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Wesley D. Tracy (Editor)
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MAY 1995

Herald of Holiness

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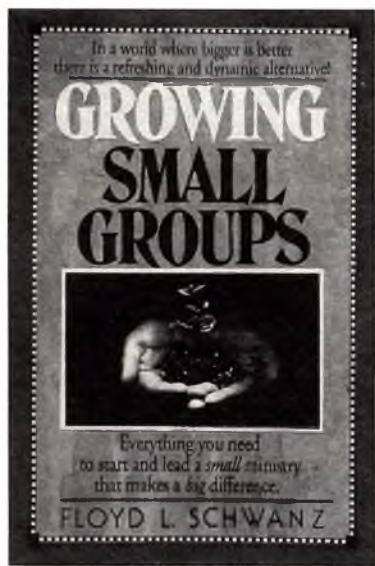


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38

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EDITOR'S CHOICE

And Now . . . Here's

WESLEY D. TRACY



NO, IT'S NOT A RERUN OF *The Tonight Show*. I want you to have a chat with another Johnny—John Wesley, in fact.

Oh, haven't we heard enough from him?

Apparently not. Recently I have been told by an associate pastor, a missionary candidate, and a Sunday School teacher—in separate conversations—that John Wesley's idea of sanctification was that it was gradual. That's the difference between the Wesleyans and the Holiness Movement, they told me. Wesley thought it was gradual, and the revivalism movement thought it was instantaneous.

Hmm? That's what happens when you don't *read* Wesley. Like a wool suit picks up lint, you pick up all sorts of bits and pieces. I could straighten this out, but I thought it would be better to let John speak for himself.

Come on in, John. Sit down. Tell me how entire sanctification is received. I know that you yourself interviewed some 1,000 people about this around 1760. What did they have to say?

Every one of these was exceeding clear in their experience. Every one (after the most careful inquiry), I have not found one exception. . . . has declared that his deliverance from sin [entire sanctification] was *instantaneous*; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in

them, I would have believed this in regard to *them*, and thought that some were gradually sanctified and some instantaneously.

But as I have not found, in so long a space of time, a single person speaking thus; as all who believe they are sanctified declare with one voice that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work.¹

I notice in your sermon *The Scripture Way of Salvation* that you were preaching about instantaneous sanctification in 1750, about 10 years before the interviews you mentioned. Tell our readers how you closed that sermon.

Perhaps it [sanctification] may be gradually wrought in some But it is infinitely desirable . . . that it should be done instantaneously; that the Lord should destroy sin . . . in the twinkling of an eye. And so He generally does, a plain fact of which there is evidence enough to satisfy any unprejudiced person.

Thou therefore look for it every moment! . . . you shall not be disappointed of your hope: it will come and not tarry. Look for it then every day, every hour, every moment! Why not this hour, this moment?

"Certainly you may expect it *now* if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by works, you want something to be done first, before you are sanctified. You think, I must first *be* or *do* thus and thus. If you seek it by faith, you may expect it *as you are*; and if as you are, then expect it *now*. . . . There is an inseparable connexion between these three points—expect it by *faith*, expect it *as you are*, expect it *now*. Do you believe we are sanctified by faith? Be true then to your

hunny!

principle; and look for this blessing just as you are . . . as a poor sinner [who] has still nothing to pay, nothing to plead, [except] "Christ died." Christ is ready; and He is all you want. He is waiting for you: He is at the door!²

John, all this is consistent with what you said about the instantaneous and gradual aspects of sanctification in *A Plain Account of Christian Perfection*. Share some of that with us.

Beyond all possibility of exception . . . my brother and I maintained . . . That this [entire sanctification] is received merely by faith . . . given instantaneously, in one moment . . . we are to expect it, not at death, but every moment. . . . There is a gradual work of God in the soul . . . generally speaking, it is a long time . . . before sin is destroyed. There is a gradual work both before and after that moment [of entire sanctification].³

So how come these three people

became very attractive to many Methodists. Instantaneous sanctification had become problematic. Decade after decade, they emphasized what Wesley had said about gradual sanctification. By the middle of the 20th century, Methodist scholars were declaring that what Wesley really meant by sanctification was plain old growth in grace. A friend of mine who got a Yale Ph.D. in 1953 doing his dissertation on early Wesleyanism told me straight out that growth in grace was all that Wesley had in mind.

Millions of Wesley's ecclesiastical descendants used their spiritual ancestors' words about gradual sanctification as a bridge on which they marched away from Wesley's own distinctive teaching of instantaneous sanctification.

When the American Holiness Movement got going, they made sure that no one would ever use that bridge again. They blew it up. Emphasizing the instantaneous aspect of sanctification, they almost never used the language of gradual sanctification, but called the positive things that happen in the believer's heart between conversion and sanctification growth in grace and nothing more.

A few have arisen to damn Wesley for even mentioning gradual sanctification. In their harangues, they often failed to tell their listeners that Mr. Wesley unequivocally taught instantaneous sanctification too.

Hopefully we will no longer divide ourselves into separate camps over how to label the good things that God does within the believer as He prepares the heart for the fullness of the blessing of Jesus.

1. "On Patience," *Works* 6:491.
2. *Sermons on Several Occasions* (London: Wesleyan Methodist Book Room, n.d.), 622.
3. *Works* 11:393, 423.



PROFILE



NAME:

David and Genevieve Cubie

EDUCATION:

David: A.B., ENC; B.D., Nazarene Theological Seminary; Ph.D., Boston University
Genevieve: A.B., TNC; B.D., Nazarene Theological Seminary; Ph.D., Ohio State University

CURRENT MINISTRY ASSIGNMENT:

David: Professor of Religion, Mount Vernon Nazarene College
Genevieve: Retired Associate Professor of English, Mount Vernon Nazarene College

PREVIOUS MINISTRY ASSIGNMENTS:

Teaching and pastoral ministry

ON MINISTRY:

David: "My concepts of ministry were forged in a Nazarene parsonage in which missions and ministry were of central importance. The call to ministry, once known, was gladly accepted. The patterns of pastoral ministry were enriched at Nazarene Theological Seminary by models of excellence in teaching. Above everything, NTS gave me appreciation for the international Church of the Nazarene, its vision, and its leadership."

Genevieve: "My education at NTS provided me with many important insights into the great works of literature. My NTS training is invaluable."

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NAZARENE THEOLOGICAL SEMINARY

How do you label the good things God does in our hearts as He prepares us for entire sanctification?

told me that Wesley taught gradual sanctification and not instantaneous? Actually, he taught that there are both gradual and instantaneous aspects of sanctifying grace.

As usual, history and culture had a hand in what has become a distortion of what Wesley really taught. About 100 years ago, Wesley's words about the gradual aspects of sanctification

Attempting Great Expectations

by Donald D. Owens

As a movement in the world, it seems helpful to rehearse again our mission statement (i.e., our *raison d'être*, or reason for existence). "The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to 'go and make disciples of all nations.'" Our key objective is "to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures." At this juncture of our history, perhaps we could ask ourselves the following questions:

1. Have we a clearly articulated statement of purpose or mission, and is it "owned" by all of our constituency?
2. Have we marshaled the resources necessary to achieve this mission; that is, personnel, priorities, and finances?
3. Have we accomplished our stated purpose and mission to this point in time? How do we verify this?
4. Have we made definitive plans for resourcing the mission in the future?

By a broad spectrum of consensus in the church, visionary goals have been set for the turn of the century. They are:

- 1.5 million church members
- 15,000 churches
- 1,000 missionaries
- 20 new countries entered

If God has indeed placed these goals before us, He must surely have something in mind for each of us. How can this be? I want three points in history to inform us.

1. Approximately A.D. 44, Acts 13:2-5 reminds us that it was in a prayer meeting, in a period of prayer and fasting, that our Sovereign Lord was able to speak in understandable

terms, "'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off. The two of them, sent on their way by the Holy Spirit, proclaimed the Word of God" (NIV).

In the midst of the spiritual disciplines of prayer and fasting, the Holy Spirit, the "great traffic manager of the Church," impelled His people "to turn the world upside down."

2. May 31, 1792, marks a new worldwide era of mission and missions, for it was on that day William Carey

WHAT IS OUR REASON FOR EXISTENCE?

(1761-1834) preached his famous sermon from Isaiah 54:2-3 with two great themes, "Expect great things from God" and "Attempt great things for God." These themes were born out of vulnerability, availability, and prayer while busy at his cobbler's bench at Hackleton. Like a burning coal, his burning heart touched others, resulting in the organization of a missionary society and Carey offering himself as a missionary to India. In his parting message to his friends at home, this "father of modern missions" cried, "Yonder in India is a gold mine. I will descend and dig, but you at home must hold the ropes." This movement was born in

prayer and was carried forth on wings of prayer.

3. In 1802, Samuel J. Mills left his plow on his farm in Connecticut to preach the gospel. In obedience to his heavenly vision, he entered Williams College at Williamstown, Massachusetts, to prepare for the Christian ministry. There he kindled a fire whose sparks were destined to impact the world for Christ. Samuel J. Mills gathered around him kindred spirits to pray and ponder their involvement in the Great Commission. The now famous "Haystack prayer meeting" at Williamstown was the birthplace of modern American missions.¹ As of 1992, there were 41,142 missionaries from the U.S.A. and 3,571 from Canada alone!² And this all started in a prayer meeting, under a haystack in the midst of a driving rain!

These memories excite me to believe that God will be disposed to help us and bless us to reach our inspiring goals if we keep the basics in constant view (prayer, fasting, and availability). For us to face the demands of daily Christ-like living, and, much more, the demands of reaching out to the lost of earth with integrity and relevance with only meager human resources is terribly disturbing. William Carey had it right: if we "attempt great things for God, we can expect great things from God." If it is all for denominational aggrandizement, forget it! If it is all for God's glory, then let's get with it!

1. Robert H. Glover, *The Progress of World-Wide Missions*.

2. Robert T. Coote, "Good News, Bad News: North American Protestant Overseas Personnel Statistics in Twenty-five-year Perspective," *International Bulletin*, Vol. 19, No. 1, January 1995, p. 8.



Nazarene Roots

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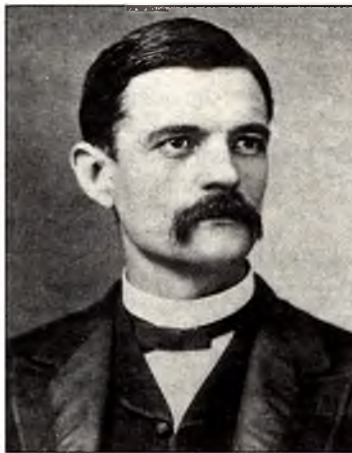
In the Shadow of Sam Jones

by Stan Ingersol, *denominational archivist*

He was not a Holiness evangelist per se, but Sam Jones influenced a generation of Southern Holiness preachers. A Georgia Methodist, Jones was better known to Southern folk than his contemporary, D. L. Moody. Jones inspired dozens of imitators and was an ally of the Holiness preachers during the Southern Methodist “evangelist controversy” of the 1890s. His case proved a watershed for the Southern Holiness Movement.

Samuel Porter Jones was born in Alabama in 1847. His mother died when he was eight. Sam’s father remarried, moving the family to Cartersville, Georgia. By the time he married, Jones was an alcoholic. He was admitted to the Georgia bar, but his law practice disintegrated due to his addiction. The turning point came at his father’s death. Jones became receptive to the guidance of his grandfather, a sanctified Methodist preacher. He was converted and entered the ministry, pastoring Methodist churches from 1872 to 1880. From 1880 to 1892, he was the agent for the North Georgia Conference Orphan’s Home.

His evangelistic ministry began in 1883 while raising funds for the Orphan’s Home. Jones conducted a two-week revival for the Methodist churches of Louisville. The next year, he held a city-wide revival in Memphis, sponsored by ministers from five denominations. Revivals in other cities quickly followed, including one in DeWitt Talmage’s Brooklyn church. Jones’s Nashville revival in 1885 attacked political corruption and appealed to civic and moral reform. Crowds packed every session as Jones preached three times daily for four weeks. The Nashville press called him “the Moody of the South.” Others called him the most popular American preacher after Moody



Nazarene Archives, R. T. Williams Collection

Sam Jones, “the Moody of the South,” blazed a trail that many Nazarene evangelists followed.

and Talmage. Before he died, Jones held revivals in every major American city.

His ministry challenged the practice of the M.E. Church, South. The Discipline did not allow full-time evangelists. Each pastor was to be a revivalist, and neighboring pastors held meetings for one another. This policy was one of long standing. In 1892, Bishop Haygood appointed Jones to a church, but Jones turned the charge over to an assistant and resumed his itinerary. The stage was set for a confrontation. At the 1893 North Georgia Annual Conference, Haygood forced Jones to accept the pastoral appointment or revert to the status of a lay preacher. Jones chose the latter. The

1894 General Conference heard his appeal but sustained the bishop. Under his new status as a local preacher, Jones pursued his evangelistic ministry until his death in 1906.

A sizable group of lesser-known evangelists had sprung up in every conference of the M. E. Church, South. Some were Holiness evangelists; others were not. The 1894 General Conference in Memphis threw down a gauntlet. A section in the Episcopal Address on “Modern Evangelists” deplored their evasion of church law for refusing to submit to the appointive ministry.

As Jones’s case moved through the church system, so did that of Robert Lee Harris in the Memphis Conference. But Harris withdrew in 1894 and began the first Nazarene parent-body in the South. In 1899, a separate colony of Holiness evangelists led by E. C. DeJernett formed near Greenville, Texas. In 1903, another colony of former Methodist evangelists was at nearby Pilot Point. Around “the evangelist controversy,” the foundations of the Church of the Nazarene in the South were laid.

H

Adventures in Christian Parenting

You Call That a Story?

JERRY AND LYNDA COHAGAN



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

EVEN AT THE TENDER AGES of two and four, Tori and Chase already know where the best chairs in the house are at suppertime. You see, only two of the four chairs around our kitchen table have a view of the TV. And seeing how the “Mighty Morphin Power Rangers” come on around suppertime, it’s not unusual to see Tori and Chase high-kicking, karate-chopping, and morphing their way toward those two chairs.

Thoroughly versed in Dr. Dobson and knowing the dangers of TV, we have mandated an 11th commandment: “No TV during meals.” Instead, we talk about our day. Now with a two- and four-year-old, this is covered relatively quickly. So, one night recently, as opposed to Chase and Tori wolfing down their vegetables and running back to the evils of Lord Zed, Lynda held them captive around their broccoli spears (Jerry included) with the story of how their great-granddad held a robber hostage with a screwdriver to the throat in his little corner market in the 1920s.

This past Thanksgiving, we had another little but delicious taste of storytelling around the table. Relatives had gathered for the usual eat-yourself-into-oblivion ritual. Somehow, the conversation turned toward hunting. (The very best mealtime topic, wouldn’t you say?) At any rate,

there we were, listening to Jerry wax poetic on his “first kill.” You have to cut him some slack; he grew up in Wyoming. *Everyone* hunted.

Apparently Jerry’s first hunting outing at the age of 14 wasn’t quite the same as Jeremiah Johnson’s. “OK, there I was in the cab of the pickup riding shotgun with my brother, Roy, driving. We’re in the middle of a blizzard with zero visibility when Roy spots a herd of antelope 500 yards away. ‘Jump out!’ he says. And I’m thinking, ‘Yeah, right . . .’ But then Roy was 16, and I was the squirt trying to make my passage into manhood. So, without hesitation, I leapt from the speeding truck, rifle in hand, only to bite the asphalt and tear up my knee. Needless to say, Roy had to rush me to the nearest hospital, and the only thing I bagged was a head cold and torn ligaments.”

At this point, Lynda was quick to add, “Tell the rest of it, Honey.”

“There’s nothing left; that’s it.”

“What about your mom? Tell that.”

Through a mouthful of turkey, Jerry muttered, “Oh, that. Well, I couldn’t walk too well, so the next weekend, Mom drove me out in the Ford station wagon.”

“Yeah, that’s it . . . go on. I love this part,” Lynda grinned.

“Mom spotted a herd and drove up within about 50 feet. I rolled down my window and shot my first antelope.”

Lynda cackled, “My great white hunter!”

Amidst the general laughter, Jerry growled in his best Grizzly Adams imitation, “Hey! It wasn’t easy riding in that station wagon with a stiff leg.”

Now of course one good story *always* leads to another. That’s how you know if you’ve told a good one. And pretty soon Ryan, Lynda’s teenage nephew, recounted

his latest hunting feat, which had occurred only days before. He was coming home from school after dark. But it was not the usual uneventful trip home, as his mom found out when she got a call at work from a panicked Ryan: “Mom, come home right now. The most awful thing has happened! Just come home!” Then he hung up. Karen made the half-hour trip filled with worry. When she got home, Ryan showed her his wrecked car and informed her he’d hit a HUGE deer on the highway.

In the meantime, Ryan told the neighbor man what had happened. Karen couldn’t quite understand the excitement with which the neighbor insisted on going back and finding the deer, but not being one to miss an adventure, she joined them as they piled in the neighbor’s truck and went in search of roadkill. Once they located it in the highway median, excitement mounted as they discovered it was a ten-point buck. They loaded it in the truck, took it home, gutted it, and shipped it to a butcher.

By this time, Ryan’s panic over his wrecked vehicle had been replaced by visions of a stuffed ten-point deer head on his bedroom wall. He convinced his mother to take out every shelf in the refrigerator to store it till they could get it to the taxidermist. Guess what Ryan got for Christmas?

While we laughed at the tale, Jerry

They piled in the neighbor's truck and went in search of roadkill.

could be heard muttering, “Hunting just isn’t what it used to be . . .”

But family is, isn’t it? Sitting around that Thanksgiving table, we were inspired to keep telling stories. After all, stories tell us who we are; they give us our identity and help us mark our journey.

They may never achieve prime-time ratings, but long after the frenzy of Power Rangers has passed, the stories will remain. So, go ahead—give it a shot. Turn it off and talk.



Scapegoat Men

Bravo for the men's issue! (Feb. '95) Anticipating the avalanche of hate mail from feminists and their lapdogs, I felt compelled to express my appreciation for your commitment to the scapegoat of the western world—men.

I particularly enjoyed your editorial, "Men Are Back," and "Male Basher's Checklist." Unfortunately, it is unlikely this material will change any minds, parochialism in philosophy, cynicism in linguistics, or cowardice in the pulpit, and a *zeitgeist* that is blowing with the fury of hell will make certain of that. Nonetheless, be encouraged, the laws of nature grind inexorably along, and God is still in heaven.

*Christopher Wiley
Cambridge, Mass.*

Woman Bashing

I am writing in response to your recent article "Men Are Back" in the February *Herald of Holiness*. . . . I always browse through and see what interests me the most. As I looked at the articles, I believed that they were going to agree with a recent trend, that being "The Masculine Journey" and "Promise Keepers." I was excited to begin reading.

Much to my dismay, I found your article to be nothing more than female bashing. The spirit of the article spoke of anger and resentment. You did exactly what you accused the feminist movement of (bashing the opposite sex). . . .

While I am glad that the *Herald* is printing articles about current issues, I believe that this issue lies with you.

*Joanie Hall
Nashville, Tenn.*

Trout List

Thanks a million for sending the *Herald* to us. We have been retired now for more than 15 years, and this "Evangel of Holiness" blesses our hearts each month. We are inspired to keep off the "Dumb Dead Trout" list (Jan. '95 editorial).

*Raymond C. Kratzer
Yakima, Wash.*

Superb Articles on Theology

Accolades to Professors Rob L. Staples and Paul Merritt Bassett for two superb articles on theology in the January issue. . . . And believe it or not, that one theologian would so heartily agree with two others, I agree with every word of the 10-page spread—even with the fine distinctions on sanctification and entire sanctification in the Staples article.

I have preferred to speak of growth in grace instead of calling it gradual sanctification; but as long as it is all explained as Staples does, right on. The New Testament nine times uses the verb for sanctify in the present tense, so it teaches gradual sanctification. . . .

I read almost every word of this issue and came to the front cover again wishing there were more.

*J. Kenneth Grider
Kankakee, Ill.*

Theology and Testimony

I wish to express my appreciation for the January issue of the *Herald*. I especially was grateful for your answer in "The Question Box." Thank you for being firm on the centrality of the atoning death—yes, the shedding of blood. Enormous pressures are in the religious world today to shift our focus at this point, but we betray authentic Christianity when we do.

The articles by Bassett and Staples are very excellent. My only fault with Staples is his handling of the Atonement.

I reveled in Paul Cunningham's testimony. I was his adviser in those days and knew what he was going through. Thank God he really died out and was sanctified wholly. Think of what the Church of the Nazarene would have missed if he had not!

*Richard S. Taylor
Edmonds, Wash.*

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Getting Connected— Christians and Computers

by Mark Graham

You get up in the morning, go to your computer, and click on the symbol of a thundercloud. Within 40 seconds, you're looking at the complete weather forecast for the day. Since you'll be catching a flight to Pasadena (Texas) this afternoon, you check the forecast for that city too. Better take your raincoat.

When you get to the office, you call your spouse to say you've arrived safely. You move the mouse attached to the computer on your desk. A couple of clicks, and your computer automatically finds the number for the school where your spouse teaches and dials the phone.

Your spouse reminds you to respond to a message from your insurance agent. A couple of minutes later, you knock out the memo on your computer's word processor, click the print button, and your letter is sent to your agent's fax machine.

Shortly before lunch, you hear a funny story about an old classmate from college. You want to share it with another friend in Lake City, Florida. You zip out a quick note and click a button. The message speeds over the Internet to your friend's electronic address. An hour later, you get a reply from your friend in Lake City. He shares his laughter and updates you on the latest news about his family.

A secretary preparing the newsletter for her church wants to include the latest prayer requests for Nazarene missionaries. She clicks on the telephone symbol on her computer screen and within a couple of minutes, she has read and downloaded the information from a computer bulletin board in Kansas City. She pulls the text into her word processor, formats it, and prints the newsletter.

A pastor preparing a sermon on the parable of the prodigal son clicks his mouse, and a CD-ROM spins. Within minutes, he has several translations of the text, along with

notes from different commentaries.

If you already use a computer, you're probably aware that all of the previous activities (and much more) are not some distant dream. They are things that can be done on almost any recent model of computer equipped with a fax/modem, CD-ROM, and appropriate software.

Everyday Stuff

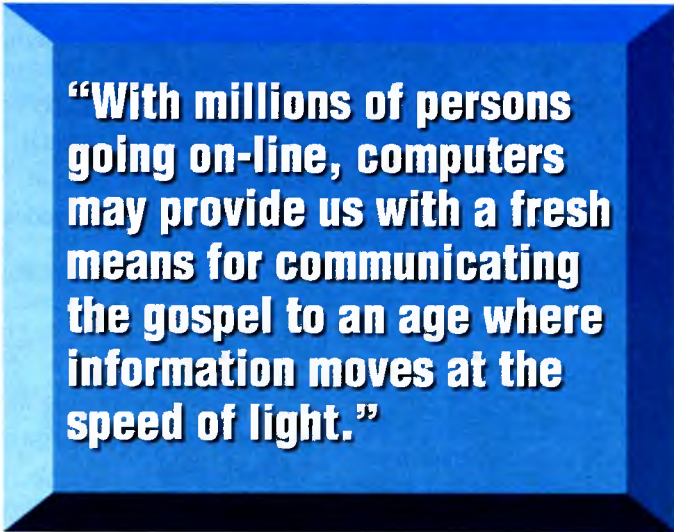
Let me tell you about a typical day in my office.

I need to send a message to my division director who is at a conference in San Diego. I type out a memo and click on the *Compuserve* icon on my screen. My computer dials the

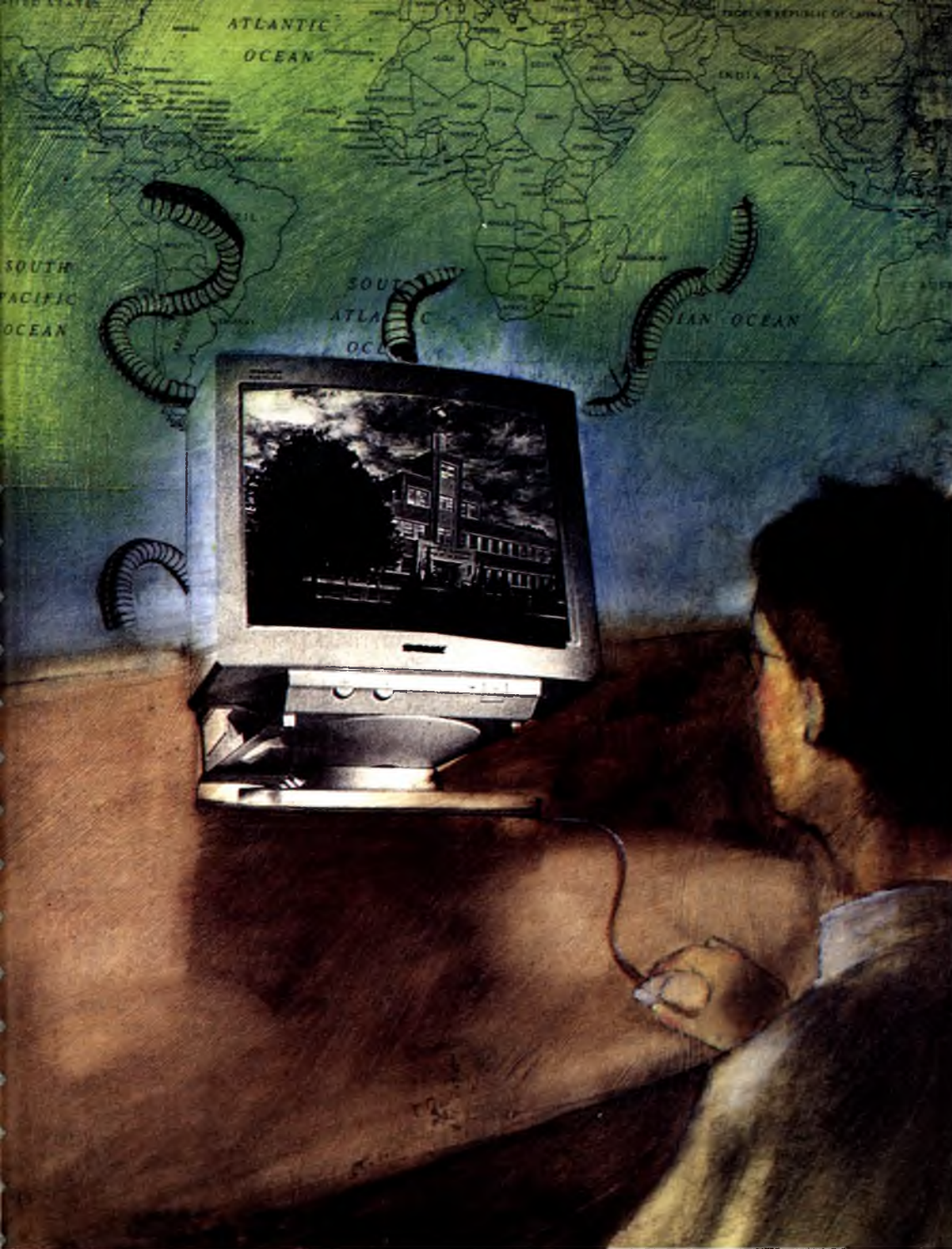
local number for the on-line service. After my computer connects with *Compuserve*, I click the "Send" button, and my mail is "uploaded" (sent) to *Compuserve*. The next time my director starts *Compuserve* on his computer (a local call from most cities around the world), he will see a message that says, "Mail Waiting." A mouse click, and he is reading my note. Another click and he can respond directly to my memo. (This same feature is available on all major on-line services, such as *America OnLine* and *Prodigy*).

Recently, a reader of the *Herald* who enjoyed one of my "Marked Copy" columns chose to E-mail me at my address from his on-line service (*America OnLine*). It was easy for him to do, and it was easy for me to thank him for his comments—all in the same day.

During January's shattering earthquake in Kobe, Japan, I needed statistics about the disaster. Those statistics were only a click away. Choosing the news icon on *Compuserve*, I connected with *Associated Press Online* and found the latest news from around the world. A number of magazines (such as *U.S. News and World Report* and *Christianity Today*) are also available for reading and downloading from



"With millions of persons going on-line, computers may provide us with a fresh means for communicating the gospel to an age where information moves at the speed of light."



Lee Darrah

I get a phone inquiry from a Nazarene in Louisiana about the status of prayer legislation before the U.S. House of Representatives. I use my Web browser to go to "Thomas," the World Wide Web site for Congress. There I can find and "download" (receive) a copy of any bill before the 104th Congress. It even tells me the status of the legislation.

Web pages are cropping up everywhere. The White House, almost every state, the Library of Congress, the Smithsonian Institute, and many other groups, both public and private, have what are called "home pages" or "sites" on the WWW.

On the Web, you can find information for your child's social studies report or buy a compact disc.

Last Christmas, my son E-mailed his lengthy wish list to Santa on the Web. He immediately got a note back from one of Santa's elves, and on Christmas Eve, got a note from Santa himself (the old guy must

on-line services.

I click on the telephone icon and my computer connects with a local company that provides access to the Internet. I click on my mail program to find that Mark Taylor, a Nazarene pastor in Harare, Zimbabwe, has sent me news of what has been happening in his community.

I then notice E-mail from a Nazarene user on *America OnLine*. He has sent me a request to receive the *Weekly Summary* (the newsletter that is sent to church leadership each week). I click on the "Forward" button, and the mail is sent to my associate editor, Bryan Merrill, who adds the person to our list. The caller will now receive news about the church electronically every Friday through his computer.

really have a good staff or a great computer system).

Special Interest Groups

The Internet has a variety of services, but among the most used (and sometimes most notorious—see "On-line Dangers") are the Newsgroups. There are thousands of these forums for persons with specific interests—from Attention Deficit Disorder to "Barney" the dinosaur. You can join in a discussion by posting a response to a message, or you can express your own concerns about whatever is on your mind. As an editor, I consult several of the Newsgroups related to journalism. About the time I was preparing this article, I read a "strand" (series) of messages on the

ethics of Connie Chung reporting Mrs. Gingrich's off-hand remark about Mrs. Clinton. In another area, a wag had written a satiric tabloid-type story noting that a psychic had solved the O. J. Simpson murder case by receiving a message from beyond—via her oatmeal.

Christian Computing

There are a number of Christian Newsgroups, and believers often find themselves challenged by agnostics and atheists, or responding to questions from persons who sincerely want to know more about the Christian faith. You might even find a note in a Newsgroup to encourage you when you're in between mountaintops.

With the high mobility of our society and with the aversion that many have for receiving visits (from salesmen, pastors, or church members), the computer may be one of the best means of witnessing for Christ in the world today (see "Electronic Evangelism").

Nazarenes Are Getting Connected

Nazarenes are jumping on the "Information Highway" in increasing numbers. They are coming together via on-line services, the Internet, through computer bulletin board systems (BBSes) and user organizations.

Currently, more than 300 Nazarenes gather regularly via *America OnLine*. The group, founded by Rev. Jim Monck, has established a Nazarene bulletin board area. The Nazarene forum features a wide range of categories, from Christian education and church growth, to home and family issues.

Daniel C. Elliott, a licensed Nazarene minister, serves as the moderator of the Nazarene area on AOL. For more information about the Nazarene Network on AOL, E-mail Elliott at <DrDElliott@aol.com>.

Although there is not a Nazarene users group on the worldwide on-line system *Compuserve*, Nazarenes are communicating with one another there via E-mail. An occasional bulletin in the Religion Forum titled "Nazarene" provides an opportunity for fellowship and discussion. Also, the *Weekly Summary* is available for downloading from the General Topics area of the Religion Forum (Go Religion). Persons who wish to contact the Nazarene News Ser-

vice via *Compuserve* may send E-mail to 72066,2560. To find out more about Nazarenes on *Compuserve*, E-mail David Bostick at 74072,1253.

Many Nazarenes, especially those in the educational community, now have addresses on the Internet, a worldwide network of computers. The Nazarene News Service electronically broadcasts the *Weekly Summary* to persons with Internet addresses who request it. Persons may E-Mail the News Service on the Internet at <bmerrill@tyrell.net>. A number of offices at Nazarene Headquarters and several districts also have addresses on the Internet. For an updated list of Nazarene E-mail addresses, contact Billy Cox <willcox@tyrell.net> via the Internet.

Almost two years ago, the Church Growth Resource Center in Northern California began a project to connect the northern part of California to an electronic resource catalog of books, videos, and audiotapes. The project grew to the

point of establishing a full-time presence on the Internet. A network server was configured and registered as "norcal.org." Pastors were given accounts and encouraged to log onto the server to process E-mail and share information. With some help from friends at the Lawrence National Laboratory, the Bundy Church Resource Center registered the first Nazarene "home page" (<http://www.norcal.org>). For more information, contact District Administrator Chuck Smith <chuck@bundy.norcal.org>.

Several Nazarene college campuses use the Internet for student and faculty research. The World Mission Division, which has been doing much of its correspondence with missionaries via thousands of faxes, is seeking to locate Internet addresses for its overseas staff where possible.

Tom Phillips, an NTS graduate who is in doctoral studies at Southern Methodist University, has initiated a forum on the Internet for persons interested in Wesleyan theology. "Wesleyans in Theological Dialogue" is a discussion group that already has more than 80 participants. Persons may E-mail Phillips at <tphillips@sun.cis.smu.edu>.

"We see these various computer networks as a means to al-

On-line Dangers

While there is a lot of good information floating around in cyberspace, there is some bad stuff too. With the limited restrictions of the Internet, there is a fair share of irreverence and foul language—some of it sexually explicit.

Of the more than 11,000 Newsgroups that serve as forums for the exchange of information between special interest groups, there are probably three or four dozen sexually oriented areas. It takes some knowledge and file manipulation to turn the binary files in these areas into pictures on a computer screen, but many young people are computer-savvy, and parents should beware.

There is also a danger of children communicating with others who might seek to exploit them.

The National Center for Missing and Exploited Children and the Interactive Services Association have published a brochure to guide parents as they seek to protect their children from inappropriate material on the Information Highway. Among their advice:

- Never give out identifying information—such as home address, school name, or telephone number—in a public message such as chat or bulletin boards.
- Never respond to abusive or suggestive messages or those that make you feel uncomfortable. Children should report such activity to their parents.
- Get to know the services your child uses. If you don't know how to log on, ask your child to show you how, and find out what types of information are available to your child.
- Set rules and time limits for computing.
- Make computing a family activity. Consider keeping the computer in a family room rather than a child's bedroom.

For more information or a free brochure, contact the NCMEC at 1-800-843-5678.

continued on page 29

Christian Cyberspace Roadmap

by Bryan Merrill

Over the last decade, on-line services have become a multibillion-dollar industry. The largest providers have several characteristics in common—they provide free “front-end” software to simplify communications; they charge a basic monthly fee (usually about \$10 or less) for access; and they cater to the desktop computer user who wants easy access to information, people, and ideas.

America OnLine

America OnLine is the most active on-line service in the U.S., handling more than 1.5 million calls per day. Of the major service providers, it also has the most active group of evangelical Christians.

One can find Christian activity on *America Online* in one of two ways. The most direct method is to enter “Christianity” at the keyword prompt. The other way is to choose the Christianity topic in the Religion and Ethics Forum.

America OnLine features several well-known Christian publications. In addition, several bulletin boards maintain lively discussion on various Christian topics including theology, politics, and leadership. *America OnLine* also features six libraries of Christian files containing sermons, Bible studies, and even multimedia worship tools.

America OnLine can be reached at 1-800-827-6364.

CompuServe

CompuServe is the most mature of the major on-line services. However, to access Christian activity there, you must pay a premium beyond the regular monthly fee.

Enter “Go Religion” to find the area where Christian files are located. Several discussions are maintained in a conference area, with topics identifying various denominations and other Christian groups. Live discussions and prayer sessions are also common on *CompuServe*.

Christian files and programs can be searched for by using keywords, allowing the user to quickly find material of interest. Files also can be uploaded to permit access by other forum participants.

CompuServe can be reached at 1-800-554-4079.

Prodigy

Christian activity on *Prodigy* is confined to bulletin board messages on Religion Concourse 1. Several denominations are represented there, as well as general Christian topics. Like *CompuServe*, *Prodigy* charges a premium fee for spending time in bulletin board areas.

Prodigy does not feature free downloading of files; however, they currently offer the best Internet access among major on-line services. For information, phone 1-800-776-3449.

Internet

The Internet has been described by some as a “benevolent anarchy.” The Internet is not a computer or a service but rather a relationship that exists between thousands of different computers and an estimated 30 million users.

Born out of the U.S. government’s desire for a “fail-safe” communications system, the Internet has grown rapidly since it was commercialized in 1992. Its many advantages include speed, size, flexibility, and ease of access.

Many companies now specialize in providing Internet access

through “dial-up” accounts. Most of the major on-line services now access different parts of the Internet. In addition, many local bulletin board systems now feature Internet access. You can usually find out more about these through local computer publications in your community.

Christian activity and organizations are present in many areas of the Internet. The following lists represent some of the most active and useful places to find Christianity on-line.

World Wide Web (WWW)

The World Wide Web allows users to browse the Internet with the convenience of hypertext and interactive graphics. The click of a mouse button can take you from the Library of Congress to the computer library at Oxford University. Christian organizations and ministries are prevalent on this relatively new Internet feature. Some Web sites of general Christian interest are:

- ❖ Christianity Page (<http://www.einet.net/galaxy/Community/Religion/Christianity.html>)
- ❖ Christian Resource List (<http://saturn.colorado.edu:8080/Christian/list.html>)
- ❖ Not Just Bibles (<http://www.iclnet.org/pub/resources/christianresources.html>)
- ❖ World Christian Resources (<http://www.morningstar.org/world-christian.html>)
- ❖ Christian Research Institute (<http://www.iclnet.org/pub/resources/text/cricri-home.html>)

E-mail Services

Many Christian resources are available by subscribing to Internet E-mail subscription services. Usually, these are managed and coordinated automatically. Some helpful E-mail services are:

- ❖ Christian Music Database (alive@mc.edu)
Send message: HELP
- ❖ Christian Discussion (listserv@asuvm.inre.asu.edu)
Send message: SUBSCRIBE CHRISTIA YourFirstName YourLastName
- ❖ Faith and Learning Discussion (mailserv@baylor.edu)
Send message: SUBSCRIBE FAITH-LEARNING YourFirstName YourLastName
- ❖ Daily Bible Verse (daily-verse-request@cc.umanitoba.ca).
No message required

Christian Bulletin Boards

Bulletin Board Systems (BBSes) are the oldest and most active source of Christian activity in cyberspace. The Nazarene News BBS (see below) regularly updates a list of Christian BBSes, including:

- ❖ Redeye BBS, Edmonton, Alta. (403-472-8089)
- ❖ Silicon Valley BBS, San Jose, Calif. (408-246-7002)
- ❖ Alpha & Omega, Washington, D.C. (202-767-0406)
- ❖ Genesis Net, West Palm Beach, Fla. (407-582-1972)
- ❖ Olivet Nazarene University, Bourbonnais, Ill. (815-939-5187)
- ❖ Home School BBS, Kokomo, Ind. (317-457-7333)
- ❖ Nazarene News, Kansas City, Mo. (816-523-6016)
- ❖ Inspiration BBS, Austin, Tex. (512-452-6350)
- ❖ Christian Research, Renton, Wash. (206-277-8813)
- ❖ All for Christ, Viroqua, Wis. (608-637-8049) □

ELECTRONIC EVANGELISM

by Mark Metcalfe



When I joined a large computer company, my whole world changed because I was put in casual touch with people in places around the world. Conversing with a colleague in Australia or in the United Kingdom through electronic mail (E-mail) soon became a commonplace experience. I used to think the day began when I awoke in the morning. When I awake now, I know that some of my friends have been at work for hours, and some are perhaps thinking of retiring for the evening. The world became a whole lot smaller and my social network exploded.

I was introduced to an electronic discussion forum known by many computer users as a bulletin board service (BBS). Some of the larger companies have their own version of BBSes. In my company, a BBS is called a Notes Conference.

To give you an idea of how popular these discussion forums are among computer users, there are over 40,000 BBSes in operation on just the Internet alone. This number is still growing and does not include the conferences (BBSes) in my worldwide company or other computer networks.

Each conference is a forum for every imaginable topic, such as cooking, spelunking, religion, sports, politics, entertainment, real estate, want ads, catalogs, pinball machines, fan clubs, automobiles, automobile repair, home repair, news, literature; the list is virtually endless.

My first exposure to the Christian Notes Conference came in an E-mail message from a coworker who attends my church. He read that someone was looking for a church and wanted to know about some in the area. (My friend is a "read-only" member of the conference and asked me to post a note about our church.) I posted my first note describing the Church of the Nazarene and included directions to our local church. I browsed through the conference and was hooked almost immediately.

I have been part of the Christian Notes Conference for several years now. During some of this time, I served on a panel of moderators whose job was to oversee the discussions that occur in the conference. Moderators maintain the propriety of the conference postings for the company's protection and the integrity of the conference guidelines. At one time, the conference had moderators in the U.K., on the east and west coasts and in the midwest of the U.S.A., and in Australia; true round-the-clock service.

A conference is similar to the bulletin board in your

local church foyer on which your teen group has posted notices and other information. However, a conference is not limited to a physical 6' x 8' space on a wall. It is limited only by the amount of disk space that is available, and more can be added if needed.

Imagine the teen bulletin board in your church being hundreds of times larger than it is now. Also, anyone who comes into your church can post almost any notice they want with regard to teens. In about one year, my conference posted over 14,500 notices about topics that pertained to Christianity or were of interest to Christians. To put this in perspective, if each posting took one standard sheet of paper, you would need a bulletin board that was roughly two miles high and two and one-half miles long.

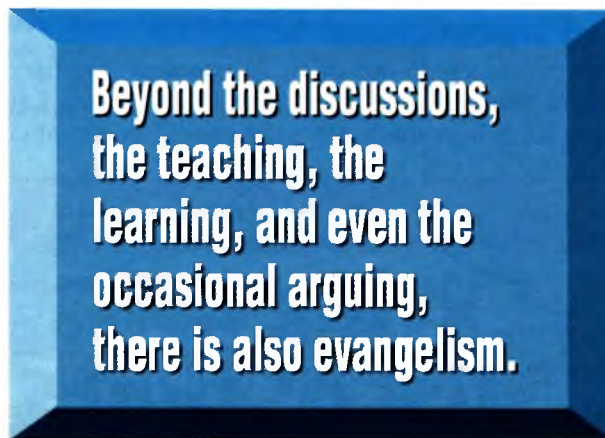
For the sake of organization, each of the 14,500 entries is categorized by topic. Because replies are associated with a parent topic, it becomes easier to find the topics in which you are interested.

There were about 425 topics created over the past year. This works out to about 33 replies to each topic started. However, some topics generate a lot of discussion, such as the topic about predestination and free will, which ranged in the 500-600 reply range before the participants exhausted themselves. This particular topic has resurfaced from time to time over the past few years, often with new participants who have joined the discussion community.

Through the conference, I have made the acquaintances of Christians in Germany, the United Kingdom, Canada, Australia, and numerous locations across the United States. I have conversed with Baptists, Presbyterians, Lutherans, nondenominational Christians, Catholics, Episcopalians, and others. I have also locked horns with several types of non-Christians who declare a truth different from the truth of the gospel. Among the Christian participants, doctrinal issues are discussed, sometimes strenuously, but the family resemblance to Christ continues to shine through.

Beyond the discussions, the teaching, the learning, and even the occasional arguing, there is also evangelism. Hearts are being touched in ways I had not foreseen when I first started participating in this electronic forum. I have read the testimonies of people who recommitted their lives to Christ after reading another person's testimony of Christ's redeeming power. In some cases, I am privileged to meet some of these people after knowing them only through their words.

As a Christian conference, we have dealt with



many tough issues in public, addressing such subjects as the church's response to divorce and remarriage, church leadership, women's roles in church, the trauma of being molested as a child, dealing with problem children, temptation, lust, and infidelity, and tithing as a biblical principle or Old Testament (Jewish) precept, just to name a few. We have qualified scholars as well as self-styled students of the Bible helping to provide reliable exegesis on difficult passages. We also have people who may not be as gifted in scholarship but who are able to speak the truth through their life testimonies. Each type of person helps provide a well-rounded resource pool to meet the needs of a diverse community of readers and contributors.

For every person that contributes a note to the "seen" world of the conference, there are many people who browse the bulletin boards behind the anonymity of their computer screens. Some of these anonymous browsers are people whose lives are torn up by sin. Some of them are looking for answers they may never receive without leaving their world and entering the doors of a church.

These people invite us into their homes and places of work to share the gospel by opening an electronic window to see what others are writing about Christ. These people have found their way to a Christian conference for one reason or another. Some come out of curiosity; some out of their spiritual poverty; some for their spiritual enrichment; some to learn how the vari-

ous flavors of Christianity speak to an issue. Whatever their reason for reading, the Holy Spirit will often catch their attention through the words left by another.

The Holy Spirit has caused some people to reach out to me through electronic mail because of my words in the conference. A new awe took hold of me, and a new responsibility weighed upon me because I was no longer interacting with just the people who participated in the seen discussions. I began to minister to a portion of the unseen audience.

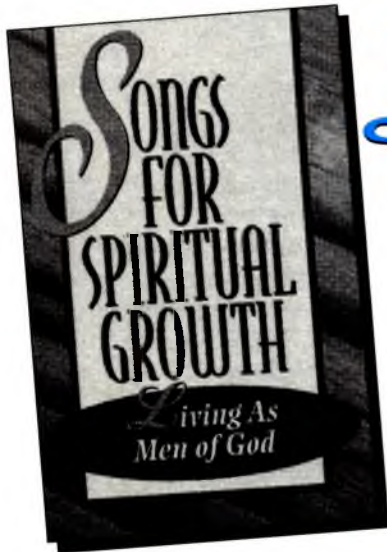
The following quotations are from three different people who have sent me calls for help as a result of electronic evangelism:

"I am a read-only noter and am interested in getting your views on a difficult subject if you are willing to discuss it. . . . The issue I'd like to get your advice on is in regards to an adulterous relationship that I have become involved in."

"We have been married a year now, and let me tell you our first year was tough. We almost gave it up six months into our marriage."

"I am having difficulty accepting it; I find it difficult to believe that anyone who has not gone through similar pain could possibly understand."

I was very surprised by my first contact through the privacy of E-mail. I suddenly found myself thrust into the role of personal counselor. It scared me because I



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have no training in this field. I am just a layman. I prayed for the Holy Spirit to guide me in my words. The Lord has used me numerous times since that first contact. I have ministered to people caught in sin, encouraged the faithful in their struggles, and established friendships with people that will last a lifetime even though I have not met them face-to-face.

What I have learned in the past few years is that the Holy Spirit is a knowledgeable computer user. I am certain that He understands the dynamics of this medium better than any of us. I know that He has led me to minister in ways I had never dreamed. I am grateful that He has chosen to use me as He has.

An electronic conference is not a new type of church, but it is a new way of fulfilling the Great Commission to "go and teach the gospel." It has already added to the Kingdom. The Church of the Nazarene should make a considered effort to tap into this new global community, because a growing segment of the world has come right up to our doorstep through the computer. We have the opportunity to go into people's homes and present the truth, invited to speak on behalf of Christ.



Mark Metcalfe is senior technical writer at Cadence Design Systems, Inc., in Chelmsford, Massachusetts. He attends Faith Community Church of the Nazarene in Windham, New Hampshire.

HH



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Jim Whitmer

Why God Gives Parents to Children

by J. K. Warrick

God gives parents to children so children will know how to carry on when the parents are gone. According to Scripture, the family is the basic building block of society. "Honor your father and your mother, as the LORD your God has commanded you, so that you may live long and that it may go well with you in the land the LORD your God is giving you" (Deuteronomy 5:16, NIV).

Harvard sociologist Carl Zimmerman argues that the family in Western society is facing its third major crisis. The first was in Greece. The second was in Rome. Neither of those cultures survived the collapse of the home. The third crisis, Zimmerman

suggests, is the disruption of the family in the United States and Western Europe. Americans are struggling with the idea of family. We are trying to define it by political correctness. There are some things about family that are fundamentally true. For example, it takes a man and a woman to conceive a baby. That's basic biology. God doesn't just create adults and put them in the house next door. He begins with a man and a woman. Once the child is born, this man and woman become a father and a mother. This is God's design.

Thinking of ourselves as resident aliens in this world, we ask, "How should we live, then, in light of the collapse of the family?" We are to live together as husbands and as

wives, one husband and one wife, until death parts us, living together faithfully, honorably, lovingly, generously supporting each other, bringing children into the world, forming and fashioning what we call a family.

God Gives Parents to Children so They Can Learn to Love God

The commandment to honor father and mother cuts two ways. As well as its obvious meaning, it can also be understood as "Parents, live in such a way that you show to your children a life they can honor and respect." This commandment is not just addressed to children; it's addressed to parents as well.

But what kind of life is worthy of honor?

In Deuteronomy 6:5, we read,

“Love the LORD your God with all your heart and with all your soul and with all your strength” (NIV). Jesus called this the greatest commandment. The first thing that parents must do to live a life that is worthy of the honor of their children is to love God. Loving God means more than giving lip service. It means loving the values, ideals, and purposes of God. It’s making a deep, abiding commitment to follow in the footsteps of our Lord Jesus Christ. Deuteronomy also offers insight about parenting. “Teach them diligently” (v. 7). These words convey the importance of formal teaching in the home. There ought to be times when we sit down and talk with our children about spiritual truths, about loving God, about tithing, about being a good church member, about being faithful, and about the importance of the sacraments.

Don’t depend on Sunday School teachers to fully instruct your children about the things of God. That’s primarily your responsibility as a parent. Don’t leave it to the youth pastor to talk to your kids about living in a world that has lost its way. Sit down and talk with them about the basic issues of life, their sexuality, and what it means to deal with peer pressure as a Christian.

We are to weave into every activity spiritual truth and the reality of Christ. I’m talking about living in such a way that children see the reality of a risen Savior.

God gives parents to children so children will learn about Him. Live in a way that if your children follow in your footsteps, they, too, will come to a moment of decision concerning a relationship with God. Then, just as the Holy Spirit transformed you, He will do the same for your children in that moment of spiritual cleansing and wholeness.

Several years ago, before my grandmother died, I asked her, “Grandma, tell me about your conversion. How did you get saved?” She told me how her mother-in-law-to-be led her to the Lord at a little holiness church in east Texas. She shared how she had grown to love

the Lord, how she met my grandfather, and that they’d moved to Oklahoma. In those moments, I realized I was part of her faith legacy. She had instructed my mother in matters of faith just as my mother had done for me. I am a Christian today in part because of my grandmother’s commitment to Christ.

God Gives Parents to Children to Teach Them About Authority

Children, obey your parents. Honor your parents. I know this may sound politically incorrect, but there is a crisis of disrespect in our country today. Ask any public school teacher. Ask any Sunday School teacher in the children’s department. They will talk about how children have lost respect for authority.

WE NEED MEN AND WOMEN WHO DESIRE TO BE PARENTS FIRST AND BUDDIES SECOND.

When children enter the world, they are the center of their world; their needs take priority. When they cry, someone appears immediately. Parents need to learn that babies’ lungs won’t be damaged when they cry. Of course, you want to watch your child carefully, but if nothing is wrong with the child, it’s OK to let him or her cry. It’s part of establishing the child’s identity. Sometimes we may stifle a child’s development by rushing in too soon.

Children eventually become aware of themselves. You’ve watched little children; they see this hand flying around uncontrollably. Eventually, they learn they control that hand. Unfortunately, that’s also when they learn to hit, grab, and pull. The first authority figure they meet is a parent. It is the responsibility of parents to shape the child

so that he or she has a chance to learn respect for authority.

Children allowed to throw tantrums and strike at their parents are the ones who create chaos in our schools and society. They have the potential of being the man or the woman who pulls out a knife or a gun, picks up a bat, or gets behind the wheel of an automobile and wreaks havoc in the lives of people. Children don’t simply outgrow selfishness or lack of regard for authority.

Parents, be certain your discipline is characteristic of the fatherhood of God. Discipline must be dispensed with love—not anger. It is always better to speak softly and act swiftly than to speak loudly but not act at all.

We need men and women who desire to be parents first and buddies second. Our world needs parents who teach their children early in life to respect authority. But today’s culture doesn’t seem to agree. Society suggests that if we could just get people in the right environment, they would change, but we know that’s not always true. Human development, both psychologically and spiritually, is impaired until we come to know Christ. It’s very difficult to understand the authority of God until we’ve first understood the authority of our parents. Similarly, it’s difficult to accept the authority of God if we’ve not accepted the authority of our parents. That’s why parents must model Christian lives before their children. Parents need to teach their children about authority. This means teaching them so they understand clearly where the lines are drawn, so they know the penalties involved when those boundaries are crossed.

God Gives Parents to Children so They Will Learn How to Honor Their Parents

First, we are to honor them with attitudes of respect and obedience as unto the Lord. God does not call us to violate His word in obedience to anyone. But we must obey our parents just as we are obedient to God.

Children are to submit them-

Nazarene Family Week

Nazarene Family Week is May 1-7. Traditionally, it's the week between Baby Day and Mother's Day. Obviously, family week is every week in the Church of the Nazarene. We're made up of families—all types, kinds, shapes, and sizes. The concept of the family-of-families is what we're all about—a lamp set upon a witnessing hill, not a shriveled-up existence

under a privatized bushel. Family is relationship, a commodity dreadfully lacking in our culture. Our world suffers from a lack of relationship with God and each other.

Author and therapist Dr. Dennis Guernsey warns us that if we mirror the world in which we live in terms of our individualism, we bear a false witness of the nature of Jesus Christ. But

if we bear witness to one another of God's love and grace, then we mirror His true nature. We are church and we are family—let's get on with the business of family, which makes us family-like—an effective attraction to the lonely alienation of our culture.

—J. Paul Turner
Coordinator of Family Life Ministries,
Church of the Nazarene

selves to the wisdom and control of parents. We honor our parents by our words and by the tone with which we speak. Fathers, don't sit idly by and allow your children to speak disrespectfully to their mothers. Mothers, do not undermine the authority of your husband by allowing your children to speak contemptibly about him.

Second, we are to honor our parents with attention. The older our parents become, the more they need our honor, love, and tenderness. During my father's last few weeks in a nursing home, it occurred to me that nobody was really touching him. People were changing and bathing him, but no one was hugging him, no one was holding his hand or stroking his forehead. I began to do these things when I'd go to visit him. My father found it very difficult to hug me when I was growing up. Only in his later years were we able to embrace. He said, "I don't ever remember hearing my parents tell me they loved me." Although I didn't do it very well, I placed his hand in mine and began to awkwardly stroke his forehead. My father needed love; he needed attention.

Your parents may not be in that situation, but your mother and father need you to embrace them and tell them how much you love them. They need to know you appreciate the sacrifices that they've made for you. You're the only one that can

tell them; don't wait until you're a senior citizen—start today.

The day we buried my mother, I went to the funeral home. I took her hands and held them—the same hands that gathered me to her side for nearly 50 years. Never once did she push me away. With those same calloused and wrinkled hands, now cold and lifeless, she brushed countless tears from my face. My mother patched lots of cuts and bruises with those hands. Just her touch made me feel better. With her touch, she communicated love and acceptance.

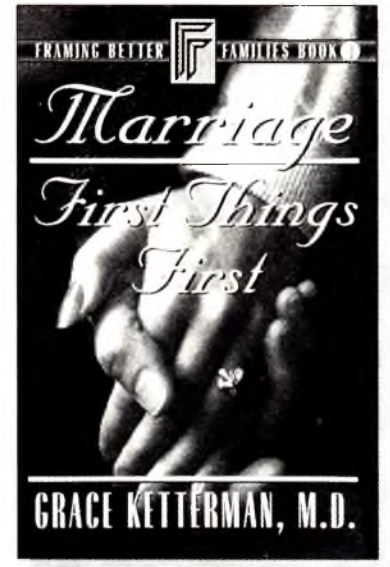
The Bible speaks of a certain kind of woman whose children will rise up and "call her blessed." That's what I did that day. I stood next to her grave, and I blessed her name. When other people were turning their parents away, I thank God that He gave me the opportunity to show my mother love, honor, and respect. I thank God because He saw fit to give me my parents.

Parents, God gives us to children so they will have heroes after which to pattern their lives. Christian parents make better role models than Hollywood or the music industry can produce.

Why does God give parents to children? It's all there in the Ten Commandments: love, honor, and respect. God's guidelines make life a little easier and a lot more satisfying.

J. K. Warrick is senior pastor, College Church of the Nazarene, Olathe, Kansas.

Framing Better Families



A family must create a climate of warmth, acceptance, and structure if children are to grow up healthy. The very essence of that climate is centered in a healthy marriage. This book, the first in the series *Framing Better Families*, will help you "take an inventory" of your marriage and strengthen the essentials of your relationship. *By Grace Ketterman.*
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Remedial Remedies

C. ELLEN WATTS



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

IF DECEASED LOVED ONES can look down and observe folks from heaven, my mother has probably doubled over the balcony rail laughing her head off since Sunday.

I used to scoff at her remedies:

Burn a tuft of sheep's wool on the bottom of a flat iron and use the oily residue to cure a wart.

Boil a pot of onions with a whole lot of sugar and call the juice off the loblolly cough syrup.

Cover a chest smeared with odiferous grease with gray flannel and safety pin it to your long johns until either the cough disappears or you get to change into summer underwear.

That Sunday, I had wanted to be at my best. Our new pastor had lumped greeters together with nursery attendants as being vital to the church. And here I was with a two-day sinus headache claiming squatters rights behind my temple.

"I know just the remedy." This was not my mother speaking but my daughter. The remedy, it seems, had been handed down by an older sister who declared it worked.

Since those two had been masters since childhood at rejecting *my* remedies, I figured this remedy must be a winner or she would never have mentioned it to me.

At home, the headache still being with me, I polished off two bowls of Sunday night popcorn and said to Norm, "I am about to do something really gross."

"Mmm," came from behind whatever Norm was reading.

Gross, I know, is not always the same for men as it is for ladies. I tried again.

"It may look funny, but the girls said it would help my headache."

In the kitchen, I sliced a trace of thin peel from an orange, rolled and inserted it into one nostril, and went back to my chair and my book. Three minutes later, my eyes started to water and my nose was on fire. I stuck it out for the full 15 minutes as I had been told to do, while Norm remained discreetly behind his paper.

Midway through the second half of the treatment, I dropped my book. What was I doing with orange peel up my nose when I have a low tolerance to citrus fruit, especially when served in the peel?

That orange peel made cracks in my nose that took forever to heal and remedied nothing. That, along with pain caused by fissures of a different sort, started me thinking about some of the present cures for revitalizing a dormant or

ailing church. While I guess I'm for whatever it takes to bring folks to Christ and grow them into multisized congregations, there are some tried and true remedies you could set your Sunday morning alarm by for getting a church off its sickbed and into the action:

Burn time in intercessory prayer and allow the oil of the Holy Spirit to heal all that is unsightly.

Bubble over into your community with your own personal Good News of a life made sweet by Jesus Christ, whose grace is sufficient and available to all.

Cover your lifestyle with faithfulness until the penetrating vapors of service, commitment, and financial stewardship help you cough up the deep-seated selfishness that keeps you from the kind of discipleship that is winsome to others.

Remember that preventive measures are better than remedies, and carefully nurture your children and youth by regularly teaching and modeling the Word.

Somehow, I don't think that dropping Sunday School or rele-

I stuck it out for the full 15 minutes as I had been told to do.

gating prayer and faithfulness to the old folks is going to do it. Neither is quackery that offers Christ in placebo packages of convenience that fit easily into an already established lifestyle.

And to give first place on Sunday night to a wide screen in the fellowship hall is, for some of us, so like that orange peel up my nose it brings tears to our eyes. **H**

Revival Precedes Revival at ONU



Evangelist Edmond P. Nash, Kansas District superintendent, prays with students at the altar of Kankakee, Ill., College Church during the ONU revival.

Students and faculty members at Olivet Nazarene University have been caught up in a powerful movement of the Holy Spirit, according to ONU President John Bowling.

The outpouring began Thursday, Feb. 23, in a prerevival chapel. "Our chaplain, Bill Bray, was speaking on 'What Is Revival?'" said Bowling. "There began this wonderful movement of the Spirit, characterized by students very readily moving forward for prayer and then testimony and then singing. That pattern of seeking the Lord and testifying and praising the Lord continued all day long. We had a seven-and-a-half-hour chapel service."

Bowling said the revival spirit carried over into a faculty chapel the following day when a one-hour service lasted three hours.

Bowling said the actual revival services began Sunday morning with Kansas District Superintendent Ed Nash as speaker and Scott and Julie Anderson as song evangelists.

"When Ed arrived, he told me that he really felt like the Lord gave him a vision and a challenge for 100 young people who would respond to a specific call to ministry," said Bowling. "He then added that he didn't know whether to go public with the challenge or not." While speaking in chapel on Monday morning, Nash chose to share the challenge with the students in the context of how God had called him as a young man growing up in the Olivet community.

"He was preaching for a specific response while affirming that not everyone would be called," said Bowling. "Scores of young people are bearing witness to a definite call to ministry."

"There has been deep emotion, but it has not been an emotion-driven revival," said Bowling. "My challenge to the students has been that as we ride this wave of the Spirit, let us also go deep into the things of God, so that we are fundamentally different. We don't want to just feel better, we want to be better."

Bowling said steps were taken to plug the young people who have gotten help into small-group Bible studies across the campus.

Nazarene Teams Play in National Tournaments

Six Nazarene college basketball teams were involved in NAIA national tournaments this spring. Three of those teams played in their respective national championship games.

The **Lady Redskins of Southern Nazarene University** won their third national championship in NAIA Division I action Mar. 21 in Jackson, Tenn. With two seconds left, SNU guard Becky Cole blocked a desperation 3-pointer by Southeastern Oklahoma guard Tanna Bryant to preserve a 78-77 win.

Second-ranked, top-seeded SNU (30-2) became the third team in NAIA women's tournament history to win the championship in consecutive years. The Lady Redskins, the Sooner Athletic Conference champions, also won the 1989 national title.

The Redskins shot 59 percent from the field, while Southeastern shot 44 percent. Junior center Julia Yunusova led the SNU effort with 24 points and 12 rebounds. Cherilyn Morris added 18 points while Astou Ndiaye, a sophomore forward, scored 14.

SNU senior guard Cherilyn Morris, a third-generation Nazarene from Albuquerque, N.Mex., received the tournament's Hustle Award for the second straight year.

Both the men's and women's basketball teams at Northwest Nazarene College competed in NAIA Division II national championship games Mar. 14. Both teams reached the top of their brackets during the seven-day tournament before losing in the final round.



Southern Nazarene University Redskins



MidAmerica Nazarene College Pioneers



Northwest Nazarene College Crusaders

The NNC men lost their championship game to Indiana Bethel in overtime 103-95. The NNC Crusaders, who led by a point at halftime, were ahead 88-85 with just three seconds left in regulation play. Bethel's Mark Galloway, later named the MVP of the tournament, hit a three-point shot at the buzzer to send the game into overtime. NNC was outscored 15-7 in the extra period.

NNC had five players in double figures in their losing effort. Emiko Etete led the team with 25 points and 14 rebounds. Other leading scorers were: Chad Herron, 22; Tony Schumacher, 15; Trevor Stott, 12; and Roy Garcia, 10.

The men's game was played before a capacity crowd of 3,500 in Montgomery Field House at NNC.

The NNC Lady Crusaders lost their



Northwest Nazarene College Crusaders



Olivet Nazarene University Tigers

championship game against Western Oregon 75-67. NNC was down by just a point at halftime, 32-31.

The Lady Crusaders shot 37 percent from the field, compared to 48 percent for Western Oregon. Donna Knight led NNC with 16 points. Smith added 15 points and 11 rebounds.

Earlier in the tournament, **Mid-America Nazarene College men** lost their first round Division II game to 16th-seeded Kentucky Alice Lloyd 96-86. Pete Carr led the effort for the MANC Pioneers with 17 points and 14 assists. Shannon Layland added 14 points before fouling out in the second half.

Unseeded Willamette, Oreg., upset 13th-seeded **Mount Vernon Nazarene College men** 96-69 in their first round Division II game. The MVNC Cougars were led by Scott Dapprich with 21 points and 7 assists. Jason Hall and Bill Perkins added 14 and 10 points respectively.

Olivet Nazarene University men lost their first round game against fourth-seeded Georgia Southwestern 92-83 in the NAIA Division I tournament in Tulsa Mar. 15. Southwestern's Eric Taylor scored a tournament high 40 points in the game.

Conference '95 Encourages Partnership in the City

More than 120 persons equipped themselves with strategies for urban evangelization and development at the recent Conference '95, according to David Best, coordinator of the Center for Urban Strategy Development in New York City. The event was co-sponsored by the Church Growth Division.

"This was a historic gathering for urban ministries in the Church of the Nazarene," said Best. "The response was quite positive."

The theme for the three-day meeting was "Building Partnerships for God's Peace in the City." A two-hour call-in show, hosted by New York radio station WMCA, gave visibility to the Nazarene conference theme of urban and suburban churches working together to evangelize the city.

John Perkins, publisher of *Urban*

Family magazine and chairman of the Christian Community Development Organization, shared with the group practical strategies for effective development in urban neighborhoods. J. K.

Warrick, pastor of Olathe, Kans., College Church, spoke of the importance of reciprocity between suburban and urban churches. Additional workshops were led by Leroy Richards, executive director of Mount Vernon, Ohio, West H.E.L.P.;

Dean Cowles, director of Indianapolis, Ind., Shepherd Community; and Klaus and Irene Meier along with Anita Decker, members of the Hutterian Bruderhof community in Norfolk, Conn., and Rifton, N.Y.

"My ministry will be stronger for having been there," said Carl E. Romey, pastor of High Springs, Fla., Church of the Nazarene.



The Brooklyn, N.Y., Beulah Church choir sings during the closing Communion service at Conference '95.

"Service" Is Operative Word at NPH Conference

"Service Comes First" was the theme of the annual NPH sales conference in Kansas City, Mar. 13-16. Hardy Weathers, NPH marketing director, emphasized a commitment for all NPH representatives to "re-sourcing and serving people."

The four-day training conference was anchored by a presentation by Bob Brower, new president of NPH. In his address to the conference, he explored five aspects of service. He said that service is inconvenient, personal (not merely professional), requires "second mile" ac-

tivity, seizes opportunities to help, and is more than doing—"It is being," he said.

Brower said his hope is that "service" will become a lifestyle for all of the employees of NPH and Nazarene Headquarters.

About 12 NPH representatives were instructed and inspired about taking the new products of Beacon Hill

Books, Lillenas Music, WordAction Curriculum, Publications International, NWMS, and other Nazarene entities to Nazarenes everywhere.



NPH President Bob Brower speaks to NPH representatives as Communications Division Director Michael R. Estep looks on.

Superintendents Call for Focus on Mission



A call to awareness of the mission and goals of the church characterized the 72nd report of the Board of General Superintendents to the General Board. Delivered by General Superintendent Jerald

D. Johnson, the report challenged the church to strengthen its base to assure the success of its mission.

Johnson reminded the board of the mission and key objective of the church:

The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to "go and make disciples of all nations." Our key objective is to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in Scripture.

"We believe that every agency of the church must justify its existence and activities by direct relationship to both our mission and our central purpose," said Johnson. "In working together to accomplish this, we believe we will meet and even exceed the goals set for the turn of the century."

Johnson enumerated the goals of the denomination for the next six years:

- 1.5 million church members
- 15,000 churches
- 1,000 missionaries
- 20 new countries entered

"Our board will be asking pastors, superintendents, and laypeople everywhere to prioritize this concern with us," said Johnson. "Because it seems so right that we do this, we feel this priority must be accepted by all of our churches throughout the denomination."

Johnson spoke to the importance of cooperation in an ethnically diverse church. "[All churches] accepting [fiscal] responsibility will assure, we believe, that there will be no second-class citizens in the ranks of Nazarenes," said Johnson. "If we are going to expect [others] to be our equals, then the majority must recognize them as equals and include them in the committee and board selection processes at both the district and general levels."

Citing the increasing number of districts achieving regular status, Johnson noted that internationalization is now more than an idea or a goal to be achieved. "It has, indeed, become fact," he said.

Johnson referred to 1994 as "a great year." He pointed to increases in church membership and General Budget giving. He also acknowledged the largest Thanksgiving Offering in history and overpayment of General Budget by one-third of all U.S. and Canadian churches.



General Board members Rosa Ainscough (l.) and Filipe Carmona R. tend to the business of the church.

"Many in the church speak of great movings of God's Spirit," said Johnson. "Without His intervention, our efforts would be as nothing."

"Single" Pension Plan Proposed

The USA National Board has endorsed the "principle and concept" of a single defined contribution pension program for all Nazarene ministers. The action was taken Feb. 28, following the close of the 72nd session of the General Board. The matter was referred for consideration to the USA National Board by the Board of Pensions USA.

The National Board received a report prepared by a subcommittee of the Board of Pensions USA (John Q. Dickey, chairman; Melvin McCullough, vice-chairman; James Bearden, Robert Parker, and David McClung). The report of the subcommittee was adopted by the Board of Pensions and Benefits, which passed it along to the USA National Board.

The resolution accepted by the USA National Board endorses the "principle and concept" of a single defined contri-

bution plan for Nazarene ministers, which would include those employed by Nazarene Headquarters in Kansas City. The resolution sends the matter to the Board of Pensions and Benefits USA for the development of details and actuarial studies. That body will report its findings back to the USA National Board within 90 days. At that point, any action taken by the USA National Board would be referred to the General Board Executive Committee for final action.

"The key objectives of the plan are to permit some increase in the monthly payments to retired ministers while keeping the church's promise to everyone covered by either plan," said McClung, who serves as secretary of the subcommittee.

Changes Made to Church Extension Assignment

The Church Growth Department modified the responsibilities of Church Extension Ministries at the 1995 session of the General Board, according to Bill Sullivan, Church Growth Division director. Church Extension Ministries will now focus exclusively on ministry within the multicultural settings in the USA and Canada.

"Specific responsibilities will be evangelism and church planting strategy development and implementation through the National Multicultural Council," said Sullivan. "Other responsibilities will include the oversight of the various Multicultural Strategy Committees [of which there are currently 18], multicultural districts, and district superintendents of geographic districts. Church Extension will also have responsibility for encouraging and facilitating multicultural clergy development as well as networking and providing resources where needed."

Sullivan said that as Church Growth Division director he will assume the former church planting responsibilities (including church properties) that were assigned to Church Extension Ministries under former director Michael R. Estep.

"These changes are being made in an effort to more effectively serve the growing multicultural population in Canada and the USA," said Sullivan.

Highlights of the 1995 General Board

The following represent items of significance that were mentioned in reports presented to the General Board at its 1995 session.

GENERAL SECRETARY/ HEADQUARTERS OPERATIONS OFFICER

Jack Stone

- 1,036,084 full and 102,420 associate members, a 3% gain over 1993
- 11 new districts, for a total of 334
- \$526,135,285 paid by Nazarenes for all purposes, a 5.6% increase
- 239 new elders' credentials issued in the U.S. and Canada and 199 in other world areas
- Credentials of 45 elders from other denominations recognized
- 45 new deacons ordained

GENERAL TREASURER

Norman O. Miller

- \$55.6 million in total income for the general church, an increase of \$2.9 million
- \$15.5 million received for mission specials, an increase of 6.9%
- \$33.4 million received for General Budget, an increase of 4.3%
- \$1,487,631 received through legacies, gifts, and charitable remainders, an increase of 53.8%

HEADQUARTERS FINANCIAL OFFICER

Robert L. Foster

- 90.69% denominational payment of Pension and Benefits Fund, with 12 districts paying 100% or more
- 3,173 churches (60%) in the U.S. and Canada paid budgets in full
- More than 4,000 persons received "Basic" Pension Plan benefits
- 222 participants enrolled in the International Contributory Retirement Program
- Retirement programs now available in 52 world areas
- Planned Giving assisted 1,635 families with wills
- 37 new loans added to the General Church Loan Fund for a total principal amount of \$3,752,580

CHURCH GROWTH DIVISION

Bill Sullivan, director

- 170 graduates of the K-Church Project, School of Large Church Management
- 756 total Nazarene works among various cultural/language groups
- 561 chaplains
- 1,333 total students in 36 multicultural extension training centers

COMMUNICATIONS DIVISION

Michael R. Estep, director

- 81,900 paid subscriptions to the *Herald of Holiness*
- 40 million feet of audiotape and 6.5 million feet of videotape used in Media International distribution
- 21 books printed in Spanish
- \$404,883 in total sales for Publications International materials
- 27 manuscripts accepted for publication by the Book Committee
- Nazarene News Service began electronic distribution of the *Weekly Summary*
- World Mission Radio supported broadcasts in all World Mission regions and North America

NYI MINISTRIES

Fred Fullerton, director

- 48,629 in North America youth hour attendance, an increase of 1,089 over 1993
- 41 postsecondary students participated in summer Youth In Mission programs in 11 nations
- \$271,500 goal set for 1995 NYI Mission Project for China Ministries
- 170 participants at San Diego '94
- Campus Ministry Advisory Council was established to guide ministry to non-Nazarene colleges and universities
- 427 churches subscribed to *High Rez*

SUNDAY SCHOOL MINISTRIES

W. Talmadge Johnson, director

- 1,352,558 enrolled on the responsibility list, an increase of 7,510
- An average of 693,519 persons attended Nazarene Sunday Schools in 1994, an increase of 17,767
- More than 1,100 single adults attended 6 SoloCons

- Record VBS offering of \$125,000
- Nearly 2,000 senior adults attended NIROGAs
- Introduced new or redesigned materials for children, youth, and adults

WORLD MISSION DIVISION

Louie E. Bustle, director

- 2,654 churches contributed \$3,184,310 to the Nazarene Compassionate Ministries Fund, a 3.5% increase
- 17,200 children in 47 countries were reached through Child Sponsorship
- \$9,629,832 in cash and in-kind contributions to the NCM Fund
- Bulgaria and St. Martin added as new world areas
- A total of 548 contracted missionaries
- A total of 69 NIVS and 10 Tentmakers served in the field
- 6,201 persons participated in Work and Witness projects

NWMS

Nina Gunter, director

- 94.51% of General Budget paid (up from 93.95%)
- 300 MedCare Paks shipped to Mozambique
- Increase of 319 societies and 18,403 NWMS members
- NWMS 2000 Committee convened

INTERNATIONAL BOARD OF EDUCATION

Jerry D. Lambert, commissioner

- 16,304 students enrolled in 36 Nazarene undergraduate and graduate institutions worldwide
- 5,071 students in extension centers
- 65 students from 17 countries admitted to Africa Nazarene University
- First Theological Conference outside the U.S. held in Lima, Peru

NAZARENE PUBLISHING HOUSE

Robert Brower, president

- 636,033 books printed or reprinted
- Book sales exceeded \$2 million, an all-time high
- More than 250,000 copies of the new *Sing to the Lord* hymnal sold
- Lillenas released 75 new products

Angels All Around

REBECCA LAIRD



Rebecca Laird is a writer and editor living in Madison, New Jersey.

I'M NOT ONE TO HEAR VOICES or see angels. I don't know my guardian angel by name. (I can't even say that I have one!) I don't know if angels have wings (although my four-year-old is sure they do) because I have never seen an angel. It helps me to know that John Wesley believed in angels. It was his perspective that the help God gives to people through the care of other people, "the same, and frequently in higher degree, he gives to them by angels" (*Of Good Angels*).

Despite my questions, I know with an inner certainty that one of God's messengers got through to me last summer.

I was sitting outside late one humid afternoon, relaxing at a wrought iron patio table during a week of out-of-town meetings. Then, a sense of presence followed by a heavenly voice startled me out of my reverie. The voice, not audible, but crystal clear, said four words: "Call Lorie—Patrick's birthday." Oh yes, I remembered, the next day would be my godson's sixth birthday.

I went inside and phoned my friend Lorie across the time zones. She answered, her voice betraying her tears. Watching her son Patrick, who had lived, loved, and laughed with HIV/AIDS from birth and who now lay un-

able to communicate, was unbearable. She said, "This is a nightmare. I've looked inside for strength. Always before I've found it, but there isn't any more."

For more than five years, she had cared for this little one as both mother and 24-hour-a-day nurse. I'd never before heard her say she couldn't cope. She's scaled emotional mountains and hung onto a spiritual lifeline with raw, work-worn hands.

I answered, "Then it must be time for the suffering to end. Maybe he's holding on until tomorrow. Knowing Patrick, he wants to have another birthday party." The next day, Patrick would turn six—none of us had initially dared to dream that he would live this long. Each year, his birthday party had been a huge bash that ended with a prayer and blessing for the coming year. Patrick loved them so.

The next morning, I awoke thinking of Patrick. Three years earlier, he'd had a Christmas-tide brush with death. We had thought our final good-byes were imminent. Instead, we were given three wonderful years that had lulled us into believing that each good-bye was only temporary. Each time I bid farewell to Patrick after a visit, he would whisper, "beso" (Spanish for kiss). Sometimes he threw a kiss; other times he planted one on the cheek or lips. The last time I had seen him, weeks before, he was so tired and weak, yet he smiled through the pain and said, "Beso."

After my workday ended and I returned to my hotel room, I found a pink message note taped to the door. Patrick was gone. I called Lorie. That afternoon, she had noticed Patrick slipping away. Not wanting him to die in fear, she played for him a haunting melody.

Calling all angels. Walk me through this life. Don't leave me alone. Soon Patrick stopped breathing. His expression was without pain for the first time in weeks. He had traveled on in peace. I suspect the angels carried him into the next world just as they carried the beggar Lazarus to Abraham's side in Paradise (Luke 16:22).

Short hours after Patrick died, unknowing friends arrived for Patrick's birthday party. Helium balloons were delivered, and another kind of party took place—a party celebrating Patrick's spirit, now without pain, running free through the fields of heaven.

Having heard all of this, I left my hotel room and went outside. To the brightest shining star in the heavens, I threw a kiss. If I had doubted before, I didn't now. Angels were traversing the invisible stairway that leads from heaven to earth and back again. One had brushed against my shoulder and whispered in my ear. And I wouldn't be surprised if one day I shall learn that Patrick, who left a life-changing legacy of love, was one of God's messengers entertained "unawares" by my friend Lorie when she took him, an orphaned, sick boy, home as her own son.

Six years ago, Lorie and I idealistically thought we had something to give

Helium balloons were delivered, and another kind of party took place.

to a child in need. She was the mother, and I, the godmother. Yet, now I see that God's plan had more than Patrick's welfare in mind. The main benefit of giving is its effect on the giver. In following that early impulse to love Patrick, God lavished our lives with love through Patrick's kisses, his smile, and his mischief. In return, the angels attended him even in death. Thanks be to God for the gift of knowing Patrick well.

H

NAZARENE FAMILY



Nazarene Leading Grain Drive



Doug Sedore, a 1978 graduate of Canadian Nazarene College, has been named as the new Grain Drive coordinator for the Canadian Foodgrains Bank in Winnipeg.

Sedore previously worked for Winnipeg Harvest, a food bank, and Siloam Mission, a Nazarene inner-city mission. He pastored churches in the Northwest Territories, Alberta, Saskatchewan, and Ontario.

As the Prairie coordinator, Sedore will work with rural communities, volunteers, and farmers to collect donations of grain for "food-deficit" countries.

Canadian Foodgrains Bank is owned and operated by 12 church agencies, including the Church of the Nazarene, Canada. Last year, 15,657 metric tons of grain were distributed.

Seminary Students Staff Mass Evangelism Crusade

Twelve Nazarene churches in Jacksonville, Fla., were the recipients of a special ministry of six seminarians and their professor January 15-22.

Chic Shaver, evangelist and professor, was accompanied by six students from Nazarene Theological Seminary to staff a Holiness crusade and mini-revival. Song evangelist **Gary Bond** provided special music.

The students served in participating churches throughout the week. Their work included youth ministry, pastoral calling, maintenance work, day-care, chapel services, preaching, teaching, and counseling with licensed ministers.

The students, who covered their own travel expenses, received a grant from the Church Growth Division to help defray costs.

More than 100 decisions for Christ were recorded during the emphasis.



Evangelism Team (l. to r., back row): **Phil Ketcham, Scott Bleeker, Andrew Farrell, Larry Powell;** (front row) **Chic Shaver, Candace Lahr, and Dexter Hargrove.**

From Work and Witness to Wedded "Bliss"

They lived within five miles of each other, but never met. They both attended **Detroit First Church**, but never met.

Kevin Keener's sister graduated in the same class, in the same year, at the same high school as **Julie**, but they never met.

It wasn't until they were flying at 25,000 feet on their way to minister in Costa Rica that they met. Last fall, they were married after a two-year romance.



Kevin and Julie met en route to a Work and Witness trip in Costa Rica.



1994 Missouri District ordinand class (l. to r.): **General Superintendent John A. Knight, Rev. Rodney Durr, Rev. Kevin and Elizabeth Muttschall, Rev. Marilyn Coffman, and District Superintendent Hiram E. Sanders.**



1994 Southeast Oklahoma District ordinand class (l. to r.): **District Superintendent Ark Noel Jr., Rev. and Mrs. Larry Bilyeu, Rev. Rhoda Montecastro, Rev. and Mrs. Phillip Bennett, and General Superintendent William J. Prince.**

Gallatin Breaks Ground After \$100,000 Campaign



Gallatin, Tenn., First Church needed to raise money to move forward with their building program. Pastor **Mike Blankenship** knew it would take sacrifice, so he presented an unusual challenge to the congregation.

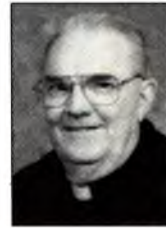
Blankenship said that if the Building Fund went over the \$100,000 mark in cash received by the date of the groundbreaking, he would cut off his beard of 15 years.

The congregation met the goal, the new building program was started, and the Gallatin church began using its new worship center in February.

Pastor Blankenship, however, lost his beard.

Pastor Michael Blankenship loses his beard as his congregation gains progress on their building fund. Patty Taylor (r.) does the honors in the church's fellowship hall.

Chaplain of the Year



Don McCullough, Nazarene elder in Anchorage, Alaska, was named "Chaplain of the Year" by the Alaska Police Chaplain Ministries.

McCullough has served as chaplain for the Anchorage Police Department since retiring from pastoral ministry in 1991. In addition, he also serves as chaplain to the Federal Bureau of Investigation's Anchorage office.

The presentation was made in a surprise ceremony at **Jewell Lake Church of the Nazarene**.

McCullough's duties as chaplain include making death notifications, grief counseling, working with a support group, and assisting in critical incident stress debriefings.

Nazarenes Build Their Own in Clinton, Illinois



Clinton, Ill., First Church

More than 360 persons gathered at Clinton, Ill., First Church of the Nazarene to dedicate its new facility. The property, valued at \$1.4 million, was developed with a total indebtedness of less than \$300,000.

The building has seating for 550 with overflow for another 100 persons. In addition, the building has 18 classrooms, a kitchen, and a fellowship hall.

All of the labor was donated by members of the church.

Send stories and photographs to:

**Nazarene Family
Herald of Holiness
6401 The Paseo
Kansas City, MO 64131**

Please include a self-addressed, stamped envelope (SASE) for the return of photos.

Sorry, because of space limitations, "Nazarene Family" will not include Distinguished Service or Phineas F. Bresee awards, which are published annually.



1994 West Virginia North District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. Douglas and Suzanne Gonzales, Rev. J. Kent and Lisa Hobbs, and District Superintendent John W. Dennis.



1994 Kansas City District ordinand class (l. to r., back row): General Superintendent Paul G. Cunningham, Rev. and Mrs. Todd Laughlin, Rev. and Mrs. Daniel Miller, Rev. Vickie Scrivner, Rev. Lois Perrigo and husband, Rev. and Mrs. Tracy Ray, Rev. and Mrs. Brad Stockton, and District Superintendent Keith Wright; (front row) Rev. and Mrs. John Mathias, Rev. and Mrs. Daniel E. Biddinger, Rev. and Mrs. Duane Armstrong, Rev. and Mrs. Daniel L. Clark, Rev. and Mrs. Steven R. Longley Jr., and Rev. and Mrs. Rick Edwards.

Where Gratitude and Grace Meet

MORRIS A. WEIGELT



Morris A. Weigelt teaches spiritual formation at Nazarene Theological Seminary.

OUR WORLD IS JAMMED FULL with grace, but we are often “wadded in stupidity” (to borrow a line from George Eliot) and have lost the art of giving thanks.

When Jesus healed the 10 lepers, even our Lord was amazed at the level of ingratitude. “Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?” (Luke 17:17-18).*

Jesus was even more confrontive in the story of the ungrateful servant. After the servant had been forgiven a debt of 10,000 talents [1 talent equaled 6,000 days of wages], he could not forgive the debt of the servant who owed him 100 days’ wages. His master immediately handed him over to torture. The words of our Lord still thunder across the centuries: “So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart” (Matthew 18:35). There is a sense in which gratitude is “mandatory.”

The key word in the gospel is “grace.” Even the ability to receive grace is a gift of grace. A lecturer at Nazarene Theological Seminary spoke on grace each day for a whole week. Nearly every sentence included

the word “grace.” We finally got the point that grace permeates everything.

Thomas Oden begins the first chapter of *The Transforming Power of Grace* (Abingdon, 1993, 33) with: “Grace is an overarching term for all of God’s gifts to humanity, all the blessings of salvation, all events through which are manifested God’s own self-giving. Grace is a divine attribute revealing the heart of the one God, the premise of all spiritual blessing.”

Lewis Smedes, in *Shame and Grace: Healing the Shame We Don’t Deserve* (Harper, 1993, 158), writes: “Grace is too unpredictable, too lavish, too delicious for us to stay sober about it. What can you do with such unchecked generosity but smack your lips, slosh it around your tongue, and savor it with joy?” Smedes continues, “Grace is really shorthand for God, who, to the amazement of any shamed person, is amazingly gracious.”

Our world has lost sight of grace and, thus, lost the skill of living joyfully and thankfully. The failure to give thanks is evidence that grace is neither valued nor understood.

The emphasis upon praise, joy, and thanksgiving in the Bible argues that a thankless Christian is a contradiction in terms. In writing to the Colossians, Paul recommended “abounding in thanksgiving” (2:7). Later, he recommends that they keep alert in prayer “with thanksgiving” (4:2).

Praise and thanksgiving are the native language of persons who have been transformed by grace. Joyless and critical Christians are negative advertisements for the gospel.

Paul saw grace at work in the rela-

tionships with the church at Thessalonica and asked, “How can we thank God enough for you in return for all the joy that we feel before our God because of you?” (1 Thessalonians 3:9).

When our Lord taught us to pray the “Our Father” prayer, he taught us to end all prayers with a flurry of thanksgiving and praise: “For thine is the kingdom, and the power, and the glory, for ever. Amen” (Matthew 6:13, KJV). Perhaps the reason Matthew used the word “debts” instead of “sins” in the forgiveness petition lies in the fact that grace places us all in an incredible debt to God. But God never holds the debt over our heads. He only invites us to be free and celebrate—and be gracious to others as well.

Martin Buber tells of an old Jewish man who was reviewing his life. He began to wonder what would commend him to God when he died. He recalled that he had never failed to “say grace” over his food and decided that would be the best evidence of the quality of his life. So he instructed his sons to dismantle the table at which he had never failed to give thanks and use the boards to build his coffin as a witness to his thankful heart.

Richard Foster, in *Prayer: Finding the Heart’s True Home* (Harper, 1993, 89), recommends, “Try to live one

**Balance every complaint with ten gratu-
tudes, every criticism
with ten compliments.**

entire day in utter thanksgiving. Balance every complaint with ten gratu-
tudes, every criticism with ten compliments.”

If the practice of gratitude in acceptance of grace became the norm, we might even choose the epitaph for our tombstone found repeatedly in the cemetery in Pandrup, Denmark: “Thanks for everything!”

*Unless otherwise indicated, Scripture quotations are from the New Revised Standard Version of the Bible.

COMPUTERS

continued from page 10

low us to stay better informed about what is happening in the Nazarene family—whether it's an earthquake in Kobe, Japan, or a change in the ministers' pension program," said Michael R. Estep, Communications Division director. "With millions of persons going on-line, computers may provide us with a fresh means for communicating the gospel to an age where information moves at the speed of light."

The Nazarene News BBS (NNBBS) in Kansas City (816-523-6016), launched last fall, now has more than 300 participants. Callers may send E-mail, access the latest denominational news, and locate information about such things as the ministers' pension plan or the latest statistics on the denomination.

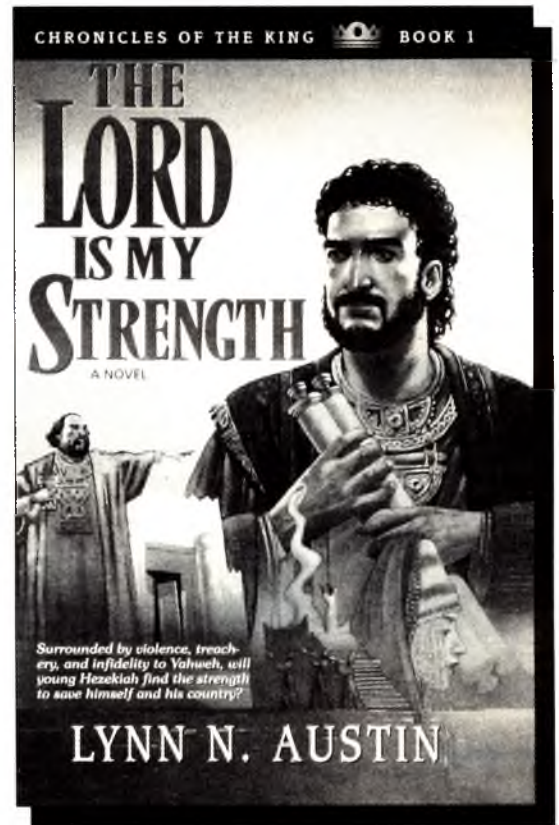
One group that has been around for six years is the Nazarene Computer User's Group (NUG). Organized by Nazarene elders Wayne Steury, Robert Coy, Lyle Chester, Ken Stirratt, and Bob Hale, NUG maintains a software library. It is available to members for a small copying fee (membership is \$7 the first year and \$5 thereafter). The library includes hundreds of IBM-compatible programs. Ministers' resources include graphics, sermon illustrations, sermons, and books on disk.

NUG publishes a bimonthly newsletter with reviews of software and tips for getting the most out of your computer. For information, contact President Wayne Steury at 610 I.A.A. Dr., Bloomington, IL 61701, or phone 309-663-1401.

Family Ties

One of the unique characteristics of Nazarenes is our "family" orientation. Our general assemblies attract 40,000 to 50,000 persons, while those of other denominations many

THE LUST FOR POWER... TREACHERY IN THE PALACE... A SECRET PAST...



When King Ahaz plots to sacrifice his son, Hezekiah, in a perverted attempt to save himself, Hezekiah's mother, Abijah, searches frantically for a way to save him. But only two men, Zechariah and Uriah, can help her. Zechariah totters in a drunken stupor, trying to forget a secret from his past. Uriah, who holds the venerable title "High Priest of God," lusts after power—badly enough that he will gamble with his soul and the lives of others. Amid violence, treachery, and infidelity to Yahweh, Abijah and her son must discover the one true Source of strength if they are to save themselves and their country. *By Lynn Austin.*

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times our size draw smaller crowds. I believe the reason for this is the "family" nature of Nazarenes. Although there is diversity within our ranks, we understand that we are family—from Peoria to Papua New Guinea. We like to get together to talk about our families, our faith, and about what God is doing in our lives. With the prices of computers and on-line services within the reach of many Nazarenes, we no longer will have to wait until General Assemblies to stay informed. **HH**

Foundations of the Faith in Philippians

Why Ask Why?

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*Rejoice in the Lord always, and, I will say it again, rejoice. Your graciousness must be recognized by all people. The Lord is near (Philippians 4:4-5).**

MOTIVATION INTRIGUES US. We want to know what makes someone choose a particular course of action. Perhaps our sense of powerlessness drives us to try to discover the keys to getting others to perform according to our hopes. Parents and teachers are especially aware of the elusive power of motivation. Few things are as frustrating as a child's constant "Why?" when faced with demands or challenges. Philippians 4:4-5 place two very demanding expectations on us. It would be easy to respond to those commands by asking, "Why?"

The first command appears in verse 4, "Rejoice in the Lord always." Rejoicing is not a new theme in Philippians. The word appears 11 times in Philippians, and 5 of those times are commands to the Philippian readers to rejoice. The pattern in the other Pauline letters is not as emphatic, but it is clear that Paul considered rejoicing a necessary part of the Christian life. The command to rejoice may be reasonable in many circumstances. However, Paul commands, "Rejoice always," both in Philippians 4:4 and in 1 Thessalonians 5:16. It is the "always" part of the command that makes it so difficult. Rejoicing

always flies in the face of our experience. Sometimes life serves up a portion over which we find it hard to rejoice. Why should we rejoice in the difficult and tragic moments of life?

The second command is more difficult to understand but equally difficult to obey. The command appears in verse 5 but is seldom recognized as a command. Most English versions begin with the word "let." "Let your moderation be known to all men" is the King James translation. Though the word "let" in such contexts is an imperative in English, the word does not convey the force of a command. The Greek text of verse 5 is structured as a third person imperative. Since English grammar has only second person imperative forms, we are forced to paraphrase, but Paul was issuing a command.

It is also difficult to express precisely what Paul was commanding. "Moderation," "consideration," "gentleness," "forbearing spirit," and even "good sense" are some of the translations. The Greek word speaks of fairness, of the disposition to bend the rules when the rules cause injustice. It describes a willingness to give up one's own rights to bring something good into another person's life. The English word "graciousness" comes as close as any single word does to describing Paul's thought. It is a word that Paul uses to describe Christ in 2 Corinthians 10:1. His command is that this graciousness of Christians be known and recognized by everyone.

But the commands to "rejoice always" and to demonstrate "graciousness" to everyone are not easy to obey. One way of evading the difficulty of these demands is to whine like children, "Why?" "Why do I have to rejoice *always*? Sometimes I don't feel like rejoicing." "Why do I have to be gracious to everybody? Some peo-

ple don't deserve graciousness."

Paul has an answer to the "Why?" question. We rejoice always and are gracious to everyone because "The Lord is near." It is possible that Paul only meant that the spiritual presence of Christ was close and always available to us. If this was all he meant, it would be sufficient motivation to obey his directions. However, it is most likely that Paul meant that the second coming of Christ was near in time. We rejoice always because every moment brings us closer to the time we will enjoy Christ's presence eternally. We rejoice always because God will soon accomplish His ultimate purposes in history. We are gracious to our brothers and sisters in Christ because we will soon spend eternity with them. We are gracious to those outside the church because we know Christ's return means unbelievers need every motivation to accept Christ soon rather than another reason to never accept Him.

There are other reasons to rejoice always and to extend graciousness to everyone. Paul, however, was content to give just the most important reason. "The Lord is near." Most of our "Why?" questions are answered by his response.

For further study: (1) Study Isaiah 65:17-25; Luke 15:1-32; and 1 Peter 1:3-9. What do these passages teach about joy and rejoicing? What causes God to

Why should we rejoice in the difficult and tragic moments of life?

rejoice? Do you share that joy? (2) Study 1 Timothy 3:3; Titus 3:2; James 3:17; and 1 Peter 2:18. Each of these verses contains the word I have translated as "graciousness." What do the contexts of these verses tell you about the characteristics that are associated with graciousness? (3) Ask the Lord to help you rejoice always and respond with graciousness to everyone rather than asking "Why?" to these commands.

*Scripture quotations are the author's own translation.



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. Since we are permitted to elect as local church officers only those who “support the local church faithfully with tithes and offerings” (*Manual*, par. 39), then it seems to me that pastors or laymen from any church that did not pay all budgets in full should not be eligible for election or appointment to district offices. What do you think?

A. Your logic is flawless, but I’m worried about the legalistic spirit of your letter. Every pastor wants to go to the district assembly with all budgets paid. Generally, district officeholders do pay budgets. But I doubt that the hard and fast rule you want to invoke is helpful.

Suppose that in a small town, the factory that employed most of the workers in the local church closes in the middle of the year. Do you think that the pastor and all laymen should be declared ineligible for district boards and committees if that stricken church fails to get every budget paid?

Q. Should we pray for loved ones who are dead?

A. I know of no scripture that teaches us to pray for the salvation of the dead. One apocryphal passage in 2 Maccabees 2:4 implies the idea. But there is a lot of evidence that intertestamental Jewish religion rejected prayers for the dead.

The New Testament teaches that our probation period ends with death and that the soul at once goes to a permanent state of bliss or misery. Read 2 Corinthians 5:6, 8; Philippians 1:23; and Luke 16:19-31.

Praying for the dead does not appear in Christian writings until the late second and early third centuries. It developed along with the Roman Catholic doctrine of purgatory and indulgences. Protestant statements of faith assiduously avoid teaching prayer for the dead.

Thus, we are not required to pray for our departed loved ones with the idea that we must do so in order for them to be saved. All this is not to say that the prayer bursting from the grieving heart of a Christian in behalf of a loved one who has died is wrong—whatever we think we know or do not know about his or her eternal destiny.

Q. The Bible says that ALL liars will have their place in hell (Revelation 20:8). This question came up in our Sunday School class: “A Christian in Nazi Germany is hiding a Jewish neighbor. The dreaded SS knocks on the door and asks if there are any Jews in the house. Should the Christian lie and save his neighbor or tell the truth and send his neighbor to a death camp?” My answer is that he should tell the truth about the Jew he is hiding and trust God to work it out. Otherwise, he will go to hell, for the Bible says all liars will go there. What would you do?

A. Without hesitation, and in full assurance that I was doing the Christian thing, I would look the SS officer in the eye and say, “You will find no Jews here.”

You see, the Bible teaches us in a hundred ways that the law of love outweighs the law of legalism. We are, after all, to love our neighbor as ourselves.

Q. A pastor I know does magic tricks for children’s programs. He “pulls” quarters from his ears, rabbits from hats, and puts broken ropes back together. To me, this is witchcraft. What would you call it?

A. A really neat way to get kids’ attention and to lead them into a Bible story or a salvation lesson.

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



Pastor Bob dealt with a disagreeable board member in his own unique way.

LIVING IN THE SPIRIT

Spiritual Preparation for Pentecost

by Ken Bible

When the day of Pentecost had come, they were all together in one place. And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. All of them were filled with the Holy Spirit (Acts 2:1-2, 4, NRSV).

Living in the Spirit Day 1



Lord, Life Becomes More Simple

To start this week of thinking about living in the Spirit, here is a prayer. It can be sung as a hymn, to the tune of "The Church's One Foundation." Or you may simply read it. But either way, pray it from your heart throughout this week.

Lord, life becomes more simple
When all I seek is You,
When walking in Your Spirit
Is all that I pursue,
When knowing You are with me
Is all the light I need,
When all my heart is hungry
For You to shape and lead.

Lord, life is filled with beauty
When I am filled with You,
When You, so kind and patient,
Have made me caring, too.
When I am free to love You
And look to You alone,
Then life has found its sunlight,
And hope has found its home.

Lord Jesus, Sun of Heaven,
Its temple and its light,
Life's goal and its beginning,
Love's length and depth and
height;

Lord, teach my heart to listen
And rest in simple truth,
To know life's sweetest pleasure:
To know and worship You.*

The best part of life is knowing the Spirit of Christ, talking with Him, and being led by Him continually. This week, begin to enjoy all that your loving Father has for you.

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Living in the Spirit Day 2

Riding the Winds



Those who hope in the Lord will renew their strength. They will soar on wings like the albatross.

"Hey, that's supposed to be the eagle, not the albatross!" Perhaps. But consider these facts.

1. The albatross has the longest wingspan of any living bird: 12 feet.

2. It is too heavy to fly—it can't support itself in the air. In fact, in still air, it can't even take off.

3. Yet the albatross is a marathon flier. Some speculate it can stay years at sea without returning to land. Scientists put a radio transmitter on one to track it. After 30 days

and 9,000 miles, the battery gave out, and the albatross was still over the ocean.

4. How can a bird too heavy to support itself be a marathon flier? The answer: it doesn't flap. It glides. It is a master at riding the winds. For example, it knows that slightly higher, the faster air currents provide greater speed. Then it dives, letting gravity give acceleration. Then it catches an updraft off the waves, and the cycle starts all over again.

5. The albatross not only survives winds of almost any force at sea but is not even blown off course. It can ride out the storms by reading the winds and circling. Then when calm returns, it continues on its way.

Does every strong wind seem to blow you off course? Do you long to soar in your spiritual life but feel weighted down by your weaknesses? If so, think of yourself as an albatross. Don't flap furiously. Spiritually, you're far too heavy to fly under your own power. Rest yourself completely on the Spirit. Relax and focus your efforts, not on trying harder, but on following Him. Trust yourself more constantly to His gentle guidance and enablement.

Only in Him will you "soar on wings like eagles" (or the albatross). You will "run and not grow weary,"

Pentecost Sunday is June 4



Mark Marvin

dom and desires. It's like bumping around in the darkness, bumping into walls. The things I wanted so desperately ended up either being more pain than they were worth or not mattering at all. Over time, I've discovered how little I know of what's good for me. I've come to realize that nothing matters but Christ and Christ in me.

How little difference money and things make in the actual quality of life. I am struck by the wonderful benefits of being led by the Spirit. Stack these up against anything *else* life offers: love; joy; peace; patience; kindness; goodness; faithfulness; gentleness; self-control (vv. 22-23).

Can anything else in life compare to these beautiful blessings? You don't need to beg for them, and you can't discipline yourself into them. They are the natural fruit of walking in the Spirit of Jesus. And walking in His Spirit is simply trusting Him, face-to-face, one step at a time.

Now that's freedom.

you will "walk and not be faint" (Isaiah 40:31, NIV).

Living in the Spirit Day 3 Free in His Spirit



My ideas about freedom have changed over the years. I used to think that freedom was the ability to serve myself.

But I learned that, in fact, self is life's heaviest burden. What is more binding and draining than being pre-occupied with self? Galatians 5:13 says, "You, my brothers, were

called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love" (NIV).

I've found it true. Love—love for God and, thus, love for His children—sets us free from the crushing burden of self. It is a truly glorious freedom.

Galatians 5 goes on to talk about the freedom of being led by the Spirit (vv. 16ff.). I really want to be led solely and constantly by God's Spirit. I want to relax in God's leading and pray more constantly, remaining open to His guidance.

This isn't because I'm "pious" but because I've tried the other way. I've tried walking by my own wis-

Living in the Spirit Day 4

I Can Live in Christ



I'm becoming aware of several truths:

1. God is willing to work in me and be in me in wonderful ways—as much as I will let Him.

2. I am too inconsistent and self-absorbed to enjoy Him fully and constantly.

Realizing these truths, I look forward to all that Christ is going to do for us. Imagine being perfect physi-

cally like He is, sharing His glory. Imagine being in constant touch with Him, responding fully to His presence. Imagine being one with Him and complete in Him, holy and loving as He is. The more we realize our own weaknesses, the more wonderful these promises become. We will live in Him forever.

But here's a possibility that's even more exciting: I can live in Christ right now. I can live in His Spirit here and now, today, in this moment. When I look long-term, all I can see are my own inconsistencies and weaknesses. But right now, I can live in Him.

I'm not saying I can live perfectly. But right now, I can remember that He is here with me. I can breathe a prayer to Him. I can depend on Him and know His peace.

I can find joy in Him, no matter what has happened or will happen.

In Him, I can endure temptation and difficulty and come through them stronger and closer to Him.

In Him, I can be truly loving.

Don't think about how impossible it is for you to be all Christ wants you to be for the rest of your life. Turn to Him now. Live in His presence now. You know what He can do when You trust Him—you've experienced it. Look to Him and trust Him and be glad in Him in the present moment. Tell Him how you feel about Him.

Oneness with Christ is not a someday blessing. He does not put it off until tomorrow. We put it off. His Spirit is always with us, always in us, always eager for fellowship. Enjoy Him right now.

Living in the Spirit

Day 5

Fruitful in You



I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does (John 5:19, NIV).



For You to use;
Living in love, I prove
Fruitful, my Lord, in You;
Fruitful in You,
Fruitful in You.

Only through prayer, my Lord,
Only through prayer;
Simply and constantly,
Knowing You're there;
Sharing Your life, I prove
Fruitful, my Lord, in You;
Fruitful in You,
Fruitful in You.*

*"Fruitful in You" may be sung as a hymn to the tune "More Love to Thee." Words copyright © 1993 by Ken Bible. All rights reserved. Administered by Integrated Copyright Group, Inc., P.O. Box 24149, Nashville, TN 37202.

Living in the Spirit

Day 6

Be a Benediction



Take a look at the opening and the closing of the Book of Ephesians (1:2; 6:23-24). Do you see the similarity? In writing to the saints, Paul comes bringing God's grace and peace to them, and as he departs, he leaves these same gifts.

"Grace" and "peace" are such religious-sounding words, but think of them in terms of your own life:

Grace is God's loving attitude toward us. No matter how unworthy we are, He always seems to be smiling at us. He always feels and acts toward us in kindness and in love.

Peace is that sense of inner rest and well-being that comes when we trust God completely.

Grace and peace: God's love and God's rest. Imagine bringing those wonderful gifts to every person or all persons you encounter. You bring grace and peace as you come and leave them as you go. Imagine being God's blessing on everyone you meet.

We cannot make ourselves such blessings. We can't be good enough or disciplined enough. But when we live a life of simple prayer, we open ourselves to the constant influence of His Spirit. And the Spirit of God is His love and peace.

Jesus, when they accused You of making yourself equal with the Father, You responded that You were absolutely helpless without Him. You could do nothing on Your own. You could only do what You saw the Father doing.

Jesus, if You were that helpless, how helpless am I? Teach me to live as You lived and work as You worked. Teach me to live and work in that helplessness, looking to You and listening to You. Teach me Your confidence and Your rest in the Father.

Outside of You, our best efforts are childish and unproductive. But in You, not even resting is unproductive. You do so much through us while we're not looking, while we're not even aware of it. You use our obedience to accomplish Your will in Your own way and time.

Jesus, keep my heart and mind in You.

Only in You, my Lord,
Only in You;
Simply available
For You to use;
Letting you lead, I prove
Fruitful, my Lord, in You;
Fruitful in You,
Fruitful in You.

Only for You, my Lord,
Only for You;
Each act an offering

I want that openness to God, that constant sense of being turned toward Him. I want to walk and breathe in His Spirit. I want an uninterrupted connection with my Father, heart to heart. I've sensed a restlessness in my life. And I've come to realize it is a restlessness to be more constantly involved in God. I long to be more caught up in His work among those around me. It's easy for me to get wrapped up in myself and ignore Him.

But in my leisure and in my work, in my pressured times and in my private times, I want to keep my mind open to His Spirit. I want to always keep a listening ear toward God—always. When I rest, I don't need to rest from Him. And when I work, I can work in Him and unto Him.

Loving Father, answer my prayer:

May my coming bring Your blessing

And my going leave Your peace.

May my presence speak Your presence

And my living breathe Your love.

Be in me;

Lord, be love in me.*

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Living in the Spirit Day 7

Building a People



God's system for building the Church seems so wasteful. Have you ever thought about it? He saves people from sin and then allows them to go through many years of teaching, maturing, and learning to trust Him. But just about the time they get reasonably mature in the faith, they die off, and God starts all over with a raw bunch of blind, still self-willed sinners. Same sins, same problems, same process all over again. From where I sit, the Church hasn't made any real spiritual progress in 2,000 years. It just keeps going over the same ground with

each new generation.

The only sense I can make of this system is that God's purpose isn't found in this life. Somewhere, God must be saving up these saints. Somewhere, He must be building for himself a people.

And, in fact, the Bible indicates He is doing exactly that. 1 Peter 2:9 says He is forming "a chosen people, a royal priesthood, a holy nation, a people for belonging to God" (NIV).

But even more intriguing is the thought in Ephesians 2:19-22: God is actually building himself a temple. This people He is building is His temple, where He lives and is worshiped.

Think about that. The temple for this almighty, all-wise, all-loving, endlessly creative God is a people. What kind of home would you build for yourself if you had all eternity and all the resources of the universe at your disposal? Our infinite, holy God is building a people as His eternal home.

Imagine such a people. It would be exciting just to know and study such a people. But how incredible to actually be a part of them!

If building a people is God's purpose, then that is the purpose I want to drive my thoughts and my dreams. It's easy to get preoccupied with getting a nicer house, some form of success, travel, or whatever. I don't want to get sucked into a life of self-indulgence. I don't want to spend myself on things.

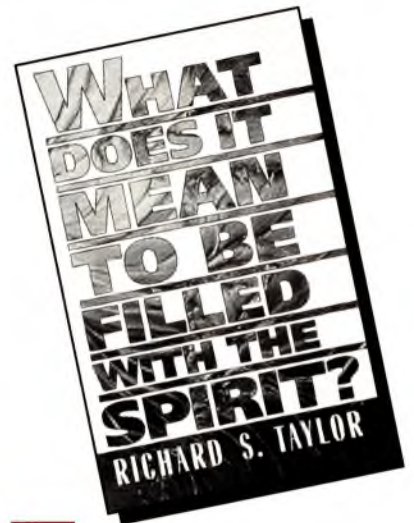
Building a holy people, a home for the living God—that's what Pentecost is all about. That's what the Spirit is doing among us and within us. And that's how I want to invest all I have and all I am.

Ken Bible is a freelance writer and special products manager for Lillenas Publishing Company.



He served as editor for the new Nazarene hymnal, Sing to the Lord. His recent publications include Praying in His Presence, a book of devotions supported by a music cassette.

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How Dare You, Mom!

I was taking a nostalgic stroll through some old memory books at home. I came across a book that my mother had prepared for me on my 21st birthday. In it were pictures and memorabilia from every stage of my life up through college. I sat on the floor for more than an hour reliving those days.

Every picture and every artifact stirred warm feelings of happiness. The longer I sat and remembered, the more I was amazed at how wonderful I felt about it all. You see, I have always been one of the children of blessing. I was born into a home with godly parents who provided me with love and encouragement. Things were just always good. I always had good teachers. People always treated me with respect. We always had a great pastor at our church.

While reveling in the richness of my past, I came across my report cards from school. My mom had saved every one. Here before me was the record of my academic achievement. I knew that I hadn't exactly been an "Einstein," but I still felt an exhilaration. I anticipated more wonderful remembering, but it was not to be.

I was more than disturbed with the shocking revelation of what an average kid I had been at my best. I didn't remember it that way. If my kids came home with grades like those, you can be certain that I would leave a lasting impression on them that wouldn't be described as happiness. I looked closer at each card in an attempt to solve the mystery of my missing memory. The more I looked, the worse it got.

There was the comment from my third grade teacher. She told my parents that I was a "very poor student." Her exact words! Other teachers described poor study habits and detailed my limited ability to grasp the material. The words cut like a knife. "You should never expect your son to go on to college. Don't try to push him in that direction."

How dare she. It suddenly hit me that my mom had been holding out on me all these years. She had known the truth all along. She had signed every one of those report cards and had responded to every one of the notes from my teachers. How had I failed to see it until now? How dare she just conveniently forget to tell me that I wasn't capable of doing the things that I had done all these years. All those report cards, and yet all I ever got were words of encouragement and affirmation. All those negative declarations about me, but no words of rebuke.

How dare she. When I got ready to go to college,

she never once mentioned the certain failure that was ahead. She never mentioned it when I started post-graduate work or the ministry or anything else that I've attempted to do. In fact, she withheld the whole miserable lot.

How dare she? I must now ponder what else I have missed out on. Were my teachers less than perfect? Were my pastors mere mortals? Has my life been filled with such joy and peace simply because my mother refused to listen to the advice of the "experts"? How dare she.

When I search the depths of my own heart, I know it's true. It has always been true. All of my life, my mom has been the one who dared to believe in me when others thought the worst. She dared to see what others were blind to. She never stopped telling me how much she loved me and how proud she was. How dare she? Or perhaps I should rephrase that to say, how did she dare?

How did she dare to dream a dream

When all the facts said it's a scheme.

A dream of hope in one so weak
When others said it's awfully bleak.

She dared to dream for me, her son;
I really thought I was the one.

I stumbled, fumbled, groped, and groaned,

Yet my success was not my own.

It was my mom who dreamed the dream;

Her prayers turned into self-esteem.

Her tears, her faith, my blood, my sweat;

The work got done, the goals were met.

Now life is full of joy and peace;

It's all your fault, it just won't cease.

And so I thank you for your care;

You dreamed the dream; you dared to dare.

I love you, Mom!

Happy Mother's Day.

—Rob Songer, *senior pastor,*
Glendora Church of the Nazarene,
Glendora, California



I Forgive You, Mother

I have never really known my real mother. She left our family when we were small. We would see her from time to time, but eventually she stopped coming altogether. Several years later, we heard that she had died of complications caused by alcoholism. My two younger sisters and I had lived with our father, who was devoted to us and loved

I remembered another time when she had run away, my father had taken us with him to go find her and bring her back to the family. After he talked her into getting into the car with the family, on the way home, she jumped out of the moving car. The picture of her rolling down the embankment of the two-lane highway is imprinted in my mind and is as painful as if it just happened yesterday. I remember my mother getting back in the car all scratched, bloody, and dirty, and I remember feeling so alone and frightened.

At that point in my story, some students in the group were crying, and so was I. But then I remembered something that happened when I was very young, about 5 years old. We were living with relatives in Indiana while my father was in school, and I remembered my mother playing the piano at a gathering. I'll never forget how everyone stood around her in awe while she played and how her long, graceful hands went up and down the keys in a melodic ecstasy. Later, when I began my musical studies at age 13, some of my relatives said I had inherited my musical abilities from her. I went on to receive numerous piano scholarships for



Tony Stone Images/Bruce Ayres

us. He dedicated every spare minute to us, and you know it wasn't easy for a single parent to hold a job and raise three young children.

While I was in seminary at Candler School of Theology, I did a quarter's residency as a chaplain at Emory Hospital in Atlanta. We had daily evaluation sessions, and one day we were sharing about the importance of family in our lives. As the discussions moved around the group, touching and moving stories were being shared about mothers and how important each was.

When it came my turn, I had to admit that my mother did not play a large part in my life and that I really didn't care to remember much about her. The memories I did have were very painful to tell. One occurred when I was very young. As a preschooler, I was playing with matches in our backyard and set a vacant lot on fire. As punishment, my mother burned the ends of all my fingers with the matches until they blistered.

college and graduated with a degree in music before going to seminary.

This didn't mean much to me until that day in the hospital when my superior observed the beauty of the situation. The very person who had deserted our family when we most needed her, who had abused me by burning my fingers, and who had caused our family untold pain was the very one responsible for the most precious gift I had . . . my music.

Though my mother had passed away, I reconciled with her that cold, rainy day at Emory Hospital in Atlanta, Georgia, and I learned that even as much as I wanted to forget my mother, God wanted me to forgive her and be thankful for her. In spite of the painful memories I had associated with my mother, I must acknowledge her, thank her, and love her for the gift she unknowingly shared with me—the gift of music. I forgive you, Mother.

—Robert Bruce

From *Reclaiming Your Family*, by Robert and Debra Bruce, Nashville: Broadman and Holman, 1995. Used by permission of the authors.

Of Life and Losses, Trees and Crosses

by Susan Bates

It's dead! Mom, come here, quick! It's dead!"

The high-pitched yells of my rambunctious son and daughter pierced the sunny morning with vibrations of dread. "Whatever could they be talking about?" I asked my husband as we both broke into a run up the dew-dampened path toward the frantic voices.

"I don't know," Ken grumbled back, "but knowing them, it could be anything!" Ken then shifted into high and left me jogging breathlessly behind.

It was a typically spectacular sun-splashed mountain morning. Our family had traveled to the White Mountains of Arizona to enjoy our yearly family vacation of hiking, fishing, wading, and wandering for one peaceful week. This morning, we'd chosen to pack fresh sandwiches and head toward a lovely meadow napping beside the Little Colorado River. In its center stood a massive lone pine beneath which we'd created hours of memories of games and picnic lunches from previous years.

As I rounded the last corner to our meadow, I saw immediately what had so upset my children. This grand and proud pine tree was no longer standing but lying on the ground, dead and decaying.

"What happened, Daddy? What happened to our tree?" Wide eyes waited for an explanation.

It was not hard to determine the answer. In contrast to the 60-foot length of trunk, the now-exposed roots were only 10 feet long.

"Well, children," I heard Ken say, "it looks like this tree never put its roots down deep enough to hold it upright when the storms came. It just fed on the surface waters of this

every Christmas and Easter to attend church, and I loved its quiet mystery. In fact, of all my toys, my favorite possession was a tiny green cross that I wore faithfully. Its meaning was obscure, but I knew it somehow symbolized that a big God in the sky cared about me, and I hoped that wearing this cross would please Him enough to look out for me. But my roots were then, like all children's, only deep enough to hold onto Mommy and Daddy with all I had.

When I was nine, the first "storm" hit. My father began to choke at the dinner table one evening. As I looked up in surprise, he fell from his chair. My mother yelled for my sister and me to help her

lay him down and put his feet up. We did, but it was too late. As I touched his hand, even I could tell something was very wrong. My father had died of a massive heart attack.

As the weeks followed, unasked questions flooded over me: Where is my daddy? Did he go to heaven? How do you know? Is there really a hell? . . . There were no answers, but in their place came wave upon wave of fear. Fear that my mother would die, too, and I would be orphaned. Fear in knowing there was no defense against death—it could come to anyone, anywhere, anytime—and my little tree began to waiver.

THERE WAS NO RESEMBLANCE BETWEEN
THE GIRL WHO'D LEFT HOME AND
THE ONE I'D BECOME.

stream, and every time a big storm came, its grip was loosened a bit. Finally, this spring, it probably didn't take much of a storm to push it over to its death. Its roots just didn't have hold of anything solid."

"Good explanation, Ken," I thought to myself as we turned to go. "You just described my life."

I was born and raised in the Black Hills of South Dakota, and my childhood days were warm and wonderful. I had an inherent sense of security, knowing in some unspoken way that my family was wealthy and respected. My mother would dress my sister and me like porcelain dolls



I WAS
TOLD
THIS
MIGHT
BELONG
TO
YOU.”

When I was 11, my mother remarried, and along with the stepfather came two stepbrothers. It would seem that this would have put an end to my insecurities, but instead, it only served to worsen them, for my stepfather did not care for me. I began to experience “conditional” love. No matter what I did to win his approval, it was never enough. That truth served to further loosen my hold on life.

I entered high school determined that I was the only one I could rely on. I remember taking off that same green cross I’d worn all those years and putting it away in my dresser. Whatever belief in God I’d known as a child just didn’t seem to be relevant anymore. I’d learned that I must believe in myself and that my future would largely be whatever I made of it. So I began to set goals and graduated from high school

summa cum laude. Scholarships were offered to me from around the nation, and I was confident of continuous success throughout my life. I headed toward college believing only in myself and that nothing could stop me now.

How wrong I was. I enrolled in a university of 30,000 students 2,000 miles from home. I’d planned to join a sorority, but my ego was soundly trampled when I was uni-

formly rejected by every last one of them. I was devastated, feeling completely unwanted once again. Even my grades began to slip as intense loneliness and emptiness grew inside of me. I desperately missed my mother and my friends, but I was too proud to say so or to go home. Then I became aware of a growing group of students that believed in love, “free” love, to be exact, and giving peace a chance. They were called hippies, and all you had to do to fit in was to wear bell-bottoms and beads . . . and take drugs. So I did.

By the time my junior year ended, there was no resemblance between the girl who’d left home and the one I’d become. My hair was waist-length and straight. I wore no makeup. My clothes were tattered and patched, and I was now a regular user of any drug available. But inside, I was still lost and afraid and wanted desperately to come home. So, on June 1, 1972, I opened the door to our home and called out, “Mom?” She turned and looked at me with shock registering on her face.

“Susan?”

“Yeah, hi.”

My mother took me in her arms and hugged me, then looked into my eyes and said, “I feel as if I don’t even know you anymore.”

I turned away. “I know, Mom. I know.”

I had planned to stay two weeks then go to acting school in Canada, but in truth, I didn’t want to leave. I loved my mother with my whole heart, but the chasm between us had widened to where I couldn’t begin to know how to talk to her. I longed to stay in this cocoon of safety, but with my lifestyle, the tensions between my stepfather and me were higher than ever. I knew I must go.

Three days before I was to leave, late in the afternoon, I heard a knock on my bedroom door. Outside, the heavens had been pouring down rain for days, and I welcomed the interruption from its dreary patter.

“Come in,” I said listlessly.

“Hi.” It was my older stepbrother.

“I gotta ask you a favor.”

“What?”

“Well, you see, I had a date tonight to go to the motorcycle races.”

“Yeah, so?”

“Well, she just called and cancelled.”

“So?”

“So . . . I gotta have a date—would you go with me?”

“You’ve got to be kidding. I hate motorcycles, and it’s raining!”

“I know. Please, Susan. I’ve got to show up with a date. Come with me, please?”

“No, you know that our uncle, aunt, and cousin are coming over, and I want to see them before I go.”

“Please?”

“No!”

“I’ll give you ten dollars.”

“OK.”

I grabbed my worn jean jacket, yelled good-bye to my mom and



dad, and walked out into the pouring rain. As I closed the door, I had no idea that that was the last time I would ever speak to my parents.

Never again would I see them.

Never again would I have the opportunity to tell them how much I loved them.

For that night in Rapid City, South Dakota, there was a vast flood that killed more than 275 people. My aunt, uncle, cousin, stepfather, and mother were among them.

There is nothing “natural” about a natural disaster. It is a ghastly horror

show of endless faces of agony, an ear-splitting roar of destruction, and heart-rending helplessness. Eighteen inches of rain fell over the saturated soil of the Black Hills that night, resulting in flood waters that wiped out entire towns. As my stepbrother and I drove to the outskirts of town, we were slow to recognize the growing disaster about us. Our car stalled several times as the gullies began to flood the roadway, and at one point, we began to wash toward the rising river. Luckily, someone on the other side threw us a cable, and we were winched to safety. I’d had enough and said I wanted to go home. But by that time, the river that bisects Rapid City was swollen to 20 times its normal size. Bobbing on its surface like toys were homes, uprooted trees, cars, and bridges. Though it was now blackest night, all was silhouetted by the red glow of flames from electrical fires whose reflection made the water itself seethe with a hellish red cast.

I couldn’t bear to look anymore. Going home was impossible now. I had my stepbrother take me to a friend’s house, where I tried to call home. There was no answer. I spent the night on her floor, hoping my mom wasn’t too worried about me.

Dawn was slow in coming. I awoke my friend and asked her to take me home. We drove until we found a bridge still standing and made our way through unrecognizable neighborhoods. The road ended abruptly, strangled by debris a mile and a half from home. We began to walk in stunned silence through the ghastly carnage. When we got to where our house had once stood, there was nothing but a hole in the ground. From a well of shock, a vacant-eyed neighbor told me of how he’d seen my family climb to the roof just as the house was torn loose from its foundation and shredded by the raging waters.

Nothing was ever found of that home—not the roof or the grand piano or the immense stone fireplace. It took two years to find the remains of my loved ones. Overnight, I had gone from a financially secure child

of a respected family to a homeless, penniless orphan. But the very worst part was the life-strangling guilt that assaulted me day and night—the guilt of never telling my mother I was sorry and that I loved her deeply.

I remembered an unprovoked thought crossing my mind three days earlier: "What if I were to walk out the door and never see Mother again?" I had dismissed the thought, and now it had happened. Woodenly, I went through the motions of going on with life—barely enduring the shame of food stamp and welfare lines, the agony of attending my mother's and father's funerals, and the fury of hearing people complain about flooded basements.

I wanted to die. I knew I didn't deserve to live, and I wondered to myself if I would make it. You see, just like the proud tree that had fallen, everything that I'd held on to had been torn from my grasp: my home, financial security, identity, loved ones, and every shred of self-respect.

There were still no phones in the disaster area, and I slept on the floor at the home of one of my mother's friends. No one but family members knew or cared that I was there.

Late one evening, I heard the doorbell ring and the muffled sound of voices. Then, "Susan, someone's here for you."

"Who?" No answer.

I got up, shuffled to the door, and came eye to eye with a total stranger.

"Susan? Susan Hanson?" he asked.

"Yes?"

"I was told that this might belong to you."

He handed me a box. It was crusted with dirt and smelled of rot and mold. I mumbled a thank-you and shut the door. A vague sense of familiarity welled up within me as I looked at this mud-disguised box in my hand. A rush of disbelief filled me as a long-ago memory flickered across my conscience. I slowly lifted the lid, and my eyes caught a faint glimmer of green. Could it be?

There in that box that had been in a dresser in a house buried beneath tons of water and sludge lay a small green cross. It was mud-smeared and smelled of death, but it was my cross.

Questions began to assault my common sense. How did this tiny cross escape the wreckage and destruction of an entire city and find its way into my shaking hand? Who was the stranger who knew me by name, found me in the midst of 40,000 displaced people, and brought me this childhood trinket? My soul somehow knew the answer, and the very tiniest sprig of hope sprang up.

There have been many times in my life since that moment that I have doubted myself, but I will never again doubt the power, the closeness, and the kind mercy of God to this sinner. I would like to say that somehow, some way, this touch

from the hand of God changed me overnight, but it didn't. You can know that God loves you, but unless you are willing to love Him back with obedience and submission, you will never experience the fullness of His peace. It took me many more years to learn those lessons. But somehow, even now at 43, I can remember back to an endless evening when a lost young girl found life-giving hope at the hand of a merciful God.

Yet, something inside of me died in that flood. It was the belief that we can put our faith in anything of this world. If we build the foundation of our lives in the soil of human security, love, or success, we will fail. Instead, let us remember these words in Ephesians: "May your roots go down deep into the soil of God's marvelous love; and may you be able to feel and understand, as all God's children should, how long, how wide, how deep, and how high his love really is" (3:17, TLB).



Susan Bates is a frequent speaker at Christian Women's Clubs in the Southwest. This article is based on one of the addresses she gives at these speaking engagements. A number

of women have given their lives to the Lord after hearing Susan's testimony. Susan holds a degree in speech and theater from Arizona State University. She and her husband, Ken, are very active members of the Church of the Nazarene at Flagstaff, Arizona.

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Deaths

PAUL A. ALLEN, 77, Edgewood, Tex., Jan. 25. Survivors: wife, Gladys; son, David; daughters, Eva Rhodes, Anita Jo Johnson; sisters, Ruby Grace Misko, Margaret Hurst; three grandchildren.

VIOLET (PENROD) BROCHE, 85, Hoopston, Ill., Jan. 29. Survivors: daughters, Eileen McVicker, Marilyn Branson; four grandchildren; six great-grandchildren.

UMBERTO (BERT) GOBBI, 83, Grandview, Wash., Jan. 13. Survivors: wife, Gladys; two sons; two daughters.

RICHARD M. (PEK) GUNN, 91, noted humorist and homespun poet, Nashville, Tenn., Feb. 23. Survivors: several nieces and nephews.

STELLA S. GUNTHER, 52, Edgewater, Fla., Jan. 23. Survivors: husband, Kenneth; mother, Dorothy Soukup.

JAMES A. HENDLEY, 85, Eldon, Mo., Feb. 17. Survivors: wife, Mona; son, Ralph; daughter, Catherine Hull; stepsons, Kenneth and Chester Setser; stepdaughter, Lorene Whittington; 5 sisters; 3 brothers; 8 grandchildren; 6 great-grandchildren; 6 step-grandchildren; 10 step-great-grandchildren.

MARVIN G. JOHNSON, 79, Tulsa, Okla., Feb. 22. Survivors: wife, Geneva; sons, Gerald, Larry, Rick; brother, Al; five grandchildren.

MAYBELLE McCOLLOM, 92, Carbondale, Colo., Feb. 8. Survivors: sons, Bob and Ron Cook; stepsons, Ray and Russel McCollom; 7 grandchildren; 12 step-grandchildren; 12 great-grandchildren; 28 step-great-grandchildren; 11 great-great-grandchildren; 13 step-great-great-grandchildren.

DORIS McWHORTER, 15-year teacher at Woodcrest Nazarene Christian School, Los Angeles, Calif., Mar. 7. Survivors: husband, Solomon; three daughters; two sons.

REV. ELDON S. (DON) SIPES, SR., 78, Colorado Springs, Colo., Feb. 5. Survivors: son, Eldon Jr.; daughter, Deborah Walker; four sisters; one brother; four grandchildren; six great-grandchildren. Rev. Sipes is the father of song evangelists Brian and Debi Walker and brother of evangelists Bob and Verna Gordon.

ELSIE L. SMITH, 83, Bethany, Okla. Survivors: Tom Smith Jr., Beverly Carr, Thelma Bolton, Ernestine Strutz, Roberta Hoover, Clark Smith, Sharon Montgomery; 25 grandchildren; 50 great-grandchildren; 4 great-great-grandchildren.

JOHN L. SMITH, 48, professor of physics at Mount Vernon Nazarene College, Dec. 28. Survivors: wife, Doris; sons, Jonathan, Joshua.

BURNELL M. STEELMAN, 73, Olivet, Ill., Feb. 3. Survivors: wife, Betty; mother, Mary; sons, Burnell, Kenneth; daughters, Judie Carlton, Joyce Lulling, Connie Rienbolt; brothers, Maurice, Marvin; sister, Janice Kuhnert; 10 grandchildren; 1 great-grandchild.

ALLINE SWANN, 86, Nampa, Idaho, Feb. 28. Survivors: brother, Wendell McGraw; several nieces, nephews, and cousins.

GORDON O. TURNER, 69, Overland Park, Kans., brother of J. Paul Turner, general coordinator of Family and Men's Ministries for the Church of the

Nazarene, Feb. 21. Survivors: wife, Jeanne; mother, Thelma; sons, David, Duane, daughters, Janet Engliert, Patricia Cobb, Teri Northcraft, Lori Vanwey; stepchildren, Linda Dege, Cheryl Taylor, Kenneth Turner; two sisters; four brothers; seven grandchildren.

ERNEST S. WOOD, 86, Jamestown, Tenn., Dec. 25. Survivors: wife, Gertrude; sons, Sam, Danny; daughters, Joyce Campbell, Patsy Lewis, Mitsy Collins; sisters, Minnie Ingram, Lillie Ballard; 10 grandchildren; 3 great-grandchildren.

Births

to RAY AND SHERRY (HODGES) ADKINS, Middletown, R.I., a girl, Sara LeeAnna, Jan. 6

to NEIL AND JULIE (CAGLE) BENNETT, South Pittsburg, Tenn., a girl, Kirby Renee, Jan. 25

to TIMOTHY AND KRISTEN (ROGERS) BURKHART, Newton, Kans., a girl, Meredith Rose, Jan. 30

to MARK AND SHERRY (RATLIFF) CARLSON, Bullard, Tex., a boy, Andrew James, Oct. 6

to TIM AND LISA DIXON, Louisville, Ky., a boy, Timothy Spencer, Dec. 9

to RUSTY AND PAMELA (TAYLOR) FULLING, Olathe, Kans., a girl, Alyssa Nicole, Feb. 23

to SID AND WAYLA (LANKFORD) MURROW, Arvada, Colo., a girl, Cynda Chanelle, Feb. 14

to KENNETH AND BECKALYN (STREET) PERDUE, Kendallville, Ind., a girl, Megan Elizabeth, Dec. 26

to STEVEN AND KIMBERLY (CREES) RYSER, Escondido, Calif., a girl, Kelsie Diane, Feb. 15

to TODD AND MARIANNE (BOOTH) WEBB, Graniteville, S.C., a boy, Lanson Kyle, Sept. 13

Marriages

ELIZABETH JOY ELLIS and ADAM JASON CUSHMAN, Jan. 7, at Nampa, Idaho

JANA LENISE MARTIN and G. DARRELL HULSEY, Dec. 10, at Montgomery, Ala.

Anniversaries

CRAIG (MO.) CHURCH will celebrate its 50th anniversary June 23-25. Former pastors, members, friends, and district superintendents are invited to attend. For more information, contact Pastor Larry McDaniel at 816-683-5325 or 816-683-5580.

CHEYENNE (WYO.) FIRST CHURCH will celebrate its 70th anniversary June 24-25. Former members and friends are invited to attend or send greetings. For more information, call 307-638-3061 or write 1734 Cheshire Dr., Cheyenne, WY 82001.

FLINT (MICH.) CENTRAL CHURCH will celebrate its 75th Diamond Jubilee Anniversary June 23-25. Special events and speakers are planned for the weekend, with many former pastors joining in the celebration. For more information, contact the church at 1261 W. Bristol Rd., Flint, MI 48507 or 810-235-5671.

GALESBURG (ILL.) FIRST CHURCH will celebrate its 75th anniversary June 11. A dinner will follow the 10 a.m. celebration service.

Former members and friends are invited to attend or send greetings. For more information, call 309-342-9012 or write 1501 Webster St., Galesburg, IL 61401.

NEWPORT (OREG.) CHURCH will celebrate its 50th anniversary June 11 with District Superintendent Gerald E. Manker speaking in the morning service.

Former members and friends are invited to attend or send greetings. For more information, call 503-265-6684 or write P.O. Box 1068, Newport, OR 97365.

PITTSFIELD (ILL.) CHURCH will celebrate its 50th anniversary July 9. Celebration services will be at 10 a.m. and 1:30 p.m. with Illinois District Superintendent Allen Dace speaking and the Olivetians from Olivet Nazarene University providing special music. A dinner will follow the morning service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, call 217-285-4091 or write 227 W. Washington, Pittsfield, IL 62363.

PRINCETON (FLA.) CHURCH will celebrate its 80th anniversary May 21.

Former pastors, members, and friends are invited to attend. For more information, call 305-258-3181 or write to P.O. Box 924311, Homestead, FL 33092.

WILLIAMSPORT (PA.) CALVARY CHURCH will celebrate its 45th anniversary June 11. A special Sunday morning service will be followed by a catered dinner and a 2 p.m. service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact 2300 Locoming Creek Rd., Williamsport, PA 17701 (717-322-4378, or 717-494-0596).

FOR THE RECORD Moving Ministers

ANTHONY T. BAILEY, from associate, Clovis, N.Mex., to associate, St. Peter's (Mo.) Harvester

JOHN V. BARRETT, from associate, Harvester, Mo., to associate, Hutchinson (Kans.) First

WILLIAM J. BEAN, from Louisville (Ky.) Greenwood, to Franklin, Ky.

JEFFERY N. BECKETT, from Welch, W.Va., to Bluefield (W.Va.) First

LARRY V. BETZ, from Allen Park, Mich., to Adrian (Mich.) First

PAUL BRASHAW, from Sterling Heights, Mich., to New Lathrop, Mich.

DANIEL CAMPBELL, to pastor, Bloomington (Ind.) First

KENNETH L. CAMPBELL, to pastor, Harmon, Okla.

JEFFREY COLLINS, from Swartz Creek (Mich.) Lindenwood, to Sterling Heights, Mich.

ALVIN B. CONKEY, to pastor, North Ridgeville (Ohio) Calvary Ridge

WENDELL E. DANIEL, from associate, Guymon, Okla., to pastor, Beaver, Okla.

RONALD P. DECH, from Yreka, Calif., to San Benito (Calif.) First

R. MICHAEL DENNIS, from Pensacola (Fla.) First, to Xenia, Ohio

KENNETH R. DOWNEY, from Manteca (Calif.) East, to Weaverville, Calif.

DENNIS L. FELLENGER, from Minerva, Ohio, to Lisbon, Ohio

RON GILBERT, from missionary to pastor, Jacksonville (Fla.) First

WESLEY HARRIS, from associate, Clovis, N.Mex., to associate, St. Peter's (Mo.) Harvester

WENDELL R. HOHENSTEIN, from chaplaincy to pastor, Gainesville (Fla.) Trinity

KEN HOLMES, from associate, Taylor, Mich., to pastor, Swartz Creek (Mich.) Lindenwood

RICHARD C. KEELEY, from Plainview (Ind.) Trinity, to Redkey, Ind.

DONLEY L. KING, SR., from Danville (Ill.) New Vision, to Chicago (Ill.) Hickory Hills

JOE L. LEBERT, from associate, Puyallup, Wash., to associate, St. Peter's (Mo.) Harvester

BEN F. LINDSLEY, from student to associate, Elkhart (Ind.) First

LARRY W. McNUTT, from associate, Bucyrus, Ohio, to pastor, New Albany (Ind.) First

MORRIS MEADE, to associate, Huntington (W.Va.) First

KEVIN O'CONNOR, from Clovis, N.Mex., to St. Peter's (Mo.) Harvester

G. RANDALL PARMER, from associate, Jasper (Ala.) First, to associate, Wichita (Kans.) First

A. LESLIE PARROTT, to pastor, Puyallup, Wash.

JAMES A. PETERSEN, from Richardson, Tex., to Pensacola (Fla.) First

TIMOTHY G. PITZER, from associate, Bucyrus, Ohio, to associate, Chicago (Ill.) First

JAMES M. SALO, from associate, Saginaw (Mich.) Valley, to associate, Perry, Mich.

GARY W. SCARLETT, from Wichita Falls (Tex.) University Park, to Euleus, Tex.

WILLIAM L. SELVIDGE, from missionary to pastor, Rockford (Ill.) First

RANDY S. SHERWOOD, from Cayuga, Ind., to Danville (Ill.) Cedar Grove

WINDELL L. SHIRLEY, from Corpus Christi (Tex.) First, to East Gadsden, Ala.

S. T. TAYLOR, from Gaylord, Kans., to Macon, Mo.

DANIEL H. TENNYSON, from Weaverville, Calif., to Portland (Oreg.) Brentwood

D. RAY THOMPSON, from Marlow, Okla., to Sparta, Tenn.

PHILIP R. THOMPSON, from student, Nazarene Bible College, to associate, Hollywood, Md.

JOHN TROTTER, from Roseville, Ill., to evangelism

C. LANCE TRUSSELL, from associate, Burlington, Wis., to pastor, West Bend, Wis.

SIDNEY TUCKER, from Fort Myers (Fla.) Palm Beach Blvd., to Ashland (Ky.) Plaza

W. THOMAS UMBLE, from Baltimore (Md.) Parkville, to Fawn Grove, Md.

RICHARD D. VANDERVORT, from Harrisonville (Pa.) Pleasant Ridge, to Chambersburg, Pa.

GERALD VAUGHT, from Lebanon, Ohio, to Columbus (Ga.) First

CHESTER L. WEBSTER, from Albion, Mich., to Saginaw (Mich.) Shields Avenue

RONALD J. WELLS, from pastor, Prineville, Oreg., to associate, Bend, Oreg.

GARY W. WILSON, from Marquette, Mich., to Irvine (Ky.) First

ROBERT L. WILSON, from New Albany (Ohio) First, to Jefferson, Ohio

JOHN W. WRIGHT, from pastor, Winamac, Ind., to education, Point Loma Nazarene College



Moving Missionaries

BREWER, REV. DANIEL and CAROLYN, Peru, Furlough Address: 8020 Nazarene Ave., Louisville, OH 44641

BROWN, RHONDA, Philippines, Field Address: PO Box 2016 MCPO, 0706 Makati, Metro Manila, PHILIPPINES

COOPER, DAVID and JODI, MAC Regional Office, Furlough Address: 120 N. Buchanan, Olathe, KS 66061

CORDOVA, REV. RUTH, Mexico Field Office, Furlough Address: Apartado 60, Chiclayo, PERU

FLEMMING, REV. DOUG and ANGIE, Asia-Pacific Nazarene Theological Seminary, Furlough Address: 1233 Dunhurst, Circleville, OH 43113

FRALEY, REV. DAVID and CAROLITA, France, Field Address: 19 Rue Rossini, 34070 Montpellier, FRANCE

MOWRY, REVS. JONATHAN and KATHRYN, Russia, Field Address: Church of the Nazarene, c/o Post International, Inc., 666 Fifth Ave., Suite 572, New York, NY 10103

POTTER, DAVID and SYLVIA, Papua New Guinea, Furlough Address: c/o Gene Heasley, 6710 N.W. 33rd, Bethany, OK 73008

REYNOLDS, PATTI, MAC Regional Office, Furlough Address: 1230 E. Sheridan Ridge Ln., Olathe, KS 66062

SUNBERG, CHARLES and CARLA, Russia, Field Address: Church of the Nazarene, c/o Post International, Inc., 666 Fifth Ave., Suite 572, New York, NY 10103

SWAIN, REV. AL and ARLENE, Peru Furlough Address: c/o Dr. Gordon A Swain, 813 Main St., Apt. B1, RD 5, Ashland, OH 44805

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Correction

Due to an editorial error, the credit lines for two photos that illustrated the article "To Death Do Us Part: The Hidden Secret of Marital Violence" (March 1995) were incomplete. The complete credit line should be as follows: ©1994 Donna Ferrato/DOMESTIC ABUSE AWARENESS PROJECT, NYC from the book "Living With the Enemy" (Aperture). The credit lines as they appeared in the March issue omitted the title of the book. We regret the error.

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NEWS OF RELIGION

Lausanne Movement Is Growing



Executive chair Fergus Macdonald speaks to the progress of the Lausanne Committee during a year of reorganization.

Fergus Macdonald, executive chair of the Lausanne Committee for World Evangelization, is encouraged by recent steps toward the renewal and expansion of the movement. Macdonald, a native of Scotland, spoke recently on the progress of the committee

since it was reorganized last year.

Recent activities in several nations were noted. The Lausanne Committee in Germany is hosting a Pro-Christ Mission this month with 1,000 local churches cooperating in satellite relays. The Norway committee has developed a communication center and is developing a 10-year evangelization program for Norway. Australia's committee has developed a mentoring program for young leaders.

"Spain, Lithuania, and, possibly, Mongolia are among the places where new committees are being worked on," Macdonald said. "They are thinking very strategically and could be on the verge of much greater evangelical growth."

CCC Becomes CCCU

The Christian College Coalition has changed its name to the Coalition for Christian Colleges and Universities. The change became effective Mar. 1.

The action was taken by the coalition's board of directors at their January meeting. The organization cites three main reasons for the change.

"First, it represents our 20-plus university members more visibly," said coalition president Bob Andringa. "Second, it will reduce the tendency to confuse us with the Christian Coalition. And third, we are reaching out beyond our 'member colleges' to encourage nonmember colleges, organizations, and individuals to support us as a coalition for Christ-cen-

tered higher education."

The organization will begin encouraging nonmember institutions to "affiliate" without having to meet full membership requirements.

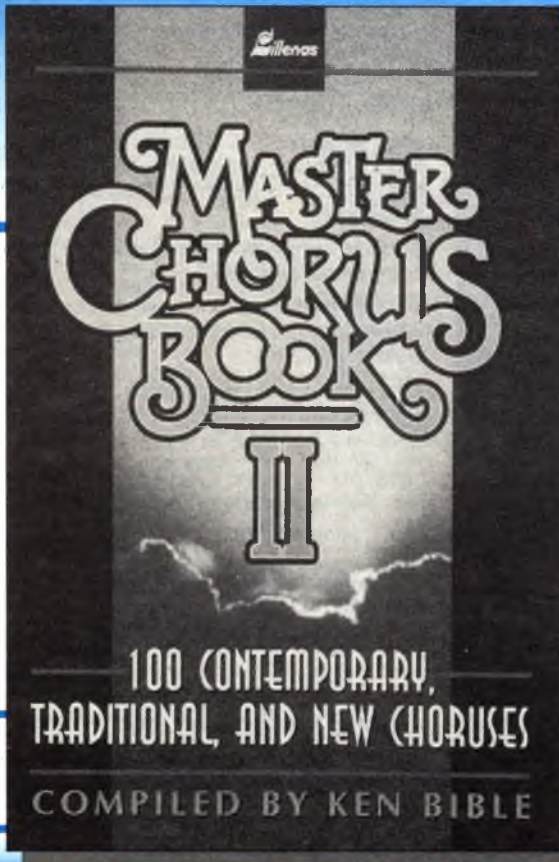
All Nazarene liberal arts colleges and universities in the United States are members of the CCCU.

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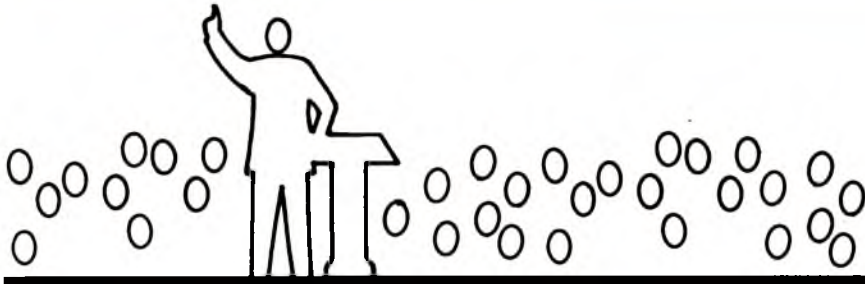
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ARMSTRONGS, LEON AND LINDA—THE ARMSTRONGS: Demotte, IN, May 2-7; Rockton, IL, 9-14; Orbisonia, PA, 16-21; Danville, VA (Calvary), 23-28; Kempton, IL, June 5-11; Franklin, PA, 12-18; North Huntington, PA (Norwin), 20-25; Orbisonia, PA, 26—July 2

BAILEY, JAMES A.: Hamilton, OH (Tuley Road), May 10-14

BAKER, RICHARD C.: Georgetown, IL, May 9-14; Frank, WV, 30—June 4; Gap Mills, WV, 6-11

BALLARD, DONALD K.: Newtonsville, OH, May 3-7; Millington, TN, 21; Merigold, MS, 24-28; Millington, TN, June 25

BELZER, DAVE AND BARBARA: Norman, OK (Grace), May 16-21

BENDER, TIM—THE TIM BENDER FAMILY: Logansport, IN (First), May 2-7; Hamburg, NY, 9-14; Arcade, NY (Crossroads), 16-21; Buffalo, NY (First), 23-28; Shelbyville, IN (First), June 12-16 and 18

BOND, GARY AND BETH: Mannington, WV, May 3-7; Findlay, OH (First), 10-14; Keokuk, IA, 17-21; Delta, CO (Gunnison Valley), 26-29; Tennessee District Camp Meeting, June 11-18; Deland, FL, 21-25

BOQUIST, DOUG AND DEBBIE: New Holland, PA, May 6-10; Bloomsburg, PA, 13-17; York, PA (Stillmeadow), 19-21; Upper Marlboro, MD (Melwood), June 3-7; Purcellville, VA (Loudon Valley), 9-11; Sistersville, WV, 16-18; Northeastern Indiana District Camp, 19-25; Northville, MI (Detroit First), 26-30

BRISCOE, JOE: Laurinburg, NC, May 2-7; Concerts in Virginia and New England, 10-14; Auburn, ME, 17-21; Skowhegan, ME, 23-28; Augusta, ME (First), June 4-7; Concerts in Maine and New England, 11-25

BURKHALTER, PAT AND DONNA: Cambridge City, IN, May 3-7; Carl Junction, MO, 17-23; Wichita, KS (Trinity), 24-25; West Plains, MO, 31—June 4; Colorado Springs, CO (Central), 7-11; Arnold, NE, 14-18; Crockett, TX, 21-25

CHAMBERS, LEON: NIROGA, June 5-9; Sanford, FL, 12-18

CHEATWOOD, HENRY AND PHYLLIS: Fort Wayne, IN (Elmhurst), May 2-7; Harrison, AR, 11-14; Pearl River, LA, 17-21

CLAY, D. E.: Westlake, OH (Parkside), May 7; Garfield Heights, OH (Cleveland), 13-14; Sunbury, OH, 21-24

COLDIRON, WILLIAM T.—PREPARED HEART MINISTRIES: Kentucky District Assembly, May 30—June 2; Pioneer, OH, 9-11

COVINGTON, NATHAN: Wyoming, IL, May 3-7; Indianola, IA, 10-14; Somerset, KY (First), 17-21; Denver, CO (Green Acres), 24-28; Louisville, KY (St. Matthews), June 14-18

CRANDELL, DONNY: Garfield Heights, OH (Cleveland), May 7-10; Gardnersville, NV (Carson Valley), 26-29; New Baltimore, MI (Anchor Bay), 31—June 11; University Park, IA, 12-18*

CURRY, RICK AND JENNIFER—EVANGEL MINISTRIES: Ashland, KY (Grace), May 3-7; Blanchester, OH, 9-14; Dublin, IN, 30—June 4; Eastern Kentucky District Camp, 10 and 12-16

DELL, JIMMY: Indio, CA, May 6-10; Jefferson, OH, 13-17; Eureka, CA (First), 20-24; Medicine Hat, AB (Glenview), June 4-7; Lethbridge, AB, 8-11; Beardstown, IL, 18-21

DENNISON, MARVIN E.: Maryville, MO, May 2-7; Grinnell, IA, 9-14; Sabetha, KS, 23-28; Johnson, KS (Bethel), 30—June 4; Kingston, MO, 6-11; Pella, IA, 12-18; Shelbyville, IL, 20-25; Mattoon, IL (First), 27—July 2

DODDS, LARRY W.: Mansfield, IL, 19-21

DOOLITTLE, KEVIN AND KAREN: Duxbury, MA (St. Paul's), May 3-7; Fitchburg, MA, 14-18; Saugus, MA (Cliffondale), 21-24; Oakland, ME, 26-28; Danielson, CT, June 3-4; Nesquehoning, PA, 11; Waynesburg, PA, 12-18; Plum, PA (Monroeville), 19-25; Wadsworth, OH, 29—July 9

EVERMAN, WAYNE: Winchester, KY, May 2-7; Fairfield, OH, 11; Birdsboro, PA, 12-14; Lockbourne, OH, 17-21; Circleville, OH, June 6-7; Toms River, NJ, 9-15; Hanover, PA, 18-21; Iowa District Camp, 26—July 2

FADER, WES AND MARY: Claresholm, AB, May 10-18; Sidney, MT (First), 24-28; Windsor, ON, 31—June 4; Lowville, NY (First), 7-11; Delta, PA, 23-25

FARRIS, MICHAEL AND MARY JANE: Alaska Concerts, June 2-4 and 9-11; Alaska District Children's Camp, 12-16; Alaska Concerts, 17-18; Alaska District Children's Camp, 19-23; Alaska Concerts, 24-25

FREY, DON—THE FREY FAMILY MINISTRIES: Spencerville, OH, May 3-7; Lansing, MI, 12; Watsonville, MI, 14; Mount Pleasant, MI (First), 14P-15; St. Bernice, IN, 17-21; Morenci, MI, 24-28; Garrett, IN, June 4; Clay City, IN (Union Chapel), 6-11; St. Joseph, MI, 12-18; Bowling Green, KY (First), 19-25; Oneonta, AL (Union Hill), 26—July 2

GORMAN, CHARLES AND ANN: Somerset, KY (First), May 17-21; Albany, NY (First), 24-28

GRIMM, H. R.—LIVING CONCEPTS MINISTRIES: Wooster, OH, June 3

HAINES, GARY: Wilmington, OH, May 4-7; Glen Burnie, MD (Marley Park), 13-17; Milford, DE, 18-21; Omaha, NE (First), 27-31; Bentonville, AR, June 10-14; Mountain Home, AR (Twin Lakes), 15-18; Denair, CA (Turlock), 24-28

HANCOCK, JOHN J.: Charleston, WV (South Hills), May 3-7; Largo, FL, 14; New Port Richey, FL (First), 21

HANCOCK, TIM: Catlettsburg, KY (Southside), May 7-10; Columbia City, IN, 14-17; Warren, OH (First), 21-25; Slippery Rock, PA (Coaltown), 31—June 4; Southwestern Ohio District Camp, 12-18

HAYNES, CHARLES AND MYRT: Freedom, IN, May 16-21; Orleans, IN, 23-28

HUGHES, RICHARD, AND PENNIE NICKELS—WORLD MINISTRIES: Fresno, CA (Trinity), May 2; Tracy, CA, 7A; Woodland, CA, 7P; Fallon, NV, 10; Nampa, ID (Iglesia), 12; Nampa, ID (Lakeview), 13 and 14A; New Mexico District Assembly, June 5-7; Litchfield, MN, 28

JANTZ-OWENS, MARJORIE: Eureka Springs, AR

(NIROGA), May 1-5; Portage, IN, (First), 13-15; South Carolina District SAM Retreat, 19-20; Fort Mills, SC (NIROGA), June 5-9

JEWELL, KENNETH T.: New Castle, IN (First), June 4

JORDAN, JOSEPH R.: Portsmouth, OH (Highland Bend), May 3-7; Columbus, OH (Frank Road), 9-14

JUNEMAN, JOHN AND TRINA: Issaquah, WA, May 3-7; Salem, OR (South), 10-14; Elk Grove, CA, 17-21

KEENA, EARL E.: Trinidad, May 1-6; Dumas, TX, June 4-11

LAYMON, RILEY: Georgetown, KY, May 5-7; Columbia, TN (Grace), 17-21

LOCKARD, W. D.: Charleston, WV (First), May 10-14; Mount Vernon, OH (PALCON), June 5-9

LOMAN, LANE: Princeton, IN, May 7-10; Youngstown, OH (First), 13-17; Charlottesville, WV (First), 21-24; St. Francisville, IL, 25-28; Greentown, OH, June 4-7; Kannapolis, NC, 8-18; Williamsport, PA, 25-28

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Macon, GA (Shurlington), May 3-7; Charlotte, NC (Pineville), 10-14; Missouri District Laymen's Retreat, 19-21; Arlington, TX (First), 24-28; Nashville, IN (Parkview), 31—June 4; New Baltimore, MI, 5-11; Albuquerque, NM (Nazarene Indian Bible College), 13-18; Northeastern Indiana District Camp, 19-25; Abingdon, VA, 28—July 2

MARTIN, LEON: Palestine, TX, June 3—July 2

MAY, JOHN W.: Jane Lew, WV (Valley View), May 3-7; Mercer, PA, 10-14; Lowmansville, KY (Paintsville), 17-21; Franklin, PA, June 30—July 9*

McMAHAN, WILLIAM T.: Douglasville, GA, June 8-18

McMAHON, MICK AND HELEN—VICTORY MINISTRIES: North Huntington, PA (Norwin), May 5-6; Hershey, PA, 7-10; Woodbridge, VA, 13-17; Greenville, PA, 19-21; Jefferson, PA, 24-28; Dover, DE, 31—June 4; Horseheads, NY (Grace), 10-14; Arona, PA, 16-18; Bedford, PA, 21-25

McWHIRTER, STUART: Spencerville, OH, May 31—June 4; Southeast Oklahoma District Camp, 7-11; West Texas District Camp, 19-25; Alaska District Camp, 29—July 4

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Lowell, MA (First), May 2-7; Brandon, VT (Leicester), 9-14; Danielson, CT, 16-21; Hooksett, NH, 24; Nashua, NH (Community Chapel), 28; Liberal, KS, June 2-4; Wareham, MA, 13-18*

MONCK, JIM: Chester, WV, May 7-10; Newell, WV (First), 11-14; Carson City, NV, 21-24

MORGAN, EARL AND NORMA: Hubbard, OH, May 13-14; Madison Heights, MI, 20-21; Fairfield, IL, June 10

MURPHY, MARK N.: Spencer, IN, May 10-14; Bloomington, IN (Zion), 17-21; Southwest Indiana SOLOCON, 26-29

PARKS, TOM AND BECKY: Independence, MO (First), May 7-10; Marshalltown, IA, 14-17;

Cedar Rapids, IA (First), 21-24; Branson, MO, 28A; Ozark, MO, 31—June 4; Effingham, IL, 7-11; Branson, MO, 18; Goshen, AR, 21-25

PERDUE, NELSON S.: Portland, IN, May 3-7; Lima, OH (First), 10-14; Portsmouth, OH (First), 17-21; Lynchburg, VA, 24-28; Wrightsville, GA (Mount Olive), 31—June 4; Burlington, IA (First), 7-11; North Arkansas District Camp, 12-18; Iowa District Camp, 26—July 2

PETTIT, ELAINE C.: Fredericktown, OH, May 7-11; Lansing, MI (Central), 14-18; Piqua, OH, 21-25; Detroit, MI (Grace), 28 and 30; Detroit, MI (New Hope), 31—June 4; Detroit, MI (Faith), 18-22

RICKEY, HOWARD: Painesville, OH, May 7-10; Boswell, PA (New Life), 14-17; Nashville, TN (Glenciff), 21-24; Mount Vernon, OH (PALCON), June 5-9; Southgate, MI, 11; Quincy, MA (PALCON), 26-30

ROTH, RON W.: Confluence, PA, May 2-7; Ridgeway, PA, 9-14; East Smethport, PA, 16-21*

RUNYAN, DAVID: Pueblo, CO (Belmont), May 6-10; Anderson, IN (First), 20-21; Cambodia, 23-31; South East Asia, June 1-5A; China SP-11; East Tennessee Youth Camp, 19-23; Peoria, IL (Golden Acres), 30—July 2

SHERWOOD, SCOTT: Fairbury, NE, May 5-7; Rockford, IL (Auburn Road), 12-14; Arizona District Sunday School Convention, 28-29; Council Bluffs, IA (Emmanuel), June 5-11; Tennessee District Children's Camp, 12-18; Picher, OK, 20-25; Arizona District Children's Camp, 26-30

SHOWALTER, KEITH AND PATTY: Charlotte, NC (Pineville), May 10-14; Brainerd, MN, June 4-7; New Baltimore, MI (Anchor Bay), 8-11; Abingdon, VA, 28—July 2

SMITH, DUANE: Parkersburg, WV (First), May 3-7; Huntington, WV (Walnut Hills), 10-14; Princeton, WV (First), 17-21; Point Pleasant, WV, 24-28; Monongahela, PA, 31—June 4; Lapeer, MI, 19-25*

SMITH, GEORGE E.: Boyne City, MI (Morgan Street), May 1—June 30

SMITH, MICKEY G.: Dyersburg, TN (First), May 9-14; Maryville, TN, 16-21

STANFORTH, KEN: Marysville, CA (Hallwood Community), June 19-25

TAYLOR, ROBERT: Welch, WV, May 7-10; Easton, MD, 14-18; Kankakee, IL (PALCON), 22-26; Casey, IL, June 7-11; Modoc, IN, 18

THORNTON, WALLACE: Concord, IN, May 2-7; Houston, MS (Pearson Chapel), 16-21

TSO, ALVIN: Cuba, NM, June 13-17*

ULMET, WILLIAM: Columbus, IN (First), May 2-7; Lansing, MI (Zion), 10-14; West Columbia, SC (Central), 17-21; Fort Smith, AR (Trinity), 24-28; Belpre, OH, 31—June 4

WELLS, LINARD: Oakland City, IN, May 2-7; Troy, OH, 9-14; Collinsville, IL (First), 16-21; Bethany, OK (PALCON), 29—June 2; Georgetown, IN, 6-11; Evansville, IN (Trinity), 13-18; Boonville, IN, 20-25

WIGGS, B. G.: Frederick, MD, May 3-7; Louisville, KY (Southeast Community), 16-21; Freetown, IN, 23-28; Southwestern Ohio District Camp; June 12-18

WILSON, J. B.: Kannapolis, NC (Westside), May 7-10; Concord, NC (Springdale), 14-18; Gastonia, NC (First), 21-25

WOMACK, PAUL: Centerville, IN, May 7-11; Columbia, MO (First), 14-17; Carthage, TX, 21-24; Moravia, IA, 31—June 4; Dover, TN (First), 7-11

WRIGHT, E. GUY AND LIL: Warrensville, NC (Mount Jefferson), May 2-7; Camden, SC (First), 10-14; East Liverpool, OH (Lacroft), 17-21; Pulaski, VA, 24-28; Marmet, WV, 31—June 4; Newell, WV (Congo), 7-11; Dayton, VA, 14-18; Buffalo, WV, 21-25; Colliers, WV, 28—July 2

*Denotes Non-Nazarene Church

A Friend in High Places

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

ON MAY 12, Christians around the world will celebrate the Day of Ascension. We celebrate with great joy the “descent” of Christ—that is, His coming down to earth. The Ascension is the counterpoint to Christmas. It is the moment of Jesus’ bodily return to heaven.

If we were to give Ascension gifts as we do Christmas gifts, what would you give—a kite, a helium balloon, a ladder, an airplane ticket? Each of these might remind us that we have a friend in high places, and that’s worth celebrating.

Following the Resurrection, Jesus remained on earth for 40 days. This was an important transitional period during which He appeared to His disciples for several important reasons.

First, His appearances validated His resurrection. His appearance to Thomas vividly illustrates this.

A week later, his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.”

Thomas said to him, “My Lord and my God!”

Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed” (*John 20:26-29, NIV*).

Second, He encouraged and strengthened His followers by appearing to them. His “do you love me” dialogue with Peter is one example (*John 21*). He also made a special appearance to James and to more than 500 other followers.

Third, Jesus also used this 40-day period to give His disciples final words of instruction:

Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit . . . you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth (*Acts 1:4b-5, 8, NIV*).

When the 40 days were completed and His final instructions were given, Jesus ascended to the Father. Acts gives us the details: “After he said this, he was taken up before their very eyes, and a cloud hid him from their sight” (1:9, *NIV*).

The Ascension was both an ending and a beginning. It marked the end of the bodily ministry of Jesus on earth. What had begun at Bethlehem was finished at Calvary. The Ascension brought closure.

It also marked the beginning of the work of the Church inaugurated on the Day of Pentecost 10 days follow-

ing the Ascension. The Church becomes the visible Body of Christ on earth.

The Ascension is part of a multifaceted promise explained in the Gospel of John, chapter 14. Jesus said that it was necessary for Him to go away so that the Spirit could come. He gave assurance that He was going to prepare a place for His disciples and that He would come again to receive them unto himself.

Christ is now enthroned as our Intercessor. It is also significant because the ascended Lord has sent the Holy Spirit to us.

The Ascension affirms that Christ will come again. That was the witness of the two heavenly witnesses who stood beside the disciples as Christ ascended.

“Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way

Have you been to an Ascension Day celebration lately?

you have seen him go into heaven” (*Acts 1:11, NIV*).

The Ascension reminds us that Jesus has called us to go into all the world and make disciples. He has given us the power to do it, the power of the Holy Spirit. And He has promised us that He will return and receive us unto himself. Until then, He is interceding for us. What a cause for celebration—Happy Day of Ascension!

HH

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Notes from an editor's journal

by Mark Graham, Managing Editor

Last Things First

Begin with the end in mind," says author Stephen R. Covey (*Seven Habits of Highly Effective People*, Simon and Schuster, 1989). By this he means that we should imagine ourselves years from now, lying in our caskets, listening to the conversations of family, friends, employers, and acquaintances.

What would they say—that you were a loving father, mother, son, or daughter? an exemplary employee? one who loved God? one who did kind things for others? that you were a person of integrity?

Knowing what you know about yourself—the way you live, how you treat those around you, and the amount of time you give to living as a citizen of God's kingdom on earth—what do you think they would say . . . really?

This concept came to mind recently when a dear friend, Dr. Terrell Sanders, Jr. ("Jack" to those who knew him), died in an accident near Tortilla Flat, Arizona.

The pickup truck he was driving missed a curve and ran through a guardrail, dropping more than 1,000 feet to the valley below. No one actually knows what happened. He was in Arizona to do what he loved most, preach in a revival. On Saturday morning, he got up to take a drive up Superstition Mountain to Apache Lake. There he was going to take a walk and enjoy the beauty of God's creation.

He may have passed out momentarily and then tried to stop, or he may have been so distracted by the scenery that he missed the curve.

Whatever happened, a good, gentle man passed from earth to God's presence that February morning.

Dr. Jack was a preacher, a pastor, a district superintendent, and the president of our flagship seminary, NTS in Kansas City. After officially retiring in 1992, he began to book revivals, keeping a slate that was as full as he wanted to keep.

When I was a student at NTS, one week I was especially discouraged and thinking about leaving the books to take a pastorate. I mentioned it to Dr. Jack. He said, "Let's go get some coffee." He listened to me and gave me some advice. He closed by saying, "Whatever you decide to do, I will still be your friend, but I hope you'll stay in seminary."

On graduation day, Dr. Jack beamed as he handed me my degree.

Dr. Sanders was an outdoorsman who would rather fish or hunt than just about anything, except preach. Now and then, he would call and ask if I wanted to go fishing. He would take his grandson, "Little Jack," my son, Joey, and me to one of his favorite fishing holes. He could filet a fish faster and neater than anyone I ever saw.

Life wasn't a breeze for Jack and his wife, Edrell. Diabetes slowed him a bit, but not too much. When he was stricken by cancer, he fought back—and won.

There were personal tragedies in his family, too, but they never quelled his faith in God.

Dr. Jack loved being with people, preaching, telling others about Christ, fishing, his family, and the church. The prayer journal that he was keeping when life came to an end showed a prayer list of several pages. Those he was praying for ranged from close friends and family members to denominational leaders and missionaries.

At his funeral, friends, family, and colleagues shared many kind words attesting to the transparency, integrity, and humility of Dr. Jack. His former NTS colleague, Al Truesdale, described him as "a person who loved the gospel of Jesus Christ and who lived it." What more could God ask of a person?

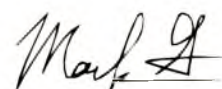
As I sat in the audience at Dr. Sanders' funeral, I knew what Covey was talking about. Here were people who knew and loved this wonderful man. He had taken time for them, he had encouraged and led them, he had served God and them with love and devotion.

In the last entry to his journal, Dr. Jack closed with the words of the apostle Paul, "For I am not ashamed of the gospel of Christ" (Romans 1:16a).

All of those who were close to Jack Sanders knew that what he wrote was true.

Jack Sanders was a wise man—he put last things first.

What would people say about you after you're gone?



Norman O. Miller Retires



General Superintendent Donald D. Owens honors Norman and Ruth Anne Miller during General Board.

Norman O. Miller, 70, was recognized by the General Board Feb. 27 for his 25 years as general treasurer of the Church of the Nazarene. Including his prior service to Nazarene Publishing House, Miller served the general church for 33 years.

"Norman O. Miller is the personification of integrity," said General Superintendent Donald D. Owens during the special presentation. "His Christlike walk, his distinguished service, his dedicated stewardship of gifts and graces, his careful leadership and investment of accounting practices, and his rapier-knife-like way of cutting up the General Budget pie have earned him the respect and agony of all of us at the International Center."

The son of a Nazarene minister and brother to two others, Miller became the

first executive administrator for NPH in 1962. He became general treasurer eight years later upon the retirement of John L. Stockton, who had also served for 25 years.

A native of Norman, Okla., Miller completed 35 missions over Europe as a B-17 pilot during World War II. He pursued his undergraduate degree at Bethany Nazarene College and the University of Oklahoma. He earned the M.A. at OU and later a doctorate at Indiana University. Prior to moving to Kansas City, Miller taught on the faculties of BNC, New Mexico A & M, Indiana University, and the University of Texas.

Miller and his wife, Ruth Anne, have two children: Dean and Marsha.

"Norman Miller is a humble and great man, the personification of an ideal Nazarene, a hero of his country, and a hero-servant of the Church of the Nazarene and our Lord Jesus Christ," said Owens. "We applaud you with sincere gratitude for 25 years of outstanding service as general treasurer of the Church of the Nazarene."

World Parish Still Expanding

The republic of Palau has become the 109th world area reached by the Church of the Nazarene, according to Louie Bustle, World Mission Division director. The Pacific island is located on the western edge of Micronesia.

Limitz Iyar, a graduate of Nazarene Bible College, Colorado Springs, was recently installed as pastor of Palau First Church, accord-

ing to Denny Owens, Micronesia coordinator. Iyar will also serve as leader of the pioneer work in Palau, where the Church of the Nazarene is fully registered with the government.

Iyar, along with several others in Palau, became Nazarenes through the mission work in Guam. They are committed to securing land for the new church.

More Flooding in California

Nazarenes were affected by recent flooding in California, although no injuries or church property damage were reported, according to Tom Nees, Nazarene Disaster Response director. A week of storms was blamed for at least 15 deaths and billions of dollars of property and crop damage. Officials declared 48 of the state's 58 counties as federal disaster areas.

At least seven families in the Monterey, Calif., Living Hope Church were isolated in their homes Mar. 3-5, according to Pastor Mark Bernhardt. Sunday morning attendance was down more than 20 percent because of flooded roads. Bernhardt said hundreds of families in his community were devastated by the flooding, especially in the Carmel area. Monterey has had more than 24 inches of rain this year compared to the normal 8 inches.

One couple at Napa, Calif.,

First Church was forced to evacuate their home for four days, according to Pastor Richard Powers. They were allowed to return home once the waters of the Napa River began to recede.

While on his way to preach at a youth revival, Santa Maria, Calif., First Church associate pastor Alan Holmes lost control of his van as a result of heavy rains. The van caromed off the median wall on U.S. Highway 101 before striking a pickup truck head-on. Holmes was traveling with his two children, ages 3 and 5, and his wife, who was seven months pregnant. No one was seriously injured.

Warmer spring weather caused the first waters of the melting Sierra Nevada snow cap to burden already swollen rivers and lakes.

In January, nearly a dozen deaths and more than \$100 million in damage was caused by heavy rains and flooding throughout the state.

Mabel Earle Dies

Mrs. Ralph (Mabel) Earle, 89, died Mar. 15 at the University of Kansas Medical Center. Death was the result of complications from burns received in her home Feb. 4.

Funeral services were held Mar. 18 at Kansas City First Church.

Survivors include her husband, Ralph; a son, Ralph, Jr.; two grandchildren; four great-grandchildren; and a number of nieces and nephews.

Mrs. Earle was an elder and served as dean of women at Eastern Nazarene College. In her later years, she had made it a point to spend much time in prayer for students at NTS, where her husband was a professor for many years.

"It was in a meeting at

the Independence, Mo., Fairmount Church of the Nazarene where Dr. and Mrs. Earle were speaking in alternating services that I was called to preach," said Wesley D. Tracy, editor of the *Herald of Holiness*.

Mrs. Earle was severely burned when her clothing caught fire in her kitchen in the early morning hours of Feb. 4. She suffered third-degree burns over 25 percent of her body. She had undergone several surgeries, but had been largely comatose since her second surgery Feb. 17.

The family has established the Mabel Earle Foreign Student Scholarship Fund at Nazarene Theological Seminary.

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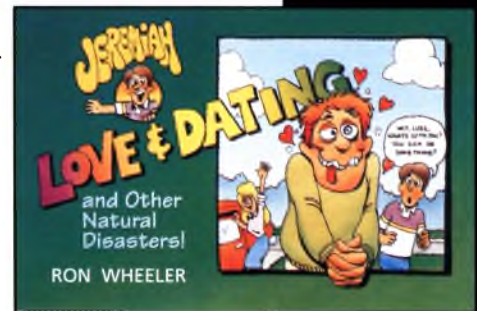
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