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Missionary Wilma

WESLEY D. TRACY



THE TROUBLE BEGAN when Wilma read the announcement in a hurry. Missionary Rally! Great, Wilma thought, she loved missions and missionaries. She didn't even notice that it was a youth service. Wilma was 80 years old.

She arrived early, thought the crowd of some 400 looked a little younger than usual, but soon was caught up in the service. The missionary from Africa delivered his soul in a powerful sermon. The Spirit of God came in refulgent waves of glory across the congregation made up mostly of youth from several churches in that Canadian city.

The speaker challenged the young people to answer God's call to missionary service. "If you are willing for God to use you as a missionary, if you are willing to serve wherever He sends you," the speaker cried out, "please witness to that consecration by standing." At first 5 students stood, then 10, then even more. Was Wilma willing to let God use her as a missionary? Yes! So Wilma went forward and joined the kids standing before the altar. Wilma was 80 years old.

The missionary and the pastors of the sponsoring churches stepped forward to pray with and lay hands on the youth who were consecrating their lives. But there stood Wilma. How

embarrassing. Not even God can make a missionary out of an octogenarian. Her pastor saw her. Would he tell her to go sit down, that this is just for the kids who have a lifetime to give? No, he took her by the hand and said a brief prayer. She had missed the point. After all, Wilma was 80 years old.

What kind of missionary service could she offer at 80? Surely Wilma had been thinking the same thing, but the Spirit pulled at her heartstrings, and she went forward. She would at least give God a chance.

A few weeks passed. Then one morning her phone rang. It was the pastor. "Wilma, there's a young Black man going on trial in a few days for a serious crime. His mother is a Christian. She is coming for the trial, but she can't afford a hotel. Would you be willing to keep her during the trial?" Wilma said, "Of course."

For four days Wilma delivered the troubled mother to the courthouse and picked her up at night. She cooked breakfast and dinner for her new friend. And each morning and evening, they prayed for the wayward son.

The trial was over in four days. The boy was convicted. His mother had to go back home to a city two provinces away. On her last day, she wept with Wilma and pleaded, "I can't be a mother to him so far away. Please promise me that you will visit him in my place." Wilma promised.

But she had never been to a prison. The idea scared her, and so she kept putting off that first visit. One day in her quiet time as she looked out her window at the glistening snow of that Canadian winter, the Lord seemed to

speak to her, reminding her of the missionary service where she had pledged so much. Widow Wilma decided that though she could not go to Africa, she could call on this imprisoned young man of African descent.

But what could she do for him? What did she have to give? What was she good at? Grandmothering was her only talent. So she packed homemade shortbread, a Bible, and a Christian magazine.

She met the young convict, and they soon came to love and appreciate each other. Her visit came to be the highlight of his week. They chatted, told jokes, read the Bible, prayed, and before going, she always gave him a hug in his mother's stead.

One day he said, "Wilma, I'm so glad that I have you, but I almost feel selfish soaking up your love and company every week. You see, there are a lot of men in this jail who don't have anyone. No one cares, no one writes, no one visits, no one reads the Bible

Most people thought she was out of place. But Wilma thought she would give God a chance.

to them. Would it be all right if I let some of them join us?"

At first there were 2, then 5, and then 10. Now there are two dozen prisoners who come to sit at the feet of Missionary Wilma as she shares cookies, lemonade, grandmotherly wisdom, the Bible, and the Savior who calls people, even in the 80th year of their age.

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Cecil Paul— a Man of Vision

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

CANADIAN BORN. FRONTIER RAISED. Rural-value established. Destiny driven. Academically trained and qualified. Message empowered. Gifted communicator.

I first met the man behind the above descriptors in 1981. I shared a dream with him. The hope was to impact the lives of several hundred college-age young adults with a vision for their futures. From the moment I entered his office, I knew he was a man who could do just that. He quickly joined in making the dream become a reality.

Cecil Paul was a life shaper. He was the epitome of the word *mentor*.

Cecil had a way of making a difference in the life of each individual he encountered. The age of the person or status in life didn't matter.

A lifetime teacher-professor, Cecil could inspire students to do more and be more than they planned or thought they could be.

He was good. Not a do-gooder. His very being was good. Goodness flowed through his veins.

But he was not soft, not namby-pamby. He was a man's man. Whether

cutting timber or plowing a field or standing strong on an issue he believed in, there was never a doubt of him being all man.

He taught me a lot about empowerment. He was a one-man crusader for the empowerment of women in leadership and ministry. Not some tokenism. But real valuing of the worth and abilities of the leadership skills of women.

Cecil always found a glimmer of hope in every person's dilemmas of life. No matter if the problem was self-inflicted, the result of poor choices, or the consequences of sin, he could *see* in the midst of darkness *light* at the end of the tunnel. He had the degree to be called a counselor, but his heart was what made him the best counselor I ever met or knew.

Visionary. Whatever the task, whatever the assignment, the vision was always well-founded in who he was and the God who had given him life's most important vision—the vision to be a child of the King.

Legendary. Not of self-enamoration. No, the legend he left behind was of places and programs still making a difference in thousands of lives: community centers, college campuses, graduate programs, adult learning programs, textbooks, publishing programs, servant leadership organizations—the things legends are made of.

For those who knew him, Cecil went too soon to be with the God He loved and served. But Cecil left markers. Clear signals. Stones to step on—grace stones of life and living. Cecil was and still is a sign—a self-made, selfless, Christlike man of faith and vision.

**He was good.
Not a do-gooder.
His very being
was good.**

WE LOVE YOU, PASTORS!

by James H. Diehl

I love district assemblies! It's a good thing, since I have presided at over 35 of them this year and more than 125 during the past four years.

I love the "family reunion" feeling at assemblies—the district superintendents' reports, the spirited rallies, the Spirit-anointed ordination services, and *even* the pastors' reports. Yes, I estimate that I've listened to over 5,000 pastors' reports during the past four years, but I still enjoy them (especially the shorter ones). In July I presided over the Central Ohio district assembly and heard 88. Talk about unique! They took the prize!

In the midst of all those reports, Pastor Dixon Lang gave his 33rd report to the Central Ohio District and his 20th and final report for the Westerville Church. At the conclusion of the assembly, Dixon and Mary Lang joined the ranks of retired ministers. The time had come to pass the baton to the younger generation. Listen in to excerpts from his last report.

"After 20 years at Westerville, my wife and I are retiring. It has really been a great time, and we love all our people. This year we averaged 257 in worship attendance, a gain of 12. Sunday School averaged 184, a gain of 7. Sunday evening attendance was 127, a gain of 13. Twenty-two new Nazarenes were received, bringing our membership to 272. The church raised \$356,388, a gain of \$42,048, and all budgets were paid in full, totaling \$67,121.

"To younger pastors in churches of around 58 in worship attendance, don't be discouraged. That is where Westerville was 20 years ago. If you love the people and the people love you, you fit. If you fit, then stick! Persistence wins the race. If you average only an 8 percent net gain per year, you would be standing

with me today. And to my lay brothers and sisters, support your pastor. The number one reason pastors leave churches is finances. They cannot make it. The churches that have grown on our district are those who pay their connectional budgets in full and pay their pastors well. Believe in the program, believe in your leaders. Above all, believe in God and His perfect timing! God bless you all. Respectfully yours, Dixon J. Lang."

When Brother Lang finished his final report, the delegation responded with a prolonged, loud, standing ovation. Handshakes and hugs were given to him

**IF YOU FIT,
THEN STICK!
PERSISTENCE
WINS THE RACE.**

on the way back to his seat. Another pastor-warrior had finished his professional career. He walked off the field for the last time. He hung up his cleats. The church cheered as many wiped tears from their eyes. Dixon and Mary finished their assignment in a church that was still growing. They still loved God and their people. What a testimony!

Did you catch what he said? We love our people. When a pastor loves the people and they love him, there is a fit. If you fit, then stick (what great advice).

Thanks, Dixon and Mary Lang, for your 33 years of pastoral leadership. Thanks for always leaving a church better than when you came. Thanks for your example. Thanks for your Christ-

like attitude. Thanks for your last words of counsel and encouragement.

The true essence of positive pastor-people relationships is summarized in Pastor Lang's report. It's not a complex formula hidden on page 385 in some book. It's a lot of love, expressed appreciation, trust, generosity, perseverance, and faithfulness. It must be demonstrated both by pastor to congregation and congregation to pastor. Without these your church will never grow. With these you can take your community for Christ.

October is the month the majority of our churches in North America schedule a Pastor Appreciation Sunday. Let me urge you to schedule it soon if you haven't done so already. Give the pastor's children something special. Take the family out to eat at a fine restaurant. Give them a gift or gift certificate. Tell your pastor during the Sunday morning service how you love him or her. Support him or her with your prayers, actions, and finances. Make it a very special day.

And as Pastor Lang said, "If you fit, then stick!" Loving and lasting relationships build strong churches. Adversarial, short relationships don't.

Thank God for our Nazarene pastors! Thank God for our Nazarene laity who love, support, encourage, and lift our pastors. Thanks also for God's grace in our hearts that makes it all possible. I affirm what Paul wrote in 1 Timothy 5:17-18: "The elders who direct the affairs of the church well are worthy of double honor, especially those whose work is preaching and teaching. For the Scripture says, 'Do not muzzle the ox while it is treading out the grain,' and 'The worker deserves his wages'" (NIV). We love you, pastors! **H**



Providence

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

"IT MUST HAVE BEEN PROVIDENTIAL." How often have you heard that assessment of some event? When there seems to be no natural reason why something has happened, we often resort to calling it an act of providence. That is not necessarily bad, providing we understand what providence is.

The doctrine of providence is a correlative (a twin, one might say) of the doctrine of creation. The latter is an affirmation of our faith that God is the Source and Ground of the universe. In the doctrine of providence, we affirm our faith that God continues to sustain and govern what He has created. "In him we live and move and have our being" (Acts 17:28, NIV).

"Providence" is not a biblical word, but it is a biblical concept, prominent in the teachings of Jesus (see Matthew 5:45; 6:25-34; 10:29-31).

The idea of providence can easily be perverted and peddled like a patent medicine that will cure everything from falling hair to athlete's foot. It must not be confused with its popular counterfeit. Some people claim that Christianity will make you rich or healthy or lucky. "Become a Chris-

tian," say these purveyors of the prosperity gospel, "and you will have everything you want." The truth is, becoming a Christian has gotten a lot of people killed! As Dietrich Bonhoeffer reminded us, when Jesus calls us to follow Him, He bids us come and die! Salvation is free, but discipleship is costly.

Providence is not the same as the concept of absolute predestination taught in some traditions, that God determines all events, or that everything that happens is God's will. It does not mean that everything that happens to the Christian is understandable, or that we will always be free from trouble. It means that nothing can separate us from God, that, as the familiar spiritual puts it, "He's got the whole world in His hand."

The greatness of Christianity lies in the fact that it does not seek a supernatural remedy for suffering, but a supernatural *use* for it. Christian faith does not deny suffering, anxiety, despair, or death. Rather, it proclaims that God can use it all for His purpose of love. God demonstrated this most profoundly when He himself suffered and experienced anxiety, despair, and death in Jesus Christ. The Cross is the perspective from which the Christian understands the providence of God. It is never a mere theoretical proposition to be debated but always a personal confession to be lived.

Belief in providence is not fatalism. Fatalism is the assertion that you "can't win," that "the dice are loaded," that "the cards are stacked against you," that there is a cold, unchangeable, impersonal fate that rules all things. The ancient Greeks be-

lieved that gods, humans, and nature are all inextricably caught in the web of fate from which there is no escape. The fatalist believes that life is, in the words of Shakespeare, "a tale / Told by an idiot, full of sound and fury, / Signifying nothing."

Christian faith in providence is the absolute opposite of the Greek surrender to fate. It is personal trust in a personal God, a living faith in a living God who confronts living persons.

The apostle Paul's understanding of providence is expressed in Romans 8:28: "We know that in all things God works for the good of those who love him, who have been called according to his purpose" (NIV). Paul does not deny the existence of evil. He does not claim that all things are good or that all things, of themselves, work together for our good. Rather, he says that *in all things* (evil, pain, suffering, loss, grief, or whatever), God is working to bring about good for those who love Him.

This is one of the exasperating aspects of the Christian faith for people who do not share it. Those who trust

Christianity does not seek a supernatural remedy for suffering, but a supernatural *use* for it.

their wealth, their health, or their stealth are utterly confounded when they meet Christians who are willing to take whatever comes, in the knowledge that God is working in it for their ultimate good. In the face of evil, and with God's eternal purpose in view, Christians can affirm with Paul: "I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day" (2 Timothy 1:12, NIV).

H



Like a Library

Greetings to you and all your staff plus Nazarenes around the world from the Solomon Islands! I just want to commend you and all who are responsible for producing the *Herald of Holiness*. As a pastor in a pioneer and remote area of the Nazarene world, the *Herald* is like a library to me. From the *Herald* I receive my ongoing education, I get some of my sermons out of it, and I am informed of what the Lord is doing around the world in our denomination, although I read used *Heralds*, which my missionary friends give me.

Keep going as you are right now; don't turn to the right or to the left. Thank you for the *Herald*—the best religious magazine around. I'm praying for you.

*Pastor Geoffrey Manu
Solomon Islands*

Worst I've Read

I was interested in reading the article "Teaching Holiness to Generation X," as I am leading a Generation X ministry (including a Gen X service), have studied Gen X, lectured and taught at conferences and churches about Gen X, and have a bibliography of over 200 articles and books on this segment of our culture. And I am an Xer.

However, after reading the article, I was severely disappointed to read one of the worst articles on Generation X in print. First of all, the answer to the question "How do we reach the Xers?" is not found in holding up our Wesleyan-Arminian holiness theology. . . . Do you really think . . . [they] will find their hearts warmed by theology and a denomination struggling to hold onto its holiness distinctive? If anything, we can reach them by playing down our denominational hang-ups and showing that we can accept that there is a lot to be said for the Calvinistic viewpoint. . . .

Preaching on the doctrine of holiness will not change Xers. . . . If we think preaching will reach them, then we haven't done our homework. . . . In our youth group, over 50 percent of teens are from broken homes and could care less about denominational distinctives. In fact, I would rather have our youth leaders and Sunday School teachers take a course on counseling instead of hearing lectures on the doctrine of holiness.

If we think that the food to fill the stomachs of this hungry generation is that of our holiness doctrine, then I'm afraid that this generation will starve to death.

*Matthew DeJong
Oakville, Ont.*

Love, Not Argument

I wish to commend you on your article titled "Mormonism: Mainstream or Extreme?" I am a convert to Christianity from Mormonism. You have well stated in this article many things about the way I was raised. The people involved in this deception

are very devoted to their way of life, and they truly believe. This is the best article I have read comparing Mormons and Christians. If we can love them the same as Jesus loves those involved in sin, we have a chance to participate in their salvation.

I have talked myself blue in the face several times, and my family does not appear to hear. Jesus is God, the same God that created the whole universe and everything in it.

*Ione Childers
Shepherdsville, Ky.*

Watts and Mormonism

Just yesterday my copy of the *Herald of Holiness* arrived, and I have read it from cover to cover.

I really enjoy and appreciate your page on "Over 60," because that is where I am. Ellen Watts is a great writer, and I do enjoy her. Please keep her articles coming.

I want to thank you for your exhaustive article on Mormonism. I read this with a great deal of interest, for we have many Mormon people in our city, and my son has played basketball with some of them on the university team. They have had some in-depth discussions, and this article will be helpful to him.

I was born into a Nazarene parsonage, married a Nazarene minister, served on the mission field for 29 years, and the *Herald of Holiness* has always found a special place in our home.

*Lenora Pease
Calgary, Alta.*

In Mom's Behalf

My mother would like to express her appreciation for a wonderful article in the February *Herald*—"Christian Morality in an Amoral Age." This article answered many questions for my mother, who had children in the '60s who do not feel the need to attend church services, even though they were raised in the church and had strong biblical teachings at home. Any suggestions on how to bring them back into the fellowship?

The *Herald of Holiness* is a wonderful magazine that reflects current events. You've come a long way.

K. Duke

Christ as Problem Solver

Thank you so much for including Rev. Tim Keller's article, "Christian Morality in an Amoral Age," in the February 1997 *Herald*. His piece is an effective antidote to the prevalent tendency to promote Christ as problem solver more than as the Lord and King who is entitled, by right, to our complete loyalty and devotion.

You are doing highly important and much-appreciated work. We are grateful.

*Stan Crow
Boise, Idaho*

The Herald Habit

I find the *Herald of Holiness* a help in my life. I'm always wanting to read every article on holiness/sanctification and be more holy. Also to be able to help others with it.

I'm a third-generation Nazarene. My folks had the *Herald* in our home for as long as I can remember. I've had it in my home all my married life.

I love the editorials. I know or have known personally many of the editors. I say God bless you all. My prayers will go with you always.

*Thelma Curtis
San Antonio, Tex.*

P.S. Enclosed is my \$12 renewal.

Classic Enthusiasm

Your article on Nazarene enthusiasm is a classic. I appreciated it very much, not only for the fact that it really needed to be written and the attention of our people called to the truths you presented, but also because it was written in such an acceptable way.

I can say that I enjoy all your articles and appreciate your doing such a wonderful job with the *Herald of Holiness*. So even though I can't sing, I join you in "Nazarene Enthusiasm."

V. H. Lewis
General Superintendent Emeritus

More on "Enthusiasm"

I read your editorial and was very disappointed in your attack on parachurch ministries. You are certainly correct that parachurch ministries do not exist to propagate a denominational distinctive. However, all the organizations you named have biblically based (not market-driven) statements of belief. . . .

I believe you have been grossly unfair to PCOs by accusing them of "plundering," "elbowing," "taking," and "extracting." Several years ago our pastor *permitted* a young couple from Wycliffe Translators to make a presentation in our church. They didn't elbow their way in. As a result, *the Lord directed* my wife and me to help support them and their work in Papua New Guinea. This was in addition to the fact that we support our local church with tithes, offerings, and faith promise.

Blaine Robison
Overland Park, Kans.

I suspect you will receive a certain amount of flak for your editorial in the June issue of the *Herald*. So let me jump in here with a word of support.

Your experience pretty much parallels mine, and I could, indeed, join you in singing "I Have the Nazarene Enthusiasm." For years I deplored the dollars that go to parachurch organizations and have insisted to my church board that we will *only* use literature that comes from the Nazarene Publishing House in our Sunday School, devotional literature, etc.

I am pleased to see this reinforcement. . . . You may be sure this editorial will be called to the attention of everyone in the Hilltop Trinity Church.

Kenneth Dodge
Hercules, Calif.

How refreshing to read your editorial "I Have the Nazarene Enthusiasm." . . . I am afraid that the Nazarene denomination is becoming an anemic, frail shadow of its former self—enthusiasm has turned to disinterest and apathy. Your "generic, colorless Evangelicalism" is an apt description.

Barbara A. Green
Dover, Del.

We want to commend you on the article in the June issue. "I Have the Nazarene Enthusiasm."

I have never read a better description of the trend in some of our Nazarene churches.

Dwight L. Meredith
Harper, Kans.

The Nazarene enthusiasm seems to include telling the people of its churches that they are two [sic] dumb or to [sic] common to run their own affairs. . . . Mr. Tracy, your denominational doctrinal distinctives are simply a choke hold on the people of the Nazarene churches.

John R. McKinney

As I read the June "Editor's Choice," my first feeling was one of disbelief. . . . You seem to think that there is something wrong with reducing Christian doctrines to their lowest common denominator and selling the things that almost all Christians believe. . . . We should be building partnerships with these organizations. . . . Your editorial is well-intentioned but very misguided and not even remotely related to the general church.

Merlyn Knight
Boise, Idaho

Bedtime Parable

Your "Bedtime Parable" is excellent! As the pen is mightier than the sword, this should avert giving "the old leader his medication and taking him back to the nursing home." At 69, I still ride an enduro motorcycle, and it didn't come from a mattress factory. Neither has the Church of my generation made me believe that I should be a congenial, economy Christian midget! "Holiness unto the Lord."

Keep up the good work!

J. E. Perryman

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Holiness and Mountain

by Victor Schreffler, *pastor,*
Church of the Nazarene, Blue Springs, Missouri

“Be perfect, therefore, as your heavenly Father is perfect.”

(Matthew 5:48, NIV)

In Colorado there’s a mountain I’ve tried to climb. It’s called Mount Yale, and it’s over 14,000 feet high.

During Bible college days, Becky and I camped on the shoulder of Mount Yale and set out the next day to climb it. We breezed through the forest of evergreen and aspen. Warm sun and birdsongs cheered us on our way.

We were slowing down when we got to the timberline. The birds weren’t singing, and the sun wasn’t warm. An eerie silence whispered on the wind.

Soon we were climbing over boulders the size of houses and crawling through crevices to continue our journey. Becky decided to stop and enjoy the view. I, being a man, couldn’t let something like enjoying the beauty of creation keep me from finishing the task at hand. I climbed on.

After laying out all the energy and reserves I could muster, I finally reached the top.

But it wasn’t the summit.

A few more miles away and about another thousand feet up was the real peak of Mount Yale. A long, sloping shoulder covered with deep snow separated me from my goal.

So in a glorious effort of heroic stupidity, I climbed on.

NO!

I was alone.

I didn’t have supplies.

I didn’t have the right equipment.

I didn’t have the strength.

The goal was there . . .

But it didn’t challenge me—it only mocked me.

And the black dots of mountain goats dancing on

the side of the mountain ridiculed my presumptuousness.

Who did I think I was to presume to undertake so difficult an endeavor?

The Impossible Dream Dilemma

That’s how I feel when I come to Matthew 5:48: “Be perfect, therefore, as your heavenly Father is perfect” (NIV).

It took everything I’ve got just to make it this far. Without God’s help, I couldn’t even have climbed this high.

But now, panting breathlessly on a lesser summit, I see the goal impossibly out of reach.

There’s no way I can do this. This is an impossible dilemma.

We begin, then, with the understanding that whatever Jesus is asking us to do here, it is impossible for us to do.

No matter how hard we try, no matter how deeply we delve into the hidden powers of the soul—it’s not going to happen.

We can’t make ourselves perfect.

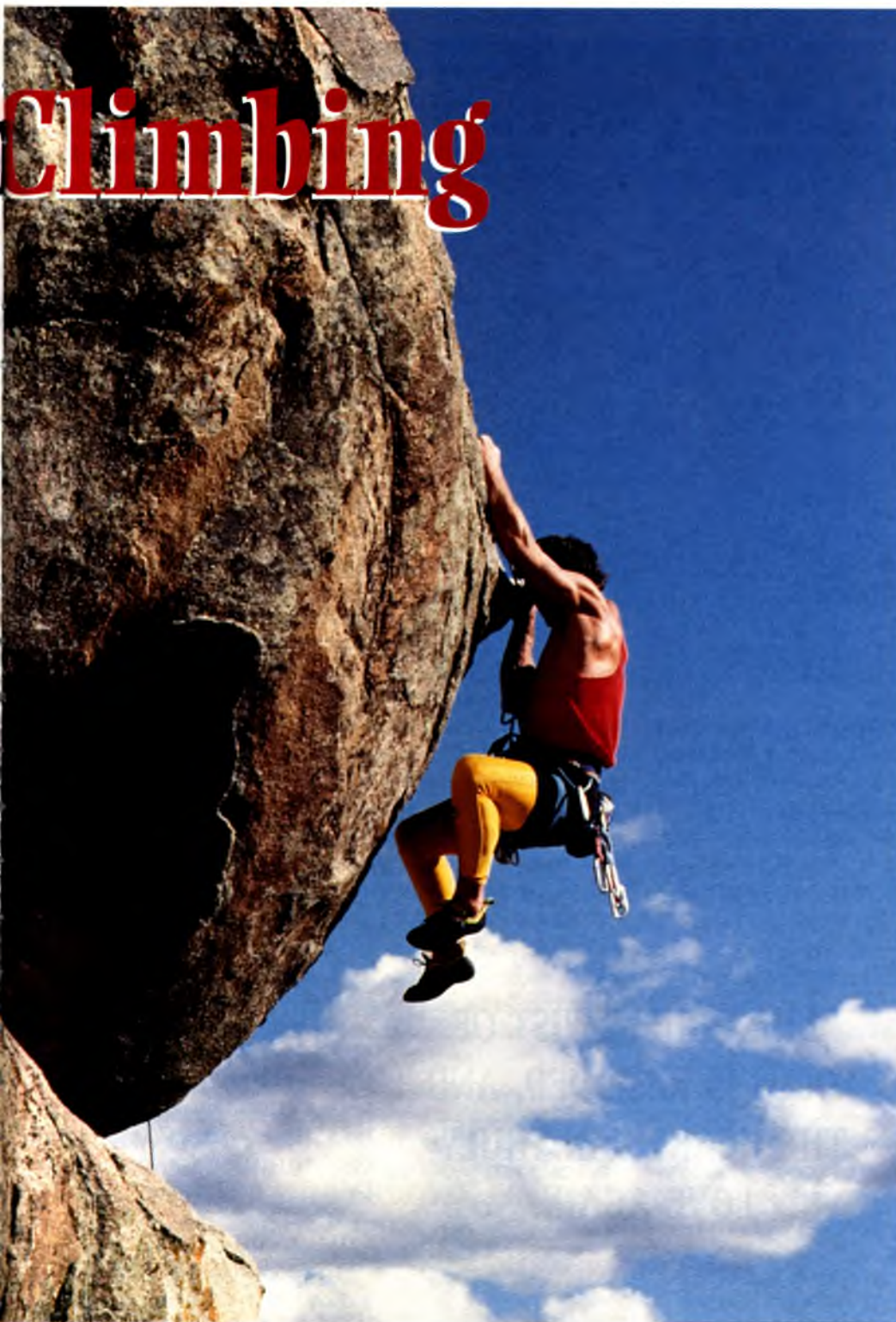
For a Christian this presents a real dilemma.

For the unbeliever, it’s not that big a deal. “Nobody’s perfect,” blow it off, and go on.

So if you haven’t yet signed on with Jesus, it’s going to be hard to understand why this is a problem.

But if you are a follower of the Lord Jesus Christ—you’ve confessed Him as Lord and asked Him to forgive your sins and come into your life—then you feel the tension.

That inner turmoil of the soul where you want to do and be what is impossibly out of reach.



David Stoecklein/The Stock Market

IS CHRISTIAN
PERFECTION
LIKE SCALING
A MOUNTAIN
YOU CAN
NEVER
CONQUER?

Measuring Up

And there's another "crisis of faith" presented by these words of Jesus.

When measuring something, say the length of a table, there are two kind of errors that will result in incorrect information. Random errors and systematic errors.

Grolier's Multimedia Encyclopedia (1996 ed.) has

this helpful information: "*Random errors* are those that occur in the act of measurement itself; *systematic errors* occur as a result of instrument faults and calibration mistakes."

It's the systematic error that concerns us—"instrument faults and calibration mistakes."

How do you know that the device by which you are measuring is accurate? No matter how carefully I

measure a table, if the tape measure is off, the measurement will be off.

You've got to have a standard.

Which, of course, there is.

Quoting from *Grolier's Multimedia Encyclopedia* again: "Until 1960, the standard meter was equal to the length of a prototype meter bar kept in Paris. It was then redefined as 1,650,763.73 times the wavelength of the radiation emitted at a specified energy level by krypton 86. In 1983 it was redefined as the length of the path traveled by light in a vacuum during a time interval of 1/299,792,458 of a second. This definition has the great advantage of being reproducible in any well-equipped laboratory, rather than depending on an actual object. The wide variety of units and standards employed worldwide are similarly based on physical quantities."

So you see the problem?
It's the Bible.

I can't treat it like any other book.

If I'm reading a "book of interesting ideas by a wise and learned person," I can come to a section like this and say, "Well this has been a really good book. I agree with almost everything the author has to say. This part, however, is obviously wrong. It's an exaggeration. The writer was offtrack or in a visionary stupor of optimism.

"Oh well."

And I go on reading, picking and choosing what fits my system and discarding what doesn't measure up.

PROBLEM: How do I know if my system is accurate?

See, I might take the most careful measurements of a concept possible. I might analyze it, investigate it, discuss it with others. But if the tape measure I'm using to measure the table is off, even the most careful (and sincere) measurements *are going to be wrong*.

I have to have a standard by which to check calibration.

The Bible is the Standard.

It's the prototype Bar in Paris.

It's the Formula for light in a vacuum.

Without the objective revelation of the Word of God, I have no way of knowing if I have measured correctly or been deceived.

So, since the Word is the Standard, I don't have the

option of blowing off a tough passage and going on to the easy stuff.

Do you see how critical the problem is?

On the one hand, we have what is clearly impossible for us to do.

On the other, we have the reality that we can't dispense with the Standard.

The options are very dis-comforting:

1. I can't trust the Bible—spirituality is totally subjective, and there is no such thing as truth.

2. God is playing games with me, slapping me down with impossible demands then cutting me off for not measuring up.

Or,

3. There must be some way

for God to do in me what I can never do myself.

A Question of Perfection

Just what does Jesus mean by "perfect"? Maybe that will help.

Sherlock Holmes taught us to eliminate as many options as possible, and whatever remains, however improbable, must be the solution.

What kinds of perfection can be eliminated?

1. Knowledge: Jesus himself admitted to areas where He didn't know things. When talking about the time when He would return to judge the earth at the end of the age, Jesus said, "No one knows about that day or hour, not even the angels . . . nor the Son" (Matthew 24:36, NIV).

2. Performance: A perfection of outward performance is not what is meant, since the same Jesus who commanded this teaches us, just a few verses later, that every Christian needs to pray regularly for forgiveness of sins (Matthew 6:12; Luke 11:4).

What's left?

What's the context?

The command to love.

Love is a disposition of the

heart, not a reaction of the emotions. The love of the New Testament is called *agape*, which means unconditional, self-sacrificing love. Love that doesn't require repayment.

Read 1 Corinthians 13—it's the quintessential expression of *agape* love.

So what Jesus has to be saying is, "Be perfect in love, as your Father is perfect."

But there's a problem with this kind of love.

Deep within us is a condition that came about in the Garden of Eden. When Adam and Eve decided to take

SO YOU SEE THE PROBLEM? IT'S THE BIBLE.

THE INNER TWIST OF FOCUS IS REMOVED, AND THE HEART CAN TRULY LOVE AGAIN.

their lives into their own hands, deciding that even though God told them not to eat the fruit, they'd be better off if they did, something happened to humanity.

1. We decided that God couldn't be trusted absolutely.

2. We decided that we'd be better off making our own decisions. Not that God's ideas weren't important, but that the ultimate responsibility for our safety and prosperity was in our hands.

Curved Inward

So deep within every one of us is a primary focus that is turned inward. We are "looking out for number 1."

This is a problem when it comes to love, because love requires that we turn our attention outward toward God and others, rather than inward toward self and "my needs."

That inward transformation of priority is called heart cleansing. It's what the Lord says through Ezekiel in chapter 36: "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you" (vv. 25-26, NIV).

It's what happened to the believers at Pentecost when they were filled with the Holy Spirit. Recapping the key element of the event, Peter says in Acts: "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith" (15:8-9, NIV).

The *original sin* is to trust self more than God, and we're so locked into it that only a miraculous intervention by God can deliver us from it. That gracious act of heart cleansing is called by the theologians *entire sanctification*. A perfection of the heart, not in the sense of culmination, but initiation. The inner twist of focus is removed, and the heart can truly love again.

Only a miraculous intervention by God can bring



about so drastic an inner change.

And only the miraculous intervention by God can keep us free from returning to the comfortable and familiar prison of self-obsession.

Do you remember when Peter was walking on the water to Jesus? Jesus comes to the disciples on the water, and Peter wants to try it. He gets out of the boat and literally walks on top of the water toward Jesus.

This is an excellent model for holy living. Here we have a disciple of Jesus, stepping out of the safety of what is familiar and controllable to do what is impossible. From self-dependence to total dependence.

Now (watch closely) Peter makes it most of the way to Jesus, but at the last moment he begins looking around. He notices the waves. He notices the night.

He is slapped in the face by his own weakness and realizes he can't live this kind of life.

He begins to sink.

The holy life is walking on the water to Jesus.

It's impossible.

It's dangerous.

It's something totally beyond our capacity.

But *if* we seek God's cleansing of self-centered living *and* we keep our eyes on Jesus, it can be done.

By grace we can truly love.

Does that mean that we won't ever make mistakes?

We're talking about love, not performance. The intentions, not actions.

Does that mean that we never need to confess before the Lord?

We're still responsible for those deviations from love as we become aware of them. And *only* the blood of Jesus can cleanse us from that sin.

The only thing *lack* of confession reveals is *pride*.

So what does it mean?

By grace we can walk on water.

Out of the boat . . .

Away from the familiar . . .

Beyond *our* control . . .

And in *constant and total dependence upon God*.

In whatever moment we take our eyes off the Savior, in that very moment we begin to sink.

This call of Jesus isn't a command to climb yet another impossible mountain.

"Be perfect" is really an invitation more than a command. It's an invitation to leave the prison of self-obsession and walk on the water with Jesus.

HH

THE FIELDS ARE READY...
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THE UNHERALDED



by J. Wesley Eby

There he stood. Tall. Imposing. Self-assured. Rev. Sybil Holder was impressed. As she eyed this young man, the Lord whispered, "This fellow is called to preach, and you'll have to help him."
"Me, Lord?" she questioned.

At Brooklyn Beulah, he took note of a special young lady, Corinne Skeete. She, in turn, took note of him. With Dad Skeete's *required* approval, Stanley and Corinne began dating. And their dating became a beautiful courtship that resulted in a marriage several months later. Rev. Moore has four adult children: Cles-

From Barbados to Brooklyn Beulah

"Yes, you, My child!" came the reply. When Mrs. Holder approached Stanley Moore with this word from the Lord, he hesitated, believing he could never complete the course work to become a minister.

"Get busy with your studies," the Spirit-led pastor's wife challenged. But Rev. Holder did not stop with a simple challenge. She ordered books needed for the ministerial course of study and started a class for those who felt a call to Christian service. Stanley Moore signed up, 1 of Holder's 10 students.

Two years and 9 dropouts later, the class was Stanley Moore, the lone tenacious scholar. From that point on, he was on his own. Pursuing his ministerial preparation at home, Moore persevered and graduated after two additional years of diligent study.

Stanley Moore's life is characterized by a voracious desire for learning. A native of Barbados, he did not have the opportunity in his homeland to acquire the education he desired. In 1954, as a 20-something adult, he migrated to the States, settling in Brooklyn.

Moore soon discovered Beulah Church of the Nazarene. He took a liking to the pastor, Rev. Levi Franklin, and was attracted to the vibrant worship, biblical preaching, and joyful Nazarenes. He was satisfied with this church. This would be his *home*.



Rev. Stanley and Grace Moore

tine, Chester, Brenda, and Lisa. All are loyal, contributing members of the Church of the Nazarene today. Brenda is the church pianist-organist for her father's congregation, and her husband, Vincent Stokes, is the minister of music. In reflecting upon their father, they say he is a "no-nonsense dad" who values education but a loving protector, a faithful provider, and a caring confidant.

When Stanley Moore joined Brooklyn Beulah, he entered into the life of the church with energy and commitment. He married and began his family. Six years sped by, and the church called a new pastor, Rev. Randolph Holder. And that's when Sybil Holder interrupted his life—an interruption that has impacted the rest of his days.

The capable student did not disappoint the Holders. Throughout the next decade, he continued to prepare steadfastly for the ministry while thrusting himself head over heels into the Lord's work—doing myriad jobs from Sunday School superintendent to church treasurer. In 1973 the Beulah Nazarenes asked Stanley Moore to be the assistant pastor.

Eight years later, Beulah's beloved pastor, Rev. Randolph Holder, died, leaving a grieving and shepherdless congregation. But the Lord had been preparing someone for the Beulah Church. Rev. Stanley Moore was

Blessed Assurance

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Pepperell, Massachusetts.

GOD SPEAKS TO ME mostly through the subtle promptings of His Word, through another person, or through an inner impulse. But on a few occasions, He has spoken to me so clearly that I cannot attribute the “voice” to anything but direct interaction with God. I wonder often why God doesn’t always speak to me as clearly.

On a few occasions during 15 months of a job search, God chose to speak directly to me. In my previous job, I unintentionally became a spokesman for workers during a time of company layoffs, which made me a focal point of contention with management. One manager even threatened my career. I was devastated, angry, dumbfounded, and physically sickened by the injustice and its potential consequences.

I had cried out to the Lord in this most desperate time, and at first I received just one phrase from Psalm 23: “Thou preparest a table before me in the presence of mine enemies” (v. 5). Then joy overcame me and I was filled. It is difficult to explain, but familiar scripture got 10 fathoms deeper in that one instant. Then God gave me three assurances:

1. God is good.
2. God is personally interested in my situation.
3. Jesus never fails.

Sandwiched between God’s eternal goodness and Jesus’ record of victory, God assured me not only was He in control but also I was His personal concern.

Some opportunities came and went, and I shouted excitedly at God, “Hey! That looked like a nice one! What gives!?” There was one job opportunity that was mine for the taking, and at first it sounded like my dream job. But after the interview, I was greatly disappointed and knew that I couldn’t move my family to another state for that position.

**Sandwiched
between God’s
eternal goodness
and Jesus’ record of
victory, God assured
me that I was His
personal concern.**

As I mulled over the personal expense and time spent on that opportunity, I wondered why I had to go through so much when God is the King and I am His child. That is when He called me by name and said: “Mark, I’ll give you what you want, but it may not be My best. Now, what do you want?”

Throughout my job search, I had been asking God to grant me

His best. As the miles rolled under my car, I asked the Lord to forgive my impatience and ignore my whining because, no matter what it took, I knew that His best was far better than anything I could dream. I also asked Him to understand my frustrations in not being able to see the whole picture.

Impatient as I am, I don’t like it when God takes me to the very edge of His perfect timing, but He has assured me from time to time that He is still personally involved. When He does, I find that I can go just a little farther in His time for His best. He has since given me a job that I love—His best. God is so good!

soon installed as senior pastor.

In 1985 Beulah lost another valued church leader. Corinne Moore joined the saints of all ages when death snatched her away from her husband, her children, and Beulah Nazarenes.

In God’s design and time, He had another helpmate for Stanley Moore. The pastor was attracted to a competent, gracious lady, Grace Speede. Attraction was mutual. When he invited her to be his wife and join him in Beulah’s ministry, she accepted. Mrs. Moore has become an indispensable member of the pastoral team.

**Two years and 9 dropouts
later, the class was
Stanley Moore, the lone
tenacious scholar.**

During the 16 years of Rev. Moore’s tenure at Beulah, the church has steadily grown under his leadership. Attendance, which averaged 280 when he became pastor, now averages almost 600, making it the largest church on the Metro New York District. This outstanding report is the result of his belief that Beulah is not a one-man job, and he constantly urges the members to “work together.” Moore, who quickly commends his ministerial staff for its teamwork, possesses a gift for identifying potential young adult leaders and then equipping them for leadership. Today, three persons he has mentored are pastoring Nazarene churches.

Rev. Moore is highly esteemed by his colleagues on the Metro New York District. His many district responsibilities include Advisory Board, Finance Committee, Board of Ministerial Studies, and zone chairman, and he assists with church planting, especially on the Brooklyn Zone.

District Superintendent Dallas Mucci says: “Pastor Moore is not only a committed Christian, exemplary pastor, and Nazarene churchman but also a good friend. No one is more deserving of being named among the *unsung heroes* of our church than Rev. Stanley Moore.”

☩

Ten Churches Honored for Fifty Years of Faithful Stewardship

Ten Nazarene churches were each honored for a half century of faithful stewardship at the 1997 General NWMS Convention in San Antonio. The churches were the recipients of the *Golden Stewardship Honor Roll* award. This award, the first of its kind, was given to commemorate 50 continuous



Nina Gunter (left) and Steve Weber congratulate recipients of the *Golden Stewardship Honor Roll* award at the 1997 General NWMS Convention in San Antonio.

years of being on the Stewardship Honor Roll. This means that for the past five decades these churches have paid all budgets in full and have been 10 percent churches for missions.

"This is a milestone for these churches," said Steve Weber, director of Stewardship Development Ministries, who presented the awards. "These congregations have demonstrated dedicated sacrifice for God's kingdom through their giving for others. We wanted to find a way to honor them. As a result, we developed a special *Golden Stewardship Honor Roll* award. The churches we have recognized with these plaques represent thousands of faithful Nazarenes around the world who make giving

for others a high priority."

Five of the honored churches are from the same district, Northeastern Indiana.

"As I stood on the stage at the NWMS Convention, I couldn't help but notice that there was a collective gasp when Dr. Weber mentioned that five of the churches were from one district," said Thomas Bailey, superintendent of the Northeastern Indiana District. "It is a privilege to serve where there is such dedication to supporting the mission of the church."

The churches that received the award from the Northeastern Indiana District were: **Alexandria Church of the Nazarene**—David S. Hayes, pastor, and Gayle Weise, NWMS president; **Elkhart First Church of the Nazarene**—David R. Hudson, pastor, and Sally Torrance, NWMS president; **Harris Chapel Church of the Nazarene**—Danny E. Goddard, pastor, and Bertie Smith, NWMS president; **Mount Hope Church of the Nazarene**—Daniel W. Cole, pastor, and LuAnne Frank, NWMS president; **Winchester Church of the Nazarene**—Howard N. Becker, pastor, and Dixie Rook, NWMS president.

The other five honored churches were: **Bethel, Ill., Church of the Nazarene**—M. Neal Kellam, pastor,

and Debra Krohe, NWMS president; **Kansas City First Church of the Nazarene**—Jesse C. Middendorf, pastor, and Gloria Willingham, NWMS president; **Monongahela, Pa., Church of the Nazarene**—David H. Shirer, pastor, and Fran Cousins, NWMS president; **Sublette, Kans., Church of the Nazarene**—Andrew Shimko, pastor, and Phinola Schmidt, NWMS president; **Warren, Ohio, First Church of the Nazarene**—Lynn E. Nichols, pastor, and Cheri Goodman, NWMS president.

"These congregations are commended for their consistent focus and faithfulness to give a tithe of the tithe to others for these 50 years," said Nina Gunter, NWMS executive director.

The *Golden Stewardship Honor Roll* award will be presented annually to qualifying churches.

Missionaries Return to Albania

The Nazarene missionaries who were evacuated from Albania in mid-March moved back to their homes in August, according to Franklin Cook, Eurasia regional director. Returning missionaries are Terry and Tamara Hudson and their two-year-old daughter, and Hilary Evans. David and Sandi Allison and their children are currently on furlough.

"We are grateful the missionary team has been able to return to Albania," Cook said. "We will continue to monitor the situation over the next several weeks."

According to Duane Srader, the Southern Europe field director, Nazarene properties and vehicles have all been secured, and a shipment of school supplies, presumed destroyed, has miraculously been found. Srader traveled to Albania in August and participated in the baptism of 10 people, some of whom were converted after the missionaries were forced to leave.

Giving an analysis of current conditions in Albania, Srader concluded: "Some organizations have lost everything. But the greatest news is the church is alive and well!"



District Superintendent Thomas Bailey (far left) and District NWMS President Mary Pool (far right) flank the representatives of the five churches from the Northeastern Indiana District who received the *Golden Stewardship Honor Roll* award. Each pastor is standing behind his respective NWMS president. They are (l. to r.): David R. Hudson and Sally Torrance, Howard N. Becker and Dixie Rook, Daniel W. Cole and LuAnne Frank, Danny E. Goddard and Bertie Smith, and David S. Hayes and Gayle Weise.

Books in Mission Report

Nazarenes donated more than 1,800 books during General Assembly in San Antonio to the Books in Mission project sponsored by World Literature Ministries (WLM) of the Communications Division.



Linda Phelps (left) and two colleagues prepare books for shipping overseas.

"We are most grateful for the wonderful response to our request to bring a book to General Assembly," said Ray Hendrix, director of World Literature Ministries. "Nazarene Bible schools and seminaries all around the world

will benefit from the generosity of our Nazarene family."

According to Linda Phelps, Books in Mission coordinator, most of the donated volumes were used books; however, some were new. One couple from Washington State spent over \$100 on three theology books from Nazarene Publishing House at General Assembly and brought them to the WLM booth. The books have since been taken to extensions of European Nazarene Bible College in France and Romania.

"Thank you very much for your wonderful and generous Christian help with Christian books," wrote Magdalena Balaban, a student in Romania. "These textbooks will be a tremendous help to us in our spiritual growth and in our preparation to become Christian heralds ready to minister in the whole world."

The Books in Mission program was started in 1987 by Bennett Dudney when he was director of Publications International. In the past 10 years, more than 30,000 books have been channeled to our world mission educational institutions. According to Phelps, the number only includes the books that have been processed in Kansas City and does not include the thousands that have been shipped by individual donors.

WordAction Adult Curriculum Committee Meets

The Adult Curriculum Committee held its annual weeklong planning session at King Conference Center on the campus of the Nazarene International Center in Kansas City, August 4-8. This group planned outlines for upcoming units of study for the adult WordAction curriculum published by Nazarene Publishing House.

According to Randy Cloud, executive editor of the adult WordAction curriculum, representatives from WordAc-

tion's newest partners, The Salvation Army and Bristol House Publishers (the Holiness branch of the Methodist Church), participated in the meeting, joining long-term Nazarene and Free Methodist members.



WordAction Adult Curriculum Committee members

"Our partnership with other Holiness churches is important," Cloud said. "We are excited that the holiness ministry of WordAction extends far beyond our own denomination."

International Day of Prayer for the Persecuted Church Planned

The Church of the Nazarene is cooperating with the International Day of Prayer for the Persecuted Church on November 16, 1997.

According to the World Evangelical Fellowship (WEF), there have been more Christians killed in the 20th century than in the previous 19 centuries combined. If this trend continues, this year over 150,000 people will be killed for their faith, amounting to 17 Christians every hour of every day. Therefore, WEF states that the goal of this special day is to "shatter the silence and end apathy in the church and in the world."



Nina Gunter, NWMS executive director

According to Nina G. Gunter, NWMS executive director, the NWMS is committed to helping create an awareness of the plight of persecuted Christians and the urgent need of compassionate prayer and action on behalf of our persecuted brothers and sisters in our world.

While the International Day of Prayer for the Persecuted Church is November 16, the planners of this event have called for a 50-day season to precede "Persecution Sunday." From September 28 on, churches have been asked to educate their people on the issue of the persecuted church and to explain how prayer and understanding will help the Church take action.

A church resource kit has been developed by those in charge of the event. The kit is designed to promote understanding as to the cause of Christian persecution internationally. The resource kit may be ordered by calling the toll-free number: 1-888-538-7772. Additional information may be obtained at the Internet address <www.persecutedchurch.org>.

Advice and Aid Pregnancy Center Provides Compassionate Ministries to Greater Kansas City

Advice and Aid Pregnancy Center is providing a variety of services to the greater Kansas City area, according to Dawn McClelland, executive director. Services include free pregnancy tests, counseling for abortion alternatives, a crisis hot line, referrals for low-cost medical care and free medical care for selected hardship cases, mutual assistance housing, and aid for financial and transportation needs. Advice and Aid operates a center that provides clothing for mothers and young children up through four years of age as well as baby furniture. Care is also extended to postabortive women in the areas of counseling and Bible study and prayer support groups.

According to McClelland, Advice and Aid was started in 1982, and just this year was designated a compassionate ministries center and has been approved for Ten Percent giving. McClelland is a graduate of MidAmerica Nazarene University and a member of College Church of the Nazarene in Olathe, Kans.

"One of the criticisms frequently heard about the pro-life movement is that it seeks to save babies but does too little to improve their lot in life once they are born," McClelland said.

"We offer a program that will enable



Dawn McClelland, executive director of Advice and Aid Pregnancy Center (left) with two volunteers, Joyce Smith, treasurer (center), and Cathy Kusic, bookkeeper (right).

mothers either to knowledgeably reach the decision to place their babies for adoption or to provide stable, loving homes for them."

Aftercare Services, a part of Advice and Aid's ministry, provides long-term physical, emotional, and spiritual support to clients. One of the ways this is accomplished is through Mutual Assistance Housing, in which families are willing to take pregnant women into their own homes until after the babies are born.

A future objective is offering prenatal and neonatal classes in conjunction with the nursing department of MidAmerica Nazarene University (MNU). Nursing students will teach the classes to Advice and Aid clients under the direction of MNU's nursing instructors.

"I feel we must be on hand to offer solutions to women in crisis pregnancies so that they do not see abortion as their only option," McClelland said.

SNU Conducts New Student Institute '97

Southern Nazarene University (SNU) welcomed incoming freshmen and transfers during the last week of August at its New Student Institute. This week-long orientation introduced new students into the "finer points of college life," according to Mike Brooks, SNU's director of student development.

Students were split into "family groups" of 12 to 15, which were led by a member of the SNU faculty. These groups not only stayed together during the institute but also continued into the school year.

A highlight of the week was a university-based service project on August 26. More than 400 of SNU students, staff, and faculty spread out across greater Oklahoma City to 18 sites, painting, building, repairing, cleaning up, and beautifying. The students were also involved in packaging and stocking donations for relief agencies, visiting prison inmates, and hosting parties at nursing care facilities. Over 1,600 hours of voluntary labor were poured upon the city in one afternoon.

"We believe our tradition of community service projects is an excellent way to introduce our incoming students to a lifestyle of service," Brooks said. "They are already learning to live by our university mission of 'building responsible Christian persons.'"

The New Student Institute also included campus tours, a



SNU students involved in a building project during New Student Institute.

dedication service, student-life seminars, cookouts, concerts, student registration, games, and other events designed to make the transition from high school to college a smooth one.



SNU students helping to beautify their community as a part of freshman orientation.

New District Superintendents Selected

Dillman Elected to Pittsburgh District



Stephen W. Dillman, 43, was elected superintendent of the Pittsburgh District on the fifth ballot, July 26. Dillman replaces J. Roy Fuller, who moved to the Alabama South District superintendency.

Most recently, Dillman has been senior pastor of the Norwin Church of the Nazarene in North Huntington, Pa., where he has served for nine years.

Dillman is a graduate of Trevecca Nazarene College (now University) and Nazarene Theological Seminary. He was associate pastor at the South Hills Church of the Nazarene in Bethel Park, Pa., and was senior pastor of the Edison, N.J., Church of the Nazarene. He was ordained in 1982 on the Metro New York District.

Dillman and his wife, Glenda, have two children: Stephanie, 18, and Jonathan, 17.

Mills Appointed to Washington District



Kenneth L. Mills has been appointed to the superintendency of the Washington District. Mills has been superintendent of the New England District since 1992.

Mills is a graduate of Eastern Nazarene College and Nazarene Theological Seminary. He holds the D.Min. from Boston University.

Prior to becoming superintendent of the New England District, he pastored the Nashua, N.H., and Peabody, Mass., churches. He also served at Nashville First and Canton, Ohio, First.

Mills and his wife, Patricia, have two children.

His appointment was prompted by former Washington Superintendent Jerry D. Porter's election as general superintendent.

Nazarene Health Care Fellowship Conducts International Conference

The Nazarene Health Care Fellowship (NHCF) held a two-day international conference prior to the General Assembly in San Antonio in June. Fifteen speakers shared information on medical work in 11 countries with close to 100 participants. The conference theme was "Human Hands, God's Healing."

One speaker was Haroldo Neves, a medical doctor in Brazil, who shared how God gave him a vision for building a Christian hospital in Rio de Janeiro.



Dr. Janice Woolford

Janice Woolford, a physician in greater Georgetown, Guyana, told her experiences about operating a Christian clinic and providing care for the

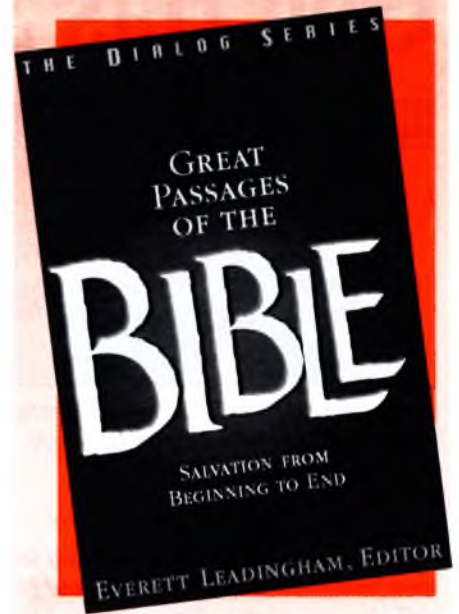
needy people of her area. She brought to the conference two Nazarene medical students whom she is mentoring.

Gail Bruchett, an internist from Pueblo, Colo., spoke of his participation in an NHCF Medical Work and Witness team to Volgograd, Russia. He told of their experiences in holding medical clinics and patient education.

Susan Elliott, a nurse from Escondido, Calif., gave a presentation on compassion fatigue syndrome. She challenged the participants to be aware that through compassionate ministry activities they can become ineffective as a result of fatigue.

For information about NHCF, ministry opportunities, Medical Work and Witness teams, and/or future conferences, contact Harold "Hal" Frye, executive director, at the NHCF office, 816-333-7000, ext. 2703.

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Devotion and Duty in Deuteronomy

How Can You Know God Has Spoken?

ROGER L. HAHN



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*I will raise up a prophet just like you for them from among their brothers, and I will give my words to his mouth, and he will speak to them everything that I have commanded him. And it will be that the person who does not heed my words which he will speak in my name, I, indeed, will call for an accounting from him (Deuteronomy 18:18-19).**

KNOWING THE WILL OF GOD is one of the highest priorities of the Christian life. Many believers agonize over decisions because of uncertainty about the direction in which God is leading. Knowing God's will has always been crucial for His people. Apparently, uncertainty about His will has also always been a problem for the community of faith. As early as the Book of Deuteronomy, the question of how one could know God's will came up.

Deuteronomy 18:15-22 contains the promise of a prophet like Moses that God will provide for Israel in her future. Christians have often affirmed that the coming of Christ fulfilled this promise. Several New Testament passages reflect this truth. However, Deuteronomy 18 would have also been true and meaningful within Israel's own history.

First, we should notice that God provides the prophet. In verse 15, Moses states that the Lord will raise up a

prophet like himself (Moses). Verse 18 then quotes the actual words of God, "I will raise up a prophet just like you for them." The promise continues, "I will give my words to his mouth." The initiative for knowing the will of God always comes from God. He is not reluctant for us to know His will. Much of our agony about God's will arises from a faulty understanding of God's own nature and His commitment to reveal both himself and His will.

The promise also states that the coming prophet will be "just like" Moses. Understanding the significance of Moses to Israel makes sense of this part of the promise. God spoke with Moses "face to face" (Exodus 33:11) in the same way a person speaks with a friend. Thus Moses had insight into God and God's will that no one else up to that time had received. Further, Moses had been a mediator for Israel. He defended Israel when God was ready to destroy the nation (Exodus 32:9-14). Thus the promise of a prophet like Moses meant someone who knew God intimately and who knew God's will. But a prophet truly like Moses would also reveal and represent Israel to God.

Verse 20 raises our problem. What if a prophet claims to speak for God but actually misrepresents God? The answer is that such a prophet must be put to death. However, this is not much help to us in our efforts to know the will of God. We hear the voices of many competing messages all claiming to speak for God. We are not interested in killing the voices that are wrong. We just want to know which one is right and which ones are wrong.

Deuteronomy 13:1-5 has already taught that any prophet claiming a word from God that contradicts the Law of

God already given is a false prophet. Consistency with the revealed Scriptures is still one of the most reliable indicators of the will of God. Modern impatience often demands a quicker and easier answer, but there is no avoiding the necessity of careful study of Scripture. Without the discipline of listening attentively and perceptively to God's Word, we will never really know God, much less know His will.

Deuteronomy 18:22 offers another test of the will of God. God tells Israel that when they are uncertain about whether a spokesman for God is a false or genuine prophet, they should wait and see how things turn out. The message of a false prophet will not survive the tests of life and history. Typically, modern people see little value in this evidence. We need to know God's will now. It is doubtful that ancient Israel was any happier with this advice from God than most modern folks. But perhaps the point of Deuteronomy 18:22 is that knowing God and His will is more important than knowing *now*. Perhaps God wills that we wait and see when we are uncertain rather than committing ourselves too soon to something we don't know to be God's will.

For further study: (1) Read and carefully reflect on the story of Micaiah and the false prophets in 1 Kings 22. What

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insight does that chapter have on knowing God's will? (2) What do the words of Jesus in Matthew 7:15-27 tell us about false prophets? What does our Master suggest as most important for knowing His will? (3) Write a brief prayer telling God of your desire to know and do His will and of your confidence that He will make known to you what you need to know when you need to know it.

*Scripture quotations are the author's own translation.

October's

10-Point Quiz

1. Which of the following universities recently turned down a multi-million-dollar endowment from gay and AIDS militant activist Larry Kramer to establish a Department of Gay Studies?

- A. Auburn
- B. Columbia
- C. Yale
- D. Bob Jones

2. The wife of the president of the 8.5 million-member Baptist Convention USA, Inc., was arrested for burglary and arson after trouble she caused when she learned that

- A. her husband threatened to turn Catholic.
- B. her husband had bought a luxury waterfront home listing another woman as co-owner.
- C. her husband had sold her water spaniel.

3. A *Newsweek* poll revealed that 87 percent of Americans believe that God answers prayers about finding a job. What percent do *not* believe that God answers prayers to win sporting events?

- A. 51%
- B. 31%
- C. 71%

4. According to an article in this issue, a European study shows that couples who live together before marriage

- A. are less likely to divorce.
- B. are 80 percent more likely to divorce.
- C. have the same divorce rate as others.

5. A recent Gallup poll showed that 41 percent of Americans would prefer that their next child be a boy. What percent preferred having a girl?

- A. 29%
- B. 59%
- C. 39%

6. According to the Princeton Religious Research Center, 65 percent of U.S. Whites belong to a church. Seventy-two percent of Blacks belong. How many U.S. Hispanics belong to a church?

- A. 83%
- B. 57%
- C. 40%

7. A Gallup poll asked youth what topics they wanted to talk more about with their parents. Which of the following pairs were *first and last*?

- A. Money and sex
- B. Religion and drugs
- C. Politics and school

8. What causes the most arguments between parents and their children?

- A. Music
- B. Friends
- C. Keeping their room clean
- D. School

9. According to *Servant* (spring 1997), 80 percent of those polled cited the Bible as the most influential book in human history. Which of the following pairs finished *second and third*?

- A. Dr. Spock's baby book and Darwin's *Origin of Species*
- B. Orwell's *1984* and Thoreau's *Walden Pond*
- C. Dante's *Inferno* and Twain's *Tom Sawyer*

10. According to *Youthworker Update*, in 1960, 18 percent of teens lived apart from their fathers. How many will live fatherless in 2000?

- A. 32%
- B. 41%
- C. 25%
- D. 50%

Answers:

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

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Q Are we really sure there aren't better ways for the Church of the Nazarene to reach people for Christ than starting new churches?

A Along with Paul, we should attempt to save the lost by all means possible (1 Corinthians 9:22). However, the New Testament model of evangelism makes no distinction between personal evangelism and starting new churches. The Church of the Nazarene aggressively started new churches from before its official inception through the late '50s, followed by a dramatic 20-year decline in new starts, with only a modest resurgence of new church starts in the late '70s and '80s.

Our growth rate with attendance and conversion membership is directly tied to our efforts at starting new churches, a phenomenon not isolated to the Church of the Nazarene. It cannot be said with certainty that starting fewer churches *caused* a drop in our growth rate; starting fewer churches might be a *symptom* of an overall loss of evangelistic zeal. In either case, we can conclude that when the Church of the Nazarene has been actively involved in starting new churches, it grows in attendance and membership as well!

Bottom line: Starting strong new churches is one way we must renew our zeal to reach the lost right now.

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*Living together without benefit
of marriage has become*

THE SIN WE DON'T TALK ABOUT

by Chip Ricks

When I answered the phone early Sunday morning, I knew instantly that Ann had a problem. Her voice was shaky. I could almost see the tears. "You remember Lisa?" she asked. Yes, I remembered her 18-year-old granddaughter. Lisa had been living with her grandmother since her mother died a year ago. And she'd rebelled against everything Ann stood for: Jesus, the church, the morals she'd been taught from childhood.

"She's moved out of my home and is living with a man," Ann continued. "I've prayed for her, talked with her—I don't know what to do!"

Ann lived 2,000 miles away, but I felt her pain, her disappointment in Lisa. I knew Ann had pleaded with her granddaughter to turn her life around. "How does Lisa justify her behavior?" I asked.

"She thinks she's in love, and nothing else matters. Says I don't understand. She even believes that God would approve because they are in love!"

What is happening to our moral standards set forth in Scripture? Has our need for survival in the world become so desperate that we are compromising what we know to be right? Are we seeking to establish gray areas in our walk with Christ when there are no gray areas in God's moral codes? The statistics say "YES."

In the '90s, living together without the

sanction of marriage has become known as simply enjoying a "meaningful relationship." This week I received an invitation to the wedding of a young couple who have been living together for two years. They referred to this period as a time of "testing." They wanted to be sure their marriage would last. Yet, a study in Switzerland showed that those who lived together before marriage were 80 percent more likely to divorce than those who did not.

Many people rationalize their decision to forgo marriage simply to satisfy their own selfish desires. "This is no one's concern but mine," one young girl said to me. "If anyone gets hurt, it will be either Jim or me—and no one else!" At this point in a relationship, few want to think about the children who often come regardless of the precautions taken.

According to a report of the U.S. Department of Health and Human Services, out-of-wedlock births represented 31 percent of all births in a recent year. In one state, the rate was 82 percent. Figures from the U.S. Census Bureau show that more than 3.7 million people are single parents who have never married. Is marriage no longer important in our culture?

Patrick Fagan, in *Social Breakdown in America*, states that the "illegitimacy rate is important because it measures the extent to which illegitimacy is displacing marriage in our society." Among couples who have a child before marriage, 50 percent divorce before the child enters

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Fine Image

school. This has helped to skyrocket the divorce rate in the United States to the highest of all the nations of the world. Fagan reports that the proportion of children being affected by these broken family relationships has grown from 12 percent in 1950 to over 60 percent currently.

All these are consequences of following the ways of the world that we can see, tabulate, and write about with certainty. But there are deeper, even more important spiritual consequences that come when we use our bodies in a way God never intended. It isn't easy to be a disciple of Jesus Christ in our modern world. But this is not new. How easy it would have been for Daniel and his friends to adopt the affluent culture of the Babylonians, to sleep with their women and get drunk with their men. They chose, however, to stand firm for God and face death-threatening charges. And God was with them. Christians of the first century, both Jews and Gentiles, faced the temptations of the low sexual standards of the Roman Empire—much like our eroding standards of today. But Paul reminded these early believers that “sexual sin is never right” and that “no other sin affects the body as this one does” (1 Corinthians 6:13, 18, TLB).

Why is sexual sin so offensive to God? Because it violates God's eternal plan for man and woman. The family concept is

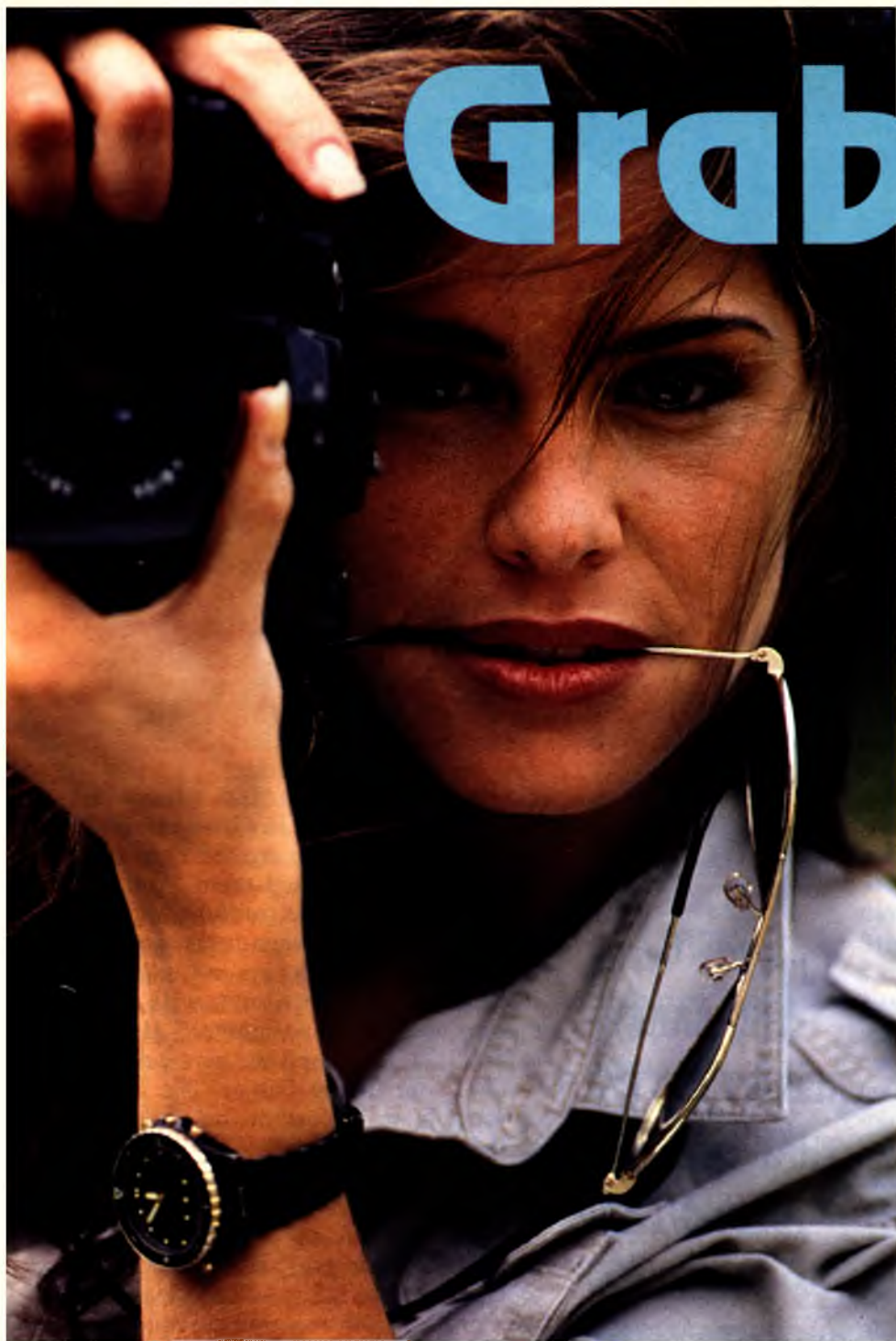
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God's idea. Genesis 1:27-28 tells us that “God created man in His own image, in the image of God He created him; male and female He created them. And . . . God said to them, ‘Be fruitful and multiply’” (NASB). Later, when Jesus came, He taught us that believers are in God's family. “Whoever does God's will is my brother and sister and mother,” He said (Mark 3:34, NIV). And we may call God “Abba,” our loving Father. The family concept is so important that God patterned the Church after it.

As a community of believers, God's family, we are to live pure lives. Paul brings this into focus by asking a question: “Don't you realize that all of you together are the house of God, and that the Spirit of God lives among you in his house? . . . God's home is holy and clean, and you are that home” (1 Corinthians 3:16-17, TLB). Then Paul asks an even more penetrating question: “Haven't you yet learned that your body is the home of the Holy Spirit God gave you, and that he lives within you?” (6:19, TLB).

Even with God's standards before us, we may still face the temptation to choose to satisfy the desires of the flesh rather than the Spirit. How can we stand strong against the world's standards and cling to God's moral plan?

Continued on page 41



the

by Mark R. Littleton

**Just as a
photographer
must grab the
opportunity when
the perfect
picture is
available, the
Christian must
grab the
opportunity
when the right
time is available
for witnessing for
Christ.**

Comstock

Francis Bacon said, “A wise man will make more opportunities than he finds.”

Abraham Lincoln expanded the idea with these words: “I’ll study and get ready and be prepared for my opportunity when it comes.”

But the apostle Paul gave us the original principle in 2 Timothy 4:2: “Preach the word; be ready in season and out of season” (NASB).

“Be ready”—that’s preparation. “In season”—that’s grabbing the opportunity when it’s convenient. “Out of season”—that’s grabbing the opportunity even though it’s not convenient.

It all comes down to a wise and effective way of doing evangelism. In our day, many different styles of evangelism have come, stayed, and gone. Friendship evangelism has been extremely popular. So has stadium evangelism, church

service evangelism, door-to-door evangelism, standing-on-the-corner-and-giving-out-tracts evangelism, just-walk-up-to-them-and-let-’er-rip evangelism, and a multitude of other styles.

Interestingly, the Bible does not promote one methodology over another. Jesus, Paul, Peter, and others befriended people and worked with them to lead them to the Kingdom (Zacchaeus in Luke 19; sinners and tax collectors at

Opportunity

Matthew's house in Matthew 9). But in Acts they also approached others cold turkey (Philip with the Ethiopian eunuch in chapter 8), talked to people off the cuff in the marketplace (17:17), stood up when a crowd gathered for some reason (Peter's explanation of tongues-speaking in chapter 2), searched out people in unusual spots (Lydia in chapter 16), responded to a person's need on the spot (the Philippian jailer in chapter 16), or went to places where they knew a crowd would be (Paul on Mars Hill in chapter 17).

The linking principle for all of this relates to Paul's words in 2 Timothy 4:2. The idea seems to be: "Grab the opportunity whenever and wherever it occurs, and if no opportunity arises, make the opportunity happen!"

When you get the opportunity mentality, it's amazing how many different chances arise to share the gospel—in whole or in part. It doesn't even have to be a specific verse or a full-blown explanation; you might simply plant a seed that will later result in questions, conversations, and discussions that lead to a complete sharing of the gospel.

Let me give you a number of practical ways to take and make opportunities to share the message of Jesus Christ.

1. Plant a seed; let it grow. A seed is a simple thought, a short statement, a dropped hint. It may be a line that can lead to more discussion. It's like laying out the bait to see if they'll take it.

I sat in the office of a coworker, talking about a problem we had with an employee. I asked her how to handle a confrontation. She explained it to me, and I suddenly saw an exact parallel to the process of church discipline in Matthew 18:15-17. I told her. She was amazed, and I added, "You'd be amazed how much light the Bible sheds on business practices."

I let that one ride, but later she began asking me questions. Over

The evangelism process involves a whole string of good words, gifts, kindnesses, and gentle deeds.

the years, we had many conversations about the Bible. Though she has not yet converted to faith in Christ, she now knows what the Bible says about many issues she's had to face in life.

2. Look for obvious openings in a conversation or situation. Sometimes people open a door that a semi could barrel through, but we Christians don't get it.

My boss, who tends to be rather irreverent, waxed profanely about an issue in a meeting with me and another coworker. He was halfway through a "taking of God's name in vain," when all of a sudden he stopped, fixed me sternly, and said, "You know, you really cramp

my style." I laughed and took the chance to tell a funny story about someone else who once said that, with the conclusion that I'd be praying for him. He didn't know quite how to take it, but afterward he not only toned down in my presence but also began asking me questions about my beliefs.

3. Keep a tract handy. A preacher once told me, "If you don't have a tract with you, you're not dressed right." While I haven't always been dressed right since then, I find that tracts are very handy. There are a multitude of ways of giving them to people, but often the direct way is best. "Would you be willing to take a look at a little pamphlet about something that changed my life?" Or, "Here's something that has really helped me. Would you take one?"

Of course, when the person is someone you see frequently, you can give it to them with a follow-up: "If you ever want to discuss it, I'd be very willing." Or, "Let me know what you think of it."

Often a tract will present the whole gospel in a way that you can't verbalize. I have given tracts out in malls, walked to the end and back, only to see the person I gave the tract to bent over reading it. If you do give tracts to people in malls, try to give them to people who are seated, looking as if they have nothing to do. Often they'll be glad to take something to read.

4. Find out what people are interested in. People like to talk about what's meaningful and inter-

esting to them. Thus, if you want to make an opening, find out what they like and learn something about that subject so that you can have something to talk about next time. It shows that you not only like the subject but also are interested in them as people.

My brother told me that he likes to read books by John Irving. While reading a Christian magazine, I found a review of Irving's latest book, *A Prayer for Owen Meany*. I decided to read it specifically because I thought my brother might also read it.

Sure enough, six months later on a vacation I mentioned reading it, and we got into a discussion about Irving's books.

But it's not only with books. You can listen to music, watch television or a movie, read a magazine—all so that you'll gain an opportunity to share the gospel. If you care about people, you'll care enough to find out what they like and show you're interested in the same things.

5. Be a joiner. Many people get involved in groups—from a garden club to the local artist's group to book discussions at the library. If you have an interest, join a secular group. Meet the people in it, make some friends, and use some of these principles to strike up discussions about the gospel.

I have recently joined two secular writers' groups just to meet people who are not Christians. We discuss our latest writings, and I try to present things for discussion that might open a door. In one group, not only have I had opportunities to show my writing, but also members frequently make comments that relate to their knowledge of me as a Christian.

Going to community gatherings also helps. If your community has an association of some sort, join it and get involved. I recently decided to edit and write our association's newsletter. It's been a way to meet people, show that I'm concerned about our community, and do something interesting and help-

ful. It's also a way to build friendships and acquaintances that might open up doors later.

6. Give gifts that edify. Giving someone a nice memento or a book doesn't cost much. If you're aware that a fellow worker, friend in the neighborhood, or another acquaintance has gone through some trouble, why not buy that one a book or something else that will let the person know you care? Even if he or she doesn't read it right away, it may open up opportunities later.

As an author, I keep copies of some of my books at work. Frequently, I give copies to people I meet, after signing them and adding a scripture or other personal comment. I have also given copies to neighbors and other people I meet. On several occasions, it has provoked comments that led to opportunities to give my testimony.

As a member of Christian Businessmen's Committee, I have invited a number of friends to luncheons we sponsor where Christian businessmen come in and share their testimonies. Two of the men I have taken have made professions of faith because of the meetings. Others have been open to more discussion. The luncheon has been one way of sharing the gift of food and friendship in an edifying atmosphere.

7. Use special occasions. When someone retires, gets a promotion, has a baby, suffers a loss, or has another important life experience, give the person a special word or a gift to congratulate him or her.

Recently I took a leave of absence from my company so that I could write full-time. I wasn't sure

what to do about it by way of a word of testimony, but then an idea hit me. I took my last day at work to write a personal letter to each member of our staff. In each note, I put personal words of appreciation for specific things my colleagues had done for me over the years. In conclusion, I gave a word of testimony and enclosed a tract.

After I left, I received more comments, more thanks, more words of interest and gratitude for that letter than anything I'd ever done. Hopefully, it will also yield spiritual fruit, but that is in God's hands.

Ultimately, reaping souls for the Kingdom is God's work. While I have not personally led that many people to Christ, I have seen many over the years trust Him and go on in faith. But I tend to think that the evangelism process involves a whole string of good words, gifts,



kindnesses, and gentle deeds from Christians that finally lead to a person's commitment to Christ. We can't all be the final link that actually brings a person to the point of faith. But we can be part of the process.

Grabbing the opportunity is a small part of that process. Simply getting a chance to tell the story is the first step. Thus, we should be looking for the opportunities God brings our way, as well as trying to create our own chances at sharing the Good News.

In the end, evangelism is God's people grabbing the opportunity as well as making the opportunity so that the Spirit can speak. **H**

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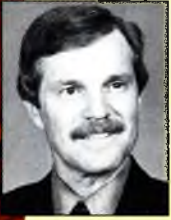
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Sin-onyms

by Bob Haslam

One of the greatest tragedies that can befall a Christian is to lose the ability to recognize and confess sin. This is particularly true of those who teach victorious Christian living—living a holy life.

The problem emerges when some people want so much *not* to sin that something treacherous takes place. In their attempt to avoid sin, they adopt a mindset that is unbiblical—*denial*.

It's like persons who are told they have cancer but deny its reality, a common defense mechanism. It's an uncanny trick of the mind to think that if we don't acknowledge that something exists, it doesn't.

Unfortunately, this strategy doesn't work. Every year, thousands of people who deny they have a fatal disease die anyway.

It's the same way with sin. Denying sin does not mean we are not guilty of it. All our denial accomplishes is to keep us from the cure—confession, forgiveness, and cleansing.

God wills that we do not sin. "My dear children, I write this to you so that you will not sin" (1 John 2:1a, NIV). That's what God desires as the fruit of His righteousness in our lives—purity and obedience.

The verse goes on. "But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world" (vv. 1b-2, NIV).

The good news is that "if we confess our sins, he is faithful and just and will forgive us our sins and puri-

fy us from all unrighteousness" (1:9, NIV).

The bad news is that if, because of a self-righteous self-image, a person cannot or will not confess sin, then it goes unforgiven and uncleansed.

So what do some well-meaning

THOUSANDS WHO DENY THEY HAVE A FATAL DISEASE DIE ANYWAY.

believers do? They rationalize by using synonyms for sin, which we shall call "sin-onyms." They substitute for *sin* such words as *mistakes*, *faults*, *weaknesses*, *errors in judgment*, or *good intentions*.

A tricky aspect of this is that not every mistake we make is an act of

SOME PEOPLE CREATE THEIR OWN SPIRITUAL THESAURUS WITH A DOZEN EUPHEMISTIC SYNONYMS FOR SIN.

sin. For example, to add a column of numbers and come up with a wrong total is a mistake, not a sin. But, on the other hand, to show an ugly attitude in a church committee or board meeting is not simply a mistake. It's offensive to God as well as to fellow believers.

If persons who are Christians sin and call it something else, what happens? They justify themselves in their own minds by denial and self-deceit. But because they are truly guilty of sin, they rob themselves of God's forgiveness and cleansing by substituting sin-onyms for sin and excusing themselves.

God's plan is for victorious, obedient Christian living. But God knows that even the holiest human is capable of transgressing His laws and violating His holiness. That is why God not only exhorts us in Scripture not to sin but also provides a remedy if we do sin.

God wants us to be earnest and honest—earnest about living holy lives, and honest when the Holy Spirit convicts us of sin.

The fact of the matter is that the sincere Christian is most able to sense the approach of sin. Charles Wesley expressed this truth in the words of one of his hymns.

*I want a principle within
Of watchful, godly fear,
A sensibility of sin,
A pain to feel it near.
I want the first approach to
feel
Of pride or wrong desire,
To catch the wand'ring of
my will,
And quench the kindling
fire.*

If in your pilgrimage of seeking to live a holy life in your fallen humanity you sin in word, thought, attitude, or action, don't deny it. Be honest. Deal with it immediately. Confess it to God and experience His forgiveness and cleansing.

Then walk obediently and humbly with your God.

HH

The biting, driving October rain slashed at my face as we centered Cliff's casket over the mouth of the open grave. *So much has happened*, I thought, my mind racing over the events of the past six months.

I strove to remain focused through the remainder of the graveside service, but my mind was filled with repeated images of recent months. Cliff's tender heart. His testimony. His phone calls. Our conversations. His zeal. I fought my way back through this inner fog just as our pastor breathed the committal: "Forasmuch as the spirit of our departed loved one has returned to God, who gave it, we therefore tenderly commit his body to the grave in sure trust and certain hope of the resurrection of the dead and the life of the world to come, through our Lord Jesus Christ, who shall give to us new bodies like unto His glorious body. 'Blessed are the dead which die in the Lord.'" Then, just as quickly as I had grounded myself, my memories transported me once more to a setting not too far away, both in distance and time.

"Cliff, have you come to the place in your spiritual life where you know for certain that if you were to die tonight, you would go to heaven?" The family room was saturated with silence as his eyes filled with tears and this 72-year-

old's throat tightened with emotion. Cliff Roberts was a retired car salesman. I was a student at Nazarene Theological Seminary at the time, distracted by a pile of homework calling for attention at home. Little did I know how my life would be changed by this man and his wife, Fern.

"That's a question I've been wrestling with for quite some time," Cliff uttered emotionally. Initially, he tried to justify himself, saying, "I've always *tried* to live a

The family room was saturated with silence as his eyes filled with tears and this 72-year-old's throat tightened with emotion.

good life, and we *did* go to church when our kids were younger . . ." Then his defenses began to come down. With emotion in his voice and tears welling up in his eyes, he admitted, "In all honesty, I'm not sure if I *will* go to heaven."

All of a sudden, I was no longer concerned about the test I faced the next morning. Mesmerized, I watched and listened to my pastor, Randall Davey, and Bill Sawyer, a fellow seminarian driven by a burden for personal evangelism, as they shared the gospel with Cliff and Fern Roberts. Bill talked about

God's grace and how it is a free gift, that everyone has sinned, and we cannot save ourselves through our good works. Cliff and Fern listened attentively while Bill spoke of the mercy and justice of God, as well as the saving purpose of Jesus Christ's ministry for us all. Finally, Bill discussed the necessity of a personalized faith underlying one's spiritual commitment. Clearly the presence of the Lord was in that place!

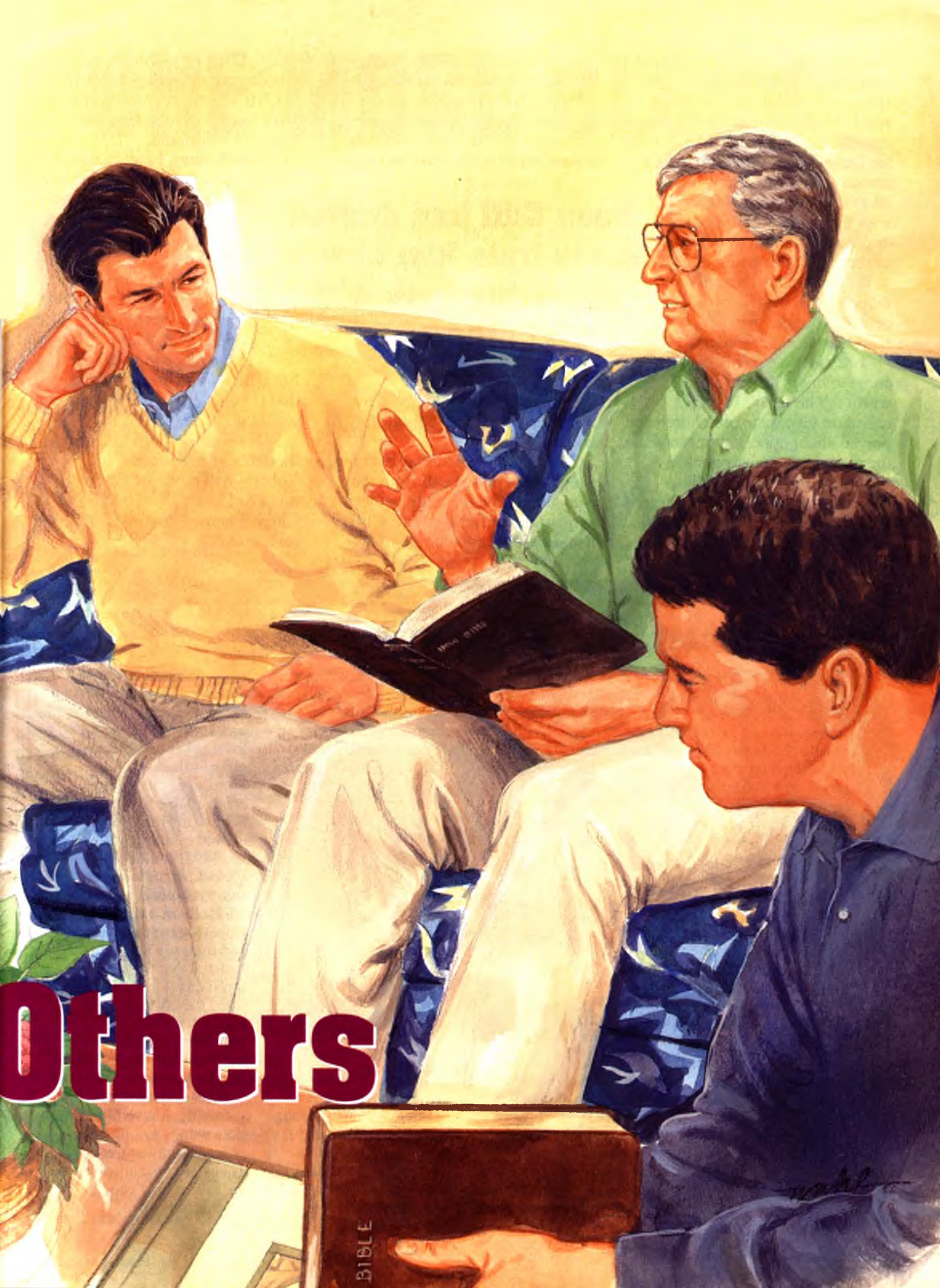
The good news of the gospel was what Cliff and Fern Roberts had been seeking for nearly seven decades. On March 26, 1992, they recognized that Christ had been knocking on the door of their hearts. At nine o'clock that night, they opened those doors by faith. To witness their conversion to Christ was such an inspiring privilege!

From the outset, it was evident that their conversions were significant. Even that night, Cliff had a burden to share his newfound faith with those around him. The next evening, my wife and I stopped by the Robertses' home where we were greeted with a big hug, not to mention great cookies. Cliff and Fern immediately embarked on their discipleship journey with me by working their way through the *Basic Bible Studies*. Within a week of his conversion, Cliff felt compelled to publicly share his faith with our congregation.

Every time Cliff shared his emotional testimony, tears flowed and his throat tightened. After more

Saved—to Tell

by Jay Richard Akkerman



Others

BIBLE

than seven decades, he had found the peace he'd been seeking. His spirit and story were contagious, and it wasn't long before Cliff was regularly asking me or Bill or Pastor Davey to join him in visiting someone he knew. He wanted to share the Good News with them. Soon Cliff had drafted me to train him how to share his faith with others.

We were quite a pair. Even though I was nearly half a century younger than he, Cliff was an eager student. "If I can just see one person come to know the Lord, it will be worth it," he'd say. Together, we called on visitors to our church and prayed about opportunities to share the gospel whenever possible.

One Thursday after a disappointing night of calling, Cliff told me how he had just been sanctified through the ministry of Dr. Chic

Shaver, the professor of evangelism at the seminary. The experience had intensified his burden for the unseen neighbors who were cloistered within the walls of the houses on either side of his home.

Soon Cliff had drafted me to train him how to share his faith with others.

We prayed for his neighbors by name, hoping for an opportunity to witness to them.

The following Monday evening, I received a phone call from the parsonage. The message, rather surprising: earlier that day, Cliff had passed away at home in his

sleep. A few days later, I had the privilege of assisting Pastor Davey in Cliff's funeral. "My partner is gone . . . it just won't be the same," I whispered.

At the funeral, I met many of Cliff's family members and friends for whom we'd been praying. I was able to share with them how my sadness had been eclipsed by joy because I knew that, after 72 years, Cliff was finally able to answer this question with confidence: "Have you come to the place in your spiritual life where you know for certain that if you were to die tonight, you would go to heaven?"

Wherever the Lord takes me, thoughts of my friend Cliff Roberts will never be far from mind as I share the Good News in Christ's name—and as Cliff's representative. H

Cliff Roberts's Testimony

My first memorable contact with Jesus Christ came 65 years ago when I was 7 years old. My parents were divorced when I was 5, so I lived in a home for children along with 25 other kids. When I was about 7, I wondered why other kids' parents visited them but mine did not. I came to the heartbreaking conclusion that my parents did not want me, and I was devastated. I thought it must be my fault, that I wasn't worthy of being loved. I carried those feelings for 65 years. I knew there was no way Cliff Roberts could ever be worthy of Christ's love.

Early in February 1992, while I was in the hospital, I met a Nazarene named Jerry Martin. Jerry invited me

to visit the Overland Park (Kansas) Church of the Nazarene. After a few Sundays, I told Pastor Randall Davey we needed his help to estab-



lish a closer relationship with God, and we'd like to learn more about the Church of the Nazarene. Pastor Davey said a prayer—part of which I will never forget: "God, I stand here with Cliff and

Fern Roberts, who are seeking a closer relationship with You. If anything stands between You and them, I pray You will remove those

obstacles." God answered that prayer.

Soon the pastor, along with Bill Sawyer and Jay Akkerman, visited us. Pastor Davey asked if I thought I would go to heaven if I died that

night. I said no because I didn't feel worthy. Bill explained that none of us are worthy of Christ's love, yet Jesus' precious gift of salvation and promise of eternal life are available to all who believe in Him. Happily, on that evening, March 26, 1992, at nine o'clock, in a moment of sweet surrender to Jesus Christ, Fern and Cliff Roberts gave their hearts and lives to God. When I realized that God had forgiven all my sins and lifted the obstacles and barriers, I would not trade all the wealth in the world for the joy that filled my heart.

After 65 years of searching, I have found tremendous joy, blissful peace, and tranquility. Thank God for allowing me to live long enough for this to happen! H

ONE MORE BLOCK

by Joyce L. Holscher

The hot sun beat down on my head as I looked at the flyers in my hand. I was distributing invitations to people who lived near my church. The invitations read: "You are cordially invited to attend the Challengers' Sunday School class at the Church of the Nazarene . . . fun, fellowship, and Bible study . . . coffee and doughnuts provided."

My intention was to invite the neighbors living near our church to the adult Sunday School class that I taught. I wanted to plant some seeds for church growth.

I have been at this for more than an hour, I thought, and I have nothing to show for it. My feet hurt as the heat from the scorching pavement penetrated the soles of my shoes.

The sun was taking its toll, so I decided to leave an invitation at the last house on the block and call it quits. Something, however, prodded me to go one more block.

I walked the several hundred yards to complete the next block before heading home. At the final house a woman behind the screen door stretched out her hand to take the flyer. She thanked me and quickly withdrew inside. I hoped that I had planted a seed.

The following Sunday I anticipated seeing perhaps one person who had accepted my invitation, but there was no one. *That's OK, I reasoned. God is in control.*

On Tuesday evening, I was driving to church to join a small group of people who meet for prayer. I thought about the indifference that many people have about spiritual matters, and I felt discouraged. I asked God to encourage me during the prayer time.

The church parking lot was emp-

ty, and my heart sank. "Don't tell me that it's another sparse meeting tonight," I grumbled out loud.

As I turned the switch to light the sanctuary, I noticed a woman sitting on a pew about halfway down the aisle. I introduced myself, and we joined several members of our prayer group at the front of the sanctuary.

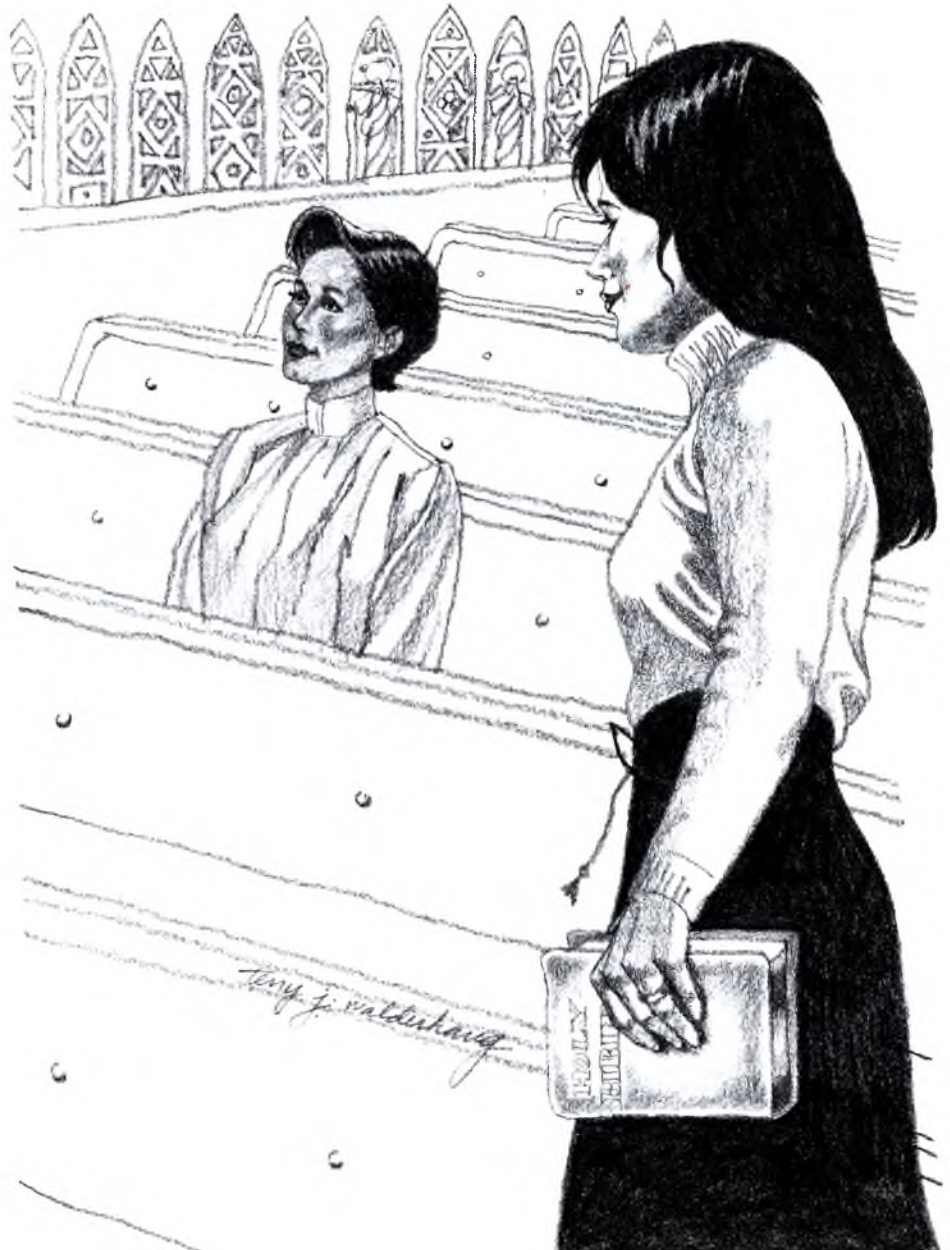
After a short time of sharing

prayer requests, we began to pray, each taking turns. I wondered if the visitor would feel uncomfortable about praying aloud. Soon everyone except the woman had prayed.

There was a short stretch of silence, and then in a barely audible voice, the visitor prayed.

"Lord Jesus," she began, weep-

Continued on page 30



ing, “I want to thank You for the woman who came to my house and gave me the invitation to come to this church.”

I froze! Could this be the woman at the last house that I had canvassed?

“Thank You, Jesus,” she continued, “for that woman’s faithfulness in coming and for Your faithfulness in sending her. You heard my prayer that morning when I asked You to direct me and my family to a good church, and You sent her to me.”

Tears began to run down my cheeks as the woman recommitted her life to Jesus Christ. There was a hush as we listened to the burden of her heart as she prayed for her family. We were all humbled by this

**I FROZE!
COULD THIS BE THE
WOMAN AT THE LAST
HOUSE I HAD
CANVASSED?**

stranger from the neighborhood.

I began to understand that God had a dual purpose in sending me one more block that hot day. Not only had He encouraged this woman, but also He had encouraged me.

This woman, along with her family, has become a part of our church, working in an outreach ministry to help the church’s Spanish-speaking congregation.

God caused the seed that I planted to take root, to grow, and to nourish us all. Any sacrifice that I made pales in the light of God’s mercy: “I urge you, . . . in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship” (Romans 12:1, NIV). H

Bridge Repair

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

THE DEAL I MADE WITH MY SON was that if he would go to kids’ camp this year, I would go as his cabin counselor. It wasn’t that I needed him to go so I could justify going. It was the other way around.

Frankly, I didn’t want to go. Too much commotion. I need a steady diet of space and silence. Playing the role of father, mother, counselor, referee, teacher, and comforter all wrapped into one person responsible for 10 little boys for 24 hours a day for a week was more than I could imagine.

Plus I remember my own church camp experiences at that age. How do you forget an immense pastor from a small Minnesota town waving a tree sapling in front of each of us in his cabin, saying, “Straighten up, boys, or I’ll use this switch on you!”

But a deal’s a deal.

The first night I woke up to the sobbing of Charles, a 10-year-old boy who had never been away from his mom overnight. He wanted to call her. His dad had left him and his mom more than a year ago. He needed her, he said, and added that she probably needed him. Even I couldn’t use the

phone, I told him. He was stuck with me.

The next morning the other kids were outside the cabin, and he was sweeping the inside.

“What finally made you go to sleep last night, Charles?” I asked.

He recited the 23rd psalm to me as he swept.

Later in the week I was talking with the guys about that night’s chapel service. One boy said that he gets frustrated at camp because he always feels he has to ask Jesus into his life all over again.

“Why do I have to keep starting over?” he asked.

I gave that some thought and began my response, having no idea how I was going to explain the difference between the prompting of the Spirit and emotional group behavior, when Charles interrupted.

“Look at it this way,” he instructed. “Sometimes it feels like the bridge between you and God is weak. So you use these times to repair the bridge—not completely rebuild it.”

Everyone in the cabin understood the imagery. Even me.

Francis Schaeffer has a sermon titled “No Little People, No

Little Places.” In it, he says, “There are no little people and no big people in the true spiritual sense, but only consecrated people and unconsecrated people.” He makes the same point about places. The idea of trying to only do big works in big places “is more dangerous to the Christian than fleshly amusement or practice,” Schaeffer said.

It was a little cabin, full of little kids. In that consecrated moment, though, it became the biggest room in the world. H

I woke up to the sobbing of Charles, a 10-year-old boy who had never been away from his mom overnight.

Fringe Benefits

C. ELLEN WATTS



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

SOMEONE HAS SAID THERE IS PEACE in any home where folks keep themselves scattered and seldom make the mistake of trying to get together.

Considering the years my lifelong partner spent flying the friendly skies and jouncing over back country roads while I stayed home and kept the word processor and everything else running, one could truthfully say we've been there, done that, past tense, thank You, Lord.

Shortly before my spouse turned in his company pass, a friend suggested that adjustment was neither listed nor was it likely to be among the incentives that came with early retirement.

"What kind of life can you possibly have with *him* under your tennies all day?" she asked.

For starters, I knew beyond question that God not only had ordained marriage and said that it was good but also had showered us with serendipity along the way. For Him to yank the rug of wedded bliss from beneath the walking shoes of folks old enough to have time for whatever other surprises

He has up his sleeve didn't make sense.

"Solitude is bound to get better if you've got someone to talk to," I quipped.

Since my friend had never experienced the just right feeling that comes with adding a yawning suitcase to weekend decor, I dusted off an old cliché which, in its prime, may have come from Bombeck.

"I know—I married him for life, not for lunch."

Next, a neighbor whose spouse had retired complained, "Yesterday, he asked me to go with him to the gas station. Why would I want to go with him or anyone else just to buy gas?"

While I thought going almost anyplace together was going to be nice, I had learned my lesson. In tones as flat as a skid mark, I said, "Wow," and let the word fizzle off onto the period before suggesting, "Surely you venture sometimes beyond Chevron City?"

"Yes, and I'm supposed to be thrilled with visiting some out-of-the-way place I've never once thought about wanting to see."

"I'm going to love that part!" almost popped off my tongue before I could smother those syllables of hilarity beneath a ripple of soothing laughter and a tad of speculation.

"Honey, don't you know men design side jaunts to keep from having to learn enough French to take us to Paris?"

"Give him a week, and he'll have his fist welded to the remote," whined the horizontally challenged dowager seated beside me at a retiree forum. "I haven't chosen a channel since my man quit working and planted petunias in his dinner bucket."

Television being low on my list of ways to spend time, I let that one pass. However, now that Job's retiree's spouse comforters had planted their negatives, some of the worst flak came from within:

"You'll be running around when you'd rather be writing."

And be stumbling on fresh grist for whenever I can.

"You'll be stopping midmouse to smear peanut butter."

And have someone to smear for me at the loom of a deadline.

"Your chores will increase."

To quote an old Vermont proverb, "It's a lonesome washing when there's not a man's shirt in it."

Martin Luther was right. "There is no more lovely, friendly, or charming relationship, communion, or company than a good marriage blessed with time in which to

Solitude is bound to get better if you've got someone to talk to.

grow" (mostly from *Table Talk*; the last six words are mine).

Having now had the larger part of a decade in which to decide whether I'm for or against having my best friend under foot, I'm convinced that, for some, the truth about retired life has somehow gotten obscured along with good mothers-in-law and some of life's other best-kept secrets.

WORDS & MUSIC

Reviews of recently released books, music, and tapes



Finding God in Unexpected Places

Philip Yancey (Vine Books, Servant Publications, 1997, 240 pages, HH156-955-0603, \$9.99)

This new book by the author of *The Jesus I Never Knew* and *Disappointment with God* will be welcomed by those who have read Yancey's works through the years. This book is principally a collection of his articles and columns that have appeared in *Christianity Today* over the last several years. It was given the Evangelical Christian Publishers Association Gold Medallion Award.

The book deals with a wide variety of topics. One that caught my eye was a report of a meeting between American Christian writers and teachers and a roomful of Russian professors. A professor, red-faced and angry, shouted, "Marxism has not failed! Yes, Stalin made mistakes. Yes, even our beloved Lenin made mistakes! . . . As for Christianity, we already tried that in Russia—for one thousand years we tried it."

Tension was so thick you could cut it with a scimitar. Yancey says, "By the providence of God it was Kent Hill who got to the floor." Yancey goes on to tell how Hill, now president of Eastern Nazarene College, made a wonderful speech in a Christian spirit and in fluent Russian that saved the day.

Yancey goes on to say, "It occurred to me . . . that Kent Hill had done far more than defuse one awkward confrontation. He had given us a model of evangelism for Russia, perhaps the only model that will authentically work."

One thing that I like about Yancey is that he does not just give you his notions and ideas. He researches and quotes from notables who have some-

thing to say. He cites sources from Shakespeare to Solzhenitsyn, from T. S. Eliot to Mother Teresa, from Kierkegaard to the *Prairie Home Companion*. John Wesley too.

Yancey writes with his typical clarity and simplicity without a lot of Christianese—a rarity these days.

Most Christians will be better informed and stronger believers from thinking through the events and ideas that Yancey recruits in this book.

—David Knaile

How to Bring Out the Best in Your Spouse

H. Norman Wright and Gary J. Oliver (Servant Publications, 1996, 286 pages, HH089-283-9899, \$12.99)

Besides being a best-selling author, H. Norman Wright has pioneered marriage enrichment programs and premarital counseling all over the country. He has impacted numerous couples in his 30 years of counseling. He now resides in Long Beach, California, with his wife.

Gary J. Oliver, Ph.D., serves as the clinical director of Southwest Counseling Associates and has been counseling for over 25 years. He, too, has written several books. Among them are *Real Men Have Feelings, Too* and *Good Women Get Angry*. He now lives with his wife in Colorado.

In *How to Bring Out the Best in Your Spouse*, the authors concentrate on encouraging couples to change and how to implement these positive changes within the marriage. Change is an important part of a healthy, growing marriage. If we didn't change, it would imply that we're perfect and have no need to grow. The authors further assert that it is impossible to stay the same if you are married. Wright and Oliver include chapters on building intimacy through change and teach the reader that even Christians can learn to change.

The use of Scripture and personal

examples provides a clear path for couples to follow. It is not just a book for crumbling marriages, but as the authors point out, marriage enrichment should never stop, even in the best relationships. Included in the back of the book is a marriage-type indicator with explanations. This helps readers identify how they differ from their partners. Also, at the end of each chapter is a "Take Action" section, which helps in applying the principles previously explained.

How to Bring Out the Best in Your Spouse is a practical resource from which every married couple could benefit. It is well written and very applicable to couples today.

—Melinda Harmon



Surprised by God

Stephen Arterburn (Focus on the Family Publishing, 1997, 194 pages, HH156-179-4651, \$16.99)

Stephen Arterburn received his college degree from Baylor University and a master's degree from the University of North Texas. He is a nationally known speaker as well as a licensed minister. In addition, Arterburn is the cofounder and chairman of New Life Clinics and host of the New Life Clinic radio program, with an audience of more than a million people.

Surprised by God is a personal account of Arterburn's journey through life with and without God. He uses personal examples and supporting scriptures to focus on the grace of God, which is available to all. Arterburn describes the real-life struggles and temptations Christians face as well as the pain and isolation we feel when we stray from God's plan.

The author recalls an experience in which he convinced his college girlfriend to have an abortion. Through this example and many others, Arterburn demonstrates the devastating

consequences of premarital sex, lustful materialism, and the worship of "false gods."

Surprised by God explores many avenues of worldly pleasure and the emptiness they bring to those who dedicated their lives to searching them out. However, as Arterburn repeatedly points out, God's grace and real pleasure were just waiting to be discovered. Arterburn can now witness to the healing, cleansing power of Christ.

Surprised by God is a practical resource for Christians young and old.

—Melinda Harmon



All the Best Songs for Youth

Compiled and produced by Dennis Allen (Lillenas, HHDC-9214S, \$49.99)

Youth leaders, beware! Your teens are going to love this CD, and you're going to love the time it will save you. *All the Best Songs for Youth* is a set of four CDs with 99 selections of exciting, captivating music, just perfect for the teen service or midweek sing-along experience. Recorded in a split-track format, *All the Best* is extremely versatile for the youth choir, small ensemble, or soloist.

Dennis Allen has done an excellent job of producing and compiling a wide variety of musical styles. Some of the songs are lightly composed with keyboards and very little orchestration, while others have full instrumentation, including upbeat rhythm and electrical guitar.

For those interested in the standard favorites, there are songs like "Friends," "Pharaoh, Pharaoh," and "Pass It On." You'll also find some nice arrangements of songs that appear in the Nazarene hymnal, *Sing to the Lord*, such as "I Give All to You" and "I Love You, Lord." Most of the tracks are 1:50 and 2:50 minutes in length.

Several companion products to this CD are also available. The songbook, words-only edition, split-channel cassette, and rhythm charts enable this product to be used by a youth group of any size. It could even be used by a small ensemble or church that is limited in instrumentalists or seeking to use chorus-style music in their services.

—Joel Beiler



All the Best Songs for Kids

Compiled by Ken Bible (Lillenas, HHMB-770, \$19.99)

This invaluable resource is a tool that children's workers and pastors have longed for—indeed, *dreamed of*. Compiled in one volume are 230 praise songs and choruses for kids preschool through preteen.

The songbook is divided into three sections: early childhood (73 selections), early elementary (80 selections), and late elementary (77 selections). Each of the three sections have songs grouped into five categories: (1) praise and worship, (2) God's love and care, (3) Bible songs, (4) serving God and others, and (5) seasonal. In addition, the early childhood and early elementary have a category related to building self-concept.

Selections range from traditional ("All Things Bright and Beautiful") to contemporary ("I Am a Promise"), from the familiar ("Jesus Loves Even

Me") to the not-so-familiar ("We Are the Children of the King"), from the old ("I Have the Joy, Joy, Joy, Joy Down in My Heart") to the new ("I Will Call upon the Lord"). Special holiday songs include Thanksgiving ("Jesus, We Just Want to Thank You"), Christmas ("O Come, Little Children"), and Easter ("Hosanna"). Mission-focused songs include "Jesus Loves the Little Children," "Missionaries," and "Stop, Go, Watch."

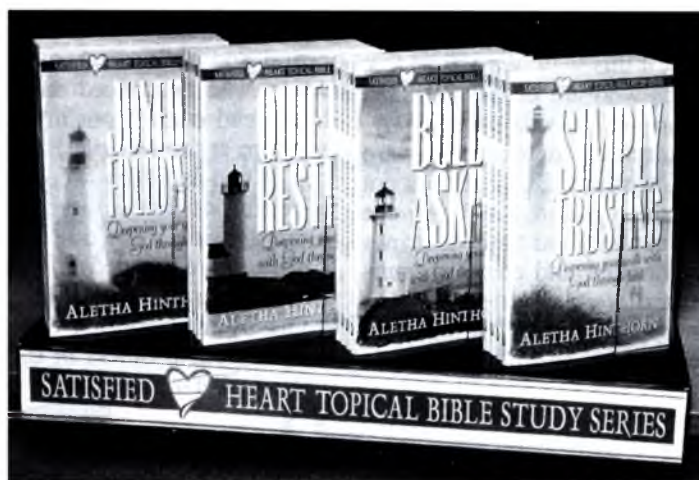
Companion products include cassette tapes, compact discs, and a words-only edition. The tapes or discs are must-buy resources to accompany the songbook. Most of the songs are sung by children; the words are clearly enunciated; the tunes are catchy. Kids of all ages will enjoy listening to the music and singing along too.

Although any children's teacher or worker will appreciate the value and quality of the tapes/discs, the non-musical person will especially appreciate their practicality and versatility.

My advice: Call now and order. You won't be sorry.

—Wes Eby

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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. I understand that a motion about tongues-speaking came up at General Assembly, but someone moved to cease debate, and the issue was not discussed thoroughly. Was it proper to limit discussion?

A. It was clearly proper according to parliamentary procedure. And in my judgment, it was prudent as well. A couple of delegates introduced a full-page amendment to the *Manual* that would have, among other things, put a Nazarene stamp of approval on various sorts of speaking in tongues. Their burden, if I understood them, was that we should treat the Pentecostals and charismatics nicer than in the past, and beyond that, permit tongues-speaking believers into our fellowship without censure. We should, as I understood them to be saying, treat the tongues people as brothers and sisters in Christ.

Indeed we should treat them as fellow Christians. But that does not mean that we should put approval of their doctrines in our *Manual*.

Look at it this way. We affirm that our friends who are of the Calvinist persuasion—in Baptist and Presbyterian churches, for example—are genuine Christians. But that does not obligate us to put in our *Manual* a stamp of approval on their doctrines of predestination and eternal security. Nor are we obligated to give them an opportunity to “evangelize” our General Assembly on these points.

Again, many devout Catholics will make it to heaven as genuine Christians. But that fact does not obligate us to put in our *Manual* a stamp of approval on their practice of praying to (or venerating) Mary. Nor does it obligate us to open the General Assembly for them to “evangelize” our delegates on the virtues of Mariolatry. That would be out of order.

In the same way, the motion to put

the Nazarene stamp of approval on speaking in tongues was, in my opinion, equally out of order.

Before this came up on the floor of the Assembly, a delegate distributed the full-page amendment to the members of the General Assembly Judicial Committee. That committee considers judicial legislative matters and then forwards its recommendation to the full General Assembly. After lengthy discussion, the Judicial Committee voted to recommend rejection of the tongues amendment by a vote of 15 or 16-1 (as I recall).

That vote, however, did not prevent another delegate from the same district from putting the full amendment before the whole Assembly. After brief discussion, a motion to cease debate passed, and the Assembly proceeded to reject the amendment by a vote of 689-155.

This does not mean that we should treat Pentecostals and charismatics badly. Even though the two groups have some roots in the same historical soil, there has probably been too much animosity between the Pentecostal and Holiness Movements already. The best word on this that I have read came from my predecessor here at the *Herald*, Bill McCumber. When asked by a correspondent whether or not Pentecostals and charismatics were our brothers in Christ, he responded in “The Question Box” something like this (I’m going by memory, not exact quote): *Are they our brothers in Christ? No, half of them are our sisters in Christ.*

Q. Are the “groanings which cannot be uttered” of Romans 8:26 a special prayer language? My pastor is not sure.

A. No. I think it refers to those deep yearnings of the soul toward God that we often experience in prayer but can’t put into words. The NRSV translates, “sighs too deep for words.” T. W. Manson calls this

“longings and aspirations” on a level that “mere formal prayers can never reach.” Verse 27 tells us that God understands those heart prayers even when we can’t voice them. Thus, this passage is a promise that He hears our every prayer and not the revelation of an esoteric tongue.

Q. I really cheered when I heard that the General Assembly voted to make it OK for Nazarenes to attend movies. Don’t you agree that it was long overdue?

A. Good grief. I hope you stop cheering long enough to read this column, because your interpretation is wrongheaded. No Nazarene at the General Assembly of 1997 (or at the 1993 or 1989 Assemblies, for that matter) ever said that it was a good idea for Nazarenes to fill their minds and hearts with the tripe that issues from the secular movie industry. No Nazarene that I know wants to give the Hollywood-type movie business that incessantly produces sub-Christian and outright sinful entertainment one iota of endorsement. And that goes for the 723 General Assembly delegates who voted to replace the “cinema-specific” language in the Special Rules with more sweeping wording. To gerrymander their action into “permission” to hang out at the movies, is, in my humble opinion, a gaucherie of the rankest sort.

Time was when our boycott of the neighborhood movie theater was a perfect rule. The vast majority of the junk put out by Hollywood was distributed right there in the theater. Easy—stay out of the theater and you avoid the sinful influence.

But with the development of television, cable TV, VCRs, video rental outlets, satellite dishes, and more recently the WWW and the Internet, just guarding the neighborhood theater was inadequate. Sex, violence,

sensuality, and sleaze of every kind came at us from every direction.

Suddenly our rule against the movie theater became less relevant. We found ourselves with our big guns still trained on the movie theater while the questionable entertainment was being delivered on every front, particularly in our homes via videos, television, and cable.

Our simple boycotting strategy became unwieldy and less effective. We couldn't hold General Assemblies fast enough to pass a new rule against each new technological invention. That would have been misguided anyway.

What we need in our church in this age of high-tech sin is a principled people who resist and avoid sub-Christian and sinful entertainment in any medium in which it is delivered. Who at the 1985 General Assembly would have guessed that in a few years Internet pornography would be within a keystroke of millions of homes? But whether it is as old as books and music or as new as fiber optics and the WWW, sub-Christian entertainment is to be excluded as much as possible from the holy life.

Our new *Manual* statement, adopted by a vote of 723-167, gives us exactly that kind of statement. It includes: "Because we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through . . . literature, radio, television, and personal computers it is essential that the most rigid safeguards be observed to keep our homes from becoming secularized and worldly. [We must] witness against such social evils as violence, sensuality, pornography, profanity, and the occult, as portrayed by and through the commercial entertainment industry . . . and endeavor to bring about the demise of . . . purveyors of this kind of entertainment. This would include the avoidance of all types of entertainment ventures and media productions that produce, promote, or feature the violent, the sensual, the pornographic, the profane, or the occultic, or which feature or glamorize the world's philos-

ophy of secularism, sensualism, and materialism and undermine God's standard of holiness of heart and life.

"This necessitates the teaching and preaching of these moral standards of Christian living, and that our people be taught to use prayerful discernment in continually choosing the 'high road' of holy living. We therefore call upon our leaders and pastors to give strong emphasis . . . to such fundamental truths as will develop the principle of discrimination between the evil and good found in these media."

A pastor said on the floor of the Assembly that such a principle-centered rule would enable him to preach against movies more effectively than ever. I took him to mean that in the past, when a Nazarene pastor spoke against Hollywood-type films, the people often took him to be merely "defending the party line," a rule that to many new Nazarenes seems a bit illogical in the first place. The question marks arise on their faces when you talk boycott against the neighborhood


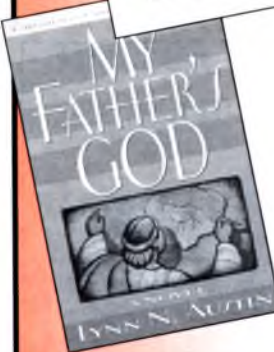
theater while at the same time you can see worse stuff in the comfort of your own home. In fact, when Nazarene pastors have been asked about movies, it almost always has been to explain or defend the boycott rule. Now I think pastors can preach against the evil in the secular movie industry without being accused of defending a "vested interest."

Of course, some devoted Nazarenes think that any change in the cinema-specific language demolishes a cherished, historic stand. Further, some fear any change will look like evil compromise. And, Dear Questioner, the vapid reasoning revealed in your interpretation of the Assembly action will likely be a tocsin or at least an ensorcellment for them to say, "Told ya."

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

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1967-1997: Thirty That Have Made a Dif

For those of us who have been here since the beginning, it is hard to believe that 30 years have passed since the founding of Nazarene Bible College (NBC). I am grateful that my assignment as a young pastor in Lakewood, Colorado, coincided with the birth of NBC.

The story of Nazarene Bible College began with the vision of a few that was adopted by the Church of the Nazarene at its 1964 General Assembly in Portland, Oregon. Following the Assembly, Dr. Charles Strickland was chosen to be the president of a new school, an institution that determined its mission was **"to glorify Jesus Christ as Lord by preparing adults to evangelize, disciple, and minister to the world."**

The first convocation service began with a historic and powerful address to the first class, adminis-

trators, faculty, and staff. In his address, Dr. V. H. Lewis challenged the students to never forsake the ongoing quest for knowledge. He reminded them that a true minister of the gospel was one who en-

NBC GRADUATES NOW SERVE IN ALL 50 STATES AND IN 36 COUNTRIES.

gaged in a lifetime pattern of learning. With this challenge before them, classes began in the facilities of Colorado Springs First Church, then located in a modest stucco building on Bijou Street.

Those early, unforgettable mo-

ments under the shadow of Pikes Peak left me with the belief that something special would happen there. I walked the barren land of the new campus in 1967, saw the excavation, and heard the concrete slosh into the foundations of the first buildings. I attended chapel services with Dr. Whitcomb Harding when he came to Colorado bringing students to the new college. And the chapel services were like Holiness camp meetings as faculty and students celebrated their joint commitment to an educational experience based on the mandate of the gospel.

I doubt that anyone envisioned how great an impact NBC would have on the denomination and, more important, God's work throughout the world. But now, as NBC completes its 30th year, we can see the impact of the 6,900 students from across America and around the world who heard the call of God. NBC graduates now serve in all 50 states and in 36 countries. Of the 12,582 credentialed ministers in the Church of the Nazarene in North America, over 2,500 are alumni of NBC. In other words, 20 percent of all credentialed North American Nazarene ministers attended NBC.

NBC succeeds because it fills the need. Our mission statement affirms that NBC primarily serves adults, most of whom are married, many at the crossroads of career changes or perhaps beginning early retirement. They are led by God to be His ministers. Their age and

General Superintendent George Coulter delivering dedicatory address at NBC, October 22, 1968. (Seated, l. to r.) Norman Oke, academic dean; unknown; Charles H. Strickland, president; G. B. Williamson, general superintendent emeritus and NBC faculty; Audrey Williamson, NBC faculty; Willis Snowbarger, executive secretary of Department of Education.



Years ference



by Hiram E. Sanders,
president, Nazarene Bible College

maturity means they are focused. Whether seeking a baccalaureate degree in biblical studies, Christian education, or church music (or an associate of arts degree in one of those fields or in lay ministry with an emphasis in women's studies, biblical studies, or Christian education), NBC students sense God's call upon their lives, giving each class session a special intensity. The classrooms are often filled with the electricity of students who know that what they are learning matters.

NBC faculty bring to the classroom both their academic qualifications and their experience as seasoned practitioners. But above all, they teach and model holiness as a way of life for the teacher, the preacher, and the layperson. During the last two years, the administrators, faculty, and staff have reaffirmed their commitment to the value of solid Holiness Bible college education while working together through the in-depth self-study required for continued accreditation. As a result, we tend to see the recent reaffirmation of our accreditation as a stamp of approval on the quality of the education our students receive and the validity of NBC's mission.

In 1994 my status as a frequent visitor to NBC changed. I became a part of the vision that I saw begin back in the mid-1960s. As



Groundbreaking for NBC campus in 1967



NBC campus in the making

NBC's fourth president, my expectations for the school and the hope I felt at its beginning have not changed. Just as I watched our two daughters grow up into adulthood over the last 30 years and now see them becoming an integral part of the world around them, I have watched NBC grow from a barren hilltop with a view of the city to a

T HIS OCTOBER, SUPPORT
NAZARENE BIBLE COLLEGE
THROUGH THE ANNUAL
NBC OFFERING.



campus and an array of buildings that can be seen from miles around. I have watched its alumni take their places among the best in the denomination. And, every

spring, I watch those who started out with just a call walk out with the skills needed to make their call a reality. Clearly, NBC has a place, a vital place in the educational life of the Church of the Nazarene.

I hope that as we continue to fulfill our mission over the next 30 years, you will be a frequent visitor to our hilltop. Watch the faces of our students, hear the carillon bells ring, and become a part of the vision. We pray that churches and individuals will continue to support NBC through their prayers and the annual Bible College Offering on October 5.

Whether the goal is to raise up a Bible college or rear a family, success always depends upon doing it within the will of God. As the psalmist says, unless God is in it, the house will not stand. NBC is standing; we can feel the presence of God in our work; and I believe that with God's continued blessing, this school will be making a difference well into the next 30 years.

HH

PASTORING the Pastor's Family

by Frances R. King

Every Sunday at 9 a.m., Brother Charlie met my husband in the pastor's study. "I just came by to tell you I love you and appreciate you," he always said.

Some 45 minutes later, when I arrived for Sunday School, he told me the same thing.

Perhaps Brother Charlie had the spiritual gift of encouragement, or his 35 years of experience as a bivocational minister made him especially sensitive to the needs of his pastor's family. "Wouldn't it be wonderful to have a church filled with Charlie Bohanans?" my husband asked during a Sunday morning sermon on love.

Not every church member has the gift of encouragement, but with love and creativity, any can encourage the parsonage family. Some may have difficulty identifying the family's specific needs. Realizing that, I offer the following guidelines for ministering to pastors:

1. *Accept the pastor (or other church staff member) and the pastor's family as you would accept any other church members, as sinners saved by God's grace and still growing in grace.* Though most pastors realize they are judged by higher standards, it is still lonely on a pedestal. They struggle with many of the same

temptations and difficulties as other Christians, often without the support they are expected to give others.

2. *Don't expect more church work from the pastor's spouse and children than you would of other members.* Though the pastor may be paid for full-time ministry, in all but a few cases, the spouse is not. A spouse can best support the mate's ministry when not overloaded with church work.

3. *Treat the minister's children as normal children.* If you work with them in the church or at school, don't expect any more or less of them behaviorally than of others. Don't be afraid to discipline appropriately or tell their parents if they misbehave.

Most pastors and their spouses do not want special privileges for their children. Neither do parents want their children singled out because they are PKs (preacher's kids).

Motivate their children toward good behavior from Christian principles, not because they are PKs. Unrealistic expectations from church members may foster resentment and rebellion.

4. *When possible, include the pastor's family in your social plans, but don't take their "No, thank you" personally.* Invite, but respect their freedom to decline.

In a small community where the residents have been acquainted all

their lives, ministers and their families may feel isolated socially. A friend told me her pastor's wife had commented, "I am the loneliest woman in town." Holidays can be especially lonely for pastors and their families if church responsibilities or distance separate them from their extended families.

Pastors serving large churches may be swamped with invitations to family gatherings and social events. Since they cannot possibly attend them all, they may opt to turn down most or all invitations to certain kinds of functions—family reunions, teas, etc. Respect this policy and don't tag them as unsociable.

5. *Be a friend when the opportunity arises.* Offer to meet a specific need as you would for any other friend. Remember and acknowledge the minister's family members on





Keith Alexander

their special days.

6. *Respect their freedom to build friendships with church members, and guard against jealousy.* Though some pastors adopt a policy of making no close friends in the church, our family has found this policy unacceptable. Even Jesus had an inner circle of close friends, the 12 apostles, but He didn't love other believers any less. Unfortunately, there was evidence of jealousy and competition among these close friends. (See Matthew 20:20-21, 24.)

7. *If your pastor doesn't have extended family nearby, become the children's "adoptive grandparent."* Substitute grandparents who "adopted" our children as preschoolers established relationships that are still

meaningful to them as young adults.

Offering to baby-sit or take the children on outings can provide needed relief for a young couple with little time for themselves. The pastor

THE GOLDEN RULE APPLIES RELEVANTLY—EVEN TO PASTORS AND THEIR FAMILY MEMBERS.

and his or her spouse may attend a number of church and community functions for which no child care is supplied. Often, they must provide baby-sitters at their own expense.

8. *If you differ with the pastor's theology, discuss your opinions face-*

to-face; don't talk behind his or her back. No pastor can correct a problem unaware. Agree to disagree in love where nonessential matters of interpretation are concerned. Above all, if you differ with your pastor, don't involve other family members. They are hopefully the pastor's biggest fans.

9. *Respect the family's privacy.* If they live in a church-owned house, treat it as their own home. Avoid making unnecessary phone calls to the home that can be made to the church. Most pastors are on call 24 hours a day for emergencies.

10. *Support your pastor's family with faithful church attendance and Christian service.* Most likely, your minister will be available for you

Glue

How many meaningful relationships can you maintain at one time? The number of our friendships is limited. For most of us, that is an unimportant fact, but for your pastor, it may be crushing.

You see, pastors are forever trying to tie people into the life of the church. They try to maintain friendships with people so that those very people will stay around the church long enough to find Christ—and find other reasons for staying a part of the local fellowship.

But if the number of friends a pastor can have is limited, so is the number of people he or she can keep tied into the church by personal involvement with them. The “glue” of friendship can only be

spread so thin before it loses its ability to hold.

However, your pastor is not the only person in your congregation possessing “glue.” Recently, I talked to a new family in our church. They have become very faithful. They are farmers and find it

hard to finish chores in time for Sunday School. I was delighted to

learn about the arrangement they had worked out with another family in the church. This second family picks up the farmer’s children each week for Sunday School, even though it is out of the way. The farmers then come to worship, where they gather their children and enjoy the fellowship

of the church.

Another family in the church invested time with some children whose mom was called up to serve in the military during the Gulf War. Their consistent influence has led to new faces in the worship service now that

Mom is back home. We’ve long heard about how im-

portant it is to build bridges of friendship to our neighbors. If we are serious about reaching others for God’s kingdom, then we must be willing to apply “glue” in our relationships. By using our personal resources to keep people in church, we give them time to find other reasons for staying—like

the “glue of the gospel.”

We must all seek those whom we are able to tie into the fellowship. Think how quickly we would grow if we selected specific persons for gluing, making their involvement our responsibility. As we worked to tie them into the fellowship, we would be strengthening their relationships to others in the church. We would be exposing them to the gospel, helping them find their places of service in His Church.

All this leads to new supplies of “glue.” Glue is a valuable commodity. Your pastor only has so much. You only have so much. But if we will all use the supply we have, we can build an exciting church that will glorify God and see men and women built into the Kingdom.

—Dan Whitney

when you need a pastor whether or not you support him or her. But your lack of support can become a root of discouragement for pastors and their families.

11. *Pray for your pastor and his or her family.* Today there seems to be an all-out attack against ministers of the gospel and their families. Your pastor’s effectiveness and family cohesiveness may depend on

your prayers.

Treating the pastor’s family members the way you would want to be treated—or applying the Golden Rule—can go a long way toward establishing relationships and building unity within the church.

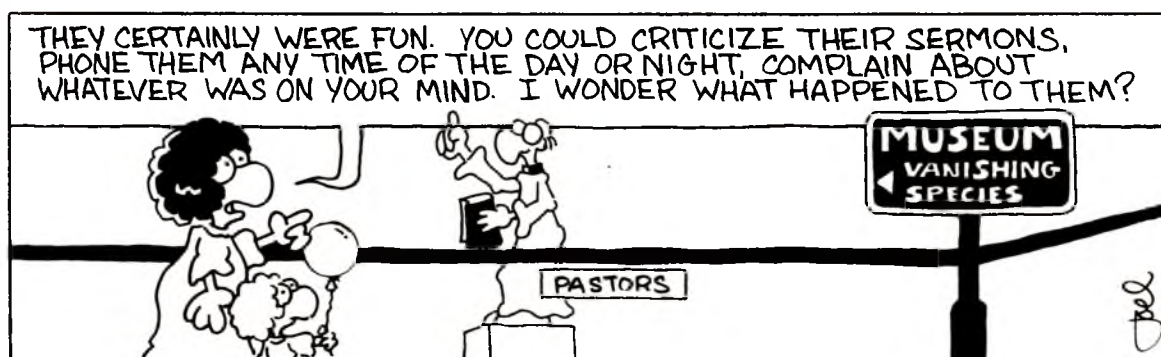
At Brother Charlie’s funeral, I was reminded that his expressions of love were not exclusively ours. He had a habit of whispering “I love

you” into the ears of other believers as well. I can imagine Brother Charlie in heaven hugging necks, greeting God’s servants with “Have I told you today that I love you?”

Who will take his place down here?

Frances R. King is a freelance writer, pastor’s wife, and mother of three grown children. She lives in Valley, Alabama. **H**

Pontius’ Puddle



Choose not to be filled with impure thoughts.

Not long ago I took a 10-year-old boy, a visitor in our home, to a video store to rent a game he wished to play on our computer. As we entered the store, we were greeted by a huge poster that in my judgment was pornographic. I grabbed Tommy's arm, we turned around, and we walked back out the door. As I later related the incident to a group of friends, one young woman said to me, "I don't see why you were so upset. Tommy can learn what life is all about by just turning on the TV in his own home!"

It is true that television (to say nothing of the Internet) has made it possible for those who have adopted the morality of the world to beam it right into their living rooms. And many Christians as well as nonbelievers are caught in its snare. Most would agree that MTV feeds the flesh and not the soul, yet the Barna report reveals that "among boomers, there was no difference in the likelihood of tuning into MTV between believers and nonbelievers." And, "Christian baby busters were more likely to watch MTV . . . than were nonChristian busters!" A teacher of high school students said to me, "There's no harm in watching MTV or movies filled with sexual situations. I'd never engage in such practices myself, but it helps us understand life!"

Unfortunately, what we feed into our minds does indeed influence our behavior because it takes root in our minds and hearts. Then, Jesus said, "What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality . . ." (Mark 7:20-21). Indeed, we must be on guard concerning what goes into our minds, what comes into our homes, what we choose to see and hear. It is not true that we must be exposed to the darkness of the world to understand it.

Choose to be filled with the things of God.

We learn to walk as Jesus walked, to pattern our lives after God's plan, by spending time with Him and allowing Him to teach us through His Word.

Our Bible reveals God's plan for the world, for His people, for you and me.

**ONE NEWLY
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KEEP ON LIVING
TOGETHER.
WHAT'S A
PASTOR TO DO?**

And the more we fill ourselves with the Word, the more relevant it becomes to our lives. Yet, according to a Barna Research Group report, only 12 percent of adults read the Bible on a regular basis. God's word in Hosea 4:6 warns us: "My people are destroyed from lack of knowledge" (NIV). But we have a choice.

I remember a young man named Keith who had experienced a renewed interest in studying God's Word. He spent hours each evening reading his Bible. "I'm so thankful," he said, "that by the grace of God I'm becoming more patient, more kind and loving—more like the person I see in Jesus."

What Keith was putting into the depths of his being was producing the kind of person Jesus wanted him to become. Because he chose to fill his mind with the things of God, he has become a beautiful person, one whom God is using. He now pastors a church in Three Rivers, California.

We can choose to fill our minds with God's Word, and we can choose Christian friends who will help us as we struggle against temptations. Studying God's Word together, praying for each other, sharing our problems—all these strengthen us.

And when we fail . . .

We have a loving Heavenly Father who has promised to forgive us when we have sinned. John wrote that "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness" (1 John 1:9, NIV). We know this is true.

Jesus has called us to purity, not only because this is best for us personally, but also that we might be lights in this dark world. He works through us to draw others into His kingdom. Jesus' prayer for His disciples is also for us. "My prayer," He said, "is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it. . . . As you sent me into the world, I have sent them into the world" (John 17:15-16, 18, NIV).

Knowing that God is watching over us and that we have the power of the Holy Spirit within, we can resist the world's attempt to draw us into its snare. We can overcome the temptation to sexual immorality. We can choose to stand firm, to live lives pleasing to Jesus, our Lord. **H**

EVANGELISTS' SLATES



ABBOTT, DAN: Dallas, OR, Oct. 18-22

ADAMS, JERRY—THE JERRY ADAMS FAMILY: Crawfordsville, IN, Oct. 5*; Fishersburg, IN, 12*; Columbus, IN (First), Concert, 19; Muncie, IN (North Wainut), Concert, 26; Odon, IN, Concert, Nov. 2-A; Highland, IN, 2-P*; Lamont, IL, 9-A & P*; Sullivan, IN, Concert, 16-A; Indianapolis, IN, 16-P*; Indianapolis, IN, 22*; Cloverdale, IN, Concert, 23*; Plainfield, IN, 28-29*

Ⓢ **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Columbus, OH (Bellows Avenue), Oct. 7-12; Muncie, IN (Riverview), 14-19; Silvis, IL, 21-26; Rockford, IL (Samuelson Road), 28—Nov. 2; Danville, VA (Calvary), 4-9; Point Pleasant, WV, 11-16; Grafton, WV (Blueville), 18-23

BAGGETT, DALLAS: Augusta, GA (First), Oct. 5-8; Nashville, TN, Retreat, 14-16; Gardendale, AL (North), SAM Retreat, 17-19; Hanceville, AL (New Life), 29—Nov. 2; Gardendale, AL (North), 4-6; Decatur, AL, 9*; Colbert, AL, 16*; Scottsboro, AL, 23

BAILEY, J. D.: Ottumwa, IA (Trinity), Oct. 1-5; Plainfield, IN (United Community), 7-12; Indianapolis, IN (Southwest), 15-19; Beckley, WV (First), 22-26; Huntington, WV (Wainut Hills), 29—Nov. 2; Corydon, IN, 5-9; Liberty, IN, 12-16; Indianapolis, IN (Speedway), 19-23

BAKER, RICHARD C.: Warm Springs, GA (Harmony), Oct. 14-19

BELZER, DAVE & BARBARA: El Dorado, KS, Oct. 7-12; Lee's Summit, MO (First), 14-19; Fort Madison, IA, 21-26; Arcoia, IL (First), 28—Nov. 2; Windham, OH, 4-9; Canton, OH (South), 11-16

BENDER, TIM—THE TIM BENDER FAMILY: Indianapolis, IN, Oct. 7-12*; Fayetteville, TN, 15-19; Vidor, TX, 28—Nov. 2; Crossville, TN (Mayland), 5-9

BENSON, MICHAEL W.: Fort Worth, TX, West Texas District Lay Retreat, 3-5; Carthage, MO, 8-12; Richland Center, WI, 15-19; Mount Vernon, OH, Mount Vernon Nazarene College, 21-24; Yukon, OK, 26-29; Marion, OH (First), Nov. 2-5; Gahanna, OH (Columbus Shepherd), 9-12; Bethany, OK (Calvary), 19-23; McComb, MS (First), 30—Dec. 4

BOCK, DON: Ashland, KY (Summit), Oct. 1-5; Thornville, OH (Tri-County), 8-12; Newcomers-town, OH, 15-19; Springfield, OH, 22-26*; Eastlake, OH (Willow-Lake), 29—Nov. 2; Reynoldsburg, OH, 5-9*; New Boston, OH, 12-16*

BROWN, ROGER N.: Cable, OH, Nov. 12-16*; Mount Sterling, OH, 19-23

Ⓢ **CANEN, DAVID:** Winchester, TN (Brownington), Oct. 7-12; Inez, KY, 14-19; Inez, KY (Turkey Creek), 20-26; Blanchester, OH, 28—Nov. 2; Roanoke, AL, 4-9; Arcadia, FL (First), 11-17; Rock Hill, SC (Grace), 18-23

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Pomeroy, OH, Oct. 1-4; Jackson, OH, 15-19*; Jackson, OH, 22-26; Trenton, OH, Nov. 2-5; Pomeroy, OH, 12-16*

CASSELMAN, GERALD H., JR.: Churubusco, IN, Oct. 5-8

CASTEEL, HOWARD: Falls City, NE, Oct. 14-19; Osawatomie, KS, 21-26*

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Kirkland, WA, Concert, Oct. 5-A; Walla Walla, WA (First), Concert, 12-A; Walla Walla, WA, 12-P*; Lima, OH (Community), Concert, 19-A; Mount Vernon, OH (First), Concert, 26; Battle Ground, WA, Nov. 9-A*; Beaverton, OR, Concert, 9-P; Hutchinson, KS (First), Concert, 16-A; Midland, TX (First), Concert, 23-A; Bethel, OH, Concert, 30-A

CLAY, D. E.: Mount Vernon, OH (Evangelical), Faith Promise, Oct. 1-5; Carey, OH (Ridge Chapel), 8-

12; Loudonville, OH, 17-19; Punta Gorda, FL, Nov. 9*

COLDIRON, WILLIAM T.—PREPARED HEART MINISTRIES: Alpha, OH, Oct. 1-5; Kalkaska, MI, 12-17; Nancy, KY (Naomi), Nov. 4-9

COVINGTON, NATHAN: Baxter Springs, KS, Oct. 1-5; Garnett, KS, 8-12; Aberdeen, SD, 15-19; Sioux City, IA (First), 22-26; Bedford, IN (First), 29—Nov. 2; Wellington, KS, 5-9; Kenmare, ND, 12-16; Tulsa, OK (St. Paul), 19-23; Parsons, KS, 30—Dec. 3

CRABTREE, J. C.: Washington, PA (First), Oct. 1-5; Uhrichsville, OH (Rush Community), 7-12; Martinsville, IN (First), 22-26; North Vernon, IN (First), 29—Nov. 2; Springfield, OH (First), 5-9; Sanford, FL (First), 12-16; Sturgis, MI, 30—Dec. 7

DAISEY, GLENN—DAISEY PATCH PUPPETS AND FRIENDS: West Chester, PA, Oct. 6-8

DELBRIIDGE, M. E. (GENE): Spokane, WA (Bethel), Sept. 28—Oct. 1; Sumner, WA, 5-8; Evanston, WV, 15-19; Casper, WY (First), 22-26; Sandy, OR, Nov. 2-5; Pomeroy, WA, 16-20

DELL, JIMMY: Osawatomie, KS, Oct. 2-5; Mesa, AZ (First), 11-15; Tucson, AZ (Central), 16-19; Hopewell, VA, 23-26; Caldwell, ID (Canyon Hill), Nov. 2-5; Winchester, IN, Zone Revival, 6-9; Spring Arbor, MI, 12-16; Grand Haven, MI, 19-23

Ⓢ **DENNISON, MARVIN:** Carl Junction, MO, Oct. 7-12; Waldron, AR (First), 14-19; Benton, IL (First), 22-26; Amsterdam, OH, Nov. 4-9*

DOROUGH, WILLIAM M.: Pittsburg, TX, Oct. 21-26

DOVE, KENNETH: Cory, IN, Oct. 8-12; Kendallville, IN, 14-19; Michigan City, IN, 22-26; Fulton, KY (First), 29—Nov. 2; Primm Springs, TN (Elmore), 4-9; Oxford, MS, 12-16; Nashville, TN (Bell Road), 18-23

DUNMIRE, RALPH AND JOANN: Savannah, TN, Oct. 8-12; Douglasville, GA (First), 15-19; Stonewood, WV (Clarksburg), Nov. 4-9

ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES: Hartsville, SC (First), Oct. 1-5; Frankfort, IN (First), 15-19; Collinsville, IL (First), 22-26; Charleston, WV (Davis Creek), Nov. 12-16

EVERMAN, WAYNE: Franklin Furnace, OH (Plymouth Heights), Oct. 2-5; Wurtland, KY (First), 7-12; Nelsonville, OH, 14-19; Rush, KY, 21-26*; North Middletown, KY, Nov. 14-16; Mount Sterling, KY (First), 19-23

Ⓢ **FADER, WES AND MARY:** Lowville, NY (Bethel), Oct. 1-5; Reading, PA (Calvary), 8-12; Cape May, NJ (Seashore Community), 15-18; Denton, MD, 22-26; Hagerstown, MD, 29—Nov. 2; Colora, MD (Rising Sun), Nov. 5-9; Hanover, PA, 12-16; Mount Laurel, NJ, 19-23

FLINT, BOB: Cridersville, OH, Nov. 5-9; Raymond, OH, 12-16*

GESSNER, DON AND SHIRL: Mount Pleasant Mills, PA, Oct. 8-12*; Hurricane, WV (First), 15-19; Oakland City, IN, 21-26; Science Hill, KY, 29—Nov. 2; English, IN, 4-9*; Sanford, FL (First), 12-16; Newell, WV (First), 19-23

GOODYKOONTZ, JAMES E.: Killbuck, OH, Oct. 14-19; Tiffin, OH, 28—Nov. 2; Geneva, OH, 11-16

GRAY, BOB AND BECKY: San Antonio, TX, San Antonio District Laymen's Retreat, Oct. 3-5; Selma, IN (Harns Chapel), 7-12; Indianapolis, IN (First), Faith Promise, 15-19; Yukon, OK, 26-29; Estill Springs, TN, Nov. 2-5; Council Bluffs, IA (First), 12-16; Bethany, OK (Calvary), 14-23

Ⓢ **HAINES, GARY:** Lima, OH (Community), Oct. 4-8; Bellefontaine, OH, 9-12; Tilton, IL (Danville Southside), 18-22; Asheville, NC (First), Nov. 1-5; Shelby, NC (First), 6-9; Henderson, TX, 15-19; Flint, TX, 20-23; Yuma, CO, 29—Dec. 3

HANCOCK, TIM: Cincinnati, OH (Mount Carmel), Oct. 5-8; Coshocton, OH (First), 12-15; Covington, GA (First), 19-22; Circleville, OH (First), 26-29; West Milton, OH, Nov. 2-5; Georgetown, OH, 9-12; Mackey, IN, 15-19

HAY, JOHN F.: Shirley, IN, Oct. 1-5; West Columbia, SC (Central), 22-26; Centerville, IN, 29—Nov. 2; Bedford, IN (First), 5-9; Corpus Christi, TX (Trinity), 12-16

HAYES, ALVIN B.: Brookville, PA (Calvary), Oct. 9-12; Shreveport, LA (Huntington Park), 15-19; Hays, KS, 26-30; Haysville, KS, Nov. 9-12; Waverly, IA (Cornerstone), 19-23

HICKS, JOHN DAVID: Portland, OR (Moreland), Oct. 5-8; Texarkana, TX (First), 12-15; Pasco, WA, 19-22; Buena Park, CA, Nov. 2-5; Snoqualmie, WA, 9-12; Oregon City, OR, Men's Retreat, 14-15; Council, ID, 16-19; John Day, OR, 22-25; Maywood, CA (Faith), 30—Dec. 3

HOFFERBERT, DOYLE S.: West Baden, IN (Springs Valley), Sept. 30—Oct. 5; Indianapolis, IN (Northside), 8-12

IRWIN, ED AND REBECCA: Upland, IN, Oct. 6-12; Williamsport, PA, 21-26*

JORDAN, JOSEPH R.: Connersville, IN (Gortner Memorial), Oct. 4-8; Macon, GA, 9-12*; Richmond, KY (Berea), 14-19; Akron, OH, 21-26*; Logan, OH, Nov. 19-23

JUNEMAN, JOHN AND TRINA: Anderson, IN (Goodwin Memorial), Oct. 1-5; Shelby, OH, 8-12; Butler, OH, 15-19*; Goodlettsville, TN, 26-29*

Ⓢ **LECKRONE, LARRY AND TAMLA:** Parkersburg, WV (Broadway), Oct. 1-5; St. Albans, WV, 8-12; Kings Mountain, NC, 15-19; Venice, FL, 25-29; Troy, MI, Nov. 8-12; Archbold, OH, 15-19

LEE, BRAD AND LORI: Royalton, IL (First), Oct. 3-5; Pella, IA, 19-22; Topeka, KS (First), 26-29; Topeka, KS (First), Family Enrichment, Nov. 1-2; Mattoon, IL (First), 6-9; Aurora, MO, 13-16

LEIDY, ARNOLD—UPWARD CALL MINISTRIES: Seward, AK, Sept. 30—Oct. 5; Anchor Point, AK, 8-12; Fairbanks, AK (First), 15-19

LEWIS, CHRISTOPHER: Anchorage, AK (First), Oct. 5-A; Anchorage, AK (Hillcrest), 5-P; North Pole, AK, 7-12; Palmer, AK, 15-19; Woodland, WA, 26-29*; Sheridan, WY (First), Nov. 2-5; Torrington, WY, 9-12; Saltillo, Mexico, 19-23*; Monclova, Mexico, 26-30*

LEWIS, JOHN—WHITE DOVE MINISTRIES: Tyler, TX (First), Oct. 5-8; Jacksonville, TX (Lookout Valley), 12-15; Marlow, OK, 19-23; Del City, OK, 26-29; Graham, TX, Nov. 2-5; Hugo, OK, 6-9; Oklahoma City, OK (Crown Heights), 12-16

LOTHERE, BOB: Norwood, OH (Cincinnati), Oct. 1-5; Wadsworth, OH, 7-12; Hutchinson, KS (Peniel), 15-19; McLeod, OK (Twin Lakes), 22-26; Greenwood, AR, 29—Nov. 2; Jonesboro, LA, 5-9; Carrollton, TX, 12-16; Ada, OK, 19-23

MacEACHERN, WARREN A.: Clymer, PA (Penns Manor), Oct. 21-26; Loganton, PA, Nov. 4-9*

Ⓢ **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Sapulpa, OK, Oct. 1-5; Stockton, CA (Delta), 8-12; Riverside, CA (Arlington Avenue), 15-19; Lubbock, TX (First), 29—Nov. 2; Louisville, KY, District Lay Retreat, 7-9; Columbus, MS (First), 12-16; Mishawaka, IN (First), 19-23

McWHIRTER, STUART: Europe/Middle East, Oct. 4-11; Sumter, SC (First), 15-19; Painesville, OH, Nov. 1-5; Pekin, IL (First), 12-16

MEAD, DWIGHT E.: Charlotte, MI, Oct. 7-12; Corunna, MI, 21-26; Lansing, MI, Nov. 9-12*; DeQuena, AR (First), 18-23

MEREDITH, DWIGHT AND NORMA JEAN: Selma, AL, Oct. 7-12*

Ⓢ **MILLHUFF, CHUCK R.:** Garner, NC (Raleigh First), Oct. 8-12; Roanoke, VA (First), 19-26; Oklahoma City, OK (Western Oaks), 29—Nov. 2; Pigeon Forge, TN, 3-6*; Council Bluffs, IA (First), 12-16; Santa Rosa, CA, 19-23

MITCHELL, MARCIA: Walla Walla, WA, Retirement Center Services, Oct. 5 and 19; Nov. 2 and 16

MONCK, JIM: Ottumwa, IA (First), Oct. 2-5; Bismarck, ND, 12-15; Spearfish, SD (Hillsview), 16-19; Topeka, KS (Fairlawn), 26-29; Longmont, CO, Nov. 9-12; Florence, OR, 16-19

MORGAN, EARL AND NORMA: Springfield, IL (First), Faith Promise, Oct. 19; Pickering, ON, Canada (Altona Road), Faith Promise, 25-26; Lansing, IL (First), Faith Promise, 29; Rock Island, IL, Faith Promise, 31—Nov. 2; Bradley, IL (First), Faith Promise, 8-9; Ypsilanti, MI (Merritt Road), Faith Promise, 15-16

OYLER, CALVIN AND VIRGINIA: Horseshoe Bend, AR, Oct. 14-19; Monroe, LA (First), 26-30

PALMER, MIKE: Eldon, MO, Oct. 5-8; Danville, IN (Calvary), 12-15; Cape Girardeau, MO, 19-22; House Springs, MO, 26-29; Manchester, TN, Nov. 2-5; Derby, KS, 16-19; Brownsburg, IN, 30—Dec. 3

PARKS, TOM AND BECKY: Peru, IL, Oct. 5-8; Kankakee, IL (Eastridge), 12-15; Streator, IL, 19-22; Jerseyville, IL, 26-29; Effingham, IL, Nov. 2-5; Lexington, KY (First), 9-12; Syracuse, IN (Wawasee Community), 16-19; Tupelo, MS, 30—Dec. 3

Ⓢ **PERDUE, NELSON S.:** Anderson, IN (First), Oct. 1-5; Marion, IL (First), 8-12; Hurricane, WV (First), 15-19; Ashland, OH, 22-26; North Royalton, OH (State Road Community), 29—Nov. 2; Wilmington, OH, 5-9; Cable, OH, 12-16*; Mount Sterling, OH, 19-23

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES:

Urbana, OH, Oct. 1; Vanceville, KY, 5-8*; Africa Region, Madagascar, 18—Nov. 4; Monroe, OH, 9-12; Dayton, OH (First), 16-19; Borger, TX (Trinity), 30—Dec. 3

PHIPPS, PAUL M.: Decatur, IL (Trinity), Oct. 8-12; Kankakee, IL (Limestone), 15-19; Harrison, OH, 22-26; Cayuga, IN, 29—Nov. 2; Terre Haute, IN (First), 4-9

RICKEY, HOWARD L.: Pontiac, MI (Silverlake), Oct. 5-8; Velle, WV, 12-15; Sullivan, IN, 19-22; Findlay, OH (First), 26-29; Ashtabula, OH (First), 9-16

ROACH, JERRY L. AND BARBARA—ROACH EVANGELISTIC MINISTRIES, INC.: Gordonsville, TN, Oct. 5-10; Decatur, AL (First), 12-15; Memphis, TN (Berclair), 21-26; Fulton, KY (First), 29—Nov. 2; Dover, TN (Long Creek), 2-5; Smithville, TN, 9-12;

Ⓢ **ROSE, WAYNE—ROSE GARDEN:** Lancaster, KY, Oct. 5-9; Glasgow, KY (First), 12-16; Kingman, KS, 21-26; Kansas City, MO (Summit View), 29—Nov. 2; Fitchburg, MA, 4-9; Colorado Springs, CO (Southgate), 12-16; Ames, IA, 18-23

ROWE, RAY: Somerset, PA, Oct. 14-19

SCHOENER, MALCOLM—HEART AND HOPE MINISTRY: Leavittsburg, OH (First), Oct. 5-10; Zanesville, OH (South), 12-15; New Lexington, OH, 19-23; Dresden, OH, 26-30; Pottstown, PA, Nov. 2-6; North Huntingdon, PA (Norwin), 9-13; Hermitage, PA (Gentle Shepherd), 16-19; Brookville, PA (Calvary), 23-A; Muskegon, MI (Eastwood), 30—Dec. 3

SHERWOOD, SCOTT AND SHERRY: Mount Vernon, IL (First), Oct. 5-9; DeKalb, IL, 12-16; Tulsa, OK (Southwest), 19-22; Claremore, OK, 25-29; Springfield, IL (South Side), Nov. 1-5; Wyoming, IL, 9-13; Sterling, IL (First), 16-19; Valparaiso, IN, Kids Crusade, 21-23; Oakwood, IL, 30—Dec. 4

Ⓢ **SMITH, DUANE:** Springfield, MO (Scenic Drive), Oct. 1-5; Farmington, AR, 8-12; Jamestown, TN (Pleasant View), 15-19; Bradford, PA (First), 22-26; Corry, PA, 29—Nov. 2; Oak Hill, WV, 5-9; Teays, WV (Valley), 12-16; Mitchell, IN, 19-23; Chicago, IL (Northside), 28-30

SMITH, MICKEY G.: Anna, IL (First), Oct. 1-5; Redkey, IN, 7-12; Portland, IN (Sugar Grove), 15-19; Greensburg, IN (Community), 21-26; Huntington, WV, 28—Nov. 2; Greensboro, IN, 4-9

TAYLOR, ROBERT: Wierton, WV (First), Oct. 5-8; Hampton, VA, 12-15; Akron, OH (Kenmore), 19-22; Bartlesville, OK (First), 26-29; Westlake, OH (Parkside), Nov. 2-5; Warren, OH (Champion), 9-12; Cambridge, OH (First), 16-19; Sparks, NV (First), 23-26; Wrightsville, GA (Mount Olive), 30—Dec. 3

ULMET, BILL AND KATHY: Monongahela, PA, Oct. 1-5; Richmond, VA (Southside), Marriage Enrichment, 10-11; Red Oak, IA, 15-19; Lexington, KY (Lafayette), 22-26; Callettsburg, KY (Southside), Nov. 2-6; Cordova, SC (Southwest Terrace), 12-16

VECCHI, PETE: New Vienna, OH, Oct. 1-5; Loudon, TN, 7-12; Spencerville, OH, 14-19; Scottsburg, IN, 29—Nov. 2; Monroeville, IN, 5-9

Ⓢ **WELLS, LINARD:** Des Moines, IA (Southside), Oct. 7-12; Chanton, IA, 14-19; Nashville, IN (Parkview), 21-26; Brazil, IN (First), 28—Nov. 2; Alton, IL (Hilcrest), 4-9; Park Hills, MO (First), 11-16; West Memphis, AR, 18-23

WOMACK, PAUL W.: Anderson, IN (Parkview), Oct. 5-8; Oklahoma City, OK (May Avenue), 14-19; Williamsport, PA, 26-30; Iberia, MO, Nov. 4-9; Springfield, IL (Abundant Life), 12-16; Johnson, KS (Bethel), 19-23

WRIGHT, E. GUY AND LIL: Chester, SC, Oct. 8-12; Winchester, VA, 15-19; Dayton, VA, 22-26; Christiansburg, VA, 29—Nov. 2; Statesville, NC, 5-9*; Powhatan Point, OH, 11-16; Charleston, WV, 19-23

YINGLING, KEN AND WANDA: Hartford City, IN (Olive Branch), Oct. 5-8; Muncie, IN (Forest Park), 19-24; Creve Coeur, IL, 26-29; Fort Wayne, IN (Elmhurst), Nov. 2-5; Anderson, IN (Eastview), 9-12; Williamsburg, IN, 16-20

YOUNG, TIM: Fort Wayne, IN (Trinity), Oct. 8-12; Rantoul, IL, 15-19; Virden, IL, 22-26; Olney, IL, 29—Nov. 2; Paris, TX (First), 5-9; Palestine, TX, 12-16; San Angelo, TX (Trinity), 19-23

Ⓢ Tenured Evangelist is recognized by the church as a lifetime assignment. See Manual 40:7.3

*Denotes Non-Nazarene Church

Deaths

MADELINE M. ANDERSON, 84, Mexico, Mo., Aug. 5. Survivors: sons, Loyal Jr., Lester, Thomas, Donald, Gene, Dale; daughters, Joy Scott, Carla Hudson; 32 grandchildren; 42 great-grandchildren.

JUDITH BENNETT, 58, Auckland, New Zealand, May 30. Survivors: husband, John; sons, Stephen, Philip; daughter, Jeanine Ravell; three grandchildren.

AMY M. BROOKS, 84, Eugene, Oreg., June 28. Survivors: husband, F. M. (Bus); son, Ken; daughters, Marjorie, Janet, Carol; two sisters; eight grandchildren.

REV. EVERT O. DAVIS, 87, pastor and evangelist of more than 40 years, Oakridge, Oreg., June 18. Survivors: wife, Madolyn; daughter, Pam Mahler; three grandchildren.

MAISIE DAVIS, Hamilton, New Zealand, July 21. Survivors: husband, Rev. Jervis; one son; one daughter; five grandchildren.

MYRTLE I. JONES FINNEY, 83, Terre Haute, Ind., July 23. Survivors: daughter, Mary Sue Jackson; sister, Blanche Cook; three grandchildren.

RUTH M. GERDES, 82, Poughkeepsie, Wash., Aug. 1. Survivors: husband, Rev. Albert; sons, Larry, Leroy, Allen; 8 grandchildren; 11 great-grandchildren.

BETTY JO GREEN, 43, Wichita, Kans., Feb. 25. Survivors: husband, Marshall Sr.; son, Marshall Jr.; daughters, Jacqueline, Melissa, Trina; mother, Elnora Abney; two brothers; four sisters; seven grandchildren.

JOHN THOMAS HADDER SR., 80, Springfield, Mo., July 21. Survivors: son, John Jr.; daughter, Mona Sukovaty; brothers, Perry, Joe, James; sister, Ila Perry; three grandchildren; five great-grandchildren.

GEORGE HERREN, 86, Enid, Okla., Jan. 21. Survivors: wife, Clorine; daughters, Karyn Thompson, Georgia Bumpus; five grandchildren; five great-grandchildren.

MYRTLE HOOTS, 94, Columbia, S.C., July 15. Survivors: sons, Rev. Bob, Gene; daughter, Shirley Frank; 9 grandchildren; 16 great-grandchildren.

ASTRID HORNER, 86, Racine, Wis., Aug. 1. Survivors: husband, Kenneth; son, Richard; daughters, Kathryn Hasselbring, Marilyn Mattax; 11 grandchildren; 25 great-grandchildren.

REV. HELEN DELORES JONES, 57, Wichita, Kans., Jan. 10. Survivors: husband, Charles Sr.; sons, Darrell, Kevin, Charles Jr.; daughter, Debra; mother, Helen Smith; six grandchildren.

LOLLIE (WHITE) MCCOY, 93, Sweetwater, Tex., Aug. 7. Survivors: daughters, Lois Hardy, Helen Costin, Mary Klunk; 7 grandchildren; 11 great-grandchildren; 3 great-great-grandchildren.

ALBERT ROY MONTAGUE, 78, Moscow, Tenn., July 23. Survivors: wife, Louise; sons, Gary, David; daughter, Barbara Traylor; brothers, Lewis, J. T.; sister, Almeda Burns; 10 grandchildren.

WILLIAM (BUD/BILL) POLSTON, 62, Dunnellon, Fla., May 31. Survivors: wife, Nella; sons, Jeffrey, Brian; daughter, Sandra Hamrick; sister, Betty Polston; eight grandchildren.

REV. RUDOLPH GOTTLIEB SAUTER, 76, pastor of 36 years, Bethany, Okla., July 30. Survivors: wife, Lois; son, Roger; daughters, Marianne and Joanne Wheeler; brothers, Robert, Clarence, Edwin; sisters,

Emma Sauter, Gertrude Scott, Florence Sheldon; six grandchildren.

DALE ROWLAND SIMONSON, 96, San Jose, Calif., June 9. Survivors: daughter, Gladys Clifton; four grandchildren; six great-grandchildren.

TIMOTHY GEORGE SMITH, 54, Orange, Calif., July 28. Survivors: wife, Joyce; sons, Shawn, Brent; daughter, Christina Frederick; parents, Rev. George and Charlotte; brothers, David, Daniel, Thomas, Robert; sister, Becky Swanson.

JESSIE P. MILLER SNOWBARGER, 93, Bradenton, Fla., May 16. Survivors: husband, George; sons, David, James; four grandchildren; five great-grandchildren.

GENEVIEVE (PIERCE) VENABLE, 84, Benson, Ariz., Apr. 16. Survivors: daughters, Sharon Sumner, Karen Braussard; six grandchildren; five great-grandchildren.

REV. ARNOLD E. WOODCOOK, 76, pastor of 34 years, Boise, Idaho, Aug. 11. Survivors: wife, Adelaide; son, Dale; daughter, Maridel Bowes; brothers, Bud, Geren; sister, Mary Ellen Overfield; five grandchildren.



Births

to **CHRIS** and **SHARON (SMITH) DELOACH**, Claxton, Ga., a girl, Sarah Caitlyn, June 11.

to **DANIEL** and **VANIA (SCOGNAMIGLIO) FINK**, Florence, Italy, twin boys, Joshua and Dorian, July 5.

to **NATHANIEL** and **JACQUELINE HURT**, Wichita, Kans., a girl, Nakoasha Tyrell, Mar. 2.

to **DARREN** and **JACQUELINE MCGILBRAY**, Wichita, Kans., a boy, Jarren Craig, Mar. 8.

to **LEE** and **RUTH (HERRING) RUSSELL**, Unionville, Pa., a girl, Kaitlyn Elizabeth, June 15.

Marriages

DIANE EVANS and **WILLIE KANER**, Jan. 11 at Wichita, Kans.

LAQRISHA WORLEY and **JOSEPH LEONARD**, Mar. 29 at Wichita, Kans.

Anniversaries

REV. HARRY (GENE) AND SUE HINZE celebrated their 50th anniversary Dec. 21. The Hinzes' four children hosted a reception in their honor June 28. Greetings may be sent to 176 Craig Rd., Hazel, KY 42049.

GORNELL AND PEGGY SMITH, Nady, Ark., celebrated their 50th anniversary July 27 with a reception at the Tichnor Fire Department. The Smiths have three children, six grandchildren, and four great-grandchildren.

DON AND SARAH SUMNER celebrated their 50th anniversary Aug. 24 with a reception hosted by their children and grandchildren. Greetings may be sent to 5014 Manuel Dr., Nashville, TN 37211.

Announcements

COLLINSVILLE, OKLA., CHURCH will celebrate its 75th anniversary Oct. 4-5 with a Saturday family picnic and "Saturday Night Alive!" concert, and 10:45 a.m. Sun-

day service with General Superintendent John A. Knight speaking, followed by a covered dish dinner and 2 p.m. praise service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Wayne Thomas, P.O. Box 328, Collinsville, OK 74021, 918-371-2236.

ELLENDALE, N.DAK., CHURCH will celebrate its 75th anniversary Nov. 9 with General Superintendent Emeritus Jerald D. Johnson speaking.

Former pastors, members, and friends are invited. For more information, contact Rev. W. Tim Brown, P.O. Box 366, Ellendale, ND 58436, 701-349-3833.

HAINES CITY, FLA., CHURCH will celebrate its 25th anniversary Nov. 23 with a special 9:30 a.m. service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church, 801 S. 14th St., Haines City, FL 33844.

HENDERSONVILLE, N.C., CHURCH celebrated its 50th anniversary during the month of August. The celebration was kicked off Aug. 3, with former superintendents of the North Carolina District and Rev. Harmon Schmelzenbach holding a weeklong revival. General Superintendent John A. Knight was the special guest Aug. 17, with all former pastors in attendance. The entire month was filled with many activities and celebrations.

HILLSDALE, MICH., CHURCH will celebrate its 60th anniversary Nov. 2-9 with Michigan District Superintendent C. Neil Strait speaking Sunday morning, Nov. 2, missionary Hugh Friberg speaking Friday evening, a gospel concert by song evangelist Paul Dickinson Saturday evening, and former pastor Jack Holcomb speaking Sunday morning, Nov. 9.

Former pastors, members, and friends are invited. For more information, contact the church, 208 N. West St., Hillsdale, MI 49242, 517-437-2622.

JAMESTOWN (N.DAK.) FIRST CHURCH will celebrate its 75th anniversary Oct. 19 with a combined 10 a.m. service followed by dinner on the grounds and a 1:30 p.m. service.

Former pastors, members, and friends are invited. For more information, call the church, 701-252-1367.

KANSAS CITY (MO.) ST. PAUL'S CHURCH will celebrate its 50th anniversary Oct. 24-26.

Former pastors, members, and friends are invited. For more information, contact Mary Alice Medley, 816-358-1595, or the church office, 816-353-3187.

LAKE CHARLES (LA.) FIRST CHURCH will celebrate its 85th anniversary during its fall revival Oct. 26—Nov. 2 featuring General Superintendent Emeritus Eugene Stowe and The Diplomat Quartet. Many other special guests and activities are planned for the week, including a banquet honoring former pastors and their wives Sat., Nov. 1.

All members and friends are invited. For more information or to RSVP, contact Margie Triplett, P.O. Box 5647 Nelson Rd., Lake Charles, LA 70605, 318-478-1858.

MARIN, CALIF., CHURCH will celebrate its 50th anniversary Oct. 12 with special services and a dinner.

Former pastors, members, and friends are invited. For more information, contact Rev. Paul Harris, 5400 Nave Dr., Novato, CA 94949, 415-883-0125.

MUSKOGEE (OKLA.) FIRST CHURCH will celebrate its 75th anniversary Nov. 1-2 with a Saturday evening informal fellowship, Sunday morning service with Northeast Oklahoma District Superintendent Russell Human speaking, a noon lunch, and a 2 p.m. service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Tommy Loving, 500 N. F, Muskogee, OK 74403, 918-682-2592 or 918-682-2292.

PENSACOLA (FLA.) ENSLEY CHURCH will celebrate its 35th anniversary Oct. 19 at a 10 a.m. celebration service with former district superintendent J. T. Gassett speaking, followed by lunch and a gospel concert.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Byron Brown, 8300 N. Palafox St., Pensacola, FL 32534, 850-476-4458.

PUEBLO (COLO.) FIRST CHURCH will celebrate its 75th anniversary Oct. 11-12 with a Saturday evening meal and fellowship and a Sunday morning service with Colorado District Superintendent Leon Wyss speaking, followed by dinner on the grounds and a 2 p.m. service and reception.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Conley Henderson, 84 Stanford Ave., Pueblo, CO 81005, 719-564-3209.

FOR THE RECORD Moving Ministers

HENRY ADAMS, from Laurens, S.C., to Great Falls, S.C.

STEVEN BRAMBLETT, from Vandalia, Mo., to Pleasanton, Kans.

STEPHEN L. CASE, from associate, Rockford (Ill.) First, to associate, Topeka (Kans.) Fairlawn

MARK ELSE, from Clarion, Iowa, to Colona (Ill.) Grace Community

MICHAEL FARMER, from Savannah, Ga., to Milwaukee (Wis.) First

DOUGLAS GRAHAM, from student to associate, Hampton, Va.

C. J. (BUD) HANCE, from associate, Ottawa (Ill.) First, to associate, Leesburg, Va.

DOUGLAS W. HERBERT, from student, Nazarene Theological Seminary, to pastor, Trenton, N.S.

FRANK HOCKING, from pastor, Brownfield, Tex., to associate, San Angelo (Tex.) Trinity

MICHAEL H. JUMPER, to pastor, Bishopville, S.C.

GREGORY L. LAWRENCE, from Redlands, Fla., to Fort Myers (Fla.) Northside Community

DARRELL W. MCKINNEY, from associate, Cayce, S.C., to pastor, Bamberg, S.C.

ROCKY J. MEADE, from associate, Houston (Tex.) North Belt Evangelistic, to pastor, Issaquah, Wash.

BRYCE K. PELREN, from Willcox, Ariz., to Kerrville, Tex.

ROBERT L. RHODABARGER, from Corry, Pa., to Doylestown, Ohio

MICHAEL W. SHORT, from associate, Marion (Ohio) First, to associate, Winter Haven (Fla.) First

BRADLEY A. STRANGE, from Salem, Ohio, to Indianapolis (Ind.) Shepherd Community

MILTON W. WATSON, from Viroqua, Wis., to Woodruff (Wis.) Lakeland

Moving Missionaries

FLEMMING, DOUG and ANGIE, from Florence, Colo., to the Philippines

JACKSON, KEITH and RUTH, from San Diego, Calif., to Zambia

WEISEN, JAN and SHERYL, from Romania to Spokane, Wash.

Recommendations

The following have been recommended by their respective district superintendents:

E. GUY WRIGHT, evangelist, 12573 Salem-Warren Rd., Salem, OH 44460, by Mervin C. Smith, West Virginia South District.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS: Office: 6401 The Paseo, Kansas City, MO 64131. William J. Prince, chairman; James H. Diehl, vice-chairman; Paul G. Cunningham, secretary; John A. Knight, Jerry D. Porter, Jim L. Bond.

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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, names of survivors, and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name and 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.

Please include your name and phone number and send the information to:

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Attn: Vital Statistics
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Kansas City, MO 64131
E-mail:
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 Everyone brought baked beans!"



Nazarene Communications Network

Satellite Broadcast Schedule October 1997

Tuesday, 10/7	<i>Leadership Today with Stan Toler</i>	9:00 P.M. EDT
Tuesday, 10/7	<i>Profile with Dr. Larry Lott</i>	10:00 P.M. EDT
Tuesday, 10/7	<i>Compassion NOW!</i>	10:30 P.M. EDT
Sunday, 10/12	<i>NCN Presents: "Missionary—the Garmans"</i>	4:00 P.M. EDT
Tuesday, 10/14	<i>NCN News in Review</i>	9:00 P.M. EDT
Tuesday, 10/14	<i>World Mission Video Magazine*</i>	9:15 P.M. EDT
Saturday, 10/18	<i>Discover the Word—Sunday School Ministries</i>	11:00 A.M. EDT
Saturday, 10/18	<i>World Mission Radio: "Fan the Flames"</i>	11:30 A.M. EDT
Saturday, 10/18	<i>NPH Presents</i>	11:45 A.M. EDT
Tuesday, 10/21	<i>Profile with Dr. Wesley Tracy</i>	9:00 P.M. EDT
Tuesday, 10/21	<i>Pastors' Forum</i>	9:30 P.M. EDT
Sunday, 10/26	<i>NCN Sunday—Pasadena First Church</i>	4:00 P.M. EST
Tuesday, 10/28	<i>NCN News in Review</i>	9:00 P.M. EST
Tuesday, 10/28	<i>World Mission Video Magazine</i>	9:15 P.M. EST

Broadcasts will be on channel 900 or 901.

To order NCN Network satellite equipment, call NPH toll free at 1-888-663-8975.

*Rebroadcast

Schedule subject to change.

Reformed and Lutheran Churches Declare Full Communion

By a vote of 839-193, the Evangelical Lutheran Church Worldwide Assembly voted to heal the rift that has existed between Reformed and Lutheran Christians since the Protestant Reformation.

The vote was the last step toward "full communion" for the Evangelical Lutheran Church in America, the Presbyterian Church (USA), the Reformed Church in America, and the United Church of Christ. The action was not a merger. Each denomination will have its own leadership, liturgy, and doctrine. The churches will, however, recognize each other's ministers, cooperate in mission projects, accept each other's baptism, and members may transfer membership freely and receive Holy Communion in any of the participating denominations. The sharing of ministers means, for example, that a small Presbyterian congregation on the edge of survival could be served by a nearby Lutheran pastor.

Lutherans and Reformed churches have been separated historically over the nature and meaning of the Eucharist. With their founder, Martin Luther, Lutherans have held that Christ is actually present in the Communion elements. The Reformed Churches have held to Swiss Reformer John Calvin that Christ is present in the congrega-

tion, but the wine and bread are symbols of Christ's body and blood.

Some see this welcomed unity as a product of what certain people call the "postdenominational age." Mainline denominations on the decline for decades are uniting to enhance witness and guarantee survival. Gustav Niebuhr in a *New York Times* article cited the "rise of evangelical 'parachurch' organizations, like Campus Crusade for Christ, with its worldwide missionary efforts, and the Promise Keepers men's movement" as typical of the realities that are prompting mainline Protestants to think more seriously about ecumenical concerns.

The Lutheran assembly also voted on "full communion" with the Episcopal Church. This agreement had been worked on for 28 years. The Episcopal Church had voted by a 9-1 ratio to approve the Concordat. However, the Lutherans voted 684-351, which was 6 votes short of the two-thirds needed for adoption. The primary obstacle proved to be the Episcopal insistence on the apostolic succession of bishops. That is, only those who can trace their ordination back to the apostles can serve as bishop. All future Lutheran bishops would have to be installed in a ceremony in which Episcopal bishops join in the laying on of hands.

The second largest Lutheran body, the Missouri Synod, did not participate in the full-communion project. Relations between the two Lutheran bodies have been strained by the ELCA's new union with the Reformed churches.

The full-communion agreement among the four denominations brings together 10 million believers, of which 5.2 million are Lutherans.

Jesus Seminar Message Going Public

Teams of liberal theologians taking part in the Jesus Seminar are seemingly no longer content to publish just to theological academia. They want to convince the American public of their message that "no more than 20 percent of the sayings and even fewer deeds attributed to Jesus in the New Testament are authentic." It is time, says Robert Funk, the seminar's founder, "to set Jesus free," referring to the group's belief of offering a gospel without Jesus' claims to divinity, without His bodily resurrection, and without the Virgin Birth. This new Christianity, says Funk, would also endorse "protected recreational sex among consenting adults."

Satellite Broadcast Schedule November 1997

Tuesday, 11/4	<i>Leadership Today with Stan Toler</i>	9:00 P.M. EST
Tuesday, 11/4	<i>Profile with Evangelist Luis Palau</i>	10:00 P.M. EST
Tuesday, 11/4	<i>Compassion NOW!</i>	10:30 P.M. EST
Sunday, 11/9	<i>NCN Presents: "Jesus Film" (Part I)</i>	4:00 P.M. EST
Tuesday, 11/11	<i>NCN News in Review</i>	9:00 P.M. EST
Tuesday, 11/11	<i>World Mission Video Magazine*</i>	9:15 P.M. EST
Saturday, 11/15	<i>NYI</i>	11:00 A.M. EST
Saturday, 11/15	<i>Developing a Giving Church</i>	11:30 A.M. EST
Tuesday, 11/18	<i>NPH Presents</i>	9:00 P.M. EST
Tuesday, 11/18	<i>Pastors' Forum</i>	9:30 P.M. EST
Sunday, 11/23	<i>NCN Sunday</i> —Wichita First Church	4:00 P.M. EST
Tuesday, 11/25	<i>NCN News in Review</i>	9:00 P.M. EST
Tuesday, 11/25	<i>World Mission Video Magazine</i>	9:15 P.M. EST

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NAZARENE FAMILY



Watchmen Gospel Quartet Celebrates 25 Years

The **Watchmen Gospel Quartet**, the West Coast's longest established gospel group, recently celebrated 25 years of ministry. The quartet, which originated in Garden Grove Church of the Nazarene, performs 80 to 100 times each year.



Dennis Zimmerman, the only original member of the Watchmen, serves as manager and master of ceremonies along with being lead singer. According to Zimmerman, the group has sung in more than 200 Nazarene churches, and "[they] are still our favorite places to sing."

The Watchmen have appeared in concerts with the Speer Family, Larry Gatlin and the Gatlin Brothers, the Cathedrals, the Kingsmen, and J. D. Sumner and the Stamps. They have also appeared in music celebrations at Disneyland and Knott's Berry Farm with such Christian entertainers as Dino and Roy Rogers and Dale Evans.

Nazarene Elected to Colorado Senate

Ken Arnold of Westminster, Colo., is serving a four-year term in the Colorado State Senate. During the first session, he was appointed vice-chairman of two committees, Education and Local Government, along with serving as a member of the Judiciary Committee.

Arnold and his wife are members of the Westminster Church of the Nazarene, where he serves as a trustee on the church board.



Arnold sponsored a bill, which was passed by both the Senate and the House, to ban same-sex marriages in Colorado; however, the governor vetoed it. Arnold plans to introduce similar legislation in 1998. He said, "We won't stop representing the viewpoints of most Coloradans, even if the governor has."

Nazarene Promoted to Colonel in Air Force

Rufus L. Forrest Jr. of Topeka, Kans., was promoted to the rank of colonel in a recent ceremony. Forrest is the vice commander of the 190th Air Refueling Wing, a unit of 330 full-time personnel, at Forbes Field in Topeka.



Forrest joined the air force in 1973. He has received numerous awards and decorations, including the Meritorious Service Medal, Air Force Commendation Medal, and the Kuwait Liberation Medal.

Forrest and his wife, Susan, are active members of the Topeka First Church of the Nazarene. They have two children: Rufus "Trey" Forrest, who is a member of the same air force unit as his dad, and Rachel Duke of Amarillo, Texas.

Crow Honored for Herald Articles

Donna Fletcher Crow was recognized by the Idaho Press Women (IPW) for a series of articles on the Church of the Nazarene in Ireland (July 1996). Crow was presented with the First Place Award of Achievement at the IPW annual state convention.



Crow (left) with Teri Ehersman, president of Idaho Press Women.

Ordinations



(Above) 1997 Northeast Oklahoma District ordinand class (l. to r.): District Secretary **Curtis Martin**, District Superintendent **Russell Human**, Rev. and Mrs. **Darrik Acre**, General Superintendent **John A. Knight**.



(Above) 1997 Upstate New York District ordinand class (l. to r.): General Superintendent **John A. Knight**, Rev. and Mrs. **Thomas W. Cahill Jr.**, District Superintendent **Charles E. Zink**.

Ordinations



(Left) 1997 Canada Quebec District ordinand class (front row, l. to r.): Rev. and Mrs. Daniel Ramessar, Rev. and Mrs. Jean-Carné Pierre; (back row, l. to r.) District Secretary Roland Daoust, District Superintendent Carlton F. Harvey, General Superintendent James H. Diehl.

(Right) 1997 Northeastern Indiana ordinand class (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. Carl Clark, Rev. and Mrs. Lonnie Norris, Rev. and Mrs. Ken Yingling, Rev. and Mrs. Darrell Young, Rev. Diane and Jim Elliott, District Secretary Kevin Dunlop, District Superintendent F. T. Bailey. Not pictured: Rev. Jeff Enfield.



(Left) 1997 Northern California ordinand class (l. to r.): District Superintendent Clarence Kinzler, Rev. and Mrs. Ronald R. Stueckle, Rev. Joshua Antonio James (credentials from another denomination recognized), Rev. and Mrs. Seong Hoon Kang (credentials from another denomination recognized), Rev. and Mrs. Joey A. Condon, General Superintendent William J. Prince.

(Right) 1997 South Arkansas District ordinand class (l. to r.): District Superintendent Russell Branstetter, Rev. and Mrs. Donald Meyer, Rev. and Mrs. Alan Stokes, Rev. and Mrs. Marion Vail, Rev. and Mrs. Richard Funderburk, Rev. and Mrs. Robert Thorson, General Superintendent Jerald D. Johnson.



(Left) 1997 Southern California District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. and Mrs. Darren Bartholomew, Rev. and Mrs. Rafael Cienega, Rev. Nancy and Jim Clayton, Rev. Vicki and Daniel Copp, Rev. and Mrs. David Maxon, Rev. and Mrs. Matthew Palm, Rev. and Mrs. Fred Ramsey, Rev. and Mrs. Hardy Reininger, Rev. and Mrs. Russell Stiverson, District Superintendent Maurice Hall.



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New District Superintendents Selected

Frederick Elected to West Virginia North District



Wesley B. Frederick, 60, was elected superintendent of the West Virginia North District on August 22. He was elected on the second ballot, accord-

ing to General Superintendent John A. Knight.

Frederick has been pastor of the Broadway Church of the Nazarene in Parkersburg, West Virginia, since 1992. He has also served on the Eastern Kentucky, West Virginia, Central Ohio, and Tennessee Districts.

Frederick is a 1959 graduate of Trevecca Nazarene College (now University).

Frederick replaces John W. Dennis, who retired as superintendent of the West Virginia North District.

Frederick and his wife, Pauline, have two grown children.

Zink Appointed to New England District



Charles E. Zink Jr., 53, has been appointed superintendent of the New England District. The appointment was made by General Superintendent

Paul G. Cunningham with the approval of the Board of General Superintendents and in consultation with the New England District Advisory Council.

Zink has been superintendent of the Upstate New York District since 1992. Prior to this, he pastored in Owego, New York; San Antonio, Texas; and Excelsior Springs, Missouri.

Zink holds a B.S. from Eastern Nazarene College, an M.A. from the University of Utah, and an M.Div. from Nazarene Theological Seminary.

The appointment was prompted by the appointment of Kenneth Mills to the Washington District.

Zink and his wife, Sarah, have three children.

Nazarenes Respond to Haitian Drought

Nazarene Compassionate Ministries (NCM) personnel recently visited Haiti to confirm the extent of the current crisis as a result of the drought. They learned that both Nazarenes and non-Nazarenes have been seriously affected. According to NCM, lives have been lost, and many more are at risk.

Since first announcing the crisis, NCM has sent emergency relief funds and has appealed to Nazarenes for prayer and gifts. Gustavo Crocker, NCM International administrative director, reports: "Nazarenes are marvelously responding to the need. Over \$380,000 has been received in a 10-week period. Such a response is unprecedented in the history of NCM."



Gustavo Crocker, NCM International administrative director

As a result, the international Nazarene family is now assisting more than 1,000 Nazarene families in Haiti, involving 8,000 to 10,000 people, with food supplies and seed for the planting season. Each district has several distribution points, and food commodities are being given in two-week supplies.

Haitian Nazarene leaders expressed extreme gratitude to their denominational family. One leader said: "We want to thank our Nazarene brothers and sisters, not only for their prayers and their burden for our situation, but for their generous giving at this time. We want you to know that in spite of this difficult situation we are encountering, we are not defeated! Our job is to win Haiti for Christ. We will continue to count on your prayers."

The response through the Nazarene Church will continue to help meet the needs of those in the drought areas. In October, NCM will again reevaluate the situation to determine what ongoing relief will be needed.

Crocker requests that Nazarenes continue to pray for Haiti, especially for rain.

Clarification on Bible Code

The August *Herald of Holiness* carried a brief news item about a book called *The Bible Code*. The book had made a lot of news in the international media, so we carried a "just the facts" news note about it in our News of Religion section. In newswriting one sticks to the facts and avoids making the report an opinion piece. The facts tell the story, and one of the telling facts in our report was that the creator of the alleged *code* repudiated much of the book.

That did not, however, keep some people from thinking that our piece was some sort of endorsement of the book and its author. Wesley Tracy, *Herald* editor, said, "We endorse neither the book nor the author. I read the book through one Sunday afternoon and concluded that I had wasted my \$22." The author doesn't believe that

the secret code he claims to have found comes from God but probably comes from some extraterrestrial being from another planet.

According to Tracy, the *code's* scheme does not inspire confidence. It takes the 304,805 letters of the Hebrew Old Testament and arranges them in different ways and looks for prophetic combinations. Author Drosnin says, "You can't find anything without knowing what to look for." For example, to find the forecast of Yitzhak Rabin's assassination; you have to arrange the 304,805 letters in 64 rows of 4,772 letters each. When you do, you get the message in cross-word-puzzle style, half of it vertical, half horizontal. Couldn't you find just about anything you wish with such a scheme and a fast computer?

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