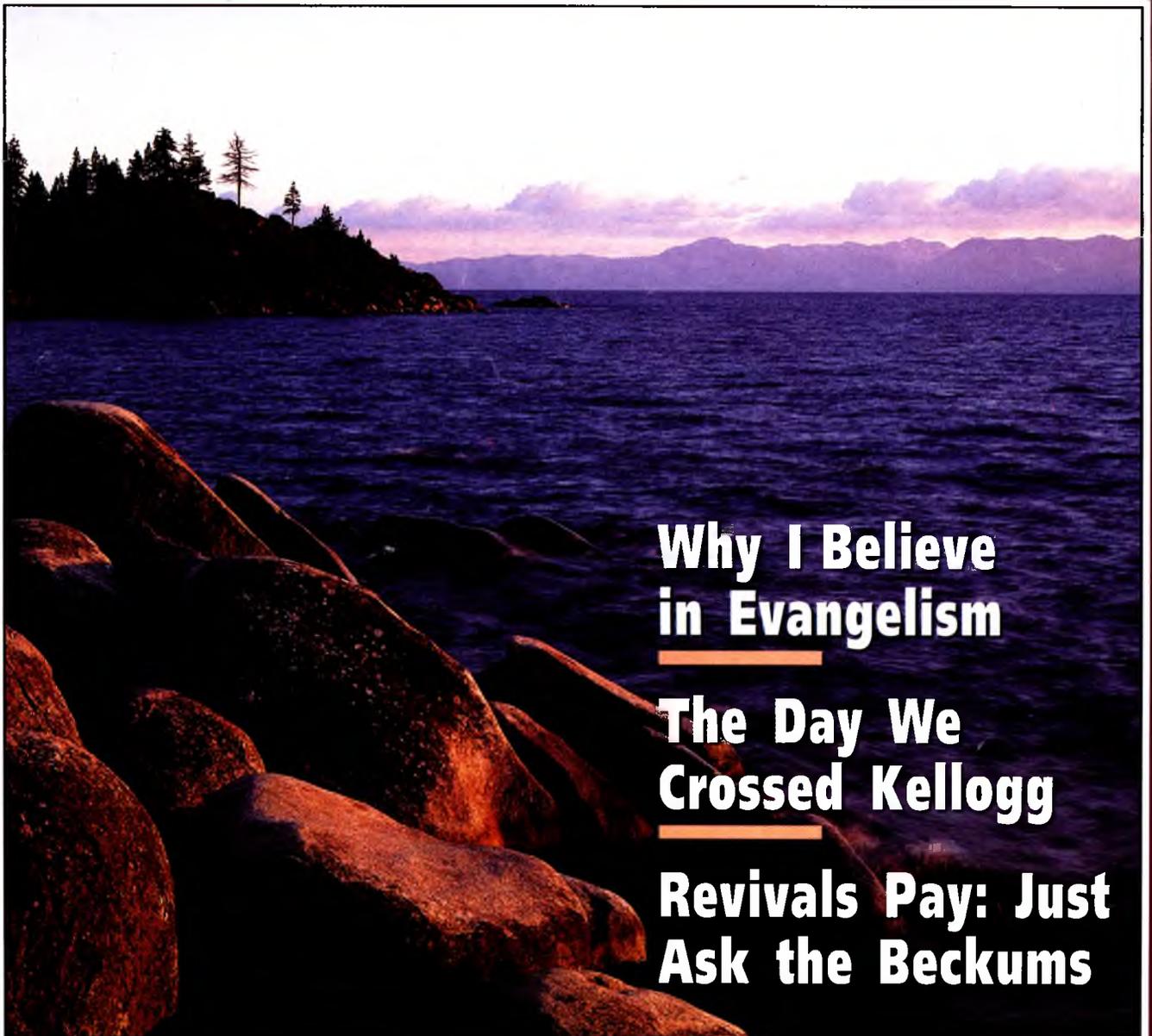


Herald of Holiness

CHURCH OF THE NAZARENE



**Why I Believe
in Evangelism**

**The Day We
Crossed Kellogg**

**Revivals Pay: Just
Ask the Beckums**



Nonprofit Org.
U.S. Postage
PAID
Kansas City, Mo.
Permit No. 47



Come See Us!

**WE'LL
BE THERE**

**Your NPH
Representative at**

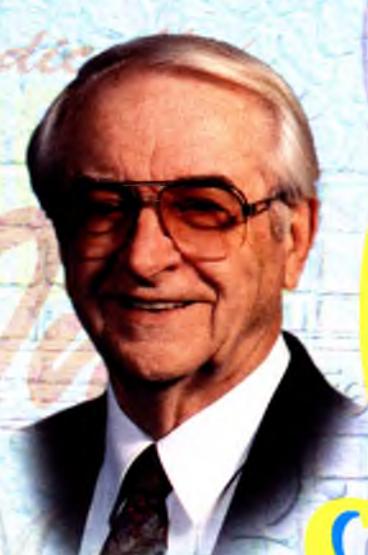
**ASSEMBLIES
CONVENTIONS
CAMP MEETINGS**



Rev. Paul Neal



Dr. Ron Wilson



Rev. Verdean Owens



Rev. Tom Roat



Rev. Jim Brillhart



Rev. Don Gadbow



Rev. Lee McCleery



Rev. Dewey Wise



Rev. Roberto Moreno, Jr.



Rev. Dale Ames

Your Nazarene Publishing House is just a phone call away

CALL TOLL FREE 1-800-877-0700

FAX TOLL FREE 1-800-849-9827



Managing Editor, J. Wesley Eby

Administrative Secretary
Carolyn S. Hampton

Graphic Design, Bonnie D. Laflin

Director
Division of Communications
Michael R. Estep

General Superintendents

John A. Knight
William J. Prince
James H. Diehl
Paul G. Cunningham
Jerry D. Porter
Jim L. Bond

Publisher, Nazarene Publishing House
C. Hardy Weathers, President

Bible quotations in this issue:

Unidentified quotations are from KJV. Quotations from the following translations are used by permission:

(NASB) From the *New American Standard Bible* (NASB), © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977 by The Lockman Foundation.

(NIV) From the *Holy Bible, New International Version*® (NIV®), Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

(NKJV) From the *New King James Version* (NKJV), Copyright © 1979, 1980, 1982 Thomas Nelson, Inc.

(RSV) From the *Revised Standard Version* (RSV) of the Bible, copyright 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the USA.

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>. Copyright 1998 by Nazarene Publishing House. All copyrights reserved. No portion of this magazine may be reproduced in any form without written permission of the editors. Canadian GST No. R129017471. Member Evangelical Press Association.

FEATURES

- 2** Why I Believe in Evangelism and Revivals
DONALD D. OWENS
- 3** Evangelism Is a Process
LYLE POINTER
- 6** The Day We Crossed Kellogg
JOYCE WILLIAMS
- 10** Three Little Plants
LEANORE M. BUTTON
- 14** What's a Nice Church like You Doing in a Place like This?
MIKE JACKSON

CONTINUING COLUMNS

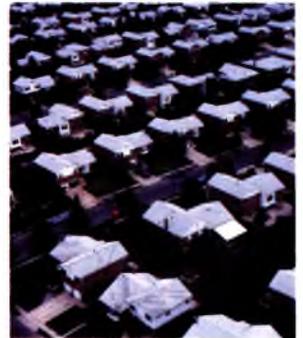
- 4** General Superintendent's Viewpoint
JOHN A. KNIGHT
- 8** In a Woman's Voice
MARLO M. SCHALESKY
- 9** Guest Editorial, *W. MARK GREATHOUSE*
- 15** Words of Faith, *ROB L. STAPLES*
- 16** The Unheralded, *J. WESLEY EBY*
- 17** Masculine Journey, *VICTOR SCHREFFLER*

DEPARTMENTS

- 5** The Readers Write
- 12-13, 20-21** News
- 18** The Question Box
- 19** NWMS Awards
- 22** Evangelists' Slates
- 23** Late News
- 23** NCN Broadcast Schedule



2



6



10



16



Nazarene Communications Network

COVER PHOTO CREDIT:
Dennis Flaherty Photography

Why I Believe in Evangelism and Revivals

by Donald D. Owens
general superintendent emeritus

Evangelism is primarily the proclamation of the gospel, the redemptive act of God in Christ Jesus. To be more precise, it is not the presentation of the entire panorama of the teachings of the Holy Scriptures. Rather, evangelism is the clear enunciation of the good news that Christ died for our sins, He was buried, and He rose again the third day, according to the Scriptures (1 Corinthians 15:1-4). Scholars are wont to call this the bare bones of the gospel by the Greek term *kerygma*. Evangelism means “gospel” or “good news,” or the sharing of the new in some meaningful and clear fashion.

We often hear of the distinction between *presence evangelism* and *proclamation evangelism*. There is no question but that humble, helpful service by a Christian prepares the way for proclamation. The act of service needs no defense whatsoever. One may well earn the right to say something about Jesus through kind, compassionate, and loving acts. After all, a hungry person has no ears to hear platitudes about God’s love when help is withheld by those who have the means and the opportunity to give “a cup of cold water” (Matthew 10:42). James was quite strong in denouncing this kind of behavior (2:14-16).

George W. Peters reminds us that “while presence in the true sense is important, it is not sufficient in itself. Evangelism does not take place until the good news has been orally, intelligently, and understandingly communicated. Presence is never a substitute for proclamation.”*

Peters points out that the Bible presents various patterns of communicating the Good News:

1. The person-to-person method so well illustrated in the ministry of Christ and in the Book of Acts.
2. The group method, or household evangelism, as illustrated in the numerous home services and ministries Christ conducted, as well as those held by Peter and Paul.
3. The informal and public proclamation of the gospel as practiced by Christ in Galilee and Peter (Acts 2:1-40).
4. The proclamation of the message in the form of formal Bible readings, expositions, disputation, and reasoning, as demonstrated by the apostle Paul (Acts 9:22-29; 17:2).
5. The rebuking and polemic messages of Peter (Acts 3:4), Stephen (6—7), and Paul (13: 22-23).
6. The persuasive, experiential, apologetic presentation of divine truth as illustrated by Paul in his defense before Agrippa (Acts 26).

My purpose in this article is not to pursue a study of evangelism and revivalism per se. After having enjoyed 50 years of ministry in several roles across the years, I want to celebrate one evangelistic effort and four evangelists who helped change my life.

My brother-in-law and sister, Rev. Steward and Neva Reed, were saved as a result of the personal evan-



Dr. Donald Owens, general superintendent emeritus (left), with Rev. and Mrs. Kenneth Ball, the evangelists under whom he was converted in 1944 in Joplin, Missouri.

gelistic efforts of Eva Gardiner, who called on my family for three years without missing one week in an effort to get them converted. God honored her efforts in a revival campaign conducted in Carthage, Missouri. God called Steward Reed to preach, and later he planted the Conner Avenue Church of the Nazarene in Joplin, Missouri.

In October 1944, Rev. and Mrs. Kenneth Ball were called to conduct evangelistic services. The Reeds, the Balls, and the young people of the church visited homes and handed out "revival flyers" to announce the services. The advertising circular, primitive by today's standards, bore fruit.

Saturday night, October 20, 1944, Rev. and Mrs. Ball played instruments, sang, and preached. The first evangelists I had ever met, they were winsome, wholesome, and convincing. During the invitation, my brother-in-law, with tears flowing down his cheeks, invited me to accept Jesus Christ as my Savior. When I went forward, he helped me pray, and Christ answered my confession in forgiveness. In the same service, my mother and younger brother, Denny, accepted Christ. We went home a happy Christian family.

The years have come and gone. My sister and brother-in-law are now in Christ's presence. My mother preceded them a few years earlier. My brother, Denny, became a missionary to the Philippines and president of the Nazarene Indian Bible College in Albuquerque, New Mexico. While my own roles have changed several times over the years, I have enjoyed an exciting, fulfilled life!

Whatever fruit has accrued to my ministry and roles in the kingdom of God, the seed was planted under the ministry of wonderful evangelists and the faithfulness of my sister and brother-in-law. Needless to say, I owe them.

Evangelism Is a Process

by Lyle Pointer

Most of us think of evangelism as the moment when people share their faith in God and invite another person to receive Christ as Savior. This *is* evangelism. But evangelism encompasses much more than just the decision to invite God into one's life.

A study of how people come to know God indicates there are first multiple exposures to the gospel before a person accepts Christ. Win Arn has noted that people who accept Christ and stay in the church hear the gospel an average of 5.7 times before they record a decision to serve God.

Because we are anxious to see people converted, we are inclined to take shortcuts or apply pressure. This is not the way Jesus worked. And we are finding that it is not a successful method in the 1990s.

Research also points out that generally one person alone is not involved as a human agent in the redemption process. God often uses several people, usually over a period of time. After numerous people, several influences, and a half-dozen hearings of the gospel, a person chooses to become a Christian.

We have discovered, for example, that the seed of the gospel may be sown when children attend Vacation Bible School or Sunday School. Family members continue to pray, cultivate, and remind these people that God really cares. Regrettably, as teens or college students these now young adults take forays into sin. In their 20s or 30s they come back to church because relatives are still praying and encouraging them to deal with spiritual issues. Furthermore, the guilt of their sins visits their consciences. Some of life's plans and dreams may have become frustrated. Out of all these series of contacts and circumstances, God works to bring them to himself. More than likely, the people who are evangelized will begin to explore their relationships with God in much the same way individuals make decisions in other areas of life.

For example, if a young adult decides to buy a car, he or she will ask some friends which models they like, which are durable, which give good gas mileage, and so on. He or she will then visit some car dealerships whose reputations have already been investigated, will test-drive several cars, and then make a decision based on research.

People who are exploring relationships with God will often visit God's "local dealership," that is, several nearby churches. When spiritual prodigals find some people with whom they are comfortable, they then begin the actual decision-making process. They accept their need for God. They search for and pray to the God of their newfound friends at church.

We do well to continue cultivating friendships, planting additional seeds, and looking for opportunities to harvest. Some churches follow these processes very well. Others get hasty and press for premature decisions. Yet others are so fearful of harvesting prematurely, they never invite people into a relationship with God. Evangelism must be done with sensitivity and intentionality. But it must be done! The church has no greater purpose than the making of disciples. Wise are God's people who know *evangelism is a process*.

Lyle Pointer is personal evangelism coordinator of Evangelism Ministries for the Church of the Nazarene.

HH

George W. Peters, *Saturation Evangelism* (Grand Rapids, Mich.: Zondervan Publishing House, 1970) 18-19.

HH

Sharing Christ with Others

by John A. Knight

The Church of the Nazarene holds within its keeping the solution to the world's ills. It possesses the power to redeem the lives of people personally and to transform their cultures. It contains the leaven that can bring new life to dying souls.

There is hope for the world, but only *one* hope—the transforming power of God we must have operating fully in our midst. This power is not inherent in any quality we as a church may possess. Neither is it generated by the smooth turning of ecclesiastical machinery. Instead, it is the “power of God unto salvation” (Romans 1:16).

To receive and utilize this power, Christ must ever be at the center of all we are and undertake—both as individuals and churches. There is nothing that plagues or perplexes our world that Christ cannot cure. There is no problem, most intimately personal or ecclesiastically complicated, that Christ-filled men and women cannot solve. Every Christian in the hands of the Savior is a potential soul winner, and every congregation of Nazarenes truly sensitive to human need is a potential lighthouse and powerhouse for God.

When a great flywheel is placed in a factory, it is centered perfectly. If it gets off center, it not only shakes *itself* to pieces but also shakes the entire *building* to pieces. When the Church keeps on center with Christ, it operates and cooperates satisfactorily. When it goes off center, it not only instantly reduces effectiveness but eventually completely destroys itself.

If Christ is at the center of our lives and our churches, then we are sharing Christ with others. But it is no less true that if we are not sharing Christ with others, it is because He is not the center of our lives.

Salvation has been given to us to be

employed for the Master's enrichment and not merely for our own blessing and joy. Christians receive nothing for themselves alone. God has shined in our hearts that we may give to others the light of the knowledge, which has flashed glad day into our darkness. We *must* share Christ through personal soul-winning and church-planting endeavors, and our vision must be global.

The MISSION of the Church is found in Jesus' words: “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15). To all who fulfill the command, He promises, “Lo, I am with you always, even unto the end of the world” (Matthew 28:20).

EMPOWERING IS ESSENTIAL FOR SUCCESSFUL WITNESSING AND EFFECTIVE EVANGELISM.

Carrying the gospel of Christ is the main work of the whole Church in the whole world through the whole age.

Christ's words also give us the MESSAGE of the Church. On the evening of the day of Christ's resurrection, to His startled disciples in Jerusalem He gave the content of their message, and ours, to a lost world: “You are witnesses of these things” (Luke 24:48, NIV).

We are to witness to the fact that Christ is the fulfillment of all Scripture. We are to witness to His vicarious sufferings, His atoning death, and His

triumphant resurrection. The Church is to witness to the good news of the remission of sins for all who repent and believe and to the possibility of a pure heart through consecration and faith.

In addition, Jesus clearly indicated the MOTIVATION of the Church. Immediately after Christ gave the content of the Church's message, He gave the promise of the Holy Spirit, who is to be the enablement of that message. “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:49).

These words imply that we will not and cannot carry the message of the Church apart from the power of the Spirit. Jesus commanded the disciples to go with their testimony, even as His Father had sent Him (John 17:18). But Jesus knew they would never go simply under the impulse of a command. So He breathed on them and said, “Receive the Holy Spirit” (John 20:22, NIV)—symbolic of future Pentecost and their empowerment to witness to the “uttermost part of the earth” (Acts 1:8). Empowering is essential for successful witnessing and effective evangelism.

The Church's mission is to go into *all* the world and preach the gospel to every creature. The Church's message is that Christ's atoning blood is efficacious to make the vilest sinner clean and to sanctify holy the heart of the regenerate. The Church's motivation comes, not from a desire for status in ecclesiastical circles, but rather from the empowering of the Holy Spirit.

“Blessed Lord, empower Your Church by Your faithful Spirit to do the work of evangelism and to share Christ with the whole world.”





Power and Pentecost

Thank you, J. Grant Swank Jr., for the concise, to-the-point article "Power and Pentecost" in the May 1998 issue of *Herald of Holiness*. I have felt for a long time that we are witnessing non-Christian ethics in some of the activities aimed against groups that are deemed non-Christian. As abhorrent as abortion clinics are, I have a problem with the violence aimed at the clinics in the name of Christ. I feel that in doing these acts, we are certainly not representing Christ and that our Christian witness is certainly marred. I have a problem with hate being hurled at any group. Your article was very helpful.

You suggest we should start by cleaning house in our churches. Please tell me how we go about doing that. Also, how do we deal with the person who is a Christian but holds to some ideas that we feel certainly are not acceptable, such as homosexuality? I don't feel I can sit in judgment of others, that the Holy Spirit is to convict these people. Perhaps I have answered my own question, in that these people need prayer.

Penny Kehus, Bishop, Calif.

"Vanilla" Christians

The May issue is simply dynamite! And I have not even finished reading it all yet! In particular, I wanted to mention a statement that C. Neil Strait made in his article "We're Family." He states: "We must be committed to the family—even when threatened by those who want to make us vanilla in a needy . . . world." That has stuck with me. The very

thought of being "vanilla" in a world crying for something "tastier." A Christianity with some "flavor" instead of something bland and unappealing. . . . May God deliver us from being "vanilla" Christians!

Linda Wilson, Dunkirk, Ind.

Flames of Holy Love

A special heartfelt thanks to Roderick T. Leupp for the truly great article "Flames of Holy Love" in the June issue of the *Herald*. It is badly needed for times like these. It was reminiscent of other holiness articles that appeared in the *Herald* over the years. Without question, the modern Holiness Movement Christians in America would find the air hard to breathe at such majestic spiritual heights. Keep up the good work, and may God bless you.

Ernest H. Stenger, via E-mail

Flaws in Editorial

There are some real flaws in Stephen Green's guest editorial (June 1998) titled "Focus on the Church: The Hope for Christian Marriages." The subject is far too complex for a 750-word editorial. Perhaps readers would benefit from Rodney Clapp's book *Families at the Crossroads: Beyond Traditional and Modern Options*, InterVarsity Press. The entire book should be read, not just chapter 4.

J. Paul Turner, Olathe, Kans.

Great Magazine; Fake Photos

I received my June issue yesterday and, as usual, am enjoying it. It is a wonderful magazine. I have one minor criticism, though, that I would like to pass along. I find the Comstock photos of beautiful, perfect people to be completely out of place in the magazine. They stand out like a sore thumb, like wax trees in a forest, or mannequins in a crowd. They are too unreal for me, obvious fakes.

Thanks for your consideration, and thanks for producing my favorite publication. *Herald of Holiness* is the best!

Dick Ruble, via E-mail

***Illustrated Bible Life* announces new trips to ISRAEL and GERMANY**

Join fellow Nazarene Sunday School teachers and students on a life-changing trip to the world of the Bible and the beginnings of the Protestant Church. Hosted and led by Nazarene Sunday School editors, writers, and professors.

Israel, Jordan, Sinai, Egypt

This unique and personalized tour covers all the major biblical sites in the Holy Land.

Departure date—March 1, 1999

Germany Reformation Tour

Includes a day at the millennial celebration of the historic Oberammergau Passion Play, and optional Switzerland/Austria Tour

Departure Date—May 30, 2000

For complete itinerary, costs, and registration information, contact:

**Randy Cloud, Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131
816-333-7000, ext. 2364**

The warm spring breeze caressed our faces that Saturday morning as we walked the streets of our church's neighborhood south of Kellogg. The Yellow Brick Road—as Kellogg is known—slices through Wichita, Kansas, severing our church from that area by six lanes of zooming traffic. Several of us met that morning to call on our neighbors in that transient, inner-city area. Sadly,

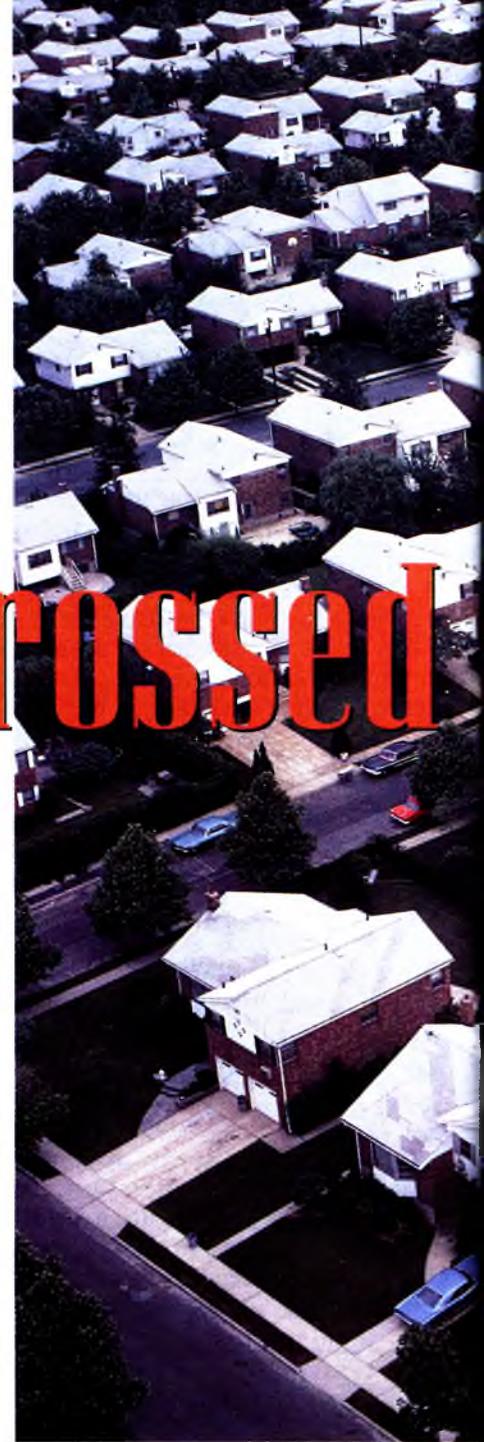
"My mama and me—we don't do church."

I pressed on, "But guys, we have a great gym where kids can play."

Suddenly their eyes lit up with a spark of interest. "You have a gym? We could play basketball there?"

"You sure could." Then I proceeded to tell them about teen activities.

Then Stephen said, "Like I said, my mom and me don't like church stuff. But I have a little brother named David who really does."



The Day We Crossed

by Joyce Williams

drive-by shootings are not uncommon, and drugs have become a way of life for many. This little pocket is filled with people who need to know that Jesus loves them—and so do we. We prayed that the Holy Spirit would go before us, prepare the way, open hearts, and protect us. Then we got into our cars, drove under Kellogg, parked, and began knocking on doors, careful to keep each other in sight.

My first door opened hesitantly. A curly-haired, little boy said, "Hi, I'm Trevor." Then he yelled, "Mama, somebody's here!" Somewhat reluctantly, his mother came to the door. I told her who I was and asked if she went to church.

"I'm Sharon, and I go sometimes," she answered. However, she was uncertain of her church's name.

I pointed over my left shoulder. "My husband pastors that church across Kellogg. We'd sure love for you and Trevor to come visit us."

Two 12-year-olds rode up on their bikes. Sharon introduced me to her son Kenny and his friend Stephen. I asked them if they went to church. Emphatically they replied in unison with a resounding no!

Again, I pointed over my shoulder and told them that was my church across the street. Stephen responded,

Intrigued, I queried, "Where's David? Could I meet him?"

"He's at home—just down the street."

After Sharon promised to visit Sunday, I followed the boys to Stephen's home. Larry, our children's pastor, was knocking on doors on the other side of the street.

Stephen leaned his bike against the tumbledown front porch and yelled into the house, "David, somebody wants to talk to you." Almost immediately, a towheaded eight-year-old erupted from the front door.

I told him who I was and pointed up the street to my church. "Your brother tells me you like God and going to church."

Without hesitation, David immediately responded, "I sure do. Some nights I even get Mom to pray with me before I go to sleep."

Stephen quickly spoke up, "But Mom and me don't like that church stuff." About that time Larry joined us, and I introduced him to the boys. Several people wandered in and out of the house as we talked.

"David, do you have friends who don't go to church?" I continued.

"Yep—bunches. And they sure need church."

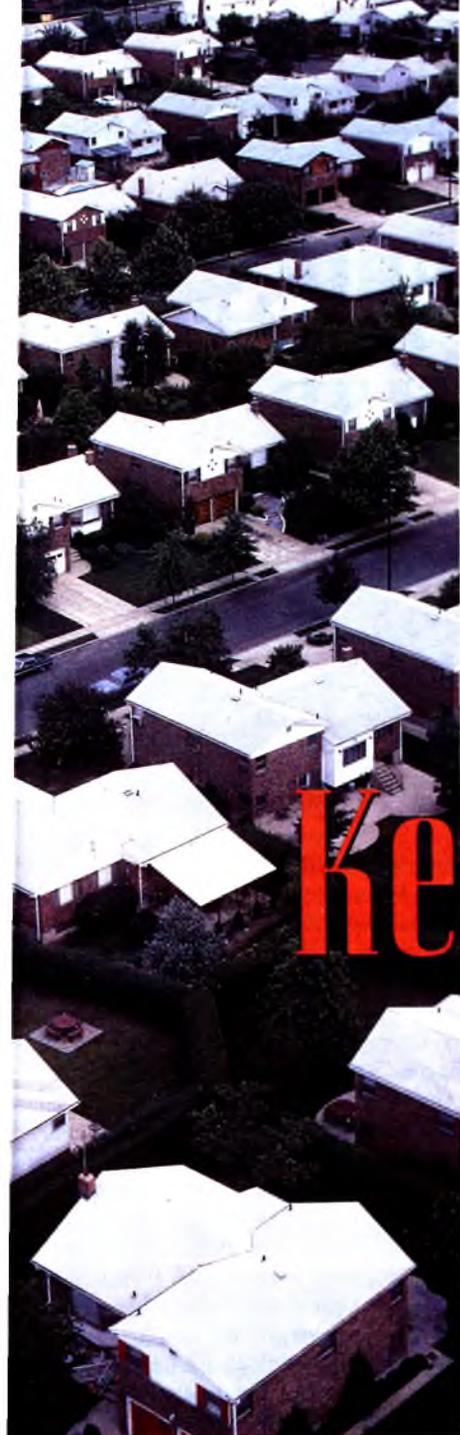
"Would you introduce me to your neighbors?"

"You betcha!"

"Let's make sure it's OK for you to go with me."

When I stepped into the living room, David introduced me to Jim, his stepfather. Several men were in the house, and I noticed they were acting rather strange. After getting Jim's permission, I quickly returned to the front porch with David.

As we started down the steps, a car pulled into the driveway. A thin, pretty blond in tight shorts and T-shirt opened the door, her cigarette dangling.



Comstock

“Hi, Mom!” David said. She waved, flipped her cigarette away, and began to unload groceries. I walked over to her and introduced myself.

“I’m Vicki,” she said.

David and I helped her with the groceries. “Dad said I could go with them to talk about their church,” my new little friend said. “OK?”

Vicki shrugged her shoulders and said, “I guess so. Be careful now. You hear?”

As she turned to open the door, I stepped across a hole in the porch

floor and touched her elbow. “Vicki, could I pray with you and David before we go?”

“I reckon.”

I put my hands on their shoulders and prayed briefly, asking God to bless their home. Imagine my amazement when I looked up and saw black rivers coursing down Vicki’s cheeks. I’ll never forget what she said as she wiped her face. “All of my life my mama, a radio preacher from Newton, Kansas, has prayed that somebody like you would knock on my door. Mama kept praying and trusting all these years that we would get back to God.” She brushed away more tears and promised to be in church the next day.

Kellogg

Our group set off with David leading the way, going from house to house. David asked matter-of-factly, “Do you like old people?”

“Why sure,” I agreed.

The congenial lad led us to a home several blocks away where he mowed the grass. A man younger than me (old people, indeed!) opened the door and invited us to come in—even though he and his mother were eating lunch. David introduced us to Richard and Neila, and we talked with them while their soup cooled. When Neila answered the phone, Richard began to share about his fears. A heart-hunger showed in his eyes, and I asked him if he would like to have the peace and joy in his life that only come through knowing Christ. He quickly answered yes. By then Neila returned, and we all joined hands. With David right in the middle, they accepted the Lord as their Savior. I was reminded of the scripture “A little child will lead them” (Isaiah 11:6b, NIV).

Larry and I walked David back to his home and rejoined the others from our church. We could hardly wait for Sunday to see how many would really come. Imagine our delight when Sharon, Trevor, Kenny, Vicki, Stephen, David, Richard, and Neila came, and 14 new people came to Monday night open gym.

In the days ahead, we rejoiced in victories and dealt with struggles. We discovered that Jim and Vicki were addicted to drugs. (They told me later that we had interrupted a drug deal that Saturday at their house. No wonder so many people were traipsing in and out!) The next week, David’s family was evicted from their house. Our Affirmers Class helped them find another place to live, but they soon dropped out of sight. Sharon, Trevor, and Richard became very faithful and regular attenders. David came sporadically. A few months later, Sharon joined the church.

About 18 months later, I had finished teaching our Affirmers Class on Sunday morning when an usher rushed to get me. “The Rolands are here.”

Incredulously, I hurried up the stairs. I could hardly believe my eyes. There stood Vicki Roland—looking great! In my own “tactful” way, I exclaimed, “Vicki, what happened to you? You’re stunning!”

Smiling from ear to ear, she answered, “I gave my heart to God and quit drugs!”

Tears streamed down my face as I hugged her. We did a little dance of joy right there in the church foyer. Then she said, “Jim’s here, and he wants to see you.”

“But mom and me don’t like that church stuff.”

I followed Vicki into the sanctuary, and there sat that longhaired, toothless addict. I sat down beside him, whispering, “I’ve never stopped praying for you.

Continued on next page

“It’s worked,” Jim said with a smile. “I’ve come today to give my heart to God.”

“That’s great! Come and sit with me.”

The couple followed me down the aisle. At the close of the service when the invitation was given, Jim nudged me, stepped into the aisle, and knelt at the altar. Jim quit drugs right then—cold turkey.

There have been many tough times for Jim and Vicki, but they are growing in the Lord and bringing people to church. David is so proud that his whole family—even Stephen—rarely misses a service. Jim even portrayed a thief on the cross in our “Living Pictures of Easter” drama two years in a row. Oh, yes—Jim was the thief who went to paradise.

Our hearts were deeply moved

“I gave my heart to God and quit drugs.”

when Jim, Vicki, and Richard joined the church. And that same Sunday the entire congregation applauded when they were baptized. Jim and Vicki conducted a backyard Bible school the following summer with over 50 kids attending and several giving their hearts to the Lord. Jim and Sharon help with After School Adventure, a latchkey program for a neighborhood school. Richard stays after class each Sunday to clean the coffeepot.

Not long ago, my husband announced that it was time for another church membership class. When they got home from church that day, Stephen asked Jim, “Am I old enough to go to that class and join the church?” When Jim asked me, I said a huge yes. Stephen and his mom had come a long way from that day when he told me they didn’t “do church.”

All I can say is—I’m so glad we crossed Kellogg! H

When a Friend Says She’s a Lesbian

MARLO M. SCHALESKY



Marlo M. Schalesky is a Christian novelist and freelance writer. She and her pastor husband, Bryan, live in Gilroy, California.

THE LUNCH STARTED OUT just like every other lunch we’d ever had. I ordered the mu shu pork. She ordered beef with oyster sauce. I asked for fried rice. She wanted white. Then, with chopsticks in hand, we dug into our food. Nothing unusual, nothing surprising—that is, until we were halfway through the meal.

I had just lifted my teacup to my lips when Ann, my friend since high school, looked me straight in the eye and said, “Marlo, I’m a lesbian.” Boom. Just like that.

“Um, uh, you’re a . . . gulp,” was my oh-so-articulate response. I had no idea what to say next. Should I blast her with my convictions? Tell her the gay lifestyle is sinful? Or should I just nod and say, “Well, that’s great,” even though such words would be a lie? How would Jesus respond?

The first thing to remember, say Anita Worthen and Bob Davies, authors of *Someone I Love Is Gay* (InterVarsity Press), is that God condemns homosexual behavior but not homosexuals as people. It’s because of His love that He prohibits sexual behavior that He knows will harm us.

In fact, many lesbians who receive con-

demnation, ridicule, or rejection by Christians turn to homosexual organizations for the support they feel they need, thus becoming more entrenched in their beliefs and behavior, says a spokesperson for Grace Unlimited, a ministry that helps homosexuals leave the gay lifestyle.

So, rather than giving Ann the dumbstruck look, I should have shown her that I still value her by asking questions such as, “How long have you considered yourself a lesbian?” “What factors led you to think about homosexuality?”

But, I wondered, *would such questions give the impression that I approved of Ann’s lifestyle?* Not at all, according to Worthen and Davies. Acceptance means “acknowledging what is true.” It recognizes the reality of a person’s choices and behavior. Approval, however, means “affirming something as good or right.”

I certainly didn’t want to give my approval, but I did want to communicate that I cared. After all, Ann and I had been friends for a long time, and as Ralph Waldo Emerson says, “A friend is a person with whom I may be sincere. Before him [or her], I may think aloud.” By asking questions and being a caring listener, I may have a greater opportunity to share my relationship with Christ.

“In our day, to the person experiencing same-gender attraction,” says speaker Steve Calverley, “we have seemed much more interested in arguing that the 10 percent figure is more like 1 or 2 percent than in telling them the good news—God loves them. Fully. Completely. In regard to percentages, remember the Good Shepherd. Would Jesus leave the 99 percent to search for the 1 percent? Does He ask any less of us?”

So, I guess what’s really important is that I love as Jesus does, even when a friend tells me with her chopsticks in beef with oyster sauce that she’s a lesbian. H

Should I tell her the gay lifestyle is sinful?

Your Life in the Plan of God

W. MARK GREATHOUSE



W. Mark Greathouse, a layman from Nashville, serves as a representative to the General Board from the Southeast Region.

“GOD HAS A PLAN FOR YOUR LIFE” has become a popular saying. Our understanding of this statement, however, varies greatly depending on our age, place in life, and other factors. Most of us could offer several interpretations of the statement. What *is* God’s plan for your life?

Certainly one answer is that God’s plan is for us to be a holy people. In Deuteronomy 7:6, God specifically states His plan: “For you are a holy people to the LORD your God” (NASB). Although God dealt directly with many individuals in the Old Testament, those in leadership in particular, the “plan” was for His *people*, plural. The Scriptures often speak of His people collectively.

Even though personal responsibility figures more prominently since the coming of Christ, the collective nature of God’s plan remains primary: to raise a *holy people* “predestinate[d] to be conformed to the image of his Son” (Romans 8:29).

For us as individuals, conforming to His plan should be our lifelong goal. Being a holy people then becomes the collective goal of all of us as we seek to bear the image of Christ, allowing Jesus to be the stan-

dard by which we conduct our lives.

God’s choosing to work through His holy people has important implications for the individual and for the community of Christ.

God’s plans are greater. The plans of God for His people are greater than (precede) the plans He has for any one individual. The group is made up of individuals, but God’s purposes are not controlled or changed in substance by the actions of one individual. His purposes will be carried out. Our participation in His plan is for our benefit, not His. His will for His people will be carried out regardless of my cooperation. I bear individual responsibility for my fitting into His plans. I do not bear the responsibility for the success or failure of His plan.

God’s plan is more important. God’s plan for His people as a group is more important than any one individual is. At first glance, that statement may seem negative, but it really is not. Have you ever questioned God about unanswered prayer? When the one being prayed for is my loved one, that one is surely important. But if I believe that God has a plan for His people, there is comfort in knowing that His plan is at work, that He is in charge no matter how my prayers are answered.

God’s plan provides nurture. We know that merely being *in* the group of His people did not necessarily make a person one *of* God’s people. On the other hand, being in the group of His people did not hurt one’s chances of learning what God’s plans for His people were really about. During 40 years in the conditions of Sinai, a father surely would have had ample time to tell his children of the

hope that was within him. Individual accountability for accepting God’s plan is made easier by being a part of His people.

God’s plan remains despite failure. “For I know the plans I have for you,” declares the LORD, “plans to prosper you and not to harm you, plans to give you hope and a future” (Jeremiah 29:11, NIV). The worst thing that could have happened to God’s people did happen. They miserably failed God time and time again, failure that resulted in their banishment and disgrace in Babylon. But God did not give up on His people or abandon His plans for them. The measure of His grace extended beyond their failure—and ours too; it goes as far as is needed. The plan remains and is full of promise for the future.

God’s plan is forever. In Revelation 21:3, John sees into the future and says that “the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God” (NIV). This climactic portion of the plan of God is not a pie-in-the-sky happy ending to a sweet story. It is the meeting of the Creator with those

God’s plan for His people as a group is more important than any one individual is.

gathered from the ages who have experienced the reality of being the true people of God.

For me, seeing my life as a part of God’s master plan for the ages gives me comfort and courage to face the future in the knowledge that “in everything God works for good with those who love him, who are called according to his purpose” (Romans 8:28, RSV).

Three Little Plants

by Leanore M. Button

It may have been the night I heard the missionary from Africa speak in our church. Or perhaps it was when my best friend, Sally Barnes, moved away and left me three little plants to remember her by. Whatever the cause, it brought me up short in my Christian life. What was I doing for Christ?

The night the missionary spoke, she told us of her work. Then she said, "I've told you about how I do my work. Now I would like to know how you do your work for the Lord."

My work. What work? I went to church each Sunday, drinking in the Word, and then I went home. I didn't know my next-door neighbor nor anyone on my block except Sally, and she was already a Christian.

The day the movers came for Sally's furniture, she brought me a box with three little plants in it. "I know you aren't into plants, Mollie, but these are to remember me by."

She threw her arms around me, and we had a good cry.

"Moll, maybe you could use those little plants to take to some elderly people or . . . well, whatever. Remember how the missionary at church talked that night about making friends with people so we could share Jesus with them? How about using these little plants? Maybe they would help you to get your foot in someone's door."

After Sally left, I asked the Lord to show me how to share Jesus, how to serve Him. I decided I would go to Alice Woods, who worked in the office where I worked. She had been in a bad automobile accident



and was having a slow recovery. I found her propped up in bed, watching TV and looking bored. "Oh, Mollie! How nice!" she cried, taking the little plant from me and holding it on her lap. "I will be able to care for it and watch it grow—or die." She grinned.

"You can't kill that one," I assured her.

My heart was already pounding, and my mouth was dry. Silently, I asked for help.

"Alice," I said, "if you had been killed in that accident, where would you be now?"

Alice's eyes widened. "Why six feet under, of course. Now, Mollie, it was nice of you to bring me a plant, but don't preach to me. OK?"

That sure didn't do much for my sharing. Rejection. It was so hard to take. I went home feeling that witnessing wasn't my calling.

I spent a lot of time in prayer. I told the Lord I didn't know what He wanted me to do, that I had been a failure in sharing Him with Alice Woods. I would be willing to teach a Sunday School class or visit the elderly, but I wasn't brave enough to do personal evan-

gelism. Besides, wouldn't I be sharing by teaching or visiting?

In the meantime, Courtney Brent moved into Sally's house. I heard her husband was a stockbroker and she was some kind of business executive. I waved to her now and then, but she never waved back. As I had continued to pray for the leading of the Lord, I was a little upset by constant thoughts of Courtney. I didn't see how I would have the courage to go to her. But one Saturday morning, I selected the prettiest of my two remaining plants and knocked on her door.

"I'm Mollie Anderson," I told her. "I live across the street."

Courtney smiled, and I thought how elegant she looked in her expensive business suit with her hair done in the latest fashion. Here I was, nothing much, attempting to win her friendship.

"Well, Holly, come in. But you might as well know I am busy and have little time for get-togethers."

"Mollie," I corrected automatically.

"Yes, well, Mollie, did you want something?"

That threw me for a minute.

"I . . . er . . . just wanted to get acquainted.

After all, you are my neighbor, and I thought you might like a little plant."

She didn't make any move to take the plant. "I really don't have time for plants. In fact, I don't even like them. Perhaps you have a friend who would like it. Oh, there's my phone!"

So much for that, I thought, my eyes stinging with tears as I trundled the little plant home again. She had made it clear she did not want nor expect friendship.

No one in church needed a Sunday School teacher, and the youth had a great director already. I made a halfhearted stab at calling on Mrs. Neal, a church member in a nursing home. She seemed glad to have company, but she didn't know who I was and wasn't interested in having a plant to care for. So I was back to Courtney. I felt defeated, inadequate. How could I possibly share Jesus with anyone if I couldn't find a way to be a friend to those around me?

I prayed. I asked God to give me a real love in my heart for Courtney. I knew that peddling my little plants wasn't much of an effort, but I felt if I could build a bridge of friendship, she might be willing to let me tell her about what the Lord had done for Sam and me. So I tried harder.

When she and her husband, Harry, went on vacation, I offered to care for their dog. She came a few times in answer to my invitation for coffee on Saturday morning. She even asked me over once. And when I invited them to have Thanksgiving dinner with us, they came.

At Christmas, Courtney went to visit her parents in New England. She asked me to look after Petey, the

dog. "Harry isn't going, Mollie. He won't be home a lot, so Petey would be a lot better off with you."

When she returned and came over to pick up the dog, I told her to sit down at the table while I made coffee. Instead, she walked restlessly around my kitchen, picking things up and putting them down again.

"Mollie," she said at last, "I don't know how to thank you for keeping Petey." She sat down at the table. "I have to tell you that Harry left me."

It was a real shocker. I had thought them an ideal couple.

"Oh, no!" I said. I got down on my knees beside her and put my arms around her. The tears were running down her cheeks.

"What am I going to do, Mollie?"

I began to tell her how much God loved her and how He would give her the comfort she needed if she would only give Him her heart.

"I don't know, Mollie. I don't know. I've never thought much about God. He is much too busy to consider *my* problems."

"He is never too busy, Courtney." I brought her a box of tissues. "He sees your every need. He sees when your heart is burdened. He really loves you. Do you know that He sent His most precious possession, His Son, down to die for *you*?"

"How can I find Him then, Mollie? Somehow you seem to be so happy, knowing Him, trying to tell me about Him, taking my rudeness that day you brought me the little plant, keeping Petey."

"But, you see, Courtney," I said slowly, "that is the reason I didn't give up on you. I wanted to be your friend, and in doing so, I wanted to share the greatest thing in my life with you—Jesus. Let me tell you what He has done for Sam and me."

For an hour I shared Jesus with her, God's strength banishing my weakness and fear. Then we knelt and prayed, and Courtney became His child. Suddenly, happily, I realized that it wasn't impossible to share Jesus with anyone as long as I permitted the Holy Spirit to lead the way.

How Courtney changed after that! She was so enthusiastic that she won her cousin the first week. On the strength of God's love, she was able to cope without Harry. She decided to go back to New England where her parents were, and I gave her the second little plant to remember me by. There were tears in her eyes as she took it.

"Thanks, Mollie. You have helped me in so many ways. I'll always treasure this little reject. And every time I water it, I will remember you."

Yesterday a family with four kids, a grandmother, and two dogs moved into Courtney's house. I'm going to take my last little plant over and get acquainted. I may even go out and buy three more little plants! **H**

"What am I going to do, Mollie?"

Pastor's Wife Dies in Dakota Tornado

Gloria Satterlee, 70, wife of Ward Satterlee, Nazarene pastor in Spencer, S.Dak., was killed when a tornado ripped through the tiny town of Spencer



The Nazarene parsonage at Spencer, S.Dak., after the violent tornado hit the town.

on May 30. The Satterlees were descending the stairs to the parsonage basement when the tornado hit, according to Richard Reynolds, Nazarene Disaster Response

(NDR) district coordinator. Mrs. Satterlee was crushed by the collapse of the building, and Rev. Satterlee sustained cuts, bruises, and fractured ribs. In this destructive storm with winds exceeding 200 mph, five people were killed and 150 injured. The Nazarene church and parsonage were leveled along with most buildings in the town, including three other churches.

When South Dakota Governor Bill Jankow called for volunteers to help

with cleanup, more than 8,000 people arrived on June 11. Also, more than \$630,000 was raised via a telethon.

Spencer, S.Dak., has been approved as a 10 Percent Special, according to Neil MacPherson, NDR regional coordinator. Also a fund has been established to help Rev. Satterlee with funeral expenses.

The funeral for Gloria Satterlee was held June 6 in Mitchell, S.Dak., at First Church of the Nazarene.

The Satterlees have pastored and lived in Spencer for the past 30 years, except for a 6-year pastorate in Pierre, S.Dak.

Satterlee is survived by her husband of 52 years; two sons, Ed of Spring Hill, Kans., Rev. Ward Jr. of Detroit Lakes, Mich.; and several grandchildren.



Spencer Church of the Nazarene following the tornado on May 30.

Photos by Jeff and Rhonda Hayes

Bowers Inducted into Infantry Hall of Fame



Chaplain Col. Curt Bowers was inducted into the 327th Infantry Regiment Hall of Fame May 22, an honor no other chaplain has received from the 101st Airborne Division.

Bowers, director of Chaplaincy Ministries for the Church of the Nazarene, joined 10 other inductees in a ceremony at Fort Campbell, Ky. "I was humbled to be selected with those brave Airborne troops who served in Vietnam with the 101st," Bowers said. "Many of them were decorated for bravery, and some were severely wounded."

Bowers's photo is permanently displayed in the Hall of Fame at the 1st Brigade Headquarters, Fort Campbell.

TNU Grad Named International Humanitarian PA

Anne W. Dean of Alexandria, Va., has been named International Humanitarian Physician Assistant (PA) of the Year by the American Academy of Physician Assistants (AAPA). Dean was honored on May 27 at the annual PA conference in Salt Lake City.

Dean is currently working in western Thailand, where she provides health care services to refugees from Myanmar (formerly Burma). She is being honored for her continued dedication and work to increase the quality of health care to this refugee community.

Dean is a '96 graduate of the Trevecca Nazarene University (TNU) physician assistants program. Before attending PA school, she also worked in Thailand with the refugees as a teacher of English and health education.

New District Superintendents Selected

Larry V. Wright

Larry V. Wright, 51, was elected superintendent of the Southern California District, according to General Superintendent Jerry D. Porter.

The election came on the seventh ballot during the district assembly.

Wright has served as pastor of Bloomington, Calif., Church since 1987. Before this he served as a missionary to Zimbabwe in Africa and pastored churches in Florida and Arkansas.

The election was prompted by the retirement of Maurice Hall, who has served as superintendent of the Southern California District since 1987.

Larry R. Fairbanks

Larry R. Fairbanks, 48, was elected superintendent of the Northwestern Ohio District, according to General Superintendent James H. Diehl.

The election came on the 12th ballot during the district assembly. Fairbanks has served as pastor of Findlay, Ohio, First Church since 1992. Before this he pastored churches in Tennessee, Maine, Indiana, Kentucky, and Florida.

The election was prompted by the retirement of J. E. Shankel, who has served as superintendent of the Northwestern Ohio District since 1988.

Jerry W. White

Jerry W. White, 62, has been appointed superintendent of the Arizona District by General Superintendent John A. Knight with approval by the Board of General Superintendents and in consultation with the Arizona District Advisory Council.

White has been superintendent of the Northwest Oklahoma District since 1991. Before this he pastored in Idaho, California, Texas, and Arizona.

White's appointment was due to the retirement of Bill Burch, who has served as superintendent of the Arizona District since 1985.



Louisiana Leads in Last *Herald* Campaign

For the eighth consecutive year, Louisiana led all districts in the United States and Canada in the final *Herald of Holiness* subscription drive, according to Nazarene Publishing House (NPH). The next campaign, which begins this fall, will be for subscriptions to *Holiness Today*, the new denominational magazine.

"Once again Louisiana Nazarenes far surpassed their goal by reaching 118 percent," said Steve Wienecke, NPH director of marketing for church growth resources. "This is an amazing achievement, and I commend the district."

For the annual subscription drive, the U.S. and Canadian districts are divided into three groups based on average Sunday morning worship attendance: group one (7,301 and up); group two (4,501-7,300); and group three (up to 4,500).

Besides Louisiana (the top district in group three), other winners were Southwest Indiana, which led group one for the fourth year in a row, and Illinois, which has led group two for the fifth consecutive year.

Each group had three winners, and each of the winning coordinators received gift certificates from NPH.

W. T. Dougharty Dies

W. T. "Bo" Dougharty, 69, interim pastor at Birmingham, Ala., First Church, died June 1 from an apparent heart attack.



Dougharty was a district superintendent from 1973 to 1994 on the Northeast Oklahoma and Kansas Districts. In his 45-year career, he pastored churches in Florida, Texas, Tennessee, Oklahoma, and Kansas. Most recently he served as an area coordinator for Stewardship Development Ministries (SDM), a position he held from 1994 to March of this year. He was serving as a volunteer for the SDM office at the time of his death.

Dougharty is survived by his wife, Nell, and three children: son, Mark; daughter, Marilyn; and son, Kent, who is a Nazarene missionary, serving as the West Africa field coordinator.

The winners in each group are as follows:

Group 1—First place: Southwest Indiana (Rev. Gary Williamson, coordinator, and District Superintendent M. V. Scutt). **Second place:** West Texas (Rev. D. Wayne Hicks, coordinator, and District Superintendent Charles E. Jones). **Third place:** Philadelphia (Rev. Walter F. Irons III, coordinator, and District Superintendent Talmage N. Haggard).

Group 2—First place: Illinois (Mrs. Gladys Corzine, coordinator, and District Superintendent Allen H. Dace). **Second place:** Northwestern Illinois (Rev. H. Mark Else, coordinator, and District Superintendent Crawford M. Howe).

Third place: Pittsburgh (Rev. Richard Jones, coordinator, and District Superintendent Stephen W. Dillman).

Group 3—First place: Louisiana (Rev. Daniel J. Mappus, coordinator, and District Superintendent Gene C. Phillips). **Second place:** Alabama South (Rev. Charles Martin, coordinator, and District Superintendent J. Roy Fuller). **Third place:** Southeast Oklahoma (Mrs. Lou Noel, coordinator, and District Superintendent Ark Noel Jr).

Workers May Contribute to NCMI

This fall federal, postal, and military personnel in the United States may give to Nazarene Compassionate Ministries, Inc. (NCMI) through donations to the Combined Federal Campaign (CFC) by using the NCMI identification number, 2018, according to Christy James, NCMI CFC coordinator.

During the annual fall CFC, federal employees are given an opportunity to contribute to charitable organizations through payroll deductions. NCMI is a participating organization.

James indicates that many corporations also allow employee contributions to NCMI in their workplace campaigns. "Employees may ask for permission to write in NCMI as a United Way recipient if they wish," James said.

NCMI provides assistance and relief in 119 world areas where the Church of the Nazarene has officially entered.

News Briefs

Lewis Wins Dove Awards

Crystal Lewis, daughter of Holland and Mary Lewis, won two Dove Awards at the annual Gospel Music Awards in Nashville. She was nominated for awards in five different categories and received awards for Female Vocalist of the Year and for Spanish Album of the Year. Her father is pastor of West Valley Church of the Nazarene in Yakima, Wash.

NNC Receives Large Grant

New methods for training teachers and a different approach to education in the college classroom will be the focus of an \$899,000 grant by the J. A. & Kathryn Albertson Foundation to Northwest Nazarene College (NNC), according to Dennis Cartwright, chair of the education department. Phase one of the new program began in July with selected faculty participating in a workshop to learn the principles and practical application of learner-centered approaches to teacher education.

ENC Announces Honors Program

Incoming freshmen to Eastern Nazarene College (ENC) will have the opportunity to participate in an honors program to begin in the fall of 1998. The program will combine separate honors sections of selected core courses with honors contracts in other areas, according to Cliff Hersey, director of academic services. Designed to encourage students to take part in the college's travel programs, the new plan will include a semester-long program in Romania and England.

Iowa Church Damaged by Storm

New Oaks Church of the Nazarene, Washington, Iowa, was left standing in the midst of a neighborhood ravaged by a tornado that flattened houses, according to Monte Asbury, pastor. The church lost some roof and ceiling, and one exterior wall was dangerously bowed, according to a city building inspector, who suggested the congregation meet elsewhere until repairs are made. Asbury's home sustained significant damage also.

I've been thinking about the church a whole lot these days. Not the building on 91st and Lamar (though it certainly needs thought and care). Not the congregation that assembles there each week to worship (though they certainly need thought and care too). But I've been thinking about the Church, the Body of Christ, God's alternative community that lives in this world as *resident aliens*. How long does it take for people like you and me to be shaped and formed by God into that new, radically alternative community the Bible calls Church?

"While Jesus was having dinner at Levi's house, many tax collectors and 'sinners' were eating with him and his disciples, for there were many who followed him" (Mark 2:15, NIV).

Doing in a Place

Recently I spent an evening with a friend who serves in a ministry position in another city. His church is located in a pretty tough neighborhood, an area that some people would refer to as "the wrong side of the tracks." Crime is rampant, teenagers roam

What's a Nice Church

the streets at night with no supervision, police cars scream through the area at all hours, and his parsonage is a regular target of vandalism. So, what in the world is the church doing in the middle of a neighborhood like that?

"When the teachers of the law who were Pharisees saw him eating with the 'sinners' and tax collectors, they asked his disciples: 'Why does he eat with tax collectors and 'sinners'?"' (Mark 2:16, NIV).

LIKE This? You

My friend attended a missions zone rally with other Nazarene churches in his

city. When he introduced himself to the missionary, he was asked what church he attended. When he mentioned the name of his church, a puzzled look fell across the missionary's face. Turning to his host, the guest commented, "I

thought you took me around to see all of the churches in your town. I don't remember seeing this one." The missionary's host, who belonged to one of the churches on the "right side of the tracks," responded in the presence of my friend, "Oh, we don't go to *that side of town!*"

My question is: "If we don't go there, who does?"

"On hearing this, Jesus said to them, 'It is not the healthy who need a doctor, but the sick, I have not come to call the righteous, but sinners'" (Mark 2:17, NIV).

When the Church makes statements like the one made by the missionary's host, we have ceased to be the Church—a community shaped by the word of Christ. Until we incarnate the spirit of Christ and His love for lost humanity; until we act like His Body in the midst of a wicked and perverse generation; until we stop making statements such as, "We don't go to that side of town!"; until we become the alternative community that lives as *resident aliens* in a culture steeped in materialism, consumerism, and radical individualism; until that day we must continue to hear the word of Christ and be "transformed by the renewing of [our minds]."

How long will it take for people like you and me to truly become the Church?

by Mike Jackson

Starting
Strong
New
Churches
to Reach
People for
Christ

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

Q Are newer churches really more effective at winning people to Christ?

A If new members received by profession of faith is an indicator of a church's evangelistic effectiveness, then it is true that new churches win more people to Christ per member. We know for sure that believers who attend new churches are more likely to invite their unsaved family, friends, and neighbors to church. Obviously, new churches provide new geographical—and perhaps cultural—points of entry for the unsaved.

Most significantly, when Christians obediently undertake something great for God, like helping to start a new church, they inevitably experience a true outpouring of His Spirit. One result is a renewed spiritual vigor that makes them uncommonly effective at sharing the gospel with those who are lost.

Bottom line: All churches, young and old alike, can—and must—renew their passion to reach the lost for Jesus Christ. Starting strong new churches is a particularly effective program to accomplish this renewal.

Holiness

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.

THE WORD *HOLINESS* DESCRIBES the essential nature of God. One of the great Christian hymns addresses the deity as “Holy, holy, holy! Lord God Almighty!” and one of its lines is, “Only Thou art holy—there is none beside Thee.”

To say that God is holy is simply to say that God is God. Holiness means “separation.” “I am God, and there is none like me” (Isaiah 46:9, NIV). To be holy means basically to be “set apart.” It means to be “different.” God is different from all created things in terms of His transcendence, majesty, moral perfection, and sovereign love. That God is holy means He is different from everything that is not God.

In describing God as the Holy One, the Bible declares the majesty, glory, sovereignty, and unfathomable mystery that mark the divine being. Thus, holiness belongs to the very definition of God. Even love, which is the center of the Christian concept of God, must be seen against the background of His holiness.

God alone is holy. His holiness is unique to Him and belongs to no other being, except as He imparts it. It points to the inscrutable mystery and

otherness of God, to the separation between the Creator and the creaturely.

We begin to see the richness of the biblical understanding of God’s holiness in Exodus 3:5. The ground on which Moses stands is holy because God is there. Only God and that which is associated with Him can be called holy. Holiness is inseparable from God’s presence.

Following Moses’ encounter with God at the burning bush, many things are called *holy* in the Old Testament. For instance, there are holy places, holy vessels, holy oil, holy seasons, and holy persons. But all these are called holy for one reason—they stand in a particular relation to the holy God. They are substantially the same as other places, vessels, oil, seasons, and persons that are *not* called holy. The difference is that some are set apart for God and some are not. Thus, when any of God’s creations, including human beings, are said to be holy it means they are set apart for God’s exclusive use.

Insofar as holiness may be ascribed to beings other than God, it is a derivative of God’s holiness and has its origin in Him. This means that holiness is first and foremost a *religious* concept and not a moral or ethical one. In other words, its primary focus is *vertical* rather than *horizontal*. But holiness as it is progressively revealed in the Bible takes on a secondary and consequential meaning that is moral and ethical (i.e., horizontal), affecting all our relations with other persons and with the created order. This is because God’s holiness and His love are always related. The same holy love that redeems also demands that the re-

deemed be like Him. Fellowship with the Holy God can only be established on the basis of holiness, “for it is written: ‘Be holy, because I am holy’” (1 Peter 1:16, NIV).

The first commandment defines what it means for a person to be holy: “You shall have no other gods before me” (Exodus 20:3). One who is holy is one who has “no other gods.”

Although the holiness of God, a central theme of the Old Testament, is assumed in the New Testament, the latter places the emphasis on Jesus Christ. Holiness now is defined by Jesus Christ and who He is. Jesus is the “Holy One of God” (Mark 1:24; Luke 4:34; John 6:69, NIV). His incarnation and atonement were for the purpose of providing a way for unholy persons to be made holy and live in fellowship with a holy God (Hebrews 12:14; 13:12). Thus, the term basically applied to God in the Old Testament is now seen as God’s *provision* (Colossians 1:22), God’s *will* (1 Thessalonians 4:3-7), and God’s *requirement* (Hebrews 12:14; Revelation 22:11) for every believer.

Jesus is the very embodiment of ho-

Holiness is simply Christlikeness, made possible by divine grace.

liness. Therefore holiness is simply Christlikeness, made possible only by divine grace. One’s holiness is not to be ascertained on the basis of legalism, emotionalism, or any other criteria that we, in our humanity, are prone to impose. The only criterion is Christ. God is a Christlike God, and believers are called to be Christlike. The living God who is holy love calls us to holy living and loving as Jesus the Holy One lived and loved. H



THE UNHERALDED



by J. Wesley Eby

Gripped with conviction, Rufus sat on the back pew bargaining with God. The evangelist, after preaching forcefully and powerfully, extended the invitation. God's Spirit prodded, urging the 28-year-old prodigal to respond to His gracious call. As the battle

hope that the atmosphere of a Nazarene school would somehow salvage his wayward son. A few months later, jobless, cashless, and foodless, the wastrel returned home—humbled but unrepentant.

had missed his last chance to become a Christian. The Holy Spirit was working in Rufus's heart. As a result he found himself drawn to revival services at the Nazarene church next door.

One day the Jackson family showed up on the Beckums' doorsteps. The Nazarene family, who had just arrived in Memphis, hoped the local Nazarene minister could help them locate available housing. That knock-on-the-parsonage-door encounter introduced Rufus to Betty, the oldest of the seven Jackson kids.

At first, Betty didn't take a liking to Rufus, but the feeling evidently was not mutual. Later, he decided to pursue this pretty young thing. His strategy? Finding out where she worked, he would go to Woolworth's and ride the bus home with her. The strategy was successful. A courtship began, which resulted in marriage just five months later.

The young couple, after living several years in Oklahoma, moved back to Memphis, settling down next to Nazarene First Church. Although Betty was a Christian and faithfully participated in her father-in-law's congregation, her husband "religiously" avoided anything to do with church.

Rufus's wife and parents never gave up on him, praying daily for his salvation. Even though he lived beside the church, he confessed he was afraid to step onto the property, wondering if he

On the back pew, Rufus negotiated with the Lord: "God, if this is my last chance to get saved, let my father ask me to go to the altar." Soon he felt his dad's hand on his shoulder. But the war raged on, and Rufus refused to go forward.

Under deep conviction, Rufus continued to bargain with God, "Send Mrs. Martin to talk with me." Immediately, the saint was beside him, exhorting him to accept Christ. But, he stubbornly clung to his seat.

As Rufus wrestled with the Holy Spirit, he clinched the pew in front of him with white-knuckled fists. "O God, if this is absolutely the last chance I'll ever have to become a Christian, send Dad back one more time." No sooner were the words prayed than his father returned. This time, the sinner surrendered, sprinted to the altar, and received Christ as Savior. He testifies with certainty that if he had not obeyed God that night, he would have been lost forever.

Soon after Rufus's conversion, he obtained a local preacher's license and

Revivals Pay: Just Ask the Beckums

raged within, the young man mulishly refused to say yes.

Rufus E. Beckum certainly knew what he should do. He was born into a Nazarene parsonage, the fifth of eight children. God and the church were the center of the Beckum home.

Yet Rufus, the T. O. (theologian's offspring), rebelled at a young age. He started smoking at six. Often his parents did not know of his whereabouts or "sinful" activities. As he grew up, his defiance of God, parents, church, and school only escalated. He took three years to complete the eighth grade.

In desperation, his father enrolled his "wild boy" in Trevecca High School in Nashville, hoping against



Peripheral Blindness

VICTOR SCHREFFLER



Victor Schreffler is senior pastor of Blue Springs (Missouri) First Church of the Nazarene.

HER DRY HACK CUT THROUGH the peaceful setting of the Sunday School class. As different prayer requests were shared, the pauses were punctuated and the requests interrupted by the coughing.

We carefully wrote down every request.

We dutifully began praying through the list—earnestly interceding for someone who needed a job, a little granddaughter who wanted to get closer to Jesus, wisdom regarding the purchase of a home.

We were sincere.

We were committed.

We were doing the right thing.

And all the while our coughing sis-

Copeland, and her husband, Bob, live in Evansville, Indiana. They attend the Eagle's Way Church of the Nazarene.

Admittedly, Pappy and Nana Beckum cherish their roles as grandparents to their 10 grandkids.

Before Rufus's father died, he repeatedly announced that he and his wife had prayed for years that

ter continued "intruding" upon our awareness.

Then it began to dawn on me—shades of the Jericho road. A couple of professional clergy cross the road to avoid dealing with a needy man.

The absurd irony of it suddenly hit me. I'm sitting next to a hurting person whose particular need was inescapably obvious. I dutifully minister to the needs of others while ignoring the ones closest to home.

Husband, may I ask you about your wife? Have you taken a good look at her lately? Do you have a clear picture of what may be weighing her down?

May I suggest something? Get alone with her, hold her hands, look her deep in the eyes, and say, "I love you. What you are going through is very important to me. How can I pray for the issues that are most dominant in your life right now?"

Men, don't immediately assume the role of Mr. Fixit.

A word of caution: If she honors you by sharing her soul with you, *don't give advice!* Yet, don't discount the prob-

lem. Don't immediately assume the role of Mr. Fixit. Honor her by treating her vulnerability as a sacred trust, and then pray for her requests as if getting God's answers for her needs was the most important thing in your life. 'Cause it is. **H**

God would call one of their sons into the ministry. But they never ever dreamed it would be Rufus. In chorus Rev. R. E. Beckum's children proudly declare, "We are so thankful it was!" And so do the hundreds of folks whose lives have been touched by Rufus and Betty Beckum, one of the *unheralded* parsonage couples in the Church of the Nazarene. **H**

served as supply pastor in a small church in Tipton County, Tennessee. During this time he learned about the newly founded Nazarene Bible College (NBC) and believed that God was leading him to enroll. He quit his job, sold their house, and migrated to Colorado Springs with his wife and three children—Tambry, Randy, and Ru Ann. NBC proved to be a challenge. Full-time schooling and full-time employment put a strain on family life and finances. Still, three years later, with his family's loyal support, Rufus E. Beckum was part of the first graduating class in 1970.

As Rufus wrestled with the Holy Spirit, he clinched the pew in front of him with white-knuckled fists.

For the next 27 years, Rufus and Betty Beckum pastored six churches in Arkansas, Kansas, Illinois, and Tennessee—the last 4 years in the very church, Memphis First, where he was converted and where his father had pastored for 34 years.

The Beckums, who retired a year ago, reside in Olathe, Kansas, near two of their children. Although they now enjoy being ministered to in College Church, they continue to minister as well—praying, calling, supporting, encouraging.

Their son and second child, Randlell, is the chaplain and associate professor of missions at MidAmerica Nazarene University. He and his wife, Corrie, were Nazarene missionaries in Eurasia for more than a decade.

The Beckums' youngest daughter, Ru Ann Bottles, and her husband, Tim, also live in Olathe. They are part of a new church plant, Living Hope Church of the Nazarene.

The oldest daughter, Tambry

NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1996-97.

U.S. & CANADA DISTRICTS PAYING WORLD EVANGELISM FUND 100% OR MORE

Central Latin American	110%
Northwestern Ohio	105%
Navajo Nation	104%
Canada Quebec	103%
Mississippi	103%
Washington	103%
North Florida	102%
South Carolina	102%
Houston	101%
Kansas City	101%
Louisiana	101%
Northeastern Indiana	101%
Northwestern Illinois	101%
Oregon Pacific	101%
Western Latin American	101%
Alabama North	100%
Alaska	100%

Eastern Michigan	100%
Hawaii Pacific	100%
Indianapolis	100%
Southern California	100%
Southwest Indiana	100%
West Virginia North	100%
Wisconsin	100%

TOP TEN—WORLD MISSION RADIO GIVING—1996-97

Dallas	\$20,960
Northwest	16,710
Indianapolis	13,953
Northwestern Ohio	13,658
Washington Pacific	13,334
Colorado	13,056
Illinois	12,495
Washington	12,378
Pittsburgh	12,369
Michigan	11,882

WORLD MISSION RADIO OFFERING 100 PERCENT PARTICIPATION 1996-97

Intermountain	Northwestern Ohio
Iowa	Oregon Pacific
Maine	Pittsburgh
Nebraska	San Antonio
Northeastern Indiana	Southwest Oklahoma
Northwest Oklahoma	

TOP TEN—ALABASTER GIVING 1996-97

Northeastern Indiana	\$ 61,836
Eastern Michigan	51,284
Southwestern Ohio	50,954
Akron	50,036
Northwest	49,843
Tennessee	49,625
Michigan	46,255
Southern Florida	45,880
Central Florida	42,580
Colorado	42,545

MISSION AWARD DISTRICTS 1996-97

Central U.S.A.

Michigan
Northeastern Indiana
Northern Michigan
Northwestern Illinois
Southwest Indiana
Wisconsin

East Central U.S.A.

Akron
North Central Ohio
Northwestern Ohio
Southwestern Ohio
West Virginia North

Eastern U.S.A.

Maine
New England
Philadelphia
Pittsburgh
Upstate New York
Virginia
Washington

North Central U.S.A.

Dakota
Iowa
Joplin

Kansas

Kansas City
Minnesota
Missouri
Nebraska

Northwest U.S.A.

Alaska
Colorado
Intermountain
Northwest
Oregon Pacific
Rocky Mountain
Washington Pacific

South Central U.S.A.

Central Latin American
Dallas
Houston
Louisiana
North Arkansas
Northeast Oklahoma
Northwest Oklahoma
San Antonio
South Arkansas
Southeast Oklahoma
Southwest Oklahoma

West Texas

Southeast U.S.A.

Alabama North
Alabama South
Central Florida
Georgia
Kentucky
Mississippi
North Carolina
North Florida
South Carolina
Southern Florida
Tennessee

Southwest U.S.A.

Hawaii Pacific
Northern California
Sacramento
Southern California
Western Latin American

Caribbean

Puerto Rico East

Eurasia

British Isles North

ALABASTER GIVING 100 PERCENT PARTICIPATION 1996-97

Akron	Nebraska
Central Latin American	Northwest Oklahoma
Intermountain	Northwestern Ohio
Iowa	South Arkansas
Maine	South Carolina
Michigan	Southwest Oklahoma

TOP TEN—MEDICAL PLAN GIVING

Georgia	\$12,527
South Carolina	12,319
Indianapolis	11,815
Northeastern Indiana	11,001
Southwestern Ohio	10,970
Washington Pacific	10,766
Tennessee	10,474
Southwest Indiana	10,000
Eastern Michigan	9,737
Northwest	9,737

VITAL STATISTICS

Deaths

DR. CLYDE ERNEST AMMONS, 86, Bethany, Okla., May 4. Ammons pastored many years, including 29 years at Dallas (Tex.) Central Church. He also pastored five churches in Iowa. He served two terms as a member of the General Board and 17 years as a member of the Board of Regents of Bethany Nazarene College. Survivors: wife, Martha; son, Curtis; daughters, Doris Trant, Janelle Maxwell; 7 grandchildren; 14 great-grandchildren.

BYRON BELL, 72, Brodhead, Wis., Apr. 18. Survivors: wife, Luella; sons, Terry, Kenneth, Duane, Keith; 10 grandchildren; 3 great-grandchildren.

REV. JAMES D. BLACKMON, Langley, S.C., Mar. 30. Blackmon pastored 42 years in the Carolinas and Florida. Survivors: wife, Margaret; sister-in-law, June Ford; many nieces and nephews.

DOROTHY E. BRADLEY, 86, Lowell, Mass., Apr. 11. Survivors: husband, Rev. Ernest; son, Robert; daughter, Joyce Light; three grandchildren; four great-grandchildren; two stepgreat-grandchildren.

LOYD VERNON BURPO, 88, Bartlesville, Okla., Mar. 14. Survivors: wife, Ruby; sons, Wesley, Don; daughter, Ernestine Buchanan; sisters, Ruby Kendall, Opal Leach; seven grandchildren; three great-grandchildren.

BARBARA COPPLE, 72, Konawa, Okla., Apr. 20. Survivors: husband, Rev. Richard;

son, John; daughters, Beverly Cunningham, Susan Shermer; seven grandchildren.

BURL ALLEN DIXON, 67, Muncie, Ind., Apr. 3. Survivors: wife, Marolyn; sons, David, Paul; daughter, Julie Murphy; five grandchildren.

REV. CHARLES E. HAMILTON, 75, Minden, Nev., Apr. 26. Survivors: wife, Joyce; son, Wayne; daughters, Yvonne Miller, Janet Reynolds; sisters, Velma Gorham, Fae Edwards, Ione Cloud, Fauneil Dabney; eight grandchildren; one great-grandson.

REV. E. STANLEY HAMMOND, 97, pastor of many years, Nashville, Tenn., May 8. Survivors: wife, Doris; daughters, Joan Stinson, Eleanor Pridham; 8 grandchildren; 18 great-grandchildren.

SHEILA HILL, 49, Decatur, Ill., Mar. 16. Survivors: husband, Bruce; daughters, Lori Everts, Lynne Utter; stepson, Greg Hill; stepdaughter, Judy Fasnacht; mother, Helen Ryan; grandmother, Hazel VanCamp; brothers, Ed and Mark Ryan; sister, Denise Harper; 10 grandchildren.

W. RUSSELL HILLYARD, 88, Kuttawa, Ky., Nov. 26. Survivors: wife, Alberta; sister, Juanita Tiley; many nieces and nephews.

REV. WILLIAM McMAHON, 77, Chattanooga, Tenn., Apr. 15. Survivors: wife, Margaret; brother, Clarence Jr.; sister, Mrs. Frank Griscom Jr.

REV. ODA M. MILBURN, 80, Moore, Okla., Feb. 7. Milburn pastored 36 years in Texas and Oklahoma. Survivors: wife, Leona; son, Jerry; daughters, missionary to Korea Jan Williams, Judy Blair; two sisters; six grandchildren.

C. PAYNE MITCHELL, 97, Tulsa, Okla., Mar. 27. Survivors: son, Clint; daughter, Faye Ross; brother, Bert; five grandchildren; seven great-grandchildren; one great-great-grandchild.

PEARL NUISSL, 86, DeLand, Fla., May 18. Survivors: sons, James, Lester; daughters, Carrie, Delores, Donna; sister, Mabel; 24 grandchildren; 45 great-grandchildren; 11 great-great-grandchildren.

DR. LLOYD A. OGDEN, 92, Escondido, Calif., Apr. 18. Ogden was superintendent of the Nebraska District from 1945 to 1952. He also pastored 10 churches, including congregations in Colorado, Nebraska, Texas, and Oklahoma. Survivors: sons, Rev. Charles, Loren, Rev. Lawrence, Dale; daughter, Donna Sago; 8 grandchildren; 13 great-grandchildren.

AUDREY WHITAKER PENROD, 69, Phoenix, Ariz., Jan. 8. Survivors: husband, Everett; sons, Robert, Andy; mother, Cora Roberts; two grandchildren.

CAROL POWELL, 74, Caldwell, Idaho, Apr. 11. Survivors: husband, Dr. Frank; son, Frank; daughters, Ruth Yancey, Joy Sloan, Barbara Michener; sister, Ruth Bauman; six grandchildren; seven great-grandchildren.

GROVER C. REED JR., 77, El Dorado, Ark., Mar. 27. Survivors: wife, Chrystal; sons, Joel, Jon; daughters, Shelley Reed, Jessica Reed; brothers, Russell, Donald, James, Marvin; sisters, Eunice LeClair, Elva

Cripe, Esther Barnell; four grandchildren.

LIBBIE MAE RENCH, 95, Highland Park, Calif., Apr. 8. Survivors: daughter, LaVona; daughter-in-law, Donna; 8 grandchildren; 18 great-grandchildren.

NORA REYNOLDS, 91, Mitchell, Ind., Mar. 28. Survivors: sons, Al, Charles, Jerry.

ENID SANDS, 79, Cimarron, Kans., Apr. 7. Survivors: son, Harold; daughters, Phyllis Quiroz, Dorene Pense; seven grandchildren; two great-grandchildren.

EVA A. STARKEY, 84, Claxton, Ga., May 1. Survivors: sons, David, Stephen; daughter, Lynne Shoemaker; seven grandchildren; eight great-grandchildren.

HELEN MAE STRINGFIELD, 85, Lee's Summit, Mo., May 2. Survivors: husband, Robert Stringfield, retired director of Lilienas Publishing Co.; daughter, Joyce Suttle; brother, Earl Berry; sisters, Ruth Berry, Eunice Stillwell; two granddaughters.

REV. RAY H. TAYLOR, 46, Salem, Ala., Jan. 13. Taylor pastored on the Northwest, Georgia, and Alabama South Districts. Survivors: wife, Debbie; son, Brian; daughter, Lisa Cook; mother, father, stepfather, two sisters, one brother.

REV. ANTHONY J. "TONY" TOSTI, 93, pastor and evangelist for 41 years, Vancouver, Wash., Apr. 5. Tosti pastored in Ohio, Arizona, and California. As an evangelist, he preached in 48 states as well as Australia and New Zealand. Survivors: wife, Margaret; sister, Florence.



"Caravan has been such a successful outreach in our local community!"

—Dottie Smith, Children's Pastor
First Church of the Nazarene (Newton, Kansas)

There are currently over 25,000 children whose only contact with the Church of the Nazarene is Caravan! This kids' club program helps you lead all children in developing social, mental, physical, and spiritual skills.

They learn about and explore areas of interest such as first aid, hiking, communication, Bible reading, cooking, fire safety, prayer, and much more. Discover how you can use Caravan for community outreach and the Christian nurture of children today!

30-day FREE review!

The best way to begin your Caravan program is with the **Caravan Starter Kit**. Order your kit (HHC-100, \$49.99) today and take 30 days to review it FREE!



1-800-877-0700

Fax: 1-800-849-9827

E-mail: orders@waction.com



REV. HARRY JOHN ZURCHER, 80, Bethany, Okla., May 7. Zurcher and his wife, Helen, served as missionaries for 28 years in Peru and Puerto Rico. In addition to his wife, he is survived by a son, Larry; daughters, Betty Lou Ayuso, Sharen Dech, Jeannie Manners, and Susie Mosier; five brothers, three sisters, nine grandchildren, and two great-grandsons.

Announcements

CIRCLEVILLE (OHIO) BIBLE COLLEGE alumni will have a 50th anniversary celebration Aug. 22. For more information, call 740-474-8896.

COLORADO SPRINGS CENTRAL CHURCH will celebrate its 60th anniversary Aug. 23. For more information, call 719-632-6595.

DAYTON (OHIO) NORTHRIDGE CHURCH will celebrate its 50th anniversary Aug. 30. For more information, call 937-274-3173 or 937-274-7127.

EAGLE IDAHO, CHURCH will celebrate its 75th anniversary Sept. 20. For more information, call 208-939-0661 or E-mail <eaglenaz@dmi.net>.

EUGENE (OREG.) FAIRFIELD CHURCH will celebrate its 40th anniversary Sept. 25-27. For more information, call 541-689-0247 or fax 541-689-4510.

GLASGOW, W.VA., CHURCH will celebrate its 65th anniversary Aug. 23. For more information, call 304-595-1763.

HUTCHINSON (KANS.) WESTSIDE CHURCH will celebrate its 50th anniversary Sept. 27. For more information, call 316-669-8483.

JOLIET, ILL., CHURCH will celebrate its 75th anniversary Sept. 25-27. For more information, call 815-726-5426.

LOWELL, MICH., CHURCH will celebrate its 75th anniversary Sept. 20. For more information, call 616-897-8800.

MASONTOWN, W.VA., CHURCH will celebrate its 50th anniversary Aug. 30. For more information call 304-864-2212.

PONCA CITY (OKLA.) FIRST CHURCH will celebrate its 90th anniversary Sept. 26-27. For more information, call 405-765-6060.

Moving Ministers

DAVID ALLEY, from student, NTS, to pastor, Livermore Falls, Maine

R. DALE BARNETT, from associate, Carrollton, Tex., to associate, Lewisville, Tex.

TODD P. BATZLOFF, from Gaylord, Mich., to Ypsilanti (Mich.) Merritt Road

C. D. BLAKE, from Baltimore (Md.) Faith, to Fort Wayne (Ind.) Southside

DUANE BOADY, from student, NTS, to pastor, Kurtz, Ind.

KENNETH L. BOOK, from associate, Fort Worth (Tex.) Northside, to pastor, Stephenville, Tex.

CHRISTOPHER M. CARPENTER, from associate, Anchorage (Alaska) Hillcrest, to pastor, Boise (Idaho) Euclid Avenue

BRYAN L. DAVIS, from Sikeston (Mo.) First, to St. Louis (Mo.) Bridgeton

DONALD L. DIXON, from pastor, Canton, Ill., to associate, Georgetown, Ky.

W. RANDY DODD, from Birmingham (Ala.) First, to Sarasota (Fla.) First

RONALD W. GRAEFLIN, from associate,

Phoenix (Ariz.) Orangewood, to associate, Flint (Mich.) Central

R. TROY HORNE, from student, NTS, to pastor, Jerseyville, Ill.

KENNETH L. HORNING, from Kingston, Mo., to Montpelier, Ind.

RUSSELL A. HOSEY, from Sherman, Tex., to Crown Point (Ind.) South Lake

MICHAEL W. HOWARD, from student, NBC, to pastor, Snyder, Tex.

PAUL D. JAMES, from associate, Vancouver (Wash.) Liberty Bible of Hazel Dell, to pastor, Camas, Wash.

M. RENELD JEROME, from Dorris, Calif., to Homestead (Fla.) Haitian

ROBERT E. JOHNSON, from pastor, Pasadena (Tex.) Red Bluff, to evangelism

RICHARD D. LaBAY, from associate, New Port Richey (Fla.) First, to pastor, Mountlake Terrace, Wash.

ARTHUR C. MAGNUSON, from Plymouth, Mich., to South Portland, Maine

CAVAN K. McCANN, from associate, Canton (Ohio) First, to associate, Ephrata, Pa.

DAVID C. McCONNELL, from pastor, Rogue River (Oreg.) Valley of the Rogue Chapel, to evangelism

ROBERT W. McCORKLE II, from associate, Grove City, Ohio, to pastor, Columbus (Ohio) Crossroads Community

WENSELL S. MacLEOD, from Toronto (Ont.) Main Street to Pickering (Ont.) Altona Road

STEVEN W. MERRITT, from associate, Salisbury, Md., to associate, Watertown, N.Y.

GREG MILLS, from associate, Orlando (Fla.) Central, to pastor, Georgetown (Tex.) First

TALOMUA MONA, from Sacramento (Calif.) Samoan, to Stockton (Calif.) Samoan

CARL R. MOULTON, from Meaford (Ont.) Bethany to Toronto (Ont.) Kennedy Road

JOHN NDAMBUKI, from associate, Washington (D.C.) Community of Hope, to pastor, Riverdale (Md.) College Park African

KEVIN O'CONNOR, to pastor, St. Louis (Mo.) Overland

DAVID N. PARKER, from Temple (Tex.) Grace to Mineral Wells, Tex.

TODD PENCE, to pastor, Baxter Springs, Kans.

WILLIAM P. POWERS, from Emmett, Idaho, to Loomis (Calif.) East Roseville Friendship Community Ministry Center

KENNETH L. RICHARDSON, from pastor, Moline, Ill., to evangelism

DOUGLAS P. RUEST, from associate, Toronto (Ont.) Main Street, to pastor, Meaford (Ont.) Bethany

PAUL A. SLATON, from Los Alamos (N.Mex.) La Vista to Sacramento (Calif.) New Covenant

CRAIG D. TAYLOR, from student, NTS, to associate, Salisbury, Md.

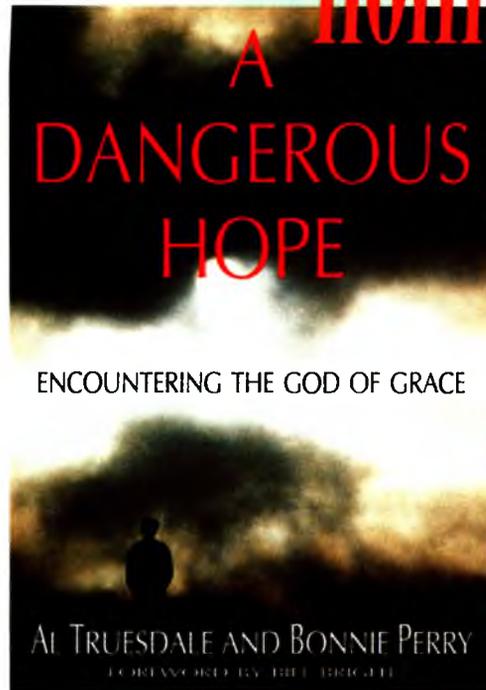
NEIL H. TAYLOR, from student, NTS, to pastor, Gatesville, Tex.

TROY N. TEETER, from associate, Mesa (Ariz.) First, to pastor, Littlefield, Tex.

HAROLD G. WEDEL, from LaJunta (Colo.) First to St. Peters (Mo.) Harvester.

LARRY D. WRIGHT, from associate, Pilot Point, Tex., to pastor, Gainesville, Tex.

Because hope is integral for holiness



God's grace is generosity *extraordinary*, love without limits. This book challenges us to embrace the thoroughly biblical truth that there's no bottom to God's ocean of grace.

Dr. Luis Palau

Too many Christians live in fear that God is sizing up every action, tallying their mistakes, and sternly waiting to lower the hammer. Dare we hope for anything more?

Excellent for personal study or small groups, this compelling and intense look at grace will lead the serious believer into a deeper commitment and will teach laypersons what we in the Wesleyan tradition mean by the "holy life." To hope that the God of heaven and earth will extend His grace upon us and to strive to fully comprehend this gift are vital parts of seeking a lasting relationship with the Lord.

Al Truesdale is professor of philosophy of religion and Christian ethics at the Nazarene Theological Seminary in Kansas City. He is the author of several books, including last year's acclaimed *If God Is God . . . Then Why?* Bonnie Perry is an author and frequent speaker at writers' conferences.

HH083-411-6804 \$16.99

BEACON HILL PRESS
OF KANSAS CITY



Order from Beacon Hill Press of Kansas City

1-800-877-0700

EVANGELISTS' SLATES



ADAMS, JERRY—THE JERRY ADAMS FAMILY: South Whitley, IN, Concert, Aug. 1-P; Indianapolis, IN, 7-8; Indianapolis, IN, Concert, 9-A; Indianapolis, IN, Concert, 16-P; Bean Blossom, IN, Concert, 22-P; Nashville, IN (Parkview), Concert, 23-A; Danville, IN, Concert, 29-P; Bluffton, IN, Concert, 30-P; Ogleville, IN, Concert, Sept. 6-P; Muncie, IN, Concert, 13-A; Plainfield, IN, Concert, 19-P; Ellettsburg, IN, Concert, 20; Brownstown, IN, Concert, 27.

ALTES, DIANE: Jackson, TN (First), Concert, Aug. 2-A; Watonga, OK, Concert, Sept. 20-P.

⊕ **ARMSTRONG, LEON AND LINDA**—THE ARMSTRONGS: Somerset, PA, Vacation Bible School, Aug. 3-9; Evansville, IN, Camp Meeting, 10-16; Princeton, IN, Sept. 6; St. Louis, MO, 9-13; Cuba, IL, 16-20; Wilmar, MN, 22-27; Peru, IL, 29—Oct. 4.

BAILEY, J. D.: Belle, WV, Sept. 9-13; Franklin, IN, 22-27; Royersford, PA, 30—Oct. 4.

BAKER, RICHARD C.: Corry, PA, Sept. 1-6; Leavittsburg, OH (First), 8-13; Fredericktown, OH, 15-20; Connersville, IN (First), 22-27.

BALLARD, DONALD K.: Brookhaven, MS (First), Pulpit Supply, Aug. 2; Long Beach, CA (Bibby North), Sept. 13-16.

BELZER, DAVE AND BARBARA: Wheeler, WI, Sept. 6-13; St. Croix Falls, WI (New Richmond), 15-20; Phillipsburg, KS, 22-27.

BENDER, TIM AND CHERYL: Cincinnati, OH (Carthage), Children's Crusade, Aug. 3-9; Winslow, IN, Sept. 1-6; New Hampshire, OH, 8-13; Miami, WV, 15-20; Charleston, WV (Campbells Creek), 22-27; Marmet, WV, 29—Oct. 4.

BENSON, MICHAEL W.: Wilmington, NY, Camp Meeting, July 29—Aug. 9; Layton, UT (Rosewood Lane), 14-16; Hannibal, MO (First), 30—Sept. 2; Midwest City, OK (Bressee), 6-9; Choctaw, OK, 13-16; Colorado Springs, CO (First), 27-30.

BROWN, ROGER N.: Hummel's War, PA, Camp Meeting, Aug. 7-16; Cape May, NJ, 21-30*.

BURKHALTER, PAT AND DONNA: Taloga, OK (Camp Creek), Aug. 9-11; Fargo, OK, 12-16; Colorado Springs, CO (Central), 19-28; Die Ridder, LA, 26-30; Oklahoma City, OK (Oakcliff), Sept. 2-6; McCloud, OK (Twin Lakes), 9-13; Osawatimie, KS, 16-20; Antlers, OK, 23-27; Wister, OK, 30—Oct. 4.

⊕ **CANEN, DAVID**: Tullahoma, TN (Eastside), Aug. 9-16; Brunswick, GA, 23-27; Shirley, IN, Sept. 3-6; Charleston, WV (North Side), 8-13; Louisville, GA (First), 15-20; Swainsboro, GA (First), 22-27; Albany, GA (First), 29—Oct. 4.

CANFIELD, DAVE—EVANGELISTIC MINISTRIES: Albany, KY (First), Sept. 2-6; Argillite, KY, 9-13; Batavia, OH (Community), 16-20; Folsom, WV (First), 23-27.

CERVANTEZ, RUDY—HEAVENLY TRUMPET MINISTRIES: Florence, OR, Concert, Aug. 2-A; North Bend, OR (Bay Area), Concert, 2-P; Delaware, OH, Concert, 16-A; Crestline, OH, Concert, 16-P; Ashtabula, OH (First), Concert, 23-A; Painesville, OH, Concert, 23-P; Tyler, TX (Lakeview), Concert, 30-A; Lufkin, TX (First), Concert, 30-P; Kalamazoo, MI (First), Concert, Sept. 13-A; Vicksburg, MI (Chapman Memorial), Concert, 13-P; Perry, OK, Concert, 27-A; Tulsa, OK (Regency Park), Concert, 27-P.

CLINE, JERRY AND MARY: Carthage, TN, Sept. 2-6; Bowling Green, KY (New Life), 8-13; Cleveland, TN (First), 15-20; Vance, AL (Wallace Chapel), 27-30.

COVINGTON, NATHAN: Greenville, TX (First), Aug. 9-12; Ogden, IL, 19-23; Richland Center, WI, 26-30; Rock Island, IL (First), Sept. 2-6; Branson, MO, 13-16; Phoenix, AZ (First), 20-23; Des Moines, IA (Southside), 27-30.

CRABTREE, J. C.: Saint Pans, OH (Community), Sept. 9-13; Kurtz, IN, 15-20; Dayton, OH (Huber Heights), 23-27; Spartanburg, SC, 30—Oct. 4*.

DELBIDGE, M. E. (GENE): Ritzville, WA, Sept. 2-7.

DELL, JIMMY: West Chester, OH, Southwestern Ohio District Camp Meeting, Aug. 10-16; Maryville, TN, Sept. 12-16; Amarillo, TX (South Georgia), 17-20; Perry, MI, 26-30.

⊕ **DENNISON, MARVIN**: Bedford, IN, Southwest Indiana District Boys and Girls' Camp, Aug. 3-7; Auburn, ME (Mechanic Falls), Family Crusade, 11-16; Oakland, ME, Family Crusade, 18-23; Farmington Falls, ME, Family Crusade, 25-30; Gardiner, ME, Family Crusade, Sept. 1-6; Bingham, ME, Family Crusade, 8-13; Winfield, KS, 22-27.

DIHEL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES: Cedar Rapids, IA (Oakland), Vacation Bible School, Aug.

3-9; Keokuk, IA, Vacation Bible School, 10-16; New Albany, IN (First), Vacation Bible School, 23-28; Dayton, OH (Beaver Creek), Concert, 30; Clarion, PA, Vacation Bible School, Sept. 11-13; Woodbridge, VA, Concert, 27.

DOVE, KENNETH: Cory, IN, Aug. 14-16; Pamsh, AL, 26-30; Covington, GA (First), Sept. 6-9; Gallatin, TN, 13-16; Columbus, MS (First), 20-23; Dokson, TN (First), 27—Oct. 4.

DUNNIRE, RALPH AND JOANN: Princeton, WV (First), Sept. 8-13; Greer, OH, 27-30*.

EVERMAN, WAYNE: Torrent, KY, Sept. 2-6; Isom, KY (Whitesburg), 9-13; Ashland, KY (Cannonsburg), 16-20; South Point, OH (Ironton Ellison Street), 22-27; Independence, KY (Florence Community), 29—Oct. 4.

⊕ **FADER, WES AND MARY**: North Dartmouth, MA, Camp Meeting, Aug. 21-30; Carlisle, PA, Sept. 10-13; Cumberland, MD (Bethel), 20-23; Malden, MA (First), 27-30.

FLINT, BOB: Lakeview, OH (Indian Lake Northside), Sept. 8-13; Grove City, OH, 15-20; Texarkana, TX (North), 22-27.

GESSNER, DON AND SHIRL: Fairmont, IN, Camp Meeting, Aug. 3-9; Cincinnati, OH, Southwestern Ohio District Camp, 10-16; Paoli, IN, 26-30; Fortville, IN, Sept. 2-6; Mannington, WV, 9-13; Indianapolis, IN (Southwest), 16-20; Millburg, PA, 23-27; Lewisburg, PA (Crossroads), 30—Oct. 4.

GOS, MIKKI, AND JOANN VINEYARD—M & J EVANGELISM TEAM: Bad Axe, MI, Vacation Bible School, Aug. 3-9; Lincoln Park, MI, 16-20.

GRAY, BOB AND BECKY: Clovis, NM, New Mexico District Camp, Aug. 3-9; Fort Smith, AR (First), Alma Indoor Camp, 12-16; Louisville, KY, 26-28; Hannibal, MO (First), 30—Sept. 2; Midwest City, OK (Bressee), 6-9; Duncan, OK (Oak Avenue), 10-13; Lenoir City, TN (White Wing), 15-20; Pittsfield, IL, 24-27.

⊕ **HAINES, GARY**: Palisade, CO, Aug. 14-16; Sulphur Springs, TX, 22-26; Hot Springs, AR (Lookhaven), Sept. 5-9; Mountain Home, AR (Twin Lakes), 10-13; Brazill, IN (First), 19-23; Connersville, IN (Gortner Memorial), 24-27.

HANCOCK, TIM: Howell, MI, Aug. 2; South Charleston, WV, West Virginia North and South District Camp Meeting, 9-16; Trenton, OH, 23; Kingwood, WV, 30—Sept. 2; Mason, WV, 3-6; Fayette, OH, 13-16; Gagetown, MI, 20-23; South Point, OH, 27-30.

HARRINGTON, MILTON: Atwater, CA, Pulpit Supply, Aug. 2; Fallon, NV, Pulpit Supply, 16; Lodi, CA (Kettlerman Lane Community), Pulpit Supply, Sept. 6 and 13.

HEDGE, MITCH AND ALICE: Dayton, OH (Grace), Aug. 18-23; McConnellsville, OH, Sept. 22-27.

HICKS, JOHN DAVID: San Diego, CA (Claremont), Aug. 9-12; El Paso, TX (First), Sept. 13-16; Ontario, OR, 20-23.

HILL, BEN E.—BIBLE EXPOSITIONS: Wounded Knee, SD, Sept. 8-13; Rapid City, SD, 15-20.

JORDAN, JOSEPH R.: Circleville, OH, Aug. 7-16; Logan, OH, Sept. 13; Whitehall, OH, 15-20; Warsaw, OH, 23-27.

JUNEMAN, JOHN AND TRINA: Worthington, KY, Sept. 9-13; Circleville, OH (First), 20-23; Zanesville, OH (First), 27—Oct. 1.

LECKRONE, LARRY AND TAMLA: Portage, OH, Camp Meeting, Aug. 13-23; Napoleon, OH, 26-30; Chicago, IL (Northside), Sept. 5-9; Granite City, IL, 12-16; Kankakee, IL (Eastridge), 19-23; Caro, MI, 26-30.

LEE, BRAD AND LORI: Gladstone, MO, Concert, Aug. 23; Liberty, MO, 26-30; Leavenworth, KS, Sept. 11-13; Carthage, MO, Joplin District Lay Retreat, 18-20; Republic, MO (First), 24-27.

LENDERMAN, ALAN AND SHERRY: Crossville, TN, Concert, Aug. 2-A; Chattanooga, TN (East Lake), Concert, 12; Oak Ridge, TN, Concert, 13-A; Signal Mountain, TN, Concert, 20; Lenoir City, TN, 27-30.

LEWIS, CHRISTOPHER: Ongatta Rongai, Kenya, Crusade, July 31—Aug. 2; Nairobi, Kenya (Central), 2-A; Mosh, Tanzania, Crusade, 5-9; Tanzania, District Assembly, 7; Arusha, Tanzania, Crusade, 12-16; Nairobi, Kenya (Uhuru Park), Crusade, 19-22; Moorhead, MN, Sept. 23-27; Alberta, MN, 29—Oct. 4.

LIDDELL, P. L.: Dayton, OH (Maryland Avenue), Sept. 16-20; Tuttle, OK, 22-27*.

LOMAN, LANE: Conneautville, PA, Aug. 3-9; Hinton, VA, 30—Sept. 2; Randleman, NC, 13-16; Mebane, NC, 27-30*.

LOTHEORE, BOB W.: Aulston, TX (Grace), Aug. 23-26; Smithville, TN, Sept. 16-20; Lafayette, CO, 23-27.

MADISON, BOB: Mayfield, KY, Sept. 9-13; Albany, KY (Highway), 15-20; Hensley, AR (Little Rock Spring Lake), 30—Oct. 4.

⊕ **MAMLEY, STEPHEN**—CROSS STYLE PROCLAMATION: Fort Smith, AR (First), Zone Camp, Aug. 12-16; Backus, MN, Minnesota District Camp, 20-23; Louisville, KY, 26-30; Puerto Rico, Crusade, Sept. 1-3; Lynchburg, VA, SoloCon, 4-7; Temple, TX (First), 9-13; Houston, TX, Houston District Camp, 14-16; Spring, TX (Houston North-west), 17-20; Topeka, KS (Fairawn), 23-27; Reynoldsburg, OH, 30—Oct. 4.

MAY, JOHN W.: Home, PA, Aug. 6-9*.

⊕ **MILLHUFF, CHUCK R.**: Clovis, NM, New Mexico District Camp, Aug. 3-9; Mount Vernon, NY, Metro New York Dis-

trict Camp, 15-23; Olathe, KS (College), 26; Ashburn, VA, 30; Bethany, OK (Williams Memorial), Sept. 9-13; Eureka, CA (First), 16-20; Millbrook, AL, 27-30.

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Uxbridge, MA, Concert, Aug. 9-A, Duxbury, MA (Saint Paul's), Concert, 9-P; Yarmouth, ME, 14-16; Brunswick, ME, 21-23; San Mateo, FL (First), Sept. 2-6; Edmond, OK (First), 9-13; Youngstown, OH (Grace), 16-20; Orleans, IN, 22-27.

PALMER, MIKE: Clovis, NM, New Mexico District Camp Meeting, Aug. 3-9; Indianapolis, IN (South Side), Sept. 13-16; Duncanville, TX (Trinity), 20-23; Lenoir City, TN, 27-30.

PARKS, TOM AND BECKY: Allen Park, MI, Aug. 1-2; Caro, MI, Concert, 9-A; Otisville, MI (Reichfeld), Concert, 9-P; Saint Louis, MI, Concert, 16-P; Muskegon, MI (Eastwood), Concert, 19-P; Wyoming, MI (Grand Rapids Clyde Park), Concert, 23-A; Kalamazoo, MI (First), Concert, 23-P; Highland, IN, 30—Sept. 2; Fort Wayne, IN (Liberty Mills), 6-9; Shelby, OH, 13-16; Hastings, MI, 20-23; Greenville, MI, 27-30.

⊕ **PERDUE, NELSON S.**: Circleville, OH, Camp Meeting, Aug. 7-16; Lexington, OH, 19-23; Wurland, KY (First), 26-30; Fortville, IN, Sept. 2-6; Mannington, WV, 9-13; Binghamton, NY, 16-20; Newport, KY (First), 23-27; Washington, PA (First), 30—Oct. 4.

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES: Traverse City, MI, Northern Michigan District Camp, Aug. 10-16; Guyton, OK, Sept. 6-9; Massillon, OH, 13-16; Bonner Springs, KS, 20-23; Grove City, OH, 27-30.

PHELPS, PHILLIP—MINISTRIES: Temple, TX (First), Concert, Aug. 2; Euless, TX, Concert, 30; Irving, TX (First), Concert, Sept. 6; Killeen, TX (First), 11-13; Austin, TX (First), 20-23; Hillsboro, TX, 25-27.

ROACH, JERRY L. AND BARBARA—ROACH EVANGELISTIC MINISTRIES, INC.: Mount Vernon, IL (First), Aug. 2; Bonnie, IL, Camp Meeting, 6-16; Ruston, LA, 19-23; Jacksonville, AR (First), 26-30; Buffalo, KY, Sept. 2-6; Greensboro, NC (First), 27-30.

⊕ **ROSE, WAYNE**: Drexel, MO, Aug. 15-20; Globe, AZ, 18-23; Sherwood, AR (First), 23-27; Conway, MO, 31—Sept. 3*.

⊕ **SMITH, DUANE**: Fresno, CA, Camp Meeting, Aug. 9-16; Dayton, OH (Central), 26-30; Valley City, ND, Sept. 8-13; Fort Recovery, OH, 15-20; Eureka, IL, 23-27; Streator, IL, 30—Oct. 4.

SMITH, LARRY D.: Madison, WI, Wisconsin District Camp Meeting, Aug. 4-10; Simpsonville, SC (Cornerstone), 22-26; Brasslow, NC (Hayesville), 29—Sept. 2; Cunningham, TN (Gray's Chapel), 11-16; Pirm Springs, TN (Emore), 19-23; Santa Fe, TN (Hilltown), 26-30.

SMITH, MICKEY G.: Boonville, IN, Sept. 22-27; Boonville, IN (Grandview), 29—Oct. 4.

⊕ **STICKLAND, DICK**: Erma, NJ, Camp Meeting, Aug. 21-30; Colorado Springs, CO (Eastborough), Sept. 2-6; Auburn, IN (First), 13-16; Clarksville, TN (Park Lane), 17-20; Baton Rouge, LA (First), 23-27; Parsons, KS, 30—Oct. 4.

TAYLOR, ROBERT: Frazer, PA, Philadelphia District Camp, Aug. 8-16; Monroe, OH, 23-26; Mooresville, IN, 30—Sept. 2; Nancy, KY (Delmer), 6-9; Fairmont, WV (First), 13-16; Lima, OH (First), 20-23; Point Pleasant, WV, 27-30.

ULMET BILL: Grove, OK, Aug. 12-16; West Columbia, SC (First), 23-26; Odon, IN, Sept. 1-6; Sioux City, IA (First), 9-13; Falls City, NE, 16-20; Council Bluffs, IA (Emanuel), 23-27.

VECCHI, PETE: Greenville, OH, Sept. 16-20.

⊕ **WELLS, LINARD**: Grenada, MS (First), Aug. 25-30; Marshall, TX (First), Sept. 1-6; Waldron, AR (First), Sept. 8-13; Flora, IL, 15-20; Mexico, MO, 22-27; Anderson, IN (Parkview), 30—Oct. 4.

WEST, DAVID L.: Salamanca, NY, Aug. 2-7; Middletown, PA (Rosedale), Sept. 13-16; Punxsutawney, PA, 20-23.

WHITWORTH, MARCUS AND DONNA: Derby, KS, Aug. 23-26; Oskaloosa, IA, Iowa District Lay Retreat, Sept. 11-13; Springfield, MO (Crestview), 20-24.

WOMACK, PAUL W.—P AND S MINISTRIES: Kawasaki, Ky, Japan, Camp Meeting, Aug. 6-15; Rogersville, MO, 30—Sept. 3; Duncan, OK (Oak Avenue), Sept. 9-13; Camden, TN, 16-20; Odessa, TX (First), 23-27; Henderson, TX, 30—Oct. 4.

WRIGHT, E. G. AND BETTY: Conway, AR (Liberty), Aug. 11-16; Dresden, OH, 19-23; Richmond, VA (Highland Springs), Sept. 2-6; Bruceton Mills, WV, 9-13; Summersville, WV, 20-23; Henshaw, WV (Lens Creek), 25-29; East Liverpool, OH (LaCroft), 30—Oct. 4.

YINGLING, KENNETH B.: Marion, IN, Northeast Indiana District Marriage Retreat, Aug. 7-9; Muncie, IN (First), 16; Powhatan, OH, Sept. 13-16; Yorktown, IN, 27-30.

⊕ Family Evangelist is recognized by the church as a home assignment. *See Manual 402.1
*Denotes Non-Nazarene Church.



As a church we must minister to those who serve our country and challenge them to be missionaries in uniform.

Come alongside and let Chaplaincy Ministries know your servicemember's address, send them a Servicemember's Readiness Packet, and keep in contact with them.

**"God and the soldier all men adore
In times of danger, if not before;
When all things are righted
God is forgotten and the soldier is slighted."**

Chaplaincy Ministries
6401 The Paseo, Kansas City, MO 64131

Home page
www.nazarene.org

Military coordinator home page
www.keynet.net/~shirley

1/800/233-8962

Dobson Returns to *Focus on the Family* Following Stroke

James C. Dobson, founder and president of *Focus on the Family*, returned to his full responsibilities on June 29, less than two weeks following a blood clot-induced stroke, according to a news release from *Focus on the Family*.

Dobson was hospitalized on June 16 after suffering a stroke at home.



Physicians quickly determined that a tiny blood clot was lodged in the part of the brain that is the center for speech, writing, and understanding. (Dobson was unable to speak for the first 12 hours.)

After assessing Dobson's condition, his physicians administered a new medicine called TPA (tissue plasminogen activator). TPA has been administered to stroke victims only since 1996 and is a dangerous

medicine that can sometimes cause hemorrhaging and even death, Dobson said. Yet a patient must receive it within three hours after the stroke to have a chance for recovery. Within a few hours Dobson's speech returned and his total recovery amazed the doctors.

One week later Dobson and his wife, Shirley, made an unexpected visit to the *Focus on the Family* campus and addressed the employees, who had assembled for an update on his progress. He surprised the audience by giving the report himself.

Dobson expressed gratitude to the medical team, the *Focus* staff and constituents, and well-wishers around the world, and he praised God for nothing short of a medical miracle.

Floridians Feel Effect of Devastating Fires

Although the fires that raged across Florida in June had not affected any Nazarene churches by press time, one Nazarene couple saw firsthand the damage the fires can do, according to Jim Morsch, Nazarene Disaster Response field director.

Gary and April Miller were married at the Calvary Church of the Nazarene in Apopka, Fla., on Saturday, June 20. Following the ceremony, the couple drove to their new apartment, where they planned to spend their first night as husband and wife. When they arrived, still dressed in tuxedo and wedding dress, they discovered their new home and all their personal belongings they had

moved there in the last two days engulfed in flames. Morsch indicated that lightning had started the fire.

The Millers spent Sunday "thanking God the fire didn't start in the middle of our first night." Most everything was lost, Morsch said, since the Millers had not yet secured home insurance. Fellow Nazarenes are helping the couple, who are staying with relatives, set up housekeeping.

According to Morsch, all 67 counties in the state have been affected to some degree. The state's agriculture industry lost more than \$160 million in crops and cattle, and in Volusia County, one of the hardest hit areas, hundreds of residents had to be evacuated.



SATELLITE PROGRAM GUIDE

All times listed are eastern.

SEPTEMBER 1998						
SUNDAY	M	TUESDAY	W	T	F	S
		1 8:00 P.M. - 9:00 P.M. NCN Presents: Moments Together * Join the inspirational Nazarene evangelists' celebration in a sing-a-long style format. (R)	2	3	4	5
6 4:00 P.M. - 5:00 P.M. NCN Sunday Join in the Centennial Celebration Service of Nashville First led by pastor Gary Henecke.	7	8 8:00 P.M. - 8:05 P.M. NCN News in Review 8:05 P.M. - 9:00 P.M. Leadership Today with Stan Toler Stan and his guest, Steve Weber, discuss capital stewardship ideas.	9	10	11	12
13 4:00 P.M. - 4:05 P.M. NCN News in Review Repeat of September 8th broadcast. (R) 4:05 P.M. - 5:00 P.M. Leadership Today with Stan Toler Repeat of September 8th broadcast. (R)	14	15 8:00 P.M. - 8:30 P.M. World Mission Video Magazine Join in the 40th Anniversary celebration for the church's work in Germany, hear an update from the Regional Directors, and be challenged to join in the NWMS' Day of Prayer. 8:30 P.M. - 9:00 P.M. Compassion NOW! See how Nazarene Compassionate Ministries is working to better the lives of children throughout our world.	16	17	18	19
20 4:00 P.M. - 5:00 P.M. NCN Sunday Join in morning worship with Bethany First Church of the Nazarene, led by Dr. Melvin McCullough. (R)	21	22 8:00 P.M. - 8:05 P.M. NCN News in Review 8:05 P.M. - 8:30 P.M. NPH Presents Meet the authors, musicians, and writers behind the latest resources at NPH. 8:30 P.M. - 9:00 P.M. Profile Guest: Dr. Hardy Weathers, NPH president	23	24	25	26
27 4:00 P.M. - 4:30 P.M. World Mission Video Magazine Repeat of September 15th broadcast. 4:30 P.M. - 5:00 P.M. Compassion NOW! Repeat of September 15th broadcast.	28	29 8:00 P.M. - 8:15 P.M. NCN News in Review * 8:15 P.M. - 8:30 P.M. The Question Box with Wesley Tracy * Dr. Tracy looks for the FUN in fundamentalism, pastors and continuing education, and gets riled at raffles in the church. 8:30 P.M. - 9:00 P.M. Pastors' Forum *	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

Ever feel like you

are just running in circles? ... Holiness Today, coming in January 1999, will help us focus on the central truths of our faith and its mission. Building on the rich heritage of the Herald of Holiness and World, Holiness Today will help us center our lives in God.

