

JANUARY 1994

Herald of Holiness

CHURCH OF THE NAZARENE

**Keeping the Baby Boomers
in the Church**

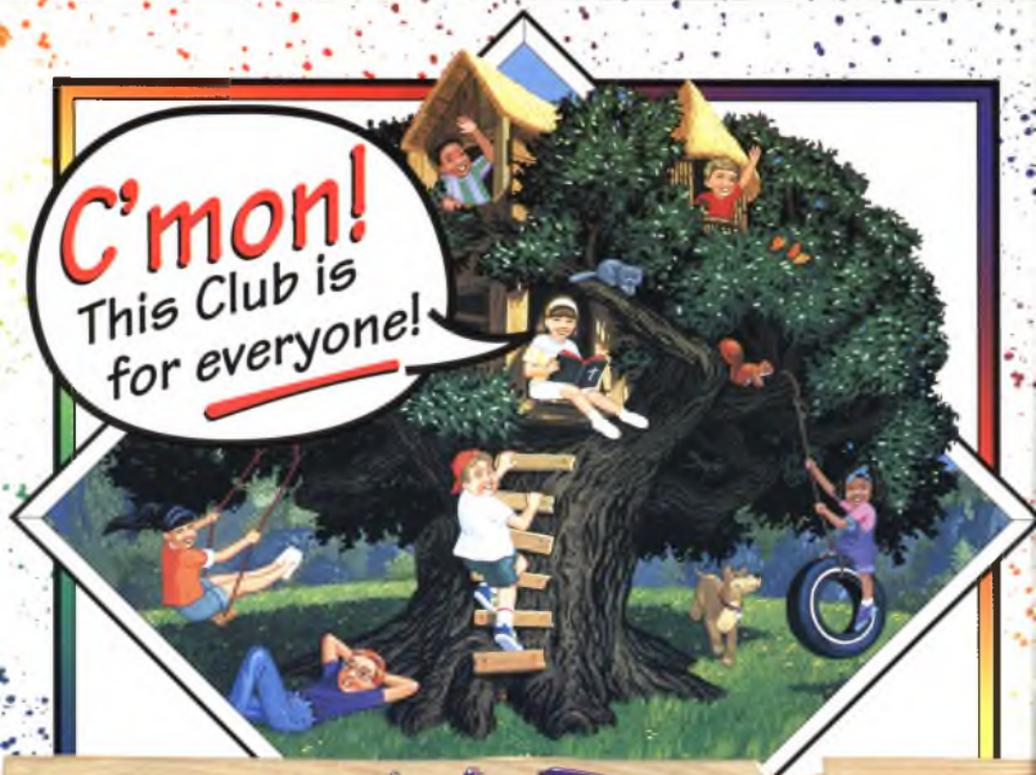
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Traffic, but Not Commitment

WESLEY D. TRACY



"AW RIGHT!" THE MINISTER DECLARED. That was the call to worship. He was dressed in military dungarees, camouflage pattern, purchased at the Banana Republic.

A five-piece band played like the worship service was a night club gig. I've only been to a night club once in my life, but there the band had played "I Feel Like Jonah in the Belly of the Whale," which sounded as religious as anything the tweeters and twangers produced that Sunday morning.

But I was cool. I knew what they were trying to do. They were trying to make the church "seeker friendly," or maybe it was "seeker driven." Meet them on their own cultural common ground. Give them an atmosphere that they identify with. What if the call to worship had come from, say, Psalm 100? "Serve the Lord with gladness: come before his presence with singing . . . we are his people, and the sheep of his pasture" . . . How could they identify with that? They don't know about sheep or pastures, do they? But they can surely understand, "Aw right." Right?

And wouldn't it have turned the seekers off if they had been hit with some choir singing "A Mighty Fortress Is Our God"? But, luckily, they had a band with a beat that the visitors could resonate with.

Time out for announcements. The Bloodmobile would be at the church on Tuesday, and volunteers were needed for the free day-care ministry. Then, a rotund lady announced a special event. With a trembling voice she told us that, although she had been raised in a minister's home,

she had never really "seen the light" until she had met "Swami Something-Or-Other" in India. Now, the great seer himself was here and would hold a meeting in the church the next night. Talk about seeker friendly!

Then came the sermon, by a preacher who was out to prove that he was a regular guy. This he tried to do by punctuating the sermon with "hells" and "damns" (six, I counted). The delivery of the sermon had a David Letterman quality, but ended on a Dan Rather-like note. No call to repentance, and no call to commitment. What a regular guy—Christianity hadn't changed *him*.

I attended the wine and cheese reception that followed the service (I found some grapefruit juice). I talked with a tablemate. He seemed withdrawn at first. Then he opened up. His wife had left him two weeks earlier. She had taken their little girl with her. He was depressed, thought he would try church. Maybe he would attend the session by the Indian guru the next night.

Then I spoke with one of the "main members." I asked about the free day-care program. Must cost a lot, I noted. "Yes, it does," she replied, "but our people are generous. You know, some of our members give \$100 a month to the church." I smiled, but I was thinking, What commitment! If our "generous" Nazarenes cut their giving back to \$100 a month, we would go broke in a week.

This service confirmed a fact that we have learned after a dozen years of social research: Marketing the church produces traffic, but not commitment.

Should we market the church? Yes.

Should we talk about the gospel in terms that the culture can understand? Of course. Jesus talked to farmers about crops; He talked to fishermen about be-

coming fishers of men.

Should we target certain populations (like baby boomers) for evangelism? Yes, indeed.

Should we let the world set the agenda for the church? No. For example, one of the characteristics of baby boomers is that they are consumer-oriented. They see themselves as customers—and the customer is always right. The customer is there to be served. Thus, a boomer may expect the church to treat him like a customer, offer the services he needs when he wants them. He may not care what denomination is cited on the church sign, but if you keep his kids off the street, make his marriage stronger, and hold services when it is convenient for him, he will be back. But he may not want to commit to membership (see "Keeping the Baby Boomers in the Church" in this issue).

While we must be seeker-sensitive (see "Saving the Computer Generation" in this issue), we must not let the church become merely a consumer-driven corporation. We must market the church, but that is different from selling toothpaste or baked beans. The church must create more than

Marketing the church produces traffic, but not necessarily commitment.

traffic. The claims of the gospel must be preached and taught. In this post-Christian era, faith mentoring may become our primary method of evangelism (see "What Faith Mentors Do" in this issue). Now that we know how to market the church, discipleship, nurture, faith mentoring, and commitment building are more important than ever.

The Winsomeness of Song

by Paul G. Cunningham

Thirty years ago, after completing my work at Nazarene Theological Seminary, I began pastoring at Olathe, Kans., with 46 wonderful members. In trying to build an effective church that would redemptively impact my community, one issue that became increasingly clear was the need for a strong music program. We weren't really in a position financially to afford a full-time music director, but I thought there might be a way to provide for part-time help. We were fortunate to hire a brand-new graduate from Bethany Nazarene College as a part-time minister of music. We helped Hardy and Lucille Weathers obtain full-time employment in the area, and their tithe virtually covered what the church was paying them in salary. The impact of a godly worship leader was dramatic. New energy flowed from the congregation—the small choir increased in number—it became easier to preach in an atmosphere charged with expectancy borne of the family worshiping together and exalting Christ through song.

I had felt it would be difficult to build a great church without great music. Now I am convinced. When I speak of great music, I am not referring to virtuoso performance skills, but rather music presented by godly, transparent disciples who have rehearsed and refined their music until it represents their best effort. A skilled worship leader can train even modestly talented people in becoming the best they can be. Such a program becomes attractive and begins to build momentum that reaches into other ministries of the church in positive ways.

Twenty-three years later, after building a premier music program, Hardy Weathers resigned, over my strong

protest, to become director of sales and marketing at Nazarene Publishing House. God was kind enough to direct us to Bill Green, who accepted the worship leader assignment. As he began to project his gifted personality into the program, we sought to expand our impact in the metropolitan area, still convinced great music is used of God to attract and hold people who are seeking a church to change their lives. Under Bill Green's leadership, we developed a high-profile music and drama production to be given at Easter, using our own volunteer actors and singers. Bill suggested we offer it for two nights. I

TOO OFTEN WE SETTLE FOR
SPIRITUAL DWARFISM,
SETTLING FOR SO LITTLE
WHEN THERE IS
SO MUCH MORE.

was slow to respond, since our sanctuary held 4,000. To my amazement, the sanctuary was filled for both nights. Last year's multiple performances saw nearly 20,000 people attending from all over the metropolitan Kansas City area and surrounding states.

How thrilling it is for God's people to "sing in the ways of the Lord" (Psalm 138:5). It is a strategic component in the church that is exciting and compelling. And while every church may not be able to produce a major musical/drama event, many could enhance their potential with part-time leadership

that would have low impact on the church payroll but incredible results in building the church.

All this being true, the creation of appealing music and drama productions in exciting seeker-sensitive services must never diminish the core effort of our churches to keep the life-changing power of the gospel at the center of everything we endeavor to do. Our goal is not to entertain but to provide an atmosphere where the Holy Spirit can—through music, drama, and preaching—convict of sin, resulting in confession, true repentance, and glorious, instantaneous, life-changing conversion. We must never succumb to the superficial but instead seek the depth of spirituality portrayed in our holiness heritage. We want more than entry-level disciples. Those who come to our churches deserve to know that the baptism with the Holy Spirit is available to sanctify them through and through (1 Thessalonians 5:23-24).

Sören Kierkegaard once wrote, "When I read the Bible, I get the impression God intends for each of us to be a giant." As I read my Bible, I think he is right. Too often we settle for spiritual dwarfism, settling for so little when there is so much more.

Let's build great people into great churches until our souls sing a harmony that resonates the fact that a pastor and people are united in common mission, that the melody of love is felt between members as they carry out Christ's work. A composition with these elements is absolutely magnetic in its appeal to a world disillusioned by empty promises and broken dreams.

If we sing this song, the world will do more than listen—they will want to join our chorus.



PH



Miss Martha

I am a regular reader of the *Herald of Holiness*, my favorite Christian magazine. I find many of your columns spiritually uplifting. Each month, I eagerly wait for the new issue.

The story titled "Miss Martha and All God's Children" in the November 1993 issue just touched my heart. It shows how the Lord can move in one's life when you trust Him. But perhaps the most inspirational part of her story is her continued devotion to Christ through both the good and the bad. Martha Holcombe was always the cheerful giver, which reminds us that we cannot outgive the Lord. We Nazarenes should take Martha Holcombe as an example.

May the Lord bless the entire staff of the *Herald of Holiness*.

Vincent Fraites
Markham, Ont.

Now I See . . .

Amy and I read the General Assembly's adopted "positive" statement on creation with great surprise, but we could only speculate on what it might mean. Reading Dr. Karl Giberson's new book, *Worlds Apart: The Unholy War Between Religion and Science* (Nazarene Publishing House, 1993), has clarified the vague meaning of the positive statement on creation for us.

Bob and Amy Landers
Westfield, N.J.

Time-Honored Truths

Each issue of *Herald of Holiness* has time-honored truth, biblical principles and teaching, and up-to-date answers that take a godly stand against the human thought of our day.

The October issue was one every Christian can read and be challenged, encouraged, and strengthened in their faith.

Praise the Lord for the fine work you all are doing to make *Herald of Holiness* truly a forerunner of truth.

Rick Nichols
Bethany, Okla.

Wake Up Call

Greetings, O Blind Guides; You need to change the name of the *Herald of Holiness* to . . . *Herald of Worldliness*. Nazarenes no longer practice holiness because they don't know what it is. Why are you not warning people of all the evils today? Judgment day is coming for everyone. Why are you people so blind and deaf? Souls are at stake here, including yours. Wake up!

Francis Jacob Schmit
Danville, Ill.

Dialogue Rather than Polemic

I am deeply troubled by Dr. McCumber's review of Dr. Giberson's book *Worlds Apart* (Sept. '93). In fact, though the esteemed doctor surely did not intend it, I feel personally insulted.

He sweeps Creation Science under the rug, relegating it to a minor irritation by calling the movement "a small school of fundamentalist exegetes . . ." Perhaps he is not aware of the growing international groundswell against evolutionary dogmatism and in favor of a pro-Scripture interpretation of the evidence.

I am a Nazarene elder. For years, I had trouble preaching the Scriptures with confidence because the weight of "science" seemed to contradict basic tenets of my faith. Creationism was like a breath of fresh air and restored my confidence in the Holy Word of God. I do not consider myself "fundamentalist," nor am I ready to subscribe to crackpot theories. I want to see evidence, and I want it fairly examined from all sides . . .

For the church to publish a book that is primarily a "polemic against Creation Science" is not a mark of maturity, as Dr. McCumber asserts, but a sign of decline. It is, in fact, an apparent stamp of approval for reinterpreting the Bible according to the fads of science.

If the Bible is "our Rule of both faith and practice" (1989 *Manual* 27.1) and contains "all truth necessary to faith and Christian living" (1989 *Manual* 26.2), then it must be true in all matters relating to faith—including the creative work of God.

I welcome dialogue. But dialogue about creation does not come about by dismissing creationists out of hand, nor by engaging in polemic against them.

David W. Edwards
Culver, Oreg.

Divorce and Darwin

Considering some of the subject matter of the past several months, it is not unfair to say that the *Herald of Holiness* has become the herald of a double whammy directed at simple biblical faith. First, HH announces a pending change in church policy on divorce. . . . Now, Nazarenes will be allowed to divorce for any reason—since the new rule holds that all reasons for divorce are equally unscriptural—and to remarry during the lifetimes of their estranged spouses with no repercussions from the church. Then, while we are still reeling from this announcement, W. E. McCumber, in a more recent issue, favorably reviews a book by Professor Giberson of ENC, professor of physics and astronomy, whose obvious bottom-line purpose is to baptize the theory of evolution.

Despite the existence of a few meaningless ifs, ands, and buts—permanent marriage is still regarded as an (under glass) ideal and the evolutionist must believe that evolution is God's method of creation—the end result is that the church is "buying" both divorce and Darwin!

The fallacies in both of these positions are too numerous to explore here in depth. The essence, however, of a believer's objections would distill as the following two points:

- that permitting divorce with remarriage during the lifetime of the estranged mate transforms the Seventh Commandment into the seventh suggestion; and
- that endorsing evolution as God's possible method of creation ignores the account of creation in Genesis, according to which God created all the species by commanding them into existence, and did so in only six solar days.

When one observes the thought processes of too many of today's Nazarene theologians, would-be or otherwise, it is difficult to escape the observation that, whenever men do attempt to put God in a box, theology is the name of the box

Almon F. Jordan, Jr.
Auburn, Maine

Encouraging

Just a note to say thank you to you and your staff for the great job you are doing on the *Herald of Holiness*.

I feel that the articles are some of the best I have ever read. It is so encouraging.

Also, I like the page "The Readers Write." These comments are always very interesting to me. I appreciate the ones on capital punishment, where they took their stand for it.

Thanks for a great paper.

Marion Walden
Lakewood, Colo.

Praying

I appreciate so much the *Herald*. The articles are as good or better than ever.

My oldest son, Joel, has diabetes. I am asking the *Herald* family to pray for him.

Keep up the good work—we are praying for you.

James A. Hamilton
Conroe, Tex.

Footnote on the Death Penalty

[From a mother whose teenage son was murdered. Killers were caught, confessed, and sentenced to four life terms.]

I made a choice not to ask that the prosecutor push for the death penalty. If we had strongly pushed, he probably would have. But I still agree with what I said in that sheriff's office, that I cannot bring myself to ask for the life of anyone, even these two murderers. Instead, I have put them in God's hands: If they ever come to know Him, they must live with what they have done; if they do not allow God into their lives, they will spend eternity without Him. Could I think of a worse punishment? God has given me forgiveness for my sins; I will not block His working in their lives.

From a mother's point of view—all life is valuable, it is in God's capable hands and I am willing to let Him have that responsibility and make those decisions.

Thanks for a great magazine—and not being afraid to look at tough issues.

Judi England
Gillette, Wyo.

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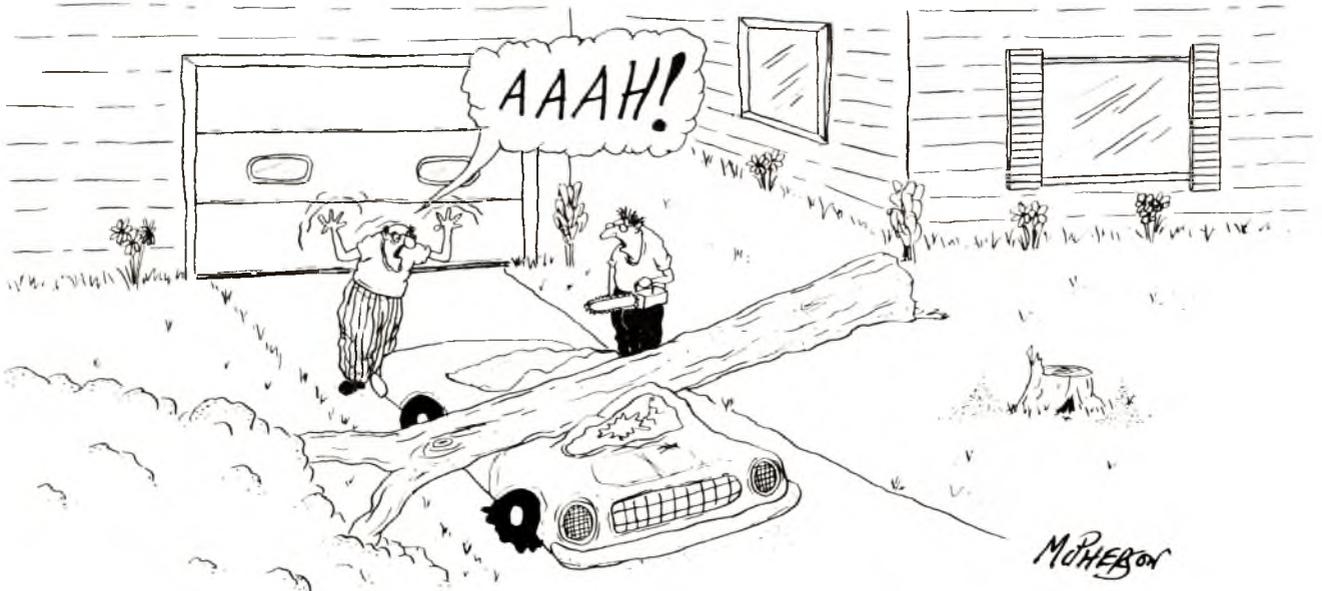
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"Look, Stan, I'm sorry about your car. But, frankly, I'm appalled that you, being a Christian, would allow yourself to become upset over something like this."

Foundations of the Faith in Philipians

How Much Excitement Does a Christian Need?

ROGER L. HAHN



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

*Therefore God has also highly exalted Him and has given Him a name that is above every name, that at the name of Jesus every knee should bow in heaven, and on earth, and beneath the earth, and every tongue confess that Jesus Christ is Lord to the glory of God the Father (Philippians 2:9-11).**

NEW YEAR'S CAN BE A TOUGH TIME. Some people bubble with enthusiasm for their plans and resolutions. Others are skeptical; they are sure nothing will be different after the first of the year than it was before. The only enjoyment they get out of New Year's is throwing cold water on the dreams of the enthused. After a few New Year's seasons of conflict, most groups fall into a safe pattern of neither side rocking the boat. Those folks excited about New Year's tone down their enthusiasm. The skeptics tolerate a few comments about resolutions in exchange for no major outbursts of optimism. Unfortunately, that pattern of settling for an emotionally bland compromise often infects the Church when we talk about our glorious hope.

The great Christian expectation of what God will do at the end of time is one of those subjects that we have trouble staying both balanced and excited about. Some folks are very enthused about Second Coming signs, and they

are eager to predict the meaning of this or that event. Others have heard more extravagant predictions than they care to, and they find it easy to criticize or ignore those who are enthused. Second Peter 3:3-10 shows that this is no new problem. But are our only options wild enthusiasm, skepticism, or silence? Philippians 2:9-11 offers another option.

Philippians 2:10-11 speaks of a day when every knee will bow and every tongue confess the Lordship of Jesus Christ. Because it is a future hope, it is subject to both wild excitement and skepticism. There is an enthusiasm in that word "every" that radiates the joyful expectation that someday God is going to accomplish totally that which He set out to do in Christ. It is easy to be skeptical and respond, "Never say every." Nothing in our human experience prepares us for total human agreement on anything, let alone the Lordship of Christ.

However, the way Philippians 2:9-11 is constructed will not permit a skeptical pooh-poohing of that future promise of complete acknowledgment of Christ. Verse 9 states that God has highly exalted Christ and given Him a name above every name. That is not a matter of debate; it is a past tense event. God has already done that, and we agree on the exaltation of Christ and on the superiority of His name and character. But the grammar of verses 10 and 11 indicates clearly that our future hope of complete confession of Christ is built on what God has already done according to verse 9. The resurrection, the ascension, and the seating of Christ at God's right hand are the pillars upon which our future hope is built. The question is not "if" but "when"?

The structure of Philippians 2:6-11

also offers us a way to share the joy of that future hope without reigning in the enthused's excitement and without violating the skeptic's sense of reserve. Most modern New Testament scholars identify Philippians 2:6-11 as an early Christian hymn that Paul quoted while writing Philippians. The glorious hope of every human being, bowing before Christ, was not the ranting of an eccentric prophet but the joyful singing of the congregation of the faithful. The first verse of that hymn, Philippians 2:6-8, soberly proclaims Christ's incarnation and death. The Resurrection opened up the jubilant notes of hope in verses 9-11.

There is a great new day coming when Christ will be recognized for who He already is, Lord of all. It is a disgrace for us to keep silent about that glorious day just to keep peace between the skeptics and the enthusiasts. And we don't have to keep silent; Philippians 2:9-11 has shown how to proclaim the message with both joy and balance. Let's sing our glorious hope.

For further study: (1) Read Colossians 1:15-20, often identified as an early Christian hymn, and Paul's comments in Colossians 1:21-23. What do you learn about our Christian hope? (2) Read 1 Thessalonians 4:13-5:11,

The question is not "if" but "when"?

which concludes a section of teaching on the Second Coming with Paul urging the Thessalonians to encourage each other. Jot down your ideas of how these words could encourage someone you know. (3) Think of as many songs or phrases from songs about the Second Coming as you can remember. Sing them over again in your mind and rejoice. Ask the Lord to teach you a new song about our glorious hope this year.

*Scripture quotations are the author's own translation. **HH**

DON'T PASS
BY AN
OPPORTUNITY
TO BE A
BLESSING



TITHE—IT'S A BLESSING TO GIVE

CHURCH OF THE NAZARENE ■ STEWARDSHIP SERVICES

Keeping the Baby Boomers in the Church

by Jeanette D. Gardner

The news has been heralded for several years: baby boomers are returning to church in record numbers. But according to George Barna in *The Barna Report, 1992-93*, in 1992, after five years of flocking to churches in increasing numbers, 10 percent of baby boomer church attendees decided to exit their congregations.

Why the exodus? According to Barna it was because the church failed “to consistently meet their needs with quality outreach and teaching.” Barna contends that this mass exodus can be stopped, but to do so, church leadership must practice sharp, strategic thinking and a willingness to explore new avenues for outreach.

Why is it so important to keep baby boomers in your church? If nothing else, because of statistics. Baby boomers are generally defined as anyone born in the post-World War Two birth explosion between 1946 and 1964. That includes 76 million people—nearly one-third of the total United States population.

How can the Body of Christ relate to the baby boomer generation?

Boomers like to participate but hate to join. Don't be surprised when boomers attend your church—perhaps very faithfully—but don't become members. Boomers are people who like to get involved in causes and participate in programs, but they're reluctant to *formally* commit. According to Doug Murren, author of *Baby Boomerang*, “We Baby Boomers

aren't coming to church to become members. We're coming to *experience* something. Yes, even to *get* something. What we're hoping for is some kind of human touch in these churches we're checking out. So getting us on your membership roll could prove quite an exciting challenge for you.”

Murren, the pastor of Eastside Foursquare Church in Kirkland, Wash., has found great success by presenting membership concepts but changing the terminology. His church eliminates the word *member* because they feel it gives a connotation of giving up freedoms. Accordingly, instead of a “Membership Class” they offer “Church 101.”

In the same vein of thought, boomers prefer anonymity, especially in the church-search stage. Warmly welcome them, but use the personal touch. Boomers don't appreciate having to stand and be recognized as visitors.

To reach boomers in your church, by all means get them involved. Use their creativity and give them jobs to do. But don't be frustrated when they're slow to follow up on their actions with formal commitment.

Boomers want their needs met. Baby boomers are likely to choose a

church according to how well it meets their needs. This quest to have needs met is a greater priority than denominational loyalty or church location.

Find out what their needs are, and, where possible, meet those needs with your programs and messages.

BOOMERS PREFER ANONYMITY, ESPECIALLY IN THE CHURCH-SEARCH STAGE.



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This may include surveying the boomers in the area around your church.

Boomers are busy. They come from a generation that packs more activities into a day than any previous generation. Our society moves at a faster pace in general. Consider some of the signs: fast-food restaurants with drive-thru windows; microwave meals; one-hour photos and dry cleaning. Boomers are accustomed to moving and don't want to waste time.

This attitude carries over into the church. Boomers want to learn, but they want pragmatic sermons that get to the point. They want meetings that don't last for hours. And, because boomers are busy, they may not attend every function the church offers. This does not necessarily indicate a lack of loyalty. They simply have more time-choices to make.

Instead of making members feel guilty for missing

events, churches that draw boomers understand their time struggles and welcome boomers warmly when they do come.

Boomers long for meaningful relationships. According to *Baby Boomer Spirituality*, in February 1990, 15 million boomers gathered weekly in support groups alone. Boomers are hurting. And they're looking for people who are willing to try to understand their hurts and will help them through.

Churches that offer support groups find great success with this age-group.

This all ties in with the

boomers' desire for the personal touch in churches. Boomers want a place where they can be known as individuals instead of numbers.

The popularity of support groups with boomers also shows their willingness to be somewhat vulnerable. The older wave of boomers was involved in a very experi-

BECAUSE BOOMERS ARE BUSY, THEY MAY NOT ATTEND EVERY FUNCTION THE CHURCH OFFERS.

mental generation. Many have areas in their past, and present, that they're not too proud of. As a result, they appreciate a spirit of openness and acceptance in the church. Boomers need to feel important and loved by God and by the people in the church.

Because of this longing for intimacy, baby boomers tend to respond well to small-group programs. According to Barna, almost 50 million adults are involved in small groups for spiritual purposes. One-third of these adults are baby boomers.

Boomers are kid-conscious. Raising moral children is one reason boomers return to church. A church that successfully reaches boomers will give priority to offering high-quality children's programs. This includes providing clean, well-designed children's facilities; trained, gifted teachers; and innovative, creative activities.

Pastors and church leaders can also minister to boomers by teaching them concepts for being good parents in the midst of their challenges.

Most boomers are in nontraditional families. In the 1960s, one in four marriages failed. In the 1980s, that statistic became one in two. The median age at which people divorce is 24 for men and 30 for women. Only 5 percent

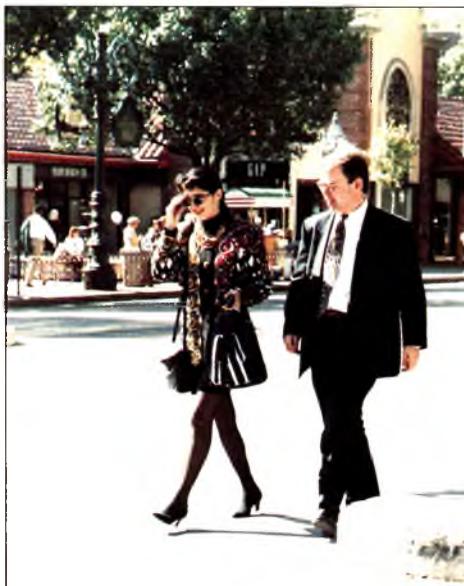
of boomers live in a traditional marriage where the husband works and the wife stays home—this means that 73 million baby boomers are part of nontraditional families.

To be successful with boomers, churches must acknowledge that many of them live in nontraditional family situations. Churches could find a great ministry by offering classes on such topics as "How to build a strong stepfamily" or by providing special classes and encouragement for single parents. Churches might even do well to have a family counselor on staff.

Also, remember that many boomers live in a sandwich generation—taking care of parents and children at the same time. A report from the Older Women's League found that women can expect to spend 17 years raising a child and 18 years helping aging parents. Helping boomers learn to care for aging parents would be an appealing ministry.

Not all boomers are married. Thirty-three percent (25 million) of all baby boomers are single. A church that offers programs for never-married, widowed, and divorced singles has great ministry opportunities.

Boomers like less formality. Boomers are title-haters. Most would prefer to use first names than call people Mr.



Baby Boomer Quiz

- ▶ 1. According to a study by the Congressional Budget Office, America's baby boomers' average household income is \$38,400. In figures adjusted to 1989 dollars (for both generations), what was the average household income for the boomers' parents at the same age?
 - A. \$25,100
 - B. \$41,200
 - C. \$36,400
- ▶ 2. In order to have the same buying power as their parents in retirement, a baby boomer couple (now age 30) would have to save how much?
 - A. \$1,000 a year for 25 years
 - B. \$1,700 a year for 30 years
 - C. \$4,000 a year for 35 years
- ▶ 3. How many baby boomers (persons born between 1946 and 1964) are there in the U.S.A.?
 - A. 49 million
 - B. 69 million
 - C. 76 million
- ▶ 4. Boomers are concerned about their share of American wealth; however, 1 percent of U.S. households own what percent of the wealth?
 - A. 37%
 - B. 21%
 - C. 48%
- ▶ 5. The financial boon that helped the boomers' parents more than the boomers themselves was:
 - A. Stronger unions
 - B. The real estate boom
 - C. Low taxes
- ▶ 6. Twenty years ago, the older generation had 26 hours a week of leisure time. Now, as a result of second jobs, dual career households, etc., boomers' leisure time has decreased to
 - A. 10 hours
 - B. 14 hours
 - C. 16 hours
- ▶ 7. In 1990, what percentage of adult single men were living with their parents?
 - A. 14%
 - B. 32%
 - C. 8%
 - D. 24%
- ▶ 8. Among boomers with college degrees, what percentage end up working in jobs that do not require a degree?
 - A. 40%
 - B. 52%
 - C. 20%
- ▶ 9. The largest government entitlements, Social Security and Medicare, go to senior citizens who make up what percentage of the population?
 - A. 12%
 - B. 15%
 - C. 41%
 - D. 23%
- ▶ 10. Which of these factors characterize the job market faced by today's baby boomers?
 - A. More qualified competition for the "good" jobs
 - B. Less job security
 - C. Fewer opportunities for advancement because of thinning out of managerial ranks
 - D. Declining loyalty of the firm to the worker
 - E. All of the above

Answers: 1—A; 2—B; 3—C; 4—A; 5—B; 6—C; 7—B; 8—C; 9—A; 10—E.

Mrs., or Miss. This also carries over into church leadership. Boomers can still maintain respect for pastors while calling them by their first names, such as Bob, or Pastor Bob instead of Reverend Smith.

Boomers also like less formality in clothing. They don't feel it's disrespectful or less spiritual to wear jeans or casual clothing to church. The ability to be comfortable makes the atmosphere more appealing to them.

Boomers communicate through music. Boomers are especially open to sending and receiving messages through a melody line and good rhythm. A smart church uses this tool to their best advantage.

Boomers like music that is culturally relevant and communicates a message. To discover which style of music will best minister to your people, survey your community for the kinds of music most listened to and consider offering some music in those styles. Boomers are accustomed to sophisticated quality in music too. Sound systems, performances, and instrumental quality are important.

Boomers are more open to women in leadership. The business world, in general, recognizes that women are capable to spearhead projects, plan budgets, direct momentous events, and increase creativity and productivity.

The church has been a bit slower to recognize these qualities in women. According to Doug Murren, "Although women have never had a greater liberator than Jesus Christ, and should be freer in the Church than any other place to contribute their leadership abilities, the Church has never really permitted this natural resource to be utilized."

God has given each person, male or female, gifts and abilities. The successful church will seek to incorporate these gifts and abilities into the ministries of the church.

Boomers are concerned about finances. The number of married women in the workforce has doubled in the past 30 years. Some say boomers comprise so many two-income homes because they are selfish and want too much; however, although boomers appear to be making



MRC

more, the steadily rising cost of living has chewed up most of their income advances. Baby boomers are the first generation with less purchasing power than their parents at every stage in adulthood. In fact, for baby boomers to live anywhere close to the standard of living their parents enjoyed, they must become two-income homes.

Consider the financial limitations of the boomers in your church as you plan programs and events (banquets, retreats, seminars) that involve a cost.

Despite the bad reputation boomers sometimes have for giving, according to Barna Research, "Baby Boomers are every bit as likely as prior generations were at this stage in their lifecycle to donate money to charity. They are nearly as likely as older adults to give money . . . although they give their money based on very different criteria."

Boomers tend to respond financially when their needs have been met. So, if your programs minister to your boomers, they should support your programs with their hard-earned dollars.

Boomers are experience-oriented. Boomers aren't wrapped up in theological or philosophical issues. They don't want to talk about religion, they want to experience God's power in their lives.

Accordingly, boomers may challenge unclear terminology. They want illustrations they can relate to. They enjoy praise and worship songs that are easy for them to sing and that have meaning for them. Boomers

want reality they can taste, feel, touch.

Boomers often are skeptical of church because they are sensitive to hypocrisy and have seen religion as just a game people play. The church can minister to boomers by helping them make Christianity a reality in their lives.

As you continually study and minister to the needs of the baby boomers in your church, you'll reap rich rewards. As you learn to value them, boomers will become a valuable part of the present—and future—of your church.

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BOOMERS TEND TO RESPOND FINANCIALLY WHEN THEIR NEEDS HAVE BEEN MET.



Comstock

Saving the Computer Generation

by Samuel L. Dunn and Les Parrott III

*Let this be written for a future generation, that
a people not yet created may praise the Lord.*

PSALM 102:18, NIV

It is Sunday morning in a Nazarene church most people would call “big.” The service opens with the rhythmic thump of a bass guitar and the beat of drums in an electrifying musical performance. A sequence of carefully chosen worship choruses follows. Words are projected onto a

screen behind and above the acrylic, see-through podium. All the people are looking up, no heads are turned down in this church. Quasi-professional actors bring a dramatic skit to life with voices that project to the back row. It is their contemporary version of the prodigal son on a motorcycle headed for Las Vegas.

The drama draws a standing ovation from the crowd. A quintet enters the spotlight with the drums and guitars playing the morning’s offertory. Applause follows. The pastor’s message begins with a tantalizing question: “Have you ever been left out—I mean like the brother of the prodigal son?” The entire service is piped into a

lounge where people who feel more comfortable listening than watching can drink coffee and worship at the same time.

The tone of the service is warm. The pastor's message is biblical. And the congregation is inspired. The average age is well under 40.

In another city, a different congregation of Nazarenes gathers. The robed choir marches in as the pastoral staff, in dark suits, walks onto the platform expressionless. The senior pastor opens the service with a call to worship and an invocation. The minister of music leads the people through selected verses of standard hymns, including, "And Can It Be?" and "Holy, Holy, Holy." After the pastoral prayer, a choir member sings "The Lord Is My Life" from the 93rd psalm with operatic skill and quiet spiritual fervor. The organ is majestic. It all but rattles the windows during the offering. The sermon is a carefully crafted exposition of Luke 15. The message ends with a practical application.

The tone of the service is warm. The pastor's message is biblical. And the congregation is inspired. The average age is well over 40.

A Tale of Two Congregations

The two worship styles described above are caricatures of an emerging dichotomy. The first congregation is financially strong and pays its denominational budgets faithfully. Evangelism and growth are its principal objectives. It works diligently to bring new people into its fellowship, particularly young adults and families. It relies on small groups to foster connectedness, and its programs and worship services appeal to the people born after World War II.

The second congregation pays its denominational budgets and annually sends a Work and Witness team to support world evangelism. The congregation is stable and the majority have been in the same church for the last two decades. The people like one another. Their social events are filled with warm memories and discussions of each

other's children and grandchildren. Services are traditional, with prayer meeting and choir practice on Wednesday nights.

While these two Nazarene congregations have much in common, their differences are obvious and controversial. The first congregation has made a conscious effort to attract younger people with a contemporary mode. While many in this church still prefer other worship styles and more traditional programming, they see themselves

a giant screen on which to project our future, they are describing a picture that is becoming increasingly clear.

The information technologies of the 20th century are vital to our understanding today's church and its future. Fifty percent of North Americans now work in information industries like television, satellites, computers, and so on. But that's only half the story. Note the generations that make up today's church.

THE CHURCH MUST NOT RESTRICT ITSELF TO "DAD, MOM, AND THE KIDS."

reaching out to people who are nonbelievers or new in the faith. The second congregation has made an unconscious commitment to meeting the needs of its core congregation. It is running to stay in place, but their commitment to their status remains solid. While they talk a great deal about evangelism, their programs and worship services reflect the values of an earlier generation, and it isn't working.

Is the second church in danger? Experts say yes and point to two critical signs: (1) a slow slide in attendance and membership, and (2) relatively few young adult members. Their prognosis calls for a gradual slide in numbers until the congregation faces a rapid downturn as older members pass on.

And so we have two groups of sincere Christians facing the same critical question: *How can we nurture our own spiritual walk and still pass our faith on to our children and to nonbelievers around us?*

The Future Is Now

During this final decade of the century, analysts are busy writing about the future. Using the past as

● Let's start with the people born between 1926 and 1945. We call them the *radio generation*. These people were shaped by the automobile, the Great Depression, and World War II. For them, school was a place where young people sat quietly in teacher-dominated classrooms. As adults, these people generally prefer to listen or watch one program at a time. Many are not comfortable with electronic gadgets. When it comes to music, they prefer lyrics they know and understand. Approximately 28% of today's workforce is from the radio generation.

● Next come the *television babies*. These are the baby boomers born from 1946 to 1965. With the election of President Clinton, this age-group is taking charge. Growing up, they were influenced by the Kennedy era, the civil rights movement, Vietnam, the cold war, rock and roll, and performers like Elvis. They prefer faster, jerkier music but still with lyrics that are relatively easy to understand. Some 54% of the current work-

continued on page 34

WHAT FAITH MENTORS DO

by Wesley D. Tracy

This article is adapted from chapters 14 and 15 of The Upward Call: Spiritual Formation and the Holy Life, by Wesley Tracy, Morris A. Weigelt, Janine Tartaglia, and E. Dee Freeborn, new from Beacon Hill Press of Kansas City.

We sat on a bench under a giant eucalyptus tree enjoying one of those glorious Marin County, California, June afternoons. My new friend and I spoke of things theological, philosophical, and political. He looked at his watch. “Oh, I’ve got to get going,” he said. “I’ve got a mentoring meeting in less than an hour.”

“A what?” I asked.

“A mentoring meeting. You see, our church has this mentoring program. About 30 professional men and women in our church make themselves available to high school juniors and seniors. If a teen is interested in law, medicine, dentistry, teaching, or banking—whatever—they can sign up with one of us.”

“Sign up?” I asked.

“Yes, for a year we mentor the youngster in our profession. He or she accompanies us through our work—getting an inside look at law, medicine, or professorship (that’s me),” he replied.

“Is it strictly business?” I queried.

“Oh, no. We spend social time together as well. And the kids usually have some real basic questions about the Christian faith, too.”

“You feel like it’s a good investment, I take it,” I said.

“Let’s put it this way. At least 25

young people from our church have gone into the professions of their local church mentors. That’s 25 Christian professionals that our church has put on the map, so to speak.”

This is one form that faith mentoring may take. In *The Upward Call*, seven forms of faith mentoring are examined: Guide, Model, Coach, Sponsor, Advocate, Guarantor, and Mediator. In this article, five of these will be discussed as they appear in life and in 1 Thessalonians.

1. Coach

A coach instructs us in the rules of the game, helps us develop skills, encourages us when the going gets rough, and holds us accountable for our performance.

FAITH MENTORING MAY PROVE TO BE THE MOST EFFECTIVE FORM OF EVANGELISM IN THE “POST-CHRISTIAN” AGE.

Paul speaks as an instructor-coach when he tells the Thessalonians that he deeply desires to see them face-to-face so that he can “perfect that which is lacking in [their] faith” (1 Thessalonians 3:10).

I played football in high school. I

remember that experience with positive feelings—except when Coach Brown would yank me out of the game and hold me accountable for a missed tackle or dropped pass. As unpleasant as it is, we all need mentors who will hold us accountable.

The mentor-coach makes us watch the game films. He or she shows us what we did right, and what we did wrong—in painful slow motion.

The mentor-coach teaches us new skills, skills we may not even know we need until we watch the game films. Paul, the faith mentor, hoped to impart skills of prayer (5:17); thanksgiving (v. 18); abstaining from evil (v. 22); encouraging and comforting one another (4:18; 5:11); self-control (4:3-5); and brotherly love (3:12).

He wanted to equip them all with the breastplate of faith and love, the helmet of salvation, and the protection of sobriety and alertness (5:4-8).

In sports, it is often the coach who won’t let you give up when the going gets tough.

When Jane Hilton, a new Christian under John Wesley’s mentoring, was devastated by a withering temptation, he wrote to her, “Christ is yours; and He is wiser and stronger than all the powers of hell. Hang upon Him . . . lean on Him with the whole weight of your soul.” Her spiritual coach would not let her give up.

In much the same manner, Paul writes to the Thessalonian believers. When they and their leaders, Jason and Aristarchus, turned Christian, the local citizenry turned on them.



Every Christian adolescent could use an adult *guarantor*, a faith mentor friend whose life guarantees that adulthood is a good place to be.

Jim Whitmer

They hired the services of the biggest "Rent-a-Mob" agency in Greece and ran Paul out of town and arrested Jason and Aristarchus. Coach Paul would not let them give up, even in the face of murderous persecution. Paul gave them this speech at halftime in a very tough game. "[I want] to establish you firmly and encourage you . . . so that no one should be perturbed in the midst of these afflictions. You know

yourselves that we are appointed for this. Indeed . . . we warned you that we are bound to suffer affliction, even as it has turned out" (1 Thessalonians 3:2-4, F. F. Bruce).

I remember my football coach giving us that kind of speech. He would say, "I never told you it was going to be easy! The problem with you guys is that you want to wear a football uniform, but you don't want to play football. I'm looking

for 11 men who want to play *football* in the second half! Yes, we are behind. But it's way too soon to give up!"

One last thing about a coach. He or she can give speeches, show game films, teach skills—but the coach cannot play the game for you.

A faith mentor cannot make your tough decisions, cannot take over your problems and solve them. He or she cannot thrash all your enemies, take your final exams, or protect you from every blizzard. Rather, your spiritual coach remains on the sideline, encouraging, challenging, and urging you on the upward quest.

2. Sponsor

Sometimes, faith mentoring takes on the *sponsor* role. One Los Angeles church has formalized the sponsor role. Each young person seeking to be "confirmed" is assigned a sponsor. The sponsor's role is printed for all to see:

- a. A model of how a *person* of faith lives in today's world
- b. A *friend* who knows the candidate and can witness to the maturing faith of the candidate before the community
- c. A *guide*, confidant, and listener
- d. A *learner* who is interested in his or her own growth as he or she walks the faith journey with the candidate
- e. One who will invite the candidate into fuller participation in parish life and service.²

Paul was a sponsor-mentor to the new believers at Thessalonica. "We . . . were gentle among you, like a nurse cherishing her own children. Such was our affection . . . It is life to us if you stand fast in the Lord" (2:7-8; 3:8, F. F. Bruce).

In what ways would a designated sponsor in the church have helped you as a young person or a new Christian?

3. Advocate

Each pilgrim on the highway of holiness at one time or another needs a spiritual friend who can become an advocate. Family and friends and fellow Christians may not understand

and may lose faith in you. But an advocate goes to bat for you, believes in you, stands with you, pleads your case, and affirms you. An advocate supports your honest search for meaning, truth, and identity, showing patience and giving you space to grow.

The Thessalonian believers found such an advocate in Paul who stood up for them as if they were his own children. "We treated each one of you," he wrote, "as a father would treat his own children. Thus, we exhorted you and encouraged you" (2:11-12, F. F. Bruce).

4. Guarantor

Ross Snyder, David Ng, Sondra Matthaei, and William Myers speak of the faith mentor as *guarantor*.³ The idea of guarantor fits faith mentoring of the journeyman-apprentice, mature-inexperienced, senior-

A FAITH MENTOR CAN MEDIATE BETWEEN A PAIN-FILLED PAST AND A PROMISE-FILLED FUTURE, REDEEMED BY GOD'S GRACE.

The faith mentor as advocate stands by you even when your family, friends, and fellow Christians lose faith in you.



Jim Whitmer

junior, or old-young type relationships.

Youth need trustworthy models who "incarnate *adulthood* in ways that encourage young people to grow. In this way, they *guarantee* the fact that adulthood will be a good place to be."⁴

Such guarantors are working models of "the next step." The faith mentor implies to observing youth that the future is worth facing, that authentic faith in God makes it so.⁵

Of course, Jesus Christ is the greatest Guarantor of all. And He is the model for all faith mentor guarantors. Paul and the Thessalonians found Jesus Christ whose grace, gospel, death, and resurrection make life, even with murderous persecution, worth living.

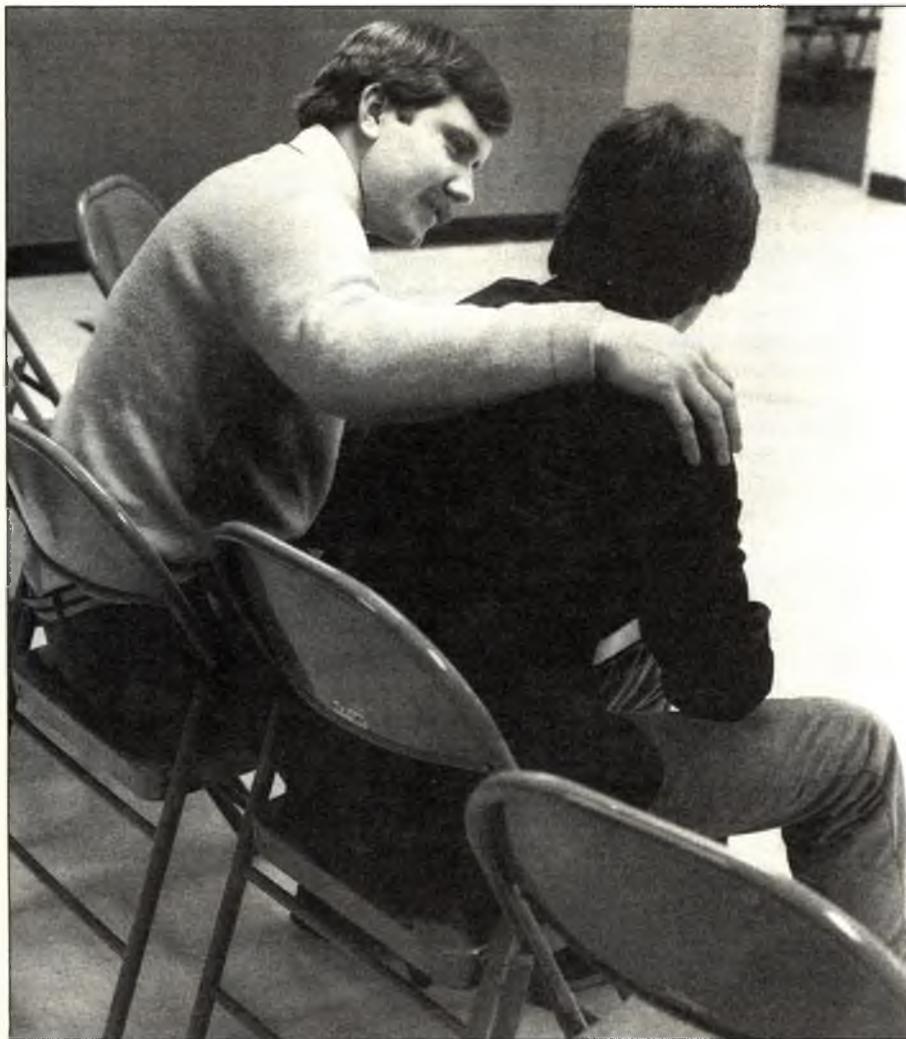
5. Mediator

One of the basic Protestant principles is the "priesthood of all believers." To modern evangelicals that simply means that they can pray directly to God without having to go through a priest. But that is only part of the meaning of the priesthood of all believers. The neglected meaning has to do with the truth that ordinary Christians can become priests to one another. That's one way to describe the mutual service that faith mentors and soul friends give to each other. It is a ministry of mediation.

Therefore, one of the roles of a faith mentor is that of a mediator, a person who brings together persons and possibilities. A priest is to bring God and the people together. Jesus, our Great High Priest and Mediator, brings us into contact with God's saving and sanctifying grace.

A human faith mentor can mediate love, grace, self-knowledge, discernment of the will of God, as well as acceptance, assurance, and a sense of direction in life. A faith mentor can mediate between a pain-filled past and a promise-filled future in the sunshine of God's redeeming love. A soul friend can become a mediating bridge that connects what we have been to what we can be.

Paul saw the dreams of the new



A faith mentor sometimes serves as a "coach" who makes us watch the game films in painful slow motion.

Jim Whitmer

believers in Thessalonica. As a mediator-mentor he sought to lead them to the highway of holiness. His deepest wish for their future is seen in his two prayers for them in chapters 3 and 5. "May our God and Father himself and our Lord Jesus . . . establish your hearts blameless in holiness" (3:11, 13, F. F. Bruce). In the climactic closing section of the Epistle, Paul sums up his heart's desire for the Thessalonian believers in a benedictory prayer. "May the God of peace himself sanctify you completely, and may your spirit and soul and body be preserved . . . free from blame. He who calls you is faithful; he will do it" (5:23-24, F. F. Bruce).

The faith mentor-mediator brings the mentoree's personal story and religious experience into contact

with the heart of the Christian faith as taught in the Bible and Christian tradition. The mediator-mentor is, according to James Fowler, involved in "an ongoing process . . . through which people (or a group) gradually bring the lived story of their lives into congruence with the core story of the Christian faith."⁶ Thus, an effective faith mentor needs to *know* the core beliefs of the Christian faith, and he or she must *know* the Bible. Edward Sellner asserts that a mentor should be "something of a scholar" who continually reflects on culture, experience, faith, and God.⁷

The trustworthy mediator-mentor also brings the mentoree's personal faith journey and religious experience into dynamic relationship with

a community of faith. Beware of the spiritual guide who does not form a bridge between the biblical core of the Christian faith and the church.

Often, faith mentoring just seems to happen. But the challenge to the church today is to find ways to make it happen—on purpose.

The Original Mentor

Now it may be time to think about where the original word *mentor* came from. Mentor is a character who inhabits the Greek epics like the *Iliad* and the *Odyssey*. He was a good and wise man whose counsel was treasured. He was a boyhood friend of Odysseus. In his long journey home, Odysseus receives counsel from the absent Mentor by way of Athena, the goddess of wisdom, who comes to Odysseus in the form of Mentor.

Mentor is assigned the task of looking after Odysseus' son, Telemachus. In the son's search for his father, Mentor guides him. Again, it is Athena who comes to Telemachus in Mentor's form to give advice. "Thus, Mentor is both male and female, mortal and immortal . . . Wisdom personified."⁸

Athena, in the form of Mentor, helps the son, father, and grandfather recapture the heritage that is theirs. Athena herself is described as self-confident, courageous, clear-eyed, strong, intelligent . . . judicious and fair. She is also called "soul maker" and "soul giver."⁹

Through the centuries, those interested in "making souls" and transmitting a spiritual heritage have found in this classic story a helpful model of what we now call faith mentors.

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ARKANSAS WITCH SUES NAZARENE PASTORS

Two Nazarene ministers in Arkansas have been named in a lawsuit brought by a local Wiccan witch. Robert Wirtmiller, senior pastor of Jonesboro, Ark., Wood Springs Church of the Nazarene, and his associate, Terry Schakelaar, have been named in a lawsuit that accuses them and two other area pastors of encouraging local property owners to not rent to an occult supplier.



Riley

Terry Riley, a Jonesboro occult supplier and self-proclaimed witch, is suing the pastors because he is having difficulty finding rental property in which to base his occult supply store. The

Magick Moon. Riley operated the store last year in a building owned by a member of the Wood Springs Church until the owner discovered the nature of Riley's business. Since there was no lease, the owner, Steve Griffin, evicted Riley in August after a 30-day waiting period required by law.

Following the eviction, Riley contacted the local media and claimed that churches in the area were trying to impose on his freedom to practice religion. He specifically pointed to Wood Springs Church of the Nazarene and accused Wirtmiller of influencing Griffin to evict him. Riley's claims were picked up by local media outlets and eventually caught the attention of national and international media. The story was carried by several newspapers, the television show "Inside Edition," and Japanese network TV. The situation also was featured in the Aug. 23 issue of *Newsweek* magazine. Wirtmiller turned down interviews with "Donahue" and the "Maury Povich Show."

"No laws were broken in the closing of Riley's occult supply store," Wirtmiller said. "Riley says his religious freedoms were violated. In fact, by concealing his intentions for the rental property, he was asking the Griffin family to be a part of a business relationship that would go against their Christian faith."

As a part of his media campaign, Riley organized a Sunday morning protest march. The Aug. 1 march included about two dozen teenagers and

adults who support Riley. These included witches from Kansas City, St. Louis, and Springfield, Mo. Most church members in Jonesboro decided to attend worship services rather than participate in a counterdemonstration, but a number of others from various parts of the state showed up to speak out against the occult supporters.

"Unfortunately, most of those who demonstrated against the witches were very loud and boisterous," Wirtmiller said. "They did not provide a very good example of our churches, although the media showed them as representative of us."

The counterdemonstration also included the parents of one of the three boys who were mutilated and killed in West Memphis, Ark., last summer by teenagers. Some reports have indicated that occultic activity had a part in the slayings of the boys who were riding bicycles when they were abducted and killed. The trial of those accused in the murders is taking place in Jonesboro.

"The Church needs to wake up to what is going on here," Wirtmiller said. "This branch of the occult is very well organized, and the media is obviously sympathetic to them. We are getting beat up here by the press."

The lawsuit seeks \$260,000 in damages, Wirtmiller said. In addition to Wirtmiller and Schakelaar, it names as defendants John Utley, Sr., pastor of



Terry Riley (center), a self-proclaimed witch, walks down Main Street in Jonesboro, Ark., during a march in which he and his supporters protested his eviction from a business owned by Nazarene businessman Steve Griffin.

Photos by Ken Heard, courtesy of the *Jonesboro Review*.

Wood Street Assembly of God; and Stan Ballard, Sr., pastor of Nettleton Southern Baptist Church. Riley claims that the pastors encouraged more than 25 property owners in the city to deny space for his occult supply store.

Wicca is a neopagan form of witchcraft. Adherents chose the name years ago because of the images associated with the word *witch*. Adherents have a wide range of beliefs from neopagan witchcraft to New Age thought.

SUNDAY SCHOOL CONFERENCES PLANNED FOR 1996

A second round of National Sunday School Teacher Training Conferences will be held throughout the United States in 1996, according to Phil Riley, Sunday School Ministries division director.

"The 16 conferences held last year were an overwhelming success," Riley said. "Since we are in a quadrennial emphasis that highlights Sunday School, it is appropriate to conduct conferences such as these once again."

The conferences will follow a similar format to last year's sessions, Riley said. They will consist of workshops for Sunday School teachers, pastors, and other workers. In addition, new products will be introduced.

Eleven conferences will be held in 1996. The locations and dates for the conferences are: Atlanta, Ga. (Jan. 11-13); Kansas City, Mo. (Jan. 25-30); Spokane, Wash. (Feb. 1-3); Dallas, Tex. (Feb. 8-10); Indianapolis, Ind. (Feb. 29-Mar. 2); Chicago, Ill. (Mar. 7-9); Pittsburgh, Pa. (Mar. 28-30); Rapid City, S.Dak. (Apr. 11-13); Phoenix, Ariz. (Apr. 18-20); San Francisco, Calif. (Apr. 25-27); and Mount Laurel, N.J. (May 2-4).

For more information about the national teacher conferences, contact the Sunday School Ministries Division at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, ext. 2231.

MVNC CELEBRATES 25TH ANNIVERSARY

Mount Vernon Nazarene College celebrated its 25th anniversary with a series of special events Oct. 12 and 13, according to LeBron Fairbanks, MVNC president. The two days of activities featured past college presidents, alumni, faculty, and staff.

FAIRBANKS REELECTED



LeBron Fairbanks was unanimously reelected to a second four-year term as president of Mount Vernon Nazarene College by the college's board of trustees at their annual meeting Nov. 4-5, according to Harold Graves, Jr., board chairman.

"I pledge my best efforts, empowered by God's Spirit, not only to keep the institutional mission and the president's vision before the campus community but also to work continually toward its realization," Fairbanks said in response to the election.

In other action, the board of trustees voted to begin construction on two additional housing units and to enlarge the Campus Center. The action was taken in response to increasing enrollment at the college, which reached a record this fall of 1,223. This includes more than 800 students who live on campus and represents the highest percentage of on-campus students of Nazarene colleges in the U.S., Fairbanks said.

"The decisions made by the board of trustees will position us to reach the decadal enrollment goal for traditional undergraduate students of 1,500," said Graves.

Stephen Nease, MVNC's first president, was the special speaker at a meeting of the Mount Vernon Rotary Club. Nease, who currently serves as education commissioner for the denomination, spoke about the early days of the college. He told the group about the process of assembling faculty and getting funding to open the school.

General Superintendent William J. Prince, fourth president of the college, was the featured speaker at a convocation service. More than 1,600 persons attended the chapel, which also featured greetings from Mount Vernon Mayor Ernie Farmer.

The Nease Rehearsal Hall in the R. R. Hodges Chapel/Auditorium and Fine Arts Center also was dedicated during the anniversary celebration. The facility was dedicated in memory of David Hardy Nease, the nine-year-old son of Stephen Nease who drowned in 1970.

MVNC's third president, L. Guy Nees, was the featured speaker at a luncheon hosted by the Mount Vernon/Knox County Chamber of Commerce.



Former Mount Vernon Nazarene College presidents (l. to r.): Stephen Nease, L. Guy Nees, and William J. Prince talk with current president E. LeBron Fairbanks following a luncheon meeting of the Mount Vernon Rotary Club. Nease spoke to the group about the early days of the college.

The celebration concluded with a silver anniversary concert featuring the Collegians Chorale, the college ministry groups New Covenant and Rejoice, and alumni soloists. More than 1,000 persons attended the concert, which will be repeated in several locations throughout the MVNC education region in the coming year.

PASTOR APPOINTED TO FORT WORTH MINISTRY

Dan Soliday has been appointed to serve as senior pastor of Friendship Community Church of the Nazarene in Fort Worth, Tex., according to Charles E. Jones, West Texas district superintendent. He also will serve as director of Friendship Community, Inc.

A graduate of MidAmerica Nazarene College and Nazarene Theological Seminary, Soliday most recently served in a multicultural ministry in Kansas City. Soliday's wife, Laura, served as

Vacation Bible School editor in the Sunday School Ministries Division.

The Friendship Community Church and Friendship Community, Inc., were organized in place of the former Liberation Community Church and Liberation Community, Inc.

Liberation Community is no longer associated with the Church of the Nazarene and is not an approved compassionate ministry project of the West Texas District, Jones said.

As a Nazarene compassionate ministry center, Friendship Community, Inc., will offer a variety of ministries to the Fort Worth area. The Friendship Community, Inc., Board of Directors is composed of Nazarenes from the Fort Worth area and the West Texas District.

Alvin Sandlin and Lester Anderson will continue to serve on the staff at Friendship Community as associate pastors, Jones said. They will minister specifically to the black and Hispanic communities.



District Superintendent Charles E. Jones is pictured with the new pastoral team at Fort Worth Friendship Community Church of the Nazarene (l. to r.): Lester Anderson, associate pastor; Laura Soliday, holding daughter, Andrea; Dan Soliday, senior pastor; Corey Soliday; and Alvin Sandlin, associate pastor.

LEADERS MEET TO DISCUSS MINISTRY TO NATIVE AMERICANS

Eight district superintendents and personnel from Nazarene Indian Bible College met recently with Wilbur Brannon, Pastoral Ministries director, to discuss a comprehensive strategy for evangelizing Native Americans through the Church of the Nazarene. Native American pastors and educators also met with the group.

"The purpose of the meeting was to begin the process of designing a comprehensive strategy for Native American evangelism in Canada and the U.S.," Brannon said.

More than 3 million Native Americans live in the U.S. and Canada, according to statistics provided by the Church Growth Division. More than half of these live in urban settings with the others living primarily on 500 reservations. Approximately 230 different languages or dialects are spoken by Native Americans.

Nazarene involvement in Native American missions began in 1927 in Rhode Island. Shortly thereafter, Nazarenes began missions to them in Oklahoma and New Mexico. Currently, there are 1,749 Native American members of the Church of the Nazarene in 39 predominantly Native American churches and six Church-Type Missions. Most of these churches are located on two districts, Southwest Indian and Navajo Nation. Additionally, several Native American churches are located on the four districts in Oklahoma and in Alaska.

The Nazarene strategy for Native American ministries recognizes three primary types of Native Americans. What the study calls the "reservation Indian" is immersed in traditional cul-

ture and is strongly tied to the tribe or clan. Even though English is spoken, the native tongue is the primary means of communication.

The "marginal Indian" is partially assimilated into the dominant American culture. This individual has primary ties to the reservation but may leave because of social or economic reasons.

The "urban Indian" is influenced more by American society than by Native American society. This individual is usually the second or third generation to live off of the reservation.

These three types were described to the strategy committee by Thomas McKinney, administrator of Nazarene Indian Bible College. McKinney also provided statistics and information on the social and economic difficulties Native Americans face.

"American Indians have a unique mixture of life views and culture," McKinney said. "They have survived 400 years of attempts to either annihilate them, on the one hand, or to assimilate them into the dominant culture of American society on the other. They have maintained their identity as American Indians in spite of the fact that much of their original lifestyle and traditional value systems no longer exist."

Among the problems faced by Native Americans are high rates of alcoholism, suicide, motor vehicle accidents, homicide, sexual abuse, and unemployment.



The Native American Strategy Committee meeting included opportunities for small-group discussions. Those pictured in this group include (clockwise from center): Lindy Waters, NIBC business administrator; Phillip Short, pastor; Ark Noel, Jr., Southeast Oklahoma district superintendent; Carl Summer, Southwest Oklahoma district superintendent; Russell Human, Northeast Oklahoma district superintendent; John Nells, Navajo Nation district superintendent; Thomas McKinney, NIBC administrator; and Jerry White, Northwest Oklahoma district superintendent.

Other participants in the strategy meeting included: Wilbur Brannon, Pastoral Ministries director; Lloyd Commander, NIBC academic dean; Julian Gunn, pastor; Bryce Roberts, pastor; and district superintendents Larry Coen, Rocky Mountain; Laurel Matson, Wisconsin; Larry Salway, Southwest Indian; and Kenneth Spicer, Alaska.

Evangelism among Native Americans is hampered by the sparseness of the population, clan orientation, diversity of tribes, and basic mistrust of Anglos and their God.

"The best way to reach the American Indian for Christ is to first meet their basic needs," said Larry Salway, Southwest Indian district superintendent and a member of the Lakota Tribe. "That is why our strategy calls for the creation of various ministries such as day-care centers, job training, and food banks."

That is also the strategy Salway is using in a new church in Phoenix, Ariz. The New Beginnings Church of the Nazarene is reaching out to the Native American community with a food bank, counseling services, and support groups. The new congregation also has started home-based prayer cells.

Americans also must be sensitive to the culture of the Native American, Salway said. Traditional missionary efforts (among all denominations) has been to "Christianize" Native Americans by taking away their culture. Salway points out that not all of Native American culture is pagan or wrong.

"You can be a Native American and still be a born-again believer, filled with the Holy Spirit," Salway said.



Native American members of Lehi Church of the Nazarene worship together. The church is located near Mesa, Ariz.

NORTH CAROLINA CONGREGATION JOINS DENOMINATION

The North Carolina District gained its newest and oldest church in a special ceremony Oct. 31. That's when General Superintendent James Diehl received the Shelby, N.C., New Bethel Church into the Church of the Nazarene.

The New Bethel Church came into the Church of the Nazarene from the Missionary Methodist church, a group of about 14 congregations. North Carolina District Superintendent Eugene Simpson said the church has been pastored by Nazarenes for more than a quarter century but had only voted to join with the denomination this September.

Glen O. VanHook, the father of musician and arranger Jim VanHook, was the first Nazarene pastor of the church. He served there from 1964 to 1971.

"We have had an excellent rapport with the people of this church for many years, but during the past five years the relationship has grown stronger," said Simpson. "A few years ago, I was invited to come to the church to explain the beliefs of the Church of the Nazarene. About a year later, they voted to join our church as a Church-Type Mission for what they called a 'trial period.' They attended our district assemblies, sent their children to our youth camps and to Bible quizzing. They even had representatives at our General Assembly this summer.

"They were mainly concerned about three things—preserving the Wesleyan doctrine of holiness, having access to trained ministers, and being part of a missions program."

Simpson said the 200-member congregation is a strong one. "The church was organized in 1913," said Simpson. "That's actually 12 years before the first Nazarene church was organized in North Carolina in Greensboro. That means they are our newest, and, at the same time, our oldest congregation."

The congregation is pastored by Reed Jones. The church's property, which includes a five-year-old family life center, is debt-free, according to

Simpson. He said the property is valued at about \$1.5 million.

"I saw a good range of ages—from young people to white-haired adults," said Diehl. "They have done a wonderful job of retaining their children and youth."

Diehl preached on the subject "Let's Celebrate" in the Sunday afternoon service. "There was a strong sense of rejoicing and praising the Lord," said Diehl. "It was a camp meeting atmosphere."

During the same weekend, Simpson and Diehl conducted a rally at Charlotte First Church.

"This church has been in financial difficulty for several years," said Simpson. "But when the last pastor left, we discovered that the church was \$32,000 in debt and hadn't paid a mortgage payment in 11 months."

The bankruptcy of the bank that held the church's mortgage result-

ed in a delay in any action being taken against the church, according to Simpson.

"Our theme for the weekend was 'Dare to Dream Again—A Revival of Our Mission,'" said Simpson. "Dr. Diehl came down and preached from Friday evening to Sunday morning. Persons from several Nazarene congregations participated, as well. We had a tremendous time, and I think we did see a renewal of this church's vision. Dr. Diehl really rang the bell."



The church's property includes this sanctuary and a five-year-old family life center valued at \$1.5 million.



The New Bethel congregation celebrates its uniting with the Church of the Nazarene.

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Simpson said arrangements have been made to refinance the church's \$140,000 debt, and three couples from other congregations have volunteered to assist the church as it moves to get back on its feet. Retired minister Robert J. Address is serving as interim pastor.

"It is a beautiful church located in a strong community on the southside of Charlotte," said Simpson.

Simpson said the congregation had declined in attendance to about 20 or 30 this summer but has now grown to about 50. In its heyday, the church had Sunday morning attendance of around 200.

"By spring, I hope to be able to put a high energy person in this pastorate," said Simpson. "This church has the potential to be a regional church."

EVANGELISM TEAM TRAVELS TO KENYA

More than 1,000 persons prayed to accept Christ during a recent personal evangelism Work and Witness trip to Kenya, according to Beverly Burgess, Personal Evangelism program manager for Evangelism Ministries. The nine members of the Work and Witness team directed personal evangelism classes for 145 persons in Nanyuki and Rongo from Sept. 30 to Oct. 20.

"Our missionaries could not have accomplished in two weeks what the evangelism team did during their trip here," said Dan Anderson, Kenya mission director. "They trained our pastors and laypeople to share the gospel and win people to Christ."

Although the heat kept team members from making calls throughout the day, the gospel was presented to 1,290 persons with 1,077 of those praying to invite Christ into their hearts. Another 71 persons gave assurance of their faith.

Two personal evangelism trips are scheduled in 1994, Burgess said. The first will be to the Dominican Republic in June. The other will be to the East African nation of Tanzania, a country that the Church of the Nazarene has just recently entered.

For more information about these trips, phone Evangelism Ministries at 1-800-821-2154.



PROFILE



NAME:

Alan E. Johnson

NTS:

M.Div., 1988

CURRENT MINISTRY ASSIGNMENT:

Senior pastor at Dinuba Church of the Nazarene in Dinuba, Calif.

PREVIOUS MINISTRY ASSIGNMENTS:

Associate pastor-youth, Richardson Church of the Nazarene, Richardson, Tex.; minister of music, Overland Park Church of the Nazarene, Overland Park, Kans.; program coordinator/editor, NYI Ministries, International Headquarters of the Church of the Nazarene, Kansas City, Mo.

ON MINISTRY:

As an associate pastor, I came face-to-face with my need for further theological and biblical study beyond my college work. Coming out of a ministry background, I felt like I knew many of the questions and NTS provided many of the answers. NTS helped me develop the concepts of ministry that I believe have equipped me and will enable me to have a lifetime of ministry in the church in fulfillment of God's call upon my life. Time and time again I have drawn from the well of training and life investment that I received at NTS. As the months pass and I grow in my understanding and skill as a pastor, I am continuously grateful for my time at NTS—in and out of the classroom. NTS has helped stretch and enlarge my capacity and resource for continued growth as a believer and as a minister of the gospel.

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

WTS DISCUSSES ESCHATOLOGY

"Wesleyan Theology and Eschatology" (the study of last things) was the theme for the 29th meeting of the Wesleyan Theological Society. The scholarly society, which is affiliated with the Christian Holiness Association, convened Nov. 4-5 at Southern Nazarene University.

The wide variety of papers included exegetical, historical, and systematic studies in eschatology. Concurrent sessions on Friday afternoon allowed participants to hear papers concerning eschatology in the American holiness movement, eschatology in the writings of contemporary theologians Wolfhart Pannenberg and Jurgen Moltmann, or studies on the Book of Revelation in contemporary Wesleyan thought.

Representatives from a variety of Wesleyan denominations were joined by several persons from other traditions for the conference. Craig Blaising of Dallas Theological Seminary showed how the Schofield understanding of dispensationalism is no longer held by dispensationalist theologians.

Ten of the 21 papers were presented by Nazarene scholars, including: professors Rob Staples (NTS), Jerry McCant (PLNC), Craig Keen (TNC), Frank Carver (PLNC), Robert D. Smith (ONU), David Cubie (MVNC), Albert Truesdale, Jr. (NTS), and Michael Lodahl (NNC). Papers also were delivered by Nazarenes Steven Hoskins

(Ph.D. cand., St. Louis University) and Barry Hamilton (recent Ph.D., Drew University). Seven other Nazarenes participated as moderators of sessions, including William M. Greathouse, general superintendent emeritus.

"This was the first time WTS has attempted to grapple seriously with eschatology in an attempt to formulate a doctrine of last things that is consistent with Wesley's plan of salvation," said Greathouse. "The conference concluded that John Wesley's view of last things cannot be harmonized with Schofield dispensationalism, which sees the Church merely as a hyphen in God's ongoing relation to Israel. Rather, there was unanimous agreement that Wesley taught that Jesus' first advent inaugurated God's kingdom, which He will consummate with His second coming."

Greathouse added that the modern holiness movement has not laid great stress on eschatology and generally has treated the various millennial theories as nonessential to salvation.

Retiring society president, Susie C. Stanley, professor of church history and women's studies at Wesleyan Evangelical Seminary, gave the presidential address, titled "Tell Me the Old, Old Story: An Analysis of Autobiographies by Holiness Women."

Also, Paul Bassett (NTS) retired as editor of the *Wesleyan Theological Journal*.

combining social compassion and personal evangelism, job development, and health care evangelism.

The conferences were the first of a series to be held on each educational region. This series of conferences replaces the national conferences that were held in 1985 and 1989. The attendance at the first three conferences has already exceeded that of the national conference in Kansas City in 1989, Weber said.

The remaining conference sites and dates are: Southern Nazarene University, Feb. 4-6; Trevecca Nazarene College, Feb. 10-13; Eastern Nazarene College, Mar. 11-13; MidAmerica Nazarene College, Apr. 8-10; and Olivet Nazarene University, Apr. 15-17.

FIRST REGIONAL NCM CONFERENCES HELD

More than 450 persons have attended the first three regional Nazarene Compassionate Ministries conferences, according to Steve Weber, international coordinator of NCM. The first conferences were held on the Point Loma, Northwest, and Mount Vernon Nazarene College campuses in October and November.

"The conference was a good experience for the participants and PLNC," said Dana Walling, local coordinator for the PLNC conference. "We received positive feedback and feel that it will benefit our region."

Each of the conferences included a series of general sessions, workshops, breakout sessions, and exhibits. Conference workshops included such topics as recruiting and training volunteers,

Close to Home

News About Nazarenes

BY TOM FELDER



Pictured are (l. to r.): Hedi, Heather, Marilyn, and Vernon Brandt.

CARAVAN WINNER . . . Marilyn Brandt has been named the recipient of the 1993 Gold LeRoy Haynes Award, according to **Kathy Hughes**, Caravan coordinator. The award is the top honor given to adult workers in the Caravan program.

A member of Baton Rouge, La., First Church of the Nazarene, Brandt has served as local Caravan director for 14 years and as district director for 12 years. She served as a member of the National Caravan Revision and Advisory Committee that created the current Caravan materials. Brandt also has held training workshops in churches throughout the country and at the General Assembly.

"Caravan is truly a family

affair in the Brandt home," Hughes said. "Marilyn's husband, **Vernon**, has worked as a Caravan guide for 13 years, and her son, **Shawn**, was the first Phineas F. Bresee recipient to earn all the badges under the revised Caravan program. Her daughters, **Hedi** and **Heather**, also are recipients of the Bresee award and have earned all their badges."

The LeRoy Haynes Award was introduced in 1992 as a way to recognize outstanding volunteer service to the Caravan program. Named in honor of the founder of Nazarene Caravans, the award is offered each year on the local (bronze), district (silver), and general church (gold) levels.

teenage boys.

Rawlins reached the \$1 million plateau in just over four years of employment at the home.

A member of Valparaiso, Ind., Church of the Nazarene, Rawlins is on interdenominational assignment to serve at the home. He is active in his local church, working primarily as a teacher in the church's VMI (Valparaiso Ministry Institute) adult training program on Wednesday evenings.

FIELD OF HONOR . . . Leon Anderson, longtime member of Highway Church of the Nazarene in Ava, Mo., was honored recently when his church named a softball field in his honor. The field, adjacent to the church, was renamed during the church's 1993 Labor Day Picnic.

An active member of his congregation, Anderson has served on the church board for 50 years.

"We gave him this honor for his faithfulness and work in the kingdom of God," said **Mike Worrell**, pastor. "It is our prayer that this field will be used as a ministry to continue the work that Leon has



been faithful to for many years."

Worrell (l.) is pictured presenting a plaque to Anderson.



HERE COMES THE BRIDE, AGAIN . . . Six couples participated in a Wedding Vow Renewal Day at Leavittsburg, Ohio, Church of the Nazarene recently, according to **Michael Grantz, Sr.**, pastor. The couples renewed their wedding vows during a special ceremony at the church. A reception was held for the couples and their fam-

ily and friends following the service.

The couples and the number of years married included (pictured r. to l.): Mr. and Mrs. James Dunn (26), Mr. and Mrs. Eugene Oller (25), Mr. and Mrs. Thomas Watson (32), Mr. and Mrs. Mark Martindale (3), Mr. and Mrs. Gregory File (10), and Mr. and Mrs. Carl Watson (3).

CHAPLAIN PROMOTED . . . Nazarene Chaplain **Lowell P. Moore** was promoted to the rank of colonel in the United States Army Chaplains' Corps at Fort Lewis, Wash., recently, according to **Curt Bowers**, Chaplaincy Ministries director. Moore is the first Nazarene chaplain to be promoted to this rank since

1981. Bowers said.

Moore is currently serving with the IX Corps/USARJ in Japan where he is the command chaplain.

He and his wife, **Betty**, have two daughters, **Dawn** and **Leslie Mikesell**.



MILLION DOLLAR EMPLOYEE

. . . **Robert L. Rawlins**, an ordained elder on the Northwest Indiana District, was honored recently for reaching the \$1 million plateau for donations raised for the Christian Haven Home in Wheatfield, Ind. Rawlins serves as director of development for the home for troubled



Earmuffs on the Heart?

MORRIS A. WEIGELT



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

“TO THIS POINT IN MY LIFE I have been living with earmuffs on my heart!” wrote one of the students in a class on spiritual formation. The assignments that led up to this insight included the collection of information on physical, emotional, family, and spiritual development. As she reflected on that information, she came to see that she had been nearly tone deaf to the spiritual voices in her life.

“All my life I have heard about the ocean, but I have never visited the ocean for myself. I now intend to visit the ocean and stop depending on the reports of others,” wrote another student working on that same set of exercises. He had become aware of the essential element of personal experience in spiritual development.

Helmut Thielicke wrote *A Little Exercise for Young Theologians* to urge persons studying biblical and theological materials to intentionally nurture a sensitivity to the spiritual world. He used the analogy of the geologist thoroughly familiar with geological strata tables but who has never visited the Alps for himself. Such a person has significant knowledge, but it is incomplete apart from personal experience—in geology or in spiritual realities.

A cartoonist focused on the tempta-

tion to substitute knowledge for personal experience by drawing a picture of two doors. The door on the left was marked: “Heaven.” The door on the right was marked: “Lectures on Heaven.” There was a long line of people in front of the second door.

In 2 Corinthians 4, Paul shows that he has removed his earmuffs. He is able to hear the sound of the eternal in the middle of his sufferings as an apostle. So he could write: “For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure, because we look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal” (vv. 17-18, NRSV).

The nagging question then is, “How do I go about removing the earmuffs? How do I get to the ocean? Where do I go to see the spiritual Alps?”

The immediate good news is that God gives us His Holy Spirit for this very purpose. When Jesus was coming to the end of His life here on earth, He told His disciples in the Upper Room: “But when he, the Spirit of truth, comes, he will guide you into all truth” (John 16:13, NIV). Paul wrote to the Corinthians: “We have not received the spirit of the world but the Spirit who is from God, that we may understand what God has freely given us” (1 Corinthians 2:12, NIV).

The **first step** in removing earmuffs is the intentional clearing away of clutter. Far too many persons keep their earmuffs on when it comes to the things of the Spirit, by allowing the noises of the physical world to constantly drown out the voice of the Spirit. Peter Lord wrote:

“Faith may be developed in action.
Endurance in the midst of storms
and turmoil.

Courage may come in the front
lines of battle.

But wisdom
and understanding
and revelation

unfold as dew forms on
the petals of a rose
—in quietness.”

(*Hearing God* [Grand Rapids: Baker Book House, 1988], 189)

Until we learn to nurture silence by eliminating the competing sounds of this world, our earmuffs will probably remain in place. Even religious broadcasts and professional counselors and quality reading can become substitutes for listening to the Lord for ourselves.

A **second step** to improving our “receiving sets” is to obey the truths we already understand. Jesus was quick to observe that listening and obeying are inextricably linked to each other. Further revelation is unlikely until we respond to the truths we already understand.

A **third step** is to associate with persons who hear and see the spiritual world far more clearly than we. Allow them to point out some of the things we are missing. Harry Hibberd Kemp, the poet, wrote about pitying the blind man groping with his white cane:

Where do I go to see the spiritual Alps?

“I pitied him his blindness—
But can I say ‘I See’?”

Perhaps there walks a spirit,

Close by, that pities me;

A spirit that hears me tapping

The five-sensed cane of mind,

Amid such unguessed glories

That I am worse than blind.”

(*Chanteys and Ballads* [New York: Brentano’s, 1920], 119)

“Gracious God, help us remove our earmuffs that we may discern the melodies of the eternal in the midst of the everyday!”



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By T. Crichton Mitchell. Charles Wesley was unparalleled as the "music man" of the Methodist movement. An extraordinarily gifted poet and preacher, he gave to Christendom some of the most treasured hymns of faith. Mitchell unfolds the life and works of Wesley as he, with his brother John, searched to find peace with God—and proclaim his faith and hope in Jesus Christ to the world.

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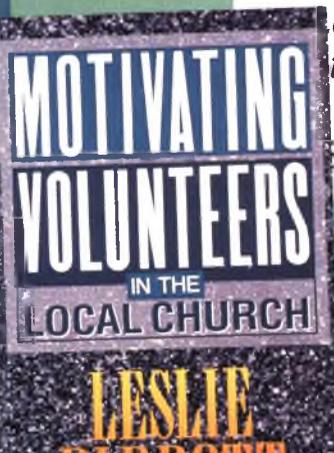
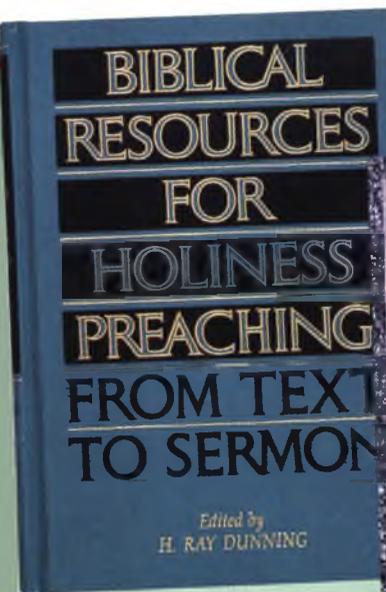
ORDAINED WOMEN IN THE CHURCH OF THE NAZARENE

The First Generation

By Rebecca Laird. "Some of our best 'men' are 'women!'" is what Phineas Bresee was fond of saying about women such as Lucy Pierce Knott, Mary Lee Harris Cagle, Susan Norris Fitkin, and Frances Rye McClurkan—part of this fascinating glimpse at 12 pioneer women ministers who helped shape the Church of the Nazarene. Laird's closing challenge is that "the church reclaim its proud heritage that affirms, advocates, and celebrates the ordained ministry of women."

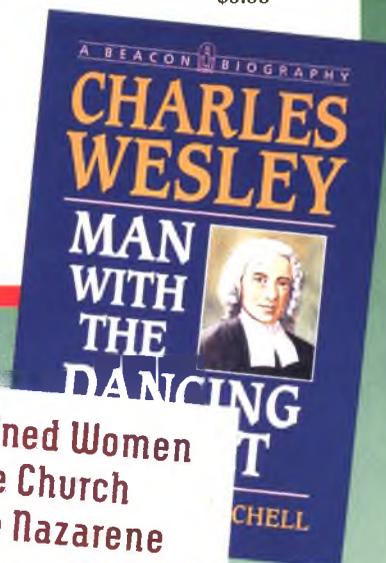
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A WOMAN'S PLACE?



Leadership in the Church
C. S. COWLES

Ordained Women in the Church of the Nazarene
THE FIRST GENERATION





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HIS PERSONAL PRESENCE

Trusting the One Who Is Always with Us

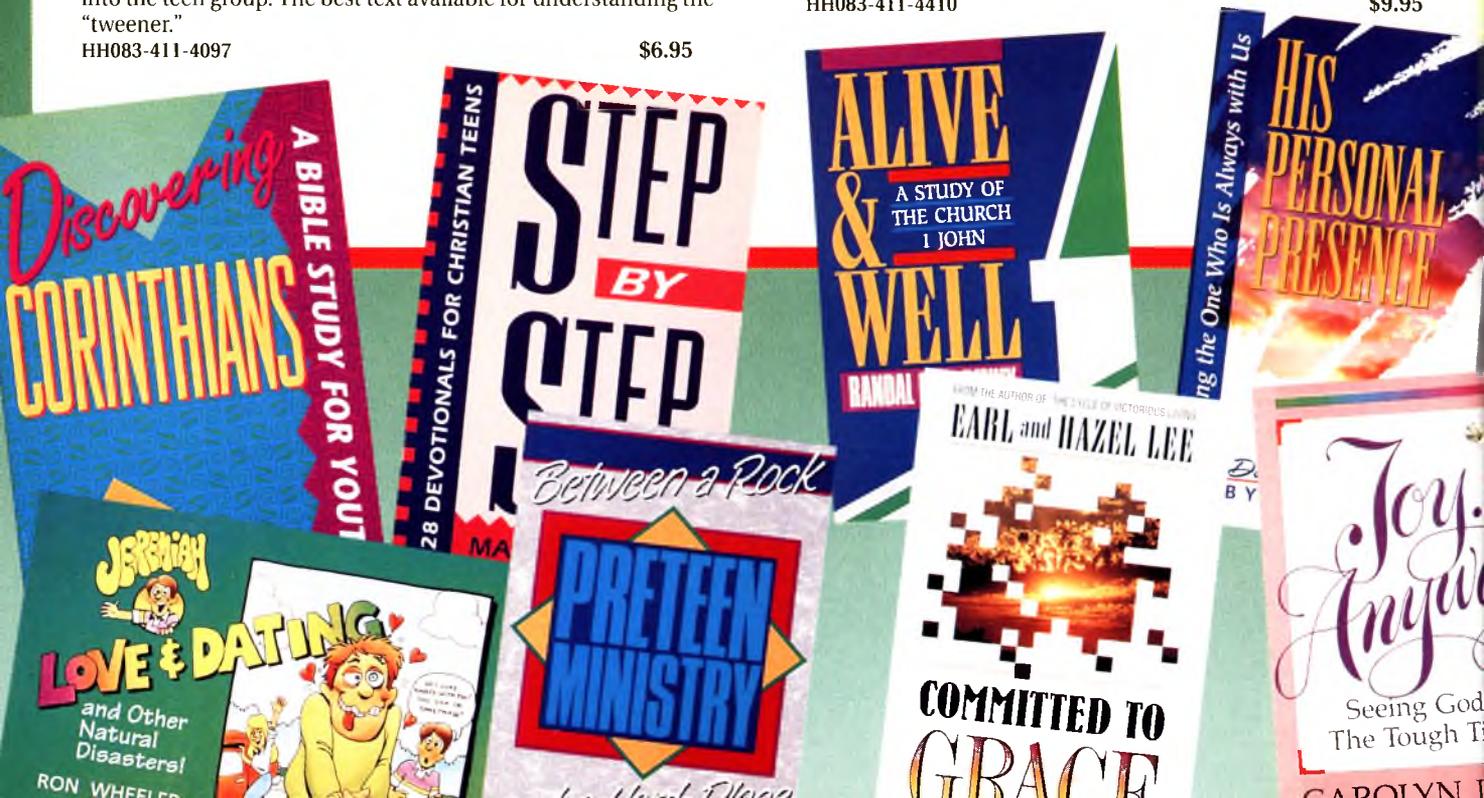
Devotional readings by Ken Bible. Most of us long to live the life that our loving Father offers us. So we struggle, search, and try to discipline ourselves into it. Yet experiencing His personal presence is not found through lofty intellectual insight, nor through a degree of self-control reserved for the spiritual elite. The author, also a gifted songwriter, shows that it grows naturally as we trust the God who is always with us.

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A New Agenda

By C. Neil Strait. Stewardship is not a contemporary buzzword, according to Strait. But he argues that "there is a thirst in the land for the sacred, deeper things of life, and that the area of stewardship is higher on the agenda of modern people than we think." He offers a fresh, unique look at an issue that leaves no part of our lives untouched.

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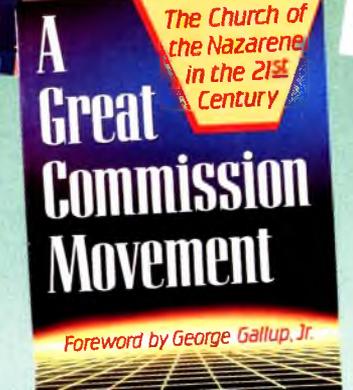
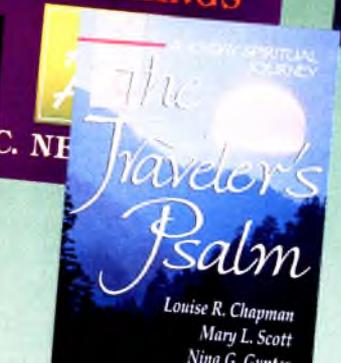
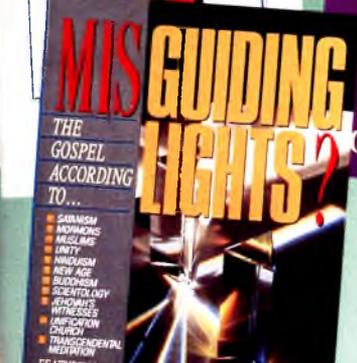
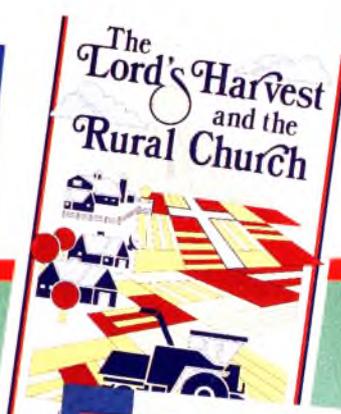
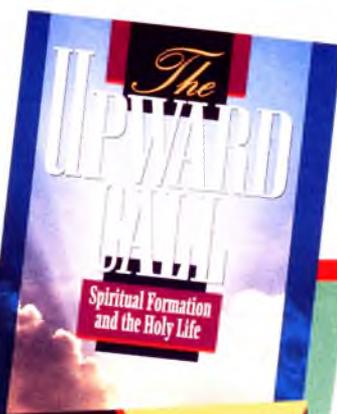
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By Margaret E. Kelchner, author of *Father of the Fatherless*. When Wes Scott leaves his home in Savannah, Georgia, in a desperate search for his wayward sister, Testa, little does he realize the long, perilous journey ahead. Deep into the vast reaches of the Southwest desert Testa's abuser flees, dragging her behind—with Wes in relentless pursuit. With danger on every side, Wes must cling to God's promise that He will be a "shadow from the heat." Will that promise be enough? Can he save his sister—and the woman he loves? Can he save himself?

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By Ruth Glover. Life in the big city was comfortable for Worth and Abbie Rooney. But as with so many others at the turn of the 19th century, the promise of land and a new life in the West was a shining light that beckoned, illuminating hearts and imaginations. Worth and Abbie knew well that it would be a struggle to carve out a new existence in the Saskatchewan Territory—where the summers were short and toilsome and the winters were long and lonely. They also knew that together they could overcome any adversity. But can Abbie hold onto the dream alone? Where is God's light when everything seems so dark?

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The Face of Jesus

JERRY AND LYNDA COHAGAN



Jerry Cohagan is one half of the comedy/drama duo, *Hicks and Cohagan*. Lynda is a high school English teacher in Olathe, Kans

LYNDA, IN HER INFINITE WISDOM, has allowed (actually told) me to write this month's column. And since the kids have been relatively normal the past couple of months, I thought I'd share a story from my youth.

In 1966, my family moved to Central City, Nebr., to be with my great-grandmother who'd had a massive stroke and was hospitalized for what turned out to be over nine months. Central City was, and still is, a small farming community of about 1,500 people.

Making new friends is hard enough without the added obstacles of being introduced to a new classroom halfway through the year. I stood there in my new bell-bottom jeans and Keds while a field of overalls and feed caps stared back. I was given a seat in the very back row where I contemplated my feet most of the time.

I remember taking my first test, and as we passed them forward, each person in front of me erased one of my answers and changed it. The real humiliation was not flunking the test but being unable to vocalize the injustice without being further ostracized by a bunch of hicks. They had me. I was not one of them. And they planned on keeping it

that way.

There were two constants in my life during this time of upheaval. One was the train whistle that sounded its approach at exactly 4:10 every afternoon. Having no friends gave me plenty of opportunity to watch pennies get crushed, not to mention the pleasure of watching my G.I. Joe lose both his legs to the mighty rails. But what I remember most is standing on one side of the tracks while the train rushed by me, separating me from the rest of the town while I screamed at the top of my lungs. Even at nine, this metaphor did not escape me. I wondered, even then, how people could be so cruel. And I stared into the distance until the train and my scream were both swallowed by the cornfields.

The other was Kate's Root Beer Stand. Every evening that summer, toward dusk, while other kids finished their baseball games or started the nightly ritual of Kick the Can, I walked three blocks to Kate's. Kate, a lady who seemed ancient to me, always smiled broadly and shouted, "Why, it's Mister Jerry! Come on back here and help me make these floats!"

I'd pull over a picnic table bench and hoist myself up on the ordering window and crawl through to the other side while Kate always cackled, "Don't be gettin' stuck or I'll have to close down for the summer." She handed me a frosted mug and I raised it as high as I could, trying to center it underneath the lever, and we both laughed gleefully as the stream of root beer sloshed into the mug, splashing some on my face and hair.

Kate always sat with me at the picnic table, and we watched the fireflies and listened to the crickets lull us toward sleep. In the distance, we could hear the

faint shouts of "Ollie Ollie Oxen Free!" or "Timmy, Becky! Time to come in!"

I don't know if she knew how lost I felt or how lonely I was, but she always tousled my hair and said, "See you tomorrow night. And don't be breakin' our date. There's nothin' worse than a woman scorned." Then she gently swatted me on the rump, sending me on my way. I missed her terribly when, after nine months, my great-grandmother died and we moved back home.

Twenty-seven years later, I have traveled much farther than the 4:10 train could have taken me. I've put my toes in several oceans and listened to seagulls squawk their misery at the waves. I now live where fireflies and crickets still make their presence known, but they are harder to find over the lights and noise of the city. I feel older, but not all that much wiser.

These things I have learned. I now

**A lady named Kate was
the face of Jesus to me.**

know that age has nothing to do with cruelty or tenderness. And loneliness and loss are never far away. Time can take pain and turn it into bittersweet memories. A lady named Kate was the face of Jesus to me. And root beer will forever taste like kindness.

After 27 years, the only changes in Central City are paved roads instead of gravel, and I've heard a rumor that there's a 7-11 on the corner where Kate's Root Beer Stand used to be. If that's true, I hope she made a killing. **H**

January through December 1993

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A Love Note from the Second Row, Piano Side

by Chonda Pierce

Growing up in a Nazarene preacher's home gave Chonda Pierce a lot of material for her Christian comedy routine. A veteran performer at Opryland, Chonda was asked to do an imitation of Cousin Minnie Pearl, "because I couldn't dance," she says. "I told them, 'You don't dance much when you're raised in a Nazarene parsonage.'"

Four years ago, Chonda began touring the country, performing in Nazarene churches and places such as the Crystal Cathedral, on the 700 Club, and on a variety of programs on The Nashville Network. She also has entertained crowds at NIROGAs and at the past two Nazarene General Assemblies.

A recording artist on Benson's Riversong label, Chonda is now appearing across the country with Mark Lowry on the "Comic Beliefs" tour. She and her husband, David, are raising two children in Smyrna, Tenn., where they are members of the local Nazarene church.

In the following, Chonda shares some of the wit and sensitivity that has made her such a popular Christian speaker.

I grew up sitting on the "second row, piano side." A statement that has found its way across the country in camp meetings, church services, county fairs, cassette tapes, radio interviews, The Nashville Network . . . even the General Assembly!

It has sparked an amazing interest from a variety of people. But, unless you lived there—sat there—very few can relate to all that "growing up on the second (or thereabouts) row, piano side" entails.

For a long time I thought that "PKs" were an isolated secret society that was different from any other life on earth. (Not true.) In all walks of life, there are kids somewhere that are living life conformed to what their parents do for a living. I know doctors' kids that had to act certain

ways, that were never allowed to be sick . . . (of course, they grew up with a little more money than I did). I know kids whose parents ran a Bar-B-Q restaurant, and it was just expected that they would raise hogs, chop meat, and dish out coleslaw!

Nevertheless, as I travel across the country, I have heard other stories from designated church pews similar to mine. Too often, I sense a frustration among those who grew up in church. We have jeered that our lives seemed to be complicated by religion, church rules, being examples, keeping secrets, etc. Well, I am living proof of that "complication." I am also living proof that those very complications may be the things that keep me grounded in Him (1 Peter 1:6-8).

My life on the second row, piano side, was complicated. Just like

some of you, I experienced pain, hurts, grief, depression, and disillusionment. I also experienced peace, comfort, forgiveness, understanding, and joy—just like some of you!

I stood at the water fountain one day during Sunday School when two saints of the church whispered behind my back, "This is one of our preacher's daughters. She's really not very P-R-E-T-T-Y!" I reeled around and said very matter-of-factly, "No, but I'm real S-M-A-R-T!"

You see, for every funny story that we experience on the second row, piano side, there are just as many not-so-funny ones. My big sister was killed in a car accident when I was 16 (she was 20). My little sister died at the age of 15 (I was 18). My parents divorced. It seemed as if overnight there was no parsonage, no income, even the second row, pi-



TOO OFTEN, I SENSE A FRUSTRATION AMONG THOSE WHO GREW UP IN CHURCH.

ano side became sadly foreign . . . life was indeed complicated.

I was bitter and angry, hurt and disillusioned (to make a long story short). Sadly, I lived my life searching for something that would help me make sense of my life. And I found the answers right where I had left them—second row, piano side!

The Holy Spirit began to fill my heart one afternoon with Sunday School memory verses, youth camp altar services, children's church songs . . . things that had exemplified to me as a child where to find real joy and peace. And find it I did! Praise His name!

That began a long road of recovery for me. He was there for every step, every revelation, and every question. The "secrets" kept suppressed on the second row, piano side were turned over to Him.

On and off of the second row, piano side I learned many things:

1. People aren't perfect! Even those sitting in church services, teaching Sunday School, can really say and do some pretty dumb stuff (Hebrews 12:2).

2. My Heavenly Father isn't anything like my earthly father. My dad was just a man. He didn't always do things right. The image I had of God had been molded out of mere men. So, if my Heavenly Father can forgive me for not being perfect, then I must forgive my dad as well (Colossians 3:13).

3. There is nothing that God doesn't care about. I can go to Him with my feelings hurt, with my heart broken, with my anger, and He can handle it all (1 John 3:1).

4. The Word still works. It is full of up-to-date revelations that

deal with up-to-date problems like depression, dysfunction, co-dependence, and bitterness (Hebrews 4:12-13).

I will always have a tender spot for the folks (whether laymen or PKs) that live their lives carrying a tremendous amount of complicated baggage. However, the resentment that many of us carry because of our complicated PK lives will not be remedied in the ongoing struggle to blame the Church, our parents, or God.

You see, God has given us Scripture, counselors, 1-800 numbers, and most of all His precious Holy Spirit to help us unload the complications. It is our responsibility to unload and move on.

By the way, I can't think of a better place to raise my kids than sitting on the second row, piano side!

✠

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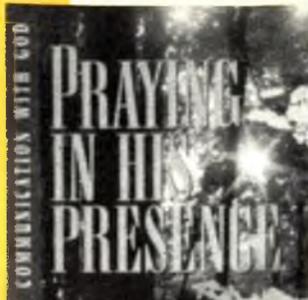


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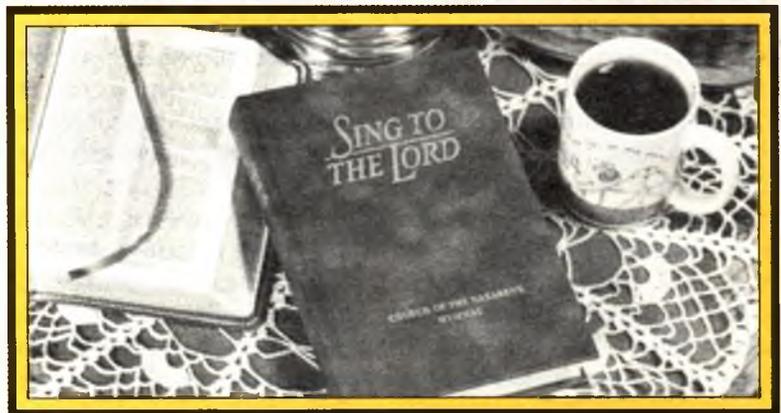
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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Confused About Perfection

Since the term *perfection* has been so troublesome in our Wesleyan/holiness theology, don't you think we should just drop it?

The term *perfection* or *Christian perfection* has been often misunderstood, but I doubt that we can do without it. It springs, not merely from the doctrine of sanctification, but more basically from the Wesleyan worldview. Wesleyanism is not just about a private experience of heart purity, it is a full-orbed worldview that has implications for every area of life. The perfectibility of humankind is a foundational cornerstone in our Wesleyan worldview. Not only was it the capstone of all of Wesley's paradigms for spiritual formation, but it is at the heart of all that Wesley (and his descendants) did and do in the area of social reform.

Christian perfection is not just a matter of private devotion, but it is the answer to society's ills as well. We believe in the perfectibility of human society as well as the perfectibility of individual saints. Wesley called Christian perfection "the medicine of life, the never failing remedy for all the evils of a disordered world, for all the miseries and vices of men" (*Works* 7:3).

Perhaps the best thing that those of us who preach and teach about Christian perfection can do to overcome the confusion about "perfection" is to keep saying, again and again, following Dr. Greathouse's example in the *Herald*, that the New Testament word for perfect is *telos* (Greek), which means fulfillment of the intended end or purpose, and not the Latin *perfectus*, which means flawless. The Wesleyan worldview does not hold that we can have flawless Christians or a flawless society, but it does hold that Christians, as individuals or Christians in groups (society), can, through God's redeeming grace, fulfill God's intended purpose for them.

Where Is the Land of Beulah?

I hear the phrase "Beulah Land" every now and then, but I have no idea what it means. Can you help?

The term *beulah* simply means married. It is used in the Bible by Isaiah to

describe the ideal relationship between Israel and God. One should read Isaiah, chapters 56—66, to get a feel for the context. In these chapters, Israel is portrayed as a wife turned harlot. Her idolatry is compared to the adulteries of an unfaithful wife. See the graphic descriptions in Isaiah 57:3-10. When Israel is redeemed, apparently by the Messiah himself, she becomes the opposite of the whoring wife of chapter 57 and becomes the ideal faithful married wife, so faithfully married that her nation itself shall be called "married land," or, as the Bible says, *Beulah land* (62:4). But *Beulah* does not stand alone. In the very same sentence, Israel is also called *Hephzibah*, which means "My delight is in her." "You shall be called Hephzibah, and your land Beulah" (62:4, NKJV).

Many Christians see this promise as referring to the New Israel, the Church, established as the Bride of Christ. Thus, the promises and blessings represented by Hephzibah and Beulah may be celebrated and owned by Christ's disciples.

In our own faith community, we have sometimes used Beulah Land to represent the spiritual conquest of "Canaan," the victory over sin that the experience and walk of holiness brings, which is

much better than the valley "far down the mountain where I wandered many years, often hindered in my journey by the ghosts of doubts and fears" ("Is Not This the Land of Beulah?") Beulah Land also symbolizes the hope of heaven in the holiness revivalist tradition as echoed in the refrain of the song "Beulah Land" (E. P. Stites and John R. Sweney).

These uses of Beulah Land should not be viewed as springing from strict exegesis, rather they are part of our family tradition that can be savored and appreciated (like your grandmother's molasses cookies) if you don't load more theological freight on them than they can bear. For me, these songs symbolize the abundant blessings discovered by sincere pilgrims journeying on the highway of holiness (another of Isaiah's images, 35:8). I hope our spiritualized uses of the Beulah Land metaphor aren't too far from Isaiah's image of Beulah, the faithful wife. I enjoy having them around among the spiritual furniture of our heritage.

HH

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"Good news, Pastor Bob! After the ambulance left the business meeting, the church voted to give you three more sick days!"

HYMNS

The Speech of Angels

by Victor M. Parachin

Like many during the depression years, Mary's family had its share of troubles. Her husband's income was sporadic and never exceeded a mere \$18.00 per week. It was not enough to cover the expenses of feeding, clothing, and sheltering five children plus both parents.

To make ends meet, Mary took in washing and ironing. All clothing was purchased from a nearby thrift shop and altered to fit her children. Although making every effort to cut costs, the family could not keep up mortgage payments. The bank foreclosed and repossessed the home they had built with their own hands. In addition, they owed \$50.00, nearly a month's salary, to the grocer.

One day, that grocer accused Mary's 11-year-old son of stealing a couple of pencils. Her son wept as he told his mother about the accusation. "I knew that he was honest and sensitive," Mary says, "and I knew that he had been disgraced and humiliated in front of other people."

For Mary, that incident was the breaking point in a life that had been plagued with suffering and pain. Despondent, she reports taking her five-year-old daughter into the bedroom. Using paper and rags, she plugged up all windows and cracks in the tiny room.

Turning on the gas in the bedroom heater, Mary lay on the bed beside her daughter. As she lay there, her five-year-old said, "Mommy, this is funny—we just got up a little while ago!" Mary simply embraced her daughter, closed her eyes, and listened to the gas escape from the heater. "I shall never forget the smell of that gas," she says.

Suddenly, Mary heard music filtering in from the kitchen. She had forgotten to turn off the radio. As she listened, she heard a soloist singing a familiar old hymn:

*What a Friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Ev'rything to God in prayer!
O, what peace we often forfeit,
O, what needless pain we bear,
All because we do not carry
Ev'rything to God in prayer!*

The impact of Joseph Scriven's hymn on Mary was electrifying. "As I listened to that hymn, I realized that I had made a tragic mistake," she states. "I had tried to fight all my terrible battles alone. I had not taken everything to God in prayer."

Immediately, she leaped from the bed, turned off the gas, opened the door, and raised all the windows. She spent the rest of the day weeping and praying. "I didn't pray for help—instead I poured out my soul in thanksgiving to God for the blessings *He had given me*: five splendid children—all of them healthy and fine, strong in body and mind. I promised God that never again would I be so ungrateful. And I have kept that promise."

Christians have always recognized the majesty, beauty, and power of music. Singing has been an integral part of Christian fellowship and worship from its inception. In the New Testament, singing is both commended and commanded. Paul writes, "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord" (Ephesians 5:19, NIV).

The apostle James links prayer and singing as key aspects of the spiritual life: "Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise" (5:13, NIV).

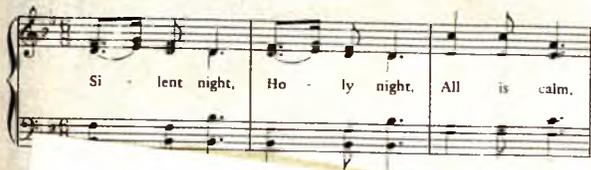
It is no wonder that Martin Luther declared: "Music is a fair and glorious gift of God. Music makes people kinder, gentler, more staid, and reasonable . . . beside theology, music is the only art capable of affording peace and joy of the heart . . . the evil flees before the sound of music almost as much as before the Word of God."

Hymns are so important to the expression of Christianity that there are more than 950,000 Christian hymns in existence. The oldest known piece of ecclesiastical music is a hymn found in a collection of Christian literature known as the Oxyrhynchus Papyri, which dates to the second century.

The most prolific hymnist of Christianity is an American woman, Frances (Fanny) Crosby (1820-1915). She wrote 8,500 hymns and is reputed to have knocked off one hymn in 15 minutes. In second place is Britain's Charles Wesley (1707-88), who produced 5,500 hymns, including "Hark! the Herald Angels Sing."

Silent Night

Words by Joseph Mohr
Music by Franz Grüber



Jesus, Lover of My Soul

Charles Wesley, 1707-1788

Simeon B. Marsh, 1798-1875

1. Je - sus, Lov - er of my soul, Let me to Thee
2. Oth - er ref - use have I none; Hang round
3. Thou, O Christ, art all I want; My
4. Pleas - urous grace with Thee is found.

Blessed Assurance

Fanny J. Crosby, 1820-1915

1. Blessed as - surance, Je - sus is
2. Per - fect sub - mis - sion, per - fect de -
3. Per - fect sub - mis - sion, all is at

glo - ry di - vine! Here of al -

burst on my sight! An - gels do

hap - py and blest. Watch - ing and wait -

REFRAIN

Spir - it, washed in His blood! This is my sto - ry, this is my

mer - cy, whis - pers of love.

good - ness, lost in His love.

at song. Prais - ing my Sav - iour all the day long. This is my

sto - ry, this is my song. Prais - ing my Sav - iour all the day long

sto - ry, this is my song. Prais - ing my Sav - iour all the day long

CHRISTIANS HAVE ALWAYS
RECOGNIZED THE
MAJESTY, BEAUTY, AND
POWER OF MUSIC.

An honorable mention would go to another Briton, Isaac Watts (1674-1748) whose hymnal, *Hymns and Spiritual Songs*, became an instant best-seller, running through 16 editions during his lifetime. Watts' hymns include the universal favorites: "O God, Our Help in Ages Past" and "When I Survey the Wondrous Cross."

Perhaps what is most impressive about a Christian hymn is the fact that it can unite people of various backgrounds, temperaments, and needs. Consider the experience of Joanne Bucher Smith. In 1942, she was seven years old and living in Iran, where her parents served as missionaries. Because of the spreading conflict of World War II, the American counsel instructed the Bucher family to return home. At that time, the only passage out was on the troopship *Mauretania*. Leaving port in October of 1942, the ship transported thousands of Allied soldiers, 500 German prisoners of war, and 25 women and children.

Although little Joanne was excited about the ocean crossing, she was old enough to detect her mother's anxiety about the grave danger they faced from hostile submarines patrolling the ocean. On December 24, exactly two months after setting sail from the Persian Gulf, the ship had only progressed as far as the coastal waters off

New Zealand. The captain deliberately took a roundabout course in order to ensure the safety of his passengers. Everyone was homesick, anxious, and frightened.

Because it was Christmas Eve, someone came up with the idea of petitioning the captain for permission to sing Christmas carols for the German POWs who were surely as lonely and homesick as the other passengers. When permission was granted, a small choral group, including little Joanne, made its way to

the bowels of the ship where the German prisoners were resting quietly in hammocks. The Germans had no idea a group was waiting to sing.

With great sensitivity, the singers began the concert with the German carol "Silent Night" ("Stille Nacht"). "Almost before the first four notes had died away, a deafening clatter shook the floor," recalls Joanne Bucher Smith. "Hundreds of homesick soldiers sprang from their hammocks and crowded around the tiny windows. Tears streamed unashamedly down their faces."

"Right then," she says, "my young heart opened to the knowledge that there are no enemies in Christ. The love of God, alive in His Son, sweeps away the barricades that divide families and neighbors and even entire nations."

There is no doubt that music has a power over people of all races and ages. Poet Thomas Carlyle recognized that truth when he wrote: "Music is well said to be the speech of angels . . . It brings us near to the Infinite." H

force is in this age-group.

- The *computer babies* are those born from 1966 to 1985. These young people take radio, cable television, and videotapes for granted. They are at home with high-tech gadgetry and like hard rock, complex music forms and social lyrics that must be listened

SOME CONGREGATIONS
ARE ATTRACTING
YOUNG WORSHIPERS
WHILE CONTINUING TO
MEET THE NEEDS OF
OLDER MEMBERS.

to again and again before being understood. They play computer games by the hour. They are caught in America's move from a smokestack industrial base to an information society. Computer babies will have tougher economic times than their parents because of the national debt and the need for more education to get and hold a good job. These young people often do several things at once—watch TV, listen to the radio, talk with friends, and do homework. Quiet is out. They work in groups at school. Their classes are filled with a variety of activities. Approximately 18% of the current workforce is from this generation.

- And now we have another emerging group, the *multimedia generation*. These children, born since 1986, are growing up with powerful computers in the home,



Comstock

interactive video games, faxes, cordless telephones, CD-ROM, laser discs, and artificial intelligence. They will experience the next mega-shift in the culture as the nation moves from an information age to a society with an explosion of knowledge. Their minds will be shaped by instant news and instant access to all kinds of information. None of the current workforce is yet from this generation.

Reaching the Computer Generation

Sociologists who study the church understand why some congregations are not attracting computer kids and the late television

youth. Their lay leaders are from the radio and early TV generations, and they use their positions of influence to make sure the Sunday worship and weekday programming of the church fits their own mind-set. Church services are straightforward and predictable. The leaders are uncomfortable with drums and synthesizers. They need the security of familiar hymns. Choruses are avoided, as is clapping after special music. Both make this generation of church leaders uneasy. The use of overheads, slide and videotape projectors seems to violate the decorum and sanctity of the worship experience. There is a physi-

cal factor as well; because these people are older, they like sitting more than standing or kneeling.

We can now refine and modify our earlier question: *How can the radio-television generations reach the computer and multimedia generations and still meet their own needs?* There are six suggestions for building today's church:

1. *Refrain from the churchly temptation to spiritualize your own particular worship preferences as biblical or as the way God intended everyone to worship.* This results in judgmentalism and division. The Catholic church rejected Martin Luther's

of the community as well as the needs of the congregation. Growing churches look out their windows to needs in the community while conservative congregations confine their vision to the needs of the insiders. Effective ministries must be church-based, but community-centered. Examples of community needs include divorce recovery, alcoholic and drug support groups, Bible studies, day care, day school, senior adult centers, lay seminaries, city orchestra practice locations, Scouts, meal programs, aerobics, pregnant parents programs, crisis counseling, marriage counseling, and on and

5. *Serve the new family.* We once defined the family as people related by blood. However, the family is now defined in practice as individuals who share resources and decision making. The church must not restrict itself to the nuclear family consisting of Dad, Mom, and kids. The church must reach out to singles, the divorced, and the widowed. An aggressively evangelistic church may expect 25% or more of its adult members to have been divorced at least once.

6. *Be a caring church.* In a high-tech culture, high-touch is desperately sought and needed by most people. Folks need friends. They need to belong to a small group who genuinely care. The support must be more than superficial friendliness. At its deepest level, the group must provide spiritual friendship and Christian caring for each person. But the support must also be for the problems that all individuals and families suffer. We need someone who cares when our job is lost or our body breaks down. And there is no greater stress than the kind produced by loneliness.

The radio and television generations face a big challenge in passing on the gospel to the computer generation. But we can rest assured that there will be churches who do pass the gospel on, regardless of personal preferences in worship. The Bible promises that "future generations will be told about the Lord" (Psalm 22:30, NIV). Eventually, futurists will pose the question: How will the computer generation pass on the gospel to the multimedia babies? But that's another challenge for a later time and place. H

HOW CAN WE PASS THE FAITH TO OUR CHILDREN AND NONBELIEVERS?

introduction of congregational singing in the worship service. They said his hymns had damned more souls than his sermons. "Jesus, Lover of My Soul" caused waves of criticism from the Anglican church because of its sexual overtones. General Booth put religious words to barroom tunes to attract the sinners in London's East End. History's lesson is that church music evolves.

2. *Commit to active evangelism.* Evangelistic efforts must be designed to include both incruitment and recruitment. Saving efforts must be used to reach the children and grandchildren of church members as well as nonbelievers outside the church. Lay leaders must be willing to subjugate preferences to the needs of evangelism. If hard choices must be made, leaders should err on the side of serving the young and the outsiders.

3. *Implement need-based programming.* Effective programming must be based on the needs

of the community as well as the needs of the congregation. Growing churches look out their windows to needs in the community while conservative congregations confine their vision to the needs of the insiders. Effective ministries must be church-based, but community-centered. Examples of community needs include divorce recovery, alcoholic and drug support groups, Bible studies, day care, day school, senior adult centers, lay seminaries, city orchestra practice locations, Scouts, meal programs, aerobics, pregnant parents programs, crisis counseling, marriage counseling, and on and

4. *Develop appealing church services.* The church that gives more than lip service to evangelism will do whatever it takes to bring people in for worship and instruction in the faith. If the church has one Sunday worship service, it will need to have elements that appeal to all age-groups. If the church has multiple services, different worship styles may be used in the different services, contemporary and traditional.

Samuel L. Dunn is a futurist and vice president for academic affairs at Seattle Pacific University and an ordained Nazarene deacon.



Les Parrott III is a professor of psychology at Seattle Pacific University, an ordained Nazarene minister, and author of *Helping the Struggling Adolescent* (Zondervan).



A SPIRITUAL CHALLENGE FOR THE NEW YEAR

by John A. Knight, *chairman, Board of General Superintendents, Church of the Nazarene*

This article is excerpted from the address given by Dr. Knight on July 20, 1993, at the General Assembly. This message preceded the installation of Dr. James Diehl and Dr. Paul Cunningham as general superintendents.

Just before His crucifixion, Jesus prayed: "Father, . . . as thou hast sent me into the world even so have I also sent them into the world" (John 17:1, 18), "that the world may *believe* . . . that the world may *know*" (vv. 21, 23, emphasis added).

To us, He commands: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Yours is not an easy task, but "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to "go and make disciples of all nations" (Matthew 28:19, NIV).

Our assignment leads me to make four observations:

The Challenge of Sin

All man's basic ills may be reduced to one—the malady of sin. From the time it made its entrance into the Garden of Eden, its throne has been the hearts of depraved men and women, from which it has wrought havoc in history.

Satan has sought to defeat us with physical persecution, or by lulling us into mediocrity by the flattery of others. He of-



H. Armstrong Roberts

ten changes his garments of warfare. Now he comes as a serpent, now as a golden calf, a roaring lion, an angel of light, a wolf in sheep's clothing.

In our day, he appears in *every* conceivable form, uses *every* conceivable weapon, and attacks from *every* conceivable vantage point.

Indeed, his cohorts are *everywhere*—immorality stalks our world, the spiritual mercury falls low, faith's wings are clipped by reason's scissors, the Bible stands condemned before the bar of human opinion, the aftermath of liberalism abounds, materialism marches on.

The ravages of sin loom large before our eyes—fractured families, diseased bodies, fear-ridden faces, doubt-filled minds, ruined lives, seared consciences, hearts devoid of love, exploitation, and the scourge of tribal and ethnic wars.

In the Old Testament prophecy of Amos is a verse that fits our prodigal times. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11). In the story of the prodigal son, Jesus said:

THE FAMINE IN OUR DAY IS A MIGHTY HUNGER OF THE SOUL.

"There arose a mighty famine in that land" (Luke 15:14). The famine in our day is a mighty hunger of the soul.

Our generation has chosen the "far country." It has left the Father. We have had our fling at life and been left stranded with the hogs. We have put a price tag on life, and life cannot be bought. We have hurried after things, and things cannot bring peace of soul. Life has been crowded into a pocketbook and spelled with "success."

The picture of sin around us is a dark one, but out of the dark background there shines the Light of Life.

Christ proposes to make men holy in an unholy world! He has come to reclaim the wasted life and to salvage the wrecked character. He is able to forgive sins, cleanse inner depravity, transform lives, and rebuild the moral structures of societies. He *will* apply healing balm to the sin-disease of our day!

This is the message we are called to proclaim. We must tell a baffled world there is full *freedom* from all sin! "Where sin abounded, grace did much more abound" (Romans 5:20).

This is the challenge of our day, but this challenge demands . . .

The Consecration of Self

The sin problem is perennial, and God's command to all-out consecration is, likewise, ever the same. Of those who would labor in His vineyard, He requires *everything*.

Before Isaiah could answer God's question: "Whom shall I send?" he had to stand empty-handed before the altar of consecration. Then could he answer: "Here am I; send me" (Isaiah 6:8). Before we can volunteer, "Send me," we must give ourselves in utter consecration.

But consecration of ourselves is not the only demand laid upon us. We must pledge . . .

Commitment to Service

Initial consecration has a way of being comfortably *general*. But *continuous* consecration often becomes shockingly *specific*. When Abraham made his initial consecration and said "Good-bye" to home and friends, he did not know that out yonder, years ahead, the voice of God would require: "Take now thy son, thine only son Isaac, whom thou lovest, and . . . offer him . . . for a burnt offering" (Genesis 22:2).

We have consecrated our all to God, but God's voice keeps calling us to new commitments: "Go—that the world may know."

Commissions always exact commitments. As Christ's ambassadors and witnesses, we must be fully committed to the **ministry of the Word**.

We must be committed to the **message of the Church**. There is no place for doctrinal complacency among us. Our greatest danger is not disbelief but complacency. A great

American historian said: "Beliefs seldom become doubts; they become ritual."

As a part of the Church of the Nazarene, we must be committed to the church's **task and spirit**. The task of the church is evangelism—holiness evangelism, mass evangelism, personal evangelism. To cease to be evangelistic in our thrust is to cease to be successful as a church.

Achievement in other areas cannot compensate for empty altars or lack of concern or a retarded growth rate. The task of the church is *our* task; the spirit of the church must also be *our* spirit—aggressive, dynamic, fervent, and creative. We must maintain the spirit of holy freedom in our services. Form is not formality, but only the spirit of love and spontaneity can keep our form from becoming mere ceremony.

We must be committed to a **soul-burden**. We need the passion that characterized Paul and prompted him to wish even himself "accursed from Christ" for his brethren (Romans 9:3). We need a revival of intercession and fasting until we can pray with George Whitefield, "Give me souls, or take my soul."

Think of the Eternal Heart, broken in love. Think on heaven's purest life, wounded with thorn and nail and spear. Commitment costs everything!

But commitment has compensations. The truly committed believer can never be defeated. There is an old story concerning a certain king who commanded one of the early Christians to recant and give up his devotion to Christ. The king threatened to banish him if he refused. But the man replied with a smile, "You cannot banish me from Christ, for He said, 'I will never leave thee nor forsake thee.'" The ruler retorted, "I will confiscate your property." The Christian replied, "My treasures are laid up on high in heaven; you cannot get them." The monarch flew into a rage and exclaimed, "I will kill you." The Christian answered, "I have

been dead with Christ for 50 years, and my life is hid with Christ in God." No wonder the ruler angrily confessed, "What can you do with such a fanatic?"

Wholly committed to the *message, task, spirit* of the church, and to a *soul-burden*, we cannot fail! Jesus said: "Ye have not chosen me, but I have chosen you, and ordained

you, that ye should go and bring forth fruit" (John 15:16).

The challenge of our day demands consecration of the self and commitment to service. But these cannot be sustained without the compulsion of the Spirit.

Ours is a debt of divine grace; an immeasurable obligation of love. Look again at Jesus hanging upon the Cross, as He entreatingly beseeches, "Give me thine heart."

Only the inner compulsion of the Spirit can constrain us to full commitment. No external pressure, no external compulsion can sustain the burden for souls. May the "love of Christ *constrain*" us!

"Here, Lord, I give *myself* away."

H

Knowing God

Nazarene Theological Seminary Sets Course for the 21st Century

by Gordon Wetmore, *president, Nazarene Theological Seminary*

Almost 50 years ago, the Church of the Nazarene established a graduate school in Kansas City with the central mission of training men and women to serve the congregations of the Church of the Nazarene. As Nazarene Theological Seminary approaches its golden anniversary and a new century, programs continue to be developed to help her students to be the best they can be—spiritually, as well as academically. The following four articles highlight some of the ways NTS is working to enrich the lives of its students and the churches they serve.



As Nazarene Theological Seminary prepares for its 50th anniversary (1994-95), it is adopting a set of initiatives to guide its future development. At the heart of these new directions is a renewed emphasis on what has always been at the heart of NTS; that is, a deep purpose to lead seminarians into a profound and evident personal knowledge of God.

The unchanging and essential mission of the seminary is to provide effective graduate preparation for ministerial leadership for the Church of the Nazarene and for the holiness movement. The centrality of the unchanging gospel and the distinguishing emphasis on scriptural holiness will continue as its life and message. It will deepen in its identity as a holiness seminary.

Holiness and Spiritual Formation

This urgency on the part of the trustees, faculty, students, and ad-

ministration to be a strong holiness seminary is resulting in a renewing of the hunger for spiritual formation as a central unifying emphasis.

**NTS is our
seminary from
which comes our
pastors, teachers,
and leaders.**

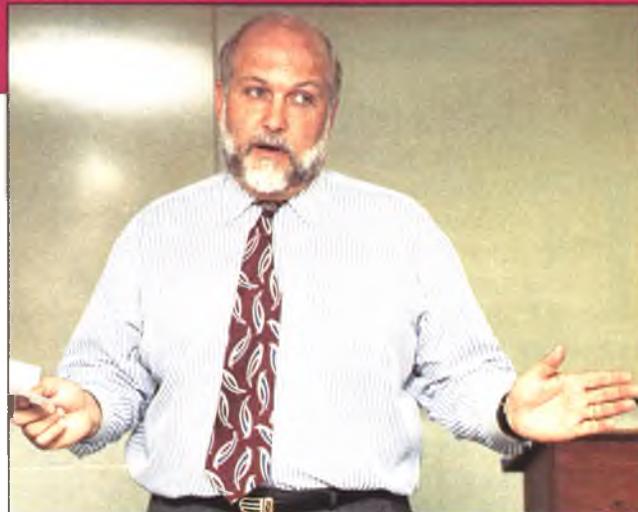
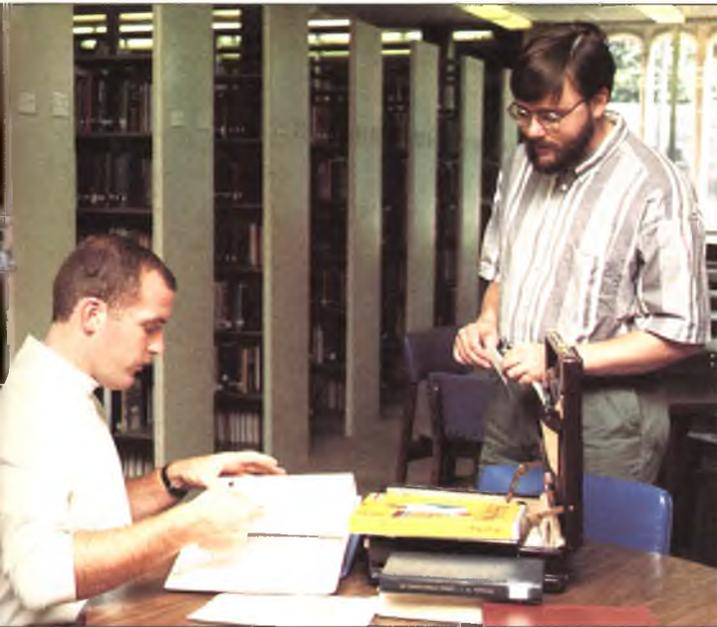
You will hear the term *spiritual formation* being used to describe an intentional redesigning of the seminary curriculum to reflect the renewed emphasis on Christlike models for ministry and leadership. It describes a process of the recovery

of the meaning of godliness. It moves to distinguish the holy life from the petty and the trendy in religion. It is a design for the rediscovery of spirituality.

It is a move from a primary emphasis on the study of God to a primary emphasis on knowing God and becoming like Him.

The NTS curriculum will refocus on developing in ministers an understanding of spirituality in congregations. It will call NTS students to a lifelong commitment to the disciplines of the spirit.

A new program for spouses called Horizons is already in place. It is designed to broaden the efforts toward spiritual formation to include the partners of ministers in the deepening of and application of spirituality. Pastors and spouses are under attack by our pagan culture. This program is a part of a process of preparation to enable these servants of God to use spiritual weap-



Education at NTS involves developing an understanding of what it means to live as members of God's kingdom. Photos by Brad Elsberg



ons of warfare to defend their integrity and their family.

Educational Networking

A second initiative in the development of NTS is toward increased collaboration with the 35 higher educational institutions of the Church of the Nazarene with a common mission to prepare persons for ministry. Our growing denomination is blessed with Bible colleges, seminaries, theological colleges, and universities throughout the world. Under the leadership of Dr. Stephen Nease, education commissioner, these schools are centers of education and training of pastors, missionaries, chaplains, and other spiritual leaders who will, under God, shape the future Church of the Nazarene.

NTS will develop its role in this network of leadership development. The consistency of the doctrinal and structural worldwide identity of the Church of the Nazarene may depend on the influence our schools have on their students.

Listening to Ministry Needs

A third initiative is to listen very carefully to grassroots descriptions of ministry needs. What does God want for the Church of the Nazarene and what kind of ministers does He and the church want as He leads us into the 21st century, if the Lord does not return? Since the central mission of NTS is to effectively prepare leaders for the church, the seminary wants to be in touch with what God is doing in the trenches.

An enlarged board of trustees, two more pastors, two more laypersons, and the inclusion of the president of the alumni association, increases the board's perspective.

Grassroots surveys, question-

naires, and personal conversations with church leaders, both clergy and lay, are providing an enlarging database for curriculum review and program change. Suggestions and criticisms are welcomed.

This initiative also suggests a role for the seminary in denominational research on matters relating to ministerial preparation and nurture. NTS has a unique role and responsibility to collaborate with the general, district, and local church to strengthen ministerial support and development.

To know God and to live the Christlike life as a minister of the gospel will receive fresh and pervasive emphasis at Nazarene Theological Seminary. The spiritual formation of future leaders for our church will be at the center of the curriculum.

NTS belongs to each of us. It is our seminary from which comes our pastors, our teachers, and leaders. Our church will be at its best as its leaders are called to His depths of spirituality and Christlikeness. □

HORIZONS: AN ENRICHING MINISTRY FOR SEMINARY SPOUSES

by Jeanette D. Gardner

Ever expanding, ever ministering, ever meeting needs. That seems to be the unwritten goal of Nazarene Theological Seminary. One of the newest additions on the vista of meeting needs is Horizons, a program especially designed for spouses of seminary students.

Spouses of seminary students face unique challenges. Often, information their mates learn through classes is unknown to them. And unless the couple takes courses together, they may struggle with both marriage and ministry work.

Horizons, a series of 10 weekly seminars, guides seminary couples over rough spots by addressing some of the most important dimensions in the life of a seminary spouse. Sponsored by PARTNERS, the NTS Spiritual Formation Project, and the dean's office, the sessions revolve around topics such as budgeting, cross-cultural living, conflict resolution, spiritual formation, partnership in ministry, and family concerns.

Much of the impetus for the program came from two adjunct professors, Dr. Miriam Hall and Dr. Grace Ketterman.

"I returned from teaching at eight WILCONs with a burden for pastors' spouses," Dr. Hall reveals. "Many spouses felt isolated."

Karen Berrian has just about finished her trek as a seminary spouse. But, as her husband, Harold, began his last semester, she took advantage of the program.

"I've been very impressed," Karen avows. "I wish this had been started a long time ago, so I could have benefited from it earlier."



NTS students and their spouses spend time intentionally thinking about their relationship with one another and with God.

"The topics taught are fitting to the needs of the minister's spouse," Karen added. "Even if a person is just starting seminary, he or she can apply the workshops to seminary life, as well as to the field of ministry. I've appreciated the practicality of the course."

Several of the workshops were created for both seminary students and their spouses. Mike Reeves, a recent graduate, attended with his wife, Janet.

"I think the program is great," Mike said. "I enjoyed the sessions for both spouses. I think we need to see more training for couples to go through together. People think more in terms of a team ministry these days, not so much the pastor alone."

Thanks to the great response of all involved in the Horizons program, Dean Al Truesdale announced that the Horizons program will "become a lasting part of the seminary community." □

**January 30 is
NTS Offering
Sunday**

SHORT ON TIME? NTS MAY HAVE A PROGRAM FOR YOU

by Ron Galloway
assistant to the president, NTS

It used to be that a seminary education was available only to those who were willing to spend two to three years of their lives engaged in rigorous studies. But this is no longer true thanks to new programs being offered by Nazarene Theological Seminary.

NTS now offers certificate and diploma programs to give individuals who don't have the time or the desire to pursue a full master's degree to still share in the benefits of graduate theological studies.

Four new certificates and a diploma are now available at NTS. Each one typically requires 10 to 13 semester hours to complete and can be accomplished in one or two semesters.

The 13-hour Certificate in Church Planting is designed to provide graduate-level classroom in-

struction and on-site experience in church planting. It introduces students to models and methods of church planting while giving them hands-on experience in the actual process of planting a church. It is a joint effort of NTS, the Church Growth Division, and the Kansas City District.

The Certificate in Lay Ministries takes the student through 12 to 13 semester hours of biblical studies, theology, spiritual formation, and church history. It is designed particularly to equip persons for lay ministries within the church.

The Certificate in Chaplaincy Ministries provides a specialized introduction to the various forms of chaplaincy—military, institutional, etc. This 12-semester-hour course was developed in cooperation with Nazarene Chaplaincy Ministries for persons who are currently involved in or who are considering a career in the chaplaincy.

Persons who are contemplating service as short-term missionaries would be benefited by the Certificate in Cross-Cultural Ministries. It is designed to give students a strong introduction to the dynamics of ministry in a cross-cultural setting. The 11-hour program can be completed in one semester.

Thinking of a career in youth ministry? You could benefit from the Diploma in Youth Ministries. Lay couples who work with teens would find this 25-hour program to be an excellent course to prepare them for work in their church.

While completion of these programs will lead to the earning of a certificate or a diploma, they have the added benefit of providing the student with graduate-level hours. Such hours could be applied toward one of the master's degrees offered by NTS at a later date.

Certificate and diploma programs at NTS—they may provide you or someone you know with just the right tools for the ministry to which God is leading. For more information, contact the registrar at NTS at 1700 E. Meyer Blvd., Kansas City, MO 64131. □

Developing a Deeper Walk with God

by Morris Weigelt, *professor of New Testament, NTS*

Nurturing a heart for ministry in the 21st century” was the title of a new workshop in spiritual formation at Nazarene Theological Seminary in September. Fifty-three persons—students along with spouses entering seminary for the first time this fall—participated in the weekend activities.

The ancient Irish hymn “Be Thou My Vision” set the tone for the weekend. The biblical texts that guided thinking were “Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us” (2 Timothy 1:14, NIV); and “Above all else, guard your heart, for it is the wellspring of life” (Proverbs 4:23, NIV).

As the group began to think about the challenge of ministry, it became clear that preparation to minister in such a context demands a heart strategically prepared to serve God and others. The preparation of *the person* for ministry is as crucial as the acquisition of knowledge and skills.

The first evening was devoted to an understanding of the nature of God's call upon our lives. A graduating senior couple testified about the way in which God had directed them to leave an excellent position and come to seminary. After reflecting in small groups upon the intensity and uniqueness of their own calls, participants testified to the ways God has been at work

in their lives. Thirty of the 33 students testified to an intense call with rather specific direction of that call.

Through the use of personality inventories, participants were encouraged to develop strategies of preparation for ministry that reflect their own needs, personalities, and calls. The need for accountability in that process of growth resulted in the creation of small groups that will meet regularly during the academic year. These small groups will follow the Wesley model and will focus upon strategies designed to make the participants accountable to one another.

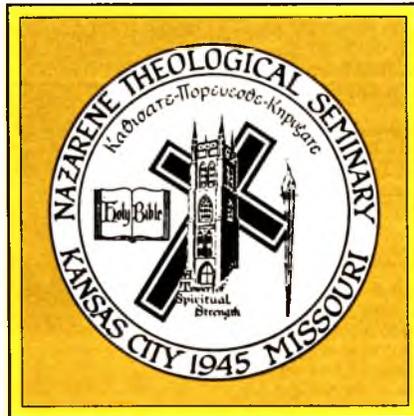
On Sunday morning, a discussion of the current crisis in commitment

in our culture led us to the obstacles to personal commitment. The worship time concentrated upon the guiding hymn—“Be Thou My Vision”—and the controlling texts—especially “Above all else, guard your heart.” At the conclusion of

the message, all present pledged to carefully guard their hearts as they strategically prepare themselves for ministry in the 21st century.

Follow-up feedback sessions for each student will be held each semester with one of the seminar leaders. These sessions will offer feedback from the personality inventories in light of the progress of the student.

Pray for students at Nazarene Theological Seminary as they strategically and intentionally prepare for ministry in the 21st century! □



EVANGELISTS' SLATES



BALLARD, DONALD K.: Millington, TN, Jan. 16 and Feb. 13
BAPTISTE, MATHIEU J.: Miami, FL (North Haitian), Jan. 9-16
BELZER, DAVE AND BARBARA: Phoenix, AZ (Emmanuel), Feb. 9-13
BENSON, MICHAEL W.: Burlington, IA (First), Jan. 9-12; Nicholasville, KY, 21-23; Midland, TX (First), 30—Feb. 2; Edmond, OK (First), 6-9; Woodward, OK, 13-17; Guymon, OK, 20-23
BOND, GARY AND BETH: Tyler, TX (Lakeview), Jan. 5-9; Ridgeway, MI, 12-16; Chattanooga, TN (East Ridge), 19-23; Sparta, TN, 26-30; North Platte, NE, Feb. 2-6; Shreveport, LA (First), 9-13; Shreveport, LA (Huntington Park), 16-20; Virginia Beach, VA (First), 23-27
BOQUIST, DOUG AND DEBBIE: Elkhart, IN (Northside), Jan. 8-12; Lansing, MI (First), 15-19; Owosso, MI (First), 21-23; Belleville, IL (First), 29—Feb. 2; Pauls Valley, OK, 5-9; Wichita, KS (West Side), 12-16; Lewiston, IL, 19-23; Indianapolis, IN (Westside), 24-27
BORGER, LYLE C.: Oskaloosa, IA (First), Feb. 18; Clinton, IL (First), 20; Wyoming, IL, 22-27
BRISCOE, JOHN B.: Concerts in Texas, New Mexico, and Arizona, Jan. 5-16; Yuma, AZ (Desert Springs), 18-23; Concerts in Arizona and New Mexico, 26-30; Concerts in Texas, Oklahoma and Arkansas, Feb. 2-16; Louisville, KY (Farmdale), 18-20; Concerts in Kentucky, 23-27
BROWN, ROGER N.: Lakeland, FL (Lake Gibson), Jan. 2; Okeechobee, FL, 9; Englewood, FL, 16; Spring Hill, FL (First), 23 A; Plant City, FL (Wagoner Memorial), 23 P; Zephyrhills, FL, Feb. 6-13; Eustis, FL, 16-20; Douglasville, GA (First), 27 A; Lawrenceville, GA, 27 P
BURKHALTER, PAT AND DONNA: Alma, AR (Maple Shade), Feb. 2-6; Henderson, TX, 16-20; Oklahoma City, OK (Oakcliff), 23-27
CANEN, DAVID L.: Bartow, FL (First), Jan. 18-23; Clover, SC, 25-30; Greenville, TN, Feb. 1-6; Swainsboro, GA (First), 8-13; Axson, GA, 15-20; Louisville, GA, 22-27
CHAMBERS, LEON AND MILDRED: Pensacola, FL (First), Jan. 26-30
CHEATWOOD, HENRY AND PHYLLIS—FIVE STAR EVANGELISTIC MINISTRIES: Punta Gorda, FL, Feb. 1-6; Bloomingdale, GA, 8-13
CLEGG, DARREL AND KAREN: Beaver Falls, PA (College Hill), Feb. 2-6; Bruceon Mills, WV (Little Sandy), 11-13; Brunswick, GA (Bethel), 22-27
CURRY, RICK D.: Indianapolis, IN (Westbrook), Jan. 21-23; East Brewton, AL, Feb. 6-10
DALE, TOM: La Grande, OR, Feb. 6-9; Yuma, AZ, 16-20
DENNISON, MARVIN E.: Sabetha, KS, Jan. 28-30*
DOCTORIAN, SAMUEL: Pasadena, CA (Armenian), Jan. 2; McKinney, TX, 14-16; Littleton, CO, 23-26; Ontario, OR, 27-30; Hudson, NJ, Feb. 5-9; Texarkana, TX, 10-21; Pasadena, CA (Armenian), 23-27
DUNMIRE, RALPH AND JOANN: Lexington, MA (Mary's Chapel), Feb. 3-6; Gallatin, TN, 20-23
ELLINGSON, LEE: Lakeland, FL (Central), Jan. 18-23; Sulphur, LA, Feb. 1-6; Crowley, LA (First), 20
FADER, WES AND MARY: Roswell, GA (New Life), Jan. 19-23; Zephyrhills, FL (Wesley Chapel), 25-30; Rockledge, FL (Cococa First), Feb. 2-6; Tangier, VA, 15-20; New Bedford, MA (International), 22-27
FREY, DONALD—THE FREY FAMILY: Mount Sterling, IL, Jan. 9; Sylacauga, AL (First), 16 A; Pleasant Grove, AL (Birmingham), 16 P; Cullman, AL (First), 19; Birmingham, AL (Huffman), 30; Apopka, FL, Feb. 6*
GESSNER, DON AND SHIRL: Terre Haute, IN, Jan. 4-9; Avon Park, FL, 11-16; Covington, KY (First), 19-23; San Antonio, TX (First), 25-30; Shelbyville, IN (First), Feb. 7-13; Martinsville, IN (First), 22-27
HANCOCK, TIM: Glen Burnie, MD (Marley Park), Jan. 2; Okmulgee, OK, 9-12; Glenpool, OK, 13-16; Galion, OH, 19-23; New Brighton, PA, 26-30; Masontown, Feb. 2-6; New Philadelphia, OH, 9-13; Fremont, OH, 16-20; Westerville, OH, 23-27
JONES, TERRY AND LAQUITA: Wahiawa, HI (English), Feb. 2-6; Hanapepe, HI, 8-13; Hilo, HI, 16-20
JORDAN, JOSEPH R.: Zanesville, OH, Feb. 11-13; Dresden, OH, 27—Mar. 3
JUNEMAN, JOHN AND TRINA: Albuquerque, NM (Nazarene Indian Bible College), Jan. 3; Nashville, TN, 5-9; Albuquerque, NM (Nazarene Indian Bible College), 10; Issaquah, WA, 12-16; Albuquerque, NM (Nazarene Indian Bible College), 17; St. Louis, MO, 19-23; Colorado Springs, CO (Nazarene Bible College), 24-26; St. Louis, MO, 26-30; Vineland, NJ, Feb. 2-6; Colorado Springs, CO (Nazarene Bible College), 7-9; St. Louis, MO, 9-13; Albuquerque,

NM (Nazarene Indian Bible College), 14; St. Louis, MO, 16-20; Albuquerque, NM (Nazarene Indian Bible College), 21; St. Louis, MO 23-27
KEENA, EARL E.: Riverside, CA, Feb. 24-26*
LAXSON, KIP: Pompano Beach, FL, Jan. 9-11; Sanford, FL (First), 12-16; Lakeand, FL (Lake Gibson), 19-23; Kissimmee, FL (First), 26-30; Greenville, SC (First), Feb. 6-9; Hendersonville, NC, 16-20; Goose Creek, SC (Charleston Calvary), 23-27
LAYMON, RILEY: Frankfort, KY (Capital), Jan. 7-9
LEIDY, ARNOLD G.: Albuquerque, NM (Rio Vista), Jan. 2; Denver, CO (Green Acres), 9-13
LIDDELL, P. L.: Wilmington, OH, Feb. 22-27
LOMAN, LANE: Brooksville, FL, Jan. 6-16; Bedford, IN, 23-26; Birmingham, AL (Center Point), 30—Feb. 2; Columbia, TN (First), 6-9; Huntington, WV (First), 13-16; Belle Chase, LA, 20-23; Pickens, SC, 27—Mar. 2*
MACEACHERN, WARREN A.: Dubois, PA (Emmanuel), Feb. 22-27
MANN, THURL AND MARY KAY: Sarasota, FL (First), Jan. 12-16; Okeechobee, FL, 25-30; North Fort Myers, FL, Feb. 6-13; Ft. Myers, FL (Palm Beach Boulevard), 16-20; Myrtle Beach, SC, 23-27
MAY, JOHN W.: Carey, OH, Feb. 16-20*
MCWHIRTER, G. S.: Tulsa, OK (Southwest), Jan. 5-9; Seattle, WA (Ballard), 26-30; Newport, OR, Feb. 2-6; Zephyrhills, FL, 9-13; Naples, FL, 16-20
MILLHUFF, CHARLES R.: Lincoln, NE (First), Jan. 26-30; Ferguson, MO (St. Louis), Feb. 6; Fairfield, OH, 9-13; Spokane, WA (First), 16-20
MILLS, CARLTON: Naples, FL, Jan. 2; Phenix City, AL, 5-9; Valdosta, GA (First), 12-16; Sarasota, FL (Trinity), Englewood, FL, Feb. 2-6; West Palm Beach, FL (First), 8-13; Fort Pierce, FL (First), 22-27
MONCK, JIM: Eugene, OR (Fairfield), Feb. 4-8
NAJARIAN, BERJE AND DORIS: Interlachen, FL, Jan. 7-9
PERDUE, NELSON S.: Kenton, OH, Jan. 5-9; New Castle, IN (First), 11-16; Fort Wright, KY (Covington Central), 19-23; San Antonio, TX (Community), 25-30; Marietta, GA (First), Feb. 2-6; Kansas City, MO (Evangelism Ministries), 23-27
PETTIT, ELAINE C.: New Carlisle, OH, Feb. 6-10; Union City, IN, 16-20; Glasgow, KY (First), 27—Mar. 4

ROSE, WAYNE: Anchorage, AK (Hillcrest), Jan. 23-26; Anchorage, AK (Men's Retreat), 27-30; Eagle River, AK, Feb. 2-6; Parsons, KS, 23-27
ROTH, RONALD W.: Athens, TN, Jan. 4-9; Cleveland, TN (First), 11-16; Orangeburg, SC (First), Feb. 22-27
RUNYAN, DAVID W.: Anchorage, AK (Jewell Lake), Jan. 23-26; Anchorage, AK (Hillcrest), 27-30; Wasilla, AK (Lake), Feb. 2-6; Brookhaven, MS (First), 15-20; Hartford City, IN, 25-27
SHOWALTER, KEITH: Nashville, TN, Jan. 5-9; Tualatin, OR (Fellowship), 19-23; Redding, CA (First), 26-30; Albuquerque, NM (Nazarene Indian Bible College), Feb. 1-6; East Chigaco, IN (Holiness Crusade), 23-27
SMITH, DUANE: Perry, FL, Jan. 5-9; Jacksonville, FL (University Boulevard), 12-16; Albany, GA (First), Feb. 1-6; Dublin, GA (Graham Memorial), 8-13; Sandersville, GA, 15-20; Warner Robins, GA (First), 22-27
SPEER, BROCK—THE SPEER FAMILY: Butler, PA, Jan. 15; Anaheim, CA, 28; Fort Worth, TX (Northside), 30 A; Fort Worth, TX, 30 P; Lancaster, PA, Feb. 12; Bristol, TX, 13; Sacramento, CA, 18; Blythe, CA, 21; Kirkland, NM, 23*
STRICKLAND, DICK: Brooksville, FL, Jan. 6-16; Springfield, OH (First), 23-26; Fort Wayne, IN (First), 27-30; Rwerdale, GA (Timberlake), Feb. 2-6; Wimsboro, SC, 9-13; Sumter, SC (First), 23-27
TAYLOR, BOB: Kisse Mill, MO (Ozark Chapel), Jan. 2-5; Bermuda, 9-12; Crown Point, IN (South Lake), 16; St. Louis, MO, 18-23; Boca Raton, FL (Southern Florida), 26-30; Belleview, FL, Feb. 2-6; Bangor, PA, 9-13; Gallatin, TN, 20-23; Easton, MD, 24-27*
ULMET, ALECK G.: Crowley, LA (Ebenezer), Jan. 4-9
WILSON, DAVE AND SANDRA: Gulfport, FL, Feb. 23-27
WOMACK, PAUL W.: Duplo, IL, Jan. 9-13; Troup, TX (Martins Chapel), 23-26; Mount Vernon, TX, 27; Rowlett, TX, 28-30; Kilgore, TX, Feb. 1-6; Gallion, AL (Demopolis), 16-20; Montevallo, AL, 22-27
WRIGHT, E. GUY AND LIL: Chester, SC, Jan. 2; Decatur, GA, 5-9; Belleville, GA (Trinity), 12-16; Satellite Beach, FL, 19-23; St. Augustine, FL (First), 25-30; Tampa, FL (Grace), Feb. 2-6; Largo, FL, 9-13; Brunswick, GA (Bethel), 22-27

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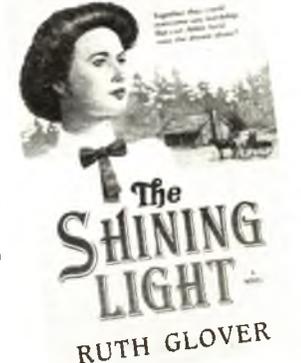
A Shadow from the Heat

By Margaret E. Kelchner, author of **Father of the Fatherless**. Deep into the vast reaches of the Southwest desert Testa's abuser flees, dragging her behind—with Wes, her brother, in relentless pursuit. With danger on every side, Wes must cling to God's promise that He will be a "shadow from the heat." Will that promise be enough? **HH083-411-5158 \$6.95**



The Shining Light

By Ruth Glover Worth and Abbie knew that it would be a struggle to carve out a new existence in the Saskatchewan Territory—where the summers were short and toilsome and the winters were long and lonely. They also knew that together they could overcome any adversity. But can Abbie hold onto the dream alone? **HH083-411-514X \$8.95**



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Resources for Growing Christians

VITAL STATISTICS

Deaths

CLARISE MARIE ASBURY, 89, Nashville, Tenn., Oct. 21. Survivors: daughter, Carol Anne Eby; four grandchildren; five great-grandchildren.

REV. N. JAMES BARTZ, 71, pastor for 29 years, Helena, Mont., Sept. 22. Survivors: wife, Thelma; daughters, Diane Leach, Connie Adams, Pam Benton; son, Tim; six grandchildren; two brothers; three sisters.

HARLEY BYNUM, 73, Pittsburg, Tex., Aug. 19. Survivors: wife, Edelle; daughter, Pat Randall; sons, Tommy, Tony; eight grandchildren.

VIRGIL DONALD CORK, 68, Tuscaloosa, Ala., July 10. Survivors: wife, Peggy; son, Donnie; daughter, Gloria McDaniel; grand-daughter.

JULIA PHIPPS EMMERT, 95, Shamrock, Tex., Sept. 28. Survivors: sons, Ervin, J. C.; daughters, Pauline Conrad, Julia Aline Pace; 4 brothers; 1 sister; 13 grandchildren; 25 great-grandchildren; 2 great-great-grandchildren.

VERA V. GREENE, 96, Canton, Ohio, Oct. 16. Survivors: daughter, Barbara E. Fleming; son, Thomas Greene; four grandchildren.

VIRGIL V. HOWARD, 89, Mount Gilead, Ohio, Oct. 20. Survivors: wife, Ruth; son, Galen; two granddaughters; seven great-grandchildren; one brother; two sisters.

WOODROW HUDSON, 81, Aug. 13. Survivors: wife, Kaleta; daughters, Maryann (Mrs. Jim) Frye, Marjorie (Mrs. Burl) Shinkle, Sheri (Mrs. Jerry) Wall; son, Bob Hudson; 11 grandchildren; 11 great-grandchildren.

REV. DONALD R. KEITH, 76, pastor of 56 years, Fort Myers, Fla., Mar. 22. Survivors: wife, Catherine; daughter, Donna Comer; sons, David, Donald, Douglas.

WILBER MORGAN, 74, former pastor, Oregon City, Oreg., Oct. 22. Survivors: sons, James, William; daughter, Donnell (Mrs. Robert) Smith; 10 grandchildren; 8 great-grandchildren; 1 brother; 1 sister.

REV. ARTHUR W. MYERS, Roswell, N.Mex., pastor of 35 years. Survivors: wife, Joann; sons, Mark, Ken; daughter, Joycelyn Dant.

ADA SMITH TEARE WILSON, 91, Nampa, Idaho, Sept. 14. Survivors: husband, Mallalieu A.; sons, Stanton, Wesley, Rodney; daughters, Afton (Mrs. Carl) Wilde, Nina (Mrs. Elwin) Price, Lila (Mrs. Merlin) Hansen, Marjorie (Mrs. Jack) Weaver; stepsons, Darrell Teare, M. Archie Wilson, Jr., Steven Wilson; stepdaughters, Donna (Mrs. Ralph) Parson, Joan Taylor; 27 grandchildren; 62 great-grandchildren; 5 great-great-grandchildren.

Births

to PAULO AND NILA (MEYER) BARROS, Raytown, Mo., a girl, Haylee Danielle, Oct. 20

to BRYAN AND LEANNE (EMPIE) BARROWS, Clinton Township, Mich., a girl, Brianna Nicole, Aug. 7

to JOEL AND CHARLOTTE (ARNOLD) CAPPS, Chesapeake, Va., a girl, Leslie Marie, Aug. 6

to REV. CLIFFORD AND BARBARA CLEGG, Tahlequah, Okla., a girl, Mary Renae, Oct. 9

to DON AND RENEE (HILDRETH)

CORZINE, Spring Hill, Fla., a girl, Christina Marie, Sept. 25

to FLOYD AND SHONA (HANNER) FISHER, Kansas City, Mo., a boy, Zebulon Adam, Oct. 26

to ROBERT AND LEIGH (HOWARD) GRIEST, Honolulu, Hawaii, a boy, Aaron Wesley, Apr. 12

to BRIAN AND KELLY HARRIS, Riverbank, Calif., a boy, Austin Damien

to CRAIG AND SUELLEN (SMITH) LEWIS, a boy, Alexander Robert, Aug. 1

to MICAH AND SUSAN (DEITRICK) MOSEY, a boy, Derek Gabriel, Sept. 5

to KEITH AND MOLLY (TALBOTT) PERDUE, Urbana, Ohio, a girl, Hannah Kathryn, May 13

to RICHARD AND TAMMY (HOYT) RICHISON, Riverbank, Calif., a girl, Samantha Lynne, May 12

to REV. KEITH AND PAM SARVER, St. Johns, Mich., a girl, Ashley Elizabeth, Feb. 15

to KENNETH AND TERESA (SPRENKLE) SWINEFORD, a boy, Andrew Paul, Sept. 14

to REV. JERRY AND LAURA (HOWARD) TOWNLEY, Wichita, Kans., a girl, Sarah Ann, Jan. 26

Marriages

CHRYSTI LYNN APPLE and BRIAN DONALD PONTIUS at Selinsgrove, Pa., Sept. 11

BARBARA JEAN BROWN and RAY H. CRISSMAN at Selinsgrove, Pa., Oct. 2

MICHELLE WHITESIDE and JEFF RANDALL at Longview, Tex., Sept. 3

STEPHANIE ANNE WOOD and AARON RUSSELL COFFEY at Magnolia, Miss., June 19

Anniversaries

LEONARD AND VIRGINIA STROUD, Oxnard, Calif., celebrated their 50th wedding anniversary July 16.

REV. AND MRS. WILLIAM GLENN WILLIAMS, Niangua, Mo., celebrated their 50th wedding anniversary Nov. 27 with a renewal of vows and a reception. They have three children, six grandchildren, and one great-grandchild

FOR THE RECORD Moving Ministers

MARK ARMSTRONG, from Jacksonville, Tex., to Mineola, Tex.

JOHN W. BERGGREN, from Lynnwood, Wash., to Auburn, Wash.

W. SHERMAN BEVILLE, from Jeffersonville (Ind.) First to Georgetown, Ind.

ROY BROADBOOKS, from Riverview, Fla., to Plano (Tex.) First

DENNIS P. BURTON, from Boyne City (Mich.) Morgan Street to Goodrich (Mich.) Christ Community

E. MERCEDES CERDA, from Los Angeles (Calif.) Elysian Park to Cleveland (Ohio) Spanish

DON COWAN, from Irving (Tex.) Faith to Fort Smith (Ark.) First

JIM COY, from pastor, Aurora (Ill.) First to evangelism

DAVID L. CURTIS, from associate, San Luis Obispo, Calif., to associate, Kent (Wash.) First

F. MICHAEL DECKER, JR., from Stafford, Va., to Louisa, Va.

LOREN R. EDWARDS, from Olean, N.Y., to Cedar Falls, Iowa

H. ROBERT FLICK, from Corry, Pa., to Kittanning, Pa.

STEVEN W. GATES, to pastor, Port Orchard, Wash.

RAMON E. GREENE, from associate, Grand Prairie, Tex., to pastor, Whitesboro, Tex.

WESLEY E. HART, from Morton, Ill., to LaMoure, N.Dak.

JOHN HAY, JR., from Indianapolis (Ind.) Shepherd Community to Grandview, Mo.

RICK H. HEADLEY, from Martinsville, W. Va., to New Grafton (W Va.) Parkway

GARY L. HEDGES, from Chattanooga Valley, Ga., to Battlefield Parkway, Ga.

J. KENT HOBBS, from Frank, W.Va., to Williamstown, W.Va.

H. WAYDE HUNT, from Fairmont (W.Va.) Central to Staunton, Va.

JOSEPH A. LEBERT, to associate, Puyallup, Wash.

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LOREN D. LINEBERRY, to pastor, Randle, Wash.
 MICHAEL T. LOCKETT, from pastor, Calhoun (Ga.) River of Life, to student, Nazarene Bible College, Colorado Springs, Colo.
 TOM LOMASNEY, from associate, Spring Creek, Va., to pastor, Floyd, Va.
 BRIAN V. LOONEY, from pastor, Thorofare (N.J.) Woodbury, to student, Nazarene Bible College, Colorado Springs, Colo.
 STEVEN C. LYNCH, from student, Nazarene Bible College, Colorado Springs, Colo., to pastor, Thorofare (N.J.) Woodbury
 ROBERT E. MANER, from evangelism to pastor, Fitzgerald, Ga.
 HENRY L. MILLS, JR., from North Little Rock (Ark.) First to Nasa, Tex.
 VIRGIL R. MILLS, from Vandalia, Ohio, to Hutchinson (Kans.) First
 CARROLL L. MOFFITT, from Forrest City, N.C., to Matthews (N.C.) Evangelistic Outreach Center
 JOHN A. MOHLER, from Bloomington (Ind.) Broadview to Evansville (Ind.) Grace
 MICHAEL M. MORRISON, from Jefferson City, Mo., to Blue Springs (Mo.) First
 SUMNER L. MORRISON, to pastor, Aurora (Ill.) First
 ROBERT W. MUNCIE, from New Albany (Ind.) First to Columbus (Ind.) First
 CHARLES W. NELSON, from pastor, Randle, Wash., to associate, Ontario, Oreg.
 DAVID E. NESS, from Carson, Wash., to Longview, Wash.
 MICHAEL R. NICODEMUS, from pastor, Decatur, Ga., to evangelism
 MICHAEL E. PAGE, from Wawasee (Ind.) Community to Waco (Tex.) First
 HERMAN H. PLOTT, from education to pastor, Bonney Lake, Wash.
 TIM PULLIN, from associate, Roanoke (Va.) Garden City, to pastor, West Point, Va.
 LYNN RIDDLE, from Greensboro (N.C.) First, to Roanoke (Va.) Hollins
 DAVID ROLAND, from pastor, Carrollton (Tex.) First, to district superintendent, North Arkansas District
 GENE E. ROWE, from evangelism to pastor, Cherokee, N.C.
 ALEJANDRO SANDOVAL, from pastor, Dallas (Tex.) Primera, to district superintendent, Southwest Latin American District
 RONALD P. SCHERMERHORN, from Parish (N.Y.) Faith to Kansas City (Mo.) Hillcrest
 M. DEAN SIRES, from evangelism to pastor, Fremont, Iowa

JERRY SPANN, from Mansfield (Mo.) First to Decatur, Tex.
 TOM THORNTON, from Dalhart, Tex., to Fritch, Tex.
 DAVID L. TOBEY, from pastor, Okemos, Mich., to student, Nazarene Theological Seminary, Kansas City, Mo.
 CLIFF TRANSMIEER, from Carthage, S.Dak., to Pierre, S.Dak.
 RICHARD E. VANDERVORT, from Pleasant Ridge, Pa., to Bradford, Pa.
 DANIEL B. TURNER, from Las Vegas (Nev.) Charleston Heights to Temple (Tex.) First
 JERRY W. WALLACE, from Traverse City, Mich., to Colling, Mich.
 ROBERT A. WEAVER, from Joliet (Ill.) Crystal Lawns to Champaign (Ill.) West Side
 JAMES WEST, from Dallas (Tex.) Lake June to associate, Port Arthur (Tex.) First
 PHILIP E. WHITBECK, from Spokane (Wash.) Mountain View to Sacramento (Calif.) Florin
 GREGORY WHITE, to pastor, Plainview (Tex.) First
 VIRGIL LYNN WHITE, from Prague, Okla., to Grassland, Tex.

Recommendations

The following have been recommended by their respective district superintendents:
 PETER GANTZ, evangelist, Rte. 1, Box 955, Boston, GA 31626, by Stephen T. Anthony, Eastern Michigan District
 GERALD E. BROOKS, evangelist, 1414-B Martway Cir., Olathe, KS 66061 (913-782-6940), by Keith Wright, Kansas City District
 WILLIS R. SCOTT, SR., evangelist, 1926 Tindaro Dr., Apopka, FL 32703, by L. Wayne Quinn, Space Coast District

Moving Missionaries

ALEXANDER, REV. DOUG and ANNE, Africa Nazarene Theological College, Furlough Address: c/o 6325 Robinhood Ln., Shawnee Mission, KS 66203
 ANDERSEN, MISS JOAN, Africa South Field North, Stateside Address: 7575 W. 650 S., Pleasant Lake, IN 46779-9766
 CLARK, REV. LOWELL and MARILYN, Zambia, Furlough Address: 5952 N.W. 28th St., Oklahoma City, OK 73127
 DOERR, REV. STEVE and JOAN, Zimbabwe, Field Address: P.O. Box 1055, Harare, ZIMBABWE
 EADS, MISS ANNA, Papua New Guinea,

Furlough Address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
 FETTERS, MISS EMMA LOU, Swaziland, Field Address: P.O. Box 1460, Manzini, SWAZILAND
 HUGHES, MR. TED and MIMA, Ecuador, SAM Regional Office, Furlough Address: c/o 402 Ave. B, Snohomish, WA 98290
 JONES, MISS KAREN, Eurasia Regional Office, Field Address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND
 LAIRD, MR. CHARLES and PATRICIA, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA
 MOSHER, MR. DAVID and MARQUITA, Mozambique, Field Address: c/o Luso Lingua, Rua Joao de Meneses 8-1f, 1900 Lisbon, PORTUGAL
 PATNODE, MR. TERRY and DONNA, Guatemala, Field Address: Apartado 820-A, 01901 Guatemala, GUATEMALA, C.A.
 RENCH, DR. GEORGE and DONNA, Philippines, Regional Office, Field Address: P.O. Box 179 Greenhills, 1502 Metro Manila, PHILIPPINES
 SCHULER, MISS SUZANNE, Romania, Field Address: c/o CP 141, Oficial Postal Nr 7, Bucharest, COD 75300, ROMANIA
 WOODRUFF, REV. BOB and SUE, Kenya, Field Address: P.O. Box 20025, Nairobi, KENYA
 YANGMI, REV. SAMUEL and LUMAE, Thailand, Field Address: 163 Soi 4 Seri 6,

Ramkhamhaeng 26, Bangkok 10250, THAILAND

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Correction

Phillip Edwards was incorrectly listed in the Moving Ministers section of the November issue of the *Herald of Holiness* as having moved from Olean, N.Y., to O'Fallon, Mo. Edwards actually moved from Princeton, Ind., to O'Fallon, Mo. We regret the error.



The 1993 Pittsburgh District Ordinand class included (l. to r.): District Superintendent J. Roy Fuller, Rev. Ronald and Barbara Reagle, Rev. Tracy and Darryl Johnson, Rev. Dennis and Kim Durfee, Rev. Kevin and Karen Doolittle, Rev. Robert Darr, and General Superintendent Eugene L. Stowe.



The 1993 Northwest Oklahoma District Ordinand class included (l. to r.): District Superintendent Jerry White, Rev. and Mrs. Shawn Siegfried, Rev. and Mrs. Todd Derbyshire, Rev. and Mrs. Dean Coonradt, Rev. and Mrs. Jon Middendorf, Rev. and Mrs. Lester Seagraves, Rev. and Mrs. Bill Cobb, and General Superintendent Jerald D. Johnson.



The 1993 Northeast Oklahoma District Ordinand class included (l. to r.): General Superintendent Donald D. Owens, Rev. Bill and Carolyn Morris, Rev. Larry and Kristi Morris, Rev. Randall and Sharon Groves, Rev. Clifford and Barbara Youngman, and District Superintendent Russell Human.

CHA APPOINTS EXECUTIVE DIRECTOR

Steve Schellin has been appointed the new executive director of the Christian Holiness Association (CHA). Schellin was elected by the CHA executive committee at its annual fall meeting in Indianapolis in September.

The 31-year-old Schellin will replace the retiring Burnis Bushong who has served in the post for the past six years.

A graduate of Circleville Bible College, Schellin serves as minister of youth and children at Faith Memorial Church of Christ in Christian Union in Lancaster, Ohio.

"I look forward to seeing this organization continue the progressive vision of commu-

nicating the powerful message of heart holiness," Schellin said. "While the CHA has been successful in the past 125 years, there is still much more we can give to every generation in our nation and the world. Clearly, our doctrine is not only relevant but the absolute answer to the problems facing international society."

The CHA is composed of organizations and individuals committed to the Wesleyan-Arminian doctrine. The organization has 11 million members worldwide in at least 20 denominations, including the Church of the Nazarene.

The 126th annual convention of the Christian Holiness Association will be held Apr. 19-21, 1994, at Nashville, Tenn., First Church of the Nazarene.

PROMISE TO SERVE GOD NOW AN OPTION FOR GIRL SCOUTS

Promising to "serve God" is now an option for Girl Scouts. Delegates to the national convention of the Girl Scouts of the USA, meeting in Minneapolis in late October, voted to allow members to customize the Girl Scout promise according to their own religious beliefs.

Girl Scouts can now promise to serve Allah, the Creator, or no one at all, depending on their own spiritual beliefs.

Delegates voted 1,560 to 375 to allow variations in the wording of the Girl Scout promise. A proposal to launch a three-year study of the promise and the Girl Scout law also was approved.

The traditional wording of the Girl Scout promise is, "On my honor, I will try to serve God and my country, to help people at all times, and to live by the Girl Scout law." The promise had been revised several times in the past, but

this is the first time the reference to God has been made optional.

Earlier this year, the Boy Scouts won a court battle to preserve the traditional Scout Oath, which includes a pledge to do one's "duty to God." The oath had been challenged by an atheist. The U.S. Court of Appeals for the Seventh Circuit ruled that the Boy Scouts can deny membership to those who are unwilling to subscribe to the Scout Oath. The court said civil rights law does not require the Boy Scouts to admit agnostics or atheists, since the group is a private organization and not a public accommodation.

The Girl Scouts faced no lawsuit. Proponents of the change say it acknowledges the ethnic and religious diversity of the membership. But supporters of the original promise point to a desire to preserve a Girl Scout tradition.

PRESIDENT SIGNS LAW RESTRICTING GOVERNMENT INTERFERENCE IN RELIGION

President Clinton signed a bill Nov. 17 that, in effect, reversed a U.S. Supreme Court decision that he said threatened the nation's "first freedom." The bill makes it harder for the government to interfere with religious practices.

A coalition of civil liberties and religious groups supported the measure and said the law was the most important for religious freedom since the adoption of the Bill of Rights.

"We all have a shared desire here to protect perhaps the most precious of all American liberties—religious freedom," Clinton said.

The bill reversed a 1990

Supreme Court ruling involving the use of a drug in an Indian religious ritual. In that ruling, the court made it easier for local and federal governments to pass laws that infringed on religious beliefs. The court upheld laws that infringed on religious freedom if they served a valid government purpose and were not aimed at inhibiting religion.

The law Clinton signed poses a stricter test used by courts prior to the 1990 ruling. That test requires that restrictive laws serve a compelling government interest in a way that poses the lightest possible burden on religious freedom.

TWR ADDS NEW LANGUAGES

Trans World Radio has added 8 new languages to its broadcast schedule in the past year. This brings to 100 the number of languages TWR now broadcasts worldwide from a network of nine primary overseas transmitting stations. The new language programs are broadcast primarily to people groups living in areas of the world where political turmoil or geographical inaccessibility hampers missionary activity.

The areas of the world reached with the additional languages include Ethiopia, Somalia, Mozambique, Tajikistan, Indonesia, Lesotho, and northern Africa. TWR also added the Thai language in its broadcasts to Europe to reach Thai immigrants living there.

The new language programs are produced in cooperation with various North American ministries including the Church of the Nazarene's World Mission Radio.

SURVEYS: ADULTERY IS NOT THE NORM

Are married couples true to one another? Nearly all are, according to two recent studies. A study in a recent issue of *American Journal of Public Health* found that 94 percent of married couples had been faithful to their spouses in the previous year.

Likewise, the Chicago-based *Opinion Research Center* found that only about 4 percent of married couples had sexual partners other

than their spouse during a one-year span.

The surveys found that, overall, infidelity has been practiced by only 21 percent of men and 13 percent of women.

The studies dispute previous data provided by such researchers as Shere Hite in the *Kinsey Institute of Sex Research*. Hite suggested that between one-third and three-fourths of married couples cheat on their mates.

Rejoice! Your Days Are Numbered

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

MUCH OF MY TIME THESE DAYS is spent traveling, often by air. Part of me loves to fly, but another part is still a bit fearful. And it doesn't help if I'm feeling a little nervous about the weather or some other potential hazard to arrive at the airport and the first building I enter is marked "Terminal."

At the General Assembly last summer, a fellow told me that while he was waiting for his plane, the following announcement was made:

We apologize for the delay this afternoon. The machine that normally tears the handles off your luggage and scuffs up your baggage is broken, and we are forced to do it by hand. It shouldn't be much longer.

On some flights, individual ear-phones are issued to passengers, and one can listen to the dialogue between the pilot and the control tower. On a flight from Boston to Chicago a few years ago, just before Midway Airlines went bankrupt, I heard the pilot ask the control tower for the correct time. The tower responded:

Well, if you are United Airlines, it's 1300 hours. If you're Eastern Airlines, it's 1 o'clock in the afternoon. If you are Midway Airlines, the big hand is on the twelve and the little hand is on the one.

Whether we fly or not, each of us is a

passenger on a journey of our own; the journey of life and faith. The metaphor of a journey is an important one; an enduring one in human history and thought. It is, however, a common image, and the risk for one who would use it is twofold.

1. The risk of oversimplification:

This is to suggest that all of life can be simplified to fit neatly within the parameters of a single given metaphor. I am aware that life is never quite that simple.

2. The risk of overdramatization:

Some would suggest that every day or every task must become a quixotic adventure. But I know that Don Quixote is fictional and much of what we do is, by nature and necessity, mundane rather than mythic.

With those cautions in mind, however, we may still note that life is a kind of journey with certain signposts and mile markers along the way. One such marker is January 1. Each time we pass that date, we begin a new year. And with that new beginning comes the opportunity to take stock of the journey.

Beginning is a wonderful word. One filled with opportunity and possibility. This is a word that carries with it energy and anticipation.

In an Olympic race, the runners assemble near the starting line and wait for the call of an official. When all is ready, the starter steps forward and in a clear voice calls out, "Runners to your marks. Ready, set, go!" That moment of beginning sets in motion everything for which those athletes have waited and trained. The runners know that finishing well depends in great measure on starting well.

How one begins anything is important.

For one thing, it is very important

when you begin a journey that you have a clear picture of where you are headed. In Lewis Carroll's popular story, *Alice in Wonderland*, Alice becomes lost, and when she happens upon the Cheshire Cat, she asks for directions.

He replies, "Where are you going?"

"I don't know," she says.

"Then any road will do," he tells her.

What a tragedy it would be to begin this new year without a clear picture of where we are headed and what we want to accomplish in the days to come. How easy it is to simply follow the road marked "least resistance" and let the days slip away.

The Bible often cautions us against such a careless approach. In Psalm 90, for example, Moses offers a prayer unto the Lord in which he asks, "Teach us to number our days aright, that we may gain a heart of wisdom" (v. 12, NIV). This is a petition for God's help to recognize the value of each day. Time is life, and it passes quickly.

If you don't know where you're headed, you won't know which road to take.

As the new year begins, take time to evaluate your journey thus far. Check the compass, set your vision clearly on the One who goes before you, and make each day count for the glory of God. We can live with confidence, even in the midst of change, knowing that "All the days ordained for me were written in your book before one of them came to be" (Psalm 139:16b, NIV). Rejoice! Your days are numbered. **H**

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Notes from an editor's journal

by Mark Graham, Managing Editor

Battling the One-Eyed Monster

Is it just me or do you detect that Hollywood thinks you and I are really stupid? Admittedly, with a 10-year-old in the house, Cathy and I don't watch a lot of network television. This point was brought home recently when we went to parents' night at Joey's school. We were asked to answer the questions, "What was your favorite TV show when you were in the fourth grade?" and "What is your favorite TV show today?" When I put "The Andy Griffith Show" as my answer to both questions, I realized that I am out of the loop when it comes to keeping up on network TV.

But I am enough of a channel surfer and a reader to know about such things as MTV's "Beavis and Butthead," Fox Television's "Married with Children," and Nickelodeon's "Ren and Stimpy."

"Beavis and Butthead" are two animated teens whose idea of a good time is to strap a firecracker to a cat and watch the results.

According to newspaper reports, a five-year-old burned down his home (with his two-year-old sister inside) after watching an episode of "B. and B." as they explored the "fun" of setting fires. My first question was, "What is a five-year-old doing watching MTV?"

"Married with Children's" Al Bundy (typical of today's TV dads) portrays a father as a totally self-centered moron. "Ren and Stimpy" are animated characters who epitomize grossness and bad taste. Squeeze a Ren or Stimpy doll at your neighborhood Wal-Mart and it makes a sound that I would have been killed for if I had made it growing up in my home.

Funny? Not very. Shocking? Yes. Culturally enlightening? Not in a million years (unless you happen to be going back in time).

So, why do I mention these things? Because I am concerned that such garbage is allowed to flow into our homes so easily and that some parents are allowing their children to watch the stuff without pointing out that the actions of such characters are inappropriate and (hopefully) often not associated with reality.

"Lighten up, Graham!" you say. "When you were a kid, you probably watched things on TV that were considered inappropriate." Not true. Most of the programs that were on TV when I was growing up portrayed adults

as authority figures who were mature, loving, nurturing, and who could be trusted. Children might be mischievous, but they weren't mean-spirited. While some "Looney Tunes" did have some violence, they didn't embarrass us if our parents were in the room.

So what do we do, parents? Actually, there are several things. You might start by sitting down with your kids to watch their TV shows and then discussing what you saw. You could

ask such questions as: "Does what you are watching show life as it really is in our home or in our community?" "If you treat adults the way the kids (or adults) you watch on TV treat others, will you ever get a job or keep one?" "What is inappropriate

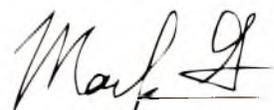
about the things you see these characters doing?" "What would be appropriate behavior for a child (or an adult) in such a situation?"

You might also try turning off the TV and doing something with the kids, like playing a game, taking a walk, baking cookies, or (gasp) sitting down and talking with one another. You might find it profitable to have "reading times" at your home, where everyone curls up around the family area with a book and some snacks.

Of course, you can write to the sponsors of negative TV programs or boycott their products. Sometimes this works, but it appears that TV producers will keep pushing at the edge until anything goes. In the meantime, I think we should work on helping our kids to become critical thinkers about what they put in their minds.

As parents, we are responsible to God for shaping the lives of our kids. Isn't it time we took the pruning hooks away from the folks in Los Angeles and New York City and started turning out some strong saplings rather than stunted shrubs?

P.S. If you'd like some help in this area, Focus on the Family's "Learn to Discern" video is an excellent resource.



"What is inappropriate about the things you see these characters doing?"

DOUGHARTY ANNOUNCES RESIGNATION

W. T. (Bo) Dougharty, 65, has announced that he will resign from the superintendency of the Kansas District effective Mar. 1, 1994, according to General Superintendent



Donald D. Owens.

Owens said he will meet with the Kansas District Advisory Council sometime before March 1 to discuss the appointment of Dougharty's successor.

Dougharty has served as superintendent of the Kansas District since Feb. 1, 1987. Prior to this, he was superintendent of the Northeast Oklahoma District, where he was appointed by General Superintendent George Coulter in 1973.

Dougharty has served almost 44 years in the ministry since taking his first home mission church in 1950. He served 20 years as a pastor, 20 years as a district superintendent, and three-and-a-half years on the staff at Trevecca Nazarene College. Following his retirement, he will serve as a part-time representative for Planned Giving for the MidAmerica region.

Dougharty's pastoral career included service to congregations in Chicago, Ill.; Beaumont, Tex.; Lufkin, Tex.; Jacksonville, Fla.; Tampa, Fla.; and Pasadena, Tex.

A graduate of Southern Nazarene University, Dougharty and his wife, Nell, have three adult children, Mark, Marilyn, and Kent.

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FIRST NAZARENES RECEIVED IN ROMANIA

The first Church of the Nazarene in Romania was organized Oct. 24, according to Robert H. Scott, World Mission division director. David Hayse, personnel director for the World Mission Division, represented the general church at the service and received 25 charter members.

Nazarene work in Romania was begun in 1992 by missionaries Jon and Margaret Scott. The Scotts have employed several innovative strategies in planting the church in the former communist country. Work and Witness teams from Canada and Point Loma Nazarene College, including a group of nursing students led by professor Ruth Grendell, made several visits to the nation. Grendell and her students worked in hospitals, clinics, and other compassionate ministry settings.

Nazarene college students in the Youth In Mission pro-

gram also have been a part of the effort. Additionally, students from European Nazarene Bible College have been working in the nation under the leadership of Audrey Simpson, a regional missionary supported by British Isles Nazarenes.

Hayse was joined on the historic trip to Romania by Dorothy Tarrant, ENC professor; and Norm Shoemaker, PLNC professor. In addition to the organizational service, the three conducted a cross-cultural orientation for North American volunteers. The orientation session, held in Bucharest, was the first of its kind to be held in Eastern Europe. Of the 23 participants, 21 are working in Romania, one is working in Russia, and the other is in the Ukraine.

During his trip Hayse also conducted interviews with nine ENBC students who have felt a call to missionary

service. This was the first such interview process in Europe.

"One of those interviewed was a young woman from Croatia," Hayse said. "She told us of lonely Christians in her country needing discipling and spiritual support. She pleaded with me to send missionaries to her war-ravaged land."

Hayse said the World Mission Division is heartened by the number of men and women in Europe answering the call to missionary service. "These Europeans live nearer the frontiers of exciting, yet challenging, opportunities than many North Americans," he said.

"God indeed is moving all over the world," Hayse said. "When the shelling, rocket attacks, and mortar fire in Croatia subside, Nazarenes will be there, sharing the Good News through ministry and vocational support."

WARRICK ACCEPTS CALL TO OLATHE



J. K. Warrick, 48, has been elected senior pastor of Olathe, Kans., College Church of the Nazarene. The action was taken by the church Nov. 7. With 937 votes cast, Warrick received a tally of 874 yes/63 no (a favorable vote of 93%). He accepted the call and will begin his ministry at College Church Jan. 2, 1994.

Warrick moves to the post from Indianapolis Westside Church of the Nazarene where he has served as senior pastor since September 1982. During this time membership in the church rose from 728 to 963, with Sunday morning worship attendance growing from

516 to more than 800 during the same period.

Other churches pastored include Cincinnati Springdale; Pensacola, Fla.; First; Midwest City, Okla.; Chapman Memorial; Dallas Valwood Parkway; and Caddo, Okla.

Ordained in 1970, Warrick attended Southern Nazarene University and is a graduate of Trinity College of the Bible in Newburgh, Ind. He is currently completing a master's degree in pastoral theology.

Warrick and his wife, Patty, have two children, Bradley and Jill.

"In his current position as Westside pastor, Rev. Warrick successfully followed an enormously popular and long-term pastor (R. B. Acheson)," said Keith

Wright, Kansas City district superintendent. "We're confident he'll do the same at College Church."

Warrick fills the vacancy created when Paul G. Cunningham was elected to serve as a member of the Board of General Superintendents of the Church of the Nazarene at the 23rd General Assembly. Cunningham had pastored the Olathe congregation for 29 years.

Warrick was selected by means of a two-month process directed by the 25-member board of Olathe College Church. The board began the search with 50 names, narrowing the field to four finalists before interviewing and recommending Warrick to the church for a vote.

SOME ARE CALLED



All of us are urged to walk worthy of our calling in Christ Jesus. But God also calls and gifts *some* for special assignments. In a variety of roles, they are to prepare and equip the whole church. With such leadership and everyone working together, Christ's body will be strengthened and built up—with unified and mature members, walking worthy of our calling in Christ Jesus.

—PARAPHRASE OF EPHESIANS 4:1b, 11-13b



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