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# Herald of Holiness

CHURCH OF THE NAZARENE

## FEATURE ARTICLES

Volume 79, Number 4  
APRIL 1990

10

### Where Does All the Money Go?

PAULA FRENCH

14

### AIDS Goes Home

MICHAEL MALLOY



16

### The International Board of Education



18

### The Difference

STEPHEN W. NEASE

19

### Money for College

TOM FELDER

20

### Beyond the Classroom

GORDON WICKERSHAM



23

### It Runs in the Family

JOYCE COKER



24

### The Grave in the Garden

PETER MARSHALL



3

### Meditation for Marchers

A Poem

RUTH GLOVER

## DEPARTMENTS

- 2 Editor's Choice  
WESLEY TRACY
- 4 The Readers Write
- 36 Question Box
- 37 Words and Music
- 38 News  
MARK GRAHAM  
TOM FELDER
- 45 Etcetera  
TOM FELDER
- 48 Late News  
MARK GRAHAM  
TOM FELDER

## CONTINUING COLUMNS

- 6 Rhythms of the Spirit  
MORRIS A. WIGLI
- 7 When You Pray  
E. DEE FREEBORN
- 8 Into the Word  
REUBEN WELCH
- 12 General  
Superintendent's  
Viewpoint  
JOHN A. KNIGHT
- 13 In a Woman's Voice  
REBECCA LAIRD
- 46 Observer at Large  
W. E. MCCUMBER

## The Man Who Thought Jesus Was Crazy

**A**s far as James was concerned, Jesus was the biggest embarrassment that had ever happened to the family. He went about casting out devils, cursing fig trees, forgiving sins, and acting like God. Jesus could not have humiliated His brother, James, and the rest of the family any more if He had professed to be Santa Claus or made an "F" in remedial math.

Surely James figured that his brother, Jesus, had plunged off the deep end. Overly religious, He must have been victimized by spiritual hallucinations, and too much introspection. Talk about a messiah complex—James' brother seemed to have one.

The Bible lets us know what James thought of his brother before the Resurrection. Surely James was among the family members who on one occasion interrupted Jesus' teaching, as Mark 3:21 declares, "When his family heard about this, they went to take charge of him, for they said, 'He is out of his mind'" (NIV). Matthew's account of this incident identifies the family members as His mother and brothers (Matthew 12:46).

It is little wonder, then, that after Jesus rose from the dead, one of His first missions was to find His brother who had thought He was crazy. Jesus came to him and they spoke. The briefest record of this meeting is preserved in 1 Corinthians 15:7. "After that he was seen of James." We do not know what was said at this meeting. Perhaps Jesus said something like this, "James, I know I have always been an embarrassment to you. I know it has been hard for you to believe, but here I am."

One of the legends about this meeting says that Jesus miraculously served James a meal over which they talked. We do not know what went on in that meeting, but we do know what came out of it.

While we do not know the exact time that James became a believer, we see that when the Book of Acts opens, James is right there with the apostles and the others praying for the Holy Spirit to come at Pentecost (Acts 1:14). Soon James is the pastor of Jerusalem First Church, the headquarters church, which he serves for 30 years.

**If He catches up with you, it could cost you your life.**

We see James in various leadership roles. When Peter escapes from prison, he reports to James (Acts 12:17). When Paul is converted, he goes to confer with James (Galatians 1:19; 2:9). When Paul comes to Jerusalem with the "collection," he reports to James and gives him the money. James had required him to take up an offering for the Nazirites to prove that he accepted the Jews. In Acts 15 we see that James presides over the vitally crucial Jerusalem conference that determined the destiny of the Church for centuries to come.

But the man who once thought Jesus was crazy was not only a man of leadership but also a man of devotion. He prayed daily in the Temple for 30 years without burnout for the salvation of Israel. Every day he walked among those priests and Pharisees who had crucified his brother. He wore no sword, he made no inflammatory speeches—he just prayed day after day that unbelieving Israel would be saved. Eusebius reports in his *Ecclesiastical Histories* that James prayed so often and

so long that his knees became calloused like camel's knees. Everyone knew him as James the Just. The only criticism offered of him was that he was "excessively righteous."

### His Brother's Prayer

Thirty years after his brother had been crucified, the Jewish religious leaders were preparing for the Passover festival. They knew that Jewish pilgrims from all over the world would crowd into Jerusalem. Many of the pilgrims they knew would be burning with the fire of the Christian faith, which despite their efforts to stamp it out, seemed to be spreading like ivy on a sunny wall. For several years now they had been a disturbing influence in the peak of the tourism season, Passover.

They decided to ask the "passive" Christian, James the Just, to help them with their crowd control problem. They complimented him on how orderly he had been even though Jesus had been his own brother. Eusebius records that they said to him, "We beg you to restrain the people for they have strayed to Jesus as though he were the Christ." They went on to tell him that everyone knew he was a good man and that the crowd, therefore, would do what he said. They asked him to be the keynote speaker at the height of the activity. James agreed to speak.

The time came for James to address the people. The Temple courtyard was wall-to-wall worshippers. One of the leaders, along with James, mounted the 30-foot-high turret pulpit called the "pinnacle of the Temple." Imagine the scene. The official with his arm around James' shoulder and with a voice you could pour on a waffle, introduced the Just One in glowing terms. "Here is the man who has prayed for Israel more than any other 100 men. He, as no one else, has your best interests at heart." And three historians re-

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## Meditation for Marchers

Come flock to the parade!  
Come join the gala throng!  
Come wave the victor's branch,  
And sing the conqueror's song!

But when the way of triumph  
Wends a lonely hill,  
Will you yet sing His praise?  
And will you follow still?  
And when the shouts of victory  
Turn to mockery,  
Will you yet claim Him Lord  
And sing doxology?  
And when the borrowed gold  
Is traded for a tomb,  
Will your hosannas echo  
Throughout death's dark  
anteroom?

And will you—when all others  
Proclaim that He is dead—  
Yet shout in affirmation:  
*He's risen! as He said!*  
—Ruth Glover

corded this part of the introduction: "Oh, Just One, to whom we all owe obedience, since the people go astray after Jesus who was crucified, tell us what is the door to Jesus (what is the meaning of Jesus)?"

Eusebius said that James answered in a loud voice with words that apparently went something like this, "You ask me about the Son of Man who was crucified? I tell you that He is sitting at the right hand of God and He shall come again upon the clouds of heaven." James then proceeded to preach Christ as Savior, and both Clement and Eusebius wrote, "Many were fully satisfied and glorified in the testimony of James, and they began to shout, 'Hosanna to the Son of David.'"

The chief priests and the rest of the Program Committee, however, were enraged. As Eusebius wrote, they cried out, "Ho, Ho, even the Just One has gone astray!" They nearly fell over each other as they scrambled up to the "pinnacle" pulpit. They seized James and threw him to the cobblestone courtyard 30 feet below. "Stone him," they yelled, as James writhed in pain. Soon rocks filled the air. And as he was being stoned to death, the man who had once thought Jesus was crazy began to pray his brother's prayer: "Father, forgive them for they know not what they do."

A Rechabite priest ran forward and stood in front of James and cried out, "Stop! What are you doing? Listen, the Just One is praying for you." But even as he spoke, a man with a fuller's stick—a baseball bat type of club that you stir soap and beat laundry with—shoved the Rechabite aside and clubbed James to death.

The man who once had thought Jesus was crazy poured out 30 years of sacrificial service, and then died a willing martyr's death. The man who once thought Jesus was as

dumb as a donkey died for others just like his brother had done, and he died with his brother's prayer on his lips. The difference was that private encounter with the risen Christ, the Christ of Easter!

If you think that all this Jesus stuff is just plain dumb, if Jesus is an embarrassment to you—then you had better do whatever it takes to avoid the Christ of Easter. If you meet Him and get to know Him, you might end up like James. Persons who get to know the Christ of Easter have a tendency to get the "crazy" idea that they should turn their back on worldly pleasures, fame, money, power, and the like. They become possessed of a strange humor to give themselves up for others in Jesus' name.

So if you want to go on with your self-centered life, you had better stay away from church. Avoid quiet times of meditation, keep very busy, get an extra job, bury your Bible, sear your conscience, keep the TV blaring, let Johnny Carson put you to sleep at nights—if you don't, the Christ of Easter just might catch up with you. If He does, it could cost you your life. H

### *Bible quotations in this issue:*

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# The Readers Write

## The Herald Is Everywhere

While house calling, guess what we found on the "table" beside the "stove" in a thatch hut where Nazarenes live.

You guessed it—the *Herald of Holiness*. The pastor likes to read our church paper.

Whoever receives this may keep the photo. Put it in your Bible and pray for the pastor of the Tumba Nazarene Church—an hour's walk from Kudjip.

Mrs. Bruce Blowers  
Papua New Guinea



## Keep Trying

I am 75 and have read the *Herald of Holiness* for a good many years. We have had a wonderful group of editors through the years and still do. I started on the *Herald* about Dr. E. P. Ellyson's time. But how could anyone do better than Dr. W. E. McCumber? Keep trying. I like the *Herald*. It helps me.

I noticed the January 1990 issue, "The Readers Write." We have a few "knockers." Not always, but quite often, a "knocker" is one who cannot ring the bell.

Alvin D. Richards  
Caro, Mich.

## Put Away Childish Things

I think the new *Herald of Holiness* is great! The old format was good, but this is even better! I gave away several copies (especially the October issue on television) to non-Nazarenes who, after looking at a sample that I had left, asked if I had any spare copies to give them. They were impressed by the attractive format and interesting articles.

I am saddened, however, by the pettiness and division that seems to be surfacing over the new *Herald*. I can't believe that someone would actually take issue over someone supposedly dying her hair (especially when it was in reality just a change in the lighting). How dare we as Christians criticize and falsely accuse a dedicated sister in the Lord!

It's high time that some "holiness" people started practicing the real essence of holiness—what Wesley called "perfect love." Let's start with Christian love and appreciation for our magazine—*Herald of Holiness*, and stop spreading slander and division among the brethren!

Glen Gaboury

## Kelly's Trombone

The name A. E. Kelly, listed in a recent *Herald* obituary column, caught my attention. When the right tape in my head started, it all came back to me. That was the name of the evangelist for the spring revival in the Cowan, Tenn., Church of the Nazarene, where my dad, in 1936, "first saw the light and the burden of his heart rolled away."

But it couldn't be the same A. E. Kelly that I had heard about so often over the years. I have no idea what he said in his sermon that March night over 50 years ago. I know that he played a slide trombone, and that night his selection was that old Ira Sankey hymn: "There Were Ninety and Nine."

How well I know that. So when I got to the fifth grade, my dad bought me a trombone, and the first song I played in public was—you guessed it—"There Were Ninety and Nine." But it couldn't be the same A. E. Kelly. I thought. My dad's been dead for 30 years; that evangelist couldn't still be around.

Then I checked his age. 87. In 1936, he would have been 34. That's not too young to be holding revivals. I held my first revival when I was 26. And in 1936, my dad would have been 38.

So I looked more closely at the death notice in the *Herald*. A. E. Kelly had not only been a district superintendent, which is what the headline read; he had also served as a commissioned evangelist. It had to be the same A. E. Kelly.

I wish I had known he was still alive. I travel quite a bit and would have loved to have gone to Columbia, S.C., and thank him for his faithfulness to the gospel that night in a little railroad town in middle Tennessee.

I wonder if he ever knew the change that occurred in my dad that night. He was out of work and had been for some time. He had an alcohol problem. He had eight children. His life was a mess. But that night—out of the bell end of a slide trombone—he heard these words:

*Lord, thou hast here thy ninety and nine:  
Are they not enough for thee?  
But the Shepherd made answer:  
"This of mine has wandered away from me:  
And although the road be rough and steep  
I go to the desert to find my sheep."*

And he believed them.

His life was never the same again. He quit drinking. He got a good job. He became a faithful member of Christ's Holy Church. And two of his sons are in the ministry as are two of his granddaughters. I wish I had told A. E. Kelly that.

The *Herald* says A. E. Kelly was responsible for organizing eight churches. And in a sort of "Oh, by the way" comment, says, "he also served" as an evangelist. I'm glad he was a successful organizer of churches. I'm more glad, however, that he was a faithful evangel of Jesus Christ.

T. C. Starnes  
Baltimore, Md.

## Better than TV

As our national news media continue their agenda of abortion, astrology, atheism, and abnormal sex while insisting on reporting the aberrant and shameful because "that's what sells," I hope to see our church publications expand and become an alternative and uplifting source of information about our world.

Certainly there is much more to pattern your life after in any issue of the *Herald* than there is in any week's worth of TV viewing. Let us pray that some of our young Nazarene college graduates will be inspired to even better ways of distributing a Christian view of news and life.

E. C. Farrell  
Wellsville, Ohio

### Since 1934

The *Herald* is a wonderful publication, and I read it through most of the time as soon as I get it. I've been taking it since 1934, and I have read about people I knew, like helping Ralph and Orpha Cook take care of little Franklin before they went to India, and many, many others. I just didn't have the money at the renewal time. Now I have. When you're 82 and alone, money don't come as easy as it used to. God bless you all.

*Myrna Gladney  
Portland, Oreg.*

### Takes It and Sends It

Congratulations to all who are responsible for publishing the *Herald of Holiness*. I like having it in color.

I'm very limited because of a stroke and live alone in the country. I spend time in prayer. Daily I pray for our general superintendents, their families, etc. After getting my January issue, I have their picture before me and as I name them in prayer I can see them. I was glad to "meet" William J. Prince.

I've taken the *Herald* for years and also send it to my son and two daughters and their families. Many changes and improvements have been made since I first subscribed. It brings our church leaders into our homes.

I just wanted all to know I appreciate and thank you for the *Herald*.

*Nina Fogo  
Burr Oak, Kans.*

### New Subscribers

I've read our *Herald of Holiness* for 32 years and think its the greatest. I love our new format and addressing the issues we face today. I've heard many positive comments from fellow Christians. I have used the material in Sunday School class and some of our new members asked, "How do we get this magazine?"

*Wanda Blalock  
Eureka, Calif.*

### Can't Wait

"NTS Students Can't Wait . . . for Ministry"—this article was a delight to read! The Lord has great things in store for all of us at all times!

As a nurse, I am concerned about the church's responsibility in helping to meet the health care needs of our congregations.

*Joyce Terry, R.N.  
Concord, Calif.*

### Thanks, Norma

Thank you, Norma Miller, for your article, "Take Nothing for the Journey," in the January 1990 issue of the *Herald*.

You gave people of all ages permission to "unload their baggage" so they can live for Christ more abundantly. It is so true.

The baggage doesn't fade away after the years go by. We still have to go back, find the heavy load, and consciously give it to Jesus. What a privilege!

I'm keeping this article in my possession.

*Mrs. Kim Baker  
Eden Prairie, Minn.*

### Lovely Christian Lady

Many thanks for the article on Julie Gaylord and television. We watch Mrs. Gaylord's news show regularly and she always looks, acts, and speaks like a lovely Christian lady. If these things (TV, earrings, etc.) are sin to a person, then that person should not do them. But aren't we inclined to rely on our own self-righteousness so much that we lose sight of the grace of God through Jesus Christ—His death and resurrection? All we've really got going for us is the Cross and the empty tomb, and aren't we supposed to let other people see this?

God bless you. Keep up the good work!

*Mrs. Betty Meyer  
Marshall, Tex.*

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The local Church of the Nazarene which I attend is

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### December a Dandy

The last *Herald* (December) was the best ever. We have been Nazarenes since 1931.

*Melba Dixon  
Lansing, Mich.*

### Let Us Pray

Dr. Taylor's article was clear, scriptural, and true. Dorothy Hamilton's article was strictly philosophical and without scriptural basis. "Low self-esteem is pervasive—even among saved and sanctified Christians," according to Dorothy Hamilton. Nothing could be further from the truth. Maybe she is confused and is talking about professors and not possessors of saving and sanctifying grace. . . .

A healthy Christian is a possessor of vital religion, while a so-called unhealthy Christian is just a professor of vital religion—of which there are thousands.

Room . . . will not permit me to write all I would like to write in opposition to Dorothy Hamilton's article, so I will close by saying God bless Richard Taylor and let us pray for Wesley Tracy and Dorothy Hamilton.

*Bob Emrick  
Keizer, Oreg.*



## HELP STAMP OUT FITSS

**S**ndrome—what a strange and interesting and intriguing word! Syndrome is a fancy word for “pattern.” It comes from the Greek and identifies any series of symptoms that frequently appear together.

New syndromes pop up like dandelions nearly every day. Sociologists, psychiatrists, and medical researchers are always naming a new combination of symptoms. A syndrome just gaining popularity is Chronic Fatigue Syndrome (or does CFS stand for Cabin Fever Syndrome?).

Syndromes really have status when they are identified by acronyms. This article focuses on the Failure in Things Spiritual Syndrome (FITSS, for short).

Some persons in the church have FITSS down to a fine art. They have developed such exquisite skills at failing that they can do it with one twitch of a syndrome.

The primary problem is that failure in one area often contaminates other areas of life. Once failure begins to occur, it is easy for it to become habitual and cyclical. Then failure becomes a way of life.

FITSS is not new. The Bible records some spectacular examples. In fact, the nation of Israel was a prime example.

In the 95th psalm there is a call for response from the people. The Psalmist, speaking from the viewpoint of God himself, notes the deliberate failures.

*For forty years I was angry with that generation;*

*I said, “They are a people whose hearts go astray, and they have not known my ways.”*

*So I declared on oath in my anger,*

*“They shall never enter my rest” (vv. 10-11, NIV).*

The frustration of the Lord himself is dramatically visible in the structure of the final sentence. The sentence begins with “If they ever enter my rest . . .” and the remainder of the sentence is actually left unexpressed (the possibility is unthinkable). English translators have tried to capture the frustration with the strong negative, “They shall never enter my rest.”

**The Bible presents a life of victory and joy. Failure is not the norm; Christ died for more than that!**

The New Testament is filled with warnings against either drifting into FITSS or deliberately rebelling into FITSS. Hebrews, for example, is saturated with references to the dangers of “falling away.”

The failure syndrome appears in school classrooms, too. In a typing class, two categories of failure emerged. One group set impossibly high goals. In that way, they guaranteed their failure.

The second group that kept on failing set goals lower than the ones they had already reached. They then worked at a level to meet those goals. They also guaranteed failure.

Many in the church fit into the

first category. They impose impossible goals upon themselves, repeatedly fail, and resign themselves to FITSS.

A friend who struggles in this area asked, “But what happens when it is God whom you are unable to satisfy?” Persons who are constantly haunted and defeated by this question choose “disgrace” that cripples rather than “grace” that sets us free.

What is the answer to Failure in Things Spiritual? The answer is found in grace and grace alone—which liberates us in Christ to break the cycle of defeat!

A soul-friend who has been set free from FITSS celebrates God’s grace every day. His favorite hymn is:

*Oh, to grace how great a debtor*

*Daily I’m constrained to be!*

*Let that grace, now like a fetter,*

*Bind my yielded heart to Thee.*

The Bible presents a life of victory and joy. Failure is not the norm; Christ died for more than that!

Live the life of grace! Help stamp out FITSS!

Personal Reflection (a spiritual journal exercise):

1. List the major spiritual failures in your life.
2. Write a paragraph about the situation in which failure occurred.
3. Is there an identifiable and repetitive pattern in those failures?
4. How can I appropriate God’s grace to stamp out FITSS in my life?
5. What can I do to help stamp out FITSS in my local church? H





## SOLITUDE AND SABBATH REST

In this year of denominational Sabbath rest, the idea of solitude and prayer has pushed its way into my thinking. Solitude is easier for some than it is for others, but the Scriptures indicate that this practice is important for all of us. While instructing His disciples in Matthew 6:5-8, Jesus said, "When you pray, go into your room, close the door and pray to your Father, who is unseen" (NIV). During His powerful public ministry, He also practiced solitude at crucial moments.

In preparation for His life's mission, He spent 40 days alone in the desert (Matthew 4:1-11). When needing wisdom in choosing the Twelve, He spent the night alone (Luke 6:12). He chose a lonely mountain for the transfiguration (Matthew 17:1-2). It was a long and lonely night in the Garden of Gethsemane (Matthew 26:36-44). After feeding 5,000, He went to a mountain to be by himself (Matthew 14:23). In Luke 5:12-16, He withdrew to a lonely place. After a long night of work, He rose early and went to a solitary place (Mark 1:35).

What a dissonant topic for people like us. We are *so* busy. The "musts" and "oughts" yank us around like bellicose bosses. We can't find one quiet moment to wonder if all that we do is *worth* doing, without one of these abusive drill sergeants elbowing into our solitude with a direct order.

Why is solitude so important? First, it is the place where we meet our Lord and get to know Him. The reason for being alone is found in 1 John 1:1, "That . . . which we have heard, which we have seen

with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life" (NIV). If I want that level of fellowship with

**Solitude does not move us away from people, it moves us closer to them.**

my Lord, I will have to be responsible in creating moments of solitude. My society certainly will not give it to me!

Second, in solitude I find that prayer is not valuable because "it works" but because of the value inherent in prayer itself. To commune with the risen Christ, to be *with* Him is far more valuable than all the "results" of prayer, as blessed as they may be.

Third, it is in solitude that I begin to evaluate my world with

**The "musts" and "oughts" yank us around like bellicose bosses.**

more clarity and discernment. This materialistic society tries its best to convince me that what I own is how much I'm worth, and who I am is to be evaluated on the basis of what I do. Henri Nouwen puts it so clearly, "It is in this solitude that

we discover that being is more important than having, and that we are worth more than the result of our effort" (quoted by Benson, *Disciplines for the Inner Life*).

Solitude itself can form a subtle trap. Solitude can lead to more solitude, and still more solitude, until the whole of religious life is, moth-like, consumed in the flame of solitude. Usually, however, those who find time to be alone with the Lord find heightened sensitivities to the suffering, the poor, the unloved, and the unreached. Nouwen reminds us, "In and through solitude we do not move away from people. On the contrary, we move closer to them through compassionate ministry" (*The Way of the Heart*, p. 22).

What are some ways into solitude? One thing you can do is find a place of quiet that is right for you. Is there an area in your home that can be made into your "solitary place"? What about the "moments of solitude" that sprinkle our days? My "solitary time" has been in the early morning before the family is up, but they occur throughout the day if I look for them. Have you considered personal retreats throughout the year? They may be hours or days, out of the city or in a quiet corner of the public library. The options are many.

Solitude helps put our world into perspective. I've often wondered why the Church does not seem to make more of a difference in the world. Maybe our impotence in changing the world is due, in part, to our addiction to the world. Solitude with the living Lord can help break that addiction. H

## The Times and Tides of God

**T**his Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear. . . . Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified (Acts 2:32, 33, 36, RSV).

As I understand the gospel records, the disciples were totally devastated by the death of Jesus. In spite of all that Jesus had said, in the face of all the intimations and clues, they were astonished and confounded by the awful finality of their beloved friend and Lord hanging on a cross. The depth of their loss of faith and confidence was revealed in the poignant lament of the two on the road to Emmaus that first Easter afternoon. "We had hoped that he was the one to redeem Israel" (Luke 24:21, RSV). What pain and bereavement in those dreadful words, "We had hoped"!

I can empathize with them. As I review the wonder and beauty of Jesus' life and the dark, terrifying irony of His death, I have to face this obvious reality: Jesus was a wonderful and gracious person, but from any ordinary perspective, He did have a very poor sense of timing.

As we all know, timing is the key to any successful life. We must strike while the iron is hot, grab the door handle when the golden opportunity knocks. Every lawyer knows the importance of right timing, so does every businessman and

investor. Every lover, every stand-up comic, every military strategist and statesman knows that timing is everything. These lines of Shakespeare express it exactly:

There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;

**What happened after this marvelous triumph? Nothing. Everyone went home.**

Omitted, all the voyage of their life

Is bound in shallows and in miseries.

On such a full sea we are now afloat;

And we must take the current when it serves,

Or lose our ventures (*Julius Caesar*, Act IV, Scene 3).

Oh, there is a tide in the affairs of men, all right. But for all Jesus' love and wisdom, for all His power to teach and heal and liberate, He never seemed able to discern His own right time or season. He never seemed to know how to capitalize on His golden opportunities or control His crucial situations.

Let's take a look. At His baptism in the Jordan by John, the heavens opened, the Spirit descended, and the voice of the Father confirmed Jesus' divine sonship and His "ordination" for ministry. Full of the

Spirit, He was driven into the wilderness for a refining time of testing. He was ready now for His life task. Luke tells us that afterward, "Jesus returned in the power of the Spirit into Galilee. . . . and he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day; . . . and there was given to him the book of the prophet Isaiah" (4:14, 16, 17, RSV).

Anointed for ministry, tested and ready for service, Jesus stood before His familiar kinsmen and neighbors, sharing gracious words of liberation. Before their very eyes prophecy was being fulfilled, and they were enthralled. What a wondrous scene! The tide was high. It was His time, but He missed it. At just the crucial moment, Jesus took a wrong turn. He began to quote unacceptable proverbs and talk about Gentile widows and foreign kings. First disenchanted, and then enraged, His neighbors and friends became an enemy gang, intent on shoving Him over the cliff.

Or, recall the hillside feeding in Galilee (Matthew 14:13-21; Mark 6:30-44; Luke 9:10-17; John 6:1-14). Ten thousand eyes were glued on Jesus (give or take a few one-eyed folk), and with hopelessly inadequate supplies, He miraculously and abundantly fed them. The impact was so great that, as John observed, "They were about to come and take him by force to make him king" (6:15, RSV). Here they were, right in His hands, ready to bow to His divine kingship. And Jesus promptly threw a wet blanket on the whole proceeding. He dispersed



## *Jesus just never seemed to know His golden moment!*

the multitudes, dismissed His disciples, and himself climbed the mountain to pray! The result, of course, was that He not only lost the crowds, but “after this many of his disciples drew back and no longer went about with him” (John 6:66, RSV). Jesus just never seemed to know His golden moment!

Or, remember when Jesus took His disciples north toward Caesarea Philippi and asked them, “Who do you say that I am?” (Matthew 16:15, RSV). I doubt we could ever understand the significance of Peter’s divinely revealed confession, “You are the Christ, the Son of the living God” (Matthew 16:16, RSV). It was a crucial revelation at the high point of Jesus’ career! And just at that pivotal moment, Jesus began to talk about suffering and being killed. Of course the opportunity was lost! You see, it’s all a matter of timing.

What about the triumphal entry of Palm Sunday? Drawn as by an invisible magnet, people clustered around Jesus. They ripped down palm branches, flung off coats, and made a royal path for the Son of David. Fulfilling the ancient prophecy, the king was ushered into the holy city to the shouts of “Blessed is he who comes in the name of the Lord! Hosanna in the highest!” (Matthew 21:1-9; Mark 11:1-10; Luke 19:28-38; John 12:12-14). Everyone was captivated by the dramatic event. What a climax to the life and teaching of Jesus! Do you know what happened after this marvelous triumph? Nothing. Everyone went home. And exasperated disciples fussed with each other, “Why doesn’t He do some-

thing? When will He make His move?”

Can we see it? Again and again, the tide of opportunity rolled in—again and again He missed it. Well, we know how the story came out. It came out the way the story always comes out for people who can’t seem to discern their golden

**“Why didn’t I make that choice when I had the chance? I’ve just missed it.”**

moment. Jesus never took the current when it served—and He lost the venture, hanging on a cross outside the city gates between two thieves.

And then the mighty power of God reached down to the depths, turned everything inside out, raised Jesus from the dead, and enthroned Him in glory at the right hand of the Father! God vindicated by the Resurrection the One who through all His life was out of sync with the rhythms of this world. And we begin to learn a new thing: The times and tides of God are not the times and tides of men. Jesus, in fact, had a *very* good sense of timing! The cadence of His life resonated with the heartbeat of His Father.

In the mighty reversal of the Resurrection, I hear a word of judgment on the self-sufficient way we control and manage the times of our lives. No one would say that good timing is insignificant, but

the offense of the Cross, the offensive ill-timing of Jesus followed by His astounding resurrection and vindication, call into question our worldly ability to know when things need to happen.

Am I writing to anyone who has his act together? You can discern your golden moments and have it all planned and timed. Good for you and God bless. I hope it works. And I pray that in the process you are not being seduced away from the “rhythms of the Spirit.”

In the Resurrection is another word, a wonderful word of hope. I know I am writing to those who are saying to themselves, “I wish I had taken that opportunity. I should have made that move. Why didn’t I make that choice when I had the chance? I’ve just missed it.” How many of us were once caught by a compelling vision of service to mankind, but we drifted away from it somehow, and never did get back in time to fulfill the call. Maybe your abilities and your opportunities never meshed together at the right time.

When all was lost and hope was gone, God raised Jesus from the dead. His timing tells us that it is not too late for us. It is not hopeless. We may never have “made it” from the world’s point of view, but the Resurrection is our doorway out of our bondage to the timings and evaluations of the world. Our times are in His hands. We can trust the power that raised Jesus from the dead to garner and preserve the values and intentions of our lives, and we can, by the power of His Spirit, surrender our times to the times and tides of God. 卍

# WHERE DOES ALL THE MONEY GO?

BY PAULA FRENCH, NEWBURGH, IND.

Urging a seven-year-old to part with precious earned money can be quite a challenge, especially when the money goes for a purpose the child cannot see, much less take home to play with. But this particular Sunday morning, Lauren had an answer ready when I asked about her tithe from her allowance.

“God is everywhere, right?” she asked.

“You’re right,” I answered, “He is.”

“Then, I’m not taking my money all the way to church,” she said. “God can just use it here.”

In our efforts to teach our children about tithing and giving to the church, sometimes we teach the habit of giving, or the cheerfulness of giving, but neglect to share with them exactly how the money is used.

Perhaps there are also adults who aren’t sure how the money is used and are using the same “He can use it here” logic. But when we understand where our money goes and realize our part in the Great Commission, our sense of responsibility joins our sense of compassion in a worshipful experience of giving.

In experiencing giving as worship, we need to know our responsibility as Christians in giving to the local church. We also need to know how our local church uses the money we give. And finally, we need to know how our money touches the lives of others around the world for the cause of Jesus Christ.

Jesus commands us in Matthew 28:19 to “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This

is His commission to His church, and we are responsible before God to fulfill that commission as a church. Through our local churches and personal witness, we minister and teach the people of our own nation. While not all of us can go to nations around the world, we must give so others can.

**“I’m not taking my money all the way to church. God can just use it here.”**

When we give to our local church each week, it’s exciting to realize there are more than 9,200 other Nazarene churches around the world giving to spread the gospel. In every Nazarene church, the treasurer is instructed to divide the money received by the same formula. On an average, for the typical church, 80 percent of money paid out goes to fund the very important programs and ministries of the local church, according to recent research. This money is used



to pay salaries of pastor and staff, church mortgage payments, and operating expenses throughout the year.

District expenses, such as administrative costs for superintendents, district centers, and home mission programs take 5.25 percent of dollars paid out. Then, the local church contributes on average 2.9 percent to the Nazarene college or university in its region and 1.8 percent toward pensions. Mission specials receive 2.6 percent, and the ubiquitous “other” gets 0.2 percent.

The remaining 10 percent makes up the far-reaching General Budget. A very small portion of General Budget money, about 21 percent, is used for administrative expenses on the general level. That means for every dollar allotted to General Budget, approximately 79 cents is used directly for world evangelism.

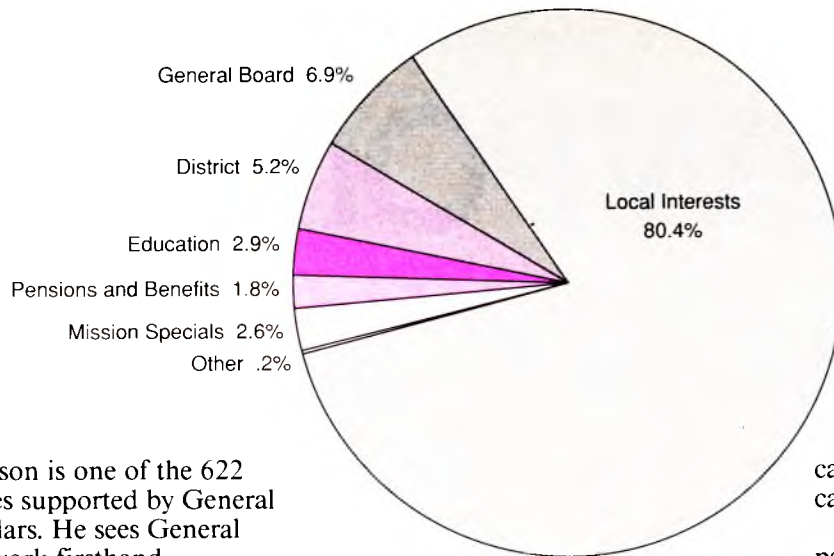
According to Dr. D. Moody Gunter, Finance Division director for the International Church of the Nazarene, General Budget dollars support 622 missionaries in 3,979 churches and 998 preaching points outside the United States. They provide education for 45,000 children in 373 of our primary and secondary schools, and train 3,913 students in our 39 Bible colleges and seminaries. The General Budget also supports 35 medical clinics and three Nazarene hospitals that treat more than 353,495 patients per year. Budget dollars provide food, clothing, medicine, educational materials, and resources for 90 world areas.

*Mrs. Paula French is a free-lance writer and mother of three. She is the Children’s Ministry director at First Church of the Nazarene in Evansville, Ind.*

1988-89

## The Nazarene Dollar

### A Study of Dollars "Paid Out" 1988-89



Bill Dawson is one of the 622 missionaries supported by General Budget dollars. He sees General Budget at work firsthand.

"In Haiti, we have living conditions that would not seem to support human life. In the slum section, there are 100,000 people living in one square mile. There are children who are so malnourished they face life-and-death situations every day."

Yet, there are medical clinics where Haitian people are trained as health agents to feed the hungry and heal the sick. There are schools to educate the children. These programs and others would be non-existent without General Budget giving.

"It's not just preaching," says Dawson. "It's ministering to the needs of that person as you present the gospel. The gospel does make a difference in the lives of these Haitians."

"As you can see," says Dr. Gunter, "the General Budget is the very lifeline of the Church of the Nazarene. Not only do we care for people's spiritual needs but also their medical, educational, and physical needs as well."

In addition to meeting the needs of those to whom we minister, the workers are also cared for. Pensions are paid for all retired missionaries. General Budget also supports Casa Robles, the home for retired missionaries in Temple City, Calif.

Because we care enough to give, the gospel is making a difference in people's lives around the world. We are training pastors, doctors, teachers, young and old alike, to care for themselves and others in their own countries.

Without General Budget giving, the Church of the Nazarene would

be nothing more than a network of churches in the United States meeting our own needs with little or no unified effort to reach those beyond our own locales.

And there is still much work to do, says Linda Seaman, missionary to West Africa. There are places begging for missionaries but, be-

cause of insufficient funds, none can be sent.

"I suppose that is the greatest pain any missionary has to deal with," says Seaman, "because we have the opportunity to see with our own eyes the great needs."

All the numbers and percentages represent people in need. Behind them lie children who are sick and hungry. Behind them stand mothers who don't know how to care for their children properly or who lack the resources to do so. Behind them huddle crowded families living in unhealthy conditions. Behind them gather masses of human beings who do not know Christ. Many will die without ever knowing Him.

In giving to the local church, we are ministering to those nearby us who are hurting and in need of Christ. We are also aiding the Nazarene college or university in our region where young people are trained for careers they can use to spread the love of God at home and abroad. The leaders of our church are supported by giving to the local church too.

But only a small portion of our local dollar is invested in caring for others many of us will never see, in places many of us will never go. God is multiplying every dollar given and using it to offer eternal life to people who would not otherwise have the opportunity to receive it.

The next time we give to our local church, we can be proud of a church that is conscientious in its spending and faithful in its stewardship. We can be thankful for a church that shares the compassion of Christ toward those in need and is obedient to His command to reach them.

H

**EASTER**

THAT THE  
WORLD MAY KNOW

AN OFFERING FOR  
WORLD EVANGELISM

CHURCH OF THE NAZARENE  
STEWARDSHIP SERVICES

# General Superintendent's VIEWPOINT

## The Walls Are Coming Down

BY JOHN A. KNIGHT

**F**reedom lovers everywhere are rejoicing because of the new-found freedoms in some of the Eastern bloc countries in recent months. I was in Germany the day before the first wave of people came through the Berlin Wall. This strong barrier that had divided countrymen and families for decades yielded to the pent-up desires of millions and to the new political climate created in part by *glasnost* and *perestroika*. In breathtaking succession, various peoples are breaking the bondage of the past and seeking to fulfill the innate hope for freedom.

The walls are coming down!

Who could have believed that this welcomed turn of events could be possible in our time? But the Christian believer knows that the apparently "impossible" is possible with God because He is in control of history. History is not cyclical, only repeating itself, not going anywhere. Greek philosophy had expressed such views, which had become prevalent by the time of Christ, and secular philosophers of history have concurred across the centuries. Even today there is widespread cynicism, pessimism, and despair because of the human situation.

But the coming of Christ into the human arena has forever altered that understanding of time. His incarnation, life, death, and resurrection declare that God is the sovereign Lord of history, which therefore has purpose and significance. Rather than being repetitive and cyclical, and thus meaningless, history is moving toward an ultimate goal, namely, to the time when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

One of my theology teachers years ago often referred to God's sovereignty over history, speaking of the "pull of purpose" and the "push of progress." By these terms he was suggesting that the overarching divine purpose for mankind converged with the progress of human society to accomplish God's will. God's eter-

**Be done with bondage and barriers. Christ is risen, and the walls are coming down.**

nal purpose pulls history toward the ultimate goal; and the progression of events growing out of the divinely implanted yearnings of men combine to effect surprises in history which become the means for God to fulfill His purposes, and to tear down walls.

None of us can predict with assurance what the future holds. Nations with newly acquired liberties may not know what to do with them. New tyrannies may be born to fill the vacuum created by the latest occurrences. Doors may close as fast as they open. Nevertheless, for the believer recent events become a window to see the final crumbling of the walls, and provide an occasion to rekindle faith in divine sovereignty.

We must reaffirm our belief that God will accomplish His purposes in men and nations. And may we be

prepared as individuals and as a church to walk through the open doors and across the fallen walls to reach out in love to minister to people everywhere.

Barriers that have existed not only between nations and peoples but between individuals and groups need to come down. In families walls have been built. In churches walls have sometimes stood between factions for years. There have been walls separating leaders and constituents. Walls have separated ethnic and racial groups. Walls of suspicion and mistrust have been erected without cause.

It's time for the walls to come down.

And they *can and do* come down because of the resurrected Christ. By His voluntary death on the Cross, the middle wall of partition that kept us apart from God and each other has now been torn down. He has reconciled God and man and made us all one in Christ Jesus.

Rejoice that the walls of sin that separated us from fellowship with God are taken away. And the walls of pride, racism, hatred, enmity, jealousy, and envy can now be removed by the blood of Jesus Christ.

Be done with bondage and barriers. Through Christ live in the freedom and forgiveness, the calm and confidence that the God of history is also the God and Father of our Lord Jesus Christ. In Him, we are all one.

Hallelujah! Christ is risen!

Because of His death and resurrection, and in the power of His Spirit, the walls everywhere are coming down. Therefore, on this Easter 1990, rejoice. And again, I say, rejoice!

H



## WORKING WOMEN

**T**ime magazine reports that 68 percent of American women with children under the age of 18 are employed in the work force. The numbers of working women without children are even higher. Increased job opportunities for women combined with the economic realities of the 1990s have led most women into the ranks of the employed. Women are working more and earning more (even though women still earn only 66 cents to every \$1.00 men receive). Some women who try to juggle motherhood, domestic responsibilities, and a career are finding themselves exhausted. The old adage, "A woman's work is never done," is truer than ever.

How is the church responding to working women? When I asked this question of a professional woman who has been in the Church of the Nazarene all of her life, she replied, "My church doesn't even acknowledge that women work for a living! The expectation that we are to be available for volunteer positions because we have all of this spare time seems to be as intact as when I was a child."

Her comment reminded me of an earlier conversation I had with a former roommate of mine. She was a high-powered executive with a large income and a compassionate heart. She chose to attend a small, inner-city church because she felt it helped her keep her life in perspective. I noticed she never asked for prayer during the weekly prayer time, although she passionately prayed for others. I knew there were many things for which she desired prayer support. When I asked her about why she kept quiet, she said, "When there are church

members who are homeless and jobless, how can I pray for my needs? My concerns seem to fade in comparison. It's OK for a mother to pray for a sick child, or an unemployed man to request prayer for a job, but it never seems OK for me to ask for prayer because my company is likely to be bought out and I may be one of

**Feeling invisible is precisely what people don't expect in the church.**

the first to be replaced. I'm a single career woman, and in the church I'm an odd breed. I love the church, but I've never felt that it understands the world I live in."

Women who work can find the church an unsupportive and isolating place. I experienced this when I faced the choice of taking a lay-off from a long-term job or being transferred to a department in which I didn't have an interest. I shared my confusion, but the people in my church said very little. I asked for prayer one time, and the prayers were forthcoming that night, but no one followed up to ask me how it was going or if my bills were paid when I left the company. It was as if I had just been on a little jag in the work force. Now I was coming home to work for myself.

When I finally had the chance to ask my pastor why losing a job didn't merit even a phone call, he

replied, "You said it was a professional thing." His comment took me aback. Just because something is job-related doesn't mean it doesn't affect a woman's life dramatically. As many others, I, too, felt isolated in my church.

C. G. Jung, the Swiss psychologist, stated that isolation is the opposite of community. If the church community is to be a place of sharing, feeling isolated or invisible is precisely what people don't expect in the church. Consider some actions to help those who are struggling to balance work at home and on the job.

1. Recognize the career women in your church. In many churches women only receive recognition on Mother's Day. A Sunday devoted to celebrating the wide influence your church has through the various jobs the women in your church hold could be eye-opening.

2. Provide a time during worship for work-related prayers. During corporate prayers, leaders often direct the congregation to pray for troubled world areas or hospitalized members of the congregation.

3. Consider developing a prayer group or Bible study in geographical areas where several women in your congregation work. My church offered a "downtowners" group that met monthly to pray and to discuss a book on the spiritual life. We met monthly in a law office after work for one hour and dismissed promptly. This mixed-gender group was comprised of members of my church and other friends from our workplaces who longed for spiritual encouragement.

4. Ask working women about their jobs; then really listen. Great strength can be found in knowing that we are not alone. H

# AIDS GOES HOMIE

**BY MICHAEL MALLOY**

*ACSW, executive director of  
Christian Counseling Services, Nashville*

**N**ear the popular vacation spots of Maggie Valley and Gatlinburg, Tenn.—nestled in the beautiful Smoky Mountains of North Carolina—is the town of Waynesville. It was to this little community that Keith Smith returned in July 1987—to the home of his parents, Jo and Hallet.

The first part of Keith's story "When AIDS Comes Home" appeared in the July 1, 1988, *Herald*. It was the story of "Bill"—a young man who had grown up in the Church of the Nazarene, who left home and church for a time to pursue a homosexual life-style. He later returned to the church and to a personal relationship with Christ. Sensing the call of God to full-time Christian service, he chose to attend Nazarene Bible College, where he was a student when he learned that he was HIV positive. This meant he had been exposed to the AIDS virus. When I wrote that story in the fall of 1987, only Keith's immediate family knew of his current illness. Much happened in the aftermath.

It was early July 1987 when Keith's mom and dad came to Nashville after learning that he was in the hospital. His sister, Brenda, a nurse in Waynesville, knew about Keith's past life-style and feared the worst for her younger brother.

Upon their arrival at the hospital, Keith and I shared with his parents

the truth about his past and the nature of his illness. They welcomed him back to their home—where Keith wanted to be—following his initial hospitalization.

Back in North Carolina, he spent a year getting accustomed to being at home and establishing medical support. Primary medical care was avail-

**"The very people I was fearful to tell are the ones who mowed our lawn, tended our garden, and did our ironing."**

able about 30 minutes away in Asheville; however, on one occasion, at the suggestion of his physician, he went to the local county hospital.

Since the hospital staff began attending him without taking the usual HIV precautions, Keith informed them that he was HIV positive and that they might wear gloves. They thanked him and acted accordingly.

Shortly after that visit, Keith's physician in Asheville got a phone call. It was from a physician in Keith's hometown. Apparently informed by a nurse at the hospital, the doctor proceeded to berate Keith's physician for sending an HIV positive patient to his hospital without informing them. The nurse's action amounted to what was a major breach of confidentiality and professional ethics and would later provide case material for confronting the local hospital administration regarding their policies and procedures for attending persons with AIDS.

## **How Do You Talk About AIDS?**

For many years, the Smiths have been members of the Waynesville Lakeview Church of the Nazarene. For a good while after returning home, Keith chose not to attend church for fear of reprisals against his family. Only a few months earlier, the Ray family in Arcadia, Fla., had been burned out of their home. The Rays' three hemophiliac sons were all HIV positive. This and similar situations in the news naturally left the Smiths fearful.

"To tell only half the truth drove me up the wall," said Keith's mother when she talked about how they would disguise the real reason for Keith's illness by speaking only of some of his symptoms.

About one year after returning





Keith Smith listens to questions at the conference on AIDS at Camp Taconic, N.Y., in July 1988.

home. Keith was invited to participate in the Church of the Nazarene's first official meeting on the topic of AIDS. The conference was held at the New York District's Camp Taconic during the July 4 weekend in 1988.

Keith addressed the conference as a Nazarene with AIDS—giving many of those present their first opportunity to personally hear from someone with the infection. He was also available throughout the three days to talk informally.

It proved to be a turning point for how Keith chose to deal with his illness. Upon returning to North Carolina, he began receiving invitations to speak and write.

Keith had a way of putting people at ease with his humor. He would assure his audience that he was not going "to lick their children" or "bite their dogs." Although people were often surprised by his remarks—at times not knowing whether to laugh with him or not—he made friends wherever he spoke.

In November 1988, Keith was one of the principal speakers at a convocation on AIDS at Trevecca Nazarene College. The sessions and chapel presentation were videotaped and made available to persons beyond the TNC campus.

### The Church's Response

Back in Waynesville just prior to Keith's trip to Taconic, the church ex-

perienced a pastoral change. In a desire to attract more young families to their church, the congregation called a 26-year-old pastor fresh out of seminary—Paul Mabry and his wife, Karen.

On the way to Waynesville from Kansas City, Karen asked Paul if he thought they would face any "big city

**"You have this problem in your church, too, pastor, and you're going to have to deal with it."**

problems" in a little town like Waynesville. Two days after their arrival, they got the answer to this question when Pastor Mabry visited with Keith and listened to his story.

The new pastor was asked by others what they were going to do about Keith's situation. He quickly replied, "What Jesus would have done . . . serve Keith and his family." Paul went

to the home of everyone in his congregation to share information about the AIDS virus and to help allay their fears. He left literature and scheduled Wednesday night programs on AIDS. Though there was some anxiety, the Nazarenes of the Lakeview Church chose to minister to the Smiths.

"The very people I was fearful to tell are the ones who mowed our lawn, tended our garden, and did our ironing," said Mrs. Smith.

Paul's commitment and that of his congregation was rewarded with membership growth of 40 percent even while ministering in the shadow of AIDS.

### Helping Others Face AIDS

The whole experience of dealing with AIDS within their family resulted in the Smiths becoming involved in helping others who faced similar circumstances. Following Keith's experience at his local hospital, his family heard about the lack of care that had been experienced by another HIV patient at the facility.

Hallet, Jo, and Brenda Smith, accompanied by the parents of this young man and his sister, called for a meeting with the hospital's administrator. After informing him of the treatment their sons had received, they asked him to watch a video in which Keith spoke of his own negative experience at the hospital. Al-

*Continued on page 34*

# *New Directions for Nazarene Higher Education:*

## THE INTERNATIONAL BOARD OF EDUCATION

**E**ven before the Church of the Nazarene became a national denomination in 1908, the uniting bodies had sponsored Bible colleges, liberal arts colleges, and universities. As early as 1916, then General Superintendent R. T. Williams stated, "The holiness schools have done much in raising up the church." In recognition of the vital part our colleges play in the work of the church, and in concern for even more effective future service, the 1985 General Assembly created a Nazarene Education Commission, charged to engage in an in-depth study of the total educational needs of the church and to assess the ability of the present educational institutions to meet these needs. Recommendations made by the commission, which were adopted by the 22nd General Assembly, include:

- A statement of education mission for the church (see box, next page).
- Creation of an International Board of Education, charged to function as the general church advocate for Nazarene educational institutions worldwide, and admin-

istered by a commissioner of education. The IBOE will have authority to make recommendations which, in its judgment, will enhance the effectiveness of Nazarene higher education worldwide.

- Understanding the church's worldwide educational efforts as a "system of Nazarene higher education," thus maximizing use of our educational resources.

- Concern that persons of all ethnic and national origins, of both genders, and of all economic and social backgrounds, have full access to educational programs that serve their cultural setting and are suited to their abilities and previous academic achievement.

- Establishment of an International Higher Education Council, to be composed of the president, principal, or rector of each under-

graduate and graduate institution of the Church of the Nazarene worldwide, together with the commissioner of education, the World Mission Division director, and the general superintendents responsible for education.

- Concern that our campuses be "holy fellowships of believers," that the present emphasis on ministerial preparation be continued and improved as the first priority in meeting the needs of the church, and that a concerted effort be made to create a climate conducive to the call of God on the lives of our young people.

Implementation of the General Assembly legislation is now in process. Following the assembly last June, the General Board elected Dr. Stephen W. Nease as commissioner of education. The elected members of the International Board of Education were chosen at its February 1990 meeting. As the IBOE meets to fulfill its mandate, it is believed that the church will increasingly view its schools and colleges, in the words of the commission report, as "the church at work in higher education."

**NAZARENE  
COLLEGE  
DAY**

**April 22, 1990**

**I**nstitutions composing the International Higher Education Council are as follows:

**Africa Nazarene University**

Dr. Mark R. Moore, *Provost*

**Asia-Pacific Nazarene Theological Seminary**

Dr. John M. Nielson, *President*

**Australasian Nazarene Bible College**

Dr. Robert Dunn, *Principal*



*Visayan Nazarene Bible College*

**British Isles Nazarene College**

Rev. Herbert McGonigle, *President*

**Canadian Nazarene College**

Dr. Neil Hightower, *President*

**Caribbean Nazarene Theological College**

Dr. Joseph Murugan, *President*



*Zambia Bible College*

**Eastern Nazarene College**

Dr. Cecil Paul, *President*

**European Nazarene Bible College**

Dr. Robert Woodruff, *Interim President*

**Indonesia Nazarene Bible College**

Rev. Kuncara Candra, *Director*

**Instituto Biblico Nazareno**

Rev. Rogelio Fernandez, *Director*

**Japan Christian Junior College**

Rev. Shin Kitagawa, *President*



*Residence at Asia-Pacific Nazarene Theological Seminary.*

**Japan Nazarene Theological Seminary**

Rev. Shin Kitagawa, *President*

**Korean Nazarene Theological College**

Dr. William Patch, *President*

**Luzon Nazarene Bible College**

Rev. Ernesto Rulloda, *President*

**MidAmerica Nazarene College**

Dr. Richard Spindle, *President*

**Mount Vernon Nazarene College**

Dr. LeBron Fairbanks, *President*

**Nazarene Bible College**

Dr. Jerry Lambert, *President*

**Nazarene Theological College**

Dr. Bruce Taylor, *Rector*

**Nazarene Theological Seminary**

Dr. Terrell C. Sanders, Jr., *President*

**Northwest Nazarene College**

Dr. Gordon Wetmore, *President*

**Olivet Nazarene University**

Dr. Leslie Parrott, *President*

**Point Loma Nazarene College**

Dr. Jim Bond, *President*

**Seminario e Instituto Biblico da Igreja do Nazareno**

Rev. J. Elton Wood, *Director*

*Seminario Nazareno Mexicano, A.C. president Alberto Guang and his family.*



**Seminario Nazareno de las Americas**

Dr. Enrique Guang, *Director*

**Seminario Nazareno Mexicano, A.C.**

Dr. Alberto Guang, *Rector*

**Seminario Teologico Nazareno Sudamericano**

Rev. Wilfredo Canales, *Director*

**Siteki Nazarene Bible College**

Mr. P. Ken Walker, *Principal*

**Southern Nazarene University**

Dr. Loren Gresham, *President*



*Seminario Nazareno de las Americas*

**Taiwan Nazarene Theological College**

Rev. Robert McMurdock, *Director*

**Trevecca Nazarene College**

Dr. Homer Adams, *President*

**Visayan Nazarene Bible College**

Miss Julie MacAinan, *President*



*European Nazarene Bible College*

**EDUCATIONAL MISSION STATEMENT**

*Adopted by the 22nd General Assembly*

"Education in the Church of the Nazarene, rooted in the biblical and theological commitments of the Wesleyan and holiness movements and accountable to the stated mission of the denomination, aims to guide those who look to it in accepting, in nurturing, and in expressing in service to the Church and world consistent and coherent Christian understandings of social and individual life."

HH

***Nazarene colleges consistently seek to point their students toward a relationship with Jesus Christ and a personal commitment to the principles He taught.***

# THE DIFFERENCE!

**BY STEPHEN W. NEASE, Commissioner of Education**

**I**n its first issue of the new year, *The Chronicle of Higher Education* headlined a front page article, "Worried About 'Anything Goes' Moral Code, Colleges Are Stepping in to Help Students Shape Values." The article stated:

As colleges embark on the 1990s, many institutions are finding that developing students' academic skills is no longer enough. College officials are increasingly concerned about what they call an "anything goes" moral code that leads many students to indulge in wild fraternity parties, to drink excessively, and to have sex with people they barely know. Several institutions are stepping in to encourage students to bolster their values.

Thankfully, Nazarene colleges have always been concerned about their students' values and commitments! A recent letter from the wife of one of MVNC's founding faculty members tells of the "Homecoming 1989" reunion of the 1969 basketball team. Her report of that group tells it well:

I just wanted to share with you what a good time we all had at homecoming this year. The basketball team of 1969 returned. . . . Saturday night's banquet was especially memorable as each former basketball player spoke about what MVNC had meant to his life (spiritually and career wise).

Those first years with all of their hardships were not in vain. Here were beautiful Christian families to verify that! Some of the children were shedding tears as their fathers told of their background and what a difference MVNC made in their lives. . . . Wish you could have heard the testimonies of God working in these people's lives, and what an impact their MVNC heritage had on them.

Why the impact? What is the heart of the heritage of our

holiness colleges? Perhaps another quote from the *Chronicle* will help:

Two or three decades ago, higher education officials recall, college life routinely included activities that helped shape students' values and established a feeling of community. At many liberal arts colleges, for example, students were required to attend chapel services several times a week and frequently visited faculty members in their homes.

Most institutions abandoned required religious services in the 1960s. Administrators say faculty members are now more concerned with their own scholarship and spend less time with students outside class.

Nazarene colleges consistently have sought, by precept and example, to point their students toward a relationship with Jesus Christ and a personal commitment to the principles He taught.

Chapel attendance continues to be required. Dennis Kinlaw, president of our sister holiness college, Asbury, has observed, "Mind and God keep bumping together in the Christian college context. Chapel becomes a catalytic agent for integration of learning and faith. I consider chapel at Asbury the most important thing that we do educationally." Our Nazarene colleges agree!

But the answer does not lie in chapel alone. Young lives—searching minds—benefit by rubbing up against the mature, committed thinking of faculty members who care about the student as a person even more than their own research and scholarship. Every Nazarene college president and dean put greater focus on the faculty's concern for the overall development of the individual student than on intellectual achievement alone. But often intellectual achievement better occurs as faith is found! Many a student, including this writer, has found new purpose in study when confronted with Jesus Christ! The motto of two of our Nazarene colleges speak for all: "To seek to learn

**Many students  
find new purpose  
in study when  
confronted with  
Jesus Christ!**

The Chet Foraker Scholarship Fund has been established to honor the first coach of men's basketball at MVNC by his 1969-70 squad.

is to seek to serve"; and "There is no conflict between the best in education and the best in the Christian faith."

Are Nazarene colleges perfect? No! Do they succeed with every student? No, nor does every person who attends a Nazarene church become a Christ-follower. Sadly, unthinkingly, sometimes we are tempted to focus on failure rather than success. But think again of the *Chronicle* call for colleges to return to "shaping students' values." Then consider that 1969 basketball team!

Nazarene colleges make a difference! They merit our prayers, our financial support, and our youth. 卐



## Money for College

As high school seniors get closer to graduation day, their parents nervously anticipate another important event—the first day of college. The question now seems to be, "Can we afford a college education?"

The average cost of one year at a private liberal arts college, according to the National College Board, is \$10,000. The average for a Nazarene liberal arts college is lower at approximately \$7,700. This is slightly higher than that of a public college or university, which is estimated at \$7,000 per year.

However, money is available for a college education, and obtaining it does not have to be difficult, according to Eddie White, assistant director of Financial Aid at Trevecca Nazarene College. White says funds are available for students in the form of scholarships, grants, work study, and loans, and financial aid offices at each college are ready to help parents and students get as much money as possible.

While each college may handle financial aid applications in slightly different ways, White says procedures are usually similar and the formula for determining how much aid a student can get is the same everywhere.

"The Department of Education has a formula that determines how much each family should contribute to their child's college education," White says. "This is called the Family Contribution

Figure (FCF), and each college uses this amount to determine how much aid a student can get."

According to White, TNC has set a yearly student budget of \$9,000, which includes tuition, room, meals, books, supplies, transportation, and other costs of going to college at Trevecca. The FCF is subtracted from that amount, and the balance is what the college can give in aid. For instance, if the FCF is \$2,000, the college can offer up to \$7,000 in financial assistance.

"We put together a financial aid package starting with the free money (grants and scholarships) first," White says. "Then we add college work study and student loans."

The first step is to contact the financial aid office at the college your child plans to attend.

Most colleges begin by sending you a "need analysis" form. Upon completion, the need analysis form should be mailed to the address listed. In four to six weeks the organization evaluating the need analysis will send a report to the parent/student and the college(s) chosen by the student, which specifies the FCF. The parent and student can choose to have their report go to as many colleges as they wish.

Usually, the college(s) then put together a financial aid package and send it to the prospective student.

"Parents and students should begin the process of applying for financial

aid as soon as possible after completing income tax returns," White says.

In addition to a college's financial aid office, many businesses and civic organizations offer scholarships and grants. Some are given to children of employees or organization members, while others give scholarship money to student employees.

For those wondering what their chances of getting free (grant) money are, White suggests this rule of thumb: "If you are a family of four, with one child in college, and the adjusted gross income is \$30,000 or more, you will probably not qualify for government grants."

However, White notes that the larger your family, the lower your adjusted gross income and/or the more children you have in college, then the better your chances are of getting free money.

White stresses that scholarships, work study, and student loans are still available.

"No Nazarene young person should decide not to attend his Nazarene college because of perceived financial problems without allowing that college to work out a financial aid package based on appropriate information," said Stephen W. Nease, education commissioner for the Church of the Nazarene. He added that, many times, colleges with higher costs can offer more financial aid.

—Tom Felder

*A Nazarene educator sets an example  
for students through service*

# BEYOND THE CLASSROOM

BY GORDON WICKERSHAM

In a day when “I, me, mine” seems to be the central focus of attention for many, it is encouraging to see adults who are setting an example of service for young people to see and to follow. One such example is Olivet Nazarene University professor, Dr. David Kale.

Putting classroom concepts into action, Dr. Kale will lead his fourth group of students from Olivet on a trip to Central American countries this summer. There they will involve themselves in Work and Witness projects with special emphasis on inter-cultural understanding.

A professor at ONU since 1977 and current chairman of the Communications Division, Kale joined with Dr. George Lyons, chairman of the Biblical Literature Department, to take their first group of 11 students to Haiti in 1986. A year later, a dozen students joined the professors for a service project in Belize. Last year's trip saw 18 students travel to Guyana for work projects, ministry, and to learn the culture of that nation's people.

In Haiti, the group worked with Nazarene missionaries and other Haitian Nazarenes. While there, Olivet nursing students worked in clinics, and others helped build a new chapel and rainwater cistern to serve a Nazarene congregation.

The ONU group spent half their days touring the country and learning the culture and the other half in work projects.

The entire group served a whole day at a hospital founded by Mother Teresa, the Catholic nun who won a



ONU professor Dr. David Kale, his wife, Ruth, and daughter, Kimberly.



David Kale

ONU students do prep work at a Nazarene high school in Belize.



Liz Duff

ONU student Clara Warner joins a group in song at a church in Guyana.

Nobel prize for her work among the poor and dying of India and other nations.

"It's one thing to see pictures of infants with legs no bigger than this," Kale said, making a tiny circle with his fingers. "It's something else to hold one in your arms."

The cistern project was designed to provide more fresh, clean drinking water. It is estimated that more than 65 percent of all illness in Haiti is the result of contaminated drinking water.

"The trip to Haiti was both bitter and sweet to me," says the professor. "The bitter part was exposure to so much misery and poverty, which is hard for me to deal with."

"Why should I have so much while they have so little? For the first time in my life, I felt like a truly wealthy person, and I did not enjoy it."

"The sweet part of the trip was the rich spiritual experience we had together as a group. How can I describe the excitement of sitting in a group while a college student says that the trip has been a confirmation of a life-long call to the mission field?"

"There is little doubt in my mind that the most personally meaningful experiences I have ever had with students have occurred on the compassionate ministries trips I have led to other countries with Olivet students," says Kale. "No matter whether the trip has been to Haiti, Belize, or Guyana, the Lord has richly blessed each group of students and the people of those countries."

Comments from some of his participating students confirm Kale's words.

"It's hard to put our feelings into

words, because we experienced so much in so little time," says Cathy Poole, a student from Lake St. Louis, Mo., who participated in one of the projects. "It left me with the impression that because they have so many needs, I needed to meet the needs of

people here, too."

"It was an eye-opening trip," says student Bob Miller, who enjoyed the enthusiastic worship services in Guyana. "You go with the purpose of helping out, but I found myself being helped by the people of Guyana."



ONU student Liz Duff shares a lollipop with a new friend in Guyana.

Pre-med student Liz Duff of Indianapolis, Ind., spoke of her group's trip to Guyana: "The loving people, dynamic churches, and warm acceptance we felt will never be forgotten; nor will the extreme poverty, deplorable medical facilities, and malnourished children leave our minds.

"I was amazed at the joy and contentedness I observed in the Guyanese people, despite these conditions. They were genuine people who truly depended on God to supply their needs.

"I learned much from my Guyanese friends, and I returned home with a bigger perspective and a greater desire to someday help people in a Third World country.

"The Lord confirmed my call to serve as a medical missionary, especially as I observed in medical clinics and a hospital in Guyana."

Student Andrea Denney, who participated in the 1986 trip to Haiti, described the experience, saying, "We helped build a church, painted cisterns, and assisted in a clinic. We sang hymns at a home for the dying, played with children, and talked with people. We visited one orphanage where three nuns cared for 75 babies. We saw needs and felt frustrated at our inability to meet them. But at the same time, we saw a people serving Jesus with zeal and enthusiasm. We left for Haiti not knowing what we would see. We came back not knowing how to respond to all we had seen.

"We went to learn, to broaden our limited visions. We left home with ideas of changing a situation maybe just a little. We returned finding ourselves changed a lot."

Professor Kale says there were two reasons for his getting involved in

these compassionate ministries projects: "One was that I had been challenging students to become involved in doing something tangible to help the poor and disenfranchised of our world, and felt a definite leading of the Lord that I should start practicing what I was preaching. But I also saw these trips as a way of integrating my faith with my training in intercultural communication."

Kale adds that he hopes the trips will help his students to see beyond the false values of our society. "Our students are very strongly impacted by the materialistic values of our culture. I fear this is because those of us in the generations that have preceded them have not done enough to challenge our culture's value for wealth and material possessions.

"Beyond this, I also see these trips as a mission to get our students thinking that they have an obligation to share the many blessings they enjoy with those in other countries who are far less fortunate than they are."

Kale says some of the students who have gone on the mission trips have gone on to receive and pursue the call to full-time missionary service. "I thank the Lord for that," he says. "But my goal in these trips is broader than encouraging students to consider missions as a career. I am also hoping these trips will result in students going out to local churches with a heart for missions, no matter what career they pursue."

Professor Kale believes that Nazarene educators have a special responsibility to the students at a Nazarene college. "Nazarene faculty members have the responsibility of being lay-theologians," he says. "They should

integrate scriptural truths with their particular discipline."

Kale is himself a product of the Nazarene educational system. A 1966 graduate of Eastern Nazarene College, he earned the master's degree at Temple University and the Ph.D. at Pennsylvania State University.

A popular prof at ONU, Dr. Kale was honored in the 1989 yearbook. The dedication page praised him saying, "His practice of this philosophy is seen in his integration of ethical considerations in communications studies. He continually strives to be an improving professional. . . . It is this honest concern and personal interest that draws students to him."

David Kale will continue to set an example for his students this summer when he and Dr. Al Fleming, ONU professor of geology, lead another team of ONU students. This year's trip will find them in Costa Rica and Nicaragua.

Parents of students who send their children to Nazarene colleges or universities can be proud of professors like Dr. Kale, his fellow-professors, and his students who are willing to take their faith outside of the classroom and into the world. About 150 students and sponsors participate annually in the denomination's Colleges and Universities Sharing Experience (CAUSE), which places teams of students in areas where they are involved in such things as construction, medical work, agriculture, evangelism, and social ministry projects. CAUSE is coordinated by the Church of the Nazarene's Work and Witness program. ☩

*Gordon Wickersham is the director of publicity and publications at Olivet Nazarene University.*

Liz Duff

Liz Duff



**Professor Kale with students Jim Bowie (top left) and Bob Miller (right).**

**Trips abroad have some less-than-glamorous moments. Professor David Kale and ONU student Leah Stutzman do laundry with Clara, the cook for the team during its stay in Guyana.**







Bearing names familiar to most MANC alumni are these students from last year (l. to r.): Jarrell Snowbarger, Jason Snowbarger, Cindy Snowbarger, Wade Haddix, Barbara Haddix, Paul Haddix, Amber Snowbarger, Merwyn Snowbarger, and Mike Wallace.

# It Runs in the Family

BY JOYCE COKER

*Higher education has been important to Nazarenes from the earliest days of the denomination, and Nazarene colleges and universities continue to attract new generations of young people. Although this article is about families at MidAmerica Nazarene College, it represents similar stories that could be told at each one of our institutions.*

**W**ieczorek. It's not a name you run into often. Unless, that is, you're a graduate of MidAmerica Nazarene College.

Except for this year, there has been a Wieczorek at MANC every year for 20 years—starting with Gloria in 1968, the year the college opened.

Though the Wieczoreks are an exception in terms of numbers, large families are not that uncommon at MANC, where many families have sent five and six children to reap the benefits of a Christian liberal arts education.

If you're a MANC alumni, you've probably known not only Wieczoreks but Wallaces, Sukraws, Stevenses, Johnsons, Haddixes, Hunts, Mains, Kells, Fosters, and Fimreites. Not to mention Snowbargers too numerous to name (there were five at MANC last year alone).

What prompts a family to make the sacrifices necessary to send numerous sons and daughters to a college like MANC?

Terrill and Anita Haddix of Backus, Minn., have a special feeling for

MANC. Rev. Haddix served on the college's Board of Trustees for four years, and the couple are sending three of their children to the college with another son expected to join them soon.

Anita Haddix is glad her children chose MANC over nearby commu-

nity colleges and state universities.

"Our kids almost didn't have a choice," she laughs. "I feel very strongly about having them in a Christian college. We've seen other church kids who go to another college for a couple of years and never make it to a church college. And some of them lose their way. It's not worth it for a couple of thousand dollars."

In addition to their own children, the Haddixes have encouraged others from their Nazarene church in Backus to attend MANC and have delivered a couple to the campus themselves. They're also singing the college's praises to one or two of the 14 to 15 foster boys from Central America who have lived in their home.

Echoing the sentiments expressed by Anita Haddix on the value of a Christian education is Jewel Johnson, Farnum, Nebr., who with husband Forrest has sent to MANC no fewer than six children.

"We feel that the Christian environment is worth the extra cost," she says, though she notes it was difficult for


*Continued on page 47*

Perhaps representing another generation of MANC students is Mark Wieczorek, son of Paul and Christine Wieczorek.



# THE GRAVE IN THE C

BY PETER MARSHALL



*Many people believe that the most spiritually moving Easter message produced during the century is this document written the Rev. Peter Marshall. Read it slowly, prayerfully, with your spiritual ear tilted upward. If you will do this, Easter will become more than a mad rush of shopping, rehearsals, new clothes, Easter eggs, lilies, cantatas, corsages, and frayed nerves. If you will find a place of solitude where no TV is blaring, no telephone jangling, and no chores nagging, you will hear the Christ of Easter call your name.*

# ARDEN

A photograph of a rocky hillside with a stone structure and two people walking on a path. The scene is outdoors, with a clear blue sky and lush green trees in the background. The stone structure appears to be a tomb or a small building, with a dark opening. Two people, a woman in a pink shirt and a man in a white shirt, are walking on a dirt path in the foreground. The overall atmosphere is serene and historical.

**I**T IS AN OLD QUESTION—as old as death itself—and as new. . .

We find it in the oldest part of the Old Book, the 14th verse of the 14th chapter of Job:

*“If a man die, shall he live again?”*

It is a question that is found in every sob in times of bereavement.

It is a question that knocks with gloved hand on the door of the weeping heart.

But how strange to say “if”—“if a man die”!  
There is no “if.” All of us must die.

A more exact interpretation of the question asked in Job would be to say, “When a man dies, after a man dies, will he live again?”

That is the question!

Is life possible after death?

Millions of people glibly repeat the Apostles’ Creed: “I believe in the resurrection of the body.”

We speak of resurrection, but have we seen it?  
We try to disguise death with flowers—

flowers on the casket,

wreaths on the doorknob,

flowers heaped on the cold grave.

We embalm the body to make it look lifelike.  
We color the cheeks and tint the pallid face, as though to deceive ourselves.

The facts concerning Jesus of Nazareth are, according to the Church, that He lived,

He died,

and He arose from the dead.



Wesley Tracy

**Here Jesus walked.** Down these steps Jesus walked with His disciples after the Last Supper en route to Gethsemane by way of the Kidron Valley.

Can the Church justify such a contention?  
He lived, as no intelligent student can deny.  
He died. That fact nobody need deny.  
He died quivering on a cross, after about six hours of agony and suffering.  
To make sure of His death, one of the soldiers pierced His side with a spear, and the last remaining drops of His blood were poured out to prove that His love was stronger than death.  
The soldiers who had carried out the detail of the hammer and the nails were quite satisfied that He was dead. "That One didn't take long," they said, as they prepared to fall in line and march back to their barracks.  
They did not even take the trouble to break His legs, for it was plain to see that He was finished. . . .

### **Fishers of Fish**

**A**s the afternoon sun threw the lengthening shadows of three crosses down the hillside, and the bronze armor of the soldiers reflected its light, a brooding sadness descended upon His disciples, who looked at each other in a puzzled grief that knew no speech.  
Three years before, the Master had called them to become fishers of men. Now that His flame had died away, they would once more become fishers of fish. . . .

Their King crucified like a criminal.  
Their Messiah ending up—not on a throne, but on a cross, hailed as King on Sunday, and dead like a common thief on Friday.  
They remained the despairing survivors of a broken cause, as they stumbled blindly down the hill, their eyes filled with tears they could not stop.  
They were the very picture of men without any hope utterly crushed . . . beaten . . . disappointed . . .  
In their faces there was the stark, dreadful look of hopeless despair.  
"I go a-fishing," said Peter. What else was there left to do? Back to the old familiar boats with their worn seats, their patched sails, and their high rudders; back to the mending of their nets, sadder but wiser men, finding the road back a hard road to take.  
Jesus was a dead man now, very much like any other dead man. So when even the Roman authorities were satisfied that they had seen the last of this strange, troublesome Dreamer, His enemies went to Pilate asking him to set a watch of soldiers about the tomb for three days.  
Remembering that He had said He would rise again, and



Leland France

**Here He prayed** "not my will but thine." Here He was betrayed by Judas' kiss. Some of the world's most ancient olive trees are found here in the Garden of Gethsemane. Some believe that some of these trees were alive when Jesus prayed there. Some doubt this in the light of the fact that about 37 years after Jesus sweat, as it were, great drops of blood in the Garden, Titus and his Roman legions devastated the area. Josephus, the historian, says that the Romans cut down every tree in Jerusalem. They used them to make crosses. "Crucify him! Crucify him! Let His blood be upon us and upon our children," the crowd had shouted. Like a self-fulfilling prophecy, it came true—in A.D. 70 Titus' army executed 1,100,000 people, crucifying most of them. They used up all the trees and started crucifying people on anything that would take a nail—door jambs, window casements—anything wooden. Josephus reported that the blood of crucified Hebrews "ran in rivers down the streets."



Wesley Tracy

being afraid that His disciples would come and steal the body away, they insisted on sealing with their own official seal the huge stone that blocked the entrance to the grave. Pilate granted their request saying:

"Ye have a watch, go your way, make it as sure as you can."

We are not told whether Pilate smiled a sardonic smile as he spoke, but Matthew adds the most ironic sentence in literature: "So they went and made the sepulcher sure, sealing the stone and setting a watch."

Thus they took every precaution against fraud.

A broken seal would reveal that the grave had been opened, but soldiers would be on guard to prevent that happening.

## We Shall Hear No More of Him

**A**nd as they made their way down the hill and back to the city, such thoughts as these ran through their minds:

"He is finished.

We shall hear no more of Him. . . .

As for this Jesus, He is dead enough.

There is no doubt about that.

"Even though He had a breath of life left in the bloodless body, it is now being suffocated by the hundredweight of spice with which He was embalmed.

"He, who said He could summon 12 legions of angels to His assistance, died crying that He was forsaken.



Wesley Tracy



**Here He was imprisoned.** On Thursday night of Holy Week, Jesus, in all probability, was thrown into one of these dungeonlike holes in the basement of the house of Caiphus the high priest.

**Here He was denied.** On what is believed to be the very spot on which Peter denied his Lord three times has arisen a Christian church. It is called the church of the "Cock Crowing." It rises high in the sky in what seems to be an eagerness to be the first to greet the Easter sunrise.

He will trouble us no more.”  
Thus they left Him on Friday evening—just before the Sabbath began. His dead body hastily embalmed,  
wrapped in bandages on which a hundred pounds of myrrh had been hastily spread . . .  
the tomb closed with a huge stone and soldiers standing guard around it.

## Then Came Sunday Morning

**T**he first rays of the early morning sun cast a great light that caused the dewdrops on the flowers to sparkle

like diamonds. The atmosphere of the garden was changed . . .

It was the same garden . . . yet strangely different. The heaviness of despair was gone, and there was a new note in the singing of the birds.

Suddenly, at a certain hour between sunset and dawn, in that new tomb which had belonged to Joseph of Arimathea, there was a strange stirring, a fluttering of unseen forces . . . a whirring of angel wings the rustle as of the breath of God moving through the garden.



Wesley Tracy

Notre Dame de Son, Jerusalem EST



**Here He was condemned to die.** On these stones Jesus stood in Pilate's judgment hall. On Good Friday He stood here in this courtyard called "the Pavement" and heard the execution order.

Strong, immeasurable forces poured life back into the dead body they had laid upon the cold stone slab; and the dead man rose up,

came out of the graveclothes,  
walked to the threshold of the tomb,  
stood swaying for a moment on His wounded feet,  
and walked out into the moonlit garden.

We can almost hear in our hearts the faint sign, as the life spirit fluttered back into the tortured body, and smell in our own nostrils the medley of strange scents that floated back to Him

of linen and bandages . . .  
and spices . . .  
and close air and blood.

Then came a group of women as soon as they could, bringing spices and materials with which to complete the hasty anointing of their Lord.

They came with all the materials with which to anoint a dead body,  
and when they came to the grave in the garden, they found that the stone had been rolled away from the door of it, and the grave was empty.

## The Gospel Account

**H**ere is John's account of what follows:  
"But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre,  
And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

"Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni; which is to say, Master."

There were two names spoken, "Mary" and "Rabboni." She heard her own name spoken as only one Voice could speak it—gently echoing in the garden.

And there was her "Rabboni"—the breathless "Master!" as she saw His face.

Christ had spoken her name, and all of heaven was in it. She uttered only one word, and all of earth was in it.

## Can It Be True?

**I**f we believe this, it is one of the loveliest stories in literature.

It is a story over which, without shame, men might weep. It is a story which we cannot read without feeling a lump in our throats.

If we do not believe it, it is a clever and shameful lie!

Does it sound like a lie to you?

Does it have a hollow ring of uncertainty or falsehood?

Do you not rather get the feel of truth in it?

"Jesus said unto her, Mary . . .

She turned herself, and saith unto him, Rabboni; which is to say, Master."

Is it all a trick? Are we all deluded fools?

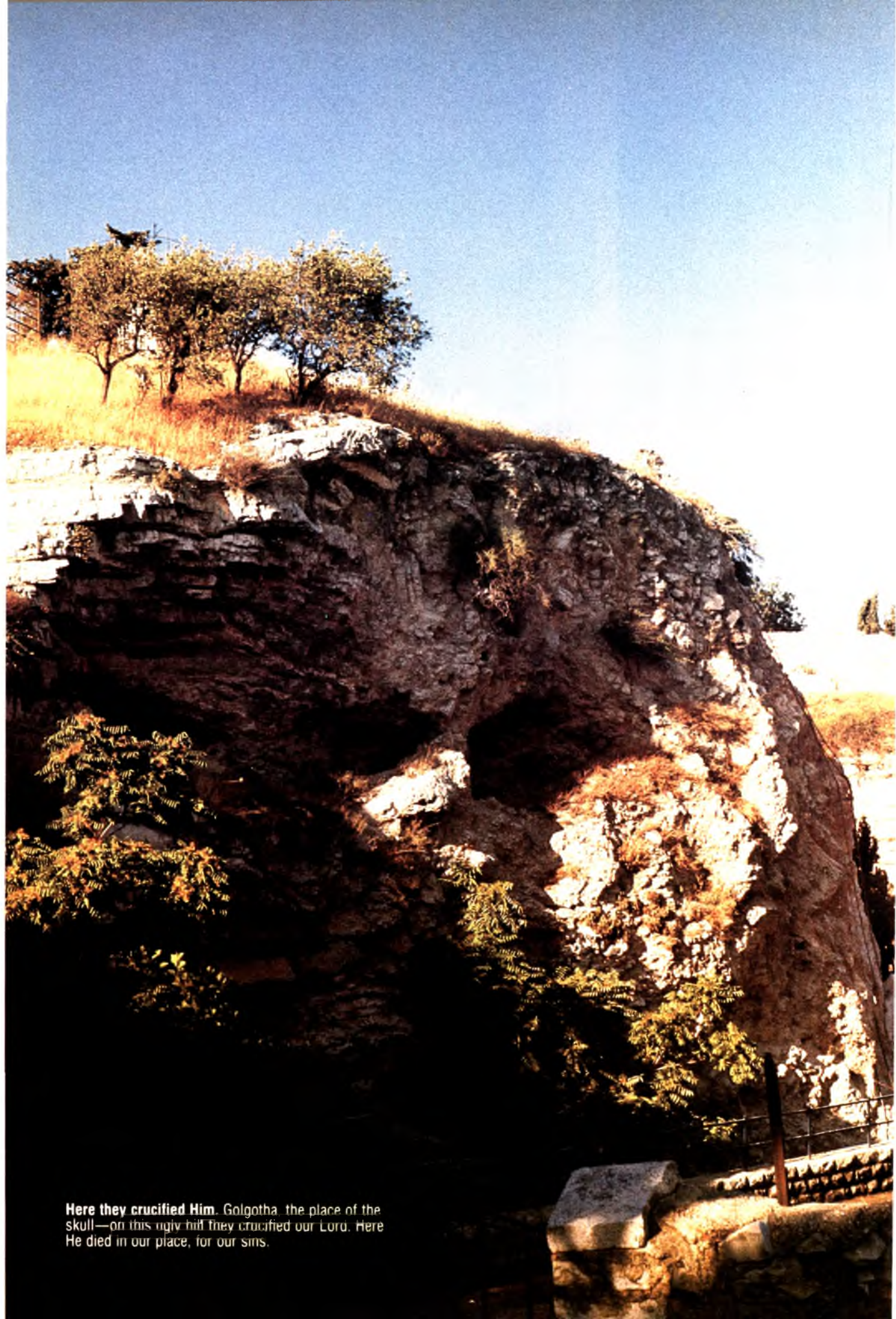
No, we are not deluded—

No fact in history is better established.

more scientifically established, than this one.

## No Wishful Thinking Here

**T**he disciples did not expect this to happen! Their belief in the Resurrection was not some fantastic



**Here they crucified Him.** Golgotha, the place of the skull—on this ugly hill they crucified our Lord. Here He died in our place, for our sins.





Here they laid His body, but the grave could not hold Him. The grave in the garden is empty.

Wesley Tracy

idea that had been wafted in from the swamps of their fevered imaginations.

It was not some romantic wish out of their dreamhouse, not the result of wishful thinking,

for it came as a complete shock—  
unexpected,  
bewildering.

When Mary Magdalene and Joanna and Mary, the mother of James, and other women came breathlessly from the empty tomb, shaking with an extraordinary excitement and blurting out the news to the disciples, we are told:

“And their words seemed to them as idle tales and they believed them not.”

Over and again this point is emphasized.  
Read the stories for yourselves!

Read Luke, or the story of Thomas, the dogged unbeliever, as John tells it,

“Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, *“I will not believe.”*”

*That was no wishful thinking was it?*

Eight days passed by. The disciples were gathered together. This time Thomas was there. Suddenly Jesus was with

them in the room, and He said to Thomas:

“Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.”

And Thomas answered and said unto Him, “My Lord and my God.”

## A Startling Minority

**N**ow, if one man says he has seen a dead person alive, you may believe him or not, according to your opinion of his trustworthiness.

If 10 men tell you that they have, at the same time, seen this dead person alive, talking,  
walking in newness of life,  
you begin to be impressed.

If 500 men tell you that they have seen Someone who was dead . . .

well, you must admit that you are in a startling minority.

If you deny the reality of the Resurrection appearances, you are in precisely that minority.

The resurrection of Christ was regarded by the disciples as something which is as indisputable historically as the death of President Wilson.

It did not occur to them, as they spoke or as they wrote, to argue about it, any more than it would occur to a senator making a speech in the Senate to say:

“Since the death of President Wilson, *that is to say, if he is really dead,* and if his body is not mysteriously spirited away; if he is not at this moment living in a shack in South Georgia with a heavy growth of whiskers . . .”

They were writing down on papyrus stupendous things . . . within hailing distance of the events themselves. The winds had hardly had time to cover up His footprints in the sands of Judea.

The rain had hardly had time to wash away, with its callous tears, the blood from the rotting wood of a deserted Cross.

Do you think their story is an invention?

Could *you* invent that sort of story?

And would you invent it, so that you might be crucified upside down, like Peter?

Or have your head chopped off, like Paul, outside the city of Rome, or be stoned to death—like Stephen?

Why would they persist in a lie, if every time they insisted it was true, they were driving nails into their own coffins?

## Seeing, They Believed

**J**ohn and Peter, as they went into the grave that morning, did not know what to think until they saw what was inside the grave—and then they believed. The inside of the tomb revealed something that proved the Resurrection. What was it?

Let us turn to the narrative again and read carefully:

Then cometh Simon Peter following him and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed (*John 20: 6-8*).

In this connection, it is well for us to remember that the stone was rolled away from the door, not to permit Christ to come out, but to enable the disciples to go in.

Notice what it was they saw.

They saw the linen clothes lying, not unwound and carefully folded, as some people appear to think—

not thrown aside as is a covering when one rises from bed, but lying there on the stone slab *in the shape of the body*:

True, the napkin had been removed and folded, but the graveclothes were lying there mute, but eloquent evidence that a living organism had come out.

The graveclothes lay like the shriveled, cracked shell of a

cocoon, left behind when the moth has emerged and hoisted her bright sails in the sunshine . . .

or, more accurately, like a glove from which the hand has been removed, the fingers of which still retain the shape of the hand.

In that manner, the graveclothes were lying, collapsed a little—slightly deflated—because there was between the rolls of bandages a considerable weight of spices, but there lay the linen cloth that had been wound round the body of Christ.

It was when they saw *that*, that the disciples believed.

The Greek word here for “see” is *not* to behold as one looks at a spectacle, not to see as the watchmaker who peers through his magnifying glass.

It means to see with inner sight that leads one to a conclusion.

It is perception

reflection

understanding—more than sight.

So you *see*?

It is to see, as one who reasons from the effect to the cause, and when John and Peter reasoned from what they saw in the tomb, they arrived at the conclusion—

the unshakable,

unassailable,

Certain conviction—that Jesus Christ had risen from the dead.



Richard T. Nowitz

**From here He ascended.** The Chapel of the Ascension, clothed in a sunrise, testifies that Jesus has arisen victorious over death; he<sup>1</sup>, and the grave. It symbolizes our Christian hope.

## Why Would They Do It?

**T**hen what happened?

Suddenly Peter is facing the foes of Jesus with a reckless courage.

He speaks boldly:

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it (*Acts 2:22-24*).

Why, this does not sound like the same man. The truth is, it is not the same man. He is different—

very, very different.

What had happened?

The undeniable fact is this: the disciples of Jesus were scattered,

downcast,

hopeless,

with a sense of tragic loss:

and then, in a few days, they were thrilling with victory, completely changed. . . .

There is no "In Memoriam" note in the narratives. After the death of Christ, every page is filled with the sense of the abiding and empowering presence of Christ.

They were all thrilled beyond fear in the stupendous knowledge that Christ was *alive*, and they went about rejoicing in a joy beyond pain. Why?

## Don't Tell Me About Miracles

Ah, just a delusion," suggests the man who is frankly skeptical of the whole business.

"Miracles? They don't happen. They just simple don't happen! Don't make it any more difficult for me to believe them by giving me another problem.

"All this story of a dead body becoming alive again and coming out of graveclothes and bandages, and walking out into a garden and out of sight.

These tales of mysterious appearances of a body going through a door,

appearing and disappearing,

eating solid food and yet vanishing like a mirage. . . .

All this talk of ignorant fishermen seeing angels sitting on a rock. Don't ask me to believe all that. It is too much," says the skeptic.

Very well. You are sitting in your own living room.

By your side is a radio.

You reach out a hand and turn on a switch. In a few seconds, the room is filled with music.

A woman's voice is singing "I know that my Redeemer liveth." But you are not in the mood for that sort of thing. And besides, you don't like her voice, and you reach out a bored hand and turn it off again.

Silence.

Silence? Why the music is still going on. She is still singing.

Oh, no, she isn't. We turned off the radio!

Well, what has that got to do with it?

Simply this. That when you turn off the radio, you don't turn off the music. And whether we believe it or not,

Schubert is still in the room

(by courtesy of somebody's hair tonic),

and Mendelssohn

(through the kindness of somebody else's baked spaghetti),

and Beethoven, and all the music of the earth.

There are voices pleading,

voices praying,

and voices that whisper,

and voices that are sad.

They are all around us and we sit there—wrapped in silence.

And out of it all one Voice speaks. We may stick our fingers in our ears.

We may shut our eyes,

and still we can hear the Voice: "Lo, I am with you always, even unto the end of the world."

And we say to ourselves, "It is all madness—

beautiful madness,

superstition,

lovely, sweet superstition—

but it is not true. It cannot be so. . . .

And then the Voice again, "Be still, and know that I am God."

Is it true?

Is Christ really risen from the dead?

## That Quiet Easter Morning

As that question begins to knock—gently—on your heart's door, you realize that you have gone back through the centuries to when the world was 1,900 years younger, back to the country of the camel,

and sandaled footprints in the sands of Palestine . . . back to the time of the Roman eagle fluttering over bronze breastplates

shining in the Syrian sun . . .

back to the days of the Caesars.

And you feel quite funny—almost ridiculous—for you have your microscope in your hand,

your measuring tape,

your litmus paper,

your biology textbook,

your test tube,

and your college diploma.

In the half-shadow in the womb of time your microscope glitters like a diamond.

Your tape measure gleams like a line of gold.

Your litmus paper is a purple ribbon from a royal standard.

Your test tube, a silver bugle to sound a note of triumph,

And the noise and confusion of unbelief has died away.

And in the quiet Easter morning you are standing in front of a grave in a garden, and you see a stone in the doorway, but the stone is moving . . . is moving!

And before you are aware of it, you will realize suddenly that Someone is standing beside you, and your eyes are fixed on His hand, and you see a mark in the palm of it, like the print of a nail.

And as a great realization dawns over you, you hear His voice

"Lo, I am with you always, even unto the end of the world." "Whosoever believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

"Because I live, ye shall live also."

Because we can't stand it any longer—in the secret places of our hearts, we cry out to God for help—and then it comes, the supreme miracle for which we have been seeking.

It is so tremendous a thing that we can't describe it.

It is so delicate a thing that we can't even bring it into view for anybody else to look at.

We can never explain it to anybody else.

*We only know that it is true.*

The Voice has said: "Because I live, ye shall live also."

Our hearts knew all along it must be so.

It was what we wanted to hear, and now that we have heard it, we feel that we have solved the mystery of life.

"If a man die, shall he live again?"

Yes, because the Resurrection is a fact.

Aye, and I, too, shall live, because I know it's true.

H

From *The Heart of Peter Marshall's Faith*, Fleming H. Revell, 1964. Used by permission.

The Smith family (l. to r.): Brenda, Hallet, Jo, and Keith.



## AIDS . . .

*Continued from page 15*

though the administrator said he would watch it later—Brenda, undaunted, escorted him to the video equipment where he viewed the tape with the two families. Afterward, the families assured him that if they ever heard of anyone else with HIV infection receiving similar treatment, they would not hesitate to file suit against the hospital.

Shortly thereafter, they received a kind letter informing them that an AIDS task force had been established and that HIV training would thereafter be mandatory at the hospital.

When Mrs. Smith learned that another local pastor was not aware that a woman in his church had AIDS, she invited him to Memorial Mission Hospital where she introduced him, saying, "This is my son, Keith, and he has AIDS." Visibly shaken, the pastor backed away, but Jo continued, "You have this problem in your church, too, pastor, and you're going to have to deal with it."

At nights when she was staying with Keith in the hospital and couldn't sleep, Mrs. Smith would get up and walk the halls, visiting others who were awake—particularly the men with AIDS. She became a wel-

come friend to these grateful patients in the wee hours of the morning.

Others sought out Keith at the hospital after hearing of his struggle with the virus and his sexuality. When he was able, he would meet with anyone

**Keith chose to believe that his illness was the result of behavior contrary to God's will for his life.**

to talk. He also received letters—many from young persons who read his story in *Bread* magazine.

Keith knew that some who heard him or read his story would choose to judge him for his past behavior. He also knew that some considered AIDS a manifestation of the wrath of God against those who were homosexual. He chose to believe that the virus was

a serious consequence of particular behaviors that were contrary to God's will for his life, but he believed that his sin was no worse than another.

### The Final Weeks

Keith was invited to speak at two other Nazarene colleges, but before he had a chance, he contracted the bacteria *Mycobacterium Avium Intracellulare* (MAI), one of the major opportunistic infections that affects AIDS patients. It was the infection that would lead to his death. As with other AIDS patients, Keith's infection spread to many parts of his body. He took major doses of antibiotics that allowed him to recover for a while, but near the end of the summer of 1989, other complications developed. Keith entered the hospital in mid-September for the last time. For the final six weeks, he was able to eat little and lost more weight. Although his mind was at times clouded by pain medication, Keith continued to recognize family and friends and kept his dry sense of humor to the end, which came October 30.

In a letter Keith wrote September 25, 1984, he said:

I used to be hung up on taking care of "Myself" and how "I" thought that "My" life should go. "I" would worry about everything

and everybody, what they thought and said about "Me." "I" pretty much ran "My" life. Then I met Jesus, and He changed it to "i." i have never felt such peace in my life. He took away some of my problem areas right away. i quit biting my fingernails for the first time in my life and quit drinking and smoking with no desire for them since. i suppose He did this so fast because of the other areas of my life He had to deal with . . . my homosexuality. All of this happened on an eight-day trip i had made to Nashville to Christian Counseling Services where i met and talked with them about my desire to finally change my life and to become the creation that God had intended for me to be. i was at wits end about what to do, because, you see, i lived in North Carolina, 300 miles away from Nashville, and i knew if i just went home and tried to do it all on my own that i would fail just as i had done in the past so often. i made a firm commitment to God that i would give all to Him—my family, my job, my home, my mind, body and soul, everything!

Keith closed his letter with this quote from Psalm 73:26-28.

"My flesh and my heart may fail, but God is the strength of my heart and my portion forever. Those who are far from you will perish; you destroy all who are unfaithful to you. But as for me, it is good to be near God. I have made the Sovereign Lord my refuge; I will tell of all your deeds" (NIV).

A friend of Keith's wrote—"We shall all miss Keith a great deal—his sense of humor, his ability to reach out in the midst of his own suffering, and watching him walk daily with the Lord. He leaves us all with a tremendous responsibility—especially those of us who share in this infection known as AIDS. We cannot let the message Keith tried so hard to deliver be buried with him. That message being that God's love and compassion are given freely to all regardless of the cross they may bear.

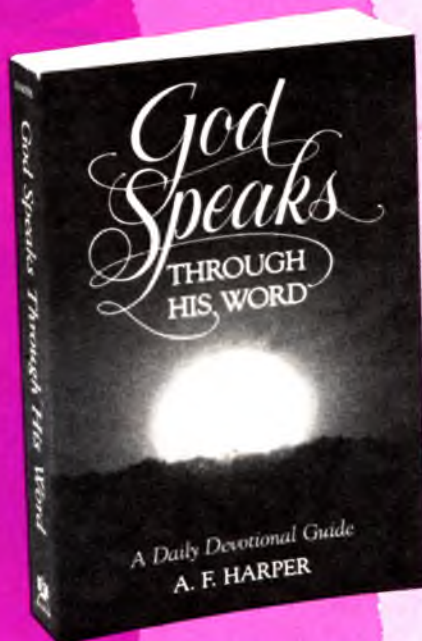
"Rest in God's loving arms, my friend, you are home at last.

Your sister in Christ,  
L. H."

**KEITH SMITH**

**JUNE 19, 1959—OCTOBER 30, 1989**

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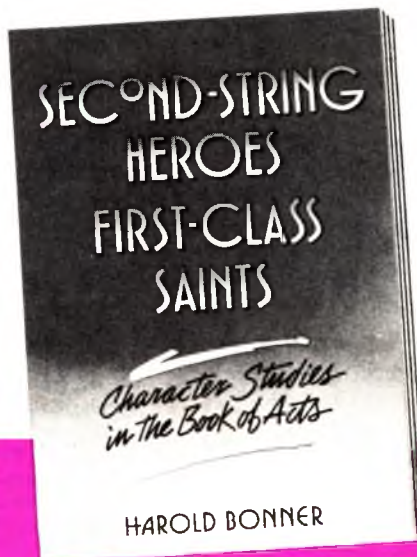
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# THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

## Count Me Out

*In a Bible study group that I have joined recently we got into an unplanned discussion of Numbers 5:11-31. This passage seems to say that if a man merely suspects that his wife has committed adultery he can make her, with the priest's help, drink poison to prove her innocence. If she is not guilty the poison won't hurt her. If that's the kind of God Christians worship, count me out.*

First, let me say that you have caught the drift of what "the law of jealousy" prescribes in Numbers 5. Second, let me say that this practice was clearly sub-Christian. Third, it is important to understand where the Bible comes out on this matter of respect for women and all human beings. The New Testament standard is that all persons are equal before God whether they are male or female, bond or free, Jew or Gentile, as Galatians 3:28 clearly declares. But because of the sinful stubbornness of humankind, it took God a long time to lift His people to this level of thinking. On several moral matters one observes a sort of evolution of thought in the sacred history of the Bible. For example, in primitive times, the practice was "a life for an eye, a life for a tooth." The Mosaic law, which seems harsh at first, progressed to the point that it made excessive vengeance wrong and provided a sort of balanced justice: "An eye for an eye, a tooth for a tooth." But the New Testament standard framed by our Lord and Savior is that we are to love and forgive and pray for those who wrong us.

A similar development in thought can be seen in the treatment of women. In primitive early biblical times, all the societies around Israel practiced the trial by ordeal. It was as much a part of their culture as "hot dogs, apple pie, and Chevrolet" form a part of our culture. The trial by ordeal, usually took the form of making the person on trial drink the handiest poison around—brackish desert water, or "the bitter water" as it was commonly called. In the jealousy ordeal if the woman could drink the bitter water and if it did not kill her or bring an illness that destroyed her ability to bear children, she was declared innocent.

Why God did not instruct Moses to do away with this practice, I do not know. Perhaps, as an accommodation to their "hardness of heart," it was not eliminated at once. We do know that God and Moses did change the standard trial by ordeal in a very significant way. It was illegal to make an Israelite woman accused of adultery drink poison water! Instead, as Numbers 5:17 states, she was to drink "holy water" from the tabernacle. Can we not see, even in those cruel times, the grace of God shining through? The Christian standard is stated by Paul in Galatians 3:28, "There is neither Jew nor Greek . . . bond nor free . . . male nor female: for ye are all one in Christ Jesus." H

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## MEMO

### to church board members

The Tax Reform Act of 1986 has had a significant impact on how church boards need to structure the compensation package for their ministers and staff.

In the past, many churches merely provided a cash salary for their ministers. Often the minister found it necessary to pay for certain church expenses out of that salary and then deduct the amount from federal income taxes. Now such items are not totally excludable from tax liability. The result is that the minister pays income tax on money spent for business and professional expenses that are "operating expenses" of the local church.

This unfortunate result can be avoided if each church adopts a policy of complete reimbursement of such expenses upon receipt of appropriate documentation. Money given to an employee under a qualified expense reimbursement system should not be reported as salary. Even if the church cannot "pay" any more money, it can take board action to split what is now being paid for pastoral compensation into two categories: (a) compensation, and (b) reimbursements for business and professional expenses. This will minimize the tax burden of the minister without increasing the cost to the church.

Tax laws and rulings change frequently. While the Board of Pensions and Benefits USA cannot offer legal or tax "advice," it does try to "keep up" with changes that affect Nazarene ministers and church boards. Free information is available in a series of church management memos from the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284. Memos Numbers 4 and 5 deal specifically with the issues of pastoral compensation and reimbursement of business and professional expenses.

**Board of Pensions and Benefits USA**

# Words and Music

Reviews of recently released books and music

**Is There Life After Johnny?** Joy P. Gage, Here's Life Publishers, San Bernardino, 1989, 157 pp.

HH089-840-2557 **\$7.95**



Only parents understand the heartache and loss that come from total rejection by a rebellious teenager. When a rebellious teen severs ties with family, he not only alters his own future, but forever alters the lives of parents and siblings also.

Gage, a pastor's wife and mother of three, understands the guilt and pain felt by parents of wayward children, and she sets forth biblical principles that will help parents find emotional healing. She asks and answers the question: "After the parent has done everything possible for his child, what can the parent do for himself?" With the careful study of scripture, parents who sometimes wonder if they failed God, or if He failed them, will learn where their parental responsibilities start and stop.

This is not a handbook on rebellion prevention, though advice is offered for setting standards and enhancing communication. This is more a guidebook for putting lives and family back together after a rebellion crisis has occurred. Insight is provided not just for parents of teens, however. Parents-to-be and parents of adults, teens, or toddlers will learn what

realistic expectations they should set for their children's lives.

Those looking for a parenting resource guide may want to add this book to their library.

—Julie Gaylord

**The Lord Is My Song** (Lillenas)

arranged by Tom Fettke.

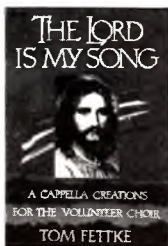
HHMB-609 **\$4.95**

**20 A Cappella Hymns** (Benson)

arranged by Larry Mayfield.

VOL. 1 HHMBF-2566 **\$4.98**

VOL. 2 HHMBF-2567 **\$4.98**



The old saying that "History repeats itself" has again proven true in the recent "new" trend toward a cappella recordings and choir books. That's a delight to those of us old enough to remember "a cappella choirs"

and college quartets that were four guys and a pitch pipe.

It started with recordings by male groups such as "Glad," "Acapella," and "Take Six" singing incredible close harmony. In fact, they sing a greater variety of styles than do most contemporary recording artists. Christian publishers quickly recognized a good thing, and in the last year or so we've seen a large number of choral publications for unaccompanied voices.

Two new collections that are emmi-

nently accessible by the volunteer church choir are *The Lord Is My Song* (Lillenas) arranged by Tom Fettke, and *20 A Cappella Hymns* (Benson) arranged by Larry Mayfield.

*The Lord Is My Song* has greater variety of styles (hymns, contemporary and gospel favorites, and even spirituals) and features the creative harmonizations and arrangements typical of Fettke. The Mayfield book is entirely traditional hymns in more straightforward arrangements. Both collections feature 20 titles, nearly double the usual number in a choir book.

Two of my favorites are the *Glad A Cappella Project* (Benson), based on the recording of the same title, and *The A Cappella Collection* (Word). These are sophisticated five- and seven-part arrangements for above-average ensembles—not recommended for the volunteer church choir.

A double benefit of these publications, both for the publisher and the consumer, is that the demonstration recordings make great listening tapes in the Christian home.

A cappella singing will probably not soon replace accompanied singing in your local church, nor should it. Yet after two decades that have seen the progression from piano and organ to drums and guitars, sound tracks, synthesizers, and church orchestras, it's amazing how welcome the simple sounds of unaccompanied human voices can be to the ears of the church.

—Barry Swanson



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## CUBA IS RESPONSIVE TO CHURCH OF THE NAZARENE

The Church of the Nazarene is receiving a warm response from the government of Cuba, according to General Superintendent Donald D. Owens, who was there recently.

It was the general superintendent's first trip to the island nation. He joined with H. T. Reza for visits with government officials and representatives of other denominations. He also visited several churches, the denomination's Bible school, and conducted the 32nd Cuba District Assembly.

Owens said he was heartened by the positive meetings that he and Reza had with Raul Suarez. Suarez serves as the liaison between the government of Cuba and the various denominations that are represented in that nation.

"The government has announced that it will allow members in the local churches to open up their homes where they can have Bible studies and special meetings," said Owens. "This will give us unprecedented opportunities for evangelism."

Reza has made several requests of the Cuban government on behalf of the denomination, which have met with positive responses. As a result, the church will be able to send Bibles, commentaries, and other materials into the country for the churches and for use at the Bible school in Havana. Plans are already in the works to ship 6,000 Bibles to Cuba.



The national board that represents the Church of the Nazarene to the government of Cuba, with Dr. Owens.

The government has also agreed to allow a professor from the Bible school to attend classes at the Nazarene Theological Seminary in Mexico City. Plans are continuing to develop a retirement home for Nazarene pastors in Havana.

Owens and Reza were invited to return to Cuba this summer for a reception honoring the long-time Minister of Religion and Culture, Dr. Felipe Carneado.

While in Cuba, the general superintendent ordained four elders.

Arnaldo Miranda Cuesta was elected as the new superintendent of the Cuba District. He replaces Aramis Galvez.

"The trip to Cuba has increased my



Pictured (l. to r.): Armando Rodriguez, Methodist Bishop; Raul Suarez, religious liaison for Cuba; Aramis Galvez, former Cuba District superintendent; H. T. Reza.

appreciation for the faithfulness of the Holy Spirit, the commitment of a great group of Cubans, and the tactful persistence of Dr. H. T. Reza," Owens said.

## DELHI BECOMES LARGEST DISTRICT

With 17,000 members, India's North Delhi District is now the largest in the Church of the Nazarene, according to General Superintendent John A. Knight who recently conducted the five district assemblies in India.

"Forty-six new churches were organized and over 7,000 new Nazarenes were received into membership on the North Delhi District," Knight reported.

The general superintendent said part of the gain was the result of a group of churches in the Orissa State joining with the denomination. This brought at least 2,750 new members in 19 churches into the Church of the Nazarene on the North Delhi District. The district now has a total of 111 churches.

"I was thrilled with what I saw," said Knight. "Dr. V. K. Singh (Delhi District superintendent) is doing an excellent job."

Knight was accompanied

on his trip by Eurasia Regional Director Franklin Cook and Thrust to the Cities Director Michael Estep. Among other things during the trip, they laid the groundwork for the denomination's 1993 Thrust to the City of Calcutta.

While in Calcutta, they were invited to a brief audience with Mother Teresa. "You do feel like you are standing in the presence of a saint when you are with her," Knight said about the visit to the Catholic nun's "Mother House." Mother Teresa directs the work of the Sisters of Charity in Calcutta. There they minister to the dying of that massive city.



(L. to r.): Dr. Knight, Singh, and Estep meet with Mother Teresa while in Calcutta.





## CHURCH OF THE NAZARENE PROVIDES FOOD AND CLOTHING FOR REFUGEES

Nearly 500 tons of maize has been distributed by the Church of the Nazarene in Tete, according to Matias Beta, Tete District superintendent. The food arrived from Zimbabwe and was used to feed nearly 200,000 people.

Most of the food was distributed in refugee camps, in addition to several Nazarene churches where the need was critical.

"The general situation has worsened considerably," said Beta. He added that there are acute shortages of maize and other items and that even government officials are coming to his house for food or clothing. "They know that the Church of the Nazarene is receiving maize and clothing, while donations from other agencies have dropped considerably," he said.

"It is not that we do not wish to work



**Crowds gather at one of the food distribution sites to receive maize provided by the Church of the Nazarene.**

to make a living," Beta said in a letter to Nazarene Compassionate Ministries. "The situation is such that we have had to abandon our fields, our crops, and our homes, and go to live in places where there is little chance of producing anything, and where living conditions are extremely poor."

## LARGEST SUNDAY SCHOOLS NAMED

Long Beach, Calif., First Church had the largest average Sunday School attendance in the denomination during the 1988-89 church year according to Phil Riley, Sunday School Ministries Division director. Guatemala Alta Verapaz had the largest average among all districts.

Gousse (Haiti South District) posted the largest numerical gain among all churches, while Long Beach First had the largest gain among churches in the U.S. and Canada.

The top churches and districts in each category are listed below:

### Top Ten Sunday Schools in Average Attendance

1. Long Beach (Calif.) First.....1,801
2. Bethany (Okla.) First .....1,739
3. Pasadena (Calif.) First.....1,543
4. Olathe (Kans.) College.....1,334
5. Salem (Oreg.) First.....1,281
6. Denver (Colo.) First.....1,161
7. Mindelo (Cape Verde) .....1,153
8. Bonteheuwel (Western Cape) .....1,132
9. Nashville (Tenn.) First .....1,120
10. Praia [Maude Chapel Memorial] (Cape Verde) .....1,013

### Top Five Districts in Sunday School Attendance

1. Guatemala Alta Verapaz .....17,841
2. Central Florida.....9,002
3. Los Angeles .....8,900
4. Southwestern Ohio .....8,888
5. Oregon Pacific.....8,850

### Top Five Sunday Schools in Numerical Gain (International)

1. Gousse (Haiti South).....455
2. Agua Caliente (Guatemala Alta Verapaz).....450
3. Barreau Michel (Haiti Central).....405
4. Maputo Central (Mozambique Maputo).....345
5. Cite Waney (Haiti Central).....318

### Top Five Sunday Schools in Numerical Gain (U.S. and Canada)

1. Long Beach First (Anaheim).....315
2. Northern California Korean (Northern California) .....242
3. Orlando Metro West (Central Florida).....161
4. Tampa First (Central Florida).....147
5. Olathe College (Kansas City).....111



**B. Edgar Johnson (left) and Beverly Burgess (right) are presented with service awards by Paul Spear.**

## HEADQUARTERS EMPLOYEES HONORED

Retiring General Secretary B. Edgar Johnson and Beverly Burgess, Personal Evangelism Program manager, were recently honored for their long service to the church at Nazarene Headquarters. Johnson was presented with a watch for his 25 years in Kansas City. Burgess was honored with a commemorative pin for 20 years of service.

Fifty-one other employees were honored for their years of service. Altogether they represented a total of 314 years of service to the denomination in Kansas City.

Paul Spear, Headquarters Personnel Services director, presented awards to Johnson and Burgess.

## CANADIAN LEADERS HOLD HISTORIC MEETING

The Executive Board of the Church of the Nazarene in Canada has been officially designated the National Board, Church of the Nazarene Canada, according to Jerald D. Johnson, general superintendent. The name change received final approval at a meeting of Canadian Nazarene leaders February 1-3.

William Stewart, Canada Atlantic District superintendent, was reelected chairman for another four-year term. Other officers elected include: Charles Muxworthy, vice chairman; Bob Collier, secretary; and Al Schwartz, treasurer. Lorne McMillan is chairman of the Communication Committee, and Marjorie Osborne is chairman of the Church Growth Committee.

Neil Hightower will become administrator of the National Board July 1. He will replace acting administrator Bob Rimington.

"The National Board is responsible for developing plans and programs to assist districts and local churches in fulfilling the Great Commission," said Johnson. "It also acts as coordinator for funding of the international activities of the church." He added that a national health plan for pastors and full-time church leaders has been developed by the board.

"A central focus of the church in Canada this year is the 1990 Target Toronto, which is expected to be an example of renewed outreach and revival for the Church of the Nazarene in Canada," Johnson said.

The National Board is headquartered in Calgary, Alta.



**Steve Weber (left), Nazarene Compassionate Ministries coordinator, congratulates Tom Nees (right), who has been named coordinator for Nazarene Compassionate Ministries, Canada/United States (CANUS). Nees, who will continue to serve as director of the Community of Hope in Washington, D.C., will oversee compassionate ministry programs in the U.S. and Canada. Weber will continue to coordinate Nazarene Compassionate Ministries in world areas.**

## NAZARENES REPRESENTED AT LITERACY MEETING

Wes Eby, ESL editor and project coordinator for the Church of the Nazarene, was one of 15 literacy experts who met recently to explore new ways in which the Scriptures can reinforce teaching people in the U.S. how to read.

The two-day meeting, sponsored by the American Bible Society (ABS), fo-

cused on how to help and minister to an estimated 20-30 million Americans who are unable to read, or read sufficiently well.

Calling it "a ministry of literacy," Eby noted that literacy training is one form of witnessing to the gospel. He said that the Church of the Nazarene is very involved in teaching English-as-a-second-language and that ESL materials adapt very well to literacy needs.

"Our materials are written on two levels," Eby said. "The beginning material is written on a first and second grade reading level while the intermediate material is on a third and fourth grade level."

ESL materials are produced through Publications International and are available through the Nazarene Publishing House. Eby said that a variety of materials are available, including Bible studies, basic doctrine, rituals, and a dictionary. He added that a study on the Articles of Faith and an ESL handbook for teachers are currently in production.

One of the most important results of the meeting was the establishment of an ad hoc Literacy Coalition that will work toward literacy advocacy and legislation. Eby, who is a member of the coalition, said that the group will be working to make legislators aware of needs in the area of literacy and funding for literacy training.



**Wes Eby (center), Robert House (l.), ABS National Distribution director, and Sandra Bishop (r.), ABS Program manager, were among the literacy experts at the ABS meeting. (ABS Photo)**

## IRS RELEASES NEW MILEAGE RATE FOR 1990

The Internal Revenue Service has announced the standard mileage rate for use during the 1990 tax year, according to Dean Wessels, director of the Board of Pensions and Benefits USA. The IRS has indicated that there will be no double tiering of rates, but that the new rate of 26 cents per mile is applicable to all business miles driven during 1990.

The 1989 rates were 25.5 cents per mile for the first 15,000 business miles and 11 cents per mile for each additional business mile.

"This new rate will affect many churches that are using the standard mileage rate when reimbursing their employees' business-related mileage," Wessels said.

## NEWS OF RELIGION

### MINNESOTA SUPREME COURT UPHOLDS FETAL DEATH LAW

Minnesota's two-year-old fetal death law, among the strictest in the nation, was upheld in a split decision by the Minnesota Supreme Court.

The law makes the killer of an unborn child guilty of a crime equal to murdering an adult. The law faced a court test in a case involving a man who shot to death his 22-year-old girlfriend, causing the death of their 27- or 28-day-old unborn child.

"We think the court has recognized that a baby is a separate life from the mother and has legal rights, including the protection of its life," said Jackie Schweitz, co-director of Minnesota Citizens Concerned for Life.

"Even though it's a separate law from abortion, it was vigorously opposed by pro-abortion groups," Schweitz said. "I think they recognize, as we do, that once you give any kind of protection under the law to the unborn, you see [the discrepancy of not granting all unborn children protection under the law]." (EP)

### SURVEY FINDS CHURCHES USING COMPUTERS MORE

Churches are becoming more accustomed to using computers in their daily work, according to a new survey. The nationwide poll of Protestant churches conducted by the Barna Research Group reveals that half of those churches currently own or use computers. This is a dramatic increase from the 21 percent of churches that reported using computers in a similar survey conducted in 1985.

The telephone survey of more than 400 churches also shows that large churches are more likely to use computers. The number of churches using computers increases with size.

The poll indicates that just 17 percent of those churches using computers own or use an "Apple" product. The vast majority of churches—76 percent—own or use IBM or IBM-compatible products.

"With the proliferation of software that now makes word processing and church accounting a simple task, it is cost-effective for churches to use a PC," explained George Barna, president of Barna Research and director of the survey.

"Many of the obstacles that prevented churches from getting on the PC bandwagon during the early stages—the fear of computers, lack of useful software, and the high cost of the equipment—have been overcome." (EP)

**A hand-held computer that can call up any verse in the Bible is among many new computer products on the market.** (RNS Photo)



## VITAL STATISTICS

### Deaths

MARY ELIZABETH BIGHAM, 100, Hamlin, Tex., Dec. 24. Survivors: numerous nieces and nephews.

RICHARD TEDROW (TED) BLAIR, 79, Oklahoma City, Okla., Jan. 28. Survivors: wife, Mamie; two sisters; one brother.

REV. JACK A. CARTER, 92, Bethany, Okla., Feb. 5. Survivors: daughters Sammie Lane (Mrs. Marvin) Hinkle; Joyce (Mrs. James) Forman; one daughter-in-law; six grandchildren; seven great-grandchildren.

HAZEL I. HIMLER COLWELL, 95, Atlanta, Ga., Dec. 18. Survivors: sons, Paul and John; daughters, Jackie Yancy, Ruth Dunn, Miriam Coleman; 21 grandchildren; 35 great-grandchildren; several great-great-grandchildren.

ISABELLE DAVIS, 78, Moses Lake, Wash., Dec. 27. Survivors: son, Ronald; one brother; one sister; three grandchildren; one great-grandson.

LILIAN AGNES DEASLEY, 73, Lethbridge, Alta., Jan. 7. Survivors: daughters, Mary Wiens and Margaret Auringer; sons, Alex and Stephen; 10 grandchildren.

LORI ANNE FORREST, 19, San Antonio, Tex., Nov. 18. Survivors: parents, Wayne Forrest and Anne Zamora; grandmothers, Mary Harrison and Nora Forrest.

LOLA B. McCALLISTER, 81, Clare, Mich., Dec. 8. Survivors: husband, Shirley; daughter, Joanne Kruschinsky; son, Monty McCallister; 10 grandchildren; 11 great-grandchildren; 1 brother; 1 sister.

WILLIAM BRYAN McCOLLOM, 91, Carbonade, Colo., Oct. 14. Survivors: wife, Maybelle; sons, Ray McCollom, Russel McCollom, Bob Cook, and Ron Cook; daughter, Peggy Kelsey; 1 sister; 19 grandchildren; 39 great-grandchildren.

DR. HAZEL NOBLE, 78, Mount Vernon, Ky., Dec. 29. Survivors: four brothers; one sister.

EUNICE GERTRUDE RICE, 83, Corpus Christi, Tex., Nov. 15. Survivors: sons, Coleman Myrle Rice and Luther Kent Rice; daughters, Coleen Kehoe and Deene Felder; 1 brother; 1 sister; 17 grandchildren; 7 great-grandchildren.

ALTA H. RODGERS, Jan. 14. Survivors: daughters, Esther Ray Gower and Martha Elizabeth Caron; sons, J. Philip Rodgers and J. Mark Rodgers.

LESLIE H. "SMITTY" SMITH, 85, Austin, Tex., Nov. 3. Survivors: wife, Velma; sons, Don, James; daughters, Billie Faye (Mrs. Bill) Jenkins, Lynda (Mrs. Tom) Johnson; 10 grandchildren; 8 great-grandchildren.

PINK SMITH, JR., 63, Brea, Calif., July 10. Survivors: wife, Arlov; son, Jonathan; daughter, Anne-Marie.

LUCY E. WARREN, 83, Mineral Wells, Tex., Jan. 15. Survivors: husband, Robert D.; daughters, Geneva Neely, Bobbie Smith, and Alvarine Nash; five grandsons; eight great-grandchildren.

KENNETH WHITE, 24, Oxnard, Calif., Nov. 26. Survivors: parents, Marlene and Richard White; two brothers; one sister.

BERTHA WOODS, 78, Owego, N.Y., Apr. 25, 1989. Survivors: daughter, Lorraine (Mrs. Kenneth) Eash; four grandchildren; two brothers; four sisters.

### Births

to ROBERT AND JANET (HALL) CAMPBELL, Ridgecrest, Calif., a girl, Brooke Nicole, Sept. 21

to BURT AND ELIZABETH (AUBREY) FALKNER, Bethany, Okla., a girl, Aubrey Elizabeth, Jan. 3

to REV. JON AND DEBBIE (SINGLETON) FILLIPI, Greensburg, Ky., a girl, Kaitlin Elizabeth, Aug. 11

to KEVIN AND MELINDA (DONHAM) GIRT, Lapel, Ind., a boy, Joel Kristopher, Jan. 20

to KENTON AND CRISSY HALL, El Cajon, Calif., a boy, Benjamin Aaron, Jan. 16

to STEVE AND PEGGY HAYES, Palco, Kans., a boy, William Travis, Oct. 23

to MARK AND KARI (STONE) HESTAND, a boy, Devin Mark, Jan. 15

to JONATHAN AND CYNTHIA LOWE, a girl, Kaitlin Johanna, Oct. 30

to DENNIS AND LINDA MARKS, Toccoa, Ga., a boy, Joshua Andrew, Jan. 8

to KEITH AND MOLLY (TALBOTT) PERDUE, Urbana, Ohio, a boy, Andrew Jonathan, Oct. 6

to RICHARD AND TAMMY (HOYT) RICHISON, Riverbank, Calif., a boy, Benjamin Lee, Aug. 28

to STEVEN M. AND DEBORAH (FREEMAN) SMITH, Lakewood, Colo., a boy, Travis Michael, Aug. 21

to BEN AND KELLY (CROCKETT) SPITLER, Gaithersburg, Md., a girl, Rebekah Autumn, Nov. 12

to CHUCK AND VICKIE (BOONE) WATSON, Bedford, Tex., a boy, Sterling David, Feb. 2

to MARK S. AND JAN (CLEM) WESSELS, Olathe, Kans., twin boys, Stephen Mark and Dean Douglas, Nov. 12

to REV. LYNN AND CAROL (SCHMIDT) WHITE, Eureka, Kans., a boy, Caleb William, Aug. 30

to REV. JOHN AND ANGIE (LUNSFORD) WHITSETT, San Jose, Calif., a boy, Collin John, Oct. 11

to STEVE AND KIM WOODWARD, Westboro, Mass., a girl, Jessica Lynne, Dec. 29

to JIM AND JANIS (HILLIKER) WOOLBRIGHT, McMinnville, Oreg., a boy, James Theodore, May 18

to MITCHELL AND JODIE (SPRATT) WYLIE, Toledo, Ohio, a boy, Nolan Michael, Jan. 14

### Marriages

MICHELLE (SHELLY) MARIE DENNISON and MICHAEL DANNA GREENE at Topeka, Kans., Aug. 5

CAROLYN MARIE STOAKS and GREGORY EUGENE BISH at Baker, Oreg., July 8

KIM TURLEY and JEFF COCHRAN at Palco, Kans., Oct. 14

**FOR THE RECORD  
Moving Ministers**

DAVID B ALDRIDGE from associate Pasadena (Calif.) First, to associate, Mount Vernon (Ohio) First  
 FRED W BATES from Valewood, Va., to Schaumburg (Ill.) Community  
 RICHARD LEE BENNETT from student, SNU, Oklahoma City, to associate, Sublette, Kans  
 RUSSELL L BOOTON from student, NTS, Kansas City, to pastor, Antigo, Wis  
 WILLIAM CARTE from Charleston (W.Va.) Loudendale to Charleston (S.C.) First  
 TIMOTHY L COLE from Hamilton (Ohio) Williamsdale, to Smyrna, Tenn  
 JEFFREY T CROFT from associate, Marion (Ohio) First, to associate, Nashville (Tenn.) First  
 STANLEY D DANIELS from student to pastor, Hamilton (Ohio) Williamsdale  
 WILSON DEATON from Sandusky, Mich., to Alpena, Mich.  
 JOHN R DICAMILLO to Annapolis, Md  
 DAVID L DONOVAN from associate, Carrrington, N Dak., to associate, Phoenix (Ariz.) First  
 RICHARD E EL-TALABANI from Alpena (Mich.) First, to Kankakee (Ill.) Westbrook  
 RONALD FERGUSON from student to pastor, Knightstown, Ind.  
 MICHAEL R FUNK from general assignment, Kansas City, to associate, Anaheim (Calif.) First  
 JOSEPH E GRACE from student to pastor, Osgood, Ind.  
 HOWARD F GREER from Granby, Mo., to Davenport, Okla.  
 KEITH E GROVE from associate, Canton (Ohio) First, to pastor, Bangor, Maine  
 BRUCE M GUILLLOT from student, NBC, Colorado, to pastor, Whitney, Tex  
 CLAUDE E GUY from Davenport, Okla., to Sand Springs, Okla.  
 STEVEN W. HALL from associate, Springfield (Mo.) Crestview, to pastor, Rogersville, Mo.  
 FOREST F HARVEY from Springtown, Ind., to Hamilton (Ohio) Tuley Road  
 LOUIS HEADMAN from Ponca City, Okla., to Sault Ste. Marie (Mich.) Indian  
 GREGORY HICKS from associate, Tampa (Fla.) First, to pastor, Anchorage (Alaska) Chapel of the Cross  
 DION RAY IRWIN from student, Colorado, to pastor, Oak Hill, Fla.  
 GARY W JAKES from Savannah, Ga., to Jackson, Ga.  
 MARK J. JOHNSTON to pastor, Renovo, Pa.  
 DOUGLAS KARL from pastor, Centralia (Wash.) First, to associate, Tulsa (Okla.) Regency Park  
 DAVID L. LEAVENWORTH from pastor, Portland (Oreg.) Central, to district assigned, Oregon Pacific  
 JOHN McKNIGHT from Olds, Alta., to Kamloops, B.C.  
 DAVID McDONALD from associate, Albuquerque (N.Mex.) Heights First, to Nazarene Publishing House  
 WILLIAM C. MEAD from associate, Barberton (Ohio) First, to pastor, Lisbon, Ohio

CHARLES W. MEINECKE from Walbridge, Ohio, to West Milton, Ohio  
 C WILLIAM MORRISON from pastor, Shreveport (La.) Huntington Park, to district assigned, Louisiana District  
 RICHARD E. MORRISON from Congo, W.Va., to Huttonsville, W.Va.  
 WAYNE S. MUNRO from education to pastor, Caroline, Alta.  
 ROGER P. MYATT to pastor, McDonald, Pa.  
 GLEN L. NEAL from Gainesville, Tex., to Marquette, Mich.  
 CHARLES W. NELSON from Azusa (Calif.) Community to Willcox, Ariz.  
 JILL M. NELSON from associate, Azusa (Calif.) Community, to associate, Willcox, Ariz.  
 DONALD S. SCARLETT, JR., from Cedar Rapids (Iowa) First, to Martinsville (Ind.) First  
 RALPH L. SCHERER from Limestone, Ill., to Fort Wayne (Ind.) Trinity  
 DAVID W. SHAW from associate, Nashua, N.H., to associate, Warren (Pa.) First  
 GARY SHERRODD from Buffalo, Okla., to Mancelona, Mich.  
 STEPHEN D. SHOMO from associate, Richmond (Va.) Brandermill, to pastor, Warwick (N.Y.) Valley  
 ROY A. SHUCK from Jasper, Ala., to Naples, Fla.  
 DAVID W. SMITH from associate, Hutchinson (Kans.) First, to associate, Kokomo (Ind.) First  
 GERALD E. STEWART from Antigo, Wis., to Medina, Ohio  
 RICHARD STRIDE from Silver City, N.Mex., to Lamar (Colo.) First  
 MICHAEL H. SUMMERS from Clay, W.Va., to Lizemore, W.Va.  
 FRED SYKES, JR., from associate, Nashville (Tenn.) First, to associate, Pasadena (Calif.) First  
 DANIEL J. THOMPSON from student, NTS, Kansas City, to pastor, Boise (Idaho) Overland  
 HOUSTON E. THOMPSON to pastor, New Albany (Ind.) First  
 LELAND R. TILLER from Clearlake, Calif., to Council, Idaho  
 JAMES L. TIPTON from student, NTS, Kansas City, to pastor, Richmond, Mo.  
 GARY W. TRUE from Upper Sandusky, Ohio, to Beattyville, Ky.  
 R. VAN WILLIAMS, student, NBC, Colorado, to pastor, Farmington, Mo.  
 HOWARD E. WRIGHT from Carbon, Ind., to Kokomo (Ind.) Northside  
 ROBERT W. WRIGHT from Trenton, Mo., to Artesia, N.Mex.  
 PAUL J. YACOVONE from pastor, Laurel (Wash.) Fellowship, to chaplaincy

**Announcements**

**Pleasant Hill Church, Sylvia, Kans.**, will celebrate its 80th anniversary Apr. 15. Dr. W. T. Dougharty will speak in the 11 a.m. worship service. A noon lunch will be served in the fellowship hall. At 2:30 p.m. Dr. Raymond Hurn will be the featured speaker. All past members and friends are invited to attend.  
**Payette, Idaho, Church** will celebrate its 60th anniversary Saturday evening, May 5, and Sunday, May 6. All former pastors,

members, and friends are invited to attend.

**London, Ont., First Church** will celebrate its 50th anniversary Apr. 18-22. Rev. William Griffin, pastor of Indianapolis First Church, will be the speaker. All former pastors, members, and friends are invited to attend or send greetings and a family picture to Anniversary Committee, First Church of the Nazarene, 176 Wellington St., London, ON N6B 2L1

**Rose City Church, Portland, Oreg.**, formerly Highland Park Church, will celebrate its 75th anniversary Apr. 20-22. A banquet (reservations are required) will be held Friday evening. An indoor picnic will be held Saturday at 4:30 p.m., with a potluck dinner following morning worship service on Sunday. Former pastor, Charles Ogden, will preach in the Sunday morning service and former pastor, Lester Braddock, will preach at 6 p.m. For information call the church office at (503) 287-0145

**Moving Missionaries**

MR. BOB and BESSIE BLACK, Papua New Guinea, Field address: Nazarene Hospital, P.O. Box 456, Mount Hagen, WHP, PAPUA NEW GUINEA  
 MR. JIM and ARLA JEANNE BUCHANAN, Swaziland (ACC), Field address: P.O. Box 1460, Manzini, Swaziland  
 DR. JOHN and NATALIE HOLSTEAD, Hong Kong, Field address: 3 Chun Fai Road, Yick King Bldg., Block A, 5th Floor, HONG KONG  
 REV. ALFRED and KITTY JONES,\* Kenya, Field address: P.O. Box 53067, Nairobi, Kenya, EAST AFRICA  
 DR. BILL and MARSHA McCOY, Swaziland, Furlough address: 1253 Summer Pl., Auburn, CA 95603  
 REV. ADRIAN ROBICHAUD,\* Haiti, Field address: NAZ, c/o MFI, Box 15665, West Palm Beach, FL 33406  
 REV. MARK and KRIS RYAN, Colombia,

Furlough address: 2931 N. 25th Dr., Phoenix, AZ 85017

MISS DONNA STEFFEY, Philippines, Furlough address: c/o Rev. John Lawwill, RR 2, Box 262, College Grove, TN 37046

REV. STANLEY and NORMA STOREY, Guatemala, Field address: 13 Calle 1-51, Zona 10, 01010 Guatemala, CENTRAL AMERICA

MISS BARBARA STRANG,\* Papua New Guinea, Field address: Nazarene Hospital, P.O. Box 456, Mount Hagen, WHP, PAPUA NEW GUINEA

REV. AL and ARLENE SWAIN, Chile, Furlough address: c/o Gordon Swain, 10 Speakman St., Apt. 112, Quincy, MA 02170

REV. JUAN and NOEMI VAZQUEZ-PLA, Caribbean Regional Office, Field address: 14256 S.W. 94th Cir. Ln., No. 102, Miami, FL 33186

MR. BILL and SHERRILL WAGNER, South Africa (ACC), Field address: P.O. Box 92, 1710 Florida, REPUBLIC OF SOUTH AFRICA

REV. ALLEN and ELIZABETH WILSON, Dominican Republic, Field address: Wilson/DR Santo Dom, c/o MAF, Box 5600, Fort Lauderdale, FL 33340-5600

**NOTICE:** The Post Office in South Africa has initiated a change in address procedures. Mail will no longer be deliverable if the postal code follows the city/town name. The postal code should be BEFORE the city/town name on the same line or on a separate line under the city/town name. For example:

CORRECT: 1710 Florida - or - Florida 1710

INCORRECT: Florida 1710

Please note this change of address for all missionaries, national leaders, and Nazarene Institutions in the Republic of South Africa.

\*Specialized Assignment Personnel

**CORRECTION**

The May 1, 1989, issue of the *Herald of Holiness* carried a half-page article titled "Brad Found Jesus in Jail." The *Herald* printed the article as the author, a pastor, submitted it to Evangelism Ministries and subsequently to the *Herald of Holiness*. The family members referred to in the item, however, report that the article contained factual errors. The young man whose conversion was the central issue of the story was not involved in an altercation that resulted in the death of his father as the article reported. The young man was not in the house when his father was killed. He was not even living at home and was, in fact, at work when the tragedy occurred. Further, a young woman who was reported to have testified in a court hearing, was in reality, never called upon to testify.

The *Herald* regrets these factual errors and any embarrassment or unhappiness brought to the persons involved.



# THANK YOU

FOR YOUR  
PARTICIPATION IN THE  
1989 THANKSGIVING  
OFFERING. NOW THE  
GOSPEL IS AVAILABLE  
TO OUR FAMILY AND US.

TOTAL THANKSGIVING  
OFFERING RECEIVED:  
\$9,488,217



D. MOODY GUNTER  
Stewardship Services Director

**FIRST CLT MASTER SUPERINTENDENT AWARD PRESENTED**

Judi Siebert was awarded the first CLT Master Superintendent Award by David Felter, general coordinator of training. The Superintendent's Award and the Ellyson Master Teacher Award were unveiled at the 1989 General Assembly as a part of the new CLT program. They are the highest awards a layperson can achieve through the CLT course.

Siebert began work toward the award five years ago while living in Dalhart, Tex. She completed the coursework shortly after moving to Olathe, Kans., in August 1989, and became the first person to receive the new award.



**Judi Siebert (center) is presented the Master Superintendent Award by David Felter (right), CLT general coordinator, and Ginger Wine-man (left), CLT secretary.**

"Six years ago I met Him and developed an unquenchable thirst for God's Word," said Siebert. "As I studied I drew closer and closer to Jesus until that

very thing I read so much about became mine."

Siebert now works in the Nazarene Compassionate Ministries office in Kansas City, Mo.

**NAZARENE PASTOR PARTICIPATES IN PRAYER BREAKFAST**

Roy F. Quanstrom, pastor of Seymour, Ind., First Church, and his wife, Shirley, were among the 4,000 persons who participated in the 38th National Prayer Breakfast, February 1. The event was held at the Washington, D.C., Hilton Hotel.

The principal speaker for the breakfast was Secretary of State James Baker; however President George Bush, Evangelist Billy Graham, and singer George Beverly Shea also participated in the program. Shea sang "The Old Rugged Cross" at the breakfast, which occurred on the baritone's 81st birthday.

"Secretary of State Baker was very inspirational," said

Quanstrom. "I was also impressed by his comments and those of President Bush that they believe the events that have been happening in eastern Europe are the direct result of God's intervention."

"Baker said that Mr. Shevardnadze told him during a meeting last fall 'even we communists are changing our worldview with a rebirth of faith,'" said Rev. Quanstrom. He added that the Soviet Minister of Foreign Affairs also gave the Secretary of State a gift of a portrait of Jesus.

One of the high points for the Nazarene pastor was the opportunity to shake hands with Soviet ambassador Yuri Dubinin. "I told him that I was a Protestant minister, that we are praying for him and Chairman Gorbachev, and that we are appreciative of what they are



**Roy Quanstrom (l) attended the National Prayer Breakfast as a guest of Congressman Lee Hamilton (r).**

trying to accomplish toward bringing about peace," Quanstrom said. He added that the Soviet ambassador smiled and thanked him.

Rev. and Mrs. Quanstrom were the guests of their congressman, Lee Hamilton.

Diplomatic representatives were present from 130 nations as well as all branches of the U.S. government.

**NAZARENE PASTOR LEADS EFFORT TO REPEAL BRITISH LAW**

Fredrick Grossmith, senior pastor of the Cleethorpes (England) Church of the Nazarene, played a major role in convincing the British Parliament to consider the new "Broadcasting Bill," which is now under consideration.

The bill would reverse British laws prohibiting religious organizations from advertising on commercial television and radio. Grossmith contends that the law, which also prohibits the Bible from being advertised on television, is contrary to Her Majesty the Queen's Coronation Oath, which designated the Bible as the most "valuable thing this world affords."

Grossmith made broadcasting history when BBC Television screened nationwide, Britain's first Christian commercial for the Bible. He is currently seeking support from Christian broadcasting organizations for a national Christian radio frequency.

Grossmith, who is general secretary of the Christian Broadcasting Council of the United Kingdom, is the author of four books and has written and produced programs on British satellite television.



**Grossmith**

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**Etcetera...**



## ALMOST EASTER

**E**lizabeth Newby, as the teen-aged daughter of a migrant worker, taught a Sunday School class of fifth-graders at a Baptist mission. One Palm Sunday, as she was reading Mark's account of the trial and death of Jesus, she was moved to tears. Her outburst of emotion surprised and troubled the children. Little Angela, seeking to comfort her, said, "Don't cry, Miss Loza, it's almost Easter."

To shift our focus from the Cross to the empty tomb is to see the purpose and triumph of Calvary, not just its blood and tears. The darkest hour of Christ's life was soon transformed by eternal sunburst. The price of our salvation was beyond calculation, but equally great was its power. Life, not death, had the final word.

In our own lesser calvaries we need to hear the little Mexican girl's assurance. "It's almost Easter." In the darkness of disease, or ignorance, or bereavement, or persecution, when the weight of anguish has nearly broken the spirit, suddenly a light will shine, announcing by its brilliance the everlasting triumph of God. "The Sun of righteousness" will arise "with healing. . ."

In this world we are promised tribulation. Those who serve the Lord are on a collision course with evil. Every intersection is marked with crosses. The hurt and grief can become so intense that even prayer is hushed, and the soul's vocabulary shrinks to a single word—"Why?" The answer to that tortured cry is not a philosophical explanation of our suffering; it is Easter.

Howard Spring once wrote, "The ways of God are too patient for men. We prefer to fight for a thing rather than to wait for it." Waiting

in darkness and pain is especially difficult. If that is your experience just now, hold on! Times will change. Good will triumph. Life will reign over death. Tears of grief will give way to shouts of praise. The mob may be cursing, jeering, spitting, and driving nails today, but "It's almost Easter!"

"It's almost Easter" is not only a message of comfort for the church; it is a message of hope for the world also.

**When the weight of anguish has nearly broken the spirit, suddenly a light will shine, announcing by its brilliance the everlasting triumph of God.**

I have exciting memories of an Easter morning when I listened, spellbound, to a Presbyterian pastor's message on the resurrection of Jesus Christ. His stirring address set my heart afire. The triumph of our Lord suddenly reduced every problem and menace to its proper size.

From that sunrise service, I hurried to a state prison camp and preached to the convicts. We met in a bleak dining hall where very little sunlight could penetrate the cheerless gray room. But that morning, as the Word was expounded, "Sonrise" occurred. A grizzled veteran of the chain gang

openly sought and found forgiveness and peace through Jesus Christ.

By the time I got to the morning service at my church, I was about to explode with the joy of knowing that Christ was alive and the gate of mercy was open. Through the message, a man who had been trapped in sin and driven to despair discovered the ground of hope. At the altar of prayer, he was beautifully pardoned and comforted by the risen Savior.

That's what Easter is all about—people being saved from sin. Easter Sunday is special, the most outstanding day in the church calendar. To celebrate together the resurrection of Christ is a thrilling experience for believers. But even as we sing and pray from our spiritual cloud nines, we should remember the millions throughout the world who have never heard the message.

Easter is more than a celebration; it is a challenge—to give ourselves and our resources to the mission of making Christ known. Traditionally, our church has made special offerings for world evangelism a part of our Easter celebration. Never has the world's need or the church's resources been greater than today. The first disciples to visit the empty tomb were commanded, "Go and tell." We must do what lies within our power to make Easter a saving event for others.

"It's almost Easter" for multitudes if we rise to the challenge that confronts us. As we send the message around the world they will soon be joining us in celebrating the Lord's victory over sin and death. When Easter comes, worship the Lord with a song of praise and a gift of love.



## It Runs in the Family . . .

*Continued from page 23*

her close-knit family to be separated by so many miles. She adds, however, "There's no better place for them to feel homesick."

Two of the Johnsons graduated together. Two married MANC graduates, and one married a graduate of Nazarene Theological Seminary in Kansas City.

Making lifetime Christian friends and finding Christian spouses, in fact, is one thing that made the MANC experience so valuable to Jim Wieczorek, Sioux Falls, S.Dak. One of five children of Jim and Elizabeth Wieczorek (all of whom attended MANC), Jim says, "Most of us found our mates (at MANC). . . . That alone is worth it to me."

Other reasons he values his MANC education: classroom devotionals, individualized instruction, and professors who cared.

"I still remember the first day of school starting with prayer. That made a lasting impression on me," he says.

Other Wieczoreks attending MANC over the course of 20 years include the children of Clifford and Mava Wieczorek of Mount Vernon, S.Dak., and the children of Wallace and Norene Wieczorek, also of Mount Vernon.

As some Wieczorek grandchildren approach their teens, MANC may soon harvest a whole new crop of Wieczoreks.

Only the Snowbargers approach the Wieczoreks in numbers sent to MANC. A list of Snowbargers is hard to compile (they come from several families), but there seems to have been at least one Snowbarger enrolled at the college every year since its founding.

Another family who can claim having a student here every year is that of Jim Main, MANC's assistant to the president. He and his wife Elaine have an impressive if somewhat confusing array of MANC alumni in his family, including their children, son-and daughter-in-law, and nieces and nephews and their spouses.

"All of these are grandsons or granddaughters of my mother, Mrs. Doris Main of Moravia, Iowa, who is 88 years old," says Main. "This totals 17 first cousins and their spouses (12 cousins and 5 spouses) who are either

graduates of or now in attendance at MANC."

Yet another prolific MANC family includes the children of Charles and Jan Wallace. The Wallaces, a farming family from Mott, N.Dak., sent their children to MANC for "Christian teaching based on a Bible background." Chuck, a talented athlete, even turned down football scholarships from other colleges to attend MANC.

The five children of Harold and Gladys Sukraw of North Platte, Nebr., also came to MANC for the Christian environment. Harold died in 1982 after seeing all of his children graduate.

Sending a large family to college usually necessitates making sacrifices to secure financing. And, in fact, most students from large families must work to pay, or help pay, their way and/or obtain financial aid.

The Hank and Audrey Fimreite family are a case in point. Despite Hank's death in January last year, Audrey Fimreite found the necessary Pell grants to return daughter Amy to MANC that same month—a Godsend, she's sure, considering the immediate deadline she faced.

"I made up my mind uttermost I would figure out the financing for college," she recalls.

Amy graduated in 1988. Her brother Aaron is still attending MANC this year, also receiving financial aid. Before Hank's death, two Fimreites, Lori and Lea, had already graduated from the college, and the youngest Fimreite, Andrea Kay, 16, is on her way.

Audrey Fimreite describes MANC as "new, growing, and exciting."

"We feel like spiritually and academically (going to school at MANC) has been a real boost to the kids."

She's not surprised her children chose a Christian education; they're the kind of kids, she says, who always look for the best in life.

Besides, their enrollment at a Nazarene college has turned out to be a continuation of a tradition she herself started.

"I fell in love with Nazarene education when I was a student at Olivet Nazarene University." HH

*Joyce Coker is director of Public Relations at MidAmerica Nazarene College, Olathe, Kans.*

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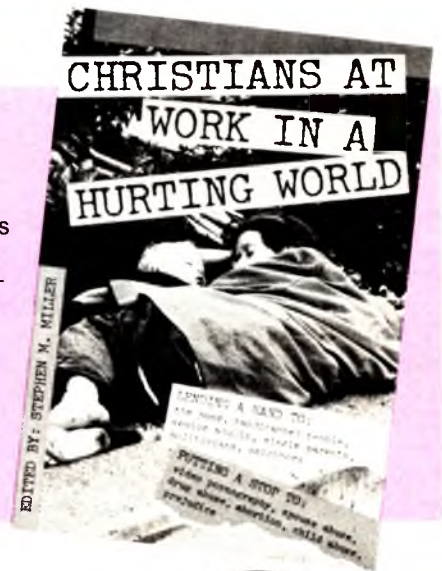
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## CHURCH CHALLENGED AS NEW DECADE BEGINS

The Church of the Nazarene will need to "dig deeply into its spiritual resources" to face the demands being placed on it by recent events around the world. That was the admonition by Jerald D. Johnson as he presented the annual report of the Board of General Superintendents to the General Board February 26.

"Word has it that our western European churches are already viewing the east (eastern Europe) as an extension of their own mission field and are poised, ready to act as God and the church directs. The timing in the call for intercessory prayer under the quadrennial theme 'That the World May Know—Pray' could hardly be considered coincidental. We feel it is providential."

In the report, Johnson noted that church growth has broken the 900,000 mark in membership with average growth of 5.18 percent in the past year.

"For this we praise God. We are optimistic that the goal set in 1985 to be able to report a global membership of 1 million by the year 1995 is more and more a real possibility," Johnson said.

Johnson also reported that the Board of General Superintendents has responded to legislation passed by the 22nd General Assembly regarding networking with other holiness denominations. The legislation called for the board "to explore the desirability of cooperation, networking, and/or possible merger of the Church of the Nazarene with other holiness denominations."

Johnson said that passage of a similar resolution by the Wesleyan Church a year earlier made it appear that "the



**Jerald D. Johnson presents the annual report of the Board of General Superintendents.**

climate is right" for the two denominations "to interact with one another."

A subcommittee comprised of two general superintendents from each denomination recently met and voted to recommend the creation of eight task forces. These bodies will relate their findings and possible recommendations to an agreed-upon mission statement labeled the "Grand Design."

The statement says that "The Boards of General Superintendents of the Wesleyan Church and the Church of the Nazarene are united in commitment to maximize the impact of holiness evangelism and its harvest to the twenty-first century."

Johnson emphasized that the main objective of the study "is to achieve the mission through cooperative utilization of our respective resources."

The task forces established by the boards include: publication, higher education, ministerial recruitment and deployment, multicultural ministries, evangelism, church planting, world outreach, and nonprint media.

The report closed with prayers for the church by Raymond W. Hurn, chairman of the Board of General Superintendents, and Paul Cunningham, president of the General Board.

## 1990 MISSIONARY CLASS COMMISSIONED

The General Board of the Church of the Nazarene commissioned 25 persons to missionary service in a special service February 26. Robert H. Scott, World Mission Division director, presented the candidates to the board prior to the body's action to accept them as the denomination's newest missionaries.

All members of this year's class had attended Nazarene Theological Seminary.

The 1990 missionary class includes:

**Rev. and Mrs. Robert Bracy**—from Upstate New York District—to specialized assignment, Papua New Guinea Church Growth Council; **Rev. and Mrs. David Crofford**—from Kansas City District—to career missionary status, Zambia, Africa; **Mr. and Mrs. Stan Doerr**—from the Minnesota District—to Africa Communications Council; **Rev. and Mrs. Donald Gardner**—from Arizona District—to specialized assignment, Malawi, Africa; **Miss Brenda Gould**—from Central Ohio District—rein-

statement to career missionary status, Ivory Coast; **Rev. and Mrs. Brian Helstrom**—from Kansas City District—to Scandinavia District, Sweden; **Rev. and Mrs. Keith Jackson**—from Anaheim District—to specialized assignment, Zambia, Africa; **Miss Karen Jones**—from Tennessee District—to Swaziland Institutional Council, financial coordinator, Raleigh Fitkin Memorial Hospital; **Mr. and Mrs. Fred Otto**—from Arizona District—to Swaziland Institutional Council; **Rev. and Mrs. Richard Richey**—from Joplin District—to Republic of South Africa; **Rev. and Mrs. David Runion**—from Arizona District—to specialized assignment, Mexico Nazarene Theological Seminary, Mexico City; **Rev. and Mrs. Robert Skinner**—from Kansas City District to the Philippines Luzon Council; and **Miss Marilyn Willis**—from Kansas City District—to Africa Communications Council, auxiliary coordinator for Africa Region.



**1990 Missionary Class**

# National Day of Prayer—May 3, 1990

**Theme: Renewing America's Moral Heritage**

## WHY IS THE NATIONAL DAY OF PRAYER OBSERVED?

### **To thank God for His many blessings upon this land.**

"The great faith that led our nation's founding fathers to pursue this bold experiment in self-government has sustained us in uncertain and perilous times: it has given us strength and inspiration to this very day. Like them, we do very well to recall our 'firm reliance on the protection of divine providence,' to give thanks for the freedom and prosperity this nation enjoys, and to pray for continued help and guidance from our wise and loving Creator."

—President George Bush  
National Day of Prayer Proclamation

### **To summon the people of our nation to petition God—on this day and regularly—to heal our land.**

"If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

—2 Chronicles 7:14, NIV

### **To challenge Americans to make moral choices and to remind them that our nation's strength lies in its moral code, which must be chosen—not legislated.**

"I have been driven many times upon my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day."

—President Abraham Lincoln

### **To seek God's guidance for our pastors and laypersons in fulfilling "The Great Commission."**

"Our Lord needs men and women of prayer and faith who will surrender their images and self-sufficiencies in an all-out reckless abandonment to Him, allowing Him to do His own work through vessels of clay."

—M. V. Scutt, Director  
Evangelism Ministries

## HOW IS IT OBSERVED?

Citizens from every state and territory of our United States pray specifically and diligently for our nation and its leaders on this day. We urge all Americans to focus, through prayer, on our need to:

- ◆ Acknowledge our dependence upon God.
- ◆ Recognize our need for personal and corporate renewal of moral values.
- ◆ Seek God's guidance for our nation's governmental and community leaders.

- ◆ Give thanks for the many blessings our country has received from Him through the years.
- ◆ Pledge ourselves to the restoration of marriage and family commitments.
- ◆ Intercede for healing and reconciliation within our nation.

During the past few years, interest has grown dramatically in this call to embrace our fundamental freedom to pray.

## HOW CAN YOU BE INVOLVED IN THE NATIONAL DAY OF PRAYER?

Plan to help organize community observances such as: prayer vigils, prayer services, prayer breakfasts and luncheons, and television and radio programs. You can help ensure that your neighbors, friends, and others in your community take part in this year's National Day of Prayer.

# EASTER

*AN OFFERING FOR  
WORLD EVANGELISM*



*That  
the world  may know*

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