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COVER AND PAGE 38 PHOTO:
Punchbowl Falls, Oregon
Photograph by Dennis Frates

Let's Go Home

WESLEY D. TRACY



IN A HOMILETICS class that I have been teaching on Mondays, Gerhard Weigelt shared Christina's story from Max Lucado's book *No Wonder They Call Him Savior* (Multnomah, 1986).

Longing to leave her poor Brazilian neighborhood, Christina wanted to see the world. Discontent with a home having only a pallet on the floor, a washbasin, and a wood-burning stove, she dreamed of a better life in the city. One morning she slipped away, breaking her mother's heart.

Knowing what life on the streets would be like for her young, attractive daughter, Maria hurriedly packed to go find her. On her way to the bus stop, she entered a drugstore to get one last thing—pictures. She sat in the photograph booth, closed the curtain, and spent all she could on pictures of herself. With her purse full of small black-and-white photos, she boarded the next bus to Rio.

Maria knew that Christina had no way of earning money. She also knew that her daughter was too stubborn to give up. When pride meets hunger, a human will do things that were before

unthinkable. Knowing this, Maria began her search. Bars, hotels, nightclubs, any place with the reputation for streetwalkers or prostitutes. At each place she left her picture—taped to a bathroom mirror, tacked to a hotel bulletin board, fastened to a corner phone booth. And on the back of each photo she wrote a note. It wasn't too long before the money and the pictures ran out, and Maria had to go back home.

It was a few weeks later that young Christina descended the hotel stairs. Her young face was tired. Her brown eyes no longer danced with youth but spoke of pain and fear. Her laughter was broken. Her dream had become a nightmare. A thousand times she had longed to trade these countless beds for her secure pallet. Yet the little village was, in many ways, too far away.

As she reached the bottom of the stairs, her eyes noticed a familiar face. There on the lobby mirror was a small picture of her mother. Christina's eyes burned and her throat tightened as she removed the small photo. Written on the back was: "Whatever you have done, whatever you have become, it doesn't matter. Please come home." She did.

You could say that God has put His picture everywhere. According to John 1:18 and Colossians 1:15, Jesus is the very picture of God. God has put His picture in the Bible, in hymns, in sermons, in the lives of Christlike people, and in articles like this. On all those pictures, written in Jesus' own blood, is an invitation, God's way of saying, "Whatever you have done, whatever you have become, it doesn't matter. Please come home." Will you?

H

**Her home,
in many ways,
was too
far away.**

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Editor's Note

One of our goals here at the Herald of Holiness is to help our readers think "Christianly" about life—in the church, the factory, the kitchen, the office, the classroom, or wherever they might be. We were delighted when we saw this letter in the April edition of the South Arkansas Viewpoint. We wanted to share it with you.

Could It Be a Scandal?

Historian Mark Noll has written an intriguing and challenging book titled *The Scandal of the Evangelical Mind*. His simple thesis is this: "The scandal of the evangelical mind is that there is not much of an evangelical mind!"

Kent Hughes has written of this condition as "Christians without Christian minds, Christians who do not think 'Christianly'!"

Harry Blamires in his book on the subject has said that while Christians may worship and pray as Christians, they do not "think" as Christians. "The Christian mind has succumbed to the secular drift with a degree of weakness and nervelessness unmatched in Christian history." I've discovered that the first step to wrong action is almost always wrong thinking.

Paul proposes that one answer to this weakness lies in the constant "renewing of your mind[s]" (Romans 12:2).

One method that we have ready and available is the *Herald of Holiness*. Our subscription drive is upcoming, but this is about more than a subscription drive—more than winning a contest—more than a denominational promotion. We are engaged in a battle for our minds as Christians in America, and we must expose ourselves to Christian thinking, principles, and devotional material.

I am so convinced of the importance of Christian literature that I would encourage you to subscribe to the *Herald* for your friends and newcomers to church. Make a gift subscription to unswayed loved ones. With its new format, the *Herald* is the best it has ever been. Recent articles include such titles as "How to Be Happily Married Forever in Nine Easy Steps," "How Much Religion Is Enough?" "The Erosion of Heterosexuality," "Casinos: Not the Answer," and "Depression: More than Just the Blues."

Let's improve our record for the *Herald* and for our minds this year.

Russ Branstetter
Superintendent
South Arkansas District



SIGNS

Jack-of-all-trades

MICHAEL R. ESTEP



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

PAUL HOLDERFIELD has an uncanny knack for inspiring people to do things for the Lord. It is no exaggeration to say that Paul is a "tornado for God." Everyone in his path is swept away by the enormous influence of his commitment to Christ—and to Friendly Chapel.

At one time, Paul was a Golden Gloves boxing champion, a fiercely prejudiced man, and an alcoholic. But he has been transformed by the grace of God in Christ. His saintly mother prayed for him all her life. In her dying days, Paul found God. Ultimately, Paul was consumed by a powerful dream—the dream of meeting people's needs in Little Rock, Arkansas, in the name of Jesus. He launched Friendly Chapel and its FLAME ministry (Feeding and Loving All Men Equally).

Jack and Judy Kuchar were swept away by "Tornado Paul" when they heard him speak at a lay retreat in Springfield, Illinois. Soon they found themselves spending their vacations at Friendly Chapel. Jack was the

maintenance supervisor for the city of Springfield's municipal power plant. The skills he learned there were put to work at least one week each summer at Friendly Chapel helping fulfill Brother Paul's dream.

Soon Jack and Judy realized that Paul's dream was becoming *their* dream. One week a year was not enough. After 19 years with the city of Springfield and only 4 years from retirement with a full pension, Jack quit his job. In 1989 he and Judy moved to Little Rock to become lay missionaries alongside Brother Paul.

Now jack-of-all-trades, Jack Kuchar has himself become an Arkansas tornado. He built a complex that includes a shelter for 15 men, apartments, gymnasium, soup kitchen, and recreation room. He remodeled the sanctuary, built a nursery, and created a beautiful park and playground for the community. He also teaches a Sunday School class, drives the church van, and serves in the soup kitchen. "I told the Lord that I wanted to be the best layman there ever was," Jack says.

Tornado Paul is now amazed at the "tornado" that Jack has become. "He just

keeps on caring and giving, day after day. I can't find the words to describe him," Holderfield says. "Outstanding, talented, committed—they all fit, but all fall short. He's a person this ministry can't do without."

If you visit Little Rock, Arkansas, beware. It's tornado season year-round. And the results are everywhere—in the lives of thousands of men, women, and children who have felt the wind of change transform their lives.

**An Arkansas
tornado is not to
be taken lightly—
at least not by those
who have their
priorities in order.**



July's

10-Point Quiz

1. According to a study by Brandeis University, the cost of tobacco, alcohol, and other drug addictions in terms of crime, health care, etc., is an amount equal to how much money per year for every person in the U.S.?

- A. \$1,000 B. \$2,000 C. \$400

2. According to *American Enterprise*, the national acquittal rate in felony trials is 17 percent. But in places like the Bronx, New York, where 80 percent of jurors are minorities, the acquittal rate for Black felony defendants is:

- A. 37% B. 48% C. 58% D. 71%

3. According to *Europe Today*, only 12 percent of French citizens attend church weekly. What percent of the Irish attend church on a weekly basis?

- A. 20% B. 5% C. 54% D. 76%

4. The judge in New York's highest court who recently ruled that unmarried couples and homosexual partners can adopt children in that state is:

- A. Judith Kaye
B. Marilyn Corbitt Woodward
C. Frank Weidhammer

5. The number of middle-aged adults living together without being married has doubled in the last decade, according to the *Utne Reader*. The primary cause is:

- A. Welfare benefits have to be sacrificed in many cases if the persons marry.
B. Income tax laws favor singles.
C. Social security and Medicare limits and exclusions tend to favor singles.
D. All of the above.

6. How does the divorce rate for persons who marry someone from a different faith compare with the divorce rate of persons with no religious affiliation?

- A. Higher B. Lower C. About the same

7. How much did the U.S. public spend on Christian concerts and recordings in 1995?

- A. \$500 million B. \$340 million C. \$900 million

8. Two fiberglass "tablets of the Law" used in the 1956 film *The Ten Commandments* recently sold at auction for:

- A. \$650 B. \$65,000 C. \$27 D. \$81,700

9. According to *American Demographics*, 46 percent of North Americans whose income is above \$50,000 per year say that religion is "very important" to them. What percent of those with incomes below \$20,000 say the same thing?

- A. 46% B. 26% C. 56% D. 70%

10. Fifty percent of men say that religion is very important to them. What percent of women say the same thing?

- A. 68% B. 77% C. 36% D. 91%

Answers:

1-A; 2-B; 3-D; 4-A; 5-D; 6-B; 7-C; 8-D; 9-D; 10-A

THE READERS WRITE



Keep Up the Good Work

I love the *Herald*, and I want to make sure that my subscription is in good standing. Thanks for helping bring the church into a more mature state by really hitting the issues of today's church. I have noticed that there is a great balance of celebrating our history and facing the issues that challenge us to our mission for the future. I have read many critical letters in this past year's issues, but I think you are giving us just what we need, even if it at times makes us uncomfortable and challenges us to change.

Jim Puckett
Bethel, Ohio

Doves and Roses

The May issue was outstanding! "Doves and Roses" was the best (hope our readers understand satire). Also enjoyed the editorial, article on Mrs. Sunberg, and Holy Trinity Sunday. Nice to see an article by Geoff Austin too.

Donna Fletcher Crow
Boise, Idaho

Great May

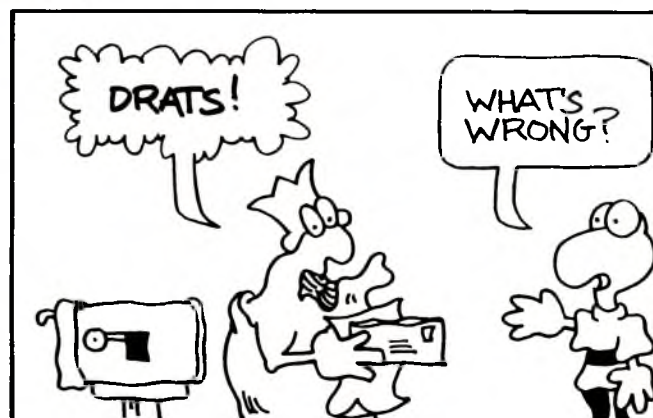
I haven't even finished my May *Herald*, and already it has earned the cost of subscription! First, let me say that my favorite columns are Jerry and Lynda Cohagan's and "In a Woman's Voice." I thoroughly enjoyed Thelma Sunberg's article, "God's Way Is the Best Way!" The Lord really used it to speak to me. . . . One important point that she left out, though, is forgiveness. As a mother, I really blow it sometimes. I'm glad that, in those times, I can go to my children and apologize and say, "Will you forgive me?" The answer is always, "Yes, I forgive you."

I also really enjoyed "Sole Seekers." I, too, worship "alone," and your article helped me feel more "normal." . . . I am not alone. There are others out there in other churches just like me. . . .

I could go on . . . [but] there's so much more to read, and I can't wait to get back to it!

Peggy Thompson
Floyd Knobs, Ind.

Pontius' Puddle



Organ Donation

I want to express my appreciation for the superb work you are doing as editor of the *Herald of Holiness*.

Every issue, in content and format, is excellent. You give us something to think about, something to act upon, by your careful—and, I am sure, prayerful—choices of themes and topics. The magazine has never been more readable and doable in its history.

I'm sure you have your share of critics, as every editor does who is worth his salt—and pepper. Don't forget when you are under the gun that many of us are praying for you and thanking God for your work.

As one who has read and reviewed the magazine from its earliest issues, I want to say that we now have the best "official organ" ever. It makes organ donation a wise and happy ministry.

W. E. McCumber
Athens, Ga.

On Stonings

My subscription to the *Herald of Holiness* is about to run out, and I do not wish to renew for the following reason:

In the March issue, . . . an article titled "Least Wanted List" by Wesley D. Tracy was featured. While it ended with the admonition to pray for these "least wanted" individuals, it couldn't make up for the fact that included in the list of "despicable" was a man of God, Jimmy Swaggart. Shame on all of you for even suggesting that he is in the same league with Madonna, Howard Stern, or Roseanne Barr!

Jimmy Swaggart is a man called by God to preach the gospel, and years before I joined the Church of the Nazarene, his telecast made a great impact on me and turned me to the Lord. He may have sinned, but who are we to judge him? At least he publicly confessed his sin before a national audience and to God himself. Should we continue to throw the "first stone" as though we are without sin?

I believe a retraction is in order. . . . I know for a fact that Jimmy Swaggart does "love his enemies and he prays for those who persecute him."

Mrs. Royce Hultsman
Paron, Ark.

Sharing the Herald

I thought you may be interested to know how God helped us to help our people become interested once again in subscribing to the *Herald of Holiness*.

For the Wednesday evening devotional, I "walked them" through the *Herald*, showing them and telling our congregation all the inspirational and informational articles. On two Sunday

mornings, I had my wife share a story or two from a recent *Herald*. On the last Sunday she did this, we had 50 copies of the *Herald* and had six of our children be *Herald* newsboys (girls), complete with sandwich boards, compelling people to read all about it for just \$1.00. The \$1.00 charge would pay for the cost of the 50 issues. The children walked up and down the aisles, handing out the *Herald* and collecting the money. We almost sold out. This put the *Herald* in the hands of many, and they could see for themselves what the *Herald* really was. The following Sunday then was *Herald of Holiness* Subscription Sunday, and our efforts paid off with several new subscriptions.

Phil and Sara Edwards
Science Hill, Ky.

Lili and Roses

I enjoyed reading "Lili in the Lion's Den" and "Doves and Roses" in the May issue.

Thanks for the good writing—very colorful—it was so easy to "see" what was happening. Good lessons too.

Priscilla Raue
Merrillville, Ind.

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Devotion and Duty in Deuteronomy

A Place to Stand

ROGER L. HAHN



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

*Hear, O Israel, the Lord our God is Lord alone. And you shall love the Lord your God with all your heart, with all your soul-life, and with all your might (Deuteronomy 6:4-5).**

ARCHIMEDES, THE ANCIENT GREEK mathematician, supposedly said, “Give me a place to stand, and I can move the world.” The place to stand was actually a pivot point or fulcrum. Archimedes had discovered the incredible power available through a lever. Poets and preachers have often applied his statement to relationships and theological ideas. Deuteronomy 6:4-5 is a pivot point in the Book of Deuteronomy. It provides a place to stand so significant that the world has been changed.

Deuteronomy 6:4-5 is a turning point in the structure of the Book of Deuteronomy. God had spoken the Ten Commandments directly to Israel in 5:6-21. The Israelites had then begged Moses to become their intermediary. Rather than having God speak directly to them, they asked that He speak to Moses and Moses report His words to them. Deuteronomy 6:4-5 are the first words that Moses then delivers to Israel. These verses summarize the Ten Commandments before Deuteronomy presents the detailed statutes and ordinances that will follow.

Deuteronomy 6:4-5 provide a place to stand. The opening word challenges us immediately to grasp the heart of right relationship with God. The word “hear” in Hebrew means both to hear and to obey. The relativism of our modern world seduces us into thinking that all voices have an equal right to be heard and that they speak with equal value. Our typical response is to assume that tolerant listening is all that is required for any voice. “Hear, O Israel” reminds us that a person cannot listen to God without responding. Every word of God is a call to a life of obedience. Ignoring God is not an option. We must understand that unless we obey Him, we have not really heard Him speak.

The next words, “The Lord our God is Lord alone,” are notoriously difficult to translate, as a comparison of modern versions will show. The debate among scholars is whether these words affirm that no other God exists (pure monotheism) or that the Lord is to be the only God Israel worships (monolatry based on henotheism). Within the context of Deuteronomy, the latter interpretation is most likely. Though monotheism may be the only philosophically defensible position, in real life, Israel’s struggle was the constant choice between allegiance to the Lord and allegiance to the gods of the surrounding cultures.

Frankly, we face the same struggle. We find it easy to pay lip service to monotheism. We find it difficult to block out the voices claiming ultimate value from things other than God. The pivot point of our lives is not whether we say that we believe in only one God. The fulcrum is whether we obey only one voice, the voice of the God revealed in Christ and Scripture. Once we

learn to refuse to listen to the other voices and hear and obey God alone, we have found a place to stand.

If we will stand at that place, we will be able to move the world. The call of Deuteronomy 6:4-5 has powerfully moved people throughout history. To this day, devout Jews repeat the words of these verses twice each day as a reminder of their commitment to the God who brought them out of slavery and into freedom. The verses are simply called *The Shema*, from the Hebrew word for “Hear,” which is *shema*. Out of all the commands of the Old Testament to listen to God, this is *the* call, the call to heed the Lord’s voice.

Jesus, as well as other Jews of the first century, identified these words as the “greatest commandment.” That Christ would value these words as the greatest commandment shows their ability to change our world. The confusion, the babble, the relativism, the tension and stress are quieted when we hear and obey the one voice, the voice of God. Rather than worrying about our impact or our future, we should be concentrating on listening to the voice of God. When we hear Him, we will have a place to stand, and we will be able to move the world.

The relativism of our modern world seduces us into thinking that all voices have an equal right to be heard.

For further study: (1) Study Matthew 22:34-40; Mark 12:28-34; and Luke 10:25-28. Note the differing words, contexts, speakers, and audiences. Identify the central message of all the passages, and apply it to your life. (2) Compare Deuteronomy 6:4-5 with 5:7-15. How do these passages interpret each other? What is unique to 6:4-5? (3) Write a brief prayer asking the Lord to help you filter out all the voices calling for obedience except His.

*Scripture quotations are the author’s own translation.

The Energized Disciple

by Paul G. Cunningham

However you look at it, time is in short supply. Jesus had a profound sense of time. He knew His time was short, so He remained focused on His mission. He avoided deadly distractions.

There is an ancient adage that says, "If you want to defeat your enemies, first you must distract them." Often our time is filled with so many distractions we find ourselves suffering from what one writer calls "energy leaks." As a result, we become "weary in well-doing" (Galatians 6:9) and find ourselves exhausted in the face of huge challenges when what we need are vast resources of energy.

As disciples, we seem to have difficulty keeping the main thing the main thing. And what is the main thing? Well, we might be tempted to say the main thing is evangelism, and we could make a case for that. But Jesus said in Acts 1:8, "You will receive power when the Holy Spirit comes on you" (NIV). In other words, our power source comes first, and then we will have the energy necessary to be effective disciples.

First and foremost, regardless of time demands, we must be in connection with our power source in order to have energy for evangelism. Jesus told His first-century disciples the number one priority was to wait in Jerusalem for the promise of the Father to be fulfilled in their own lives. With His empowerment, they would then be enabled to carry out His mission to win the world.

And certainly our world has never been in greater need of a Savior. In the United States alone, the prison population has exploded from 188,000 in 1968 to over 1 million by

the middle of 1994. Sadly, more prisons are needed immediately. But I agree with Robert Gangi of the Greater New York Correctional Association, who said, "Building more prisons to address more crime is like building more graveyards to address a fatal disease." And the fatal disease we war against is sin. And its cure is not found through incarceration of the body but through emancipation of the soul.

WE MUST FIRST BE IN CONNECTION WITH OUR POWER SOURCE.

However, this will not be accomplished by exhausted disciples but by energized disciples who have disciplined themselves to wait before the Father until His promise of empowerment becomes a personal reality. How else can we confront a brokenhearted world that desperately longs to hear the voice of God?

One of my in-laws tells about his father's darkest hour. It was during the Great Depression that devastated the world's economy. In the process, he lost his financial resources. At the same time, his wife died and left him with small children to raise. His house was due for foreclosure. One day he stood looking at the gas jets on the stove and wondered if that might be the best way out. At least

his children would have the insurance.

But then he heard a voice saying, "Elmer, can't you trust Me?" He believed God was speaking to his broken heart. He decided to trust God in spite of his desperate circumstances. Two days later, the Nazarene pastor came to his door and said, "Elmer, there is a man in the church who asked to remain anonymous but wanted me to give you this money." It was the exact amount needed to save his house from foreclosure. He went on to successfully raise his family and continued his life as a devoted follower of Christ.

Doesn't a brokenhearted world need this kind of Savior? Of course we would agree it does. But how will the news get through? It happens through time-prioritizing disciples who avail themselves of the Holy Spirit's energy for accomplishing needful things. Disciples who live in the energy field of Acts 1:8. Disciples who are like the prophet Elijah, who had such a powerful effect on others that the young prophet Elisha wanted a double portion of his spirit. Elijah was an energized disciple.

Could we ask for a double portion of the Holy Spirit's power that we might have lives of significant spiritual influence?

Time is running out. Life is so short. Everything is at stake. Let's keep the main thing the main thing and so order our lives that we can receive adequate power to be energized disciples "Acts 1:8 style"—the only kind that will be effective in helping to heal a brokenhearted world. **H**



Tongues-Speaking and the Nazarenes

by J. Kenneth Grider

In Alaska recently, a pastor with his 1,200 Nazarenes were dropped from the denomination. Occasionally, other pastors (and some laypersons) have been dropped from the denomination. Why?

For too much sympathy for, or the practice of, tongues-speaking.

We Nazarenes and other Wesleyan-Holiness people (said to be the seventh-largest grouping in Christianity) are the least sympathetic to tongues-speaking of all the major groupings.

We have many bases for this kind of stance regarding both Pentecostals as such and neo-Pentecostals (or charismatics).

The Pentecostals are the people who stress tongues-speaking so much that you hardly know that they also believe in other spiritual gifts. This tongues-speaking is not real languages but unintelligible syllables.

A few incidents of it occurred in Britain in the 19th century, but no continuing instances. It had little history. But this was the first that historians know about since Montanism died out in the 3rd and 4th centuries.

Pentecostalism as such began in a watchnight prayer meeting January 1, 1900—as the new century was aborning. It began under Holiness auspices at a Bible school in Topeka, Kansas. It was a lay friend of a Holiness preacher, a Methodist, who led the Bible school and the prayer meeting: one Charles Parham. Agness Ozmund, a student, was the first to speak in tongues. She has a place something like the Black woman who, in Alabama, started the Civil Rights Movement in America by refusing to give her Black-area seat to a white person on a city bus.

Parham soon traveled to Houston and headed a Bible school there from which a Black tongues-speaking evangelist traveled to Los Angeles—in whose church, in 1906, on

Azusa Street, attended by many Holiness people, tongues-speaking broke out in earnest.

Richard Quebedeaux's *The New Charismatics*, an Oxford University Ph.D. thesis of the mid-1970s, says that this Black evangelist went to L.A. as pastor of a Nazarene mission. One Nazarene scholar tells me he understands that the evangelist spoke in tongues and that the Nazarenes got rid of him by locking him out of his church. Carl Bangs says that the man went to no such Nazarene mission.

Pentecostalism as such began in a watchnight prayer meeting

January 1, 1900.

Agness Ozmund, a student, was the first to speak in tongues.

In any case, an Assemblies of God professor of Fuller Theological Seminary has chronicled all this and finds that some 400 persons who were part of this had been Holiness people. At Azusa Street, tongues-speaking got off the ground. Fuller Seminary evangelism professor J. Edwin Orr says that it was an American revival outbreak fueled by the great Welsh Revival of 1904 (in which, as a matter of fact, no tongues-speaking occurred). The Azusa Street tongues-speaking, actually, was the beginning of Pentecostalism, for it began to flourish at the time.

By the 1940s, it was the Pentecostal Assemblies of God that began

to outnumber the membership of the Church of the Nazarene—until then the fastest-growing denomination in America with more than 100,000 members.

It should be easily seen why we Nazarenes are not sympathetic to tongues-speaking. It started out under Wesleyan-Holiness auspices, but our leaders, including Phineas Bresee, whose Church of the Nazarene started out in the same city, Los Angeles, 100 years ago, in 1895, had no affinity for it.

Indeed, W B. Godbey, the great Holiness evangelist of the day, visited Los Angeles right after its outbreak and, in a book, appraised it too severely (I think) as the latest thing "Satan" was accomplishing.

It was not Roman Catholics who became tongues-speakers. It was not Lutherans, nor Baptists, nor Episcopalians, nor Presbyterians; it was Holiness people who got, as we Nazarenes feel, off the track in that way.

We stressed the baptism with the Holy Spirit as the way in which entire sanctification is bestowed upon believers. We taught that, therefore, that baptism by Christ is what accomplishes the cleansing away of original sin in believers—and our empowerment.

The Pentecostals said that it accomplishes empowerment, but not the cleansing away of original sin—not entire sanctification.

Bresee himself had written the chapter on "The Baptism with the Holy Ghost" in 1894 in William Nast's symposium *The Double Cure*—and Bresee found in this baptism no tongues-speaking but cleansing from Adamic sin. Bresee understood, as Nazarenes still do, that the tongues spoken of in Acts 2 were various real languages, given to the 120 believers so as to promote dramatically the gospel 50 days after Christ's crucifixion-resurrection—among people



This old building at 312 Azusa Street, Los Angeles, became world famous as the Azusa Street Mission, beginning in 1906. It was one of the earliest homes of the Pentecostal movement in the United States.

gathered in Jerusalem for the Feast of Pentecost, from all those language areas.

So the “tongue-people,” as Godbey called them, took exactly what we (more than any other group) were promoting and tested it so that it was said to accomplish something quite different. The Pentecostals soon came to teach, as they still do, that unintelligible tongues-speaking is the one special evidence of a believer’s having been baptized “in” the Holy Spirit.

It was only for believers, as we taught. But although believing in original sin, as almost all Christians do, they did not understand that this Adamic depravity is cleansed away at this time. They are like us and Roman Catholics in saying that it is only for believers. But they did not teach, as Roman Catholics do, that purification from sin occurs at this time. Pentecostals are like the Calvinists, who do not believe that original sin is cleansed away at this time. Calvinists and Pentecostals say that it is cleansed away gradually, all the way through life.

Roman Catholics believe that it is regenerated persons only who, at confirmation, receive the baptism with the Holy Spirit—as the bishop anoints the person with oil and says, “Receive the Holy Spirit.”

Catholics say that it purifies from sin. But they teach that the guilt of original sin is cleansed away at water baptism—usually for infants, but per-

Pentecostals are like the Calvinists, who do not believe that original sin is cleansed away at this time. Calvinists and Pentecostals say that it is cleansed away gradually, all the way through life.

haps for elderly persons. We Holiness people teach with James Arminius and John Wesley and Orton Wiley that we have no guilt for Adam’s sin, only nonculpable depravity—the guilt of it being alleviated in everyone by Christ’s death and resurrection (the

justification that comes upon everyone according to Romans 5).

Roman Catholics teach that this cleansing from sin, this purification, comes at the time of a formal ceremony. And we teach that it is not received so automatically through a ceremony, but through faith, witnessed to by the Holy Spirit, as we as believers yield ourselves up to God, donating ourselves to Him, and receiving it by faith (even as we receive justification by faith, preceded by repentance).

These are some of the main doctrinal currents in Christianity, and some people might be a bit bewildered by these differences. But the differences—as well as the similarities—are there. As Richard Quebedeaux says in the book earlier mentioned, three groupings of Christians believe in two works of grace: the Roman Catholics, the “old” Holiness people (as though he is not aware that we are still around!), and the Pentecostals. Yes. Two works of grace. Two special moments. But the three groupings view differently what is accomplished in the two special moments.

Perhaps my reader can see why we Wesleyan-Holiness people are the least sympathetic to tongues-speaking of any of the Christian groupings.

continued on page 32

COPING WITH A DEPRESSED SPOUSE

by Mark Larson

I can't go on any longer . . . life's too hard . . . I want to die." I looked down at my wife of six years and swallowed hard. She lay slumped on the couch in our living room, tears of grief flowing down her face.

As she wept, my mind drifted back to happier days early in our marriage. One of the things that attracted me to Vickie was her sense of humor and quick wit. After several years of dating, we were married. In those first few years together, signs that things weren't right began to manifest themselves. Vickie started to shy away from any job that required a good deal of energy and responsibility. She began to sleep excessively and was never able to hold a job for more than several months. We started to realize that the dark shadow of depression had settled over our marriage. The woman I had married—that energetic, vibrant person—now sat before me in a house full of unwashed dishes, dirty laundry, and lost dreams, talking about taking her own life.

That was four years ago. Since then, I've learned through experience, talking with others, and God's leadership that depression can be devastating not only for the person with it but also for the spouse. I have also become increasingly frustrated with the lack of resource materials for spouses of persons with depression. That's why I decided to write this article—to share some ba-

sic insights I have gathered, in the hope that what we have dealt with will be helpful to those in similar circumstances.

1. You cannot play the roles of both counselor and spouse. These roles naturally conflict. Let a professional Christian counselor be the one who does the analyzing, probing, and, when needed, the challenging of your spouse's feelings

PERHAPS GOD HAS PICKED YOU FOR THIS SITUATION TO BE, IN ESSENCE, A MISSIONARY TO YOUR SPOUSE AND OTHER AFFECTED FAMILY MEMBERS.

and issues. Your job is to listen and be supportive. Avoid the temptation to play both sides, and let God work through a professional to bring healing.

2. You cannot "fix" your spouse's depression. Men especially want to repair a problem quickly and move on. When there is no quick fix, there may be a tendency to get frustrated with the lack of progress and the emotional ups and downs depression brings to a family. Let go of your desire to fix it all. Do what you can, but understand that God's timing may not call for immediate healing. He can, and does, work through counselors and medication.

3. Work hard on maintaining a peer relationship with your spouse. A tendency toward living in a "parent-child" relationship could easily develop if it is not rec-

ognized early in the onset of the disease. A peer-to-peer relationship with your spouse implies mutual respect, a healthy and sustaining love relationship, and a desire not to be a controller but to be a friend.

4. Put your situation and role into perspective. We all have choices of how we deal with the circumstances of life. Consider the ministry possibilities that are af-

forded by the situation. Perhaps God has picked you for this situation to be, in essence, a missionary to your spouse and other affected family members. People with depression need compassionate, informed, and caring

people to be there during the hard times, to offer an encouraging word, and to pray for them.

5. Time doesn't heal depression; treatment does. If the Lord does not provide healing, His plan may involve treatment through medication, Christian counseling, or even hospitalization. Help others in your sphere of influence to see that dealing with depression can be a long road. The person with depression can't just "get over it." Prepare yourself for the long haul. Adapt to things not getting done, such as household chores. Learn how to do the things you've always relied on your spouse to do.

6. Celebrate the good days. When your spouse is up emotionally, take those times as gifts and celebrate together. Plan a special outing or event. Do the things you aren't able to do when he or she is

down. Expect the worst; celebrate the best. Also, be ready to say “I love you” for the 1,001st time. Be a constant reassurer to your spouse of your love and support.

7. Do not complain or commis-

erate about your spouse to other family members. There is a difference between seeking support from family and seeking sympathy. Talking about your spouse in a negative way just to get sympathy is a cop-

out. On the other hand, be open to advice from family and friends, and weigh its validity. Don't be overly defensive about your situation. When communicating with others, use terms like “we” and “our.” “We have had a good week . . .”; “Our plan is to . . .”; and so on. *You* are part of the situation—it's your battle too.

8. Educate yourself on the general topic of depression. Seek out material in your local Christian bookstore. Research the cause and effects of the disease and the genetic links. The more you know, the better you'll be able to understand and cope.

9. Take care of yourself. Don't get into a martyr syndrome and feel you have to drag yourself through, never tarnishing your white armor. Nonsense. It's *OK* for you to feel frustrated, angry, and hurt. What really matters is how you deal with those feelings. Consider starting a support group at your local church or community center. Find a friend with whom you can share your frustrations. Seek Christian counseling for yourself if needed. Your responsibility to the situation includes taking care of yourself. Don't swallow your anger. Learn coping strategies. Talk about your feelings.

As Vickie cried on our couch that day, I slowly sat down beside her and held her in my arms. She was still my wife. God had sent her to me. At that moment, in my heart, I committed it all to Him. I let go of trying to control the situation and be the “strong one” all the time. It was time for me to let go and let God lead. My own strength could not begin to match the resources of my God. And to this day, God continues to provide the grace for us to make it through—one day at a time. We continue to experience good days and bad, but we hold on to the great truth that “we are hard pressed on every side, yet not crushed; we are perplexed, but not in despair” (2 Corinthians 4:8, NKJV). We continue to run the race—together—and trust in a God who makes a difference every day.

Jim Whitmer

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THE WOMAN I MARRIED NOW SAT BEFORE ME IN A HOUSE FULL OF UNWASHED DISHES, DIRTY LAUNDRY, AND LOST DREAMS, TALKING ABOUT TAKING HER OWN LIFE.



In Search of Security

by Cathy Karr



Lee Rudeen, Media International

Several years ago, I hunted moose for the first time. With six horses and enough gear for a National Geographic expedition, our party set out “to boldly go

where no one has gone before.”

Northern British Columbia’s vast wilderness seemed endless. We edged through dense forests. Conquered rushing creeks. Slept in alpine meadows. I felt incredi-

bly free—and secure.

“This would be a great place to hide if Canada is ever invaded,” I decided.

One night, as we sat gazing at the star-studded heavens, we spot-

ted something blinking its way across the sky.

“That’s probably a foreign satellite taking pictures,” someone commented. I felt like hiding in my tent. So much for feeling secure!

Security is a basic human need. Every person has an innate hunger to be free of fear, danger, and anxiety.

The other day, I stood behind a man and his daughter at a check-out counter. The little girl was

are not security in themselves. The little girl’s “Ki Ki” could not feed her, protect her from danger, or love her. It only served to make her feel good.

In the same way, our work, possessions, and relationships are only “blankets” that have been given to us by God for our happiness. But they are temporal. Jobs are lost. Houses burn. Marriages collapse. Bank accounts empty. Friends die.

Last year, I was laid off from a

worked for Safeway for 24 years, 4 months. At the age of 57, what would I do? There was my wife and me, so life began all over again. . . . Cathy, God was in control, and things began to happen.”

He went on to tell me how God had provided. He concluded by saying, “Thank God for what you have, and He will supply your need.”

A check for \$100 was enclosed. An attached sticker stated: “Because He lives, I can face tomorrow. Have a good day!”

Parents eventually wean their children of their security blankets. They hide them. Leave them at Grandma’s. Wash them once too often. This is not to make their offspring feel insecure, but rather to help them learn how to handle their fears in a more mature way.

Sometimes we feel that our happiness is yanked out from under us, when in reality it may be God’s way of helping us grow spiritually.

Tim Hansel, in his book *You Gotta Keep Dancin’* (David C. Cook, 1985, 44), says, “If your security is based on something that can be taken away from you—you will constantly be on a false edge of security.”

Most of us don’t realize how much we lean on certain things or people until they are removed from our lives. Take one prop away, and we are sent reeling. Sometimes it takes years to recover from the painful fall.

But this is not necessary.

When I was a teenager, we often sang the song in church “He’s All I Need.” I sometimes wondered if it were true. But 25 years and many hard knocks later, I can testify to its authenticity. He *is* all we need.

When life has been unfair, when there is no place to hide, God remains faithful. He is the only security blanket that will cover you for sure.

✠

CHILDREN OFTEN CLING TO A FAVORITE BLANKET, TOY, OR ANIMAL TO MAKE THEM FEEL SAFE. ADULTS ARE NO DIFFERENT.

dragging a dirty white, tattered blanket, a corner of it in her mouth.

“Her security blanket?” I asked the young father.

“Yes, it sure is,” he replied, smiling fondly at the child. “She calls it her ‘Ki Ki’—and we can’t leave home without it.”

Children often cling to a favorite blanket, toy, or animal to make them feel safe. Adults are no different. We may have conquered our fear of the dark, but we still need to feel secure. So we attach ourselves to jobs, material possessions, bank accounts, or relationships.

All of these things, however,

job I desperately needed. After working in a medical clinic for over two years, I was informed the staff was being reduced.

I was devastated.

In the weeks that followed, God began to show me that He is my security. He is my Provider—not my job.

One morning, for example, I was feeling quite discouraged. During my prayer time, I asked the Lord to assure me He was still there.

That afternoon, I received a letter from a friend who was aware of my circumstances.

“In the spring of 1980, I also lost my job,” I read. “I had

SNU Wins Third Straight National Business Title



SNU's Intercollegiate Management Gaming Team won its third straight national title recently. Members are (l. to r.): Julie South, Craig White, Larry Mills (sponsor), Curtis Farmer, and Melissa Peters.

Southern Nazarene University's Intercollegiate Management Gaming Team won its third straight national title in May at the 32nd annual International Collegiate Business Policy Competition in San Jose, Calif. This was SNU's fourth title in five years.

SNU defeated collegiate business teams from 32 universities across the U.S., Canada, France, Spain, Mexico, and Australia to win the title.

"I am very proud of the performance of this team," said Larry Mills, faculty adviser. "They are a very solid group, they have a great work ethic, and they function extremely well as a team."

Teams began competing by modem

from their home campuses in February. Each decision requires team members to address, in detail, the full range of corporate growth, productivity, credit norms, market analysis, new product development, and other factors. In addition, each team must complete annual reports, a comprehensive business plan, a series of management reports, and make presentations to a panel of judges who are corporate executives.

Members of the team included: Craig White, president; Julie South, vice president/marketing; Curtis Farmer, vice president/production; Melissa Peters, vice president/accounting and finance; and Bobby Grue-newald, consultant.

Oregon Pacific Reaches Milestone

The Oregon Pacific District celebrated a unique milestone at its district assembly in mid-May. The district reported a total of 16,136 full members, the first time (under present configurations) a regular district has surpassed the 16,000 mark, according to Jack Stone, general secretary.

"We offer our congratulations to the Oregon Pacific District and District Superintendent Gerald Manker," Stone

said. "This is an indication of the growth of the district and the Church of the Nazarene as a whole."

The growth also provided the district with two extra delegates for the 1997 General Assembly in San Antonio by surpassing the 16,000 mark. Oregon Pacific will be the first district under the present formula to send a total of 12 delegates—6 ministerial and 6 lay—to a General Assembly.

VBS Kids Set Another Record

Once again, Nazarene boys and girls have set a new record for giving in the Vacation Bible School Mission Offering, according to Miriam J. Hall, Children's Ministries director. A total of \$143,457.54, was received for the 1995 offering, which officially ended Apr. 30, 1996. This represents an increase of \$14,621.01 over the 1994 offering, which was the previous record. Nearly \$400,000 has been given through the VBS offering this quadrennium.

The monies received will be used to purchase and maintain vehicles for missionaries, pastors in World Mission areas, and multicultural churches in the U.S. and Canada. A portion of the offering also will be used to provide educational funding for seven children of international pastors.

"We are proud of the thousands of boys and girls who gave pennies, nickels, dimes, and quarters for the VBS offering this past year," Hall said. "Not only are these children learning the importance of giving to others, but they are participating in taking the gospel to people around the world."

Tom Felder is the coordinator of the Vacation Bible School program for the Church of the Nazarene.

The theme of the 1996 VBS Mission Offering project is "Share the Light." Funds received will be used to provide new Spanish VBS materials, support a Christian school in Jordan, sponsor the education of seven children of international pastors, and support a new program, "Touch a Life."

Touch a Life, an after-school program designed for at-risk children, will emphasize one-to-one interpersonal relationships. The program will provide practical life skills training, health education workshops, and recreational activities that promote teamwork and motor skill development. The program is a joint effort of Sunday School Ministries and Nazarene Compassionate Ministries USA/Canada.

Share the Light offering information packets may be found in every "Go for the Gold" 1996 VBS *Director's Kit*. Additional packets are available free of charge by calling Children's Ministries at 816-333-7000, ext. 2243 or 2430.

Nazarenes Active at CHA



CHA President Jack Stone addresses the 1996 CHA convention in Indianapolis.

Implementing the theme of "The Radical Optimism of Holiness," several Nazarenes served in leadership roles for the 128th annual convention of the Christian Holiness Association (CHA) Apr. 23-25 in Indianapolis.

The program and theme were developed by Jack Stone, CHA president and general secretary of the Church of the Nazarene. Stone also hosted a breakfast for Nazarenes.

General Superintendent John A. Knight presented the address "The Principles of Our Radical Optimism." John C. Bowling, Olivet Nazarene University president, preached on the subject "The Preservation of Our Radical Optimism."

Jerry Lambert, education commissioner for the denomination, led a meeting of the CHA Commission on Higher Education. Roy Stults, editor of *World Mission* magazine, led the committee on missiology and missionary concerns. John Mathias, director of Lilienas Publishing Company, led a workshop on worship.

For the first time in its history, the CHA convention featured sessions for youth and children. Gary Sivewright, Mount Vernon Nazarene College chaplain, led one of the two CHA events for young people.

"The attendance and response to the program tell me that the CHA is finding strategic renewal and will move forward in giving the Holiness Movement a distinct identity in the evangelical world," Stone said.

Columnist Stresses Need for "Marriage Insurance"

Churches need to do more to insure good marriages and to save troubled marriages, according to Mike McManus, nationally syndicated columnist. McManus stressed the importance of churches working to insure good marriages during a special luncheon at the Nazarene International Center in Kansas City May 6.

Hosted by Family Life Ministries Coordinator J. Paul Turner, the luncheon was attended by persons representing various disciplines from the International Center, Nazarene Publishing House, local churches, and the Kansas City community.

McManus described many churches as wedding factories. "We do a good job of preparing couples for the wedding," he said. "However, we don't do a good job of preparing couples for marriage."

McManus presented his six goals for pastors and churches. These include: (1) avoid bad marriages before they start; (2) give engaged couples "marriage insurance" through proper preparation; (3) strengthen existing marriages; (4) work hard to save troubled marriages; (5) help those who are separated to reconcile; and (6) work to push down the divorce rate in metropolitan areas.

He has proposed attacking the last goal through his *Community Marriage*

Policy, a document drafted and signed by an ecumenical group of clergy in more than 45 cities nationwide. McManus also encourages churches to utilize "mentoring couples"—a program through which older couples whose marriages have lasted for 20 to 50 years, work with other couples at various stages of the marital life cycle.

Turner suggested that pastors use several of the marriage preparation tools McManus is endorsing. Two of these include: *Prepare/Enrich*, the well-researched inventory developed by David Olson, and the *Community Marriage Policy*, which several Nazarene pastors have endorsed. Turner is providing the monograph "Guidelines for Establishing a Marriage Preparation Ministry" for the use of pastors and church boards in developing a marriage preparation policy/strategy.

McManus, a former correspondent for *Time* magazine, writes a newspaper column, "Ethics and Religion," syndicated by *The New York Times*. He is the author of two books, *Marriage Savers: Helping Your Friends and Family Avoid Divorce and Insuring Marriage*. He and his wife, Harriet, serve as lay leaders of marriage preparation at their home church, Fourth Presbyterian Church in Bethesda, Md.



Mike and Harriet McManus visit the International Center in Kansas City.

Nazarene Sociologists Discuss Who We Are

Margaret Poloma, internationally known sociologist of religion, was the keynote speaker for the 1996 conference of the Association of Nazarene Sociologists of Religion (ANSR) in Kansas City. Some 50 persons attended the meeting with the theme "Nazarene Identity: Who Were We? Who Are We? What Are We Likely Becoming?" Among the participants were nine women—the largest



Margaret Poloma, keynote speaker at ANSR XV.

contingency of females for an ANSR meeting to date.

Also, representatives were present from all of the American Nazarene colleges and universities and NTS. Seven papers were presented. They are available from the Church Growth Division.

Next year's meeting will focus on Nazarene culture. It will be held Mar. 13-15 in Kansas City.

NTS Profs Honored



NTS honored two of its professors, Terry Read and Rob Staples, in the spring. (L. to r.) NTS President Gordon Wetmore, Terry and Joan Read, and Marcella and Rob Staples.

Nazarene Theological Seminary honored two of its outstanding professors in the spring. Terry Read, professor of missiology since 1987, is leaving to accept the assignment as coordinator of the Ministerial Education by Extension program for East Africa. In his new role, Read will work with the International Board of Education to carry out the program, which has 600 students at eight centers in six East African nations.

Read will maintain adjunct faculty status with NTS. Colleague Charles Gailey praised Read for his service to

students and the seminary.

Rob L. Staples, professor of theology at NTS for 20 years, is retiring following a career that included 13 years as professor at Southern Nazarene University and 8 years as a pastor. A tribute was given to Staples by colleague Morris A. Weigelt. Weigelt noted Staples' knack for limericks, conscientious service, and his passionate dedication to Wesleyan theology in his teaching, preaching, and writing.

Staples said that his goals in retirement include serious reading and writing and "staying alive all his life."

Summer Ministry Begins

Nearly 75 Nazarene college students are involved in Youth in Mission programs this summer, according to Fred Fullerton, NYI Ministries director. The students were assigned to four areas: International Student Ministries (ISM), Mission to the Cities, "First Aid" International Health Care, and "More than Gold" Atlanta Outreach.

ISM students are working with missionaries and national leaders in Albania, Azores, Australia, Portugal, Canada, Russia, and the Ukraine. Students participating in Mission to the Cities will work at compassionate ministry centers in New York City, San Francisco, Philadelphia, and Flint, Mich.

"First Aid" International Health Care participants are using their health-

care skills in India and Swaziland. The "More than Gold" teams are working with outreach projects in this summer's Olympic city conducting sports outreach clinics, sunshine clubs, Vacation Bible Schools, and other children's and youth programs.

Four other students are serving as interns for Nazarene Compassionate Ministries.

YIM participants began their summer program with a training camp June 2-10 in Phoenix, Ariz. The camp included a variety of workshops and seminars through which the students learned about personal evangelism, drama, puppetry, ministry to youth and children, recreation, group dynamics, and cross-cultural orientation.

Church Grows in Eurasia

The Church of the Nazarene is growing in the Eurasia Region and, in many areas, is taking on the role of a nation builder, according to General Superintendent Donald D. Owens.

Owens made the comments following a recent tour throughout the Eurasia Region. According to Owens, the Church of the Nazarene, through its compassionate ministry efforts, has gained a reputation for helping to rebuild nations trying to survive following the fall of communism. This is especially true in nations such as Albania, Bulgaria, and Romania.

"The Eurasia Region is blessed by a number of fine, young missionaries and excellent leaders," Owens said. "Also, the region is well-organized under the capable leadership of Franklin Cook, regional director, and his field directors."

There are now 33 districts on the region with 626 churches, a total membership of 61,839, and 223 elders.

In Romania, Owens organized the Romania District and appointed Jon Scott as superintendent.

The Russia District celebrated its third assembly in the Moscow Ministries Center where Jay Sunberg is pastor. District Superintendent Charles Sunberg reported an 11 percent gain in membership. Sunberg also reported that the Church of the Nazarene will be entering St. Petersburg and Kazakhstan during the next year. Rev. and Mrs. Michael Park, Korean missionaries who have been serving in Moscow for several years, will open the work in Kazakhstan.

In Denmark, Kaj Ove Bollerupe was elected as the new district superintendent. He succeeded Niels Eliassen, who retired after 20 years of service.

"The Church of the Nazarene is moving forward in the Eurasia Region," Owens said. "The rapid growth of the fields will be greatly enhanced by an aggressive literature development program and study materials in the different languages of the region."

Spring Brings Graduations at Nazarene Colleges/Universities

Here are reports from early graduations at Nazarene colleges/universities.

MIDAMERICA NAZARENE COLLEGE (MANC)

MidAmerica Nazarene College conferred degrees on 507 graduates during the institution's 25th annual commencement May 5. The class was the largest in the school's history.

General Superintendent Paul G. Cunningham was commencement speaker. An honorary doctorate was presented to Keith Wright, superintendent of the Kansas City District.

OLIVET NAZARENE UNIVERSITY (ONU)

A record number of graduates received degrees during commencement ceremonies at Olivet Nazarene University May 4, according to President John C. Bowling. A total of 563 degrees were presented.

Honorary doctoral degrees were conferred upon Allen Dace, Illinois District superintendent; George Galloway,

Nazarene pastor; and Jesse Pitts, a Nazarene layman and educator.



ONU President John C. Bowling challenges students at the 1996 ONU baccalaureate.

POINT LOMA NAZARENE COLLEGE (PLNC)

More than 500 graduates received degrees during commencement ceremonies at Point Loma Nazarene Col-

lege May 12. The college awarded 99 graduate and 406 undergraduate degrees.

Honorary doctoral degrees were conferred on Caribbean Regional Director John Smee and Ramon Cortines.

TREVECCA NAZARENE UNIVERSITY (TNU)

Trevecca Nazarene University celebrated its 95th Commencement May 4 with 553 graduates, according to Millard Reed, TNU president. Daniel Spross, professor of biblical theology and literature at Trevecca, delivered the commencement address.

The baccalaureate message was presented by Reed. During the service, he announced the receipt of a \$1 million gift from Don and Zelma Waggoner of Greenville, S.C.

An honorary doctoral degree was presented to Roy J. Fuller, TNU graduate and superintendent of the Pittsburgh District.

Maturity Has Its Advantages . . .

Plan to attend one of our unique NIROGA events—designed especially and only for mature adults.

NIROGA is a retreat program sponsored by Nazarene Adult Ministries. Its goals are to provide a setting for spiritual renewal, social enrichment, personal and ministry growth, and relaxation for adults 55 and above. Our retreat program features special services, interesting workshops, crafts, and tour options.

1996 FALL NIROGAS

❑ **Glorieta, New Mexico**—September 9-14, 1996

Retreat Directors: Charles Case, Wally Renegar

Featuring: Wesley Tracy, Ernest Armstrong, Ray Moore, The Shoreman Quartet

Now in its 24th year, Glorieta has become a tradition amid the beautiful Sangre de Cristo mountains where nature accentuates the presence of the Lord. Don't miss the worship, praise, fellowship, laughter, and fun of being with others who celebrate your Christ and Lord!

❑ **Schroon Lake, New York**—September 23-27, 1996

Retreat Directors: Randy Cloud, James Miner

Featuring: Tom Barnard, John Nielson, Charles Zink, Calvin and Virginia Oyler

Nestled among the Adirondack mountains, Schroon Lake offers a picturesque setting aflame with the changing colors of fall foliage. The spiritual tone of the fellowship and services complete the picture as God's presence leaves an indelible mark on our lives.

❑ **St. Simons Island, Georgia**—November 4-8, 1996

Retreat Directors: Randy Cloud, James Miner

Featuring: John Hancock, James Miner, Gene and Linda Cook

Spanish moss, old oaks, and mild year-round temperatures make Epworth-by-the-Sea an ideal late fall location. Visit the place where John and Charles Wesley came as missionaries to America and experience both the charm of the Old South and the life-changing presence of the Christ whose loving challenge shapes our Prime Time years.



1997 NIROGAS 25th ANNIVERSARY YEAR

❑ **Branson, Missouri**

April 28—May 2, 1997

❑ **Heritage, South Carolina**

July 21-25, 1997

❑ **Glorieta, New Mexico**

September 8-13, 1997

❑ **Schroon Lake, New York**

September 22-26, 1997

For detailed informational brochures about any of our NIROGAs, check the appropriate box(es), clip this ad, and mail to:

NIROGA

Nazarene International Center
6401 The Paseo, Kansas City, MO 64131

NEWS OF RELIGION

Supreme Court Voids Colorado Amendment

The Supreme Court struck down a Colorado measure it said would deny homosexuals constitutional protection and make them "unequal to everyone else."

Colorado's constitutional amendment, banning laws that protect homosexuals from discrimination, "identifies persons by a single trait and then denies them protection across the board," said Justice Anthony M. Kennedy, writing for the majority in the 6-3 decision. "It is not within our constitutional traditions to enact laws of this sort."

Writing for the minority, Justice Antonin Scalia accused the majority of "imposing upon all Americans" the pronouncement that "animosity toward homosexuality . . . is evil." Scalia called the amendment "Colorado's reasonable effort to preserve traditional American moral values" and said it was not the court's business to take sides in America's "culture wars."

Scalia's dissent was joined by Chief Justice William Rehnquist and Justice Clarence Thomas.

President Clinton said he felt the court's action "was appropriate," according to White House spokesman Mike McCurry.

Turin Shroud Dated Closer to Jesus' Time

A new analysis of the Shroud of Turin indicates the cloth may be centuries older than previously thought, perhaps dating back to the time of Jesus, according to researchers from the University of Texas Science Health Center. They say a film of microbes and fungi on the linen may have skewed earlier radiocarbon dating.

Members of the team reported their research on the shroud, believed by some to be the burial cloth of Jesus, saying that the radiocarbon dating of ancient textiles is not reliable.

To make a more accurate test, researchers must devise a way to separate the microbial film from the cloth, then must get another sample from the Roman Catholic archdiocese of Turin, Italy, where the shroud resides.

The 14-foot cloth shows a negative image of a man with nail wounds in his hands and feet. It was last displayed in 1978. It will go on display in Turin in 1998 and again in 2000.

Most Effective Preachers

A Baylor University survey of 341 seminary professors and editors of religious publications named the 12 most effective preachers in the English language. They are: Walter Burghardt, senior fellow of Woodstock Theological Center in Washington, D.C.; Fred Craddock, professor emeritus, Candler School of Theology, Emory University, Atlanta; James Forbes, senior minister, Riverside Church, New York City; evangelist Billy Graham; Thomas Long, professor, Princeton Theological Seminary; Lloyd Ogilvie, chaplain of the U.S. Senate; Haddon Robinson, professor, Gordon-Conwell Theological Seminary, South Hamilton, Mass.; John R. W. Stott, rector emeritus, All Souls Church, London; Charles Swindoll, president, Dallas Theological Seminary; Barbara Brown Taylor, rector, Grace-Calvary Episcopal Church, Clarkesville, Ga.; Gardner Taylor, pastor emeritus, Concord Baptist Church of Christ, Brooklyn; and William Willimon, dean of the chapel, Duke University, Durham, N.C.

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Dr. Stan Toler is presently vice president of INJOY Ministries. He also serves as pastor-in-residence at Southern Nazarene University in Bethany, Oklahoma. Dr. Toler is known as a "Pastor to Pastors." His seminars on the model church have encouraged many pastors and churches. Dr. Toler will help develop more handles in ministry whether you are a pastor or layperson.

Dr. Ike Reighard is the senior associate pastor/pastor to satellite congregations at First Baptist Church in Atlanta. He is the author of *Treasures from the Dark*. Dr. Reighard was a featured speaker at the first ICI conference in Columbus and was very well received. He has an inspiring way of challenging his audiences and comes with a great deal of experience and knowledge of church growth and the importance of both pastor and laity.

Date: October 24-26, 1996

Place: Regal Cincinnati Hotel
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1-800-876-2100

Cost: \$95 for the pastor (after Sept. 12, the cost is \$125);
\$75 for associates and laypersons (after Sept. 12, the cost is \$100).
Hotel (\$89/night + tax) and travel are separate.

Leaving God Out of the Picture

MORRIS A. WEIGELT



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

CHARLES COLSON and Ellen Vaughn's novel *Gideon's Torch* pictures a chaotic society in which God has been pushed to the edges. Truth is determined by democratic vote—at least, the wishes of the majority as the pollsters determine it. Daniel Seaton seeks to oppose the harvest of fetal tissue for scientific use on the basis of his Christian principles. The president determines that Daniel is an enemy of the "truth" and has to be eliminated.

Whenever God is shoved to the margins of society, inner morals no longer function appropriately. The only choice for government is to control by force. But force only creates despair and cowering before authority and further blunts the working of inner moral conscience.

When God is displaced from the center of worship, worship patterns are determined on the basis of marketing strategies to "meet the needs of the current generation." When one church meets with a measure of success (determined by attendance), everyone attempts to imitate that pattern. Chasing worship fads contributes to the trivialization of God.

Determining the truth or identifying worship patterns on the basis of polls is complicated by the ever changing de-

sires of an affluent culture. Robert Wuthnow, in *Sharing the Journey: Support Groups and America's New Quest for Community*, investigated the changing preferences for small groups in a massive sociological study. He describes the constantly shifting preferences as "the Goldilocks syndrome." He draws the analogy from the children's story of "The Three Bears," in which Goldilocks tests everything on the basis of her own preferences. When our choices in ethics and worship are simply a contest of personal preference, the result is subjective anarchy.

Whenever small groups lose their central focus on God, the group begins to struggle. Gareth Icenogle, in *Biblical Foundations for Small Group Ministry*, insists that small groups must intentionally keep their focus upon God as the Center of the process. If a leader, curriculum, fellowship, or anything else draws attention away from the central focus upon God, the group is doomed to disintegrate.

Jesus declared that the greatest commandment of all was: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matthew 22:37, NRSV). He was following the guidance of the Ten Commandments, in which any trivialization of God is condemned—especially the use of idols to replace Him in any way.

When the Israelites were choosing to place God on the sidelines and run their own show, He spoke decisively through Moses about arrival in the Promised Land: "No one who has treated me with contempt will ever see it" (Numbers 14:23, NIV).

Whenever God no longer occupies center stage in a congregation or an individual's life, the possibilities of gen-

uine spiritual formation are eliminated. The Bible as the Word of God no longer functions as the final Authority. Decisions are made on the basis of pragmatism and personal preference. Persons who are more fearful of offending neighbors and friends than of offending God clearly demonstrate that He is of minimal importance in their lives.

A. W. Tozer observes: "The shallowness of our inner experience, the hollowness of our worship, and that servile imitation of the world which marks our promotional methods all testify that we, in this day, know God only imperfectly, and the peace of God scarcely at all."

Paul wrote: "And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit" (2 Corinthians 3:18, NRSV). In 4:6 Paul identifies the mirror as "the face of Jesus Christ"—the location where the glory of God is revealed.

Transformation into the very image of God (the simplest definition of spiritual formation) is impossible when He has been trivialized or marginalized.

God must be center stage, or we worship in vain.

Only in His presence do we truly become the people of God. Only when He occupies center stage will our music, worship, prayers, daily living, and personal decisions become reflections of His holiness.

Only when God is at the heart and core of society will truth be determined by the revealed Word of God. Only when God is God will force no longer be necessary. Only when God is central will anyone find safety and security. **H**

CHURCH ALIVE!

A visit to two Nazarene churches in Northern Ireland

by Donna Fletcher Crow

Rise up, O church of God! His kingdom's task embrace" is an admonition our churches in Northern Ireland take seriously. Following Christ's command to "Feed my sheep," at the Clifford Gay Memorial Church of the Nazarene in Carrickfergus, a congregation of 200 serve as shepherds to more than 1,000 people in their community, and in Belfast, a church of 50 members ministers to nearly 300.

The prime example of Carrickfergus Nazarenes reaching out to meet needs is the evangelistic drive-in services they conduct in a castle parking lot. Carrickfergus Castle is an 11th-century Norman castle that still stands proudly on its rocky promontory, jutting out into Belfast Lough (lake). Through the centuries, the castle has been the scene of vicious battles and jubilant victories, but the victories that now occur there are of a far different nature.

Every Sunday evening during June and July for the past seven years, the parking lot beneath the castle has been filled with people singing praises to God, accompanied by electric piano and guitar. Those sitting in their cars are given song sheets so they can join the enthusiastic singing of the choir on the truck bed. Then laymen, laywomen, and children from the church give clear, simple testimonies of the power of Jesus Christ in their lives. A straightforward gospel message by Pastor Philip McAlister and an invitation to follow Christ are backed up by counselors who walk among the vehicles, offering information packets that contain the Gospel of John, a booklet on Steps to Knowing God Personally, and a letter from Pastor McAlister.

"This is a Kingdom ministry," McAlister says. "We don't see a direct increase in numbers in our own church. This is service to the community for God. We counsel people in their cars, on the trailer, or over the phone—anywhere they want to discuss the need for God in their lives.

"The drive-in church also brings our own congregation together. It takes a hundred people every Sunday night to set up the truck, provide sound crew, band, and choir, and give their testimonies, hand out invitations and hymn sheets, and serve as counselors."

Two years ago, the church added a drive-in Sunday School especially for the children and young families who enjoy walking around the harbor and visiting the castle on a Sunday afternoon. Thirty or 40 children now gather regularly—on the parking lot when weather permits or otherwise in the shelter of the covered trailer.

Drive-in church began seven years ago as the vision of a layman who drives a forklift in his work. A fellow worker said something to him about using the bed of the lorry (truck) they were loading for an open-air meeting. It was pouring rain at the time. "You never!" was the layman's reply. "It couldn't be done."

But the idea took root. The church asked the town council for permission to hold the drive-in service during Sundays in June. The council agreed and asked them to extend services through July as well.

The drive-in congregation may be as few as 500 on a rainy night or as many as 800 when the weather is fine. On a good evening, the congregation is a colorful one: people sitting on the castle wall, customers of an enterprising ice cream vendor at the back of the lot, motorcyclists, taxi passengers, and even a fire engine crew. One night the fire engine, which is driven by a church member, got a call in the middle of the service.

Members of the Carrickfergus church distribute invitations to the drive-in church and promote it with bumper stickers on their cars. Community interest was raised when this unique service was featured on Radio Ulster.

But the servant-heartedness of these people extends much farther than Carrickfergus Castle. "This church has a heart for evangelism," says Pastor McAlister, who came to the church five years ago after a career as a physical education teacher. "Our people want to reach out. A new couple came to us recently. 'We're here to knock on the door,' they said. 'How can we become involved?'"

The people at Carrickfergus aren't nearly so worried about having their own needs met as they are about meeting the needs of others. No one comes in saying, "Feed me." They are here to feed others.

And some of that is very literal feeding. Rosemary Gault had a vision for feeding the hungry living in the predominantly one-parent families in the housing es-

tate near the church. Within one week, she had the workers and financing she needed to begin the program. They distributed leaflets through the estate to invite people to come for lunch. Then they prepared the food.

No one came. So they took the food to the people. Now 50 nonchurch members come regularly to their lunch club as well as road workers, builders, or others who may happen to be working nearby and are in need of physical and spiritual food.

In addition, the church holds an after-school club for children of the housing estate. Every Monday after school, 25-40 children fill the church to hear a Bible story, do a craft project, have an activity, and receive a hot meal.

Likewise, their 55-member Caravan program is an outreach. "Ninety-nine percent of the children are nonchurched," Philip McAlister says. "It's a completely different church when we have a Caravan dis-

For seven years now, the Carrickfergus church has transformed the huge parking lot at Carrickfergus Castle into a sanctuary. (Upper left) Pastor McAlister meditates as the drive-in congregation gathers. (Upper right) Mrs. Agnes Graham, former missionary to Africa, gives her testimony

play evening. The church will be filled with parents who never come at other times.

"Eventually, though, people find they want more of what we offer—more of the gospel. Fifty-seven new members have joined the church in the past two years."

It's no wonder Carrickfergus has been called a Good Samaritan church. When they see a need, their people set about to meet it. Their silver liners club for senior citizens has 50 members, only 10 of whom are from the church. For some of those who come to the meetings on the church-provided bus, the club meeting serves as their Sunday service. Rev. McAlister always meets with them to give an evangelistic message before their tea.

The church bus is also used to give 20 nonchurched teens a youth club outing once a month. This has been found to be a helpful solution for the dilemma of ministering to young people who might be disruptive in a regular service.

at the drive-in church. (Lower left) The children of the Carrickfergus congregation present a Sunday School program at the drive-in church. (Lower right) The mobile chancel serves the drive-in church very well.

Photos this page by Ian McLroy





Elizabeth Crow



Elizabeth Crow

(Above) **Pastor Ivan and Isobell Miles welcome their community to the family centre that is making their church “the church on the doorstep” for their needy neighborhood in Belfast.**

(Upper right) **Peace initiative: Anne Morrison, church volunteer, works with community children at the Ark Family Centre in Belfast.**

(Right) **Carrickfergus Caravan youngsters on parade on Mayor’s Sunday. The castle is in the background.**



David McAlee

And all this is accomplished with volunteers from the church; only Pastor McAlister and a cleaning person are paid. Pastor McAlister asks the church board to help with visitation work. The young people’s (YP) president leads the youth work, and dedicated laymen and laywomen fill all the other jobs.

The Carrickfergus Nazarenes fill the existing jobs and look for more areas of service. The newest project (beginning summer 1996) is The Oasis, a Christian coffeehouse. The Oasis addresses two problems: counselors at the drive-in church need a place to take people for counseling, and Carrickfergus offers no alcohol-free and smoke-free environment for the young people to gather. The church caught the vision to purchase a coffee shop across from the castle when a woman in the congregation gave sacrificially from her redundancy (unemployment) check to start the fund.

“This will be a shop window for the church,” McAlister says. The Oasis will be open every day from 9:30 A.M. to 5:30 P.M. and evenings on the weekends. People from the church will be employed to operate it, and it will offer Christian music, Christian greeting cards and literature, and a private counseling room as well as the usual tea, coffee, sandwiches, chips, and sweets.

Where do these Nazarenes find the energy for all this? The answer is prayer. Carrickfergus church has a prayer meeting every day of the week. The Friday night prayer meeting is particularly important, because its special purpose is to join people all over Northern Ireland who are praying for revival in their land. In addition, Pastor McAlister has requested two of his church board members to draw alongside him for prayer. “They’re a pastor for the pastor,” he says. “We avoid burnout by keeping our eyes on the vision and supporting each other in prayer.”

"Our goal is to reach as many people in Carrickfergus as we can for the Lord," David McAfee, a church board member, says. "When we grow to 300 members, we'll plant a church of 50. That way we'll be planting from strength, not weakness. Our biggest challenge will be to find 50 people who will be willing to leave when the time comes. We'll start with home Bible studies in a new area first."

The Skegoneill Avenue Nazarenes

Carrickfergus believes it's only fair that church planting be part of their vision. After all, they were a church plant of our Belfast Skegoneill Avenue Church just 20 years ago when Mrs. Kathleen Allen from the Belfast church opened a Sunday School with 54 children in a builder's hut.

Their first church was a chicken coop. "We took out the chicken cages and put in benches brought over from Scotland," John Paton, their first pastor, recalls. "We cleaned it the best we could—but it still smelled awful. We had running water—in the roof and out the door. We had to raise a roof beam to make room for the preacher's head in the pulpit."

The fervent outreach of the present church is much the result of the teaching of Rev. Paton, who is now superintendent of the British Isles South District. From the beginning he tried to instill in the congregation the concept that the laity are to minister. "But the whole thing was the spirit of the people," he says. "They really wanted to do something for God."

When it came time to start a fund for a new building, the children in the church sold their toys, bicycles, and watches to raise money for the church. "Of those young people, 14 are now pastors, missionaries, or pastor's wives," Paton recounts.

When Paton and a board member went to the bank for a building loan, the manager asked for collateral. They had none.

"Do you mind if we pray?" Paton asked. He knelt and prayed for the manager and his family and guidance for the church. When he finished, the bank manager's face was wet. "I'll be your collateral," he said.

And what of the parent church? Like their now-flourishing offspring a few miles down the road, Skegoneill Avenue's ministry reaches to many times their 50-member congregation. "Our ministry is especially family oriented," says Ivan Miles, who has pastored the Belfast church for 10 years. "For three years now we have offered our community the Ark Family Centre as a safe place like Noah's ark.

"It is our vision to become the 'church on the doorstep' for the families in our neighborhood."

The Ark Centre offers day care for 24 children, an

after-school club two days a week where 24 school-children are given help with their homework, and a youth club for around 40 teens on Tuesday nights. "There were no facilities for youth in our neighborhood," Pastor Miles says. "We saw a need for a cross-community (Catholic and Protestant) centre where young people, mostly the children of paramilitary prisoners, could come to talk, play table tennis, and have refreshments."

The children in the day centre are mostly from non-Nazarene families, both Catholic and Protestant, and the staff is also cross-community. The children often come to Sunday School as well. Their parents will come to Pastor Miles if they have problems, and they will come to church for special events. Sixty-six non-Nazarene parents of children attended the Christmas Nativity service.

"Our next goal is to start a mother and toddler club with education groups for the mothers," Miles says. "We hope to build confidence for mothers to return to school—especially the wives of prisoners."

Sometimes God even uses things that seem like a terrible setback to boost His work. The church was broken into recently. Thieves took a computer and money, kicked through a wall, and smashed filing cabinets.

Letters instantly poured in from all over the community. A father of one of the children in the Ark Centre paid for an alarm system, and donations from parents of the playgroup children compensated for the money taken. A typical letter read, "We're not of your faith, but we're so sorry about what happened." They enclosed a £40 (\$60) check.

Pastor Miles and his wife, Isobell, were both Salvation Army officers before becoming Nazarenes. "We still see the place of the church as being 'love with its sleeves rolled up,'" Isobell, who works in the Ark Centre, says. "The Christian Church as a whole needs to change quicker to meet the needs of the community. There are some enormous congregations who minister to no one but themselves. Many look for one thing that will make a big change overnight. We've had the Ark for three years. Just lately, people have begun coming over our doorstep. Evangelical results will follow."

Such are the results when people rise to the challenge voiced by the hymn to "Give heart and mind and soul and strength to serve the King of Kings."

Donna Fletcher Crow is a Nazarene freelance writer who specializes in British history. Her most recent book is The Fields of Ban-nockburn: A Novel of Christian Scotland from Its Origins to Independence. She is now at work on a sequel, which will be set in Northern Ireland.

WE HOPE TO BUILD CONFIDENCE FOR MOTHERS TO RETURN TO SCHOOL— ESPECIALLY THE WIVES OF PRISONERS."

WHERE THERE IS STRIFE, LET ME SOW PEACE

by Donna Fletcher Crow

The morning after the second bomb went off in London, shattering the 18-month cease-fire, the mood was grim but determined at the Nazarene Compassionate Ministries LINC (Local Initiative for Needy Communities) Centre in Belfast, Northern Ireland.

The cease-fire was the first peace Northern Ireland had known in 26 years. The renewal of violence by the Irish Republican Army (IRA) was devastating. "It's up to us to hold together. We've got to give confidence," an ashen-faced Billy Mitchell, LINC founder and director, declared.

Mitchell, who devoted all his energies for six years to bringing about peace in his land and played a key role in achieving the cease-fire, said, "Sometimes I feel I'm batting my head against a brick wall."

Throughout the morning, work was continually interrupted by anxious phone calls. One was from Liam Maskey, Mitchell's counterpart working with the Catholic community, who was as distressed as Billy was. They discussed possible methods for getting the two sides together to talk, but the renewed hostilities dimmed the chances of dialogue. "People have simply gone to ground. No one will come out and talk with bombs go-



Ancient monuments, older than the pyramids. Newgrange, County Heath, Eire.





Forty shades of green in February. No wonder they call it the Emerald Isle.

Billy Mitchell in front of the LINC Centre where many meetings that helped bring about the "cease-fire" in Ireland were held.

ing off again," Billy said. "If the loyalists get involved, I don't know what we'll do." He shook his head.

The phone rang again. "Tell them to stay calm," Billy told the caller. "The loyalists must keep cool heads. And for heaven's sake, don't be drawn into conflict. We could lose everything we've worked for."

And no one knows better than Billy the effort that has gone into building the uneasy peace in Northern Ireland.

"It started in prison," Billy explains. He was serving a life sentence in the Maze prison for para-

military activity. "Prison gives one time to think and to reflect. During the first three years of my sentence, I gave myself over to an in-depth study of politics and philosophy in an effort to find some sort of purpose to life.

"Why was society so corrupt? Reluctantly, I returned to the answers of my Christian childhood: 'Man is depraved because he is deprived of the Holy Spirit through the Fall.'

"And what can be done about it? 'Ye must be born again.' In November 1979, I committed myself to Christ and to Christianity. Since that time, I have sought to develop a Christian perspective on personal, social, and political issues and to apply the Word of God to the issues of everyday life.

"In 1990, after serving 14 years, I was released from prison. I determined to do something to help other prisoners reintegrate into society and to work from a Christian perspective."

Billy's wife, Mena, had begun attending the Carrickfergus Church of the Nazarene while he was in prison, so Billy turned to John Paton, pastor of the church at that time, for help. The LINC compassionate ministry centre began in a room in the church. Mena, who is an artist, was doing arts and crafts with the children in the after-school club at the church. She began doing art therapy with former prisoners.

Their first project was an art exhibition held in the Carrickfergus church on the theme of Creation.

Two years ago, the LINC Centre moved to a renovated block of flats (apartment buildings). The three-floor complex includes reception, lounge, office space, meeting rooms, a canteen, publishing company, art therapy rooms, and workshops for picture framing and braille transcription.

"The centre is in the middle of the former killing fields," Billy Mitchell says. "Twenty percent of all the violence in Northern Ireland took place within a two-mile radius of here. There have been more than 600 deaths right around here. This is the only area where a peace line was built after the cease-fire. It was in a park near here where young people from two nationalist (those wanting a united Ireland) and three loyalist (those wanting Northern Ireland to remain part of United Kingdom) groups were still fighting.

"We're trying to get people to listen to verbal bullets rather than lead ones." Billy ran his hands through his blond hair. "Our greatest challenge now is to keep intact the bridges that have been built over the last 18 months. We've begun to see people talking and working together that wouldn't have sat in the same room before. We can't lose it all now."

Billy is very modest about the





The road to peace is long and arduous, but our Irish Nazarenes are committed to the journey.

role he played in helping bring about the cease-fire. "I was only one of many who sat down on the loyalist (loyal to Great Britain) side. I am firmly committed to dialogue.

"It was essential for ex-prisoners to participate in the discussions because all paramilitaries would listen to them. It was the Lord Mayor who brought the two sides together. Before the actual cease-fire negotiations occurred, a lot of the brainstorming and preliminary meetings took place in the LINC Centre, but no political meetings.

"The LINC Centre has also been used for a lot of bridge building with nationalists since the cease-fire.

"The local community is where the work of building the peace is really done. We're getting places—slowly—but we're getting there. It has to come from the people to build up community confidence and strength. We're here to help that process.

"It's important to build community spirit by training Catholics and Protestants together. For example, we can't create jobs for prisoners or for long-term unemployed. Jobs

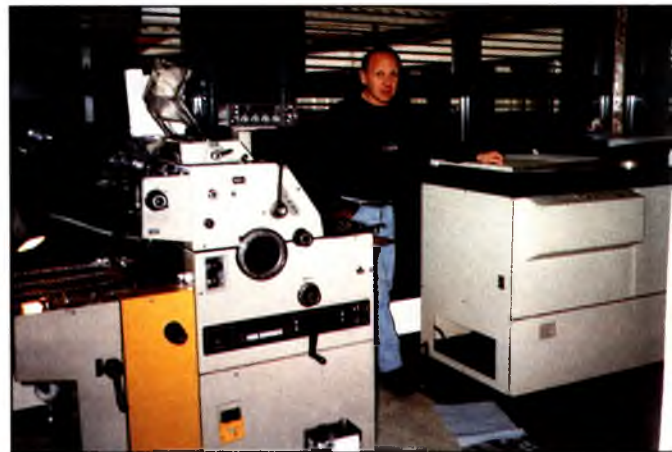
must be created for the community through general economic development. Most of the traditional industries in this area are gone. The economic decline has paralleled the political troubles. LINC is working to develop job skills that meet the market need."

In his efforts to bring cooperation to the divided community, Billy works closely with Liam Maskey, who coordinates the Catholic community groups. "We work to get all the significant community groups to work together and share their re-

sources. Both groups are fearful of outsiders disrupting their communities and imposing an alien culture on them."

The strategy for breaking down these fears and getting conflicting groups to begin talking to each other is a long process. It begins with two people going to a Protestant group and two people going to a Catholic group. "We ask each group the same three questions: What do you want the other community to think about you? What do you think the others think about you? What

Laurence Kelly runs the printing press for York Printing at the LINC Centre.



Stephen Willis (left) and Bobby Cuthbert transcribe books for the blind while learning marketable computer skills in the braille transcription room at the LINC Centre.



The LINC Centre, a former apartment house remodeled for compassionate ministry in the heart of Belfast's "war zone."



David McAtee



(Left) Mena Mitchell instructs Jim McGookin in the art of picture framing.

David McAfee of the Carrickfergus church purchases a picture frame from the LINC shop. Leanne Douglas is one of 16 staff members at this Nazarene Compassionate Ministries center.

do you think about them?"

Then each community sends three representatives to bring their answers to the LINC Centre. The differing groups are always amazed to learn that the fears and perceptions of each side are exactly the same. The representatives go back to their groups with identified areas of common interest and common complaint.

After another meeting, the two sides are encouraged to meet with a trained mediator from the Mediation Network for Northern Ireland. "Mutual respect is the result we hope for," Billy Mitchell says. "When they feel they can trust their neighbors and when they understand the similarity of their problems, they can then work together for parallel development."

The LINC Centre, which is partially funded by Nazarene Compassionate Ministries, works with 20 such community groups. "It's conflict transformation, not really conflict resolution," Billy says. "We use constructive dialogue to move people from confrontation and violence to cooperation. I call it dialogic democracy. I tell groups who've been through the mediation process, 'You've talked it through. You've agreed you want parallel development. Now work together on it.'"

And what about those who were caught up in the violence before the LINC Centre and others existed to bring conciliation? That's where the prisoner rehabilitation side of LINC's work comes in. "Very few paramilitary prisoners go back to a life of vio-

lence," Billy says. "Most just want to get back to their families. Many are now doing community work. Prison gives them time to think and educate themselves. In prison, they had to have dialogue to survive. Both sides worked together to improve conditions in prison, so the lines of communication were opened.

"We try to provide a 12-month transition period for ex-prisoners. They are taught skills such as woodworking, printing, or braille transcription in prison, but they have to learn how to make these skills marketable in the outside world. That's what we do in the workrooms here."

At the LINC Centre, men can learn increased computer skills as they continue braille transcription; or they can work in York Publishing, a fully operational printing and publishing company; or they can learn picture framing in a shop that offers commercial services to the public.

It's also important for ex-prisoners to learn ways of expressing their culture. This is where Mena Mitchell's art therapy comes in, as well as the work of several folksingers and playwrights who work with the centre. LINC offers writers' workshops, photographic and art displays, and drama workshops.

And they work with the young people to prevent their becoming prisoners. "Prevention is far better than rehabilitation," Billy says. Breakwater, a privately funded, cross-community (Catholic and Protestant) project, has been devel-

oped to help at-risk young people avoid involvement in petty crime, drugs, and paramilitarism. Fourteen young people are given training and then a five-day seaboard adventure with the ocean youth club. They can then go on to learning boatbuilding skills. "They quickly learn that they must work together, or the boat doesn't go," Billy says.

Billy Mitchell sees all this as the working out of his Christian worldview. "It's love in action—the thrust of what James means when he says, 'Pure religion and undefiled . . . is . . . to visit the fatherless and widows'" (1:27). Christ is the answer either to all of life's problems or to none. He is relevant either to all our affairs or to none of them.

"I believe He is Lord of Lords and King of Kings and therefore essential to the spiritual, physical, mental, and social well-being of all mankind."

Tommy, an ex-prisoner working in braille transcription at the LINC Centre, seconds that. "I was Catholic. Most of the fellows here were Protestant. It wasn't politics that brought us together. It was Jesus Christ. Once we meet Him, we're together. We're family even if we don't know each other."

In Northern Ireland, as in the rest of the world, Jesus Christ as Lord of Lords, King of Kings, and Prince of Peace is the answer. It's no accident that February 28 was the day the decision was announced to reopen the shattered peace talks. It was the day of the Nazarene World Day of Prayer for Europe and Asia. **H**

HOME TO THE MISSION FIELD

by Donna Fletcher Crow

Eire—the Republic of Ireland—the home of saints and scholars, the land to which Saint Patrick took the Christian faith in the fifth century, is today the only nation in Western Europe that is a pioneer mission area for the Church of the Nazarene. Now, Dublin natives Harry and Grace Stevenson have returned to their home country after many years of missionary service in Bolivia to be missionaries next door to their hometown.

The Church of the Nazarene in Dublin, to which the Stevensons had belonged before they left for Bolivia in 1971, later closed down due to declining numbers. Various

unsuccessful attempts were made to restart the work. Then, nine years ago, Harry and Grace accepted the challenge to establish a Nazarene presence in a land that is only 2 percent Protestant.

What's it like to go home to be a missionary? "Dublin is much harder to evangelize than Bolivia," Harry Stevenson says. "In Bolivia you can put up a tent, get a bit of music going, and people will come. There is a fervor for evangelism in Bolivia. If you get the head of a family converted, you get the family. Dubliners are much less responsive. You can get people to come to a meeting, but not to 'church.'"

In response to this attitude, the

Stevensons have established a work of friendship evangelism. An example of this was the Festival of Carols held last Christmas. Nicely printed invitations invited the town of Greystones to a local hotel for the evening. Two hundred people attended, and many new contacts resulted.

Showing the Jesus video in a local cinema, starting an employment centre, and community services such as a planned daycare centre are other forms of friendship evangelism.

Last February, all of Great Britain and Ireland were devastated by the breakdown of the Northern Ireland peace process and the renewal of bombings and vio-

Harry and Grace Stevenson, missionaries to their own country.



The congregation at the Greystones Church of the Nazarene—a pioneer mission field just 20 miles south of Dublin.



Elizabeth Crow

lence. Harry Stevenson was one of the local leaders invited to speak at a peace rally near Dublin. "Peace is possible," he told the throng wearing white peace ribbons. "But we must seek it at the right source—not in politics, not in arms, but in the One who has called us to live in peace and who will give us peace within ourselves to give to others and to spread over our land."

The church had an unusual opportunity to witness to the power of this peace a few months ago. In the 1960s, a daughter in a family now attending the Greystones Church of the Nazarene was murdered. Last year, Irish television did a documentary on several famous murder cases, including that one. When the family was interviewed for the documentary, the mother of the murdered girl was asked how she felt toward the murderer. "I forgave him," she said. "The Holy Spirit helped me."

This statement caused a national reaction of amazement. The family was interviewed on the most popular live talk show in Ireland. They did their best to explain the Christian concept of forgiveness to a land where so much forgiveness is needed, but at the end of the show Ian, the brother of the murdered girl, said, "We can't

really do justice to this in such a short time. We'll have an open meeting at the hotel." Two hundred fifty people attended the meeting on forgiveness, and there were several more new contacts for the Greystones church.

And the church's children's ministries are booming. They have a children's club on Monday afternoons and Caravans three nights a week—one night for church children, two nights for nonchurch groups. The Greystones congregation of 50 ministers to more than 100 children and teens every week.

For adults, they have several house groups of 6 to 8 members that meet once a week in homes around the community for prayer and Bible study. "We have very strong lay leaders," Harry Stevenson says, "very talented people."

At present, Greystones is a pioneer area with only one church, but Harry Stevenson is looking forward to the day when it will become a mission district with 10 churches and 500 full members. To accomplish this, the Greystones church continues to look for ways to reach out. "We want to help people apply the gospel to their daily lives, and we want to offer meaningful worship experiences. In Ireland, everyone is born into a church. Choosing to make

the Christian experience a vital part of their lives is quite a different matter for people."

A major step forward for the Greystones church will be moving from rented facilities into their own church building—a goal they have set for late this year or early 1997. They have a beautiful wooded two-acre site on the edge of a new 80-house development, and plans are well in hand to build the first Nazarene Church in the Republic of Ireland. "There is a strong sense of God's Spirit in the church family, and we are confident that the support we have witnessed already will continue," Rev. Stevenson says.

His wife, Grace, who wrote the lesson on Ireland for the current NWMS study guide, says, "Our future extends far beyond Greystones to the whole of Ireland. The opportunities in Ireland are without limit. The country is wide open to the gospel."

The Stevensons' goal for their pioneer work is to bring the living Christ to Eire in so vital a way that the Church of the Nazarene there achieves regular district status. Twenty churches with 1,000 fully self-supporting members should not be too difficult a goal in a land that first heard the Gospel 15 centuries ago. H

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The Association of Pentecostal Churches of America: A Centennial Sketch

by Stan Ingersol, *denominational archivist*

To *Christian Witness* readers, William Howard Hoople described himself in 1895 as a Congregationalist who had “embraced Methodist doctrine,” and this logic lay behind the churches he shepherded in Brooklyn. He rejected American Methodism’s episcopal system but as an adherent of “Methodist doctrine” was unwelcome in the Calvinistic church that nurtured his early faith in Christ.

Hoople was born in Herkimer, New York, in 1868, to Canadian immigrants. They moved to Brooklyn shortly thereafter. His father, a wealthy leather merchant, exerted a Christian influence, and Hoople was converted as a young man. He followed his father into business and prospered. He married Victoria Crawford in 1891. They had a daughter and five sons.

His conversion to “Methodist doctrine” occurred after he began attending a prayer meeting at John Street Methodist Church in Manhattan. There he met Charles BeVier, choir director at a large Methodist church in Brooklyn and an ardent exponent of Wesleyan-Holiness experience. Hoople soon testified to his own experience of sanctifying grace and joined forces with BeVier to open a mission to the poor at 123 Schenectady Avenue on January 4, 1894.

By June, it was a full-fledged

church of 37 members with Hoople as its pastor. A sanctuary “in a new and rapidly developing part of the city” was dedicated on June 15. The participation of the Rev. D. V. Gwilym, the High Church rector of a nearby Episcopal congregation, signaled community favor.

The Utica Avenue Church was but the first in a new denomination that Hoople and BeVier fostered. Other churches soon appeared in the city. Ordained in late 1894, Hoople planted Bedford Avenue Pentecostal Church in east Brooklyn in early 1895. John Norberry became its pastor. The Emmanuel Pentecostal Tabernacle, organized on Labor Day, soon followed.

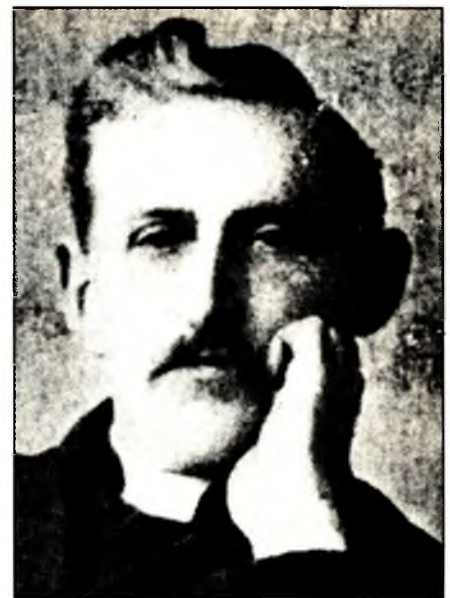
In December, church representatives organized the Association of Pentecostal Churches of America (APCA). The name reflected a national vision at the outset, and through merger and aggressive evangelism, the denomination stretched from Nova Scotia to Iowa within a decade.

A church was organized in Clintondale, New York, in mid-1896 after a camp meeting revival. H. F. Reynolds, a visiting Methodist from Vermont, decided to unite with the small denomination during that revival. He claimed that God had clearly called him to do so. Susan Fitkin, A. B. Riggs, H. N. Brown, and other New England holiness stalwarts soon did the same. Reynolds brought solid experience

as a pastor and evangelist—and connections throughout the Holiness Movement in the Northeast. Meanwhile, BeVier organized the John Wesley Pentecostal Church in Brooklyn in October. He was ordained and called as its first pastor.

Reynolds was only one factor in the union of the APCA and a New England denomination, the Central Evangelical Holiness Association (CEHA), founded in 1890 (“Our New England Roots,” *Herald*, May 1990). Another was the *Christian Witness* of Boston, which published frequent reports from churches and ministers in both groups. Long before Hoople met his New England counterparts, they had read of each other’s work.

The groundwork of union was laid in November when Fred Hillery (Providence, Rhode Island), C. Howard Davis (Lynn, Massachusetts), and other New England pastors met with leaders of the New York movement in Hoople’s parlor. A plan of union was approved after two days of discussion. The Association of Pentecostal Churches of America’s name better reflected their common purpose and became that of the united body. A snag developed: several New England churches refused to enter the union. Most CEHA churches united anyway. Hillery brought a paper, the *Beulah Christian*, into the union, and it was adopted later as the official publication.



Three key persons in the development of the Association of Pentecostal Churches of America. (L. to r.) (1) William Howard Hoople. The tall, genial Hoople's noteworthy singing voice was an asset to his ministry, first as a pastor and later as a YMCA worker with American soldiers on foreign soil. (2) H. N. Brown, a New Englander, followed H. F. Reynolds into the Association of Pentecostal Churches of America in 1896. Brown was one of the three "wise men from the east" who explored union with the Church of the Nazarene in 1906. (3) Charles BeVier, founder of the John Wesley Pentecostal Church.

The APCA grew steadily from 1897 to 1907 as churches were added in New England, the Middle Atlantic states, the District of Columbia, Canada, and the Midwest. Reynolds organized churches in Oxford and Springhill, Nova Scotia, in 1902. Others pushed the boundaries westward. A congregation led by John Norris in Pittsburgh united in 1899. By 1907 there were churches in Illinois and Iowa.

Schools and missions were the critical elements in the church program. Pentecostal Collegiate Institute, now Eastern Nazarene College, was founded in 1898. It struggled in its early years at Saratoga Springs, New York, and North Scituate, Rhode Island, finding stability only after E. E. Angell became president in 1907.

World missions was a distinctive aspect of the APCA and its primary gift to the broader Pentecostal Church of the Nazarene. Five missionaries were sent to India in 1898, the year Reynolds assumed full-time responsibility for promoting home and foreign missions. Eight others went to India in 1904 and 1905, including L. S. Tracy and Gertrude Perry, who soon married. John Dias, an immigrant from Cape Verde, was sent to his land of origin as a missionary in 1900. The administration of the missionary program was com-

plicated by the independence of some pastors, but Reynolds's efforts were decisive in nurturing the vision of a missionary church.

The union of the Association of Pentecostal Churches of America and the Church of the Nazarene derived its initial impetus from C. W. Ruth, a National Holiness Association evangelist and the assistant general superintendent of the Church of the Nazarene. In 1906 Ruth conducted revivals in the East and was invited to an APCA meeting, where he proposed merging the two denominations. Cautious enthusiasm prevailed. Eastern pastors A. B. Riggs, John Short, and H. N. Brown—dubbed the "three wise men"—toured Nazarene churches in the West that fall and favorably impressed Nazarene leaders.

In turn, Phineas Bresee and several associates visited the APCA's annual meeting in the spring of 1907, where the principles of merger were hammered out and union was proclaimed under the name Pentecostal Church of the Nazarene. The APCA brought to the union 2,400 members and 45 churches, many in major Eastern cities such as Pittsburgh, Providence, Manchester, Saratoga Springs, Washington, and several in greater Boston, including the university city of Cambridge.

In October, the First General Assembly of the Pentecostal Church of the Nazarene met in Chicago. H. F. Reynolds was elected as the general superintendent from the East and also continued as missionary secretary for the united body. He "retired" in 1932 but carried out the tasks of a general superintendent for several more years.

Charles BeVier had died at a relatively young age in 1905, with no inkling of the outcome of his labors on behalf of the Association of Pentecostal Churches of America.

The tall, genial Hoople became New York district superintendent, serving until 1911 while pastoring the John Wesley Church, which grew to 350 members under his ministry. His doubts about the Pentecostal Nazarenes uniting with the Southern Holiness Church of Christ evaporated at the Pilot Point General Assembly, in which he participated. Hoople became a YMCA worker during World War I and was sent to France to provide wholesome entertainment and spiritual guidance to U.S. soldiers. His health was undermined after breathing poisonous gas. He was later stationed in Italy and Germany, and visited his daughter, a Presbyterian missionary in Peking, before returning to America. He died in 1922. H

TONGUES-SPEAKING AND THE NAZARENES

continued from page 9

The Pentecostals took and take what we emphasize distinguishingly, Christ's baptism with the Holy Spirit, and view its accomplishment in a very different way.

Roman Catholics, Episcopalians, Lutherans, and Presbyterians do not become quite so alarmed by tongues-speaking as we do, because it does not directly twist the meaning of what they teach distinguishingly.

I mentioned the neo-Pentecostals earlier. I should discuss them here. They began in 1960, as Richard Quebedeaux says, or as early as 1958. They are called "neo" Pentecostals because they teach a new type of Pentecostalism. One of their differences is that they require no frenzy, no ecstasy, before speaking in tongues. They can rush in to a dinner table from a football game and elect to say grace in tongues, for example.

Because of this, we do not now refer to tongues-speaking as ecstatic utterance, as we used to. It might be ecstatic, or it might not be.

Another difference is that the neo-Pentecostals stress all the gifts of the Spirit, the *charismata*, and do not single out for distinctive emphasis the gift of tongues. This is why they are also called the charismatics.

Another difference is that the neo-Pentecostals are likely to be much better educated than the Pentecostals. They are fully educated Episcopalians (as in the case of Bennett, who tells people to let the lower jaw hang loosely and to begin by saying only a few syllables). They are well-educated Lutherans, Presbyterians, even Roman Catholics—as was my fellow re-treater who, on my invitation to my room for prayer, began, as we knelt, by speaking in tongues.

And of course the neo-Pentecostals stress all the gifts of the Spirit (mentioned in 1 Corinthians, Romans, and Ephesians), and not so much the tongues (or languages, the *glossolalia*).

I have spoken of some of the historical and doctrinal bases for our not being sympathetic to tongues speaking.

One other doctrinal reason is because we think it would tend to undermine faith as the way we are justified—and sanctified wholly, for that matter. If what is as overt as tongues-speaking is the evidence of being baptized with the Holy Spirit, faith would not be needed. I read only recently, in a piece by one of their outstanding leaders, the statement that, even for deaf and dumb people, there is audible speaking in tongues at this time.

Another doctrinal reason is because we think the Holy Spirit is portrayed in Scripture as making things plain, not as making things unplain (John 16:13; 2 Peter 1:19-21). It is why we think it would be strange that the unintelligible syllables at Babel (Genesis 11) would be a curse, and then that such syllables, in the New Testament, would be of the Holy Spirit.

**It is surely
inappropriate for us
to breach love, even
when we might feel we
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to discourage tongues-
speaking as such
in a service.**

We also wonder why tongues-speaking only happened at one New Testament church, Corinth, Paul's main problem church.

We think, too, that when Paul told the Corinthians that he spoke in tongues more than they did (1 Corinthians 14:18-19), he was being diplomatic. He meant, as Adam Clarke says, that he spoke in Hebrew, Latin, Aramaic, and Greek. In chapter 10 of the same letter, he says that he was all things to all men in the hopes of winning some of them (v. 33).

Also, it overstresses the miraculous. Jesus scorned such, saying that

the special miracle would be His resurrection (Matthew 12:39-40).

And it is only "tongues," *glossolalia*, that 1 Corinthians speaks of. That word clearly means languages. What they spoke in only at that one church was unintelligible syllables. But Paul spoke in tongues, that is, languages.

Besides, Paul says that the gift of tongues is the "least" of the gifts. He ranks them in 1 Corinthians, and it is last.

We Wesleyan-Holiness people wonder why it is that God had no tongues-speaking for some 16 centuries. And if messages straight from God are given now, it would surely undermine the significance of the Bible.

So we Nazarenes and other Wesleyan-Holiness people definitely believe in the gift of tongues—as the least significant of gifts, preaching or prophesying being the greatest of them, the highest. But we see that tongues means languages, and we see that the gift of languages is a gift God gives some people in learning and using other real languages.

It is a gift the way piano playing or singing is a gift. We practice it, but if we do really well at the piano or at singing, people say that the Spirit has given us a gift.

My former student who at a university in Massachusetts taught Hebrew to a class of Jewish students who spoke Hebrew, using Hebrew as the language of teaching, had a gift of tongues, that is, languages. My friend Paul Orjala has a gift of piano playing. We have asked him to play at General Assembly gatherings. But at eight, he was already practicing diligently. We say that the preaching of some men and women is a gift God has granted them. But that does not mean that it was out of the blue, without arduous and tedious learning. And he or she might have had to practice-preach in a hay barn or before a seminary faculty committee.

We Wesleyan-Holiness people also note that after Paul lists the gifts (1 Corinthians 12:28-30), with tongues or languages as the least of them, he says as he gets ready for what we have marked off as 1 Corinthians 13, "And yet shew I unto you a more excellent way" (12:31, KJV).

What's Most Valuable to You?

MARK METCALFE



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

What is that way? It is the way of love, he says. In that hymn of love (chap. 13), he says that love is more excellent than the gifts he had spoken of earlier and that it is even more important than faith and hope.

That is partly why we try to promote love above all else. It is why it is surely inappropriate for us to breach love, even when we might feel we need to say something to discourage tongues-speaking as such in a service.

As Nazarenes and other Wesleyan-Holiness people, we believe in the gift of tongues but interpret it, or translate it, "languages." Not many of us think that the tongues-speaking people are not good Christians. Many of them, millions of them, no doubt are. And we thank God for their being the fastest-growing group of Christians in the 20th century, from Azusa Street's few in 1906 to 70 million, as one of their leaders said, a number of years ago. We thank God for them, even as we thank God for the faithful in all the groupings of Christianity.

But numbers does not prove validity. The number of smokers we used to have, or of sippers of alcohol, does not prove validity. If you wanted to believe according to the number of adherents, we would all be Roman Catholics—which would not be the worst thing that could happen to us, as many of my friends in Scotland seemed to feel as I lived there—and more especially, in Ireland.

We might do better with number increases if we would be more willing to do and say what is unconventional, as so many of them are. We might do better with numbers if we would continue to do what there now is a burgeoning interest in our doing—ministering to regular, common people, as Bresee meant for the Nazarenes to do exactly 100 years ago.

God be with us all. God guide us all. God be with and guide me.

Dr. J. Kenneth Grider served as professor of theology for more than 40 years at Pasadena College, Nazarene Theological Seminary, and Olivet Nazarene University. He is the author of such notable books as *Entire Sanctification* and *A Wesleyan-Holiness Theology*. He now enjoys a productive retirement in Arizona.



EVER HEAR OF A CONTEST PRIZE where a person has just five minutes to run through a store and fill a cart with anything in the store? Imagine spending precious time on penny candy or party favors. It sounds crazy to waste time on trinkets when much more valuable things could be gathered in your allotted time. Yet how many of us chase after things of little or no eternal value in our allotted and brief time here on earth?

One of my pastors said that my wife and I are throwbacks to the 1940s. I appreciate what he meant as a compliment, but I imagine that human nature has not changed terribly much since the 1940s. We have merely repackaged the responses to marriage, family, and societal pressures. The condition of the heart remains as selfish as ever. More than once, we have been told that our family is "outdated."

We are outdated because our marriage grows and flourishes despite our getting married at the age of 19. (The divorce rate among couples who get married before age 20 is around 80 percent.)

The position of the husband and

wife in a God-centered marriage has been distorted and is considered an antiquated notion because it is not understood in its proper context. Even we Christians have allowed our models of leadership to be just about anyone but Jesus Christ, who is the Head of the Church.

We are outdated because in most other families, both parents work outside the home. Of course, in some families, both parents don't even live at home! Many try to fill the parental void with technology and fast food. Others lower the standards of a quality family life, redefining what is normal and what is outdated.

We are outdated because our family, with four children, is now considered large. Some parents even live in fear of their own children. They have no idea what it is like to be part of a family where each member is loved and loving toward one another, where children are taught that love is the essential ingredient where by a family prospers.

We need to ignore the trinkets in the contest of life.

But as wonderful (or antiquated) as my "traditional" family situation is, you may be disappointed to find that it is not a recipe for success. Happiness does not come from force-fitting another family's situation onto your

own unique family. The key to contentment is making God our first priority. When we do this, He will become the Lord of our family situations and circumstances. Matthew 6:24-33 emphasizes that putting God first ensures that all the important things "shall be added unto you" (v. 33). God will enable us to fill our baskets with the most valuable things in the time allotted to us. Reach for the things that have eternal value, and you will have won the best prize.



Adventures in Christian Parenting

The Gift of Gab

JERRY AND LYNDA COHAGAN



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

BEING THE ASTUTE PARENTS we believe ourselves to be, Jerry recently turned to Lynda and said, "Have you noticed the change in Tori since she turned four?"

"I know! Can you believe she's grown two inches in the last three months?" replied Lynda.

"Really? I hadn't noticed. No, I meant how much she talks."

And this is about all the conversation we can get in before Tori takes over. For some reason, Tori has decided that it is up to her to keep some type of verbal communication going on at all times with whomever happens to be in the room, in the house, in the general neighborhood, basically anyone who might happen to innocently wander within her vocal range (which is considerable).

It seems as if Tori was born talking. We can remember Chase's first word (which is another whole story his maternal grandmother is to blame for), but we can't remember Tori's first word. It's as if she jumped from words to paragraphs so fast we didn't notice. We don't think this is a sign of unusual intelligence (although in this family, we'd consider any intelligence unusual); rather, it's a simple genetic predisposition Tori inherited from her Aunt Karen. You see, Aunt Karen never

stops talking either. In fact, Lynda never learned to talk until her sister went away to college.

At any rate, there is a four-year-old living in our house who never shuts up! Riding in the van, taking a bath, eating meals, playing with others or by herself, no matter what she is doing right up to the moment when sleep overcomes her each night, there is a nonstop narration accompanying Tori's activities. And frankly, we're exhausted from listening.

The monologue picks up considerable speed and volume whenever we are riding in the van. Perhaps it just seems so because of the limited space. So one day when we were trying to discuss something with no success at all because of all of Tori's interruptions, Jerry suggested that Tori talk to her fingers so Daddy and Mommy could talk to each other. Why didn't we think of this sooner? It works like a charm! Tori carries on whole conversations with her fingers. Sometimes she plays out dramas with all of her fingers playing different parts. Sometimes she reenacts her day with Daddy assuming the role of thumb while Mommy is usually the index finger doing a lot of pointing.

And when it comes time to pray at meals, Tori is 32 pounds of lean, mean, praying machine! Her prayers have been known to take longer than the meal itself. All right, this is a slight exaggeration, but we have learned to keep the food in the oven until after Tori's recital of each and every food group she is thankful for, along with all her friends (each one called by name, of course). Even Chase has discovered that if he isn't hungry before Tori's prayer, he usually is by the time she wraps up her opus.

And while this nonstop chatter is

both exasperating and entertaining, it has its very endearing moments as well. This past Easter when all the family gathered around Lynda's parents' table, Tori informed everyone that she would pray. Now this task on such auspicious occasions is usually executed by Granddaddy, being the seminary professor and hence, the authority on all matters spiritual. (Actually, it's probably just because he's the oldest.)

Anyway, amid audible groans from both Chase and his daddy, Granddaddy said Tori could pray first and then he'd pray second. We all joined hands, and after Tori made sure everyone's head was bowed, she prayed: "Dear Jesus, thank You for this beautiful Easter Day. And thank You for our family all together and thank You for all our friends at Sunday School and in the neighborhood and all the neat things in our Easter baskets. And thank You for all this food, especially the olives. Amen."

Granddaddy then prayed: "We thank You, Father, for this Easter Day and the Resurrection it signifies. We are thankful for the family gathered around this table and all the many blessings You have provided. Bless this food, we ask, that we may serve You better. Amen."

Lynda looked up and said to her dad, "Well, you didn't say anything that Tori didn't." Granddad chuckled and said, "I guess you're right." There's just not

"Thank You for all this food, especially the olives."

any difference between thanking God for "blessings" or for "neat things."

As Tori babbles through her fourth year, she is teaching us what "pray without ceasing" really means (1 Thessalonians 5:17). For you see, God doesn't want eloquence as much as He desires nonstop conversation. And God continues to . . . What we mean is . . . We continue to be challenged by . . . Oh well, enough for adult discourse—Tori just entered the room. H

NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1994-95.

U.S. & CANADA DISTRICTS PAYING GENERAL BUDGET 100 PERCENT OR MORE

Southwest Indian	143%
Navajo Nation	107%
Southwest Indiana	105%
West Virginia North	104%
Northwestern Ohio	103%
Central Latin American	102%
Southern California	102%
East Tennessee	101%
Hawaii Pacific	101%
Northeastern Indiana	101%
South Carolina	101%
Washington	101%
Akron	100%
Alaska	100%
Canada Quebec	100%
Central Florida	100%
Kansas City	100%
Michigan	100%
Northern Michigan	100%
Southwest Latin American	100%
Wisconsin	100%

TOP TEN—WORLD MISSION RADIO GIVING

New Mexico	\$17,510
Northwest	17,342
Northwestern Ohio	16,496
Southwestern Ohio	15,330
Tennessee	14,277
Kansas	13,697
Pittsburgh	13,465
Washington Pacific	13,345
San Antonio	13,083
Southern Florida	12,735

WORLD MISSION RADIO OFFERING 100 PERCENT PARTICIPATION

Akron	Northern Michigan
Illinois	Northwest Oklahoma
Iowa	Northwestern Ohio
Michigan	Oregon Pacific
Nebraska	San Antonio
Northeastern Indiana	Southwest Oklahoma

TOP TEN—WORLD MISSION SUBSCRIPTIONS

Central Ohio	2,529
Southwestern Ohio	2,086
Michigan	1,877

Southwest Indiana	1,813
Kansas City	1,789
Washington	1,720
Sacramento	1,703
South Carolina	1,695
Akron	1,685
Eastern Michigan	1,628

DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL

(20 percent of Church Membership)

British Isles North	28%
Houston	25%
British Isles South	22%
Sacramento	22%
Michigan	21%
Louisiana	20%
South Carolina	20%

TOP TEN—MEDICAL PLAN GIVING

South Carolina	\$13,418
Tennessee	12,506
Southwest Indiana	12,095
Southwestern Ohio	11,123
Northwest	10,439
Akron	10,196
Georgia	9,996
Northeastern Indiana	9,698
Michigan	9,502
Washington Pacific	9,501

TOP TEN—ALABASTER GIVING

Washington Pacific	\$122,632
Northeastern Indiana	61,566
Southwestern Ohio	52,849
Tennessee	49,888
Akron	47,909
Colorado	45,372
Michigan	43,964
South Carolina	43,296
Pittsburgh	42,848
Southwest Indiana	40,771

ALABASTER GIVING 100 PERCENT PARTICIPATION

Akron	Northwest Oklahoma
Indianapolis	Northwestern Ohio
Iowa	South Arkansas
Michigan	Southwest Oklahoma
Nebraska	West Virginia North
Northern Michigan	West Virginia South

MISSION AWARD DISTRICTS 1994-95

Central U.S.A.	Virginia	South Arkansas
Chicago Central	Washington	Southeast Oklahoma
Eastern Michigan	North Central U.S.A.	Southwest Oklahoma
Illinois	Iowa	West Texas
Michigan	Joplin	Southeast U.S.A.
Northeastern Indiana	Kansas	Alabama North
Northern Michigan	Kansas City	Alabama South
Northwest Indiana	Minnesota	Central Florida
Northwestern Illinois	Missouri	East Tennessee
Southwest Indiana	Nebraska	Georgia
Wisconsin	Northwest U.S.A.	Kentucky
East Central U.S.A.	Alaska	North Carolina
Akron	Colorado	North Florida
Central Ohio	Intermountain	South Carolina
Eastern Kentucky	Northwest	Southern Florida
North Central Ohio	Rocky Mountain	Tennessee
Northwestern Ohio	Washington Pacific	Southwest U.S.A.
Southwestern Ohio	South Central U.S.A.	Hawaii Pacific
West Virginia North	Dallas	Sacramento
West Virginia South	Houston	Southern California
Eastern U.S.A.	Louisiana	Southwest Indian
Maine	North Arkansas	Southwest Latin American
New England	Northeast Oklahoma	Western Latin American
Philadelphia	San Antonio	Eurasia
Pittsburgh		British Isles North
Upstate New York		

I rang the doorbell to my friend's home and prayed for wisdom and guidance. I really wanted to help my dying friend. Could I bring comfort now to Lois, who had helped me through so many struggles with my own crippled daughter? I had promised I would visit one hour a day during the week whenever possible. We could read a chapter a day in the books she chose.

"Come in," her husband greeted me. "I'll go on to work." His eyes revealed pain and weariness. As he left, he turned. "Dorothy, how do you do this? I've tried, but I just can't sit and read to her."

"That's because I can, and you don't need to. I could never do what you do." I thought of the pallet at the foot of Lois's bed, where Allan spent each night napping, but not really resting.

I did not know any particular procedure for working with the dying. I just knew what I must do. Following the advice of James 1:5, I asked God for wisdom. As I sat beside Lois's bed, I tried to be "swift to hear [and] slow to speak," as verse 19 counsels us. Some days we would put aside the book to talk about her baby daughter, already in heaven; the coming happy events of a daughter's graduation; a son's marriage; a trip to her hometown. Would she be strong enough? We prayed together. Some days she reviewed the past—her childhood, her hurts, her doubts, her failures, her successes.

One by one, Lois resolved her conflicts, and we accomplished our prayer goals. "The doctors didn't think I'd live this long," Lois said a few weeks before her death. "But I think I'm too happy to die." And, "It's finally happening," she whispered one Sunday morning, as she cuddled in the arms of her daughter and slipped away.

I Was Sick, and You Visited Me

by Dorothy I. Baird with Mae-Sallee Beals

In my ignorance, God recognized my eagerness to serve. He gave me the wisdom and the guidance to fill one little part of the needs of my friend. But added to my visits, Lois had other support that made her "too happy to die." A mutual friend, Mae-Sallee Beals, a registered hospice nurse and chaplain, knew just how to pick up the loose pieces.

"You are the answer to my prayer for wisdom," I told her one day as we discussed Lois's homecoming. We finally decided to share my enthusiasm and writing background

with the letter *L* cover basic essentials as one reaches out.

Love—Prayerfully read 1 Corinthians 13. Can you honestly approach the dying person with kindness, no prejudice, truth, trust, and patience? My husband and I had ministered for years to his friend Larry. But not until we willingly put aside our prejudices and judgmental attitudes did he make his peace with God, just one week before his death.

Listen—My plan to read one chapter a day to Lois became very flexible. We did read eight books, but I directed our hour together by listening to her needs, both verbal and nonverbal. She felt free to discuss her fears, her joys, her life, the work she was leaving, her desires, her family, her baby daughter in heaven.

Learn—By listening and loving, the caregiver can become alerted to the needs of the dying patient. Learn his or her basic needs. Many books and articles are helpful. After my involvement with Mae-Sallee, I found dozens of books and articles to help.

By listening, I learned that Larry needed to resolve a conflict with a close relative. "You have every right to be angry, but God can help you forgive," we told him. He accepted

GOD MAY BE CALLING YOU—YES, YOU— TO MINISTER TO ONE OF HIS CHILDREN NOW NEAR DEATH.

and her knowledge. Could our efforts help others put aside their fears and reach out in the ministry of caregiving? As we prayed for guidance, we visualized the crowds of hurting people, "harassed and helpless." Could these "sheep without a shepherd" be led to Christ? We ask[ed] the Lord of the harvest . . . to send out workers into his harvest field" (Matthew 9:36, 38, NIV).

As a simple starting point, and a key to remembering, words starting



that bit of advice and finally made his peace with God.

Laugh—Lois’s family liked to laugh. Knowing my fears, Lois perhaps did not wish to shock me with her jokes about death. But the freedom that Mae-Sallee offered freed her. One day she told Mae-Sallee, “We’ve talked a long time about a family picture, but kept delaying.” She told how Jerry, her youngest son, jokingly prompted them to action when he said, “We have to hurry with that picture, or we’ll have to prop you up in your coffin.” Mae-Sallee reveals the story Lois told when she had complained about the amount of blood they took for testing. Her husband said, “Remember: ‘Without shedding of blood is no remission’” (Hebrews 9:22).

Live—For the Christian, death means life. Rejoice with the dying

Christian by quoting, “I am the resurrection, and the life” (John 11:25). For the non-Christian, Mae-Sallee says, “Get down to basics.” A dying

ed Christ. It may be only a blink or a smile response. Read brief scriptures of hope, promise, and assurance. Pray a short, specific prayer.

Finally, leave a printed promise by the bed.

Look—Do the patient’s eyes seem weary? Try silence. Fearful? Take time to pray. Wistful? Talk about family, friends, accomplishments of the past. Smiling? Discuss happy times.

Bring in your pleasant memories. Looking out the window? Try talking about flowers, snow, scenery, anything fitting the season. Looking at pictures on the wall? Talk about loved ones. Especially weary? One day Lois needed me just to hold her fragile body.

Do you want to be a caregiver and reach out to the dying? When you are willing to love, listen, learn, laugh, look, and share life, God will include you among His harvesters. **H**

BY LISTENING AND LOVING, THE CAREGIVER CAN BECOME ALERTED TO THE NEEDS OF DYING PATIENTS.

person needs to be surrounded by people of faith. If your friend is near death, reduce the gospel to a short denominator, including these essentials. Have your dying friend repeat each sentence of this prayer:

1. I am sorry for my sins.
2. Forgive me.
3. Give me strength to please You.
4. Prepare me for my final home in heaven.

Then, ask if he or she has accept-



Psalm 23

Yahweh, my shepherd!
I don't need a thing.
You have bedded me down in lush meadows,
you find me quiet pools to drink from.
True to your word,
you let me catch my breath
and send me in the right direction.

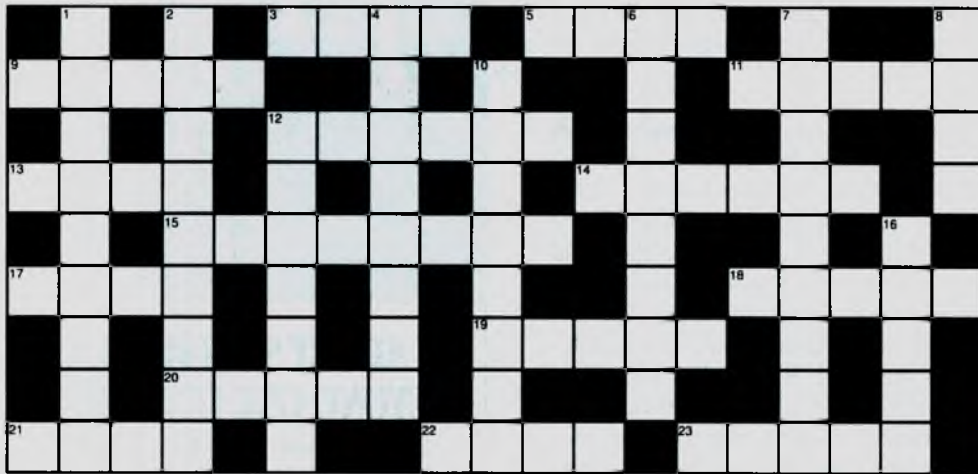
Even when the way goes through
Death Valley,
I'm not afraid
when you walk at my side.
Your trusty shepherd's crook
makes me feel secure.

You serve me a six-course dinner
right in front of my enemies.
You revive my drooping head;
my cup brims with blessing.

Your beauty and love chase after me
every day of my life.
I'm back home in the house of Yahweh
for the rest of my life (TM).

NIV Crossword Puzzle Women of the Bible

by Rick Jansen



ACROSS

3. [Wild goat] Deborah and Barak mentioned her in their song. (Judges 5:1, 24)
5. [Brilliancy] A midwife who feared God and disobeyed the king of Egypt. (Exodus 1:15-17)
9. [Abundance] Granddaughter of Jacob. (Genesis 46:17)
11. Wisdom: "Her ways are pleasant ways, and all her paths are _____." (Proverbs 3:17)
12. [Jah is Father] She gave birth while a widow. (1 Chronicles 2:24)
13. [Rest] She asked Moses for their father's inheritance. (Numbers 27:1, 4)
14. [Mistress] She opened her home to Jesus. (Luke 10:38)
15. [Prolific] Because she feared God, He gave her a family of her own. (Exodus 1:15, 21)
17. [Beauty] Gave birth to Jubal, the father of those who live in tents and raise livestock; and to Jubal, the father of all who play the harp and flute. (Genesis 4:20-21)
18. [Justice] A daughter of Jacob by Leah. (Genesis 30:21)
19. [Adorned] Caleb gave her to Othniel, later a judge of Israel, because he attacked and captured Kiriath Sepher. (Joshua 15:16-17)
20. [Burning One] She was divorced. (1 Chronicles 8:8)

21. [Favor] "She never left the temple but worshiped night and day, fasting and praying." (Luke 2:36-37)
22. [Wealth] The wife of Judah. (Genesis 38:2)
23. [Obscurity] A concubine of Caleb. (1 Chronicles 2:46)

DOWN

1. [Jehovah is her ornament] The wife of Joash. (2 Kings 14:1-2)
2. [Daughter of an oath] She had four sons by King David, one who was named Nathan. (1 Chronicles 3:4-5)
4. [God's oath] The wife of Aaron. (Exodus 6:23)
6. [Jah has constrained] The only woman to reign as queen of Judah. (2 Chronicles 22:12)
7. [My delight is in her] Wife of King Hezekiah. (2 Kings 20:21; 21:1)
8. [Weary] She was buried where Abraham, Sarah, Isaac, and Rebekah were buried. (Genesis 49:31)
10. [Sickness] A wife of Esau. (Genesis 28:8-9)
12. [My father wanders] A beautiful girl who took care of King David and waited on him. (1 Kings 1:3-4)
16. [Princess] She enjoyed laughter. (Genesis 21:6)

Solution on page 43

My Church and I

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, and the love of God is revealed.

It is the home of my soul, the altar of my affections, and the foretaste of heaven. It claims first place in my heart, the highest place in my mind, the principal place in my activities; and its unity, peace, and progress concern my whole life and its actions now and in the future.

I have united with it in solemn covenant, pledging myself to attend its services, to uphold it by my prayers, to give to its support, and to obey its laws. When I neglect its services, I injure my good name, I lessen its power, I discourage its members, and I fail my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by reading the Holy Bible, by never neglecting its precepts, by contributing to its support, by faith-

ful attendance, by watching over the welfare of my fellow members, and by joining with them in meditation, prayer, praise, and service.

That vow I, this day, renew before God, my Father; Christ, my Redeemer; and the Holy Spirit, my Sanctifier.

"I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1).

—Edith Anderson





THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. In John 20, the writer goes out of his way to tell us about the graveclothes in Jesus' tomb. I don't get the point. What is the significance of this?

A. Don't feel bad about missing the point. Peter didn't get it either. But John did. The English translations themselves are obscure. William Barclay writes that the Greek really says that the graveclothes "were still in their folds." They lay in the shape they had when the body was still in them. The body had miraculously disappeared without disturbing them. The importance of this detail is (1) Some would say that Jesus didn't rise from the dead. Rather, His body was carried off by grave robbers. Such larcenies occurred often enough for Rome to make tomb robbing punishable by death. If thieves had stolen the body, they would not have left the expensive clothes and spices. Further, they could not have extracted the body without disturbing the wrappings. (2) The official story put out by the chief priests was that Jesus' disciples had stolen the body in order to fake the Resurrection. Matthew 28:12-15 says they bribed the guards to say this. John refutes this lie. The disciples could not have stolen the body without disturbing the graveclothes either.

The note that the headdress or "napkin" was by itself indicates that it was not piled or stacked with the other clothes as robbers might leave it. But it lay in its original place undisturbed, apart from the bindings that would have been about the shoulders and torso.

Q. Is it right for a local church to spend money raised for missions in the Easter Offering for regular church expenses?

A. No. It is very important that our people know that money raised for a particular purpose will, in fact, be spent for the purpose for which it was given. I know of one church that borrowed from its Thanksgiving Offering to pay emergency bills, but three months later it repaid the fund—with 10 percent interest. All our churches should be very conscientious about such matters.

Q. Our church gives the pastor a week's study leave each year. Do you think this is a good idea?

A. No—it should be more than a week—if possible.

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

WORDACTION

DID YOU KNOW?

ADULT SUNDAY CLASS GROWS BEYOND ONE HUNDRED THOUSAND

Did you know that approximately 100,000 adult students in the Church of the Nazarene study God's Word together every Sunday morning? *Now that's a big class! Where is it?*

Actually, that's a whole bunch of big, medium, and small classes that follow the WordAction adult curriculum. And if you add the adult learners from a whole spectrum of other denominations, the WordAction adult class swells to 135,000 students.

And it's not just adults. There are thousands of children and youth who discover God's Word together through WordAction every week too.

A businessman from a Nazarene church in South Carolina offered this unique perspective on being part of the WordAction family:

My job puts me on the road a good part of the year, including Sundays. I always look for a Nazarene church to attend. What I appreciate is that I can study the student quarterly that I get from my home church and feel comfortable participating in a class anywhere I happen to be. There's only been a few occasions when none of the adult classes in a Nazarene church taught from our denominational materials. To tell you the truth, I felt like something was missing. I like the idea of studying the same lesson with my family.

If you and others from your church have missed WordAction Sunday School lately, consider this an invitation to our class, that is, to *your* family's Sunday School class.



For a FREE WordAction catalog call NPH at

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Wrinkles in Prime

C. ELLEN WATTS



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

THERE'S NOTHING QUITE LIKE a high school reunion for capturing a nostalgic and sometimes sobering view of how often we are shaped (sometimes literally!) by the way we live our lives.

I grew up in a town so small our class sponsor covered the two empty chairs with lilacs the day our class filed into the front row of the Methodist church choir loft to receive our diplomas.

In a community that publishes a phone book barely equal in size to the church bulletin, you do what you can to get a quorum. So the reunion we attended last summer included not one but several of our hometown's high school classes.

For kids who had warmed cold feet over the same coal furnace registers, we were a motley assortment. Popularity appeared to have changed hands or fizzled. Not everyone destined most likely to succeed had done so, and some of the least likely, it appeared, had done well. While I had once known them all, as we walked into that room, my thoughts flew to a warning my mother often gave to kids

who threw hissy fits: "What if your face should freeze that way?"

Facial expressions are aged by more than childish tantrums, however. And to merge the way we were yesterday with what we are today may not always end up as a nicely preserved tomorrow.

Some in the group hovering within easy dip of the chips, for instance, had flirted with cholesterol for a very long time.

I paused beside them to chat with a girl I remembered as having diligently "studied" *True Confessions* magazine behind carefully propped textbooks. Hired now to tend the library, she was under fire from her board for buying too heavily into paperback romances. As she chattered on into the sad reality of alumni divorces and illicit affairs, I excused myself to speak with the best catcher in the school's softball history.

Looking like a California grape on its way to Raisin City, she had been among the high schoolers who had been fooled into forever with the Kool's and Camel's lie. One oxygen tank, two widows, and some pretty constant hacking helped me to identify others.

Avoiding the lonely bachelor (the guy nice girls were never allowed to date), I goaded myself over to where a pain-riddled woman, with the aid of two canes, had just settled herself into a chair. Having once shown "affection" with a fist in my back and through name calling, she remained true to form and as sharp-

tongued as ever.

Not all were difficult. Along with farmers and homemakers, cousins and schoolteachers, we talked with the mayor of a small Western city and remembered a kid once too poor to own socks.

Spotting a short fellow with an infectious grin, we were in for another surprise. The school clown, the kid who had made us laugh in a world that was short on laughter, when dads and brothers and sweethearts were off fighting World War II, had given his gift of gab to God and was now in the ministry. Like me, he had kept (more or less) out of trouble by church folks who cared enough to haul us to Sunday School. Having all grown up in the same town, probably every alumnus in that room had had our same chances.

Horace was right. "The jar will long retain the fragrance of whatever it was steeped in when new," I decided, as the evening ended and I skimmed ahead of my back-thumping friend into California Raisin's nicotine wake.

I stopped.

She had been fooled into forever with the Kool's and Camel's lie.

Written in lipstick across a mirrored lobby wall beside a reflection of my own wrinkled nose were nine words: *There, but for the grace of God, go I!* Or was the lipstick my imagination?

Either way, I scurried to my room to scrub the self-righteous smirk off my face before it froze there. **H**

Deaths

REV. A. ALLEN ARNER, 70, pastor of more than 40 years, Salem, Ohio, Feb. 5. Survivors: wife, Eleanor; son, Tim; daughter, Susan Young; brother, Eldon; sister, Roseline Keller; two grandchildren; five stepchildren; four stepgrandchildren; one stepgreat-granddaughter.

JOY D. BOHANNAN, 63, Enid, Okla., Apr. 14. Survivors: husband, Grady; son, Doyle; daughter, Joann Wright; three grandchildren.

REV. ALBERT F. CAREY, 80, Manchester, Tenn., Apr. 12. Survivors: wife, Laurene; sons, Loren, John; daughter, Esther Yates; five grandchildren; one great-grandchild.

EMMANUEL F. ESTEP, 60, brother of Communications Division Director Michael R. Estep, Ashland, Ky., Apr. 10. Survivors: wife, Dorothy; sons, Greg Estep, Roger Brackman, Tony Brackman; daughters, Pam Harris, Kimberly Wilson; brothers, Harkless Jr., Morton, Michael, David, sister, Kathy Elliott; 10 grandchildren.

ROSA PEARL HANNERS, 96, Poteau, Okla., Mar. 30. Survivors: sons, Rev. Andrew, Walter; three granddaughters; six great-grandchildren.

FLORENCE LUNDY, 93, Bethany, Okla.,



Florence Lundy

Apr. 13. Ms. Lundy served as accountant at what is now Southern Nazarene University for many years. Survivors: brother, Bert; nine nieces and nephews.

FRANK EMERSON HARRIS, 81, Denver, Colo., Mar. 25. Survivors: wife, Veva.

GENERAL HOSKINS, Herrin, Ill., Oct. 22. Survivors: wife, Grace; son, Floyd; brothers, Vernon, Arthur, Paul; sister, Thelma; eight grandchildren; nine great-grandchildren.

GERALD D. JONES, 86, Spencer, W.Va., Dec. 28. Survivors: wife, Marie; daughters, Diana Seaton, Donna Cox; brothers, Orville, Gene; sister, Velma; five grandchildren.

REV. PAUL W. MacLEARN SR., 89, minister for more than 60 years and Arizona District secretary for 42 years, Cottonwood, Ariz., Feb. 16. Survivors: wife, Letha; son, Rev. Paul Jr.; daughters, Dorothy Hildreth, Carol Minton, Barbara Daisy; 10 grandchildren; 15 great-grandchildren; 2 great-great-grandchildren.

REV. ALBERT NEUSCHWANGER, 82, pastor and evangelist of 63 years, Westminster, Colo., Feb. 12. Survivors: wife, Lois, sons, Marlow, Orville.

JOHN RAYMOND PARKER SR., 78, Oklahoma City, Okla., Apr. 22. Survivors: wife, Sarah; son, John; daughter, Diane Martin; two grandchildren.

REV. THOMAS EVERETT PHILLIPS, 85, Olive Hill, Ky., Apr. 10. Survivors: wife, Orene; son, Richard; daughter, Sharon Miller; brother, Harold; sister, Oda Rollins; six grandchildren, five great-grandchildren, one great-great-grandchild.

EARL SHULTZ, 83, Escondido, Calif., Jan. 14. Survivors: wife, Betty Jean; son, Earl; daughter, Alberta Knafla; four grandchildren.

REV. EARL P. SCOTT, 82, Melbourne, Fla., Mar. 23. Survivors: wife, Anna; daughter, Marie Dreibelbis; sister, Miriam Golding; one grandson.

REV. ALFRED SILVERNAIL, 78, Kokomo, Ind., Dec. 31. Survivors: wife, Reba; sons, David, Paul; daughter, Elaine Robinson; 6 stepchildren; 5 grandchildren; 19 stepgrandchildren; 1 great-grandchild.

ELMER E. SNODGRASS, 82, South Charleston, W.Va., Mar. 2. Survivors: son, Roy; daughter, Ella Lipscomb; eight grandchildren, one great-grandchild.

EVELYN WEAVER SUTTON, 91, Dallas, Tex., Apr. 19. Survivors: sons, Gerald, Kenneth; daughter, Grace Etheridge; sisters, Clara Blackburn, Arjorie Weaver; six grandchildren; six great-grandchildren.

REV. OREN D. THRASHER, 81, Louisville, Ky., Apr. 12. Survivors: wife, Lovie; son, Philip; daughter, Sylvia Richards; four grandchildren.

REV. VERNON L. WILCOX, 86, pastor of 60 years and special assistant to Intermountain District Superintendent Ronald Kratzer, Nampa, Idaho, Dec. 2. Survivors: wife, Elizabeth; son, Roger; daughter, Roxanne Hines; four grandchildren.

REV. J. L. WOOLMAN, 86, pastor of 63 years, Oklahoma City, Okla., Mar. 13. Survivors: wife, Esta; daughters, Loretta Browning, Linda Jonte; brother, Irvin; five grandchildren; six great-grandchildren.

Births

adopted by DAVID and CINDRA COLLIVER, Crescent City, Calif., a girl from China, Melody Marguerite Yun, age 6 months, Apr. 8.

to JEFF and JANICE (SIMPSON) DANCE, Birmingham, Ala., a girl, Molly Caroline, Apr. 15.

to BRAD and DAWN (PARDUE) ESTEP, Richmond, Va., a boy, Christopher Bradley, Dec. 31.

to LANE and JANELLE (ZURCHER) FOSNAUGH, Kudjip, Papua New Guinea, a girl, Sarah Kay, Mar. 10.

to MITCH and SHELLEY (KNAPP) GIESBERS, Vancouver, Wash., a girl, McKayla Hope, Apr. 8.

to DANIEL and TRACEY (SAGE) MARSHALL, Fairfield, Calif., a boy, Dakota Daniel, Apr. 29.

to BRAD and NORI (SMITH) SALAMONE, Oklahoma City, Okla., a girl, Breanna Jo, Mar. 29.

to BRIAN and KAY SATTLER, Bourbonnais, Ill., a boy, Gregory Kent, Dec. 29.

Anniversaries

OVIE and JUDY COOPER, Muses Mills, Ky., celebrated their 50th anniversary May 26 with an open house hosted by their three children and six grandchildren.

ELWIN and VIRGINIA (FREEMAN) JOHNSON, Capitan, N.Mex., celebrated their 50th anniversary May 19 with a special service and reception given by their children.

The Johnsons have 3 children and 13 grandchildren.

TOMIE and ELLA MARTIN, Terrell, Tex., celebrated their 50th anniversary June 1 with a celebration at the Terrell Church of the Nazarene.

The Martins have five children, eight grandchildren, and one great-grandchild.

ROBERT and EVE ZUMALT, Dequincy, La., celebrated their 50th anniversary May 19 with an open house hosted by their children.

The Zumalts have five children, six grandchildren, and five great-grandchildren.

FOR THE RECORD Moving Ministers

MARK A. AILLS, from pastor, Indianapolis (Ind.) Fall Creek, to associate, Raleigh (N.C.) North

R. DALE BARNETT, from associate, Jasper (Ala.) First, to associate, Carrollton, Tex.

JAKE W. BLANKENSHIP JR., from Melbourne (Fla.) Cathedral, to Irving (Tex.) First

BARBARA BONDUART, from associate, Denver (Colo.) Grace, to pastor, Tatum, N.Mex.

THOMAS L. BREWER, from Jerseyville, Ill., to Monticello, Ill.

DAVID BROOKS, from Grant, N.Mex., to Silver City, N.Mex.

CLEO BROWN, to pastor, Grand Forks (N.Dak.) First

RICHARD L. CHEW, from Anadarko, Okla., to Georgetown, Ill.

JAMES D. COMFORT, from Oak Hill, Ohio, to Albuquerque (N.Mex.) Rio Vista

MICHAEL S. DAVIS, from Cedar Rapids (Iowa) First, to Benton, Ill.

JOHN A. GRANT, from student, Nazarene Bible College, to pastor, Mohall, N.Dak.

EARL J. GRAY, to pastor, Jacksonville, Tex.

LONNIE S. KELLOGG, from associate, Atanson (Mich.) Lakeview, to pastor, Grand Saline, Tex.

RONALD KEYSOR, from student, Nazarene Theological Seminary, to pastor, Valley City, N.Dak.

STEVEN C. LYNCH, from Woodbury, N.J., to Rupert, Idaho

MICHAEL R. LYONS, from London, Ky., to Mansfield (Ohio) Grace

ERNIE C. McNAUGHT, from education, Northwest Nazarene College, to pastor, Honolulu (Hawaii) First

MARK MADDIX, from associate, Nampa (Idaho) College, to associate, Ephrata, Pa.

MARC T. MEULMAN, from Benzonia, Mich., to Bay City (Mich.) First

GLENN E. PACK, from Shawnee, Okla., to Bedford (Ind.) First

CLAUDE PERHEALTH, from Silver City, N.Mex., to Wapello, Iowa

JOHN R. PORTER, from Columbia (S.C.) Northeast Community, to Somerset (Ky.) First

GLENN V. PROPST, from Saltsburg, Pa., to Ebensburg, Pa.

RONALD J. ROBBINS, from Wadsworth, Ohio, to associate, Defiance, Ohio

DAVID Q. ROLANDS, from Clover, S.C., to Statesboro, Ga.

RANDALL L. SAPP, from Amelia, Ohio, to Washington, Ind.

HYUN SEOK SHIN, from student, Nazarene Theological Seminary, to pastor, Belleville (Ill.) Korean

BRIAN D. SORENSON, from Bradley (Ill.) First, to Jerseyville, Ill.

JOHN H. THARP, to Parker City, Ind.

TIMOTHY E. THOMPSON, from pastor, Bowie, Md., to associate, Easton, Md.

WAYNE L. WESTFALL, from Bay City (Mich.) First, to Dayton (Ohio) Huber Heights

BARRY G. WHETSTONE, from Shippensburg, Pa., to Bridgeton, N.J.

C. LEE AND WILMA GAMBLIN, evangelists, 808 E. Madison, Mount Pleasant, IA 52641, 319-385-9396, by Gene C. Phillips, Iowa District.

JOHN AND JANE KISSEE, evangelists, 1432 N. Lucy Montgomery Way, Olathe, KS 66061, 913-829-5502, by Leon F. Wyss, Colorado District

GARY MONK, evangelist, 17708 N. State Rd. 121, Gainesville, FL 32653-7606, 904-462-1603, by D. Eugene Simpson, North Carolina District.

Moving Missionaries

ADAMS, BRIAN and BERYL, Brazil, Furlough Address: 1313 E. 123rd St., Olathe, KS 66061

ATHIALLY, ABRAHAM and JUDITH, Asia-Pacific Nazarene Theological Seminary, Field Address: APNTS, Ortigas Avenue Extension, Kaytrikling, Taytay, 1901 Rizal, PHILIPPINES

COOPER, JIM and BETTY, Brazil, Furlough Address: c/o George Christman, 1412 E Walnut, Rogers, AR 72756

CRUZ, PEDRO and JUSTITA, MAC South Field Office, Field Address: Apartado 3977-1000, San Jose, COSTA RICA

DISANTE, ED and CHARLEEN, Madagascar, Field Address: B.P. 5102, Antanarivo 101, Madagascar, Africa

DUCKWORTH, LARRY and FRANCINE, Samoa, State Side Address: 17061 Rd. 13, Fort Morgan, CO 80701

GANT, RANDY and LINDA, Kenya, Field Address: PO Box 20025, Nairobi, Kenya, East Africa

HEIL, BRYAN and LINDA, Paraguay, Field Address: Casilla 79, Cochabamba, BOLIVIA

HURST, GEORGE and MARGARET, Asia-Pacific Regional Office, State Side Address: 1147 N. Alton Ave., Indianapolis, IN 46222

ISHAM, GEORGE and BARBARA, State Side Address: 2933 Lawndale, Las Vegas, NV 89121

KROMER, LARRY and LARK, Furlough Address: c/o J. N. Anderson, 3925 Dawn Dr., Fort Worth, TX 76116

McCOY, BILL and MARSHA, Papua New Guinea, Furlough Address: 12500 Erin Dr., Auburn, CA 95603

MESSER, DON and BARBARA, South Africa, Furlough Address: 713 N. Seventh St., Oskaloosa, IA 52577

MOORE, RONALD and LAURIE, Philippines, State Side Address: c/o The Meekers, 10996 Limekiln Rd., Grass Valley, CA 95949

MOYER, DAVE and MARYEL, South Africa, Field Address: PO Box 20025, Nairobi, Kenya, East Africa

PATCH, WILLIAM and GAIL, Korea, Field Address: PO Box 18, Cheonan City, KOREA 330-160

RICE, JERRY and BRENDA, Mexico Seminary, Field Address: Seminario Nazareno Mexicano, Apartado 22-690, 14000 Tlalpan, D.F. Mexico, MEXICO

RIEDER, STEPHEN and IRENE, Asia-Pacific Region, Furlough Address: 3 Wood St., Warren, PA 16365

RYAN, MARK and KRIS, MAC Regional Office, Field Address: 1869 N.W. 97th Ave., Box 571, Miami, FL 33172

SAXON, RUTH, State Side Address: 1100 Amherst Dr., Dothan, AL 36301

SLINGERLAND, BERNIE and RHONDA, Venezuela, Furlough Address: c/o Lois

Recommendations

The following have been recommended by their respective district superintendents:

NTS PROFILE

“Nazarene Theological Seminary was the single most important preparatory experience of my life.”



Dr. Steve Green
*Senior Pastor,
Pasadena, California,
First Church of the Nazarene
Master of Divinity, NTS, 1978*

Nazarene Theological Seminary was the single most important preparatory experience of my life. Though I have gone on to further graduate studies in a variety of places, none of that would have been positive or even have made sense apart from the solid ministerial and theological preparation that I received from Nazarene Theological Seminary.

I have always said to people, and continue to say, the single most important ministry in the Church of the Nazarene is the ministry of Nazarene Theological Seminary. They have made the difference for me.

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WILSON, BRIAN and JOAN, Field Address: Postfach 109, 8201 Schaffhausen, Switzerland

Announcements

ANGELS CAMP (CALIF.) CHURCH will celebrate its 25th anniversary Aug. 25 with District Superintendent Ron Greeno speaking in the 10 A.M. service, followed by lunch.

Pastor Rob Hall encourages former pastors, members, and friends to attend. For more information or to R.S.V.P., contact Myrtle Croy, P.O. Box 624, Angels Camp, CA 95222, 209-736-4043.

AUBERRY (CALIF.) CHURCH will celebrate its 30th anniversary July 7 at 11 A.M. Lunch will be provided following the service.

Former pastors, members, and friends are invited. For more information, contact Pastor Phil Tate, 209-855-3919.

BENTONVILLE (ARK.) CHURCH will celebrate its 75th anniversary July 27-28. Former District Superintendent Dallas Baggett will address the congregation at 2 P.M. at the Benton County Fairgrounds.

For more information, contact 107 N.W. Third St., Bentonville, AR 72712, 501-273-2132, Fax: 501-273-3277.

THE BREESE COLLEGE ALUMNI RE-UNION will be held Sept. 20-22, 1996, at Hutchinson, Kans., First Church. Interested persons may contact Rev. Andy Hayes, 3530 Damien, No. 194, La Verne City, CA 91750, 909-593-0372.

CAMBRIDGE CITY (IND.) FIRST CHURCH will celebrate its 75th anniversary Aug. 25 with District Superintendent Ted Lee speaking in the 10 A.M. service, followed by a carry-in dinner and 3 P.M. service. Music by the Jerry Adams family.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Jack

Suits, 15639 Hunnicut Rd., Cambridge City, IN 47327-9729, 317-478-3500.

DUNCAN (OKLA.) OAK AVENUE CHURCH will celebrate its 45th anniversary Aug. 18.

Former pastors, members, and friends are invited. For more information, contact 1701 Oak Ave., Duncan, OK 73533, 405-255-2869.

MIAMI (W.VA.) CHURCH will celebrate its 65th anniversary Aug. 30—Sept. 1 with former pastor Bill Hill and District Superintendent C. Harold Smith speaking.

Former pastors, members, and friends are invited. For more information, contact Rev. Byron Hissom Sr., P.O. Box 55, Miami, WV 25134, 304-595-2509.

OLIVE HILL (KY.) CHURCH will celebrate its 80th anniversary Sept. 1 with District Superintendent David Prater speaking in the 10:30 A.M. service, followed by dinner and special services.

For more information, contact Pastor Bert Ferguson, P.O. Box 504, Olive Hill, KY 41164, 606-286-2452.

PRINCETON (IDAHO) CHURCH will celebrate its 75th anniversary Aug. 25. Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Wilma Gilliam, Rte. 1, Box 68, Princeton, ID 83857.

RICHMOND HEIGHTS (OHIO) CHURCH will celebrate its 50th anniversary Aug. 18 with 10:45 A.M. and 3 P.M. services and a dinner.

For more information, contact Rev. Paul Imboden, 499 Trebisky Rd., Richmond Heights, OH 44143, 216-486-3148.

DIRECTORIES

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Crossword Puzzle Answers

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H	T	A	B	I	J	A	H	H	P	A			
N	O	A	H	B	S	H	M	A	R	T	H	A	H
A	S	H	I	P	H	R	A	H	L	Z	S		
A	D	A	H	S	E	L	I	D	I	N	A	H	
D	E	H	B	A	C	S	A	H	B	R			
I	B	A	A	R	A	T	H	A	A				
A	N	N	A	G	S	H	U	A	E	P	H	A	H

NAZARENE FAMILY



25 Years and Still Going in Myrtle Creek



Eldon and Carol Rayborn

Some 500 friends, family members, and parishioners from as far away as Texas joined in a special "Silver Memories" celebration to honor **Rev. and Mrs. Eldon Rayborn** Apr. 21. The Rayborns have served the congregation at Myrtle Beach, Oreg., Church of the Nazarene since 1971. Rayborn is one of only 137 Nazarene pastors who have served a single congregation continuously for more than 20 years.

The 25th anniversary celebration began with a "memory walk" where parishioners shared memories of significant and humorous events spanning the Rayborns' pastorate in Myrtle Creek. District Superintendent Gerald Manker spoke in the morning service and presented the parsonage family with the Distinguished Service Award.

The Rayborns also were honored with gifts, a money tree, and an expense-paid vacation to next summer's General Assembly in San Antonio.

Johnson Honored for 35 Years in Mississippi



Media International

Nazarene pastor Charles Johnson was recently honored for 35 years of service to the Fitkin Memorial Church of the Nazarene in Meridian, Miss. Johnson began the ministry in Meridian in 1961 with 3 adults and 10 children. Today, membership exceeds 530.

Johnson (*third from left*) was presented a plaque of appreciation by Roger Bowman, Los Angeles District superintendent, at the National Black Strategy Committee meeting in Kansas City in April. Johnson has helped to plant African-American churches throughout the U.S. At least 15 pastors have been sent out from his church to serve congregations.

Student Wins National Art Competition



Derren Raser, a ninth grader at Pioneer Trail Junior High in Olathe, Kans., recently won the top award in the National Scholastic Art Contest. His sculpture was one of only 10

earning gold key awards in the junior high division of national competition.

His work was selected from over 14,000 individual entries and will be displayed at the Corcoran Gallery of Art in Washington, D.C.

He is the son of NTS professor **Harold and Joy Raser**.

Humanitarian

Rema Needels, NWMS president at Calvary Church of the Nazarene in Annandale, Va., was recently awarded Bloomingdale's Humanitarian Award.



Selected from nominees from Bloomingdale's Department Stores nationwide, she was honored for her work with Nazarene world missions. Needels has participated in Work and Witness trips to Africa and South Korea. This summer she will serve in Australia.

Send Stories and Photos for Nazarene Family to:

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Marathoners Witness



Nazarene marathoners (l. to r.): Bill and Jerry Johncock and Jerry Peludat.

Three Nazarene Boston marathoners were featured in the Sunday morning worship service on Patriot's Day weekend at the Cambridge, Mass., Church of the Nazarene. Patriot's Day, celebrated on the third Monday in April, commemorates the 1775 battles of Lexington and Concord.

Jerry Peludat of Smyrna, Fla., was in the area to run his 17th Boston Marathon, while **Jerry Johncock** of Grand Rapids, Mich., ran his 8th. Son, **Bill Johncock**, ran his 3rd.

The congregation was encouraged to dress down as part of "Sneaker Sunday." Jerry Johncock shared his testimony about his conversion at the Cambridge Church in 1949.

The Cambridge Church, selected as the New England Evangelical "Vision" Church of the Year in 1995, is a multicultural ministry with congregations of Chinese university students and Haitian immigrants. The church plans to begin ministries this summer to English-speaking Koreans and Portuguese.

Fletcher Tink currently serves as preaching pastor, and **Chris Wiley** is administrative pastor. Senior pastor **John Bowen** is on sabbatical developing English-language ministries in Korea.

Ordinations

(Right) 1996 Washington Pacific District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. Mark and Lorrie Olson, Rev. Larry and Michelle Rounsley Jr., Rev. Brent and Kathy Clapp, Rev. Al and Charlene Stefan Jr., and District Superintendent Hugh L. Smith.



(Left) 1996 Philadelphia District ordinand class (l. to r.): District Superintendent Talmage N. Haggard, Rev. Seymour and Lynn Levin, Rev. Myron and Debbie Watson, Rev. Larry and Barbara Cook, Rev. Sheridan and Laura Lehman, Rev. Stephen and Missy Kindt, and General Superintendent John A. Knight.

(Right) 1996 Central Florida District ordinand class (front): District Superintendent Gene Fuller, Jeffery L. Spangler, Allen L. Wagner, Geraldine Dewey, David H. Zuber, Maurice D. Duong, General Superintendent Jerald D. Johnson, (back) Arnold R. Perkins, Timothy D. Emery. Not pictured: Joachim Pierre.



(Left) 1996 British Isles South District ordinand class (front): Rev. Peter and Sue O'Brien, Rev. Audrey Simpson, District Superintendent John Paton (back) General Superintendent Donald D. Owens, Rev. Harold and Glynis Stutely, Rev. Deirdre Brower, and Rev. David and Jane Hurst.

(Right) 1996 Houston District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. David and Brenda Beckham, Rev. Kurt and Ginger Ennis, Rev. Andy and Fay Hitchcock, District Superintendent J. W. "Bill" Lancaster, and Rev. Carlos and Teresa Cortes.



On Being an “I” Witness

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

ON APRIL 15, 1920, in Braintree, Massachusetts, two people carrying a cash payroll of \$15,000 were shot, and the money stolen. There were three eyewitnesses.

Several days later, the police arrested two men. One was a shoe salesman named Nicholo Socko. The other was a fish peddler named Bartholomew Vansetti.

During the trial, the defense presented witnesses who declared that Socko had been in the passport office on the day and at the time of the robbery. Likewise, Vansetti testified that he had been selling fish in Plymouth, and a few folks from there testified that he was in Plymouth at the time of the robbery.

Although the three eyewitnesses at the scene of the robbery could not agree on many details of the crime, they did agree that these two men were the men who had committed the crime. At the close of the highly publicized trial, the jury, taking everything into consideration, chose to believe the eyewitnesses at the scene of the crime. Socko and Vansetti were convicted, and on August 23, 1927, still proclaiming their innocence, they were electrocuted.

What makes this case so interesting (it has been debated in legal circles ever since) is that the case pivots on the fact

that the testimony of the eyewitnesses at the crime scene was believed over the other witnesses. The jury chose to believe the words of the ones who had actually experienced the event.

Personal eyewitness testimony is powerful. This is true not only in a court of law but also in a spiritual sense.

For example, one of the most magnificent structures in all the world is St. Peter’s Basilica in Rome. It is a massive and ornate church known for its majestic dome. When you stand below the great dome and look up, you see written around the inside these words from Matthew 16: “And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it” (v. 18, NIV). What this scripture does not reveal is that Peter, the great apostle, accepted Jesus as a result of the eyewitness account of his brother Andrew.

Perhaps a second verse should be added to the interior of the dome—John 1:41: “The first thing Andrew did was to find his brother Simon [Peter] and tell him, ‘We have found the Messiah’ (that is, the Christ)” (NIV). Andrew’s message is the message of the Church—“We have found Jesus.”

Even in this day of high tech and mass media, the basic and still most effective tool for spreading the gospel is the testimony of one individual to another. While it is true that no one living today can be an eyewitness to the historic events of the gospel, each of us can be an “I” witness as to how the gospel has impacted us.

This commitment to tell others about Jesus is at the heart of the Great Commission. Jesus told His followers, “You will receive power when the Holy Spirit

comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8, NIV). Our calling is to bear witness.

A missionary physician in one of China’s most rural hospitals restored a man’s sight by removing his cataracts. A few weeks later, 48 blind men came to the doctor, each of them holding on to a rope guided by the man whose sight had been restored. He had led them step by step for miles. Such is the influence of a changed life.

Henry Drummond observed: “Every atom in the universe can act on every other atom, but only through the atom next to it. If a man would influence other men, he can do it best by influencing, one at a time, those he comes into contact with.”

What does it take to be an effective “I” witness? It takes the same things to be a believable eyewitness. An effective witness must be

1. A person who has seen and experienced the matter to which he or she bears witness.
2. A person of good character.
3. A person committed to telling the truth, the whole truth, and nothing but the truth.

His own sight restored, he brought 48 blind men at one time to see the doctor.

4. A person whose witness remains consistent when put to the test of cross-examination.

We need to be able to simply and effectively tell others what Christ has done for us. Our testimony is to be like the blind man in John chapter 9 who simply declared, “One thing I do know, I was blind but now I see!” (v. 25, NIV).

Be ready; you never know when you will be called to the stand. **H**

Notes from an editor's journal

by Mark Graham, Managing Editor

Thanks, Dad!

**The Best Gifts
Are Free**

The greatest gifts in life are free,
But we are so slow to learn
That priceless gifts cannot be bought,
Yet we covet, bribe, and yearn.

Where can you buy a baby's laugh?
Or a mother's healing kiss?
The skywriting of an eagle
High above a precipice?

You may have amassed a fortune
On life's steep and sweaty trail,
But dollars can't make a puppy
Lick your hand or wag its tail.

Where can you buy a loving friend
Who will loan you bread or a coat?
Can your children buy the echoes
Of a whistling riverboat?

Where do they sell magic music
Like wing songs and fresh spring rains?
The bleat of lambs, a kitten's purr,
Or the splash of wading cranes?

If you could dig all the treasures
From the earth and from the sea,
You could not buy the love of God—
It's another gift that's free.

—Charles Hastings Smith

We sat at the table—Cathy, Joey, and Robbie (our babe in arms)—in the Tex-Mex restaurant that we really enjoy. It was Tuesday night, March 26, 1996. On this day, my father would have been 75 years old. Exactly one week earlier, my twin brother, Michael, had gone to visit Dad at the medical facility where he spent the last four years of his life.

As Michael entered Dad's room, he noticed something was wrong. Mike touched his hand, which was still warm, but he said Dad appeared to be dead. Since our father wasn't suffering, and he had asked that no special measures be taken to revive him, Michael sat quietly beside the bed and waited. A few minutes later, Joe McLain Graham was with Jesus. Mike reached over and kissed his cool brow.

A few calls were made—to our older brother, to me in Kansas City, to an aunt and uncle. Preparations were made for a funeral.

I had planned to be in Nashville for Dad's birthday. I phoned the airline and pushed the departure ahead by three days.

As a family we were saddened but relieved. Our father had suffered from Parkinson's disease for years. He had lost the ability to walk, read, and even swallow, but he could still think and talk. Death was a friend to Joe Graham. Michael and his wife had cared for him faithfully for years—as they did for our mother until she passed away two years ago. Had it not been for the loving care of my brother and his family, Dad would have died long ago.

As I prepared to preach my father's funeral. I thought of the heritage he left us. He wasn't perfect, but he worked hard to instill in us several key virtues. At the top of the list was love for God. As a youngster, I often sat on the back pew of our little Nazarene church. I was on the back row because that's where my father was. He was there to welcome folks and to open the door for mothers with arms full of babies and diaper bags. On many Wednesday nights—testimony time—my father would stand and share how God was working in his life. At home, he was up before dawn, sitting in our living room, reading from a worn Bible.

Second, he taught us to work. From an early

age, we were responsible for cleaning the church next to our home. We vacuumed, picked up paper and gum, dusted pews, mowed grass, and trimmed hedges. Our father spent almost his entire lifetime working in a factory. He worked hard for his employer, and he taught us to do the same.

Third, our father taught us that honesty is vital. If Dad told you he was going to do something, he did it. With four sons, he had a lot of bills. It seems as if we were always paying off hospitals and J.C. Penney's, but the bills were always paid. Dad told us that it

was much easier to remember only one story—so tell the truth.

Fourth, he taught us to laugh. Some of my best memories of my father are of him and my mother joking with one another or with us kids. Daddy had a great smile and a winsomeness. He knew what it was like to suffer loss and hurt, but he also knew that God was with him. Laughter was a tonic.

Fifth, he taught us to care for our families. He helped our mother at home, worked plenty of overtime, and even kept a second job. Still, he was always there for us. When we played baseball, he was at our games—watching, encouraging. He taught us to shoot a rifle and to drive a car. He took us on walks and one-day vacations. He took us to church, and he prayed for us.

As we sat in Carlos O'Kelly's on what would have been my father's 75th birthday, I looked at my wife and two boys, and I thanked God for Joe Graham. For although he had little material wealth or education, he knew what was valuable in life. One of Dad's favorite scripture passages was Psalm 37. As an adult, a husband, and a father, I now understand why.

"I was young and now I am old, yet I have never seen the righteous forsaken or their children begging bread. They are always generous and lend freely; their children will be blessed" (vv. 25-26, NIV).

**The LORD knoweth
the days of the
upright: and their
inheritance shall
be for ever.**

(Psalm 37:18)

Swazi Evangelist Dies



Swazi evangelist Juliet Ndzimandze honored retired missionary Louise Chapman at Chapman's 100th birthday celebration in 1992.

Juliet K. Ndzimandze, Nazarene evangelist, died May 4 at Raleigh Fitkin Memorial Nazarene Hospital in Manzini, Swaziland. She entered the hospital Apr. 30 following an extended illness. Funeral services were held May 11.

Often called the "Billy Graham of Swaziland," Ndzimandze held evangelistic services across Africa, as well as in the Netherlands, the U.S., and Germany. A

graduate of Nazarene grade schools and college in Swaziland, Ndzimandze was the first Nazarene woman ordained in Swaziland in 1965.

Ndzimandze's father, Solomon, joined the Church of the Nazarene in 1911 following an invitation from pioneer missionary Harmon Schmelzenbach. Schmelzenbach later appointed Ndzimandze as one of the first Nazarene pastors in Africa.

Broadbooks Elected in Alabama North



Robert R. Broadbooks, 45, is the new superintendent of the Alabama North District, according to General Superintendent James H. Diehl. Broadbooks was elected to the post Friday, May 17, at the close of the Alabama North District Assembly. The election came on the 14th ballot. He began his new assignment June 15.

Broadbooks had served as pastor of Tampa, Fla., First Church of the Nazarene since 1990. Prior to this, he served as pastor at Denver, Colo., Lakewood; Hutchinson,

Kans., First; and Montrose, Colo.

A graduate of MidAmerica Nazarene College and Nazarene Theological Seminary, Broadbooks was ordained in 1978 on the Colorado District. He and his wife, Carol, have a daughter, Keely.

The election came following the retirement of B. J. (Bud) Garber, who had served as superintendent of the Alabama North District since its inception in 1983.

During Garber's tenure, the Alabama North District received more than 4,200 new members by profession of faith and planted 26 new churches or church-type missions.

Huff Elected in Georgia



J. Fred Huff, 45, was elected superintendent of the Georgia District May 17, according to General Superintendent

Paul G. Cunningham. The election came on the 10th ballot. Huff accepted the call. He began his new assignment June 17.

Huff had served as vice president for institutional advancement and church relations at Trevecca Nazarene University since 1992. Prior to this, he and his wife, Dinah, served as missionaries for the Church of the Nazarene for 13 years with assignments in New Zealand and Africa. From 1976 to 1979, Huff served as career planning and placement counselor at TNU. Prior to this, he was on staff at Nashville First Church and Wichita First Church.

A graduate of TNU, Huff was ordained in 1977 on the Tennessee District. The Huffs have a son, Shane, and a daughter, Jaime. Dinah is the daughter of Jack H. Lee, who served as superintendent of the Georgia District from 1969 to 1982.

The election was prompted by the retirement of Harold D. Latham, who had served as superintendent of the district since 1982. Prior to this, Latham served as a senior pastor at Nashville, Tenn., Grace Church; Springfield, Ill., First Church; and at churches on the Northwest Indiana, Chicago Central, and North Arkansas districts.

Latham also served as director of church relations at Trevecca for several years.

Ministry Continues in Rwanda and Zaire

The work of the Church of the Nazarene continues in Rwanda and Zaire, despite heavy fighting, according to Harry Rich, Rwanda district superintendent. Rich recently returned from an extensive trip in Rwanda, including the district assembly where 92 churches reported. According to Rich, the district has nearly 6,000 members.

Heavy fighting was also reported in Zaire, where gunfire, grenades, and bombs were heard each night in the city of Goma. Tribal warfare in the Masisi and Rutschuru areas exploded again in late May as several hundred were killed during rural fighting.

Many people fled to refugee camps, but food supplies in the camps were beginning to shrink. In addition to the high demand for food, many relief trucks were having difficulty getting through. Recently, two Care Australia trucks carrying food to one camp were destroyed by a rocket attack, killing 13 and wounding more than 30.

Yet, in the midst of the strife, Nazarene pastors have been organizing and ministering to the refugees. According to Rich, 36 churches are now operating in eight camps. These churches report nearly 7,000 members, with 1,800 new members by profession of faith this past year.

Rich is limited in the amount of time he can spend in Rwanda because of the threat to Americans. However, Andre Samvura, former district superintendent, has returned from a study trip in Nairobi to work with the Rwandan churches.

Pray for the work of the Church of the Nazarene in Rwanda.

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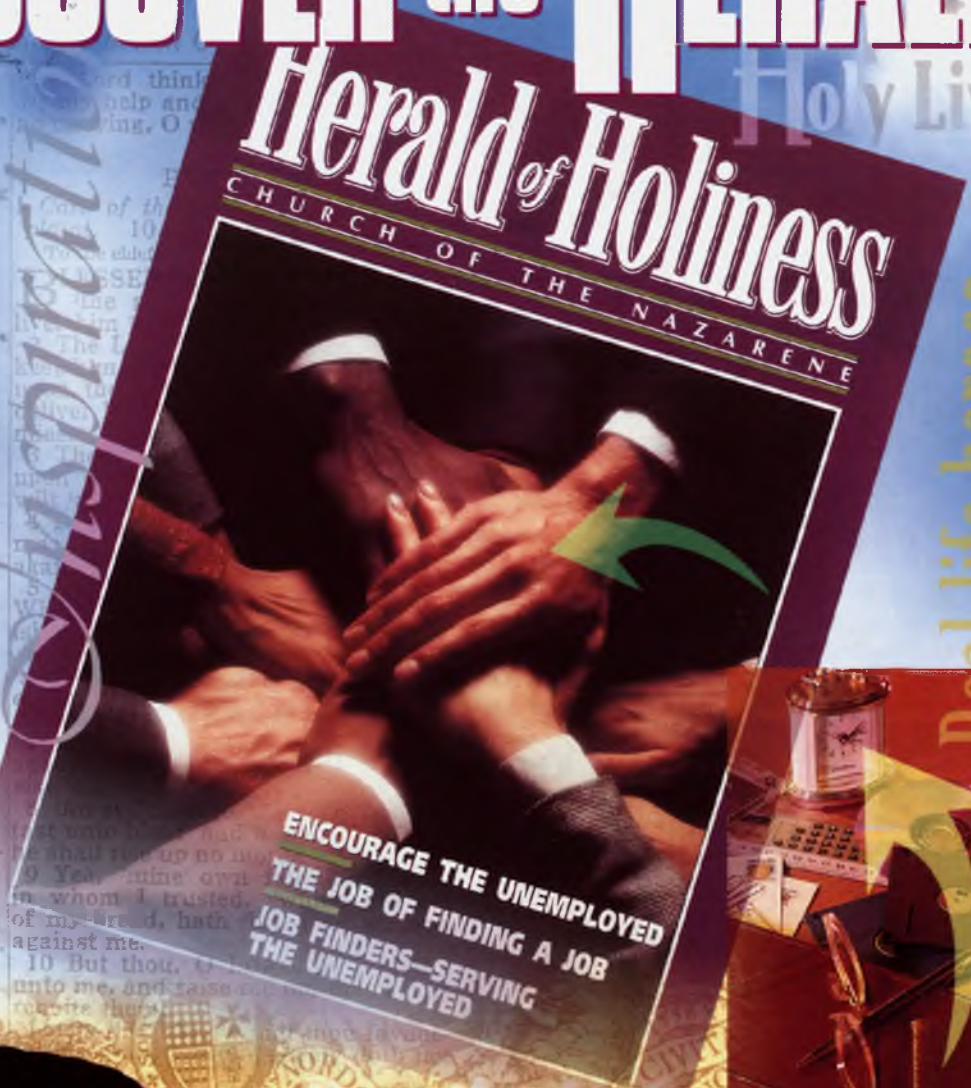
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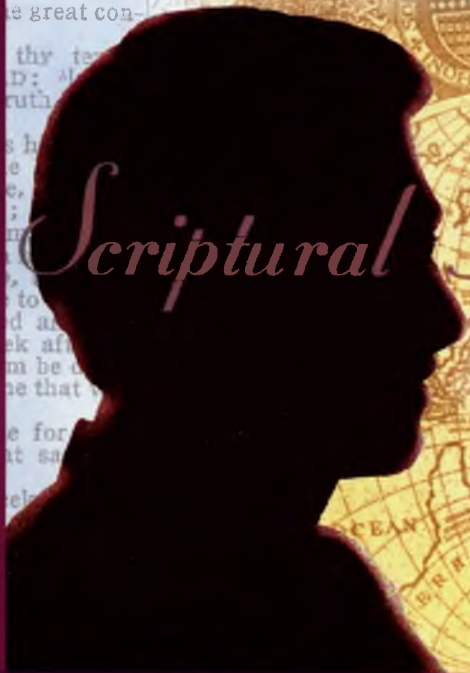
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