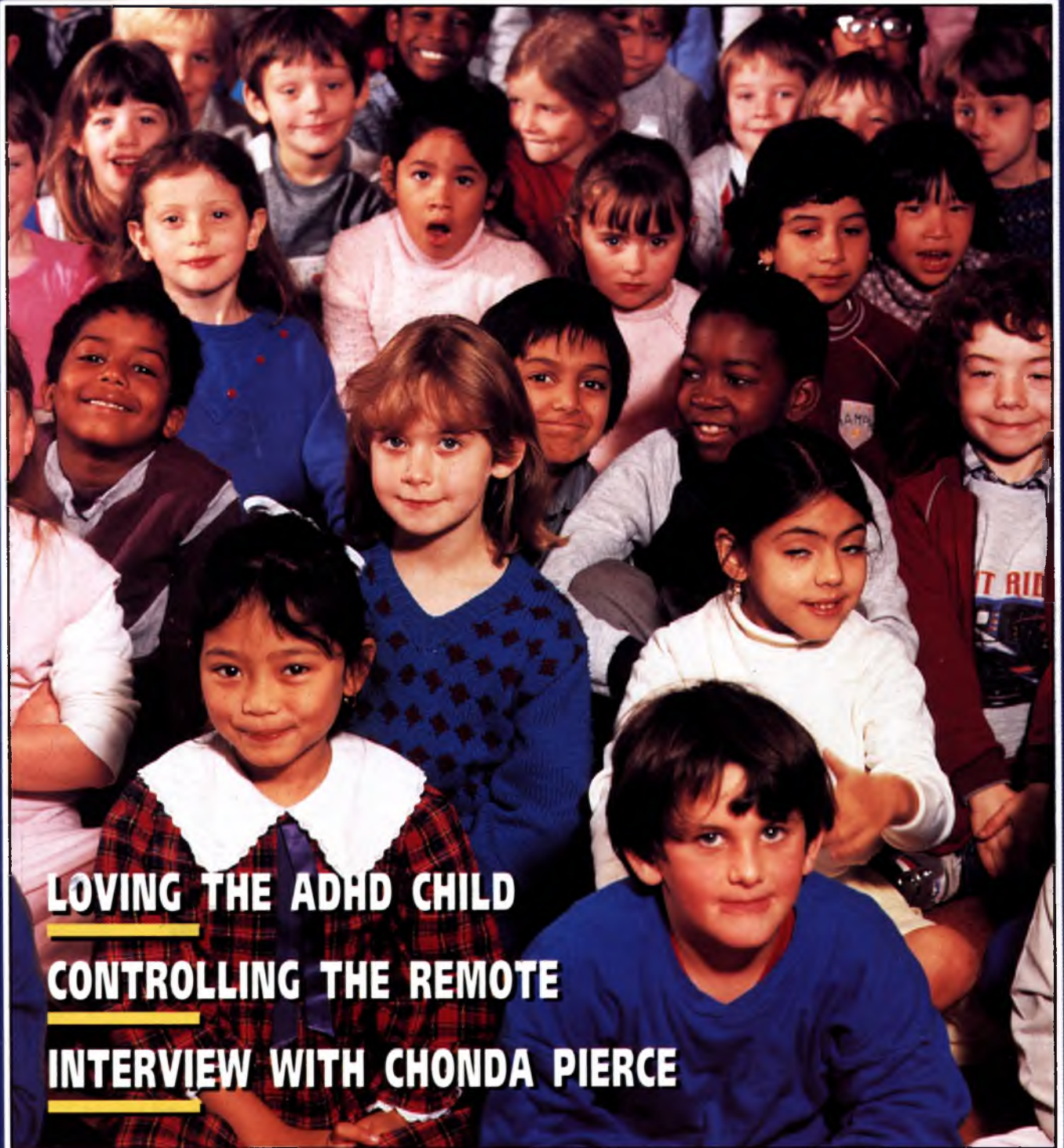


JUNE 1996

Herald of Holiness

CHURCH OF THE NAZARENE



LOVING THE ADHD CHILD

CONTROLLING THE REMOTE

INTERVIEW WITH CHONDA PIERCE

WORLD MISSION RADIO



WORLDWIDE OFFERING GOAL: \$1 MILLION
"Reaching The Unreachable"

FEATURES

- 5 Honoring Dad**
R. T. KENDALL
- 8 Television and Talk**
NANCY O. WILSON
- 10 Controlling the Remote**
RANDALL MURPHREE
- 12 Remove Violence Aimed at Children**
PAUL JETTER
- 20 Loving the ADHD Child**
MARIE CHASE
- 24 Do You Know My Child?**
HAZEL McCLAIN
- 26 Second Row, Piano Side:
An Interview with Chonda Pierce**
- 36 We Remember Pearl**
CHIP RICKS
- 38 C'mon, Try Something Old and Different!**
ALDEN E. SPROULL

POETRY

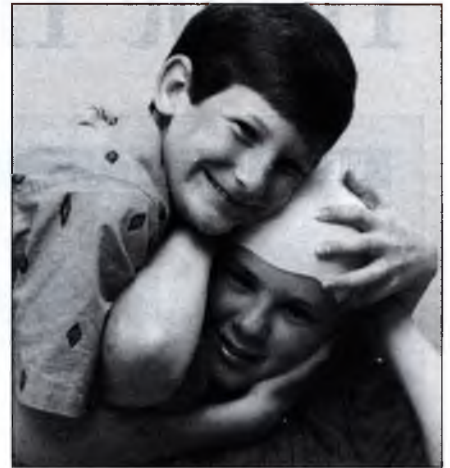
- 32 Now,** *JIM WILCOX*
- 44 Different Answers,** *NANCY SPIEGELBERG*

CONTINUING COLUMNS

- 6 General Superintendent's Viewpoint,** *JAMES H. DIEHL*
- 19 Over 60,** *C. ELLEN WATTS*
- 32 When You Pray,** *E. DEE FREEBORN*
- 34 Masculine Journey,** *MARK METCALFE*
- 35 In a Woman's Voice,** *REBECCA LAIRD*
- 42 Into the Word,** *ROGER L. HAHN*
- 46 Observer at Large,** *JOHN C. BOWLING*

DEPARTMENTS

- 2 Editor's Choice,** *WESLEY D. TRACY*
- 3 Signs,** *MICHAEL R. ESTEP*
- 4 The Readers Write**
- 7 Evangelists' Slates**
- 13 NIV Crossword Puzzle,** *RICK JANSEN*
- 14-18, 43-45 News**
- 30 Nazarene Family**
- 34 The Quote Rack**
- 47 Marked Copy,** *MARK GRAHAM*
- 48 Late News**



20



26



36

COVER PHOTO:
H. Armstrong Roberts

Tiptoe Through the Tulips

WESLEY D. TRACY



THE EDITOR'S CHOICE THIS MONTH is to combine the editorial and the Question Box in an attempt to speak to a topic that has come up several times lately in our mail and E-mail—eternal security.

Q. My fiancé was all set to join the Church of the Nazarene with me until she discovered that we don't believe in eternal security. To her, the idea that a saved person could ever be lost is a real jolt. What can I say to her?

To many neo-Calvinist evangelicals, the idea of conditional salvation is indeed as jolting as driving on a washboard road with two flat tires. One of the unexamined assumptions with which they have been raised is that "once in grace, always in grace" is as Christian as "hot dogs, apple pie, and Chevrolet" are American.

The notion that once a person "accepts Christ" or is "born again," he or she can never be lost is a major plank in the platform in the whole scope of Baptist religion from the Wheaton, Illinois, school of thought, to Billy Graham, to *Christianity Today*, to Falwellian pronouncements.

Those of us in the Wesleyan-Arminian tradition see this matter differently. We are not interested in winning a debate. But we do believe that both the Bible and experience teach us that it is possible for a believer to backslide and fall from grace and eventually be lost.

This does not mean that God is short on the power to keep us. It certainly does not mean that He is just waiting for us to slip into sin so that He can

erase our name from the saved list and scribble it again on the damnation list.

The differences between the neo-Calvinist groups (such as Baptists, Lutherans, and Presbyterians) and the Wesleyan-Arminian groups (such as Methodists, Nazarenes, CMA, and The Wesleyan Church) go back to differing worldviews springing from the Protestant Reformation. At that time, one of the abuses within the Roman Catholic Church was that the institutional church had taken upon itself the power to declare who would be saved and who would be lost.

Such great leaders as John Calvin and Martin Luther declared that only God can say who will be saved or lost. Pushed to extremes in the argument, not only did they declare that the church could not save, but also they affirmed that the church did not even know who would be saved or lost. God alone knew who would be saved, and He wasn't telling. Not even those who were chosen by God to be saved knew it. A devout life was no sure sign of salvation, and a debauched life was no sure sign of perdition. God saves whomever He wishes.

Soon salvation was indeed out of the hands of the institutional church and in the hands of a sovereign God whose main salvific function was to predestine some to heaven and others to hell. John Calvin called this "The eternal decree of God by which He hath determined in himself what He would have to become of every individual of mankind" (*Institutes*, 3.21). One thing was for sure—no mere human being had anything to do with his or her own personal salvation.

This solved some problems but created others. Moving matters of salvation out of the clutches of the institutional

church and away from individuals into the hands of a sovereign God created the core of the classical Calvinist creed. It is a creed of religious determinism—as deterministic as behaviorism itself. It declares that God has predestined everything from individual salvation to every earthquake to every drop of rain that falls.

These beliefs are often expressed in the acrostic T U L I P. Let's look at this five-petaled flower.

T = Total Depravity: The image of God in humankind is demolished, and one is incapable of one good thought or deed.

U = Unconditional Election: God himself elects (predestines) some to be saved and some to be lost.

L = Limited Atonement: Jesus died for the elect, not for everyone. Otherwise, you have double jeopardy. If a man goes to hell to pay for his sins, how can you say that Jesus already paid for them? That would be paying double. Thus, they say, Jesus died only for those who were predestined to be

T C U S P doesn't spell anything, but it may be lovelier than a tulip.

saved. Others pay their own tab.

I = Irresistible Grace: When God chooses to save people, He overwhelms them with grace which they cannot refuse. Thus, salvation is the mighty act of God alone.

P = Perseverance of the Saints: Those who have been elected by God cannot be unelected. They had nothing to do

continued on page 41

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Silence at Darjeeling

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

HOW DO YOU DESCRIBE THEM?

You can't.

Silence, reverent silence, is often the best response to those moments of awe-inspiring inspiration.

You only ruin them when you start babbling, trying to describe them.

I travel a lot. But I'm not a tourist. I don't want to act, sound, or look like one, either. I want to go where my assignment takes me, do the work, and return home. But there have been a few times when I relented and joined the group to see the "not-to-be-missed" tourist attraction. Most of these have been less than awe-inspiring.

One such travel experience, however, proved the exception. More than 20 years of friendship with my traveling comrade and listening again and again to his stories of growing up on the great plateau yanked an agreement to go along. Knowing that more than 60 hours of travel in the trains and taxis of India was the price I would have to pay, I still agreed to go. Even the nationwide transportation strike didn't keep me from saying, "OK, I'll go." But under my breath I

was saying, "This had better be good." Darjeeling.

The name brings to mind sights, sounds, and smells—Tibetan monks, tea growing on perpendicular mountainsides, and men and women of five distinct backgrounds mixed together in a rare cultural stew of Chinese, Tibetan, Nepalese, Indian, and a remnant of the Raj.

After an evening of warm fellowship and good food, the announcement came: "Sunrise at 5:30 A.M." Sunrises are the same the world over, I scoffed to myself. I immediately responded, "Don't count on me." I was tired and needed rest. "See you about 10 A.M.," I announced.

Very early, the silence awakened me. It was strong and beckoning, and it would not leave me alone. Although I heard no one stirring in the neighboring room, I rose, dressed, and went outside. No one was in sight.

I moved through the crisp morning air, making my way down the path that led to the lookout. Others joined me, but I was unaware of their presence. I didn't even notice the friends who had journeyed with me.

The magnificent Himalayan Mountains rose majestically before me.

The sun was creeping,

shadowing, lighting the horizon and hurling javelins of light into dusty grape-colored valleys and gold-tinged ravines. I stood in silence for 30 minutes, perhaps much longer. To have spoken would have been to break the spell. The tension of life that I carried by plane, train, and taxi to Darjeeling flew away and disappeared into the sunrise. Peace came over me, and finally I whispered in the silence,

"My God."

**I'm not a tourist.
I don't want to
act, sound,
or look like
one, either.**



Still the Best

We are short of funds and thought we would let some of our nonessentials go for a while, but we just couldn't let the *Herald* drop . . . it is one of the essential reading materials in our home. We noticed in the letters some negative comments about the *Herald*. We still think it is one of the best!

*Gene and Juanita Turner
Rossville, Ga.*

Page for Page

Words cannot express my thanks for the *Herald of Holiness*. During my learning years, I was fortunate to have this magazine around our home. During those early years . . . I did not realize how important it is to keep in touch with our roots. Thank you for bringing to us to read and to gain knowledge about how the Nazarene church was started and how our church continues to grow. . . . I look forward to reading each issue, page for page. Keep up the good work.

*Marilyn McKusick
Trenton, Fla.*

Not Taking It for Granted

I just want to express my deep appreciation for our great magazine, the *Herald of Holiness*. Dr. Greathouse's article in the March issue was worth the total subscription. I read *all* the *Herald* during these days of great grief in the loss of my dear husband, and I receive great comfort and help from the *Herald*. Every issue is *great*.

Last Sunday I attended a community church, attendance of over 200. I shared the *Herald* with the pastor. In his message, he showed the March issue of the *Herald* and told of what an excellent magazine it is, how he is impressed with the Church of the Nazarene. He referred to several articles and mentioned how good they were. I trust we Nazarenes will not take the *Herald of Holiness* and our beloved church for granted. . . .

God bless you, your staff, and all of our leaders!

*Mrs. Kenneth Whittington
Holiday Island, Ariz.*

Life Issues

I can't thank you enough for the articles in the March 1996 issue on "Depression: More than Just the Blues," "Truth Telling Can Overcome Depression," and "New Hope—A Ministry for Recovering Persons."

It encourages my heart to know the church is finally acknowledging recovery issues. I have found the problem to be prevalent in the church. I will be looking for additional articles on recovery ministries and the information as they develop.

I have always enjoyed reading the *Herald*, but particularly when it deals with life issues. God bless you.

*Patti Keefer
Bentleyville, Pa.*

Five Good Excuses

Since it has become popular to write in and give reasons why we are not going to renew our subscription, God has led me to type "The Only 5 Excuses Allowable":

1. I have become more concerned with the Second Coming than getting people ready for His return.
2. I have become like God and can tell whose picture is worth printing in the *Herald*.
3. I have no family or young people in my church who could use a "family-holiness magazine."
4. I have found a better way to spend \$12 *once* every year.
5. Since I know Hebrew and Greek, I am intolerant of any translation of the Bible, including the King James. I read only the original manuscripts.

Since none of these reasons apply to me, I will just have to "trust" the publishers of the *Herald* with another "Spirit-inspired" year of reading *our* magazine.

*Dan Wiebesiek
Littlefield, Tex.*

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HONORING DAD

by R. T. Kendall, *minister,
Westminster Chapel, London*

I have never known anything but respect for my father. The command “Honor your father and your mother” (Exodus 20:12, NIV) was never one I worried about; I just did it.

But why? Not all feel as I do toward their parents. I can only conclude that my feeling is traceable to an unusual dad—I even want to say the last of a kind.

As I write, I am sitting with my dad as he enjoys a nap in the rest home he entered in Fitzgerald, Georgia, 18 months ago. When I visited him a year ago, he was so excited to see me. This year, he knew me—but only just. I find it incongruous that the man so powerful to me is now so helpless. I have recently written down a number of observations about my dad—good and not so good, for he wasn’t perfect. But almost, as far as is possible for any human being.

He came closer to exemplifying the doctrine of sanctification he embraced than any person I have known. His prayer life would put most ministers to shame. My earliest memories of him are seeing him on his knees for some 30 minutes morning after morning before he went to work. It never crossed his mind to do otherwise. I wish now I had asked what made him want to pray so much. I don’t know many laymen like that.

He was a preacher’s dream. He was a supporter of his pastor (whoever he was), a regular tither, a supporter of whatever the church wanted to do, a lover of good preaching, and an admirer of the ministry. He named me after his favorite general superintendent, Dr. R. T. Williams, and instilled in me such an awe of preachers that I still have to pinch myself now and then in order to realize that I am one as well.

He was of the “old school” Holiness Movement. He was happiest in a noisy camp meeting, at home with what we used to call “radical” preaching, at his best when giving a testimony at a Wednesday night prayer meeting, and never so excited as when a great sense of conviction pervaded the time of the altar call. And if there were seekers, Dad would be the last to leave.

I am talking about Wayne Kendall, for years a pillar in the First Church of the Nazarene in Ashland, Kentucky. He loved men like Gene Phillips, Harold Daniels, and Lawrence B. Hicks, pastors who also influenced me before I was to enter Trevecca Nazarene College in 1953. He loved district assemblies, General

I WISH NOW I HAD ASKED WHAT MADE HIM WANT TO PRAY SO MUCH.

Assemblies, holiness, anointed preaching, and the Church of the Nazarene. He introduced me to men like G. B. Williamson, Samuel Young, and such so that I had an admiration for general superintendents that bordered on idolatry!

My mother died in 1953. Dad took it hard. “The Lord is too wise to err, too kind to be unmerciful,” he would say. Evangelist C. B. Fugett, who introduced him to her 20 years before, did it again—this time pointing him to Miss Abbie West of Fitzgerald, Georgia, whom he married in 1954. Abbie has been an angel, giving Dad faithful love and support for the past 41 years.

Abbie recalls my dad praying in the car as she drove on a long trip.

Without his prayer list at his fingertips, he began praying it from memory. She started counting. “I quit counting when he reached the 365th item,” she said. It included not only family members but also preachers and missionaries from all over the world. He once said to me, “If I pray 30 minutes a day, I have a good feeling. I like to have that good feeling.” And yet when I asked him what regret he had in life, it came to this: “Not enough time on my knees.”

I said he wasn’t perfect. He did not always excel in accepting me graciously when I didn’t come up to his expectations. For that reason, I suspect, I have been driven by ambition to achieve in order to please him. I doubt very much I’d be where I am without this. And when my changes in theological and ecclesiastical direction gave him nightmares, the only thing that compensated was my being made the minister of G. Campbell Morgan’s old pulpit—not exactly being a general superintendent,

but it helped.

Dad now lies helpless with Alzheimer’s disease. Could this frail man really have had such power over me? If ever there was a strong father, it was my dad. How can he be so vulnerable now?

But I am sure that if my children could love and respect me as I did my dad, I would be overjoyed. I want also to be his successor as an intercessor and prayer warrior.

My own prayer is, if indeed I have been driven, perhaps not unlike tennis player John McEnroe, that ambition—for the time I have left—be transferred to pleasing God only (John 5:44). Then I will have had it both ways—pleasing my dad and my Heavenly Father as well. H

How Can I Be Sanctified?

by James H. Diehl

It is God's will that you be born again. The Scripture states, "The Lord is . . . not willing that any should perish but that all should come to repentance" (2 Peter 3:9, NKJV). Christians of all traditions and denominations should be committed to taking this good news of salvation to every person in our generation and on our planet. To help communicate this eternal truth, wonderful plans have been created to encourage us to share this life-changing Good News. Plans such as "The Four Spiritual Laws," "The Roman Road of Salvation," and "The ABCs of Salvation" have been used millions of times to lead sinners to Jesus Christ. I praise God for such helps in evangelism.

It also is God's will that you be sanctified. Jesus prayed in His magnificent high-priestly prayer, "Father . . . sanctify them by Your truth. Your word is truth" (John 17:17, NKJV). Paul echoed this divine truth when, under the inspiration of the Holy Spirit, he wrote, "For this is the will of God, your sanctification" (1 Thessalonians 4:3, NKJV). Not just the will of a pastor, evangelist, missionary, or theologian—it is God's will that we be sanctified Christians. *God's will*. In my opinion, that makes a world of difference about being sanctified!

Have you been sanctified? Has the infilling of the Holy Spirit been experienced in your heart and life? Do you *want* to be sanctified? Is there a deep hunger in your soul to know and experience the entire will of God for your life? If so, please read on, as I have good news for you.

If you will permit me to speak to you from a pastor's heart, I would like to share with you the plan I have used to lead many believers into the sanctifying grace of God. I may be writing this precisely for you, or possibly for a friend of yours for whom you have been pray-

ing. Either way, let's walk together down this highway of holiness that God has prepared for us as His children.

First, you must be born again. Every scripture that urges us to go on to perfection, to be filled with the Holy Spirit, or to be sanctified is addressed to "brothers," "believers," or "babes in Christ." The first great step to being entirely sanctified is to know Jesus Christ has forgiven you of all your sins. In fact, theologians refer to this blessed work of salvation as "initial sanctification." Do you know you have been saved? Do you know you have become

**WE ARE SANCTIFIED BY
FAITH JUST AS WE ARE
SAVED BY FAITH.**

a new creation in Christ Jesus? If so, you have taken the first great step in being sanctified wholly.

Second, something within you must die. I like to say it this way: "You must attend a funeral, and it has to be your own!" Throughout the New Testament, the truth of "the crucified life" is repeatedly revealed. Not only was Christ crucified, but also we are called upon to die. The Word in Galatians 2:20 says, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me" (NKJV). I must die. That which we call selfishness must die. Nailed to the Cross must be everything from within the selfish soul: my way, my plans, my ambitions, my will, my body, my time, my talents, my selfishness. Let it go. Ask the Holy Spirit to put to death

everything within you that is rooted in selfishness. Attend the funeral!

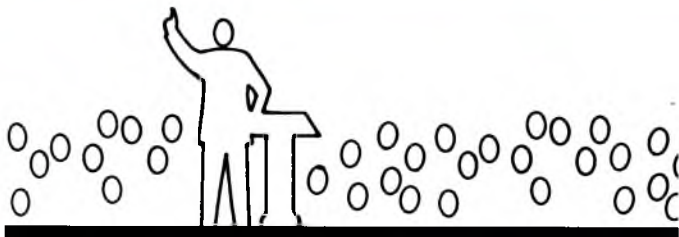
Third, surrender your body (life) as a living sacrifice to God. As Romans 12:1 states, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship" (NIV). God doesn't want your lamb, your goat, or your dove to be sacrificed to Him. He wants you! A total surrender of your life, your talents, your future, your assets, your liabilities, your ambitions, your dreams, your body, your will, *Y-O-U*. Give it all, surrender it all, consecrate it all to the God who loves you so much that He sent His Son to die for you. Blessed surrender!

Fourth, look up and receive God's sanctifying grace by faith. As Peter excitedly told the Jerusalem Council about the Gentiles receiving the Holy Spirit, "God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he *purified their hearts by faith*" (Acts 15:8-9, NIV). We are sanctified by faith just as we are saved by faith. We don't earn our way in, merit our way in, struggle our way in, or work our way in. We believe our way through! An act of faith in the promises, prayers, and sacrifice of Jesus Christ, who "that He might sanctify the people with His own blood, suffered outside the gate" (Hebrews 13:12, NKJV).

Much more could be said about receiving this sanctifying grace, and, obviously, volumes have already been written on the subject. The com-



continued on page 45



ABBOTT, DAN: Lebanon, OR, Pulpit Supply, June 23 A

ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS: Statesville, NC (First), Vacation Bible School, June 2-9; Archdale, NC, Vacation Bible School, 10-16; Ransour, NC, 17-23; Bridgewater, VA (Spring Creek), Vacation Bible School, 24-30; Crewe, VA, Vacation Bible School, July 8-14; Lynchburg, VA, Vacation Bible School, 15-21; Greensboro, NC (Rolling Roads), Vacation Bible School, 22-28; Greensboro, NC, 29-Aug. 4*

BAGGETT, DALLAS: Decatur, AL (Bethel), June 2; Birmingham, AL, 9; Scottsboro, AL, 16; Decatur, AL (Bethel), 23-30; Decatur, AL (Larkwood), July 7; Ashland, KY, 11-13*; South Charleston, WV (First), 14; Madison, AL (First), 21; Bentonville, AR, 27-28

BELZER, DAVE & BARBARA: Rawlins, WY, June 9-12

BENDER, TIM—THE TIM BENDER FAMILY: Shirley, IN, Kids' Crusade, June 10-14; Shirley, IN, 16; Lafayette, GA (Harrisburg), 18-23; Lenoir City, TN (White Wing), Kids' Crusade, 24-28

BOOMER, ERIC J.: Brentwood, NY, July 29-Aug. 1

BRISCOE, JOHN: Goshen, AR, Kids' Crusade, June 5-9; Harrisonville, PA (Pleasant Ridge), Camp Meeting, July 11-21; Rochester, NY (Spanish), 26-28

BROWN, ROGER N.: Iberia, MO, Concert, June 16

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Oklahoma City, OK (Pennsylvania Avenue), Concert, June 2 A; St. Clair, MO (Parkway), Concert, 2 P; Bethany, OK (Southwest), Sunday School Convention, 3-4; Newport, OR, Concert, 9 A; Tillamook, OR, Concert, 9 P; Albany, OR, 12*; Edmonds, WA, Family Camp, 15-19; North Bend, OR (Bay Area), Concert, 23 A; Brookings, OR, Concert, 23 P; San Luis Obispo, CA, Concert, 30 A; Bakersfield, CA (Olive Knolls), Concert, 30 P; Lincoln, NE (First), Concert, July 7 A; Fremont, NE, Concert, 7 P; Norfolk, NE (New Hope), Concert, 9; York, NE (First), Concert, 10; Sparks, NV (First), Concert, 14; Cerritos, CA, Concert, 21 A; Upland, CA, Concert, 21 P; Atascadero, CA, Concert, 28 A; Bakersfield, CA (First), Concert, 28 P

CLAY, D. E.: Mansfield, OH (First), Faith Promise, June 26-30

CORESON, KEN AND PATTI'S MINISTRIES: Richland, OR (New Bridge), Pulpit Supply, June 1-Aug. 31

DABYDEEN, ROBERT D.—EVANGELIST: Hubbard, OH, Faith Promise, June 22-23

DELBRIDGE, M. E.: Columbus, NE, June 15-19; Provo, UT (New Beginnings Fellowship), 22-26; Charlotte, NC, Camp Meeting, July 4-14; Springfield, IL, Camp Meeting, 16-21; Fenton, MI, Eastern Michigan Camp Meeting, 22-28

DELL, JIMMY: Columbus, NE, June 15-19; Provo, UT (New Beginnings Fellowship), 22-26; Charlotte, NC, Camp Meeting, July 4-14; Springfield, IL, District Camp, 16-21; Fenton, MI, Eastern Michigan Camp Meeting, 22-28; Hilo, HI, 31-Aug. 18

DIHL, ROBBIE AND DEBORAH—DYNO-MIGHT MINISTRIES: Rock Hill, SC (First), Children's Crusade, June 3-9; Arcadia, FL (First), Children's Crusade, 10-14; Lake Wales, FL, Children's Crusade, 18-23; New Port Richey, FL (First), Children's Crusade, 24-30; Fort Pierce, FL, Children's Crusade, July 2-7; Margate, FL, Southern Florida Children's Camp, 8-12; Albany, GA (First), Children's Crusades, 15-21; Georgetown, KY, Children's Crusade, 22-28;

Louisville, KY, Children's Crusade, 29-Aug. 2

DOOLITTLE, KEVIN AND KAREN: New Freedom, PA, Bible Bowl, June 10-16; Easton, MD, Bible Bowl, 17-23; Dover, DE (Calvary), Bible Bowl, 24-30; Sparta, NJ, Bible Bowl, July 1-7; College Park, MD, Bible Bowl, 9-14; North Syracuse, NY (Community North), Bible Bowl, 16-21; Petersburg, PA, Bible Bowl, 23-28

DUNMIRE, RALPH AND JOANN: Boaz, AL (First), June 7-9; Chattanooga, TN (East Ridge), July 7

DUNN, DONALD R.: Wadsworth, OH, June 27-July 7*

FADER, WES AND MARY: Dalton, MA, June 9-12; East Charleston, VT, 14-16; Schuylkill Haven, PA, 19-23; Deal Island, MD, July 7-14*; Moores Camp Meeting, NY, 29-Aug. 11*

FRANK, RICHARD: Cullman, AL, Alabama North District Camp, July 1-6

FREY, DON—THE FREY FAMILY MINISTRIES: Monroeville, AL, Children's Crusade, June 1-2; Savannah, TN, Children's Crusade, 4-9; Lexington, AL (Mary's Chapel), Concert, 9 P; Cullman, AL (First), Children's Crusade, 10-16; Hayden, AL (Faith), Concert, 16 P; Oneonta, AL (Union Hill), Children's Crusade, 17-23; Glasgow, KY (First), Children's Crusade, 24-30; Bowling Green, KY (First), Concert, 30 P; Cass City, MI, July 6-7*; Clay City, IN (Union Chapel), Children's Crusade, 9-14; Huntington, IN, Concert, 14 P; Lansing, MI (First), Children's Concert, 16-19; Oquoss, MI, 21 A*; Saginaw, MI (First), Concert, 21 P; London, OH, Children's Crusade, 22-28; Cadillac, MI, Northern Michigan Children's Camp, 29-31

GESSNER, DON AND SHIRL: Alexandria, LA, Louisiana District Camp, June 4-9; White Springs, FL, 10-16*; Keymar, MD, 18-23*; Toms River, NJ, 26-30; Painted Post, NY, July 1-7*; Lebanon, TN, East Tennessee District Camp, 8-14; Springfield, IL, Illinois District Camp, 16-21; Lebanon, TN, East Tennessee District Assembly, 23-26; Chester, MD, 27-Aug. 4*

GORMAN, CHARLES AND ANN: Bentonville, OH, June 27-July 7*

GOSS, MIKKI, AND JOANN VINEYARD—M & J EVANGELISM TEAM: Whitney, TX, Children's Crusade, June 2-7; Coleman, TX, 9-12; Imlay City, MI, July 14-17; Salamanca, NY, 28*

HAINES, GARY: New Smyrna Beach, FL, June 1-5; Naples, FL (Faith Community), 6-9; Kokomo, IN (Bon Air), 15-19; Burton, MI (Flint South), 20-24; Fresno, CA (Trinity), 29-July 3; Columbus, OH, Central Ohio District Camp, 13-21

HANCOCK, TIM: Cardington, OH, June 5-9; Bedford, IN, Southwest Indiana Youth Camp, 10-14; Middletown, OH, Southwestern Ohio Camp Meeting, 17-23; Harrington, DE, 24-30*; Bourbonnais, IL, Chicago Central Youth Camp, July 15-19; Kankakee, IL (First), 21 P

HARMAN, GARY AND BEV—HARMANY WORKS: Olathe, KS (College), Children's Crusade, June 10-15; Pella, IA, Vacation Bible School, 17-21; Springfield, IL (Trinity), Vacation Bible School, 24-30; Miamisburg, OH (First), Vacation Bible School, July 8-14; Springfield, IL, Illinois District Family Camp, 16-21; Bedford, IN, Southwest Indiana Children's Camp, 29-Aug. 9

HILL, BEN E.—BIBLE EXPOSITIONS: Eureka, IL, Northwestern Illinois, Pulpit Supply, June 1-July 31

JUNEMAN, JOHN AND TRINA: New Baltimore, MI (Anchor Bay), June 10-16; Wells, ME, 19-23; Wallingford, CT, 25-30; Fitchburg, MA, July 9-14

KISSEE, JOHN S.—MORNINGSTAR MINISTRIES: Fort Morgan, CO, Vacation Bible School, June

3-9; Lafayette, CO, Vacation Bible School, 10-16; Monte Vista, CO (Valley), Vacation Bible School, 17-23; Sacramento, CA (Rio Linda), Vacation Bible School, July 1-7; Sacramento, CA (North), Vacation Bible School, 8-14; Big Bear Lake, CA, 16-21*; Exeter, CA, 22-28*

LAMBERT, HUGH: Lafayette, LA (First), June 14-16; Calhoun City, MS, 18-23; Vanceale, MS, 28-30*; Houston, MS, July 16-21

LAXSON, WALLY AND GINGER: Henryetta, OK, Southeast Oklahoma District Camp, June 4-9; Marion, IN, Northeastern Indiana District Camp, 18-23; Fort Worth, TX, North Richland Hills District Camp, 25-30; Eureka, IL, Northwestern Illinois District Camp, July 2-7; Grand Rapids, MI, Michigan District Camp, 15-21; Fenton, MI, Eastern Michigan District Camp, 22-28

LECKRONE, LARRY AND TAMLA: Du Quoin, IL, June 8-12; Ashland, KY (Summit), 15-19; Huntington, WV, 22-26*

LEIDY, ARNOLD: Las Cruces, NM (First), Pulpit Supply, June 9, 16; Belen, NM, Pulpit Supply, July 7, 14

LEWIS, JOHN—WHITE DOVE MINISTRIES: Daltah, TX, Concert, June 2; La Junta, CO (First), Concert, 5; Commerce City, CO (Denver Rose Hill), Concert, 7; Greeley, CO (Sunny View), Concert, 9 A; Longmont, CO, Concert, 9 P; Dodge City, KS, Concert, 12; Aztec, NM, Concert, 29; Farmington, NM, Concert, 30 A; Durango, NM, Concert, 30 P; Montrose, CO, Concert, July 2; Palisade, CO, Concert, 3; Greenwood Springs, CO, Concert, 4; Denver, CO (Arvada), Concert, 7 A; Greeley, CO (First), Concert, 7 P; Great Bend, KS, Concert, July 10; Bethany, OK (Williams Memorial), Concert, 14 A; Oklahoma City, OK (Trinity), Concert, 14 P

MacEACHERN, WARREN A.: Riceville, PA, June 21-23

McWHIRTER, STUART: Columbus, OH, Central Ohio Camp Meeting, July 12-21; Wichita, KS, Kansas District Camp Meeting, 21-24

MANLEY, STEPHEN—CROSS STYLE PROCLAMATION: Alexandria, LA, Louisiana District Camp, June 4-9; Middletown, OH, Southwestern Ohio District Camp, 17-23; Oskaloosa, IA, Iowa District Camp, 24-30; Louisville, KY, July 1-7*; Irondale, OH, 10-14; Massillon, OH (First), Sebring Camp Meeting, 18-28; Butler, PA, Pittsburgh District Camp, 28-Aug. 4

MEREDITH, DWIGHT AND NORMA JEAN: Anthony, KS, Pulpit Supply, June 23; Alexandria, IN, July 7-12*

MILLHUFF, CHUCK R.: Richardson, TX, Dallas Camp Meeting, June 11-16; Fort Worth, TX, West Texas Camp Meeting, 17-23; Eads, CO, 26-30*; Valley Forge, PA, July 12-14*; Ontario, Canada, Central Camp Meeting, 26-Aug. 3

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Bedford, PA, June 5-9; Indianapolis, IN (Southport), 12-16; Poughkeepsie, NY, 23-26; Rock Hill, NY, 27-30; Tallahassee, FL (First), Church Anniversary Celebration, July 14 A; West Monroe, LA (First), 17-21; Anna, IL, 26-Aug. 3*

MORGAN, EARL AND NORMA: Elyria, OH, NWMS Convention, June 1-2; Brazil, IN (First), Missionary Service, 8 A; Noblesville, IN, NWMS Convention, 8-9; Coldwater, MI, NWMS Convention, 15-16; Linden, MI (Argentine), NWMS Convention, 22-23; Nashua, NH, New England Camp Meeting, 29-July 7; Warren, MI (Woods), 14; Mount Vernon, OH, North Central Ohio Children's Camp, 29-31

MURPHY, MARK N.: Circleville, OH, June 4-5*; Clovis, NM, New Mexico Camp Meeting, 9-16; Columbus City, IN, 23*; Camillus, NY, Upstate New York Camp Meeting, 29-July 7; Marietta, GA, Georgia Camp Meeting, 8-14; Ontario, Canada, 18-28*; Elicott City, MD, Washington Camp Meeting, 29-Aug. 4

PALMER, JIM—MINISTRIES: Anniston, AL, June 5-9; Monett, MO, July 5-7; Atlanta, TX, 12-14

PALMER, MIKE: St. Louis, MO, Missouri District Camp Meeting, June 24-30; Louisville, TN, East Tennessee District Camp Meeting, July 8-14; Madison, WI, Wisconsin District Camp, 31-Aug. 4

PARKS, TOM AND BECKY: Chicago Heights, IL, June 5-9; West Frankfort, IL, 12-16; Springfield, IL, Illinois District Junior High Camp, 17-21; Springfield, IL, Illinois District Senior High Camp, 24-28; Georgetown, IL, 30 A; Georgetown, IL (Olivet), 30 P; Paris, IL (First), July 4; Chrisman, IL, 7 A; Brazil, IN (First), 7 P; Pana, IL (First), 10; Shelbyville, IL, 14 A; Decatur, IL (Trinity), 14 P; Anderson, IL (Goodwin Memorial), 21; Columbus, OH, 24*; Galion, OH, 28 A; Barberton, OH (First), 28 P; Amherst, NY, 31

PERDUE, NELSON S.: Chattanooga, TN (First), June 5-9; Jacksonville, FL, North Florida Camp Meeting, 10-16; Jamestown, ND, Dakota District Camp, 23-28; Camillus, NY, Upstate New York District Camp, July 1-7; Grand Rapids, MI, Michigan District Camp, 13-21; Butler, PA, Pittsburgh District Camp, 28-Aug. 4

PETTIT, ELAINE C.: Lansing, MI (First), June 23; Fenton, MI, Eastern Michigan District Camp Meeting, July 21-28

PURDY, DAVID AND SHARON: Jamestown, TN (Pine Haven), June 3-9; Lebanon, TN, East Tennessee District Camp, 10-14; Grand Rapids, MI, Michigan Holiness Crusade, 16-21; Columbia, KY, 24-30; Augusta, GA, July 6-10*; Monterey, TN, 15-21; Decherd, TN, 29-Aug. 4

RICKEY, HOWARD L.: Charleston, WV (First), June 30; Charleston, WV, West Virginia South Children's Camp, July 1-5; Charleston, WV (South-east), 7; Charleston, WV, West Virginia South Children's Camp, 8-12; Kingwood, WV, 14

ROSE, WAYNE: Carl Junction, MO, June 4-9; Thomasville, GA (First), 25-30

SCHOENER, MALCOLM—HEART AND HOPE MINISTRY: Columbus, OH (Warren Avenue), July 21, 28

SHERWOOD, SCOTT: Knob Noster, MO, June 3-7*; Kansas City, MO (St. Paul), Children's Crusade, 10-16; Morenci, MI, Children's Crusade, 17-23; Springfield, OH (Maplewood), Children's Crusade, 24-30; Chandler, AZ, Arizona District Children's Camp, July 1-5; Frederick, OK, South-west Oklahoma Children's Camp, 8-12; Perkins, PA, Philadelphia District Senior High Camp, 15-20; Grand Rapids, MI, Michigan District Girls' Camp, 22-26; Madison, WI, Wisconsin District Children's Camp, 30-Aug. 4

SMITH, MICKEY G.: Brandon, MS, Church Anniversary Celebration, July 7

SMITH, DUANE: Dubois, PA (Emmanuel), June 5-9; Orbisonia, PA, 11-16; Williamsport, PA, 19-23; Confluence, PA, 26-30; St. Marys, OH, Northwestern Ohio District Camp Meeting, July 28-Aug. 4

SPEER, BROCK—THE SPEER FAMILY: Bella Vista, AR, June 11; Louisville, KY, 28*; Woodbridge, VA, 29*; Princeton, WV (First), Concert, 30; San Antonio, TX, July 7*; Ottawa, IL (First), Concert, 14; Eckerman, MI, 20*

TAYLOR, EMMETT AND MARIE: Cache, OK (First), Indian Camp Meeting, June 23-30

TAYLOR, ROBERT: Oneonta, AL (Union Hill), June 2-5; Millford, OH (King's Way Fellowship), Camp Meeting, 9; Marion, IN, Northeast Indiana District Camp, 18-23; Dayton, OH (Parkview), Camp Meeting Sunday, July 21; Elicott City, MD, Washington District Camp, 27-Aug. 4

ULMET, BILL: Gas City, IN, June 2-5; Angola, IN, 6-9; Oskaloosa, IA, District Early Youth Camp, 17-21; Rock Hill, SC (Oakdale), 26-30; Crowley, LA (First), Arcadia Holiness Camp Meeting, July 9-14; Oskaloosa, IA, Labor Camp, 23-28

VECCHI, PETE: Burlington, WI, July 28

WELLS, LINARD: Borger, TX (First), June 4-9; Suriname, South America, 11-July 7; New Albany, IN, 25-Aug. 4*

WILLIAMS, LAWRENCE: Anchor Point, AK, July 28-Aug. 4

WOMACK, PAUL W.: Bloomington, IL, June 3-9; Canton, IL (Eastside), 12-16; Fairfield, IL, July 19-28*

WRIGHT, E. GUY AND LIL: Rippling Waters, WV, June 18-23*; Arbovale, WV, July 20-28*

YOUNG, TIM: Cedar Falls, IA, June 5; San Bernardino, CA, 29-July 7*; Erie, PA, 25-Aug. 4*

*Denotes Non-Nazarene Church

Television and Talk

Teaching Children to Be Discerning Viewers

by Nancy O. Wilson

As a young child, the wars and suffering I heard about were vague stories misted over by my parents' opinions. Like other children growing up in the 1940s, we got our news secondhand from adults who gained their knowledge from newspapers and far-off voices crackling over the radio. More often than not, children were asleep when *real* news was discussed.

Media information has changed. Neurologist Richard Restak says he recently saw something on TV that he wouldn't likely encounter in "real life." A man was forced out of his house and chased by a mob of taunting, rock-throwing youths who finally stoned him to death.

Restak's daughter asked, "Did that really happen, Daddy, or was that just for TV?" He said he answered evasively that the event had actually happened.

"And then she asked me something I couldn't answer: 'Why didn't that man with the camera do something to help?'"

Children today have more fears because they have more to be afraid of. They see live reports of street wars, murders, and assaults. They see starving people on local and national broadcasts. The dilemma is more than a national involvement with media fiction and news. The problem is that today's TV is better—better color and sound—and most children have access to it in more than one place. TV analyst Bill McKibben says he is not so concerned about the effects of TV, that it is decadent or shortens our attention span. He believes "What's on?" is the most important question about television. He says that we are comfortable thinking we know more about the world by kindergarten than our grandparents knew. "In truth, though, we usually learn a new way of doing things at the expense of the old way . . . we have a new understanding, reflected ubiquitously by television."

Watching tragedy or natural disasters on the news is

quite different from reading about it, says Dr. Restak. The video image bypasses language, reason, and logic. "These terrifying scenes have a psychological impact whose ramifications have not yet been fully understood by TV news executives."

Several years ago, on a situation comedy, a child character stole a police whistle from a precinct station house, much to the amusement of adults on the show. The child was not questioned nor offered any guidance about stealing. These incidents confuse children who worry about behavior that is frowned on by parents but ignored or even condoned on television.

There is no question that some television, such as *Reading Rainbow*, contributes to learning. A friend says her children, especially her young son with

Down syndrome, have benefited greatly from the slow pace and gentle nature of *Mr. Rogers' Neighborhood*.

But how can we, as parents, promote a message of love when the ultimate form of communication in our society relies on combative behavior? In addition, what words can we use to offset an unrealistic focus on celebrities? It isn't easy to understand the Word of God when our world tends to be distorted at times, when media images encourage imitation. It is an unusual child willing to interject her or his Sunday School experience into a conversation about the Simpsons.

A young child who watches violence on the news or gunplay on a late-afternoon movie may not understand that adults in his or her life do not approve of using fists or guns to solve problems, unless parents explain. Five-year-old Ryan overheard his parents talking about how much they feared a large dog that lived two doors down the street. "Why don't you just shoot him?" asked Ryan.



Dr. John Zarski, director of a parent-child study clinic at the University of Akron, says parents can interpret media images to their children by asking, "What do we want our child to learn in relation to our values?"

Dr. Zarski says children do not think about situations in the same way as adults primarily because they lack experience. He says parents can teach their children that "just because you see something [bad behavior] on TV or in the movies . . . or read about it does not necessarily mean you need to do it." Dr. Zarski says parents cannot do away with media images, because some TV *is* good. What children need most, however, is adult input to help them make sense of media messages.

One way to balance media messages is to focus family thinking away from television toward a closer association with family activities and rituals. TV takes on less importance when it is not placed in a prominent location in the family room, used for background noise, or as a reward for chores or homework. When parents turn on the television only for certain shows, children usually follow their example.

When younger children see and hear startling and scary stories, they are allowed to express their ideas without correction. When they express their fears, parents should not tell them there's nothing to be afraid of, but rather encourage them to talk and thus comfort them. Our message is that we sympathize with our children's fears and are here to keep them safe.

When our children approach us with a problem or question, even if it's only that they want to bicycle over to Johnny's house, whatever they want to talk about is more important than what we are watching on television. We listen when our child talks to us, especially when she says her feelings are hurt "because Lisa, that new girl, won't sit next to me on the bus, even after I asked her nicely as you told me to."

We talk about God's grace, yet children wonder about children on TV news who are routinely fired upon by missiles and snipers, about people who suffer terribly and rarely have enough to eat. Parents and church leaders can acknowledge a child's distress: "We feel sad and want to help too. God helps us help others through personal giving, churches, and missions."

In a society where much success is based on *looking* extraordinary, it is important for parents and children to love one another unconditionally in spite of shortcomings or errors in judgment. It is vital for children to understand God's

unconditional love as in John 15:9, "As the Father has loved me, so have I loved you" (NIV). Unconditional love empowers children to take new steps on the way to adulthood and to feel good about themselves. Unconditional family support teaches children that fictional families are just that—clever, stylishly dressed, and quick with the retort—but not real like us and like Johnny's family down the street.

Parents can begin early to foster pride in being a family, even if the family is an extended one, a two-person parent and child family, or a stepfamily. One family we know declares March 1 as "Anderson Day." No gifts are exchanged, but they make it a point to tell each other, "Happy Anderson Day." Another family refers to itself as "the united states of us."

Children respond to adults who convey that every person is unique. Just as there are no two fingerprints the same, we are all individuals with assorted talents and differences.

Although parents can provide a balance as children process what they see and hear, overreacting to secular images can cause arguments, even divisions, as children grow older. Since the concepts of spirituality and devotion seem virtually absent from the media, children need to hear about a message that is always with us—that God understands all our fears and our joys. **H**



By Armstrong Roberts

HOW DO KIDS TELL THE DIFFERENCE BETWEEN FACT AND FICTION ON TV AND IN MOVIES?

Controlling the Remote

by Randall Murphree

Television causes aggression, disrespect for parents, dishonesty, and early sexual activity among adolescents, according to a 1995 poll. Children Now, a national children's advocacy group, reached those conclusions by polling 10- to 16-year-olds to determine how television shapes their values.

More than two-thirds of the youngsters said they are influenced by television and that they watch from two to four hours daily. An overwhelming majority said television should help teach values, but instead it often shows people getting away with wrongdoing or triumphing by deceit and physical aggression.

The American public as a whole agrees. In a 1994 Family Channel/Gallup Survey, 74 percent said they believe TV contributes to society's violence; 68 percent believe sex on TV contributes to sexual activity among teens; and 79 percent believe TV profanity contributes to teens' use of profanity. Respondents also perceive a downward trend in the portrayal of positive values on television.

Still, watchdog groups that monitor television indicate that illicit sex, graphic violence, and profane and crude language continue unabated, even during family viewing hours. In fact, the 1995 fall season saw the networks take a giant leap into ever more graphic sexual content and cruder language, even during what was once known as television's family hour.

So what's a parent to do? Believe it or not, there are many ways for the conscientious family to gain control of their relationship with television. Try these seven simple steps.

1. Define the playing field.

While many suggest that we simply throw the TV out of the house, most of us are unwilling to take such a drastic measure. Yet, parents who truly want to conquer television's pervasive influence over their children should reduce the home's number of operating TVs to one. Next, put it in a basement room, guest room, or some back corner not easily accessible. That way you'll have to go there intentionally to watch TV. If necessary, secure the TV or the room in such a way that children cannot get to it except when supervised.

2. Have a game plan.

Determine a reasonable amount of time you as a parent can spend watching TV each week. Then, sit down with the family and consult a *TV Guide* or programming schedule from your local paper. Decide ahead of time what shows you will watch together during the coming week. Turn the TV on for those shows only—nothing else.

3. Be sure a coach is present before the game begins.

Children—young teens as well as younger chil-

dren—should not watch TV without a mature adult present. That may sound too restrictive for teens and parents alike, but it is imperative, especially as you are beginning your program to control the TV. This one is so important because our children, for the most part, have absorbed too many of the media's values without being guided adequately in critical skills for evaluating what they see and hear. We want to help them grow in maturity.

4. Develop the skills of the game.

Watching with your children, you can raise questions and guide discussion about the show's message. During the program, jot down questions to discuss with children. For example:

- Do characters use language we don't approve of?
- What did characters do that proved their honesty or dishonesty?
- Did any character display selfishness? What was the result?
- Were there activities that conflict with our Christian faith?
- What moral values were taught?
- Can we enjoy the show remembering that Jesus is watching with us?

Develop creative, pointed questions that relate to your children's lives and maturity levels. Encourage children to develop a set of questions or a checklist of their own for the family to use in evaluating programs.



5. Observe the “three strikes and you’re out” rule.

When a program offends your family’s Christian values (with profanity, crude language, unacceptable behavior, illicit sex, etc.), turn it off immediately. That’s strike one. Then discuss your actions. Use questions to encourage children to reach their own conclusions, thus developing their critical skills. If a program gets a third strike—whether it’s the 3rd week of the season or the 13th—it’s permanently off the family viewing list.

6. Substitute liberally.

Provide alternative activities—go for ice cream, watch a family video or movie, or do a good deed for a neighbor. Go to the park, buy a new board game, or browse the bookstores to find Bible puzzle books for the family. Elicit ideas from your children for activities to replace the hours you’ll gain as TV becomes less and less a part of your family life. (It is important to have some of these plans in place before you tackle the task of controlling the television.)

7. Review the game and develop strategies.

Use the experience to help your children learn how to be salt and light. As you reflect on your new relationship to TV, urge your children to identify ways to take a stand on

issues. Ideally, you will set a good example in this area. Write your own letters of concern to the networks about the influence of TV. Write thank-you letters to producers of good programs. Write letters to television advertisers and letters to the editor of your local paper dealing with the issues. Then

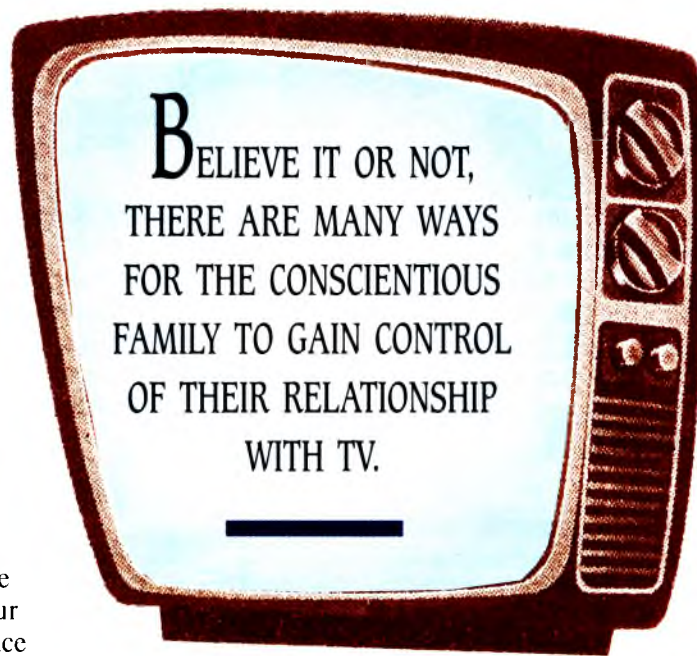
encourage your children to do the same. Your local newspaper will be delighted to hear from their young readers who have formulated thoughtful opinions on issues of the day.

Following these steps can have a truly liberating effect upon your family relationships. As you learn to prevent television from dominating your family room and your family life, you will find yourselves growing closer to each other. Furthermore, the Christian values you believe in will become a more integral part of your daily lives, and your chil-

dren will learn to make sound moral judgments in other areas as well.

Massive exposure to television sex can alter moral judgment in adolescents, according to a 1994 study by University of Alabama researchers Jennings Bryant and Steven Carl

continued on page 13



One Thing You Can Do Instead of Watching TV

Television has been called the true “opiate of the masses.” Certainly, it is easier to sit down in front of the tube than to read a book or do something that requires a bit more concentration. The following represents one of the things you can do with your child instead of watching TV. You’ll find many more in the delightful book from which it is taken—*365 TV-Free Activities You Can Do with Your Child* by Steve and Ruth Bennett.

Shuffle Story

Break out that stack of magazines, catalogs, and junk mail you’ve been saving for a rainy day. Or, if you’ve been faithfully clipping pictures as we’ve suggested elsewhere in this book, open your files—all of them. This activity needs one of everything.

Glue each picture to a piece of cardboard or index

card (don’t worry if the pictures aren’t of uniform size); then stack them up. Start with the top picture, and ask your child to begin a story. If nothing is forthcoming, make a suggestion. For instance, if the picture is of a house, you might say, “This is Ralph’s house, and he’s overslept and is late for school . . .” Then turn to the next picture, and continue the story. Again, you might have to get the ball rolling. Let’s say the next picture is one of a spaceship. You might continue, “Ralph overslept because he was dreaming about a spaceship that took him to Mars . . .”

As you can see, the idea is to create a wild, yet seamless, story. Wherever the images go, the story flows. When you’re done, shuffle the cards and start over. Be sure to write down or tape-record the stories—you might be sitting on the best-seller of the century!

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Remove Violence Aimed at Children

by Paul Jetter, *pastor,*
Upper Valley Community Church, Piqua, Ohio

Last summer, as I was driving down a lane just a couple of miles from my home, two boys suddenly jumped from behind a mound of dirt and pointed rifles at my car. I was startled, shocked, and ready to duck. Fortunately, the rifles were either unloaded or, more likely, toys.

A harmless joke, or an indication of a sick society? Perhaps the answer can be found on the toy shelves of our stores and in the TV listings of our newspapers. We are a society that loves violence. Oh, we may say we hate it. We may act shocked at the violent crimes being perpetrated every day. And yet, toys and TV programs of violence, not to mention movies, continue to be bestsellers.

"Through your widespread trade you were filled with violence, and you sinned," said Ezekiel (28:16, NIV). Trade refers to commercial activities. Even in Old Testament times, violence had become connected with commercialization.

The people of Scandinavia recently learned firsthand how violence has been commercialized. According to an Associated Press article on October 19, 1994, a five-year-old girl was brutally killed by three male playmates. All four children were reportedly fans of the U.S. cartoon *Teenage Mutant Ninja Turtles*. According to media reports, the three boys persuaded the little girl to take off her outer clothes during a game. Then they told her they were going to be "bad" to her. They shoved, kicked, and stoned her, leaving her unconscious, where she died. Her playmates were ages five and six.

Although it is difficult to prove that the violent cartoons influenced the little boys, Scandinavian network TV-3 decided not to take any chances. It quickly canceled one of its most popular children's programs, *Mighty Morphin Power Rangers*. Norway's prime

minister said that Norwegians should think twice before allowing such "free market" violence to become part of their commercial TV programming.

When I lived in Honduras, I was shocked with the violence that was imported from the United States through TV and movies. In fact, like the Scandinavians, the Hondurans would occasionally find some

U.S. program or movie so corrupt that they would refuse to show it in their

country. Our toys and our children's shows give us away: we are a country that has a love affair with violence.

Thousands of years ago, there was another society that loved violence. Moses wrote about it in Genesis 6:11: "Now the earth was corrupt in God's sight and was full of violence" (NIV). The result? God sent a great flood, destroying all of mankind except for Noah and his family.

When Jesus wanted to describe the time just before the end of the world, He said, "As it was in the days of Noah, so it will be at the coming of the Son of Man" (Matthew 24:37, NIV). Paul wrote that in the last days, people would be abusive, brutal, and treacherous (2 Timothy 3:1-4).

As a minister, I am often asked if I believe we are nearing the return of Christ and the end of the world. Perhaps that question can be answered by looking at the toy shelves of our stores and the TV listings of our newspapers. Perhaps it also can be answered by checking your children's toy boxes and by checking out the TV programs that come into your home.

Scandinavian television did what few parents have the courage to do: remove violence aimed at children, even if it is popular and commercially profitable. Psalm 11:5 says that God hates "the wicked and those who love violence" (NIV). Not just those who do violent things, but also those who love violence. Toys, TV programs, and movies included.

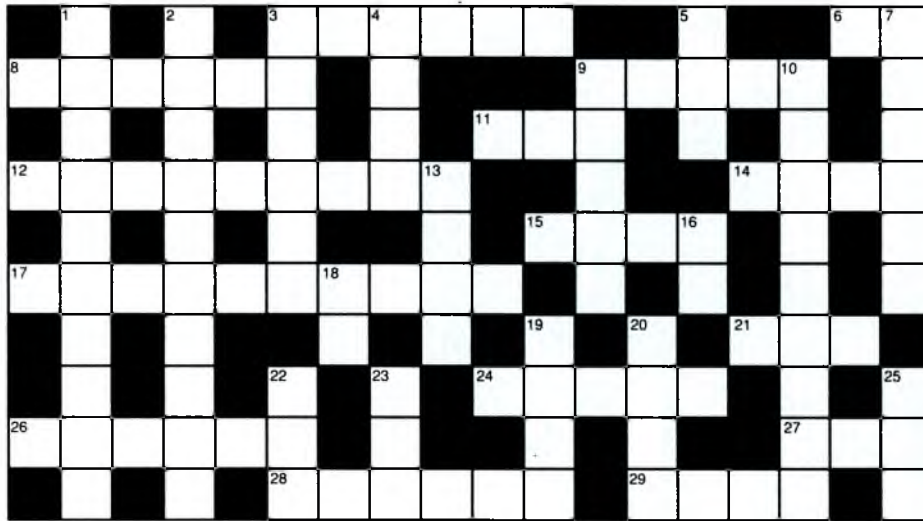
■



NIV Crossword Puzzle

Men of the Bible

by Rick Jansen



ACROSS

3. [Curly headed] Allowed Paul to see his friends. (Acts 27:3)
6. [Firmness] A grandson of Shem. (1 Chronicles 1:17)
8. [Excellence] The father-in-law of Moses. (Exodus 3:1)
9. [Jehovah is high] The son of Ahab, he became king of Israel. (2 Kings 3:1)
11. [Watcher] A priest of David. (2 Samuel 20:26)
12. [Of safe strength] Was with Paul when he wrote to the church at Corinth. (1 Corinthians 1:1)
14. [My help] A brave warrior and famous man who became unfaithful to God. (1 Chronicles 5:24-25)
15. [Master] A descendant of Joel. (1 Chronicles 5:5)
17. [Loved by God] Luke wrote the Books of Luke and Acts to him. (Luke 1:3; Acts 1:1)
21. [Lofty] He observed Hannah praying. (1 Samuel 1:12)
24. [Completion] A grandson of Noah. (Genesis 10:1-2)
26. [Who is stuck] A son of Methuselah, and the father of Noah. (Genesis 5:25, 28)
27. [Strong] A son of Jether. (1 Chronicles 7:38)
28. [He striveth with God] He struggled with God. (Genesis 32:28)
29. [Out of red earth] Lived to be 930 years old. (Genesis 5:5)

DOWN

1. [Firstborn] He died without male issue, causing the law to be changed whereby an inheritance could pass to a daughter. (Numbers 27:5-7)
2. [Brother of folly] A counselor, whose advice "was like that

- of one who inquires of God," who later hung himself. (2 Samuel 16:23; 17:23)
3. [May God add] An ancestor of Joseph, Mary's husband. (Luke 3:30)
4. [Light-giving] This friend of the apostle Paul was a doctor. (Colossians 4:14)
5. [Jehovah is a watcher] A grandson of Benjamin. (1 Chronicles 7:6-7)
7. [One who is bought] He married a foreign woman and was commanded to separate from her. (Ezra 10:11, 43)
9. [Supple] A grandson of Noah. (Genesis 10:1-2)
10. [Friend] A son of Zerubbabel. (1 Chronicles 3:19)
13. [Asked for] Valiant men, whose hearts God had touched, followed him. (1 Samuel 10:26)
16. [Not my people] The Lord told Hosea to call his son _____ Ammi. (Hosea 1:9)
18. [Watcher] The Huppites were the descendants of this man. (1 Chronicles 7:12)
19. [Jehovah is God] The firstborn son of Samuel the prophet, and a judge of Israel. (1 Samuel 8:1-2)
20. [Devouring] The first king who reigned in Edom before any Israelite king reigned. (Genesis 36:31-32)
22. [Unity] A son of Benjamin. (Genesis 46:21)
23. [Rock] A tribal chief of a Midianite family, whose daughter Aaron's grandson drove a spear through. (Numbers 25:8, 15)
25. [Good fortune] King David's seer. (1 Chronicles 21:9)

Answers on page 18

CONTROLLING THE REMOTE

continued from page 11

Rockwell. Conducting three experiments, they determined that young teens (13- and 14-year-olds) exposed to large amounts of immoral sex on television are clearly at risk of having their moral judgments changed.

The other side of the coin, however, according to Bryant and Rockwell, is that families who have open communica-

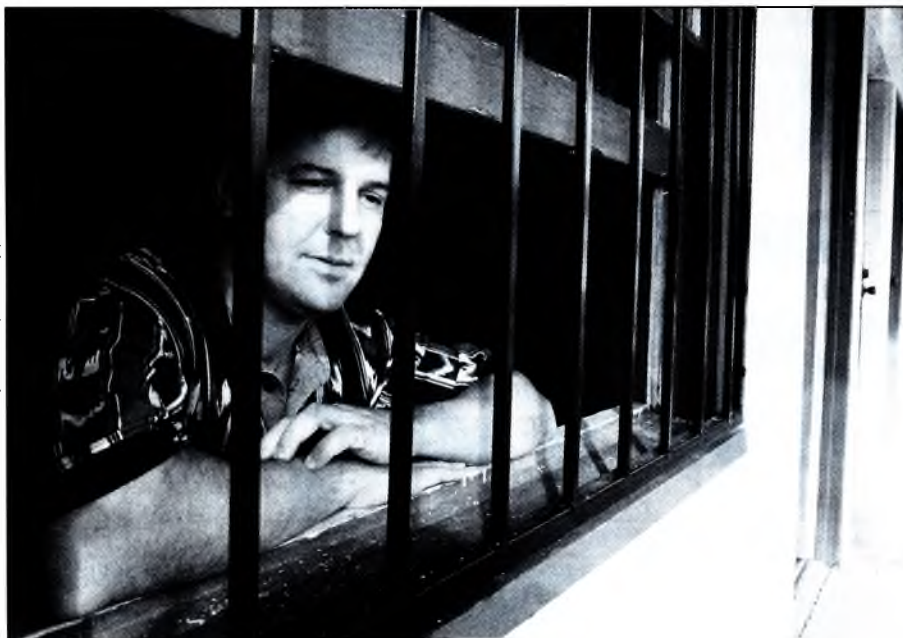
tion with their teens, a well-defined value system, and a critical viewing style can reduce, if not eliminate, the harmful effects of television.

Regaining control of your family's relationship to television may require planning, effort, and discipline, but the benefits will be immeasurable as the light of Christ shines more brightly through you.

Randall Murphree works for the American Family Association.

HF

Church Continues to Reach Out Despite Break-ins



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Robin Hyde, pastor of Cornerstone Church of the Nazarene in San Bernardino, Calif., looks out of his church through bars used to discourage break-ins at the facility.

Robin Hyde is no different from most Nazarene pastors. He fulfills normal pastoral duties at Cornerstone Church of the Nazarene in San Bernardino, Calif. However, unlike most pastors, Hyde also spends much of his time filing insurance claims.

Since Hyde moved to the Cornerstone Church three years ago, the church has been burglarized more times than he can remember—nine times since May 1995. Thieves have forced their way into the sanctuary, office, nursery, fellowship hall, and even the rest rooms.

“There was a time when a church was considered off-limits,” Hyde said. “The world and society have gone past that now.”

Hyde says the church has done everything except put barbed wire

around the property. However, the burglars keep prodding and poking until they find a weak spot. They have walked off with light fixtures, soap dispensers, coffee urns, vacuum cleaners, and musical instruments.

However, rather than closing themselves off from the neighborhood, Hyde and the Cornerstone congregation continue to reach out to their community. About 300 people are fed each month as part of an outreach program to help the poor and hungry. The church has also formed a prayer team that goes into surrounding neighborhoods to meet people and pray with them.

“We continue to reach out to our community,” Hyde said. “We are not controlled by these things—we can’t be. We are a church.”

Nease Elected to Emeritus Status at MVNC



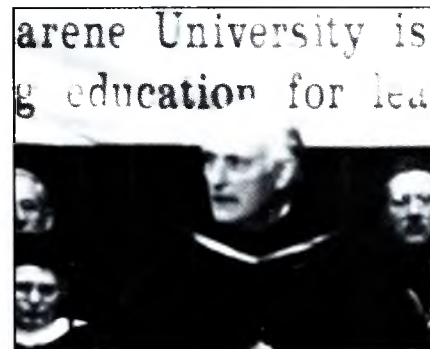
Stephen Nease, founding president of Mount Vernon Nazarene College, was officially designated president emeritus of the college during a recent chapel service at the college.

The action was taken by the MVNC board of trustees at the recommendation of President LeBron Fairbanks.

“Dr. Stephen Nease is deserving of this distinguished title based on his years of service to MVNC,” Fairbanks said.

As president emeritus, Nease will work with Fairbanks on special projects and will represent Fairbanks at some official functions. Nease also will

Name Change Official at TNU



President Millard Reed participates in the ceremony to rename Trevecca Nazarene College as Trevecca Nazarene University.

Trevecca Nazarene College officially became Trevecca Nazarene University at a special convocation Mar. 19. Held in conjunction with the spring meeting of the TNU Board of Trustees, the convocation was highlighted by the brief appearance of TNU President Millard Reed, who had been released from the hospital the previous week. He is recovering from viral hepatitis A.

Reed attended the celebration long enough to open the convocation and provide a report on his recuperation. He excused himself from the other activities of the day, telling those gathered, “I have to return home to the immediate task of remaking my liver.” However, before he left, Reed explained the significance of the name change and related the new name to the college’s history, religious identification, and educational mission. He concluded by pointing out the relationship of the name change to the school’s mission and vision.

Former presidents William M. Greathouse, Mark R. Moore, and Homer Adams participated in the event, along with board of trustees chairman D. Moody Gunter.

participate in meetings of the board of trustees and commencement activities.

After serving as president of MVNC, Nease went on to serve as president of Bethany Nazarene College, Nazarene Theological Seminary, and Eastern Nazarene College. He was education commissioner for the denomination from 1989 to 1994. Nease has served as executive director for capital endowment at MVNC since Sept. 1994.

Compassionate Ministry Center Leaders Meet

More than 120 pastors and compassionate ministry center (CMC) directors attended the fifth annual CMC Leadership Conference in Colorado Springs Mar. 21-24. At least 40 pastors and laypersons attended a preconference seminar on how to start a CMC.

Featured speakers included: Hiram Sanders, Nazarene Bible College president; Leon Wyss, Colorado District superintendent; Larry Lott, pastor, Kansas City Blue Hills Church of the Nazarene; Ron Benefiel, pastor, Los Angeles First Church; and JoeAnn Ballard, director, Neighborhood Christian Centers, Memphis. Ron Sider, president of Evangelicals for Social Action and author of *One-Sided Christianity*, also spoke at the conference. He developed the theme that Christian social action and evangelism are distinct and yet inseparable.

Conference participants attended seminars that dealt with such topics as income generation through business enterprise, serving in minority neighborhoods, and NCM and neighborhood development.

Esther Sanger, who died in 1995, was honored during a special worship service at the conference. Sanger was the founder of Quincy Crisis Center.

"This was not only the best attended but the most comprehensive of all our conferences," said Tom Nees, Multicultural Ministries director. "This conference featured a wide variety of seminars and ministries designed to help the church serve the poor and needy."

There are now more than 85 compassionate ministry centers in the U.S. and Canada with 15 more under development.

Women Clergy Meet in Indianapolis

More than 540 persons attended the Wesleyan/Holiness Women's Clergy Conference in Indianapolis, Apr. 11-14. Twenty denominations were represented, including 152 persons from the Church of the Nazarene.

Plenary speakers for the conference included General Kay Rader, president of the women's organization for the Salvation Army; Enriquita "Kets" Mo-

Winnipeg Church Provides Warmth in a Cold Winter



Nazarene organizers of Operation Warmth in Winnipeg, Man., were overwhelmed by the response to their request for donations of coats and warm clothing. (L. to r.) mission volunteer Barb Wolfe, Rev. Doug Woods, Anthony Manswell, and Rev. Rick Burke pack the donations.

The city of Winnipeg, located just across the Canadian border from North Dakota, experienced one of the coldest and most prolonged winters in recent history in 1995-96. However, because of the foresight of Elmwood Church of the Nazarene, many residents received a little extra warmth.

The Elmwood congregation teamed up with Siloam Mission, a Nazarene compassionate ministry center, to provide articles of warm clothing for residents of Winnipeg's inner city. Under the leadership of youth pastor Anthony Manswell, the congregation canvassed the neighborhood and made hundreds of phone calls to ask for donations of sweaters, coats, scarves, socks, hats,

and mittens.

Local media outlets also were involved in the 10-week campaign. The *Winnipeg Free Press* wrote three articles about the project, and it was featured in newscasts on several TV stations.

By the close of the project, more than 2,500 articles of clothing had been collected and distributed through the Siloam Mission.

"This project started in the heart of Darlene Clare, a layperson who was planning our Christmas program, 'Come in from the Cold,'" said Douglas Woods, senior pastor. "After reading some suggestions in the script, she proposed 'Operation Warmth.'"

nencillo, conference superintendent, Free Methodist Church; Janine Tartaglia Metcalf, Nazarene evangelist; and Diana Swoope, ordained minister in the Church of God.

More than 30 workshops were offered on topics such as counseling, sermon writing, spiritual care of clergy, leadership, social holiness, creative music, and mentoring.

"Our mission is to equip and encourage divinely called women in vocational ministry and professional leadership

positions," said Bonita May, conference registrar and associate pastor of Rose City Church of the Nazarene in Portland, Oreg. "From the responses I gathered, it appears that the conference fulfilled this mission."

May added that participants appeared to respond differently based on whether they attended the first conference in 1994. For those who were new to this experience, it was an opportunity to meet and talk with other women who have undergone similar experiences.

Group Visits Site of 24th General Assembly

San Antonio Convention and Visitors Bureau



San Antonio's Alamodome will be the site of the 24th General Assembly as well as the Sunday School and NWMS conventions in the summer of 1997.

A group of Nazarene representatives recently visited San Antonio, Tex., site of the 1997 General Assembly and conventions. Led by General Secretary Jack Stone, the group visited the Gonzalez Convention Center, Alamodome, and other sites that will be used during the assembly and conventions.

"Everyone felt that there are possibilities for an exciting and wonderful General Assembly in San Antonio," Stone said. "San Antonio is a destination city, and we are committed to making this a destination event for families."

Stone said that the Alamodome will provide a warmer environment for general sessions than previous venues. The dome will be partitioned to the exact sizes needed for particular events, and

drapes will be used for top levels when the crowds are smaller. Stone also said that the placement of the stage will bring the audience closer to the action.

Sunday School and NYI conventions will be held in the convention center, while the NWMS convention and General Assembly sessions will be held in the Alamodome, as will evening services.

"The focus of our evening services will be different this time," Stone said. "Instead of emphases on programs, services will focus on ministry focusing on inspiration and challenge."

General conventions will be held June 18-22, 1997. The General Assembly will begin with the traditional Sunday morning Communion service June 23.

36 Ordained in Asia-Pacific

General Superintendent James H. Diehl recently conducted district assemblies in the Asia-Pacific Region, where he ordained 36 ministers.

Diehl ordained 12 ministers at an all-Korean service at Korean Nazarene University in Chonan City. Diehl was unable to attend the five assemblies in Korea because of surgery in March, but he returned to ordain the Korean candidates, so that they would not have to wait an additional year.

The general superintendent also or-

daind 17 ministers at Asia-Pacific Nazarene Theological Seminary in the Philippines. "The number of ordinands indicates the vitality, aggressiveness, and maturity of the Church of the Nazarene in that part of the world," Diehl said. According to Diehl, a highlight of the trip was the ordination of Limitz Iyar, the first elder on the Micronesia District. Iyar is the pastor of a new church on the island of Palau on the district that was formed just one year ago. The governor of Palau and numerous other officials attended the service at Guam First Church.

San Antonio '97 Expected to Draw Hundreds

Planning is under way for San Antonio '97: One Heart—Many Hands. Modeled after the Indianapolis Project '93, this large-scale Work and Witness-type project is expected to draw hundreds of Nazarene volunteers from around the world for a week of service to the city of San Antonio prior to the 1997 General Assembly and conventions.

"San Antonio '97 will play a significant and meaningful role leading up to General Assembly," said Gary Morsch, executive director. "In addition, it will make a major impact on the city of San Antonio, as did the project in Indianapolis. Working throughout San Antonio, Nazarene volunteers will paint, repair, roof, build, wire, plumb, hammer, and perform other tasks as they demonstrate God's love to the inner city."

Members of the executive committee recently met with the San Antonio Advisory Board, which will be chaired by Peggy Stark. The advisory board will include lay and ministerial representatives from the San Antonio and Central Latin American districts.

In addition to traditional Work and Witness-type projects, San Antonio '97 is also expected to include numerous repair projects at Nazarene churches, a pre-General Assembly crusade, sports clinics for teens, Vacation Bible Schools for children, and parenting outreach programs for adults. The group is also investigating the possibility of planting a new church, establishing a new compassionate ministry center, and/or building a Habitat for Humanity house.

W and W Retreat Planned

World Mission Division Director Louie Bustle will be the key speaker for the East Central USA Region Work and Witness Retreat/Conference Sept. 27-28, 1996, in Columbus, Ohio.

"The conference is designed to inspire others to get involved in Work and Witness and to provide ideas on how to organize a trip," said chairman Paul Gamertsfelder.

For information, contact Gamertsfelder at 4971 Blendon Pond Dr., Westerville, OH 43081-4825 (614-891-0595).

Nazarene College Students Serve Others in the Spring

Students from Olivet Nazarene University and Northwest Nazarene College spent their spring breaks serving others in a variety of situations. Eighteen students from ONU ministered on the streets of San Francisco, while 11 NNC students stayed closer to home, serving persons affected by recent flooding in St. Maries, Idaho.

The ONU students worked through Grace Community Fellowship and Golden Gate Ministries. They received

their initiation into the world of the homeless in a midnight visit to five locations where the homeless may be found. They also visited medical centers, restaurants, libraries, women's shelters, and hotels.

"It was a perfect way to learn about the city and the people that live in it," said Katrina Beggs, a freshman at ONU. "Our love for the city and its people grew as we served them."

The students were involved in projects ranging from cleaning out rooms at transient hotels to preparing and delivering meals to HIV-positive patients.

Rain and rapid snow melt in February left much of the north Idaho timber town of St. Maries under several feet of water.

The NNC group worked throughout the week of spring break cleaning and hauling away water-logged Sheetrock, insulation, and carpet from flooded homes.

"It was a lot of work," said NNC sophomore Mark Boothby. "But it's more satisfying and goes by a little faster when you're helping someone in need."

The group was hosted by St. Maries Church of the Nazarene.



ONU students Amber Vaudt and Chad Maxson wash dishes at the Community Fellowship Church of the Nazarene in San Francisco.



NNC students Dan Nelson, Joel Alsworth, and Robin Smith unload a truckload of damaged insulation and other items at the dump.

Nazarenes Affected by Flooding in Africa

As many as 450 Nazarene families were affected by severe flooding in Mozambique, according to Ken Walker, Africa South East field director. Many homes and crops were damaged by the high waters.

"The floodwaters not only brought about many cases of malaria but also washed away crops," Walker said. "We are in great need of important relief supplies, tents, blankets, and food. We covet your prayers."

South Africa has also seen some of the worst floods in the country's history during recent months. At least four Nazarene families in that country lost their homes.

Although the many floods in Mozambique and South Africa de-

stroyed roadways, bridges, crops, and thousands of homes, no Nazarenes are known to have lost their lives as a result of the high waters.

Individuals and churches wishing to assist in relief efforts should send moneys to the NCM Fund. Checks should be made out to "General Treasurer, Church of the Nazarene" and earmarked for Mozambique or South Africa floods. In Canada, all checks should be made out to "Church of the Nazarene, Canada" and sent to the Brampton, Ont., office. All gifts are an approved Ten Percent Special.



Homes and crops were affected by the severe flooding in Mozambique

Churches Top 1,000 in Easter Sunday School Attendance

Fifty-two Nazarene Sunday Schools reported more than 1,000 in Easter attendance, according to statistics released by Sunday School Ministries. Overall, 574,772 persons attended Sunday School in the U.S. and Canada on Easter Sunday, April 7.

The top 10 churches in Easter attendance were:

1. Pasadena, Calif., First (3,455)
2. Olathe, Kans., College (3,428)
3. Bethany, Okla., First (3,300)
4. Puyallup, Wash. (3,090)
5. Denver First (2,710)
6. Salem, Oreg., First (2,678)
7. Grove City, Ohio (2,565)
8. Pismo Beach, Fla., New Life (2,226)
9. Richmond, Va., Southside (2,015)
10. Nashville First (1,986)

Other churches to exceed 1,000 in attendance on Easter were: Wichita, Kans., First (1,889); Nampa, Idaho, First (1,852); Spokane, Wash., First (1,767); Seattle Aurora (1,713); Lakeland, Fla., Highland Park (1,663); Bakersfield, Calif., Olive Knolls (1,602); Lima, Ohio, Community (1,540); Os-

kaloosa, Iowa, First (1,536); Cleveland Heaven Train (1,517); Porterville, Calif. (1,498); Cincinnati Springdale (1,454); Gallipolis, Ohio, First (1,450); Bradenton, Fla., First (1,450); Brooklyn, N.Y., Beulah (1,420); Portage, Ind., First (1,380); Olympia, Wash. (1,366); Newport, Oreg. (1,352); Colorado Springs First (1,318); Roseburg, Oreg. (1,313); Springfield, Ohio, High Street (1,306); Denver Westminster (1,302); Medford, Oreg., First (1,264); Wichita, Kans., Linwood (1,245); Fairview Village, Pa. (1,233); Junction City, Kans. (1,211); Phoenix New Hope Community (1,200); Venice, Fla. (1,200); Nampa, Idaho, College (1,137); Marion, Ohio, First (1,118); Yakima, Wash., West Valley (1,113); Greenville, S.C., First (1,102); Detroit First (1,101); Hereford, Tex., First (1,100); McMinnville, Oreg. (1,074); Warren Woods, Mich. (1,066); Boise, Idaho, First (1,034); Phoenix Orange-wood (1,011); Sacramento, Calif., Liberty Towers (1,005); Flint, Mich., Central (1,004); San Diego Mission Valley (1,002); and Portland, Oreg., First (1,000).

Nazarenes Take Steps to Enter Bulgaria

Representatives of the Church of the Nazarene recently attended their first official meeting with an official in Bulgaria. Hermann Gschwandtner, Eastern Europe Ministries coordinator, met with Prof. Matanov, minister of religious affairs for Bulgaria. Gschwandtner was joined by Mark Ogden, leader of the Nazarene compassionate ministry work in Bulgaria.

Matanov expressed appreciation for the services of Nazarene Compassionate Ministries, which has been officially registered in Bulgaria since 1994.

Through NCM, Nazarenes have provided gifts in kind and volunteer help valued at approximately \$1 million.

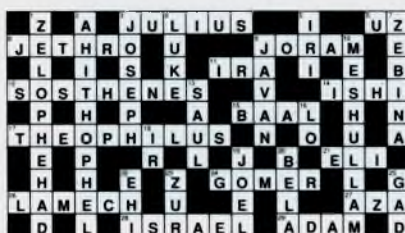
Matanov encouraged the Church of the Nazarene to start the process of registering as a church.

Gschwandtner conducted a worship service for participants of home Bible groups. About 35 persons attended and participated in the Lord's Supper, a first for Nazarenes in Bulgaria.

Franklin Cook, Eurasia regional director, plans a visit to the country in the near future.

Answers to This Month's Crossword Puzzle

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All Are Precious

C. ELLEN WATTS



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

WHO DRIVES a grandmother's voice of authority up the proverbial wall, eats shirt collars, and has something more basic in common with Einstein than theories?

The answer: A child with ADD (Attention Deficit Disorder) or (double the above) a child with ADHD (Attention Deficit Hyperactivity Disorder).

Like the electronic voice of Charlie Brown's teacher on those animated *Peanuts* cartoons, for this child the gentle corrections of a loving grandparent are not to be understood.

Not by a kid who, at two, could scale a kid-proof fence faster than his grandfather could open a well-oiled gate.

She yells at anything and everyone. He slugs for no reason.

He gets out of bed at 4 A.M., eats all but what he spills of a whole box of cereal, pours another box into the dishwasher, and turns it on. Grandpa cleans out the hoses.

Grandma knits a red sweater for her favorite doll (the one with its hair in little pieces in the wastebasket), and she slashes it to bits with her mother's sewing scissors—and flushes it.

She hates taking medication at school.

Caring families question the constant use of even calming prescriptions. So do some doctors. But given the alternative . . .

Grandma brings her a new coloring book. She swipes a black marker across each page, then jabs holes in them with a sharp pencil.

He fills the bathtub with water, floats a box of tissue over the side, and captures his "tide" (foaming generously with Mom's special apricot shampoo) beneath a wad of white guest towels. Grandma rescues the guest towels, then mops. Grandpa replaces the bathroom floor.

Grandma is tempted to yell and Grandpa to slug for plenty of reason.

Her parents yearn for just one peaceful day.

The older generation is baffled when tried and true disciplines fail to work.

Onlookers wrongly assume there has been no discipline.

Yet, turn the child loose with a hammer, some scrap lumber, and at least a bucket of nails, and he'll build you a boat that looks remarkably like a boat. (He may also ask for more nails.)

Few notice the gifts so often hidden beneath the dailiness of unacceptable behavior.

Given a page to color, she turns it over and draws a remarkably creative picture of her own.

While teaching him to read may take a small forever, get him past distractions that never seem to bother other children, and he may well read more voraciously than any of his classmates.

Unskilled teachers tend to trash such children.

Frustrated Sunday School teachers, ditto.

Pooling all I know about the ADD or ADHD child (I am a grandparent, not an expert), I suspect this neighborhood terror was the first to land on Jesus' lap the day the disciples gave our Master such a dressing-down for giving time to grubby little kids. The child knew instinctively that here it wasn't going to matter if he'd brought his school papers home or not.

I've often wondered if the boy who provided the wherewithal for Jesus to feed a hungry crowd got sidetracked at the corner. Forgetting (typically) where he was supposed to be going (school), he ran ahead of the crowd and plopped onto the grass at Jesus' feet. There he may well have hummed his own little tune until Jesus smiled down at him, explained how necessary he was to the other folks on that hillside, and taught him to share.

While imagination and a little bit of fiction does not necessarily make the above two stories true, all children (even those who try our patience) are

I suspect this neighborhood terror was the first to land on Jesus' lap that day.

for us who love God to train in the way they should go.

The kid who discombobulated the church sound system or picked all your flowers and "invented" his own perfume in the blender may never be another Einstein.

Please love him anyhow.

He could be your grandkid or mine.

Amen.

Loving the ADHD Child

by Marie Chase

Photos by Brad Elsberg

You're sitting in a classroom surrounded by video screens, each one a kaleidoscope of whirling images—the sound a cacophony—music, laughter, feet marching, dogs barking, sirens wailing, and books opening and closing. At the top of the screen in front of you is a bar of flashing red, white, and blue police lights. Now, imagine a teacher dressed in a white blouse and gray skirt, standing in front of the class trying to tell you how to simplify fractions. Listen carefully; there will be a test tomorrow.

Welcome to the mixed-up world of the child with Attention Deficit Hyperactivity Disorder (ADHD*). It is a place where distraction rules, concentration is difficult, and sitting still may be impossible. Persons with ADHD seem to have more energy than others, chatter nonstop, and have difficulty following directions or finishing what they start. These persons seem to be oblivious to the fly ball that whizzes by their heads in the outfield; they move like a whirlwind from one task to the next; they go inside to get a jacket and return 15 minutes later with a Game Boy (but no jacket).

Once known as minimal brain dysfunction, hyperkinesis, or hyperactivity, ADHD is one of the most common mental disorders among children, affecting 3 to 5 percent. In a typical group of 25 to 30 children, usually at least 1 or 2

ADHD

IS ONE OF THE MOST
COMMON MENTAL
DISORDERS AMONG
CHILDREN, AFFECTING
3 TO 5 PERCENT—
MOST OF THEM BOYS.

have ADHD—most often boys. An estimated 2 million children have ADHD.

What Is ADHD?

ADHD has been the subject of articles, books, and TV programs, but still many people misunderstand this chronic problem that affects a child's life at home, church, school, and in the neighborhood. ADHD is a multifaceted disorder that may manifest itself in many ways, but the most common symptoms are inattention, hyperactivity, and impulsivity.

Mrs. Simpson, a Sunday School

teacher, enjoys her students—all, that is, except for Jonathan. He constantly tries her patience. While other children color activity sheets, Jonathan is more interested in building things with the crayons or the containers they came in. He just can't pay attention. But at home, his mother is amazed at how he can sit for hours playing with Legos or watching *Sesame Street*. Jonathan is not hyperactive, but he is often off-task unless focused on an activity he really enjoys.

Lisa's ADHD is easier to describe in terms of hyperactivity. She is always in motion. Even when sitting still, her leg or foot is moving. Sitting in a chair for the duration of children's church or for Sunday School is about as easy as getting a blind person to read a billboard. She talks incessantly, squirms in her seat, roams around the room, touches everything, makes noises, spills the Kool-Aid, taps on the table, and never takes turns in games.

Josh is the impulsive ADHDer. He seems to always act before he thinks. During Pastor Jamison's children's sermon, Josh reaches into the mystery box without being asked. He leaps onto the stage, grabs the microphone, and hums a couple of bars of the Barney Song, or grabs a toy from another child.

Signs of ADHD

The American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders

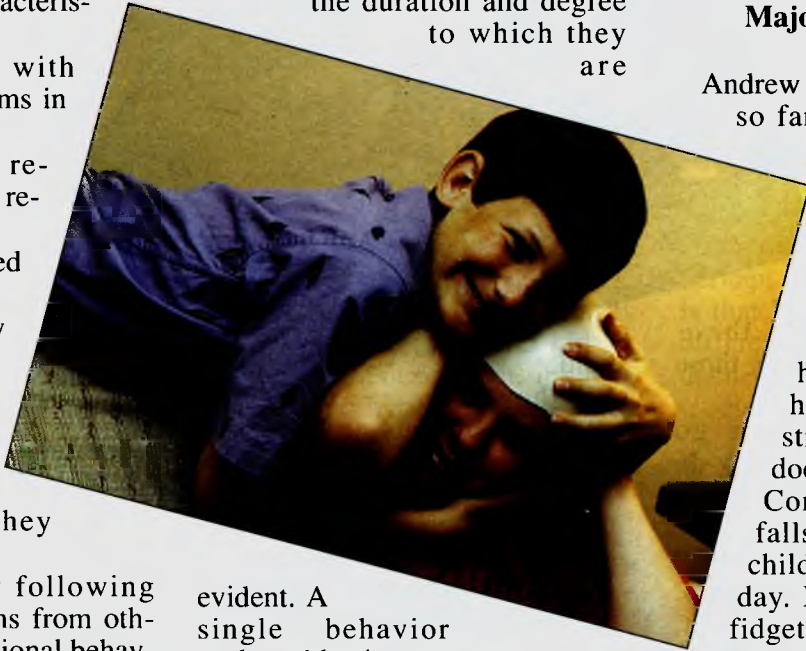
*ADHD (Attention Deficit Hyperactivity Disorder) and ADD (Attention Deficit Disorder) are often used interchangeably to describe the same problem. ADD is a diagnostic term used to describe persons with a chronic problem of being unable to pay attention or to stay on task. ADHD usually is used to describe persons who have a special problem with hyperactivity as well as an attention deficit. Throughout this piece, we have chosen to use ADHD to cover both ADHD and ADD.

(DSM-III-R) lists 14 behavioral characteristics for Attention Deficit Hyperactivity Disorder. To qualify for a diagnosis of ADHD, a child must exhibit eight of these characteristics. Further, symptoms must have appeared before the age of seven and existed for longer than six months. Also, other possible causes of hyperactivity or inattention, such as a reaction to medication or stress, must be ruled out. The 14 characteristics are:

1. Often fidgets with hands or feet or squirms in seat.
2. Has difficulty remaining seated when required to do so.
3. Is easily distracted by extraneous stimuli.
4. Has difficulty awaiting turns in games or group situations.
5. Often blurts out answers to questions before they have been completed.
6. Has difficulty following through on instructions from others (not due to oppositional behavior or failure to comprehend), e.g., fails to finish chores.
7. Has difficulty sustaining attention in tasks or play activities.
8. Often shifts from one uncompleted activity to another.
9. Has difficulty playing quietly.
10. Often talks excessively.
11. Often interrupts or intrudes on others, e.g., butts into other children's games, interrupts conversations.
12. Often does not seem to listen to what is being said.
13. Often loses things necessary for tasks or activities at school or at home, e.g., toys, books, assignments, coats, etc.
14. Often engages in physically dangerous activities without considering possible consequences (not for the purpose of thrill seeking), e.g., runs into the street without looking.

Certainly, all kids have traces of these characteristics at one time or another. Preschoolers have so much energy they may run constantly, but this doesn't mean they all have ADHD. Most parents are accustomed to having messy teens, but this is not an automatic sign of ADHD.

What distinguishes the child with ADHD from others is the number of behaviors present and the duration and degree to which they are



evident. A single behavior such as blurting out answers in Sunday School is irritating but meaningless unless it happens more regularly than with the majority of children of the same age and is accompanied by other behaviors listed above. Additionally, ADHD is not a problem that is here today and gone tomorrow. Researchers believe it is a chronic genetic condition that may be passed from generation to generation.

There are a number of myths associated with ADHD. Things like too much TV, too much sugar or chocolate, poor homelife or parenting skills, and poor schools may not make Tim the healthiest or happiest kid on the block, but they are not causes of ADHD. Decades of study show it to be caused by what might be called "short circuits" in the brain. The brains of persons with ADHD have been compared with the long-

distance telephone system on Mother's Day when lines become overloaded and messages fail to get through. All stimuli carry equal weight with the ADHD child—the teacher's voice, the dropped pencil, the siren outside, the footsteps in the hall. The ADHD child has trouble sorting out which of these is the most important, making sustained attention difficult or impossible.

Major Difficulties for ADHD Kids

Andrew is eight years old, and so far the most significant thing he has learned in school is how to fail. He can barely read, rarely completes an assignment, and finds it hard to listen to his teacher. His handwriting looks like hieroglyphs. When instructions are given, he doesn't understand them. Constantly confused, he falls farther behind other children in his class every day. He is called down for fidgeting, for picking at his arms or nose, for staring into space, or for talking out. Notes to parents speak of his laziness or lack of attention. They suggest that Andrew (and his parents) "buckle down" before it is too late. Andrew isn't quite sure what is going on, but he is getting the idea that he is "bad" or a failure.

The child with ADHD is looked upon by almost everyone as a problem. Teachers find it difficult to maintain other responsibilities when they must devote special attention to 1 or 2 children in a class of 25 students. These children lead disjointed, chaotic lives often plagued by aimlessness, confusion, disorganization, distractibility, failure, hyperactivity, impulsivity, recklessness, inflexibility, self-centeredness, and social immaturity. With such problems, it is easy to see why ADHD children are besieged by low self-esteem and have few friends. Marital dis-

cord is common in the homes of ADHD children as parents seek to raise a highly unmanageable child. A recent study revealed that parents of ADHD children suffer more stress than parents of children with severe mental or physical handicaps. Moms and dads of hyperactive children tend to experience depression and often feel inept, angry, or guilty.

Helps for the ADHD Child

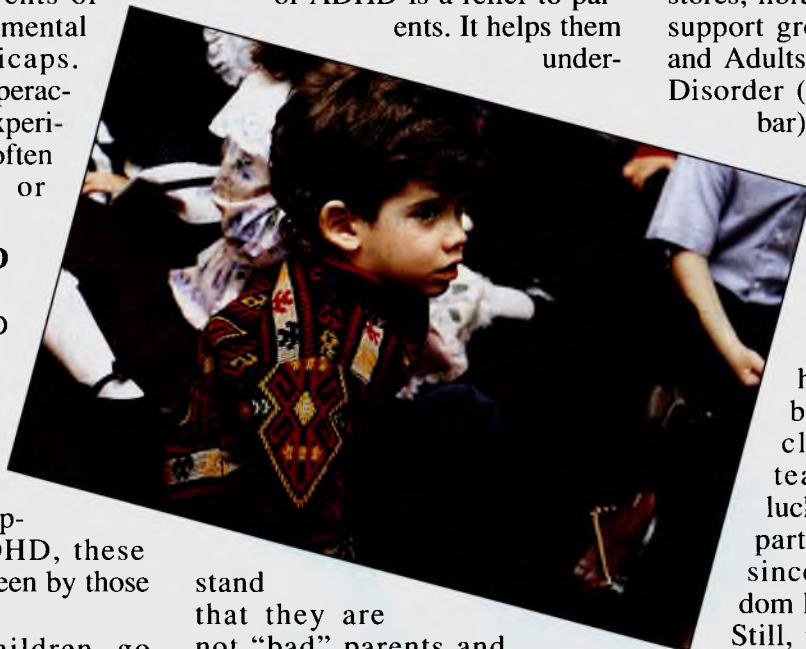
Persons with ADHD are not retarded. In fact, most of them have high IQs and are extremely creative. Unfortunately, because of the symptoms caused by ADHD, these qualities may not be seen by those outside the family.

Many ADHD children go through life feeling that they do not fit in. And yet there are strategies to help them. The future of ADHD children is strongly influenced by the attitudes, awareness, and efforts of teachers, parents, siblings, and neighbors. They need continuous encouragement and love. Creative opportunities are needed to allow them to develop socially and academically. They must be allowed to have successes.

It is important to note that the symptoms of ADHD may become self-fulfilling prophecy if not handled delicately. These children tend to be bright and can quickly figure out that they now have an excuse for adverse behavior. Also, some parents may use the behavior as a crutch. "Junior has ADHD, and I just can't do a thing with him," might well be an excuse to avoid dealing with a difficult child.

Success with ADHD children usually involves a combination of factors. First and foremost is an accurate diagnosis by a professional. Many well-meaning teachers or friends are quick to diag-

nose wiggly children with ADHD, but it takes a careful study, with observations by counselors, teachers, and parents, to make a correct diagnosis. Sometimes a diagnosis of ADHD is a relief to parents. It helps them under-



stand that they are not "bad" parents and provides them a handle for getting their child on track. Parents who suspect that their child has ADHD should consult their pediatrician or a child psychiatrist when they first suspect a problem. The trend

FAITH IN GOD IS AN IMPORTANT FACTOR IN HELPING FAMILIES AND CHILDREN WITH ADHD.

used to be that parents were encouraged to wait until their children entered school to begin treatment, but noted ADHD authority Russell Barkley says the earlier the treatment the better.

The most common regimen of assisting children with ADHD includes educational planning, psychological counseling (for children and parents), behavior

modification, and medical management. First and foremost, parents should educate themselves on the subject. There are a multitude of resources available at bookstores, libraries, and through local support groups such as Children and Adults with Attention Deficit Disorder (C.A.A.D.D., see sidebar). Parents should be prepared to discuss ADHD with their child's teachers—at school and church.

Most public school teachers are aware of ADHD, but they may have not had a living, breathing ADHDer in class. Sunday School teachers are probably luckier than their counterparts in public education, since Sunday School seldom lasts more than an hour. Still, parents should be prepared to explain the problem and offer suggestions for keeping little Johnny on-task.

Teachers should be careful to find positive things in the lives of their ADHD kids and should praise them frequently. These kids draw negative feedback like tall trees draw lightning. It is vital to help them find areas where they excel and to nurture these.

Parents may find themselves spending many hours at school educating teachers about better ways to direct Junior's energy. Children with attention problems need more frequent, immediate, consistent, and tangible feedback. Parents should work with teachers and counselors to design simple programs to change or eliminate undesirable behaviors and to increase wanted behavior. This could be as simple as providing frequent breaks for the child, letting him or her work while standing, permitting the dictation of assignments to the parents, or allowing him or her to record stories on a cassette or type them on a computer rather than write them (ADHD kids are notorious for

Through the Eyes of a Child with ADHD

- ▶ 1. Please tell me you love me, for I need to be accepted in your eyes.
- ▶ 2. Please let me know when I have done well, for I need to know that sometimes I am like other children.
- ▶ 3. Please share some of your thoughts with me, for my intelligence is not impaired.
- ▶ 4. Please learn all you can about my problem. I need understanding as well as discipline.
- ▶ 5. Please bother to correct me and keep me in line as much as necessary. I cannot steer myself.
- ▶ 6. Give me your patience, because, although it takes me longer, I need to succeed just like all other children.
- ▶ 7. Please make time in your day for me. I need to feel that attention and affection are things you want to give. I will not go away if you pretend I am not there.
- ▶ 8. Remember that I am a complex person with many traits that are right and fine. Please help me see those things in myself. You are my mirror.
- ▶ 9. Please don't abuse me. For, although I need a firmer hand than most, I feel lost and alone when I see rejection in your eyes. I have no motive; all I can do is say, "I'm sorry," over and over again.
- ▶ 10. Please remember that I love you, for you stand beside me day after day in this confusing and frightening world. You are the reason I am not alone.

from *Chadder Box*, June 1992

messy handwriting). Providing stickers or points as incentives for positive behavior sometimes helps the ADHD child. Rewards may be redeemed for treats or free time.

Whatever type of program is used, consistency is vital. These children tend to find comfort in consistent discipline, organization, and structure provided in an atmosphere of love. Since ADHD children can be so difficult, it is easy for parents or caregivers to resent them at times. Care should be given to keeping a positive attitude as we work with these bright but trying boys and girls.

Finding a trusted counselor is a big help for parents and kids. ADHD has a way of disrupting families, so find a good Christian mental health professional, and work together to find solutions for your problems. Local ADHD support groups are excellent places to find resources and referrals for counselors.

A pediatrician or psychiatrist may recommend medication. A variety of types are used, but the most often prescribed is methylphenidate, of which the most

common brand is sold under the name Ritalin. Although Ritalin is a stimulant, with ADHD kids it improves attention span, impulse control, and hyperactivity in most cases. Ritalin has some temporary side effects, such as



insomnia, lethargy, and decreased appetite, but these can be controlled through dosage adjustments. The effects of methylphenidate last about three hours between dosages. Teachers, parents, and health professionals should work closely in monitoring the effectiveness of medication.

The Church Can Help

ADHD is not a terminal illness, but it can have dire effects on the lives of children and their families.

Perhaps its most negative attribute is that kids with ADHD look no different from the sweetest, most docile child in the Sunday School class. If they were blind or had Down syndrome, others would probably be more understanding. But since these kids look normal, they are expected to act that way. Most persons think that if they tell an ADHD kid to "straighten up and listen," he or she should be able to do it, not realizing that the chances of this happening are about as effective as telling a paraplegic to "straighten up and walk."

Faith in God is an important factor in helping families and children with ADHD. Within the family, parents should emphasize to their ADHDer that he or she is God's creation and is extremely important in God's eyes. "God don't make no junk" is a good slogan to keep before an ADHD child.

Although it is believed that two-thirds of those with ADHD will carry it into adulthood, as they get older, young people are more likely to make choices about

continued on page 33

Do You Know My Child?

Tips for Parents with ADHD Children

by Hazel McClain

I won't be in heaven, Mom. I'm just bad." The words from our seven-year-old son caused me to gasp as we walked on that sunny, fall afternoon. We had been discussing the joy of getting to visit with our loved ones in heaven after we die, but my son believed that he was so bad, he could not possibly get to heaven. How horrible, I thought, for my son—a third-generation Nazarene, who was being raised in a Christian home—to think he was so bad that he would not make it to heaven.

Bryan was not a bad child. In fact, he seemed no different from a million other kids. He was mischievous, but he was a good kid with a loving heart. He enjoyed flying high in a swing, dangling from monkey bars, and playing catch with his dad. He even liked school—at first. He loved to read and said he wanted to someday be a scientist. He even enjoyed Sunday School and church—sometimes. He had asked Jesus to come into his heart and save him, yet here he seemed hopeless about his future—at the age of seven.

Bryan had always been a precocious child with linguistic abilities far beyond his years. Besides this, he was cute, had a good memory, and was a charmer (in certain situations). But from about the age of two, we had noticed that he was a very active child. He was always moving and talking.

Things seemed pretty good at home, but when Bryan got into a situation with other kids at the day care, Sunday School, or even in the neighborhood, there were problems. Picking up Bryan after Sunday School or children's church meant being subjected to details of every inappropriate thing he had done that



morning. Usually the report centered around not following instructions or not staying in his seat. We began to dread these situations and found ourselves saying only, "Thank you for sharing that with us." More than once, we found ourselves looking for a new place to worship.

Bryan's years in day care and elementary school were fraught with frustration. Teachers bombarded us with notes about his behavior. He spent the first grade isolated from the rest of the class by a divider. Most of his teachers wanted to send him to a "special" class. That class was filled with at-risk kids who needed close

adult supervision. Some teachers openly humiliated Bryan in an attempt to change him. It didn't do much for the behavior, but it caused our son to think of himself as a misfit.

It wasn't until the first grade that we sought outside help for Bryan. Trips to a psychologist, interviews, and tests brought us to the conclusion that our son had Attention Deficit Hyperactivity Disorder (ADHD). We were

fortunate to find a Christian psychiatrist who was also a pediatrician. She prescribed Ritalin, and we began regular visits as a family.

We are sorry to report that not everyone has lived "happily ever after." In fact, it has been a long, hard haul, but God has been with us. There are times when we are helping our son with homework or trying to get him to do his chores when we wonder what the future holds. That's when we find ourselves on our knees, asking the Lord for guidance. We are often reminded of that day when we stood before the congregation, and the pastor dedicated our precious baby to the Lord. In recent years we have found ourselves rededicating Bryan more than once.

We are not experts in ADHD, but we have read a lot of materials on the subject, and we have tried lots of things to help our son. Here are five suggestions that may help you with an ADHD child.

1. Work on one thing at a time.

Children with ADHD usually get called down for a million things a day. It is impossible and frustrating to try to get Johnny to stop picking at his ear, blurting out answers or stop chattering, all in the same week. Focus on one problem area, talk to your child about it, and develop a simple system of rewards or consequences that may be used at home and at school or church. Inform teachers about it, and then compare notes after a couple of weeks.

2. Family meetings. These are important informal times when the family comes together to discuss how things are going. It is not a time to pick on the ADHD child. Focus comments on the positive things your child is doing. Allow the child time to share and to express feelings about his or her ADHD, others, and life in general. One possibility is to have a "thankful time," where parents focus on what they appreciate about their children and vice versa. An atmosphere of gratitude helps to raise self-esteem and to improve relationships. Avoid using statements with "but." Such comments, like "You did a good job vacuuming the car, but you failed to put away the Dustbuster," are

almost always received negatively. It is a good idea to conclude meetings with a brief devotional (a scripture verse and short prayer will do).

3. Avoid dealing with problems while angry. In a home with an ADHD child, tension and tempers can escalate to fever pitch in the

WE DID NOT LOOK FORWARD TO RECEIVING THE BAD REPORTS ON OUR CHILD AFTER SUNDAY SCHOOL.

blink of an eye. When this happens, parents and children need to follow the advice of the boxing ring and go to neutral corners. Send the child to his room or to some quiet place to cool off, and do the same yourself. This should be a time to redirect a child's be-

havior. You might suggest that the child play in his room for a while. When all is calm, talk with your child about what happened and ways to avoid recurrences. It is a good idea to allow children to suggest solutions for handling problems. Natural consequences are best. If Johnny won't get up to eat breakfast, tell him you are so sorry he will be hungry at school, but remind him that you will have a good supper waiting for him that evening. After a few hungry mornings, Johnny may find it is to his advantage to get up and eat breakfast.

4. Take a break. Find a competent baby-sitter who is aware of your child's problem, pay him or her well, and take a night off now and then. This will help to clear your head and may even improve your marriage. One warning—while you are out, avoid discussing your ADHD child. This should be a time to focus on your relationship with your spouse and to recharge your batteries.

5. Get involved in a support group. Many communities and churches now have support groups for parents of ADHD children. If you can't find one through your

continued on page 33

Resources for Dealing with ADHD

There are scores of resources on the issue of Attention Deficit Hyperactivity Disorder. Here are a few that you might find helpful.

- ▶ *ADHD/Hyperactivity: A Consumer's Guide for Parents and Teachers*, Michael Gordon, GSI Publications, 1990.
- ▶ *Attention Deficit Disorder: Workable Solutions* (audiotape), Jim Fay and Ray Levy, Love and Logic Institute.
- ▶ *Attention Deficit Hyperactivity Disorder: A Handbook for Diagnosis and Treatment*, Russell A. Barkley, Guilford Publications, 1990.
- ▶ *Driven to Distraction*, Edward M. Hallowell and John J. Ratey, Touchstone, 1994.
- ▶ *Helping Your Hyperactive/Attention Deficit Child*, John F. Taylor, Prima, 1994.
- ▶ *If Your Child Is Hyperactive, Inattentive, Impulsive, Distractible (Helping the ADD/Hyperactive Child)*, Stephen

W. Garber, Marianne Daniels Garber, and Robyn Freedman Spizman, Villard Books, 1990.

- ▶ *Maybe You Know My Kid*, Mary Cahill Fowler, Birch Lane Press, 1990.
- ▶ *The Hyperactive Child*, Grant Martin, Victor Books, 1992.
- ▶ *Your Hyperactive Child*, Barbara Ingersoll, Doubleday, 1988.

Especially for Kids with ADHD

- ▶ *Eagle Eyes*, Jeanne Gehret, Verbal Images Press, 1991.
- ▶ *Jumpin' Johnny: Get Back to Work*, Michael Gordon, GSI Publications, 1991.
- ▶ *Otto Learns About His Medicine*, Matthew Galvin, Magination Press, 1988.
- ▶ *Shelley the Hyperactive Turtle*, Deborah Moss, Woodbine Press, 1989.

Second Row, Piano Side

An Interview with

CHONDA PIERCE

Chonda, the name of your tapes, the title of your book, in fact, the name of your ministry, is “Second Row, Piano Side.” What does that mean, and where did it come from?

That was my childhood home! Most people can remember their childhood neighborhoods, old schools, etc. Those things changed for me as often as some folks change socks. But one thing remained constant—where we sat in church—second row, piano side.

Chonda, tell us about how you got on the Grand Ole Opry and what you did there.

In my town, it’s a grand institution. I am honored to have had an opportunity to swap a few stories there. As a young performer at Opryland, USA, I used to sneak over with friends and watch the afternoon matinee. It is a wonderful place filled with musical history. It has been an honor to be invited to appear there. I hope I make Ms. Minnie proud. She’s the best.

I understand that you and Minnie Pearl were great friends. Tell us about your relationship.

I met Sarah Cannon for the first time in the early ’80s. She was a beautiful, classy, intelligent woman. She created a character that the world loved and needed—Minnie



Pearl. Minnie embraced all that was innocent and hilarious about folks from the country, and she did it in a way that was never off-color or vulgar. She taught me that you can be warm and friendly, enthusiastic and entertaining, and stay committed to godly standards. I am proud to follow in her footsteps.

I know you have performed with a lot of famous people: Pat Boone, Garth Brooks, Crook and Chase, Bill Gaither, and so on. Of all those performances, do one or two stand out in your mind?

My first experience on live TV was innocently hilarious. We'd never ridden in a limo before, and we were broke. We weren't sure if we were supposed to tip the driver or not.

The first time I performed at Bill Gaither's Praise Gathering in Indianapolis, I was already nervous about the 15,000 people there—but I also knew a lot of "industry big shot" eyes would be peering my way. The Lord reminded me to keep my eyes on Him and to think about what He would have me say. It was a tender moment.

But my most memorable moments are of Sunday mornings in churches where we've laughed and cried and sung together—and then the Holy Spirit breezes across the room and reminds us all that nothing is worth remembering unless He's been there.

Your story of the "Gunsmoke Saloon," which I heard at several PALCONs last summer, is my favorite comedy sketch that I have heard you do. What story or routine of yours has had the most enthusiastic acceptance?

Of course, I'm a little partial to The Singing Courtneys—the singing group comprised of me and my sisters. Poor Mother, she had great hopes that we'd be a great Southern gospel quartet—and now I've made an entire comedy routine out of something that was so sacred to her.

I also love "The Carnal Cat" story. It's the first thing I ever did that provoked hate mail! My manager said *you've arrived* when you get hate mail. Someone wrote me a let-

MY MOST MEMORABLE MOMENTS ARE OF SUNDAY MORNINGS IN CHURCHES WHERE WE'VE LAUGHED AND CRIED AND SUNG TOGETHER—AND THEN THE HOLY SPIRIT BREEZES ACROSS THE ROOM AND REMINDS US ALL THAT NOTHING IS WORTH REMEMBERING UNLESS HE'S BEEN THERE.

ter and complained about our cruelty to animals. A few radio stations even pulled the story off the air when a lady called and complained that she felt it might encourage kids to abuse cats.

I know that you have more than 200 upcoming dates, including appearances at eight Billy Graham crusades. Tell us about you and Billy Graham.

It seems the Billy Graham crusades are up in the air. Perhaps it's his health. Nonetheless, my meeting with Billy Graham is by far the greatest highlight of my career. His tears and laughter and comments have been a tremendous affirmation that "little is much when God is in it!" It is astounding to me that a little preacher's kid from some of the smallest Nazarene churches in the South would have the opportunity to be linked in ministry with one of

the greatest preachers in the world. What a man of integrity. I have been photographed with lots of celebrities, but the only picture I have ever framed and placed on the wall is a picture of Dr. Graham and me when we met in Florida several months ago. It hangs beside a sweet, handwritten note from his wife, Ruth. They are treasures.

The most fun I'll have this year will probably be my "Girls' Night Out! Tour"—it's my kind of women's conference! Rip-roaring fun—an answer to Promise Keepers without the box lunches and paper airplanes! Real mature fellowship! A little Christian male bashing never hurt anybody!

Someone who didn't know you at the time asked me who you were. I told him that you are a Christian woman who had every right to be cynical but had rejected

The Grand Ole Opry, December 1994



that option. I know that you have run head-on into enough pain and tragedy to sidetrack a locomotive. Yet you are a person of faith. Tell us how to work our way through deep disappointments and shattering grief.

I believe that there are times when we should do absolutely nothing, when we must simply “hold on.” I hate the saying “Time heals all.” When the 15th person told me, “Just remember time will heal the wounds,” after the second death in my family, I wanted to scream, “No time will heal this.” I was right! Time doesn’t heal, God does. Time simply allows Him to work.

You see, my personality lends itself to renting billboards and displaying my anger. I want to yell, cry, and crash. Some folks turn to drugs or alcohol or blame the world (or God). But before you do, take a

number and take a seat. God often uses simple things to bring us back around. It may be as plain as your mother’s unconditional love or as subtle as a song on the radio, a beautiful flower, a scripture verse, a friendly note, or an old photograph—these are things that remind us that life is good and worth living—despite our crises.

Before you know it, the hours have turned into days, and you’ve survived. What pulled you through? It was faith unseen fostering strength that you didn’t know you

Chonda won the Cousin Minnie Pearl competition with this act in 1983.



Chonda with Garth Brooks at the Grand Ole Opry, December 1994.

Chonda with Bill Gaither at the 1995 Praise Gathering.



had—strength straight from the throne room of God.

I would also encourage persons to never be afraid to seek the help of a professional—someone that God has put into place to help you sort it all out.

*Our readers can learn a lot more about your two sisters, Cheryl and Charlotta Kay, in your book **Second Row, Piano Side**; but tell us briefly about their contribution to your life—and about their untimely departures from this life.*

If I allowed myself, I could throw a real pity party. I miss them. We had lots of fun. I would love to know what our lives would have been like celebrating Christmas together, shopping, raising our kids. We were alike in many ways, and yet we were also very different. I read somewhere that siblings contribute 10 times more to your upbringing than do your parents. I believe that. We learn about fashion and fun. We learn how to fight and love by interacting with siblings. My sadness now as the years go by is less for my loss or theirs. They are in a much better place now, so I really wouldn't ask for them back. My real sadness is for the world, which missed an opportunity to know two incredible people.

Chonda, one concern of yours that comes through in many of your presentations is that Christians need to learn fast how to help each other rather than hurt each other. What are one or two things that we could do that would be steps in the right direction?

My greatest concern and fear for our church is our lack of compassion for people. Oh, we seem to have a healthy supply of compassion for the sinners; but the fallen—the ones who mess up, lose out, and give up—we still seem to cling tightly to our disciplines, our rules, and we tend to forget, "There, but for the grace of God, go I." I'm learning that the best change to come in our church is in the way we raise our kids. They will be our generals someday (what a scary thought!), they will be our D.S.s and our pastors. Nurture them now

to always hate the sin but love the sinner (and that means any sin and any sinner).

Your mother has been a stable influence in your life. How is your mom doing? How is she handling your success?

Mother was diagnosed with cancer about a year ago. It shook me up pretty badly. I always say, "Jesus is my Cornerstone, and Mom is the mortar that keeps the building in place!" Mom is a walking and talking miracle. God has been working in her life physically, and she quickly gives Him the glory for her healing. Mother handles my career just fine. She has four T-shirts, two baseball caps, and stationery that simply say: "Chonda's Mom."

Introduce your immediate family to us: David and the children.

My husband, David, is an incredible man—he has to be to put up with me. He is the spiritual leader in our family. He is funny and intelligent, and he knows just when to let me think I'm right—what more could a girl ask for? We have two children: Chera Kay is 12; Zachary is 6.

Chonda, you grew up as a PK. I did too. We both know that PKs have a special set of pressures and privileges—mostly pressures. I know that in your ministry you have a special interest in helping PKs. In fact, you are planning a conference for PKs only. Tell us about that.

This fall (Oct. 25-26), I am hosting the first annual Interdenominational Adult Preacher's Kid Conference at my home church, First Church of the Nazarene, Nashville. In my travels, I have heard from many PKs who have felt the pressures and the joys of growing up in the home of a minister. This conference is for those who grew up in the "glass house" of a parsonage. It will be a weekend to rejoice, reflect, or recuperate. Several artist friends will be performing or speaking. It will be a time to celebrate our heritage as PKs.

WHERE DO YOU SIT IN CHURCH?



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Marriage Made in Heaven?



The marriage of Miss Alabaster and Mr. Work and Witness in Slidell, La.

Miss Alabaster and Mr. Work and Witness were recently united in matrimony at the Slidell, La., Church of the Nazarene. The special ceremony was a Nazarene World Mission Society promotion to highlight the importance of these two programs in the life of the Church of the Nazarene, according to Pastor Jesse McKinnon.

NWMS President Sally McPherson officiated at the service, which was complete with a reception and refreshments.

Children Help Haitians

Elementary children of St. Joseph, Mich., First Church participated in the Haiti Hot Lunch program by collecting packets of quarters. When pastor Lester Jones received the packets during the morning worship service Jan. 21, the children had raised \$400 for the program. The children also helped raise \$400 to purchase a horse for a pastor in Haiti.

During chapel time, the Haiti Hot Lunch Program was explained to the children, and they had an opportunity to sample foods that the Haitian children eat. "The children liked the rice, but they were a little unsure about the other dishes," according to Lori Gibson, chapel director.

Energy Expert Shares Knowledge in Former Soviet Union

Energy expert Gerald Decker was the first American businessman to enter the former Soviet republic of Kazakhstan under the auspices of the U.S. State Department after the fall of communism. The 73-year-old Saginaw, Mich., native is interested in helping the country develop its vast expanse of mines. In the past 4 years, he has made 10 trips for the State Department to Kazakhstan and other former republics, such as Kyrgyzstan and Armenia, as well as to Pakistan and Argentina.

Decker is a member of the Saginaw Valley Church of the Nazarene, where he serves on the church board. For 24 years he was a member of the board of trustees of Olivet Nazarene University, 21 of which were spent as chairman of the building committee, which oversaw the construction of 16 new buildings. He has also served as a member of the board of trustees at Point Loma Nazarene College and as a member of the General Board.

He and his wife, Flo, have two daughters, Susan Decker Caudill and Mimi Bartkowiak, and four grandchildren.

"Although my job in working for the State Department has been primarily in the area of energy, I have tried to do as much missionary work as possible," Decker says. "The Lord has helped me see some people return to faith in God

and some converted and now living a Christian life."

Decker says he was invited by the State Department to help Kazakhstan develop an energy savings plan. Decker served as an energy counselor to former President Jimmy Carter and has also advised Polish officials on energy matters.

The fall of communism created economic problems for most former Soviet republics. Inflation weakened economies and caused many technical experts to flee to Germany and Russia.

Decker said Kazakhstan had mined aluminum, zinc, uranium, gold, and coal for decades but had done it without regard for efficiency.

"We estimate that we can cut the fuel used to do the same job by 50 percent," said Decker, who retired from Dow Chemical Co. as corporate energy manager in 1978. "The same things I did for Dow, I'm now doing for Kazakhstan."

Decker said he has now grown accustomed to the Kazak custom of serving special guests a sheep head as part of a welcoming feast. As the honored guest, Decker is required to carve the head and serve it to fellow diners.

"I ate the brains the last time, and I've eaten the ears," Decker says. "They'd like to have me eat the eyes, but I don't know if I have developed a taste for them yet."



Couples Celebrate Half Centuries of Matrimony



Eleven couples at the Nall Avenue, Prairie Village, Kans., Church of the Nazarene recently celebrated their golden anniversaries. They are (front row, l. to r.): Claude and Dora Hayes, Dorothy and Leonard Hamblin, Miriam and Walt Woronick; (second row) Clarence and Marge Kilgore, Edna and Marshall Starling, Esther and Ivan Patnode; (third row) Alpin and Betty Bowes, Shirley and Jim Lucas; (fourth row) Herbert and Ann Merritt, Ova and Jessie McLeod, and Edith and Bart Bartholomew.



Rev. Chris Girvan was ordained as an elder at the 43rd British Isles North District Assembly in Belfast, Northern Ireland, Mar. 26. Pictured (l. to r.): Colin Wood, district superintendent; Chris and Carolyn Girvan; and Donald D. Owens, general superintendent.



Lori K. Heil now lives in Westerville, Ohio, but she used to live in Waldorf, Md. She said she was always amused to see the sign by the roadside explaining that a section of highway was maintained by the St. Charles Church of the Nazarene S.W.A.T. team.

Actually, the S.W.A.T. team is a separate group, according to Jackie Orfield, secretary at St. Charles. "We don't have one," she explained.

Chaplains Promoted



(R.) Major John C. Nix IV

Chaplains John C. Nix IV and Herbert B. Heavner have been promoted to the rank of major.

Nix serves in the U.S. Army Reserve as staff chaplain for the 2D Psychological Operations Group in Cleveland. He supervises battalion chaplains with units in Chicago; Minneapolis; Washington, D.C.; and Cincinnati.

Heavner serves in the U.S. Army Chaplain Corps, where he is a member of the 387th Quartermaster Battalion in Danville, Ill.



(R.) Major Herbert B. Heavner

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Give Up or Let Go?

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

"I GIVE UP." With a sigh that sounded like a Kansas windstorm, I resigned myself that day to never being free from the situation that was hounding me. That three-word prayer (so to speak) sounded and felt very much like "Forget it" or "What's the use?" A prayer of resignation, maybe, but not a prayer of relinquishment, of "giving up" but not of "letting go." The two ways of praying, arising out of life's struggles, are very different and lead to vastly different answers.

I believe the prayer of relinquishment stands on hope and leads to rest. It is not an easy way to pray, but a struggle, yet one of immense significance. It wasn't easy for those heroes in Scripture who found themselves face-to-face with relinquishment, such as Moses, Abraham, or David. Paul battled it out over the thorn in his flesh until he relinquished it, and his life, to the grace of God.

In Gethsemane, Jesus offered the model prayer of relinquishment. Hear Jesus pray, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will" (Matthew 26:39, NIV).

The prayer of relinquishment has nothing to do with fatalism. It's about self-surrender.

That's the issue, isn't it? What it comes down to is self-surrender. It means struggle, not just giving up but letting go. This prayer is Christian through and through, not a bowing to fatalism or determinism.

This battle, however, leads to glorious freedom from the tyranny of the self-life. My will gives way to God's will; it is crucified, but because of the Resurrection, it is raised anew. As Richard Foster says so powerfully: "We are dealing with the crucifixion of the will, not the obliteration of the will. . . . In the crucifixion of the will we are enabled to let go of our tight-fisted hold on life and follow our best prayers" (*Prayer: Finding the Heart's True Home*, Harper, 1992, 52).

Relinquishment prayer will reveal potential hazards and dangers. If I am not careful, I will find that I have carelessly fallen for another "formula trap" or gimmick. In other words, if I really, really relinquish this issue to God, then my prayer will be answered. Chalk up another one for "doing it because it works."

I have a suggestion for getting hold of this idea of the prayer of relinquishment. For the next two months, include a consistent time of reading Psalm 37:3-7 in your quiet time with the Lord. Let the words sink deep. Memorize the passage and take it with you through your day. Concentrate on the words "commit," "trust," "delight," "rest" (KJV), or "be still" (NIV). Try praying this portion of the psalm back to God. It might go something like, "O God, I do commit this situation to You today. I will trust in Your sovereign grace," and so on. You may come to know the powerful presence of the risen Christ as you pray the prayer of relinquishment. **HH**

Now

Then, I thought Dad was teaching me to ride a bike without training wheels;

Now, I know he was showing me how to stand on my own two feet.

Then, I thought he was teaching me to construct a kite from newspaper and an old yardstick;

Now, I realize he was encouraging me to fly.

Then, I thought he was forcing me to eat everything on my plate;

Now, I realize he was teaching me the integrity of commitment.

Then, I thought he was teaching me to throw and catch a baseball;

Now, I realize he was telling me that those who play together stay together.

Then, I thought he was helping me finish my math homework for tomorrow;

Now, I realize he was showing me that learning lasts a lifetime.

Then, I thought he was just reading me a bedtime story;

Now, I realize he was teaching me that those who can and have must help those who can't and have not.

Then, I thought he was working for a living;

Now, I know he was working for me.

And leaving giant footprints to follow.

—Jim Wilcox

DO YOU KNOW MY CHILD?

continued from page 25

counselor, church, or pediatrician, consider starting one. It is a great place to find support and advice from others who have been where you are (or soon will be). Many support groups sponsor libraries of resources (videos, books, and pamphlets) and host speakers. This could be a psychologist, a pediatrician, or even someone with ADHD. To see if there is a support group in your area, contact CH.A.D.D. (Children and Adults with Attention Deficit Disorder), 499 N.W. 70th Avenue, Suite 308, Plantation, FL 33317, 305-587-3700. CH.A.D.D. is the national and international nonprofit parent-support organization for children and adults with ADHD. It publishes a semiannual newsletter called *CHADDER* and a monthly newsletter called *Chadder Box*.

As you use these suggestions, remember that each child is special. It is easy to get so tangled up in the battle to "cure" the ADHD kid that we overlook the little person who laughs, cries, and wants more than anything to feel successful and to belong.

Hazel McClain is the mother of a son with ADHD.

HH

LOVING THE ADHD CHILD

continued from page 23

such things as classes and careers that will fit with their personalities and gifts. A number of key leaders in politics, the arts, and sciences are thought to have had ADHD. These persons will generally find success in jobs that offer variety and independence. The important thing is to not allow children's self-esteem to drop to the point where they consider themselves incompetent or worthless. Family members and anyone else who works with an ADHD child should ask God for deep wells of patience, understanding, and mercy.

The church can help in a number of ways to resource ADHD families through Bible study groups, Sunday School classes, or special ADHD support groups (see sidebar). Sharing with other believers the burden of having an ADHD child allows them to help carry the load and to provide support through prayer and in practical ways. This could be in the form of providing baby-sitting to allow Mom and Dad to have a night out (parents of ADHDers are often afraid to trust their children in the hands of teen baby-sitters).

Pastors and Christian education directors or Sunday School superintendents should make sure that church teachers are informed about ADHD and how to work with these children. Teachers should not be at the door when class is over, waiting to tell parents every wild thing Charlene did during class. After doing this a couple of times, she may find that Charlene and the rest of her family are no longer attending church.

It pays to be flexible and to have a sense of humor. This works with all children, not just those with ADHD. As the parent of an ADHD son, I have found that sometimes laughter at our child's unusual behavior is good medicine, for him as well as for us.

The most important thing to remember is to love these boys and girls (see C. Ellen Watts's column, p. 19). Love covers more than "a multitude of sins." It also takes care of goof-offs, excessive talkers, and warp-speed kids. The best thing we can do for kids with ADHD is to make sure that they know we love them, warts and all. After all, isn't that the way Jesus loves us?

Marie Chase is an elementary school teacher and the mother of a son with ADHD.

HH

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Which God Will It Be?

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Nashua, New Hampshire.

A LONG TIME AGO, a leader told his congregation to choose which god they wanted to serve. He gave them a choice between the “gods” of the people in whose land they were or the one true God. Some of you will recognize this leader as Joshua and the congregation as Israel. But what was true for the people of Joshua’s time remains true for our hyperlinked society today—we still must choose between “gods.”

As a third-generation Nazarene, I am fortunate that the God of my forefathers was the Lord Jehovah. However, I have discovered that it is not enough for me to choose their God, because there is no such thing as secondhand Christianity. Being raised in a Christian home brings with it the danger of unknowingly serving the “gods” of tradition and ritual. These gods are deceptive. They fool us into thinking that just because we attend church, participate in Sunday School, or do other religious things, we are Christians. However, without the vitality of a firsthand relationship with God, tradition and ritual are nothing more than “whitewashed tombs” that are neat and attractive on the outside

but dead and rotting on the inside.

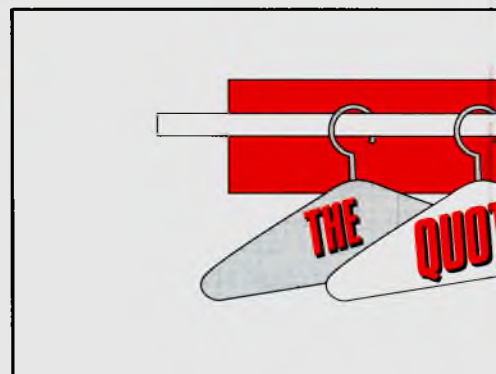
Our other choice—the gods of those in whose land we are living—seems to be easier to identify. Yet how many of us have seen people prosper while serving the gods of conformity, humanism, relativism, power, money, and pride? The gods of this land, which are formed in our image and sing a siren’s song, lead us to believe that alternative gods are just as viable as the one true God.

We probably feel certain that we would side with Joshua, who declared, “As for me and my house, we will serve the LORD” (v. 15). The people of Israel responded, “We too will serve the LORD” (v. 18, NIV). But Joshua tried to dissuade them, because God takes the integrity of His name seriously (Exodus 20:7). Far more than irreverently speaking God’s name, we violate the third commandment if we take the name of Christian to ourselves but do not emulate Christ. Being irreligious with God is worse than not following Him at all.

We are tempted to conform to the “gods” of our land.

The cliché that says “God has no grandchildren” means that we cannot serve someone else’s god, even when someone else’s god is the Lord God. He has to be our personal Savior and Lord. The Bible tells us not to conform to this world, choosing to serve its gods. Instead, we are to be transformed into Christlikeness through a firsthand relationship with Jesus Christ (Romans 12:2). If we—like a bride—take the name of our husband and then keep all of our vows of love, we will bring honor to both Christ and ourselves.

“‘Now then,’ said Joshua, ‘throw away the foreign gods that are among you and yield your hearts to the LORD. . . .’ And the people said to Joshua, ‘We will serve the LORD our God and obey him’” (Joshua 24:23-24, NIV). **H**



“THE issue for the church of the nineties is not that we become more innovative but that we become more prayerful. . . . We are called not to invent but to remember. . . . Instead of market sensitivity we need spiritual sensitivity. The church does not need twenty-four-hour-a-day marketing agents competing for attention in the world as much as it needs men and women of God whose quiet lives, solid convictions and Christlike character authentically represent the gospel.”

—Douglas Webster
Selling Jesus

“INCREASING numbers of baby boomers who left the fold years ago are turning religious again, but many are traveling from church to church or faith to faith, sampling creeds, shopping for a custom-made God. A growing choir of critics contends that in doing whatever it takes to lure those fickle customers, churches are at risk of losing their heritage—and their souls.”

—Time

“IT is ‘lethal’ to reshape churches around the claims of returnees who are ignorant of the heritage, or to capitulate to a random selection of cravings, nurtured by non-Christian and anti-Christian forces.”

—Martin Marty

“I didn’t go to religion to make me happy. I always knew a bottle of Port would do that. If you want a religion to make you feel really comfortable, I certainly don’t recommend Christianity.”

—C. S. Lewis

“SUPERFICIALITY is the curse of our age. The doctrine of instant satisfaction is a primary spiritual problem. The desperate need today is not for a greater number of intelligent people, or gifted people, but for deep people.”

—Richard Foster

“A gentleman who had been very unhappy in marriage, married again immediately after his wife died . . . it was a triumph of hope over experience.”

—Samuel Johnson

A Vision of the Sacred

REBECCA LAIRD



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

MARIA MITCHELL cultivated early a vision of the sacred. This 19th-century astronomer spent many nights in the company of her stargazing father perched atop their Quaker family's home on Nantucket, the whaling hamlet off the coast of Massachusetts.

Repeatedly, William Mitchell quoted a motto to his children: "An undevout astronomer is mad." How could anyone look directly at the majesty and mystery of the heavens and fail to be awed by the inner workings of a master design?

On October 1, 1847, while her family hosted a party inside, 29-year-old Maria climbed to the roof to search the skies. Soon she spied what appeared to be a fuzzy shape just above the North Star. Maria knew the position of the stars as well as she knew her own neighborhood. This was something else! What Maria spotted was a comet, and her precise measurements and documentation soon were verified.

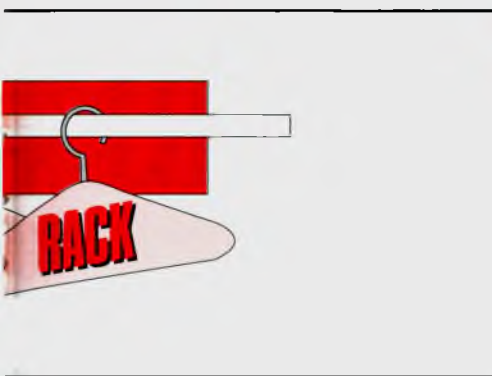
Maria was soon lauded as the first person on the planet to observe the comet and the first American or woman to ever win an international medal in astronomy. Her exacting standards arose from a commitment to excellence. Why give yourself halfheartedly when the God of the universe has designed for us an unimaginably wonderful world as a primer on eternity?

When she was tapped by Vassar College as its first professor of astronomy, students rose to her challenge: "Whatever apology other women may have for loose, ill-finished work, or work not finished at all, you will have none."

Maria Mitchell spent her life looking upward. Most nights she saw nothing unusual. Often clouds blocked her view. Sometimes she dozed. She writes of tedious hours given to repairing her telescope, of charting and recharting the skies. But doggedly she kept to the task. She sought truth and played a part in charting the course for those who came after her.

Maria Mitchell is remembered as saying, "The world of learning is so broad, and the human soul is so limited in power! We reach forth and strain every nerve, but we seize only a bit of the curtain that hides the infinite from us." Each of us, when faithful to our God-given tasks, can peek behind that curtain and glimpse the truth that we, too, are molded by the hand of a knowing and creative God. Is anything clouding your vision of the sacred today? Look up, look around; evidence of God is waiting to be found.

Information and quotes from Beatrice Gormley, *Maria Mitchell: The Soul of an Astronomer* (Grand Rapids: Eerdmans, 1995).



"SIN nowhere appears so hateful as at Calvary, and lust shrivels up in the Christian's heart while he keeps Calvary in view."

—J. I. Packer

"PURITY of soul cannot be lost without consent."

—Augustine

"GOD help the man who won't marry until he finds the perfect woman, and God help him still more if he finds her."

—Benjamin Tillet

"THE greatest danger to the Christian church today is that of pitching its message too low."

—Dallas Willard

"THE fastest growing faith is American Syncretism. This new faith is a best of collection. It combines the relational emphasis of Mormonism, the love and good works ethic of Christianity, the self-discovery of eastern religions, the experiential flavor of Buddhism. What we wind up with is a new potion which extols the virtues of independence, self-satisfaction, the multiplicity of experience, and tolerance."

—George Barna

"GIVE a man everything he desires, and yet at this very moment he will feel that everything is not everything."

—Immanuel Kant

"THE church's successes of yesterday are killing us today. In times of great success, leaders feel little need to be reflective. Rather, the impetus is to go, go, go. But to go, go, go, when the congregation is headed in the wrong direction will only get it there faster."

—Norman Shawchuck and Roger Heuser
Leading the Congregation

"INSTEAD of me fitting a religion I found a religion to fit me."

—Ad for the Unitarian Universalist Church

WE REMEMBER PEARL

by Chip Ricks

When the organ begins the hymn "How Great Thou Art," smiles light up the faces of those in the congregation of Lompoc, California, Trinity Nazarene Church. "That was Pearl's song," everyone is thinking. And it was. We all remember the many Sunday evening services when Pearl Theaman requested that we sing her favorite song before leaving. She would clasp the hands of those next to her and focus her eyes on the cross above the altar as she sang the words in her trembling voice.

Pearl was a newcomer to our church back in the early 1980s. I remember well that first Sunday morning when this elderly lady wearing a big, floppy hat and a brightly colored, flowered dress walked like a queen down the aisle on the arm of an usher. She led him all the way to the fourth pew center and then regally seated herself, gave him a smile and a nod of thanks, and directed her attention to the pulpit.

After the service, Pearl quickly got acquainted. Her smile was contagious, and her interest in everyone she met made her many friends. From that Sunday on, Trinity was her new church home, and she never missed a meeting. Of course, she had adopted us by mistake. Our church secretary cornered Pearl on the patio one Sunday and asked, "Pearl, why do you keep putting checks made out to First Methodist in the collection plate? Why don't you just mail them direct?" Ruth had been forwarding the checks for several

weeks. Pearl looked puzzled and asked, "Why, isn't this the Methodist church?" No, it wasn't, but Pearl didn't leave us.

I suppose we remember Pearl so well because we learned so much from her. I don't mean the parking lot lesson. Pearl drove an old 1960 four-door Chevrolet that had seen its best days. And she

WATCHING PEARL'S CONCERN
FOR THE POOR CAUSED
MANY OF US TO THINK
TWICE ABOUT HOW WE
SPENT OUR MONEY.

needed more than one parking space. After a few banged fenders, we all quickly learned to look for Pearl's car before selecting a place to park.

No, far more important were the lessons Pearl taught us about living. Not long after Pearl started coming to our church, we learned that she was a recovered alcoholic. Although she married and had three girls, she was an alcoholic for 30 years before going to Alcoholics Anonymous for help. She was 56 years old before she gave her life to the Lord and learned to live without alcohol. And she gave God all the glory for her new, changed life. When she talked about Jesus or sang His praises, the words came from her heart.

Pearl placed little value on things of this world. She was born

in 1898 in a log cabin in the mountains near Berea, Kentucky, and had very few material things when she was growing up. With only a fifth grade education, she was never able to have the beautiful things many of us take for granted. Every item of clothing Pearl wore came from the thrift shop. "Let the young have the new clothes," she was fond of saying. "I don't need them." Pearl spent a lot of time at the thrift shop, and the backseat of her car was always crammed with clothes she had collected from there to distribute to the needy of our town. Watching Pearl's concern for the poor caused many of us to think twice about how we spent our money.

Pearl used her money and her time wisely. When she first moved to Lompoc, she used funds from her late husband's insurance to found the Lompoc chapter of Alcoholics Anonymous and the Alono Club. Then she bought a small house for their meetings.

When she wasn't working with alcoholics, Pearl was busy with her crafts. She reconstructed damaged stuffed animals and gave them away to needy children. She made candles out of old ones, pot scrapers out of pieces of nylon netting, oven mitts out of old cotton bathrobes. She covered dozens of three-gallon ice cream containers with drapery fabric to make wastepaper baskets, and hundreds of coat hangers with recycled yarn. All these were donated to her church and to various charities for sale at fund-raisers.

Once when Pearl was asked how she managed to stay so active, she said, "My secret is to

continued on page 47

Pearl, wearing a big, floppy hat and a brightly colored, flowered dress walked like a queen down the aisle on the arm of an usher and regally seated herself.



HALL

C'mon, Try Something Old and Different!

by Alden E. Sproull, *chaplain,*
Redlands Community Hospital, Redlands, California



D. Jeanene Tiner

So how old is this prayer guidance that you are talking about?"

Come with me as we take a brief stop in the fifth century.

St. John Cassian, one of the church fathers, tells us that he and his friend Herman visited Abba Isaac, one of the desert fathers, who had committed his life to prayer. They asked Abba Isaac about the foundation of true wisdom. After several hours of conversation, they left uplifted and deeply moved by the great father's teaching.

The next morning, they awakened with their feet firmly grounded on mother earth and soon discovered that in all of their sharing, they had not understood how or what one did to accomplish this deeper experience of prayer. So they returned for the second encounter with Abba Isaac, who shared the following with them:

To maintain an unceasing recollection of God, keep this formula ever before you: "O God, come to my assistance; O Lord, make haste to help me."

These words of scripture are well chosen because they serve every mood and temper of human nature, every temptation, every circumstance. It contains an invocation of God, a humble confession of faith, a reverent watchfulness, a meditation on human frailty, an act of confidence in God's response, an assurance of His ever-present support.

Perhaps wandering thoughts surge about my soul like boiling water, and I cannot control them. I must needs say, "O Lord, make haste to help me."¹

These early conversations that have survived the centuries laid the foundation for what we today call *centering prayer*.

Martin Luther said of this kind of prayer, "This life . . . is not a state of being but becoming. We are not yet what we shall be but we grow toward it. All does not shine with glory; nevertheless, all is being purified."²

His words touch us deeply as we embrace the spiritual journey to which we are called. His words draw us into the discovery of our brokenness and incompleteness. The call is not one of arrival, but of ongoing growth through the Spirit, at a depth of our being that we may yet not be aware of.

The prayer of the heart, or centering prayer, is a way of prayer that prepares the soil of the heart. Sinking deep into the mystery of God, we meet the inner guest, Jesus. This encounter and all others are purely the work of grace alone.

Truly, all of life is based on this fundamental principle of giftedness. All of life comes to us as a gift. Personally, I have found this a challenge that has demanded the best in me. But from experience I can testify that "it has been this joy that has guided me surely through the light of noon to where He waited for me—His love I know so well."³

To begin this reorientation of our understanding and experience toward giftedness, we are called by Scripture to "Be still, and know that I am God" (Psalm 46:10). There is an awareness of God that can only be known through stillness and quiet. This calls us to simply renew our commitment to abandon ourselves to this mystery that we have encountered in

ALL
ENCOUNTERS
WITH THE
DIVINE
ARE PURELY
THE WORK
OF GRACE.



God through Jesus Christ and that is nurtured by the Holy Spirit.

We soon learn with William Johnson that the spiritual journey is “not a primrose path of dalliance.”⁴ There is no Christian spirituality without the Cross. As we face the daily dying to self that Paul talks about, there is no hope of resurrection without the grace of the Cross. So consider the cost of deepening your intimacy with Jesus. “When I reject or ignore this deepest dimension of my being, I am decentered, an enormity that disturbs the whole universe and leaves me unhinged.”⁵

How to Practice Centered Prayer

Many are surprised that the instructions of the prayer of the heart are so simple. Simply follow these basic instructions:

- First, quiet yourself in the presence of God the best that you can.

- Second, trust that God will give you a prayer word (e.g., love, joy, peace, stillness, etc.), and as you feel impressed, take it as your word for the day.

- Third, remember that you are to be present to God, that being your only agenda—nothing else, no other words or prayers.

- Fourth, as you sink more deeply into the quiet, if you find your mind thinking of other things (e.g., work, family, relationships, pleasure, problems, etc.), use your prayer word to come back to the center of your heart and rest, releasing that concern to God.

- Fifth, commit yourself to the prayer of the heart for 20 minutes a day, and as you come to the end of this time, you may feel led to pray the Lord’s Prayer.

In the Lord’s Prayer, you see that there is no place for the ego. “We avoid whatever seems to *Ease God Out*. Our ego may incline us to forget that we are ultimately dependent on God to turn our distressed heart into a heart filled with true Christian peace and joy.”⁶

- Sixth, quietly and gently move into other forms of prayer, petition, praise, intercession, and so on.

Jane, Bruce, and Judi

As a chaplain, I have the privilege of introducing centering prayer to many

troubled persons. Jane found this way of praying to be a true spiritual challenge. “This way of prayer has showed me how committed I am to be active and doing. It has been hard at times to just sit in His presence without agenda. This way of prayer has shown me that over time, as a foundational form of praying, it has clearly impacted how I enter other ways of prayer. This way of prayer also brought me to the realization that the inner noise of my heart has distanced it from the heart of God.”

We may never arrive at a place in our spiritual journey where the noise will cease, but we are simply given the grace to be content to face the noise in our lives and give it over to God. What better place could we leave the noises of life, distractions, relationship issues, and deep concerns, but in the very heart of God. This is where we in faith come to discover His commitment to work with us to bring healing and direction. Leaving them with Him draws us away from the temptation toward quick solutions that often are ego driven.

Bruce noted that this way of prayer calls us to be daily on the Potter’s wheel of formation, daily deepening our willingness to pray: “O God, come to the most intimate place of my being, and do with me as You wish.” This heart cry leads to the willingness to yield to the Potter’s touch. We invite Him to shape us in any way He wishes. This is the prayer of a holy heart, totally dedicated to God.

At the root of this prayer of the heart is the call of God to become detached from the addictions of life. We may have become addicted to attitudes, beliefs, things, feelings, substances, possessions, and relationships that block our intimacy with Jesus Christ. We soon discover that such attachments become idolatry. They have become more important to our sense of wholeness than intimacy with Jesus Christ. This way of the heart praying is more than a spiritual discipline. It becomes part of the package of spiritually necessary choices that we make to exercise our willingness to be constantly molded by the divine Potter.

Judi spoke of another truth that she

THE
INNER
NOISE OF
MY HEART
DISTANCED
ME FROM
THE
HEART
OF GOD.”



discovered about the prayer of the heart. "It calls me to deepen my trust in God, even though many times I have not known what He is doing. The way of the heart calls me to trust God more deeply when I have not felt His presence."

These truths call us to place our trust in a God who truly knows what He is doing, no matter what it may look like to us.

Another gift to discover is attentiveness to the quiet, simple movements of God in our lives. Dee Freeborn reminds us that attentiveness is clearly part of what makes up our intimacy with God. "Attention is not only 'seeing' but also doing something about what we see." Simply put, prayer that does not lead to action is not prayer at all. Through the attentiveness we discover epiphanies of His grace that He so willingly and graciously gives. These are JDIs, as Susan Muto refers to them—Just Daily Instances of grace. There is so much that God is doing, you truly will be amazed by His love for you. Please begin to track those JDIs in your life.

As you become more intimately involved with Jesus and deepen your life of trust, you will come to treasure the scriptures that call us to stillness and rest.

As we are moved with compassion to a deeper awareness of our brokenness, we are then propelled into action of ministry to those who are in poverty of body and spirit. You will be caught up in excitement as you begin to discover the many nuances of the spiritual life that are of special interest to God.

Don't ever forget that in the midst of our human struggle, God is for us. His love is unending, it is everlasting. He calls us to an intimacy that may at first be frightening. But you will discover at the sacred core of your being that you are being led and sustained by a tender hand.

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HH

JDI_s—
LEARN
TO TRACK
THEM IN
YOUR
DAILY
LIFE.



WORDACTION

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SOMETHING WITH MORE COLOR

The publisher of a sister holiness denomination told of this recent conversation with his pastor:

My pastor was telling me about a marriage enrichment seminar he just held with a group of our young couples—many who grew up in our church. He enjoyed the experience tremendously. But having pastored the congregation for over 20 years, he was bemoaning the number of "our kids" who don't understand their faith and salvation from a Wesleyan-Holiness perspective.

"I've always felt I preached a Holiness doctrine," he told me.

I asked him, "What curriculum do we use?" I watched the light come on in his eyes when he admitted that the church had been using curriculum from a generic publisher for children and youth during most of his ministry. He wasn't sure what the adult classes were using.

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EDITOR'S CHOICE

continued from page 2

with being chosen to be saved; they have nothing to do with staying saved. No sin can affect what has been predestined by God. This is eternal security.

Classic Calvinism was and is an extreme position pushed to imbalance by the abuses of the institutional church 400 years ago. There aren't many pure "five-point" Calvinists around today. Wesleyanism has done much to "Arminianize" modern Protestant thought. As one man put it, "After Wesley, we are all Arminians." Wesleyanism was a moderating view that helped cure classical Protestantism of its extremes on many matters, including eternal security. Today, even Baptist fellowships speak of "accepting Christ" or "choosing Christ," surely terms that would make father Calvin cringe.

The Wesleyan-Arminian worldview, rather than claiming that God has predestined everything, proclaims that He, in His prevenient grace, has given us the freedom and the power to choose Him and good. God has gifted us with a measure of freedom, a freedom that He respects. We are, then, as the Bible illustrates from beginning to end, free and responsible creatures.

When a person (enabled by grace, to be sure) chooses or accepts Christ as Lord and Savior, he or she is not locked into that choice forever. God does not withdraw our freedom to choose when we are saved. Hopefully, he or she will

continue to choose Christ throughout life. Though it breaks the heart of God, it is possible for a free and responsible believer to turn away from Christ and once again choose sin and evil. Such a person, like Judas, will go to his own place at the end of life. One evangelist put it this way: "If you turn away from Christ and come to prefer the presence of the bartender and the harlot over the presence of Christ and God's people, the Lord will not force you to go to heaven against your will, where you would surely be miserable."

Therefore, the Wesleyan-Arminian TULIP would be significantly different from that of pristine or neo-Calvinism.

T—We believe in total depravity in the sense that sin extends to every part of the person; but while we believe that the image of God in humankind is marred, it is not demolished. Wesley taught that there are some remains of the image of God in the worst of men. At the deepest level, there is something positive in personality, something godly, something that can be counted on to work toward goodness, wholeness—the image of God.

U—Unconditional Election of a few is reversed in favor of the belief that anyone who repents and believes will be saved. The **U** becomes a **C**.

L—Limited Atonement is changed to a big **U**. Jesus, we happily preach, suffered for us all. He did not die to redeem a few, but all of us.

I—Irresistible Grace. Scripture and experience testify that God has given us

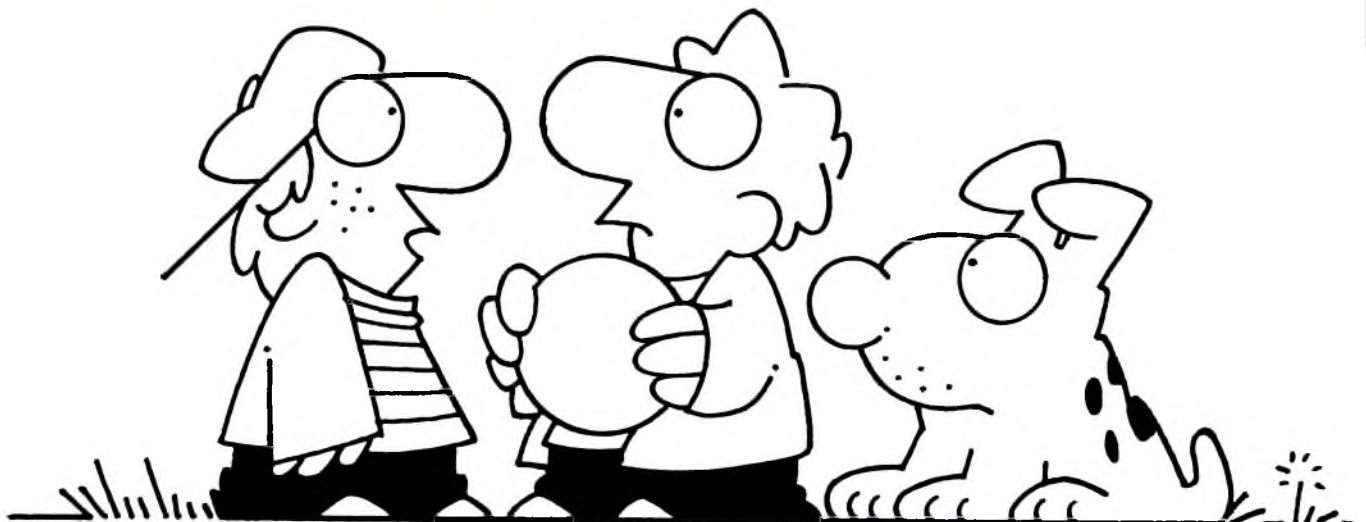
the power to choose. Sometimes believers turn their backs on their Savior. We speak of sufficient grace, not irresistible grace. **I** becomes **S**.

P—Perseverance of the Saints. We believe that God's grace is strong enough to keep us safely through all the hazards of human life and death. But we persevere as we continue to choose Christ and His will. We do not forfeit our power to choose when we are born again. Salvation, eternal life, is a continuous present tense sort of thing in the Bible. Though it may be comforting to some to think that eternal salvation is automatically locked in the moment that we believe, such teaching is not true to the Bible. On this matter the greatest of all Christian hymns puts it simply, "If I love Him, when I die He will take me home on high." Thus, the Wesleyan TULIP comes out TCUSP.

Telling people that their salvation is secure regardless of how they live is to invite antinomianism and careless living. There is nothing about the lifestyle of sinning in word, thought, and deed daily that inspires holy living.

Sin is real, and the stakes are high. Our choices, our acts, do affect our relationship to God and our eternal destiny. Our freedom is a gift from God, and so is the responsibility that goes with it. Only God has the power to save, but our conduct is important.

For further study, particularly of the scriptures that bear on this question, see the *Beacon Dictionary of Theology*, pages 192-93. HH



"My dad says the family that prays together misses
Jeopardy and *Wheel of Fortune*."

GLASBERGEN

Devotion and Duty in Deuteronomy

Mastering the Fundamentals

ROGER L. HAHN



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

*"I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. There will be no other gods before me for you" (Deuteronomy 5:6-7).**

MASTERING THE FUNDAMENTALS is the most important task of any endeavor. Whether sports or music, math or reading, the whole enterprise collapses if one does not master the basics. Though we recognize this truth in every human arena, we find it easy to forget in spiritual matters. When it comes to relationship with God, contemporary society assumes that pleasing the Lord is all relative—whatever you want to do should be good enough for God. The Old Testament knows better.

The most basic description of relationship with God in the Old Testament was the covenant between God and Israel. That covenant was built on two basic elements: (1) what God had done for Israel; and (2) what God expected Israel to do for Him. The most basic description of God's expectations for Israel was the Ten Commandments, found in Exodus 20:3-17 and Deuteronomy 5:7-21. The most basic commandment was the first commandment—to have no other gods before the Lord. Mastering these fundamentals is basic for a meaningful and fulfilling relationship with God.

The covenant in the Old Testament always began with what God had done. Before God asked for any obedience from Israel, He delivered them from bondage in Egypt. In both Exodus 20:2 and Deuteronomy 5:6, the Ten Commandments are introduced by God's declaration, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery." God asks nothing from us until He has freed us from bondage. Relationship with God always begins with His graciously offering freedom. Our obedience is always a response. God makes the first move by redeeming us. Then, and only then, He asks for our commitment. Grace is the foundation of every relationship with God.

However, relationship with God is more than grace. Every personal relationship requires commitments. The commitment to communicate is necessary for the loosest human relationships to survive. The deepest human relationships (of which marriage is one example) require major commitments on the part of each party. We can never experience relationship with God if we refuse to honor the basic commitments that acknowledge God to really be God. In both Exodus and Deuteronomy, those basic commitments to God are the Ten Commandments.

In the context of covenant relationship with God, the Ten Commandments are not divine restrictions on human creativity and fun. They are not even God's "blueprint" for a successful life. From the relationship perspective, the Ten Commandments describe the basic commitments to God that enable a genuine relationship with Him. God's grace makes the first move in creating relationship with us, but grace requires our

response. The commandments lay out the basic response that God expects.

The most basic commandment is the commandment to have no other gods before God. As in the case of marriage, relationship with God must be exclusive if it is to be meaningful. Faithfulness—total faithfulness—lies at the heart of a covenant relationship. God is and always has been absolutely faithful to His people. Allegiance to a god other than God is not only idolatry but also spiritual adultery.

If we assume that idolatry was an ancient problem, we misunderstand a basic concept. In the ancient Near East, gods were the suppliers of basic human needs. The gods of Israel's neighbors met military, political, weather, economic, and sexual needs. The sources we seek to supply our needs are our gods. The fundamental commandment of Scripture is that we allow God to be our God. That will mean that He is the only source we turn to with our needs.

We exert great effort to master the basics in reading or in baseball. Counselors advise us about the fundamentals of successful human relationships. Our relationship with God deserves our best efforts to master the basics of responding to His grace.

For further study: (1) Identify the ways in which holiness is emphasized in Exodus 19. What does this emphasis on

Relationship with God is more than grace—it requires commitment.

holiness mean as a context for the Ten Commandments? (2) Study Deuteronomy 5:22-33. What is the significance of Israel's response to the Ten Commandments? What promise does God give if they will obey? (3) What evidence is there that relationship with God is the highest priority of your life? Ask the Lord to reveal changes you should make in your life.

*Scripture quotations are the author's own translation.

Deaths

JUDY ANNE BAILEY, 50, Wichita, Kans., Mar. 12. Survivors: husband, Howard; sons, Mitchell, Howard Jr.; daughters, Melissa Pallares, Julie Ellis, Linda Bailey; seven grandchildren.

CHARLES E. CLARK, Zephyrhills, Fla., Mar. 12. Survivors: wife, Dortha; son, David; daughters, Susan Cassel, Nancy Bryant, Sally Baker; eight grandchildren, four great-grandchildren.

REV. WILLIS L. CLOCK, 75, Leesburg, Fla., Dec. 6. Survivors: wife, Marjorie; sons, Gene, Jim; daughter, Rosalie Fletcher; eight grandchildren; two great-grandchildren.

GLADYS H. FETTERS, 88, Fort Myers, Fla., Feb. 28. Survivors: sons, David, Randy; brothers, Rev. Edwin, Jerry, Harold, and Ben Haggard; one granddaughter.

REV. HERBERT H. GOUDY, 85, Fresno, Calif., Mar. 7. Survivors: wife, Virgie; son, Truman; four grandchildren; five great-grandchildren.

HOMER H. HETSLEER, 91, Elyria, Ohio, Feb. 20. Survivors: sons, Norman, Paul, Jerry; daughters, Viola Huffman, Patsy Lester; 18 grandchildren; 28 great-grandchildren.

MARIAN HOLLAND, 83, Vero Beach, Fla., Feb. 17. Survivors: daughters, Barbara Long, Patricia Koyon, Betty Holland; five sisters; two brothers; nine grandchildren; seven great-grandchildren.

C. JUNE LEVIS, 77, Brooksville, Fla., Mar. 24. Survivors: sons, John, Richard, Robert; daughter, Pearl Miller; brothers, Arthur and John Wencil; sister, Esther Sylvester; 10 grandchildren; 10 great-grandchildren.

GEORGE LIVINGSTON, 76, Dayton, Ohio, Mar. 5. Survivors: wife, Irene; sons, Dennis, Stanley; daughter, Rhonda Hixson; brother, Marcell; sisters, Louella Bailey, Edith Parton, Clara Price; two grandchildren.

WALTER V. MARVIN, 78, Lowell, Mich., Jan. 10. Survivors: wife, Laih; sons, Lewis, Gilbert, Larry; daughters, Louise, Shirley, Kimberly; 12 grandchildren; 6 great-grandchildren.

SHIRLEY E. MEYERING, 58, Litchfield, Minn., Oct. 11. Survivors: husband, Donald; son, Marty; daughter, Karen; sisters, Betty Gray, Pat Williamson; brothers, Rev. Gerald and Bill Van Tine; two grandchildren.

REV. MELVIN W. MYERS, 84, Bourbonnais, Ill., Apr. 13. Survivors: wife, Audrey; sons, Wayne, Randy; daughters, Sharon Richardson, Shirley Blair, Marilyn Trepanier; 14 grandchildren; 2 great-grandchildren.

JESSIE MAE MILLER, 104, Richland Center, Wis., Jan. 2. Survivors: daughters, Olien Granger, Gloria Hansche; 8 grandchildren; 13 great-grandchildren; 2 great-great-grandchildren.

DR. M. KIMBER MOULTON SR., 91, pastor and evangelist of more than 50 years and former general NYPS president, San Diego, Calif., Mar. 13. Survivors: wife, Ila; sons, M. Kimber Jr., Roger; sister, Donna Jenks; 7 grandchildren; 13 great-grandchildren.

DONALD L. NEWELL, 73, Lake City, Fla., Dec. 19. Survivors: wife, Margaret; sons, Don Jr., John; daughter, Marilyn King; brothers, Arlo, Marion; sister, Peggy Sauers; seven grandchildren.

BOYD EUGENE PICKENS, 79, Point Pleas-

ant, W.Va., Mar. 11. Survivors: wife, Lillian; son, Gene; daughters, Brenda Bragg, Carol Mason, Sally Roach; five grandchildren.

CARL WALTER PUESCHEL, 20, Visalia, Calif., Jan. 19. Survivors: parents, Aaron and Debby; sister, Carrie; grandparents, Archie and Jane Sheldon; great-grandmothers, Deborah Grobe, Elsie Sheldon.

EDYTHE BAKER REPLOGLE, 80, Vallejo, Calif., Feb. 17. Survivors: sons, Roy, Paul; daughter, Judy Heimple; sister, Edna Baker; 5 grandchildren; 11 great-grandchildren.

ROGER K. ROBINSON, Lenoir City, Tenn., Dec. 4. Survivors: wife, Nellie; daughters, missionary Donna Couey, Alicia.

ORPHA TRAVIS, 81, Dayton, Ohio, Feb. 2. Survivors: stepdaughters, Becky Young, Cheryl Travis; stepson, Monty Travis; sisters, Frances Rusz, Alice Brown; brother, George Thomas; seven step-grandchildren; one stepgreat-grandchild.

NICK ZOROYA, 74, Dallas, Tex., Nov. 8. Survivors: wife, Esther; sons, Allen, Peter, Gregg; eight grandsons; six great-grandchildren.

Births

to DANIEL and CARRIE (FORNEY) INGALLA, Great Falls, Mont., a girl, Brooke Danielle, Feb. 24.

to SCOTT and SUSAN (BANCROFT) KELLEY, Great Falls, Mont., a boy, Spencer Franklin, Mar. 11.

to CHUCK and ANNETTE (METHENY) LAUVER, Great Falls, Mont., a boy, Kenneth Charles, Feb. 15.

to LARRY and RAYLENE MORE, Easton, Pa., a boy, Jeremy James, Apr. 2.

to RANDY and PAM (BELZER) NEWCOMB, San Francisco, Calif., a boy, Cole Christopher, Feb. 24.

to DAVE and DARLA (MEDLEY) PURDY, Kansas City, Mo., a girl, Shyanne Nicole, Apr. 3.

to RICHARD and DANI (CONROY) SWOPE, Franklin, Ohio, a boy, Caleb Walker, Nov. 18.

to JOHN and KATHLEEN (ASTON) YANCEY, Walla Walla, Wash., a boy, Brandon John, Mar. 1.

Marriages

DEBORAH M. GRANT and DAVID WHITE, Feb. 25 at New Orleans, La.

RETHA MORRIS and JOSEPH CHASTAIN, Mar. 14 at Bethany, Okla.

Anniversaries

CHARLIE and DORTHA CLARK, Zephyrhills, Fla., celebrated their 50th anniversary Jan. 12. The Clarks have three daughters and one son.

WILBUR and HELEN HEIZER, Phoenix, Ariz., celebrated their 50th anniversary Mar. 3 with a celebration at the Scottsdale, Ariz., Church of the Nazarene.

JACK and POLLY MEISER, South Bend, Ind., celebrated their 50th anniversary Apr. 20 with a reception given by their church friends.

R. L. (ROBERT) and LOUISE (BREAKFIELD) SUMNER, Tampa, Fla., celebrated their 50th anniversary Apr. 27 with a surprise reception given by their son, Steve.

JOSEPH and THELMA WOLPE, Riverside, Calif., celebrated their 70th anniversary Mar. 26 with an open house reception given by family members.

FOR THE RECORD Moving Ministers

GARY W. ARNOLD, from Washington, Ind., to New Albany (Ind.) First

EUGENE T. BRANTLEY, to pastor, Georgetown, S.C.

TIM W. CLARKSON, from Grand Forks, N.Dak., to Randle, Wash.

RICHARD D. COLLINS, from New Egypt, N.J., to Bethlehem, Pa.

W. E. (Bud) CURRY JR., from Fort Collins (Colo.) First, to Denver (Colo.) Green Acres

STEPHEN C. EGIDIO, from Greenville, Pa., to New Castle, Pa.

N. MATT GOLDEN JR., from Little Rock (Ark.) Cornerstone, to Crawfordsville, Ind.

DAVID A. HEATH, from student, Nazarene Bible College, to pastor, Mansfield, Ark.

DAVID T. KONECHECK, from Penns Manor, Pa., to Washington (Pa.) Hart Avenue

ALVIN J. OWENS, from Decatur, Ga., to Belleville (Ga.) Trinity

RONALD PELTON, from Columbia (S.C.) First, to Huntsville (Ala.) First

STEPHEN R. QUANSTROM, from Gregory (Mich.) Southwest, to Fort Collins (Colo.) First

STEVEN RUBY, from Kilgore, Tex., to Duncan (Okla.) Oak Avenue

RONALD C. SCHAEFFER, to pastor, Jefferson, Pa.

DENNIS D. SHIRER, from Wheeling (W.Va.) Mar-Win, to Ripley, W.Va.

WAYLAND G. STEWART, from Midwest City (Okla.) First, to Galesburg (Ill.) First

KENNETH TRAMMELL, from Little Rock (Ark.) Rose Hill, to Nashville (Ind.) Parkview

JAMES H. WILKINS, to pastor, DeQueen, Ark.

LES J. WILLIAMS, from Hamlin, Tex., to Dickson (Tenn.) Jason Chapel

Moving Missionaries

ANDRUS, PAUL and BERNIECE, Argentina, Field Address: Seminario Nazareno Sud Americano, Casilla de Correo 154, 1629 Pilar, BA, ARGENTINA

CUNNINGHAM, FLOYD, Asia-Pacific Nazarene Theological Seminary, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

HALL, JOHN and SHEILA, Mexico, Field Address: Apartado Postal #44-970, 03101 Mexico, D.F., MEXICO

IRWIN, GLENN and RUTH, Papua New Guinea, Stateside Address: 220 N. West St., Hillsdale, MI 49242

GAILEY, ROB and WANDA, Malawi, Stateside Address: 32 Pond Rd., South Portland, ME 04106

KELLERER, ERIC and PAULA, Thailand, Furlough Address: 411 Locust St., Nampa, ID 83651

KNOX, RICHARD and JEAN, Thailand, Furlough Address: P.O. Box 401, Old Hickory, TN 37138

LUDWIG, REX and EDITH, Brazil, Field Address: C.P. 9202, 80611-970 Curitiba, PR, BRAZIL

MURUGAN, JOE and ALICE, Trinidad, Furlough Address: 8815 N.E. 4th Ave. Rd., Miami Shores, FL 33138

NEAL, WARREN and JANET, Papua New Guinea, Field Address: Sangapi c/o MAF

Box 273, Mt. Hagen, WHP, PAPUA NEW GUINEA

NIELSON, JOHN and JANICE, Asia-Pacific Nazarene Theological Seminary, Field Address: APNTS, Ortigas Avenue Extension, Kaytikling, Taytay, 1920 Rizal, PHILIPPINES

NYHUS, GREG, Furlough Address: 42 120th Ln. N.E., Blaine, MN 55434

RYAN, MARK and KRIS, MAC Regional Office, Furlough Address: c/o Helen L. Ryan, 205 W. Hickory Point Rd., No. 2, Decatur, IL 62526

SANDERS, TERRY and JANE, Asia-Pacific Nazarene Theological Seminary, Furlough Address: c/o Ed Sanders, 152 Enterprise Dr., Hot Springs, AR 71913

SCOTT, JON and MARGARET, Romania, Furlough Address: c/o Betty Hillary, 1908 N. Riley Rd., Muncie, IN 47304

TEAKELL, GARNETT and MARILYN, Guatemala ITN, Field Address: Apartado 2064, 01901 Guatemala, GUATEMALA, C.A.

TROUTMAN, PHIL and PAULA, Field Address: Mozambique, C.P. 1839, Beira, Mozambique

ZICKEFOOSE, CRAIG and GAIL, Venezuela, Furlough Address: c/o The Mikkelson's, 1152 Harritt Dr. N.W., Salem, OR 97304

Announcements

BELTON (MO.) CHURCH will celebrate its 25th anniversary Aug. 11 with former pastors and District Superintendent Keith Wright, followed by a dinner on the grounds and 2 p.m. praise service.

Former pastors, members, and friends are invited. For more information, contact Steve Robinson or Donna Henderson, 17200 Chestnut, Belton, MO 64012 (816-331-3442).

FORT SMITH (ARK.) FIRST CHURCH will celebrate its 70th anniversary and homecoming June 22-23.

Former pastors, members, and friends are invited. For more information, contact Bob Schroeder, 11 S. 45th St., Van Buren, AR 72956 (501-783-1878).

LAUREL (MONT.) CHURCH will celebrate its 75th anniversary June 23 with special morning activities followed by dinner on the grounds and a 2 p.m. celebration service with General Superintendent Paul G. Cunningham speaking.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pete Mangum, 1408 Downy, Laurel, MT 59044 (406-628-4383).

STAFFORD (KANS.) CHURCH will celebrate its 50th anniversary Aug. 4 in its 11 a.m. service followed by dinner and special afternoon activities.

Former pastors are asked to send an 8" x 10" photo for the church's pastors' gallery. For more information, contact Pastor Robert Hester, 404 S. Boston, Stafford, KS 67578 (316-234-5552).

DIRECTORY

BOARD OF GENERAL SUPERINTENDENTS: Office: 6401 The Paseo, Kansas City, MO 64131. William J. Prince, chairman; James H. Diehl, vice-chairman; Paul G. Cunningham, secretary; Jerald D. Johnson, John A. Knight, Donald D. Owens.

NTS PROFILE

PASTORAL SERVICE



Dr. Jeff Crosno
Senior Pastor, Portland,
Oreg., First Church
of the Nazarene
Master of Divinity, NTS, 1985
Doctor of Ministry, NTS, 1990

SOME MINISTERS ARE VIOLINS, AND SOME ARE TUBAS, BUT PLAY YOUR OWN NOTE

Not long ago I lost my voice for a week. Admittedly, I've never been one of those preachers blessed with the kind of *stained-glass voice* that would make the reading of a phone book into an experience of transfiguration. But it was *my* voice that was lost.

As nice as it is to speak in ways others appreciate, there will always be a difference between *successful* communication and *significant* communication. Madonna is an example of the first, while Mother Teresa exemplifies the second. The point is that for a minister, laryngitis is an inconvenience. But for a minister to have nothing of lasting importance to embody is by far a more tragic and profound way for the Church to lose its voice.

Where will you go to rediscover the differences and similarities between the words you use and the Word to whom you belong? My suggestion? Nazarene Theological Seminary. Don't let a world dominated by workshops, conferences, and seminars blur the lines between trends and truths. Find your own voice. It is one of the reasons God called you.

Nazarene Theological Seminary

“COMMITTED TO HOLINESS MINISTRY”

FOR MORE INFORMATION CONTACT:

Nazarene Theological Seminary
1700 East Meyer Boulevard
Kansas City, MO 64131
1-800-831-3011
E-MAIL: WetmoreG@aol.com



Different Answers

They're almost unbelievable—
some prayer answers
You sent so fast
they took my breath away
And made me laugh.
I thank You.

I thank You there were other
times
It's seemed
You've left me
way out
in the dark
alone
to wait . . .

Until You became
more important
than any answer
I was looking for.

—Nancy Spiegelberg

Budweiser Ads Popular with Kids

Youngsters are more familiar with the Budweiser frogs than with Power Rangers, according to a new study released by the San Francisco-based Center on Alcohol Advertising. The survey of 221 fourth and fifth graders asked them to identify a number of images. Only Bugs Bunny was more recognizable than the Budweiser frogs.

The survey showed that 80 percent recognized Bugs Bunny, while 73 percent identified the Budweiser frogs. Only 57 percent knew who Tony the Tiger was, and 39 percent identified the popular children's TV and toy characters, Power Rangers.

"After just one year of advertising, the Budweiser frogs have assumed a friendly place in our children's psyches," said the center's director, Laurie Leiber. "I can't know their intent, but it is clear what the effect of the ads is—brand name recognition by children 10 or 11 years away from drinking legally."

The study was released in April to coincide with the annual stockholders meeting of Anheuser-Busch, which makes Budweiser.

Anheuser-Busch officials denied that the company's advertising targets children or that it has any effect on whether a child drinks.

A national survey recently showed that a third of all high school seniors said they had been drunk in the last 30 days. Fifteen percent of eighth graders reported having five or more drinks in a row during the previous two weeks. A federal report in 1991 indicated that junior and senior high school students consume the equivalent of 1.1 billion cans of beer annually.

"It looks like the Budweiser frogs are the next Joe Camel, and the alcohol industry is acting like the tobacco industry," said Diana Conti, executive director of the Marin Institute, a California-based organization for the prevention of alcohol abuse.

Smoking of Camel cigarettes among teens jumped from 3 to 13 percent from the time the suave Camel character was introduced in ads in 1988 to 1991. A 1991 survey revealed that 91 percent of 6-year-olds were familiar with Joe Camel—a recognition level that matched that of Mickey Mouse.

The frogs, which sit on lily pads and croak the words "Budweiser," were introduced by Anheuser-Busch during the 1995 Super Bowl.

Budweiser had another famous icon in the late '80s, a dog name Spuds MacKenzie.

Young Wesleyan Clergy Seek Renewal

Young Methodist and Wesleyan clergy in the U.S. who are interested in evangelism have formed "The Order of the Flame" network. An initial group of young clergy who have spent less than five years in ministry met in March in Nashville. Representatives at the meeting included clergy from African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Nazarene, United Methodist, and Wesleyan churches. They heard revival reports from evangelists who minister in North and South America, Africa, Europe, and Australia.

"How assuring to find bishops and leaders in the Methodist movement who make evangelism the top priority in their ministry," said one pastor following the conference.

The World Methodist Council, which is responsible for organizing The Order of the Flame, hopes to offer training, a newsletter, and international travel to mission fields.

Mainline Membership Continues Decline

Membership in a number of mainline Protestant denominations continues to decline, according to the latest edition of the National Council of Churches' Yearbook. The Presbyterian Church (U.S.A.) suffered the greatest loss (98,630 members or 2.6%) in the past year. This was followed by the United Church of Christ, which lost 28,868 (1.89%), and the Christian Church (Disciples of Christ), which lost 20,373 members (2.13%).

The Roman Catholic Church remained the nation's largest religious group, with 60,190,605 members. It is followed by the Southern Baptist Convention, 15,614,060; the United Methodist Church, 8,584,135; the National Baptist Convention U.S.A., 8,200,000; Church of God in Christ, 5,499,875; and the Evangelical Lutheran Church in America, 5,199,048.

The Church of the Nazarene grew 2.88% (32,786) from 1994 to 1995 to a total membership of 1,171,290.

Abortion Drugs Soon Available

Abortion providers say they anticipate that the U.S. government will soon approve drug-induced abortions, and they want doctors to be ready to perform them, according to news reports. A two-drug combination, designed to terminate pregnancies before the ninth week, induces abortion over several days. The method involves an injection of methotrexate, which interferes with cell division, killing the fetus. A second injection of the drug, misoprostol, causes the uterus to contract, expelling the dead fetus. A third visit to the doctor is required to confirm that the abortion was completed.

In a related story, a nonprofit research group has finished testing the so-called French abortion pill RU-486 and has asked the FDA to allow it for sale in the U.S. RU-486 blocks development of progesterone, a hormone essential for maintaining pregnancy. Side effects include heavy bleeding and nausea. Federal health officials say the drug won't be available over the counter and should be administered only by trained doctors.

G. S. VIEWPOINT

continued from page 6

elling question is, however, have you been sanctified? Has the prayer of Jesus recorded in John 17:17 been answered in your soul? Has the Comforter come to your restless heart? Your sanctification is God's will. Why not follow the gentle tug of the Holy Spirit and be filled today with God's sanctifying power? If you will, I would rejoice if you would write me a note about it. I would even be honored to send you a booklet—free—to guide you on from here.

Today is the day to ask the Holy Spirit to break through all the barriers and sanctify your thirsty soul. "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it" (1 Thessalonians 5:23-24, NIV).

45

Blessed Assurance

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

IT HAD BEEN OVER THREE MONTHS since they boarded the ship, and still there was no sight of land. Cooped up in cramped quarters, living on a monotonous diet, beset by seasickness, petty jealousies, and contrary westerly winds—it is no small wonder that tempers were frayed and irritation levels were high among the passengers.

Then, as if to compound the misery, three successive storms arose to brutally batter the boat. The first two storms had passed; it was now Sunday, January 25, 1736. The ship was the *Simmonds*. The place was the North Atlantic, still about two weeks away from America.

On board this ship were John and Charles Wesley and two other companions. They were headed to Georgia as missionaries.

The journey was weighing heavily on everyone, and now the worst storm of the trip was under way. At its height, a frightened young couple with their second child demanded to see Wesley. The child had been baptized privately before, but in this moment of fear, they wanted the child rechristened by an official priest of the church just in case they did not make it through the storm. Wesley obliged.

Later, as the storm continued to rage, Wesley struggled down a pas-

sageway, holding tightly to the rail, finally arriving at the cabin where a group (to which Wesley refers in his journal simply as “the Germans”) was meeting. He records his experience:

In the midst of the psalm where-with their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans looked up, and without intermission calmly sang on.

I asked one of them afterwards, “Was you not afraid?”

He answered, “I thank God, no.”

I asked, “But were not your women and children afraid?”

He replied, mildly, “No; our women and children are not afraid to die.”

Within a few days, the sight of the American shoreline brought a sense of relief to Wesley. The trip had been arduous and trying. Much of it he would try to forget, but the storm of the 25th would remain with him, for he had begun to learn that one of the fruits of true faith in Christ was assurance.

On the day after setting foot in America, the events of the 25th were reinforced during a conversation Wesley had with one of the pastors of the German Moravians.

He said [to me], “My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?” I was surprised, and knew not what to answer.

He observed it and asked, “Do

you know Jesus Christ?” I paused and said, “I know he is the Saviour of the world.”

“True,” replied he; “but do you know he has saved you?”

I answered, “I hope he has died to save me.”

He only added, “Do you know yourself?”

I said, “I do.” But I fear they were vain words.

The doubt expressed in those words was later replaced with a clear assurance. Wesley recalls the moment vividly:

In the evening I went very unwillingly to a society in Aldersgate-Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: And an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

Perhaps Wesley’s three greatest contributions were the evangelical awakening he brought to England (which was later carried to America), his articulation of the doctrine of Christian perfection, and his emphasis upon the doctrine of assurance.

“Our women and children are not afraid to die.”

Wesley came to understand that one need not wonder about his or her salvation. One could know by the clear witness of the Scriptures and the witness of the Spirit. Charles Wesley said it well in his hymn “How Can a Sinner Know?”

*His Spirit to us He gave,
And dwells in us we know;
The witness in ourselves we have,
And all its fruits we show.* H

Notes from an editor's journal

by Mark Graham, Managing Editor

No Such Thing as a Bad Kid

keep my hands and my mind busy—and share, share, share!” She smiled as she reached for her scissors. “Every morning I say to myself, ‘Put your feet on the floor, stand on them, and stay on them!’ That’s God’s plan for my life. I’m just the clay. He’s the Potter.”

When Pearl reached her 90th birthday, she went to live at a convalescent care center—but she never thought of herself as a patient. In her mind, she was a member of the staff. She worked hard from morning to night raising money for the center, encouraging people, teaching them to make crafts to share and give away. When Pearl was 92, she was the center’s candidate for Flower Festival Queen. Her friend, Joyce Brandon, found her a lovely purple crepe dress at one of Pearl’s favorite thrift shops, along with a pair of silver slippers. Pearl liked the dress, and it fit perfectly. Joyce had a hard time getting her to wait for the Flower Festival parade to wear her dress. That day, Pearl was a beauty sitting high on the float going down the main street of Lompoc. She waved to everyone, and her bright smile greeted everyone lining the streets along the way. Her only complaint was that her escort, a gentleman eight years her junior, went to sleep during the parade and didn’t wave to her friends!

One morning shortly after Pearl’s 94th birthday, she stayed in bed. When Joyce came by to visit her late in the morning, Pearl was not feeling well. “This might be my day!” Pearl said. Joyce held her hand and prayed with her, but Pearl insisted that she run along. “I’ll be fine,” Pearl said. “I’m not alone. Jesus is with me.” Later that day, Pearl went to sleep and awoke with Jesus.

We’ll never forget Pearl. She taught us the value of a life well lived, a life lived to the praise of God’s glory. H

You might be wondering why we gave so much space this month to the subject of Attention Deficit Disorder. Partially, it’s because ADD is such a hot topic. Mention it in a room of people, and chances are that several will have children who are taking Ritalin. Certainly, they will know friends or relatives whose households are affected by this phenomenon. But the main reason we choose to feature ADD is because it is so misunderstood—in homes, in schools, and in the church.

A friend of mine (names have been changed) shared a story of an experience he had with his eight-year-old ADD son. They had been at Cub Scouts, and things were not going well. Son Tony had been all over the place, doing everything but making his craft stick cabin. Dad finally couldn’t take it anymore. He grabbed Tony by the arm, stormed out of the room, and lectured the boy, “One more thing and we go home!” Embarrassed, Tony pleaded with his dad to give him another chance.

They returned to the room with hopes for a better experience, but things only got worse. “I was so concerned about what the other fathers were thinking, I really didn’t give much thought to what was going on in Tony’s mind,” Roy says. “I mentioned to the scoutmaster that we had to leave, took Tony by the arm, and we left the building with him crying and pleading to stay.

“As we got in the car and drove home, I asked Tony, ‘Why can’t you act like other kids? Why can’t you mind me? I’ve never seen a child like you in my life.’”

They rode in silence until they pulled into their driveway. Roy says he will never forget the moment Tony looked up into his face with giant tears in his eyes and sobbed, “I guess I’m just bad, Dad. I’m just no good.”

Roy grabbed his boy again, but not in anger. He wrapped his arms around Tony and sobbed with him, “You’re not a bad boy, Tony. You’re my son, and I love you. It’s not you that’s at fault, it’s this ADD stuff. But we’ll work together to beat it. I love you, son.”

From that point, Roy says he and Tony had a new relationship. The ADD didn’t magically go away, but Roy’s attitude took a change for the better. The next Tuesday night, he asked

for a moment to speak to the Cub Scout troop. He apologized for his behavior the previous week, explained that Tony had ADD and that it was natural for him to be off-task sometimes. In front of the entire troop, Roy asked Tony to forgive him. Of course, Tony had no problem doing that.

Roy (and I) got misty-eyed as he told me the story. He went on to say he wished other parents and teachers could experience for a day what life is like for an ADD child. “If they could see how much these kids suffer at the hands of other kids or insensitive adults, they would be a lot more patient.”

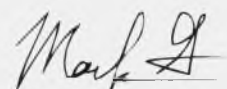
ADD kids are usually very lonely; it’s hard to

make friends when you interrupt every conversation with some off-the-wall comment. Plus, these children are so easily distracted, they don’t fit well into team sports. So they have to find other ways to get their strokes. This is often done by becoming the class clown or by dropping out from the mainstream. Since they are already “outside” the main peer group, it is not unusual for these children to fall in with the wrong crowd.

As Christians, we should be the most patient of anyone with kids like these, but sometimes we aren’t. Perhaps we have short fuses, or we think that such boys and girls are acting up to intentionally bug us. Whatever the reason, those of us in the church should bend over backward to make our classes, outings, and any other time spent with our kids a positive experience for every child. If we don’t, there are some misfits and ne’er-do-wells out there who will give them some attention—but it won’t be positive.

Maybe the solution to us treating these children better is found in Roy’s declaration to Tony, “You’re not a bad boy . . . You’re my son, and I love you.” If we Christians see the boys and girls around us as our own and really love them, it will make a vast difference—in their lives and ours.

**“You’re not a
bad boy, Tony.
You’re my son.”**



TORNADOES PLAY HAVOC WITH PROPERTY



Chuck Camady/The Commercial-News, Danville, Ill.

Rev. Jim Frye sifts through what is left of the Ogden, Ill., Church of the Nazarene in the aftermath of a tornado that destroyed the church along with the parsonage. The church is now meeting in space provided by a nearby Church of Christ.

A Nazarene church and parsonage and several Nazarene homes were destroyed by a series of deadly tornadoes that struck the southern and midwestern portions of the U.S. in mid-April. A number of Nazarenes suffered minor injuries, but no Nazarene deaths were reported.

Ogden, Ill., Church of the Nazarene was completely destroyed by a tornado that struck the small town of 800, Friday, Apr. 19. The church parsonage was lifted off its foundation and turned around. The homes of two other families from the Ogden Church were severely damaged.

The teenage children of Ogden pastor Jim Frye were in the parsonage with a friend when the tornado struck. They hid under a mattress and were unharmed. The Fryes were in Kankakee, Ill., attending a TEACH Conference. They knew tornadoes had been reported in the area but were unaware that their church and home had been affected until they returned home Friday evening.

Eighteen Nazarene fami-

lies in Arkansas were affected by tornadoes that swept through the state in the early hours of Monday, Apr. 22. The homes of 17 families from Fort Smith, Ark., First Church were damaged, including 3 that were completely destroyed. The home of one Nazarene in Van Buren, Ark., was also destroyed.

Within hours of the Arkansas tornadoes, pastor Jason Smith and volunteers from White's Creek Church of the Nazarene in Nashville, Tenn., were on the way to Van Buren, Ark., according to J. V. Morsch, Nazarene Disaster Response coordinator. Smith was pulling a mobile home for his parents, who lost their home in the storm.

Churches and individuals wishing to assist in the relief efforts should send checks, earmarked for Tornado Relief for Arkansas or Illinois to General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

All gifts are approved Ten Percent Specials.

NAZARENES CAUGHT IN LIBERIAN UNREST

At least 500 Nazarenes are among those caught in the middle of the civil war in Monrovia, the capital city of Liberia, according to John Seaman, West Africa field director. The Nazarenes are scattered among six congregations, including one located in the heart of the city where most of the fighting is taking place.

"Our Nazarenes in Monrovia are all in danger," Seaman said. "The city is dangerous with the violence, hostage-taking, destruction, and killing. There is a food shortage, and the people are having a difficult time getting to the places where food is available."

Communication with Monrovia was difficult, but no Nazarenes were injured or killed, according to the reports received.

There are no Nazarene missionaries in Monrovia; however, missionaries Fred and Donna Otto were scheduled to begin work there in July. The civil war has made these plans uncertain, according to Seaman.

Civil war broke out in Liberia in 1989. Although a dozen peace accords have been signed since then, the violence continues. More than 150,000 people have died and hundreds of thousands have become refugees. Hundreds of foreign diplomats, workers, and missionaries were evacuated from the city in April.

FLOODS OF NEW NAZARENES IN HAITI

Torrential rains and severe flooding have not kept the Church of the Nazarene from growing in parts of Haiti, according to John Smee, Caribbean Region director.

The Haiti Northwest District, one of the largest in Haiti, is located in a remote area along the north and west mountainous coasts of the island nation. Heavy rains and flooding during the past two months have isolated much of the district from the rest of the island, but the church continues to grow.

At its recent district assembly, the Haiti Northwest District reported a 10 percent gain in membership to more than 13,000 members. Twelve new churches were started and 1,000 members received by profession of faith in the past year.

"This is all happening in an area known for the perils of voodoo worship," Smee said. "However, these records show that many people are breaking free from the power of sin."

CHURCH ENTERS 111TH WORLD AREA

The Republic of Kazakhstan is the 111th world area for the Church of the Nazarene, according to Louie Bustle, World Mission Division director.

Kazakhstan is the second largest republic of the former Soviet Union. Located in Central Asia and north of India, it is also one of the wealthiest of the former Soviet republics.

Work for the Church of the Nazarene will be pioneered by missionaries Michael and Do-Yea Park. The Parks, along with their two children, will begin their ministry in Kazakhstan in July 1996.

"Kazakhstan is expected to be one of our most productive areas for evangelism and church growth," said Franklin Cook, Eurasia regional director. "Please pray for the Parks as they dig out this new work."

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