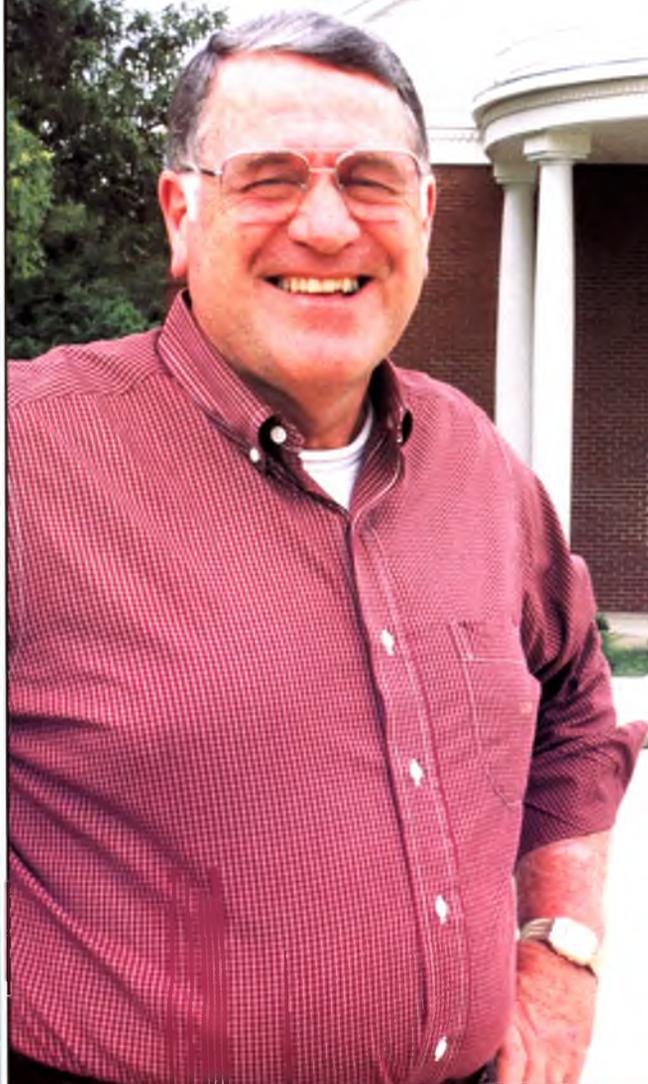


SEPTEMBER 1993

Herald of Holiness

CHURCH OF THE NAZARENE

**THE CHURCH
THAT DALE
BUILT**



**WHY JOHNNY CAN'T
READ—THE BIBLE**

SHAPING OUR FUTURE

**FOUNDATIONS FOR
THE HOLY LIFE**

Put the Herald in Its Place...

- the homes of friends and family members
- a correctional institution in your community
- the waiting room of a hospital
- the home of an elderly church member
- dorm rooms of college kids
- your public library
- your home



in every
Nazarene
mailbox!

Here are the districts with subscription campaigns coming soon.

September

Nebraska
New England

October

Akron
Arizona
Illinois
Intermountain
Joplin
Maine

Michigan

North Central Ohio
Northern Michigan
Northwest
Oregon Pacific
Philadelphia
Washington

November

Georgia
Los Angeles
Pittsburgh
Hawaii Pacific

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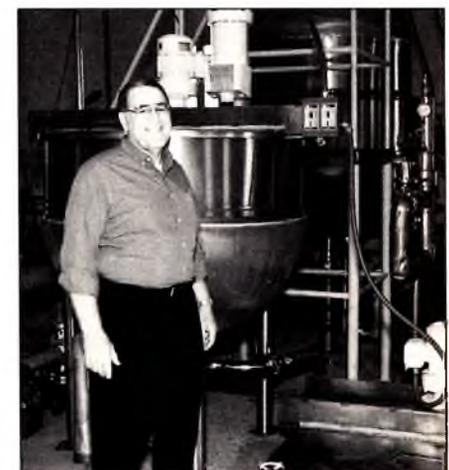
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Nazarenes Open 23rd General Assembly with Worship Service

NAZARENES GATHER IN INDIANAPOLIS FOR 23RD GENERAL ASSEMBLY

CHURCH SETS SIGHTS ON 2001

Citing statistics that show a clear pattern of growth, General Superintendent John A. Knight proclaimed that the Church of the Nazarene is alive—not dying—in the Quadrennial Message of the Board of General Superintendents during the opening plenary session of the 23rd General Assembly, July 26.

“Our goal was to have 1 million full church members by 1995,” said Knight. “We now have 1,070,790 Nazarene members worldwide, of which 966,815 are full members. We will reach the 1 million mark in full members well before 1995.

“Our goal was to have 95 mission fields, or 20 new fields by 1995. We reached that goal almost three years ahead of schedule. Currently we are evangelizing in 109 world areas, including 23 new fields since 1985.”

The 1995 goal of 10,000 churches worldwide was surpassed in 1991. There currently are 10,599 churches.

Knight cited the 108,864 new Nazarenes received into membership in 1992 as the largest in the denomination’s 85-year history.

He announced that the theme for the past quadrennium, “That the World May Know,” is being retained for the next four years but would be altered to read, “That the World May Know—The New Sunday School Meeting Needs.”

“We call on our people around the world to give renewed attention to the challenges of training, Bible study, and outreach through the Sunday School,” he said.

Knight also proposed goals for the denomination to reach by the year 2001. These include: 1.5 million church members; 15,000 churches; 1,000 missionaries; and 20 new countries entered.

“Our days are filled with greater opportunities to carry out the Great Commission than at any time in the history of Christ’s Church,” said the general superintendent.

Knight went on to say that the church would improve and adapt its



More than 40,000 Nazarenes gathered in the Hoosier Dome for the opening service of the 23rd General Assembly, Sunday, July 25. The service was broadcast via satellite across the North American continent.

methods as it approaches the 21st century and refine and reduce administrative organization for greater efficiency. “But in purpose and mission matters,” he said, “we plan to keep on doing what we are doing—declare the unsearchable riches of the gospel, let God be God, and let Christ build His Church.”

Knight reaffirmed the denomination’s unwavering commitment to its Articles of Faith. He went on to emphasize the denomination’s stand against abortion, except when the life of the mother is endangered. He called on Nazarenes to “provide a context of love, prayer, and counsel, as well as a nonjudgmental attitude, for all those for whom an abortion for whatever reason might appear desirable.”

He also highlighted the church’s stand against homosexuality, saying, “We recognize the depth of the perversion that leads to homosexual acts,

including possible genetic tendencies, but reaffirm the biblical position that such acts are sinful and subject to the wrath of God. We believe the grace of God is sufficient to overcome the practice of homosexuality.”

He closed by urging Nazarenes throughout the new quadrennium to celebrate our heritage and hope while proclaiming with urgency the good news of hope in Christ to a hopeless world.



A combined Nazarene college choir provided special music during the opening Communion Service, July 25.

Diehl and Cunningham Chosen by General Assembly

PASTORS ELECTED TO BOARD OF GENERAL SUPERINTENDENTS

James H. Diehl and Paul G. Cunningham were elected by the 23rd General Assembly as the two newest members of the Board of General Superintendents. This is thought to be the first time in the 85-year history of the denomination that two pastors have been elected to the office of General Superintendent by the same assembly. Diehl and Cunningham were pastors of two of the largest churches in the more than 1 million member denomination.

Diehl and Cunningham replace Eugene L. Stowe and Raymond W. Hurn, who retired from the Board of General Superintendents at the 1993 General Assembly.

The Board of General Superintendents is the highest elected group of officials in the Church of the Nazarene. They preside over General and District Assemblies, ordain ministers, and rule on matters of polity.

The following is an introduction to the two newest members of the Board of General Superintendents.

James H. Diehl

James H. Diehl, 55, senior pastor of Denver First Church of the Nazarene, was elected general superintendent of the Church of the Nazarene by the 23rd General Assembly on the sixth ballot Wednesday morning, July 28. Diehl was elected with a vote of 567 of the 837 votes cast, with 558 votes needed for the two-thirds majority necessary to elect.

Diehl was warmly received by the assembly as he told them he was "in love with a little church called Denver First." He went on to ask for an hour "to get on my knees, and make sure that God is in this."

When he returned, he told the assembly that he had been reading the passage in Isaiah that speaks about the potter and the clay. "The clay must say to the potter, 'You may make of me whatever you desire,'" Diehl said. With that, he went on to accept the call of the assembly, becoming the 29th member of the Board of General Superintendents of the Church of the Nazarene.

Diehl also took the opportunity to thank his father, Don, for his support.

Mr. Diehl was a delegate from the Iowa District, as he has been for every General Assembly since 1948.

Upon his election, Diehl had served as pastor of Denver First, one of the largest churches in the denomination, since April 1989. Prior to this, he was superintendent of the Colorado District for four years, preceded by six years as superintendent of the Nebraska District. Churches pastored prior to this include: Atlanta, Ga., First; Oskaloosa, Iowa; Indianola, Iowa; and Muscatine, Iowa. He was ordained in 1960 on the Iowa District. Diehl also served as assistant to the president of MidAmerica Nazarene College.

Diehl is a graduate of Olivet Nazarene College with a doctor of divinity from Northwest Nazarene College. He has been an active leader in a variety of posts and has been chairman of the Northwest Nazarene College board of regents.

He and his wife, Dorothy, have four married children, Jodi Gill; Jim, Jr.; Don; and David.

Paul G. Cunningham

Paul G. Cunningham, 55, senior pastor of Olathe, Kans., College Church of the Nazarene, was elected to the Board of General Superintendents of the Church of the Nazarene on the 16th ballot, Wednesday evening, July 28. Cunningham received 590 of the 824 votes cast.

"I think what has happened here today is a tremendous tribute to the great local churches of our denomination," said Cunningham in reference to the fact that the assembly elected two persons to the general superintendency from the pastorate. "I think it is recognition of the fact that the local church is



General Superintendent John A. Knight (l.) introduces James H. Diehl and Paul G. Cunningham (r.), the newest members of the Board of General Superintendents.

where the action is—that's where lives are being changed. Further, it is a tribute to the wonderful, selfless pastors of our great denomination."

Cunningham asked the members of the General Assembly for permission to take Wednesday evening to pray about the call to serve as a general superintendent. On Thursday morning, he announced that he felt God calling him to add another dimension to his ministry and said he would accept the assembly's call.

Cunningham had served as pastor of Olathe College Church for 29 years, since graduating from Nazarene Theological Seminary. During this time, the congregation grew from a small group to a membership of more than 2,000.

A graduate of Olivet Nazarene College and Nazarene Theological Seminary, Cunningham received a doctor of divinity degree from MidAmerica Nazarene College, which is located adjacent to his church in the Kansas City suburb of Olathe.

A longtime member of the General Board of the Church of the Nazarene, Cunningham has held a variety of positions within the church.

He and his wife, Connie, have three married children, Lori Lynn Wegley, Paul Mark, and Connie Jo Mason.

WILLIAMS ELECTED NEW PRESIDENT OF NYI

Jim Williams, 34, pastor of Midland, Tex., First Church of the Nazarene, was elected general president of Nazarene Youth International during the General NYI Convention, July 22. His election came on the fifth ballot where he received 399 of the 525 votes cast. Williams accepted the assignment.



Five-year-old Sara gives her father, Jim Williams, a hug following his election as general NYI president.

Prior to his current assignment, Williams served as youth pastor at Oklahoma City First Church for 11 years. He has directed district

youth camps and served as a district NYI council member. He was elected district NYI president of Northwest Oklahoma in 1987, then was elected regional representative to the general NYI council for the South Central region at the 1989 General NYI Convention.

"I covenant with you that I will lead the way in speech, in life, in love, in faith, and in purity," Williams told the convention upon his acceptance. "My number one priority is to be authentic and to know Christ more, while being the husband, father, and pastor I need

to be. I expect a great quadrennium together as NYI continues to establish itself as a major force in the ministry of the Church of the Nazarene."

A 1980 graduate of Southern Nazarene University, Williams has a master's degree in theology from his alma mater. He and his wife, the former Cindi Slaughterbeck, have two children, Sean and Sara.

Bruce Oldham, 36, was elected general NYI secretary. Oldham currently serves as director of admissions at Mount Vernon Nazarene College.

Oldham has served as a youth pastor, regional representative to the general NYI council, district NYI president, and part of the NYI Ministries staff at Nazarene Headquarters.

The elected members of the general NYI council for 1993-97 are: U.S.A. regional representatives: Don Lain (ENC), David Sharpes (MVNC), Bob Milburn (TNC), Perry Jaynes (ONU), Terry Armstrong (SNU); Bill Carson (MANC), Ed Weaver (NNC), Kurt Salisbury (PLNC); international representatives: Ken Paynter (Africa), Victor George (Caribbean), Deidre Brower (Eurasia), Adel Meza Guardo (South America), Trino Jara Gonzalez (MAC), Steve Walsh (Asia-Pacific); youth representatives: Laura Holleman and Mario Alberto Lopez Hidalgo.

FLEMMING REELECTED IN NWMS CONVENTION



Barbara Flemming was reelected to a second term as general president of the NWMS during the NWMS Convention July 22. The former NWMS president of the Akron District. Flemming is the wife of Floyd Flemming and mother of Dean Flemming, professor at Asia-Pacific Nazarene Theological Seminary.

The convention also elected members to the general NWMS council. Those elected were: Charlotte Hess (Africa), Barbara Turner (Asia-Pacific), Bud Sargent (Canada), Robert Dabydeen (Caribbean), Doris Dickey (Central U.S.A.), Dorothy Dennis (East Central U.S.A.), Nina Fuller (Eastern U.S.A.), Elaine Danker (Eurasia), Ana

Maria Reyes de Carmona (Mexico/Central America), Mary Alice Smee (North Central U.S.A.), Trude Conrad (Northwest U.S.A.), Linda Gonzalez (South America), Chris Blankenship (South Central U.S.A.), Dennis Moore (Southeast U.S.A.), and Beverlee Borbe (Southwest U.S.A.).

In addition to the elections, the general NWMS convention featured reports from the six World Mission regional directors and a tribute to Louise Chapman, former general NWMS president. The theme of the convention was, "Touching Our World—A Global Celebration."

The convention concluded with a global prayer circle composed of student presidents from several Nazarene colleges and a Ukrainian girl singing "Jesus Loves Me."



Galena Yakimova, a new Nazarene convert in Russia, spoke to the NWMS Convention. Missionaries Chuck and Carla Sunberg (in background) are establishing the Church of the Nazarene in Moscow.

LOUISIANA/ILLINOIS ARE WINNERS

Louisiana and Illinois were the winning districts in the 1992-93 *Herald* subscription drive, according to Wesley D. Tracy, editor of the *Herald of Holiness*.

Louisiana had the highest percentage of any district in the denomination reaching 115.19 percent of its goal. Louisiana also led in the group of districts with less than 6,000 members. Donald Walker (pictured r.) was coordinator of the campaign in Louisiana where Ralph West is superintendent.



Hucker and Walker

Illinois led in Group Two (districts with 6,000 or more members) with 72.65 percent of its goal. Larry Hucker (l.) was coordinator of the Illinois campaign. John Hancock is superintendent of the Illinois District.

"We appreciate the splendid job that Revs. Walker and Hucker did on their districts," said Tracy. "We are indebted to them and to the many other district and local campaign coordinators and superintendents who do so much to promote the *Herald*. Their efforts this year helped us to reach the highest level of subscriptions since 1988."

For their efforts, Walker and Hucker received expense-paid trips to General Assembly in Indianapolis.

See the October issue of the *Herald of Holiness* for coverage of General Assembly legislation.



Persons representing the past, present, and future of missions to China were recognized in the World Mission service, July 25. The group included (l. to r.): Rick and Vicki Power, missionaries to the Chinese people, Chinese physicians Feng Ke Yi and Feng Lan Xin (father and son), and Mary Scott, former missionary to China.



General Superintendents Raymond W. Hurn (l.) and Eugene L. Stowe were honored during the 23rd General Assembly for a combined total of 100 years of ministry in the Church of the Nazarene. The two men retired from the general superintendency at the conclusion of the assembly.

Phil Riley presents the District of the Quadrennium award (U.S. and Canada) to Carmen Esperilla, wife of recently deceased superintendent of the Southwest Latin American District, Moises Esperilla. During the quadrennium, the district had an increase in attendance of 42.4 percent in addition to an 86 percent increase in enrollment.

The Sunday School Ministries Division also celebrated the 85th birthday of Nazarene Sunday Schools during its general convention.



NYI INTRODUCES NEW RESOURCE

Although the message of the gospel remains the same, its mode of transmission may change from generation to generation. Today's youth are more into video and audio than into books and magazines. With this in mind, NYI and Media International have joined together to create *High Rez—Video Youth Network*.

The splashy, high tech, fast-paced, quarterly programming resource is designed to grab and keep the attention of teens and to provide them and local church youth workers with a contemporary tool that communicates Christ to today's young person.

"It's not just something we are thinking about doing," said Gerald Smith, producer of *High Rez*. "It must be done, if we are to compete with the other things that are out there vying for the attention of our young people."

"It is NYI's effort to stay contemporary," said Dave Caudle, video coordinator for NYI. "The title, *High Rez*, stands for high resolution and draws attention to the concepts of focus, intention, and clarity—factors that are important in the lives of all Christians,

but especially to teens. We see it as a strong tool for resourcing youth ministry."

Planned segments include profiles of youth, their groups and leaders; a "home video" feature; "brite ideas" for programming; discussion topics; news on NYI from around the world; information from NYI Ministries director; and much more.

"*High Rez* is totally field-driven," said Smith. "An idea can be integrated for use in the program within three months."

"There are similar resources out there," said Caudle. "But *High Rez* is uniquely designed for Nazarene young people—it is prepared totally with our kids in mind."

High Rez was previewed in the opening night session of the general NYI Convention July 21. Prototype copies have been sent to every church in the U.S. and Canada. The first quarter (winter 1993-94) will be ready for shipment Nov. 1.

For more information or to order, phone Nazarene Publishing House at 1-800-877-0700.

WESSELS HONORED FOR 38 YEARS OF SERVICE



Dean Wessels, director of Pensions and Benefits for the Church of the Nazarene, was honored for 38 years of service to the denomination during the Pensions Recognition Luncheon July 23.

The luncheon is a tradition of General Assembly to honor the retired pastors of the denomination. "I want to speak, not only for myself, but for the entire Board of General Superintendents," said General Superintendent John A. Knight in addressing the more than 1,000 retired ministers and their spouses. "We want to express our sincerest gratitude and appreciation for each one of you for your many years of service, dedication, vision, and sacrifice, and the way the Lord has blessed you through the Church of the Nazarene."

Those attending the banquet had a total number of 105,000 years of accumulated service to the ministry.

This particular occasion also was used to honor Wessels, who is retiring.

He has served in the post of Pensions director longer than both his two predecessors, E. J. Flemming and M. Lunn.

"Virtually all the benefit plans that you enjoy today were initiated under the leadership of Dr. Dean Wessels," Dr. Knight told the huge crowd in the West-Grand Ballroom.

Knight praised Wessels for his many accomplishments through almost four decades of general church service. Knight noted that when Wessels became director of Pension and Benefits in 1956, the assets of the church's pension program totaled less than \$2 million. Knight went on to say that today, the combined value of pension assets total approximately \$230 million.

Wessels was presented with a statue of Abraham Lincoln by John Q. Dickey, chairman of the Board of Pensions. The inscription on the base said, "Thank you for your unwavering commitment to 'Serving Those Who Serve,'" which has been the trademark theme of Nazarene Pensions and Benefits under Wessels.

Indianapolis Project '93

NAZARENES GO TO INDIANAPOLIS TO WORK

Indianapolis Project '93 was officially launched on the Friday prior to the International Conventions of the 23rd General Assembly. The grass roots project brought together some 475 Nazarenes to renovate houses and two Nazarene churches and to stock food pantries. This was the first such project in the history of the church.

"Not only are 50,000 Nazarenes coming to our community, which we consider a favor in and of itself, but they also want to make a positive statement by helping to develop the inner parts of our city through thousands of hours of volunteer work, and this is incredible," said Indianapolis Mayor Stephen Goldsmith as he greeted the project's leaders. Goldsmith praised the Nazarenes for their involvement in the renovation of 25 homes, including those of some of the city's elderly. He also expressed his appreciation for the involvement of some 1,600 teens and sponsors in a service project to clean and refurbish parks Saturday, July 24.

Indianapolis Project '93 officially got underway Saturday, July 17, although a group from First Churches in Kansas City and Indianapolis already had been involved in work at Fellowship of Excitement Church of the Nazarene and at a home. A crew of about 40 persons from Indianapolis First Church completely rehabilitated a home in east Indianapolis.

Project participants came from 11 states and Toronto. A significant number of the workers were teens. Brothers Randy and Mike McClurg, youth directors at Oskaloosa, Iowa, and Bedford, Ohio, respectively, brought their teen groups for four days of sweaty, dusty work.



Workers did everything from cleaning kitchens and scraping paint off walls to fixing refrigeration units, replacing windows, ceilings, roofs, and scores of other chores.

"You are showing to Indianapolis the love of God by your efforts," said General Superintendent William J. Prince, as he addressed project participants in a Sunday morning worship service.

"Jesus is worshiped in this church," said Bill Sullivan, Church Growth division director in a challenge to IP '93 workers, "but He lives out there in the homes where you are working."

"I have lived here all my life," said Dorothy, an elderly lady whose home was one of those renovated by IP '93 volunteers, "but I've never ever seen anybody as warm and wonderful as these Nazarenes. I will never forget them for as long as I live."

Indianapolis Project '93 was the brainchild of Nazarene physician Gary Morsch. Morsch has organized massive relief efforts to Russia and to the victims of Hurricane Andrew. Other key Nazarenes involved in the project included Vernon Lunn, project director; Barbi Moore, coordinator; David Hayse, general Work and Witness coordinator; and Catherine Barks, local coordinator.

Nazarenes who attended the 23rd General Assembly and Conventions contributed cash and nonperishable food items for the food pantries in inner-city Indianapolis. Almost a tractor-trailer load of food was received by some 100 Olivet Nazarene University Alumni who staffed the drop-off points in hotels and next to

Bob and Stephanie Gunno, with sons, Steve (l.) and Jim, took a week from their responsibilities in Charleston, W.Va., to assist the people of inner-city Indianapolis.



A crew from Indianapolis First Church of the Nazarene renovated this house.

the convention center.

Project volunteers were encouraged to take their excitement that surrounded the project back to their communities and churches. Michael Estep, Church Extension Ministries director for the denomination, spoke to the volunteers, inviting them to return to San Antonio for the next General Assembly when Nazarenes will attempt to build an Anglo and a Hispanic church.

The work projects were developed through the efforts of three Indianapolis agencies, Eastside Community Investments, Southeast Neighborhood Development, and Westside Community Development Corporation, in conjunction with the City Division of Neighborhood and Development Services.

Indianapolis Project was sponsored by the Church Growth Division in cooperation with Compassionate Ministries, NWMS, Sunday School Ministries, and the Center for Lay Ministry.



Youth director Jerry Bennett and his teen group from Logan, Ohio, participated in Indianapolis Project '93.

New Century—Old Idea

by Jerald D. Johnson

The 1993 General Assembly is now history. During our brief stay in Indianapolis, we looked back with gratitude and forward with anticipation. God is calling us to expand our vision and increase our ministry to the entire world. The year 2000, and beyond, beckons to us and inspires us to be at our best.

The year 2000 has prompted a near avalanche of catchy themes and slogans from advertising agencies and politicians. And yet, we approach the new century with an old idea, **THAT THE WORLD MAY KNOW!** We've added a new emphasis in keeping with the revival of interest in Sunday School as we strive to become "World-Class" in this area.

Yet, the basic theme remains. Has the church run out of ideas?

The decision to stay with the theme **THAT THE WORLD MAY KNOW!** was a deliberate choice, not a lack of imagination. Let me explain.

I remember very clearly the meeting of the Board of General Superintendents in 1984 as we approached the 1985 General Assembly. We agreed that the church needed to set a new direction by following a directive from the Scripture. We were drawn to the Gospel of John, especially chapter 17. The six of us sat around the conference table with Bibles in our hands and a prayer in our hearts. Suddenly, one of the men called our attention to verse 23. Bold and compelling. The theme **THAT THE WORLD MAY KNOW!** reminded us of the original mission of

the Church of the Nazarene. With the understanding that there were yet vast areas of the world still unreached by the gospel, the board responded to the challenge. All people everywhere need to "know."

DO YOU MEAN THAT
GOD LOVES ME THE WAY
HE LOVES HIS
ONLY BEGOTTEN SON?

We were as one, at peace. We felt we had been inspired by the Lord himself. The response of the church over the last eight years has confirmed our decision. The recent General Assembly record revealed a momentum that exceeded even our expectations.

However, there are still many corners of our globe where people do not know Christ, or even know about Him. This is a stark reminder that we have not reached our goal nor depleted the challenge. So, we chose to continue the theme into the third quadrennium "**THAT THE WORLD (may indeed) KNOW!**"

Take a look at the whole verse from which our denominational theme is taken: "I in them, and You in Me: that they may be made perfect in one, and that the world may know

that You have sent Me, and have loved them as You have loved Me" (John 17:23, NKJV).

Notice how we are to be enabled to carry out this mission, "I in them and You in Me." This shows us that in order to fulfill our mission we must have the Spirit of Christ in us as the Spirit of God was in Christ.

Further, this verse tells us what we are to help the people of our struggling world come to "know." "That the world may know that You have sent Me" . . . that is, we must tell the world that Jesus is the Son of God. Jesus is the Savior of the world—not Sigmund Freud, Karl Marx, Carl Jung, or New Age goddess Shirley MacLaine.

We are also to tell people that God loves them, "that the world may know that You . . . have loved them as You have loved Me." Most of the people in our world fear and dread "whatever gods may be." The Church of the Nazarene gladly carries the transforming news to people everywhere that God loves them like He loved His only begotten Son!

Let us all accept this as a new challenge. Let it drive us. Motivate us. Compel us to funnel all our resources into meaningful ministries that will enable the world to come to know Jesus Christ, whom to know is life everlasting. H



Who's Afraid of Original

WESLEY D. TRACY



VARIOUS BRANDS OF CHRISTIANS argue and fuss about original sin. Some believe it's real. Some seem to think it exists only between the dusty covers of archaic theology books.

While some Christians may be confused about original sin, American business is not. It has counted on it to ring up profits for more years than I can remember. They have counted on pure, red-eyed lust to sell Buicks and burgers and bangles and beads. But the public began to learn that products were not necessarily good just because a near-naked model touted them. Then the chief tom-tom pounders of the profit from original sin movement became more crafty and sophisticated. Here's one example.

For the last several years, a certain company has been counting on original sin in me to get me to cough up more dollars. You see, they issued me a credit card about 13 years ago—it is green. About every six months for several years now, they send me a brochure appealing to original sin, pride, ego, or hubris urging me to move up to the gold card. The artwork changes from time to time, but the message, aimed directly at the good old reliable, sinful, human nature, remains the same.

You might not notice the original-sin appeal at first. But when you compare it to the words and teachings of Jesus, it stands out like a gopher on the 18th green. Here's how the

gold card pitch sounds, alternating excerpts from it with excerpts from the New Testament.

Come into your element . . . the Gold Card.

It says so much more about you.

And it does so much more for you.

"Behold, the Lamb of God . . . He must increase, but I must decrease" (John 1:29; 3:30, RSV).

The close of a fine meal.

The presentation of the bill.

And you take out the Gold Card.

It is a gesture that speaks volumes.

It says you are someone special—whose style of living requires very special privileges.

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant . . . and . . . he humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:5-8).

Someone who appreciates—indeed, has come to expect—an extra measure of courtesy and personal attention.

"The Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matthew 20:28, RSV).

Someone whose finances and credit rating rank among the nation's highest.

With the Gold Card, you command an impressive portfolio of travel, entertainment, and financial services at home and around the world.

"Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay his head" (Matthew 8:20, RSV).

I am inviting you to apply for the Gold Card at this time.

I believe you've earned this invitation. You've worked hard and have been recognized for your efforts. And nothing is more satisfying than achieving your own personal goals.

Now it's time for you to carry the card that symbolizes your achievement—the Gold Card.

"Not that we are competent of ourselves to claim anything as coming from us; our competence is from God" (2 Corinthians 3:5, RSV).

"But what things were gain to me, those I counted loss for Christ" (Philippians 3:7).

He stared at my green credit card as if I had just laid a dead bird on the table.

Only a select group will ever carry the Gold Card. So it instantly identifies you as someone special . . . who expects an added measure of attention . . .

"What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Corinthians 4:5, RSV).

In fact the Gold Card in your name says more about you than almost anything you can buy with it.

"He who is greatest among you shall be your servant" (Matthew 23:11, RSV).

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart" (Matthew 11:29).

Does this approach work? Well, I notice in the *Wall Street Journal* that

Sin?

this company's stock has increased 130 percent in the last two years. But there is evidence closer to home. I took a struggling ministerial student out to lunch. I paid the bill with my "green" card. Supposing that if I could possibly qualify for a "gold card" I would of course have one, and staring at the green card as if I had just laid a dead bird on the table, he blurted: "Oh—I see you don't make \$35,000 a year!"

Designing Woman

Crisp, classy, clean, professional are some of the words our readers have used to describe the *Herald's* re-design for the new quadrennium.

The person primarily responsible for the new look is Bonnie Laflin. She gave the magazine a cover-to-cover facelift. Bonnie has worked in the NPH Art Department for about 26 years. She has worked with the editorial staff of the *Herald* since 1989. Her work has made the *Herald* more visually appealing. We appreciate the fresh new look she has given the magazine for the new quadrennium.

Bonnie and her husband, Phil, are members of the Central Church of the



Nazarene in Lenexa, Kans. Bonnie has served there as Sunday School teacher, Junior Department supervisor, and church board member. Bonnie has two children, a

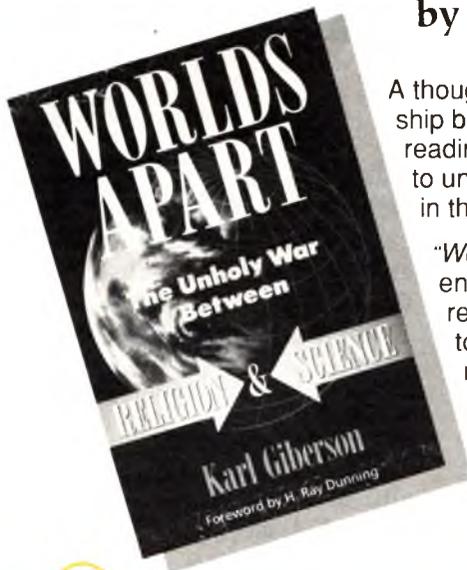
son and a daughter, and three grandchildren.

Under the supervision of Richard Fields, Production manager, and Crandall Vail, art director, many people have a hand in creating the *Herald of Holiness*. From the proofroom to the plate room, from sales to shipping, the *Herald* truly is a team effort. Bonnie Laflin is an important member of the *Herald* team. **HH**

WORLDS APART

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by Karl Giberson, Ph.D.



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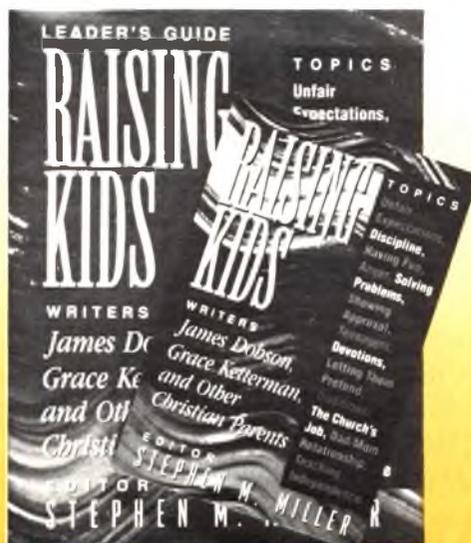
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STEWARDSHIP: An Issue of Lordship

by Dwight M. Gunter II

If you have \$10,000, how much of it belongs to God? \$1,000? Not! \$5,000? Not! All \$10,000? Good answer!

How can that be? God's Word commands us to tithe, and that means 10%. You're right; tithing is 10%, but *stewardship* is not the same thing as tithing. Stewardship includes tithing and includes *all* of the resources at our disposal.

This truth can be seen in the biblical term for steward. In the Bible, a *steward* is a *manager*. Now, think with me for a moment. A manager is not the owner but rather works for the owner. The owner entrusts his resources to the manager and expects the manager to manage by the principles and philosophy of the owner. The manager is *accountable* to the owner for the way in which he has managed the owner's resources.

This truth is evidenced in the parable of Jesus in Matthew 25:14-30. You know the story of the stewards who had been entrusted with the talents—five talents, two talents, and one talent. They did not own the talents but managed them for the owner. Plus, they were accountable to the master for their management of his resources.

The point is this: *Stewardship involves all of life—all of the resources that God has given to us.*

The question arises, then, as to what resources God has entrusted to us. They can be divided into four main groups: time, talents, testimony, and treasure.

The world today has much to say about *time management*, but so does God's Word. We are to

make the most of every opportunity; that is, *redeem the time* (Ephesians 5:16; Colossians 4:5). We are to be good stewards of the God-given resource of *time*.

God has equipped every person with at least one *talent* and requires us to use that talent for the growth of His kingdom. We must accept ourselves for who we are and must accept our abilities. Once that acceptance occurs, it is our responsibility to employ our talent(s) for the Lord. Various



Camérique

needs of people will be met, and we will grow as Christians only as we use our talents in ministry.

The greatest resource that God has given to us as Christians is our personal relationship with Jesus. The saving, sanctifying grace of God is the greatest thing we have. Therefore, we must be good stewards of our *testimonies*.

Yet, too often, Christians are intimidated and afraid to witness for Jesus. I notice, however, that we are responsible to do our best to witness. But, we are not totally re-

sponsible for the results. Those to whom we witness have a freedom of the will and can accept or reject Christ. We cannot make the choice for them, but we can certainly give them an opportunity to choose by our witnessing. In order to be good stewards of our testimonies we must be ready to share and be ready to care.

Stewardship also involves the management of our *treasure*; that is, our financial resources. That management goes beyond paying tithe. It means being a good manager of *all* of the owner's finances. Paying tithe is the least a redeemed child of God can do.

And, when we give more than 10%, it is not to be viewed as a gift. We can't give as a gift something we don't own. Remember, we don't own our resources—God does. Therefore, if in praying about our giving we discover that God would have us give more than 10%, then give it. It belongs to Him anyway.

The bottom line is this: Stewardship is not a financial issue, not a time issue, not an issue of the ability to testify, nor an issue of talent. It is a spiritual issue of *lordship*.

Who is the Owner? Who is the Master? Who is Lord?

If a person says, "I can't afford to tithe, I can't take the time, I can't be involved, I can't be a witness," it is not a money problem—it is a Master problem. It is not a problem of lack of time or talent—it is a lordship problem.

Settle the issue of lordship and you've settled the issue of *stewardship*. Who is Lord of all your life?

HH

The "Whys" and "Hows" of Life

MORRIS A. WEIGELT



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

THE YOUNG MAN across the restaurant table from me had just negotiated a very difficult transition in his life. Hope gleamed in his eye. I couldn't resist asking the reason for his optimism.

He explained: "For a number of years, I faced life by asking the 'why' questions in everything I did. Then I began to observe that many persons who only asked 'why' questions became cynical and bitter. I began asking 'how' questions. I frame the how questions like this: 'Given the situation I now face, how can God work in it?'"

So I pulled out the old concordance to look at the "whys" of the Bible. The first "why" question of the Bible is God's question to Cain when his offering was not accepted. "Why are you angry, and why has your countenance fallen?" (Genesis 4:6*). God asks "why" questions to create accountability. There are many examples of such confrontive questions in the Word. Through Jeremiah, God asks Israel: "Why do you provoke me to anger with the works of your hands, making offerings to other gods in the land of Egypt where you have come to settle?" (Jeremiah 44:8).

Moses posed a why question in Exodus 5:22. "Then Moses turned again

to the Lord and said, 'O Lord, why have you mistreated this people? Why did you ever send me?'"

Job asks at least 23 "why" questions. One example is, "Why did I not die at birth?" (Job 3:11). Jeremiah asks a similar question in 20:18. "Why did I come forth from the womb to see toil and sorrow, and spend my days in shame?"

There are many why questions in Psalms. Jesus quoted one of them at the Cross: "My God, my God, why have you forsaken me?" (Psalm 22:1).

The Bible records 453 "why" questions. There is a profound difference between the persons who ask "why" questions in frustration or rebellion and the persons who ask "why" questions in a genuine search for the divine solution. The "why" of Moses quoted above appears to express frustration and rebellion. The "why" of Psalm 42:5-6 seeks solutions: "Why are you cast down, O my soul, and why are you disquieted within me? Hope in God; for I shall again praise him, my help and my God."

But back to my friend's observation—why is it that so many people ask only the unanswerable "why" questions and end up cynical and bitter?

Many persons keep on asking the "why" question in frustration to the point that they are unable to even begin thinking about solutions. Their obsessive focus upon injustice prevents them from listening to God.

To always face the past and attempt to understand the reasons for current struggles limits the future.

To always ask "why" questions is

to choose to face the past. To ask the "how" questions is to choose to look toward the future. To ask "how" questions is to invite God into the current situation to provide wisdom and direction and enablement.

There is a premise in current psychological theory that argues that to focus only upon the past is paralyzing. Change comes when we focus upon the possibilities of the future and then strategize to move in that direction.

The significance for ongoing spiritual development is obvious. Persons who choose to "survive with flair" (as one of my daughters prayed on a difficult day) must address the future under God. Current struggles are opportunities for God to work in new ways.

The gospel is about the future and possibilities under God. The apostle Paul has always been a model for me in this area. The catalog of difficulties and opposition in his life is large enough to discourage the most avid optimist. But the apostle viewed the problems as situations in which God could function in new ways. "For just as the sufferings of Christ flow over

Why questions focus cynically on the past. How questions focus hopefully on the future.

into our lives, so also through Christ our comfort overflows" (2 Corinthians 1:5, NIV).

The "hows" outnumber "whys" in the Bible. May the "hows" outnumber the "whys" in your life! May God break through in new ways in your life!

*Unless otherwise noted, the scripture quotations in this article are from the New Revised Standard Version (NRSV). H



Care-Line Works

I just wanted to write you a quick thank-you! You had an ad called "CARE-Line" in your April '93 issue that helped me so much. I have relatives that wanted a Nazarene pastor to visit them and introduce them to the church. I even contacted this number for a friend in Spain to help her locate a church or missionary in her country. Thank you again for always being on top of everything and helping in more ways than you realize!

*Brenda K. Brown
Fallbrook, Calif.*

Most Valued Possession

I want to take this opportunity to thank you for the recent *Herald of Holiness* issue that dealt with teenage pregnancy. I appreciate the sensitive way in which you handled the article.

As the mother of three teenage daughters, this issue is very close to my heart. I have not had to deal with teen pregnancy in my own family, but I know of several families that have.

It breaks my heart to know that so many young girls and boys are sexually active. Many of these teens are from church families. What are we to do?

As a Christian mother, I have prayed many prayers for my daughters concerning their purity and their future husbands. I pray that God has young men who have remained pure for my daughters, because we are teaching them that they have a special gift to give on their wedding night if they remain pure. They have something special that a young person who has been sexually active will never have to give.

One way we have dealt with the sexual issue is by really stressing how wrong it is and sharing how they need to be extremely careful who they date. They need to choose friends wisely, as we tend to become like our friends. We have never stressed that they need a boyfriend to be somebody.

Before our oldest daughter went to college last fall we presented her with a "Covenant Ring." The idea came from the *Focus on the Family* magazine. We used a tapered plain gold band with her name and a scripture reference engraved on the inside. We took our daughter out for a special dinner and presented the ring to her. We discussed the importance of remaining pure until marriage and asked her to make a covenant with us and God that she would remain pure. She will be able to give her husband this ring in their wedding ceremony as his wedding ring.

This ring is special to her. She shared with us that she had to bring her most valued possession to her freshman orientation group, and she brought her covenant ring and shared what it represented.

*Brenda Doerr
Jamestown, N.Dak.*

Sorry I Gave Her Up

The article ("When It's Your Daughter," May 1993) struck a harsh chord for me. Back in 1958 I found out I was pregnant. When I told my boyfriend he said, "It's not mine."

I was terrified . . . my parents were divorced. Who could I tell that wouldn't judge me? I reached out to my mom, and she was very loving and understanding through this trial. We were not Christians, so I didn't have God to go to. In my seventh month I went to live in a home for unwed mothers. I felt comfortable there . . . I could share with others the pain I was experiencing. They understood!

Before my baby was born I had decided not to see or hold her. But when that time came, I changed my mind. Five pound, one ounce baby girl—a precious Angel. Needless to say, I had to make a big decision. I suffered and agonized for two weeks. I decided it would be best to put her up for adoption so she could have a good start in life and be loved by a dad and a mom.

Now, 34 years later, I am trying to find her. I have hit many roadblocks. I now have a family of my own and also grandchildren but, someday, I believe I will find her just to tell her I love her and I am sorry for choosing to give her up.

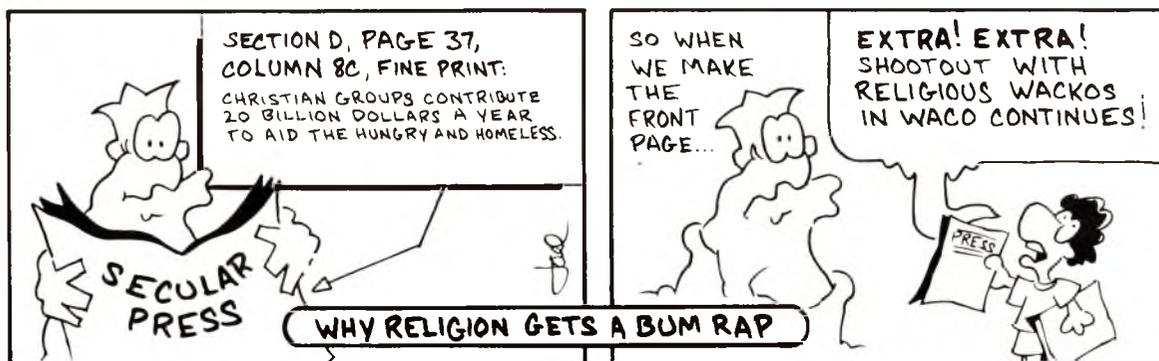
God has removed the guilt and healed my feelings. Praise the Lord for His strength, power, and grace.

*Name withheld
Concord, Calif.*

Teen Pregnancy

This letter is in response to the May article on teen pregnancy. I can never tell you how much my husband and I appreciated

Pontius' Puddle



this timely article. We are going through a teen pregnancy. Our 19-year-old baby girl is 4½ months pregnant.

It saddens us to relate this letter from our point of view. We do not have the backing from our pastor, Sunday School teacher, or our church. I was born and raised in this church . . .

We know that our church people are praying. If they were not, we could not get through this. But, how we long for someone to give us a hug, phone call, or note card saying they care. How we long for our pastor and others to come to our home and pray for all of us.

Thank you again for this much-needed article. I pray for your guidance in future articles. Please pray for our family and God's will to help us keep our eyes on Him and not on our family in the church.

Name withheld

Church Family

On the same day that my fellow church members received your May issue, my pastor's son told his family that his girlfriend is pregnant. Our story parallels your story very closely . . .

The church board learned several days later at an annual dinner, and the congregation learned on Sunday morning via the weekly message. We support our pastor and his family, and the girl and her family, who are church members. Our pastor offered his resignation, but we are not going to accept his offer. We will stand firmly by those who need us, and pray that God will help us all to help them.

Unfortunately, this is not an isolated incident, but Satan is losing his ground this time. We are united in God and pray that His will be done at the outcome. We want others to see God's love and mercy in us, His servants.

Heartbreaking as it is, we must face today's problems. The words "church family" have a whole new meaning to me now.

*Name withheld
California*

And Don't Bring It Up Again!

Permit me, please, to say thank you to Dr. Bill D. Hallsted for his excellent article titled "The Thrill of Forgiving," published in the March 1992 issue of the *Herald of Holiness* . . .

Thank God for the thrill of forgiving, which He makes available to us all!

*Donald F. Tucker, Sr.
Belize City
Belize, Central America*

Herald Fan

Enclosed please find a photograph of what is probably your youngest *Herald of Holiness* fan. Her name is Allison Mae Tallman, and she is eight months old (in this photo). You will recognize your May 1992 issue. This is one of those "photo opportunities" that Grandmas enjoy so much . . . and we didn't even have to pose her!

Allison is now 16 months old and still enjoys a peek at the *Herald*. If you want to publish her cute little face, you have our permission!

*Eric and Helene Tallman
Sparks, Nev.*



What would happen if your pastor became totally disabled?

Have you ever stopped to think what would happen if your pastor became totally disabled? What would your local church do? What alternatives might the church board discuss in fulfilling its responsibilities and its desire to assist the minister and the parsonage family?

Unfortunately, disability does occasionally strike. That is why the Board of Pensions and Benefits USA offers a Long-Term Disability Income Protection Plan. It pays a monthly benefit to replace part of the income lost during that period of total disability which extends beyond the one or three month qualifying period.

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Highly Valued

Greetings in Jesus' matchless name. It is a time to pause and thank you for the generous and continuing ministry of you and your department in supplying we retirees with our excellent Nazarene publications.

The news, articles, and thought-provoking and inspirational material are highly valued and appreciated.

*Bessie and Roy Hall
Fort Langley, B.C.*

MINISTERING TO THE “UPPER ORDERS”

by Donna Fletcher Crow

The focus of John Wesley's work was clear: to carry the message that the poorest and weakest in society have the same claim to God's love and grace as the richest and strongest have. But Selina, Countess of Huntingdon, had a different ministry: to confront the wealthy with their need for salvation. Her efforts met with mixed success.

A select circle of Lady Huntingdon's aristocratic acquaintances had frequently accompanied her to listen to the sermons of George Whitefield. Then, Lady Huntingdon's long retirement from society after her husband's death and her own illness had prevented any further activity on her part until now, when Whitefield's return to England from the American colonies and the renewal of the Countess's energies coincided in perfect timing.

On a stormy Thursday afternoon, Catherine Perronet and Phillip Ferrar were among those who, obedient to the Countess's summons, parked amidst the crush of coaches with armorial bearings outside the mansion at number 14 Park Lane facing on Hyde Park. At the top of the step of the pillared portico the door was opened by a liveried butler, who announced their arrival. Inside the high-ceilinged, marble-floored reception room they were met by the diminutive Countess in a blue silk dress, who scowled at Catherine. "So you are come. I have been in town these three days. You must call on me more often."

"I should be happy to, my lady. Of late, though, I have been much engaged in calling on the sick and imprisoned."

The Countess nodded impatiently. "Yes, yes. Very worthy work, I'm sure. You must tell me more of it. But we must also carry our message to the wealthy and aristocratic if the work is to be a lasting one. The influence of money and society is too much overlooked by John Wesley."

The arrival at that moment of two women sumptuously clad in ribbed silk embroidered with silver thread, their skirts spread wide over flattened hoops, showed the success of the Countess's campaign to gather those with money.

"The Dowager Duchess of Buckingham," the butler announced. "And the Duchess of Queensberry."

"Well, Selina, I have brought Eleanor with me to hear

your favorite preacher," the Dowager Duchess announced with a flip of her ivory fan.

The Duchess of Queensberry managed to nod at her introduction, while still keeping her nose in the air. "La, I am exceedingly fatigued. I trust he will not tire me beyond endurance."

Catherine and her escort followed the newcomers up the stairs to the drawing room. They barely had time to find seats in the green and rose room when the Countess called on Mr. and Mrs. Charles Wesley to provide music for her guests. Sally Wesley, in a flowered dimity dress over a pink petticoat, seated herself at the harpsichord and filled the room with its delicate music. Then her husband stood by her side and together they sang: "Rejoice, the Lord is King; Your Lord and king Adore! . . . Lift up your heart; lift up your voice! Rejoice; again I say, Rejoice!"

IT IS MONSTROUS TO BE TOLD THAT
YOU HAVE A HEART AS SINFUL AS
THE COMMON WRETCHES THAT
CRAWL UPON THE EARTH.

At the end of the song, attention shifted to George Whitefield, standing at the end of the room beside the east windows. He was of middle height, slender, fair, and good-looking except for a squint in one eye. Nothing about his appearance would predispose his audience to pick out this young man as the one who had brought thousands to Christ on both sides of the Atlantic.

But when he began to speak, they understood. What was remarkable was that he could speak rapidly and yet have every word distinctly heard. "We are all dead in sin and cannot save ourselves. We are saved by the free grace of God, without the assistance of good works which have no share in the matter, though it is impossi-



ble for us to have this free grace applied to us without its being followed by good works.

"Good works are, however, the sure tokens of our being born again. By the sin of Adam we are all under sin, and must have been damned but for the free and gracious sufferings of Christ; but though this be our condition, yet everybody that pleases may obtain this free grace by simply praying for it. It is, therefore, by faith in Christ alone that we are saved, not by our good works."

Clouds alternated with sunshine as Whitefield continued to build the doctrinal foundation on which he based every sermon. In a moment, when sunbeams and shadows crisscrossed the room, he stretched out his arm at a moving shadow. "See that emblem of human life! It passed for a moment and concealed the brightness of heaven from our view. But it is gone! And where will you be . . . when your lives are passed away like that dark cloud?"

"O my dear friends . . . In a few days we shall all meet at the Judgment Seat of Christ and every eye shall behold the Judge! With a voice whose call you must abide and answer, He will enquire whether on earth you strove to enter in at the strait gate."

Now the sun was gone, the room dark, and thunder rumbled . . . "My blood runs cold when I think . . . of you . . . before the Judge of the whole earth."

The storm was almost overhead. In the eerie light of the thunderclouds, George Whitefield held his arms aloft and cried, "O sinner! By all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened! Let not the fires of eternity be kindled against you."

Forked lightning streaked past the windows. "See there! It is a glance from the angry eye of Jehovah. Hark—" He lifted his finger and paused. A tremendous crash of thunder shook the room. As it died away, the preacher's deep voice spoke from the semidarkness. "It was the voice of the Almighty as He passed by in anger!"

Whitefield covered his face with his hands, fell to his knees in silent prayer while the storm subsided. When the sun shone again in a few minutes, the windows reflected a magnificent rainbow. Whitefield rose and pointed at it. "Look upon the rainbow and praise Him who made it."

It was several moments before anyone moved. At last, Lord Bolingbroke rose, shook out the lace ruffles beneath the wide cuffs of his green velvet coat, "Sir, I am much moved by your address. Will you call upon me tomorrow morning?"

"I would be much honored, my lord."

It seemed that Bolingbroke's stamp of approval was what all were waiting for. The guests surged around the speaker. But the outspoken Dowager Duchess of Buckingham was less enthusiastic. "I find his doctrine most repulsive. It's strongly tinged with impertinence and disrespect toward his superiors."

She turned toward all the room and tapped her walking stick on the parquet floor. "It is monstrous to be told that you have a heart as sinful as the common wretches that crawl upon the earth. I find this highly offensive and insulting." With a toss of her head, she exited, the still-fatigued Duchess of Queensberry following in her wake.

Worlds Apart, a new book published by Beacon Hill Press of Kansas City.

Worlds Apart: The Unholy War Between Religion and Science by Karl Giberson, Beacon Hill Press of Kansas City, 1993

HH083-411-5042 \$16.95

Reviewed by W. E. McCumber

I would not say that Karl Giberson, professor of physics and astronomy at Eastern Nazarene College, carries a two-edged sword, but he does swing his sword in two directions—against scientists who deny the Creator and against theologians who read scientific opinions into Scripture and then argue from those opinions as if they were scriptural.

Giberson believes that God created all things. He does not believe that we can dogmatically affirm by what method that divine creation occurred. He does believe that much of the controversy between scientists and theologians would be dissipated if all these cobblers stuck to their own lasts. Theologians have expertise for interpreting revelation; scientists have expertise for interpreting nature. Needless warfare arises when they dogmatize in each other's area of special research and knowledge.

However, *Worlds Apart: The Unholy War Between Religion and Science* does not discuss these issues in perfect balance. The bulk of Giberson's book is a polemic against "Creation Science," a small school of fundamentalist exegetes and theologians who scorn "evolution" as demonic, a long-continued rebellion against the Creator. These persons, as Giberson argues, elevate their interpretations of Scripture to the level of revelation, and then proceed virtually to unchristianize all who disagree with them.

The author of this polemical call for "beating swords into plowshares" once occupied the very ground he now disputes. He fervently believed the opinions set forth by the "Creation Scientists" and entered college prepared to set straight all who disavowed them. His studies, together with his closer examination of cre-

ation science writings, drew him away from what he now perceives as unwarranted and narrow-minded dogmatism.

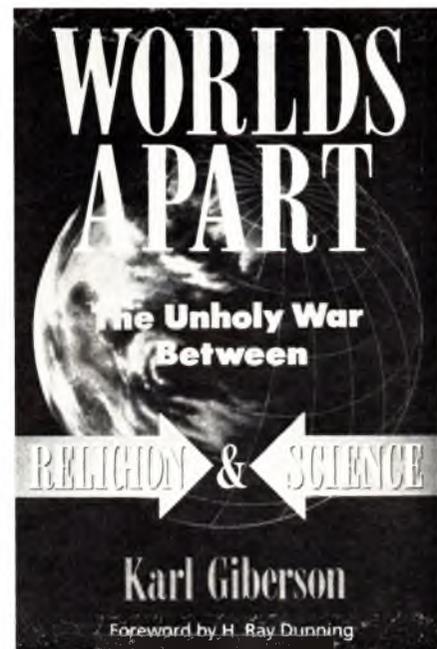
He advocates a division of labor in which religion is interpreted in the light of Scripture and nature is interpreted in the light of science. He indicts both scientists and theologians who violate the nature of the phenomena they are exploring and the methods appropriate to each exploration. He rejects scientific materialism, which empties the universe of

ONE OF THE BEST BOOKS I HAVE SEEN WHICH RELATES SCIENCE AND THEOLOGY. I RECOMMEND IT TO ALL CHRISTIANS WHO WANT A VIABLE DISCUSSION ON HOW THEY SHOULD RELATE THEIR FAITH AND SCIENCE."

—Max Reams, Ph.D
chairman, Natural Science Division
Olivet Nazarene University

God, and creation science, which mines Scripture for scientific explanations.

Giberson finds in "The Crime Against Galileo" a powerful caution against religious dogmatism in the field of science. He draws parallels between the attitude of Catholic theologians toward Galileo's findings and that of creation science writers toward scientists who embrace any



kind of evolutionary theory today. He is fond of Galileo's "quip": "The Bible teaches us how to go to heaven, not how the heavens go." One cannot deny that the author finds some potent ammunition for his thesis from a survey of official Christianity's past blunders and consequent diminution of credibility in scientific matters.

Giberson knows that a person who is both a Christian and a scientist will find it difficult to keep the two fields of inquiry carefully separated in content and method of research. At times he is forced to speak as a scientist doing theology himself. To his credit, his conclusions are congruent with those recognized and respected by theologians in our movement.

This book is sure to provoke controversy. Fur will fly, some of which may never be collected again. The book will be hailed with joy by some of our people and condemned with fervor by others. I hope it will be neither praised nor condemned without being carefully read. I am glad we have published it, for that seems to signal our arrival at a level of maturity that recognizes the pluralism of opinion within the church and allows those diverse opinions to be openly and seriously discussed without consigning to perdition persons who disagree.

HH

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SEPTEMBER IS STEWARDSHIP MONTH

STEWARDSHIP SERVICES

The Year of Bible Teaching:

THAT THE WORLD MAY KNOW . . . THE NEW SUNDAY SCHOOL MEETING NEEDS . . .

During the entire session, we kept hearing the same phrase over and over again. That phrase was “our Sunday School is meeting the needs of those who attend.” Nine pastors of growing Sunday Schools (one from each U.S. and Canada region) had been invited to meet in Chicago by Sunday School Ministries and Church Growth Division to share ideas for growth of the Sunday School.

In 1990 new information was shared with the Board of General Superintendents about the increased number of 5-14-year-olds who will be moving through the United States population for the next 10 years. For the first time in over two decades, the numbers in this age-group were showing an increase of 18%! In light of a 17% decrease of these ages in the Nazarene Sunday Schools from 1976 to 1985, everyone realized that this would be our “window of opportunity” to gain them back. Now, as the Board of General Superintendents heard the report, they began to discuss the possibility of an emphasis on Sunday School for an entire quadrennium. Within a few days, Phil Riley, Sunday School Ministries Division director, and Bill Sullivan, Church Growth Division director, received letters giving approval for a joint effort to develop a four-year denominational emphasis to promote Sunday School growth.

The first step was to determine the local churches in the U.S. and Canada where Sunday Schools were growing in an above-average way. With the help of computers in the Church Growth Research Center, we soon had the list of churches. Each one had an increase in Sunday School attendance of over 50% for a minimum of four years under the leadership of the same pastor, and the list included every size and location possibility—inner cities, rural, small towns, and suburbs. From this research we invited a task force of pastors to come and share how Sunday School growth was happening in their local church.

The underlying secret of growth was definitely the success of making Sunday School fit the '90s, especially in relationship building through Sunday School classes. While each pastor told a different story, each one explained how the entire staff of Sunday School workers viewed the assignment as a “ministry to people.” In fact, one pastor installs Sunday School teachers each year as “lay ministers” and designates them as ministerial “staff members.” In each of the growing Sunday Schools, the Bible had a central place and was seriously studied and applied to daily living. By the end of the day, the outline of our four-year emphasis began to take shape.

After working on the four-year emphasis for several



That the World

months, the outline was presented to the Board of General Superintendents for approval. It was given unanimous approval! On Monday morning, July 26, during the Quadrennial Address, General Superintendent John A. Knight announced that the emphasis in the Church of the Nazarene for the next four years will be “THAT THE WORLD MAY KNOW . . . THE NEW SUNDAY SCHOOL MEETING NEEDS.”

Year number one (September 1993—August 1994) of this emphasis will be “The Year of Bible Teaching.” It is

September 1993—August 1994

THE BIBLE IS FOR NUMBERS

The Bible is not *about* numbers but *for* numbers. It is for more than 5 billion people who inhabit planet earth. It is the primary means by which they may come to know about eternal life.

The remarkable growth of Christianity is because God loves every person in the whole world. He is unwilling that anyone should perish but wants everyone to come to repentance. God's goal is not *of* numbers but *for* numbers—*of* people!

The number of Christians who read, believe, and obey the Bible is increasing at an astounding rate. The percentage of the world population made up of Bible-believing Christians has doubled in the past 22 years. But this numerical fact is not the essence of the accomplishment. Redeemed people are the reason for joy and rejoicing.

"That the World May Know" presupposes that the Bible will be taken and taught to those who do not presently "read, believe, and obey" it. While reaching the entire world is a numerically measurable task, it is not a work *about* numbers but a work *for* numbers.

The distinction between *about* and *for* is by no means insignificant. In America, the Sunday School has suffered because churches lost sight of the difference between the two. The Sunday School sought to teach the Bible to and *for* the largest number of persons. But some church leaders thought that the Sunday School was *about* numbers—and they abandoned it. The loss, in terms of biblical impact, that is, knowledge of salvation, has been enormous.

It is through Bible teaching that the message of God's redemption is revealed to the world. "Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent" (John 17:3, NIV).

Witnesses and workers of all types are involved in the task. But their handbook is the Bible. Disciples are being made and trained using the Bible as a textbook.

The Bible is an instrument of worldwide evangelization. But the Bible is not *about* numbers. It is *for* the billions of persons who have not yet heard the Good News.

"That the World May Know" is God's objective. That means our goal is 5.4 billion persons. Still, our goal is not *about* numbers. Our goal is *for* numbers of persons to learn God's Word and come to faith. It is the content of the Bible that transforms our numerical task into a ministry of reconciliation.

—Bill Sullivan, *Director*
Church Growth Division

—Phil Riley, *Director*
Sunday School Ministries



May Know

providential that three years ago a decision was made to write all new curriculum for children and youth. Scheduled release is September 1993! Elsewhere in this issue, you will read articles from Sunday School Ministries directors explaining the renewed emphasis upon Bible teaching in the new curriculum. Now is the time for the Church of the Nazarene to take the lead in meeting needs of people who come to our Sunday Schools.

Shaping Our Future

by Miriam J. Hall and Mark A. York

Will our kids recognize our faith?" Evangelical scholars gathered in Washington in 1989 to discuss this question. What they heard from University of Virginia sociologist James Davidson Hunter provided cause for concern. Hunter found that evangelical young people were often willing to change their beliefs to fit in with their peers.¹ Hunter named the process "cognitive bargaining" and concluded that their intellectual environment shapes evangelical young people more than they shape their surroundings.²

George Barna describes the same phenomenon. "Charged by Christ himself to be agents to change the world rather than agents changed by the world, we have been mesmerized by the lures of modern culture."³ He predicted, "The 90s promise to bring a move toward syncretism—the blending of the most popular aspects of Christianity with similarly pleasing elements from other religious traditions."⁴

Left unchecked, cognitive bargaining could make evangelical Christianity unrecognizable in only a generation. Wesleyan-holiness Christianity, being a minority perspective, may be even more at risk.

Although the term "cognitive bargaining" is new, the tendency of God's people to incorporate the beliefs of those around them is not.

The Jews faced the problem in the Exile. Early Christians faced it with Greek philosophy and pagan religions. Paul warned, "Do not

ties around synagogues. There, children, youth, and adults received crucial religious instruction and support from the faith community. Religious historians credit the synagogue with the survival of Judaism.

The modern church shares much in common with the synagogue. The Church is the center of the faith community. It is responsible for worship and religious education. However, its most widespread and enduring educational arm is under attack. Some Christian leaders have declared the Sunday School gravely ill, if not dead.

If this is true, then the prognosis for the Church is equally grave. American Sunday Schools grew rapidly in the mid to latter half of the 19th century. Earlier, much of American general education was in the

COGNITIVE BARGAINING," A CONTAGIOUS VIRUS OF SYNCRETISM, IS EPIDEMIC IN NORTH AMERICA.

conform any longer to the pattern of this world" (Romans 12:2a, NIV). What is encouraging is that despite each generation's temptation to compromise, faith has survived.

To help prevent compromise with their pagan captors, the Jews in the Exile built their communi-

hands of churches. Church schools taught religion along with reading, writing, and arithmetic. With the rise of the common school movement, many churches refocused their educational efforts on Sunday School. Sunday Schools complemented the religious education in the common schools. Carper de-





Jim Whillmer

WE STUDY THE
BIBLE TO KNOW
THE GOD OF
THE BIBLE.”

scribes the arrangement this way,

While the public school, by means of Bible reading, prayers, teacher example, and the ubiquitous McGuffey readers, emphasized nondenominational evangelical Protestantism, which was tantamount to the American civic faith for the better part of the nineteenth century, the Sunday School stressed the particular tenets of the various denominations. This “parallel institutions” educational arrangement was generally satisfactory to most evangelicals.⁵

Such an arrangement appears strange at the end of the 20th century. The public school/Sunday School partnership for religious education has vanished. Kniker described the shift to secular public schools,

Few, if any, time periods in the American experience can surpass the seventy years from 1848-1917 in terms of political, social, technological, and religious up-

heaval. For Protestants especially, it was a time of dramatic change. The warm partnership the Sunday Schools and churches had developed with the common schools began to dissolve.⁶

Wilson continues,

As individual states gradually eliminated certain aspects of religion from public schools, Protestants responded in two ways. One group constructed their own school systems . . . The other group of Protestants accepted the separation of church and state as it was being redefined in education. The groups, including most congregationalists, Presbyterians, Methodists, and Baptists, supported the public school system, but also recommended that members of their churches supplement it with religious instruction in the home and with Sunday School attendance.⁷

As the public schools withdrew from religious education, Sunday

School became more important. It had to pick up the basics of Protestant Christianity that the public schools dropped from their curriculum. Sunday School was particularly important to churches in the Wesleyan theological tradition. According to Kraushaar, these churches ministered to middle- and lower-income people. Most of their members simply could not afford private church schools for religious education. Methodist churches “relied largely on the public schools for secular education and on Sunday Schools for religious education.”⁸

Indeed, most Protestant churches, non-Wesleyan and Wesleyan alike, did not leave public schools in favor of church-based schools. According to Latourette,

They maintained secondary schools, theological schools, colleges, and universities, but for the primary grades they depended on the schools financed

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One "Option" That Isn't One

by Fred Fullerton, *Director, Nazarene Youth International*

Walking into a fast-food restaurant has become a major stress to me. I don't mind the wait in line. In fact, I actually hope there are at least two persons in front of me. Why? I need the time to read the 89 different menu offerings! I am experiencing fast-food information overload! I'm overwhelmed with the multitude of options! Gone are the days of three or four choices on the menu. It's the '90s, and people want a multitude of choices from which to build their personal culinary experience.

What is true in the fast-food business is also true in other areas of contemporary culture.

Banks give their customers extended hours and 24-hour automated teller machines. Carmakers increase the number and variety of options available on their vehicles. Computerized map screen, compact disc player, or cellular phone, anyone?

One "option" that isn't really an option is the teaching of the Bible to each generation of young people. It's not optional because it is at the heart of what we do in Christian education. The Bible is the liv-

ing Word of God. And the content of the Bible is more than simply material to be learned. It is material that has the ability to transform lives by the grace of God.

Teaching the Bible intentionally and effectively to this generation of young people is especially critical in light of recent research by Reading Is Fundamental, a group operating the largest literacy program in the United States. Their findings indicated that up to 21 million Americans may be illiterate and that "fewer than 25% of

THE BIBLE WAS MEANT TO BE STUDIED AND LIVED.

high school seniors read for pleasure; 90% of grade school children find television more appealing than reading, and 82% of these pupils prefer video games to reading" (*New York Times*, Sunday, June 21, 1992, "Romancing the Book . . . Once Again").

In addition to facing the reality of American illiteracy or "postliteracy" are other media realities: there are approximately 97 million households in America. Virtually all of them have at least one tele-

vision set and, according to the A. C. Nielsen Company, members of these households watch that set for over seven hours per day. Seventy-three million homes have videocassette recorders (VCR). The growth of VCR ownership over the past five years is astounding, going from approximately 35% in 1987 to the current figure of 75% and a projected ownership level of 85% by 1995.

These statistics point to the fact that the printed page does not command the authority it once did.

Most people, especially young people, are more attuned to the video or computer screen. The book as an "intimate" medium is being replaced by the intimacy of newer technologies. Some scholars

feel that the electronic media is not merely a technology but a cultural form, even a language that shapes our perception of information such as the Bible.

How can the Bible continue to be a chief means by which God intimately relates to young people in the 1990s? The answer is the same as it was for generations before us—through the lives of committed teachers who work hard at consistently making the Word of God relevant to their students.





Jean-Claude LeJeune

DO NOT LET THIS BOOK . . . DEPART FROM YOUR MOUTH; MEDITATE ON IT DAY AND NIGHT, SO THAT YOU MAY BE CAREFUL TO DO EVERYTHING WRITTEN IN IT.”

Such teachers and youth workers help their students discover that God and His Word connect with where they live daily. They continue to study the Word and apply it to their own journeys. They embrace new technologies to enhance their teaching to a media-oriented generation.

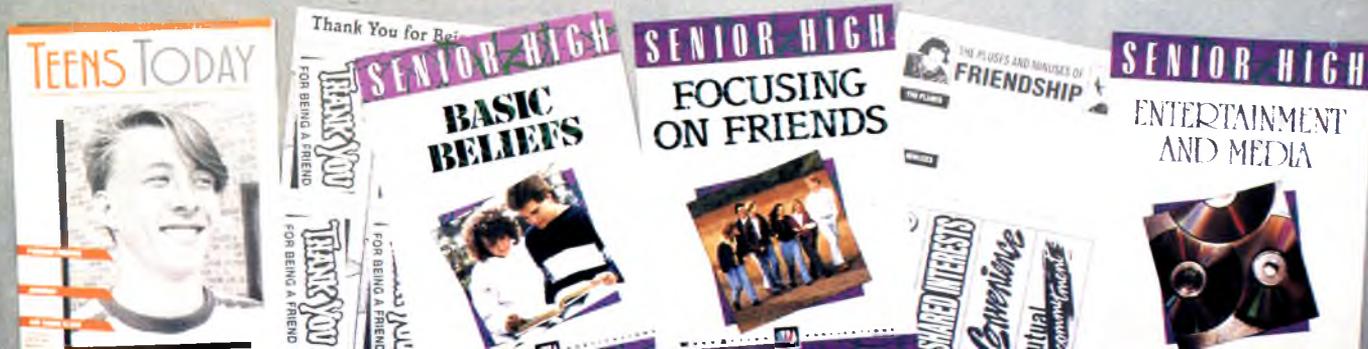
Make no mistake. Helping our young people study and apply the Word to their lives is not an optional activity. The Bible was meant to be studied and lived. God himself stressed this point with Joshua long ago with these memorable words: “Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it” (Joshua 1:8, NIV). In the New Testament, Paul reminds Timothy about the instruction he

received as a child and the importance of continuing his grounding in the Word.

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy scriptures, which are able to make you wise for salvation through Jesus Christ. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:14-17, NIV).

Is our practice in line with the Word’s priorities? Let us embrace the challenge of teaching the Bible to a media-oriented generation.

Heed the declaration of Hebrews 4:12 that the Word of God is living and active! Expand your abilities as a storyteller by utilizing word pictures in your teaching so that content shared will be retained long enough to transform the lives of your students. Access the new technologies that young people are being trained in at their schools. Utilize contemporary Christian music, Bible quizzing, and the new youth Sunday School curriculum available this fall. Make the encounters with the Word memorable! Remember that we have the privilege of retelling the greatest story ever told, His story, which transcends the current cultural situations by God’s grace that goes before us. Teaching the Bible to youth—one “option” that must be a priority. **H**



Why Johnny Can't Read . . . the Bible

by Randy Cloud, *Director of Adult Ministries*

In 1955, Rudolf Flesch's *Why Johnny Can't Read* intruded into our world of public education. This powerful exposé alerted society to an alarming trend among our children. Simply put, they couldn't read. Not well, anyway. The author attempted to show the roots of this educational embarrassment and ways to reverse the rising tide of functional illiteracy.

Johnny is an adult now. Hopefully, he's a better reader today. But, there is one area where Johnny still can't read. Not well, anyway. Simply put, Johnny can't read the Bible.

A recent survey conducted by George Barna shows that among evangelical Christians, 22% do not read the Bible at all in a typical week. Another 30% read it only once or twice a week. Many Christians say that regular Bible reading is hard to maintain, that busy schedules and lack of a good reading plan hinder their time in the Word. Perhaps we should change the phrase "can't read" to the words "doesn't read."

Even more disturbing is the statement uttered by some adults that Bible study is boring and not

life-related. Direct encounters with the Word are more and more substituted for good but *secondary* sources that "guarantee" immediate application to life. It has become easier and easier, with the proliferation of books *about* the Bible, to let others tell us what the Bible says. Because well-intentioned Christians often find it simpler to go to a best-selling Christian book or to a commentary rather than the Bible itself, we have, in effect, forfeited that all-

the opportunity to investigate the truths of God for ourselves.

It is this personal encounter with the Bible that concerns me. As Nazarenes, we have a rich heritage within the Wesleyan tradition. But our roots go further back than Wesley. We are also Protestant. As Protestants, we give our full assent to the principles of the Protestant Reformation. One of these principles boldly stated that Christians have the *right* and the *responsibility* to read God's Word

for themselves. This principle was so firmly held that the Reformers were willing to give their very lives away in order to have direct access to God's Word.

Today, I have to wonder if we have indeed denied, by our Bible reading and study habits, the right

and responsibility to read our Bibles that our forefathers sacrificed so much to hold.

It is no wonder that many of our adults are "biblically illiterate"—lacking the skills, lacking the confidence, and lacking the incentive to read the Bible as a daily guide for life. It is no wonder that many of our Sunday School sessions are simply "Christians discussing" and not necessarily "Christian discussion."

MANY OF OUR SUNDAY SCHOOL SESSIONS ARE SIMPLY "CHRISTIANS DISCUSSING" AND NOT NECESSARILY "CHRISTIAN DISCUSSION."

important direct contact with God's Word.

On my computer, I have a program that checks my spelling, virtually eliminating spelling errors from my work. But because I have someone else doing my spelling for me, I have noticeably lost some of the spelling skills I once had. Likewise, as we let others do our research, study, and even our thinking for us when it comes to Bible study, we lose the skills and





Jim Whitmer

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Recently, I attended an adult Sunday School class that consisted of a very animated discussion on political issues. Many Christians expressed their points of view on several topics. The Bible was quoted several times in support of one perspective or another. But never was opportunity given to actually open God's Word and discuss what we could find there.

That is why we who are responsible for adult curriculum planning will always place high priority on direct Bible study in our materials. Without ignoring the many valuable Bible study resources available to us, the Word of God will continue to be the foundation on which all curriculum rests.

What then can the church do, in a purposeful way, to reverse the rising tide of biblical illiteracy? Fortunately, there are several strategies that can be and are being employed.

1. A renewed recognition of the authority of God's Word. As Wesleyans, we readily affirm that we live under the authority of God's Word. The Bible is our primary source of truth. As Wesleyans, however, we also affirm that we discover truth from other sources as well. These other "teachers" include our life experiences, reason, and the traditions of the

church. While all these are valuable, they do not and cannot stand in the same light as God's Word.

2. A sense of expectancy in our Bible reading. For some, the Bible has become *too* familiar. The words have been read so many times that they can be read without really engaging the mind. The Word becomes merely words. Every time we come to a passage of scripture, no matter how familiar, there may be waiting for us a new truth, a new idea, a new way of seeing life, if we have the eyes to see.

Rather than coming to well-read passages and thinking, I know what this is all about, the growing Christian comes to God's Word seeking a fresh understanding of God's revelation to us, knowing that we never reach a point where new truth is inappropriate. For me, going as far as using a Bible that is clear of my own underlinings, highlightings, and notes helps me be more responsive to new insights that might otherwise be camouflaged.

3. Direct encounters with the Word. There are two ways that we can conduct Bible study—either inductively or deductively. In deductive Bible study, we start with a life situation, a problem, a decision, and work back to the Bible for examples, answers,

guidance. In inductive Bible study we do just the opposite. We start with a biblical passage, and, using the investigative tools at hand, we discover life truths. Both Bible study methods are helpful. However, the deductive method often becomes overused because it appears to be "easier" and perhaps more immediately helpful. Inductive Bible study, because it allows the Word to "speak for itself," should be a study method regularly used by adults.

4. Bible study sessions that encourage dialogue. Just as there are two different approaches to Bible study, there are also two different settings where we can encounter the Bible—through preaching and teaching. The key to understanding these two settings is this: They truly are different. Through preaching, the Word of God is proclaimed and the medium of expression is monologue. Through teaching, the Word of God is discussed and the medium of expression is dialogue. We encounter difficulty when our teaching becomes preaching, and our opportunity for dialogue becomes overshadowed by monologue. Adult Sunday School is one of the few chances we have to ask our questions and talk about our ideas concerning the Bible. It is in dia-

Continued on page 35

NBC Graduates & Guests



Graduates lift their praises as they sing "Our Great Savior."

THE NBC EXPERIENCE

Hundreds of years ago the Apostle Paul urged Timothy to fully train himself to be an exemplary gospel worker. He advised Timothy to become a servant Christian worker whom God could use with unqualified approval. Following in that grand tradition, Nazarene Bible College is a unique learning place where serious believers receive thorough preparation for contemporary ministry and are challenged to become spiritually mature servant leaders.

Nazarene Bible College—the school of the second chance—ministers primarily to adult students; the average age is 32, and the typical family includes two or more children.

The student body is made up of new converts, experienced believers, retirees, late bloomers, second-career people and reclaimed backsliders. Many leave good jobs, sell homes, and dispose of businesses to come. Student, spouse, family—all make adjustments and give up some measure of security to take those adventuresome first steps into ministry.

Nazarene Bible College intends to be a

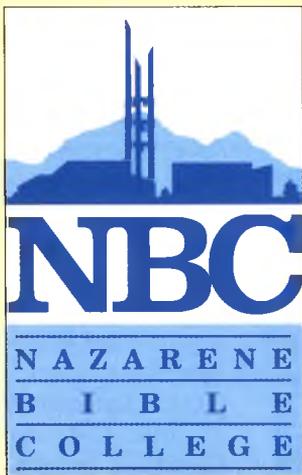
spiritual boot camp as students learn to pay the full price of discipleship.

The ministry-seasoned faculty bring hundreds of years of experience, thorough academic preparation and an amazing breadth of understanding to the classrooms. Ranging in age from 32 to 70, the faculty are experienced pastors, church leaders, missionaries, church musicians, and Christian educators

Nazarene Bible College is situated in Colorado Springs on the Front Range of the Rockies accessible to students from all 50 states. Moreover,

some of the most successful students come from one of NBC's 30 multicultural extensions throughout the country to more rapidly complete their preparation for ministry on the Colorado Springs campus.

Accredited by the American Association of Bible Colleges, NBC's degree programs meet all academic requirements for ordination in the Church of the Nazarene. Four-year degree graduates are eligible for admission to accredited seminaries, especially Nazarene Theological Seminary.



Phillip J. Stuller, a Christian Education major from Maryland, has four children (ages 3, 9, 13, 15).

"Through the first six months of 1991, I went through a heart problem that culminated in bypass surgery and a job change resulting in drastically lower income. Through the last two years of school, God has supported us, helped us keep up on bills, given us medical coverage, and jobs we can do without strain. I told my fellow students recently that God had used them to rebuild the way I view the world. I now see it more through God's eyes than my own. I think I could only gain this at NBC."

FOCUSED EDUCATION

Ministry preparation has a crystal clear focus at Nazarene Bible College. This college exists to prepare persons for entry level ministry as pastors, evangelists, missionaries, church musicians and Christian Education staff persons. The record shows that NBC has done that work well for more than a quarter of a century; during the years since 1967, NBC has placed more than 2,000 graduates in the ministry work force of the Church of the Nazarene.

If you are among those called to specialized service for God, you are invited to attend Nazarene Bible College. Pray about the possibility. Come visit the campus. Call today—800—873—3873 or write to P. O. Box 15749, Colorado Springs, CO 80935.

1993 Graduates:

40 bachelor's degrees
(Biblical Studies, Christian Education, Church Music)

37 associate of arts degrees

36 diplomas in Lay Ministries, Women's studies, Hymn Playing

41 certificates



Members of the David Ward family of Arkansas were guests of honor at the 1993 Graduation Convocation for the dedication of the Ward Bell Tower. (l. to r. Dr. Wanda Stevens, Mrs. David Ward, Mr. Charles Ward, General Superintendent Raymond Horn, General Superintendent Eugene Stowe, and President Jerry Lamberty)

Share The Vision

“Here I stand
looking ever so grand
wearing this silly flat hat
Could it be,
it's really me,
Graduating from
NBC?”

Carmen, 9, and Rachel, 12, helped their dad, Paul Slaton, compose this verse the night before Senior Chapel.



Ashley, age 4, hands tassel to her father, Will Mackey, after graduation.



Graduates pass the torch

What Graduates Say



Thomas and Jane Boyd (with Brian, 16, and Amber, 12) returned to the east to pastor Massapequa, New York.

The NBC experience is one example of something I would repeat in the same manner. The entire program was positive. God is faithful to equip us to carry out what He has called us to do. Life in Colorado Springs has been good; all our needs have been met.

Ardisteel Daniels, Colorado Springs, has a vision to start a mission that will provide temporary lodging, Christian care and direction to assist ex—inmates and their families as they adjust back into society.



“I don't think I could have found a place where there would be more thoughtful, considerate or caring professors than at NBC. Their goals seem only to provide students with the best knowledge available in order to prepare them for the type of ministry to which God has called them.



Karen Skaff, from Connecticut, stayed in Colorado Springs after completing her Lay Ministries diploma to work at the college and to help plant a multicultural church.

“God sent me to NBC with the promise from I Samuel 12:16—‘Stand still and see the great and mighty things the Lord will do before your eyes.’

He is doing a mighty work internally as I trust Him for all things. He has been faithful.”

Kevin and Joan Lynch with their four children (ages 4, 14, 16, and 18) took an associate pastor position in Fishkill, New York.



Kevin says: “I would not trade the time I've spent in Colorado Springs for anything. I have the confidence that I am prepared for full-time ministry.” Joan says: “The Women's Studies program was wonderful! I only wish I could continue classes at the extension in New York. God provided me with a good job so that my husband did not have to work. God met all our needs—and even extra just when we didn't expect it.”



Principal Lambert encourages Joseph Boyd as he moves on to Nazarene Theological Seminary in Kansas City



Dr. J. Wayne Eyestone, pastor Puyallup, Washington, brought the baccalaureate address: “A clean heart. . .

A clear call. . .

A compelling vision.” He was presented with NBC's first honorary degree. The Puyallup Church has particularly supported the NBC program to train American Black and Hispanic students as well as international students.



Jim and Esther Hanson with their two children (ages 8 and 10) now pastor the Live Oak, California, Church of the Nazarene. “This has been the greatest time of our lives. Even though we have been stretched to the limit physically, mentally, and spiritually, God has been faithful to keep our family bond intact. All along, He has provided strength, insight, and financial relief.”

Esther sang at baccalaureate this Bill and Gloria Gaither song: (Gaither Music Co., 1988)

All the Glory Belongs to Jesus

We each could tell a story
of how He brought us here,
gave us hope and banished
all our fear;
But from our many differences
His love has made us one
This song we share
has only just begun.



Kurt Ennis—on his way to pastor the Church of the Nazarene, Jasper, Texas.

THE CHURCH THAT DALE BUILT

Story and photos by Mark Graham

His laughing eyes and broad smile grab your attention as he grasps your hand in a hearty handshake. As he greets you, Dale Webster's pleasant drawl confirms that he is a native of northwest Arkansas. His office is unpretentious, with wallpaper you might see in any southern country kitchen. The desk is neat, but spotted with invoices, correspondence, brochures, and production reports. Several jars of jelly sit on the credenza.

The desk is in the side room of a converted residence, less than 100 feet from the spot where Dale was born and raised and less than 50 yards from where his elderly parents, Evelyn and Roy, still live. Behind Dale's office lies a room for handling orders, along with other business offices. Keep walking and the home turns into a spacious warehouse and factory. You are surrounded by row after row of canning jars, beautiful pieces of pottery (American-made, he emphasizes), coolers, freezers, and an assembly line for antique-looking cast iron stoves (now using electricity rather than wood). Still further into the plant you come to a packaging and labeling area. It is beneath a spotless room filled with high tech stainless steel cookers and vats that can make some of the best jams and jellies you ever tasted. The place? Rogers, Ark. The business? The House of Webster.

In 1934, Dale's father, a salesman who ran a bakery and bread route, decided to try selling fruitcakes to businesses as Christmas gifts for their customers. Seeing there was a market for such items, Roy got his wife, Evelyn, to prepare strawberry preserves to supplement the fruitcake line. Dale helped his father go from business to business finding customers.

Today, the House of Webster remains one of the most successful home-owned, home-operated gourmet food gift box companies in the nation. Corporations and individuals can take care of their gift-giving with a phone call to the folks at Webster. Fortunate recipients get an attractive gift box of items ranging from preserves, biscuits, and country bacon to barbecue sauce, nuts, or salsa, along with beautiful pieces of crockery and other charming items.

Corporations often purchase several thousand gift boxes, but

Dale insists that most of his business comes from individuals or small companies purchasing 25 to 100 gifts. During the pre-Christmas season, Webster's crew packs anywhere from 6,000 to 12,000 gift boxes per day.

What is remarkable is that the House of Webster stays in business mainly by word of mouth. Persons who receive a Webster gift like what they see (and taste) and inquire about how they can send similar gifts to their clients or friends. Dale recalls that he tried for years to "get his foot in the door" of a particular corporation without success, until someone sent one of his giftboxes to an executive: "A lady wrote for a catalog, and I went by to see her. She told me who I needed to talk with at the company. They bought 2,300 packages for Christmas."

Business hasn't always been easy, according to Dale. During the early days, around the close of

I DON'T GIVE TO GET GOD
TO BLESS ME WITH MORE.
HE'S ALREADY BLESSED
ME IN EVERY WAY."

World War II, he and his dad faced some tough times.

"I remember when Dad called on a company in Broken Arrow, Okla., in May 1948. He had a little wooden package fixed up with fruitcake and other things. The guy liked him and bought a lot of them, then he told my dad, 'We need an invoice, so we can get this paid by the first of June.' I think they sent us \$5,600 by June 1 for that Christmas order. Probably, a half-million dollars today wouldn't do our business near as much good as that one order. It was operating capital, but it also gave my dad a vision of the opportunity that was out there."

The Webster business was built in an area of the country that has seen the birth of some exceptional entrepreneurs, like Sam Walton and Don Tyson. Dale says he once was at the grand opening of a Wal-Mart store talking with the late Sam Walton, when Walton



The New Hope Church of the Nazarene in Rogers, Ark., with Dale Webster (left) and Richard Leffel, pastor of the church.

asked, "Dale, would you like to get a soft drink?" Dale accompanied the billionaire to the employee lounge where they chatted. Dale would later joke with friends, "I figured if Sam needed 10 minutes of my time, the least I could do was try to help him out."

Dale was raised in the Church of the Nazarene, and the Church remains at the center of his life. When he was a boy, the family attended the Nazarene church in nearby Bentonville. Today, they attend First Church in Rogers. While a student



From his office in northwest Arkansas (right), Dale Webster has developed the House of Webster into an internationally known enterprise. (Left) Dale in the room where berries and other ingredients are transformed into gourmet preserves and jellies.

at Bethany Nazarene College, he met Janie Cooper, the girl he would later marry.

“When we grew up, the church always came first,” Dale says. “And it was joy for it to be that way.”

Janie, whose bright smile complements that of her husband’s, says this is the same way they raised their son and two daughters, even during the early days when Dale was away making sales calls. A gifted musician who teaches private lessons and plays piano at Rogers First Church, Mrs. Webster recalls playing the piano while her children sat on the front pews. “I had a little switch beside me as a reminder to them that they should behave,” she says. “They usually did.”

As the business has flourished, the Websters have shared their prosperity within the church, faithfully and without fanfare.

“I think most persons in this community are not aware of the things he does for his church, and I am sure that’s the way Dale wants it,” says Carl Baggett, president of First National Bank of Rogers. “I have known him and his family almost all of my life. Success hasn’t changed Dale. He

is recognized throughout our community as a man of integrity.”

One reason for the success of House of Webster is their commitment to quality. Dale emphasizes that they use the finest ingredients for their food items. This means using such ingredients as table-grade berries rather than cheaper fruit. It also means having a company in Texas manufacture crockery and ceramicware that could be acquired cheaper from other sources. The country oven reproduction that the company sells is an exact replica of the old wood-burning type you may have seen in your great-grandmother’s kitchen, down to the porcelain inserts on the doors.

This commitment to quality permeates Dale’s life. When he felt impressed that God wanted another Nazarene church in the Rogers community, he decided that if he had anything to do with it, it would be first rate.

He tells the story of how it came to be: “About two years ago, I told the D.S. (Eugene Sanders) I really felt we ought to buy a piece of property for a new church in Rogers. The community has gotten so large that it can easily support more than one Nazarene

church. As I prayed about it, I was convinced that it was something God wanted us to do. Dr. Sanders and I agreed to pray about it.

“When I went looking for property, there was one particular place that I kept coming back to. I had no idea who owned it, so I went to the courthouse to check it out. I learned that the owner used to live in Rogers. The property was the home place where he had been raised. By ‘coincidence’ the man was a Nazarene.

“He wasn’t anxious to sell, but he didn’t say he wouldn’t. I said, ‘You pray about it. We will, too, and I’ll call you back in a week.’ When we talked again, he said, ‘There’s nothing I would rather see on my home place than a Nazarene church.’”

As a result, Dale purchased five acres of land on a corner lot near a growing new community. It must have been a good choice. Since the property was acquired, Presbyterians and Baptists have bought lots on corners across the street.

Dale proceeded to search for just the right plans for the structure. He found what he was looking for during a business trip. While passing through a small town, he saw the church he want-



The beauty and craftsmanship of the sanctuary at New Hope Church of the Nazarene rival that of churches many times its size.

ed to build. He inquired about the architect who had done the plans and was directed to a store down the street. There he met the designer, who gave him a copy of the plans.

With the blessing of the district, the Home Mission Board asked Dale to serve as liaison between the board and the builder. With that request, Dale began to oversee the construction of the church. Bricks were purchased, along with yards upon yards of beautiful wooden molding for decorating the interior of the structure. Four chandeliers that could grace the interior of any grand hotel were purchased, along with marble for entryways, six panel doors, huge fiberglass columns for the front of the structure, and an 80-foot spire that can be seen for miles.

Throw in carpeting, room dividers, air conditioning, a parking

lot, and a massive fire escape on the backside. Don't forget the ornate wooden pulpit, platform furniture and altar, as well as a sound system, piano, and organ, and you have the church that Dale built.

On September 13, 1992, two-

IN MY HOMETOWN, I WANT THE CHURCH OF THE NAZARENE TO BE AS GOOD AS ANY."

and-a-half years after Dale Webster first sensed God calling him to build another church in Rogers, the New Hope Church of the Nazarene was dedicated. Its initial charter contains the names of 57 persons. On Easter 1993, the church had 120 in its morning worship service.

It is a beautiful structure that the congregation and its pastor, Richard Leffel, are extremely

proud of. They are preparing to finish the fellowship hall, located beneath the main sanctuary. They recently purchased the parsonage from Dale, who built it with the understanding that the church would buy it back from him after

the young congregation got on its feet financially. Still, Dale's asking price was \$30,000 less than its appraised value.

Dale is happy about what he has been able to do for the New Hope Church. As he takes

you on a tour of the facility, he beams as you marvel at the fine detail and craftsmanship that went into the effort to build this sanctuary dedicated to God. If you pass by the church late in the afternoon, you might find Dale on his tractor, mowing the property. You realize that this is a special place to him.

"I could take you to the place where I knew the Lord told me, 'This is what I want you to do,'"

says Dale. "I knew we were supposed to do it, and we were committed to doing it, as right as we could. In my hometown, I want the Church of the Nazarene to be as good as any. It may not be as big as some, but we want it to be first class, so it will attract people to it."

And it is drawing new persons. Meanwhile, Dale and Janie remain faithful members across town at Rogers First Church.

Dale is reluctant to talk about what the property, building, and fixtures cost, but his D.S. says expenses easily exceeded a half million dollars.

Interestingly, the Websters' understanding of the Church extends beyond the borders of their community. "We've always been supportive of the local church," Dale says. "But we've always felt that there was more to the church than just the local congregation."

A strong believer in the importance of Nazarenes sending their children to Nazarene colleges, Dale has been a member of the Board of Trustees at Southern Nazarene University for 21 years. "During this time, he has been a part of the activities of the board in a very central way," says Loren Gresham, SNU president. "He has served as committee chair, member of the executive council, and as a major contributor. It is the spirit of generosity of both time and resources that stands out when Dale is remembered by Southern Nazarene University and his friends here."

Dale and his family provide 20 to 25 scholarships annually for students who want to attend SNU. Among these is a program that



Roy Webster (seated) and his wife, Evelyn, founded the House of Webster in 1934. Today, at 80, Roy and Evelyn still live in the house next door to the business they founded. They are flanked by Dale and his wife, Janie.

gives financial assistance for freshman sons and daughters of pastors. "I figure if you can get the preachers' kids to go to the Nazarene college, the lay kids will follow," quips Dale. "Plus, it makes me feel pretty good when I see some kids going to college that wouldn't have gone if I hadn't helped."

The Webster family is also a major contributor to a fund at SNU that provides students with campus jobs to help pay for their education.

Dale doesn't go around pushing his faith on his workers at House of Webster. "But they all know where I stand," he adds. "Just recently, a fellow who has been working for us for 10 or 12 years came up and told me, 'Dale, I got saved and baptized.' He knows that I am a Christian, and he wanted me to know that he was one too. It has been exciting to see the change in his life."

When asked how she would describe her husband, Mrs. Webster immediately replies, "He is a man of his word. If he phones you and says he is on the other side of the mountain, but that he'll be home in an hour, you can be sure he will be home with time to spare."

"Dale is just a great guy," says

his district superintendent, Eugene Sanders. "His presence sets an upbeat tone for an assembly or meeting. But he is one of those guys who likes to stay in the background. He won't tell you that he gave \$250,000 for a new commons building at SNU, or that he and his family have contributed to almost every home mission church in the history of this district.

"He doesn't want credit for anything that he does. He is the ideal of what a Christian layman should be."

Sanders admits that Dale is among the key persons he looks to for business advice when making such decisions for the district. He adds that Dale has been instrumental in establishing a program that will serve as a regular source of funding for district home mission projects.

"I think we are here for a purpose, and we should try to be sensitive to what God wants us to do," says Dale. "I don't give to get God to bless me with more. He's already blessed me in every way."

When asked what advice he has for other Christian businessmen, Dale has some simple suggestions: "Let God be your guide. Seek His leadership in everything you do."

At 56 years of age, Dale Webster is a contented man. He finds happiness in telling a story or a joke, tending his herd of registered Angus, or just resting on the patio with Janie.

Unlike some persons who have been spoiled by prosperity, Dale has not. He understands that all he has is a gift from God, and that he is a steward of those gifts.

It is a role Dale enjoys and which he handles with grace and a smile.

Go in Peace

REBECCA LAIRD



Rebecca Laird, *author of Ordained Women in the Church of the Nazarene: The First Generation and a professional writer and editor living in Summit, N.J.*

THIS YEAR, DURING HOLY WEEK, my father lay in the intensive care unit of the hospital in my hometown, unable to speak, eat, or breathe for himself. Doctors and scores of nurses kept vigil, watching the ventilator and IV tubes as he struggled against bacterial pneumonia. After a few days of no improvement, my mother's voice on the phone sounded tired, although her words remained bright. I felt afraid and helpless. What if my father died and I didn't get to say good-bye? What did I need to say or do to make sure our relationship was clear if we were given no more time?

Then, on Maundy Thursday at breakfast time, my brother called. Perhaps one of us should go home. I telephoned several airlines. Flights were overbooked, and by the next day my free tickets would not be honored, as it was a holiday weekend. It was nearly noon. I would need to get to the airport by 1:30 P.M. to even standby for the connecting flight. It was now or not until next week.

Should I go? Could I get to the airport in time? What if six-month-old Megan went nuts on the plane? What if I got bumped in Chicago? Could three-year-old Rachel, who was at the day-care center, handle my leaving for a week without telling her good-bye?

The questions and fears made my head swirl. I did not have time to ask for advice. Michael was not available by

phone, so I prayed fervently and quickly.

A peace flowed through me. My panic waned. I sensed that a way would be provided. Step by step, I packed, fed the baby, called a taxi, left messages for Michael, wrote a note for Rachel, put Megan in the backpack, and hauled my bag to the parking lot. The cab driver was waiting. At the airport, he carried my bags inside. At the counter, the ticket agent heard my story, took my ticket, gave me confirmed seats on both of the necessary flights, and wished me well. I called my brother in Denver so that he could call my mother in Idaho to tell her I was coming.

On the plane I sat next to a sophisticated-looking woman dressed in dry-clean-only clothes who graciously, and with good humor, rummaged my diaper bag for supplies as Megan alternately burped and smiled. At Chicago's O'Hare airport, there was nary a table in the cafeteria. But the woman who sold me my salad left her post to carry my tray and persist until she claimed a table and a high chair for me. On the next flight, I had three seats to myself, and a baby-loving flight attendant. At the airport, there stood my uncle, who took me to his car—complete with carseat—and drove us home.

Angels attended me every step. I've traveled all over the world, and often with my children. Angels aren't always so visible, but God went before me and sent messengers of peace to befriended me until I was home.

On Good Friday, I walked into the Intensive Care Unit of the hospital to see my father just after the ventilator had been removed. He was on his way back. He recognized Megan and me and spoke in a slurred, slow, but hopeful, voice. By Easter Sunday, he could sit in a chair and smile. His

nurses and doctors began to admit they had not had the faith to believe he would make it. The lung specialist said to my father, "I only gave you a 40 percent chance of making it."

The prayers of the faithful had upset the odds. Dozens of people called, wrote, and prayed. My dad held fast to life. After weeks of recuperation, he is back to work and trying faithfully to honor the new lease he has been given on life.

When I was afraid and unable to control my life, Jesus said in so many ways, "Peace be with you."

Not surprisingly, Jesus offered this same message to the disciples after the Crucifixion. They were filled with terror. Why did this have to happen? What could they really believe? Was God really in control?

John 20 tells us that Jesus appeared and stood among His well-meaning, but fearful, followers and offered the words that would renew and focus their lives, "Peace be with you."

These disciples were the same ones who just days earlier, at the Last Supper, heard Jesus say, "Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled" (John 14:27, NIV).

Disciples, then and now, face hardships, questions, and fears. Into these

The specialist thought he had a 40% chance to live.

lives Jesus comes to say, "Peace."

The peace that Jesus brought to my life when my father was ill, and the peace that Jesus brought into the Upper Room centuries ago, is available to anyone in need.

As Reuben Welch, the former chaplain at Point Loma Nazarene College, would say, "Do you need some peace today? Then take some."

SHAPING OUR FUTURE

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and managed by the state, and for religious instruction of their children they relied upon the home, the Sunday School, a large number of youth organizations closely or loosely related to the churches, catechetical classes, and the regular services of the Church.⁹

Ognibene credits the success of the Sunday School with easing acceptance of increasingly secular public schools. "Protestants embraced the emergent public school system, even when it became increasingly secular, because they had Sunday Schools to teach important religious truths."¹⁰

While Sunday School is crucial to the life of the Church, it has its critics. One criticism is that even students who attend Sunday School for years remain biblically illiterate. George Clark made this criticism in 1977. Similar criticisms continue today.¹¹

Recognizing the importance of a strong agency of Christian education with a clear vision of its goals, the Church of the Nazarene is committed to Sunday School as an important arm of education, outreach, and evangelism. "Will our kids recognize our faith?" They will if the Church can recognize the importance of effective Sunday Schools and marshal the resources to implement them.

In an effort to cultivate "World-class Sunday Schools," the leadership of Sunday School Ministries

launched a drive in November 1990 to set world-class standards for Sunday Schools. Part of this included completely redesigned curriculum for children. Curriculum is a plan for teaching and learning. It is a conscious attempt to shape the future.

It began immediately with several significant improvements in the current curriculum. In September 1991 delighted middlers and juniors found exciting, colorful student books that made learning

people in the Bible. Teachers are encouraged to tell about their relationships with God. Strategically planned evangelistic opportunities introduce children to God, and the "Bible Reading Success Plan" helps children establish a strong devotional life.

According to George Barna, nearly a third of all adults think the Bible is too hard for them to understand.¹² It is easy to compromise with pagan surroundings when one is ignorant of the Word.

The new children's curriculum identified Bible study skills as an important outcome of Sunday School. Preschoolers and primaries learn to enjoy Bible stories. Middlers build confidence that they can understand what they

read in the Bible. Preteens learn how to use Bible study methods and tools to discover what it means. The *Traveling Through the Bible Time Lines*, in the elementary grades, build frameworks to help children organize what they know about the Bible. The time lines also help children know God better, by seeing how His relationships with His people developed through history.

In addition to a right relationship with God and personal Bible study skills, Children's Ministries identified having children develop a strong sense of Christian community as a third essential outcome. Barna said, "Perhaps more than any other institution in America, the local church is poised to address people's need for more and deeper relationships."¹³ The

CURRICULUM IS A CONSCIOUS ATTEMPT TO SHAPE THE FUTURE."

fun. Teachers' preparation time dropped with the introduction of punch-out *Teaching Resources* and improved, easier-to-follow *Teacher* formats. As significant as these changes were, they were only the beginning. September 1993 marks the introduction of the most sweeping children's curriculum change the Church of the Nazarene has seen.

The cornerstone for the new curriculum is its organizing principle: "We study the Bible to know the God of the Bible." Ultimately everything in WordAction curriculum for children is designed to help children know God—not just know about Him. A strong, growing relationship with God is the primary intended outcome of the new curriculum. Children will see how God related to



sad thing is that often this does not happen. The new WordAction children's curriculum is designed to build relationships between teachers and students, and students with other students. The new early childhood age levels encourage churches to group young children together that are socially similar. Replacing age designations with levels gives churches flexibility in grouping the children in larger groups if necessary. Elementary children are encouraged to put what they've learned into practice through the week and are given an opportunity to report on their progress. This "fellowship and accountability" feature has its roots in John Wesley's class meetings. Wesley's class members were responsible to and for one another.

The three primary outcomes of (1) enjoying a right relationship with God, (2) being able to use and understand the Bible, and (3) belonging to and participating in a strong Christian community are supported by the intended outcomes of units and lessons. Each lesson has a single outcome clearly identified. Teachers are alerted to evidence that helps them determine the degree to which the outcomes are being achieved. No longer are Sunday School lessons taught and forgotten. Children will know we value what they are learning because we are interested in how well they learned it and how well they are applying. John Wesley believed there were four tests of any doctrine: Scripture, Reason, Tradition, and Experience. The new curriculum asks children to prove what they are learning with their own experiences.

Teachers will find the new curriculum helps them plan and organize their lessons better. The first

page of each lesson gives a complete overview of the Sunday School hour, and the materials they will need. The lessons are more self-contained than before. Teachers will need to gather fewer outside items to teach a lesson. Creative options may call for additional materials, but these are clearly marked optional. The quality of the questions have been improved. Children spend less with "who" and "what" and more time with "why" and "how."

Even the art that accompanies the curriculum has been designed to engage the learners. Imagine looking into Moses' face as he saw the burning bush. What did Jesus see as He rode in the Triumphant Entry, carried His cross, or looked at His disciples when He ascended into heaven?

"Will our kids recognize our faith?" We think we have the tools so that world-class Sunday Schools can answer, confidently, YES!

Endnotes

1. Joel Belz, "Passing It On: Will Our Kids Recognize Our Faith?" *World 3* (38) (March 11, 1989): 5.
2. *Ibid.*, 6.
3. George Barna, *The Frog in the Kettle* (Ventura, Calif.: Regal Books, 1990), 17.
4. *Ibid.*, 111.
5. James C. Carper, "The Christian Day School," *Religious Schooling in America*. Edited by James C. Carper and Thomas C. Hunt (Birmingham, Ala.: Religious Education Press, 1984), 110-29.
6. Charles R. Kniker, "Changing Perceptions: Religion in the Public Schools, 1848-1981," *Religious Education 77* (3) (1982): 252.
7. Fred R. Wilson, "The Dramatic Growth of Christian Schools 1945-1985," *Christian Education Journal 9* (1) (1988): 11.
8. Otto F. Kraushaar, *American Nonpublic Schools: Patterns of Diversity* (Baltimore: Johns Hopkins University Press, 1972), 37-38.
9. Kenneth Scott Latourette, *A History of Christianity, Volume II, Reformation to the Present* (New York: Harper and Row, 1975), 1240.
10. Richard Ognibene, "Catholic and Protestant Education in the Late Nineteenth Century," *Religious Education 77* (1) (1982): 11.
11. *Ibid.*, 13. See also George Clark, "Scope of Effective Sunday School Instruction," *Baptist Quarterly XI* (October 1877), 490-98.
12. Barna, *Frog in the Kettle*: 118.
13. *Ibid.*, 94.

WHY JOHNNY CAN'T READ . . .

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logue that we begin to enrich each other's understanding of God's Word.

5. Mature Christians modeling the effectiveness of Bible study.

People need to see how Bible study and life issues come together. They need to see in clear ways that the Bible is not merely an ancient document held precious by the church. They need to see that the Bible is not boring or unrelated to life. The Bible, if it is anything at all, is a book about life. Every passage speaks of life. Growing Christians can and should take every opportunity to talk about how regular Bible study does make a real difference in the way we live.

6. Leaders sharing Bible study tools.

While we affirm that we can go directly to God's Word and read and understand, we also know that there are many helpful Bible study aids that can deepen our understanding. Leaders in the local church can provide assistance as they share and sometimes provide resources to the people they serve. Commentaries, Bible dictionaries, and Bible handbooks can best find usefulness as they are shared and demonstrated.

In Acts we read about the Ethiopian in the desert reading from the Book of Isaiah, not fully understanding what he was reading. Many adults find themselves reading the Bible with similar frustrations. Like Philip, we can help them find keys to unlocking the Word.

A book with the title *The Strange Silence of the Bible in the Pulpit* helped many see the vital need to keep biblical preaching prominent in our churches. The author stated, "The church that no longer hears the essential message of the Scriptures soon ceases to understand what it is for and is open to be captured by the dominant religious philosophy of the moment." How true those words ring today! We each must find opportunity to let the words of the prophets, of the apostles, and of Jesus sound in our ears. We call ourselves people of the Word. Let's continue to find ways to make that statement true.



THE TRANSFERRED IMAGE

by William Greathouse

And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit (2 Corinthians 3:18, NRSV).¹

When Moses descended from Mount Sinai with the two tablets of the covenant in his hand, “the skin of his face shone because he had been talking with God” (Exodus 34:29). To keep from blinding the eyes of Aaron and the Israelites, Moses put a veil on his face as he talked with them.

In comparing the Mosaic to the New Covenant of Christ, Paul sees a deeper purpose in Moses’ veiling his face: to conceal the fact that the glory that bathed Moses’ face was a *fading* glory. “We are not like Moses,” Paul declares, “who veiled his face to prevent the Israelites from seeing its fading glory. . . . But all of us who are Christians have no veils on our faces, but reflect like mirrors the glory of the Lord. We are transformed in ever-increasing splendour into his own image, and this is the work of the Lord who is the Spirit” (2 Corinthians 3:13, 18, Phillips).

The title of this article is borrowed from that of a sermon by Dr. Phineas F. Bresee and expresses our founder’s conviction that the essence of sanctification is the believer’s transfiguration into the likeness of Christ.



THE GLORY OF
GOD SHINES INTO OUR
HEARTS AND OUR
TRANSFORMATION BEGINS.

Dr. Bresee was expressing John Wesley’s basic understanding of sanctification as a process in which the believer is renewed “in the image of God, ‘in righteousness and true holiness.’”

This process involves a series of crises in which the believer is freed from the guilt and power of sin (in conversion), from the root and inbe-

ing of sin (in entire sanctification), and finally from the effects of sin (in glorification). But this is all of one piece and to one end—to restore us both individually and corporately “to the measure of the full stature of Christ” (Ephesians 4:13).

To be in a growing relationship with Christ is to cry,

Oh, to be like Thee! Oh, to be like Thee.

Blessed Redeemer, pure as Thou art!

Come in Thy sweetness, come in Thy fullness;

Stamp Thine own image deep on my heart.

—T. O. Chisholm

Sanctification

When Adam fell he forfeited the reflected image of God in which he had been created and divested of the glory of God that originally bathed his existence. But, thank God,

*A second Adam to the fight,
And to the rescue came!*

Christ, the Second Adam, is the image of God restored (2 Corinthians 4:4). To be in Christ is to “put on the new man, which after God is created in righteousness and true holiness” (Ephesians 4:24, KJV).

Our renewal in the image of God is

a progressive restoration of the likeness and glory of God. To the Colossians Paul wrote, "You have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator" (Colossians 3:9-10). Indeed, we "are being changed into his likeness from one degree of glory to another; . . . from the Lord who is the [life-giving] Spirit" (2 Corinthians 3:18, RSV; see 1 Corinthians 15:45).

*That I, a child of hell,
should in His image shine!
The Comforter has come!*

—F. Bottome

At the same time, it is true that "all of us who are Christians," even the truly sanctified, "fall short of the glory of God" (Romans 3:23); the full restoration of that glory awaits Christ's second advent. In that event, He will consummate our salvation: "He will transform the body of our humiliation that it may be conformed to the body of his glory" (Philippians 3:21).

Even so, "if we walk in the light as he himself is in the light" (1 John 1:7), "Christ, who is the image of God," gradually transfigures us into His likeness, even though, like Moses, we are unaware this change is taking place (see Exodus 24:39). But one day, all praise to His grace, "we will be like him, for we will see him as he is" (1 John 3:2, emphasis added).



Initial Sanctification

Our transfiguration begins in conversion. "The light of the gospel of the glory of Christ, who is the image of God" is "veiled to those who are perishing," their eyes blinded by "the god of this world." But Paul can say of himself and of all of us who believe, "The God who said, 'Let light shine out of darkness,' . . . has shone in our hearts to give the light of the



INTO HIS LOVE
COMES FEAR. INTO HIS
FAITH COMES DOUBT. INTO
HIS HUMILITY COMES
PRIDE.

knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:4, 3, 6).

For Paul, this began when the risen Christ confronted Saul on the Damascus Road.

For us, it begins when in repentance and faith we encounter the crucified-resurrected Jesus. In that moment, "the glory of God in the face of Jesus Christ" shines into our hearts and begins our transformation.

But this is no mere private matter. We must publicly confess our faith and by baptism identify ourselves with Christ's Body. It must always be said of us, as of all New Testament Christians, "As many of you as were baptized into Christ have clothed yourselves with Christ," in whose Body "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female: for all of you are one in Christ Jesus" (Galatians 3:27-28).

Entire Sanctification

"By justification," says John Wesley, "we are saved from the guilt of sin, and restored to the favour of God; by sanctification we are saved from the power and root of sin and restored to the image of God."⁵

By the image of God, Wesley understands "the holy, humble, gentle,

patient love of God and man." This love "begins the moment we are justified," as "all experience, as well as Scripture, show."⁴

But in the newly converted, this love is "mingled with doubts and fears" and "mixed" with remaining sinful self-love.⁵ In the glow of newfound faith, young Christians may be blissfully unaware of remaining sin. But sooner or later they discover a lurking self-idolatry rivaling Christ's control and disturbing their peace and joy. The new Christian, with childlike joy, rejoices in the newfound spiritual life. Dr. Bresee points out that there is trouble ahead.

There is opposition to this new life in his own being; that though he loves God he does not love Him with all his heart, and that self intrudes. Into his love comes fear. Into his faith comes doubt. Into his humility comes pride. Into his devotion comes ambition and self-seeking. There is struggle in his breast. He looks up into the pure Spirit of Jesus by the light of the Holy Ghost and is overwhelmed.⁶

But blessed is the Christian who comes to this conviction of remaining sin and groans for deliverance. "Blessed are those who mourn," says Jesus, "for they will be comforted" (Matthew 5:4). For such a one, says Wesley, God is ready "to fulfill that promise which he made first to his ancient people, and in them to the Israel of God in all ages: 'I will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with *all* thy heart, and with *all* thy soul'" (Deuteronomy 30:6, KJV).⁷

The promise of perfect love is the promise of "pure love"—that is, of love *unmixed* with idolatrous self-love. In the deeper crisis of entire sanctification, the heart is purified from carnal self-love. Wesley explains:

Till this universal change was wrought in his soul, all his holiness was mixed . . . His whole soul is now consistent with itself . . . There is no mixture of any contrary affections: All is peace and harmony within.⁸

But after this inward change, "he still grows in grace, in the knowledge of Christ, in the love and image of God, and will do so, not only till death, but to all eternity."⁹

In entire sanctification, "the heart

is cleansed from all sin, and filled with pure love to God and man. But even that love increases more and more, till we 'grow up in all things into Him that is our Head'; till we attain 'the measure of the stature of the fulness of Christ.'"¹⁰

Final Sanctification

A caveat must here be entered. Even though the cry of my heart is that of Paul's—"I want to know Christ and the power of his resurrection"—I must always go on and confess with him, "Not that I have already obtained this or have already reached the goal; . . . but this one thing I do, forgetting what lies behind and straining forward to what lies

Christianity be not altogether restless eschatology," Karl Barth incisively writes, "there remains in it no relationship whatever to Christ."¹¹ It is "the sufferings of this present time"—between Pentecost and the Parousia (see Romans 8:18-23)—that keep us prayerful and Christ-dependent.

We are no longer what we once were, but we are not yet what we shall be—when Christ returns to redeem our bodies and complete our sanctification.

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye, at the last trumpet. . . .



I'M A PERSON GOD IS MAKING,
LIKE A STATUE GOD IS SHAPING;
GOD IS CHANGING ME, CORRECTING,
GOD'S INTENT ON MY PERFECTING.

Anonymous

ahead. I press on toward the goal for the prize of the heavenly call of God in Christ Jesus" (Philippians 3:10, 12, 13-14). In all honesty and humility I daily confess,

*I'm a person God is making,
Like a statue God is shaping;
God is changing me, correcting,
God's intent on my perfecting.*
—Anonymous

Paul the apostle and every saint of God, however ripe and mature, freely acknowledges with E. Stanley Jones we are but "Christians in the making."

I remember one of the most mature and Christlike saints I have ever known, saying to me, "Brother Greathouse, sometimes I feel so earthy!" Sometimes we feel so dull, when we should be keen and bright. Sometimes we feel so depressed, when we should feel happy. Sometimes we act so human, when we yearn to be Christlike. Remember, we still have unredeemed bodies.

Yet all this is by divine design. "If

we shall be changed. . . . Then shall be brought to pass the saying that is written: *'Death is swallowed up in victory.'*

*'O Death, where is your sting?
O Hades, where is your victory?'*

"The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:51-52, 54-57, NKJV).

It was "in this hope [that] we were saved" (Romans 8:24, RSV).

Reference Notes

1. Unless otherwise indicated, all Scripture references are from the *New Revised Standard Version*.
2. "Plain Account of Christian Perfection," *The Works of the Rev. John Wesley* (Kansas City: Nazarene Publishing House, n.d.), 11:387.
3. Sermon, "On Working Out Our Own Salvation," *Works* 6:509.
4. *Ibid.*
5. Sermon, "On Patience," *Works* 6:488.
6. Sermon, "Pentecost," *Sermons from Matthew's Gospel* (Kansas City: Nazarene Publishing House), 39.
7. "On Patience," *Works* 6:489.
8. *Ibid.*
9. "Plain Account," *Works* 11:402.
10. "On Working Out Our Own Salvation," *Works* 6:509.
11. Karl Barth, *The Epistle to the Romans* (London: Oxford University Press, 1933), 314.



PROFILE



NAME:

Dr. Jesse C. Middendorf

NTS:

M.Div., 1968

CURRENT MINISTRY ASSIGNMENT:

Pastor, Kansas City First Church of the Nazarene, Kansas City, Mo.

PREVIOUS MINISTRY ASSIGNMENTS:

Ordained in 1969. Pastored in Tennessee, Kentucky, New Mexico, Texas, and Missouri. Northwest Oklahoma district superintendent, 1985-91.

QUICK FACT:

Licensed pilot.

ON MINISTRY:

"The practice of Christian ministry must be biblically based, theologically informed, and person-centered. Adequate preparation is therefore essential in order that those set apart for representative ministry in the church may properly steward the gifts and graces of ministry over a lifetime."

To invest in the lives of those called into ministry in the Church of the Nazarene, please contact: Ron Galloway, 1700 E. Meyer Blvd., Kansas City, MO 64131 (816-333-6254; FAX: 816-333-6271).

NAZARENE THEOLOGICAL SEMINARY

Close to Home

News About Nazarenes

BY TOM FELDER



A. F. McGuffey and his wife, Gertrude, stand beneath a new sign that was erected in their honor. The sign was purchased by members and friends of Brownwood First Church of the Nazarene.

LETTING THEIR LIGHT SHINE

... The congregation of Brownwood, Tex., First Church of the Nazarene honored their former pastor, **A. F. McGuffey**, with a new lighted sign in May. The sign was purchased by members and friends of the church in recognition of 56 years of ministry in the Church of the Nazarene by McGuffey and his wife, **Gertrude**.

"The sign is in honor of the consistent Christian life of Rev. and Mrs. McGuffey," said **Dan Wright**, current pastor of the Brownwood church. "They have allowed the light of Jesus to shine in their lives."

McGuffey entered the ministry in 1937. He has pastored several churches in Texas and currently serves as chaplain at C.A.R.E., Inc. Nursing Center in Brownwood.



Liz VonSeggen (r.) and her Russian interpreter, Vataly Brovkin, join "Freddie" in teaching Russian children's workers how to use puppets in children's ministry.

TO RUSSIA WITH PUPPETS ... Dale, Liz, and Jon VonSeggen, members of Denver, Colo., First Church of the Nazarene, recently spent several days in Russia training children's workers. They traveled to the former Soviet Union as a part of the International Missions Network.

Dale and Liz serve as directors of One Way Street, Inc., a ministry based in Littleton, Colo.

During their trip to Russia and Belarus, the VonSeggens directed several workshops on puppet and ventriloquism

ministry. They also took about 100 puppets, 130 cassette tapes, and other materials to give to local churches in Russia.

"Since religious education of children is such a new concept among Russian believers, very few adults have any training or experience in teaching children," Dale said. "Teaching materials and supplies are almost nonexistent."

While in Moscow, the VonSeggens attended the First Church of the Nazarene, which is pastored by **Chuck and Carla Sundberg**.

OLDEST NAZARENE IN ALABAMA . . .

At 98, **Emma Pounders** has seen a lot of history. A member of Florence, Ala., First Church of the Nazarene, she is the oldest Nazarene in Alabama, according to her pastor, **Robert Perry**.

She started attending the church in 1905 at the age of 10. At that time, the church was associated with the Pentecostal Mission in Nashville, headed by **J. O. McClurkan**. Following McClurkan's death in 1914 the congregation united with the Church of the Nazarene.

Mrs. Pounders is not able to attend services often now,



but she "has a deep love for and a keen interest in her church," Perry said.

She is pictured with General Superintendent **William J. Prince** who visited her during a recent trip to the state.

SUNDAY SCHOOL TEACHER HONORED . . .

For more than 50 years, **Mildred Clemens** taught Sunday School at Saginaw, Mich., First Church of the Nazarene. Recently she officially "retired" and was honored by the congregation for her many years of service, according to **Ron Compton**, pastor.

During her tenure as a Sunday School teacher, Mrs. Clemens taught every age-group in the children's department. For the past 20 years she taught the kindergarten class.

The church presented her with a plaque and a retirement cake that read, "to a world class teacher."

"Although Mrs. Clemens has retired from teaching, she has not retired from the



Pastor Ron Compton presents Mildred Clemens with a plaque honoring her for 50 years of service as a Sunday School teacher.

Lord's service," Compton said. "She is now part of the Abraham Prayer Ministry at Saginaw First Church."

Do you know a Nazarene involved in a unique ministry? Let us know. Send photo and information to: Close to Home, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

VITAL STATISTICS

Deaths



PAUL FULLER, 27, the son of Rev. Roy Fuller, Pittsburgh district superintendent, died June 10 at his home in Columbus, Ohio. Death was the result of cancer. Funeral services were held June 14 in Westerville, Ohio. General Superintendent William J. Prince officiated.

Survivors include Paul's wife, Martha; his parents, Roy and Nina Fuller; and a brother, Phil.

Paul was a 1987 graduate of Mount Vernon Nazarene College and employed as a marketing representative for an insurance company. He and his family lived 10 years in Italy as missionaries. They were able to return to Italy for two weeks in March 1993.

"He never lost his positive attitude," said General Superintendent Prince, who knew Paul all of the young man's life. "I am sure that his attitude prolonged his life. He was a fine young man who will be greatly missed."

Paul's wife and parents wish to thank Nazarenes for their prayers and love.

ROYCE R. AKIN, 79, May 22. Survivors: wife, Mary; daughters, Helen Jo Long, Janice Bouis, Sandra Urley; sons, Marion, Willis, James; 1 brother; 2 sisters; 13 grandchildren; 7 great-grandchildren.

KENT ASKEW, 79, Helena, Okla., Apr. 19. Survivors: wife, Anne; son, Lew; daughters, Jeanne Crissup, Lou Dennard, Kay Norton; 13 grandchildren; 24 great-grandchildren; 1 brother; 1 sister.

ALLIE B. (EMMERT) BAWCOM, 92, Lodi, Calif., June 3. Survivors: sons, Eugene, Jack; daughters, Margaret Miller, Ruth Bitterman; 1 sister; 19 grandchildren; 36 great-grandchildren.

BENJAMIN LEWIS BECKER, 94, Tillamook, Ore., Jan. 5. Survivors: wife, Olga; daughters, Eunice, Lois, Shirley; sons, Lloyd, Raymond, Roland; 16 grandchildren; 26 great-grandchildren.

KENNETH L. CORLE, SR., 77, Caney, Kans., Apr. 19. Survivors: son, Kenneth, Jr.; daughter, Arletta; one granddaughter.

ESTHER GERTRUDE CORLETT, 89, Pasadena, Calif., May 6. Survivors: sister, Margaret Friesen; sister-in-law, Rowena Corlett; two nephews.

VELMA IRENE DANSKIN, 81, May 7. Survivors: husband, Don; 2 children; 2 sisters; 3 brothers; 6 grandchildren; 10 great-grandchildren.

BEATRICE ELLEN DAWSON, Oklahoma City, Okla., May 25. Survivors: husband, Clyde; daughters, Wanda Wood, Judy Rayburn, Joyce Davidson; seven grandchildren; four great-grandchildren; two brothers; two sisters.

MARILYN JACKSON FRANCO, 40, Pendleton, Ore., Apr. 13. Survivors: husband, Paul; son, Timothy; daughter, Sarah; parents, Ruby and Rodney Jackson; one brother.

PRESTON M. GASTON, 72, Orlando, Fla., Aug. 1. Survivors: wife, Lorene; daughters, Kaye Smith, Tanya Ashwell, Mandy Ashwell.

WADE M. GUSTIN, 87, Garden Valley, Idaho, May 20. Survivors: wife, Helen; daughters, Eleanor, Beverly (Mrs. Harmon) Schmelzenbach; son, Ronald; six grandchildren; eight great-grandchildren.

RICHARD C. HYDE, 56, Kentwood,

Mich., May 27. Survivors: wife, Marilyn; sons, Brian, Jeff; daughters, Brenda, Jodi; four grandchildren; one brother.

JEWELL R. MANER, 73, May 22. Survivors: husband, Robert; daughters, Bonnie Honea, Donna Shankle; one grandson; three sisters; three brothers.

JAMES N. MEARS, Columbus, Ga., Dec. 11.

JESSIE RICHARDS MEARS, Columbus, Ga., Mar. 23.

HATTIE V. MEGGERS, 96, Selma, Calif., Feb. 15. Survivors: daughter, Joyce (Mrs. John) Fabrin; three granddaughters; four great-granddaughters.

REV. WALTER R. MOORE, 82, Lake Worth, Fla., Apr. 21. Survivors: wife, Mary Jane; sons, Marlin, Carlton; three grandchildren.

ROBERT L. NASH, 70, Rio Rancho, N. Mex., Apr. 17. Survivors: wife, Ann; daughters, Roxie Hamilton, Roberta Lynne Waldo; son, Paul; three granddaughters; four grandchildren; mother, Audrey Nash.

ARNOLD E. NICKERSON, SR., 64, Belton, Mo., Apr. 23. Survivors: wife, Elizabeth; son, Arnold, Jr.; daughters, Donna Henderson, Pamela Menefee; two brothers; one sister; one granddaughter.

JOHN H. OVERMAN, 70, Amarillo, Tex. Survivors: wife, Audrey; daughters, Doris Flinn, Dorothy Britting; three grandchildren.

ESTHER PRICE, 69, Visalia, Calif., Apr. 24. Survivors: sons, Herman, Allen, Tom; 1 sister; 10 grandchildren.

DAVID SCHMIDT, 74, Sublette, Kans., May 24. Survivors: wife, Margaret; son, Edwin; daughter, Carol White; three grandsons; one brother; two sisters.

J. MARIE PEERY SHIFFLETT, 70, Nashville, Tenn., May 18. Survivors: husband, Stewart; daughter, Priscilla "Pat" (Mrs. John) Staples; daughters-in-law, Dolores Shifflett, Joan Flory; five grandchildren; two great-grandchildren; four sisters; two brothers.

IRWIN ALBERT SILFIES, 102, Palmerton, Pa. Survivors: wife, Mattie Mayer Silfies.

HULDA SIMPSON, Santa Ysabel, Calif., 88, Mar. 11. Survivors: son, Dave; daughters, Elsie Pittam, Marion O'Connor, Carolyn Kimbell; 20 grandchildren; 26 great-grandchildren.

ANNE SUMMERS, 72, Mesa, Ariz., May 8. Survivors: husband, George; son, George III; daughter, Beth Ann Hensley; one sister; two brothers; four grandchildren.

DWIGHT W. WORCESTER, 95, Gladstone, Mo., May 9. Survivors: daughters, Betty Frohock, Rose Elaine Speakes; sons, Dale, Edward; stepdaughter, Wilma Larson; 10 grandchildren; 1 step-grandson; 16 great-grandchildren; 2 great-great-grandchildren; 1 brother.

REV. ORVIL T. WRIGHT, 69, pastor of 40 years: Potosi, Mo., Apr. 22. Survivors: wife, Trudy; son, David; daughters, Joyce (Mrs. Loren) Reames, Janis (Mrs. Denis) Chizum, Barbara (Mr. Walter) Sheets; 3 brothers; 10 grandchildren.

THELMA IDA YOUNG, 90, Horseshoe Bend, Ark., Apr. 20. Survivors: sons, Marvin, Wayne, Glenn, Lynn; 14 grandchildren; 35 great-grandchildren; 4 great-great-grandchildren.

Births

to **ROGER AND LINDA (KIRBY) ALEXANDER**, Overland Park, Kans., a boy, Logan Clark, Apr. 6

to **NEAL AND CRYSTAL AUCKER**, Selinsgrove, Pa., a boy, Nicholas Shea, Apr. 29

to **JERRY AND JULIE (KITCHEN) BAYLESS**, Lewisville, Tex., a girl, Jessica Marie, Apr. 24

to **JEFF AND KAREN COOK**, Selinsgrove, Pa., a girl, Allison Rachel, May 1

to **JEFFREY AND JANICE (SIMPSON) DANCE**, Birmingham, Ala., a girl, Emily Elizabeth, June 2

to **RANDY AND CINDY (LECKIE) EHRlich**, Wichita, Kans., a girl, Amy Rachele, May 17

to **REV. MARK AND MICHELLE FOWLER**, Columbus, Ohio, a girl, Nicole Gail, May 10

to **TROY AND CATHY HERROLD**, Selinsgrove, Pa., a boy, Adam Patrick, Mar. 18

to **JOEL AND TRACI IRVIN**, Columbus AFB, Miss., a boy, Tanner Blake, Mar. 3

to **MARK AND RENESSA (CARDWELL) KLINK**, Dodson, Tex., a boy, Brodie Cale, Apr. 22

to **REV. BRADY AND TERESA (KING) LANE**, Laurel, Miss., a boy, Benjamin Curtis, Dec. 9

to **REV. KIM AND TAMI (McKENZIE) LAXSON**, Columbia, Mo., a boy, Landon Zane, Apr. 7

to **MEL AND KAREN (LANGWORTHY) PIERCE**, Arlington, Tex., a girl, Morgan Leigh, May 26

to **SCOTT AND BETTY SCHOLL**, Selinsgrove, Pa., a boy, Cody Scott, May 21

to **BRIAN AND MICHELLE (CHAPARRO) SHOCKLEE**, Austin, Tex., a boy, Austin James

to **DALE AND MELISSA (FERRELL) TURNER**, Sumter, S.C., a girl, Rachel Denise, Apr. 3

to **CLAIR AND LISA WALLS**, Selinsgrove, Pa., a girl, Katelynn Elizabeth, Jan. 20

to **WAYDE AND BRENDA WALTER**, Selinsgrove, Pa., a boy, Nathan Robert

Marriages

LINDA MARIE BASLER AND SCOTT ANTHONY STARGEL at Kansas City, Mo., Mar. 20

SILA M. BOZARTH AND REV. GEORGE M. WILSON at Medford, Ore., May 29

JENIFER GAMBLE AND RANDY CORNELIUS at Bedford, Ohio, June 5

GOLDIE MCCOLLUM AND JOHN ADAMS at Horseshoe Bend, Ark., Apr. 23

LAURI ELIZABETH MELTON AND DOUGLAS LEE HOKE at Selinsgrove, Pa., May 22

TAMARA LEANN SHEARER AND DENNIS SMITH at Kansas City, Mo., May 21

STACEY JAYNE SNYDER AND SEAN RAYMOND RUCH at Selinsgrove, Pa., May 11

LAURA M. STARE AND GERALD L. MARIETTA at Decatur, Ill., June 26

PAULA WEGENKE AND RANDY THOMAS, at Horseshoe Bend, Ark., Feb. 14

Anniversaries

REV. AND MRS. MARVIN COOK, Nampa, Idaho, celebrated their 50th wedding anniversary June 20. They have two sons and seven grandchildren.

PETER AND CONSTANCE DICKSON, Bedford, Ohio, celebrated their 50th wedding anniversary June 5 with a renewal of vows. They have seven children, eight grandchildren, and one great-granddaughter

REV. AND MRS. GLENN R. EVANS, Bourbonnais, Ill., celebrated their 50th wedding anniversary recently. They have two daughters, two sons, and six grandchildren.

REV. AND MRS. RUSSELL R. HARRIS, Yukon, Okla., celebrated their 50th wedding

anniversary Apr. 18. They have two daughters and three grandchildren.

KENNETH AND ASTRID HORNER, Racine, Wis., celebrated their 65th wedding anniversary with an open house May 29. They have 3 children, 11 grandchildren, and 23 great-grandchildren.

REV. AND MRS. WESLEY POOL celebrated their 50th wedding anniversary recently. The Pools have served in the pastorate for 50 years. They have 4 daughters and 11 grandchildren.

CHARLES AND GLADYS WEST, Oklahoma City, Okla., celebrated their 50th wedding anniversary Feb. 26. The Wests have two sons and six grandchildren.

REV. AND MRS. J. L. (JACK) WOOLMAN, Tuttle, Okla., recently celebrated their 60th wedding anniversary with a reception. The Woolmans have two daughters, five grandchildren, and six great-grandchildren.

FOR THE RECORD

Moving Ministers

ARLEN B. ANKLE, from Atwood, Kans., to Scott City, Kans.

DONNELL R. ARMSTRONG, from Aiken, S.C., to Shinnston, W. Va.

MARK H. BAER, to pastor, Havre, Mont.

RICHARD D. BECKHAM, to pastor, Richmond (Ky.) First

ROBERT S. BLACK, to pastor, White Springs (Fla.) Suwannee River

MARK W. BROWN, from associate, Owego, N.Y., to associate, Bethany (Okla.) First

THOMAS L. COOK, from pastor, Lilburn (Ga.) Parkview Community, to associate, Atlanta (Ga.) First

RODGER DEVORE, from Hampton, Va., to Ashland (Ky.) First

IRWIN F. EDWARDS, from McLouth, Kans., to Kansas City (Mo.) Bethel Glen

PATRICIA A. GLOVER, from associate, Dayton, Ky., to pastor, Burlington, Ky.

DANIEL E. GRAY, from Rocky Ford, Colo., to Denver (Colo.) Cottonwood Lakes Boulevard

CHARLES HARGENRADER, from pastor, British Isles South, to pastor, Lake City (Fla.) Trinity

L. LEE HART, from associate, Centralia, Wash., to associate, Hutchinson (Kans.) First

ROBERT A. HODGES, from associate, Apple Valley, Calif., to pastor, Whitefish, Mont.

THOMAS JACKSON, from evangelism to pastor, Kentucky Heights, Ky.

MELVIN D. JUSTICE, from evangelism to pastor, Sarasota (Fla.) Trinity

LARRY H. LEWIS, from Fort Morgan, Colo., to Greeley (Colo.) First

JIMMY J. LYNCH, from Albuquerque (N. Mex.) Los Altos, to Fort Morgan, Colo.

KENNETH MARTIN, JR., to pastor, Greenup (Ky.) Lloyd

STEPHEN MERKI, from Sunnyvale, Calif., to Waldorf (Md.) Saint Charles City

JAMES D. MILLER, from Rock Springs, Wyo., to Sidney, Mont.

GREGORY L. NEER, from Clare, Mich., to Kalispell, Mont.

EDWIN L. NELSON, to pastor, Marianna, Fla.

CHADRON R. ORTON, from Redding (Calif.) Lake Boulevard, to Rock Springs, Wyo.

WILLIAM G. "CHIP" PERKINS, from Columbus, Kans., to DuQuoin, Ill.

E. JACK POWERS, from Cordelia (Calif.) Crosswinds, to Springfield (Mo.) First

GEORGE C. PRENTICE, from Pratt, Kans.,

to Farmington, Ark.
SCOTT E. SHARPES, from Live Oak, Fla., to Monticello, Fla.
BRADLEY STOCKTON, from student, Nazarene Theological Seminary, Kansas City, Mo., to pastor, Bonner Springs, Kans.
JOE SUTHERLAND, SR., from Fairfield, Ill., to Macclenny, Fla.
HARLEY O. "BUTCH" SUTTON, to pastor, Kisse Mills (Mo.) Ozark Chapel
BENJAMIN TURNER, from Scott City, Kans., to Sublette, Kans.
RONALD D. VAN WEY, from Missouri Valley, Iowa, to Menomonee, Wis.
ANTHONY P. VOHAR, from associate, Pataskala, Ohio, to pastor, Dublin, Ohio
ROBERT L. WALLS, to Lowell, Mich.
RANDALL K. WELLS, from Eaton (Ohio) First, to Miami (Fla.) Central
DONALD B. WILBER, to pastor, Cheyenne (Wyo.) First
RICHARD A. WRIGHT, from pastor, Belleville (Ill.) Emmanuel, to student, Olivet Nazarene University, Kankakee, Ill.

Announcements

IOLA (KANS.) CHURCH will celebrate its 80th anniversary Sept. 5. The 10:30 a.m. service will be followed by dinner and a 2:30 p.m. celebration. All former pastors, members, and friends are invited. For further information, contact P.O. Box 624, Iola, KS 66749, or phone (316-365-3983 or 365-5393).

YORK (NEB.) FIRST CHURCH will celebrate its 80th anniversary Sept. 1-12. Friends are invited. Special services begin with a concert. For more information, write Rev. Steve Swanson, 11th St. and Beaver Ave., York, NE 68467 or phone (402-362-5415).

WASHINGTON, D.C., FIRST CHURCH will celebrate its 75th anniversary Oct. 8-10. For details of events, contact Sheila Williams at the church, 4401 16th St. N.W., Washington, DC 20011, or phone (301-439-1709).

JACKSONVILLE (FLA.) FIRST CHURCH will celebrate its 75th anniversary Oct. 23-24. Members and friends of the church are invited. For more information, contact Rev. Richard Wagner, 7010 Ramona Blvd., Jacksonville, FL 32205, or phone (904-781-4343 or 781-7496).

EAGLE (IDAHO) CHURCH will celebrate its 70th anniversary Sept. 19. Former members, pastors, and friends are invited. A covered-dish dinner will follow the 10:30 a.m. service. The 6 p.m. service will feature special music and a pie social. For further information, contact the pastor, Bill Russell, at 208-939-0661.

FAITH (BURBANK, CALIF.) CHURCH (formerly First Church) will celebrate its 65th anniversary Oct. 3. For further information, contact the church at 505 S. 6th St., Burbank, CA 91501, or phone (818-848-5000).

DAYTON (OHIO) CENTRAL CHURCH will celebrate its 50th anniversary Oct. 3. The 10 a.m. service will be followed by dinner and a 2 p.m. music service. All former pastors, members, and friends are invited. For more information, phone the church at 513-228-6589.

OKLAHOMA CITY (OKLA.) SHIELDS CHURCH will celebrate its 50th anniversary Sept. 10-12. Former pastors will participate. All former pastors, members, and friends are invited. For more information, contact the church at 4418 S. Shields Blvd., Oklahoma City, OK 73129, or phone (405-632-1358).

ERLANGER (KY.) CHURCH will celebrate

its 40th anniversary Oct. 17 with special services at 10:45 a.m. and 2:30 p.m. Former pastors, members, and friends are invited. For more information, contact the church at 21 Short Hill Ln., Erlanger, KY 41018, or phone (606-341-8450).

Moving Missionaries

ADAMS, MISS BETH, Malawi, Field Address: P.O. Box 5566, Limbe, MALAWI

ANDRUS, DR. PAUL and BERNICE, Field Address: Apartado 1145, Barquisimeto 3001-A, VENEZUELA

ASHFORD, MR. JAMES and CANDACE, Ecuador, Regional Office, Field Address: Casilla 17-11-04964, Quito, ECUADOR

BARKER, REV. TERRY and DIANE, Philippines, Field Address: P.O. Box 14, 2600 Baguio City, PHILIPPINES

BENSCOTER, MR. DANA and MIRTZA, Honduras, Furlough Address: Rte. 1, Box 132, Lapwai, ID 83540

BORGER, MISS PAM, Papua New Guinea, Field Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

BROMLEY, MRS. MARGARET, Papua New Guinea, New Address: 3 Akora Street, Flacks Creek, Queensland 4127, AUSTRALIA

BROWNING, MR. LINDELL and KAY, Holy Land, Field Address: P.O. Box 19426, 91193 Jerusalem, ISRAEL

BRUNK, MR. KEVIN and JOAN, Ecuador, SAM Regional Office, Field Address: Casilla 17-11-04964, Quito, ECUADOR

CAUTHRON, DR. HAL and NANCY, Africa Nazarene Theological College, Field Address: P.O. Box 3083, 2040 Honeydew, REPUBLIC OF SOUTH AFRICA

COURTNEY-SMITH, MISS FRANCES, Africa Ministries Council, Field Address: P.O. Box 21, 0870 Letaba, REPUBLIC OF SOUTH AFRICA

CROFFORD, REV. DAVID and CINDY, Haiti, Field Address: c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406

DOWNS, DR. DAVID and SUSAN, Korea, Furlough Address: 7004 N. Shoreline Dr., Oklahoma City, OK 73132

DUNN, DR. ROBERT and CONNIE, Australia, Field Address: 40 Woodlands Dr., Thornlands, Queensland 4164, AUSTRALIA

FIRESTONE, MR. BRAD and NANCY, Dominican Republic, Language School: Escuela de Idiomas Costa Rica, Apartado 250-2010, San Jose, COSTA RICA

FLEMMING, DR. DEAN, Philippines, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

GARDE, MISS ARLENE, Costa Rica, Furlough Address: 2422 Pioneer Dr., Beloit, WI 53511

GLASSCO, REV. GARY and LINDA, Papua New Guinea, Field Address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

GUANG, DR. ALBERTO and LILLIAM, Mexico, Field Address: Apartado 22-690, 14000 Talpan, Mexico, D.F., MEXICO

HANE, MR. DAVID and KIM, Philippines, Regional Office, Field Address: P.O. Box 179, 1502 Greenhills, Metro Manila, Philippines

HOSKINS, REV. MARTIN and DEBBIE, Venezuela, New Field Address: Apartado 132, San Antonio de los Altos, 1204-A VENEZUELA

JAY, MISS KATHY, Swaziland, Stateside Address: P.O. Box 351, Haveland, KS

THOUSANDS MARCH FOR JESUS

March for Jesus, the United Kingdom initiated movement that brings the church into the streets, surrounded the globe June 12. An estimated 1.3 million Christians in 40 nations joined the March for Jesus.

The marches ranged in size from 50,000 in Brasilia, to small village-sized events across the U.K. and North America. Six marches in Japan drew more than 5,000 Christians, and over a million people marched in the U.S. alone.

More than 60,000 Christians marched in 314 locations throughout the U.K.

March for Jesus, which combines street celebration with prayer for the world, started in 1987 when four London-based churches called for a march of prayer that drew 15,000 people.

SCOUTS CAN KEEP "DUTY TO GOD" IN OATH

The Boy Scouts can deny membership to those who are unwilling to subscribe to the Scout oath, including its pledge to do one's "duty to God," a Chicago appeals court ruled recently. The 2-1 ruling by a panel from the U.S. Court of Appeals for the Seventh Circuit said civil rights law does not require the Boy Scouts to admit agnostics or atheists, since the group is a private organization.

The decision comes in a case involving a 10-year-old boy whose father refused to let him recite the organization's pledge.

A similar ruling in California is being appealed, and another Chicago-area atheist is seeking to bar the Boy Scouts from activities in publicly funded schools.

67059
JOHNSTON, REV. TREVOR and MARY, Martinique, Furlough Address: 8105 Palmer Ave. N.E., Lewisville, OH 44641
JONES, MISS KAREN, Eurasia Regional Office, Furlough Address: 307 Fisher St., Athens, TN 37303
KETCHUM, REV. TERYL and KATHY, Haiti, Field Address: c/o MFI, P.O. Box 15665, West Palm Beach, FL 33406
LEUPP, DR. RODERICK and STEPHANIE, Philippines, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES
McCARTY, DR. MICHAEL and RACHEL, Thailand, Field Address: 163 Soi 4 Seri 6, Ramkhamhaeng 26, Bangkok 10250, THAILAND
McCOY, DR. BILL and MARSHA, Swaziland, Stateside Address: 4020 Olive Hwy., Oroville, CA 95966
MILLER, REV. HILBERT and NORMA, Africa Ministries Council, Field Address: c/o Africa Regional Office, P.O. Box 44, 1710 Florida, REPUBLIC OF SOUTH AFRICA
OVANDO, REV. SAMUEL and EVELYN, Mexico, Field Address: Apartado 6-118, Guadaluajara, Jalisco, 44600 Mexico, MEXICO
POLLARD, DR. TIM and JOYCE, Swaziland, Stateside Address: P.O. Box 1447, Seward, AK 99664
RENSBERRY, REV. DUANE and LINDA, Costa Rica, Furlough Address: 3616 King Settlement Rd., Alpena, MI 49707

RICH, REV. DWIGHT and CAROLYN, Ecuador, Furlough Address: 815 N. 7th St., Neodesha, KS 66757
RIGGLE, MISS MARYLOU, Costa Rica, Field Address: Apartado 3977-1000, San Jose, COSTA RICA
SARMIENTO, REV. CHRISTIAN and MARGIT, Ecuador, Field Address: Casilla 17-11-05027, Quito, ECUADOR
SIERRA, REV. RAMON and BLANCA, Argentina, New Field Address: Casilla 154, 1629 Pilar, Buenos Aires, ARGENTINA
STOTLER, REV. DALE and PATRICIA, Lesotho, Field Address: P.O. Box 75, 1381 Klaserie, REPUBLIC OF SOUTH AFRICA
SWANSON, DR. DWIGHT and KATHY, European Nazarene Bible College, Furlough Address: 1256 Bristlecone Pl., Loveland, CO 80538
WESLEY, REV. DAVID and GLYNDA, Ecuador, Field Address: Casilla 17-11-04964, Quito, ECUADOR
WEST, REV. LARRY and PHYLLIS, Indonesia, Field Address: P.O. Box 1075, Yogyakarta 55001, INDONESIA
WHITED, MR. JIM and KATHY, Swaziland, Stateside Address: 603 Palmetto Pl., Winter Haven, FL 33880-1132
WILLIAMS, REV. JAMES and KAYE, Hong Kong, Field Address: Kornhill, Suite J, 202, HONG KONG

AND CAN IT BE?

by William Tibbetts

I enjoy home weddings. The one at Margaret's was no exception. For it was at her beautiful country home that we first met Earl and Bernice Iler, proud grandparents of the groom. The Ilers were proprietors of the well-known "Iler's Orchard," the best place in our county for fresh fruit and wonderful fresh pressed sweet cider. Earl and I talked for a long time after the ceremony, and they left with an unsolicited promise, "When we return in the spring, we will see you in church!" A few days later, they went west to Phoenix for the winter.

One day the next spring, a phone call informed me that they

were home indeed. But 78-year-old Earl had suffered a major stroke. He was lying in a deep coma in a Lansing hospital.

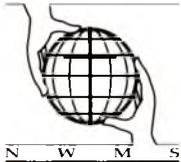
As I stood by Earl's bedside, I felt impressed to present the steps of salvation from the pamphlet *Life Can Have Meaning*, which was tucked in my Bible. Then I said a simple prayer that Earl would be saved and that he would recover from his stroke.

And recover he did. Therapy was tough, but in a few weeks, with the aid of crutch and brace, Earl was on his feet. To my amazement, this man, formerly described by a friend as "wicked as wicked can be," was now a new man in Christ.

I asked Earl when the change had taken place. His reply—"When you prayed for me in the hospital!" Deep in a coma, he could not move, see, or speak. But somehow he had heard the "still, small voice" of Jesus, calling him to salvation through the sinner's prayer voiced in his behalf. In the months that followed, Earl's new life in Christ was obvious to all.

As a dog breeder, Earl has many ribbons and trophies beside his bed, reminding him of his winning Beagles. But in my mind, he himself is a trophy of God's grace, grace so amazing it can redeem a person—though trapped in a coma. H

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Foundations of the Faith in Philippians

The Best Gift of All

ROGER L. HAHN



Roger L. Hahn teaches New Testament at Southern Nazarene University

*For on behalf of Christ it has been graciously given to you, not only to believe in Him but also to suffer on His behalf (Philippians 1:29).**

GIVING GIFTS IS AN ART. The ability to pick just the right gift that can bring joy and fulfillment is not easily learned. As a child, I went through a period in which I gave my brother the Christmas gifts I most wanted for myself. I could either borrow them from him or trade for them—or just take them if that became necessary. Seeing the same pattern in my children makes me hope that such a self-centered approach is just a sign of immaturity in gift giving. The widespread complaints of wives about their husbands' gift selection shows that one doesn't automatically grow out of purely practical thinking about gifts. Mature growth in gift giving should lead to gifts that bring out the best in the recipient and should bind giver and receiver together. God's gifts to us accomplish both of those purposes, though we don't always recognize that fact.

Philippians 1:20 describes one of the strangest gifts that God gives. Paul states that God had graciously granted the Philippians the gift of suffering on behalf of Christ. Suffering is not our idea of a good gift. For

Paul to describe suffering for Christ as a privilege that God graciously gives sounds worse than a new washing machine for an anniversary present. However, Paul viewed suffering for Christ as a gift as valuable as the gift of faith.

We find it easy to think of believing in Christ as a gracious gift from God. The benefits of believing in Christ are easy for us to add up. A home in heaven, eternal life, peace in this life, and "the right way to live" are blessings that we are glad to receive. Believing in Christ sounds like a great gift to us because it brings us things we want. It is harder for us to think of suffering for Christ as a great gift because we focus on the painful process of suffering rather than on the beneficial results. Paul saw suffering for Christ bringing things he wanted into his life. With that perspective, it was easier for him to consider suffering for Christ as a gift that God had graciously given.

Paul never considered suffering pleasant. He took no pleasure in pain for the sake of pain. Philippians 1:30, however, shows that he was thinking of his own imprisonment here. Philippians 1:12 shows that Paul knew that his imprisonment had contributed to the advance of the gospel. He would have agreed with 1 Peter 2:19-20, that suffering for your own wrongdoing brings no credit. But unfair suffering for the gospel always ends up promoting the gospel. For Paul, that was a gracious gift from God. Philippians 3:10 speaks of the fellowship (or sharing) of Christ's suffering. Paul also understood that suffering for Christ is a powerful ex-

pression of our union with Christ. Thus, suffering provided Paul with the opportunity to become more Christlike. That was a blessing he wanted and so it was easier for him to see suffering as a gift from God.

The gift of suffering for Christ has all the characteristics of being a great gift, though we seldom see it that way. It has the potential of advancing the gospel and of enabling us to enter more fully into the life of Christ. Thus, our joy and fulfillment are products of suffering for Christ. Suffering for Christ enables us to become more Christlike and to enter into and to share the very heart of God. Suffering for the sake of Christ brings us benefits that we want, creates joy and fulfillment, and binds us closer to Christ. Who could ask for a better gift?

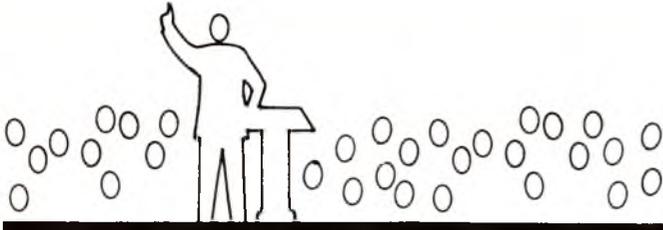
For further study: (1) Read Hebrews 12:1-13 and 1 Peter 2:19-25. How do these passages on suffering contribute to your understanding of

If you think a new washing machine is a perfect wedding anniversary gift, please raise your hand.

Philippians 1:29? (2) Read Romans 6:1-14; Colossians 2:20—3:17; and Philippians 3:7-11. What insight into Paul's understanding of union with Christ comes from these passages? How does it apply to Philippians 1:29? (3) Ask the Lord to help you grow spiritually to the point that you understand suffering for Christ as a gift.

*Scripture quotations are the author's own translation.

EVANGELISTS' SLATES



APPLEBY, ROBERT R.: Fort Worth, TX (Haltom City), Sept. 6-12; Gulport, TX (First), 28—Oct. 3; Jackson, MS (First), 5-10; Houka, MS, 12-17; Jefferson City, MO, 20-24

THE ARMSTRONGS—LEON AND LINDA: Erie, IL, Sept. 7-12; Rantoul, IL, 14-19; Smithton, PA, 21-26; Hawesville, KY, Oct. 5-10; Louisville, KY (Freeway), 12-17; Kankakee, IL (Limestone), 19-24; Bicknell, IN, 26-31

BAGGETT, DALLAS W.: Scottsboro, AL, Sept. 10-12; Birmingham, AL (Huffman), 19; Sumiton, AL (Community), 26; Lexington, KY (Eastland Park), Oct. 6-10; Madison, AL (First), 17

BAKER, RICHARD C.: Fairmont, WV (First), Sept. 7-12; Albany, GA (City), 14-19; Mount Morris, PA, Oct. 12-17; Nashville, TN (Blakemore), 19-24; Decatur, AL (Larkwood), 26-31

BALLARD, RONALD K.: Millington, TN, Sept. 26 and Oct. 1

BELZER, DAVE AND BARBARA: Cove, AR (Pleasant Grove), Sept. 15-19; Fargo, OK, 21-26; Snyder, OK, 28—Oct. 3; Antigo, WI, 5-10; Monroe, WI, 12-17; Lee's Summit, MO (First), 19-24; Amarillo, TX (North Beacon), 26-31

BENDER, TIM—THE TIM BENDER FAMILY: Monterey, TN, Sept. 7-12; Hartselle, AL (First), 14-19; Tullahoma, TN (Westside), 21-26; Indianapolis, IN (Lawrence), 28—Oct. 3; Hagerstown, IN, 5-10; Clavert, AL, 12-17; Lenoir City, TN (White Wing), 19-24; Cambridge City, IN, 27-31

BENSON, MICHAEL W.: Dayton, OH (Parkview), Sept. 3-4; Clarksville, TN (First), 7-12; Martin, TN (Green Tree), 15-19; Rushville, IN, 22-26; South Fulton, TN (First), 29—Oct. 3; Greensburg, KY, 6-10; Madison Heights, MI (St. Paul), 13-17; Manhattan, KS, 20-24; Smith Center, KS, 27-31

BLUE, DAVE AND DANA: Canadian Concert Tour, Sept. 17-4; Lewisburg, PA (Crossroads), Oct. 6-10; Fishkill, NY, 16-17; Huntington, WV (First), 19-24

BOCK, DON: Springfield, OH, Sept. 1-5; Worthington, KY, 8-12; Winchester, KY, 22-26; Mount Glead, OH, Oct. 6-10; Groverport, OH, 13-17; Bangor, ME, 20-24; Joliet, IL (Crystal Lawns), 27-31

BOQUIST, DOUG AND DEBBIE: Quincy, MA (Eastern Nazarene College), Sept. 7-9; Mentor, OH, 11-15; Kankakee, IL (Olivet Nazarene), 18-22; Youngtown, OH (Wickliffe), 25-29; Westlake, OH (Parkside), Oct. 2-6; Dublin, OH, 9-13; Hartford City, IN, 16-20; South Bend, IN (First), 23-27

BORGER, LYLE C.: Geneva, FL, Oct. 19-24

BOWDEN, AL: Lexington, KY (First), Sept. 15-19; Charlotte, NC (Pineville), 21-26; Radcliff, KY, 28—Oct. 3; Henderson, NC, Oct. 6-10; Rocky Mount, NC, 12-17

BRISCOE, JOHN B.: Concerts in New Mexico and Texas, Sept. 1-12; Denver City, TX, 14-19; Abilene, TX (First), 26; McKinney, TX, 28—Oct. 3; Concerts in Oklahoma and Kansas, 6-10; Grand Island, NE, 12-17; Concerts in Nebraska, Kansas, and Missouri

BUSHEY, RICHARD AND SHARON: Astoria, IL, Sept. 1-5; Indianapolis, IN (Shepherd Community), Oct. 1-3; Kalamazoo, MI (South Side), 29—Nov. 3

BYERS, JOSEPH D.: Colliers, WV, Sept. 26—Oct. 3

CANAN, DAVID L.: Andalusia, AL, Sept. 6-15; Manchester, GA, 22-26; Owensboro, KY, 28—Oct. 3; Kokomo, IN (Bon Air), 5-10; Nashville, TN (Bell Road), 12-17; Oneonta, AL (Union Hill),

19-24; Martinez, GA, 26-31

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Columbus, OH (Frank Road), Sept. 1-5; Waverly, OH, 8-12; London, KY, 15-19; Glenmont, OH, 22-26; Wellston, OH, 29—Oct. 3; Pomeroy, OH, 6-10; Reedsville, OH (Chester), 13-17; Chillicothe, OH (Westside), 20-24; Irvine, KY (Waco), 27-31

CHAMBERS, LEON AND MILDRED: Fortville, IN, Oct. 26-31

CHANEY, REEFORD AND BARBARA: Newport News, VA (SoloCon), Sept. 5; Roswell, GA (New Life), 25-29; Huntington, IN, Oct. 2-6; Woodbridge, VA (Women's Retreat), 15-16; Greensboro, NC (Southeast), 23-27

CHAPMAN, W. EMERSON AND LOIS: Udall, KS, Oct. 19-24

CHASE, FRANK: Coonerville, IN (First), Sept. 7-12; Bloomington, IN, 14-19; Mesa, AZ, 22-26; St. Michaels, AZ (Chihootso), 29—Oct. 3

CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES: Butler, MO, Sept. 7-13; Harrah, OK, 14-19; Danville, VA (Caivary), 28—Oct. 3; Allentown, PA, 5-10; Beckley, WV (First), 12-17; Obetz, OH, 20-24; Bella Vista, AR, 27-31

CLAY, D. E.: Fairmont, WV (West Virginia North Men's Retreat), Sept. 3-4; Grover Hill, OH, Sept. 8-12; Mansfield, OH (First), 15-19; Loudonville, OH, Sept. 22-26; Charlotte, NC, 28—Oct. 1; Ravenswood, WV, 2-3; Dunbar, WV, 6-10; Mount Vernon, OH (Lakeholm), 16-17; Fredericktown, OH, 20-24; Ashtabula, OH (First), 26-31

CLEGG, DARREL AND KAREN: Cambridge, OH (First), Sept. 7-12; Monongahela, PA, 15-19; Powhattan Point, OH, 24-28; Rock Hill, SC (First), 29—Oct. 3; Charleston, SC (St. Andrews), 6-10; Meadville, PA, 17; Goshen, IN, 20-24

COFFMAN FAMILY MINISTRIES: Newton Falls, OH, Sept. 22-26; North Ridgeville, OH (Caivary Ridge), Oct. 9-13

COVINGTON, NATHAN A.: Cushing, OK, Sept. 1-5; Kilgore, TX, 8-12; Larned, KS, 15-19; Hutchinson, KS (Westside), 22-26; Borger, TX (Trinity), 29—Oct. 3; Garnett, KS, 6-10; Backus, MN, 13-17; Knoxville, IA, 27-31

DELBRIDGE, GENE: Lemmon Valley, NV (Caivary), Oct. 3-7; Spokane, WA (Pasadena Park), 10-14

DELL, JIMMY: Yreka, CA, Sept. 11-15; Bismarck, ND, 19-22; Fayetteville, NC, 25-29; Chanute, KS, Oct. 2-6; Marshall, MO, 7-10; Meade, KS, 16-20; Elkhart, KS, 21-24; Manhattan, KS, 31—Nov. 4

DENNISON, MARVIN E.: Brownstown, IN, Oct. 5-10; Des Allemands, LA, 19-24; Derby, KS, 26-31

DESKINS, GROVER C.: McConnelsville, OH, Sept. 21-26; Baltimore, MD (Dundaik), Oct. 22-24

DOCTORIAN, SAMUEL: Edinburgh, Scotland, Sept. 3-5; Israel, 7-19; Lisbon, Portugal, 20-30; Holland, Oct. 4-10; Israel, 15-20

DODDS, LARRY W.: Salem, IL (Grace), Sept. 28—Oct. 3; Oklahoma City, OK (Western Oaks), 6-10; Eureka, IL, 26-31

THE DOLE SINGERS: Independence, KY (Florence Community), Oct. 5-10

DOOLITTLE, KEVIN AND KAREN: Woodbury, NJ, Sept. 15-19; Reading, PA, 25-26 a.m.; Reading, PA (Caivary), 26 p.m.; Bethlehem, PA, Oct. 2-3

DOROUGH, WILLIAM M.: Williamsburg, IN, Sept. 1-5; Dallas, TX (Casa View), 7-12; Big Spring, TX,

25-26; Henderson, TX (First), Oct. 12-17

DUNMIRE, RALPH AND JOANN: Antioch, TN (Nashville Cherokee Hills), Sept. 28—Oct. 3; Parkersburg, WV (First), 5-10

DUTTON, BARRY AND TAVIA: Morrilton, AR, Sept. 7-12; Midwest City, OK (First), 14-19; El Reno, OK, 21-26; Gainesville, TX (Eastside), 28—Oct. 3; Pittsburg, TX, 5-10; Swartz Creek, MI, 12-17; Homer City, PA, 19-24; Portsmouth, OH (First), 26-31

FADER, WES AND MARY: Canada, NS (Windsor First), Sept. 2-5; Canada, PE (Summerside), 7-12; Canada, PE (Elmsdale), 14-19; Canada, NS (Oxford), 21-26; Salisbury, MD, 29—Oct. 3; Ottawa, IL (First), 5-10; Trenton, MO, 12-17; Lawrence, KS (First), 20-24; Brunswick, OH, 27-31

FRANK, RICHARD A.: Martinsburg, WV, Oct. 17-24; Philippi, WV, 26-31

GESSNER, DON AND SHIRL: Washington, IN, Sept. 1-5; Newark, OH (First), 7-12; Derby, KS, 15-19; El Dorado Springs, MO, 22-26; Henryetta, OK, 29—Oct. 3; Brazil, IN (First), 5-10; Connersville, IN, 12-17; Loveland, OH, 19-24; Amelia, OH, 26-21

LIVING CONCEPTS MINISTRIES—H. R. GRIMM: Lisbon, OH, Oct. 29-31

HAINES, GARY W.: Peoria, IL (First), Sept. 4-8; Lombard, IL, 9-12; Euless, TX, 18-22; Muncie, IN (First), Oct. 2-6; Mishawaka, IN (First), 7-10; Lancaster, CA (Valley View), 16-20; Milliflurg, PA, 22-24; Fort Mill, SC, 30—Nov. 3

HANCOCK, TIM: Clarksville, TN (Park Lane), Sept. 1-5; Carey, OH (Ridge Chapel), 15-10; Nampa, ID (Karcher), 22-26; Howell, MI, 29—Oct. 3; Highland, MI, 10-13; Ashland, OH, 17-20; Port Charlotte, FL, 24-27

HARRINGTON, MILTON: Sacramento, CA (Liberty Towers), Sept. 5; Paradise, CA, 11-15; Sacramento, CA, 17-19

HAYNES, CHARLES AND MYRT: Indianapolis, IN (Clermont), 28—Oct. 3; Decherd, TN (Shady Grove), 5-10; Montpelier, OH, 12-17; Chattanooga, TN (East Lake), 19-24; Niota, TN (Beulah Chapel), 26-31

HECKATHORN, JIM: Dubuque, IA, Oct. 24-28; East Liverpool (Lacroft), 31—Nov. 4

HILL, BEN E.—BIBLE EXPOSITIONS: Pueblo, CO (Belmont), Sept. 12-16; Lacon, IL, 18-23; Dexter, MO (Southwest), 28—Oct. 3; Lansing, MI (Waverly), 5-10; Sumner, MI (Center), 12-17; Killbuck, OH, 19-24; West Lafayette, OH, 26-31

HILL, WILLIAM AND KATHRYN: Paden City, WV, Sept. 28—Oct. 3

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Superior, NE, Sept. 8-12; Concerts in Nebraska and Colorado, 14-15; Fountain, CO, 16-19; Concerts in Colorado, 20-22; Longmont, CO, 23-26; Concerts in Colorado and Wyoming, 28-30; Concerts in Montana, Idaho, Washington, Oregon, Oct. 1-31

JONES, GRACE L.: Reynosa, MEXICO, Sept. 1—Oct. 31

JONES, TERRY AND LAQUITA: Iowa District Lay Retreat, Sept. 10-12; Monte Vista, CO (Valley), Oct. 22-24

JUNEMAN, JOHN AND TRINA: Jamestown, ND (First), Sept. 8-12; Chandler, OK (First), 22-26; Anderson, IN (Goodwin Memorial), 29—Oct. 3; Harrisville, WV (Ritchie), 6-10; Rochester, NY (Caivary), 13-17; Columbia City, IN, 20-24; Napopolis, MO, 26-31

LAXSON, WALLY AND GINGER: Englewood, CO (Denver First), Sept. 5; Carthage, MO, 8-12; Hannibal, MO (First), 15-19; Seymour, IN (First), 22-26; Lebanon, VA (First), 13-17; Bethany, OK (Williams Memorial), 20-24

LIDDELL, P. L.: Newell, WV (Glendale), Sept. 7-12; Reading, MI, 14-19; Decherd, TN, 21-26; Wintersville, OH, 28—Oct. 3; New Berlin, WI (Milwaukee First), 5-10; St. Marys, OH (First), 12-17; Collingdale, PA, 20-24; Angola, IN, 26-31

LOCKARD, W. DAYTON: Bruceton Mills, WV (Little Sandy), Sept. 14-19; Charleston, WV (South-east), Oct. 5-10; New Cumberland, WV, 12-17

LOMAN, LANE: Greensboro, NC, Sept. 2-5; Mid-

land, MI, 12-15; Bentonville, AR, 19-22; Charleston, WV (First), 26-29; Cullman, AL (First), Oct. 3-6; Monroe, MI, 10-13; Fairfeld, OH, 17-20; Greensboro, NC (Rolling Roads), 24-27; Warner Robins, GA (First), 31—Nov. 3

LORD, RICHARD AND JUDY: Sebastian, FL (First), Sept. 8-12; Mobile, AL (Riverside), 14-19; Oakridge, TN, 20-22; Hattiesburg, MS (First), 21-26; Rock Mills, AL, Oct. 2-6; Vicksburg, MS (First), 9-13; Carthage, TN, 16-20; Cookeville, TN, 23-27; Robertsdaie, AL, 29-31

MANER, ROBERT E.: Douglas, GA (Mission), Sept. 12-19; Adrian, GA (Wilkes), Oct. 1-3; Albuquerque, NM (Holiday Park), 5-10; Nashville, TN (Fatherland), 19-24; Nashville, TN, 26-31

MANLEY, STEPHEN AND DELPHINE: Richmond, VA (Southside), Sept. 8-12; Virginia Beach, VA (First), 15-19; Washington Pacific District Lay Retreat, 24-26; Columbus, OH (Mifflin), 28-30; San Angelo, TX, Lay Retreat, Oct. 1-3; Columbus, GA (First), 6-10

MAY, JOHN W.: Parkersburg, WV (Marrown), Sept. 8-12; Charleston, WV (Valley Grove), 22-26; Weilsburg, WV, 29—Oct. 3; Moundsville, WV, 6-10; Uniontown, PA, 20-24

MCDAMAS, DOUGLAS D.: Toledo, OH (North-point), Oct. 20-24

MCMAHAN, MR. AND MRS. WILLIAM T.: Andalusia, AL, Sept. 6-15

MCMAHON, MICK AND HELEN—VICTORY MINISTRIES: Hamilton, OH (Hamilton Mountain), CANADA, Sept. 5-9; Franklin Centre, PA, CANADA, 12-15; Lavelle, PA, 22-26; Pittsburgh, PA (Lincoln Place), 29—Oct. 3; Washington, PA (First), 6-10; Coraopolis, PA, 12-17; Clymer, PA (Penns Manor), 19-24; DuBois, PA (Emmanuel), 26-31

MCWHIRTER, G. STUART: Dumas, TX, Sept. 8-12; Clearwater, SC (Midland Valley First), 15-19; Mount Vernon, OH (First), 22-26; Choctaw, OK, 29—Oct. 3; North Vernon, IN, 6-10; Valley City, ND, 27-31

MEREDITH, DWIGHT AND NORMA JEAN: St. Marys, OH (First), Sept. 12-17; Shelbyville, IN (First), 19-24

MILLHUFF, CHARLES R.: Olathe, KS (College), Sept. 1 p.m.; Nashville, TN (Donelson), 2-5; Mc Crory, AR, 8-12; Colorado Springs, CO (Eastborough), 15-19; Leavenworth, KS, 22-26; Catlett, VA (Grace), Oct. 6-10; Coshocton, OH (First), 13-17; Dallas, TX (Central), 20-24; Jefferson, OH, 31—Nov. 7

MITCHELL, MARCIA L.: Walla Walla, WA (First), Sept. 5; Ocean Park, WA, 23-26; Seattle, WA, Oct. 2

MONCK, JIM: Anderson, IN (First), Sept. 17-21; Alexandria, IN, 22-26; Shreveport, LA (Huntington Park), Oct. 1-5; Rock Island, IL, 6-10; Orangevale, CA, 14-17

MORGAN, EARL L.: Ann Arbor, MI (Honey Creek), Sept. 8-9; Cincinnati, OH (Clifton Avenue), 12-15; Grand Haven, MI, 18-19; North Pekin, IL, 25-27; Decatur, IL (West Side), Oct. 2-3; Peru, IL, 6-10; Hammond, IN (South), 12-17; Milford, IL, 19-24

NAJARIAN, BERGE AND DORIS: Fremont, CA (Central), Sept. 11-12

OVERTON, WILLIAM D.: Old Town, MD, Sept. 19-24; Wyandanch, NY (Community), Oct. 6-10

OYLER, CALVIN AND VIRGINIA: Paulding, OH, Sept. 14-19; Hugoton, KS, Oct. 12-17; Dumas, TX, 19-24; Sylvia, KS (Pleasant Hill), 26-31

PETTIT, ELAINE C.: Springfield, OH (Maplewood), Sept. 15-19; Buchanan, MI, 21-26; Medway, OH (Bethel Community), 30—Oct. 3; Williamston, MI, 6-10; North Olmsted, OH (Cleveland Heaven Train), 21-23; Alma, MI, 26-31

PRICE, ROSS E.: Colorado Springs, CO (Indian Heights), Sept. 21-26

RICHARDS, LARRY AND PHYLLIS: Franklin, IN, Sept. 29—Oct. 3; Indianapolis, IN (Southside), 10-14; Princeton, WV (First), 22-24; Marysville, OH, 31

RICKEY, HOWARD L.: Frederick, MD, Sept. 19-22; Old Hickory, TN, 26-29; Linden, MI (Argentine), Oct. 3-6; Bowling Green, KY (First), 10-13;



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 (month) (day) (year)

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Riverdale, GA (Timberlake), 17-20; Georgetown, KY, 24-27; Rochester, MI, 31—Nov. 3
ROSE, WAYNE: Camden, AR (First), Sept. 7-12; Texarkana, AR (First), 14-19; Champaign, IL (First), 26-29; Salem, IL (Grace), 30—Oct. 3; Lancaster, KY, 5-10; Fulton, MO (Heartland), 12-17; Scottsbluff, NE, 19-24; Guymon, OK, 31—Nov. 3
RUNYAN, DAVID W.: Stonington, IL, Sept. 1-5; Rockford, IL (First), 10-12; Council Bluffs, IA (Emmanuel), 22-26; Olathe, KS (Westside), Oct. 6-10; Galesburg, IL (First), 13-17; Eureka, IL, 19-24
SCOTT, WILLIS R., SR.: Brooklyn, NY (Macedonia),

Sept. 10-12; North Haledon, NJ (High Mountain), 17-19; Richmond Hill, NY (Queens Richmond Hill), 29—Oct. 3; Charlotte, MI, 19-24; Charleston Heights, SC (Dorchester Road), 30—Nov. 3
SMITH, DUANE: Defiance, OH, Sept. 7-12; Akron, OH (Arlington), 14-19; Erlanger, KY, 21-26; Salem, OH (First), 28—Oct. 3; Ephrata, PA, 6-10; Bloomsburg, PA, 12-17; Williamsport, PA, 19-24; Washington, PA (Hart Avenue), 26-31
SMITH, MICKEY G.: Pageiaand, SC, Sept. 1-5; Sumter, SC (Ashwood), 12-16; Bishopville, SC, 17-19; Rock Hill, SC (West Main), 22-26; Cordova, SC (Orangeburg Southwest Terrace), 27—

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Oct. 3; Pelion, SC, 5-10; Gloster, MS, 12-17; Gastonia, NC (First), 19-24; Fort Wayne, IN (Fairfield Avenue), 26-31
STANFORTH, KEN: Chula Vista, CA, Sept. 28—Oct. 3; Auburn, CA, 5-10; Sacramento, CA (Cordova), 12-17; Casa Grande, AZ, 19-24
STEVENSON, S. C.: Meridian, KS (Central), Sept. 28—Oct. 3; Muldrow, OK, 5-10; Mesquite, TX, 19-24
TAYLOR, BOB: Marietta, GA (First), Sept. 1-5; Harrisonburg, VA, 8-12; Oak Hill, WV, 15-19; Inver Grove Heights, MN (Grace), 22-26; Kokomo, IN (First), 29—Oct. 3; Pekin, IL (First), 6-10; Decatur, GA (Atlanta First), 13-17; Youngstown, OH (First), 20-24; Dayton, OH (Northridge), 27-31
THORNTON, REV. AND MRS. WALLACE: Venus, PA, Sept. 10-19; North Jackson, OH, 21-26; Bedford, KY, 28—Oct. 3; Martins Ferry, OH, 5-10; Fairbury, NE, 19-24
WADE, E. BRUCE: Alexandria, LA (SAM Retreat), Oct. 8-10
WELLS, LINARD: Texas City, TX, Sept. 7-12; Deridder, LA, 14-19; Bedford, IN (Davis Memorial), 21-26; Effingham, IL, 28—Oct. 3; Odon, IN, 5-10; Vincennes, IN (First), 12-17; New Albany, IN (First), 19-24; Hurricane, WV (First), 26-31
WETNIGHT, RICK: Post, TX, Sept. 11-15; Brazil, IN, 26-28; Silvis, IL, Oct. 5-10; Evansville, IN (Grace), 17-20; Eaton Rapids, MI, 24-27
WHEELER FAMILY MINISTRIES, CHUCK AND WILLY: Parker, PA, Sept. 7-12; Rome, NY, 14-19; Knox, PA (Faith), 21-26; Freedom, PA (Fine Run), 28—Oct. 3; Johnstown, NY, 5-10; Utica, NY, 12-17; Endicott, NY, 20-24; Buffalo, NY (First), 26-31
WHITWORTH, MARCUS AND DONNA: Council Bluffs, IA (Emmanuel), Sept. 21-26; Knoxville, IA, Oct. 27-31
WILLIAMS, D. EDWARD: Oklahoma City, OK (Southside), Sept. 22-26; Pawhuska, OK (First), 28—Oct. 3; Stuart, OK (Friendship), 5-10; Burleson, TX, 17-20; Broken Arrow, OK, 26-31
WILSON, DAVE AND SANDRA: Lebanon, OH, Sept. 29—Oct. 3; Owensboro, KY (Second Street), 12-17; Tell City, IN, 19-24; Hawesville, KY, 26-31
WOMACK, PAUL W.: Crystal Lake, IL, Sept. 1-5; Erin, TN, 8-12; Clarendia, IA, 17-19; Alberta, MN, 22-26; Mount Vernon, IL (First), 29—Oct. 3; El Paso, IL, 6-10; Davenport, IA, 17-24; Lebanon, MO, 27-31
WRIGHT, E. GUY AND LIL: Cambridge, OH (First), Sept. 7-12; Steubenville, OH, 13-16; Follansbee, WV (First), 17-19; Windham, OH, 21-26; Rock Hill, SC (First), 28—Oct. 3; Fort Oglethorpe, GA (First), 5-10; Irondale, OH, 12-17; North Canton, OH (The New Beginning), 19-24; Rock Hill (Grace), 26-31
 *Denotes Non-Nazarene Church



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Do you think that David Koresh was trying to act out the fulfillment of some biblical prophecy by the way he ended the Waco siege?

If Koresh was acting out a Bible prophecy, I do not know which one it could be. However, I shared your question with my wife who has taught the Bible as Literature in the public schools for many years. At once, she pulled Volume I of Josephus and pointed out several curious facts about the siege of Masada in A.D. 73.

The Romans had destroyed Jerusalem and conquered all of Israel except for the *sicarii* band of zealots led by Eleazar. They took over the mountaintop palace-fortress called Masada. Though the mountain refuge rose 800 feet straight up on one side and 620 on the other, Silva, the Roman commander, had successfully built ramps and all but breached the wall. When it became clear to Eleazar that defeat was certain, he appealed to his people to give up their lives rather than fall into the barbarous hands of the Romans. "It is very plain," Eleazar declared, "that we shall be taken within a day's time; but it is still an eligible thing to die after a glorious manner, together with our dearest friends . . . Let us pity ourselves, our children, and our wives, while it is in our power to show pity to them; for we are born to die" (*Josephus* 1:507, 513). Of the 967 persons present in the fortress, 960 agreed to be killed by their own leaders rather than by the Romans. Two women and five children survived and told the story.

Ten leaders were chosen to be the instruments of death. With their swords, each of them killed one-tenth of their fellow zealots. Then the 10 executioners gathered and "cast lots." The one who "won" killed the other nine leaders. He then set fire to the palace and then "with great force of his hands he ran his sword entirely through himself and fell down dead" (p. 515).

At this writing, it appears that the Branch Davidians executed their own people with bullets. Then someone (perhaps the only one still alive?) set fire to the buildings. Could it be that Koresh thought that he and his crew would become the new heroes of Masada in Texas? It would be interesting to know whether or not Koresh ever claimed the name of Eleazar or called his followers *sicarii*. Did he ever see the Peter O'Toole film about Masada?

Ever since 1948, when the new state of Israel was established, one of the national slogans has been "*Masada shall not fall again.*" Perhaps Koresh thought he would become the byword of heroism and courage.

The *Texas Highways* magazine recently carried a story about the Buffalo Gap Chapel. In it a Dr. Rode is quoted as referring to that church as the "mother of all Nazarene churches." Can you shed any light on this matter?

No—but my friend, Dr. Stan Ingersol, our denominational archivist, can. I showed him the materials you sent. Here is his reply.

The statement attributed to Dr. Lee Rode should be qualified to say that the sanctuary "is the mother of all Nazarene churches in West Texas." Contrary to the impression left in the article, the Church of the Nazarene

does not have a single founder or a single place of origin. The Pentecostal Church of the Nazarene (our original name) resulted from the merger of smaller holiness denominations that arose independently in different places. Appropriately, our church historians speak of *founders* rather than one particular founder, although C. W. Ruth was the primary architect of the mergers and Phineas Bresee the dominant personality in the early denomination. We have several *mother churches*. Los Angeles First, the People's Pentecostal Church (Providence, R.I.), Nashville First, Utica Avenue Pentecostal Church (Brooklyn, N.Y.), and the Milan (Tenn.) New Testament Church of Christ were all *mother churches* in their respective regions of the United States, as was Parkhead Pentecostal Church in Glasgow, Scotland.

Mary Lee Cagle founded the Texas Council of the New Testament Church of Christ, the western branch of a holiness denomination that her first husband started in Tennessee in 1894, shortly before his death. She planted the new church movement in West Texas in 1896 and settled in Buffalo Gap three years later. Mrs. Cagle superintended nearly a dozen churches before the New Testament Church of Christ united in 1904 with a holiness group in East Texas led by C. B. Jernigan and J. B. Chapman. This created the Holiness Church of Christ, which made its headquarters at Pilot Point, Tex. At the 1908 General Assembly, when the Holiness Church of Christ united with the Pentecostal Church of the Nazarene, the churches started by Mrs. Cagle became the nucleus of the Abilene District (later divided into the San Antonio, New Mexico, and West Texas districts), while the Jernigan-Chapman churches became the nucleus of the Dallas District.

The sanctuary that now sits in Buffalo Gap Historic Village was built by Mrs. Cagle in 1901 or 1902, and a chapter on it appears in Cordelia McFall's *Historic Texas Churches*. Dr. Rode is incorrect in saying that Mrs. Cagle "named it the Nazarene Church." It was originally known as the Church of Christ (not to be confused with the present denomination of that name), then as the Holiness Church, and after 1908 as the Pentecostal Church of the Nazarene.

Few of our original sacred structures still exist, and Nazarenes owe Dr. Lee Rode and the Buffalo Gap Preservation Society a debt of gratitude for saving this one. H



The Buffalo Gap Chapel built under the leadership of Mary Lee Cagle in 1901 or 1902.

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Notes from an editor's journal

by Mark Graham, Managing Editor

Who's in Charge?

Well, it happened again. My '88 Tracer developed another leak. Last time it was the water pump. This time it was the gasket on the transmission pan. Of course, while the mechanic had the car on the rack, he noticed another leak. "Looks like your rear struts need replacin'," he said. "How much?" I asked. "Oh, those rear struts are big uns. Prob'ly could do it for \$250."

There I was, confronted with a problem I could handle (if I could talk my wife into giving me the money). Three simple words, "OK, fix it," took care of the leak (and our budget for the month).

We get so accustomed to being in charge of situations like this that we have a tough time dealing with those curves life tosses us over which we have no control.

Cathy, Joey, and I recently moved to another home in our community. Those of you who have undergone the travail of purchasing a house can appreciate the helplessness such a situation creates. You disclose to the lending company everything about yourself—from your income tax returns to the last time your dog had distemper. Then you wait. Several hundred faxes later, the lending people contact you to say that you have been approved. However, the folks who want to purchase your home, well, there is a slight problem with their paperwork, and it will take some time. The closing date rapidly approaches. You debate. Should I change the utilities? Should I put down the deposit for the moving truck (if you can find one)? Should I ask my buddies to plan to help me move when we don't know if we'll be moving or not?

No kidding, the couple who purchased our house was not approved until 24 hours before we were set to close on our home. But God is good. Despite a few snafus (the truck I rented was older than I am, and the phone company forgot to turn on our service for four days), we survived. By the time you read this, we may be unpacked.

Yet, even with the pressure and the problems that the move precipitated, we are glad to be in our new home. The extra space and the comfortable surroundings make the obstacles we faced seem minor now. But when we were waiting for the

mortgage company to call, it was a different story.

Life can put us in some painfully helpless situations. The doctor says, "You have a cancer." The policeman says, "I'm sorry, but your child has been involved in an accident." A spouse says, "I don't love you anymore." Suddenly, life comes crashing down, and we high-tech, upwardly mobile, independent individuals who thought we were in control of our destiny come face-to-face with the reality that "it just ain't so."

Unfortunately, and unjustly, God often gets blamed for these helpless moments, even by some Christians. I remember standing in a funeral home and hearing a young woman say, "Why did God take my husband?" I also recall a preacher who, in his funeral message, said, "God had a job for little Jimmy

in heaven, and so He took him home early." Afterward, I wondered how Jimmy's grieving relatives felt about God because of "what He had done" to their loved one.

Fortunately, God is there for us in those uncertain times when we have no control and the future is bleak. His strength does show in our weakest moments if we rest in Him.

During the time that we were waiting for our home to sell, I prayed, "Lord, You know what is best. I won't ask You to push the deal through. I am just leaving it in Your hands." I praised the Lord when everything came together, but I like to think that I would have praised Him just as much if the transaction had collapsed.

Giving God praise in all things doesn't mean that we are necessarily happy about what has happened to us. The story of Job paints a picture of a man who is far from glad about his circumstances, but he does understand that—no matter what—God is his friend.

As sovereign, God is the Creator and Ruler of the universe who grants us freedom to accept or reject Him. We may embrace Him as Lord or wave our puny finger in His face and curse Him. If we are wise, like Job, we will trust Him as we understand just who is really in charge.

Life can put us in some painfully helpless situations.



Being There

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University

HAVE YOU EVER WONDERED why people fight the traffic, pay high prices for tickets, and sit for hours on hard seats just to watch a baseball game? Who needs to go to a crowded stadium full of screaming fans—especially when you can sit at home in your favorite chair, munch on something from your own kitchen, and watch the game on television?

The last time I went to a ball game was at Wrigley Field, home of the Chicago Cubs. I sat in a seat that had chewing gum on it and bore a rather tacky smear on my trousers for the rest of the day. Then a woman sitting behind me tried to step over the row of seats beside me and, as she did, she fell on me, pouring a cup of hot coffee all over my jacket. That wasn't all bad, for it was the first time I had been warm all day.

Nevertheless, the enthusiasm generated by a nearly full stadium, skilled athletes, and big plays, was contagious. I could have stayed home, been dry and clean and warm; but I would have missed something. A baseball game is more than just what happens on the field. It's what happens on the field magnified by all the fans in the stands. Being there meant that I was, in fact, part of the game. Attending was far more excit-

ing than sitting in front of a television set.

"Being there" is an important element in worship as well as recreation. Some may feel that they can worship just fine sitting at home alone watching a religious television program. But watching isn't worshipping.

Although the Christian faith is individually appropriated, it is to be corporately nurtured and expressed. The Bible calls us to congregate. "Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching" (Hebrews 10:25 NIV).

There is a danger for any of us if we habitually miss attending church services and gatherings. If we fail to meet, we cut ourselves off from many of the blessings of God that come to us through the church. As the verse from Hebrews 10 suggests, meeting together enables us to encourage one another.

Corporate worship encourages us through the fellowship involved. When I was at Wrigley Field, the presence of the other fans drew me more fully into what was happening on the field and often lifted my level of interest and enthusiasm. As others

cheered, I would take note and often cheer as well. I felt part of something bigger than myself.

We are encouraged by expressing the faith publicly through song and sacrament; through prayer and preaching. Worship takes on a richness when shared with others, and this experience stays with us as we leave. Throughout the week after the game, I remembered certain key

plays and events from that outing. I enjoyed the experience repeatedly through reflection.

Shared experiences create social and spiritual bonds. My trip to the game was as part of a group. Often when I am in conversation with others that were there, we replay the events. We move in conversation to that common experience. When you pray with someone, or hear the Word together, or sing as part of the congregation, or even simply share a pew and shake a hand, there takes place a certain nurturing of relationship.

Baseball has changed across the years—artificial turf, designated hitters, and instant replay; but the magic of the game remains. Forms of worship have and will continue to change as well. But the elements of worship—praise, thanksgiving, proclamation, confession, and response—and the avenues of worship—prayer, singing, giving, preaching, listening, and the sacraments—will transcend these changes. For public worship is not merely a duty we owe to God, nor just something He requires and expects from His children. Public worship is that which refreshes and sus-

Both baseball and worship have changed through the years—sometimes for the better.

tains the people of God. Worship is nourishment for our spirits. Without it we become weak and faint; through it we are strengthened and encouraged. The discipline of weekly worship is an important means of grace. It is a strengthening habit for one's spiritual life. May it continue to be so as we renew our commitments to be in church and be part of the people of God, assembled for His glory. **H**

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