

JULY 1998

# Herald of Holiness

CHURCH OF THE NAZARENE



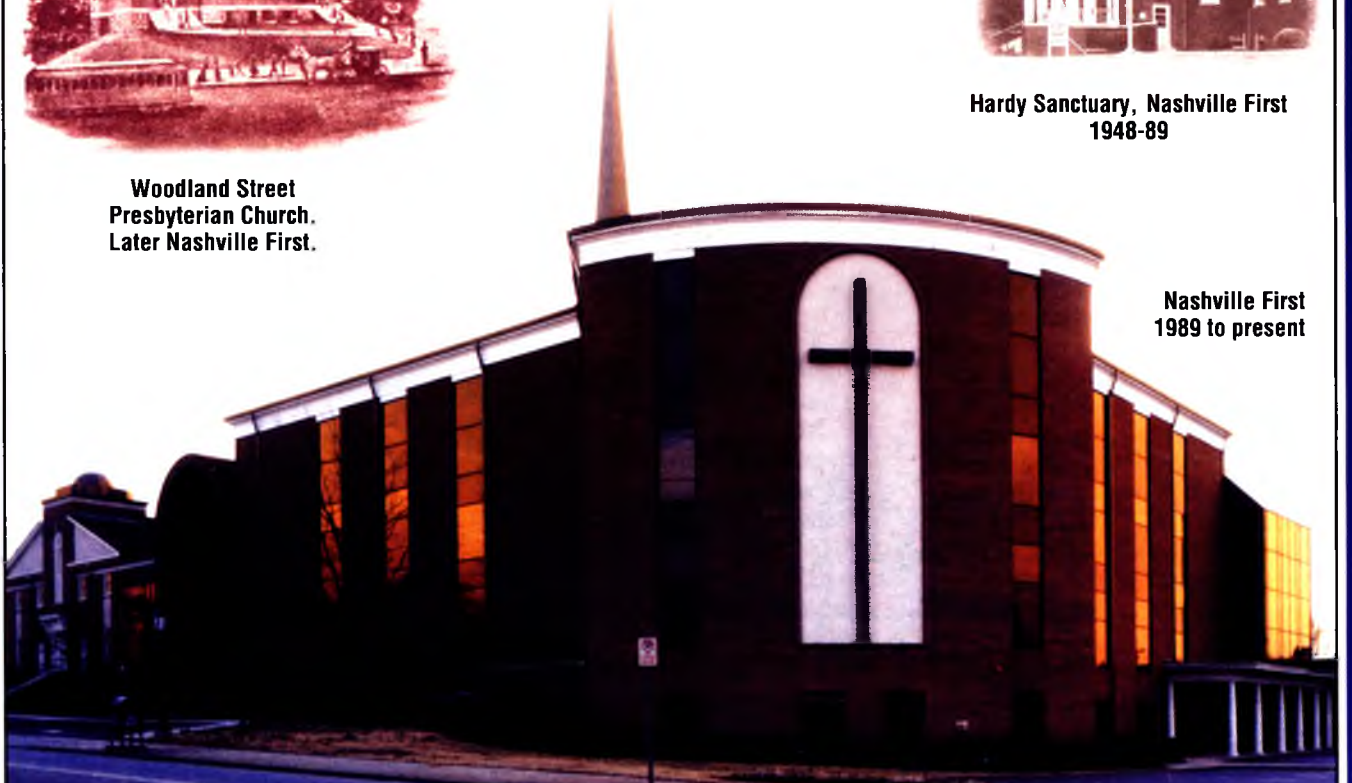
Woodland Street  
Presbyterian Church.  
Later Nashville First.



Wise Chapel, Nashville First  
1917-48



Hardy Sanctuary, Nashville First  
1948-89



Nashville First  
1989 to present

**NASHVILLE FIRST CELEBRATES ITS CENTENNIAL**  
**Growing in Holiness**

## The Call to Jesuslikeness

by Jim L. Bond

**T**here is a clarion call that sounds deeply in the soul of every person who comes into the world. It begins with the first breath of air we draw. It echoes in the inner chambers of our being throughout life. When heeded and nurtured, the call intensifies; when disregarded, it is heard less clearly thereafter. Hearing and obeying this call is God's established process for accomplishing His highest objective in each of our lives.

What is this objective—this “calling”? Here is the apostle Paul's answer: “You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, **created to be like God in true righteousness and holiness**” (Ephesians 4:22-24,<sup>1</sup> emphasis added).

This call within each of us is the voice of the Creator God himself. He is relentlessly, yet gently, calling us to Godlikeness. As incredible as it seems, God is actually calling us to himself for the express purpose of shaping us into His own moral likeness. So that we could understand His “true righteousness and holiness,” God enfleshed it for us in the Man of history, Jesus of Nazareth. Godlikeness is Jesuslikeness. Thus, God is calling each of us to be like Jesus—His grand design for every person in the world.

The realization of this incredible objective is always just beyond us. While it is true that we can never achieve the perfection of Jesus, we believers are committed to the relentless pursuit, a lifelong quest, of the perfection in Jesus. We dare to believe that the Holy Spirit works in yielded, obedient lives to mold us into Godlikeness: “And we, who with unveiled faces all reflect the

Lord's glory, **are being transformed into his likeness** with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Corinthians 3:18, emphasis added).

A significant aspect of this Christ-formation occurs in community. It is an illusion to believe that Christlikeness can be accomplished in isolation. God intends us to become what He created us to be in relationship with others. There is no Christlikeness apart from social Christlikeness. The Church is God's display case of lives that are be-

**M**Y DEEPEST PRAYER,  
MY HIGHEST GOAL—THAT  
I MAY BE LIKE JESUS.<sup>2</sup>

ing transformed into the likeness of Jesus. The impact of such a church in its community is immeasurable.

Equally essential in pursuing Christlikeness is a personal quiet time, hopefully daily, to be with the One whose image we seek to emulate. I have been wondering lately what would happen if all of us believers became very focused on Jesus and Jesuslikeness during our devotional times. It just might ignite the spiritual renewal needed in the church. It would definitely elevate our lives to a new spiritual level in at least three ways:

### 1. Jesus' Image Charms Us.

To know Jesus is to want to be with Him. The more time we spend with Him, the better we know Him. The more intimately we know Him, the

more intensely we desire to be like Him. Such desire ultimately begets likeness. It is a gracious and glorious cycle. Therefore, to be consciously in His presence intensifies our yearning for Jesuslikeness. “To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps” (1 Peter 2:21).

### 2. God's Word Informs Us.

The written Word of God is intended to instruct us in all things necessary to our salvation. It also states clearly the principles for Christian living. The Scriptures chronicle in some detail the words and life of Jesus that provide for us the supreme example of how Christ imitators are to live.

Thus, if we desire to be like Jesus, we must study the life of Jesus. Examine carefully His moral qualities in the Gospels. Ponder particularly the Sermon on the Mount. Let the written Word inform you regarding Jesus' attributes, which He desires to replicate in His followers.

### 3. God's Grace Equips Us.

To gaze upon Jesus is awe-inspiring; to seek to emulate His life through human effort is self-defeating. In and of ourselves we can never “attain . . . to the whole measure of the fullness of Christ” (Ephesians 4:13). The good news is that what is beyond our struggling reach is not beyond God's grace to impart. A daily quiet time with the Lord becomes a means of grace by which God's grace flows into our lives, enabling us to increasingly be conformed to the image of God in Jesus Christ.

It is my prayer that we Nazarenes will become passionate about Jesuslikeness. Beginning with our devotional times each day, let's focus on Him and on “being transformed into his likeness.”

1. Scripture references are from the *New International Version* (niv).  
2. “I Want to Be like Jesus,” words by Thomas O. Chisholm, © 1945, Renewed 1973 by Lillenas Publishing Co. **PH**



# Herald of Holiness

July 1998 • Whole No. 3629 • Vol. 87, No. 7

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Herald of Holiness is published monthly by **NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131 (816-333-7000, ext. 2302). E-mail: <HERALD@NAZARENE.ORG>. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141-6527 (1-800-877-0700). E-mail: <SUBSCRIPTIONS@NPH.COM>. Copyright 1998 by Nazarene Publishing House. All copyrights reserved. No portion of this magazine may be reproduced in any form without written permission of the editors. Canadian GST No. R129017471. Member Evangelical Press Association.

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Nazarene Communications Network

Cover photos courtesy of Nashville First Church of the Nazarene

Northern winters test our finest driving machines and sharpen our driving skills. When Detroit's Metro 25 joined with the Michigan Auto Club in cosponsoring a free 12-point inspection for winterizing cars, more than 72 percent were found deficient. Experience shows annual prewinter maintenance checks can make the difference in whether Charley Commuter enjoys a warm and comfortable ride to the office or finds himself standing out along the road trying to thumb a ride.

The most common deficiency was a dirty oil filter. Low brake fluid and low windshield solvent followed closely behind—not what you call really major problems, if and when properly maintained. When ignored, however, such minor deficiencies may cause a major breakdown of our vehicles and sometimes of ourselves.

Relationships, like machines, need regular maintenance—not the least of which is our walk of faith with God. Although there had been a day when their freedom from righteousness left them “slaves of sin,” Paul reminded his readers they had been “set free from sin and have become slaves of God.”

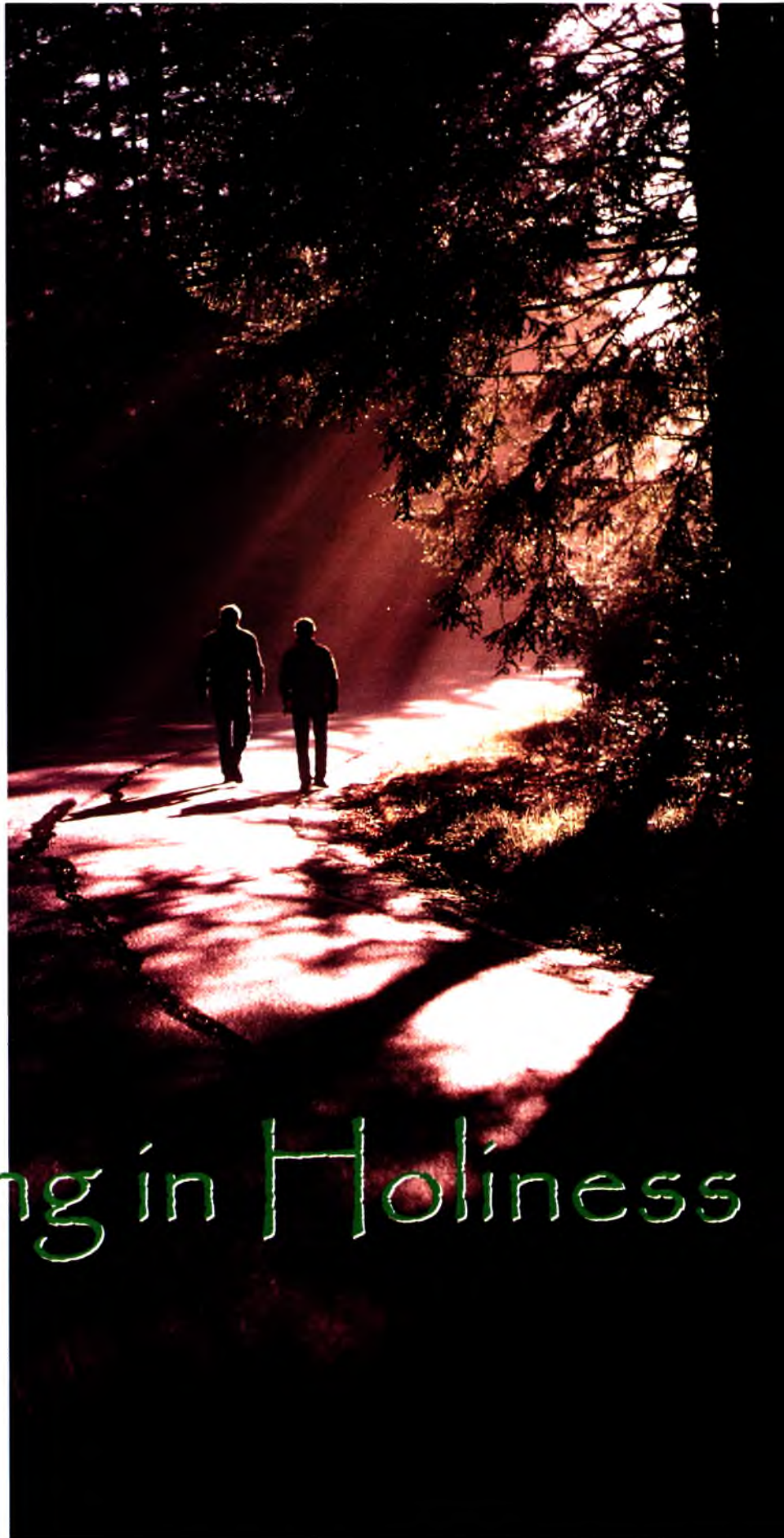
The former relationship brought only shame. The new relationship, claims Paul, brings “sanctification

# Growing in Holiness

by Wayne M. Warner

and its end, eternal life” (Romans 6:20-22, RSV). Sanctification here suggests both internal action that sets one apart from and external action by which one is empowered from outside oneself.

The author of Hebrews understood this when he urged believers



to “strive . . . for the holiness without which no one will see the Lord” (12:14, RSV). One cannot live a Christian life without maintaining a relationship with the Living Lord. The life of holiness, according to Paul, is “the return you get” in sanctification, with “its end, eternal life” (Romans 6:22, RSV).

The message is clear. I, like my car, need regular and periodic safety checks that help me avoid breaking down en route to my destination while on the highway of holiness. I need more than a church membership. I need that personal walk wherein He accompanies me on my journey.

Moreover, I need all the maintenance that comes in keeping my relationship with Him under the constant monitoring of daily prayer, regular worship, feeding

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I, like my car, need  
regular and periodic  
safety checks.

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from His Word, and confession. I cannot stay in relationship with Him without presenting my whole self as “a living sacrifice, holy and acceptable to God.”

I maintain this relationship by being “transformed by the renewal of [my] mind” while avoiding being “conformed to this world” (Romans 12:1-2, RSV). Constant surveillance of my walk is of the essence if I expect to arrive at my expected eternal destination.

Writing in *The Upper Room* years ago, Creed Gawthorp described the Great Christ finding a small man and taking him along. They became traveling companions, journeying together every day. Then, one day a man asked another, “Who are those two big men?”

“The one on the left is Smith,” came the reply. “He’s got religion. I do not know the one on the right, but they look like brothers.” **HH**

# Eight Ways to Grow Spiritually

by Victor M. Parachin

**I**n the Word of God, Christians are called to deepen their faith and grow spiritually. “Let us go forward, then, to mature teaching and leave behind us the first lessons of the Christian message,” writes the author of Hebrews (6:1, TEV). “We must grow up in every way to Christ,” declares Paul (Ephesians 4:15, TEV). Peter encourages us to “continue to grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18, TEV).

Here are eight ways to grow spiritually:

► **Be quiet.** There can be no spiritual growth without quiet time away from the frenzied pace of life. “Each Christian needs half an hour of prayer each day, except when we are busy, then we need an hour,” observed St. Francis de Sales. It does not work to pray while doing something else, such as jogging. Set aside time for solitude and meditation. Read from the Bible and spiritual books. Pray for others and for yourself.

► **Be attentive.** As well as praying, make time to listen. Salvation Army leader Samuel Logan Brengle states: “I do a lot of listening. Prayer, as you know, is not meant to be a monologue but a dialogue. It is communion, a friendly talk.”

► **Be loving.** “Love to faults is always blind, / Always is to joys inclin’d, / Lawless, wing’d, and unconfin’d, / And breaks all chains from every mind,” wrote poet William Blake. Spiritual growth is incompatible with harsh, judgmental attitudes. Work to soften your judgment and widen your mercy.

► **Be open.** Spiritual experiences emerge from the most unexpected places. They surprise us, and we often recognize them only in retrospect. Be open to spiritual growth from any aspect of life. Spiritual lessons can take place while gardening, sitting at a beach, witness-

ing an accident, or playing with children, as well as attending worship.

► **Be kind.** Kindness is an action that brings us closer to God. Mother Teresa of Calcutta said: “Let no one come to you without feeling better and happier when they leave. Be the living expression of God’s kindness: with kindness on your face, kindness in your eyes, kindness in your smile, kindness in your warm greeting.”

► **Be curious.** Spiritual opportunities often come disguised in unexpected forms. Be inquisitive, curious, and open. Don’t eliminate opportunities too quickly. Remember that Moses received God’s call to free the people of Israel only when he became curious about a burning bush that did not extinguish itself (Exodus 3).

► **Be honest.** Remember that you are human. You will make mistakes. You will become angry, impatient, unkind, depressed. The best remedy is to be honest and confess all to God. Ask for what you need. Keep in mind the Old Testament prophets who became discouraged, lost patience with God, and scolded Him, but still trusted and waited for Him to come through.

► **Be forgiving.** Forgive someone. Just let it go, once and for all. It’s hard to grow spiritually while holding a grudge. Therapist Michele Weiner Davis observes that lack of forgiveness is a major obstacle in getting the growth results people want. “Too many people go through the motions of putting the pieces of their marriage back together when, in reality, they bear grudges about past injustices that prevent them from moving forward,” she says. “Even the best problem-solving techniques in the world won’t penetrate the resentment one feels from the lack of forgiveness.” **HH**

# Let's Build a Bridge

BRUCE OLDHAM



Bruce Oldham is general NYI president and assistant to the president for church relations at Mount Vernon Nazarene College.

SAN ANTONIO. FRIDAY AFTERNOON. My last day there after two weeks of hard work. General NYI Convention activities and General Assembly had left little time to take in the sights of the city. Though my body begged for a nap, my spirit longed to stroll along the Riverwalk. So I grabbed my camera, and off I went.

I saw the marker almost by accident. I had aimed my lens toward a tourist cruise boat floating under one of the arch crosswalks. As I snapped the photo, I noticed the engraving near the bottom of the bridge's stonework:

"Rosita's Bridge. Dedicated to Rosita Fernandez, singer of songs that have helped to build the bridge of understanding for the many cultures that make San Antonio a great place to live."

At the end of a youth convention focused on the need to "build bridges," I had found evidence of another bridge builder who had gone before us in San Antonio. Though probably anonymous to most folks, her contribution was remembered and treasured by someone, and a memorial to her name graces the stones of history.

Forever etched in my memory of San Antonio will be the burden I felt as I became more aware than ever of the cultural barriers that exist, even within Nazarene Youth International. The call

for inclusion, the struggle for understanding, the plea for ministry resources, the frustration over what is lacking—all of these still echo within my spirit. How narrow I have often been in my focus and ministry, failing to see the global implications of the glorious gospel and mission to which we are committed!

Paul wrote, "Faith in Christ Jesus is what makes each of you equal with each other, whether you are a Jew or a Greek, a slave or a free person, a man or a woman" (Galatians 3:28, CEV). Though we nod in agreement, do we live to make it so? Too often a wave of nationalistic, made-in-the-U.S.A. sentiment leaks into the church, limiting our perspective and vision. Even youth ministry, with its energy to "change the world," can become bogged down in self-serving and exclusive pursuits. We must go beyond the limits of our own culture to create the bond Christ has already made possible in himself.

It's not easy. Building bridges takes time, careful planning, great effort, solid commitment, and a sense of adventure. Bridge builders can find themselves open prey, an easy target for blasts that may come from those happy with things just the way they are on their side of the river. Some with no vision would challenge our motives and methods. Christ urges us to build anyway!

Others may cross only as we obey. NYI has shaped six strategic initiatives for the 1997—2001 quadrennium:

- evangelism and outreach
- family ministry emphasis
- leadership development/training
- college/university and young adult ministry support
- urban and multicultural strategies
- international youth ministry

Each of these is vital to our becoming what God has called us to be, but per-

haps none more critical than the last one. The General NYI Council has established a Commission for the Internationalization of Nazarene Youth Ministry to develop an action plan. Its mission is clear: to help us reach young people around the world with the gospel of Jesus Christ and to disciple them. Its message is challenging: to cultivate awareness of and sensitivity to our diversity and interdependence, to respect and accept each other in ministry structure, programs, worship styles, and initiatives, yet to help us recognize that such differences do not diminish but enhance our potential.

You can help us! The commission has asked for submissions regarding ideas, avenues, and recommendations regarding internationalizing our youth ministry efforts. You can communicate your proposals to your regional NYI president or by sending them to: Internationalization Commission, NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

I recently sat with a young Chilean pastor who asked me to recommend culturally relevant youth ministry resources; I had no answer for him. I thought back to my own office, filled with books, magazines, and media to enhance my leadership; my heart cried out for what they lacked! I worshiped at that youth event with the group of young people so

**Too often a wave of nationalistic, made-in-the-U.S.A. sentiment leaks into the church, limiting our perspective and vision.**

filled with spiritual energy, learning from each other's different cultures and languages about their one faith; I had no answer for us. I thought back to churches and youth groups in my own country, too often filled with program expectations, sameness, and self-focus; my heart cried out for what we lacked!

I never knew you, Rosita Fernandez. But I know your name, your song, your heart. May the same be in me. Let's build a bridge!

HH

**F**ormal dinner parties present problems for some of us. First, since plowing through the meal without talking is rude, we feebly negotiate introductions with the strangers seated at our table.

Next, we must ascertain the proper use of our tableware. Which bread plate is mine? Is that my water glass on the right? Which fork and spoon do I use first, and for what?

Tensions rise as we wait for someone to make the first move so we can safely follow his or her lead and save ourselves embarrassment. Of course, no one does; all just nod, smile, sit erect with their hands in their laps, and talk about the weather.

What's more, formal dinners are for looking good, not for eating. It is uncouth to eat at a formal dinner, much less overeat. Eating comes much later when one returns home and slips into one's all-you-can-eat attire—a tattered robe and comfy slippers.

## Robe and

At one formal event I attended, I wore a sequined white suit and sat like a poised mannequin for at least 20 minutes before I broke under the pressure. Frankly, my growling stomach was talking louder than anyone at the table, so I decided to break the silence. I had no choice; everything I wanted was on the opposite end of the table.

"Excuse me," I asked the diamond-clad lady who sat across from me. "Would you please pass the rolls and butter?"

I placed a roll and dab of butter on a bread plate, only to learn that

the plate wasn't mine, which resulted in ruining everyone else's table setting. Embarrassed, I apologized as eight people rearranged their bread plates.

What is it about formality that causes normal people to act stuffy and unapproachable?

# Formal

# Dining

in a

# Slippers

In life we do the same thing. Unsure of our place setting, we put on airs for fear of appearing foolish. Yet God accepts us just as we are whether we're clad in diamonds or denim. And if anyone has reason to act stately and aloof, it's God, but He never does.

Instead, He welcomes us to His banquet table, saying, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. . . . And whoever comes to me I will never drive away" (John 6:35, 37, NIV).

Having revealed my stupidity, I decided to forfeit any traces of etiquette and ask the big question: "Does anyone know which spoon is for what?"

"I was just wondering about that myself," a scholarly-looking man responded, examining his place setting. "Well, the fat, round one is for the soup," the diamond-clad lady chimed in.

Suddenly no one cared whose bread plate was whose or if the person seated on the right was using the proper eating utensil. Tattered robes and comfy slippers had replaced the

black ties and diamonds, and no one was left hungry. Similar to what happens when we sit at God's table.

Good thing, because I was in an all-you-can-eat mood.

by Tina Krause

# Authority

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

WHY DO WE BELIEVE what we believe? What is the source from which we derive our religious faith? Do we say, “Nobody can tell me what to believe; I believe in whatever I decide is good for *me*”? Or do we simply (and simplistically) say, “The Bible says it; I believe it; that settles it”? Both extremes are wide of the mark.

Although John Wesley, our spiritual and theological mentor, continually quoted Scripture in his sermons and other writings, his view of biblical authority was broader than a mere proof-text approach. Students of Wesley have often discussed what they call the Wesleyan Quadrilateral. In plane geometry, a quadrilateral is any figure with four sides, such as a square, a rectangle, or a trapezoid. It has been observed that at different times Wesley wrote of four different sources of religious authority—Scripture, tradition, reason, and experience. All were authoritative for religious belief. These four “sides” of authority were not equal, however, for Scripture had primacy. The other three were subsidiary authorities.

Actually, Wesley invented nothing new. He simply articulated the way Christians through the ages have arrived at faith. When doctrinal reflec-

tion has been at its best, there has always been an interdialogue of Scripture with tradition, reason, and experience.

But why do we need any so-called subsidiary authorities if we have the inspired Scripture? Mainly because one’s private interpretation of Scripture can easily be influenced by factors having little to do with Scripture, and thus can result in all kinds of bizarre ideas purporting to be biblical. That is where the subsidiary authorities offer help.

*Tradition*, the first of the subsidiary authorities, refers to what the Church has believed throughout its history. It is the process in which the accumulated wisdom of one generation is passed on to the next. Although there has been much variation in belief, there is also a common thread in the Christian faith, a mainstream of teaching that has remained constant. The triune God, the deity of Christ, the fact of sin, and the necessity for atonement, for instance, have all been taught through the ages. An honest regard for Christian truth will not lightly dismiss what the Church has proclaimed through the centuries.

*Reason*, the God-given capacity to think, is another subsidiary authority. Of course, reason cannot be the final source of truth, for the human mind has been corrupted by sin. But God graciously continues to permit reason to function in significant ways, and logical consistency is not an enemy of devout faith. However one may interpret the Book of Jonah, it is not beyond God’s ability to miraculously keep the prophet alive for three days in the belly of a whale. But if the Bible had claimed that Jonah swallowed a whale, our reason would rightly balk at that assertion! Or when

the psalmist says “God is a rock,” reason tells us he is speaking metaphorically, and not literally. Or when Jesus describes King Herod as a “fox” (Luke 13:32, NIV), reason tells us that he is not calling the king a four-legged animal with a bushy tail! In such instances, and in much more complex situations as well, reason has a place in the structure of religious authority. Wesley said: “To renounce reason is to renounce religion. . . . Religion and reason go hand in hand, and . . . all irrational religion is false religion” (Telford, *Letters*, 5:364).

Finally, *experience* is another factor in religious authority. For Wesley, the truth of Scripture needs the confirmation of experience. If what he preached from Scripture could not be authenticated in the living experience of real persons, he would conclude that he had misunderstood Scripture. On the matter of entire sanctification, for example, he asserted that if he were convinced no one in England had experienced it, he would preach it no more (Wesley’s *Works*, 11:405-6).

In reality, the final religious authority for Christians is neither Scripture, tradition, reason, nor experience. It is

**John Wesley’s view of biblical authority was broader than a mere proof-text approach.**

the *gospel*. But it is the gospel as faithfully recorded in *Scripture*, kept alive and passed on to us through the historic Christian *tradition*, explicated and clarified through *reason*, and authenticated in human *experience*. In reality, then, the gospel (and thus our final authority in matters of faith and practice) is Jesus Christ. He is the Word of God incarnate. We believe what we believe because we have been grasped by this living Christ, and what we believe we joyfully proclaim.

HH



## THE READERS WRITE



### This Culture Is Overrated

Thank you so much for the excellent article in the April issue titled "This Culture is Overrated." Dr. Willimon is right on the mark. It is good to know that Nazarenes occasionally dip their buckets into Methodist wells.

*Dan Minnix, Iuka, Miss.*

The concern to relate to the surrounding culture in our preaching, and the point of the article that preaching has gone too far in adapting to it, also apply, I fear, to some of the modern methods the church has absorbed from that culture.

I believe the modern church has related to the contemporary culture only too well, in learning its methods, but what haunts me is whether, in "having a form of godliness," the church has more or less power of the Holy Spirit in the life of its congregations.

Thank you William Willimon for voicing your concerns in the "wilderness"!

*Capt. Robert Hall, Spokane, Wash., Salvation Army*

### Where Are the Merry Widows?

Thank you for the article "Where Are the Merry Widows?" in the April issue of the *Herald*. This was very timely for me, as I became a widow on February 24, 1998. The Lord ultimately healed my husband that day, and for that I am thankful; however, I joined a new "club" that I never thought I would be part of (just as the article stated). I could relate to all of what was written.

The difference between myself and the women pictured in the article is that I am 37 years old. Another widow in my church is in her 20s . . . another in her 40s . . . and don't forget the widower in his 50s. Because of the author's relationship as the caregiver to her widowed mother, the article was written with firsthand experience. However, as one who is just beginning this journey of grief and life as a widow, I was concerned and somewhat upset that the *Herald* didn't follow up the article with information that would address people of all ages and gender who have suffered the loss of a spouse. Being a widow or widower doesn't automatically mean you are a senior citizen. Those of us who are younger must still go through the same steps of the grieving process.

I do thank you for the article. God uses people *and* magazines to touch others!

*Dell Mara Osbourn, Houston*

### Pentecost

I appreciated the articles in the May *Herald* on Pentecost, especially since two articles seemed to stress a part of entire sanctification we may not hear enough about—that of killing the carnal nature. What makes holiness so powerful is not only the infilling but the cleansing! A lot is said about being Spirit-filled, but maybe not enough about getting rid of pride, envy, and so on.

*Gene Schenck, via E-mail*

### The Unheralded

I just wanted to let you know how wonderful your article about the Herberts was ("The Unheralded," April 1998). I cried as I

read it. "God Will Make a Way" (the song) has gotten me through many a day over the past four years. It seems as if every time I feel that things are looking grim, God puts that song before me.

Thanks for reminding me that GOD WILL MAKE A WAY!

*Karla Tobey, Cadillac, Mich.*

### Combined Herald/World Mission

I just received the May issue of the *Herald/World Mission*. It is a beautiful issue. The layout, colors, and type all blend to make it very attractive. And the printed contents are superb. However, it is extremely difficult to read.

The high-gloss paper causes extreme glare if the light isn't just right, and the print on colored background is sometimes impossible to read. Does anyone else have this problem?

I have subscribed to the periodicals for more than 50 years and have just renewed my subscription to the *Herald*. I would like to be able to read every article in every issue. Can you help me?

*Kathryne M. Milton, Des Moines*

### Larger Print Needed

I just read in the mission magazine that you are combining *World Mission* and *Herald of Holiness* as of January 1999 and am making a suggestion that it be printed in large print. I know I am not the only one that cannot read the small print without a magnifying glass and would really appreciate it if at least a portion could be *large print*.

I am taking both magazines now and will be glad to take the combined issue.

*Alice M. Andersen, Bradbury, Calif.*

Starting  
Strong  
New  
Churches  
to Reach  
People for  
Christ

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

**Q** Where do I start if I'm interested in being part of a new church start?

**A** Once the Lord has begun to lay a vision for starting a new church on your heart, *the* place to begin is prayer. Whether you are the pastor or layperson in a congregation considering sponsorship, a minister feeling a call to start and pastor a new church, a prospective core group member, or a financial supporter of new church starts—now is the time to increase your prayer life.

Satan will leave those people alone who are content with a status quo of doing little if anything to build God's kingdom; but he ferociously—as well as subtly—attacks those who wish to accomplish something great for Him.

**Bottom line:** Even if you're not certain that God is leading you to help start a new church, begin right now to pray for His direction, protection, and blessing.

## Nazarene Clergywomen Participate in Wesleyan-Holiness Conference

One hundred eighteen Nazarene women enjoyed a time of spiritual renewal, fellowship, and education at "Come to the Water," the Third Annual Wesleyan-Holiness Women Clergy Conference, April 23-26, in San Antonio. More than 400 attendees from seven Holiness denominations participated in daily worship services, workshops, and forums, which centered around the theme "Then and Now: The Journey of Holiness."

Nazarene women served in leadership positions: Judi Schwanz, Western Evangelical Seminary, served on the planning committee; Nina Gunter, general NWMS director, served on the worship platform; Rebecca Laird headed public relations; and Bonita May was registrar.



**Dr. Judi Schwanz**



**Rev. Zena Toussaint**

Zena Toussaint, pastor of Beulah Church, Brooklyn, preached in the opening service. The following served as workshop leaders: Jeanne Serrao, Nazarene Bible College; Connie Aunspaugh, pastor of Mt. Scott Church, Portland, Oreg.; Mary Rearick Paul, pastor of Bethel Church, Quincy, Mass.; and Bonita May of Portland, Oreg.

In addition to the women clergy, several female religion students from Nazarene colleges and universities attended. Janine Metcalf of Point Loma Nazarene University brought 16, the largest contingent. The international event also included a delegation of female pastors from Mexico.

*Information provided by Carol Blessing, assistant professor at PLNU.*

## Gresham Honored by NSLC

Loren Gresham, president of Southern Nazarene University (SNU), was awarded the Charles Morrow Memorial Award at the Nazarene Student Leadership Conference (NSLC) at Northwest Nazarene College in April.

This annual award celebrates the life and missionary service of Charles K. Morrow, who was killed in a plane crash in Honduras in 1989 while on a trip to organize a CAUSE (College and University Students Serving and Enabling) project.



The NSLC, in conjunction with Nazarene Compassionate Ministries, honors a person each year who has had an impact on the lives of college students in inspiring them to be involved in missions and cross-cultural experiences.

According to NSLC, Gresham has demonstrated a passion throughout his career for college students and the way they live. He believes that service to God, which includes a lifestyle of compassion, is never wasted.

## Higher Education Administrators Selected

Corlis McGee is the new dean of graduate studies at Point Loma Nazarene University (PLNU). She has been vice president for academic affairs at MidAmerica Nazarene University (MNU) since 1992.



**McGee**

McGee holds a doctorate from Middle Tennessee State University as well as degrees from Trevecca Nazarene University (TNU) and the University of Tennessee. She was a professor and department chair at TNU from 1976 to 1990 before moving to MNU.

Franklin Moore was elected MNU's academic dean and vice president for academic affairs in May. He has been professor of theology and chair of the Division of Religion and Philosophy for the past 13 years. A 1974 gradu-



**Moore**

ate of MNU, he has a Ph.D. from Vanderbilt University as well as M.A. degrees from Nazarene Theological Seminary and Vanderbilt. Moore is an author of several books, including *Dismantling the Myths*. He and his wife, Sue, live in Olathe, Kansas, with their son, Brent.

Don Stelling succeeds Phyllis Perkins as vice president for academic affairs at Nazarene Bible College (NBC). He assumed his new



**Stelling**

responsibilities July 1, when Perkins retired after 13 years at NBC. Stelling has been the college's vice president for extension education since 1995. Previously, he was vice president of student development at MNU. He has a Ph.D. from the University of Kansas as well as degrees from Southern Nazarene University and Southwestern Baptist Theological Seminary. He and his wife, Pam, have two sons.

## NNC Offers International Study Opportunities

The number of international study opportunities for North-



**NNC President Hagood (seated) signs agreement with Korea Nazarene University while Dr. Dunn observes.**

west Nazarene College (NNC) students increased to 11 when agreements were recently finalized with schools in Mexico and Korea, according to Samuel Dunn, vice president for academic affairs. NNC President Richard Hagood signed educational agreements with the Center for Bilingual Multicultural Studies of Cuernavaca, Mexico, and Korea Nazarene University.

Other sites where NNC students may study are in Australia, China, Costa Rica, Egypt, England, Israel, Romania, Russia, and Switzerland.

## NWMS Launches Prayer Plan for *Jesus Film*

The NWMS has challenged one million Nazarenes worldwide to pray at least five minutes a day for the *JESUS Film* Partnership, according to Nina Gunter, general NWMS director. The plan, designed by Beverlee Borbe, general NWMS president, should produce more than 30 million hours of prayer a year and will undergird the *JESUS Film* Project, which is expected to introduce millions of people to Jesus Christ in the next few years.

The plan is being implemented through the district NWMS conventions, where each local church will receive a video of people responding to the *JESUS Film*, Gunter said. Accompanying the video will be prayer commitment cards for each

member of the local church to indicate their pledge to pray for this ministry.

Bill Bright, founder and president of Campus Crusade for Christ, who helped facilitate the *JESUS Film* Partnership with the Church of the Nazarene, was overwhelmed at the commitment of Nazarenes to pray for this evangelistic effort, Gunter said.

"When you consider that 200 teams will show the *JESUS Film* twice a week with an average of 500 people in attendance," Gunter said, "there is the potential for 10 million people to view the *JESUS Film* in a year's time. That great number of souls is a huge responsibility. The people showing the film will need all the prayer support that can be mustered."



President Millard Reed (left) and Don Waggoner point to Trevecca Nazarene University's new entrance, dedicated May 2. Waggoner and his wife, Zelma, of Greenville, S.C., donated \$1.4 million of the \$2.2-million cost of the entrance.

## NewStart Holds Anaheim Forum

Eleven pastors from the Anaheim District participated in the first forum to discuss NewStart. Tom Goble, district superintendent, chaired the April 21 meeting. Each of the pastors had received an invitation to become a sponsoring church in the NewStart program.

The participants were Mike Boswith, *Huntington Beach Community*; Sheldon Boyd, *Chino Cornerstone Community*; Ray Doane, *Long Beach First*; Jim

Dorsey, *Saddleback Family*; Rick Eastman, *Tustin Ranch Sea Breeze Community*; Jim Page, *Yorba Linda Faith Community*; Jim Scharn, *Pomona First*; Forrest Stone, *Whittier College Ave.*; Jim Tracy, *Capistrano Gateway Community*; Greg Tucker, *Anaheim First*; and John Watkin, *Rancho Cucamonga Highland Ave.*

The group will meet regularly to share ideas and resources for implementing NewStart strategies.

## Nazarene Family



Emmanuel Church in Jackson, Miss., celebrated a mortgage burning on April 19. (L. to r.): Richard Boone, former pastor and builder of the church; Don Diehl, current pastor; and General Superintendent James H. Diehl.

Dr. Wendell and Bonnie Paris were recently honored by Henryetta, Okla., First for 50 years of leadership as pastor and district superintendent. Their pastor is Bob Lothenore (left).



General Ronald Griffith (left) was recently given the Chaplain's Centurion Award, given annually by the National Association of Evangelicals to a military leader who is an example of a Christian leader and supports Evangelical chaplain ministry worldwide. Chaplain Curt Bowers made the presentation.

Eva Holland (right) was honored this year for 64 years of continuous service as a Sunday School teacher in the Church of the Nazarene. Her pastor, Harville H. Duncan, presented her with a plaque. Mrs. Holland is a member of Hamilton, Ohio, First Church.



Ralph Nelson (right) was recently honored for 59 years of teaching Sunday School in three churches: Baltimore First; Olathe, Kans., College; and Vero Beach, Fla. Pastor Hugh King of Vero Beach First presented Nelson with a commemorative plaque.

The Liberty Towers Church in Sacramento, Calif., honored 49 people who had been married 50 years or longer. Zelpha Walker and her late husband, David, had been married 66 years at the time of his death. Charles and Maxine Hutchinson have been married 60 years. Nita and Bud Downing (left), who were honored by Jeremy and Sarah DeVore (right) during the



celebration, have been married 52 years. Tom Floyd is the senior pastor, and Merlin Hunter is senior adult pastor.

# Heirs of



**by Gary Allen Henecke**  
**Pastor, 1994 to Present**  
**Nashville First Church of the Nazarene**

**T**he elderly man was the picture of what we proclaim and what we hope to attain. He was in his 90s, gentlemanly in every way—alert, poised, and surrounded by a Christian family. His qualities had so enchanted me that, in getting to know him, I found myself asking probing questions for truths that would enrich my pastorate.

My questioning of the head of a prominent family of the church came in the summer of 1994. In the spring of that year, I became pastor of one of our denomination's most

historic churches, First Church of the Nazarene in Nashville. The first weeks found my wife and me enveloped in a sea of

new faces and rich traditions. The South is marked by generations of church loyalty and family connections that spread to several layers of uncles, aunts, and cousins. A new pastor needed to master these family connections as quickly as possible.

The setting was in the well-known warmth of Southern hospitality that

my friend Karen Dean Fry describes as “a front porch on the soul.” It was that “front porch” that made the Heneckes, not intruders, at Father’s Day dinner with the Griggs family. The famous Southern hospitality dictated that I be given the honored seat (a kind of best rocker on the front porch), which on this occasion was located across the table from the family patriarch.

Maurice Griggs Sr. was himself a chapter of church history. His wife had given her life as a faithful nursery attendant and keeper of the children of the church. His fine tenor voice had brought hundreds into the presence of Christ. And so I asked the question I believe any new pastor of an old, historic church would pose: “Tell me, Brother Griggs, since you have been part of First Church from the days of J. O. McClurkan, how is the church today different from what it was in the day of its founders?”

I was unprepared for Maurice Griggs’s single-sentence answer. I would not have been surprised to hear about the change in music. We who lead in worship are engulfed in the different tastes and changes that the last half of this century has thrust upon the church. Secretly, I was bracing in case he talked about the great preaching of yesteryear. How often have those of us who proclaim the message of full salvation in this hour heard of the great preaching of the early days of the Holiness Movement. Yet neither of

these was to be his focus.

“Intensity. They had an intensity about them!” With that declaration, this man whose life had spanned the decades from the early days of the Pentecostal Tabernacle to the pres-



**J. O. McClurkan**  
**Founding Pastor, 1898—1914**

ent days of Nashville First Church had summed up the spirit that had given birth to one of the great segments of our international church. As Mr. Griggs returned to his fried chicken, the Holy Spirit whispered *amen* in me.

William J. Strickland, in the Trevecca Centennial volume on J. O. McClurkan, used other words to describe the imperative that gripped Rev. J. O. McClurkan as having a “depth of spirituality . . . intense missionary fervor. . . He was a soul winner *par excellence*. . . His

## **Nashville** **First cele-** **brates its** **centennial** **in July 1998**

# Holy Intensity



Pastor H. H. Wise (*middle of front row*) with Parishioners—Early 1940s.



Senior Quartet—  
1955

Pastor William Greathouse  
with Bus Ministry—1959



## From the Archives



Nashville First  
Sanctuary—  
1996

Speer Family—  
1971



Basketball  
Team—1950





H. H. Wise, Pastor, 1922-48

ministry was marked by a simplicity of goodness and greatness, combining excellent preaching and teaching skills.” This same fervor that characterized McClurkan was to shape the lives of the people who created the Church of the Nazarene in the Southeast.

This “intensity” created the mission out of which were sent missionaries and from which the Bible Training School, eventually Trevecca Nazarene University, was founded. In that spirit, new congregations were started every year, long before the professionals had named the process church planting.

*Intensity.* I rolled the word over and over in my mind as I drove away from the family meal. How like a man who had lived in Christ to express the essence of that movement so eloquently and yet so simply.

Had a theologian instead of a retired grocer answered my question, the response might have been “entire consecration” or “total commitment.” A preacher might have answered “all out for souls” or perhaps “all for Jesus.” Yet the difference had been stated perfectly: “Intensity.

They had intensity!”

Brother McClurkan came to his home state of Tennessee in early 1897 and was soon invited to preach in the area by a friend of his youth, Jim Rye (the future first superintendent of the Tennessee District of the Nazarene Church). McClurkan, a Cumberland Presbyterian preacher, being a gentleman even in his fervor, was at first reluctant because of the *new truth* gripping his soul. “Are you preaching the Bible?” was the question the host pastor, Rev. Rye, asked. “Yes, I’m preaching the Bible as I understand it,” came the gentle response. “Well, then go ahead. I’m not afraid of the Bible.”

J. O. McClurkan’s *new truth* was the message of entire sanctification that he had embraced and experienced in 1895 under the preaching of Dr. Beverly Carradine. The message burned in the young man who began his work in middle Tennessee in mid-1897, moved from early gatherings to tent meetings, then settled in the old Conservatory of Music building on Cedar Street in Nashville.

Here was brought a group of committed folk whose lives had entered the “intensity.” By May 1898, the General Committee had been appointed by McClurkan, and the landmark Tulip Street Methodist Church, only 100 yards from the present First Church of the Nazarene, had been secured for meetings.

McClurkan did not introduce the doctrine of holiness into middle Tennessee. This region was pioneered by the earliest Methodist circuit riders, including Bishop Francis Asbury, who made many preaching invasions into the area. McClurkan was, however, used of God to call together a small band of people who had experienced holiness and felt compelled to share it.

## Nashville First Nazarene— Mother Church of the Southeast

The first official meeting of this group and the birth of the Southeastern wing of the future Church of the Nazarene are dated May 14, 1898. The minutes read, “An informal discussion was held over the question of a superintendent for the holiness work in Nashville.” That intensity showed itself even in the choice of a leader; McClurkan was to be more than pastor. Although initially there was no desire to separate from the various congregations of their origin or to create a denomination, by the year 1899 many aspects of a denomination were already falling into place. They were united by the truth of holiness and their zeal to spread its reality.



William M. Greathouse  
General Superintendent Emeritus  
Pastor, 1958-63

In Merle McClurkan Heath’s book *A Man Sent of God*, Brother McClurkan’s daughter said of our founding pastor: “He saw Nashville with its favorable location, its transportation facilities, its educational structure as a center strategic for the dissemination of scriptural Holiness throughout the South. . . . This conviction grew and abided. He could not escape it. Acting upon it after earnest prayer for guidance, Father planted his handful of seed in the soil in Nashville deep in the Father’s will as he understood it.” That mission and spirit, given by the first

generation to their children and converts, have now spanned a century.

*Intensity*—a word spoken by a contemporary holy man who had lived through nine decades as a witness to what God had done.

Simultaneous with organizing, the band of Holiness people moved in all haste to be about the work of God.

Equipped with no property or bank account, they changed the name from the “Association” to “The Pentecostal Alliance.” Their second official act was to establish credentials and ordination for preachers and Christian work-

ers. In the spirit described as “a witness of fervency of shouts, testimonies, preaching, praying, and singing,” they met, organized, and in the first 90 days launched a clergy to spread the work.

By 1899 the intensity was evolving from the “Pastor’s Class” into “The Bible Training School.” Old Hynes School building was enlarged, and on November 5, 1901, the institution that was to become Trevecca Nazarene University was born. Simultaneously, churches were springing up throughout the Southern states. This growth was accelerated as students came to the Bible school and went out equipped to establish and strengthen churches.

The foreign mission work began to appoint called ministers within two years of the founding date—the first being W. A. Farmer to China. By 1902 Sudan, Congo, India, and Cuba were added to the mission fields. In union with these giant steps, the small flock with a global

vision established the Pentecostal Union Mission Publishing Company, later to become the John T. Benson Publishing Company. A stream of tracts, newsletters (*Zion’s Outlook* in 1900 and, eventually, *The Nazarene Weekly*), and song-books were created to equip the mission and to reach the world. Every need was addressed; and, because the cause was so great, the budget was exceeded. They were living out their *intensity*.

By 1907 the work was becoming global. This growth brought the Tennesseans into contact with the new Naza-

renes of the West. Peculiarities divided the young churches, with the result that the Southeast would be the last to merge into the new denomination.

In those days, the Pentecostal Movement was strongly nondenominational and widely diverse in theological roots, with a leaning toward Keswickian theology and a history of standing firm. For example, Brother McClurkan opposed the ordination of women, even though Mrs. McClurkan preached alongside her husband. Among the issues that kept our founder from being a Nazarene was the opposition to the ordination of women. Now, that is intensity! Yet, at the invitation of McClurkan, the momentous General Assembly of the Pentecostal Church of the Nazarene was held in the Ryman Auditorium in downtown Nashville in October 1911. Following the death of McClurkan, the Pentecostal Mission merged with the Church of the Nazarene on Feb-

ruary 13, 1915. The day was witnessed by a list of persons that reads like a “Who’s Who” of the American Holiness Movement. After noting the presence of prestigious persons at that historic moment, General Superintendent H. F. Reynolds recorded that the occasion was “in hell witnessed by the devil, the fallen angels, and the doomed spirits.”

The fervor of that intensity has come to us written in the lives of giants who filled the pastor’s role, including H. H. Wise, William Greathouse, and Millard Reed. The church today at 510 Woodland has been enriched and guided by college presidents, powerful teachers, gracious hostesses, sacrificial servants, and gifted believers. They have written, sung, supported, and expanded the “Mother Church of the South”—a phrase coined by one of its dynamic leaders of yesteryears—passing on to us, her children, this *holy intensity*.



Millard C. Reed, Pastor, 1974-91

Now one of the world’s largest Holiness congregations, we remain committed to the same inner city where we were born. The Lord has allowed us to defy the trends of many American churches, granting us growth without abandoning our beliefs, making us heirs of a God-given commitment, and instilling in us the fervent desire for excellence I had heard in the word *intensity*. H

## A Century of Pastors at Nashville First Church

- J. O. McClurkan—1898—1914
- C. E. Hardy—1914-16
- R. T. Williams—1916-18
- G. E. Waddle—1918-19
- E. P. Ellyson—1919-20
- E. A. Girvin—1920-21
- H. H. Wise—1922-48
- E. K. Hardy—1948-52
- C. D. Ewell—1952-57
- W. M. Greathouse—1958-63
- T. E. Martin—1963-70
- J. V. Morsch—1970-74
- M. C. Reed—1974-91
- S. A. Toler—1991-93
- G. A. Henecke—1994-present



# THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY

**Q.** Is there something unspiritual about reporting tithes and offerings to get tax relief? Our church never gives a record at year-end unless you ask for it. Every year when I ask, our leader tells me that he gives because he wants to and not to get a tax break.

**A.** I thought every church automatically gave a report to donors of recordable contributions. If they don't, they should. The typical U.S. citizen pays 30 percent or more federal income tax, another 4-6 percent state income tax, 1-2 percent for local income tax, plus 7.5-15 percent social security tax. Though this tax burden seems light in some countries, it is a serious matter, and you should do what you can (legally) to keep the government out of your pocket—including reporting gifts to your church. We would give to the church whether or not it is tax deductible, but your church should not make you feel like a second-class Christian because you are prudent. Does not the Lord expect us to be not only as harmless as doves but also as wise as serpents? He certainly doesn't expect us to be dumb as a rock!

**Q.** Who were the "brethren" in 3 John whom Gaius was to "receive" and whom Diotrephes rejected?

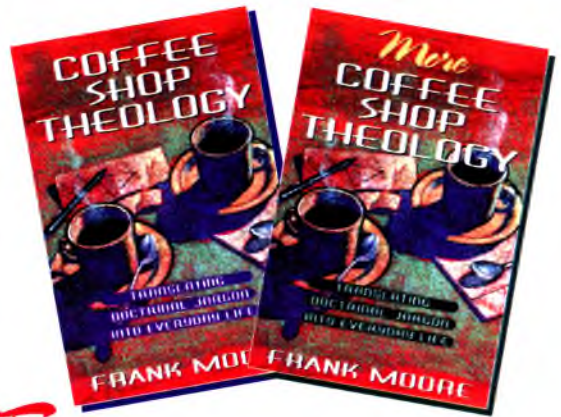
**A.** The *brethren* were traveling evangelists and missionaries who "went forth for His name's sake, taking nothing from the Gentiles" (v. 7, NKJV) of Asia Minor to whom they were preaching. They had no visible means of support. John wanted the house churches that he had founded to give them food and shelter and perhaps money. He knew that Diotrephes, who dominated part of the church, would not receive them or even let them preach. Rather, he "put . . . them out of the church" (v. 10, NKJV).

That they did not take offerings for their own support does not teach us not to pay evangelists, pastors, and missionaries today. Sharing resources with those who provide spiritual instruction for the church is well established in such passages as Romans 15:27; 1 Corinthians 9:11; Galatians 6:6; and 1 Timothy 5:17-18. It does show how careful the Early Church was about its financial reputation for the *free* gospel. The landscape was literally cluttered in those days with pagan "philosopher-beggars" who always passed the hat, or rather the "bag," after delivering their platitudes. Walter Kaiser et al. (*Hard Sayings of the Bible*, InterVarsity, 1996, 751) notes a monument in Syria put up by the begging priest of a certain goddess who boasted that each journey he made produced "70 bags of money." His kind provoked Jesus to forbid His own disciples from taking a "bag" with them on their mission journeys (Matthew 10:10, NKJV).

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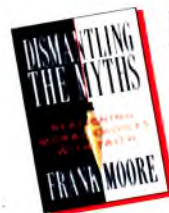
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# The Thing to Do



**JERRY AND LYNDA COHAGAN**

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

LATELY, CHASE AND I have been doing some father-son bonding—you know, the kinda stuff that Hallmark card commercials are made of. For instance, not too long ago I took Chase with me to a performance Stephen Hicks and I had here in town. Now Chase had seen me “work” before (I use the term loosely), but he was now at the age to perhaps understand a little bit more of what it is his daddy does. No one in the family really seems to know. Try applying for a loan sometime by telling the bank that you do sketches in churches for a living. Somehow it just doesn’t look too impressive on the application. Anyway, Chase came along and laughed a lot at his daddy and Mr. Stephen’s antics. At one point during the evening I pointed Chase out to the audience. Without a moment’s hesitation, Chase raised his hands high and began waving to the crowd as if I’d just announced that the pope was in the house.

As a father, of course, I was real proud of Chase for sitting still the entire hour and genuinely seeming to appreciate what it is I do for a living. So, driving home and swelling with pride, I said, “Chase, did you have a good time tonight?”

Chase responded, “Oh yeah, I laughed a lot. I didn’t think it was funny, but everybody else was laughing, and I didn’t want to be embarrassed.” Nothing like a seven-year-old to keep your ego in check.

As I tucked Chase in bed that night and said, “I love you,” he replied, as always, without hesitation or guile, “I knew that.” As if I’d just stated the most obvious thing in the world to him. I might as well have said, “We breathe air, Chase.” But my heart did a bit of a somersault as I realized that he KNOWS beyond knowing that I always have and always will love him. He can be confident that my love for him will be as constant as the air he breathes. And I was reminded of why it is that Stephen and I do what we do. Because we have a Father whose only concern is to love us, whose grace and mercy is as constant as the air we breathe.

Chase knows this too. You see, not long ago on a Tuesday evening while Mom and Dad were in revival service in “big” church, Chase and all the other kids were relegated to the gym with a special children’s speaker. On the way home, Chase said without hesitation or guile, “I accepted Jesus tonight.” Slowly, we pulled the details out of him that he had stepped forward during the children’s invitation. Chase said with candid certainty, “It seemed the thing to do.” Oh, my son, the truth you utter . . .

I want to share something that I scribbled on a piece of paper one day back in September 1991. Chase was 15 months old at the time.

*Chase,*  
A couple months ago you said your

*first complete sentence to me. You’d just finished breakfast, and I put a Wiffle ball on your high chair tray to divert your attention from the empty oatmeal bowl. You have a tendency to bawl whenever you finish a meal. Well, it worked! Instead of crying, you picked up the Wiffle ball, tossed it on the floor, looked at me, pointed at it, and said, “Get it.”*

*And, of course, I leaped with joy to get the ball and return it to you, gushing with fatherly pride at your acumen. Maybe that’s why you didn’t decide to walk until just recently. Why walk when all you have to do is point and utter two syllables?*

*I’ve been thinking about all the things I hope to “get” you in the future: clothes to keep you warm, a tricycle, a swing set, baseballs, basketballs, and footballs, music lessons (only if you want them), a skateboard, swimming lessons, a bicycle, braces (only if you need them), your first car, all the food you can eat, a college education, and a comfy house you can always come home to.*

*But the most important thing you need I will never be able to get for*

**You looked at me, pointed at it, and said, “Get it.”**

*you. You will have to walk alone to get it. And that’s Jesus. I can only put Him in your path, within reach if you so choose. You will have to decide whether to go around Him, turn away, stand still, or take His hand. But in that moment, should you glance at me, I will look at you, point at Him, and say, “Get it.”*

I’m glad you “get it,” Chase. It is, indeed, the thing to do. **H**



**Pastor Jackson with a few of his "little" parishioners** (standing, l. to r.): Jake Estes and Jonathan Harms. (Seated, l. to r.) Connor Privett and Maris Shinkle in their mothers' laps.

It's one of my favorite Gospel stories. The crowds flocked to Jesus, and some of them brought their children to Him so that He might place His hands on them and bless them. The nerve of some people! Don't they know that Jesus has better, more important things to do than to waste His time and energy on a bunch of immature, rambunctious, hyperactive, low-attention-span, don't-have-any-money-or-clout, meant-to-be-seen-and-not-heard, dirt-covered, little kids?

The disciples took their proper places as Jesus' security guards. "Get those stinkin' kids out of here. The Messiah has no time to mess with the likes of these," they scorned.

But when Jesus saw this going on, He was upset! "Let the children come to Me. Don't you dare do anything to hinder them, because the kingdom of God is made up of people who are just like them. I tell you the truth, anyone who does not re-

## Lessons Learned at VBS

by **Mike Jackson**  
Senior Pastor  
Overland Park, Kansas,  
Church of the Nazarene

ceive the kingdom of God like a little child will never enter it at all!" (Mark 10:13-15, author's paraphrase).

I was reminded of this as I showed up every night for VBS and sang with the kids, made crafts with the kids, raised money with the kids, walked the halls and talked with the kids. I learned that kids really do make the best candidates for Kingdom people. Here are some of the reasons I believe Jesus said these shocking words about a child's place in the heart of God:

1. Kids know how to be joyful and enthusiastic in their praise to God. One of my favorite parts of the week was singing with the kids. Jonathan nearly lost his voice, he sang so strong! Such energy. Such exuberance. Such unrestrained enthusiasm. Our kids understand that if we don't sing out His praises, the rocks themselves will cry out (Luke 19:37-40).

2. Kids know how to give and receive love. One evening during opening exercises, I was sitting on the steps of the platform, and the kids were listening to Pastor Kim give instructions. Maris was sitting on the first row, waiting for the next big event, when she looked at me, turned to her teacher, and said, "I'm going to give him a hug!" And she did! What a great way to live—passing out love spontaneously, unconditionally, even recklessly. It sure made my day.

3. Kids know how to give generously. We raised nearly \$650 in an exciting offering contest, enough to buy a motorbike for a pastor in Guyana. But some of the stories I heard were incredible. How Connor talked his dad into giving up the "sacred" pennies, a box that had been saved for years, but was now being released for ministry. How Maggie gave her special half-dollar, a coin she had held on to for a number of years,

Where in the  
world do we  
learn values  
like that—  
giving instead  
of spending?

but now was freely given for others. How Jake received a \$20 bill from his grandfather as a birthday present. But instead of spending it on himself, he cashed it in for pennies (we were raising money by weight) to give it to missions. When the bank teller found out that this young man was giving his birthday money for missions, she added \$5 from her own wallet to Jake's total. And since Jake's brother, Justin, did not have much to give that night, Jake gave his brother the \$5 from the bank teller so that he could participate in the joy of giving to others. Where in the world do we learn values like this—giving instead of spending?

That kinda sounds like the kingdom of God, doesn't it? Unreserved praise, unconditional love, unselfish giving. These are just a few of the "Kingdom attitudes" I saw demonstrated during VBS in the lives of our kids.

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# THE UNHERALDED



by J. Wesley Eby

## UNCLE BOXY AND BOOKS:

concern for training and equipping people for ministry. When he was Christian Service Training (CST) director of the Illinois District for five years during the 1960s, he helped every church obtain a "Prepare to Share" library. If a congre-

## SYNONYMS

**“W**hen I give these *Clarke's Commentaries* to Books in Missions, I'm giving you part of me," Ralph Boxell declared. "My wife gave me this set of books 65 years ago when I began my first pastorate. But now I want these books to help another young preacher-in-training, just as they helped me across the years."

These well-known commentaries are not the first books the 88-year-old retired minister has contributed to mission education around the world. In recent years he has given more than 900 books from his personal library as well as more than \$1,200 to defray the cost of shipping them to Nazarene Bible schools, colleges, universities, and seminaries in non-U.S.A. countries.

As reflected by his extensive library, Rev. Boxell values the printed page and the education that books offer. A lifelong student, he received a B.A. degree from Olivet Nazarene College (now University); a B.S. from Central State

College in Edmond, Oklahoma; and an M.S. from the University of Missouri.

Uncle Boxy—as he is affectionately known—was a bivocational pastor for many years, starting in 1933 at Edmond, Oklahoma. For 20 years, during two separate tenures, he pastored in Deepwater, Missouri, just a few miles south of Clinton, where he now resides.

Ralph Boxell has always had a

gation could not afford the books, he simply paid for the library himself. In one banner year, every church conducted at least one CST (now known as Continued Lay Training) class.

Boxell's interest in helping young preachers has never waned. At a clergy conference held on MidAmerica Nazarene College (now University) campus, he observed a youthful minister at the Nazarene Publishing House (NPH) exhibit repeatedly picking up a book and then laying it down. Uncle Boxy commented, "That's a pretty good book, isn't it?" The minister indicated that he planned to buy it sometime. Boxell surmised from the fellow's threadbare suit that "sometime" probably meant the distant future. So he said to the NPH representative, "Put it on my bill," and handed the book to the preacher. The young man's voice broke as he offered thanks, "I'm going to buy someone else a book some-

**Uncle Boxy presents one of Clarke's Commentaries to Bennett Dudney.**



time." Boxell says that is one of the nicest thanks he has ever received.

Throughout much of his ministry, Uncle Boxy was an active, creative leader in Boy Scouts of America (BSA). His love for youth translated into love for scouts. While pastoring the Deep-water Nazarene Church and serving as an adult sponsor in the local BSA troop, he dreamed, planned, and founded the 20-mile Pedro Scout Hike—a scouting tradition in Clinton. A few years ago, the troop honored him with the God and Service Award.

Boxell's ingenuity did not stop with scouting. A decade ago, he wrote to Bennett Dudney, then director of Publications International (now World Mission Literature) at Nazarene Headquarters, with an idea. "Braced

for a brainstorm?" he began his epistle. "Ever hear of The Uncle Boxy Book-of-the-Month Club?" His proposal: a student at one of the Nazarene schools in a

world mission area would select a book each month to be ordered from NPH, who would send the book to the student and the bill to Uncle Boxy. With enthusiasm he states: "I enjoy giving books. Well, to be frank, I enjoy books. Period."

Rev. Boxell believes the nourishment received from good books is just as important as that obtained from good food. In one of his myriad letters to WML during the past decade is this insight:

The other day a friend and his family dropped by just at lunchtime, so I took them out to eat. Forty dollars, plus or minus a few cents. Not bad, I have to admit. Then the thought struck me what I had spent for "bread" of this world. I thought of the nice letter I just received from WML

for giving \$25 for "living bread." I could see the former; I could not see the latter. "For the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18b). So, here is a check for \$40. I want to spend on the things that are eternal.

Now get this: I paid \$250 bail for a young man in trouble with the law and \$21 for a Bible for him. I did this because he said he wanted to go to church with me. Yes, I know that some convicts get religious just for help, but I thought of Matthew 25:31 ff. If WML had asked me for \$271 for literature, I, like a lot of dear ones, would have (probably!!!) screamed like some kind of maniac. Yet, a busy executive and his busy secretary

took time to write me a nice letter for a gift of only \$25.

**"I ENJOY GIVING BOOKS. WELL, TO BE FRANK, I ENJOY BOOKS. PERIOD."**

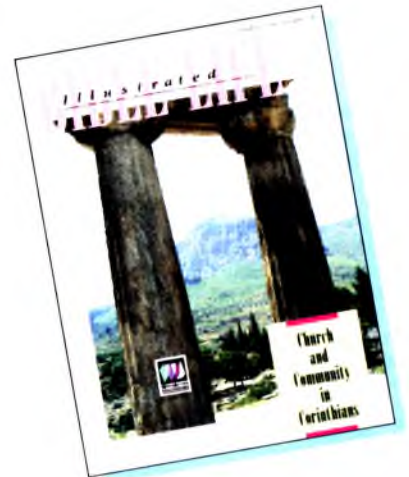
**B**ennett Dudney—who has been appointed volunteer chairman of the Books in Mission project

by Ray Hendrix, WML director—and George Rice recently visited Rev. Boxell. Dr. Dudney accepted not only the gift of *Clarke's Commentaries* but also a donation of \$50 to help ship the prized collection. And Uncle Boxy promised that as the books travel across the ocean, his prayers will follow, remembering the students who are privileged to receive the valuable library.

Uncle Boxy, now a widower, is homebound; yet his spirit is young, buoyant, and cheerful. This unheralded minister loves books and, until God takes him home, will give and give and give them away.

**B**oxell and books. Without question—synonyms. **H**

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# VITAL STATISTICS

## Deaths

EARL G. BLYSTONE, 70, Charlotte, N.C., Feb. 28. Survivors: wife, Jeanette; sons, Brad, Doug; daughter, Jacque DeJesus; stepchildren, Jim, Lisa; mother, Helen Blystone; sister, Betty Jo Young; six grandchildren.

ABBIE ELIZABETH CONNELL, 100, Temple, Tex., Mar. 8. Survivors: sons, O'Dell, Thomas, James; daughters, Lucille Murphy, Geraldine Dukatnik, Mildred McQueen, Tate Fipps; 31 grandchildren; 74 great-grandchildren; 45 great-great-grandchildren.

E. LOUISE ERSKINE, 86, Blue Grass, Iowa, Jan. 30. Survivors: son, James; daughters, Margaret Houser, Pauline James; 3 sisters; 9 grandchildren; 20 great-grandchildren.

LYDIA ELIZABETH ANGIER FINKBEINER, 63, Ontario, Oreg., Mar. 10. Survivors: husband, Arnold Jr.; daughter, Kim Schorr; brothers, Rev. Quincy, Ken, Lee, and Cordell Angier; sister, Margie Brown; one granddaughter.

ALVIA "SHORTY" HINDS, 88, Mexico, Mo., Mar. 23. Survivors: wife, Rose; son, Alvia Jr.; daughters, Ramona Hale, Gwendolyn Mattingly, Sheryl Willier; brother, L. L.; half-brother, Quentin Easley; half-sister, Wyanna Perkins; 10 grandchildren; 17 great-grandchildren.

MELISSA HOCKETT, 96, Burlington, Iowa, Mar. 12. Survivors: sons, Lee, Edgar, Dale, Rev. Gilbert; daughters, Viola Van Dorin, Barbara Ireland; 16 grandchildren; 44 great-grandchildren; 18 great-great-

grandchildren.

EVERETTE A. JOHNSON, 76, Monroe, La., Mar. 29. Survivors: wife, Beverly; son, Noel; daughter, Ashley Pridgen; three brothers; two sisters; four grandchildren; one great-grandchild.

REV. FRED R. LESTER, 79, retired evangelist, Mesa, Ariz., Mar. 28. Survivors: son, Luke; daughters, Rev. Luann McBride, Lynene Sandbloom; stepdaughters, Sandy Payne, Sylvia Jared.

GERALDINE LEWIS, 76, Fort Worth, Tex., Mar. 8. Survivors: husband, Chesley; sons, Ray, Edwin, John; daughter, Verna Creasy; five grandchildren; three great-grandchildren.

DOROTHY MAE MADDEN, 84, Gilbert, Ariz., Jan. 15. Survivors: husband, Paul; sons, Robert, Carl, James; daughters, Karen Hulbert, Mary Kaye Abrams; 1 brother; 2 sisters; 14 grandchildren; 14 great-grandchildren; 2 great-great-grandchildren.

ALMA MARCHBANKS, 89, Lemay, Mo., Mar. 9. Survivors: one son; two daughters; one brother; three sisters; many grandchildren.

REV. AMOS R. MEADOR, 94, Borger, Tex., Mar. 19. Meador pastored 51 years, including 32 years at Borger First. Survivors: son, J. T.; daughters, Vermeil Meador, Nelda Moore, Kathryn Thomason, Charlotte Gasaway, Reba Meador, Rebekah Fabian; six grandchildren; seven great-grandchildren.



DWIGHT L. MEREDITH, 83, Harper, Kans., Apr. 3. Survivors: wife, Norma Jean; son, Mark; sister, Rev. Lucille Law; two granddaughters.

ARCHIE LINDSAY PARSONS, 82, Cookeville, Tenn., Jan. 12. Survivors: daughters, Annice Crisp, Clarice Parsons, Royce Cox; son, Maurice; five grandchildren; one great-grandson.

HELEN PATZEL, 87, Lincoln, Nebr., Apr. 2. Survivors: husband, Rev. Fred; sons, Paul, Stan; daughters, Eileen Brown, Ruth Bearmont; nine grandchildren; six great-grandchildren.

KENNETH MAXWELL PELREN, 83, Indio, Calif., Mar. 16. Survivors: wife, Wanda; sons, Les, Rev. Bryce; daughters, Leona Rittenhouse, Nadine Owensby.

RUSSELL L. PETERSON JR., 40, Las Vegas, Nev., Mar. 24. Survivors: wife, Lesa; mother, Bertha Rolf; brothers, Dale, Douglas, Randall; stepbrother, Gregory Rolf; stepdaughter, Jennifer Burk; grandmother, Reba Silvernail.

LLOYD S. POFF, 69, Salem, Va., Mar. 8. Survivors: wife, Susie; sons, Wesley, Douglas; daughter, Betty Southworth; parents, John and Ella Poff; six grandchildren.

ERNEST A. REAMES, 86, Newton, Iowa, Mar. 10. Survivors: wife, Dorothy; son, Kenneth; daughters, Edna Zimmer, Sharon Longacre; seven grandchildren; five great-grandchildren.

REV. EDGAR SCAMMAHORN, 74, Roxana, Ill., Mar. 12. Survivors: wife, Muriel; son, Galen; two sisters; two granddaughters.

VORIS VANCE SIMS, 95, Spokane, Wash., Mar. 28. Survivors: sons, Vance, Jimmy; daughters, Merle Bartram, Ila Bangle; 16 grandchildren; 33 great-grandchildren; 5 great-great-grandchildren.

A. PHILIP TRACY, 84, Tatamagouche, N.S., Canada, Mar. 19. Survivors: wife, Jean; son, Bruce; daughter, Joyce Smith; seven grandchildren; four great-grandchildren.

FLORENCE ENA WOODS, 87, Winnipeg, N.B., Canada, Jan. 18. Widow of Rev. Robert F. Woods, former D.S. of Ontario (Canada Central) and Canada Atlantic districts. Survivors: sons, Murray, Glenn, Rev. Douglas; five grandchildren; one great-granddaughter.

## Births

to ERIC and TRICIA (NOTHSTINE) CUMMINS, Kankakee, Ill., a girl, Lorna Christine, Sept. 10.

to TAD and DIANNE (CHEEK) HIBBARD, Castalia, Ohio, a boy, Wyatt Jennings, Dec. 30.

to GREGORY and NANCY (DEMPSTER) La ROCQUE, Kingsville, Mo., a boy, Brandon Gregory, Feb. 2.

to RODERICK and STEPHANIE (BRANK) LEUPP, Manila, Philippines, a girl, Emily Christine, Dec. 6.

to DAVID and AMY (WALKER) STRATTON, Windsor, Colo., a girl, Alexis Elizabeth, Mar. 11.

to SCOTT and RONDA (KRATZER) WALKER, Fairfield, Calif., a boy, Nicholas Scott, Oct. 30.

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## Fall 1998 NIROGAS

**Glorieta, New Mexico**  
September 14-19, 1998

**Retreat Director:** Charles Case  
**Featuring:** Harold Daniels, Jerry White, The Burchfield Brothers

Glorieta has become a tradition amid the beautiful Sangre de Cristo Mountains where nature accentuates the presence of the Lord. Celebrate Christ among those who share your walk with Him.

**Schroon Lake, New York**  
September 21-25, 1998

**Retreat Director:** James Miner  
**Featuring:** David Felter, Clarence Hildreth, Kathryn Martin as "Miz Maudie," Bob Porter

Nestled among the Adirondack Mountains, Schroon Lake offers a picturesque setting with the changing colors of fall foliage. The spiritual tone of the fellowship and services complete the picture.

**St. Simons Island, Georgia**  
November 2-6, 1998

**Retreat Director:** James Miner  
**Featuring:** Talmadge Johnson, Hilton Gillespie, Peggy Miller, Harmon Schmelzenbach, Larry and Tamla Leckrone

Spanish moss, old oaks, and mild temperatures make Epworth-by-the-Sea an ideal late fall location. Experience Christ where John and Charles Wesley came as missionaries to America.

## 1999 NIROGAs

**Victoria, Canada**  
March 22-26, 1999

NEW LOCATION

**Branson, Missouri**  
April 26-30, 1999

**Willow Valley, Lancaster, Pa.**  
June 14-18, 1999

NEW

**Glorieta, New Mexico**  
September 13-18, 1999

**Schroon Lake, New York**  
September 20-24, 1999

**For detailed informational brochures about future NIROGAs, as they become available, check the appropriate box(es), clip this ad, and mail to: NIROGA, 6401 The Paseo, Kansas City, MO 64131**

to PETER and LEA WINCENTSEN, Oceanside, Calif., a girl, Sierra Ann. Jan. 16.

### Anniversaries

CHARLES and SUE BALDWIN, Colorado Springs, Colo., celebrated their 50th anniversary June 18. The Baldwins have 4 children and 11 grandchildren.

WELDON and HAZEL BURNETT, Lakeland, Fla., celebrated their 60th anniversary May 9 at the home of their son, Weldon Jr.

MARK and MILLY FIEDLER, Mancelona, Mich., celebrated their 50th anniversary May 29. The Fiedlers have three children and eight grandchildren.

DON and WANDA HERBOLD, Olathe, Kans., celebrated their 50th anniversary June 13 at a reception hosted by their children at College Church of the Nazarene. Greetings may be sent to 1409 Tomahawk, Olathe, KS 66062.

HERBERT and RUBYSUE STYERS, Tulsa, Okla., celebrated their 50th anniversary Apr. 4 with the renewal of their vows at St. Paul Church of the Nazarene. A reception followed, hosted by their 4 children, 10 grandchildren, and 2 great-grandchildren.

JOHN and LENA WITTE, Vancouver, B.C., celebrated their 70th anniversary Mar. 28 with an open house at First Church of the Nazarene.

### Announcements

COLORADO DISTRICT will celebrate its 90th anniversary 7:30 p.m. Wed., July 22, at Denver First Church. For more information, call 303-730-0106.

KANKAKEE (ILL.) LIMESTONE CHURCH will celebrate its 40th anniversary July 19. For more information, call 815-933-5288.

NAZARENE INDIAN BIBLE COLLEGE, Albuquerque, N.Mex., will celebrate its 50th anniversary Aug. 6-9. For more information, call 505-877-0240.

NEVADA (MO.) CHURCH will celebrate its 60th anniversary Aug. 9. For more information, call 417-667-3939.

NORTHWESTERN ILL. DISTRICT will celebrate its 50th anniversary Aug. 5-6. For more information, call 309-693-1930 or 309-686-6945.

NORTHWESTERN OHIO DISTRICT will celebrate the 50th anniversary of its camp-meeting July 26-Aug. 2. For more information, call 419-394-4517.

PALMYRA (IND.) CHURCH will celebrate its 40th anniversary Aug. 9. For more information, call 812-364-6986.

### FOR THE RECORD

#### Moving Ministers

JERRY ARAMOWICZ, from associate, Lewiston (Idaho) First, to pastor, Pratt, Kans.

JERRY K. AUSTIN, from student, NTS, to pastor, Dolton (Ill.) First

SHELBY BARNHART, to pastor, Stony Point, Mo.

JAMES H. BROWN, from Canton (Ill.) Eastside to Kewanee, Ill.

ROBIN BUCKLIN, from Rockton, Ill., to Fort Madison, Ill.

DAVID A. BUSIC, from Livermore (Calif.) Vineyard Community to Lenexa (Kans.) Kansas City Central

DONALD R. CREASMAN, from chaplaincy

to pastor, Fremont (Calif.) Central MICHAEL W. DAY, from Dixon, Ill., to Joliet (Ill.) First

MARTIN D. DENNIS, from Wilmington, Ohio, to Warren (Ohio) Champion

TOM DILLARD, from Richmond, Mo., to Eaton Rapids, Mich.

MURRELL L. DUFFIE, to pastor, Broseley, Mo.

KAREN K. EVANS, from student, NTS, to pastor, Los Alamos (N.Mex.) La Vista

TIMOTHY EVANS, from associate, Gainesville, Fla., to associate, Hot Springs (Ark.) First

LESTER R. FOOTE, to pastor, Bard, Calif.

DONALD E. GARRISON, from Mountain View, Ark., to Eufala, Okla.

H. FLOYD HALL, to pastor, Gravity, Iowa

JAMES R. HICKMAN, from Gravity, Iowa, to Atlantic, Iowa

BOB E. HUSKEY, from Eufala, Okla., to Friendship, Okla.

DAVID L. JENNINGS, from Winfield, Kans., to Alamogordo, N.Mex.

CHARLENE KELLOGG, to pastor, Vandalia, Mo.

FRANCIS D. KETNER JR., from pastor, Fort Scott (Kans.) West Park, to special assignment

DONALD T. KLEINDEL, to pastor, Anacortes, Wash.

LARRY W. LEONARD, from Orlando (Fla.) Central to Wichita (Kans.) First

JEFFREY D. LILES, from associate, Carthage, Mo., to pastor, Joplin (Mo.) First

JACK L. LITTLEFIELD, from Niles, Mich., to Muncie (Ind.) Emmanuel

L. DUANE LUM, from associate, Lake Houston, Tex., to pastor, Glenpool, Okla.

SCOTT MARSHALL, from associate, Wichita (Kans.) First, to associate, Kansas City (Mo.) First

SERGE J. MICHEL, from Dollard-des-Ormeaux (Que.) West Island to Columbia (Md.) Haitian

WALLACE C. MILLER, from Yakima (Wash.) First to Sumner, Wash.

R. SCOTT OSTENDORF, from Jacksonville (Fla.) Oak Mills to Gardendale, Ala.

JESSE A. RUBY, from associate, Fresno (Calif.) First, to pastor, Elko, Nev.

RANDALL W. RUCKER, from Pratt, Kans., to Grand Ledge, Mich.

JOHN E. RUMPLE, to pastor, Montpelier, Ohio

MALCOLM R. SCHOENER, from evangelism to pastor, Hilliard-Mill Run, Ohio

ERIC SHERWOOD, to pastor, Greensboro (N.C.) First

DAVID B. SHOWALTER, to pastor, McLouth, Mo.

BARRY G. STEPHENS, from Rainbow City, Ala., to Shreveport (La.) Huntington Park

KENNETH B. STIDAM, from Downey (Calif.) Telegraph Road to Whittier (Calif.) Crossroads

RANDALL STIRRETT, from Dalton (Ill.) First to Chicago (Ill.) Hickory Hills

STEVEN D. STONE, from associate, Orlando (Fla.) United, to associate, Longwood, Fla.

R. GENE WILLIAMS, from pastor, Wichita (Kans.) First, to special assignment

STANLEY K. YOCOM, from Alamogordo, N.Mex., to Yuma (Ariz.) First

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# STEWARDSHIP DEVELOPMENT MINISTRIES

## ★ 1997 STEWARDSHIP HONOR ROLL ★

To achieve the Stewardship Honor Roll, churches must pay their budgets in full and give at least 10 percent for others. At least 50 percent of the churches on the following 23 districts qualified for the Stewardship Honor Roll in 1997:

Church Percentage	District	District Superintendent
60	NORTHWESTERN OHIO	J. E. SHANKEL
58	NORTHEASTERN INDIANA	F. THOMAS BAILEY
58	WASHINGTON	KENNETH L. MILLS
56	INDIANAPOLIS	TED R. LEE
56	INTERMOUNTAIN	RONALD K. KRATZER
56	MISSOURI	JACK W. EYESTONE
56	NORTHWEST	STEVEN C. FLETCHER
56	NORTHWEST OKLAHOMA	JERRY W. WHITE
55	MICHIGAN	C. NEIL STRAIT
55	NORTHEAST OKLAHOMA	RUSSELL C. HUMAN
54	IOWA	GENE C. PHILLIPS
53	NORTH CENTRAL OHIO	JACK R. ARCHER
53	SOUTHWEST INDIANA	M. V. SCUTT
52	HAWAII PACIFIC	ROBERT C. KILLEN
52	KANSAS	EDMOND P. NASH
52	SOUTHEAST OKLAHOMA	ARK NOEL
51	SOUTHWEST OKLAHOMA	CARL B. SUMMER
50	AKRON	MARION W. BARBER
50	ALASKA	LARRY W. WHITE
50	DALLAS	DAVID F. NIXON
50	SOUTH CAROLINA	JAMES M. BEARDEN
50	WEST VIRGINIA NORTH	WESLEY B. FREDERICK
50	WISCONSIN	LAUREL L. MATSON

The following churches have qualified for the Stewardship Honor Roll for 30 or more consecutive years.

Consecutive Years	Church
50	ALEXANDRIA, INDIANA
50	ARENZVILLE, ILLINOIS, BETHEL
50	ELKHART, INDIANA, FIRST
50	SELMA, INDIANA, HARRIS CHAPEL
50	KANSAS CITY, MISSOURI, FIRST
50	MONONGAHELA, PENNSYLVANIA
50	BERNE, INDIANA, MOUNT HOPE
50	SUBLETTE, KANSAS
50	WARREN, OHIO, FIRST
50	WINCHESTER, INDIANA
49	MARION, OHIO, FIRST
48	BEARDSTOWN, ILLINOIS
48	CHATTANOOGA, TENNESSEE, FIRST
47	COLUMBIANA, OHIO
47	NEW BRIGHTON, PENNSYLVANIA
46	OLDS, ALBERTA, HARMATTAN
46	PEORIA, ILLINOIS, FIRST
45	WARREN, PENNSYLVANIA
44	BRADFORD, PENNSYLVANIA, FIRST
44	DINUBA, CALIFORNIA
44	ELKHART, KANSAS
44	GRAND HAVEN, MICHIGAN
43	OTTAWA, ILLINOIS, FIRST
42	BELLE, WEST VIRGINIA
42	JOHNSON, KANSAS, BETHEL
42	FORT RECOVERY, OHIO
42	KINGSTON, MISSOURI
42	HUTCHINSON, KANSAS, PENIEL
42	INDIANAPOLIS, INDIANA, WESTBROOK
41	IRONTON, OHIO, FIRST
40	NAMPA, IDAHO, COLLEGE
40	GEORGETOWN, ILLINOIS
40	NORTH PLATTE, NEBRASKA
40	ROANOKE, VIRGINIA, FIRST
40	SOUTH PORTLAND, MAINE

Consecutive Years	Church
40	WASHINGTON, D.C., FIRST
39	BETHANY, OKLAHOMA, JERNIGAN MEMORIAL
39	OSKALOOSA, IOWA
39	CLAY CITY, INDIANA, UNION CHAPEL
38	BUCYRUS, OHIO
38	HANOVER, PENNSYLVANIA
38	KANSAS CITY, MISSOURI, ST. PAUL'S
38	LOGAN, OHIO
38	MONTICELLO, ILLINOIS
38	OIL CITY, PENNSYLVANIA
38	ROCK HILL, SOUTH CAROLINA, WEST MAIN
37	ANNA, ILLINOIS, FIRST
37	BEL AIR, MARYLAND
37	INDIANAPOLIS, INDIANA, WESTSIDE
36	MEADE, KANSAS
35	ELLCOTT CITY, MARYLAND, BALTIMORE FIRST
35	BARSTOW, CALIFORNIA
35	CHARLESTON, WEST VIRGINIA, SOUTHEAST
35	CIMARRON, KANSAS
35	EASTON, PENNSYLVANIA
35	ERIN, TENNESSEE
35	FORT MADISON, IOWA
35	IOWA CITY, IOWA
35	LONG BEACH, CALIFORNIA, FIRST
35	REED CITY, MICHIGAN
35	ROANOKE, VIRGINIA, EAST GATE
35	YORKTOWN HEIGHTS, NEW YORK
34	FAIRFIELD, OHIO
34	AVA, MISSOURI, HIGHWAY
34	INDIANAPOLIS, INDIANA, SOUTHWEST
34	KNOXVILLE, IOWA
34	LEXINGTON, KENTUCKY, LAFAYETTE
34	NEW PALTZ, NEW YORK
34	ALUM BANK, PENNSYLVANIA, RYOT
34	TIFFIN, OHIO
33	MARKDALE, ONTARIO
33	MOBERLY, MISSOURI
33	CHARLOTTE, NORTH CAROLINA, TRINITY
33	JACKSONVILLE, FLORIDA, FIRST
33	ELKHART, INDIANA, NORTHSIDE
33	DAYTON, OHIO, FIRST
32	BLUFFTON, INDIANA
32	FAYETTE, OHIO
32	NEW BEDFORD, MASSACHUSETTS, FIRST
32	VILLAGE OF KENWOOD, PENNSYLVANIA, PENNS MANOR
31	CHARLESTON, WEST VIRGINIA, NORTH SIDE
31	FORT MYERS, FLORIDA, FIRST
31	PETERSBURG, PENNSYLVANIA
31	SHELBYVILLE, INDIANA, FIRST
30	FREEMONT, ILLINOIS
30	SKOWHEGAN, MAINE
30	WHITTIER, CALIFORNIA, COLLEGE AVENUE

**87 CHURCHES IN 1997 WITH A TOTAL OF 3,390 YEARS**

The following are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to World Evangelism Fund (General Budget) and Mission Specials:

Percentage of Giving	Church
67.24	HOUSTON, TEXAS, OAKWOOD
57.64	PEORIA, ILLINOIS, NORTH SIDE
55.01	ALBERTA, STETTLER
50.39	MADISON, FLORIDA, BARBARA MEMORIAL
50.03	LAGRANGE, INDIANA
49.80	BEDFORD, INDIANA, VALLEY MISSION
47.70	LOWER SACKVILLE, NOVA SCOTIA, NEW LIFE COMMUNITY
44.60	SHIPPENSBURG, PENNSYLVANIA
44.29	CALVERT, ALABAMA
40.73	MISHAKAWA, INDIANA, SOUTHSIDE



## West Texas District Passes Historic Legislation

The West Texas District celebrated its 90th anniversary at its assembly held April 16-17. During the session, the delegates passed legislation designating Pilot Point, Texas, a historic site and recommending that the 2001 General Assembly name the city a historic landmark.



Anniversary site at Pilot Point, Texas, where the Church of the Nazarene was born.

Pilot Point was the site of the General Assembly of 1908, when the Holiness Church of Christ merged with the Pentecostal Church of the Nazarene, according to Stan Ingersol, Nazarene archives manager.

Orville Jenkins, Raymond Hurn, Lyle Eckley, and Gene Fuller, former district superintendents who represented more than 40 years of leadership, attended the event.

A new Nazarene church building that is located at the Pilot Point historic site is nearing completion.

## World-Renowned Physicist Visits ENC

Sir John Polkinghorne, one of the world's most celebrated scholars of science and religion, spent a week at Eastern Nazarene College (ENC), where he spoke to students, faculty, and members of the community. He also debated Willard van Orman Quine of Harvard University, one of America's most influential philosophers and an avowed atheist.

Polkinghorne, former president of Queen's College, Cambridge University in England, opened his week at ENC on May 19 with the keynote address in the Templeton Lecture Series. He spoke to nearly 400 persons who came from the New England area to hear him discuss "A Scientist's View of Religious Truth," according to Kent Hill, ENC president.

On May 21 Polkinghorne debated Quine, who is widely regarded as the leading American analytical philosopher of this century. The

debate, coordinated by Ned Vankevich, communications arts professor at ENC, is part of a television series, "Uncommon Conversations," which he is producing.

Polkinghorne "was a key figure in helping to create the modern quark picture of matter," said Karl Giberson, ENC professor of physics, who coordinated the Templeton Lecture Series. Giberson planned the lectures as the culmination of a semester-long class, "Seminar on the Thought of John Polkinghorne." The class was taught by Giberson, Hill, and Don Yerxa, chair of the history department.

"The arrival of Sir John Polkinghorne is a major event not just for ENC but for the entire Boston area," said Hill. "As a physicist and Anglican priest, he comes to us as one of the foremost authorities in the world on the relationship between religion and science."



## SATELLITE PROGRAM GUIDE

All times listed are eastern.

AUGUST 1998											
SUNDAY	M	TUESDAY	W	T	F	S					
						1					
<b>2</b> 4:00 P.M. - 5:00 P.M. <b>NCN Sunday</b> Join in morning worship with York Stليمeadow Church of the Nazarene in York, Pa., led by pastor B.H. (Bud) Reedy Jr. (This service will be broadcast on every DishTV Network system nationwide.)		<b>3</b> <b>4</b> 8:00 P.M. - 9:00 P.M. <b>Leadership Today with Stan Toler</b> Stan's guests, Mark and Mike Cork, continue their discussions on worship styles and the how-to's of designing a worship service.			5	6	7	8			
<b>9</b> 4:00 P.M. - 4:15 P.M. <b>NCN News in Review</b> News happening in and affecting the church. <b>4:15 P.M. - 4:30 P.M.</b> <b>The Question Box with Wesley Tracy</b> Topics include ethics of sustaining a person through tube-feeding, what Cain ate, salvation of family members, and unusual teen fund-raising. <b>4:30 P.M. - 5:00 P.M.</b> <b>Profile</b> Guest Dr. Taimadge Johnson shares the impact of Sunday School in his life and the Church of the Nazarene.		<b>10</b> <b>11</b> 8:00 P.M. - 8:30 P.M. <b>World Mission Video Magazine</b> Segments include an update on the Jesus Film project, a feature on the Eurasia Region with an interview of Dr. Franklin Cook, and the Garman's 40th anniversary celebration. (Repeat of July 28th broadcast.) <b>8:30 P.M. - 9:00 P.M.</b> <b>Compassion NOW!</b> Get an overview of Nazarene Compassionate Ministries' vast scope, hear from Dr. Louie Bustle, and see how Compassionate Ministries relates to the church's global evangelism strategy. (Repeat of October 7, 1997, broadcast.)			12	13	14	15			
<b>16</b> 4:00 P.M. - 5:00 P.M. <b>NCN Sunday</b> Join in morning worship with Denver First Church of the Nazarene, led by Pastor Tim Stearman. (This service will be broadcast on every DishTV Network system nationwide. A repeat of July 5th broadcast.)		<b>17</b> <b>18</b> 8:00 P.M. - 8:15 P.M. <b>NCN News in Review</b> News happening in and affecting the church. <b>8:15 P.M. - 8:30 P.M.</b> <b>NPH Presents</b> Guest Steve Bowersox continues to discuss the exciting new MIDI product line. <b>8:30 P.M. - 9:00 P.M.</b> <b>Pastors' Forum</b> Guest Dr. Jack Stone discusses 1997 General Assembly Manual changes. (3rd in a four-part series.)			19	20	21	22			
<b>23</b> 4:00 P.M. - 4:30 P.M. <b>World Mission Video Magazine</b> Repeat of August 11th broadcast. <b>4:30 P.M. - 5:00 P.M.</b> <b>Compassion NOW!</b> Repeat of August 11th broadcast.		<b>24</b> <b>25</b> 8:00 P.M. - 9:00 P.M. <b>Bridges</b> Guests Paul Skiles, Ron Jackson, and Wayne Smele discuss NYC '99 in Toronto.									
<b>30</b> 4:00 P.M. - 5:00 P.M. <b>NCN Presents: Moments Together</b> Join the inspirational Nazarene evangelists' celebration in a Gaither-style format. (A repeat of May 17th broadcast.) MIDI product line.						Schedule subject to change NCN programming on Dish TV Network is in addition to the regular program packages, and is located on channel and 901. To order the satellite equipment, or for more information, call NPH toll free at 1-888-663-8975.					

# Ever feel like you

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

