

Herald of Holiness

C H U R C H O F T H E N A Z A R E N E

*"The Lord brought us out
... with a mighty hand and
with an outstretched arm."*

(Deuteronomy 26:8, NKJV)

**LIVING SAVIOR,
DYING SINNER**

**THE NAZARENE NETWORK
IF YOU COULD SEE WHAT I HEAR**

Reaching The Unreachable
THE NEXT STEP



World Mission Radio



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SEPTEMBER IS STEWARDSHIP MONTH

BEYOND STEWARDSHIP

BY A. F. HARPER

Am I only God's steward, or has He made me His partner? A steward, managing property for another, works from a sense of obligation and is called to give an account to the owner for faithful management. A partner, on the other hand, is one who works for the best interests of another because they share the same goals. A Christian steward feels a sense of responsibility—and that is good, but a partner works from a shared commitment to God's purposes. Jesus emphasized this blessed fellowship when He said, "I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father, I have made known to you" (John 15:15, NIV).

When God saved us, He made us His children and invited us to become His partners. Because we are partners, His concerns are now also our concerns. We gladly invest our time and money in the church, because through the church God is doing the most important things in the world.

I came to know Christ because faithful laypersons supported a small church. In that congregation, a godly pastor and dedicated Sunday School teachers gave me their love and time until I responded to Christ's call. Each year, that church supported an educational budget for a Christian college. There, I found Christ in sanctifying grace and responded to His call to the ministry. A generation later in those same holiness schools, Christian teachers shaped the thinking of our children and encouraged them to

commit their lives to Christ. More than anything else, that was our prayer for those children.

Each year, that same local church has faithfully given funds for a general budget to support missionaries in lands where Christ is not known. Through giving for missions, I have a part in going to the uttermost parts of the earth to help "make disciples of all nations" (Matthew 28:19, NIV).

There, unsaved persons have come to know Christ. Through His church, they are growing up in Christ until they reach completeness in Him. I am grateful to have a part in these things that God is doing.

I am a Christian steward, responsible to manage my money, my time, and my talents under my total commitment to Christ; but by God's grace, He has made me more than a steward. Through the Scriptures, He has taught me His will for my life. By filling me with His Holy Spirit, He has changed my attitudes. He has transformed my values until I now count as most important the things for which Christ died.

I give because Christ has put His own Spirit in me. He has lifted me beyond responsible stewardship to a free and joyful partnership with himself.

Father, I thank You for the fulfillment of Your promise: "I will cleanse you from all your impurities . . . I will give you a new heart and put a new spirit in you . . . And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws" (Ezekiel 36:25-27, NIV).

I give because I love. I love because He first loved me.

*To really know
Christ lifts giving
from mere stew-
ardship to true
partnership.*

LOVING DECEPTION:

A FORMER MORMON TALKS ABOUT HER EXPERIENCE WITH THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

An interview with Kay Mueller by Phyllis Beveridge Missile

Q *Kay, how and why did you become involved with the Mormon church?*

A I became involved with the Mormon church during a time when I was very vulnerable emotionally. I was living far away from my family, my marriage was deteriorating, and I was worried about my future and that of my two small children.

Although I'd neglected my spiritual life for some time, I began to long for my children to receive the same kind of spiritual training I'd had as a child.

At that time, a wholesome young couple moved next door to us. He was a Mormon, and she was studying to become one. I was very impressed with the church's missionaries who came to teach her. Soon after, they invited me to the Los Angeles temple visitors' center, where I heard a polished presentation of the Mormon church.

They used terms I'd heard all my life as a Christian, such as "Gospel" and "plan of salvation." This piqued my curiosity. I thought that perhaps involvement in a close-knit, family-oriented church like this might salvage my marriage.

I was ripe for someone to come along and show love to my family; the Mormons did. I was won to Mormonism not by their theology but by their love and unity.

Q *What was your religious background?*

A I was raised in the Church of the Nazarene from the time I was nine. Ours was a solid Christian home. Our lives revolved around the church. We had family devotions, and our personal

They used terms I'd heard all my life as a Christian, such as "Gospel" and "plan of salvation." This piqued my curiosity.

relationships with Jesus Christ were very important. I even went to Pasadena Nazarene College, now Point Loma Nazarene College, for three years.

Q *Did the beliefs of the Mormons seem to run contrary to your Christian beliefs?*

A No, not initially. If they had, I would not have joined.

When I first started investigating the church, I looked for

something that was weird, because I'd heard some bizarre things about Mormons.

My problem was that I'd failed to ask for definitions of their religious terms. A Mormon's definition of "salvation" is very different from the evangelical Christian's definition. Also, in Mormonism, as in many other cults, the more controversial doctrines are not introduced right away.

Q *When you were involved with Mormonism, did you meet other Mormons who had come from backgrounds similar to yours?*

A Yes. Virtually everyone who is a convert to Mormonism has come from a Christian church. During the 13 years I was a Mormon, I don't think I met anyone who was converted from atheism or who had come from a churchless background.

Q *After you became a Mormon, did Christians reach out to you with the true gospel?*

A Except for the consistent prayers of my father and the witness of one ex-Mormon couple during the last three years I belonged to the LDS church, I have to say no. In fact, right after I joined the organization, a Christian lady I knew from down the street came to my house and informed me that her children

She threw up her hands and told me to get out. She told me I had the blood of Jesus on my hands!



would no longer be allowed to play with mine.

In all the years I proselytized for the Mormon church, I had a lot of doors slammed in my face, but no one behind them ever witnessed to me. The few Christians I knew who could have reached out to me avoided me like the plague.

Q *What do you think is most alluring about cults?*

A The social order. In most cults, the rules and regulations are all set out for you. You don't have to wrestle with issues. In Mormonism, there are something like 4,300 laws. If you abide by them, you're secure.

In Mormonism, we also shared a uniqueness. We had special dress regulations and dietary rules—although chocolate was more than I could give up!

There was also an air of exclusivity—almost an arrogance—because we believed we had the true gospel. And, as I mentioned

before, there is a lot of genuine love and concern for one another among cultists.

Q *How did you break away from Mormonism?*

A When my father died in 1982, I traveled to Arizona to help arrange the funeral. At his church, a couple came up to me, introduced themselves, and said, "We understand that you're in the LDS church."

I stiffened and said, "Yes, I am."

They said they would like to talk with me about why they had left that church.

By that time, I was well-trained in Mormonism. I felt that I could handle any "anti-Mormon" comments they might make, so I

agreed to talk with them.

To my amazement, when I got to their home, the materials covering their coffee table were old Mormon writings. For two and a half hours, we discussed these writings and the contradictions that the LDS church taught from one time to another.

When we finished our discussion, however, I said, "There's no way I can defend the doctrines of my faith and my church. But

continued on page 5

Herald of Holiness

CHURCH OF THE NAZARENE

FEATURE ARTICLES

Volume 80, Number 9
SEPTEMBER 1991

1
Beyond Stewardship
A. F. HARPER

24
The Nazarene Network
CHARLES "CHIC" SHAVER

27
From Generation to Generation
J. K. WARRICH

2
Loving Deception:
an interview with a former
Mormon by PHYLLIS
BEVERIDGE MISSILE



28
Living Savior, Dying Sinner
JAMES BRANNON



20
If You Could See What I Hear
JERRY D. LAMBERT
RON ATTIG
PHYLLIS PERKINS
ROGER BOWMAN
RUFUS E. BECKUM



CONTINUING COLUMNS

- 7** General Superintendent's Viewpoint
JERALD D. JOHNSON
- 12** Into the Word
ROGER L. HAHN
- 13** Christian Marriage Notebook
J. PAUL AND MARILYN TURNER
- 19** In a Woman's Voice
REBECCA LAIRD
- 30** Rhythms of the Spirit
MORRIS A. WEIGELT
- 31** When You Pray
E. DEE FREEBORN
- 44** Observer at Large
W. E. MCCUMBER

DEPARTMENTS

- 8** The Readers Write
- 10** Editor's Choice
WESLEY TRACY
- 14-18, 39-40** News
MARK GRAHAM
TOM FELDER
- 36** Evangelists' Slates
- 41** Close to Home
TOM FELDER
- 48** Late News
MARK GRAHAM
TOM FELDER

Loving . . .

continued from page 3

the bottom line is that I don't care." At that moment the sacrifices I would have to make if I left Mormonism were too painful to think about. But a seed had been planted.

About two years later, on impulse, I attended a Bible study in a Christian church. I enjoyed it very much and decided I would make myself and my children better Mormons by attending. Within about three weeks, the Holy Spirit got hold of me. It was then that I wrestled with the idea of leaving Mormonism.

I went to the pastor of the Christian church to discuss my cult background with him. Afterward, I couldn't eat or sleep. I became ill and couldn't concentrate on my work.

Later, I went back to see the pastor, to talk and pray with him. Then, I gave my life to Christ.

Q *What did it cost you emotionally to leave the LDS church?*

A I was a very visible person in the Mormon church. I had held positions of responsibility in the area of education, so I knew how they would deal with me. Because I had sent a letter of resignation to the church, I lived in terror of a knock on the door by a church representative bearing a letter summoning me to a church "court." There I would be formally excommunicated.

I did receive a call from a bishop, but I told him that although he was welcome in my home as a friend, he couldn't come over on LDS business. The leadership didn't know quite how to handle this. For a while, they parked near my home, watching our comings and goings—which upset me. Eventually, however, they left us alone.

The hardest and most emotionally taxing thing I had to do, however, was to tell my closest friend, also a Mormon, that I was



"The sacrifices I would have to make if I left Mormonism were too painful to think about."

leaving the church. She and I and our children had shared a great deal over the years. We had celebrated nearly every holiday and most special family occasions together. The night I mailed my letter of resignation, I went to her home.

I told her that I loved her, but that I was leaving the church. She threw her hands up in front of her face and told me to get away from her—and that I was no longer welcome in her home. She told me that I would never be happy again and that the blood of Jesus was on my hands. I was heartbroken.

My emotional transition from Mormonism is still in process and may take some time. My entire life was bound up in that organization. There are many re-

mindings that sometimes catch me off guard.

Q *How can Christians protect themselves from the deception of cults?*

A By studying the Word of God, by knowing what the Scriptures say—so that errors can be spotted. I believe that when Christians do this, the Holy Spirit will protect them from the deception of cults.

Q *How can Christians help people who have become involved in cult groups?*

A By remembering that the cultist is a person first and a cultist second. They have feelings, hopes, and dreams. They need to be loved—but not just with the hope of winning them to Christianity. People can see through that. We need to be genuine.

Then, when we have an opportunity to witness to the cultist, it's important to turn the results over to the Lord.

It's also important to keep praying for the cultist. My father told me, every time we talked on the phone, that he was praying for me. Although I didn't leave Mormonism until three years after his death, I believe those prayers were honored.

Q *How is the Lord using your experience with Mormonism to help you minister to others who have left cults?*

A After I left the LDS church, I met two other people who'd exited from cults—one from an eastern religion and one from the Jehovah's Witness organization. We now have a small but growing ministry that provides support to people who are leaving cults, and education for Christians who are concerned about reaching cultists.

I have also had opportunities to share my testimony with church groups and on Christian radio stations.

Q Now that you have returned to mainstream Christianity, what do you find most precious about your Christian faith?

A There's no question that it's my personal relationship with Jesus Christ. In Mormonism, you are not encouraged to have a relationship with any member of the Godhead. This is regarded as blasphemy. I missed that communion and friendship with Jesus.

Also precious to me is the freedom of choice a Christian has.

Q If a Mormon knocked on your door today, what would you tell him or her?

A Of course, each person would have to be dealt with on an individual basis, but I would not hesitate to plant whatever seeds of faith in Christ I could. I would attempt to share the joy that the Lord has given me. I would let the person know that salvation does not lie in rules but in the fact that Christ died for our sins, was buried, then rose again.

Q What are some specific ways we can keep our brothers and sisters in Christ—and ourselves—from falling prey to false teachings?

A Besides staying in the Word of God and knowing firmly what we believe as Christians, I think we need to be active and encourage our children to be active in the church. And in the home, our children need to observe our adult relationships with the Lord.

It's also important to truly love and care for one another—not just to talk about it. The strongest appeal of many cults is what appears to be love and support offered by their members.

Kay Mueller, former member of the Church of Jesus Christ of Latter-day Saints (Mormons), is a staff member of a nonprofit ex-cultist support group and Christian education ministry in Springfield, Ore. She is a member of the Fairfield Church of the Nazarene, Eugene, Ore. H



An 1874 engraving of early Mormon leader Brigham Young and his wives at the Great Mormon Tabernacle in Salt Lake City. (The Granger Collection, New York)

MORMONISM: A CHRISTIAN HERESY

Their attention-grabbing ads on radio and TV highlight the importance of helping one another and caring for one's family. They're so warm they could be part of the "Welcome to the Church of the Nazarene" campaign, but then you hear the tagline, "a message from the Church of Jesus Christ of Latter-day Saints—the Mormons."

Admittedly, some positive things can be said about Mormons. Their dedication to family is remarkable. Their well-dressed missionaries put evangelical Christians to shame roaming the world seeking to win new converts to their cause. A recent report indicated that Mormons (through tithing) have amassed holdings of more than \$4.5 billion. It is said that during the Great Depression, Mormons were among the folks who suffered the least, because they had set aside provisions for themselves in the event of such an emergency—an activity they continue to practice.

But an examination of Mormonism reveals a history that is suspect as well as a theology that is fraught with inconsistencies and is in direct conflict with orthodox Christianity. Here are a few of their aberrant teachings:

God: "God is a glorified and perfected man, a personage of flesh and bones. Inside his tangible body is an eternal spirit" (*Gospel Principles*, p. 6).

"As man is, God once was; as God is, man may become" (Lorenzo Snow, former president of the Mormon Church, *Millennial Star*, Vol. 54).

"Here then is eternal life—to know

the only wise and true God, and you have got to learn how to be gods yourselves, and to be kings and priests, the same as all gods before you" (from a sermon by Mormon founder Joseph Smith, *Times and Seasons*, August 1, 1844).

Jesus: Jesus was the offspring of Mary and "Adam-God" of the Genesis story. "He (Christ) was not begotten by the Holy Ghost . . . Jesus our elder brother was begotten in the flesh by the same character who was in the Garden of Eden, who is our father in heaven" (Brigham Young, *Discourses of Brigham Young*, p. 77).

Bible: Mormons acknowledge the Bible as authoritative but include other books as equally authoritative. These include: the *Book of Mormon*, *The Doctrine and Covenants*, and *The Pearl of Great Price*. At the same time, Mormons believe that God continues to make revelations to mankind through the current priesthood of the Mormon church.

"Because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written" (*Book of Mormon*, II Nephi 29:10).

An excellent resource on Mormonism and other cults is Walter Martin's *Kingdom of the Cults* (Minneapolis: Bethany House Publishers, 1985). Materials to assist in outreach to Mormons may be obtained from the **Christian Research Institute**, P.O. Box 500, San Juan Capistrano, CA 92693 (714-855-9926). H

Changing Prophets or Changing Behavior—Which?

BY JERALD D. JOHNSON

*Prophetic preaching
requires prophetic
hearing from people
who know that God
often speaks through
His anointed servants.*



Fortune-telling is a profitable business. That is, if you tell people what they want to hear. To be informed that in the future you'll be spared all pain, gain all you want, and be shielded from stress is welcome news. Unless you're a world-class hypochondriac.

But prophets in the biblical tradition are not much fun to have around!

Biblical prophets and their modern counterparts are more often disturbers than comforters. Whether they are predicting an unpleasant future resulting from disobedience or speaking against issues that corrupt and destroy, prophets rarely win popularity contests. Most of us don't want to be told we're responsible for the mess we're in. Nor do we want to be hindered from doing what the world calls *fun* just because some killjoy keeps reminding us God doesn't approve.

So we isolate God's prophet. Far too often, loneliness is the gift the church gives those who call us from investing our time and money in the stuff and junk of this world.

And yet!

Our world—let me be more specific—our church needs men and women who will speak for God against sin that comes in such attractive packages in our day.

Our church, yes, and our world could use a strong, prophetic voice today. All nations would benefit.

I travel the world. But let me use my home country as an example. The United States is in need of prophets who will have the courage to call my nation back to biblical principles. We need to be reminded that God is not asleep, nor has He gone fishing and turned the affairs of the world over to some subangel who

is more interested in polishing stars than in recording the deeds of men and women.

The disintegration of families, even in the church, is easily overlooked. Unless, of course, it's my family or yours. But, otherwise, we're too busy to get involved. Disease threatens to sweep our planet like the Black Plague of the 14th century, due, at least in some degree, to our sexually liberated society. Could it be time for the prophets of our land to call us to model our behavior after Old and New Testament moral directives? Would we respond to such a prophet any differently than the people of God did to Jeremiah when he called them to repent?

It's tough to be a prophet. It's even tougher when the people of God have calloused ears because of the tempting music of their sinful day.

Years ago, an honest leader in the church said, "Holiness people aren't supposed to follow the fashions and fads. But we do. Only we follow 15 years behind."

We've changed.

Now we're not so far behind the trends that sweep through society.

Admittedly, it is sometimes difficult to distinguish between the passing and the eternal. That's why we need prophets. Men and women of deep conviction who, under biblical authority, declare, "Thus saith the Lord."

Furthermore, we need to open our church doors and make our pulpits available to them. We may have to break down some prejudices in the process, but it could be one of the ways God chooses to bring spiritual renewal to our church and through the church to the world.

A price tag is attached to this kind of prophetic preaching and listening.

It calls for courage on the part of the prophet and soul-searching on the part of the hearer. Of course, it's easier to change prophets than to change behavior!

Let me conclude with an appeal. It is a call for all ministers of the Word—pastors, evangelists, superintendents—to be true and faithful prophets of our Lord Jesus Christ. But prophetic speaking also requires prophetic hearing. All of us need to develop a sensitivity to what the Lord may be saying through His servants.

Once they have spoken and we have heard, may we respond in keeping with the call of God. Revival is born in that mix of prophetic speaking and prophetic hearing. HJ



“Left Nothing”

For about 50 years, my husband, Andrew, and I were blessed and encouraged as we read together the *Herald of Holiness*, and I have continued to read it during the five years since he went to be with the Lord.

“The Lengthening Shadow of Mr. Wesley,” in the February 1991 issue, gave us a masterpiece. It should be read and reread by every Nazarene. There are many statements I would like to mention, but I have selected only one, which is very important—thus: Today we would not publish as the press did regarding John Wesley—“Left Nothing!” Indeed, while we acknowledge our stewardship of all with which the Lord has entrusted us, we avail ourselves of the ways to leave it carefully considered in wills or trusts so “That the World Will Know” after we are gone.

However, regardless of how much or how little we leave materially, we will all leave an influence. We will not leave the legacy as that of John Wesley, but we will leave something. After reading this wonderful testimony, I have asked myself, “What will I leave—as a remembrance with the students I taught about 30 years in this country and for two short periods in a Christian academy in the city of Kabul, Afghanistan?” We had young people from more than 20 countries, many cultures, and every religion, and communism was the religion of some of them. Did we daily show them compassion, patience, and love? They had a period of Bible study, but they needed to be shown these qualities in our lives. Most of them have had great difficulties the last few years, and some were no doubt involved in the great conflict in the Persian Gulf region. They need our prayers.

*Lelia B. Riise
Sun City, Ariz.*

Can the Poor Participate?

I appreciated a recent article that emphasized how often we neglect to see how some of our programs reject the poor of our communities and leave them feeling as if they do not belong. Pastoring a rural church has made me aware of how we need to keep our programs simple, available, and accessible to every individual or family.

I am also concerned about another area that may have been overlooked, and that is how the district and general church neglect the needs of the smaller churches whose budgets do not allow many of the luxuries the larger churches quite often enjoy. District Assemblies can often be very expensive when one considers travel, meals, and motels, if it lingers over several days. Not every church can afford to pay the minister’s expense, let alone help out those chosen to be delegates. Other activities on the district level are also often beyond reach for those whose income cannot meet the needed expenses. Camp meetings, children and teen camps, rallies . . . all can be quite taxing on the checkbook for many, and downright unavailable to others.

I do not know the solution to this, only to say that it does exist and when people ask, “Where were you . . . ?” one can only reply, “I could not afford to come.”

*J. T. Carnell
Bowling Green, Mo.*

Right Track, but More from Owens

I place much value in the *Herald of Holiness*. I back that up with sending 10 subscriptions each year to family and friends.

I feel you are on the right track with the contents of this magazine.

Keep the “old-fashioned” messages of holiness out front and give contemporary commentary its due place, along with the other stories and articles.

I have one wish to ask you. I am a personal and old friend of Dr. and Mrs. Don Owens. They have a rich history in Kingdom building—pastors, missionaries, college president, and now the general superintendent.

Needless to say, I am very proud of these two. Could you please make it a point to have articles by Dr. Donald Owens, general superintendent, a little more often?

*Jerry Fletcher
Marshalltown, Iowa*

The *Herald* at the Hospital

Only those who have been through it know the waves of emotion that mingled with the nausea and anesthesia when the surgeon took hold of my arm and said, “It’s not good news.” I had surgery again the next day.

The *Herald of Holiness* was a part of that experience. I gave a couple to two of my doctors.

When the nurses saw the doctors’ copies, they wanted one too. As I checked out of the hospital the next day, the nurses commented, “We’ll remember you a long time.” I know that’s in part because I saw the *Herald of Holiness* tacked to the nurses’ bulletin board, opened to my article, “Four Cribs for Christmas.”

*Leita Twyeffort
Sparks, Nev.*

Desert Storm Chaplain’s Report

As I was looking at a homemade card and the picture on it of “Bert,” I realized the address that went with the card was lost. If permitted, I would like to thank all of the Nazarene family from all over the world for your prayers and mail.

Though wanting to write individually, things were lost or mailed home when we were told to shake down and move north. God has been answering the prayers of His saints. We have seen soldiers seek Him with tears. I’ve seen Christians rededicate their lives to Jesus. And, like my chaplain’s assistant, many will be answering God’s call to full-time ministry when their tour of duty is complete. We have been praying for a spirit of revival returning with us to our churches and to our country.

My personal walk has been a lesson on how to be thankful. Though I despise dirt dusting my body, my soul gave thanks to God for life itself. Thanks was given even as the dust enveloped my vehicle and left a quarter inch of dirt. I knew then that God is a great Teacher.

The Church of the Nazarene has been behind us 100%. It thrills my soul to have mail daily from the Church of the Nazarene. But the things received from the church go beyond prayers

and mail. The seminary education was an education strong enough to allow me the ability to preach over 180 sermons and give 150 Bible stories in a six-month period without any commentaries or helps (other than a Greek New Testament).

But it is the doctrine of the church that leaves its inheritance. Fletcher remarked that he made it through the war with preaching only two things, salvation and holiness. I thank God for those biblical truths taught by our church. God is calling a people unto himself, and it is thrilling to watch His working in these soldiers' lives. Thank you, church, for sending me as a missionary to the military!

Chaplain (Cpt) David W. Frazer
U. S. Army
4th Battalion 64 Armor
24 Inf. Division

The Herald in Trinidad

How exciting to rediscover the enthusiasm of reading the *Herald of Holiness* for the first time through the excitement of my students at Caribbean Nazarene Theological College in Trinidad. As part of our course work in basic reading and writing, a refresher English class, I encouraged the reading of the *Herald of Holiness*. Although the magazine is found on a shelf in our library, the students had never taken the initiative to read any articles.

After reading several back copies and comparing various issues, they felt that, although it was mainstreamed toward the American church and culture, there was much value in reading for the church of the Caribbean. Highlights of interest included the "General Superintendent's Viewpoint," "Into the Word," "Rhythms of the Spirit" by Morris Weigelt, "The Question Box," "Editor's Choice," and "Observer at Large" by W. E. McCumber.

The students also enjoyed reading, laughing, and debating the letters found in "The Readers Write." The letters did encourage them to go back and read the edition or article in question.

Vital statistics was not of much interest, but the students enjoyed scanning to find the names of moving missionaries they might know and skimming the news sections for articles concerning the Caribbean area. Only one student was impressed by "In a Woman's Voice"—she was a lady student, of course—there was only one lady in the class!

Thank you for helping me to teach my class and for offering an example of good reading material.

Geneva Silvernail
Caribbean Nazarene Theological College

Informative and Challenging

I thought the *Herald of Holiness* was just another magazine taking up space in the library, but it proved me wrong! The magazine is very informative and challenging. I enjoyed the November 1990 issue. The articles "Helping Each Other Grow Spiritually" by E. Dee Freeborn, and "The Essential Relationship" by W. E. McCumber really stood out to me.

Reginald Cooper
Trinidad

Not Just Rock

I greatly appreciated Angela Hunt's article "Managing the Music" in the May edition of the *Herald*. She said some important things and gave us some very sound advice. I was disappointed, however, that her article, like most all articles on secular music, focused almost exclusively on rock music. By now, we are basically aware, as Christians, of the danger of some rock music lyrics. What we need now is an article in the *Herald* about the dangers of country music lyrics and artists. Very little, if anything, is ever said about this. Yet, Willie Nelson does his concerts while drinking whiskey on the stage, Hank Williams, Jr., sings about doing drugs and drinking as his way of keeping

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up "the family tradition," and Conway Twitty has been quoted as saying that country music is contributing to the moral deterioration of our country.

Perhaps one reason why little is said about this is because it has always been easier for adults to condemn the music of our children than it is to look seriously at our own music. Angela Hunt touched on this in her article when she advised parents to consider the music they listen to, "whether it is country, '60s rock, or New Age." I would have liked to have seen this part be the central focus of the entire article, rather than again singling out rock.

There are some very good country songs out today, just as there are some very good rock songs. However, the lyrics of "Bocephus" are just as detrimental as the lyrics of the Beastie Boys.

Steve Gillihan
Tulihina, Okla.

Mysterious Ways

Recently I called you concerning my *Herald* subscription not being delivered. You very kindly said that you would send those

continued on page 32

Wise Up on the Gay Issue?

Society seems to be wising up on the “gay rights” issue and acknowledging that the gay/lesbian way of life is an acceptable alternative. Why can’t evangelical churches do the same? We now know that many gays are that way because of physiology, that is, because of body chemistry. So how can we go on acting like their “natural” sexual preference is a sin? Some churches are wising up and ordaining lesbians and gays, but some evangelicals act like “gay bashing” is an acceptable Christian pastime.

Pull up a chair. This is going to take a while.

For starters, let me say that I do not believe in “gay bashing.” There is no doubt that homosexuals have been abused, discriminated against, and persecuted in unjust ways in Western civilization. Gays and lesbians should, in my opinion, be regarded as persons for whom Christ died, who suffer from a powerful addiction to sexual perversion that is not likely to be broken by any power short of the blood of Jesus Christ. Those who engage in homosexual acts, like all sinners, need the gospel of redemption. They are no more excluded from the Great Commission than any other group of sinners—thieves, liars, adulterers, or greed mongers. I’m glad that the church I attend provides a weekly ministry for those seeking to abandon the homosexual life-style.

I feel a great deal of empathy for those who are enslaved to drink, drugs, lust, money, or homosexual activity. I feel even more deeply for those Christian parents whose children have fallen victim to the homosexual life-style.

Having said that, let me point out the fundamental reasons why the homosexual life-style is now and will forever be unacceptable Christianity.

1. Homosexual Practices Are Condemned by the Bible

Defenders of homosexual practices have tried to say that the Bible is not clear on this matter. Some have tried to explain away what the Bible says, while others simply declare that, while the Bible has some good things to say, it is “regressive” on the matter of homosexual activity.

You be the judge. Here is part of what both the Old and New Testaments say on the subject.

If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death. Their bloodguiltiness is upon them (Leviticus 20:13, NASB).

You shall not lie with a male as one lies with a female; it is an abomination (Leviticus 18:22, NASB).

Therefore God gave them over in the lusts of their hearts to impurity, that their bodies might be dishonored among them.

For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever Amen.

For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural,

and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error (Romans 1:24-27, NASB).

Realizing the fact that law is not made for a righteous man, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or mothers, for murderers and immoral men and homosexuals and kidnappers and liars and perjurers, and whatever else is contrary to sound teaching (1 Timothy 1:9-10, NASB).

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God (1 Corinthians 6:9-10, NIV).

Dennis Prager in “Judaism and Homosexuality” (*Ultimate Issues*) says that those who defend homosexual acts would be more honest if they declared, “I am aware that the Bible condemns homosexuality, and I consider the Bible wrong.” The Bible speaks clearly on this issue and declares homosexual acts to be an *abomination*, always a term of strong repugnance.

At a seminar on a state university campus, the man who was then pastor of the Metropolitan Community Church of Kansas City made a speech legitimizing the homosexual life-style. I asked him about Romans 1:24-27, 1 Corinthians 6:9-10, and 1 Timothy 1:9-10. At first, he tried to explain them away, saying the subject of those passages was not *really* homosexuality.

I pressed the issue, citing some Greek words used in the passages. The pastor became frustrated and then angry and blurted out, “Those three scriptures all come from Paul, and he only wrote them because he couldn’t find a trick himself!” He went on to say—and I’m not making

It is the "editor's choice" this month to combine The Question Box and the editorial in order to respond to several letters about homosexuality. These inquiries are typified by the following composite query.

this up—"Those three scriptures themselves are *sinful!*"

Outrageous indeed, but it illustrates the dilemma that pinches all those who try to harmonize homosexual activity and the Holy Scriptures.

As long as the Bible remains the "rule of faith and practice" for Christianity, it will be fundamentally incompatible with the gay/lesbian life-style. And persons who engage in such sexual acts will be regarded as needing redemption, not a pat on the back with a hearty "I'm OK—you're OK." Christians must consistently express Christian love for the sinner while not mislabeling the sin. A Bible-based church could no more approve the homosexual life-style than it could approve the life-style of alcoholism, drug addiction, or adultery.

2. Homosexual Practices Violate the Jude-Christian Worldview

Homosexual practices are diametrically opposed to the foundational worldview of Judeo-Christian tradition that exalts *life* and separates itself from whatever represents *death*. The Old Testament priest was not to touch a dead body. Dennis Prager notes that Judaism consistently emphasizes *life* symbols and condemns *death* symbols, for example "meat (death) is separated from milk (life). . . . carnivorous animals (death) are separated from vegetarian, kosher, animals (life)." Prager goes on to point out that "this is probably why the Torah juxtaposes child sacrifice with male homosexuality (both are treated in Leviticus 20). Though they are not morally analogous, both represent death: one deprives children of life, the other prevents their having life" ("Judaism and Homosexuality," *Ultimate Issues*).

In the Early Church, the gospel of Christ was proclaimed, true to its Hebrew roots, as the way of *life*, as opposed to the world's way of *death*. Thus, a sexuality that *cannot* bring *life* is utterly foreign to traditional Judaism and traditional Christianity. This foundational fact also indicates why abortion is unnatural to basic Hebrew and Christian thought. Both the Old Testament Jew and the New Testament Christian lived among nations in which newborn children were routinely killed. In Egypt, Canaan, Greece, and Rome the father always had the privilege to "kill or keep" an infant. A deformed child was almost always slaughtered, and infant daughters were regularly killed. So many baby girls were murdered in Rome that finally the senate passed a law that fathers had to keep their firstborn daughter—though they were free to kill all the rest. In the midst of this worldwide practice, Jews and

Christians said no. For them, life was precious, no slaughtering of babies, and no directing sexual energies into homosexual activities that were likewise *life-denying*.

3. Homosexual Practices Denigrate Women

The cultures that have exalted homosexuality have put down women. In ancient Greece, wives and daughters were sequestered and denigrated while male love was exalted in sculpture, literature, and in daily life. Homosexual expression was probably less prevalent, but still valued, in ancient Rome. Ancient Chinese culture held wives in bondage while men practiced sex with prostitutes and young males. In certain Middle East cultures wherein homosexuality flourishes, women have a notably low status, even in our modern world.

There can be little doubt that Christian cultures have elevated women—part of that picture is their simultaneous rejection of homosexual activity.

Related Concerns

The preceding three points speak of the fundamental differences between the homosexual life-style and biblical Judeo-Christian philosophy of life. But there are other concerns that need to be mentioned.

1. What if homosexual acts are influenced by physiology, hormones, or body chemistry? Some say one should not condemn homosexual acts because hormonal imbalances and genetics powerfully predispose a person to same-gender sex. My response to that is that, even if such a proposition were true or accurate, it would not justify homosexual activity.

If "chemistry" predisposes one to lust after someone of the same sex, such temptations should be ruthlessly resisted. Sometimes "straight" Christians are powerfully attracted to persons of the opposite sex to whom they are not married. But even if nature, hormones, and chemistry powerfully attract them to each other, we expect them to resist and overrule such temptations and remain true to Christ and their own marriage partners.

In general, homosexuals, particularly men, demonstrate little of the discipline required for chastity. While some homosexual partners remain "true" to each other, studies indicate that it is somewhat rare, especially in gay men. Typically, a lesbian has fewer than 10 sexual partners, but studies show, according to Dennis Prager, that the typical male homosexual in America will engage in sexual activity with some 500 partners.

continued on page 33



Portraits of Jesus in John

The Invasion of the Future

*Jesus said to her, "I am the resurrection and the life, even if the one who believes in me might die, that person will live" (John 11:25).**

Most people are interested in the future. We save money and purchase insurance as a hedge against future tragedies. We plan and organize to create a future of our liking. We pay a great deal of attention to the future in the Christian faith. Especially in North American Christianity, we have defined our faith in terms of what it can do for us in the future. If, in the future, we can be saved from hell and make heaven our home, many evangelical Christians are happy. But such a view misses a rich aspect of Jesus' teaching about himself and about the resurrection.

John 11 unfolds the narrative of bringing Lazarus back to life. As always, John does not simply tell the story in a straightforward manner. The chapter is full of theological instruction woven into and among the elements of the story. This is especially true of verses 21-27, which present Jesus' opening conversation with Lazarus' sister, Martha. Though her opening statement of faith in Christ seems impressive, it is not adequate. John allows us to see Jesus leading Martha into a deeper understanding of himself. Her confidence about what Jesus could have done in the past and what He might do in the future were not as important as Jesus' view of himself in the present.

Martha's first words to Jesus in verse 21 express a powerful faith, "Lord, if you had been here my brother would not have died." It is hard to imagine anything else she could have said to reveal a deeper faith in Christ. Verse 22 highlights

her confidence, "And now I know that whatever you ask God, God will give to you." However, the exchange in verses 23-24 clearly shows that Martha's confidence focused only on the past and the future. If Jesus had come while Lazarus was still alive, he would not have died. In the unknown future, Lazarus will be raised at the Last Day. But she had no confidence that Jesus would or, perhaps, even could do anything about the present, now that Lazarus was dead.

Jesus' reply focused first on the present. "I am the resurrection and the life." Martha had seen the resurrection as *future*; Jesus declared that the very meaning of resurrection is *present* and is experienced *through Him*. Victory over death does not lie in the undefined future; it is available in the person of Jesus, now. The future hope is now a present reality in Christ.

Jesus' reply is also one of the important "I am" statements in John's Gospel. Because of the unusual construction of the Greek grammar, many scholars believe that John saw Jesus echoing God's own self-description in Exodus 3:14, "I AM who I AM." The reason the future has invaded the present in Christ is because Jesus is not just another human being. In fact, He is God, Yahweh of the Old Testament, incarnate in human flesh. God's sovereignty over time belongs to Jesus also. His ability to create and give life does not have to wait until the Last Day.

Jesus' statement that He is the resurrection is amplified in the rest of verse 25. "Even if the one who believes in me might die, that per-

son will live." Death has no permanent hold on the one who is trusting in Christ. Verse 26 amplifies the statement that Jesus is the life. "Everyone who is living and believing in me will certainly not die forever." Eternal life is no longer just a future matter. It begins and is as long as one lives in Christ and trusts in Christ.

John does not wish us to think that there is no Second Coming and no Day of Judgment. John 5:28-29 and 6:54 make that clear. However, the meaning of the resurrection and of life are not found in the past or the future. We discover

Victory over death does not lie in the undefined future; it is available in the person of Jesus, now.

them in the *present* as we live and trust in Christ. The raising of Lazarus powerfully illustrated that point for Martha.

For further study: (1) Read John 6:35; 8:12; 10:7; 11; 14:6; and 15:1. List what these "I am" statements reveal to you about Jesus. (2) Describe how Martha's statement in verse 27 fits with the purpose of the book given in John 20:30-31. (3) Identify a specific area of your life that you have reserved for the future. Ask Christ to give you victory in that area now.

*Scripture quotations are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University. H

Christian Marriage Notebook

BY J. PAUL AND MARILYN TURNER

Getting Serious About Growing Your Marriage



Take a deep look at the core of your marriage. What do you see? What or who is at the center? Having spent over a decade as family life enablers, we have heard every answer imaginable to this question. We've had to answer it ourselves many times. It's easy to stuff a "what" at the center, like: sex, materialism, career, education, the church.

Just as our spiritual lives drift, so does our marriage. Drifting is a given. It is built in. It happens. To ignore our relationship is to guarantee tangential drifting into an unhealthy preoccupation with something or someone. But drifting was never God's idea. Dr. Don Harvey, author of *The Drifting Marriage*, reminds us that a marriage allowed to drift is a candidate for failure, and God never intended for our marriages to fail.

We are discovering two positive disciplines that prevent our marriage from drifting. The first discipline is the cultivation of a growing friendship with God. This is our primary relationship, and it's dynamic rather than static. Dr. Steven Harper suggests in his book *Embrace the Spirit* that our friendship with God is a

movement from the periphery to the center, from it being a part of life to being life itself.

Jesus reminds us that friends have a deep and vulnerable access to one another. "I have called you friends," He said, "for all things that I have heard from My Father I have made known to you" (John 15:15, NASB). This is a model for us to emulate in marriage.

We personally recall with a sense of joy and privilege, putting this "deep and vulnerable access" discipline to the test. Besides the usual togetherness of marriage, for 10 years we worked out of the same office, rode home in the same car, taught the same Sunday School class, and led the same marriage support group. And our friendship grew with each other and with God.

In almost 36 years, we are still learning the friendship nature of our faith in Christ. Friendship with Christ and each other brings us a sense of joy. Duty is not enough, neither is obligation, habit, or even servanthood. We all run the risk of trading in the real thing for a lifetime of destructive substitutes unless we can say, "Christ in [us], the hope of glory" (Colossians 1:27, NASB).

A second positive discipline that prevents a marriage from drifting is to disciple one another. Marriage is an act of discipleship. It is spouses teaching, learning, nurturing, cultivating, conciliating, forgiving, and loving each other just as Christ loved the Church. For those who choose marriage, it is the base church. It is the laboratory in which life's experiences are tested and proven. This means we are free to dream big dreams and take action to set each other free to discover God's unique plan for our relationship.

There are four basic activities we

do to disciple one another. Perhaps they will encourage you. We enjoy using our spiritual gifts to nourish each other. We journal our thoughts and feelings. We participate in a separate quiet time. And we talk regularly about our hopes and dreams.

For us, our prayers follow each other during the tough days of self-doubt and discouragement. Our friendship awaits us as we return to the silence of the empty nest. As we age, marital discipling is the joy of discovering each other's mind and spirit. It is the comfort and peace that comes as a result of walking together with God. Our greatest joy is when we are privileged to transfer to other couples the hope of the best relationship life has to offer.

Talking It Over

Get together with your spouse. Listen to him or her with your eyes as well as with your ears. When finished with these questions, pray together. Enjoy God's presence!

1. What would we find if we took a deep, far-reaching look at the core of our marriage? Are we satisfied with what we see?

2. What would we have to do to shore up the friendship factor of our relationship with God? Of our marriage?

3. How do I feel about our track record at keeping our marriage from drifting? Do we have some work to do here?

4. What does it mean for us to take seriously the truth that our marriage is an act of discipleship?

J. Paul Turner is pastor of adults at College Church of the Nazarene, Nampa, Idaho. Marilyn Turner is colleague, peer, and wife-friend of J. Paul. She also enjoys her ministry as office manager of the Intermountain District office in Nampa.

Marriage can be the base church, the laboratory in which values are proven.



Students Minister in Chernobyl Region

FIRST WORK AND WITNESS TEAM VISITS SOVIET UNION

Forty-five Nazarene college students recently spent two weeks in the Soviet Union as part of the first Work and Witness team to that country, according to David Hayse, Work and Witness coordinator. The students distributed nearly 95,000 Bibles, delivered medical supplies, and held evangelistic rallies in four cities—Bryansk, Kursk, Klinty, and Orel.

The group was led by Norm Shoemaker, vice president of spiritual devel-

opment at Point Loma Nazarene College. Loren Gresham, Southern Nazarene University president, and Kenny Marchant, Texas state assemblyman, traveled with the students, along with SNU professor Debbie Spindle and Dana Walling, associate dean for community life at PLNC.

German and Russian Christians served as interpreters and assisted in the Bible distribution.

"The hospitality and generosity of the people were overwhelming," Shoemaker said. "The people of the Soviet Union were eager to dialogue with us, especially on matters of faith."

Rallies were held each evening at churches and city auditoriums. During the rallies, the students shared their faith through music, skits, pantomime, and personal testimonies. Shoemaker estimated that 30,000 persons attended the rallies.

Shoemaker, Gresham, Walling, and Marchant also were featured on a prime time television talk show in Bryansk and on national radio and television news programs.

"There is an incredible open door of opportunity for a positive, evangelical, Christian witness in the Soviet Union," Shoemaker said. "A church or denomina-



PLNC students James Kinsler (standing) and Gijo Tirado (lying down) present a skit during one of the nightly evangelistic services.



SNU student Phillip Rodebush exchanges addresses with two Russian soldiers.

Nazarene college students met enthusiastic crowds while distributing Bibles in the Soviet Union.



► **SNU President Loren Gresham (r.) and Norm Shoemaker (second from left) present medical supplies to Soviet doctors. The supplies were provided by Nazarene Compassionate Ministries.**



Photos by Charles Gage

BY MARK GRAHAM and TOM FELDER

CHURCH OF THE NAZARENE ENJOYS EXCITING DAYS AROUND THE WORLD

The directors of the six World Mission regions of the Church of the Nazarene described exciting things happening in their areas at the recent Missionary Workshop in Kansas City. The following represents excerpts from their reports.



AFRICA REGION — **RICHARD ZANNER, DIRECTOR**

Genuine revival is breaking out in a number of countries and national leadership continues to emerge, according to Zanner.

Membership on the Northeast Mozambique District has grown to more than 2,000. This district was begun in November 1989 by Jonas Mulate. Then pastor of a large church in Maputo, Mulate felt God urging him to move into the northern part of Mozambique. Today, he continues to pastor and serves as superintendent of a district with 15 churches and preaching points.

Growth on the Africa Region last year was 12.8 percent. Zanner said he expects to expand membership to 95,000 on the region by 1995. This would more than double the membership on the region from its 1987 level of 46,000. Along with this, he wants to see the church expand into at least one new country per year.



ASIA-PACIFIC REGION — **GEORGE RENCH, DIRECTOR**

The Thrust to the City of Seoul is reaping rewards in that South Korean city, according to George Rench. Eleven churches have now been organized and nine more will soon be established. Rench said that as of the close of April, Koreans had raised \$147,000 for new church starts in Seoul.

The church is taking advantage of the open door to Thailand. Between June 1990 and Easter 1991, 55 persons were baptized in Thailand. Bangkok First Church was organized June 11. The first Nazarene church in Surin was organized Sept. 30. Surin is five to six hours north of Bangkok.

The Church of the Nazarene has been invited into Cambodia and the door is opening for the denomination to enter Vietnam. Rench said he expects to see

Nazarene works in both Saigon and Hanoi in the near future.



CARIBBEAN REGION — **JAMES HUDSON, DIRECTOR**

The quadrennial regional conference (June 19-23) brought together 58 delegates from across the Caribbean. General Superintendent Donald D. Owens brought a special message on the Year of the Harvest. Other persons making presentations included: Robert Scott, Wilbur Brannon, Dean Wessels, Jim Hudson, Rene Acosta, Paul Williams, and Stephen Nease.

"One of the most exciting things we are doing is developing a strategy for Christian training and discipleship," said Hudson. "Our goal is to have 95,000 Nazarenes in our region by 1995, and 200,000 by the year 2000." Currently there are more than 85,000 Nazarenes in the Caribbean.

Hudson added that the region plans to enroll at least 10,000 members by the 1993 General Assembly and is moving in that direction. More than 1,000 persons joined the Church of the Nazarene in the Caribbean in April.



EURASIA REGION — **FRANKLIN COOK, DIRECTOR**

"Open doors" is the way Franklin Cook describes the opportunities that present themselves across Europe at this time. How the Church of the Nazarene responds to this new openness is totally dependent upon resources, according to Cook. Bibles and religious literature can now be distributed in the Soviet Union, at the same time, representatives of churches may go into schools to teach English or may serve in the universities.

"We are currently debating when to put an ad (promoting the Church of the Nazarene) in *Pravda* or *Isvestia*," Cook said. "Our only hesitation is that we think the response will be so astronomical that we couldn't cope with the thousands of letters we would receive."

Contacts continue to be made throughout Soviet Armenia, and Hungary has invited us into their country.

Despite the unrest that has existed in the Middle East, Cook said the church has made contacts with persons in Iraq,

Iran, Yeman, and some other countries that had been closed.



MEXICO AND CENTRAL AMERICA — **JERRY PORTER, DIRECTOR**

The MAC Region will nearly triple its membership to about 65,000 by the year 2,000 if circumstances develop according to Jerry Porter's plans. "This is based on our program to see each church plant two new churches and each Nazarene win two friends by the end of this decade," said Porter.

The 1991 Thrust to Guatemala City—a metropolitan area of 2.5 million—continues to prosper. Twenty-one churches have been organized toward the goal of 32 new churches, and 1,000 new members have been received. Of these members, 70 persons are training for full-time Christian ministry.

The Guatemala City Thrust was accented by the 1991 Regional Conference, which was held there in August. Pastors came early and stayed after the conference concluded to help start church missions through evangelistic weekend revivals.



SOUTH AMERICA — **LOUIE BUSTLE, DIRECTOR**

"Basically, we are trying to build a system of evangelism to impact South America for Jesus," said Louie Bustle. The system about which Bustle spoke has gained 50,000 new Nazarenes and resulted in 737 new churches in South America in the past 8 years. During the 70 years prior to this, the Church of the Nazarene in South America had gained 19,000 in 349 churches.

Developed by Bustle and Bruno Radi, Evangelism and Church Growth director for the region, the evangelistic program utilizes "elder brothers" and "prayer cells." Elder brothers pledge to pray for individuals prior to an evangelistic campaign. They participate in prayer cells in local communities bringing together Christians to pray for the needs of family members and friends.

Bustle expects the program to result in thousands of new Nazarene Christians in South America in the next few years.

“PK” PROGRAM RECEIVES TEN PERCENT CREDIT

The Nazarene Pastors' Children Education (PK) Program has been granted Mission Special status by the Ten Percent Committee, according to Steve Weber, Nazarene Compassionate Ministries (NCM) coordinator. Administered by NCM, the program allows sponsors to provide an education for needy pastors' children in lesser-developed countries.

“Education in these areas is often very expensive, putting a great load upon many who make only meager salaries,” Weber said. “Unlike the U.S., Canada, and other ‘first world’ countries, where public education is free and accessible to everyone, there are major

expenses in school systems in most developing countries.”

More than 1,350 Nazarene pastors' children in 38 countries are sponsored through the program. Sponsors provide \$18.00 per month. In return they receive a photo and biographical profile of the child.

Mission Special status allows churches to receive 10 percent credit for each sponsorship. The PK Program was created by the office of NCM in 1985. For more information, contact Nazarene Compassionate Ministries at 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, extension 2510.

EASTERN NAZARENE COLLEGE COMPLETES ACCREDITATION PROCESS

Eastern Nazarene College's accreditation through the New England Association of Schools and Colleges (NEASC), Inc. has been renewed, according to Cecil R. Paul, ENC president.

ENC was commended for “the clarity of its mission and for the strong commitment and dedication of its trustees, faculty, staff, and students to its achievement,” according to a letter from Bar-

bara Brittingham, chair of the NEASC Commission on Higher Education. “The college enjoys new energetic leadership, which is engaged in the pursuit of a detailed planning process, identifying additional sources of revenue, and the improvement of the physical plant.”

Paul said the two-year accreditation process was a positive experience.

CHAPLAINCY MINISTRIES SAYS “THANK YOU”

The Chaplaincy Ministries office wishes to express thanks to Nazarenes for information provided about Nazarene servicemembers in the Persian Gulf during Operation Desert Storm. Now, they are again asking for help as soldiers return to the U.S.

“Servicemembers returning home or moving to new assignments are often lost to us,” said Curt Bowers, Chaplaincy Ministries director. “Please help us maintain our ministry by locating those who have returned from Desert Storm as well as those who were evacuated from the Philippines as a result of the Mount Pinatubo eruption.”

Bowers is also seeking to locate Nazarene servicemembers in Korea and Germany so that they can be notified about upcoming Servicemembers' Retreats in those countries. The retreat in Korea will be held Oct. 4-6 with evangelist Stephen Manley. The Germany retreat will be held Nov. 11-16 with General Superintendent Jerald D. Johnson.

Nazarenes may contact Chaplaincy Ministries at 6401 The Paseo, Kansas City, MO 64131, or by phone: 1-800-233-8962.

LAYMEN'S CONFERENCE CONVENES IN NASHVILLE

About 3,700 Nazarenes attended the 7th International Laymen's Conference in Nashville. The conference was held July 3-7 at Nashville's Opryland Hotel.

Special speakers at the conference included Gloria Gaither; Thomas H. Hermiz, president of World Gospel Mission; Col. James B. Irwin, Apollo 15 astronaut; Andrew S. Miller, former National Commander of the Salvation

Army in the U.S.; and General Superintendent William J. Prince.

“The conference was marked by an outpouring of the Holy Spirit from the beginning,” said Ron Mercer, ILC chairman. “People went away inspired to make a difference in their world.”

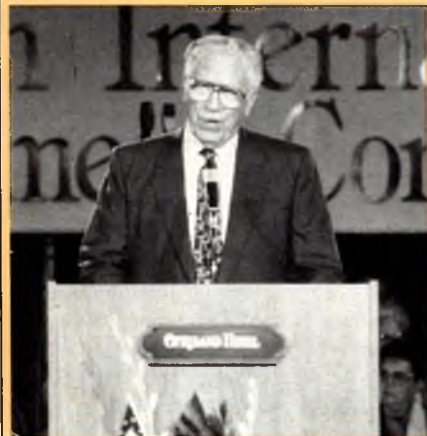
The conference featured the comedy team of Hicks and Cohagan, along with Steve Green, George Beverly Shea, and The Speers, among others.

The conference concluded with a special commissioning service for laypersons. All members of the Board of General Superintendents participated in that service.

Pictured left: George Beverly Shea provided special music for services at the Laymen's Conference.

Pictured right top: The comedy team of Hicks and Cohagan served as masters of ceremonies for the conference.

Pictured right bottom: Some of those who attended the conference took time to chat between sessions. (Photos: Dave Anderson)



VOLCANO FORCES CHURCH TO CLOSE

Churches have closed for many reasons; however, only a few can credit their closing to the eruption of a volcano. The Nazarene Servicemembers' Fellowship was enjoying a great year of growth at Clark Air Base in the Philippines until recently. In June, Mount Pinatubo erupted, scattering mud, ash, and watermelon-sized rocks over the large air force base, forcing the evacuation of all military personnel and their dependents.

The church was started more than a year ago under the leadership of Denny Owens, brother of General Superintendent Donald D. Owens, and CPT Steve Welsh, USAF. According to Chaplaincy Ministries Director Curt Bowers, the two men approached the base chaplain about the possibility of starting regular worship services and Sunday School classes for Nazarenes on the base. Permission was given and NSF was born.

During the past year, NSF saw attendance grow from just a handful to more



The congregation of the Nazarene Servicemembers' Fellowship at Clark Air Base gathered for a photo just weeks before the eruption of Mount Pinatubo. Following the eruption, all personnel and dependents were evacuated, and the large base was closed.

than 100. They also sponsored indigenous churches in the Philippines and provided \$1,500 for Bibles for graduates of Asia-Pacific Nazarene Theological Seminary and Nazarene Bible College in the Philippines.

The last NSF service was held June 9 with 103 in attendance, Bowers said. A few days later Mount Pinatubo erupted, causing the evacuation of more than 15,000 Americans from the base.

BOARD OF PENSIONS VOTES TO PAY DIVIDEND

The Board of Pensions and Benefits USA has voted to pay a one-time dividend to participants in the Supplemental Group Term Life Insurance Program on Oct. 1, 1991.

According to Dean Wessels, director, the dividend will be accomplished by allowing an across-the-board 20 percent discount of premium billed to par-

ticipants at the 1991 renewal date.

"This is similar to what was done in 1984," Wessels said. "It is based upon a review of the plan's standard reserves and its favorable experience over the past few years."

In other business, the board voted to offer only two health plans beginning Jan. 1, 1992, because of rising costs.

MANC STUDENT PUBLICATIONS RECEIVE HONORS

The *Trailblazer*, MidAmerica Nazarene College's student newspaper, received the "All Kansas Newspaper" award at the Kansas Associated Collegiate Press convention in Wichita recently. This is the highest award given to a newspaper on the college level.

Clyde Gooden, editor of the *Trailblazer*, received several awards, including first place for photo essay, first place for feature photography, second place for news photography, and third place for graphic design.

MANC's 1990 *Conestoga* yearbook received a silver medal at the awards and *Conestoga* editor, April Loomis, was honored as Kansas Collegiate Journalist of the Year.

Other MANC students receiving awards included: Kerra York, Matt Johnson, Kevin Wright, and Michelle Gann.

The competition included all two-year and four-year colleges in the state of Kansas.

NEARLY 100 ATTEND SOLOPAC RETREAT

Nearly 100 persons attended SoloPAC at the Fellowship of Christian Athletes National Conference Center in western Indiana recently, according to Linda Hardin, Single Adult Ministries director. SoloPAC is a retreat for single parent families and their children.

The conference included separate activities for children and parents, as well as discussion times for parents and children to share concerns and learn ways to handle problems.

SoloPAC '92 is scheduled for July 9-12 at MidAmerica Nazarene College. For information, contact Single Adult Ministries, 6401 The Paseo, Kansas City, MO 64131.



A family takes time for some fishing at the recent SoloPAC.

NEW ADMINISTRATOR APPOINTED AT TWIN WELLS



Frances Vine has been elected administrator of Twin Wells Indian School, according to Dick Willis, school board secretary.

Vine served for 28 years as a missionary to the Philippines. Most recently, she served as

director of a school at the Altadena, Calif., Church of the Nazarene.

Twin Wells is located near Holbrook, Ariz. Though not officially sponsored by the denomination, the school has a close relationship with the Church of the Nazarene. More than 55 Work and Witness teams have visited the campus.

September's

10-Point Quiz

1. The average number of hot dogs Americans eat during July is:

- A. 10 million
- B. 150 million
- C. 850 million
- D. 1 billion

2. Twenty-five percent of the U.S. population will be over 50 by the year 2000. What percentage of mainline Protestant church members are already 50 or older?

- A. 40%
- B. 50%
- C. 35%
- D. 65%

3. The estimated number of Nazi video games on sale on the black market in Germany and Austria is:

- A. 1
- B. 14
- C. 140
- D. 1,140

4. More than one-third of all Americans live in 20 urban areas. The fastest growing of these urban areas by percentage growth is:

- A. Portland-Vancouver and Cleveland-Akron
- B. Dallas-Fort Worth and Los Angeles-Anaheim
- C. Denver-Boulder and Seattle-Tacoma

5. A "subfamily" is a married couple living with his or her parents, or single parents sharing living quarters with an "unrelated partner." How many "subfamilies" are there in the USA?

- A. 1.2 million subfamilies with 3 million people
- B. 2.9 million subfamilies with 7 million people
- C. 3.3 million subfamilies with 6 million people

6. What percentage of yogurt eaters are adult women?

- A. 45
- B. 71
- C. 86
- D. 34

7. By the end of the 1990s, what percentage of U.S. householders will be in the 45-54 years old bracket?

- A. 44
- B. 24
- C. 34
- D. 74

8. According to the Gallup poll, in 1987 some 45% of Americans did volunteer work. By 1989, the Gallup researchers discovered that the figure changed to:

- A. 39%
- B. 54%
- C. 49%
- D. 15%

9. In 1973, new babies born in the U.S. numbered 3.1 million. How many babies were born in the U.S. in 1990?

- A. 2.5 million
- B. 3.1 million
- C. 3.8 million
- D. 4.2 million

10. The most frequent cause of death among women aged 25-44 in New York City is

- A. breast cancer
- B. AIDS
- C. childbirth
- D. heart disease

ANSWERS ON PAGE 39

Will Someone You Know Be Going Away To School This Year?



Call **CARE-Line** and someone from a local church can invite your loved one to find a new church home.

1-800-821-2154

What Does Homelessness Do to Children?



Two years, nearly half of Blake's life, had passed since I first met him at a shelter for homeless families. When I recently walked into the children's room of a downtown church and saw Blake, I felt shock waves. Was he still homeless? What had happened to his family?

I flashed back to the day when I saw this little wide-eyed toddler sitting on the bottom bunk at the shelter. The family stayed at the shelter for several months. When he and his mom, brother, and sister moved into a cheap apartment, we celebrated this step toward stability.

The following Easter Sunday, Blake's family was back at the shelter. His mother looked forlorn. "I came back, I couldn't stand the shooting. Last night a bullet came through our window. At least here my kids are safe."

Blake and his family were homeless again.

Now, so many months later, I happened upon this same child—one of thousands in a big city. I pulled the teacher aside and learned that Blake, his mother, brother, and sister, were living in a Tenderloin studio apartment. His mother was involved in the recovery programs offered by the church and had been drug free for nearly a year. Blake had just been toilet trained and weaned from a bottle, even though he was long past his fourth birthday.

Blake and 500,000 other children are homeless in America. As many as 75,000 may be under the age of five.

Experts in child development are just beginning to measure the childhood scars of what Harvard Professor Robert Coles has called "radical uprootedness."

Here are some of the effects that

those who work with homeless children are noticing.

- **Self-definition Difficulties.** An important part of how children define themselves has to do with the family, home, street, and neighborhood they call their own. When a child loses his or her sense of extended family and place of rootedness, the ability to define oneself and develop a healthy sense of self-respect is drastically impaired.

- **Learning and Developmental Lags.** Dr. Coles states that self-respect is the basis of all learning; consequently, it should not be surprising that many homeless children develop learning problems. A Harvard University study of 151 homeless children, half of whom were preschool age, showed signs of depression, anxiety, and severe learning disabilities.

Families in shelters often lack the basic documentation (birth certificate and immunization records) required to enroll a school-aged child in the public schools. It is estimated that at least half of all homeless children are out of school for some extended period while their families try to get back on their feet.

- **Poor Nutrition and Health.** Homeless families have no access to cooking facilities. With limited funds, many opt for cheap, ready-to-eat snacks or fast foods with inadequate nutrition for growing children.

Children living in shelters constantly seem to have runny noses and coughs. Living in proximity to other children and being in a nutritionally and emotionally compromised state, they pass around each

disease that comes along.

- **Limited Play Areas.** Play is the work of childhood. For children living in shelters, cars, or dilapidated hotel rooms, the parking lots, city streets, or hallways are often their only play areas. Only now are day-care and recreational programs for children being understood as essential requirements for helping homeless families.

- **Emotional Needs.** When watching homeless children at play, especially the youngest ones, they often seem emotionally healthier than their parents. On the exterior, the youngest ones seem adaptable to almost any situation, yet nightmares, bed-wetting, sleepwalking, and violent mood swings are quite common.

Blake and 500,000 other children are homeless in America.

- **Spiritual Needs.** For children who don't have a home or a place to belong, the knowledge that Jesus can be their best Friend—one who goes with them wherever they live, offers security and love. Also, when a church becomes their new extended family, children can learn to define themselves in relationship to a loving faith community.

What homelessness ultimately does to kids is not yet known. As a society, we can only hope that this

continued on page 43

IF YOU COULD SEE

As a premature baby, Tom Sullivan, television musician and entertainer, was placed in a hospital incubator. Oxygen that saved his life cost him his eyesight. Tom says the loss of his eyes, however, sensitized all his other senses until he gleefully cries to the rest of us, “Oh, if you could see what I hear!”

Applying this phrase to the Nazarene Bible College story, I invite you to *see* and *hear* and *feel* the essence of NBC through the eyes of four members of the college family: Ron Attig, who came to NBC 18 years ago to teach speech communication with Dr. Audrey Williamson; Phyllis Perkins, director of admissions—turned student; Roger Bowman, trustee—turned professor; and Rufus Beckum, pastor and graduate of the Pioneer Class of 1970.

SEEING GREAT POTENTIAL

**Ron Attig, Professor
Speech Communication**

I hope I never forget the first time Geoff entered my classroom. He sat on the front row to my left. As I went through the usual procedure of introducing the course, my eyes scanned the faces of the whole class. But something about his countenance kept drawing me back—it demanded my attention. I saw a gleam in his eye. I was captivated by his eagerness to learn. I knew he was special to God.

Those moments were the beginning of discovery and investment. As the months and years passed, I came to know Geoff. As we spent time together outside the classroom, we began to talk about the things that hindered him from becoming all God had in mind for him to be. You see, Geoff was a “10 talent” man—gifted. But the environment of this campus was exposing the rough edges: those traits of his personality that were offensive and unproductive, the behavior patterns that hindered his effectiveness, his circumscribed perceptions of others, and God.

Getting to know Geoff challenged me to grow. My faith was stretched to see beyond the “present Geoff” to what he could become. That led me to assign the part of John the Beloved to him in the Apostles Court Convocation at graduation time. As I challenged him to fill those sandals, I saw in him a new hope that he could actually become an apostle of love.

The days leading to his graduation were bittersweet

BELIEVING IS SEEING

**Roger Bowman, Associate Professor
of Bible and Practical Ministries**

At the beginning of this quadrennium, I began to serve my second term on the NBC Board of Trustees. What I had come to believe as a trustee, through history, facts, and figures, has in one year become sight before my very eyes, and that excites me deep within. As a new professor at NBC, I find myself enjoying a new challenge in a new environment.

Though the prophet Habakkuk wrote “the just shall live by his faith” (2:4), I believe that same faith has become sight for me here at NBC.

Believing is seeing firsthand how God can take the dream and vision of Dr. G. B. Williamson and cause it to blossom like a rose.

Believing is seeing firsthand the promise of God-called men and women in the process of competent leadership development to serve in the Church of the Nazarene.

Believing is seeing firsthand how men and women from a variety of backgrounds are brought to a Bible college for a second chance to be accepted, loved, and trained.

Believing is seeing firsthand how the administration, faculty, staff, and student body work together as one big family of God.

Believing is seeing firsthand what I as a former trustee had heard from both administrators and student leaders about the level of commitment on the part of faculty, staff, and student body.

WHAT I HEAR

BY JERRY D. LAMBERT
PRESIDENT, NAZARENE
BIBLE COLLEGE



SEEING FROM A NEW PERSPECTIVE

**Phyllis Perkins, Director
of Admissions**

At the Breckenridge Consultation on Clergy Preparation, God tapped me on the shoulder and nudged me into the “elder track,” headed for ordination. I did not realize the many ways that decision would impact my life and those around me at Nazarene Bible College.

As I took on the dual role of administrator and student at NBC, I began to see the college in a new perspective. I am indebted to (1) the *administrators* for allowing me to be flexible in my schedule and taking the risk that this venture would be successful; (2) the *faculty* who let me slip into their classes and assume the student role of “just Phyllis”; (3) the *students* who made room for me to study with them—side-by-side—to take part in small groups and projects—who shyly invited me to share their academic pain; and (4) finally, to my *professor husband*.

What have I seen this year on the student side of NBC—in addition to the content of my studies?

1. That my administrative colleagues have to be the most tolerant people in the whole world.
2. That my faculty friends are even better professors than I thought—and I thought they were great before I entered their classes.
3. That students are receiving an even finer education than we believed.
4. That they are more accepting and discerning than we supposed.

HEARING THE CALL; SEEING THE RESULTS

**Rufus E. Beckum, Pastor, Church of
the Nazarene, Roxana, Ill.**

Our family moved to Colorado Springs in the fall of 1967 as pioneer students at NBC. We had three children: one high school student, one junior high student, and one third grader. It was a tough move. It required termination of many years of seniority with a major manufacturing company, selling a new home, the severance of friendships of long standing, and separation from family.

But the call, the divine call of God to preach the gospel, was greater than job security, greater than family ties, greater than friendships, greater than worldly possessions.

Almost 25 years have passed since that day; yet, I still recall the unanimous agreement of our family as we headed west with all our belongings behind us in a U-Haul trailer. By common consent, we agreed that we were now totally dependent upon God; we were now His responsibility. All ties had been broken. We were committed to doing His will to the best of our ability.

Time, in its inevitable march, has dimmed the memory of many things during our school years. Term papers, night classes, lectures, cramming for finals, 40-hour work weeks, a high school dropout struggling with college courses.

The certificate and the degree are hidden away in a file cabinet somewhere in the office, mementos of days long ago. But time, relentless as it may be, cannot erase the memory of the men and women who gave part of

Seeing Potential . . .

for me. I had to say good-bye to a student in whom I had poured my energies. But I confidently placed him into the hand of the One who made him. I knew the investment would yield eternal dividends.

I wish I had time to tell you about Russ. We spent two to three hours a week for two and one-half years in a prayer partnership. Not too long ago, I flew to his ordination to pray the prayer for him. It was truly a highlight in my ongoing ministry to students.

This past May, I said good-bye to Mike. He grew up in the Catholic church, suffered the trauma of his par-



ents' divorce, graduated from St. Mary's High School here in Colorado Springs, and by the distinct providence of God married an Olivet graduate whom he met at work. I was with Mike when he settled a call to preach. I have shared in years of struggle and victory in Mike's process of becoming.

These men are just a "sampling" of the host of men and women who enter the doors of Nazarene Bible College each year.

Many are recent converts, marked by scars from a sinful past, but redeemed by the blood of Christ. No longer slaves to sin, they are slaves to righteousness—possessed by a passion for evangelism.

Some come to us from more fortunate backgrounds—Christian homes, parsonages, successful careers, and advanced education.

But all are taking bold steps of faith. They are losing their lives to find them. They are engaged in radical sacrifice—turning their backs on mothers, fathers, houses, and lands for the sake of the gospel.

Students find the NBC campus to be an enriched environment—a place where they have not only permission to change but also encouragement to change. It's a place where they can exchange surrender and obedience for grace. It's a place where the Spirit of God surrounds, probes, affirms, forgives, delivers, recreates, cleanses, and establishes.

Teaching for me is far more than a career; it is a high calling. For me, that calling is a "journey of the heart," an opportunity to touch a life forever. It de-

Believing Is Seeing . . .

Believing is seeing firsthand in the classroom students who are eager to prepare themselves for ministry no matter how great the sacrifice.

Believing is seeing firsthand the glorious presence of the Lord being manifested in the chapel services, in the classroom, and all over the campus.

**BUT WAIT A
MINUTE . . .**

Believing is also seeing too few ethnic students preparing for ministry at NBC at a time when trained leadership is so desperately needed.

Believing is also seeing firsthand as a professor the need for immediate implementation of the "critical mass" concept in order to have 10 new black and 10 new Hispanic students on campus from our churches and extension centers for the next school year.

Believing is seeing firsthand that NBC's unique mission to prepare God-called older adults is one of the brightest hopes of the church to preserve our holi-ness heritage in the 21st century.

Believing is seeing firsthand how God could take me as an unworthy vessel from the country to the city, from the field to the classroom, and bring glory to His name.

If you could only believe what I see, you would agree with what the apostle Paul said: "In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:4-6, NIV).

H

mands an unselfish investment in the potential of my students.

You see, I am not just teaching a subject; I am shaping individuals. I have the opportunity to make an impact on my students' future contribution to the church and the world.

For 18 years I've been exploring the important role played by human relationships in the teaching process.

I am finding that commitment to my students demands that I integrate my living with my learning and teaching. I must teach who I am, not just what I know.

Continually, this high calling is renewed to me by the words of the Master to His disciples: "You did not choose me, but I chose you and appointed you to go and bear fruit—fruit that will last" (John 15:16, NIV).

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New Perspective . . .

For example, I arrived at class earlier than usual one evening. A fellow student sat down beside me and confided an observation. He said, "I was thinking that you don't have to worry about grades. All the profs will give you A's." I responded, "Well, then, I am responsible to make sure I give my professors A work." The student smiled, "Yes, I thought about that too."

Not only have I enjoyed a new rapport with students, but I have experienced NBC's curriculum differently. I now know for sure:

1. That it has strong internal cohesion—that classes build on each other; they are integrated.
2. That the sequence of courses is right—and the Bible is the core of all we do.

As I sat in classes as a student, I was continually impressed with the deft and skillful way my professors utilized excellent teaching methods and set high academic standards. At the same time they challenged the high achievers, they also encouraged the slow learners, who scarcely had the tools or self-esteem to study effectively.

What have I learned this year about NBC as an institution? In relation to other institutions where I have studied and taught, NBC in its unique way is doing a superb job.

You see, at the student level I have confirmed that

—NBC is even better than we say she is.

—God invades her classrooms and works His miracles.

—NBC's mission to train adults for Christian ministry is even more valid than when she was organized 24 years ago.

I salute NBC—I salute her administration, faculty, trustees, students, advisory council members, alumni—all who are part of NBC.

Today, I see and appreciate more what you are doing and how well you are doing it! Please, keep at it!

HH



Hearing the Call . . .

themselves to the tremendous task of training "late bloomers."

Many times in my personal struggle to be the best preacher and pastor possible, memories of those first-year professors (Oke, Strickland, Leffel, Neuenchwander, Arnold, the Williamsons) would flood my mind, for they, too, were "called." I am convinced, perhaps, as never before, that those pioneer teachers made even greater sacrifices than the students. As I reflect on their lives and their commitment to God, I receive strength and know deep within that regardless of what happens, I can never let them down or disappoint them—for they are, and were, the true heroes of Nazarene Bible College.

As pioneer students, we knew that we were blazing a trail for the Church of the Nazarene, and we loved it. Now, after 21 years of faithful service, hopefully, that first graduating class has made our world a better place in which to live; we have assisted hundreds in making their decisions to serve Christ. It was the vision of Dr. G. B. Williamson and the dream of a group of pioneer middle-aged men who thought it worthwhile to "heed the call" of God and prepare for Christian ministry at a college without a campus (a school in an old church) that have brought us to this point in history.

On the night of my graduation, following the ceremony, I slipped into the bedroom of our home in Security, Colo. I prayed a short prayer—"Dear God, thank You for helping me get through college. I know You have called me to preach the Word, but if You would like to use me in other ways, such as cutting the grass, maintaining the church building, driving the bus or van, or just being the greeter at the door—I am your man." God heard that prayer, and from time to time He has also given me the privilege of preaching.

NBC as an institution of higher learning is a credit to the Church of the Nazarene. It has won a place of recognition in the eyes of Christian educators. It has surpassed the dreams of its founding fathers. It will outlive its critics. Thank God for Nazarene Bible College!

HH



Yes, IF YOU COULD SEE WHAT I HEAR, you would know that

• Two thousand graduates of NBC serve Christ and the church in all 50 states and 38 countries as pastors, missionaries, district superintendents, educators, Christian education directors, youth pastors, children's directors, ministers of music, and outstanding laypersons.

• In addition to 425 students on the Colorado Springs campus, over 500 students are preparing for ministry in 22 multicultural extension train-

ing centers in the large cities from California to Florida, from Boston and Washington, D.C., to Portland, Oreg., and south to Albuquerque, N.Mex.

• In June 1991, NBC launched its fourth year bachelor of biblical studies degree program.

• NBC needs your prayers and needs God-called adult students from your congregation to train for ministry.

HH

THE NAZARENE NETWORK

The social scientists of our day lic has turned against the large institutions. Denominations the public, Boomers, no longer trust say. It is, therefore, the day we are told. But before you sider the values, the treasures

What follows is not an article, cerpts from an address that Dr.

Church of the Nazarene, Kansas City.



*tell us that the American pub-
large corporations and other
nations are among the large
particularly the Baby
—or so the sociologists
of the independent church,
buy into this mind-set, con-
of the Nazarene Network.
not a sermon, but selected ex-
Shaver recently delivered at First*

**BY CHARLES "CHIC" SHAVER, PROFESSOR OF EVANGELISM
NAZARENE THEOLOGICAL SEMINARY**

I must give three cautions. This is not a sermon, but it is a message. Second, it is from a personal viewpoint, and I will be looking at the church through my eyes, and you will hear some references to my life as a result. Third, I am focusing on the Church of the Nazarene. It is not a disrespect to other denominations. I am a Christian first and a Nazarene second. So if you can keep those cautions in mind, I would like to talk to you about the Nazarene Network.

David and Linda

David has been serving as a civil engineer in the country of Kuwait. He's established his home there with his wife, Linda, and their children: Charles, age 11, and Sarah, age 9. And, as far as I know, David and Linda Todd and their children were the only Nazarenes who had been living in Kuwait. When Saddam Hussein's Iraqi troops invaded Kuwait, we were concerned about them.

How did this David ever become a part of the Church of the Nazarene? A graduate of the University of Rhode Island, he came to work as a young engineer for Black and Veatch. As he was driving one day, he spied a group of teenagers on a church parking lot washing cars. He pulled in to have his car washed. He was impressed with their warm friendliness. When they invited him to church, he came. That was the very first time he had ever been in a Nazarene church. The first call that I made as a member of the staff at Kansas City First Church was on David. I discovered that he had come to know the Lord through some Christian friends at college. He had a lot of questions, though, and so we started him on *Basic Bible Studies*. A seminary student met with David every week and led him through the *Basic Bible Studies*. David eventually joined this local church as a new Nazarene.

I'm glad we had a district program for our young adults.

When a young adult singles program was sponsored, David went to it. There he met Linda. Linda and David fell in love and got married.

That's a very small picture of what I call the Nazarene Network. And because of it, David and Linda Todd are a part of the Church of the Nazarene. I'm happy to tell you that, when the invasion of Kuwait occurred, David and Linda and their children were in the United States on vacation, and they are safe.

* * * * *

First Impression

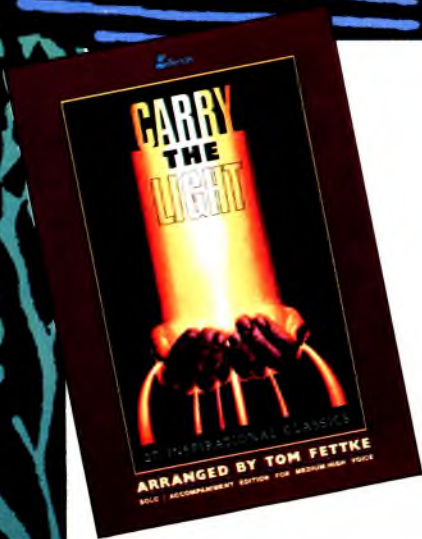
It was in a church planting situation in Claremont, N.H., where in 1955 I visited a Church of the Nazarene. It was a very small church—16 members, 30 in Sunday School. They were meeting in a remodeled garage. But in that remodeled garage, I found Jesus Christ as my Savior. For about two years, that was my narrow view of the Church of the Nazarene—remodeled garage, 16 members, 30 in Sunday School. In 1957, I felt God was calling me to the ministry, and so I moved from New Hampshire to Kansas City. When I arrived in Kansas City, one of the first things I saw was the Headquarters building with the revolving globe on top. When I saw that I wept, because I realized that globe meant that the goal of the Church of the Nazarene was to take the gospel to the whole world. My concept of the church began to expand.

My father had been very opposed to my commitment to Christ and to the Church of the Nazarene. He put tremendous pressure on me. He visited me in New Hampshire where I was a student at Dartmouth College, and I took him with me to the little Nazarene church in Claremont, where he formed his view of the Church of the Nazarene. But, fortunately, after I moved to Kansas City,

Lillenas

PUT A SONG IN THE AIR

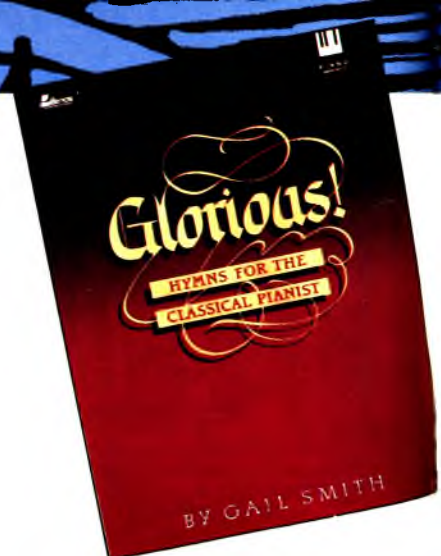




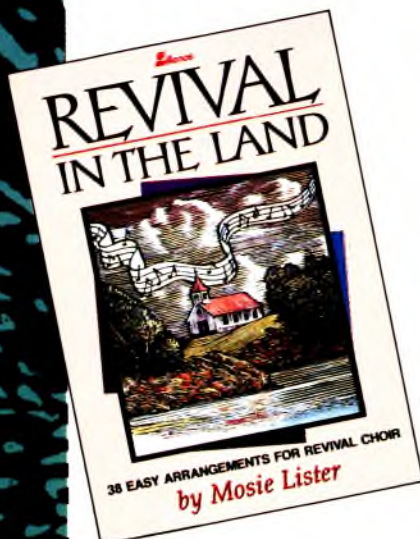
For Performing and Listening



For the Men's Group



For Performance



Songs of Celebration



A Musical Portraying the Life of Gideon

THE EASY CHOIR REVIVAL IN THE LAND

MOSIE LISTER has arranged 38 selections in 4-part hymnal style for easy choir. Especially suitable for Sunday evening services, revivals, and camp meetings. Themes include praise, rejoicing, revival and renewal, the Holy Spirit, consecration, heaven, invitation, and more. Both full-length and shorter songs are provided, with congregational involvement being a natural option. Sample songs: "Revival in the Land"; "It's Beginning to Rain"; "He Looked Beyond My Fault"; "Triumphantly the Church Will Rise"; "I Saw the Light"; "We Bring the Sacrifice of Praise."

HHMB-624	Book	\$5.25
HHTA-9123C	Double-Length Stereo Cassette	\$10.98
HHL-9123C	Choral Preview Pack	\$5.00
	(Limit 1 per church)	
HHMU-9123C	Accompaniment Cassette	\$60.00

THE YOUNG ZEROES INTO HEROES

Fun songs, practical arrangements, humor, and strong biblical truths combine to make this an outstanding presentation of the story of Gideon. This easy-to-learn and easy-to-sing musical is written for unison or 2-part choir. Designed for ages 8 to 11, but younger ones can participate as well. The main theme: God can use us to accomplish His work, even in our weaknesses, if we will trust and obey Him. Great for VBS programs or other educational efforts. Delightful, meaningful, memorable. Written by JOANNE BARRETT, DWIGHT THOMAS, and DENNIS and NAN ALLEN. Sample songs: "Zeroes into Heroes"; "Beatin' the Wheat Blues"; "What a Mighty God We Serve"; "Wrong Number"; "Have You Ever Been Scared?"; "Peace."

HHMB-628	Book	\$4.50
HHTA-9130C	Stereo Cassette	\$9.98
HHL-9130C	Choral Preview Pack	\$5.00
	(Limit 1 per church)	
HHMU-9130C	Accompaniment Cassette	\$60.00
	(side 1, stereo trax; side 2, split-channel)	
HHMB-628A	Performance Manual	\$5.00
HHMU-915	Service Folders	100/\$6.00

THE MUSIC LOVE CARRY THE LIGHT

The SOLO/ACCOMPANIMENT EDITION of this blockbuster project provides written-out piano accompaniment for 27 of Christian music's inspirational classics. A terrific resource for medium-high voice soloists arranged by TOM FETKE. Complete split-channel recordings and top-quality stereo trax are available in both cassette and CD formats. Made popular by artists such as Stephen Curtis Chapman, Twila Paris, Sandi Patti, Ray Boltz, Larnelle Harris, and others. Sample songs include: "Carry the Light"; "The Strength of the Lord"; "Awesome God"; "His Strength Is Perfect"; "Lion of Judah"; "The Battle Belongs to the Lord."

HHMB-625	Choral Book	\$5.95
HHMB-626	Solo/Accompaniment Book	\$9.95
HHTA-9125C	Stereo Choral Cassette	\$11.98
HHTA-9126S	Split-Channel Solo Cassette	\$19.98
HHMU-9125C	Accompaniment Cassette	\$60.00
HHMU-9125T	Accompaniment Compact Disc (double disc)	\$85.00

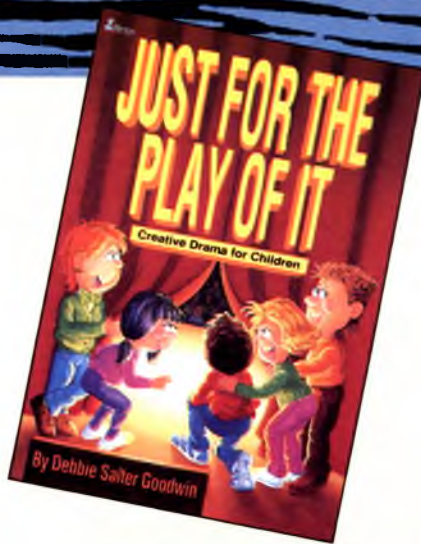
THE ENSEMBLE RISE UP AND SING!

23 hymn arrangements, traditional gospel songs, and southern gospel favorites are featured in this treasury for male choirs and ensembles. MOSIE LISTER has written them in easy 2-part and 4-part voice, in TTBB selections that always have the melody in the second tenor. Five numbers are a cappella; several pieces are short enough to use as service music. Great for existing men's groups or as a first volume for starting a men's music ministry. A special section is provided with tips on organizing and maintaining male choirs. Sample titles: "Victory in Jesus"; "I Sing the Mighty Power of God"; "Just a Little Talk with Jesus"; "Holy, Holy, Holy"; "I'll Have a New Life"; "Come, Thou Almighty King"; "I Saw the Light"; "Steal Away"; "Stand by Me."

HHMB-629	Book	\$5.25
HHTA-9131C	Stereo Cassette, Extra-Length	\$9.98
HHL-9131C	Choral Preview Pack	\$5.00
	(Limit 1 per church)	
HHMU-9131C	Accompaniment Cassette	\$60.00
HHMU-9131T	Accompaniment Compact Disc	\$60.00



Humor with a Point



Plays for Children



Short Sketches for Teens

T H E P I A N I S T F O R Y O U T H

GLORIOUS! . . . Hymns for the Classical Pianist

GAIL SMITH has combined 11 standard hymns and a worship chorus with selections from classic piano literature. Composers such as Brahms, Sibelius, Chopin, Schubert, and Handel are included. For the moderate to advanced student. Suitable for church, concert, and contest situations. Sample titles: "Be Still, My Soul"; "Seek Ye First"; "O Sacred Head, Now Wounded"; "The Old Rugged Cross"; "Thanksgiving Medley"; "Away in a Manger"; "It Is Well with My Soul"; "O for a Thousand Tongues"; "Onward, Christian Soldiers"; "All That Thrills My Soul Is Jesus."

HHMB-631 \$6.95

D R A M A F O R E V E R Y O N E

PEW PROMPTERS

LAWRENCE G. ENSCOE and ANDREA J. ENSCOE have created several short, pointed, and often hilarious sketches on church life. Material is in two sections: (1) topical church life (baptismal services, stewardship, etc.), and (2) seasonal scripts (Christmas, Easter, etc.). Sketches may be used individually or grouped for a longer program. Useful material for almost every occasion; from monologues to teen and adult casts up to six. A few of the 28 titles include: "Are We Talking Gross or Not?" "All-Talk Gossip Party Line"; "No Room at the Ramada Inn"; "Opening Night at the Baptistery."

HHMP-662 \$7.95

F O R C H I L D R E N

JUST FOR THE PLAY OF IT

Children and drama go hand in hand. Until now, there has not been a simple how-to book that approaches drama as a fun experience involving movement, storytelling, imagination, and learning. By DEBBIE SALTER GOODWIN. Included is a script for a series of parable sketches titled "Gates, Gaps, and Grapes." For all who work in children's ministries.

HHMP-664 \$7.95

F O R Y O U T H

ACTING UP!

When a creative local youth pastor, like DOUG SMEE, writes for teens, you can usually count on content that's right on target. This script collection is one of those. Contents include subjects close to teens and their lives. All are short—none longer than six minutes—and highly practical. Each has production suggestions, theme summary, and scripture background.

HHMP-661 \$7.95

F O R T H E P R O G R A M

MISSIONARY PROGRAM BUILDER NO. 4

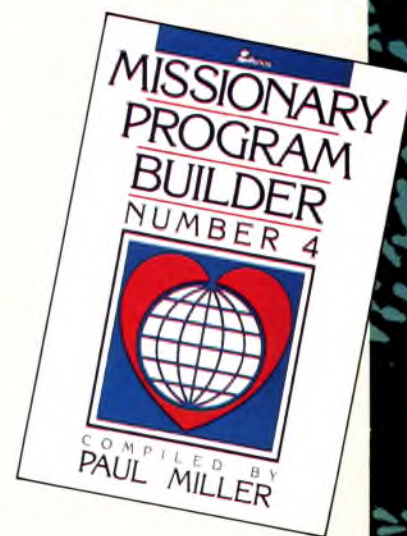
An invaluable resource for anyone planning missionary programs. Readings, poems, exercises, plays, and songs, compiled by PAUL M. MILLER. Includes graded material for all ages.

HHMP-204 \$3.95

WOMEN'S PROGRAM BUILDER NO. 3

Lillenas' most recent resource treasury, compiled by PAUL M. MILLER. Poems, recitations, scripts, and outlines for programs are brought together for use in services, meetings, or fellowship activities. Sample titles: "Women of Faith"; "The Parable of the Garage Sale, or 'When I Go, I'm Taking It with Me!'" "Portraits: A Biblical Gallery"; "Body Life"; "Search for a Godly Woman"; "Rival Revival."

HHMP-665 \$4.95



For Missions



Women's Ministries





REFLECTING THE GLORY OF GOD'S PRESENCE THROUGH MUSIC

In response to a growing interest for high-quality Christian music, Lillenas Publishing Company introduces Crystal Sea Recordings. Featuring various musical styles including praise and worship, gospel, and contemporary classics. Rich vocal qualities and full-sounding, nonsynthesized orchestrations combine to create music that will uplift Christ and bring you to a deeper relationship with Him.

SUNDAY MORNING HYMNS OF WORSHIP

Over 70 minutes of praise and worship music designed for quiet devotion time. Each of the selections are familiar traditional worship hymns perfect for Sunday morning preparation or peaceful reflection. Sample titles include: "And Can It Be?" "When I Survey"; "O God, Our Help in Ages Past"; "Crown Him with Many Crowns"; "Jesus, the Very Thought of Thee."

HHTA-4001C Stereo Cassette \$7.98
HHDC-4001 Compact Disc \$9.98

SUNDAY AFTERNOON DINNER ON THE GROUNDS

Featuring "vintage" southern gospel favorites, this collection includes over 25 high-spirited classics. An excellent choice for fellowship gatherings or great general listening anytime. Sample titles include: "I Saw the Light"; "How Long Has It Been?" "I'm Feeling Fine"; "That's When the Angels Rejoice"; "Moving Up to Gloryland"; "'Til the Storm Passes By."

HHTA-4003C Stereo Cassette \$7.98
HHDC-4003 Compact Disc \$9.98

SUNDAY EVENING SONGS OF PRAISE

This collection of contemporary and traditional gospel favorites has been purposefully arranged to bring the listener into a true expression of praise. Each of the songs will lift the spirits and bring joy to the heart. Sample songs include: "Victory in Jesus"; "I Will Call upon the Lord"; "Revival in the Land"; "Jubilee"; "He Is Exalted"; "Triumphantly the Church Will Rise."

HHTA-4002C Stereo Cassette \$7.98
HHDC-4002 Compact Disc \$9.98



Nazarene News

It wouldn't be hard for you to believe in the Nazarene Network if all this had happened to your family.



Courtesy Olivet Nazarene University



Dave Anderson

he came to visit me here. Somehow, we got him to take a tour of the Nazarene Headquarters. I remember when he came back, he said, "Oh, that place was so clean. It was so modern. It was so impressive." His concept of our church expanded too.

* * * * *

Together—We Can Get the Job Done

The Bible describes the church with these words, "You are no longer foreigners and aliens, but fellow citizens with God's people . . . in [whom] the whole building is joined together and rises to become a holy temple in the Lord" (Ephesians 2:19, 21, NIV). You know, there are some things we cannot do independently. But when we are *joined together*, we can do things as a group that we could never do alone. That is part of the biblical foundation for what I call the Nazarene Network.

Early in this century, the holiness people were wise enough to unite in a denomination and pool the resources of individual congregations. It started with 10,000 people in Pilot Point, Tex., and across the years, our denomination has had one of the fastest rates of growth of any church in the world. It was based on this idea: I can't do it all myself, but if I'm part of a larger network—we can get the job done.

* * * * *

A Glimpse of the Network—Working

I was in a church in Detroit. The pastor took me to one side and he said, "There's a new man here. He's just found Christ. He has spent most of his adult life as a nightclub entertainer, but one month ago he found the Lord. And in tonight's service he is going to sing." So that night I heard that nightclub entertainer sing his first sacred song in a local church since his conversion to Christ. He sang "The Old Rugged Cross." I spoke to him. We got to be friends. I said something to him about preparing for Christian service, and I mentioned Nazarene Bible College. Today, Gary Haines is an effective evangelist in the Church of the Nazarene. I'm so glad for a Nazarene Network that joins together local churches, commissions evangelists, and provides a school system to prepare them for ministry.

I know our pastors need to be encouraged in their ministries, but I can't do it all. You can't do it all. But I'm glad we have a *Preacher's Magazine* that goes out to pastors regularly. I'm glad we have Wilbur Brannon as head of Pastoral Ministries who set up PALCONS all over this country and Canada and the British Isles to encourage and help our ministers. I'm glad for Curt Bowers who has worked in our chaplaincy program till we have more Nazarene chaplains today than in the entire history of our denomination. I'm thankful also for Bill Sullivan, Bud Scutt,

and Michael Estep, who lead our Church Growth ministries. I'm glad that we have people like District Superintendent Keith Wright who you know has a wonderful ability to encourage ministers in the 71 churches of this district. That's the Nazarene Network. I can't do it alone, and you can't do it alone, but together we can get the job done.

Some of you remember John and Debbie Erbland, a wonderful Roman Catholic couple that regularly attended this church when they lived here. They have now moved because of John's work. During revival services here, John and Debbie Erbland were regular attenders. Debbie's brother, Pat Emerson, came to visit them from the East Coast. They were in four nights of revival services and brought Pat with them and, wouldn't you know, Pat stepped out of his seat and came to the altar and prayed to receive Jesus Christ. He was just here a few days and then went back to Connecticut. But we were able to get hold of the general secretary's office to find out where the nearest Nazarene church was, and we found out the pastor was a graduate of Nazarene Theological Seminary. We contacted that seminary graduate, and he made contact with Pat there in his area. I said, "I'm glad we have a general secretary's office that keeps a record of every Nazarene church and pastor in the world. I'm glad that we have someone out there on the East Coast who's willing to make a call. I'm glad for the Nazarene Network."



"I heard Janet Duncan telling how she found Christ . . . right there in my seat I prayed and accepted Jesus as my Savior."

More Networking

I can't do all that needs to be done with young people, but I'm so glad that we have Youth Ministries. We have Nazarene colleges and Nazarene Theological Seminary. I'm glad that the young people's organization has done things to help our youth. I think especially of the promotion of the Josh McDowell films in order to protect our young people from the misuses and abuse of sexuality. I'm glad for the Nazarene Network.

We have a Communications Division headed by Paul Skiles. We have our Media Services headed by Dave Anderson under Mr. Skiles' direction. They produce top-notch films and audio and video tapes that make an impact around the world. Mike and Janet Duncan of this congregation found Jesus Christ when some people from our church called on them. Later, their story was made into a video.

That video was being shown in Moscow, Idaho. I noticed a woman in her 30s sitting on the front row, taking it all in. When the video was over, she came up to me and said, "I would like to have a copy of those Bible studies you talked about that you use for new Christians." On Sunday morning she stepped out from her seat and came

to the altar and knelt to pray. I spoke with her at the altar. She told me, "I've only been coming to this church for a few weeks. I've been involved in Eastern religions. When we were looking at that video, I heard Janet Duncan telling the story of how she found Jesus. I just put myself in Janet Duncan's shoes, and right there in my seat I prayed and accepted Jesus Christ as my Savior. I came to the altar this morning to make a public testimony that I've accepted Jesus." That wouldn't have happened without the Nazarene Network.

Basic Bible Studies

And some of you know that I've been involved in a program called *Basic Bible Studies*. The Nazarene Publishing House is an important part of the Nazarene Network. NPH published *Basic Bible Studies*, which the Lord had put on my heart to develop. I'd found people coming to Christ, but there didn't seem to be much material to help them begin to study the Bible. And so, a little cautiously, the *Basic Bible Studies* was published. Over a third of a million copies have been published in English. And *Basic Bible Studies* now exists in 26 other languages.

Juliet Nimandzi, evangelist, in Swaziland, Africa, got hold of *Basic Bible Studies* and she went around to the Nazarene schools preaching and teaching. About 50 percent of all the Swazi children get their education in Nazarene schools. When the children would accept Christ, she'd start them on *Basic Bible Studies*. At one time she had 5,000 Swazi children going through *Basic Bible Studies*. Oh, I could never do that alone, and you could never do that alone. But because we have a Nazarene Network, those Swazi children study the Word of God.

The Financial Network

I've always wanted an organization I could trust with my money, and a wonderful thing about the Church of the Nazarene is that our international finances have been so well managed. I've been a Nazarene for 35 years, and I can only remember two treasurers of the general church in that time—John Stockton and Norman Miller. I like that longevity in the treasurer's office. I like those dependable people, so we know there will not be a dime that will be foolishly or carelessly or unlovingly handled, but it will be a trust before the Lord.

I'm glad there's people like Moody Gunter who heads our Finance Division, and Dean Wessels heading Pensions, and Marty Butler in Planned Giving, and previous to him it was Bob Hempel and Bob Crew. Bob Crew's gone to be with the Lord, but I remember when one day Bob Crew had a meeting with a little lady out in California. She and her husband had developed a ranch. They'd got to the place where they were raising purebred cattle. Every year, her cattle would win first place at the California State Fair. All across the country, her cattle were in demand. She and her husband used to sing in revivals with Uncle Buddy Robinson. She got things fixed up so that when it came her time to go be with the Lord, she left a gift to Nazarene seminary to establish a Chair of Evangelism. Gladys Cooper is responsible for the position that I have at our Nazarene seminary today. She left \$150,000, which was the beginning endowment for the Cooper Chair of Evangelism. Other money has been added to bring it to a half-million dollars, so that the seminary never has to dip into other funds to pay my salary, but simply pays it out of the interest of that invested money.

From Generation to Generation

BY J. K. WARRICH, PASTOR, WESTSIDE CHURCH OF THE NAZARENE, INDIANAPOLIS

This is the day of the independent church!"

That's what a friend recently told me. As I survey the ecclesiastical landscape, I suppose there is some evidence to support that claim. There is, however, another word to consider when independence knocks at one's door.

I sat Sunday morning in Herrick Auditorium on the campus of Southern Nazarene University. It was a dedication service for incoming students (one of which happened to be my son), parents, and faculty. It was a time of reflection for me. My mind wandered as the service progressed. . .

This old auditorium. I remember when it was Bethany First Church. I sat over there for chapel. My father had attended chapel in the Fine Arts building. My father, me, Patty, and now our son, Brad. Three generations. Not many as compared to, say, a Snowbarger . . . nevertheless, three generations! "These commandments I give you . . . Impress them on your children" (Deuteronomy 6:6-7, NIV). Three generations.

The service soon ended, and Patty and I faced the hard task of saying good-bye. It was hard. Our eyes misted over, our voices quivered, and our hearts were broken in a strange sort of way. Those of you who have been there understand. We climbed into our car, and soon he was out of our sight.

Now, two days later, my heart is not yet recovered. His room is empty. His car is gone. He does not shut the hall light out when he comes in—he doesn't come in any longer. We don't trip over his dirty sneakers. His bathroom is too clean and neat. My heart is not yet recovered.

But, he is safe! We gave him to the Lord 18 years ago. I told him yesterday God would take care of him. He will. SNU will take care of him too. The faculty, administration, and upper classmen will make a place for him. They did for my father, and they did for Patty and me. They will reinforce all that we have taught him. They will teach him to love the Lord. They will teach him to love our church. They will teach him to serve. They

will become his friends for life.

We didn't just drop him off somewhere! We left him in the care of a loving Nazarene university "family."

Our Lord found me at a Nazarene altar. He saved me. He sanctified me. He has met me there many times in the passing years. I was educated at a Nazarene college. I met my wife of 23 years at a Nazarene college. We have served our church for 23 years. The church has provided us a place of service and support for all these years. The church has loved us and our children. And now, the church has made a place for my son in one of her universities. While my heart aches during this time of adjustment, I am encouraged by the spirit I sensed on that campus.

This may well be a good day for the independent church, but I want to speak a word in favor of the support of a much larger church family—like, say, the Church of the Nazarene. She serves us well—from generation to generation! I like that.

✠

Gladys Cooper also made sure her local Nazarene college got some money. She left \$5 million for Point Loma Nazarene College—the largest single gift in the history of the Church of the Nazarene.

I couldn't have gone to talk to Gladys Cooper, I didn't even know her. But there was a right person at the right place in the Nazarene Network who could help her in planning her estate.

Our Missions Network

Recently, my wife and I returned from 10 weeks of ministry in the Philippines and Korea. We were impacted by missionaries Ken and Joanna Schubert and Dean Fleming and Ron and Neva Beech and so many others. I met Filipina Celia who earns about \$17.00 a week. She is raising three daughters herself because she was widowed early in life. She is winning other people to Jesus and is one of the most joyous Christians I know. The Nazarene Network reached her in 1980. Today, there are others like Filipina Celia in over 90 world areas where the Network reaches. Alone, you and I couldn't do it, but in the Network, we can.

I'm so glad that we have a Nazarene Network. I can't get the gospel to the whole world, but as a local pastor, I always felt it was important that I pay my General Budget and give 10 percent to missions, because I felt like there was someone out there counting on me. I couldn't get

food to the starving in Ethiopia or Mozambique, but because we have a Compassionate Ministries Network, we got food into those places when others couldn't get the job done.

The Nazarene Network and My Family

You know, the Nazarene Network has made all the difference in my own family. I went to that little church in New Hampshire, and because some people had cared enough to plant a church there, I found Jesus. I didn't know it then, but the pastor was bivocational. He had taken his life savings, and he was living off that and what he earned at a part-time job so he could pastor that church. I went home with my story of newfound faith. By that time, my parents had moved to St. Petersburg, Fla., but you know, when I got to St. Petersburg, I found the Nazarene Network doing its job. There was a Nazarene church right there in St. Petersburg. So I witnessed to my mom and dad, and my mom started going to that church. A Nazarene evangelist came to preach in that church. My mother, in her middle 40s, found Jesus Christ as her Savior in the summer of 1956, and she joined the Church of the Nazarene. Her Christian love and her prayers began to focus on my dad. The people in that church began to surround my dad with prayers and love. My once hostile dad soon came to Jesus Christ—at age 59. He died just five

continued on page 34

LIVING SAVIOR, DYING SINNER



Media International

BY JAMES BRANNON

It was Friday evening and what a week it had been—funerals, hospitals, counseling. I was bushed and glad to be home to relax a bit. The phone rang. My wife called from the kitchen, “It’s for you.” A disturbed voice on the other end said, “Reverend, you don’t know me, but I used to attend your church when I was a small girl in Sunday

School. That was many years ago.” She gave me her name and said that Tom, her 21-year-old son, was in the hospital and needed to talk to me.

“What can I do for him?”

“He wants to talk to you about God and about himself.”

“I’ll be there in about half an hour.”

When I arrived at the hospital, she was already there. Her son, looking very pale and weak, was sitting up in bed.

"Hello, Tom. I'm Pastor Brannon from Central Church of the Nazarene. Your mother called and said you wanted to talk to someone. I'd be glad to talk with you."

"Can I be very frank with you?" he asked.

"I hope you will be."

"I need to talk to you about my life, my soul, and, most of all, my sins. I want to know if there is any salvation for me."

I began to assure him that Jesus Christ loved him, that there was hope, that no matter what he had done, God was ready to forgive him. He began to weep and asked, "Will you pray with me?"

"Yes," I replied. "As I pray, you tell God about your life and sins. As you confess to Him, ask Him to forgive you and accept you because of His Son's sacrifice for you."

I began to pray and heard Tom confessing and crying out to God for forgiveness and mercy.

When we came to the end of our prayers, I asked Tom if he felt God had forgiven him. He was a little hesitant, so I reached for my Bible and began to show him God's promises. As we read, the Holy Spirit came in glorious power and helped Tom receive the truth of the gospel.

"Tom, what is the diagnosis here?"

"They don't know yet. The results of the tests should come back in the morning."

"Well, Tom, I will be back tomorrow. Can I bring you anything?"

"No, but let me ask you something. I don't know if you can do it, but I would like to be baptized. I know I can't leave here, but I wish there was some way I could be baptized."

"If you feel that strongly about it, Tom, we will baptize you right here in bed."

I went to the sink, got a handful of paper towels, and drew a glass of water from the tap. Tears came again as I held the paper towels over his face, poured water over his head, and baptized him in the name of the Father, Son, and Holy Ghost. We all rejoiced again.

I assured him that I would be back in the morning. As I walked

"They don't know yet. The results of the tests should come back in the morning."

home, I prayed for Tom and became aware of the Holy Spirit. When I got home I told my wife about Tom's wonderful conversion, but I still felt uneasy.

I said to my wife, "I think Tom has AIDS. I don't know for sure, but as I prayed I just felt that he has this terrible disease."

The next morning when I arrived at the hospital about 11:00, Tom's mother was in the lobby waiting. She was crying. I spoke to her, and she went to pieces. She said, "I don't believe them. It can't be."

I asked, "What are you talking about?" and she confirmed my fears. Tom had AIDS.

I assured her that God was with us and with Tom and that He would help us through it all. As I was assuring her, God was assuring me. To my knowledge, I had never dealt with an AIDS victim. I was deeply concerned, but I was also very uneasy as I recalled all I had heard about this deadly disease. At that very mo-

ment God seemed to say to me, "Fear not, I will be with you."

We went to Tom's room. He was already in isolation. We had to put on rubber gloves and gowns and take other precautions. As we approached Tom's bed, I saw a look of peace and assurance despite the terrible diagnosis. We talked a while and had prayer, and as we prayed he reached for our hands. Almost reluctantly, I opened my hand. Again, God assured me that He was there and not to worry. At that moment I determined in my heart to visit Tom as much as I could and to be his pastor for his remaining days.

We had about four weeks together. We prayed and talked and even laughed together until finally he was unable to talk. He could only answer my questions about his relationship with Jesus by squeezing my hand or blinking his eyes.

His suffering was the worst I have ever witnessed. They inserted tubes in his chest for oxygen, put other tubes in his nose, mouth, shoulders, and even his feet. He struggled day and night, but through all of this, the look of peace and assurance never left his eyes. Then, one afternoon, he died in peace, with Jesus at his side.

There is no known cure for AIDS, but there is a cure for the soul of an AIDS victim, and that cure is Jesus Christ.

Without Christ, Tom could never have endured the pain or the guilt, but with Christ he had a Friend who stayed with him to the end and beyond.

Tom's mother has been coming to church since his funeral. We hope she will come to know Christ as her personal Savior as did her son.

I thank God for the opportunity to minister to Tom and his family. I also thank Him for giving me compassion and concern for others that allowed me to reach out despite my fear. H

Sources of Grace



A college student approached me with an obsessive concern about spiritual growth. He was considering leaving college, joining an isolated communal group, and dedicating all of his time and energy to personal spiritual growth. The decision raised some interesting questions.

How do we grow spiritually? What are the necessary procedures and patterns? What location is best for spiritual growth? What is the role of the Body of Christ in that process? How can we most efficiently appropriate God's grace?

The perspective is clarified when we recognize that spiritual growth is an ongoing relationship with God within the Body of Christ. The Bible clearly states that the work of God in Christ brings us into relationship with others as it brings us into relationship with God.

An understanding of the nature of grace also aids such a decision. One aspect of grace is the merciful and gracious work of God given to us apart from merit or worth. While discussing the phrase "By grace are ye saved," John Wesley wrote: "Ye are thus saved, not by any power, wisdom, or strength which is in you, or in any other creature; but merely through the grace or power of the Holy Ghost, which worketh all in all" (*Works* 5:189).

Grace also includes the manner in which we are enabled to live the life to which God calls us. H. Ray Dunning writes, "Grace as mercy is needed to address the guilt of sin, but grace as enablement is required to deliver from the power of sin" (*Grace, Faith, and Holiness*, 540). Enabling grace is essential to spiritual formation.

The next question, then, is: How and where is that enabling grace available?

Many writers make reference to

"the means of grace" when responding to this question. The word *means* refers to the channels through which grace is mediated to us.

In a sermon titled "The Means of Grace" Wesley wrote:

By "means of grace" I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace . . .

The chief of these means are prayer, whether in secret or with the great congregation; searching the Scriptures; (which implies reading, hearing, and meditating thereon;) and receiving the Lord's supper, eating bread and drinking wine in remembrance of Him: And these we believe to be ordained of God, as the ordinary channels of conveying his grace to the souls of men. (*Works* 5:187-88)

Wesley recognized that there is no magical or mechanical disbursement of grace in such practices, but he believed that God has ordained and appointed them as the ordinary channels of grace to us. "We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord's supper; but that it is God alone who is the Giver of every good gift, the Author of all grace" (*Works* 5:188).

Rob Staples, in *Outward Sign and Inward Grace*, writes:

The Eucharist [Lord's Supper] may be understood as that means of grace, instituted by Jesus Christ, to which we are invited for repentance, for self-examination, for renewal, for

spiritual sustenance, for thanksgiving, for fellowship, for anticipation of the heavenly kingdom, and for celebration in our pilgrimage toward perfection in the image of Christ. (1991: Beacon Hill Press of Kansas City, 202)

Dr. Staples identifies the sacraments as "operative symbols." To call them operative symbols "is to affirm not only that they *proclaim* a truth but that through them God *performs* an act of grace corresponding to that truth" (106).

Ten years ago, in the midst of one of the darkest periods in my life, I attended a conference at which the Eucharist was served daily. Looking back on those experiences, I now recognize that the

Spiritual growth is an ongoing relationship with God within the Body of Christ.

grace of healing was transmitted to me in those services. Christ touched and healed and renewed me. The grace-filled and grace-enabled life that I now celebrate is a result of those services.

Suggested Journal Entries:

1. The "means of grace" that contribute to my spiritual growth.
2. Personal preparation that makes the "means of grace" more productive in my life.

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



How to Pray for Other People

The Bible coaches us to fill up a big chunk of our prayer time with the names and needs of others. Maybe that's why I felt led to expand on last month's exploration of intercessory prayer. The Bible displays the significance and power of intercession. In Genesis 18:28-33 for example, Abraham pleads to God about sparing Sodom. Is there any more stirring intercession than the Exodus 32 account of Moses entreating God to spare Israel?

In the New Testament, the Gospels show Jesus interceding for the disciples. John lets us know that Jesus prayed for those who were to come after them, including you and me! He prayed, "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you" (John 17:20-21, NIV). Not only so, but in Hebrews we read, "Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (7:25, NIV).

The priority of prayer shows up again when the Early Church attacked the problem of food distribution. "Choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give our attention to prayer and the ministry of the word" (Acts 6:3-4, NIV). Surely, this prayer program included intercession for the lost, particularly the "lost sheep of Israel."

How quickly those spiritual ancestors of ours learned that a lot of good activities can change prayer time to a mere "spare time" exercise.

Believing in the priority of intercession, how do I go about it? Ac-

ceptable methods for intercessory prayer may outnumber hamburger recipes. That's what makes this prayer journey so creative and dynamic. Let me share just three "recipes" for praying for others. I hope they release you to begin an intercessory prayer ministry that bears the distinctive label of your own personality.

Leslie D. Weatherhead, in an older but creative work, *A Private House of Prayer*, uses a list numbered 1 to 31 with space for four names per number. On the day of the month you are praying, you can concentrate on the four names by that number. Of course, there will be conditions and situations that will change that format, but at least it provides an organized approach when needed.

Expanding on the list idea, Donald Bloesch, in *The Struggle of Prayer*, relates the story of veteran missionary to China, Charles Whiston, who had a prayer list of over 2,000 names! Each name was kept on a 3" x 5" card.

Every day, during his prayer time, Whiston went through the cards and by the end of the week had prayed for every name.

Imagination is a powerful tool in intercessory prayer. I like Maxie Dunnam's method presented in *The Workbook of Intercessory Prayer*. This approach centers around having a three-way conversation among the person praying, the person(s) for whom we are praying, and Jesus. Imagine the three of you in some comfortable location that is easy for you to see in your mind's eye. It could be around the fireplace, walking through a park, or at a dinner table.

Then, simply create a conversation

with Jesus about the person for whom you are praying, as though that person were actually present. This method works well for me when I am praying not only for those who are known and near but also for persons far away and less well known to me.

Why not try this method for a week? You can practice it almost anywhere, while busy around the home or on your way to work. Choose someone with whom you have had a difficult relationship or someone about whom you are worried. Each day, imagine this three-way conversation with Jesus and see what happens.

As you have been thinking and

The names and needs of others may have a larger claim on your prayer time than you think —or practice.

praying these past few weeks, has God been calling you to intercession? If you were to picture yourself as developing such a ministry, what would your prayer life look like? How would it be different? Would you have any prayer partners? Would you spend more effort in prayer on the names and needs of others than on your own bruises and blessings? What if Christians everywhere made real intercession a way of life?

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.

44

OUTWARD SIGN AND INWARD GRACE

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Readers Write . . .

continued from page 9

issues I missed. I wanted to tell you that I went to the postmaster to see what might be wrong. The very next day two of those issues appeared in my mailbox, thumb-worn, tattered, and looking very well read. This made me feel badly because I knew that someone had been blessed and had needed what was in those issues. I went to the post office in hopes of finding out who had been reading the magazines, not to cause trouble, but to share the magazines or to offer to provide a subscription—but to no avail.

So, I don't care anymore if my magazine appears late, is tattered, or has dirty thumb marks. I'm just thankful that the Lord ministers in unusual ways. I thought you'd like to know.

*Norm K. Barnes
Galax, Va.*

No More Hideous Artwork, Please

No, I don't want my subscription canceled. Each issue I'm blessed by several articles.

But I feel deeply I may be speaking for others who are alarmed when some pages resemble color comics.

We can get the good messages that pastors' wives are very important to our churches without the goggle-eyed drawings of the parsonage family. God the Great Creator, created man in HIS image.

How can He be honored and glorified? Bad enough to have hideous scenes in Sunday School papers. God demanded, "Come out. Be separate."

I'm not mad, just hurt, and I pray whoever is responsible will see these things are put to a stop very soon.

Thanks for a good church periodical. . . .

*Mrs. D. H. Shumaker
Eldorado, Okla.*

Dr. Corlett: A Reader Since 1912

Finally, I am doing something I have tried to do ever since you have been editor of the *Herald*, and that is to write you and express my sincere appreciation for the work that you have been doing, both in format and quality of articles. I have been a reader of the *Herald* ever since its inception in 1912. The editors have all given us what we needed for that time. While I am limited in my service for God and church, I am rejoicing in the fact that God was preparing persons to meet the need for this present generation.

*Lewis T. Corlett
Duarte, Calif.*

Herald Witness

I am a prisoner in the county jail, and one of the guards here is a member of your church in this city. He gave me some copies of your magazine. . . . I always knew of Christ, but in this environment I was compelled to seek Him, and now I can say that I truly know Christ. My charges that convicted me were relatively minor, but I do have a substantial fine to pay. The Bible says to owe no one, and I seek God's guidance to help me to wipe the slate clean and start over again. My real crime was my disobedience to God, but now I seek to serve Him all the days of my life. . . . I love God so much. I would like to thank Mr. Ruperian of the Church of the Nazarene in Northeast Philadelphia. I hope his love of Christ is typical of that of all of your members.

*Ronald M. Marmon
Philadelphia, Pa.*

Editor's Choice . . .

continued from page 11

2. We should be aware of the campaign to make the homosexual life-style acceptable. No group has been more raucous in their demands to be legitimized. When it became known that the AIDS epidemic primarily originated from the homosexual life-style, it did not make the "gay rights" campaigners back off in chagrin, rather their cacophony was raised to new heights.

Of course, the gay community disavows their role in the origin of the AIDS epidemic. A minister recently rebuked me for indicating that homosexuals had something to do with the AIDS outbreak. "You couldn't prove it," he said. My response was that if one could trace the evidence that links AIDS to homosexual activity to Tide or Ocean Spray Cranberry Sauce, both those products would be off the market instantly.

When the gay activists should be embarrassed into silence, they campaign even more vigorously. One example of this is cited in James L. Saur's award-winning article "Fodors Guide to Gomorrah," which appeared in *New American*, 1990. He quotes a magazine for homosexuals called *Guide*, which specifies these tactics.

1. Talk about gays and gayness as much as possible. Almost all behavior begins to look normal if you are exposed to enough of it . . .

2. Portray gays as victims in need of protection, not as aggressive challengers . . .

3. Give [gay] protectors a just cause. Few straight women, and even fewer straight men, will want to defend homosexuality boldly . . . attach their awakened protective impulse to some principle of justice or law.

4. Make gays look good. Media campaigns should paint gays as superior pillars of society.

5. Make the victimizers look bad . . . They must be vilified. The public should be shown images of ranting homophobes whose . . . beliefs disgust middle America . . . the Ku Klux Klan . . . bigoted southern ministers . . . menacing punks, thugs, and convicts.

Many forces are at work touting the "normalcy" of homosexual practices. *Focus on the Family* recently reported that schoolteachers in Madison, Wis., were offered a course about how they could integrate lesbian history into the public school curriculum. A poster proposed for the Chicago bus lines shows heterosexual, male homosexual, and lesbian couples kissing.

On just about any night, one can find a program or two on television that beats the drum for the "normalcy" of the gay way of life. One large city newspaper now lists homosexual unions in its wedding column.

Our stance is stated clearly in the *Manual*.

Homosexuality is one means by which human sexuality is perverted. We recognize the depth of the perversion that leads to homosexual acts but affirm the biblical position that such acts are sinful and subject to the wrath of God. We believe the grace of God sufficient to overcome the practice of homosexuality [1 Corinthians 6:9-11]. We deplore any action or statement that would seem to imply compatibility between Christian morality and the practice of homosexuality. We urge clear preaching and teaching concerning Bible standards of sex morality. (*Manual*, 1989, par. 37) H



Dr. Dean Wessels
Director

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

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Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,600 retired Nazarene ministers and widows or widowers of ministers. You deserve to know the results of the over \$6.3 million paid out from this fund in 1990. The following excerpts from letters received recently by the Pensions office demonstrate the impact of your faithful giving.

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. . . "We have failed too many times in thanking you for your many services to us. They have been deeply appreciated. So many times after retirement one is tempted to feel forgotten, but then we hear from you and we are reminded that we are not forgotten. Thank you so very much."

. . . "This brief but sincere note to express our thanks to you for our first 'Basic' Pension check. It arrived as you promised. We have always had a deep love for our church. God bless each of you."

The "Basic" Pension Plan is made possible through the Pensions and Benefits Fund received from local churches on participating districts. This work is also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget moneys are received. Therefore, your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

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Nazarene Network . . .


continued from page 27

days after he found Jesus. I'm glad for the Nazarene Network.

I was concerned about my grandparents, so I went to visit them in Auburn, N.Y. Do you know what? There's a Nazarene church there, and I got my grandparents to go with me to the Nazarene church, and they began to change. I was with my grandfather when, at 88 years of age, he confessed his sins and accepted Jesus as his Savior. I'm so glad there was a "branch office" of the Nazarene Network in Auburn, N.Y.

My very first camp meeting was on the Upstate New York District. Dr. Ralph Earle was the other preacher in that camp meeting. While I was there, I took a little side trip. I asked the camp to pray, and I went over to see my grandmother. In the sun parlor of her home in Auburn, N.Y., at age 92, she prayed to accept Jesus.

Well, it was years later that we were down in the South, and I had the privilege of being in a camp meeting in the state of Georgia. My kids were all with me. Our kids, you



Someone in the Nazarene Network may be able to reach that person on your prayer list who you could never reach personally.

know, sat in the back row in the camp meeting with the other teenagers. They sat back there and passed notes and drew pictures and whispered to one another. There was a sharp youth director in that camp, and I decided that youth directors could do more with my kids than I could. He talked to the kids, and after a while he got them to move up. They came up to the fourth row, then the third row, then the second row, and all week I had the privilege of watching the Holy Spirit work on my son, Paul. By the middle of the camp meeting, a preacher called Curt Smith, president of MidAmerica Nazarene College, got Paul's attention. In the final service, the Holy Spirit got his attention. I saw him shake from the top of his head to the soles of his feet like a leaf in the wind, and this top high school wrestler ran out of his seat and came to the altar and sought the Lord and was wonderfully saved. Before I could even get down to pray with him he was on his feet, and when I got to him, he said, "Oh, Dad, Jesus has just saved me." He wrapped his arms around me and gave me an affectionate bear hug, then he whispered in my ear and said, "Dad, I love you." Today, he and his wife serve in their local Nazarene church—what a miracle of grace!

My mother was concerned about the spiritual welfare of her family and she went to upstate New York to talk to them. They live in the Lafargeville and Watertown areas of New York. Mother talked to her sister, my Aunt Mary, and Aunt Mary went with my mother to a Nazarene

church in Watertown, N.Y. My Aunt Mary got saved and joined the Church of the Nazarene because of the Nazarene Network. In the summer of 1989, we found out they'd established a new Nazarene church in Lafargeville, so they had one in Watertown and one in Lafargeville. Kind of a wonderful thing happened. We got invitations to hold revivals at both churches. Nancy did the singing and I did the preaching. I said to Aunt Mary, "Now help me; I know we have a lot of relatives around there." And she gave me a list of names and I wrote letters to all my blood relatives that lived in the area. Besides Aunt Mary, none of them were members of the Church of the Nazarene. We wrote letters to 125 relatives, and do you know that in those revivals in those two Nazarene churches, 34 of my relatives came. Twelve of them came to the altar to seek God because we have a Nazarene Network out there.

And then there was our daughter, Rachel. She's our oldest girl. She was up in Chicago and away from the Lord. A lot of you people here said, "We're not going to give up on Rachel." And you joined with us and prayed and prayed. She got a Catholic boyfriend. She gave him some Nazarene tapes, and he was kind of moved by something he heard. He looked up "Nazarene" in the telephone book, and he called the Nazarene district office and got directions and found a way to get to First Church of the Nazarene, Chicago, and that next Sunday, that Roman Catholic fellow took my daughter to the Nazarene church. We'd been praying, "O Lord, send someone across her pathway to influence her." I never knew who it was going to be, but God used that Catholic young man to get her back into the Nazarene church.

You know, the Nazarene Network produces books. Rachel read a book about Howard Hamlin, and *This Pair of Hands* spoke to our daughter.

Something else also touched her. We sent her tapes from our services here. Orlan Smith's alto saxophone solo gripped her heart. She came home for a little visit in September of 1988, and one of our new converts here witnessed to her and told her how Jesus had changed his life, and that impressed her. On September 18, 1988, at 9:30 in the evening, our telephone rang. It was Rachel. "Daddy what were you doing tonight?" I said, "I was giving my testimony at St. Paul's church." She said, "While you were giving your testimony there, I was listening to your testimony here on tape," and she began to cry. She said, "For the last half hour I've been down here beside my bed on my knees confessing my sins, and I want you to know that Jesus Christ has come into my heart, and the whole burden of sin is lifted, and I feel the best I've felt in the last five years."

And now you know some more of the story. She moved back to Kansas City and found a wonderful job and married a wonderful Christian young man from this church who was one of our new Nazarenes who had the privilege of being with some of you on our recent Work and Witness trip.

I guess it wouldn't be hard for you to believe in the Nazarene Network if all of this had happened to your family. Maybe it has. I'm sure many of you have similar experiences. So, brothers and sisters, friends, I want to say, let's not try to do it alone. Let that Nazarene Network extend your influence so it'll go places you could never go, to people you could never touch, to reach your loved ones, and change your world.

BROKEN PIECES

St. Paul was on his final voyage to Rome. There was no doubt about it, he was making this journey in the will of God. Yet, after 14 days of horrible hurricane winds, the ship crashed on the reef. All cargo was lost. There remained only broken pieces, tossed about in the angry waves.

Yet, God used the broken pieces to get everyone on board safely to land—all 276 persons. Not one was lost. That is why I have “broken pieces” underlined in my Bible. God often takes the bad and makes of it something very good!

In every life there are broken pieces. Some experience more brokenness than others. With some, it is almost to the point of despair. In my own case, it was three years of coping with my dear wife’s Alzheimer’s disease. But just

before she took her “safe journey,” she knew me again and we sang together, “*Learning to lean, learning to lean, learning to lean on Jesus.*”

God is able to use our broken pieces for our good and His glory as we steadfastly trust in Him. He has committed himself and the resources of heaven to always work toward the good. What the devil uses to try to destroy us, God redeems for good.

—Kenneth Vogt
Abbotsford, B.C.

HH



Benefits Questions

Answered by Dean Wessels

Q. If a husband and wife are both elders, are both of them entitled to a church pension?

The answer to this question is best understood in the light of what a pension really is. A pension is delayed compensation paid by an employer to an employee who has retired from active employment. Consequently, if a husband and wife are both elders and are employed by different local church employers or by the same employer for different functions, each could qualify separately for a pension providing they received separate salaries. If husband and wife serve as co-pastors or co-evangelists and receive one paycheck between them, they will qualify for one pension since as far as the employer is concerned, there is one salary being paid. The principle is the same whether the retirement benefits are from the “Basic” Pension Plan, from the Nazarene TSA Plan, or from a combination.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.

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EVANGELISTS' SLATES

ALBRIGHT, WAYNE L.: Ropesville, TX, Sept. 4-8; Gilmer, TX, 15-19; Post, TX, 20-22; Nocona, TX, 24-29; Erie, IL, Oct. 1-6; DeKalb, IL, 8-13; Peoria, IL (North Side), 15-20; Dodge City, KS (College Heights), 22-27

THE ARMSTRONGS, LEON: Barton, MD (Moscow), Sept. 3-8; Stafford, VA, 10-15; Fredericksburg, VA, 17-22; St. Marys, WV, 24-29; Farmland, IN, Oct. 1-6; Moline, IL (Community), 8-13; Rockford, IL (Samuelson Road), 15-20; Wyoming, MI (Grand Rapids Clyde Park), 22-27

BAGGETT, DALLAS W.: Jasper, AL (Northside), Sept. 1; Birmingham, AL, 11-15; Nashville, TN, 18-22; Trenton, OH, Oct. 2-6; Charleston, WV (First), 9-13; Hartselle, AL (First), 23-27

BALLARD, DONALD K.: Millington, TN, Sept. 4-8; Ashdown, AR (First), 18-22; Millford, OH, 25-29; Houston, MS (Pearson Chapel), Oct. 9-13; Little Rock, AR (Central), 16-20; Pelham, TN (Chapman's Chapel), 23-27

BELZER, DAVE & BARBARA: Elk Grove, CA, Sept. 10-15; Grand Island, NE, 24-29; Kansas City, KS (Metropolitan), Oct. 1-6; Columbus, OH (Bellows Avenue), 8-13; Mancelona, MI, 15-20; Lees Summit, MO, 22-27

THE BENDER FAMILY, TIM: Lebanon, TN (First), Sept. 10-15; Doyle, TN, 17-22; Rising Sun, IN, 24-29; Edinburg, IN, Oct. 8-13; Canton, OH (Calvary), 15-20

BLUE, DAVE & DANA: Medina, OH, Sept. 4-8; Canada Central District Tour, 11-20; Hermitage, TN, Oct. 4-10; Indianapolis, IN (Westside), 16-20; Roving Zone Revival (Southeast Oklahoma District), 22-27

BLUTHE, ELLIS G.: Port Charlotte, FL, Sept. 22-29; Gainesville, GA (First), Oct. 1-6; West Jefferson, NC (Mount Jefferson), 8-13

BOCK, DON: Greer, OH, Sept. 4-8; Somerset, KY (First), 10-15; Follansbee, WV (First), 24-29; Rubyville, OH, Oct. 1-6; Columbia, TN (Grace), 8-13; Pickerington, OH, 16-20; New Martinsville, WV, 23-27; Marlinton, WV, 30—Nov. 3

BOQUIST MINISTRIES, DOUG & DEBBIE: Alanson, MI (Lakeview), Sept. 7-11; Sandusky, MI, 14-18; Uniontown, OH (Akron Trinity), 21-25; Lansdale, PA, 28—Oct. 2; Oxford, PA, 5-9; East Wareham, MA (Wareham Emmanuel), 19-23; North Haverhill, NH (Trinity), 26-30

BOYNTON, RICHARD C.: Spiceland, IN, Sept. 17-22; Shirley, IN, Oct. 15-20

BRISCOE, JOHN B.: Amarillo, TX (South Georgia), Sept. 9-15; Holbrook, AZ, Oct. 1-6; Artesia, NM, 15-20; Stephenville, TX, 22-27

BROWN, ROGER N.: South Bend, IN (First), Sept. 4-8; St. Marys, OH (First), 11-15; Howell, MI, 17-22; Trenton, OH, Oct. 2-6; Salem, IL (Grace), 8-13; Bryan, OH, 16-20; Springfield, IL (First), 30—Nov. 2

BURKHALTER, PAT & DONNA: Sioux City, IA (First), Sept. 3-8; Bentonville, AR, 10-15; Montgomery City, MO, 17-22; Iberia, MO, 24-29; Marlow, OK, Oct. 1-6; Bristow, OK, 8-13; Anderson, IN (Goodwin Memorial), 15-20; Independence, MO (Trinity), 22-27

BYERS, JOSEPH D.: Weirton, WV, Oct. 22-27

CANEN, DAVID L.: Andalusia, AL, Sept. 2-11; Smyrna, GA, 17-22; Kokomo, IN (Northside), 24-29; Kokomo, IN (Bon Air), Oct. 1-6; Blanchester, OH, 8-13; Deltona, FL, 15-20; Fort Walton Beach, FL, 22-27; Melbourne, FL (Eau Gallie), 30—Nov. 3

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Middletown, OH (First), Sept. 11-15; Mentor, OH, 18-22; Dayton, OH (Central), 25-29; Hurricane, WV (Teays Valley), Oct. 1-6; Sardinia, OH, 9-13; South Point, OH (Ironton Ellison Street), 16-20; Irvine, KY (Waco), 23-27; New Matamoras, OH, 30—Nov. 3

CHAMBERS, LEON & MILDRED: Walker County Zone Camp (Alabama North District), Oct. 15-20

CHANEY, REEFORD & BARBARA: Oakridge, TN,

Sept. 21-25; Decatur, GA (Atlanta First), 28; Columbus, MS (First), Oct. 1-6; St. Joseph, MI, 12-16; Morgantown, KY, 19-23

CHASE, FRANK: Sidney, NE, Sept. 4-8; Tabor, IA (Weaver Memorial), 10-15; Muskogee, OK (Trinity), Oct. 9-13

CHEATWOOD 5-STAR EVANGELISTIC MINISTRIES, HENRY & PHYLLIS: Evanston, WV, Sept. 10-15; Mason City, IA, 17-22; Burlington, IA (First), 24-29; Mauston, WI, Oct. 1-7; Ypsilanti, MI (Merriitt Road), 8-13; Flint, MI (West), 15-20; Bloomsburg, PA, 22-27

CHRISTOPHER, CHRIS C.: Alma, MI, Sept. 15-19

CLAY, D. E.: Medina, OH, Sept. 1-8; Carey, OH (Ridge Chapel), Sept. 15; Wapakoneta, OH, 21-22; Grand Haven, MI, 25-29; Port Clinton, OH, Oct. 5-6; Newell, WV (Congo), 9-13; Stratton, OH, 16-20; Carey, OH (Ridge Chapel), 22-27

CLAY, M. E.: Gallagher, WV, Oct. 1-6; Handley, WV, 8-13; Alderson, WV, 15-20

CLIFT, NORVIE O.: San Bruno, CA, Oct. 6-13; GUYANA, 23—Nov. 10

COBB, BILL & TERRI: Yakima, WA (West Valley), Sept. 1-8; Glorietta, NM (NIOGAA), 9-14; Longs Peak Zone Camp (Colorado District), 18-22; Carmichael, CA, 25-29; Choctaw, OK, Oct. 2-6; Lubbock, TX (First), 9-13; Selma, IN (Harris Chapel), 16-20; Charleston, WV (City Crusade), 23-27

COOK, LEON G.: Fortson, GA (Columbus First), Sept. 8; Blairsville, GA (First), 13-15; Childersburg, AL, 18-22; Wrightsville, GA, 26-29; Dublin, GA (Graham Memorial), Oct. 6-9

COVINGTON, NATHAN A.: Hiwassee, AR, Sept. 8-13; Northeast Oklahoma District Camp, 20-22; Decatur, IL (Parkway), 24-29; St. Paul, MN (First), Oct. 8-13; Des Moines, IA (Southside), 15-20; Eldon, MO, 22-27

CRABTREE, JAMES C.: Troy, OH, Sept. 3-8; Danville, IL (First), 11-15; Virginia Beach, VA (Tide-water Central), Oct. 2-6; Columbus, OH (Whitehall), 9-13; Princeton, IN, 16-20; Indianapolis, IN (Westbrook), 23-27

DELL, JIMMY: Salt Lake City, UT (First), Sept. 4-8; Federal Way, WA, 14-18; Rosemead, CA, 19-22; Lansing, MI (First), 24-29; Otisville, MI (Richfield), Oct. 2-6; Camarillo, CA, 12-16; Valley City, ND, 19-23; Hannibal, MO (First), 24-27

DENNISON, MARVIN E.: Holton, KS, Sept. 3-8; Lawrence, KS (First), Oct. 1-6; Belton, MO, 16-20

DESKINS, GROVER C.: Smyrna, DE (Faith), Oct. 1-6

DIXON, GEORGE & CHARLOTTE: Union City, PA, Sept. 11-15; Chesterhill, OH, 18-22; Brunswick, ME, Oct. 2-6; Wrightstown, NJ (New Egypt), 9-13; ISRAEL, 21-30

DOCTORIAN, SAMUEL: INDONESIA, Sept. 8-14; LONDON, 20-22; AMSTERDAM, 23-26; GERMANY, 27—Oct. 6; HOLLAND, 7-25; TURKEY, 26—Nov. 1*

DODGE, KENNETH L.: New Berlin, WI (Milwaukee First), Sept. 18-22; Sebring, OH, Oct. 18-20

DOOLITTLE, KEVIN C.: Franklin, PA, Sept. 1; Baltimore, MD (Dundalk), 10-15; Coraopolis, PA, 20-22; Lavelle, PA, 24-29; Selinsgrove, PA, Oct. 1-6; York, PA, 20-23; Perkasio, PA, 24-27; Smyrna, DE (Faith), 29—Nov. 3

DOROUGH, W. M.: Jacksonville, TX (Mount Hope), Sept. 3-8; Cisco, TX, 8-13; Gladewater, TX, 15-20

DUNNIRE, RALPH & JOANN: Glenmont, OH, Sept. 4-8; Dickson, TN (First), 15; Ashland City, TN, Oct. 1-6; Columbia, TN (Grace), 8-13; Charleston, WV (South Hills), 30—Nov. 3

DUTTON, BARRY & TAVIA: Albany, KY (Northside), Sept. 11-15; Jamestown, NY, 17-22; Endicott, NY, 24-29; Evansville, IN (Diamond Valley), Oct. 1-6; Owensboro, KY (First), 8-13; Hensley, AR (Little Rock Springlake), 15-20; Alief, TX, 22-27; Humble, TX (Houston North Belt Evangelistic), 29—Nov. 3

EVERMAN, WAYNE: Covington, KY (Eastside), Sept. 17-22; Ironton, OH (Elm Street), 25-29; St. Clairsville, OH, Oct. 18-20; Clarion, PA, 22-27; New Lexington, OH, 30—Nov. 3

FADER, WES & MARY: Beverly, MA, Sept. 3-8; Skowhegan, ME, 10-15; Springfield, MA (First), 17-22; Danielson, CT, 24-29; Zanesville, OH (South Zanesville), Oct. 1-6; Circleville, OH (First), 9-13; Belle Vernon, PA, 15-20; Glen Burnie, MD (Marley Park), 22-27; High Point, NC (Calvary), 29—Nov. 3

FRANK, RICHARD A.: Bristol, VA (Scenic Park), Sept. 3-8; West Union, OH, 11; Peebles, OH, 12; Centerville, OH, 15; Hugoton, KS, 17-22; Fowler, CO, 29—Oct. 6; Birmingham, AL (Forestdale), 13-20

THE FREY FAMILY, DONALD: MacGregor, MI, Sept. 1* (a.m.); Ashley, MI, Sept. 1* (p.m.); Midland, MI, 4-8; Fort Wayne, IN (Trinity), 15-18; Weidman, MI, 19-22; Garrett, IN, 24-29; Nashville, TN, Oct. 2-4; Chattanooga, TN (Lookout Valley), 6 (a.m.); Chattanooga, TN (East Ridge), 6 (p.m.); Birmingham, AL (Centerpoint), 8-13; Peru, IN (First), 15-20; Elkhart, IN (Breesee), 22-27

GADBOV, DONALD C.: Marshalltown, IA, Sept. 10-15; Fredericktown, MO, Oct. 1-6; Jefferson City, MO, 15-20; Ottumwa, IA (Trinity), 22-27

GAMBLIN, C. LEE & WILMA: Chesaning, MI, Sept. 24-29; Ottumwa, IA (First), Oct. 1-6; Gravity, IA, 8-13; Clarinda, IA, 15-20; Bettendorf, IA, 22-27

GESSNER, DON & SHIRL: Columbia, MO, Sept. 4-8; Greenfield, IN, 10-15; Plainfield, IN (Trinity), 17-22; Washington, IA, 24-29; Fulton, MO, Oct. 1-6; Eldorado Springs, MO, 8-13; Brazil, IN (First), 15-20; Upper Sandusky, OH, 22-27

GINTER, TIMOTHY E.: Andover, OH (Cherry Valley), Sept. 3-8; Kent, OH, 10-15; North Canton, OH (The New Beginning), 18-23; Cincinnati, OH (Carthage), 24-29; North Royalton, OH (State Road Community), Oct. 1-6; Canton, OH (South), 8-13; Cambridge, OH (First), 15-20; Westlake, OH (Parkside), 22-27; Akron, OH (Kenmore), 29—Nov. 3

HAINES, GARY W.: Caniluis, NY (Syracuse Immanuel), Sept. 7-11; Denville, NJ (Lakeland First), 12-15; Clinton, IL (First), 21-25; Beardstown, IL, 26-29; Sterling, IL (First), Oct. 5-9; Mattoon, IL (First), 10-13; Baton Rouge, LA (First), 19-23; MARKSVILLE, LA, 24-27

HANCOCK, TIM: Palm Beach Gardens, FL (North Lake Boulevard), Sept. 15; Stuart, FL, 8-11; Lake Worth, FL (First), 15-18; Okeechobee, FL, 20-22; Morgantown, WV (First), 25-29; Garfield Heights, OH (Cleveland Garfield Heights), Oct. 2-6; Coshocton, OH (First), 9-13; New Albany, IN (Eastside), 20-23; Bel Air, MD, 25-27; Jane Lew, WV (Valley View), 30—Nov. 3

HARRINGTON, MILTON: Folsom, CA (Folsom Lake), Oct. 2-6; Lakeview, OH (Indian Lake Northside), 8-13; Paradise, CA, 20-25

HAYES, ALVIN B.: Sherwood, AR (Sylvan Hills), Sept. 10-15; Arkansas City, KS, 18-22; Hutchinson, KS (Peniel), 24-29; Howard, KS, Oct. 9-13; Yorktown, IN, 15-20; Alpena, MI, 23-27

HAYNES, CHARLES & MYRT: Chattanooga, TN (East Ridge), Sept. 3-8; Marshall, IL, 10-15; Metropolitan, IL, 17-22; Bedford, IN (Valley Mission), 24-29; Flemingsburg, KY, Oct. 3-6; Columbiana, AL, 8-13; Winchester, TN (Brownington), 15-20; Chattanooga, TN (Calvary), 22-27; Goldsboro, NC, 29—Nov. 3

HECKATHORN, JIM: Princeton, ID, Sept. 8-13; Juliaetta, ID, 15-19; Rockford, IL (Auburn Road), 24-29; Spring Arbor, MI, Oct. 1-6; Meadville, PA, 8-13; Newell, WV (First), 15-20; Calcutta, OH, 22-27

HENDERSHOT, H. HARVEY: Parkersburg, WV (First), Sept. 6-8; Bruceton Mills, WV (Little Sandy), 10-15; Senior Adult Retreat (East Tennessee District), 18-20

HICKE, S. F.: Smithfield, IL, Sept. 3-8; Crystal Lake, IL, Oct. 1-6

HICKS, JOHN DAVID: Seattle, WA (First), Sept. 8-11; Camas, WA, 15-18; Bloomington, CA, 22-25; Placentia, CA, 29—Oct. 2; Hot Springs, AR (First), 6-9; Grand Ronde, OR, Oct. 10-20; Klamath Falls, OR, 20-23; Spokane, WA (Crestline), 27-30

HIGGINS, CHUCK & MARGE: Porterville, CA, Sept. 8-12; Oakdale, CA, 15-19; Garden Grove, CA, 20-22; Pastors' Retreat (Anaheim District), 24-25; Spokane, WA (Spokane Valley), 29—Oct. 3; Vancouver, WA (Central), 6-10; Crescent City,

CA, 13-17; Connell, WA, 20-24; Grangeville, ID, 27-31

HILL, WILLIAM G. & KATHRYN: Parkersburg, WV (Marrtown), Sept. 24-29; Jackson, OH, Oct. 8-13; Miami, WV, 22-27

HOLSTEIN, J. TED: Grand Ledge, MI, Sept. 10-15; Williamsburg, IN, 17-22; Greensboro, PA, 24-29; Craigsville, VA (Estaline Valley), Oct. 2-6; Danville, VA (Calvary), 8-13; Roanoke, VA (Garden City), 15-20; Harrison, OH, 22-27; Bellefontaine, OH, 29—Nov. 3

HOWARD, RICHARD E.: Fargo, OK, Sept. 17-22; Pittsburg, TX, Oct. 22-27

HUBARTH, LEONARD G.: Palouse, WA, Oct. 9-13; Colfax, WA, 16-20; Pullman, WA, 22-27

HUGHES, JOYCE: Fort Fraser, BC, CANADA (Community), Sept. 8-15; Prince George, BC, CANADA, 17-22; Kamloops, BC, CANADA, 24-29; Claresholm, AB, CANADA, 30—Oct. 5; High River, AB, CANADA, 10-13; Rimbey, AB, CANADA, 15-20; Terra Alta, WV, 22-27

HURRY, CECIL P.: Athens, OH, Sept. 2-6

ICE, CHARLES & BETTY: Kirwin, KS, Sept. 4-8; Woodland Park, CO, 11-15; Wichita, KS (Park City), 18-22; York, NE (First), 25-29; Wichita, KS (Eastridge), Oct. 9-13; Wichita, KS (Indian Hills), 16-20; Hutchinson, KS Westside), 23-27; Curtis, NE, 30—Nov. 3

IDE, CHARLES D.: Midland, MI (Community), Sept. 10-15; Saquinaw, MI (Valley), 18-22; Flint, MI (North), 25-29; Hazel Park, MI, Oct. 1-6; Sterling Heights, MI (Community), 15-20; Old Hickory, TN, 29—Nov. 3

JOHNSON, BOB: Lafayette, CO, Sept. 15-22

JOHNSON, RON: Concerts (Washington and Idaho), Sept. 4, 8-15; Forks, WA, 17-22; Concerts (Western Oregon and Washington), 26-30; Farnam, NE, Oct. 6-10; Hastings, NE, 11; Papillon, NE (Omaha Heritage), 13-17; House Springs, MO, 19-24; Concerts (Colorado and Idaho), 27-30

JONES, TERRY & LAQUITA: Junction City, KS (First), Sept. 4-8; Olathe, KS (Westside), 11-15; Laymen's Retreat (Joplin District), 20-22; Elkhart, IN (First), 25-29; Fort Wayne, IN (Lake Avenue), Oct. 1-6; Sandusky, OH, 9-13; Elyria, OH, 16-20; Georgetown, OH, 23-27

JUNEMAN, JOHN A.: Warren, OH (First), Oct. 20-24

KEENA, EARL E.: San Francisco, CA (First), Oct. 20-23

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: Manchester, TN, Sept. 7-11; Dickson, TN (First), 14-18; Maysville, KY, 21-25; Erlanger, KY, 28—Oct. 3; Columbus, OH (West Broad), 5-9; Punxsutawney, PA, 10-13; Boswell, PA, 16-20; Erie, PA (First), 23-27

LAWSON, WAYNE T.: Windward Islands, Oct. 1—Dec. 31

LAXSON, KIP: Colorado Springs, CO (Nazarene Bible College), Sept. 2-5; Mesquite, TX, 11-15; Gardendale, AL, 18-22; Dublin, GA (First), 25-29; Hoopston, IL (First), Oct. 2-6; Ashland, KY (Plaza), 9-13; Cedar Rapids, IA (Oakland), 16-20; Fort Mill, SC, 23-27

LAXSON, WALLY & GINGER: Colorado Springs, CO (Nazarene Bible College), Sept. 3-8; Danville, IL (First), 11-15; Dublin, GA (First), 25-29; Florence, AL (First), 30—Oct. 2; Birmingham, AL, 6-9; Ashland, KY (Plaza), 10-13; Cedar Rapids, IA (Oakland), 16-20; Fort Mill, SC, 23-27

LEAF, JOHN D.: Warren, OH (Boleindale), Sept. 17-22; Carrollton, OH, Oct. 8-13

LECKRON, LARRY: Buchanan, MI, Sept. 7-12; Vicksburg, MI (Chapman Memorial), 14-18; Brush, CO (First), 28—Oct. 2; Marietta, OH (First), 5-9; Bluefield, WV (First), 12-17; Oak Hill, WV, 19-24; Fort Wright, KY (Covington Central), 25-27

LEIDY, ARNOLD G.: Fargo, ND (Trinity), Sept. 3-8; Detroit Lakes, MN, 10-15; Cuba, IL, 17-22; Pauls Valley, OK, 24-29; Newport News, VA, Oct. 1-6; Hopewell, VA, 8-13; Lancaster, KY, 15-20; Buhl, ID, 29—Nov. 3

LESTER, FRED R.: Athens, TX, Sept. 17-22; Topeka, KS (Wanamaker Woods), 27-29

LIDDELL, P. L.: Elmira, NY (First), Sept. 3-8; Aledo, IL, 10-15; Clarksville, TN (Memorial Drive), 17-22; Marquette, MI, 24-29; Portland, MI, Oct. 1-6; Piqua, OH, 8-13; Big Spring, TX, 16-20; Warren, OH (Champion), 23-27; Brunswick, OH, 30—Nov. 3

LOCKARD, W. DAYTON: Mullens, WV, Sept. 3-8; Alum Creek, WV, 24-29; North Ridgeville, OH (Calvary Ridge), Oct. 8-13

THE YEAR OF THE HARVEST

EASTER 1991—EASTER 1992

- LOMAN, LANE:** Greensboro, NC (Rolling Roads), Sept. 8-11; Bethel, OH, 15-18; Warner Robins, GA (First), 22-25; Lawrenceville, IL, 29—Oct. 2; Hermitage, TN, 6-9; Princeton, IN, 13-19; Smyrna, TN, 20-23; Fayetteville, TN, 24-27
- LORD, RICHARD & JUDY:** Melbourne, FL (Eau Gallie), Oct. 30—Nov. 3
- MANLEY, STEPHEN & DELPHINE:** AFRICA Regional Conference, Sept. 5-8; AFRICA, 9-19; OKINAWA (Servicemember's Retreat), 20-22; KOREA (Thrust to the Cities), 23—Oct. 13; AUSTRALIA/NEW ZEALAND, 14-20; Charleston, WV (Davis Creek), 23-27
- MANN, THURL & MARY KAY:** Battle Creek, MI (West Michigan Avenue), Sept. 1-8; Muncie, IN (First), 11-15; Wurtland, KY (First), 18-22; Anderson, IN, Oct. 2-6; Muncie, IN (South Side), 9-13; Fostoria, OH (First), 16-20; Kankakee, IL (First), 27-31
- MAY, JOHN W.:** Dayton, OH (Huber Heights), Sept. 10-15; Chester, WV, 18-22; Monongahela, PA, 24-29; Parkersburg, WV (Broadway), Oct. 8-13; Bedford, IN (First), 16-20
- McMAHON VICTORY MINISTRIES, MICK & HELEN:** South Weymouth, MA, Sept. 3-8; Livermore Falls, ME, 10-15; Dollard des Ormeaux, PQ, CANADA (Montreal First), 18-22; Preston, CT, 25-29; South Dennis, MA (Cape Cod Dennis), Oct. 1-6; Reading, PA, 8-13; Gwynn, VA (Gwynn's Island), 15-20; Brandon, VT (Leicester), 22-27; South China, ME (China Regional), 29—Nov. 3
- MEYER, VIRGIL & DOROTHY:** Nome, AK, Sept. 3-8; Two Rivers, AK, 11-15; Tok, AK, 15-19*
- MILBURN, GARY:** Grove City, PA, Sept. 17-22; Easton, MD, 25—Oct. 6
- MILLHUFF, CHUCK:** Covington, KY (First), Sept. 1; Olathe, KS (College), 4; Springfield, OH (High Street), 5-8; Brandon, FL (First), 11-15; Gahanna, OH (Columbus North Land), 18-22; St. Charles, MO (Harvester), 25-29; Coshocton, OH (First), Oct. 9-13; Olathe, KS (MidAmerica Nazarene College Chapel), 17; Cincinnati, OH (Springdale), 20-27
- MILLS, CARLTON A.:** Steubenville, OH, Sept. 4-8; Grafton, WV (Blueville), 10-15; Morenci, MI, 16; Cory, IN, 17-22; Rolla, MO, 24-29; Washington, PA (First), Oct. 2-6; Plainville, KS, 8-13; Webster, TX (NASA), 15-20; Fayetteville, AR (First), 23-27
- MITCHELL, MARCIA L.:** Pasco, WA, Oct. 25-27
- MONCK, JIM:** McPherson, KS, Sept. 4-8; Colona, IL (Green Rock), 11-15; Middletown, IN, 18-22; Alexandria, IN, 25-29; Urbana, OH, Oct. 2-6; Largo, FL (Kenneth City), 9-13; Frankfort, KY (Capital), 23-27
- MORGAN, EARL L.:** Johnstown, PA (First), Sept. 3-8; Champaign, IL (First), 29; Gorham, IL, Oct. 8-13; Hartford City, IN, 20; North Vernon, IN, 27; Asheboro, NC, 30—Nov. 3
- MORLEY, FRANK W.:** Terra Bella, CA, Sept. 3-8; Lodi, CA, 11-15; Ventura, CA, 18-22; Sheffield, AL (First), 25-29; Columbiana, OH, Oct. 2-6; Cuyahoga Falls, OH, 9-13; Ossian, IN, 20-27; State College, PA (Bethel), 29—Nov. 3
- MURPHY, MARK N.:** Hollywood, MD, Sept. 3-8; Kansas City, KS (Victory Hills), 11-18
- NAJARIAN, BERGE & DORIS:** Fostoria, OH (First), Sept. 14-15; Senior Adult Retreat (North Florida District), 26-28; Lake Placid, FL, Oct. 4-6; Wellsville, WV, 15-20
- OYLER, CALVIN & VIRGINIA:** Arnett, OK (Harmon), Sept. 17-22; Sioux City, IA (Grace), 25-29; Shelby, OH, Oct. 1-6; Laketon, IN, 8-13*; Monticello, IA, 15-20; Mobile, AL (First), 29—Nov. 3
- PHIPPS, PAUL M.:** Terre Haute, IN (First), Sept. 24-29; Sullivan, IN, Oct. 1-6; Opelika, AL, 8-13; Jeffersonville, IN (First), 15-20; Shelbyville, IL, 22-27; Nebo, IL, 29—Nov. 3
- PRICE, DR. ROSS E.:** Sun Valley, AZ (Twin Wells Indian School), Sept. 3-15
- REED, SHERMAN:** Fort Sheridan, IL, Sept. 7-8*; Canton, IL (First), 10-15; Cadillac, MI (Cherry Grove), 24-29; Fort Sheridan, IL, Oct. 4-6*; Greenville, TX (Peniel), 8-13; Lansing, IL (First), 15-20; Upper Marlboro, MD (Melwood), 22-27
- RICHARDS, LARRY & PHYLLIS:** Indianapolis, IN (Lawrence), Sept. 17-22; Springfield, OH (Maplewood), 27-29; Fortville, IN, Oct. 1-6; Parkersburg, WV (First), 15-20
- RICKEY, HOWARD L.:** McKinney, TX, Sept. 10-15; Evansville, IN (First), 22-25; Swartz Creek, MI, 26-29; Greentown, OH, Oct. 13-18; Fawn Grove, PA, 18-23*; Cincinnati, OH (Fairfax), 24-27
- ROSE, WAYNE:** Texarkana, AR (First), Sept. 3-8;
- Joplin Zone Holiness Crusade (Joplin District), 10-15; Greenbrier, AR, 17-22; Colorado Springs, CO (Central), 29—Oct. 6; Mansfield, MO, 9-13; Royalton, IL (First), 15-20; Topeka, KS (Oakland), 23-27; Springfield, IL (First), 29—Nov. 3
- RUNYAN, DAVID W.:** Glenarm, IL (Auburn), Sept. 10-15; Eureka, IL, 17-22; Alton, IL (Hillcrest), 24-29; Springfield, IL (South Side), Oct. 1-6; Springfield, IL (Trinity), 8-13; Sandwich, IL, 15-20; Decatur, IL (First), 23-27; Rock Island, IL, 29—Nov. 1
- RUSSELL, J. REYNALD:** DeRidder, LA, Oct. 8-13
- SICKENBERGER, ARDEN:** Lubbock, TX (Grace), Sept. 14-18; Culver, OR, 21-26; Burney, CA, 28—Oct. 3; Chilliwack, BC, CANADA, 5-10; Ketchikan, AK, 19-24
- SMITH, DOYLE C.:** Connersville, IN (First), Oct. 1-6
- SMITH, DUANE:** Bluffton, IN, Sept. 3-8; Reynoldsburg, OH, 10-15; Belle, WV, 17-22; Homer City, PA, 24-29; Moundsville, WV, Oct. 1-6; Winchester, IN, 8-13; Holdenville, OK, 15-20; Miami, OK, 22-27
- THE SINGING SMITHS, EUGENE & LANORA:** Jamestown, TN, Oct. 13-18*
- THE SPEER FAMILY, BROCK:** Cedar Rapids, IA (First), Sept. 8; Mitchell, SD, 10*; Flint, MI, 21*; Morris, IL, 26*; Nashville, TN, 30—Oct. 5*; Cypress Gardens, FL, 12*; Hiawasee, GA, 20*; Altoona, PA, 25*; New Castle, IN, 27*
- SPRAGUE EVANGELISTIC FAMILY, VERNON:** Niles, OH (First), Sept. 8; Zanesville, OH (Northside), 10-15; Charleston, WV (Elk River), 17-22; New Middletown, OH, 25-29*; Shelby, OH, Oct. 8-13; Missouri Valley, IA, 15-20; Bloomfield, IA, 22-27
- STREET, A. DAVID:** Menomonie, WI, Sept. 3-8; Marinette, WI, 11-15; Mount Carmel, IL, 24-29; Marion, VA, Oct. 6-11; Mornence, IL (First), 16-20; Palmyra, IN, 22-27
- TAYLOR, BOB:** Muskogee, OK (First), Sept. 4-8; East Liverpool, OH (First), 11-15; San Antonio, TX (East Terrell Hills), 18-22; Chicago Heights, IL, Oct. 2-6; Salisbury, MD, 9-13; Indianapolis, IN (Westside), 16-20; Portsmouth, OH (First), 23-27
- TAYLOR, CLIFF—FAMILY EVANGELIST:** Spokane, WA, Sept. 7*
- THOMPSON, L. DEAN:** Neosho, MO, Sept. 10-15; Granby, MO, 24-29; Neodesha, KS, Oct. 1-6; Chanute, KS, 7-13*; Mound Valley, KS, 20-22*; Altamont, KS, 25-29*
- THORNTON, REV. & MRS.:** Coolville, OH, Sept. 3-8*; West Terre Haute, IN, 13-22*; North Jackson, OH, 24-29; Newton Falls, OH, Oct. 1-6; Indianapolis, IN (Southport), 8-13; Olive Hill, KY, 15-20; Linton, IN, 22-27*; Burlington, KY, 29—Nov. 3
- TOLER, WARREN F.:** Covington, KY (Eastside), Sept. 17-22; Ironton, OH (Elm Street), 25-29; St. Clairsville, OH, Oct. 18-20; Clarion, PA, 22-27; New Lexington, OH, 30—Nov. 3
- ULMET, ALECK G.:** Clarion, IA, Sept. 17-22; Iowa Falls, IA, 24-29; Council Bluffs, IA (Emmanuel), Oct. 1-6; Danville, IL (Southside), 8-13; Martinsville, IN (First), 15-20; Chattanooga, TN (Lookout Valley), 22-28
- WALKER, LAWRENCE & LAVONA:** DuBois, PA (Emmanuel), Oct. 8-13
- WELCH, W. B.:** Wattsville, SC (Laurens), Sept. 8-12; Great Falls, SC, 17-22; Wallace, SC, 29—Oct. 6; Brighton, TN (Tipton County), 20-27
- WELLS, LINARD:** Tulsa, OK (First), Sept. 3-8; El Reno, OK, 10-15; Irving, TX (Faith), 17-22; Louisville, KY (Southside), 24-29; Spencer, IN, Oct. 1-6; Mount Vernon, IN (Point Township), 8-13; Mitchell, IN, 15-20; Wichita, KS (Olivet), 23-27; Pratt, KS, 29—Nov. 3
- WHEELER FAMILY MINISTRIES, CHUCK & WILLY:** Greenville, PA, Sept. 17-22; Allison, PA, 24-29; Laurel, DE, Oct. 1-6; Stockdale, PA, 8-13; Olean, NY, 22-27
- WILLIAMS, LAWRENCE:** Scottsbluff, NE, Sept. 10-15; Grenada, MS (First), 17-22; Toms River, NJ, 24-29; Salem, OR (South), Oct. 13-18; Portland, OR (Rose City), 20-27
- WOOTEN, D. J.:** Owego, NY, Sept. 18-22*; Hanover, PA, 25-29
- WRIGHT, E. GUY & LIL:** Uhrichsville, OH, Sept. 10-15; St. Albans, WV, 17-22; Jonesboro, AR (Rogers Chapel), 24-29; Jonesboro, AR (First), Oct. 1-6; Knox, PA (Faith), 8-13; Rock Hill, SC (Oakdale), 15-20; Rock Hill, SC (Grace), 22-27; Concord, NC (First), 29—Nov. 3

*Denotes Non-Nazarene Church

“Look
at the fields!

They are
ripe
for harvest.”

JOHN 4:35b, NIV



That the World May Know — GO!

GOALS U.S./CANADA: 39,610

WORLDWIDE: 52,024

NEWS OF RELIGION

EVANGELICAL CHURCHES SHOWING GROWTH IN SOUTH AMERICA

Evangelicals are making great strides in South America, according to a recent article in the *International Herald Tribune*.

The paper reported that, while a large majority of South Americans still consider themselves Roman Catholics, the church is beginning to lose its grip—particularly among low-income groups.

In Brazil, for example, at least 15 percent of the population has converted to some form of Protestantism. In Argentina, where the constitution mandates that the president be a Roman Catholic, a recent poll showed that 85 percent consider themselves

Catholic, but only 17 percent attend Mass regularly.

In Peru, polls indicate that only 5 to 10 percent of the population is evangelical, but the number has been doubling every five years. According to the National Evangelical Council of Peru, there are nearly 5,000 Protestant churches in the country. Most of these are in the mountain areas and in the shantytowns that surround the major cities.

The largest denomination in Peru is the Assembly of God, followed by the Peruvian Evangelical Church, Church of the Nazarene, Christian Missionary Alliance, and the Church of God of Peru.

NEW TRANSLATION OF THE BIBLE RELEASED

It was originally intended for young readers, but a new translation of the Bible has proven so appealing to adults that it now has been published as a Bible for all ages.

The Contemporary English Version, translated by the American Bible Society, was released recently as a part of the Bible society's 175th anniversary.

"It is not a paraphrase, made easier for children, but a new translation from the original languages," said David Burke, director of translations for ABS.

Burke described the Contemporary English Version as an "idea-by-idea" translation of the Bible as opposed to a "word-for-word" and "sequence-by-sequence" rendering.

For example, one translation of John 15:26 reads, "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me..."

The Contemporary English Version reads, "I will send you the Spirit who comes from the Father and shows what is true. The Spirit will help you and tell you about me."

The principle used in the translation is called "functional equivalence," according to Burke. This means that while the English rendering must equal the original language in meaning or content, the order of the words and style is determined by modern English usage instead of the original Greek or Hebrew.

TEACHERS NEEDED IN CHINA

China Assistance Resource Enterprise Ltd. (CARE Ltd.) has been established in agreement with China's State Bureau of Foreign Experts to place qualified teachers into universities and colleges in China.

Qualified teachers are needed in the areas of English, American literature, English as a second

BILLY GRAHAM HOLDS SCHOOL OF EVANGELISM IN SOVIET UNION

More than 4,000 pastors and lay leaders from the Soviet Union attended the Billy Graham School of Evangelism in Moscow recently. Graham opened the five-day conference by challenging participants to take advantage of the new openness in the Soviet Union by proclaiming the gospel boldly to nonbelievers.

"It is time to do God's work now," the evangelist declared. "The eternal destinies of men and women and nations are at stake."

The main sessions of the school were held in Stadium Druzhba, an annex of Lenin Stadium. Other sessions were held in eight halls that are part of the complex.

"This was a historical event," said Gregori Komen-

dant, chairman of the Baptist Union in Moscow and chairman of the School of Evangelism. "Never before has there been anything like it in the Soviet Union."

Each participant paid his or her transportation costs to travel to Moscow. The Graham organization provided lodging and meals on the campus of Moscow State University, along with a packet of seminar notes, books, and a Russian Bible.

Graham, who has preached on three previous visits to the Soviet Union, spoke at both the opening and closing sessions of the Moscow conference.



PLANNED PARENTHOOD PUSHING FOR REVERSAL OF SUPREME COURT DECISION

Planned Parenthood is trying to create the perception of a grassroots backlash to the Supreme Court's *Rust v. Sullivan* decision, according to Robert P. Dugan, editor of the *NAE Washington Insight*.

"If they can create enough pressure, they hope to cause some pro-life members of Congress to panic and switch to their side," Dugan said.

A bill has been passed by the House that would strike down the abortion counseling prohibition. President

Bush, however, has promised a veto.

In the *Rust* decision, the Court upheld Health and Human Services regulations prohibiting federally funded health care providers from offering abortion counseling.

LARGEST GROUP OF UNBELIEVERS IN CHINA

One-third of the world's nonbelievers are in China, according to a recent report by Trans World Radio.

Believers in China are numbered at 30-50 million, but that is only 5 percent of the country's total population of about 1.1 billion.

TWR broadcasts daily into China and neighboring countries from four 100,000-watt shortwave transmitters on the Pacific island of Guam.

One such broadcast is a 30-minute, daily program called "Good Earth." It is sponsored by World Mission Radio and the Church of the Nazarene in Taiwan.

VITAL STATISTICS

Deaths

DR. L. WESLEY JOHNSON, 90, retired minister and administrator at Northwest Nazarene College, died June 17 in Nampa, Idaho. For 11 years, Johnson served as pastor in churches in Nebraska, Oregon,

and Washington. In 1945, he moved to Nampa where he began serving as NNC field secretary. He also served as business manager and vice president for development at NNC. Survivors include his wife, Naomi; sons, Wes and Wayne; daughter Patricia Ann Pratt; a brother, Orville; a sister, Milah TeSelle; eight grandchildren; and two great-grandchildren.

REV. IRVING E. SULLIVAN, pastor of Bakersfield (Calif.) First Church and former General Board member, died June 8. A graduate of Olivet Nazarene University, Sullivan pastored 43 years. He served as the Southwest Region pastor representative on the General Board from 1980 to 1985. Survivors include his wife, Eleanor; daughters, Glaphre Brasswell and Joanne Wiseman; six grandchildren; three great-grandchildren.

MARIE B. ANDERSON, 91, Medford, Oreg., May 29. Survivors: daughters, Elaine Konopaske, Eva Mae Music, Ardythe Kornstad, Marilyn Hult; 13 grandchildren; 31 great-grandchildren; 2 great-great-grandchildren; 2 sisters.

FRED J. ATKINSON, 79, Kingston Mass., May 12. Survivors: wife, Esther; son, David; four grandchildren.

ETHEL E. BAYNE, 93, Medford, Oreg., June 15. Survivors: daughter, Barbara E. Hutchins; sons, Kent, Keith, Roy; 19 grandchildren; 24 great-grandchildren.

OLIVE BELL, 70, Seal Beach, Calif. Survivors: daughters, Donna Gunter, Virginia Cox; son, Ken Bibler; five grandchildren; two great-grandchildren.

LAWRENCE K. COBB, 81, Medford, Oreg., May 23. Survivors: cousins, Edna Cobb, Kordover Zance, Nettie Long.

REV. BENJAMIN L. GASH, 101, Placerville, Calif., June 6. Survivors: daughter, Drexell Sapp; two grandsons; eight great-grandchildren; seven great-great-grandchildren.

VINITA BETH HAMILTON, 90, Springfield, Mo., June 26. Survivors: husband, Jess; sons, Ramon, Jack, James; eight grandchildren; nine great-grandchildren; one sister.

REV. DONALD HENNING, 60, Albion, Pa., July 7. Survivors: wife, Charlotte; son, Wayne; one brother; one granddaughter.

BUFORD INGRAM, 80, Bethany, Okla., June 4. Survivors: wife, Mary Nelma; son, Jerry; daughters, Dixie (Mrs. Roy) Cox, Debra Thompson; six grandchildren; five great-grandchildren; one brother; one sister.

REV. MARTHA S. PEARSON, 84, Huntsville, Ala., June 13. Survivors: husband, Curtis; son, Curtis; daughter, Wygela.

LAURA DELONG POPE, 87, Claremont, Calif. Survivors: son, John; daughters, Marjorie Pearson, Barbara Boates; two sis-

ters; seven grandchildren; six great-grandchildren.

ELODIE LANGFORD STUBBS, 82, Mesquite, Tex., May 12. Survivors: daughters, Christine Compton, Dorothy Burns; son, Jerry Quinn; 7 grandchildren; 12 great-grandchildren; 3 sisters; 2 brothers.

HAROLD E. WILLETT, 75, Bradenton, Fla., Sand Creek, Mich., Jan. 18. Survivors: daughters, Martha Endsley, Margaret Miller, Mary Kimerer; son, John; 10 grandchildren.

MARY WYCOFF, Parsons, Kans., Feb. 18. Survivors: son, Richard; daughters, Helen Shunko, Beatrice Wenger.

Births

to **JOHN AND DEBRA BRUBAKER**, Selingsgrove, Pa., a girl, Kristy Lane, June 11

to **MIKEL AND JANIS (WRIGHT) CHEEK**, Glen Burnie, Md., a boy, Tyler Joseph, June 20

to **DON AND CHARLENE (ROBINSON) CLEVENGER**, Fort Wayne, Ind., a boy, Todd Franklin, May 5

to **EDWARD AND JOETTA (THOMPSON) COLQUETTE**, Fort Wainwright, Alaska, a boy, Edward Wesley Colquette II, Apr. 10

to **RON AND CYNDI (BAILEY) COOPER**, Portland, Tex., a boy, Kyle Barrett, May 12

to **JOHN AND DENISE (POWELL) CRUM**, Columbia, S.C., a boy, Adamson Dale, May 23

to **MICHAEL AND GLENDA (HORN) DAVENPORT**, Lowell, Mich., a boy, Thomas Michael, June 24

to **JOHN AND SHARON FATCHALINE**, Selingsgrove, Pa., a boy, Travis Jerome, June 30

to **REV. TOM AND MARLA (GREEN) FELDER**, Kansas City, Mo., a girl, Megan Ashli, July 10

to **BRIAN AND KERRY FORBES**, Selingsgrove, Pa., a boy, Luke Brian, June 30

to **REV. ANDY AND BRENDA GRIMES**, Columbus, Ohio, a girl, Elizabeth Ann, June 27

to **REV. TIM AND GAY (MYERS) LEE**, Ocala, Fla., a boy, Anthony Ray, June 13

to **BENJAMIN AND KAREEN (BERGERS) RATLIFF**, Wichita Falls, Tex., a boy, Daniel Milledge, Jan. 14

to **DOUGLAS AND FAITH (CHARITY) RINES**, Hartford, Maine, a boy, Kyle Jacob, Mar. 5

to **GEORGE AND BRONNA (WALLING) SOUSA**, Fort Myers, Fla., a boy, Jonathon Richard, May 10

to **LARRY AND TONI (ONEAL) STEPHENS**, Houston, Tex., a boy, Isaac Daniel, June 19

to **JOHN AND CYNTHIA (ULRICH) TOBIAS**, Tacoma, Wash., twin boys, Michael John Ross and Robert Darrell, Apr. 17

to **REV. JOHN AND J. DARLENE (MEDLOCK) WELLER**, a boy, Johnathan Matthew, Oct. 14

to **DAVID AND PAM WELLS**, Rockport, Tex., a girl, Jesse Merlea, Mar. 21

to **BRIAN AND CINDY (HARTMAN) WESTLUND**, Nampa, Idaho, a girl, Kimberly Ruth, Jan. 21

Marriages

CYNTHIA BLAKE and **ALAN WAYNE LITTLE** at Gaithersburg, Md., June 22

BETTY ARLENE DRESSLER and **SCOTT**

DOUGLAS SCHOLL at Selingsgrove, Pa., Apr. 20

TANYA KAY FELTER and **DAVID BROOKS MOYER, JR.**, at San Diego, Calif., June 14

CAROLYN MARIE STARK and **DAVID WAYNE HARVEY** at Winnfield, La., June 1

JO ANN WOOD and **DEAN GRAY BLEVINS** at Anderson, Ind., June 1

Anniversaries

REV. AND MRS. E. W. McDOWELL, Nashville, Tenn., celebrated their 50th anniversary June 1 with a reception given by their children. The McDowells pastored for 40 years in Virginia, North Carolina, and Tennessee.

CLYDE AND EVELYN WOOLERY, Ephrata, Wash., celebrated their 50th anniversary June 8 with a dinner hosted by their children and grandchildren in Nampa, Idaho.

DR. AND MRS. EARL MOSTELLER, Seattle, Wash., celebrated their 50th anniversary June 12. The Mostellers are retired missionaries, having served in Cape Verde, Brazil, Portugal, and the Azores.

MR. AND MRS. JESSE T. JONES, Knoxville, Tenn., celebrated their 50th anniversary June 29. The Joneses have 7 children and 13 grandchildren.

FOR THE RECORD Moving Ministers

KENNETH L. ANDERSON, to pastor, Grand Rapids (Mich.) West

JAMES D. ASHFORD, JR., to pastor, Filion, Mich.

JOHN V. BARNETT, from associate, Port Orchard, Wash., to associate, Dallas (Tex.) Central

KAREN L. BLANKENSHIP, to associate, Oskaloosa, Iowa

STEPHEN L. BUTLER, from Alturas, Calif., to Mount Shasta (Calif.) Central

CURTIS W. COOMBS, to pastor, Clearwater, Kans.

JONATHAN E. CRAMER, from Oakland, Md., to Syracuse (N.Y.) First

NOAH J. FUNK, from Bedford, Mich., to Midland (Mich.) Community

RANDALL D. GROVES, from student, NTS, Kansas City, to pastor, Tahlequah, Okla.

WILLIAM J. GUNTER, from evangelism, to pastor, Skykomish Valley, Wash.

RANDY T. HODGES, from Muskogee (Okla.) First, to Wichita (Kans.) West-side

TERRY J. HORN, from North Fort Myers, Fla., to Mansfield, Ill.

JAMES R. HUGHES, from student, NBC, Colorado Springs, to pastor, Palestine, Tex.

MERLIN E. HUNTER, from missionary to pastor, Lemon Valley (Calif.) Calvary

JOHN JUNEMAN, from student, NTS, Kansas City, to evangelism

HENRY W. KERN, from Anchor Bay, Mich., to Colling, Mich.

DONALD G. LADUE, from Big Lake, Wash., to Port Townsend, Wash.

J. RICHARD LORD, JR., from pastor, Palm Bay (Fla.) First, to evangelism

PAUL R. McBRIDE, SR., from Port Townsend, Wash., to Yuma (Ariz.) First

BRUCE C. McCRITE, from student, NTS, Kansas City, to pastor, Excelsior Springs, Mo.

CHARLES W. NELSON, from Willcox, Ariz., to Randle, Wash.

JILL M. NELSON, from associate, Willcox, Ariz., to associate, Randle, Wash.

PHILLIP J. SMITH, from associate, Yuma (Ariz.) First, to pastor, Lake Charles (La.) First

ROGER A. SMITH, from student, NBC, Colorado Springs, to pastor, Seattle (Wash.) West

SHAWN E. SUTTON, from student, NTS, Kansas City, to pastor, Independence (Mo.) Fort Osage

STEVEN C. WEST, from Pontiac (Mich.) First, to Troy, Mich.

ROY D. WILLIAMS, to pastor, East Alton (Ill.) Calvary

T. LARRY WILLIAMS, from pastor, Beaufort, S.C., to Charleston (S.C.) Dorchester Road

BRYON L. WIXOM, from Farmington, Iowa, to Albia, Iowa

LAWRENCE R. WRIGHT, from Anderson (Ind.) Goodwin Memorial, to Sandwich, Ill.

WILLIS G. YOUNG, from student, NBC, Colorado Springs, to pastor, Brocton, N.Y.

Announcements

ORBISONIA (PA.) CHURCH will celebrate its 50th anniversary Oct. 2-6. Services will be held each evening at 7:00. Dinner will be served at noon Sunday following the 9:30 service. All former members and friends are invited.

For more information, contact the church at Box 1, Orbisonia, PA 17234, or phone (814) 447-3640

OWEGO (N.Y.) FIRST CHURCH will celebrate its 60th anniversary Oct. 5-6. A banquet will be held Saturday evening. Services will be conducted Sunday morning and evening.

For more information, contact the church office at (607) 687-1932.

ST. THOMAS (ONT.) CHURCH will celebrate its 50th anniversary Oct. 6. Founding pastor Percy Rainey will speak. Special services will also be held Oct. 4 and 5. Former pastors, members, and friends are invited.

For more information, phone the church at (519) 633-1462.

WINTER HAVEN (FLA.) CHURCH will celebrate its 60th anniversary Sept. 29. Former pastor Earl Rowan will speak in the morning services and his son, Stuart Rowan, will speak that evening. Former pastors, members, and friends are invited.

For more information, contact Charles Davis at (813) 299-1827.

TEN POINT QUIZ ANSWERS

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

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NORTH WALDOBORO (MAINE) CHURCH will celebrate its 60th anniversary Oct. 12-13. Former pastors, members, and friends are invited to attend.

For more information, contact Rev. Leonard Suhr, 1640 Old Augusta Road, Waldoboro, ME 94572.

HAYWARD (CALIF.) FIRST CHURCH will celebrate its 50th anniversary Oct. 13. Founding pastor Bertha Jones will participate. Rob Staples will speak in the Sunday morning service and in evening services Sunday through Wednesday.

For further information, contact the church at 26221 Gading Rd., Hayward, CA

94544, or phone (415) 632-0777 or (415) 785-8125.

CUBA (ILL.) CHURCH will celebrate its 50th anniversary Oct. 27. The 9:30 A.M. service will be followed by a potluck dinner and a singing service with Larry and Mary Holder. All former pastors, members, and friends are invited.

For more information, contact the church at 605 S. 3rd, P.O. Box 37, Cuba, IL 61427, or phone (309) 785-4171.

MITCHELL (IND.) CHURCH will celebrate its 75th anniversary Oct. 27. Special speaker will be B. G. Wiggs, district superintendent. Services will be held at 10 A.M.

and 2 P.M. A potluck dinner will follow the morning service. All former pastors, members, and friends are invited.

For more information, contact Rev. Mel Sorenson, 624 Grissom Ave., Mitchell, IN 47446.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India, Furlough address: 403 E. Grand Ave. No. 6, Bourbonnais, IL 60914

BAKER, REV. STEPHEN and DEBORAH, Paraguay, Furlough address: c/o Rev. Elmer Nelson, 1739 Ridgedale Dr., Snellville, GA 30278

HANDLOSER, MISS ROSE, Africa Ministries Council, Furlough address: P.O. Box 86, Viola, DE 19979

HOSKINS, MR. MARTY and DEBBIE, Ecuador*, Furlough address: c/o 6401 The Paseo, Kansas City, MO 64131

JAY, MISS KATHY, Swaziland Institutional*, Field address: P.O. Box 14, Manzini, SWAZILAND

MAXWELL, REV. JOHN and MRS. CHARLOTTE, South Africa Central*, Field address: P.O. Box 766, 2130 Rosetentville, Johannesburg, RSA

SHMIDT, REV. LYNN and SHEARON, Botswana, Field address: P.O. Box 2113, Gaborone, REPUBLIC OF BOTSWANA

*Specialized Assignment Personnel

64131. Raymond W. Hurn, chairman; John A. Knight, vice-chairman; Donald D. Owens, secretary; Eugene L. Stowe, Jerald D. Johnson, William J. Prince.

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Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

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Close to Home

News About Nazarenes

BY TOM FELDER



Madeline Mohney (second from right) was honored recently by Hawthorne, Pa., Church of the Nazarene for 50 years of service to the church. Mrs. Mohney currently serves as local NWMS president, a position she has held for 15 years. She has also served as Sunday School teacher, Sunday School secretary, and NYPS president.

The award was presented by Rev. and Mrs. C. J. Wheeler (left). Mrs. Mohney is joined by her husband, James (right).

NAZARENE HONORED BY STATE UNIVERSITY . . .

The University of Arkansas at Little Rock honored **Cliff Haislip**, professor emeritus, by naming the campus arena theatre in his honor. Haislip retired from the university Jan. 1, 1991, after 32 years of service in the department of speech and drama. He served as chairman of that department and later founded the school's Theatre Arts department.

In addition to teaching duties, Haislip directed 80 plays, staged college theatre festivals, and wrote several

plays produced on campus and in community theatres.

Haislip wrote reader's theatre scripts based on the lives of **R. T. Williams** and **J. B. Chapman** for the 75th anniversary of the Church of the Nazarene, which were sold through Nazarene Publishing House. He directed a tour of "The Exemplar Nazarene" in central Arkansas and traveled throughout the South Arkansas District performing a monologue based on the life of **Uncle Buddy Robinson**.

Haislip is a member of Little Rock First Church of the Nazarene and is involved in the church's drama productions.

The children of Lexington, Ky., **Calvary Church of the Nazarene** recently collected \$400 in pennies to buy Bibles for South Africa, according to pastor **David F. Young**. The money was presented to missionaries **Rev. and Mrs. Lynn Schmidt** (back row) at a banquet during which **Erin and Jason McElroy** (front row, right) were honored for bringing in the most pennies. **Emily Schmidt** (front, left) joined her parents at the banquet.



COACH HONORED . . . Merrill Green, athletic director and football coach at Bryan, Tex., High School, has been elected into the Texas High School Coaches Association Hall of Honor.

The THSCA is the largest coaches organization in the country. Merrill previously served as president of the organization.

Merrill is in his 36th year of coaching, including nine years in the college ranks at Wichita State, University of

Missouri, University of Arkansas, and Texas Tech. He has coached at Bryan High School for the past 19 years.

Merrill and his wife, **Bonnie**, are active in the Bryan Church of the Nazarene. They have three daughters who, along with their husbands, are graduates of Southern Nazarene University.



A NEW JUDGE . . . Lon E. Farris was sworn in as judge of the General District Court of Prince William County, Va., recently. A graduate of Olivet Nazarene University, Farris received his law degree from the Capital University School of Law in 1979.

He is the son of Rev. and

Mrs. J. W. Farris of Nashville, Tenn., and the twin brother of **Ron Farris**, missionary to the Ivory Coast. Farris and his wife, **Rebecca**, have one son, **Timothy**.



1991 NEW YORK DISTRICT ORDINAND CLASS (l. to r.): General Superintendent **Raymond W. Hurn**, District Superintendent **Dallas Mucci**, Rev. and Mrs. **Terry N. Barker**, Rev. and Mrs. **Jerry E. Sather**, Rev. and Mrs. **Steve M. Yackel**, and Rev. and Mrs. **John G. Baisden** (recognition of elders' orders). Not pictured: Rev. **Edgard Numa Louissant** and Rev. **Samuel Mathias Reid**.



GIVE YOURSELF



STEWARDSHIP IS
TOTAL COMMITMENT

SEPTEMBER IS STEWARDSHIP MONTH

Woman's Voice . . .

continued from page 19

legion of uprooted children will not become a new generation of down-cast adults who have never known a better life that they can offer to their children. In an era of governmental funding cutbacks, individuals and churches who want the future to be brighter for these kids must take matters into their own hands and offer time, resources, and financial support to those who want so much to have a place to belong.

Ten Things Your Family Can Do to Help the Homeless

1. Talk to your kids about the homeless. Help them understand that homeless people aren't "bad" people. They are people without jobs and money, and many are mentally, physically, or emotionally ill and in need of treatment they can't afford.

2. Help your kids see the importance of having a home by playing a game with them. Ask your

child to imagine that you all had to leave home tomorrow. Give each child a plastic bag and ask him to take 10 minutes to put everything he would need for a week in the bag. After the time is up, gather your family together and let each child show you what he collected.

3. Contact your local soup kitchen or shelter and ask if your family or Sunday School class can volunteer to serve or provide meals some night. Nothing can educate your kids better than meeting homeless people—especially kids their own age. Some shelters love receiving bagged lunches. Remember to include a surprise, like a cookie or decorated card, for the children.

4. Throw a birthday or holiday party for a local shelter. A church in San Francisco gives a monthly birthday party at one of the shelters. All you need are balloons, cupcakes, and a small present or treat for every child. (Remember to bring enough food for the adults! Many of them could benefit from a party too.)

5. Organize a play time for the

children at a homeless shelter or transitional housing location. Taking the time to organize a supervised baseball game at a nearby park can mean a lot to the children and parents.

6. Save the soap, shampoo, and hygiene items from hotels when you travel. (The cost of these items is figured into your room rate, so you paid for them.) Put them in re-closable plastic bags and make reusable hygiene kits. Toothbrushes, toothpaste, and combs are also hard for homeless people to come by. Distribute through a local shelter, food bank, soup kitchen, or a Nazarene compassionate ministry.

7. Put together a "portable baby shower" for an expectant mom who is homeless. Collect outgrown infant's clothes in very good condition from your friends. Fill a diaper bag with a receiving blanket, sleeper, several outfits, socks, a hat, and a toy or two. Put in a card of congratulations for the mom. You will help this mom know that there are people in the world that care about her and want her baby to receive the best of care she can offer.

8. Teach your children to silently offer a prayer when they see a homeless person on the street. One mother taught her children to quietly pray, "Lord, have mercy," when they passed by a homeless person.

9. Set a financial goal for your family to contribute to help the homeless. Organize a bake sale. Encourage family members to save any coins left in their pockets or purse at the end of the day for a month. Let your children help you decide where to make a contribution and then hand-deliver the check so that your children can see what their efforts will do.

10. Ask your pastor to conduct a service that introduces your church to the organizations that are serving the homeless of your area. As a church family, consider adopting a homeless family and their needs. Invite the family to church. Make sure they know what to wear and what to expect beforehand so that they will not be embarrassed. The homeless need supportive friendships with non-homeless people.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

44

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A Good Name

Al Capp invented a Dogpatch character who bears the name of Available Jones. There are plenty of people named Jones but not enough people who are available. Available, it seems to me, would be a good name for any person in any patch, dog or otherwise.

Each of us should be available to others.

Am I needed? If so, that fact alone should be enough to command my time, energy, talents, and any other resources I possess. Being needed even takes priority over the question, "Am I wanted?"

Of course, some may think they need me who really do not. In that case, however, I should at least be available to point out their mistake and to explain my absence.

Others may need help that I am not able to give. Even so, I can be available to make that clear, to express genuine concern for their situation, and to recommend other sources of assistance.

Each of us needs to be a person to whom others can turn for sympathy and help when they are troubled.

William Barclay somewhere tells of a minister who boasted that his congregation was trained never to call for his services on a Monday. Monday was his day off each week. Barclay comments with obvious disgust, "I suppose he must have an arrangement with God that no one in his congregation died on Monday, that no home was stricken with some tragedy, that no one needed God."

Whether preachers or laypersons, we should be available to hurting people even on Mondays.

We should also be available to ourselves.

We cannot always be engaged in helping others. We need time for meditation, for reflection, for introspection. We need private times and quiet places for allowing our souls to catch up with our bodies, as someone has put it. It is possible to live too externally.

No one was more available to others than was Jesus. His was the largest sympathy, His the greatest dedication. He "went about doing good and healing all that were oppressed by the devil" (Acts 10:38, RSV). Nevertheless, there were times when Jesus deliberately forsook the crowds, despite their pressing needs and clamorous demands, in order to be alone. His public ministry was conspicuously marked by periods of intense service interspersed with periods of strategic withdrawal. It was during these retreats that Jesus gathered strength to meet others with life-changing power.

"Examine yourselves," Paul urged. Self-examination is best done when other "selves" are not impinging upon our eyes and ears. Times of solitude are indispensable to spiritual growth and moral strength.

We should be available to God.

God has things to say to us from His Word. We have things to say to Him in our prayers. Our resources for being helpfully available to others depend ultimately upon being available to God.

Someone said, "Jesus touched people with power because He

touched God in prayer." He spent time with the Father that renewed the peace, strength, and freedom with which He confronted the gaping wounds of a stricken world as its Healer. From His communion with the Father, He gathered those resources of mind and heart and will that made possible His redemptive service to human need. The rhythm of power expended in service and renewed in prayer is the secret of every effective and fruitful Christian life.

When a self-important man demanded to see Charles Spurgeon, representing himself volubly as "a

Jesus touched people with power because He touched God in prayer.

servant of the Lord," Spurgeon refused to leave his place of prayer. "Tell that servant of the Lord," he instructed his secretary, "that I am engaged with his Master." Unless we are regularly engaged with the Lord, we will have no resources adequate to the needs of people.

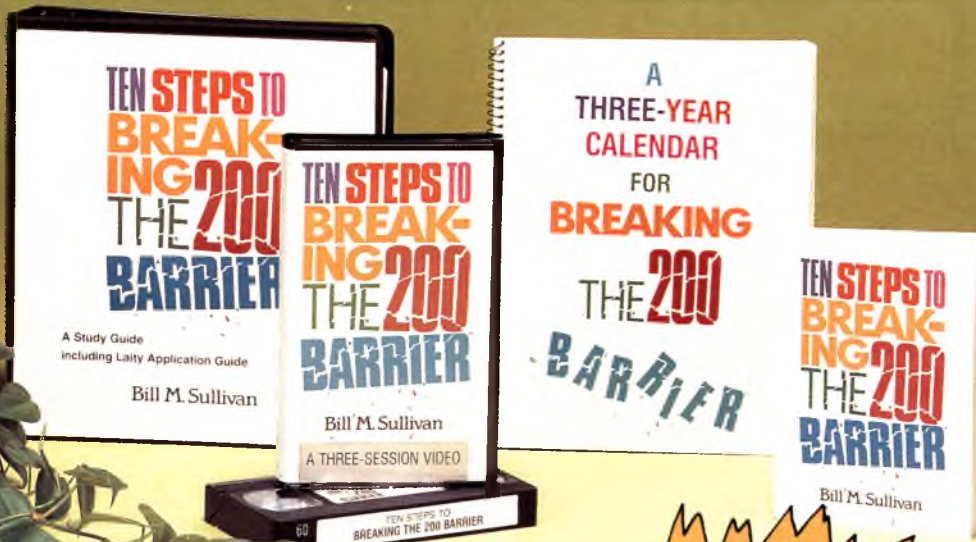
There are many things we cannot be or do, many names we cannot bear, many hats we cannot wear. We can be available, however, and that is a high-priority challenge.

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness.

H

Resources Available for the Intermediate Church Initiative

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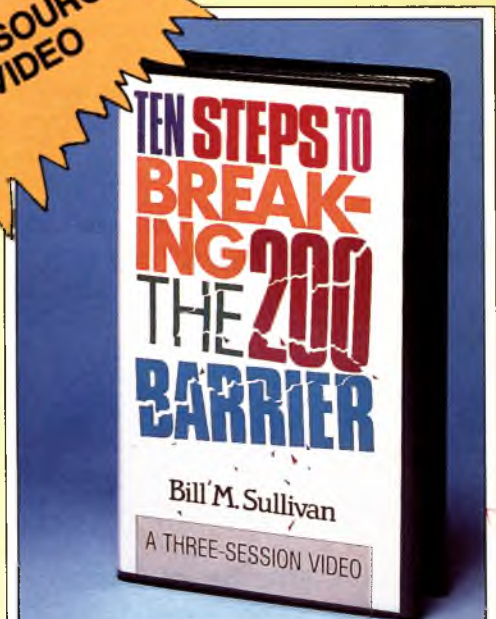
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Building on last year's theme of "A *Herald* in Every Home," we urge you this year not only to renew your subscription but also to make sure that not one person in your extended spiritual family goes without the *Herald*. Let's make sure

that the 15,000 Nazarenes "displaced" by military service find a *Herald* in their mailbox every month. Don't forget students away at college, people who move away looking for work, shut-ins young and old, senior citizens on fixed incomes, and newlyweds—these people probably will not receive the *Herald of Holiness* unless you or your local church subscribes for them.

Whether home is a barracks, a dorm, a "tent or a cottage," or a third-floor walk up, "Home Is Where the *Herald* Is."

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Fall 1991—Spring 1992

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"HOME IS WHERE THE *HERALD* IS"

1993 GENERAL ASSEMBLY RETURNS TO INDIANAPOLIS

The 1993 General Assembly and Conventions of the Church of the Nazarene will return to Indianapolis, according to Jack Stone, general secretary of the Church of the Nazarene.

"In 1990, when Denver was selected to host the 1993 General Assembly, it was a good faith announcement that was very exciting," said Stone in a statement released on behalf of the Site Commission. "This decision was predicated on the assumption that the uncompleted Denver Convention Center would house all of our sessions. As time passed and the new Colorado Convention Center was completed, technical assessments made it increasingly clear that the facility could not accommodate our general sessions."

Following a tour of the Denver facilities on May 29, 1991, the Site Commission authorized the review of alternate sites. As a result, the Site Commission has officially named Indianapolis as the 1993 General Assembly location.

Since the traditional dates for the Assembly and Conventions were unavailable, in accordance with *Manual* paragraph 302, the Site Commission has authorized an alternate date of July 21-30, 1993.

"The city of Indianapolis has enthusiastically offered the use of the Indiana Hoosier Dome, exhibit space, and all meeting rooms at a reduced

rate to accommodate the church," said Stone. "Indianapolis convention officials advised us that our 1989 assembly in their city was the best they had hosted.

"The entire Site Commission would like to thank district superintendents Leon Wyss of Colorado and John Hay of Indianapolis for their cooperation and support."

FULLERTON ELECTED NYI DIRECTOR



Fred Fullerton has been elected general NYI Ministries director, according to Phil Riley, Sunday School Ministries director. Fullerton, 37, succeeds Gary Sivewright who has accepted the position of chaplain at Mount Vernon Nazarene College.

Fullerton has served as director of Campus Ministries/Chaplain at Northwest Nazarene College since 1988. Prior to this, he served in NYI Ministries as teen program editor and general quizzing coordinator.

A graduate of Nazarene Theological Seminary and Olivet Nazarene College, Fullerton was ordained on the Kansas City District in 1987.

Fullerton and his wife, Karen, have one daughter, Carla.

LOUISIANA/ILLINOIS LEAD *HERALD* CAMPAIGN

Louisiana and Illinois led all other districts in the 1990-91 *Herald* Subscription Campaign, according to Wesley Tracy, editor of the *Herald of Holiness*. Louisiana reached 71.12 percent of its goal.

Districts in the U.S. and Canada were divided into two groups: Group One (with more than 6,000 in average Sunday morning attendance) and Group Two (with less than 6,000). Goals were based on average 1989 Sunday morning worship attendance divided by 2.5.

Illinois was the top district in Group One; Louisiana was the leader in Group Two.

Rev. Donald R. Walker, pastor of the DeRidder, La., Church of the Nazarene, directed the campaign for the Louisiana District. Rev. Larry Hucker, pastor of Olney, Ill., Church of the Nazarene, was the coordinator of the drive for the Illinois District.

Walker, Hucker, and their spouses will receive a cruise to the Bahamas, compliments

of the *Herald of Holiness* and Nazarene Publishing House, aboard a Christian cruise Feb. 10-14, 1992.

Other winners received gift certificates from NPH.

"Louisiana and Illinois led the way in putting the *Herald* in every home during our drive to gain new subscribers," said Tracy. "We appreciate the dedication of Revs. Walker and Hucker and the many other coordinators, pastors, and district superintendents who promoted the *Herald* so vigorously."

Other winners and their districts in the 1991 subscription drive were: Group One: 2nd place, Rev. Leonard Budd, Pittsburgh; 3rd place, Rev. James Mindling, Philadelphia; and 4th place, Rev. Tom Cahill, Washington; Group Two: 2nd place, Rev. Barry Beverage, Maine; 3rd place, Mrs. Lou Noel, Southeast Oklahoma; and 4th place, Rev. Larry Brinkley, Northeast Oklahoma.



Herald editor Wesley Tracy (right) informs Rev. and Mrs. Larry Hucker at the Illinois District Assembly that they have won a cruise for their efforts in the 1990-91 *Herald* subscription drive. (Photos of other winners will be included in a future *Herald*.)

BOWLING TAKES HELM OF OLIVET NAZARENE UNIVERSITY

John C. Bowling, 42, was elected president of Olivet Nazarene University July 16. The election came on the 14th ballot by the ONU Board of Trustees. Other names on the ballot were Paul Cunningham, Ted Lee, and Al Truesdale.

Bowling succeeds Leslie Parrott who retired from the post effective Aug. 6, 1991.

Bowling has served as senior pastor of College Church in Bourbonnais, Ill., since July 1983. Prior to this, he served as senior pastor of Dallas First Church. He has also served as a faculty member at Nazarene Bible College, Olivet Nazarene University, and has taught on

an interterm basis at Nazarene Theological Seminary. He was ordained in 1977 on the Colorado District.

Bowling holds a B.A. degree in religion and an M.A. in theology from ONU, as well as an M.R.E. and Ed.D. from Southwestern Baptist Theological Seminary. He also

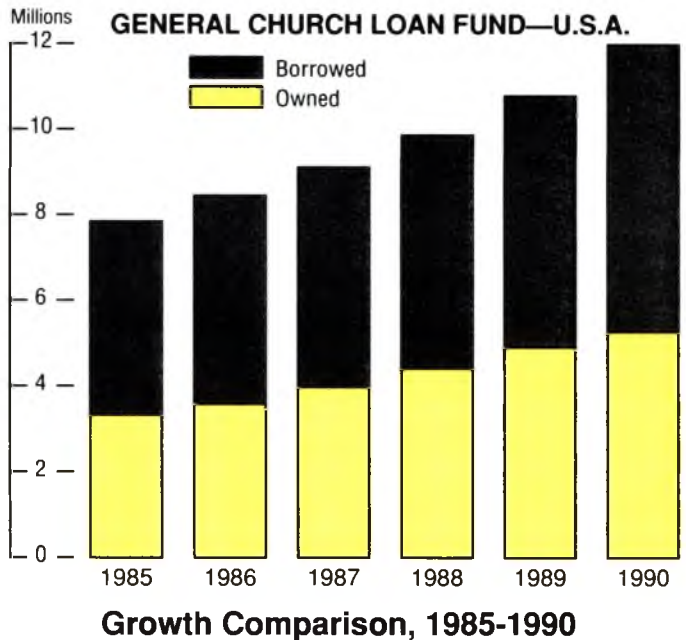
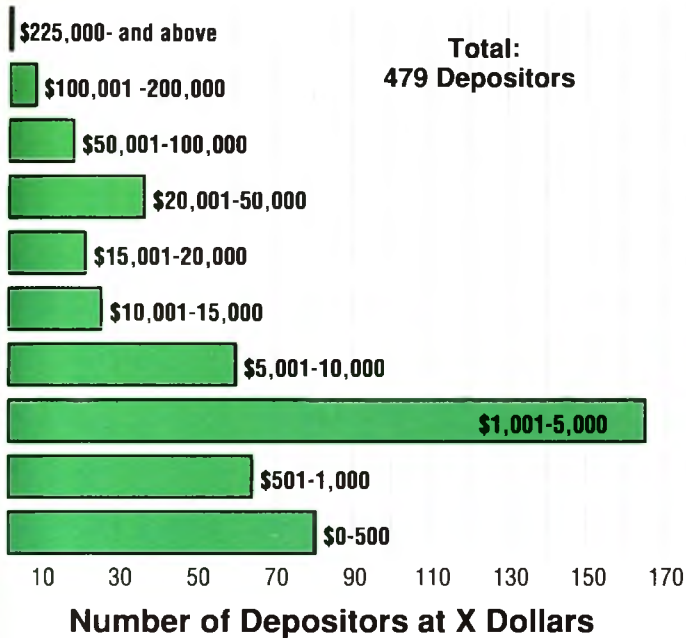
earned a D.Min. degree from Southern Methodist University and was a resident fellow for postdoctoral studies at Harvard Divinity School.

Bowling's wife, Jill, served for five years as assistant to the president at ONU. She holds a B.A. and an M.B.A. from ONU and an M.A. from the University of Texas.

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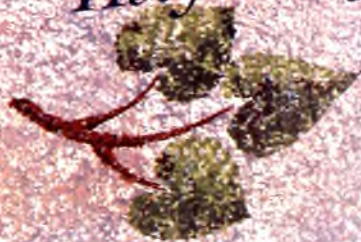
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(Matt. 11:2-19)

18 ^mThen the disciples of John reported to him concerning all these things. 19 And John, calling two of his disciples to *him*, sent *them* to ³Jesus,

^aIs. 35:5
^aJohn 9:7
^bMatt. 15:31
^cLuke 17:12-14
^dMark 7:37
^e[Is. 61:1-3;
Luke 4:18]

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