

SEPTEMBER 1998

Herald of Holiness

CHURCH OF THE NAZARENE

September Is Stewardship Month



Leftovers for God



Mine? Or His?

Sanctification— a Comprehensive Provision

Is Enough Enough?

by William J. Prince

Two men were in conversation when one of them asked his friend, "How much money do you make?" The second man reflected for a moment then replied, "Enough."

Could you and I say the same thing?

"Well, how much is enough?"

For some, there is never enough. These people spend their lives in pursuit of happiness based on the continuing acquisition of more and better things—more money, faster cars, lovelier homes, more beautiful or younger spouses. Such pursuit is its own curse. For these folks, happiness consists of temporary feelings of satisfaction based on the acquisition of "things." But such happiness is fleeting, because more and better things will always be created. Plus everything eventually loses its glitter and wears out.

I am not speaking only to rich people. Such a syndrome is not exclusive to any class of people. The sad thing is that with the easy availability of credit, people of all social and economic classes often satisfy their desires with plastic while ensnaring themselves in deep financial quagmires of debt and worry. And still there isn't *enough*.

The people I know who are truly happy find contentment not in satisfying their own selfish desires but in sacrifice—for God and others.

A few years ago I was privileged to have an audience with Mother Teresa. At the age of 12,

she wanted to give herself to God. When she asked a priest, "How will I know if this is right for me?" he said, "You will know if you are doing the right thing, because it will bring you great happiness."

Joining the Loreto Sisters in Ireland, she was sent to India to teach and was a school principal for 20 years. Feeling the call to minister

TRUE STEWARDSHIP DOES NOT CONSIST OF WHAT WE GET— AND KEEP, BUT OF WHAT WE GIVE.

to the poor of Calcutta, she left the school. On her first day on the streets, she gave away all she had, 4 rupees to the poor and 1 to a Catholic newspaper. Before long, 50 rupees came back to her for the mission. God was blessing her obedience.

Pope Paul VI gave her a car, which she sold to build a rehab center. She took time for diseased and dying people, those who had been written off by society. Mother Teresa pointed out that there is disease and leprosy, yes, but there is also an epidemic of loneliness and mean-

inglessness in the lives of many who have all they need materially. They have property, but not peace; valuables, but not values. She understood firsthand that we find fulfillment and happiness based not on our getting but on our giving.

When she died last year, she left no financial legacy, only a shining witness of what one woman who finds her joy in service to God can do.

Jesus spoke often of wealth. One time a rich young man came to him asking, "What must I do to be saved?" Jesus reminded the fellow of the commandments, which the man said he had steadfastly obeyed. Jesus then added one more thing, "Go," He said, "sell everything you have and give to the poor. . . . Then come, follow me" (Mark 10:21, NIV). The Gospel record says the man went away sorrowful, because he was very rich.

Jesus said, "What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?" (Matthew 16:26, niv). What we keep for ourselves, we lose forever. What we give to Him, we keep forever. We will never have enough until we understand that lasting happiness can't be bought, only caught. It is the by-product of our love, compassion, and sacrifice for God and His children. H



Herald of Holiness

September 1998 • Whole No. 3631 • Vol. 87, No. 9

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Herald of Holiness is published monthly by **NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131 (816-333-7000, ext. 2302). E-mail: <HERALD@NAZARENE.ORG>. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141-6527 (1-800-877-0700). E-mail: <SUBSCRIPTIONS@NPH.COM>.

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Don Platt

God is concerned about leftovers. He sees all the food we discard while millions starve. He watches professing Christians burn their best energy, use their top talent, foolishly spend or hoard most of their money, and waste time as if it were eternal. He grieves that we throw mere leftovers to a lost world for which He died. Though "leftover" is not a common scriptural word, the subject of what's *left over* certainly was on Jesus' mind as He stood near the treasury in the Temple one day and observed the financial stewardship of some of the churchgoing crowd.

Are things different in 1998? Let's move the clock forward a couple of millennia. On a Stewardship Sunday the pastor-preacher of a struggling congregation is agitated and animated. The sermon highlights God's plan for the management of money. The delivery is louder than usual as he calls for radical changes in the congregation's approach to Kingdom finances.

"It's not how much we give, but how much is left after we give!" declares the pastor. "It's not an accounting-to-the-penny style of tithing but a freely-because-of-grace offering to

God, much more than Old Testament law required. It's giving gladly, generously, gratefully. In financial stewardship, as in many other areas of the church, there are some traditions that must be retained if our church is to survive, if the lost are to be reached, if disciples are to be made. We must have a revival of holy stewardship!"

Apparently not everybody agreed with the pastor's conclusions. Some thought he had gone off the deep end. Others were sure a virus had partially erased his logic system. He just seemed off-line in his emotions and rationale. Here is one conversation overheard during the following week:

"Did our pastor actually say that?"

"Say it? He preached it! That's even worse!"

"Wow! How archaic! Surely people don't practice such things these days!"

"Does he really expect us to give our money to the church when we have such pressing personal financial obligations?"

"Well, the church once seemed to have a greater commitment to the needs of others and a greater joy in worship. Maybe financial stewardship had something to do with it."

"You could be right! I've noticed that our church is always struggling to meet its local obligations and sel-

September is Stewardship Month.



Leftovers for God?

by Mark Barnes, superintendent
North Carolina District

dom pays its Shares for Others and World Evangelism Fund. Do you suppose we really should live 'lower on the hog' and give more to God's work?"

A dialogue about tithes and offerings—about the stewardship of money—is an ongoing necessity in the Christian community. Giving until it hurts and sharing sacrificially is bottom-line stuff in the earthly endeavors of the kingdom of God. We need a renewed alignment with the standard that Jesus set as He observed the widow in the Temple give her last cent. Her everything-from-the-heart gift was in stark contrast to others who gave from their plenty just to be noticed. It could be argued that she was crazy or rash or over-zealous. But Jesus was interested in heart intent, not mental capacity—in total devotion, not donation size. That brings up some unnerving questions: Do I hoard or help? After I've spent for myself, can I help anybody else? How much and with what attitude must I give to God? In that vivid Temple incident, who pleased Jesus?

Who pleases Him now? Has plastic spending for wants turned me into a greedy person who is uninterested in a needy world? Have large salaries, great possessions, and powerful status produced in me an insensitivity to the simple admonitions of the gospel? Am I falling into the horrible trap of wanting more and more for myself and giving less and less for God and others? Do I have only leftovers of energy, time, possessions, and talent for the all-important eternal task of fulfilling the Great Commission?

What Can Be Done?

God still accepts a repentant attitude, a confession of sin. He still forgives and cleanses and helps. If I love God with all my heart, I will practically and generously love others. That translates into greed

erased, needs met, Jesus first, others second, self last, God's grace sufficient, and therefore successful, significant, spiritual management of talents, gifts, possessions, and time.

How can I clean up my personally generated financial mess? The solution isn't easy, but it's possible. Consider these four many-times-proven suggestions:

- Always give to God first. The tithe or one-tenth of what we have been blessed with should be the minimum that we give back to the Lord and His ministry.
- Destroy the plastic. Consider keeping one credit card for emergencies.
- Buy with cash only. Do without before going in debt; instant gratification is seldom necessary.
- Pay off smaller debts first. Then apply the amount of those former payments to larger obligations.

*We must have
a revival
of holy
stewardship!*

In an amazingly short amount of time, the light of financial day will shine through the smog of debt and you will be able to breath easier and give more liberally. You will be into the good habit of living on less and liking it more.

With Thanksgiving just two months away, we are reminded of how much God has blessed us—physically, materially, spiritually. What better time than now to allow Christ to help us realign priorities in all of life so God is first and not just the orphan with insignificant leftovers! Proper realignment of stewardship priorities will prove that your leftovers are more than adequate. Your joy will be refreshing; God's peace will be amazing. You'll wonder how you ever lived any other way than as a sacrificial, generous, happy steward of God's temporarily-loaned-to-you vitality, hours, abilities, and possessions.

Christian Higher Education— A Contradiction in Terms?

LOREN P. GRESHAM



Loren P. Gresham, president of Southern Nazarene University, has devoted his life to Nazarene higher education.

THROUGH THREE AND ONE-HALF centuries of higher education life in North America, a turning from Christian origins and motivations has occurred. Many secular scholars now doubt that a person can bring his or her faith into a life of scholarship at all. This has come poignantly to light through articles, such as one in a 1994 issue of the *Chronicle of Higher Education* where a critic of Christian scholarship stated, “The notion that scholars’ personal beliefs are compatible with their academic interests is ‘loony’ and reflects a self-indulgent professoriate.”

This idea of Christian scholarship being oxymoronic is discussed from a Christian perspective in a book by Notre Dame Professor George Marsden titled *The Outrageous Idea of Christian Scholarship*. Marsden’s proposal is that mainstream American higher education should be “more open to explicit discussion of the relationship of religious faith to learning” (p. 3). His key point is that for a higher education system founded by Christians, the journey toward secularism has been a sad one. A key societal function of providing higher education has been slowly but systematically robbed of its faith dimension to the point where the idea of

Christian scholarship now seems ridiculous to many.

Yet, there remain many Christian colleges and universities where developing faith is the primary objective of their mission statement. Many feature broad curricula that educate doctors, teachers, business people, and persons in the arts. Such institutions are still educating a disproportionate share of church and community leaders despite their small size. How can this occur? What attributes of Christian colleges/universities render them such effective and powerful change agents in our society and world?

First, there is the presence of Christian scholars. While many denominational institutions have hired nonbelievers on their faculties, over 100 schools have maintained a commitment to hire only faculty of vital faith and piety. Nazarene colleges/universities are part of this latter group, carefully screening potential professors for academic competence and their commitment to Christ and to the historic Christian faith.

Another aspect of Christian higher education is that of training for service. Servanthood as modeled by Christ is a strong emphasis of such institutions. Service is expected and required of students and faculty in institutions that are integrally Christian. For an institution to claim a Christ-centered mission, this is an essential component of education and for Christlike living beyond the academy.

Another increasingly rare aspect of the higher education experience is that of well-rounded social and community living in the context of a Christian lifestyle. Much has been written re-

cently about the epidemic of partying and binge drinking practiced in most American universities. Christian universities are committed to a lifestyle that encourages wholesome activity and involvement, but with strong sanctions against destructive behaviors. The ills of a sick society cannot always be stemmed at the campus boundary. However, commitment to a lifestyle that encourages holy living, godly spousal relationships, and healthy families is essential in Nazarene higher education.

The Church of the Nazarene has been successful in the development of colleges, universities, and other collegiate institutions around the world because of strong denominational support. This reflects a key value of our church; that is, God created us with minds to be developed to their highest potential. Our 59 universities, colleges, seminaries, and Bible schools represent commitment to the admonitions of the apostle Paul in Romans 12:2 to “not be conformed to this world, but be transformed by the renewing of your mind” (NKJV). We will best fulfill our responsibilities to a sinful and needy world as we allow God’s presence and power to not only redeem us but also prepare us for ef-

Faithful stewardship of Nazarenes around the world ensures that our institutions of higher learning will prosper.

fective and faithful service in His kingdom.

Thousands of current students and hundreds of thousands of former students have benefited from a Christ-centered, faith-developing opportunity for higher education. May God enable Nazarenes to continue to see a vision of the transforming and renewing power of God over our minds and service that is the legacy of our Nazarene institutions.

HH

Mine? Or His?

by Richard Maffeo

His muscles tensed, ears erect, tail twitching—excitement and anticipation oozed from every pore of his mixed pug/Chihuahua body. How could I say no to those coal black eyes.

“Do you want a chewy?”

Before the last syllable left my lips, Odie leapt and twirled in circles around my legs. His ear-piercing yelps sent goose bumps down the back of my neck. You’d think I had offered him a 32-ounce charbroiled steak.

I pushed open the pantry door and reached for the dog treats. That was a mistake. As soon as Odie saw me pull the box from the shelf, he ratcheted his frenzy up another few notches. He’s only a foot and a half tall when standing on his hind legs but can fly nearly three feet off the floor at the thought of getting a goodie.

“Sit!” I ordered. “Down! Now roll over. Good dog.”

Satisfied he knew who was boss, I tossed the treat at his feet. Before it bounced twice, he snatched it between his teeth and trotted to his rug in the kitchen. He circled himself into a cozy spot, and for the next few moments, I watched him nuzzle and lick his chewy with affection I thought he reserved only for me. He seemed oblivious to my existence—until I took a step toward him. As I did, he scrambled to his feet and snatched his treasure between his jaws.

I smiled when I realized why he grabbed his chewy. When I stepped backward, he carefully laid it back onto the floor, warily eyeing my every move. Each time I made a move toward him, he grabbed the chewy as if to challenge, “Mine! You can’t have it.”

We played the game a few more times until I tired of it and walked past him into the living room. From the recliner I could

see my silly dog watching me. Didn’t he realize that I am the one who feeds him, who takes him for walks in the rain, snow, heat, and hail? Didn’t he remember that I sacrificed my favorite belt so we could play tug-of-war? I thought we were buddies. So why does he jealously guard a treat I gave him?

While Odie nuzzled his treasure—never taking his eyes off me—another question filtered through my mind more clearly than Balaam heard the donkey (Numbers 22): *How often do I act like Odie?*

More than I’d like to admit.

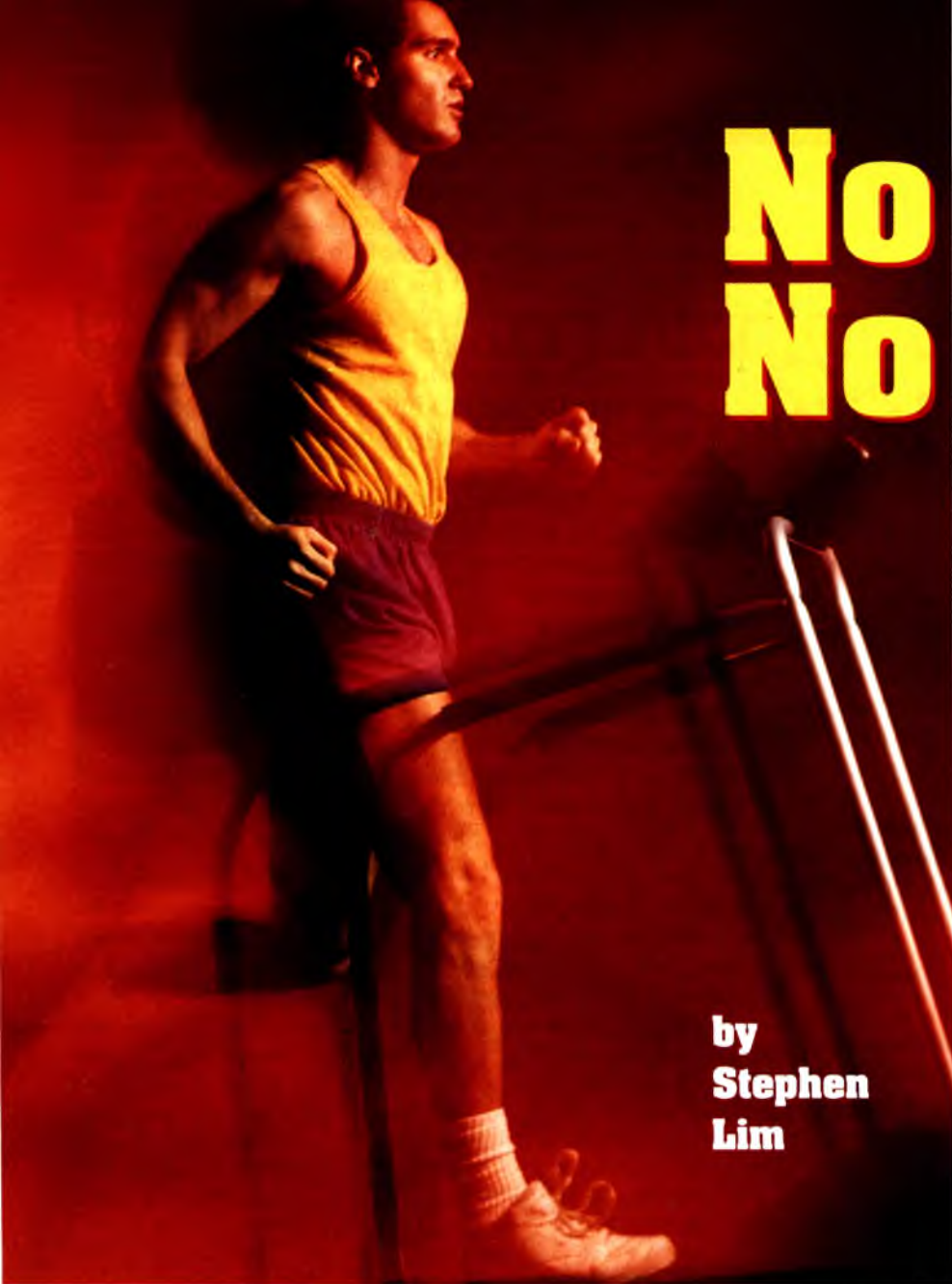
Just as every good thing Odie gets, he gets from me, so every good thing I get “is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow” (James 1:17, NASB). From the goodness of my heart, I give Odie chewies. From the goodness of God’s heart, *my* Master gives me treasures such as money, talents, health, time.

So why, when He asks me to return some of my treasure to His work, do I jealously guard each coin, each minute, each talent in tightly clenched fists, as if to challenge the Giver, “It’s mine! You can’t have it!”?

It’s an uncomfortable question with which, after these many years of walking with Christ, I *still* struggle. Odie acts like a beast because he *is* a beast. However, I am a child of God. It’s high time I started acting more like one.

HH





No No

Pain, Gain

by
**Stephen
Lim**

Ouch! Days after reintroducing my body to exercise, my muscles still protest. After regular doses, however, I feel stronger and healthier. Instead of dreading physical exertion, I look forward to it.

I exercise to stay mentally alert for my work, but I've learned that it has multiple values—including energy, strength, flexibility, and cardiovascular fitness. More recently, I discovered other benefits such as weight control, increased bone density, and lowered risk of disease.

What is true of physical exercise

applies to the spiritual exercise of giving. It's hard. It hurts. It's foreign to our human nature, whose goal is to get. But practiced regularly in the right spirit, it promotes spiritual well-being.

Through experience, I learned that giving, as a spiritual exercise, has eight values for spiritual health:

1 Grateful Joy. When we grumble, abundance cannot bring joy. Giving expresses thanks to God for all that He is and all that He has done (1 Thessalonians 5:18). This attitude of gratitude births joy.

I compare the modest but comfortable lifestyle I now enjoy to the meager one in my first decade as an adult. The level of joy has not changed. Regardless of income, through regular giving I gratefully affirm that God is my Provider. Not only are my needs met, but joy flows.

2 Freedom from Anxiety. Giving demonstrates that our trust is not in what we have but in God, who provides everything we have. "What do you have that you did not receive?" wrote Paul (1 Corinthians 4:7, NIV). This dependence frees us from the anxiety that it's up to us to provide for ourselves (Matthew 6:25-30).

3 Freedom from Materialism. Giving loosens our grip on our money and possessions, freeing us from society's addiction. What is consistently and cheerfully given can no longer control our lives. Jesus said, "No one can serve two masters. . . . You cannot serve both God and Money" (Matthew 6:24, NIV). Through giving, we declare that money will not be our master but our servant.

4 Significance. When people have little purpose for living, they hide their emptiness in busyness and entertainment. Spending on self only satisfies temporarily. Giving energizes our lives with significance.

Givers participate in God's concern for the physically and spiritu-

ally needy. We care as God cares. We affect not only the physical survival and well-being of people but their eternal destinies as well. How can givers ever feel insignificant?

5 Blessing. When we give, we open ourselves to a God who waits to bless. Jesus said, "Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you" (Luke 6:38, NIV). Paul wrote, "Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously" (2 Corinthians 9:6, NIV).

This spiritual law states that those who open their hands to bless receive blessing. A closed fist catches nothing.

6 Lordship. Jesus' parable of the talents tells us that we are managers of what God

If our spiritual passion has ebbed, the first area we should check is our giving.

has entrusted to us (Luke 16:2). By returning to God a portion of what He has given us, our giving recognizes that all belongs to Him. "A tithe of everything . . . belongs to the LORD" (Leviticus 27:30, NIV). Each time we give, we acknowledge His Lordship.

7 Passion and Priority. Our use of money reveals and reinforces our passion and priorities. Jesus said, "For where

your treasure is, there your heart will be also" (Matthew 6:21, NIV). Is our goal to serve God or self? Each time we give, we remind ourselves who comes first. To the priority of our lives go the "first-fruits" (Exodus 34:26).

If our spiritual passion has ebbed, the first area we should check is our giving. Are we sacrificially supporting God's priorities or simply giving at a comfortable level that makes no demands on our lifestyle?

8 Reflection of Our True Nature. Selfish getting reveals our fallen nature. Giving reflects the image of God, who is self-giving love (1 John 4:16). As we give in love, we develop our truest nature. We are doing what we were created to do.

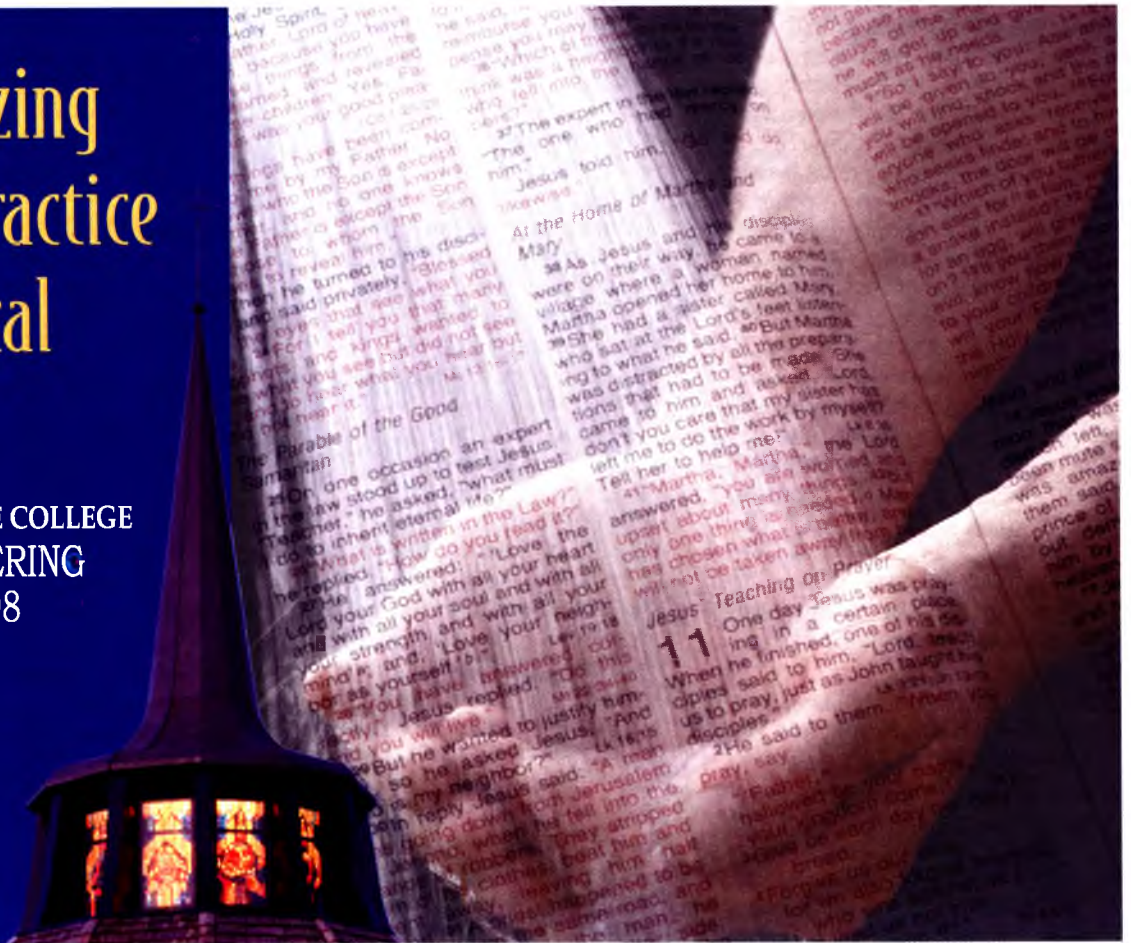
As bodily exercise brings out our best physically, joyful giving, as a regular exercise, enables us to achieve our spiritual best. **H**

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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, Kansas.

ALTHOUGH TORI IS THE UNTAMED, strong-willed child of the family, she is also the one with the sensitive spirit. She is the one who makes welcome-home artwork for Daddy every time he is gone for the weekend to perform in some distant city. She is the one who broke into tears because "Jamaica had died"—the golden retriever she had never even known. And so it wasn't surprising at all for Lynda to be driving down the street headed for the Target store when she heard Tori crying in the backseat. Lynda asked, "What's wrong, Tori?" expecting to hear a blubbing reply such as "Megan has to move to Atlanta" or "I can't find my Barbie's shoes." What she actually heard surprised Lynda:

"I feel bad."

"Why, honey?"

"I've been so mean . . . especially to Chase." Ah, the strong voice of conviction.

"Maybe you should tell God you're sorry and ask Him to come into your heart. He'll help you to be kind."

"OK."

So there in the Target parking lot, Tori climbed onto her mother's lap and prayed the sinner's prayer. She told Jesus she was sorry for being so

mean and asked Him to come live in her heart. The Plymouth minivan positively glowed, even though it hadn't been washed in months. Lynda added a prayer of thanksgiving that her daughter had heard God's voice.

Chase, on the other hand, seems to be mistaking the voice of Brian Hill for the voice of God. You see, Chase just finished first grade and has discovered "the peer group." A week or two after Tori's Target conversion, our family spent an hour in Wal-Mart shopping for shorts for Chase. The weather was getting warmer; he was getting taller; it was the logical prelude to summer fun. Did we say fun? Not! We spent a good hour with Chase trying on every pair of shorts Wal-Mart had to offer, and then we walked out without buying anything. That's right, nada. You see, Chase insisted that the shorts had to be long enough to hit him midcalf and baggy enough to fall off of him without undoing the zipper. Mom insisted that the crotch of shorts should be a bit higher than his knees. The trying on of pair after pair was accompanied by a litany of what was "cool" and "not cool," the criteria of which was what Brian Hill, a fellow first grader, happened to be wearing.

Now we knew we would face battles over clothes during our tenure as parents, but we never dreamed it would start *in the first grade*, and we certainly never dreamed that the first of our children to go to the front line would be our son. But the truth is that the loudest voice Chase is hearing right now is the voice of his friends: Brian Hill telling him that Jenkos and Zones are the coolest pants; the third grade neighbor Kaley, who informed

Chase that a buzz haircut for the summer was "too stupid;" the 10-year-old boy Miles, who told Chase that the only tennis shoes he'd wear were Air Jordans because everybody wants "to be like Mike."

Even at the ages of six and seven, our kids have realized that they are being bombarded by voices. Everywhere they turn they are being shaped by the voices they hear, whether it be school friends, slick TV commercials, or songs on the radio. And they are listening. We know, as parents, that we will never be able to silence the voices that bombard our kids.

In this media-blitzed age where images of what's cool change every 15 seconds and sound bites shape and re-shape our attitudes, may we tune our hearts to that which is eternal. Our job is to hear Chase's voice and know that when he begs for name brands, he is really yearning for acceptance and understanding. When Tori cries and feels bad, what her heart really seeks is peace. And those things come "to us from God, the Creator of all light, and

In the Target parking lot, Tori climbed onto her mother's lap and prayed the sinner's prayer.

he shines forever without change or shadow" (TLB).

Our kids may not understand James 1:17 as well as they know the ad "Image is nothing. Thirst is everything. Obey your thirst." Our job is to let them know that their thirst can only be quenched by the God who speaks to us everywhere. And that dashboards can be altars, and Target parking lots make good sanctuaries. It's hearing His voice that makes it so. **H**

Is It My Turn?

by June Cerza Kolf

As I entered church one Sunday morning, I was surprised when I was not greeted with a friendly smile from the person passing out programs. I seated myself in the unusual stillness and looked around. Neither Virginia nor Donna was seated at the piano playing softly. Nobody was in the choir loft, and the pastor was unmistakably absent.

I turned to Susan, who was sitting next to me, and raised my eyebrows at her in a questioning way. "Oh," she said, "the choir didn't feel like practicing these last few weeks. The members thought it was too hot to go out in the evening, so they stayed home instead. And Virginia said that she's been playing the piano every week for years. Let someone else do it from now on. All that practicing was getting to be a drag, and it was her turn to take it easy. And Donna agreed with her."

I sat in the sad stillness of the church letting this sink in. "But what about our pastor?" I asked.

"He wanted to sleep in this morning," she answered. "He was tired of having to lead every service and preach every week."

Far-fetched? Of course. However, these are the thoughts that came into my head as I sat in church that Sunday enjoying the music, being inspired by the

message, and being blessed by the two solos. Life would be a dismal place with no music, no committee leaders, no medical care, no firefighters, no pilots. The list goes on and on. So many of the daily services I take for granted are performed by people who could have said, "I think I'll sleep late instead. Why do I always have to be the one to help?"

For several weeks I had been dragging my feet on a project I had been asked to do. I regretted agreeing to do it and thought about backing out. But as I sat in church blessed by the music and the message, I realized that I was reaping the benefits of efforts other people had expended. Maybe it was my turn now.

I decided that Sunday morning that from now on I would do my part joyfully when it was my turn. I have God-given gifts that were different from the gifts other people have. I may not be able to play the piano or sing in the choir, but I have different talents. I need to share them unselfishly to make up for all I receive on a daily basis.

How about you?

HH



Photos by Don Pluff





THE UNHERALDED



by J. Wesley Eby

Stewardship. What does it look like? How do you measure it? Why not snatch a glimpse of Kathrynne Milton and see for yourself. See if you agree that Miss Milton is a “stewardship yardstick.”

When 6-year-old Kathrynne moved to Des Moines with her family, she was introduced to the Church of the Nazarene. There, she accepted Christ and joined First Church, beginning a lifelong love affair with her Lord and the worldwide Nazarene family. At the same time, Kathrynne commenced a lifestyle of Christian stewardship. “The measure of our worth is in what God does with what we commit to Him,” Miss Milton asserts. “And God won’t waste that commitment.”

Let’s apply the stewardship yardstick to the life of this unassuming yet uncommon 86-year-old.

Talents

The Lord gifted Kathrynne with the ability to instruct, and she taught Sunday School for numerous years—more years than she can recall. Children and teens were her first love. She regularly traipsed the streets of her neighborhood, inviting, encouraging, and persuading kids and youth to attend *her* Sunday School.

Kathrynne

Milton—

A

Stewardship

Yardstick

Kathrynne also possesses top-notch secretarial skills, and using her talent for God poses no problem at all. This octogenarian has been the office secretary at Des Moines First for the past 23 years in addition to being church board secretary for an extended time.

Prayer is another of Kathrynne’s spiritual gifts. She, the first one at church who is contacted with prayer requests, activates the prayer line and calls the congregation to intercede on behalf of the church family.

Time

Miss Milton was a secretary and administrative assistant for the U.S. Department of Agriculture. Early in her employment, she transferred from Iowa to Wisconsin.

Suddenly, God interrupted her career, calling her to serve Him at the Nazarene Rest Cottage for unwed, expectant women. Believing her time was God’s time, she migrated to Pilot Point, Texas, for a special ministry with mothers-to-be for more than 6 years. Kathrynne returned to Des Moines in 1947, resuming her former job with the government.

Throughout the years she has given sacrificially of her time to serve her Lord, church, and community. The vast number of offices and positions she’s held in her church is staggering. The average layperson would likely collapse in exhaustion just perusing the list.

On top of her church involvement, she has performed volunteer work at two hospitals for more than

3 6 9 12 15 18 21
“The measure of our worth is in what God does with what we commit to Him

—Kathrynne Milton

a decade. She has devoted one-day-a-week attention to children at Broadlawns Hospital for the past 13 years. At Mercy Hospital she has provided two-days-a-week assistance in the pastoral care office and medical library. In addition, she has been a volunteer for the American Cancer Society.

Money

Kathryne's faithful stewardship of her financial resources has far surpassed a simple tithe. "I wanted to invest my life and my money in something that would outlive me," she states.

To accomplish her goal, Miss Milton contacted the late Elizabeth Cole, missionary to lepers in Africa, to request that a scholarship fund be established in her name. The missionary agreed. Today, the Elizabeth Cole Scholarship Fund at MidAmerica Nazarene University (MNU) is used for the education of children of active missionaries. Several MKs have already benefited from Kathryne's generosity.

More recently, she established the Kathryne Milton Scholarship Fund at MNU to help students from the Iowa District pursue their education.

But Kathryne's God-honoring stewardship doesn't end with support of Christian higher education. She has chosen to invest in the General Church Loan Fund. "I could invest my money in stocks and bonds, and it would bring me more interest," she commented. "But I have chosen to invest in the loan fund that is used to build, remodel, and repair Nazarene churches and parsonages across our denomination. This investment has brought me much happiness and fulfillment."



After applying the stewardship yardstick to Kathryne Milton's life, it's obvious that she measures up—that she's a *rule* for others.

Yet, this gracious, soft-spoken lady would be the last one to put her own life on display. She shies away from headlines, fanfare, and acknowledgment. But isn't that characteristic of a humble child of God—of the *unheralded* of the Kingdom? H

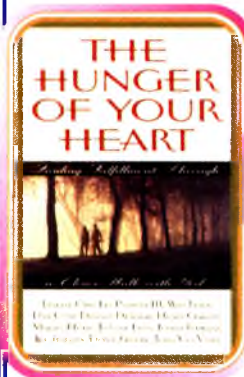
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and God won't waste that commitment."

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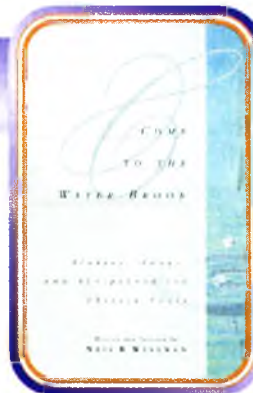
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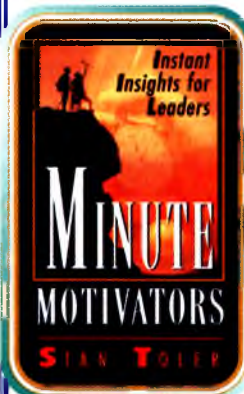
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Sanctification— A Comprehensive Provision

by Al Truesdale and Bonnie Perry

The New Testament teaches that the kingdom of grace can comprehensively reign in God's children. Terms such as wholeness, completeness, thoroughness, and soundness describe the reign of grace in the life of a Christian. One excellent illustration occurs in Paul's first letter to the Thessalonian Christians. The apostle prayed that "the God of peace" would "sanctify [them] *wholly*" (5:23, RSV, emphasis added). He then adds, "And may your *spirit* and *soul* and *body* be kept sound and blameless at the coming of our Lord Jesus Christ" (v. 23, RSV, emphasis added). The whole person for the kingdom of grace.

"Sanctify you wholly." Breathtaking language! Breathtaking promises! Breathtaking Kingdom! Sanctification resides at the center of the kingdom of grace. Sanctification is the *process of making holy*. To be *wholly* or *entirely* sanctified means that we place our whole existence at the disposal of the Kingdom. It involves the Holy Spirit cleansing us from any lingering obstruction to Christ's Lordship and empowering us for victorious living and service. The term *sanctification* communicates a point of departure as well as a destination. It means placing *all* of life in the stream of transforming grace.

The principal purpose of all that God does in and through us is to declare or reveal himself. Real sanctification has nothing to do with isolated, introverted, and neurotic piety. Instead, it has everything to do with an all-consuming enthusiasm for God's disclosure of himself and His purposes for creation. Sanctification harnesses *all* dimensions of life for service to righteousness, mercy, justice, and love. This is the meaning of Christian wholeness.

There is no single or stereotypical experiential mode through which we are sanctified. There is no single form of experience through which the Spirit works. The free Spirit of God works as He pleases (John 3:6-8; 2 Corinthians 3:17). Consciously and completely embracing the Lordship of Christ may occur early in one's discipleship or later. It may occur dramatically or over an extended period of time. It may be a quiet dawning awareness or more climactic.

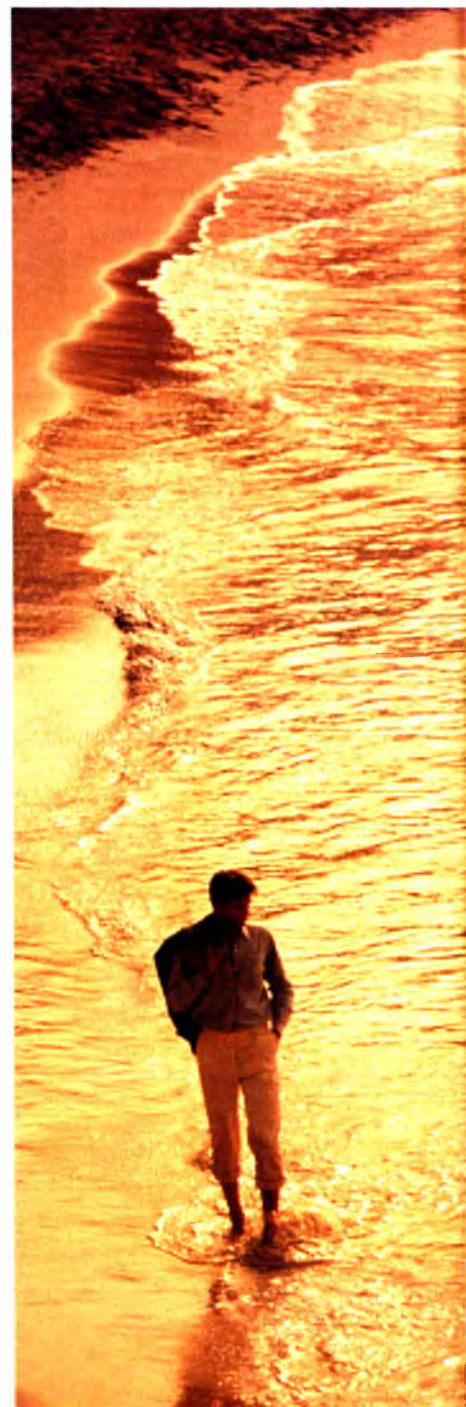
The way in which the Spirit wholly establishes Christ's Lordship is incidental. The substance is essential. John Wesley said that in all instances when we are considering the work of God in His children, we should carefully avoid "limiting the Almighty. He doeth whatsoever and whensoever it pleaseth him. He can convey his grace" in any manner in which "his free spirit is pleased most to work in our hearts."*

Not surprisingly, the Holy Spirit works with respect for our individual histories. Each of us has a different personality type, domestic background, religious history, and so on. A good craftsman takes seriously the material with which he or she works. The finished work of art will show the artist's skill and ability to respect, maintain, and develop the integrity of the medium, whether it be wood, stone, clay, or paint. The Carpenter from Nazareth is just such a craftsman.

Christians use a rich treasure of phrases to describe the Holy Spirit's work in bringing the child of God to embrace comprehensively Christ's Lordship: "the deeper life," "the fullness of the Spirit," "entire sanctification," "love made perfect," "Christian holiness," "Christian perfection."

Each term bespeaks the Holy Spirit's faithfulness to us in revealing the riches, promises, and reaches of God's grace. When speaking of "the fullness of the Spirit," we mean that the Holy Spirit is now free to administer in us all the gifts of grace Christ's atonement secured for us.

Entire sanctification means that through the Spirit's work in us, all dimensions of life are open to transformation by Him. *Love made perfect* means that love for God and neighbor



is made the central and defining disposition (or bent) of our lives. Taking on the disposition of Christ certainly does not imply anything so foolish as always loving perfectly or being sinless. Only of God is this true. *Christian holiness* means that provisionally the One who is the image of the holy God is now free without restriction to re-create His image in us. *Christian perfection* can be a sticky and misleading term. But it need not be. It simply and beautifully means that what God has designed (purposed) for us as Christians who live in the world, and what Christ died to *secure* for us, the Holy Spirit can now *accomplish* in us. It is simply another way of celebrating and living out the reign of grace in every part of life. The phrase should not be distorted to mean “perfectionism,” “flawlessness,” or “sinlessness.” In a spirit of celebration, the apostle announced that although sin once reigned over us, now grace will “reign through righteousness to

eternal life through Jesus Christ our Lord” (Romans 5:21, RSV).

The sanctifying work of the Holy Spirit can be misjudged in at least two ways. On the one hand, some Christians hope for, or expect, too little. They do not believe that the Holy Spirit can empower the Christian to live with love for God and one’s neighbor as the defining disposition of life. On the other hand, some Christians claim too much. They forget that we now live between the *already* and the *not yet* of the kingdom of God. The Kingdom *has already been inaugurated*, but it certainly has *not yet been consummated*. The first error depreciates the significance of the *already*. The second error ignores the importance of the

not yet. The first error can breed carelessness, laziness, and superficiality. The second error can breed arrogance, dishonesty, and frustration. The Christian doctrine of sanctification requires a sturdy balance between the *already* and the *not yet*. By God’s grace and the Spirit’s empowerment, we live *from* the Kingdom’s inauguration and journey *toward* its fulfillment. Sanctification includes both the Spirit’s present accomplishment and His ongoing work. So fulfilling “the high calling of God in Christ Jesus” (Philippians 3:14) is both *already* and *not yet*. Between the two lies a lifetime of maturation and confession.

One beautiful account of someone decisively embracing Christ’s comprehensive Lordship comes from the life of Lloyd Ogilvie, for many years pastor of the Hollywood, California, First Presbyterian Church and now chaplain of the United States Senate. He says:

I’ll never forget it as long as I live. After completing my postgraduate work, I began my work as a Presbyterian pastor. I was washed, starched, and almost insulated from any authentic power from on high. I was more concerned about the robes I wore than about being fully clothed with the Holy Spirit, more concerned about my collar than my Bible. And nothing was happening in my church.

I decided I would either leave the ministry, or I would receive the fullness of the Holy Spirit that Jesus described in the 14th-16th chapters of John. I went away for the summer. I took my Bible with me and nothing else. I can still remember it. A long, lonely beach. I walked and talked with the Lord. I talked and I prayed for a whole month.

On the day before I was to leave, on the beach, in the sand, I took a stick and wrote all the things that were standing in the way of the total Lordship of Christ in my life. My insecurities, fears, frustrations, the devices of human manipulation of people, my longing for power, for recognition, my pride, arrogance—I wrote it in the sand.

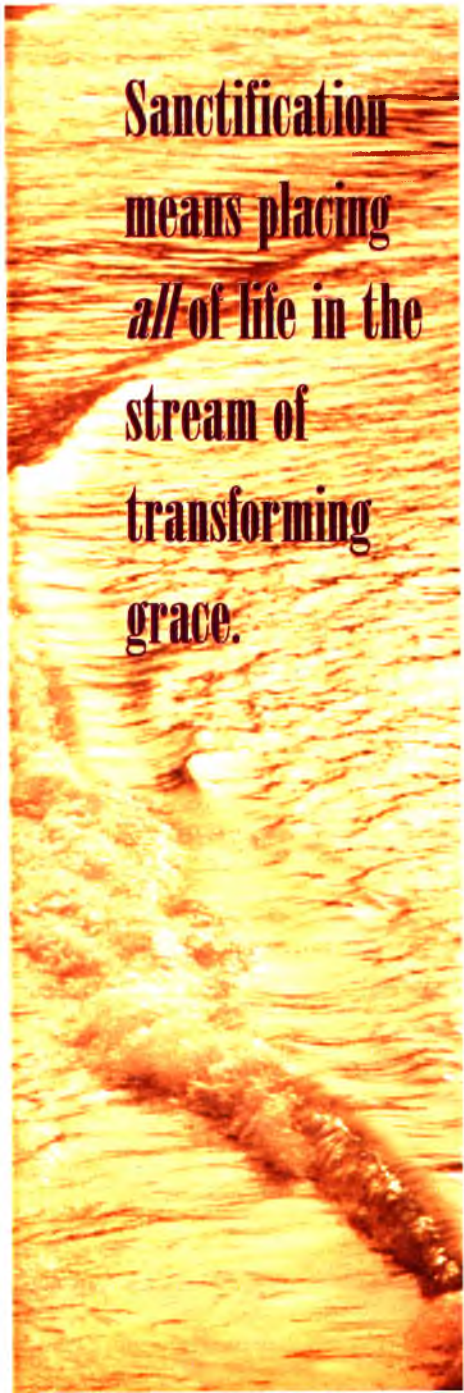
Then I got to my knees, and Jesus repeated in my soul what he had told his disciples: “Apart from me you can do nothing.” There, while I was on my knees, Jesus fulfilled his promise: “Abide in me and I in you.” An electric current began at the top of my head and moved to the soles of my feet. The power of Christ, the abiding Spirit, transformed my life. I moved from knowledge of my own education to the gift of knowledge, from my own insight to God’s wisdom.

Dr. Ogilvie would never impose the form of his experience with the Holy Spirit on anyone. His account is as unique as the creative touch of the Holy Spirit can make it. But he does urge upon us all a total surrender to Christ as the center of one’s life, and a commitment to allow the unhampered freedom of the Holy Spirit to govern and empower us.

“Sermon, “The Means of Grace,” in The Works of John Wesley, 3rd ed., 14 vols.

Excerpted from chapter 7, “The Kiss,” from a new Beacon Hill Press book A Dangerous Hope: Encountering the God of Grace, by Al Truesdale and Bonnie Perry.

H



Sanctification
means placing
all of life in the
stream of
transforming
grace.

THE READERS WRITE



May—Meaningful Issue

First of all, congratulations to you and your staff for an excellent issue of the combined magazines. I really look forward to *Holiness Today*. It will be a new day for our denomination. I anticipate that it will be a useful magazine in publicity and outreach.

One reason I like the May issue so much is that it prominently featured two people close to me and my church. I pastor Merritt Mann and find him to be a real brother and an outstanding churchman. His commitment is to be in our services every time he can be. He carries a heavy travel load, but he schedules his trips so that he can be in church every Sunday and Wednesday possible. I know that he once traveled overnight on the train, because the airplane had been canceled, just so he could be in the Sunday morning service.

The second feature I liked even more was on my mother. She truly is one of the "unheralded." She is one of those saints that has worked in the unnoticed areas and done much that those in the limelight may not notice. Only eternity will reveal the scores of people touched by her ministry and life. I was led to the saving grace of Christ through her preaching.

Thanks for an issue that had great content and was so meaningful to our church.

Philip Heap, Rockville, Md.

Flames of Holy Love

I have read the article by Roderick T. Leupp "Flames of Holy Love" (June '98). In all my years of being a Nazarene (40+), I have not read a better article about the teachings of John Wesley. This treatise covers the subject with marked clarity. With all the sincere work that has been done on this subject over the years, it seems to me that this one is outstanding.

Looking forward to the new *Holiness Today*.

Doug Tassie, via E-mail

Our Heritage

I look forward to receiving the *Herald of Holiness*, and when I receive it, I usually sit down right then and there and read it from beginning to end.

When I read the article "Heirs of Holy Intensity" by Dr. Gary Allen Hennecke, I felt I needed to write, at least for my own sake.

The leaders in the Pentecostal Movement in the South, which became part of the Church of the Nazarene in 1915, were some of the inspiration for the leaders of the Laymen's Holiness Association in North Dakota, which became part of the Church of the Nazarene in 1922. The leader of that movement was Dr. J. G. Morrison. My father, Rev. Ira E. Hammer, was also a founder. Dr. Beverly Carradine was a mentor and spiritual guide for him. Others who helped them were H. F. Reynolds, J. R. Goldwin, and E. E. Wordsworth. My memory, as a child, when Reynolds came to Jamestown, N.Dak., is that he was so beautiful, so saintly appearing, I thought he "belonged in heaven."

The leaders in those days were so committed, so focused on their work, it was a real sacrifice for them and for their families. Those of us of those families who still survive can witness to that sacrifice and to totally leaning on God for personal survival. *That* is our heritage!

Naomi M. Jackson, Portland, Oreg.

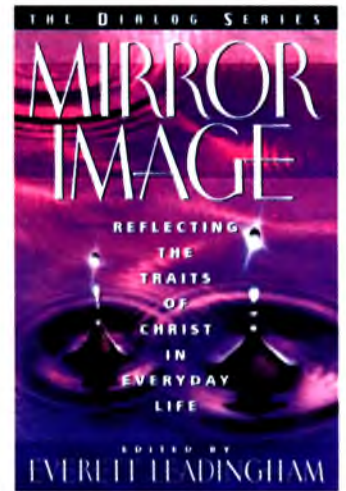
Focus on Missions

I want to thank you for the change in *Herald of Holiness* and your view on missions. We need missions here in the U.S.A. also. We [Nazarenes] are in other countries, and we have the same people here in America, even here in the Midwest. And for some reason, we are not reaching our people at home.

I truly read and enjoyed the stories in *Herald of Holiness* this month. Stories like them and newly saved ones do more to uplift me and bring me close to the Lord. Thank you again for the change. Maybe it will help the price combining them.

Earlene Wedel, Hutchinson, Kans.

NEW from the Dialog Series!



To be like Jesus

The very word *Christian* means "like or resembling Christ." And isn't the goal of Christians everywhere to become as Christlike as possible?

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Worship

ROB L. STAPLES



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

"I DON'T GO TO CHURCH ANYMORE," said the talkative man seated next to me in row 14, on Delta flight 204, when he learned I was on my way to speak about worship and sacraments at a district seminar for pastors. I thought I detected a note of sadness in his voice.

"Why did you stop?" I asked.

"Well," he replied, "I tried several different churches, and to be perfectly frank, I just don't get anything out of it."

"Well, to be perfectly frank," I replied, "who said you were supposed to?"

Somewhat taken aback, he stammered, "Uh, how's that again?"

So I tried to explain that the main purpose of church attendance is not to "get something out of it" but to worship and glorify God. The question is not what I can get out of church but what God gets out of it when I deliberately stay home or even when I am present and yet fail to give myself over to His worship and praise. To paraphrase an oft-quoted presidential inaugural speech of a few decades ago, "Ask not what your God can do for you, but ask what you can do for your God."

Oh, I know we can, and should, "get something" out of church. And I know that petition is part of the prayer Jesus taught us to pray. There is nothing wrong with asking for our daily bread or any other genuine need. But true worshipers have learned that the "getting" best comes as a by-product of the "giving."

The Westminster Shorter Catechism had it right in its very first question: "What is the chief end of man?" Answer: "The chief end of man is to glorify God, and to enjoy him forever." Now that is really "getting something out of it"—enjoying God forever! But the order is important—the *getting* follows the *glorifying*.

The top priority of Christ's Church is worship. Not missions, not evangelism, not church growth. (I can smell the smoke, but please don't burn me at the stake just yet!) Those concerns *are* important, but their importance is *secondary*, albeit very near the top and just below it. Our *primary* concern as Christians should be the worship of God. Take care of that, and the other priorities will become even more urgent as well as more authentic.

We often hear (and read) that the Church's chief mandate is the Great Commission. I beg to differ just a little. Our chief mandate is the Great *Commandment*: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30, NIV). Placing the Great *Commission* ahead of the Great *Commandment* will likely, in the long run, be the great *disillusionment*.

A pastor's chief assignment is to lead his people in the worship of God. People in the pews are, to a large extent,

molded by their pastors. The conversation with my seat companion on the plane revealed that he was the product of this present relativistic, hedonistic, pragmatic, utilitarian, consumer-oriented age. He had sat under pastors who were so busy trying to be useful in building the Kingdom that they had become excessively utilitarian.

But it works both ways, and there is enough blame to go around. Many pastors have been molded, to a great extent, by their people's expectations of them—expectations that may likewise have replaced the Church's primary mandate with the secondary one. But God, in His unencumbered holiness, refuses to be useful! God cannot be harnessed. His ministries are not finally utilitarian.

When Satan tempted Jesus to become pragmatic and utilitarian, promising that by doing so He would "get something out of it"—even all the kingdoms of the world—our Lord responded, "It is written: 'Worship the Lord your God, and serve only him'" (Matthew 4:10, NRSV).

The debate in recent years about the type of worship that best attracts people, the so-called worship wars be-

The top priority of Christ's Church is worship. Not missions, not evangelism, not church growth.

tween traditional and contemporary styles of worship, seems to miss the main point. The question itself is phrased in utilitarian and pragmatic terms: What works best?

People simply yearn, deep in their hearts, to hear the note of eternity in the sanctuary. Let that note be sounded! Let God be glorified! Let Christ be exalted! And who knows? We just might "get something out of it" after all!

H

Multicultural Ministries Conference Convenes

The second Multicultural Ministries Conference was held on the campus of Southern Nazarene University (SNU) in Bethany, Okla., July 15-17. Under the theme "Multicultural Celebration," the conference purposes were racial reconciliation, evangelism strategies, and leadership development.

The highlight of the conference for the 1,000 attendees was the opening service of reconciliation. To begin the session, General Superintendent Jerry Porter declared, "The Church of Jesus Christ is not a church that is separate or exclusive. It is a church of all people, regardless of color, language, or race. It is a church of all peoples. Praise God!" During the service several minority and immigrant representatives of the Church of the Nazarene addressed reconciliation issues. Dr. Porter, representing all Nazarenes, then led the assembly in prayers of confession and reconciliation, and pledged a more positive effort to include minorities in all areas of the Church of the Nazarene.

The quadrennial event was sponsored by the office of Multicultural Ministries, which is part of the Division of Evangelism and Church Growth. Tom Nees, director of Multicultural Ministries, said, "The conference was significant in that it helped us move beyond the organization of mul-

ticultural strategy committees doing ministry among minorities to a truly multicultural church. Minority leaders were seen as church leaders, not just leaders of minority groups."

In addition to Porter, evening plenary session speakers were General Superintendent Jim Bond and Cheryl J. Saunders, professor at Howard University and an ordained minister in the Church of God (Anderson, Ind.).

Roger E. Bowman, Los Angeles

District superintendent, served as platform host for the seven plenary sessions. Bowman, chair of the African-American Strategy Committee, has served as chairperson of the Multicultural Ministries Council for the past year.

Besides Bowman, 19 other leaders, as follows, chaired

strategy committees: *African*, Jolly A. Beyioku; *Arabic*, Jadalla Ghrayyeb; *Armenian*, Habib Alajaji; *Cambodian*, Sokurt Suos; *Chinese*, Samuel Chung; *Deaf and Hard of Hearing*, Rick McClain; *Eritrean*, Bahram Fessehazion; *Filipino*, Andres Valenzuela; *Haitian*, Roland Edouard; *Hispanic*, José Pacheco; *Japanese*, Peter Lundell; *Korean*, No Soo Pak; *Laotian*, Anong Nhim; *Native American*, John Nells; *Portuguese*, Jorge M. S. Barros; *Russian*, Mikhail Antoshin; *Samoan*, Taulina Oge; *South Asian*, David Mall; and *Vietnamese*, Maurice Duc Duong.



Roger Bowman

New District Superintendents Selected

James M. Kraemer

James M. Kraemer, 44, was elected superintendent of the Dakota District June 25, according to General Superintendent John A. Knight. The election came on the seventh ballot during the Dakota District Assembly.

Kraemer has served as pastor of Pekin, Ill., First Church since July 1992. Prior to this, he was pastor of three churches on the Dakota District.

The election was prompted by the retirement of Roger Wegner, who served nine years as superintendent of the Dakota District.

Tharon Daniels

Tharon Daniels, 57, has been appointed superintendent of the Northwest Oklahoma District, according to General Superintendent Paul G. Cunningham. This action was taken in consultation with the Northwest Oklahoma District Advisory Council and with the approval of the Board of General Superintendents. Daniels replaced Jerry White, who was appointed as Arizona District superintendent.

Daniels has served as pastor of the Seattle, Wash., Aurora Church since 1979. He has also pastored in Texas, Oklahoma, Arizona, Colorado, and Florida.



Laymen's Conference Attracts 2,500

More than 2,500 persons attended the ninth Nazarene Laymen's Conference (NLC) at Opryland Hotel in Nashville July 1-5, according to Talmadge Johnson, Sunday School Ministries director. The quadrennial event attracted participants from around the United States, Canada, the United Kingdom, and Hong Kong.

"[It was] one of the most thrilling events I've attended," said Jerry Porter, responsible general superintendent for Sunday School Ministries, who delivered the closing message.

Other plenary speakers included John Maxwell, Thomas Hermiz, Jill Briscoe, Diana Swoope, and Les and Leslie Parrott.

"No other event is quite like the Nazarene Laymen's Conference," Johnson said. "It brings together a host of laypersons interested in experiencing more than just fellowship, recreation, or a change of scenery. Partici-

pants bring with them a deep interest in encountering a fresh blessing from God."

The next NLC is scheduled in 2002.



General Superintendent Jerry Porter

July Pension Payments Top \$1 Million

For the first time ever, the monthly benefit payment to Nazarene retired ministers surpassed \$1 million, according to Don Walter, director of Pensions and Benefits USA. Over 4,200 recipients enjoyed the increase.

The "Basic" Pension Plan, the predecessor of the current plan, began in April 1971. By the end of that year, slightly fewer than 500 ministers and widowed spouses were enrolled. Total "Basic" Pension payments for all of 1971 were only about \$200,000. "We've come a long way since then," Walter said.

Holiness Today Will Offer Opportunities for Paid Announcements

Starting in January 1999, *Holiness Today* in conjunction with Nazarene Publishing House will offer a new service to the denomination; namely, Nazarene churches and organizations at the general, district, and local levels will be able to purchase paid-announcement space in the new denominational magazine.

The types of paid announcements will include:

- Special Events
- Educational Opportunities
- Services
- Miscellaneous

Cost: \$7 (U.S.) per line or fraction of a line with a \$21 (U.S.) minimum charge. (There is an average of about 50 characters—letters, numbers, punctuation, and spaces—per line.)

Deadline: The first day of the month two months prior to publication date for both reservation and cancellation. For example, reservations for the January 1999 issue must be received by November 1, 1998.

Address: Send paid-announcement requests to *Holiness Today*, 6401 The Paseo, Kansas City, MO 64131.

Fax: 816-333-1748.

E-mail: HolinessToday@nazarene.org

Note: Phone requests will not be accepted.

Payment: Withhold payment until invoice is received.

All paid announcements are subject to approval by the *Holiness Today* editorial staff and NPH. While the publication of paid announcements implies neither endorsement nor approval by *Holiness Today*, Nazarene Publishing House, or the Church of the Nazarene, no announcement will knowingly be published that is in conflict with Nazarene doctrine, practices, or polity.

Here are examples of paid announcements:

50th Anniversary: First Church of the Nazarene, Webb, Ill., will celebrate its 50th anniversary on April 25, 1999. Former members and friends are invited to be with us on this special occasion.

Northern Nazarene University Offers Credit for Israel Trip: Two semester hours of credit may be earned by participating in NNU's trip to the Holy Land July 5-15, 1999. For more information call 123-456-7890, or write to Department of Religion, NNU, Box 333, Hippel, MN 44444.

Missionary Retreat and Assessment Held in June

Approximately 100 persons attended the annual missionary candidate assessment and missionary retreat held in Tennessee in mid-June. More than 20 persons participated in the assessment, which is a time when applicants for mission service evaluate gifts and abilities and their preparedness as missionaries, according to Louie Bustle, director of World Mission. It is also a time when potential ministry sites and assignments are considered, he said.

During the missionary retreat, 26 families participated. These missionaries, who are on furlough, heard messages from General Superintendent William Prince and Charles Gailey, professor of missiology at Nazarene Theological Seminary. "Missionary retreat is a wonderful time of fellowship and renewal for the missionaries on furlough," Bustle said.

News Briefs

• NCN Announces New Plan

Nazarene Communications Network (NCN) has discontinued the \$5.95 monthly program fee for subscribers, according to Kim Meek, NCN Broadcast Services manager. This will enable more churches and laypersons to use this resource for training and inspiration. Meek said. Also, a special purchase agreement has been made with NPH as partner, allowing churches to obtain the system on an interest-free payment plan available over three months. For more information, call NPH toll free: 1-888-663-8975.

• Easter Offering over \$8 Million

Nazarenes contributed nearly \$9 million in the 1998 Easter Offering for World Evangelism, according to Steve Weber, director of Stewardship Development Ministries. Although not a record, the total of \$8,931,000 was \$117,000 more than the 1997 offering.

• Green Resigns Pasadena First

Stephen Green, 46, senior pastor of Pasadena, Calif., First Church, has resigned to accept an appointment as a professor of theology and biblical studies at Southern Nazarene University in Bethany, Okla. According to Green, the new position will combine teaching, research, writing, and opportunities to speak frequently to university constituencies.

• Jones Named NWMS Administrative Assistant

Karen Jones is the new NWMS administrative assistant and office manager, according to Nina Gunter, general NWMS director. Jones succeeds Phyllis Biscoe, who is retiring after 10 years in a similar position. Jones has been a Nazarene missionary in the Eurasia Region since 1990.

• Couple Killed in Plane Crash

John and Maxine Sipin, active members of the Bedford, Ohio, Church of the Nazarene, were killed in a helicopter crash in Hawaii on June 25, according to their pastor, Tim Pusey. They are survived by a son, Nick, 16, and a daughter, Eboni, 13.

Communications Division Hosts First RCC Conference

The first Regional Communications Coordinators (RCC) Conference was held June 17-20 in Tennessee, according to Michael R. Estep, Communications Division director. Hosted by the division and facilitated by David Skuy, consultant to the division, the conference focused on building relationships, exploring job parameters, and determining a communications strategy to enhance the mission of each world region.

"The Church of the Nazarene is moving rapidly to equip the world mission regions with the communication resources to match the evangelism growth each region is experiencing," Estep said. "The six regional communications coordinators are a dream come true. Their leadership under each regional director will advance the work of the church in multiple ways."

Grilled-



Donk Weber

groups, if we want them to find positive meaning as shown in their constructive behaviors, we need to offer them a support system that encourages values, such as delaying gratification, taking responsibility, and caring for others. He then talked about the deterioration of support systems that have traditionally given us a sense of positive meaning, such as the family, neighborhood, community, and church. The result, he felt, was a growing sense of isolation. How could we help our children grow up with the sense of positive meaning in such a lonely, fragmented society?

I was waiting for his answer, but I never got it. His voice was suddenly interrupted by a commercial. This brought me back to reality. I had been captivated by the voice of someone I had never even met. I had been listening to a talk show as I waited in a southern California freeway traffic jam en route to a business meeting. In my car alone, I was surrounded by thousands of other commuters, also alone. The isolation described by the talk-show host was apparent all around me. By the time the commercial was over, I had arrived at my meeting.

The host's questions left me with a feeling of hopelessness and pessimism that stayed with me through the meeting and the rest of my week. As Saturday came around, I still felt the mood as I carried out my usual weekend chores, errands, and just ordinary stuff.

Saturday afternoon I was taking care of our girls while my wife

I

wanted to hear more.

The speaker was one of those dynamic communicators who could take my unspoken concerns, express them for me, and make me feel

understood and connected. In other words, he could relate.

The smooth-talking man was

talking about the need to cultivate a sense of positive meaning in our children. According to him, meaning was a special sense that your life had purpose. It came from belonging to a community of people we know personally, who recognize us as worthwhile and support our efforts to deal with life problems. He went on to say that while kids may find meaning in many

Cheese-Sandwich Time

by Grant Lee

took some well-deserved time off. She and I made this agreement several years earlier when our children were just toddlers. As part of this arrangement, I cook dinner for the girls. I'm not sure how it started, but every Saturday night, I cook the same dinner of grilled-cheese sandwiches.

As I fixed the same meal for yet another Saturday, I prayed that God could give me a sense of hope in the face of the issues presented in the talk show. God seemed to respond by telling me to just look at the sandwiches. This struck me as a strange answer. At first, I thought that He must be reminding me that it was time to turn them over so they would not burn. But then I felt a nudge to step back and consider the larger picture of what was going on.

Through the eyes of my prayer, I saw the sandwiches differently. I already knew that the grilled-cheese-sandwich supper was special. My girls will not accept anything else on Saturday night. I have worked hard to perfect them over the years with the just right amount of butter, just the right temperature on the burner, and exactly the right kind of bread and type of cheese.

But I think that God was showing me that no matter how hard I worked to offer scrumptious sandwiches, they were not what really mattered. Instead, maybe these dinners have just provided a backdrop for the real world of relationships—the kind that could grow into a positive sense of meaning

for my girls. And maybe these relationships had developed right in our kitchen without me even knowing it.

My mood of pessimism lifted a bit. I thought back to the countless discussions we've had over our Saturday evening suppers. The

The topics have changed over the years, from Dr. Seuss and nursery rhymes, to peer relationships, TV sex and violence, and multicultural social studies.

topics have changed over the years, from Dr. Seuss and nursery rhymes to peer relationships, TV sex and violence, and multicultural social studies. But a constant bonding process seems to have developed even as the topics have

changed. We have also had hundreds of hours of laughter, games, roughhousing, and just plain fun. Of course, there is always a place for responsibility. I do make the girls pick up their dishes, and we always clean up the house before Mom gets home.

My children are getting older now and moving on to a bigger world. Yet, I want to hold on to my grilled-cheese-sandwich times. Maybe I need these times more than they do. While I've wanted to bring meaning to my children, in reality, they have also been creating a sense of meaning for me. They care for me and want to hear about issues in my life, such as the bad people who treat me mean at the office. I only pray that these special times will make a difference for all of us in our family as we move into a world that is growing more isolated, fast-paced, and impersonal.

While I don't know how long my sandwiches will matter, I was heartened by the events of that weekend. It was Saturday night, and we were out of sandwich bread. My girls let me know in no uncertain terms that they were really disappointed in me because I had not prepared properly for the grilled-cheese-sandwich ritual. I apologized and promised that I would give them their special treat the next night. While I tried hard to act sorry, I also felt just a little gratified inside. Maybe grilled-cheese-sandwich time is still relevant.

I hope so. Maybe that talk-show host would think so too. **H**



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY

Q. Who are the Fundamentalists? Do Nazarenes belong in the Fundamentalist camp?

A. Nazarene thinkers have usually made careful distinctions between themselves and Fundamentalists. Nevertheless, many Nazarenes embrace the Fundamentalist *ethos*.

Before considering who the Fundamentalists *are* we should note who they *were*, because the meaning of the name has changed over the years.

Around 1910 Christians who embraced traditional Christianity began to join together to resist liberal “modernism” Protestants who wanted to reconstruct the faith around the “discoveries” of German higher criticism of the Bible, Darwinian evolution, socialism, the Social Gospel, and psychology. The Fundamentalists actively defended traditional beliefs, such as the inspiration of Scripture, the virgin birth and deity of Christ, the substitutionary atonement rather than the moral influence theory (Jesus didn’t redeem, He set a good example), the physical resurrection of Jesus, and the validity of Bible miracles.

Fundamentalism flourished in Presbyterian and Baptist circles and in the independent church movement that sprang largely from Baptist roots. Then, Nazarenes had a lot in common with Fundamentalists. But by the end of the 1920s, “Fundamentalist” had come to mean not classic Christianity but orthodox Calvinism plus rigid premillennialism.

Though the Nazarene general superintendents had said at the 1928 General Assembly that they were “Fundamentalists to a man,” that label had to be dropped before the 1930s were over. As Nazarene historian Timothy Smith pointed out in *Called Unto Holiness* Vol. 1, the Nazarenes distanced themselves from both the modernist Protestants and the Calvinistic Fundamentalists.

The Christian Fundamentalists have always been militant, even warlike. By the mid-1930s, it was clear that their war to drive the liberals out of the churches had failed. By 1940 the Fundamentalist movement had drifted into two parties: the radical, intolerant party and the moderate, less separatist, less militant party. The latter began to call themselves Evangelicals rather than Fundamentalists.

Two organizations illustrate the paths of the two parties during the 1940s, ’50s, and ’60s. The American Council of Christian Churches (1941), later the International Council of Christian Churches (1948), represented those who proudly marched to the tune of the Fundamentalist trumpet. Such schools as Moody Bible Institute, Bob Jones University, and Dallas Theological Seminary provided the educational fortresses for this army. On the other hand, moderate evangelicals organized the National Association of Evangelicals, NAE (1942). These people lined up with *Christianity Today*, Billy Graham, Wheaton College, Fuller Theological Seminary, and so on. Fundamentalists judged them as soft on Communism, lax on such things as dancing and card playing, and too eager to seek social and intellectual respectability. During this era the Nazarenes disassociated themselves from both camps, believing that their Wesleyan-Arminian theology and teaching of ho-

liness made them distinct from both movements. Later the Nazarenes joined NAE, casting their lot with the Evangelicals, but still distancing themselves from the Fundamentalists.

During the ’70s, ’80s, and ’90s, the Fundamentalists found new causes, including the total inerrancy and verbal inspiration of the Bible (usually of the KJV), premillennial eschatology (*The Late Great Planet Earth* was second only to the Bible in Christian sales), and a creationism that declared that true Christians believe that God created the world in seven 24-hour days. Prayer in public schools, total prohibition of all abortion—even in cases of rape and incest, lambasting “secular humanism,” and vigorous proclamation of the biblical standards against gay and lesbian lifestyles came to the Fundamentalist forefront. Single-issue politics regarding such matters is often part of the Fundamentalist agenda.

Recently, Fundamentalists have turned for leadership to such men as Jerry Falwell, Tim LaHaye, James Dobson, Hal Lindsey, and Pat Robertson. Today “Fundamentalist” seems to describe what is often called the religious right. It is a political as well as a religious term.

Fundamentalism has always had an “attitude.” Today it means willingness to fight for conservative politics, against liberal Christians, for prayer in schools, against abortion, for a mother’s place in the home, and against humanism.

While Nazarenes share many beliefs with some Fundamentalists, we still think that our “elbow room” Articles of Faith and our radically optimistic view of victory over sin, heart purity, and entire sanctification by grace through faith—which most Fundamentalists deny—make us quite different from many of our Fundamentalist friends to whom we extend the right hand of Christian fellowship.

Starting
Strong
New
Churches
to Reach
People for
Christ


NewStart
A Ministry of
Evangelism and
Church Growth Division
International Church
of the Nazarene

Q How hard is it for newly started churches to survive?

A Most new churches do survive and in many cases thrive—when started the right way! Almost 90 percent of all new churches started by the Church of the Nazarene in the ’80s are active. The churches that have been most successful in developing a healthy congregation and achieving total self-support, however, were started with two important resources:

- a core group
- a financial support

Both of those resources come from the local church, which is why the *NewStart* strategy for starting new churches is based on local church sponsorship.

Bottom line: Is it hard for new churches to survive? All worthwhile endeavors are challenging—and a new church is no different. But when the right resources are carefully gathered, a new church has an excellent chance to survive—and thrive!

VITAL STATISTICS

Deaths

DICK ANDERSON, 64, Elyria, Ohio, May 26. Survivors: wife, Mary Ann; sons, Dan, Ben, Kenny; daughters, Amy, Nancy, Janet; six grandchildren.

REV. RONALD C. BISHOP, 76, Berne, Ind., Apr. 27. Bishop pastored churches in Indiana and Ohio for 25 years and was a missionary in Belize for 18 years. Survivors: wife, Ethel; daughters, Carol Davis, Elizabeth Shalley, Mary Bishop; brother, Dale; four grandchildren.



REV. RAYMOND L. BOLERJACK, 70, Independence, Kans., July 7. Bolerjack served as a missionary in Papua New Guinea for 30 years and pastored from 1955 to 1963. Survivors: wife, Helen; son, Jerry; daughters, Linda Mealiff, Beth Donaldson.



CARROLL H. BURCHETT, 64, Mexico, Mo., May 29. Survivors: wife, Marian; sons, Robert, Andrew; daughter, Karen Sooter; sisters, Dorothy Beckett, Rama Green, Linda Banz; three grandchildren.

TERESA (TERRIE) CARTWRIGHT, 45, Bisbee, Ariz., June 2. Survivors: parents, Rev. Harold and Naomi Cartwright; brother, Lloyd; sisters, Debbie Honea, Kris Earley; three nieces; four nephews.

BESSIE YORK CRAIG, 90, Alpharetta, Ga., May 2. Survivors: sons, Bob, David, Thomas; daughter, Jane Hale; one sister; two brothers; 10 grandchildren; 18 great-grandchildren.

HAZEL FARRAR, 80, Kirkwood, Mo., Apr. 20. Survivors: husband, Jesse; sons, Wayne, Tom; six grandchildren; four great-grandchildren.

REV. JOHN K. HAMBY, 78, pastor of more than 30 years, Alexandria, Ky., June 14. Survivors: wife, Betty; daughters, Johndalyn Dwyer, Jennifer Curry; sisters, Mae Ferrell, Nell Vaughn, Irene Pullen, Emma Holland; 9 grandchildren; 12 great-grandchildren.

HERMAN RICHARD HOLLER, 83, Fresno, Calif., May 12. Survivors: wife, Edith; sons, Richard, Robert; daughter, Jeannette Kosciuk; one granddaughter.

HELEN LOUISE JOHNSON, 89, Houston, Tex., May 22. She was preceded in death by her husband, Walker Talmadge Johnson, who served as superintendent of the Southwest Oklahoma District for 28 years. Survivors: son, Sunday School Ministries Division Director W. Talmadge Johnson; daughter, Karen Cline; five grandchildren; five great-grandchildren.

HAROLD R. KEECH, 86, Grand Haven, Mich., May 28. Survivors: wife, Geraldine; sons, Harold, Howard; daughter, Garnet Keech; 7 grandchildren; 14 great-grandchildren.

REV. BOYD R. KIFER, 72, Wilmington, Calif., June 16. Kifer served 40 years in various pastoral assignments in Oklahoma and California. Survivors: daughters, Kristie Kifer, Mindy Pengilly; brother, Gene; sisters, Dorothy Sayes, Neva Bozeman.

REV. FRED R. LESTER, 79, retired evangelist, Mesa, Ariz., Mar. 28. Survivors: wife, Ginger; son, Luke; daughters, Rev. Luann McBride, Lynene Sandbloom; stepdaughters, Sandy Payne, Sylvia Jared; 15 grandchildren; 10 great-grandchildren.



JARRELL EUGENE MARRS, 35, San Diego, Calif., Feb. 22. Survivors: parents, J. R. and Willodene Marrs; brothers, Gerard, Jeffrey; sisters, Jeanne Wells, Jeanette Philippi; grandparents, Mr. and Mrs. Roy Sauer.

REV. J. E. (ED) MCCONNELL, 82, Enumclaw, Wash., Apr. 21. McConnell pastored 42 years in North Dakota, Nebraska, California, and Washington, including the last 19 years of his ministry in Enumclaw. Survivors: wife, Ruth; son, Rev. Jerry; daughters, Janet Jackson, Judy Mitchell, Joanne Owen, Jeanna Rard, Jami Wheeler; 16 grandchildren; 5 great-grandchildren.



REV. ARTHUR C. MCKENZIE, 88, Bridgeton, N.J., May 18. McKenzie pastored 27 years in Pennsylvania and New Jersey, worked at Nazarene Headquarters in the Sunday School Department from 1966 to



1970, and served on the Board of Trustees of Eastern Nazarene College. Survivors: wife, Anne; daughter, Ethel Anne Smith; son, Morgan; 5 grandchildren; 10 great-grandchildren.

LOIS WHITSETT MESSER, 84, Houston, Tex., May 7. Survivors: daughter, Joy Lou Hursh; three grandchildren; four great-grandchildren.

ELIZABETH R. NELSON, 82, music professor at Point Loma Nazarene University for more than 35 years, died May 29 in Apple Valley, Calif. Survivors: sister, Agnes Crouse; brothers, Henry, John.



RUBY LEE PHILLIPS, 94, Nacogdoches, Tex., June 13. Survivors: son, Carroll; daughter, Virginia Lovett; 7 grandchildren; 13 great-grandchildren; 3 great-great-grandchildren.

JAMES DAVID POWELL, 78, Nampa, Idaho, June 22. Survivors: wife, Opal; daughters, Sharon Pearl, Pamela Mangum; two grandchildren; two great-grandchildren.

REV. DANNY STEVENSON, 43, Scottsdale, Ariz., Dec. 30. Survivor: wife, Gina (nee Jeffrey); two brothers; one sister.

JOEL WAYNE SYLER, 51, Chattanooga, Tenn., Apr. 13. Survivors: wife, Debbie; sons, Darrel, James; daughter, Ashton; parents, J. C. and Delma.

DR. SAMUEL M. TAYLOR, 68, Vincennes, Ind., Mar. 4. Taylor pastored churches in Indiana for 26 years and served 19 years as a missionary in Guyana, Trinidad, Barbados, and



the Bahamas. Survivors: wife, Lois; daughters, Rachel Taylor, Rebecca Freesmeyer; mother, Bertha; four grandchildren.

IRENE WATTERS, Ottumwa, Iowa, June 26. Survivors: sons, Joseph, Obed; daughter, Miriam; 10 grandchildren, 14 great-grandchildren.

WILLARD H. WEST, 83, Bethany, Okla., June 4. Survivors: son, Larry; daughter, Connie Bennett; sister, Thelma West; six grandchildren; two great-grandchildren.

MARY SISSON WHITBECK, 73, Northport, Ala., May 1. Survivors: husband, Frank; sons, Frank III, James, Thomas; brothers, Freeman and Manuel Sisson; four grandchildren.

HOWELL G. "HAL" WOODS, 78, Bristol, Va., June 1. Survivors: wife, Juanita; brothers, Kyle, Harry; sisters, Virginia Wood, Lois Beasley, Sue Webb.

REV. EDWIN ZIMBELMAN, 79, Lodi, Calif., May 9. Zimbelman pastored more than 30 years in North Dakota, Washington, Oregon, and California. Survivors: wife, Esther; son, Dr. James; daughter, Rev. Nancy Clayton; mother; three brothers; three sisters; three grandchildren.



Births

to **PAT** and **DONNA BURKHALTER**, Park Hills, Mo., a boy, Jonathan Patrick, May 19.

to **GREG** and **KENDRA CHRISTY**, Houston, Tex., a boy, Isaac Benjamin, Mar. 29.

to **TIM** and **JACQUIE (NEELEY) COONE**, San Antonio, Tex., a boy, Sidney Paul, Mar. 24.

to **RICK** and **DARLA (LEEWRIGHT) CRAFT**, Tulsa, Okla., a boy, Alexander Benjamin, June 8.

to **LANCE** and **JENNIFER (MAIN) HOWARD**, Colorado Springs, Colo., a girl, McKenna Grace, Apr. 21.

to **TOM** and **BECKY (MILLS) KUHN**, DeMotte, Ind., a girl, Hannah Marie, June 19.

to **JEFF** and **STEPHANIE MORRIS**, Hurricane, W.Va., a boy, Zackery Douglas, Feb. 25.

to **JIM** and **SONYA MORRIS**, Missouri Valley, Iowa, a boy, David James, Apr. 7.

to **REV. and MRS. RICHARD NEVARD**, Cortland, Ohio, a boy, Jonathan Michael, July 9.

to **JAY** and **LARISA (BONDARENKO) SCHULTZ**, Minneapolis, Minn., a girl, Deanna Angela, Apr. 21.

to **DENNIS** and **KRISTI (HALL) SPINNIE**, Mount Vernon, Wash., a boy, Justin Joseph, Apr. 16.

to **TOM** and **DEANNA (COLE) STOLZENBERGER**, Aurora, Colo., a girl, Lisa Elaine, Feb. 19.

to **KARL** and **PAM (TINKER) TABOR**, Chicago, Ill., a boy, Nathan John, Apr. 22.

to **JEFFREY** and **TAMRA (MARTIN) YINGER SR.**, Springfield, Ohio, a boy, Jeffrey Karl Jr., Mar. 15.

Marriages

KRISTI RUTH CHANSLER and **CHARLES NORMAN MOORE JR.**, Mar. 7 at Hesperia, Calif.

JILL EILEEN NOFFSINGER and **STEVEN THOMAS DAY**, Nov. 1 at Grand Rapids, Mich.

REBECCA SILVA and **LUTHER DOCTORIAN**, son of Rev. Samuel and Naomi Doctorian, Mar. 20 at São Paulo, Brazil.

Anniversaries

REV. J. THOMAS and **VIRGINIA (SHERWOOD) BETZER**, Hayward, Calif., celebrated their 50th anniversary May 21. Their family hosted a reception in their honor June 28. Greetings may be sent to 1541 Fry Ln., Hayward, CA 94545.

REV. CLETUS and **NORMA FRANKLIN**, Interlachen, Fla., celebrated their 60th anniversary Aug. 10. Friends may E-mail them at <businessfirst@tcity.com>.

ROBERT and **DOROTHY HANSEN**, Spokane, Wash., celebrated their 50th anniversary July 28 with a reception hosted by their three children. Greetings may be sent to 6210 E. 6th, Unit E-4, Spokane, WA 99212.

LEON and **DUHURST HOOD**, Powhatan, Va., celebrated their 50th anniversary July 4. An open house was held in their honor July 11 at Richmond, Va., Trinity Church. The Hoods have three children and three grandchildren.

REV. and MRS. COMER JOHNSON, Excel, Ala., celebrated their 60th anniversary June 21 with their four children, four grandchildren, and four great-grandchildren present.

REV. CLINT and **BARBARA MITCHELL**, Broken Arrow, Okla., celebrated their 50th anniversary May 22. A reception hosted by their four children, seven grandchildren, and one great-grandchild was held May 23 at Tulsa, Okla., Central Church. Greetings may be sent to 3304 W. El Paso St., Broken Arrow, OK 74012-3209.

REX and **DELL ROBY**, Lancaster, Calif., celebrated their 70th anniversary May 21. An open house hosted by their three children was held May 30. Greetings may be sent to 44216 8th St. E., Lancaster, CA 93535.

Announcements

BIRDSBORO (PA.) FIRST CHURCH will celebrate its 60th anniversary Nov. 7-8. For more information, call 610-582-8425 or 610-323-3562.

CADILLAC (MICH.) CHERRY GROVE CHURCH will celebrate the 50th anniversary of its reorganization Oct. 1-4. For more information, call Rev. David L. Tobey, 616-775-4268.

CLARION, IOWA, CHURCH will celebrate its 45th anniversary Oct. 4. For more information, contact Dawn Wendel, 1504 N. Wright Ave., Eagle Grove, IA 50533, or call the church, 515-532-2330.

CORTLAND, OHIO, CHURCH will celebrate its 35th anniversary Sept. 19-20. For more information, contact Rev. Rick Nevard, 293 E. Main, Cortland, OH 44410, 330-637-5856, or E-mail <cortnaz@aol.com>.

ENID (OKLA.) FIRST CHURCH will celebrate its 75th anniversary Oct. 10-11. For more information, contact the church, 324 N. Cleveland, Enid, OK 73703, 580-234-4781.

FORT SMITH (ARK.) FIRST CHURCH will celebrate its 75th anniversary Oct. 24-25. For more information, contact the church, 4813 N. O St., Fort Smith, AR 72904, 501-783-1878.

GRAND PRAIRIE (TEX.) FIRST CHURCH will celebrate its 50th anniversary Oct. 3-4. For more information, contact Pastor W. C. Rohlmeier, P.O. Box 531594, Grand Prairie, TX 75053-1594, 972-262-7192.

JACKSONVILLE (FLA.) FIRST CHURCH will celebrate its 80th anniversary Oct. 18. For more information, call 904-783-1843.

KENTON, OHIO, CHURCH will celebrate its 75th anniversary Oct. 11. For more information contact Virginia Cahill, 103 Jacob Parrott Blvd., Kenton, OH 43326, 419-673-7177, or the church, 113 Jacob Parrott Blvd., Kenton, OH 43326, 419-673-5265.

LEICESTER, VT., CHURCH will celebrate its 100th anniversary Oct. 10-11. For more information, contact Gladys Griffin, 1611 U.S. Rte. 7, Leicester, VT 05733, 802-247-5679.

MANCHESTER, CONN., CHURCH will celebrate its 100th anniversary Sept. 20. For more information, contact the church, 218 Main St., Manchester, CT 06040, 860-646-8599, Fax 860-647-9291.

MOBILE (ALA.) RIVERSIDE CHURCH will celebrate its 55th anniversary Nov. 1. For more information, contact Frances Teel, P.O. Box 191222, Mobile, AL 36619-6222, 334-666-1546.

RIALTO, CALIF., CHURCH will celebrate its 40th anniversary Sept. 20. For more information, contact Rev. James R. Southard, 1435 N. Willow Ave., Rialto, CA 92376, 909-874-2034.

WEISER, IDAHO, CHURCH will celebrate its 75th anniversary Oct. 3-4. For more information, contact Rev. Thomas Bowman, 340 W. Commercial St., Weiser, ID 83672, 208-549-0135.

FOR THE RECORD

Moving Ministers

WILLIAM D. BAILEY, from Roanoke (Va.) Garden City to Richmond (Va.) Chester Outreach

JOSEPH E. BELL JR., from Forest City, N.C., to Gastonia (N.C.) Eastside

DAVID E. BROWNFIELD, from East Palestine, Ohio, to Belpre, Ohio

THOMAS CHARLES JR., from Confluence, Pa., to Monongahela, Pa.

WILLIAM T. COLDIRON, from evangelism to pastor, Dayton (Ohio) Grace

LARRY E. CORNETT, from pastor, Himesville, Tenn., to evangelism

HEATHER E. DUZAN, to associate, Folsom Lake, Calif.

DIANA L. ELLIOTT, from associate, Bluffton, Ind., to associate, Virginia Beach, Va.

ANDREW ERVIN, from associate, Orlando (Fla.) Central, to associate, Memphis (Tenn.) Calvary

RAYMOND L. FRANK JR., from district assignment to associate, Phoenix (Ariz.) Orangewood

ROGER A. HIGGINBOTHAM, from Wilshire (Ohio) Countryside to Toledo (Ohio) Faith

KENNETH HOLLOWELL, to pastor, Perryton, Tex.

RONALD E. JOHNSON, from Williston, N.Dak., to Grove, Okla.

PHILIP W. KETCHAM, from associate, Olathe (Kans.) Westside, to associate, Fort Wayne (Ind.) Lake Avenue

FELIPE MAIRENA A., from Freeport (Tex.) Spanish, to Galena Park (Tex.) Vida Nueva
JACK MATTHEWS, from student, NBC, to pastor, Vernon, Tex.

THOMAS B. MCCREA, from associate, Mooresville, N.C., to pastor, Pulaski, Va.

ALVIN V. ORCHARD, from Trenton, Mo., to Colorado Springs (Colo.) Indian Heights

DAVID M. PHILLIPS, from pastor, Denver (Colo.) Lakewood, to education, NBC

CHARLES D. ROBERTS JR., from pastor, San Antonio (Tex.) First, to evangelism

ARTHUR T. ROXBURY JR., from North Waldo, Maine, to Petersburg, Pa.

DONALD A. SCHULTHEIS, from associate, Richfield, Mich., to pastor, Little Rock (Ark.) Rose Hill

STEPHEN A. SMITH, from Moorhead, Minn., to Inver Grove Heights (Minn.) Grace

RONALD L. SULLIVAN, from Sun Valley, Ariz., to Amarillo (Tex.) South Georgia

MARK C. TIPTON, from Burlington, Iowa, to Bethel, Ohio

STEVE B. TROUT, from Noble, Okla., to Gainesville (Tex.) Eastside

DAVID L. TROXLER, from Milton, Pa., to North Huntingdon (Pa.) Norwin

PHILLIP W. WILLIAMSON, from associate, Pasadena (Tex.) First, to associate, Yuba City (Calif.) First

DARRELL R. ZUMALT, from Anniston, Ala., to Pasadena (Tex.) Red Bluff

Recommendations

The following have been recommended by their respective district superintendents:

LARRY CAMPBELL, evangelist, P.O. Box 1736, Bethany, OK 73008-1736, 888-812-8755, by Carl Summer, Southwest Oklahoma District.

JERRY CLINE, evangelist, 313 Montague Ave., Franklin, KY 42134, 502-598-0295, by J. Roy Fuller, Alabama South District.

DALE COBLE, evangelist, 421 W. Maple Branch Way, Mustang, OK 73064, 405-376-5474, by Carl Summer, Southwest Oklahoma District.

LARRY CORNETT, evangelist, P.O. Box 2432, Shelbyville, TN 37162, by Thomas M. Cox, East Tennessee District.

GENE GEE, evangelist, 208 N. Fifth St., Atwood, KS 67730, by Edmond P. Nash, Kansas District.

HAROLD B. GRAVES SR., evangelist, 5349 Barony Pl., Sharonville, OH 45241, by Carlton D. Hansen, Southwestern Ohio District.

ROBERT JOHNSON, evangelist, 12770 Rodeo Square Dr., No. 1405, Houston, TX 77072, by Bill Lancaster, Houston District.

DAVID MCCONNELL, evangelist, 16900 Antioch Rd., White City, OR 97503, 541-821-2904, by Gerald Manker, Oregon Pacific District.

KENNETH L. RICHARDSON, evangelist, 1621 31st St., A, Moline, IL 61265, 309-797-6859, by Crawford M. Howe, Northwestern Illinois District.

DOYLE and PATTI SCROGGINS, song evangelists, P.O. Box 413, Redmond, OR 97756, 541-548-5574, by Gerald Manker, Oregon Pacific District.

KIM SEMRAN, evangelist, 6255 S. Telegraph Rd., Lot 194, Erie, MI 48133, by Richard L. Jordan, Central Ohio District.



SATELLITE PROGRAM GUIDE

All times listed are eastern.

OCTOBER 1998												
SUNDAY	M	TUESDAY	W	T	F	S						
							1	2	3			
<p>4 12:00 P.M. - 1:00 P.M.</p> <p>Rocky Mountain Sunday</p> <p>A monthly worship service brought to you by Denver First Church of the Nazarene.</p> <p>4:00 P.M. - 5:00 P.M.</p> <p>NCN Sunday</p> <p>Join in morning worship with Denver First Church of the Nazarene, led by pastor Tim Stearman.</p>	5	<p>6 8:00 P.M. - 8:05 P.M.</p> <p>NCN News in Review</p> <p>News happening in and affecting the church.</p> <p>8:05 P.M. - 9:00 P.M.</p> <p>Leadership Today with Stan Toler</p> <p>Stan's guest, Steve Rodeheaver, author of <i>Snapshots of the Kingdom</i>, discusses outreach and compassionate ministries in the inner-city community.</p>	7	8	9	10						
<p>11 4:00 P.M. - 4:05 P.M.</p> <p>NCN News in Review</p> <p>A rebroadcast of the October 6th program.</p> <p>4:05 P.M. - 5:00 P.M.</p> <p>Leadership Today with Stan Toler</p> <p>A rebroadcast of the October 6th program.</p>	12	<p>13 8:00 P.M. - 8:30 P.M.</p> <p>World Mission Video Magazine</p> <p>NWMS at Work Around the World! Dr. Nina Gunter outlines the importance of the Thanksgiving Offering. NWMS impacts the lives of Madagascar street kids, and David Hayse discusses Volunteer Ministries with Denny Noland.</p> <p>8:30 P.M. - 9:00 P.M.</p> <p>Compassion NOW!</p> <p>See the work of Nazarene Compassionate Ministries in Haiti.</p>	14	15	16	17						
<p>18 4:00 P.M. - 5:00 P.M.</p> <p>NCN Sunday</p> <p>Join in morning worship with Oklahoma City Trinity Church of the Nazarene, led by pastor Stan Toler.</p>	19	<p>20 8:00 P.M. - 8:05 P.M.</p> <p>NCN News in Review</p> <p>8:05 P.M. - 8:30 P.M.</p> <p>NPH Presents</p> <p>Meet the authors, musicians, and writers behind the latest resources at NPH.</p> <p>8:30 P.M. - 9:00 P.M.</p> <p>Profile</p> <p>Guest: Ruth-Ann Clurman, author of <i>Parenting the Other Chick's Eggs</i>, discusses the challenges of step-parenting.</p>	21	22	23	24						
<p>25 4:00 P.M. - 4:30 P.M.</p> <p>World Mission Video Magazine</p> <p>A rebroadcast of the October 13th program.</p> <p>4:30 P.M. - 5:00 P.M.</p> <p>Compassion NOW!</p> <p>A rebroadcast of the October 13th program.</p>	26	<p>27 8:00 P.M. - 8:05 P.M.</p> <p>NCN News in Review *</p> <p>8:05 P.M. - 8:30 P.M.</p> <p>Discover The Word</p> <p>Teaching Insights: Youth</p> <p>8:30 P.M. - 9:00 P.M.</p> <p>Pastors' Forum *</p> <p>Dismantling the Myths. Part 2 of a four-part series. (A discussion guide is available from Pastoral Ministries.)</p>	28	29	30	31						

Schedule subject to change

NCN programming on Dish TV Network is in addition to the regular program packages, and is located on channel 901. To order the satellite equipment, or for more information, call NPH toll free at 1-888-663-8975.

* You must be registered to view these programs. (R) Rebroadcast

PNG Missionaries Safe After Tidal Wave

None of the Nazarene missionaries in Papua New Guinea (PNG) were injured in the tidal waves that devastated a portion of the nation on July 17. At press time, it appears that no Nazarene churches in the area have been affected, according to missionary Dave Hane of the Asia-Pacific Regional office.

More than 2,000 people have died and hundreds more are believed to have perished when the 30-foot waves destroyed five villages on a 20-mile stretch of the northern coastline.

The area hit by the tidal waves are part of the newly formed Western Sepik District of the Church of the Nazarene. Missionaries Warren and Janet Neal, assigned to the affected area, were in the U.S. on furlough when the tidal waves struck. Other PNG Nazarene missionaries and medical personnel assisted with relief efforts and provided medical care.

A. Brent Cobb, Asia-Pacific Regional director, urged Nazarenes to pray for the thousands of people affected by the disaster. "The prayers and offerings of Nazarenes around the world will help touch the lives of countless people who are suffering as a result of this tragedy," Cobb said.

The Asia-Pacific Regional office and Nazarene Compassionate Ministries (NCM) continue to monitor the situation, Hane said. NCM disaster funds have been advanced to the field office to respond to the disaster. It is anticipated that additional funds will be needed.

Persons may partner with NCM in responding to this need. Checks should be made out to "General Treasurer Church of the Nazarene" and earmarked for "PNG Tidal Wave Disaster Relief." All gifts are approved as 10 percent mission specials.

NYI Holds Bible Quiz Tournament



More than 300 teen Bible quizzers, along with team coaches and officials, participated in the '98 General NYI Bible Quiz (GBQ) Tournament in Bethany, Okla., June 28—July 2.

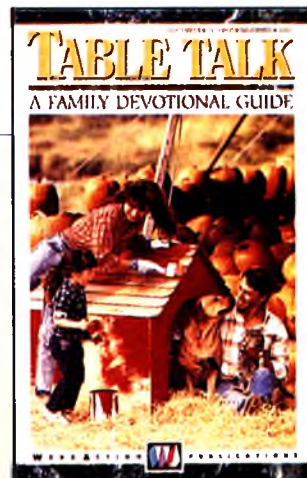
Forty teams participated in three competition levels: experienced, novice, and regional. The top teams were: a Southwestern Ohio District team in the experienced division; another team from the same district in the novice division; and the South Central USA Region (SNU) team in the regional competition.

Individual winners, who received scholarships to Nazarene schools, were Mike Mullen from Rogers, Ark., and Charlie Hodsdon from Bangor, Maine,

in the experienced division; Scott Cook from Peoria, Ariz., and Mike Mullen in the regional division.

"The relationships that are fostered at GBQ are some of the most important aspects of the Bible quizzing ministry," said Fred Fullerton, NYI Ministries director. "I believe all who were involved in this year's event—from quizzers and team coaches to officials and tournament staff—are beginning to realize more and more the ministry opportunities that teen Bible quizzing provides."

A complete listing of team and individual results can be viewed at the web site <<http://david.snu.edu/~bquiz.fs/>>.



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