impossible, of course, but in this issue, we ask several Nazarene teachers to coach you on how to help your child succeed in school this year. We believe you will like their practical advice. **HT**

A Gleam in the Eye and a Passion in the Soul

In a recent speech, Alice Duer Miller told a college audience:

Don't ever dare to take your college as a matter of course—because, like democracy and freedom, many people you'll never know anything about have broken their hearts to get it for you.

Time was when Nazarene Bible College (to quote President Jerry Lambert) was only a "gleam in the eye and a passion in the soul" of Dr. G. B. Williamson. Since its founding, many more dedicated teachers, administrators, students, and laypersons have poured out their hearts to make NBC the dynamic reality it has become.

NBC specializes in providing theological education for second-career con-

verts who have been called to Christian ministry. The school is also making bold new strides in cross-cultural and ethnic ministerial training. In this issue, you are introduced to some of the fine people at Nazarene Bible College.

The annual offering for Nazarene Bible College is barely a month away. You need to know, if you don't already, that neither Nazarene Theological Seminary nor Nazarene Bible College has an educational zone or region from which to draw regular educational budgets. Once each year, however, all Nazarenes are given the opportunity to contribute to these schools in an annual offering. NBC deserves the generous support of every local church and every Nazarene in the October 8, 1989, offering. **HT**

LOOKING BACK

In the *Herald of Holiness*:

60 Years Ago

The common practice is to let converts starve. . . . And there are probably no people more generally at fault in this matter than churches connected with the holiness movement, like our own. We have always had to lay great emphasis upon the crises of regeneration and entire sanctification to make up for the lack of others on these points. And while emphasizing the crises we have practically ignored the progresses. Our remedy is the mourner's bench, no matter whether the disease be sin, sorrow, ignorance, weakness, trial or temptation. We give the same medicine, no matter what the sickness. But this is a mistake. People, especially the beginners in the faith, need instruction, sympathy and encouragement.

—J. B. Chapman

40 Years Ago

Now there is nothing wrong in owning a television set and nothing wrong with viewing good programs. But the answer is to exercise caution in our selectivity—selecting programs of merit and entertainment value that become the high standards we profess. Let no one “slip past the ticket window.”

Television will test the true spiritual mettle of our ranks. We dare not fail.

—Bernie Smith

35 Years Ago

In the church, the “watchdog” is particularly trying to have around. He can scent worldliness a mile away. But his baying is the only thing which keeps folk from going to sleep. One such brother had a way in a long testimony of bluntly telling what was wrong with the church, and of painting glowing pictures of past standards and glories. . . . He had fallen into the unfortunate habit of looking for suspicious trends. . . . Yet withal the unfortunate impression, he was probably a healthful irritant!

—Richard S. Taylor

30 Years Ago

For surely as tomorrow's sun,
So surely rains must fall,
And songs that rise from hearts of pain
May be the best of all!

—Kathryn Blackburn Peck

10 Years Ago

Holiness is a unique quality of disposition and life that is pure, clean, and powerful. It is a quality of character portraying that which is good, beautiful, pleasant, loving, and holy. Holiness casts out doubts and fears, and creates vision and optimism.

—Loren W. Gould

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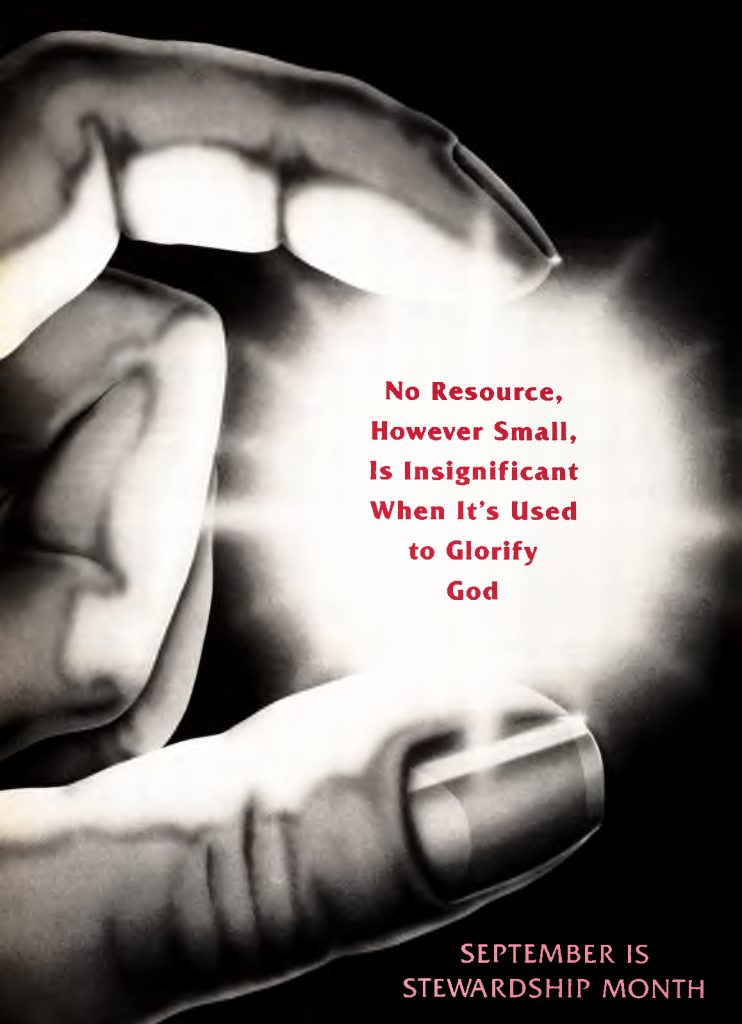
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**No Resource,
However Small,
Is Insignificant
When It's Used
to Glorify
God**

**SEPTEMBER IS
STEWARDSHIP MONTH**



Come and See

Come and See" is the surprising and shocking response of Jesus to a question from some new disciples in John 1. One does not expect Jesus to say that. At least, He might have provided some clearer directions. He might have handed them some kind of map or a how-to book. But He chooses not to do so. I guess grace really is like that!

John the Baptist has been doing a great job. He understands his task as a witness to the "true light that gives light to every man" (v. 9, NIV). He carries out his task so well that his own disciples understand perfectly.

So we are not surprised when John makes his long-awaited announcement, "Look, the Lamb of God, who takes away the sin of the world!" (v. 29, NIV). John's teaching and his witness are so wonderfully clear. "I have seen and I testify that this is the Son of God" (v. 34, NIV).

The repetition of the announcement the following day produces an unhesitating response from his disciples. While he is still talking, those two disciples make a 180 degree turn and start following Jesus. They really took John at his word. I really like the style of those two disciples. I find myself wondering how I might have responded to that announcement.

The first surprising response of Jesus to His newest disciples is, "What do you want?" The color and flavor of the words in the original language include ideas like, "What are you searching for?" or "What are you pursuing?" or "What are you really desiring?" or "Why are you here?" That should be enough to stop any would-be disciple in his tracks.

That question is the heart of any rhythm of spiritual development. What is the goal of your life? What is your spiritual goal? What kind of

strategies will get you to that goal? What kind of investments are you willing to make to arrive at that goal?

Questions of such ultimate importance keep tugging at our sleeves. Often, those questions come in the midnight hours when we are unable to sleep. Why am I doing what I am doing? Is it really worth it? Where do I go from here? What is the purpose of it all?

"The strategies and disciplines are merely means to the true end."

I have such admiration for those disciples. They are not distracted by the abrupt question of Jesus. They decide that the best response to such a disruptive question is another question. So they try to put Jesus on the defensive by asking Him, "Rabbi, . . . where are you staying?" (v. 38, NIV).

Those disciples had been convinced by their former teacher, John the Baptist, that Jesus had the answer to their deepest questions. They were not about to be derailed from their pursuit. They just moved toward their goal of finding the answers this new Teacher had for them.

They wanted to spend some time with Him. They wanted to share His space. They wanted to see how His answers made a difference in the way He lived. In their hearts they knew that the deepest answers to the deepest questions of life are found in relationships rather than in mere concepts.

Now comes the shocking part of

the response of Jesus: "Come, . . . and you will see" (v. 39, NIV). Jesus understood that the nature of a relationship cannot be adequately described in abstract concepts. The procedures of relationship can be defined. The potential dangers in relationship can be identified. Some of the results of relationship can be pictured in words, but the quality of relationship is a matter for experience.

I recall the day I hesitantly approached my father with the question, "How will I know when I am in love?" He wisely responded with a rather far-off look in his eye. "When it happens, you will know." That was all he was willing or able to describe to me.

Jesus invited the disciples of John the Baptist to learn by firsthand experience. He wanted them to learn the quality of relationship for themselves. He understood that the strategies, like prayer, meditation, study, and service, are never ends in themselves. The strategies and disciplines are merely means to the true end—relationships.

The results in the lives of those early disciples were quickly visible. John 1:39 informs us that they accompanied Jesus and "spent that day with him" (NIV). In the very next verse Andrew hastens to locate his brother and invites him to come and experience life with the Messiah. A relationship of such quality cries out to be shared.

In the following paragraph, when Nathanael doubts Philip's identification of the Messiah, he receives the same interesting invitation, "Come and see" (v. 46, NIV).

The most important pattern of spiritual formation is cultivating an ongoing relationship with the Messiah. Jesus still invites us today with the same shocking words, "Come and see!"

HH

When God Com

After these things God tested Abraham, and said to him, 'Abraham!' And he said, 'Here am I.' He said, 'Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you.' . . . When they came to the place of which God had told him, Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood. Then Abraham put forth his hand, and took the knife to slay his son. But the angel of the Lord called to him from heaven, and said, 'Abraham. Abraham!' And he said, 'Here am I.' He said, 'Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me'" (Genesis 22:1-2, 9-12, RSV).^{*} Study the whole of Genesis 22 together with Hebrews 11:17-19.

The prime mover in this story is God. Abraham is secondary and Isaac is in third place. God is sovereign through the story and knows what He is doing. Abraham does not know, nor does Isaac, but God does.

In response to the call of God he had, years before, left his ancestral home and migrated to Canaan. It was there that God made the covenant promise to give him land and nationhood and name and blessing. It was a promise that hinged on the divine assurance, "Your own son shall be your heir" (15:4).

Through uncertain years the promise held, and finally Isaac was born—child of promise, child of hope. God had kept His word against all odds. At last, the fearful, faithful, doubting, believing, righteous patriarch held in his withered arms the embodiment of God's cov-

enant faithfulness—his own flesh and blood son. All was well; the future was secure.

And then one awful day, God spoke. "Abraham!"

"Here am I." (One translation has it, "Ready!")

"Take your son, your only son Isaac, whom you love [let the

"The God who had cut Abraham off from his past, now cuts him off from his future."

phrases sink in—it would seem that God was twisting the knife], and go to the land of Moriah, and offer him there as a burnt offering upon one of the mountains of which I shall tell you" (v. 2).

The next line reads, "So Abraham rose early in the morning" (v. 3). Who knows the tortured thoughts through the agonizing hours of that terrible night? No talking it over with Sarah! Just numb, silent obedience. He "saddled his ass, and took two of his young men with him, and his son Isaac; and he cut the wood for the burnt offering [I can hear the sound of the axe; can you?], and arose and went to the place of which God had told him" (v. 3).

No words are spoken as they approach the dreaded place of sacrifice. The trembling man built an altar, laid the wood in order, bound Isaac (the silent submission of the young man is incredible), laid him upon the wood upon the altar; "Then Abraham put forth his hand, and took the knife to slay his son" (v.

10). The God who first called Abraham to make this terrible sacrifice, now called him again, "Abraham. Abraham!" The tension is broken! "Do not lay your hand on the lad or do anything to him; for now I know that you fear God, seeing you have not withheld your son, your only son, from me" (vv. 11-12).

What Are We Supposed to Learn from This?

What is going on in this awesome story with such a wondrous ending? What are the fundamental issues dealt with in the inspired narrative? One clear teaching is that the Lord God forbids the practice of child sacrifice, so common in ancient cultures. A common moral lesson to be learned is that we must be willing to give our most precious possessions to God. But the Abraham-Isaac story probes a more fundamental issue than either of these. In Abraham's experience, God was contradicting God! What does one do when God contradicts God? What are you supposed to do when the promises of God are contradicted by the commands of God, when faith is contradicted by obedience?

Let's go back to the story once more. God called Abraham out of his culture, separated him from his family roots, and promised him a new life. God, in fact, cut him off from his past and gave him the promise of a future. In obedient response, Abraham "went out, not knowing where he was to go" (Hebrews 11:8). Disengaged from his past, looking to an unknown future, he trusted the promise of a child and heir, the seed of a new nation under God. But the promise stalled through long years of famine, wars, failings, and waitings. The old man was sterile and his aged wife was barren, but he never quit believing in

contradicts God



the God "who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations. . . . No distrust made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised" (Romans 4:17-18, 20-21).

Then Isaac was born—the living sign of God's promised future. The man bereft of past, now in the presence of death, held in his arms the embodiment of life and future. That's when God said, "Take your son, your only son, Isaac, whom you love, and give him to me." The God who had cut him off from his past now cuts him off from his future! All his years of obeying and trusting were washed away by the terrible command of the God he trusted, "Sacrifice Isaac to me."

What is God doing here? One thing is sure, God is revealing to Abraham—and to us—that the future is not with Isaac but with God. The future does not lie with the signs of the future, even the God-given signs, but with the God who gives the signs. In the awful word, "Give me Isaac!" God is saying to Abraham, "Your future does not lie with Isaac but with me." I don't think I'm the only one who needs to hear this word!

The issue raised in this narrative for us is: What sustains our hopes? What undergirds our anticipated futures? On whom or on what are we resting our assurance of tomorrow? We pray and trust and work and believe; we get the job, experience the marriage, gain the promotion, complete the project or the degree, have the children, enter the chosen profession. These things are understood to be the gifts of God. But what hap-

pens when the job is lost, credibility is shattered, illness comes, the person who was our hope disappoints us—or dies?

Through his horrendous trial, Abraham learned this one thing: The future does not rest with anyone or anything that God gives but with God himself. The answer to Abraham's dilemma was just continuing

Releasing to God's disposal our most cherished earthly possessions, achievements, and blessings is the essence of Christian stewardship.

faith in God's promise and continuing obedience to God's command. The Hebrew writer reminds us that at the point of stalemate, in the enervating, paralyzing tension between gain and loss, life and death, promise and demand, the resurrection power of God is released and hope is assured (11:19).

The Fondest Idol Must Be Released

There is another thing God is doing—and He knows what He is doing—in His testing of Abraham. He is cleansing His friend's heart from its fondest idol and centering it again on himself. It isn't too difficult to imagine the relationship between old Abraham and his gift-child. The divine promise made and then de-

layed only intensified the pain of waiting. But now, at last, the dreams are fulfilled. The young man at his side was his treasure. Did he become the idol of the old man's heart?

God tested His friend, who surrendered his most precious love in the realization that there is room in the heart for only one sovereign loyalty. The divine response to Abraham's faithful sacrifice was, "Now I know that you fear God." What God really wanted in this particular testing was not Isaac but Abraham. I think the old saint walked close to his son back down the mountain, singing to himself, "My ambitions, plans, and wishes at my feet in ashes lay. I will praise Him!"

A. W. Tozer has written a chapter called "The Blessedness of Possessing Nothing." He notes that in that awful/wondrous offering of his only son, something beautiful and profound happened in Abraham's heart. His relationship with his son was still devoted but somehow detached. He didn't own him anymore. Nor were things any longer the same between Abraham and his God. The attachment was deeper—he was owned all the more.

What, then, when God contradicts God? We trust the promise and obey the command! We can do so because we share the life of another Father whose Son, our Lord Jesus, was not delivered but who was obedient, even unto death. In the awful contradiction of the Cross, hanging between heaven and hell, between love and justice, He never let go His trust in His Father's love nor ever ceased His obedience to His Father's will. And when, for us, it seems that God is contradicting God, we are granted surprising grace to go on trusting and to go on obeying. HH

*Unless otherwise indicated, the Scripture references in this article are from the Revised Standard Version of the Bible.

Talking with Your Teen

How can I communicate with my daughter? She won't listen; she lies to me; she spends hours talking on the phone with her friends but never has anything to say to the family." I hear questions like these all too often from the parents of teenagers.

So I talked with Janet Strong Powell, who is mother of a teen, a therapist, school guidance counselor, and teaches workshops on parenting for Boston area churches.

Tarrant: Janet, what do you say to parents who are worried about how to communicate with their teenagers?

Powell: I tell them, don't wait until some magical day in their children's teens when communication will begin. Communication should begin in infancy, from day one.

Tarrant: Communication with a newborn?

Powell: Definitely. Communication begins with listening to a baby's cries, distinguishing between a cry of hunger and a cry of pain or discomfort, and responding appropriately. Parents should talk to their babies right from the start, stimulating them through language, singing to them, praying for them out loud, reading to them, naming things, naming feelings—a two-year-old can learn to identify sadness, anger, happiness, fear, love, to call a temper tantrum by name, and will be healthier later for accepting such feelings.

"Listening with an open heart" is a skill that parents can begin to develop while their children are still young. We need to listen for the feelings behind the words, by reading the child's body language and tone of voice. How many of us parents are always so sure we are right that we don't hear our children when they express their opinions?

Tarrant: What about the questions that children ask about God or about sex?

Powell: First, find out what is on the child's mind. If Johnny asks, "Where did I come from?" he may just be con-

fused about whether he was born in Nebraska or Ohio. Even if Johnny is interested in how babies are made, he will probably be satisfied with a few simple facts. You don't have to give the whole story at once. Add information gradually through the years as the child is able to grasp it. If we deal with their little questions as they come along, they will be more likely to come to us later with the big stuff.

Tarrant: Are you saying that parents who develop this kind of openness early on will have no problems later?

**Communicate with
your children
when they are
small—it will be
10 times harder if
you wait until they
are teenagers.**

Powell: Not at all. I've learned with my own daughter that she has her "off days" when she won't even respond to "How was your day?"—but later in the week she may sit down and talk non-stop. We have built a solid foundation through years of caring and communication, so when she rejects me I know she'll eventually come back.

Tarrant: What if you hear things that are upsetting, that you don't approve of?

Powell: I've learned not to overreact. If we can avoid being immediately judgmental, we may have a chance to share our wisdom later on. Parents who are harsh and critical can push their kids out the door. A teenager these days may choose to walk out. Prayer, love, forgiveness, and acceptance, on the other hand, will draw

your children to you. Unfortunately, many teens learn that it is easier to talk to peers than to parents. Peers are less critical, show greater interest, may be more honest, and are more available.

Tarrant: Available?

Powell: Yes, they talk to their friends for hours, but, according to Josh McDowell's 1988 survey of Christian teens, fathers spend less than one minute per day in serious conversation with their teens; mothers, less than four minutes.

Tarrant: Surely, there is a need for Christian parents to challenge certain behaviors?

Powell: Parents need to choose their battles, decide what they can live with and what they can let go for the sake of the relationship. Don't make World War II out of something that's not important, like the mother who destroyed her relationship with her daughter over the issue of eye shadow. A parents' support group can be helpful, especially for single parents.

Tarrant: Do you ever find yourself saying things to your daughter that your mother said to you—and hating yourself for it?

Powell: Yes, the old tapes that play in our heads! We shouldn't be too hard on ourselves for repeating the patterns we learned, but it's good to be aware of them. A support group can help us recognize those old messages and start to change them.

Tarrant: Is there anything else that you feel is important?

Powell: Home should be a sanctuary, a buffer from the hurts and put-downs of the world. Our kids need to know that we are there for them, cheering them on.

Tarrant: Is it too late for parents who have not developed good communication with the children before adolescence?

Powell: It's not too late to try, but it's 10 times harder to build a relationship once the kids begin that pulling away that is a natural part of adolescence. **H**

Look Who's 40 Years Old

1989 Is the Fortieth Anniversary of the Alabaster Offering

BY HELEN TEMPLE

A year ago, Rev. Jesus Reyes, district superintendent of the Alta Verapaz District in Guatemala, reported 15,907 full and probationary members, making the district the largest in the Church of the Nazarene. At the same district assembly, the delegates voted to give 20 churches to the Guatemala East Central District to strengthen it. With this transfer, the Alta Verapaz district membership was lowered to 13,573, still the largest district in World Mission areas. Oregon Pacific, U.S.A., is the only district larger than Alta Verapaz, with a membership of 14,916.

The largest church on the Alta Verapaz District is San Juan Chamelco, with 5,000 members. The building has been enlarged four times and is packed every Sunday.

The Alta Verapaz District has organized nearly enough new churches to make up for those given to the East Central District.

On March 2, 1949, the first gift from the newly instituted Alabaster Offering was sent to the mission center in Coban, Guatemala (now on the Alta Verapaz District), to build a missionary home. Forty years later, in the 40th anniversary year of Alabaster giving, Alta Verapaz reported the largest district membership among World Mission districts. Alta Verapaz became a fully self-supporting district in 1974.

The Alabaster Offering, introduced in 1949, is received twice a year (in February and September). The Nazarene World Mission Society promotes



Lela Jackson, outgoing general president of the NWMS, presents an award to Rev. Elizabeth Vennum. Forty years ago Mrs. Vennum "invented" the Alabaster box offering. The presentation took place on Friday, June 23, at the General NWMS Convention in Indianapolis.

the offering to provide funding for land and buildings on Nazarene mission fields.

The original challenge was for Nazarenes to do without something they wanted but didn't really need, such as

perfume or new clothes. The money that would have been used to purchase the items was then put in Alabaster boxes as love gifts to God. The boxes were to be brought to the church in February and September to be opened.

The idea of a sacrificial love offering captured the interest of Nazarenes worldwide. Working people in many countries gave their busfare and walked to work. Others sold the eggs from an "Alabaster" hen and gave the money. Some dairy farmers named a cow "Alabaster" and gave the proceeds from the sale of her milk. Some dedicated an acre of ground and sold the harvest for Alabaster. African women brought produce from their gardens. Some office workers sacrificed new clothing, lunch money, or simply put "thank you" offerings into their Alabaster boxes for special blessings God had given them.

A little Mexican boy, told he was too small to have an Alabaster box, made one for himself from a discarded lard carton, sealed it with gum, and went up and down his street collecting "going without" money from friends and relatives.

The Alabaster Offering takes its name from the biblical story of the woman who broke her Alabaster box of fragrant ointment and poured it on Jesus in gratitude and love.

In 1988, Nazarenes worldwide gave \$1,962,002.91 in Alabaster Offerings. Alabaster money was sent to 50 countries to buy land or to erect churches and other needed buildings.

**Last year
Alabaster giving
reached almost
\$2 million.**

The General Assembly Report



45,000 Nazarenes celebrate Communion to open the 22nd General Assembly.

Nazarenes Converge on Indianapolis

Almost 50,000 Nazarenes from around the world converged on Indianapolis for the 22nd Quadrennial General Assembly and Conventions of the Church of the Nazarene. The assembly, held June 21-30, was the largest religious convention in the history of the city, according to the Indianapolis Convention and Visitors Association.

"The primary purpose of our coming together is to exalt the name of our Lord Jesus and Savior, to praise Him for all His 'marvelous works to the children of men,'" wrote General Superintendent John A. Knight in a welcome to the visitors.

"We will do this in services of worship, inspiration, and challenge," he wrote. "We will do this by reviewing victories during the quadrennium just ended, evidences of God's leadership and blessing. We will praise our great God by manifesting spirits of unity and love for all men. . . . We will lift our hearts in praise by making plans to carry out better the Great Commission to take the liberating gospel to all peoples everywhere."

Reaching the world for Christ was a topic that surfaced throughout the assembly. "That the World May Know" will remain the theme for the next quadrennium. "This theme has cap-

tured the hearts and imaginations of our people," said General Superintendent Jerald D. Johnson in the Quadrennial Address of the Board of General Superintendents. The first year of the quadrennium will be identified as "That the World May Know—Pray," with the theme for subsequent years to be "Go," "Preach," and "Teach."

Some 850 delegates from 89 world areas participated in the plenary sessions. Together they voted on more than 200 resolutions and heard reports from seven commissions appointed at the 1985 General Assembly.

New General Superintendents Inducted in "Sending" Service

The four incumbent general superintendents, Eugene L. Stowe, Jerald D. Johnson, John A. Knight, and Raymond W. Hurn, were reelected, with each incumbent receiving more than 90% of the votes cast. Two new members were elected to the six-member Board of General Superintendents. William J. Prince and Donald D. Owens were chosen to fill the vacancies created by the retirement of General Superintendent William M. Greathouse and the late Charles H. Strickland. Strickland, who would have retired this summer, died unexpectedly last August. The assembly voted to bestow emeritus status on Greathouse.

For most convention-goers General Assembly wasn't all business. An 83,000 square foot exhibit hall called **Nazarene Expo '89: Partners in Vision and Venture** was a popular spot for browsing and visiting. The Expo featured more than 80 exhibits, many from Nazarene World Headquarters in Kansas City, and a sales area from Nazarene Publishing House. Thousands of visitors toured the exhibit hall.

A variety of special events occurred during the 10 days Nazarenes were in Indianapolis. Some 45,000 people gathered in the Hoosier Dome to worship and share in a service of holy Communion. Nearly 2,000 teens and their sponsors participated in a day-long clean-up project in downtown Indianapolis. Mrs. Louise Chapman, 96-year-old general NWMS president emerita, shared her vision for the future of the church. Volunteer phone callers used telemarketing to begin planting a church in Milwaukee. More than 267 Churches of the Nazarene were officially organized simultaneously in an evening service.

On Wednesday night, June 28, an inspirational service featured the induction of the two newly elected general superintendents, a sermon by Eugene L. Stowe, and a prayer by 96-year-old Louise Robinson Chapman.

"What a great gathering it has been," said Stowe. "Great in size; the largest convocation of Nazarenes in our history. Great in spirit; the Holy Spirit has come in answer to the united prayer of our people. Great in commitment to our distinctive doctrine of Christian holiness." H

William J. Prince and Donald D. Owens were inducted as the 27th and 28th members of the Board of General Superintendents in a special service at the Hoosier Dome Wednesday evening, June 28. The two former college presidents were surrounded by the incumbent members of the Board of General Superintendents as they knelt at the altar where the late General Superintendent R. T. Williams was saved.

Board of General Superintendents chairman, Eugene L. Stowe, called the new inductees "servants of the church who have proved the level of their commitment . . . the caliber of their dedication across years of selfless ministry."

"In a very real sense, the mantle of Dr. Greathouse and our deceased brother, Dr. Charles Strickland, will

fall upon these men, who in the providence of God will take up their duties," Stowe said before the induction prayer was prayed by retiring General Superintendent William M. Greathouse.

The final worship service of the assembly also served as a "sending service." In a message commissioning all Nazarenes as missionaries, Stowe declared, "The basic calling of every believer is to carry the light of the gospel into the dark corners of our world."

He called for "unconditional commitment to this task" and often quoted the late General Superintendent James B. Chapman. Chapman's widow, Louise Robinson Chapman, prayed an impassioned prayer to close the service, sending the denomination into the world to carry on the redemptive mission of its Lord. H



Retiring General Superintendent William M. Greathouse prays the prayer of induction for the two new members of the Board of General Superintendents.

International Board of Education Created/Commissioner of Education Elected

After minor amendments in committee and by the General Assembly, the main recommendations of the Education Commission were adopted.

The assembly established an International Board of Education to be "general church advocate for educational institutions in the Church of the Nazarene worldwide." The IBE also will serve in an advisory role to these schools, which retain completely their regional and local autonomy. All Nazarene educational institutions classified as "U" level or

above will be related to the IBE.

A statement of education philosophy will appear in the *Manual* locating the work of the educator within the church's broader mission. It states that "the primary task of the church is worship expressed in evangelism, compassionate ministries, and education." The report called on Nazarene schools to reevaluate and reflect upon their own



mission statements in order to better integrate Christian values in the educational process and better inculcate them in their students.

The International Board of Education will be composed of 11 members: 6 elected by the General Board and 5 to serve by virtue of offices they hold. These include: the education members of the General Board, the directors of the World Mission Division and Pastoral Ministries, and a newly created commissioner of education. The latter position upgrades and replaces the current office of secretary of Education Services and gives the interests of higher education enhanced status within Nazarene Headquarters. Dr. Stephen Nease, president of Eastern Nazarene College, was elected by the General Board to fill this position. Dr. Nease has accepted this new assignment. H

Nazarenes Tackle Bioethics

The 22nd General Assembly of the Church of the Nazarene reaffirmed its stand against "abortion on demand." The delegates adopted legislation that states that the denomination "is opposed to the use of induced abortion for personal convenience or population control." The legislation retains the existing statement that opposes "liberalizing the laws that allow for induced abortion on demand." It also encourages Nazarenes to "provide a context of love, prayer, and counsel" for those suffering during crises of unwanted pregnancies.

Abortion was one of a variety of issues that were studied by a special church commission on bioethics authorized by the 21st General Assembly. The commission studied such topics as: genetic engineering, health care, euthanasia, artificial insemination, surrogate motherhood, etc.

One of the commission recommendations that was adopted by the General Assembly creates a new paragraph in the "Special Rules" section of the church's *Manual* on "Human Sexuality." In part, it calls for an affirmation of human sexuality within the bounds of Christian marriage as "one expression of the holiness and beauty that God the Creator intended for His creation." Emphasis upon sex education in the home and by the church are included in the paragraph.

Reaffirming a position against the misuse of sex, the new rule declares, "We view all forms of sexual intimacy that occur outside the covenant of heterosexual marriage as sinful distortions of the holiness and beauty God intended for it." H

Entertainment Ethics

A proposal to change the method by which Nazarenes express their opposition to violence, sensuality, pornography, and profanity in the movie industry was discussed with spirited participation at the General Assembly.

Since 1928 the Church of the Nazarene has chosen to express its opposition to what they call "sub-Christian" values depicted in movies by calling for church members to totally boycott movie theaters.

A commission appointed to study the matter recommended that new

methods of making Nazarene convictions known be explored.

The commission report cited the tensions between the Nazarene policy of *selective* viewing of television and videos on the one hand and the cinema *boycott* on the other hand.

Many of the delegates, however, believed that to change from the boycott strategy would be interpreted as supporting the movie industry. Others felt it was a betrayal of the Nazarene heritage and a "lowering of the standards."

The legislation finally adopted reads in part: "The avoidance of all entertainment ventures and media productions including the motion picture theater [cinema], except films produced by Christian organizations; television programs, VCR tapes, and drama which produce, promote, or feature the violent, the sensual, the pornographic, the profane, or the occultic and thus undermine God's standard of holiness of heart and life." H

Largest Number of International Delegates in History

The 22nd General Assembly and Conventions attracted the largest number of international delegates and visitors in history, according to Mary Alice Smee. Smee was responsible for processing hotel reservations, along with visa and guarantee letters for those attending the event from outside the U.S.A. and Canada.

More than 1,435 World Mission area attendees were processed. This included: 323 General Assembly delegates or alternates, 332 NWMS delegates, 211 NYI delegates, 130 CL/SS delegates, and 439 visitors. Smee added that about one-third of these represented spouses.

"The largest number processed prior to this year was in the 800s," said Smee. "We had a larger number of visitors this year. It seems that, just like Nazarenes in the U.S.A., representatives from the international church want to be at General Assembly to see what's going on."

The largest number from World Mission areas were from the Africa Region. The largest number of non-delegate visitors representing a single area were from Korea.



The first Cuban national representatives to a General Assembly were greeted by retiring General Superintendent William M. Greathouse. They include (l. to r.): Andres Fernandez Valencia, CL/SS delegate; Greathouse; Aramis Galvez, district superintendent; and Dora Louisa Rojas Perez, NWMS district president.

Delegates from Cuba were present at the 22nd General Assembly—marking the first time since 1956 that delegates had attended from that country.

Plenary sessions of the General Assembly were interpreted into eight languages: Spanish, Portuguese, French, Mandarin and Cantonese Chinese, Japanese, Korean, and Pidgin English.

At least six musical groups from World Mission areas also participated in various services during the conventions or assembly. H



267 Churches Organized in Single Service

In a first for the Church of the Nazarene, 267 churches were organized in a single service Friday evening, June 24. General Superintendent Raymond W. Hurn officiated in the special ceremony as persons representing each one of the churches held signs around the floor of the Hoosier Dome. The organization, part of the joint Church Growth/CL/SS service, was heard by Nazarenes in Quito, Ecuador, and Ascuncion, Paraguay, by means of telephone hookups. Nazarenes around the world were meeting together in many of the communities where the churches were organized to celebrate the historic event.

"The reason we do this is because we are children of God attempting to fulfill the Great Commission to 'make disciples,'" said Hurn. "We cel-

ebate 267 new cells in the Body of Christ."

The mass church organization boosted the number of churches organized in this "Year of Church Planting" to 688. This is only 42 churches short of the goal of 730. The previous record high for new church organizations in the denomination was 358, set in 1988.

"On October 13, 1908, the second General Assembly of Nazarenes recorded 10,414 church members," said Hurn. "On this 23rd day of June, in the year of our Lord, 1989, I'm sure that we honor more new Nazarenes in this one organizational event, than we recorded as members in 1908."

Most of the new church organizations, 128, took place in South America.

Pastoral Renewal System Modified

By a vote of 617 to 60, the 22nd General Assembly adopted changes modifying the denomination's procedure for initiating and maintaining pastoral relationships. A special "Calling of the Pastor Commission" was established at the last General Assembly to deal with problems in the current system of calling and retaining a pastor. That system limited the term of office on the initial and subsequent calls of a pastor. It also mandated periodic congregational votes on a pastor.

Among the concerns of the commission were the destabilizing effects of the existing system on the pastor, the pastor's family, church, and community. In their study, the commission ascertained that "the renewal vote causes short-term pastorates." Research indicated that both laymen and pastors favored a change in the system by a ratio of two-to-one.

The commission summed up the problem in the words of the Board of General Superintendents to the 1923

A "regular pastoral review" replaces the periodic "renewal vote."

General Assembly as, "getting the right man [sic, person] in the right place at the right time." It set out to address three areas: (1) strengthening the initial call process; (2) improving communications between pastors and their congregations; and (3) replacing the current renewal vote procedure with a less disruptive process.

While pastoral accountability is still strongly emphasized in the new procedure, the focus moves from a periodic performance review of the pastor to a constructive evaluation of both the church and pastor in the light of their agreed upon goals and expectations. The new system mandates dialogue and problem-solving efforts beginning with the initial call and continuing at least every other year thereafter.

Replacing the periodic pastoral renewal vote by the congregation, the

The five members of the Board of General Superintendents become the first persons at the General Assembly to participate in "The Phone's for You!" project, which will ultimately plant a church in Milwaukee, Wis.



new action calls for a "regular pastoral review" every four years by the church board, the district superintendent or designate, and the pastor.

A vote on the pastor would not be taken unless the church board indicates that a significant problem exists. If a vote of the board is called for, the majority of members present may submit the question of continuing the pastoral relationship to the members of the church for a vote. It is expected that this procedure will develop meaningful and prayerful dialogue, which would eliminate the need for frequent reconsideration of the pastor's call.

"I think the assembly's action eliminates the uncertainty of a pastor's tenure in a particular pastoral assignment and gives him the hope and expectation of being able to give himself, without fear of interruption, to the ministry of the church to which he is called," said one Nazarene pastor when asked about the finalized legislation. "It also definitely relieves the stress on the pastor's family."

Like other General Assembly legislation, the new method of calling and retaining a pastor goes into effect upon publication of the new *Manual*.

HH

Doctrine of the Church Article Adopted

The report of the Doctrine of the Church Commission came before the 22nd General Assembly after receiving an endorsement of 14-0 from the Judicial Committee. The central recommendation of the report was the adoption of an Article of Faith concerning "The Church" prepared by the commission in response to its mandate from the previous General Assembly.

Consisting of four paragraphs concerning the nature, character, and marks of Christ's Church, the proposed doctrinal statement was amended slightly by the assembly before being adopted by a vote of 734-10.

The *Manual of the Church of the Nazarene* has never before had an Article of Faith on this matter. The new



A group of teens participate in "A Heart for the City" service project.

2,000 Teens and Leaders Participate in Service Project

Almost 2,000 Nazarene teens and their youth leaders braved hot, muggy weather Saturday, June 24, as they took to the streets of Indianapolis for "A Heart for the City" service project.

The day began at 9 A.M. as teens and leaders met for training and orientation at the convention center. The group was introduced to the downtown Indianapolis area by John Hay, Jr., pastor of Shepherd Community Church of the Nazarene; Dean Cowles, director of Shepherd Community mission; and Randy Beich of area youth ministries.

Doug Runyan, former youth pastor at Nashville First Church of the Nazarene and recently appointed missionary to the Ivory

Coast, shared the importance of ministry and selflessness. Runyan then commissioned teams leaving for the service project site.

The teams fanned out over a 10-block area, picking up trash, installing smoke detectors in homes of the elderly, putting on children's programs in the park, and passing out information about the Shepherd Community Church of the Nazarene and mission. "It was great," said Bruce Oldham, member of the General NYI Council, Southeast U.S.A. "Perhaps a dozen suffered from heat-related problems, but they didn't let the weather stop them."

Indianapolis Mayor William Hudnut declared Saturday "NYI Day" in Indianapolis.

HH

doctrinal statement recognizes the church as a covenanted community called by the Spirit of God; emphasizes its responsibility to worship, preach the Word, administer the sacraments, and minister in Christ's name; identifies its mission in the world as holy living, evangelism, discipleship, and service; and recognizes it as both local and universal in nature.

Being a constitutional change, the resolution must now be ratified by a two-thirds vote of all the regular and

mission district assemblies of the church.

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News from the CL/SS, Church Growth, NYI, and NWMS Conventions in our next issues.

Here's Your Invitation to the Nazarene Servicemember's Retreat



OKINAWA **September 29—October 1, 1989**

**United States Air Force Okuma
Retreat Center, Okinawa**

Special Speaker: DR. TOM GOBLE
District Superintendent
Anaheim, Calif.

For information regarding registration, lodging, and meals, contact:
Rev. Paul Harris
Keystone Church of the Nazarene
119 B-2 AZA YOSHIMURA
Catan CHO, Okayama Ken
JAPAN 904-01

PHILIPPINES **November 3-5, 1989**

**Camp John Hay
Baguio City**

For information contact:
Rev. Denny or Betty Owens
Box 70K, DODDS
FPO SF 96651
Phone: 382-4442

KOREA **September 21-24, 1989**

**Eighth United States Army Religious
Retreat Center, Seoul, Korea**

Special Speaker: DR. TOM GOBLE
District Superintendent
Anaheim, Calif.
Registration Fee: \$16.00, family, \$5.00, individual
For information regarding registration, lodging, and meals, contact:
Chaplain (LTC) Gerald Eaines
HQ East PRC
APO SF 96204

EUROPEAN **October 9-14, 1989**

**Berchtesgadener Hof
Berchtesgaden, West Germany**

Special Speaker: DR. RAYMOND W. HURN
General Superintendent
Registration Fee: \$35.00, age 16 and up
For registration information contact:
Doris Bohall
Box 151
APO NY 09057
Phone: 06103-1529

Military personnel who wish to visit Salzburg should bring leave order
stating, "Individual is authorized to visit Austria." Civilians should bring
passports.

COME SHARE THE DREAM

BY HOWARD CULBERTSON

Are you good at thinking on your feet? I'm not. I get caught off guard all the time. It happened recently at Southern Nazarene University.

I'm the missionary-in-residence there at SNU. Some of my "Christian Thought" students last semester were not Nazarenes. Suzanne was one of those. One day after class she stopped to talk. She said she was thinking about joining our church.

"But I'm not sure why," she said almost as a challenge. "Can you help me decide? Why are *you* a Nazarene?"

I began to hem and haw around. As I said, no one thinks of me as a brilliant off-the-cuff thinker. Finally, I mumbled something. Days passed. Suzanne's question kept coming up. I couldn't keep from thinking about it.

Finally, I've got an answer. Unfortunately, the semester has ended. Suzanne is no longer in my class. So I'm trying to answer her here.

Why are you thinking about becoming a Nazarene, Suzanne? Is it because you agree wholeheartedly with the moral standards set by General Assembly delegates?

We're against sin. I hope you are. We're for righteousness. I hope you are. We're not, however, the only group preaching tithing and clean living. A lot of evangelical churches set tough moral standards. Many voice their convictions clearly and coherently.

Looking for a church with high moral standards? You have a broad range of choices.

Should you become a Nazarene because you like our Articles of Faith?

A few days ago, I sat beside a non-Christian on a flight out of Denver. I said I was a missionary with the Church of the Nazarene. "Nazarenes? Baptists?" he said, "Aren't you about the same?"

"Yes," I told him. Naturally, we insiders can see significant differences. On many major issues, however, we agree. To a nonchurchgoer, Baptists and Nazarenes *are* very much the same.

"We're not hunkered down behind something trying to survive Satan's onslaughts."

We have a couple of unique doctrinal views. Many churches differ with us on sin and sanctification. If you oppose us on these key doctrines, Suzanne, you'll be uncomfortable being a Nazarene. On the other hand, we're not the only ones believing in the Bible, the Trinity, Jesus Christ, the Atonement, Communion, and baptism. On most issues we're right in the mainstream of evangelical Christianity.

I've known Nazarenes who left to join other churches. They still believed in the Trinity, the Bible, and the Atonement. But they weren't Nazarenes anymore. Agreeing to a list of "I believe's" is probably not reason enough to join our church.

Should you become a Nazarene because you believe in entire sanctification? Does this doctrine describe your experience and your understanding of God's Word?

This argument has merit. Entire sanctification as a second work of grace is a distinctive. Not every evangelical church believes in it like we do. Some disagree strongly with us. Believing in entire sanctification significantly narrows your choice of churches.

Still, there are several "holiness" churches. Those preaching entire sanctification include: The Wesleyan Church, God's Missionary Church, the Church of God (Anderson), and the Free Methodist Church. So, believing in entire sanctification does not automatically mean you should become a Nazarene.

Looking for a holiness church? You could join any of those other groups.

Should you join us simply because you like the church?

I grew up in the Church of the Nazarene. I've been a part of it for more than 40 years. I like the freedom of expression in our services. I love General Assemblies. The story of aggressive outreach and mergers that gave birth to us fascinates me. Still,



Dick Smith

emotional appeal alone is not enough to make you a Nazarene.

Suzanne, are you attracted to us because of some local church? Don't join, however, based on what you see in one local church. Remember: When you become a Nazarene, you join more than a local church. You're joining a movement. You may like one church, Suzanne. Is that reason enough to join a whole movement?

So, what's the better answer? Should you become a Nazarene because of:

- a. Doctrine?
- b. Standards?
- c. Emotional appeal?

I've thought a lot about your question, Suzanne. None of these first responses satisfies me entirely. If I have to choose from this list, I'd prefer to say: *all of the above*. It's, however, something more.

The other day I flew to Washington, D.C. During that flight, the answer came to me. Why do I choose to be a Nazarene, Suzanne? It's because of the *dream*. I'm a Nazarene because I share the Nazarene dream!

Emotional appeal. Doctrine. Standards. They're all part of the Nazarene dream. But our dream is something more. It's a vision of Spirit-filled believers invading every nook and cranny of this world. In sacrificial service they seek "the entire sanctification of believers and their upbuilding in holiness." The Church of the Nazarene doesn't have a fortress mentality. That is, we're not hunkered down behind something, trying to survive Satan's onslaughts. "We don't need forts and barricades," Phineas F. Bresee wrote in our early days. "We need a marching, conquering army."

We're assault troops, not fortified

defenders. Our dream is a wonderful mix of second blessing holiness and aggressive evangelism. That dream has driven us to plant a Nazarene church in 60% of the U.S. counties. That's more extensive coverage than many older and even larger denominations. Phineas F. Bresee was one of our founders. I was fascinated to find his name in a recent book titled *Seven Hundred Plans to Evangelize the World*. That book catalogs the plans and dreams of Christian leaders and organizations through the centuries. Only a few denominational leaders make that list. Bresee is among the select few. "We are debtors," he said, "to every man to give him the gospel in the same measure we have received it."

We published our first *Manual* in 1908. Under Bresee's leadership those early Nazarenes wrote: "We seek . . . the preaching of the Gospel to every creature." Barrett and Reapsome saw Bresee as having a plan to evangelize the world.

Many of the 700 plans they studied have fizzled. Among those alive and well is Bresee's. Bresee's plan is, said Barrett and Reapsome, being "massively implemented." That's true. Today, the Church of the Nazarene is at work in nearly 90 countries. The dream of planting the holiness banner everywhere drives us onward and outward. I've dreamed that dream, too. I want to help make it happen.

Along the way I've seen some Nazarenes drop out. They wandered off to other churches. I've talked with some of them. They didn't leave primarily over moral issues or because of disillusionment with our heritage. Doctrinal differences did not trigger the change. They simply drifted away, having lost the dream. The vision no longer gripped them as it once did.

When my parents married, they belonged to another holiness group. They changed churches when they discovered that the Nazarene vision harmonized better with their own hopes and dreams as Spirit-filled believers. They've helped conserve that dream so that I could dream it, too.

That, Suzanne, is why I'm a Nazarene. If you're dreaming that dream, we'd like to have you. Come, help us make it happen.

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9 THINGS YOU CAN DO TO HELP YOUR CHILD SUCCEED IN SCHOOL

BY DAN WHITNEY

Johnny hung onto the front of the shopping cart, yelling directions at his mother. She ignored him, putting the Cocoa-Puffs that he sneaked into the basket back on the shelf. He raved, then blamed his brother, Tony. Tony! Where is Tony? A loud crash echoed through the store. Mother moaned. Tony sheepishly peaked around the display of Kool-Aid, blood, or was it catsup, running down his leg. "Thank goodness school starts in three days," the bedraggled mother muttered.

Suppose you were the teacher this mother was going to turn her twin terrors over to on the Tuesday after Labor Day. Could you tame and educate them? Could you do it with two dozen other children in the room? Could you educate and motivate them by yourself; that is, without their parents' help? A high risk venture, indeed.

It is a serious mistake to think that education is the school's job alone. The school system is not merely a tax-supported child-care service that operates seven hours a day, five days a week, 32 weeks a year. The public schools form an educational system that cannot possibly succeed without the help of parents who care.

A new school year is opening for

children and youth in North America. We all hope our children succeed in school this year. If part of their success or failure is up to us parents, what are we to do? We took this matter to the pros. We asked several Nazarene schoolteachers what parents could do to help their children succeed in school this year. Here are some of their responses.



Become intentionally involved in the educational process. Recognize that, as a parent, you are part of a teaching team. "Whether they want to be or not," says Gloria Willingham, "parents are 'team

teachers' with the classroom teacher." Take a "daily interest in your child's schoolwork," Jack Davis advises. "Ask specific questions about what the child is doing in class. Don't limit dialogue to academic matters. Did you eat your lunch or trade it? What happened at recess?"—are good questions according to Davis. Steer away from "How was your day?" urges Keith Adams. Ask specifically about "the science project, the English report, the vocabulary list—better yet—ask to see your child's notebook, if you are ready for a real eye opener."

"Accept and value your child," advises first grade teacher, Ruth Jarvis. "Talk with him, not at him."

Be aware of the subjects your children are studying. Enrich the classroom work with complementary reading discussions and trips, our teachers advise. One father, on a trip to the Northwest, brought back (in addition to the usual T-shirt) for his first grader, a sugar beet—leaves and all. His daughter had something special for show and tell time. Such actions on the parents' part not only communicate loving concern but also tell the child that education is important.

"If your child is learning a new concept or procedure, have him or her





CAROLYN BOWSER

Jacksonville, Fla.

"Be sure to provide a specific, quiet place in your home where your child can study."

Carolyn Bowser teaches third graders at the Henry S. Kite Elementary School in Jacksonville, Fla. She begins her 20th year of teaching this month. Carolyn studied education at God's Bible School, Ohio State, and Kent State. Besides teaching her third graders, Carolyn works every day in the "latch key," extended day program sponsored by her school system.

Carolyn was converted at age nine. Her father was a Wesleyan Methodist minister. She became a Nazarene in 1980. She is an active member of the Central Church of the Nazarene in Jacksonville. She serves as Christian Life director, sings in the choir, and works in children's church.

Mrs. Bowser's leisure-time activities include reading, cooking, and mug collecting. She and her husband, Bob, have two daughters, Darletta and Donita, and one granddaughter.

"One important tool parents can use to help their child in school is goal setting."

demonstrate it to you," counsels Jack Davis. Have your child explain a concept or procedure he has learned. If he has difficulty explaining it, he probably needs more explanation himself. His attempts to explain may help him formulate questions to ask in class.

Another dimension of being involved in your child's education is attending or otherwise participating in all the school activities you can—sports, debate, drama, field trips, PTA, etc.



Cultivate in your child a love for reading. The most significant task in the primary grades is learning to read. Any investment made to

help your child develop a love for reading will pay rich dividends. Reading is the fundamental skill required for success in every area of learning. Math problems cannot be solved unless the directions can be read. Science experiments become dangerous when labels cannot be read. Without reading, we cannot even decipher the *TV Guide*!

"Help your children enjoy reading," says Carolyn Bowser, a teacher of third graders. "Read to them from an early age, and when they learn to read, take time to listen to them read on a regular basis."

An alarming number of high school students cannot read well enough to use the telephone book, read a map, read a menu, find the want ads, or read a high school diploma if it were handed to them. "Almost all of our students who cannot read come from homes where

RUTH H. JARVIS

Reading, Pa.

"Many parents do not realize how the quality of their own marriage affects their children's success or failure in school."

Ruth Jarvis has taught elementary school for 29 years. She has taught grades 1 to 5 but likes first grade best. Ruth graduated from Eastern Nazarene College in 1958 and holds a master's degree from Kutztown University. Currently, she teaches at Muhlenburg Primary School, Laureldale, Pa.

Ruth and her husband, Richard, have two children, Elizabeth and Stephen. Both graduated from ENC and both are married to ENC graduates.

Ruth is a member of the Calvary Church of the Nazarene, Reading, Pa. Ruth and Richard conduct a Wednesday night "Kids Club" at church. They are also certified Marriage Enrichment leaders. Ruth is a popular speaker at LIFT meetings and retreats.

"Pray with your child for the teacher every day."



JACK DAVIS

Lafargeville, N.Y.

"If your child is learning a new concept or procedure, have him or her demonstrate it to you."

Jack Davis teaches second grade at the Lafargeville Central School, Lafargeville, N.Y. He has 18 years of experience teaching in elementary school.

Jack graduated from Eastern Nazarene College in 1971 and did graduate work at Pottsdam College.

He is treasurer of the Church of the Nazarene in Lafargeville. He has served there as a trustee and as a Sunday School teacher. He has also served on the District Advisory Board, District Center Board, and the Laymen's Retreat Committee.

Mr. Davis enjoys fishing, spending time with his wife, Karen, and their children, Adam and Amy.

"Special emphasis can be made on Promotion Sunday, including public prayer for the children as they enter a new school year."



"I am not working for my principal, the superintendent, the school board or the PTA, but rather for . . . Jesus Christ."

GLORIA WILLINGHAM

Overland Park, Kans.

Gloria Willingham teaches seventh and eighth grade classes at Westridge Middle School, Overland Park, Kans.

She has taught elementary, junior high, and high school during her 24 years as a teacher. She has given 18 years to teaching junior high because "I have felt a calling to this age-group. I believe they are the most difficult to deal with because of the social, physical, emotional, and mental changes that characterize this stage of life."

Gloria is a graduate of Bethany Nazarene College (SNU). She also holds a master's degree and special certification for teaching gifted students. She is the first woman to serve as president of the Greater Kansas City Phi Delta Kappa, a scholarly organization for professional educators.

Mrs. Willingham is an active member of Kansas City First Church of the Nazarene. She has served several terms as NWMS president, teaches young adults in Sunday School, and has engineered many special programs for the church.

Gloria and her husband, Elbert, have two daughters and five grandchildren.

"Successful students are not always the straight A's, but rather the ones who are working close to their potential abilities, who . . . enjoy learning, who are willing to take risks at trying something new. . . ."

there are no books, no magazines, no newspapers," one Nazarene high school teacher reports.

Be sure, therefore, that your home environment encourages reading. Provide good books and periodicals. Maybe you don't need a big screen television set with a remote control in the house as badly as you need a set of encyclopedias, the Harvard Classics, or a good dictionary!



Find the "off" switch. Most Americans are TV abusers. Carolyn Bowser says that parents must limit the time children are allowed to watch television for entertainment if they expect their children to succeed academically. Ruth Jarvis warns, "Monitor the television set."

A recent study revealed that the typical U.S. junior high student watches television 45 hours per week. Parents, find the "off" switch and use it. Tape players, TV sets, compact disc machines, and radios all have "off" switches that need to be used.

Create a place and a time for study. It is hard to write an essay with three conversations and the television set blaring in the same room.

Designating a quiet place somewhere in your house or apartment where homework can be done is one of the most important ways to help your child succeed, according to Carolyn Bowser. A regular *time* for doing homework should also be set, she believes. Other teachers agreed. During



the designated homework period, parents should monitor progress. This is part of what Ruth Jarvis refers to as helping children "establish good work habits," and Gloria Willingham refers to as "enhancing organizational skills daily."



Help children set goals.

Not every child can set goals and stick to them without parental guidance. Early in the school year, help your child set goals. Discuss how to go about meeting them. Set realistic goals and keep track of them. "Be prepared to exert discipline if the goals are ignored or disregarded. If you don't follow through, your child may see you as weak, foolish, and easy to manipulate," suggests Keith Adams. Carolyn Bowser advises visual reminders, such as incentive charts and calendars, that can be checked when a goal is met. A star on a calendar for each day that homework is completed on time may be all your child needs. School is twice as tough when you don't understand the goals.

Enhance your child's self-esteem.

Some parents try to motivate their child by constantly comparing his failures with the successes of the brightest kid in class. That is almost always counterproductive. Rather, parents should reinforce the achievements made. "Praise your children for their efforts and accomplishments," Carolyn Bowser advises. "Be patient, be encouraging." "Encourage and praise all the good things you see your child achieve," urges Keith Adams.

Jack Davis observes, "A child will usually respond to positive reinforcement and encouragement. After all, we all need positive strokes."

Irrevocable damage can be done to a child's self-esteem if, no matter how hard he tries, the parent always finds fault. Such experiences teach a child to stop trying.

Do not give a child the idea that academic performance is the only measure of self-worth. He must be assured of your unconditional love. A student needs "enough self-esteem," Ruth Jarvis notes, "to be able to fail and try again."



Model respect for teachers.

In novels and television programs, teachers are commonly presented as doddering eccentrics who are regularly outsmarted by the dumbest kids in class. What is your image of teachers? If your child builds his respect or disrespect for teachers by listening to you talk, what will be the result?

A positive attitude toward schools, education, and teachers will likely bear fruit. Gloria Willingham believes parents should intentionally talk with their children about "the good things that are happening at school."

Ruth Jarvis states that parents "should avoid negative statements about the teacher in the child's hearing. Help the child look for positive traits in the teacher. Pray with the child for the teacher every day," if a troublesome teacher-student relationship develops. Your child will learn best when he realizes that you and the teacher are a team with the child's own best interests at heart.

Keep in touch with the classroom teacher.

Every teacher we interviewed stressed the importance of keeping in touch with your child's teacher. Academic difficulty, personal problems, peer conflict, or teacher-student relationships—any or all of these form good reasons for a parent-teacher conference. Make a friend of your child's teacher. After all, you are partners in a life-shaping enterprise.



Work on your own marriage.

According to Ruth Jarvis, many parents do not realize how the quality of their own marriage affects their children's success or failure in school. "A child who feels the security and stability of a good home and a sound marriage will have less difficulty in the classroom," she says. "Problems at home invariably show up in behavior at school. By investing in your marriage, you are investing in your child's success."

Dan Whitney is pastor of the Church of the Nazarene in Lafargeville, N.Y., and is a former elementary school principal.



KEITH ADAMS

Virginia Beach, Va.

"A successful student is usually involved in some extracurricular activity—an activity chosen by the child, not the parents."

Keith Adams teaches earth sciences at the Virginia Beach Junior High School. He has taught junior highs for six years. He graduated from California State University, California, Pa.

Keith has been a Nazarene for 10 years. Formerly, he was a member of The Wesleyan Church. He and his wife, Cheryl, are members of the First Church of the Nazarene in Virginia Beach. Keith and Cheryl have two children; Nicholas, 9, and Nicole, 6.

"As a junior high teacher, I have had to deal with a lot of troubled students—victims of child abuse, molestation, unwanted pregnancies, and drug abuse. I see these students as persons for whom Christ died. I try to reach out to these hurting people. How could I do any less? That's why I'm here in the first place. They deserve the best I can give them."

What if Your Child Doesn't Like the Teacher— or the Teacher Doesn't Like Your Child?

"I have found that it is impossible to be all things to all students, even though I daily do the best I know how! As a remedy to this situation of personality conflict, I have found that a student-parent-teacher conference is of great help. It may start with a call from me. Sometimes it begins with a call from the parents. Sometimes it comes through a parent's complaint to the principal. A conference can be set up with an atmosphere in which facts and feelings can be expressed and a plan developed to ease the issue.

"It is important for students to realize that one of the life skills they learn in school is to get along with those whom they would not choose as best friends. In business and in the professions, you must learn to listen to, respect, and work for those you may not admire."

—Gloria Willingham

"Set up a meeting with the teacher, student counselor, and parents. Make a list of concerns you want to talk about. . . . Listen to the teacher carefully. Be prepared possibly to hear some things you don't expect. Have an open mind. Changing your child's schedule to avoid the teacher is a quick fix—but it can also be a trap. You are probably sending a message to your child that says problems can be solved by quitting and avoiding responsibility."

—Keith Adams

"You need to talk to the child. Then you need to talk to the teacher. Relate to the teacher that you are aware that your child is having a problem with that teacher. See if you

are able to work together to solve the problem. It may take some time to find an answer to the problem, but you need to try different approaches. Sometimes you need to talk to a principal or school counselor for their input. At times you may need to take more drastic measures that could include changing schools or even home schooling."

—Jack Davis

"The parents should:

Discuss the problem with the child.

Discuss the problem with the teacher.

Discuss the problem with the child and the teacher.

Discuss the problem with the principal or counselor until the problem is resolved."

—Carolyn Bowser

"When problems arise at school, open dialogue with teachers and counselors is vital. Rather than assuming a defensive posture against those who suggest changes in your child's behavior, listen carefully. Measure criticisms against the behavior, listen carefully. Teach your child that troublesome relationships will happen occasionally throughout life. Avoid negative statements about the teacher in the child's hearing. Help the child look for positive traits in the teacher. Pray with the child for the teacher every day. If the teacher turns out to be abusive or incompetent, make sure the principal is notified. Those qualities should not be tolerated."

—Ruth H. Jarvis

What Can the Local Church Do to Help Students in School?

1. Provide caring teachers in the Sunday School.
2. Assist the home and school by teaching Christian values.
3. Build the child's self-esteem by emphasizing God's love for each and every person and by using children in the services.
4. Pray for and encourage children regarding their school experiences.
5. Announce in church newsletters and bulletins the achievements of students in school.
6. Announce worthy school programs and activities.
7. On promotion Sunday, or at the beginning of the school year, include in a worship service a ceremony or public prayer in behalf of all the students beginning a new school year.
8. Develop and utilize the talents of children and youth through choirs, orchestra, Bible quizzing, art and photography, public speaking, puppet programs, drama, and public Bible reading.
9. Organize a support group for parents whose children are having trouble in school.
10. Provide academic tutoring on a weekly basis.
11. Develop a "latch key" program for children who get out of school before their parents get home from work.
12. Provide, as needed, Homework Clubs, Study-ins, or Kids' Club activities.
13. Develop a mentoring system by which adults in desirable vocations and professions share with individual teenagers who show interest in entering those fields.

Teacher Test:

HOW HAS YOUR CHRISTIAN FAITH HELPED YOU TO BE A BETTER TEACHER?

Be specific, give examples.

Charlie—Again

After having had Charlie (name changed) for half a year in second grade, I found that he had been reassigned to my class three years later when I made the switch to fifth grade. Charlie had been an exhausting student, challenging me in every way possible. He lived with a mother who had little interest in him; Charlie's father was absent from the home. He had no adult supervision in the home, in fact he practically lived on the streets.

It was well known that Charlie spent most of fourth grade in the principal's office, and now he was assigned to me again! I prayed about Charlie, "Why me—again?" But I also prayed, "Lord, help me to love this seemingly unlovable child." As my attitude changed, the love of Christ began to flow through me, and I saw Charlie in a different light. I saw Charlie change before my very eyes. He started staying after school, doing research in my room and helping with small jobs and chores. I found myself wanting to take him home rather than pushing him out the door as fast as I could at day's end. We developed a relationship that changed not only Charlie but me as well. My Christian faith has become a source of love, patience, empathy, and wisdom—all of which schoolteachers need in abundance.

—Carolyn Bowser

Remember Your Seventh Grade Teacher?

No assignment in this seventh grade class was too difficult for Sarah. Not only did she complete them, but she always did extras. She was a brilliant, beautiful dark-haired girl. Many hours she spent on special projects with me after school. She became a friend of mine and of my daughter's. She was attending no church, so when my daughter invited her to a retreat, she happily went. As the years passed, she kept in touch. Her high school years were filled with questions. Sometimes her actions revealed a lack of direction in her life. Yet, she always came back to talk about spiritual questions with me. She also talked of her dreams and aspirations.

Her college years brought a dramatic change. She was away from home, she was searching for direction, she had many friends but not exactly the type she really wanted, until one day she met a girl who invited her to a Bible study in the dorm room. Sarah remembered our talks and the peace that she felt I had. She not only joined the Bible study group but also became the leader. Along with her regular studies, she became a Bible student. Her life was changed when she gave her heart to Christ. Now she is a pastor's wife and still talks about the influence I had with her as her seventh grade teacher.

—Gloria Willingham

"May I Have a Hug?"

This past school year I had Tina (name changed), an unbelievably rude little girl. She called out, disrupted lessons by arguing with classmates, criticized adults, and tried to control class and teacher. After repeated lessons on manners, the value of each person, and appropriate behavior

in the classroom, not much progress was noted. Tina was placed on a behavior modification contract with me and her parents. She had weekly sessions with the school guidance counselor. My patience wore thin, and sometimes my teeth involuntarily clenched at the thought of her.

One Saturday, I spent considerable time praying about Tina, my attitude toward her, and possible new insights into how to deal with her. The next week, Tina must have noticed a change in me, because she came up and said, "May I have a hug?" I held her tight and told her I was glad that she was in my class—and I meant it! The problems didn't all disappear, but she frequently came for a hug and became much more cooperative. Prayer makes a difference in my attitude, and that sometimes prompts a change in my students' attitudes.

—Ruth Jarvis

Help in the Hour of Need

One year I had two particularly difficult students. It seemed that what one did not think of to do to interfere with the learning process, the other one did. It was a very distressing year. I learned to depend on the Lord more to help me see that these two students were really crying out for more attention.

Also, I was fortunate to be able to draw strength from some Christian teachers. They prayed for me, encouraged me, offered help, and were there when I needed them. They really did help me through a hard time, and there was some bonding in Christ in our friendship.

—Jack Davis

Every Day?

Laura came to school with greasy hair, unkempt clothes, and a chip on her shoulders. None of the students would get close to her because of her obnoxious body odor. These things were unimportant to her because she could learn quickly, pass any test with an "A," and knock the top out of any teacher's scale. The other students disliked her for that too. She was assigned to me, and I could see she was not a very happy girl, yet had much potential. I knew I must do something special to help her—but what?

It was then that the scripture that teaches us to love the unlovely came to mind. I became her friend. I got to know her well, and I gained her confidence. The time came that I was scheduled to have a conference with Laura and her parents. As tactfully as I knew how, I said that Laura needed to take a bath—every day.

Wow! I set off a time bomb with the mother, who was as sloppy as the daughter. Fortunately, the daughter listened and replied that she thought she could do that. After the conference, I continued to deal with Laura. I recognized a slow and wonderful change taking place in her personal appearance. I took a risk to try to help her, and it was worth it. When she graduated from high school as a National Merit Scholar, she wrote a dedication to me as the most positive influence on her life. It paid to love the unlovely.

—Gloria Willingham

CE FOR YOU

BY PHYLLIS H. PERKINS



Study, hard work, and ministry blend to form the natural habitat for students at Nazarene Bible College. Persons need a high quest quotient to complete the program there. Only the resolute can put together the long hours of secular work, the academic requirements, and the ministry participation that characterizes NBC student life. You have to really want to prepare for ministry to uproot your family and submit to the time and energy demands that ministerial education requires.

"There's a Place for You" the NBC videotape declares. And there is. The God who calls men and women to the school works miracles of enablement. God enables them to meet the demands of work and study and provides doors of ministry during their school days.

For example, look at R. Van Williams, the 1988-89 student body president. He came to NBC from Missouri in 1985. The call to prepare for ministry was so strong that he and his wife, Debbie, worked their way through the soul-searching decision to face the whipsaw emotions that were sure to come with the uprooting and resettling of their family of four children.

Van worked his way through college as a manager of a local Albertson's grocery store, while Debbie divided her time between home, school, and a computer position with the Headquarters of International Students, Inc. For two years they were in charge of the new student sponsorship program to help new NBC students get used to life in Colorado, and they made time to become deeply involved in the Southgate Church of the Nazarene in Colorado Springs.

Their pastor, Wales Lankford, reports that Debbie played the piano for their congregation and choir most of those four years. Van served as an usher, and as a couple they taught a young married adult Sunday School class. Their children were active in teen choir, Caravan program, and Sunday School. Following graduation from NBC last spring, the Williams family accepted the pastorate at Farmington, Mo., Church of the Nazarene.

Another student who has found her place at NBC is Vicki DeVlieger. She came from New York to Colorado Springs with her husband, Bert, and four children in November 1986. They had been active in the Jamestown, N.Y., Church of the Nazarene and helped plant the church in Panama, N.Y.

Bert works full time at a truck rental agency. When the workday is over for his fellow employees and they head

Continued on page 32

Carillon Tower, Nazarene Bible College; Lindsey and Dorothy Sullivan and daughter, far left; Van Williams, lower middle; Page 25, Debbie Williams, top; Robin and Pam Altice and daughters Megan and Amy; Vicki and Bert DeVlieger.

*This Dr. J doesn't dunk basketballs—
she shapes ministers.*

Dr. J, an Ordained Woman, Trains Preachers

Janet Smith Williams, along with her husband, Roger, has served for 14 years on the Nazarene Bible College faculty at Colorado Springs. Both Janet and Roger are ordained and have served together in a variety of Kingdom interests. To help introduce the Nazarene Bible College faculty to our readers, the Herald presents this profile interview with Janet Williams, whom her students affectionately call Dr. J. The interview was conducted for the Herald of Holiness by Neil B. Wiseman, dean of Nazarene Bible College.

Herald: How did you get started in the ministry? When were you ordained?

Dr. J: I was ordained before I went to college. After high school, I finished the home course of study and evangelized. I had a full slate of revival meetings and was ordained after two years of service as an evangelist. A young woman evangelist was something different and novel then. I was ordained by J. B. Chapman during a blackout—it was wartime—in Newcastle, Pa. Dr. Chapman preached for more than an hour in the dark, hoping the lights would be turned on after the alarm.

Herald: Did you have other training?

Dr. J: Oh, yes. Roger and I met during student days at Nazarene Theological Seminary. Then I took courses, earned degrees, and taught in public education during our pastorates. I have always been hungry for knowl-

edge and education. Six years ago I finished my doctorate at the Denver Conservative Baptist Seminary. I was the first woman to earn the doctor of ministry degree there.

Herald: How does the women's liberation movement impact your life and work?

Dr. J: It is an interesting question. Many people think a capable woman has to be a liber. That is not the way I see it. I simply believe women should have an equal opportunity for ministry and service. I recently spent my sabbatical studying the women ministers in our movement. Nazarene history is rich through and through with the influential ministries of women. It should be true today, too.

Herald: Did you and your husband serve as copastors in Nazarene congregations?

Dr. J: No. I always assisted in every

possible way. Roger was pastor and I worked wherever I was needed. I preached when needed or invited. I enjoyed calling, including door-to-door visitation in new neighborhoods. Hospital calling was always a special ministry for me.

Herald: How did that background lead you to a teaching assignment at Nazarene Bible College?

Dr. J: At this school, every teacher has years of practical experience plus the usual academic training. I was recruited to become a student at Eastern Nazarene College by a college quartet when I was in my home church between revival meetings. As I was praying about going to ENC, someone who knew nothing of my need sent me \$200. That was my answer. The influential ENC faculty impacted me in ways beyond my imagination. The list of teachers sounds like a hallmark of Nazarene history:



Bertha Munro, Samuel Young, Albert Harper, J. Glenn Gould, Audrey Williamson—and G. B. Williamson was our college president.

Herald: How did you get interested in training ministers?

Dr. J: There are many personal and experiential factors that contribute to this interest. But the main issue for me is that spirituality and the competencies for ministry finally determine whether the people our students reach will come to Christ.

Herald: What are the chief characteristics of the students who come into your classes?

Dr. J: They are older than most college students—usually in their late 20s or early 30s. Often, because of an earlier life of sin, they know much about the world, grace, and now salvation. And, because they likely have a red hot zeal for ministry, they are motivated to learn how to minister.

And most are in a hurry to get started with their ministry.

Herald: Do your students come to you for counseling and advice?

Dr. J: Oh yes, often. They know that I am approachable and available. They know I will listen—and not preach at them. Many of them come to me when they are discouraged and about to give up. Usually, by the Lord's grace, I can encourage them to keep on trying.

Herald: What rewards come to a classroom teacher?

Dr. J: Well, many of them come only after your students prove themselves in life and ministry. But immediate positive feedback comes too. For example, at the end of last term, one of my students said to me, "You know, you made me think harder than I've ever been required to think before." Again, in a speech made during the commencement season, a student

quoted a passage from classic literature I had introduced to him. That's a nice reward. Also, as I graded papers last term, I treasured a particular essay. It was creative, imaginative, and syntactically precise. What made it special was that it came from a student who, when he came to NBC, could hardly write a complete sentence. That paper was a motivational paycheck for me.

Herald: Janet, in your own spiritual journey, what has the Lord been teaching you?

Dr. J: I have been going through a series of crises in my own life. I always knew that the Lord was with us in such times, but now I know it better than ever from personal experience. I have an aggressive, assertive approach to life. Sometimes I act as though it's up to me to get things done. I am learning in a deeper way to lean on Him.

Herald: What is unique about Nazarene Bible College?

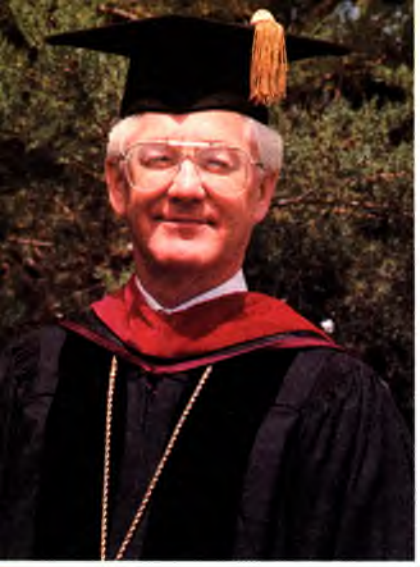
Dr. J: We are an entry-level ministerial training school for Christian workers. Our adult students, many of whom are recent converts, are zealous but possess little knowledge of the Bible. Their motivation and commitment are absolutely amazing. Our courses are all directed to the ministry. Even in English class, themes deal with ministerial topics.

Herald: You sound excited about your work.

Dr. J: Excited? Yes. But it is draining work because our students have to learn so much in such a short time. The people, the churches, and God count on them to be good pastors. And, as you probably know, nearly 20 percent of active Nazarene pastors have graduated from this school. That's why this work has to be done right.

Herald: What else do people need to know?

Dr. J: Nazarene Bible College is clearly on target for fulfilling its purpose of training adults for ministry. The learning environment is accepting and stimulating. This place is worthy of the prayers and support of Nazarenes everywhere. H



Nazarene

Bible College:

Heritage and Future

BY JERRY D. LAMBERT

President, Nazarene Bible College, Colorado Springs

The influence of godly men across generations was highlighted in a significant moment at the 1989 com-

mencement exercises of Nazarene Bible College. That moment included both the history and future of NBC, as graduates, fac-

ulty, family, and friends were enfolded in a prayer by retiring Chaplain Ross W. Hayslip for God's blessing on incoming Chaplain John

Williamson.

It was not unlike the circumstances in 2 Kings 2:9—"And it came to pass, when they were gone over,

that Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

Coming to this modern-day School of Prophets, Chaplain John Williamson brings his own ministerial and educational credentials and experience as well as the heritage "mantle" of both his father, Dr. G. B. Williamson, and his mentor, Rev. Ross Hayslip. Nazarene Bible College was first a gleam in the eye and a passion in the soul of Dr. Williamson. After the college was authorized at the 1964 General Assembly in Portland, Oreg., and he retired from the general superintendency, Dr. Williamson gave the last years of his ministerial career to teaching and preaching at NBC.

Rev. Hayslip's ministry has also been entwined with the history of NBC where he served as a member of the Board of Trustees from 1976 to 1982 and as chaplain of the college from 1982 through the spring of 1989—and his mentorship of encouragement to John Williamson spans more than those years.

That early vision of the mission of Nazarene Bible College to train older-than-normal-college-age men and women for ministry in the Church of the Nazarene remains clear. It has been expanded to include the challenge of the 21st century to prepare multicultural holiness leaders in increasing numbers. The 17 extension centers from coast to coast evidence the grassroots implementation

and response.

The original accreditation for NBC from the American Association of Bible Colleges was received during the administration of Dr. L. S. Oliver. That has now been extended to the first multicultural extension, Nazarene Indian Bible College in Albuquerque, N.Mex., with the way open for other extensions to qualify in the future.

On the Colorado Springs campus, there is growing need for the new chapel and conference center to be built and named in honor of founding president, Dr. Charles H. Strickland. The prayer list for Nazarene Bible College, as it reflects the church, multiplies daily:

1. New converts to be called to ministry and to enroll at NBC
2. Church Planting Conference of the Rockies scheduled for October 2-5
3. Completion of funding and ground-breaking for the Strickland Memorial Chapel and Conference Center
4. Brotherhood Week, October 30—November 2, when directors of multicultural extensions meet and minister through special seminars to Colorado Springs campus students
5. Graduates to meet the increasing demands of ministry in a changing America and a complex world

Read the "Quick Facts About Nazarene Bible College" and join in prayer for a double portion of God's Spirit on the 1989-90 school year.

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Quick Facts About Nazarene Bible College

The College: Nazarene Bible College was authorized in 1964 by action of the General Assembly and began its three-year preparation for ministry program in 1967. The college is owned and operated by the Church of the Nazarene and is accredited by the American Association of Bible Colleges.

Location: The 67-acre campus is in full view of Pike's Peak on the hill above Fountain and Academy Boulevards in Colorado Springs. Just five minutes from the municipal airport, the campus is on the southeast corner of this city of 350,000. The Garden of the Gods, the Air Force Academy, the Olympic Training Center, as well as numerous headquarters for Christian organizations—such as Navigators, Compassion International, International Bible Society, International Students, Inc.—are all a part of this invigorating setting.

Students: The over 400 students represent a wide range of ages (average is 32), denominations (85% Nazarene), states (39), and educational backgrounds. The ratio of men to women is slightly less than 2 to 1 while 86% are married.

Faculty: There are 24 full- and part-time committed and dedicated faculty members, all of whom bring years of ministerial experience to the classroom. Many have studied or lived overseas. The student-faculty ratio is 24 to 1.

Majors: Nazarene Bible College offers three majors toward an associate of arts degree: biblical studies (requirement for ordination in the Church of the Nazarene), Christian education (requirements for certification in the Church of the Nazarene), and church music (requirements for certification in the Church of the Nazarene), and three certificate programs; namely, lay ministries, hymn playing, and women's studies.

Innovative Programs: Nazarene Bible College serves as the mother institution for 17 multicultural extension training centers throughout the United States. On the Colorado Springs campus, senior ministerial students are involved in an extensive internship program while sophomores must participate in readiness for ministry interviews. Choice seminars with guest off-campus instructors, enrichment options, and a sponsorship program that welcomes incoming students—all combine to make Nazarene Bible College an exciting place to grow one's ministry.

Housing/Employment: The community of Colorado Springs offers a wide range of housing and employment for NBC students. The office of the dean of students and the sponsorship program provide assistance to students in securing off-campus housing and adequate employment. College classes are held both day and night to accommodate student work schedules.

Admissions: A high school transcript or GED (obtained by end of first year at NBC), favorable recommendations (including one from a pastor), and a personal testimony are needed in each applicant's file.

Financial Aid: Approximately 75% of the NBC student body receives some type of financial assistance through federal grants, loans, and/or scholarships.

HH

God Is Able

BY SUSAN MILLS

It happened on Monday evening, November 7, 1988, at 8:15 P.M. Celebration Choir, of Southside Church of the Nazarene, was nearing conclusion of its final performance of the musical "Greater Is He." As the choir sang "Someone Is Praying for You," about a mile down the road my parents, Charles and Mary Thompson, were involved in a three-car collision. They were hit head-on by a car crossing a grassy median, traveling in excess of 60 miles per hour. Almost simultaneously, they were hit from behind by a third automobile that forced its way underneath my parents' car.

Minutes later, police, fire fighters, and rescue workers were at the scene. They were quoted as saying, "Surely no one has survived." To their amazement, they found all four people, the two other drivers and my parents, alive. They worked more than an hour, finally having to cut my parents free from the wreckage. Mother and Dad were rushed to Medical College of Virginia in Richmond, which is one of the top trauma units in the nation.

During the hours of the night and the following day, the news spread, as Virginia Nazarenes learned their district superintendent and his wife had been severely injured. The news traveled to many other states, and the words the choir had sung the evening before literally became true—people were praying. Many flocked to the hospital waiting room. Many others telephoned to say they were praying.

My dad suffered a severe depressed skull fracture, a broken jaw, numerous facial fractures, a broken right arm (in three different places), broken ribs, a collapsed lung, and several lacerations to his head and face. He was unconscious, listed in critical condi-

tion in intensive care. Except for his hands, he was bruised and swollen beyond recognition. Even though he was unconscious, we spent many hours talking, praying, reading, singing, and witnessing to his spirit. He remained in a coma for five weeks, during which he underwent several bouts of infections such as pneumonia and meningitis. There were many days when it was touch-and-go and hope seemed dim, but we never gave up. It was revealed during this time that his brain had been bruised but not punctured. Prognosis for a full recovery without permanent damage could not be determined.

My mom sustained broken ribs, multiple internal injuries requiring surgical repair, and extensive damage to both feet and ankles. Her feet were crushed from the impact of the collision and the damage, we were later told by doctors, was equivalent to her jumping from a five-story building and landing directly on her feet. We were told it was very likely she would never walk again and that she might even lose her left foot completely.

The days that followed were full of much pain and suffering. They both had to undergo further surgery and extensive testing. Mom was discharged after 4 weeks, being told she would be confined to a wheelchair for the next two months, and ever walking again was still uncertain. Dad was finally discharged after coming out of the coma and enduring weeks of treatment and therapy, being hospitalized a total of 16 weeks.

We are so thankful for doctors and medical science, but we are even more grateful we serve a God who can go beyond human effort. Thanks to literally thousands of Christians all over the world who have called, sent flowers and cards, and have fasted



Mary and Charles Thompson after release from the hospital (top).

The Thompsons' car at the crash site (middle).

Susan Mills with her parents, Charles and Mary Thompson.



and prayed. God has worked in my parents' behalf. They have already gone beyond the doctor's expectations of recovery and are continuing to improve.

My dad is still undergoing rehabilitation daily. He is striving in vocational skills that will allow him to return to his job in the near future. His recovery has been nearly complete except for the loss of sight in his left eye and some restricted use of his right arm.

My mom has truly amazed the doctors and her therapists and is now fully ambulatory with the aid of a walker. She is putting almost full weight on her left foot, which was initially almost taken off. In the weeks to come, she will progress to two canes, then to one, and who knows where it will end. It is a daily journey of slow steps, swollen feet, and much pain, but she never ceases to praise God for having feet to walk on.

God is the same yesterday, today, and forever. No matter what you are facing, He will go with you as Sustainer and Enabler. Truly, God is able!

HH

Thanks to the "Family"

My wife, Mary, and I were severely injured in an auto accident on November 7, 1988, in Richmond, Va. We are now out of the hospital and making improvements. I am in a rehabilitation center as a day patient, where I will receive treatment for some time. My wife is making remarkable improvements. She is now walking, with the aid of a walker, on a foot that the doctor said should have been removed. We have received hundreds of cards, letters, and calls from our

great church "family," both home and abroad. When we joined the Church of the Nazarene in 1955, no one told us what a great family it was. When we entered the ministry, our family increased in such a beautiful way. Only eternity will reveal the value of the many prayers prayed for us during these weeks and months. PRAISE HIS NAME! He is still able to work miracles. We are the evidence of God's great touch. We thank each of you for caring.

—Charles L. Thompson

When You Can't Go On

The nights were so long; sometimes it seemed as though morning would never come. It had now been four weeks since the horrible automobile accident when Charles and I were snatched from sure death by the mercy of God. These had been days of incredible pain, surgeries, weeks of lying flat in bed, not knowing if Charles would live or if I would ever walk again. Our children had been so faithful in taking shifts to be with both of us almost continuously.

One particular morning, I was alone. It was very early, and I was lying there praying and waiting for sunrise to bring daylight into my room. As I lay there, an attractive little nurse, whom I had never seen before, walked into my room. She came over to my bed and said, "I can see you are a Christian from the posters and things on your wall." I responded, "Yes, I am." She asked me if she could pray with me, and, of course, I said, "Oh, yes." In a very sweet and precious way, she prayed for Charles and me and our family. While she was still in my room, a doctor came in with forms for me to sign so they could take Charles, who was still in a coma, back to surgery.

He told me it was urgent that they suction his lungs immediately, a life-and-death necessity because he had pneumonia. Because of his critical condition, they would have to perform this procedure in the surgical area in case of any complications.

It just seemed like more than I could bear. For weeks, there had been one life-threatening situation after another. The doctor rushed out after I had signed the form, and I lay there weeping and feeling totally overwhelmed; how could I go on? The little nurse slipped back over to my bedside and tenderly gathered me in her arms and held me as I wept. Gradually, my fears subsided, and the presence of the Holy Spirit filled me. I was able to find peace and acceptance as the little nurse comforted me. She stayed with me until I was calm, then she slipped away. I never saw her again.

It is clear to me that our Father sent one of His angels to minister to me and hold me in her arms in my hour of great need. His promises are true; God is able. When life is more than we can bear, He provides just what we need to make it through.

—Mary Thompson

Because You Gave . . .

BY THELMA J. BRUNT

The parents of Rochelle Sorzano and Nathan Chutkhan answered God's call to Christian service and came to Caribbean Nazarene Theological College to prepare to minister to the people of Trinidad, Tobago, and Guyana.

Because you gave, the college was established in 1951 and continually staffed and maintained by dedicated West Indians and missionaries. Located in the beautiful Santa Cruz valley in Trinidad, it is the training center for young people from the English-speaking nations of the Caribbean, the countries of Guyana and Suriname in South America, and the French Antilles.

Rochelle's mother, Rosalita Sorzano, is from Guyana. Her father, Junior, is a Trinidadian. They became acquainted at CNTC where Rosalita enrolled in the Christian education diploma program and Junior in the ministerial diploma program. Married before their final year of study, they both completed the bachelor of theology degree offered in affiliation with Canadian Nazarene College. Rochelle was born shortly after her parents' graduation and instantly won the hearts of all on campus. From birth she experienced a physical problem, but through prayer and a successful angioplasty procedure performed in New York to open a partially closed artery, she is a bundle of energy and enjoying her one-year-old brother, Jonathan.

During their student days, Junior became the pastor of the Felicity Church of the Nazarene in west central Trinidad. Rosalita's expertise in Christian education and child evangelism made her a valuable partner. The church progressed under their leadership and, after a

few years, they accepted a call to the Cumuto Church in northeast Trinidad. While at the Cumuto Church, a Work and Witness Team from the U.S.A. began construction of a new church building to house the growing congregation. In addition to pastoral duties, the Sorzanos became part of the administration and faculty of CNTC. At this writing, the Sorzanos are doing graduate work at Olivet Nazarene University and plan to return to CNTC to teach full time.

Nathan's parents, Noland and Indra Chutkhan, are from Guyana and were married before they came to the college. Both attended CNTC and Noland graduated with the ministerial diploma. Kendra, their daughter, was born in Trinidad, while Nathan claims Guyana as his birthplace. He was born while the Chutkhans were pastors of the New Amsterdam Church of the Nazarene. The family returned to CNTC where Indra is taking classes again and Noland is pursuing the bachelor of theology degree. When the Chutkhans returned, Nathan and Rochelle became good friends and often attended chapel services with their parents.

Like the results of the pebble thrown into the lake, because you gave, the ripples of influence will go on and on, producing qualified preachers, teachers, and other Christian workers for this part of the world. Perhaps the seeds sown in the hearts of Nathan and Rochelle during the chapel services will one day culminate in their receiving a call to full-time Christian service and they, too, will be students at your college.

Thelma J. Brunt, Nazarene missionary serving in Port of Spain, Trinidad, West Indies.

HH

There's a Place for You . . .

Continued from page 25

home to an easy chair and a TV set, Bert's day is just beginning. Still ahead lie homework, term papers, and church work.

Both Vicki and Bert are NBC students, and both have been involved in a church planting mission in Colorado Springs. They both sing in the college choir. Vicki is the new president of the Missions in Action organization. After graduation in 1990, Bert and Vicki hope to move back to the East Coast to pastor.

Robin and Pam Altice, both featured on the college videotape, are from Indiana. They made the move to Colorado Springs with their two daughters in 1986. At first, Pam decided to work full time so her husband could concentrate totally on his studies. But the Lord began to show her that she, too, needed preparation. "If we were going to work as a team," she said, "I wanted to be equipped to make the best possible contribution that I could. It was at this time that I made the decision to work toward a lay ministries diploma."

Upon graduation in May 1989 Robin and Pam responded to the call of God to plant a church in Sun City, Calif.

Lindsey Sullivan, from northern Michigan, was only a four-year-old Christian when he arrived in Colorado Springs with his wife, Dorothy, and their new baby daughter. He enrolled in the biblical studies course at NBC in November 1986 for the winter quarter. Dorothy, an elementary school teacher, did some substitute teaching but found her niche in a position at Cheyenne Inn Conference/Resort Center. In her work, she met a lady named Chris who was seeking to know God better. Dorothy and Lindsey began discipling Chris. They brought her to the college where she began to take classes with Dorothy and attend chapel services. Before Dorothy and Lindsey graduated last June and took a church in Brookfield, Mo., Lindsey baptized Chris—a trophy of their ministry in Colorado. The Sullivans also worked successfully in youth ministry at Belmont Church of the Nazarene in Pueblo, Colo.

These and other students represent those whom God calls and who find their places at Nazarene Bible College en route to other places of pastoral and lay ministry. HH

General Superintendent's VIEWPOINT

Stewardship Is a “Sabbath” Word

BY GENERAL SUPERINTENDENT
JERALD D. JOHNSON

Let's make 1990 a Sabbath year," is the call of your Board of General Superintendents. In anticipation we will want to recognize the place of stewardship in such an observance. Indeed, an acknowledgment of God's ownership of all things is at the heart of setting aside a year for rest, worship, and intercessory prayer. In effect, we are saying the Church is His, the programs are His, and all of us belong to Him as well. In this spirit of humility we are asking Him to take charge. What an exciting prospect! One cannot help but wonder what He has in mind for us.

All this is based on the surrender of all we have and all we are. The tithe and its regular payment is the symbol of this acknowledgment. The concept, however, does not stop at 10 percent, but rather it moves all the way up to 100 percent. Everything belongs to Him. He entrusts us to take care of it for Him.

God, not man, declared a Sabbath year for ancient Israel. God knew what was best for His land. Every seventh year it needed a rest so that

**Lord, tell me what
to do with what
seemed to be mine
but was really
Yours all the time.**

it could be more productive in the following six years.

This places the stewardship of all things on a very high plane. The steward and God are in a partnership that assures the best for the work of the Kingdom. It simply comes down to this, "It's all Yours, Lord. Now show me what You want

me to do with that which is Yours."

Those who have broken through the barriers of reserve and undue caution to such a plane of living have found the true joys experienced only in Christian stewardship. These people have become some of the most exciting and enthusiastic Christians found anywhere. They're building chapels and other buildings on mission stations around the world. They're leading aggressive expansion programs in their home churches. They're feeding the hungry, clothing the naked, housing the strangers, and meeting needs Christ wants met—all in His name. They do it all because they recognize their ministry as stewards of what God has let them administer for Him.

Perhaps a benefit to be received from a Sabbath year will be a keener understanding of God's ownership of all things. Further, it opens the door for all of us to be partners with Him, and thus provides assurance of His kingdom's growth and expansion. I personally want my life to reflect that kind of commitment. May this be your objective as well. H



CUBA VISIT PROMPTS OPTIMISM

Representatives from the Church of the Nazarene from the United States are optimistic following a visit to Cuba May 23-28. Dr. and Mrs. H. T. Reza led a delegation that included Nina Gunter, general NWMS director, and Terrell C. (Jack) Sanders, Jr., Nazarene Theological Seminary president. There they visited the interdenominational seminary in Matanzas, dedicated a church in Cienfuegos, attended a district NWMS convention and rally, met with the Cuba District Executive Council, and attended the graduation ceremonies at Instituto Biblico Nazareno (Nazarene Bible Institute) in Havana. Reza said this was the first time in history that a general NWMS director has been in that island nation.

"This was one of the most exciting trips I have ever made to Cuba," said Reza. "I was thrilled to see the many young people. Of the 350 persons in the Friday and Sunday services, about two-thirds were young people."

The former Spanish Department director said he was also encouraged by the government's action to allow meetings for religious purposes in homes. Such meetings had been forbidden since the Cuban revolution. One Nazarene seminary student, Hiram Galvez, has started meetings in 45 homes in the Pinar del Rio area in the past six months. Every Saturday evening, Nazarenes gather in these homes to sing, pray, and worship God.

Cuban young people worship in the Nazarene church in Cienfuegos.



Cuba District Superintendent Aramis Galvez (center) is joined for a visit to the campus of the Nazarene Bible Institute in Havana. Pictured (l. to r.): H. T. Reza, Nina Gunter, Galvez, Terrell C. Sanders, and Mrs. Reza.

"This means a tremendous increase in membership in the future," said Reza. "People are anxious to get together in their homes."

Reza added that he was heartened by the fact that Cuban schools are no longer teaching the Russian language but are instead teaching English. The Cuban government also recently allowed 10,000 Bibles to be shipped into the country. More than 400 of these were distributed to Nazarenes.

"There is a spirit of expectancy and unity among Nazarenes in Cuba that indicates that a new era is actually developing rather than dawning," Reza said.

The Church of the Nazarene in Cuba has more than 760 members in 18 churches.

—N/N

SÃO PAULO THRUST PROGRESSING

The 1989 Thrust to São Paulo is progressing well, according to Louie Bustle, South America regional director. Bustle announced 15 organized churches with more than 500 members just prior to the 22nd General Assembly. The goal for the Thrust is 30 organized churches and 1,000 members. Bustle added that there were 23 missions and preaching points, 39 prayer cells and house meetings, and 19 contact points.

Church growth seminars were held prior to General Assembly in Buenos Aires, Argentina, and Asunción, Paraguay, for all of the pastors of the



Norman Whan (right) presents *The Phone's for You!* program to an audience of Nazarene pastors and church leaders in São Paulo. Stephen Heap, Brazil mission director, interprets.

Southern Cone of South America. Thrust Director Michael Estep and the regional director presented a program of church growth principles for the pastors and leaders. Norman Whan, developer of *The Phone's for You!* telemarketing program also participated in the tour.

São Paulo will seek to organize 30 churches during this Thrust year.

—N/N

BURDEN LIFTED AT CANADA CENTRAL ASSEMBLY



Pastor Larry Chovancek shows how he helped lighten the load of Target Toronto Coordinator Marjorie Osborne at the 1989 Canada Central District Assembly.

Marjorie Osborne was prepared to be a one-woman chain gang this summer, but she found that Nazarenes on the Canada Central District had other plans.

Osborne, the coordinator for Target Toronto—the denomination's 1990 Thrust to the City of Toronto—went to the Canada Central District Assembly wearing a chain that she had purchased at a local hardware store. She wore the weighty metal "boa" draped over her shoulders as she made the Target Toronto presentation. The Thrust coordinator stood on the platform to tell the members of the assembly that she wanted to raise \$18,000 to cover the costs of the salary for a compassionate ministries

pastor at the Toronto Grace Church. Osborne explained that Toronto Grace is an inner-city church with tremendous potential, but it needed to be restarted with a new pastor and assistant.

As she started to explain that she wanted to sell each of the 180 loops in her chain for \$100 to cover the salary for the compassionate ministry staffer, Wes Coburn, pastor of the Brantford Church, took the floor to urge the assembly to take care of the cost "right now."

"Before Wes could even set forth a plan, a lady walked up to the platform and handed me \$100," Osborne said. "Then it came like a flood. It took about 20 minutes for people to do-

nate \$19,000."

As persons purchased links, Larry Chovancek, pastor of the Pickering Altona Road Church, where the assembly was held, used bolt cutters to lighten Osborne's load. People left with pieces of the chain as reminders to pray for Target Toronto.

"I really thought I was going to have to wear this ridiculous chain all year," said Osborne. "But when the people responded like they did, I nearly died from joy. Besides money, persons were hugging me and encouraging me with the most wonderful words. Then Dr. Jerald D. Johnson preached a sermon that was so appropriate. In essence he said, 'Don't go looking for where the Lord is working, because He is working right here.'"

General Superintendent Johnson, District Superintendent Lorne MacMillan, and Ian Fitzpatrick, pastor of the Mississauga Bethel Church, served as ushers to collect the last \$2,800 needed to complete the goal. Johnson took one aisle, and MacMillan and Fitzpatrick took the others.

Floyd Perras, a student from Canadian Nazarene College, will serve as the compassionate ministries coordinator for the Grace Church. He will be working with fellow-CNC graduate Frank Klassen in the effort to rejuvenate the church.

Target Toronto will seek to plant 27 new churches during the coming year.

—NN

WEST GERMAN ORGANIZATION PROVIDES AID TO RFM HOSPITAL

Elisha Mduli, administrator for Raleigh Fitkin Memorial Hospital and Bill McCoy, chief medical officer at RFM, supervise the unloading of a container of medical supplies for the hospital from West Germany.

The supplies were donated by the World Help organization of West Germany. Hans-Jürgen Zimmermann, son-in-law of Africa Regional Director Richard F. Zanner, is the president of World Help.

—NN

Elisha Mduli (left) and Bill McCoy





General Superintendent Jerald D. Johnson praises L. S. Oliver for his service to Nazarene Bible College at the spring commencement in Colorado Springs. (L. to r.) Dr. Johnson, Mrs. Oliver, Dr. Oliver, and Gene Fuller, NBC Board of Trustees chairman.

OLIVER HONORED AT NBC COMMENCEMENT

President Jerry D. Lambert conducted the special ceremony naming the Nazarene Bible College Music and Speech Building for former president L. S. Oliver during the graduation convocation Monday, May 29, on the campus at Colorado Springs.

Oliver served as the institution's second president from 1972 to 1984.

General Superintendent Jerald D. Johnson gave the 1989 commencement address at NBC. He spoke on the topic, "Correcting the Results of Sin."

Forty-five students were awarded the associate degree in biblical studies, 7 received the associate degree in Christian education, and 1 received the associate degree in church music. Diplomas were presented to 13 in lay ministries, 1 in hymn playing, and 10 in women's studies, for a total of 77 graduates on the Colorado Springs campus.

In addition, 11 others graduated from three of the 17 multicultural ex-

tensions this spring with the biblical studies degree and/or lay ministries diploma.

General Superintendent Eugene L. Stowe gave the commencement address at Nazarene Indian Bible College in Albuquerque May 21. Two NIBC students were awarded the associate of arts degree in biblical studies; three others received the advanced lay ministries diploma.

Neil B. Wiseman, NBC dean, spoke at Instituto Teologico Nazareno graduation at Los Angeles First Church where four students received the lay ministries diploma June 2. Two students received the associate of arts degree in biblical studies at the Armenian Bible College commencement June 4 at Pasadena Bresee Avenue Church.

Mike Morris and Mark Burkey were awarded the general superintendents scholarships for the 1989-90 school year.

67TH COMMENCEMENT AT ENC

One-hundred seventy-two degrees were awarded at Eastern Nazarene College's 67th annual commencement May 29, 1989. One-hundred fifteen of these degrees were undergraduate, the remainder were master-level.

Twenty graduates were inducted into the National Honor Society, Phi Delta Lambda.

John M. Nielson, vice president for church and public affairs at ENC, was awarded the honorary doctor of divinity degree. Benjamin O. Rieder, a student who was killed while working in a national parks' program last summer, was awarded a degree posthumously. William Dymont, of Reading, Mass.; and Judith A. Paul, a teacher/administrator in the Quincy, Mass., Public Schools system, were honored as the ENC Alumni of the Year. Alumni Achievement awards were presented to Fred Hawthorne, Jack Lauder milk, and Donna Bowers. The Outstanding Senior Award was presented to Mark Blachly.

General Superintendent John A. Knight delivered the commencement address on the subject "Guaranteeing What Is to Come." ENC President Stephen W. Nease delivered the baccalaureate message.

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CNTC/HNTC GRADUATIONS

Nine students from Jamaica, Guyana, Trinidad, and Ethiopia graduated in ceremonies from Caribbean Nazarene Theological College this May. Seven received the Th.B. degree recognized by Canadian Nazarene College.

Ronald F. Gray, professor of mathematics at Trevecca Nazarene College, brought the commencement address. Gray and his wife have taught at the college on three different assignments since 1974. They announced the funding of a new scholarship program being offered by them to each student enrolled in the Th.B. program beginning in 1990.

CNTC President Joseph P. Muru-

gan also granted certificates of recognition to 12 graduates of the Pastoral Extension Training program in Barbados.

Thirteen students graduated from Haitian Nazarene Theological College in Port-au-Prince in May. Twelve of these graduates are Nazarenes who plan to enter pastoral ministry in Haiti.

—NN

APNTS GRADUATES 16 IN 1989

Sixteen students graduated from degree programs at Asia-Pacific Nazarene Theological Seminary at the school's fourth commencement this spring, according to E. LeBron Fairbanks, APNTS president. Graduates were from Indonesia, Korea, New Zealand, the Philippines, and Western Samoa.

The first APNTS student from Hong Kong enrolled this summer, and record enrollment is expected for the new school year.



APNTS President E. LeBron Fairbanks (left) with the 1989 commencement speaker, William J. Prince, then president of Southern Nazarene University.

Fairbanks says the school is in the process of completing a four-unit married student housing facility and that a six-unit complex is being planned for 1990.

"I am convinced that in a few short years, the seminary will significantly impact the Church of the Nazarene in the Asia-Pacific Region," said Fairbanks. "Pray for the students at APNTS who come to Manila at great sacrifice."

—NN



1989 spring commencement at ONU.

ONU AWARDS 383 DEGREES

Olivet Nazarene University awarded 383 degrees in 1989, according to Gordon Wickersham, ONU publicity director. The majority of these degrees were conferred at the spring commencement. Degrees awarded in 1989 include: 95 master's, 118 B.A., 139 B.S., 2 Th.B., 26 A.A. in practical ministry, and 3 honorary.

B. G. Wiggs, superintendent of the Southwest Indiana District; and Bill Griffin, pastor of Indianapolis First Church, received doctor of divinity degrees. Gene Snowden, Nazarene layman from Huntingdon, Ind., received the honorary doctor of laws degree.

The Maggie Sloan Crawford Award

was presented to Jean Alice Small, publisher/editor of the *Daily Journal* of Kankakee, Ill.

Following the 1989 commencement convocation, the ONU Board of Trustees renewed the contract of president Leslie Parrott for four years. The board also appointed Gary Streit as vice president for adult learning and dean of the graduate school. Ted Lee was named senior vice president of ONU.

The trustees also voted to begin construction of the Les Parrott Convocation and Athletic Center. Groundbreaking for the \$4 million project was held May 8.

—NN

450 PLNC STUDENTS RECEIVED DEGREES

Four-hundred fifty students received degrees June 5 at the 79th annual commencement of Point Loma Nazarene College. Degrees awarded included: bachelor of arts, bachelor of science in nursing, master of arts, and educational specialist.

James Dobson, founder and president of Focus on the Family and an alumnus of Pasadena College, delivered the commencement address. He encouraged the graduates to recon-

sider their future goals if those they planned to pursue were fame and success. Such trophies of the race soon tarnish, he said, but an investment in love of family and all things spiritual, remain forever.

Honorary doctoral degrees were presented to George Rench, Asia-Pacific regional director, and Yozo Seo, an author, editor, and president of Japan Christian Junior College.

—NN

CHURCH ANNOUNCEMENTS

All former pastors, members, and friends of the **Brampton, Ont., Canada** church are invited to rejoice with us on September 23 and 24 as we dedicate our new sanctuary and office facility. Guest speaker for the occasion will be Dr. Sydney Martin, Glasgow, Scotland. Guest musicians include: Don Quantz, soloist, from Winnipeg; Stan and Darlene Elliotson, brass instrumentalists, from Orangeville, Ont.; and the Watchmen Quartet from Kitchener, Ont. For more information contact Pastor Reg L. Graves at 416-451-5986.

Inver Grove Heights, Minn., Grace Church (formerly St. Paul Grace) will have a special homecoming weekend to celebrate its 50th anniversary. September 23-24. Special services will be held on both days. All former members and friends are invited to attend.

For more information, contact Pastor Steve Cecil, 7950 Blaine Ave. E., Inver Grove Heights, MN 55076, or phone 612-455-9464.

Hartford, Conn., First Church will celebrate its 75th anniversary September 10. This will mark the start of the 25th year as pastor of the church for Rev. Keith E. Smith. There will be a combined service at 10 A.M. and an afternoon service at 2 P.M., with Dr. Timothy L. Smith, former interim pastor, preaching. In the service, special recognition will be made of former pastors, which include Dr. R. J. Dixon, founder of the church and denominational evangelist and educator; Dr. H. V. Miller, general superintendent; and Rev. Nathan Washburn, Nazarene pioneer in Maine and later New England district superintendent. Special music will include guest violinist, Alice Kauffman, and soloist by tape, Reba Eshleman Smith. All pastors, members, and friends are invited to attend or to send greetings. There will be a dinner served following the afternoon service. For further details write to Pastor Keith E. Smith, 219 Oxford St., Hartford, CT 06105, or call 203-232-4664.

In observance of 25 years of ministering to the Castro Valley area, **Edenvale Church of the Nazarene** will celebrate a "Homecoming Jubilee" on

September 3. History and present plans will be presented. Sunday morning, Central Ohio District Superintendent Dr. J. Wilmer Lambert, first pastor of Edenvale, will speak. An afternoon service is planned, which features reminiscing with former pastors and friends, along with special singing from "Joyful Noise." All former pastors, members, and friends are invited to attend. Those who cannot are encouraged to send greetings and a family photo. For further information, contact Dr. Melvin Laws, Edenvale Church of the Nazarene, 19230 Lake Chabot Rd., Castro Valley, CA 94546, or call 415-581-8377.

Shippensburg, Pa., Church of the Nazarene will celebrate its 50th anniversary on September 10, 1989. Former pastor Rev. George Whetstone will be the keynote speaker. In addition to the regular morning schedule, there will be a special afternoon service, with dinner on the grounds. All former pastors, members, and friends of the church are invited to attend. Those who cannot attend are urged to send written or taped greetings (including videotape). We also need photographs and other historical items for the special display. These items will be returned, if marked accordingly. For further information, you may contact pastor Barry Kolp at 717-532-7450 or 717-530-1532. Please send all correspondence and mementos to the church at 415 E. Orange St., Shippensburg, PA 17257, in care of Ms. Jeanette Hockensmith.

EVANGELISM NEWS Revival in Europe

Rev. and Mrs. J. Melton Thomas recently completed a second tour of holiness evangelism throughout Europe, conducting 22 services in a three-month period.

In Germany, meetings were conducted in St. James Church of West Berlin where Rev. Thomas Vollenweider is pastor as well as district superintendent, and in the Bonames Church of Frankfurt. Since 1984, a splendid church, parsonage, and district center building have been completed in Berlin.

In Italy, missionary conventions were conducted at Civitavecchia and Torino; a holiness convention at Ottaviano (Naples); and one service each in Rome and Cuneo. Rev. Salvatore Scognamiglio, superintendent of the Italy District, was the Spirit-anointed interpreter for all these meetings.

In France, Rev. Russell Lovett, missionary, interpreted for a holiness convention in Versailles, and a full-length revival in Paris. Dr. Paul Orjala, district superintendent in France, was in most of the services, playing the piano, assisting at the altar.

Final services were conducted in Holland with Pastor J. Overdun, on Sunday morning at Haarlem and one Sunday evening at Vlaardingen.

The Thomases report that in Europe the fresh winds of the Spirit are blowing. There was a consistently gratifying public response throughout Italy and in France, where public altar response is unusual. At Haarlem and Vlaardingen, Holland, the services were free in the Holy Spirit and resulted in a rich harvest. A total of 99 persons made commitments in the 22 services.

Our people in Europe labor under conditions that we in the United States cannot imagine. They are committed, sacrificial, and Spirit-filled, and their labors are being rewarded! A new day of revival seems to be dawning in the European work. —NN

CENTRAL LATIN AMERICA DISTRICT REPORTS REVIVAL, MIRACLES

Evangelist Grace Laska Jones reports a busy, fruitful year of meetings throughout the Central Latin America District. She is the daughter of Rev. and Mrs. Harold T. Gruver, pioneer missionaries to Costa Rica.

Several revival meetings were held to begin new works. In these, Rev. Jones did religious drawings with pastel chalks, awarding them to those who brought the most visitors.

Other meetings included Tucson, Ariz. In Pastor Ramon Rio's church, 16 souls were saved. Many seriously ill people attended and God healed many. "Sister Rios was ill with a migraine to the point her vision was

gone," said Rev. Jones. "They were going to take her to the emergency ward, but God manifested His power, and she was healed at the altar."

A second revival in Tucson was in the church of Rev. Ricardo Lopez. "My aunt and uncle, in whose home I was staying, attended and saw a great moving of the Holy Spirit. During a song service, everyone stood up in united praise to God. It was sweet to feel His presence filling the Temple. My aunt and uncle asked if services of the Nazarenes were always like that. Souls were saved and sanctified and visible miracles of healing were bestowed."

In Douglas, Ariz., on the Mexican border, they divided the men and women in the church. "In the special service I have for couples, God worked in a special way," reports Rev. Jones. "When I gave the altar call, each man left his side of the church and went over and took the hand of his companion. They walked down the aisle together, and the altar was filled with couples. The Holy Spirit moved on them, making hearts tender with tears and reconciliations."

In that meeting, the pastor was so ill with heart trouble he had to preach sitting down. He could not use his left arm. God healed him, and he lifted a chair over his head with his "paralyzed" arm.

Jones reports that in Albuquerque, N.Mex., the people gave liberally for her cassette music tapes. She also reports that a travel trailer has been given to her and her husband. —NN

ASSEMBLY REPORTS

Penoga Unutoa and Richard A. Ragle were ordained at the 37th annual assembly of the **Hawaii Pacific District**, according to superintendent Darrell B. Teare. The credentials of Ernesto Babas were recognized. Teare reported the organization of a new church at Pukalani, Maui, with 16 of its 18 charter members new Nazarenes. Eighteen of the 19 churches on the district received new members by profession of faith, and every church paid all budgets in full.



Eight elders were ordained by General Superintendent Eugene L. Stowe at the 1989 **West Texas District Assembly**, according to Gene Fuller, district superintendent. They are (l. to r.): Bill Johnston, David Sabine, Dallas Yetter, Doug Forsberg, Merrell Anderton, Hugh Hayes, Mike Meeks, and David Finkenbinder.

General Superintendent John A. Knight ordained five elders and one deacon at the 85th annual district assembly of the **Northwest District**, according to superintendent Walter E. Lanman. Those ordained as elders included: Larry Dean Benjamin, Darrell Wayne Freeman, Kenneth How-

ard Rozelle, and Joseph Stanley Sturgeon. Robert Lee Minor was ordained as a deacon.

Philadelphia District Superintendent Talmage Haggard gave a report of how God has ministered to him during his battle with cancer during the 32nd annual **Philadelphia District Assembly**, according to General Superintendent Raymond W. Hurn who presided at the meeting.

Haggard also reported the organization of the Lebanon Valley Church last year. More than \$25,000 was pledged above regular budgets to assist this new congregation.

Hurn ordained James E. Cox and Gary A. Davey as elders.

Four elders were ordained by General Superintendent John A. Knight at the 46th annual **Washington District Assembly**, according to Hugh L. Smith, district superintendent. They are: Steven E. Barnes, Ronald L. Christie, Levi L. Johnson, and Patrick J. Kirschner. Credentials were recognized for Reuben E. Naasz.

The 46th annual assembly of the **Oregon Pacific District** was highlighted by the church growth service, according to Gerald E. Manker, district superintendent. The district has established three programs that reach out to the homeless and needy residents of Portland.

The district also saw the plant of a new church last year using tele-marketing. A team of four has worked together to begin this newest of more than 25 successful Oregon Pacific church plants. —NN

FOR THE RECORD

Moving Ministers

ALEXANDER ARDREY from general assigned, Kansas City, to associate, Crossroads, Pa.
TIMOTHY C. BENDER from pastor, South Pittsburg, Tenn., to evangelism
MAHLON P. COCHRAN to pastor, Palco, Kans.
GERALD F. ELLIOTT from student, NTS, Kansas City, to pastor, Billings (Mont.) Trinity
LARRY FILLER from student, NTS, Kansas City, to associate, Jonesboro (Ark.) Forest Home
D. IAN FITZPATRICK from Mississauga (Ont.) Bethel to district assigned
JAMES L. FRYE from Quanah, Tex., to Skiatook, Okla.
JAMES R. GELDHOF from associate, Lowell, Mich., to pastor, Lowell, Mich.
GREGORY D. GEBHART from Car-

pinteria, Calif., to Stanton, Calif.
BILLY C. GOODPASTURE from Fort Branch, Ind., to Albany (Ky.) Northside
PETER A. GROGAN from Meaford (Ont.) Bethany to Woodstock, Ont.
WESLEY C. HARRIS from associate, Port Orchard, Wash., to pastor, Skykomish (Wash.) Valley
PHILLIP HEDGES from student, NTS, Kansas City, to pastor, Elizabethtown (Ky.) First
BEN E. HILL from evangelism to pastor, De Land, Fla.
LEVI L. JOHNSON from world missions to pastor, Woodinville (Wash.) Christian
LESTER L. JONES from associate, Lansing (Mich.) South, to pastor, St. Joseph, Mich.
DOUGLAS G. KARL from associate, Olympia, Wash., to associate, Centralia, Wash.
FRANK P. KLASSEN from student, CNC, Winnipeg, Man., to pastor, Tor-

onto (Ont.) Grace
JON R. KROEZE from student, NTS, Kansas City, to pastor, Caledonia (Ont.) Hillcrest
LARRY W. McNUTT from student to associate, Bucyrus, Ohio
ROBERT P. MERKI from associate, Bedford, Ohio, to associate, Marley Park, Md.
CECIL W. MURDAUGH to Bamberg, S.C.
GEORGE PARASKEVOPOLOS from student to pastor, Shelburne (Ont.) Grace
TODD C. PIERCE from Fredericton, Ohio, to Battle Creek (Mich.) First
MITCHELL L. POWELL from Ashland City, Tenn., to Sparta, Tenn.
GENDALE RAINS from Ropesville, Tex., to Shiloh, Tex.
ROBERT G. RUSSELL from pastor, Randle, Wash., to associate, Lynnwood, Wash.

HOWARD F. SHUTE, JR., from student, NTS, Kansas City, to pastor, Lowville (N.Y.) Bethel
THERESA K. SIPSYP from student, NTS, Kansas City, to pastor, Berkeley (Calif.) Bresee Center
DARWIN SPEICHER from associate, Sacramento (Calif.) Liberty Towers, to associate, New Life Community, Calif.
JERRY W. TATE from associate, Santa Clara, Calif., to pastor, Willow Creek, Calif.
DANIEL E. WHITNEY from associate, Kansas City (Mo.) St. Paul, to pastor, LaFargeville, N.Y.
JERRY B. WICKWIRE from Sweeny, Tex., to Temple (Tex.) Grace
BRUCE G. WILLIAMSON from San Antonio (Tex.) East Terrel Hills to Mount Vernon, Mo.
DALE J. WINE from associate, Moscow, Idaho, to associate, Oklahoma City (Okla.) Lakeview Park

NEWS OF RELIGION

San Francisco Ordinance Recognizes "Domestic Relationships"

The San Francisco Board of Supervisors recently approved an ordinance recognizing unions of homosexual couples and unmarried heterosexual couples. Gay rights advocates hailed the "domestic partnership" ordinance as "an important first step."

In a unanimous vote, the supervisors voted to approve the ordinance, which allows unmarried couples, heterosexual or homosexual, to register with the city as "domestic partners," giving them the same legal status as married couples.

It remains unclear whether health-care benefits will become available to domestic partners of city employees.

The legislation makes San Francisco the first major city to allow unmarried couples to register their "relationships" in a way similar to that used by couples who file for marriage licenses.

The law defines domestic partners as any "two people who have chosen to share one another's lives in an intimate and committed relationship."

"We feel this is very dangerous," said George Wesolek, a spokesman for the Roman Catholic Archdiocese of San Francisco. "It will erode traditional marriage values by legitimizing transitory and temporary relationships."

—EP News Service

Supreme Court Refuses to Reinstate Florida Consent Law

The U.S. Supreme Court, without comment, has refused to reinstate Florida's law requiring parental or judicial consent for minors seeking abortions. The decision lifted a stay imposed by one of its justices, and means that any Florida girl of any age can obtain an abortion without the knowledge or consent of her parents. The Florida Attorney General asked the Florida Supreme Court to allow the law to be enforced until its court test is complete, but that request was refused. —EP News Service

Bakkers Are Back

What has been called a "failed shopping mall" has become the home for a new "TV ministry" by Jim and Tammy Bakker. The Orlando, Fla., mall where the couple recently restarted their TV program houses two bars and a Far East import store.

"Orlando seems like it's the crossroads of the world," said Bakker, who told reporters he's satisfied with the move to the boarded-up department store that serves as his new TV studio. "The thing I like about it, it's a place where it seems like everyone's welcome."

Most everyone may be welcome, but it seems that the Bakkers are not, according to 23-year-old Frankie Skinner. Skinner began picketing the store-turned-studio with a sign that read, "Just say no. Keep our city clean." He told the *New York Times*, "I think it's so wrong. They shouldn't get another chance."

—EP News Service

FOR THE RECORD

Moving Missionaries

REV. PETER and MERYL BURKHART, Philippines, Field address: P.O. 641, Greenhills 1502, Metro Manila, Republic of the Philippines

REV. BILL and MARTHA DAWSON, Haiti, Field address: Nazarene, c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406

DR. DAVID and SUSAN DOWNS, Korea, Field address: 198-1 Yongjung-dong, Taejon, Korea 300-200

REV. MISS DANA HARDING, Swaziland, (ANTC), Field address: P.O. Box 3, Siteki, Swaziland

REV. ROY and GLORIA HENCK, Cape Verde, Furlough address: 8020 Nazarene St., Louisville, OH 44641

REV. GEORGE and MARGARET HURST, South Africa (ACC), Field address: P.O. Box 401, Amanzimtoti 4125, Republic of South Africa

REV. RICHARD and JEAN KNOX, Thailand, Field address: Phrakhanong, Bangkok 10250, Thailand

MISS CAROLYN LEHRKE,* Swaziland, Furlough address: RR 1, Box 47, Alderson, WV 42910

REV. RON and LAURIE MOORE, Indonesia, Field address: IMLAC, J1 Gunung Agung 16, Bandung 40142, Indonesia

DR. PAUL and MARY ORJALA, France, Furlough address: Point Loma Nazarene College, 3900 Lomaland Dr., San Diego, CA 92106

MISS BONITA PHILLIPS,* Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. DAVID and RHODA RESTRICK, South Africa (ASF North), Furlough address: 86 Wendall Ave., Wollaston, MA 02170

REV. HARMON and BEVERLY SCHMELZENBACH, Kenya, Furlough address: c/o Wachtel, 12312 Newgate, Yukon, OK 73099

REV. JOHN and LINDA SEAMAN, Ivory Coast, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire (Ivory Coast), West Africa

REV. JOHN and ROSE SPRUNGER, Kenya, Field address: Endingeni Nazarene Mission, Private Bag, Pigg's Peak, Swaziland

REV. PAUL and NETTIE STROUD, Cape Verde, Field address: C.P. 134, Mindelo, Republic of Cape Verde, West Africa

MISS JO ANN WOOD, Swaziland, Furlough address: 8708 Stearns, Overland Park, KS 66214

*Specialized Assignment Personnel

VITAL STATISTICS

Deaths

REV. JAMES C. CONKEY, JR., 56, former Nazarene pastor, passed away April 22, in Dellroy, Ohio.

Rev. Conkey attended Trevecca Nazarene College and Malone College. He was ordained an elder in 1963 on the Akron District. He served 11 different pastorates over the past 30 years and served as president of Sharon Center Camp of the National Holiness Association the past 10 years.

He is survived by his wife, Esther Huford Conkey; sons Dan, Steve, Tim, Joel,

and Jesse; daughter Beth (Mrs. Charles A.) Nutt; parents James C. and Mary Conkey, Sr.; 2 brothers; 2 sisters; 13 grandchildren.

REV. GARY JAMES GULLEY, 48, pastor of Gainesville, Ga., First Church of the Nazarene, died May 18, of heart failure.

Rev. Gulley was a native of Murrefreesboro, Ill., and had lived in Gainesville since 1983. He was president of the volunteer chaplains at NE Georgia Medical Center. He was director of the Georgia Nazarene Bible College Extension in Atlanta and secretary of the Board of Ministerial Studies for the Georgia District. Previous pastorates include churches in Hoopeston and Orland Park, Ill.; Iberia, Mo.; Columbus and Gainesville, Ga. He held a B.A. and an M.A. from ONU.

Survivors include his wife, Mary Phipps Gulley; daughters Joy and Jan; and son Gregory.

REV. HALEY MESSER, 86, retired minister of the Church of the Nazarene, died April 11 in Tulsa, Okla.

Rev. Messer received his theological training at Pasadena College, Pasadena, Calif. During his 36-year ministry, he pastored churches in California, Texas, and Oklahoma; the final half of his ministry was devoted to the field of evangelism.

Following the death of his wife of over 60 years, Grace Taylor Messer, he was subsequently married to Lois Whitsett Messer, who survives him. Other survivors include his sons James and Bob; seven grandchildren; five great-grandchildren; stepdaughter Joy Lou Hursh; three stepgrandchildren; one step-great-grandson. He was preceded in death by one daughter, Emmilene Videan.

REV. JOSEPH W. SIMONS, 74, New Straitsville, died May 4.

Rev. Simons had pastored Nazarene churches in Pleasantville; Clyde, Ohio; and Hefner, Okla.

He was married for 51 years to Margaret Snively Simons, who survives him. Also surviving are sons William, Harvey, John, and Steven; daughters Leora (Mrs. Bill) McNamara, Charlotte (Mrs. Oley) Boggs, Margaret (Mrs. Eddie) Stark, and Becky (Mrs. Jonathan) Meek; several grandchildren; four great-grandchildren; two half-sisters.

REV. BERNICE O. THAXTON, 75, Alexandria, La., died December 11, following a long illness. Rev. Thaxton was an ordained elder in the Church of the Nazarene and had pastored on the Louisiana District for over 35 years.

He is survived by his wife, Mildred; two sons, Darrell and F. C.; daughter Nelda Corley; eight grandchildren; and two great-grandchildren.

ISSAC BARRAVECCHIA, 71, March 29, Midland, N.C. Survivors: wife Dorothy; daughter Dolly Wapellhorst; son David; eight grandchildren; one brother.

WILLIAM BAUCH, 76, April 11, Akron, Ohio. Survivors: wife Vivian; daughter Helen Veal; four grandchildren.

MARTHA V. CLARK, 80, March 6, Stewartville, Minn. Survivors: son Virgil; seven grandchildren; one great-grandson.

NINA HARRIET COLE, 84, January 12, Argentine, Mich. Survivors: husband Delbert; sons Donald and Robert; daughters Margaret (Mrs. Alonzo) Drake and Mary (Mrs. Richard) Bidelman; 17 grandchildren; 19 great-grandchildren.

MILLARD KENNETH CRIDER, 17, auto accident victim, May 20, Gallup, N.Mex. Survivors: parents Rev. and Mrs. Thomas A. Crider; one brother; grandparents Mr. and Mrs. J. C. Crider and Mr. and Mrs. Roscoe Ozanne.

HAZEL S. DALE, 70, December 13, Monticello, Fla. Survivors: husband Raymond Dale, Sr.; sons Hubert, Larry, and Raymond; daughter Wilma Smith; one sister, three half-sisters; one half-brother; nine grandchildren; and three great-grandchildren.

ROBERT WATSON DEVAUGHN, 66, April 12, Fremont, Calif. Survivors: wife Doris; sons David, Layne, Chris, Robert, Jr.; daughters Michelle and Patrice (Mrs. Kelly) Smith; nine grandchildren; one brother; two sisters.

PAUL THOMAS ELLIS, 67, May 1, Kent, Wash. Survivors: Bettie; sons Michael, Stephen, David, and Byron; daughters Joy Lee, Marilyn Saur, and Pamela Ellis; 2 brothers; and 12 grandchildren.

CECIL STUART HOLT, 53, March 25, Monticello, Fla. Survivors: wife Carolyn Finney Holt; sons Erik and Scott; daughter Kimberly; one brother; two sisters.

PEARLEY O. HUPP, 89, May 28, Willard, Ohio. Survivors: wife Wilma; son Ben Hupp; daughter Sharon Hupp.

LOREEN EVELYN JENSEN, 63, May 5, Twin Falls, Idaho. Survivors: husband Harold V.; son Wayne; daughters Joyce Reed and Beverly Freeman; mother Leta M. Lower; eight grandchildren.

MAXINE DONNA KALEY, 77, May 8,

RECOMMENDATIONS

I recommend REV. WAYNE L. ALBRIGHT as evangelist to our pastors and churches. He enters the evangelistic field this month following 23 years of successful pastoral ministry. He may be contacted at P.O. Box 272, Junction City, KS 66441; phone 913-762-4501.—W. T. Dougharty, Kansas district superintendent.

I am delighted to recommend the TIM BENDER FAMILY who are entering the field of evangelism. They have a rich background of evangelistic

experience from traveling with their parents and other family members in the field of evangelism. They offer a full program and may be contacted at 1278 Smith Chapel Rd., Shelbyville, TN 37160; phone 615-759-4930.—Thomas M. Cox, East Tennessee district superintendent.

A recommendation of MILTON HARRINGTON as an evangelist in the May 15 *Herald* contained an incorrect phone number. Rev. Harrington may be contacted at 916-334-6449 or 916-332-7850. We regret the error.

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Jesus saith unto him, I am the
the truth, and the life: no man co
unto the Father, but by me.
If ye had known me, ye should

Milwaukee, Wis. Survivors: husband Elvin F.; daughters Sue Ann Smallcombe, Karen Blackmore; son John W.; six grandchildren.

BRIAN KERRY, 43, May 19, Wayne-town Ind. Survivors: wife Bonnie Ray Kerry; son Micah; father Theodore Kerry; brothers Keith and Alan; one uncle; three aunts.

STELLA "TOLLY" McQUAY, 80, Nampa, Idaho. Survivors: daughter Debra (Mrs. Jeff) Trowbridge; brother James Myers; two grandchildren.

FREDE. PHILLIPS, 77, April 30, Hammond, Ind. Survivors: wife Pearl; daughters Claudette (Mrs. James) Stephens, Frieda (Mrs. Arthur) Ervin, Brenda (Mrs. Richard) Kemp, Tyonia (Mrs. Russell) Hodges; sons Frederick and Monty; 12 grandchildren; 5 great-grandchildren; brother Dean Phillips.

LAURA BELLE REED, 81, April 11, Little Rock, Ark. Survivors: husband Carl T.; sons Jim and Tom; daughters Bobby Sue Reed and Linda Wheeler; 15 grandchildren; 19 great-grandchildren; 3 great-great-grandchildren.

ROSALIE ROBERSON, 91, June 6, Lamesa, Tex. Survivors: daughter Louise (Mrs. Jack) Hancock, sister Mayme Lewis; brother Lynn Carter; one granddaughter; two great-granddaughters; two great-great-grandsons.

Births

to REV. MICHAEL D. AND DELONA (HARRIS) ARCHER, Payson, Ariz., twin girls, Audrea Marie and Adrienne Michelle, Jan. 25

to REV. VIRGIL R. AND JUDITH (MOENCH) ASKREN, Portland, Ore., a girl, Arielle Rebekah, Mar. 14

to DWIGHT AND DELYNDIA BALDWIN, St. Paul, Minn., a girl, Emily Rose, Oct. 26

to REV. ROBERT AND LORI (EDGIN)

BRACY, JR., Elmira, N.Y., a boy, Jordan Edgin, Apr. 20

to JOEL AND CARLENE (KEELER) CARPENTER, San Jose, Calif., a son, Travis Joel, Apr. 19

to BYRON AND NADINE (CROW-FOOT) CHITTENDEN, Colorado Springs, Colo., a boy, Nathan Bryce, Sept. 26

to HENRY C., JR. AND MARLENE (BEARDSLEY) COOK, Lakewood, Colo., a girl, Caitlyn Elizabeth, Feb. 27

to DAVID AND HELEN (BUCKMAN) HAIL, Roseville, Calif., a boy, Peter David, Feb. 17

to ANTHONY AND RENEE (FLEDERJOHANN) HAMPTON, Fort Wayne, Ind., a girl, Ashley Love, Apr. 28

to KENNY AND STARLA (HAND) HORTON, Tyler, Tex., a girl, Elizabeth Katelyn, Apr. 17

to RONALD AND RITA (DAVIS) McKAIN, Bloomfield, Mo., a boy Gavin Lee, Apr. 1

to REV. JOE AND VALERIE McMAHAN, Lindsay, Calif., a boy, Steven Joseph, Apr. 23

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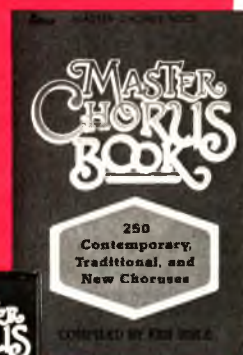
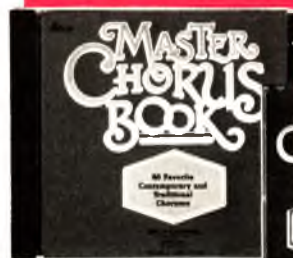
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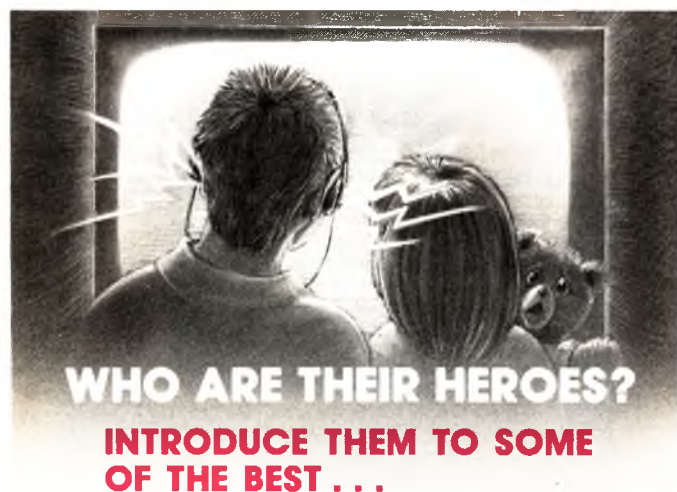
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The Question Box

CONDUCTED BY WESLEY TRACY, *Editor*

Have We Changed Our Policy?

Has the general church changed its policy about tongues speaking? A survey about discovering spiritual gifts was administered at our church recently. Several of the statements appear to approve of and encourage tongues speaking. For example: "Praying in tongues is personally meaningful to me in my prayer life." "I have been overwhelmed by the Holy Spirit during prayer or worship and began to speak in tongues." And, "I have spoken in a language unknown to me, that when interpreted, brought a blessing to those who heard."

No, the Church of the Nazarene has not changed its policy proscribing tongues speaking in Nazarene meetings. While we expect our people to be charitable to the sincere believers who practice tongues speaking, we expect them in return to respect our polity and not attempt to slip their own practices into Nazarene churches.

I have no way of knowing the intent of the person who distributed the survey in your church. If the intent was to make tongues speaking appear to be an essential part of the normal Christian life, then the document was, at best, inappropriate for use in a Nazarene congregation. Some would doubtless regard its use as an even more grave breach of Nazarene doctrine and polity.

"Arose" or "Was Raised"?

Is there a theological difference between the statements "Jesus arose" and "Jesus was raised up"? If so, which is more biblically accurate, and why?

Both phrases you cite are scriptural. There can be a theological difference in emphasis in the user's mind. Those who are careful to say "Christ arose" are taking precise pains to emphasize the deity of Jesus. The point is, they believe, that if Jesus Christ is the second Person of the Trinity (as Nazarenes assert) then He conquered death by His own power. They usually go ahead to say that the Triune God is one divine Essence, constituted by three distinct Persons with the totality of the Essence dwelling concurrently in each Person. That means, they affirm, that while Jesus was on the Cross He was at the same time in heaven; while He was in the tomb, He was also in heaven. And, therefore, His own divine power generated the Resurrection. Some of the persons who insist on "Christ arose" believe they are thus protecting the deity of Christ and the supernatural dimensions of the Resurrection. God could raise anyone, even a sinner, from the dead, they say. So, if Jesus was merely raised by a power outside himself, then the significance of the Resurrection is diminished.

To carry this argument too far is to encounter logical difficulties (which is typical of human mental gymnastics by which we try to get our mind around complexities like the nature of the Trinity). For example, when Jesus prayed, "My God, my God, why hast thou forsaken me" we have a logical case of Jesus forsaking himself. "God forsaking

God—no man can understand that," Martin Luther exclaimed while pondering this mystery.

Those who meticulously insist on the active construction "Christ arose" are trying to protect orthodoxy. But that is not to say that those who use the passive construction "was raised" are spiritually or theologically suspect. The Scriptures use both. H

In responding to questions submitted, the editor does not speak for the Board of General Superintendents or the General Assembly. The evaluations are those of the editor and do not constitute official policy.

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D. MOODY GUNTER
Stewardship Services Director



Money Matters

Two prevalent bumper stickers in my area of the United States read, "I owe, I owe, so off to work I go," and "Born to shop." A survey of 13-year-olds found that shopping is by far their favorite pastime. What sort of life-style do these stickers and statistics represent?

Every time I enter one of the gilded doors of a San Francisco boutique, I feel inner conflict. How can I walk past the homeless persons who crowd the sidewalk outside to go impulse shopping because I just "love" that sweater in the window? I like to shop, but I rarely go anymore, because, when I do, I always face nagging questions in the pit of my stomach. Do I really need these things? How can I justify personal wants in the face of many people's basic needs?

My money concerns often move beyond trivial decisions and into larger economic matters. My husband and I recently bought a house. I asked myself over and over, "Is this good stewardship or simply evidence of our buying into the American Dream? Is worrying about how to pay the mortgage each month trying to serve both God and Money?" The Bible says not to be in debt to anyone, yet I'll be in debt to a savings and loan for the next 40 years.

In order to wrestle with what my faith has to do with my money, I signed up for a "Ministry of Money Workshop." In preparation, I was asked to write a money autobiography, examining my early memories and subsequent attitudes toward money.

Many memories emerged from the mists of the past. When I was nine, my parents bought their first house, our church's old two-story parsonage. The purchase price, \$15,000, overwhelmed my imagination. We borrowed everything, including the down payment. My parents marveled at the miracle of owning a home—they had

trusted in God's provision, and God's care was abundant.

Three years later, when I was 12, my family traveled through the South. Before we left home, my brother and I had signed our names to \$100 worth of traveler's checks. Each of us was to pay for our meals. Any money left over when the trip ended, we could keep. Needless to say, we learned instant frugality. In Georgia, my brother and I taste-tested grits, hoping that we'd like them, because they were the cheapest breakfast item on the menu. We didn't, so no matter how good the eggs and bacon looked, we ordered toast or a small bowl of cereal to minimize our spending. Simplicity in spending meant more "fun money."

"Trust, unlike faith, is a habit of the heart."

At 16, I landed a job selling clothes after school at the local mall. About this same time, I opened my first checking account and began to notice that, whenever my mother wrote checks, she wrote down the amounts on a slip of paper, which she would later give to my father, who handled the joint checkbook. She certainly was a careful spender, and she often didn't know how much money was available in the checking account. She often pushed aside her own needs in order to generously buy me some high school "necessity." Simultaneously, I noticed my father's generosity in sharing whatever we had with others. It was a rare week when we didn't have a houseful of guests.

In my early 20s, I took a low-paying, high-reward job and juggled rent, car payments, and grocery bills each month. I lived paycheck to pay-

check and sometimes "floated checks," fervently praying that my incoming check and my outgoing bills would cross in the mail. I tithed regularly, practiced giving things away, and truly saw God at work in providing for my needs.

I married, and finances were one of the many issues to be discussed; neither my husband nor I felt reconciled to having a joint checking account. We decided to split our expenses. We sorted the bills and trusted that the other would pay his or her share. The money truly was ours. We simply shared a belief in joint responsibility of the making and managing of it.

When I looked over my money autobiography, I realized that I inherited the attitudes of simplicity and generosity, and, as an adult, I have come to highly value personal responsibility.

Richard Foster's book *The Freedom of Simplicity* has helped me integrate these financial attitudes. My mother's life of simplicity evidences a "radical dependence," a trust that there will be enough. My father's generous spirit shows a "radical obedience" to share whatever he has, even if it appears impossible or unreasonable.

What these two ways of approaching money share is a trust in God's ultimate goodness and desire to care for our needs. Trust, unlike faith, is a habit of the heart that is nurtured by trusting a little, and then more and more.

None of us was "born to shop." We are created for a much higher purpose. God allows us to participate in meeting the needs of all people. We have choices to make. Will we be channels of God's deep care, or will we be spenders believing that God has given us all we have for our own sakes? The powerful words of Rev. E. V. Hill echo in my mind, "God gives it to you, to get it through you. God rarely has only you in mind." What we do with money matters.



And the Silence Is Deafening

One of the great mysteries of prayer is the issue of praying to a silent God. Aligned with this struggle are the moments when our prayers do not seem to match the results. How often, as a pastor, I would come to the end of a Sunday service bewildered. At times, the service and its impact would seem to be far beyond what I had prayed and worked toward. On other occasions, I would anticipate a service built on hours of prayer and preparation, only to have it fall flat and lifeless at my feet.

There are times when I pray, and the silence of God seems deafening. Why is He silent? Why doesn't He answer? What torturous questions these can be!

At least we know the questions are not new. The story of Job provides a vivid picture of such anguish. In the midst of his agony, he cries, "Even today my complaint is bitter; his hand is heavy in spite of my groaning. If only I knew where to find him; if only I could go to his dwelling! . . . But if I go to the east, he is not there; if I go to the west, I do not find him. When he is at work in the north, I do not see him; when he turns to the south, I catch no glimpse of him" (Job 23:1-2, 8-9, NIV).

Where is God when I need Him? Why *doesn't* He answer? Ever been plagued by those kinds of thoughts? Most of us have. Some concepts have been helping me in recent days. Maybe they will be of help to you also.

To begin with, I need to reorient my thinking and praying to the fact that what I am really after is God, and not things. So often we try to get God to pull something off for us, to work things out, when what we really need is Him! I must understand that God is not a Cosmic Vending Machine, dis-

persing whatever I want as long as I follow the right formula! Not to learn that lesson is to be forever disappointed in prayer. Early on I picked up the idea that praying was "asking." "Ask and it will be given to you; seek and you will find; knock and the door will be opened to you" (Matthew 7:7, NIV). The startling question is: Do I love God *for* God or for what I can get from Him?

The Gethsemane drama gets me at this point. In that moving scene in John 17, what does Jesus pray for? Facing persecution, humiliation, and execution, He prays that He will be aligned with the will of the Father. "Not my will, but thine be done." Now, what would we have prayed for?

I remember the days when our children would come in boldness to ask for something. Sometimes the request was easily answered. At other times it took careful thought. As a father, my desire was to answer in the affirmative, if at all possible. But I shall never forget the day, following a rich time of togetherness, one of them said, "Dad, it's just good to be with you." I need to learn more of what it means to simply "be with" my Heavenly Father.

Anthony Bloom, in *Beginning to*

Pray, suggests some ways of looking at the silence of God. First is the idea that prayer is relationship. This relationship is characterized by mutuality. If that is so, then God could just as easily complain about me when I complain about Him. When it comes to the few occasions I resent or am bewildered by His silence, He could just as easily recall the countless times I have been silent toward Him. I look for Him in the 15 to 30 minutes I have allotted for such an encounter, and complain when He is not there. He, then, could rightly call me to account for the other 23½ hours when He has wanted to be with me but I have been too busy. As Bloom suggests, maybe we have no right to complain about His absence when we are absent far more frequently than He is.

Further, think about how we pray. What about those moments when our prayers are intense, on fire, determined? Does it not pertain to some subject over which we are greatly concerned, a loved one, something of deep importance to us? And when we move on in our praying and the fervor is not as obvious, has God changed? No, it is the fact that our intensity was centered on the subject of our praying, not on Him. It is that I am still determined to *get* something from Him. Could it be that unanswered prayer is His invitation to discover my adequacy in Him and not what He can give me?

Lloyd Ogilvie, in *Praying with Power*, said, "What seems to be unanswered prayer is also a part of His instigation and invitation to communion and conversation with Him on a deeper level. He wants us to know Him more profoundly than ever . . . Thank God for those times. By them, we know we have been called into a much more intimate relationship than we've ever known before!"

"Maybe we have no right to complain about His absence when we are absent far more frequently than He."

Meet Jo Harvey



From time to time I meet someone whose conversion to Christ and whose life in Christ have produced in them a holy joy reminiscent of that described in the Book of Acts. One such person is Jo Harvey, a member of Calvary Church of the Nazarene in Memphis.

Jo is an attractive grandmother whose youthful spirit belies her graying hair. She has more enthusiasm for Kingdom service than a dozen average believers. In addition to her work in the local church, she has a letter-writing ministry to many prisoners across the nation, some of whom have found the Lord through her witness and prayers.

I was introduced to Jo at the General Assembly in Anaheim back in 1985. Ron Jordan, under whose ministry she became a Christian, had warned me that Jo's nickname was "The Hugger." She was then a new Christian, excited and happy about Christ and the church, and I doubt if anyone ever enjoyed a General Assembly more. She was getting acquainted with her spiritual family. As she later told me, "I tried to hug 35,000 Nazarenes."

Let me share with you an interview with this woman, whose joy in Christ is so contagious.

McCumber: Jo, I know that, whether I ask you to or not, you are going to tell me again about finding the Lord Jesus Christ as your Savior, so go ahead.

Harvey: It's hard to realize that less than five years ago I asked the Lord Jesus to come into my heart. My, my, what a wonderful thing happened to me that day. When I heard how much Jesus loved me, and how He would forgive me, my heart began to melt, and I knew I had to surrender my heart to Him. The lump in my throat was so large I could not swallow. I could feel my heart breaking, but once I said yes to Jesus, the lump went away and I felt so clean and so pure

and soooo saved!

My love for Him grows deeper every day. I love Him so much for reaching down in His redeeming grace to save someone like me.

McCumber: Easy, Jo, don't get carried away. I want to ask you more questions. Tell me about the time the Lord sanctified you wholly.

Harvey: Shortly after I was saved I heard the word *sanctification* and asked about its meaning. At an all-night prayer meeting, at four o'clock in the morning, I knelt and asked Jesus to fill me with His Holy Spirit. I felt His presence as a hand on my shoulder assuring me. The Holy Spirit came in such a beautiful way! Then, I felt other hands on my shoulder. It was the pastor and a lady in our church who were praising and thanking God for cleansing and filling me. We had a revival around the altar!

McCumber: Throttle down, Jo. We aren't through yet. My, I don't meet many Nazarenes who quick-charge like you do. So, you had some wonderful life-changing moments when the Lord forgave your sins and filled you with the Spirit—but "life is so daily" as one woman put it. How do you maintain the glow from day to day?

Harvey: I read my Bible every day, and I pray several times a day. I'm not very good at memorizing or quoting verses of Scripture, but I know what I *know*: what I **KNOW**! Praise God! I am so hungry for the things of God that I cannot read His Word or talk with Him enough. I stand in awe of His wonderful grace, and my heart stays so full that I have to tell others how much I love Him and what He has done in my life.

McCumber: Well, your devotional life and your witnessing are certainly keeping you aflame. I'm sure you find a lot of added blessing and strength when you worship with your spiritual family, too.

Harvey: Yes, indeed! I'm glad I met

Jesus through the Church of the Nazarene, where we praise Him audibly in our worship services. I would never have fit into these churches that have robot religion and sit around like they've been drinking embalming fluid. I'm not saying that Jesus isn't in these other churches, but I like the freedom that's expressed in our worship services.

McCumber: Can you put into a few words your feeling toward your local church?

Harvey: Calvary Church took me in and loved me and my family unconditionally. After I was saved, they took me under their wings and prayed with me, disciplined me, and helped me with my new walk with the Lord. They bought me my first Bible, served me my first Communion, and knelt with me at my first altar where I met Jesus face-to-face.

There have been many firsts for me, and they all began at Calvary Church of the Nazarene where I met the Savior.

McCumber: Jo, thank you. You remind me of what the church is all about. Our mission, above everything else, is to help people find Christ as Savior and serve Him as Lord. I wish we had a million like you.

Well, friends, that's Jo Harvey. She is a walking exclamation mark. Praise comes as naturally to her as breathing. There is nothing robotic about her responses to grace, and she has never had a sip of that embalming fluid of which she spoke. She finds such friendship, meaning, and value in Christ and the church that her heart never cools. I don't think it's even on "simmer" except—perhaps—when she sleeps.

I know that God is not interested in cloning any of us, not even Jo Harvey. But, I would covet for every Christian the deep, inward elation that Jo Harvey experiences as she walks with Christ.

H

GRESHAM IS SNU PRESIDENT



Loren Gresham, 48, former provost of Southern Nazarene University, has accepted the call to be president of

SNU, effective August 1. He was elected on the ninth ballot by the SNU Board of Trustees July 14.

On July 1, Gresham had left SNU to become dean and vice president for academic affairs at Point Loma Nazarene College.

A 1962 alumnus of Pasadena College, Gresham has a master's degree in international relations from the University of Southern California and a Ph.D. in political science from Oklahoma University. —NN

NEASE ACCEPTS EDUCATION POST



Stephen W. Nease has accepted the position as commissioner of education for the Church of the Nazarene, effective September 1, 1989. Nease was elected to the post by the General Board of the Church of the Nazarene.

The position was created by the 22nd General Assembly. It includes advisory and support roles for all the baccalaureate and graduate-level institutions sponsored and operated in the Church of the Nazarene worldwide. Currently there are 31 such institutions.

Nease served as president of Eastern Nazarene College from January 1981. He began his career in the pastorate, after which he served as a professor and administrator at ENC. In 1967 he became the founding president of Mount Vernon Nazarene College. He subsequently served as president at Bethany Nazarene College and Nazarene Theological Seminary, before returning to ENC in 1981. His father also served as president at ENC in the 1920s.

An alumnus of ENC, Brown University, and Boston University, Nease holds the D.D. from ENC.

"I look forward with great anticipation to serving the higher education community both in the United States and internationally," Nease said. —NN

appointment was effective September 1.

Fuller comes to the post after having served as superintendent of the West Texas District since being appointed by V. H. Lewis in June 1977. Prior to this, he was superintendent of the Virginia District beginning in August 1968. He pastored churches in Springfield, Ill.; Birmingham, Ala.; Pensacola, Fla.; and Streator, Ill. He began his service to the church as a commissioned evangelist in 1952.

Ordained in 1954, Fuller received the Th.B. from Olivet Nazarene University and the D.D. from Southern Nazarene University in 1984. —NN

ROGERS SUCCEEDS LAMBERT IN CENTRAL OHIO



Herbert L. Rogers, 58, was elected superintendent of the Central Ohio District July 12, according to General Superintendent Jerald D. Johnson. Rogers was elected on the 13th ballot. He accepted the call and became superintendent effective at the adjournment of the assembly.

Rogers had served as pastor at the Grove City, Ohio, Church on the Central Ohio District since November 1983. Prior to that, he pastored Cedar Rapids, Iowa, First; St. Louis Webster Groves; Kansas City Rainbow Boulevard; and East Rockaway and Poughkeepsie, New York.

Ordained in 1956, Rogers is a graduate of Eastern Nazarene College (A.B.) and Nazarene Theological Seminary (M.Div.).

He and his wife, Charlotte, have four children: Rebecca, Cynthia, Christine, and Carol.

Rogers succeeds J. Wilmer Lambert who retired at this assembly. Lambert was appointed to the post in 1981. Prior to this, he served as superintendent of the Dakota and Upstate New York districts.

Lambert is a graduate of Southern Nazarene University. He was awarded the D.D. by Eastern Nazarene College in 1981. —NN

NEW THRUST CITIES ANNOUNCED

Calcutta, India; Houston; and Nairobi, Kenya, will be the denomination's Thrust cities for 1993, 1994, and 1995, respectively. The new cities were announced by the Board of General Superintendents at the 22nd General Assembly.

The total number of new works started through the Thrust program is now 260, 64 of which are fully organized churches.

The Thrust to the Cities program was launched at the 21st General Assembly in 1985. It targets world-class cities with the goal of planting new churches to reestablish the denomination's presence in urban areas. —NN

FULLER APPOINTED TO CENTRAL FLORIDA



Gene Fuller, 58, has been appointed superintendent of the Central Florida District, according to General Superintendent Raymond W. Hurn. The appointment was made with the unanimous approval of the Board of General Superintendents and in consultation with the Central Florida Advisory Council. He replaces retiring Superintendent J. V. Morsch. The

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How Much Is Enough?

Stewardship—a distasteful English word signifying responsibility, discipline, “ought to”—all of which are out of favor in our present world.

“Eat, drink, and be merry for tomorrow we can live on our children’s social security payments,” is more palatable today.

Should we then give “stewardship” a different name? Custodianship? Overseer? Vice President of Personal Affairs? Subdirectorship?

Doesn’t make much difference, does it? They all say the same thing: taking care of someone else’s goods.

Actually, stewardship is thought by many to be a three-syllable synonym for tithing. Pastors reluctantly hint about giving God “His,” which we interpret as 10 percent of “ours.” The IRS is far less shy in requesting its share, but of course, God doesn’t offer deductions.

Churches beg for special offerings; charitable organizations plead for contributions; and flamboyant TV preachers call for megabucks to stave off the wrath of God who has promised thunderbolts if we don’t respond quickly.

Missionaries earnestly remind us of the unreached millions increasing daily and plead for personnel, pennies, and prayer.

If stewardship is giving money, does each cause get 10 percent? Or do we splinter the tithe between them all?

How much is enough?

From Abraham, Malachi, and the Pharisees, we have learned that the tithe has been around a long time—maybe shortly after creation.

Nazarenes are convinced that God expects Christians to support His work with 10 percent of whatever income He has equipped us to earn. Faithfully paid into the “storehouse,” usually interpreted as the local church, the tithes should support pastor, staff, and the church budgets without having to resort to bean suppers, bake sales, or beano.

But then, along comes the building fund, mission speakers, summer church camps, local welfare, visiting artists of varying talent, and the United Way, seeking offerings.

How much is enough?

And what about the “unmoney” needs?

Sunday School classes need teachers, the pastor needs manpower to call on visitors and prospects; the choir director needs singers who will practice; the nursery needs responsible adults to rock and feed and change babies; and the office needs volunteers for routine work, to free staff for the urgent tasks.

Little fingers leave smudges on walls, little league baseballs go astray breaking windows, carpets are trampled by worshipful feet, and volunteer painters, carpenters,

and cleaners are needed regularly and often.

Does God expect me to be responsible for these needs, too?

What about my family? My social life—I have to be hospitable with my neighbors. What about relaxation time—everyone needs that today. If I give that many hours to the church, when do I get time to live?

How much is enough?

Besides, we were talking about “stewardship” weren’t we—being a caretaker for someone else’s goods? If God gets His 10 percent, doesn’t that leave me free to use my time, my ability, and the 90 percent of my income as I please?

Or are you suggesting that when I gave my life to God in total surrender, it included more than my will, my heart and soul, and all those parts that we worship with—are you saying it included ME? Me altogether and all the time? So that “stewardship” or “caretakership” or whatever you choose to call it encompasses all of me—my time, my abilities, and my possessions? That all of me and mine belong to God, and as a guardian of His possessions, I am responsible to get His direction on what to do with any of it—me—them? If this is true, the question is not “How much is enough?” but “Where does God want me to use what He has placed in my custody?”

Is that “stewardship”?

—by Helen Temple



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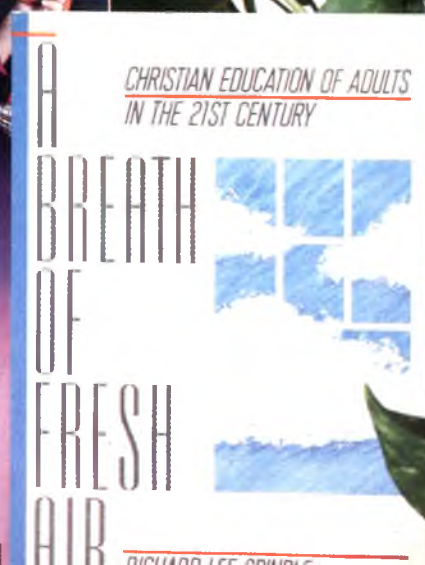
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