NASHVILLE FIRST CELEBRATES ITS CENTENNIAL
Growing in Holiness

Wise Chapel, Nashville First
1917-48

Hardy Sanctuary, Nashville First
1948-89

Woodland Street Presbyterian Church.
Later Nashville First.

Nashville First
1989 to present
The Call to Jesuslikeness

by Jim L. Bond

There 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, 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 is, 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 enfolded 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 being 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.


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.”

M Y DEEPEST PRAYER,
MY HIGHEST GOAL—THAT I MAY BE LIKE JESUS.  

1 Scripture references are from the New International Version (niv).
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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 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...
Eight Ways to Grow Spiritually
by Victor M. Parachin

In 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, RSV). "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." 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, witnessing 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."
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 walkways. 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 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 perhaps 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 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!
Formal 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.

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.
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 reflection 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 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.
This Culture Is Overrated

Thank you so much for the excellent article in the April issue titled “This Culture Is Overrated.” Dr. Williamson 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 Williamson 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.
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.

NNC Offers International Study Opportunities

The number of international study opportunities for North-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 Cuenavaca, 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.

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

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, Ore.; Mary Rearick Paul, pastor of Bethel Church, Quincy, Mass.; and Bonita May of Portland, Ore.

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.

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 holds a doctorate from Middle Tennessee State University as well as degrees from Trevecca Nazarene University (TNU) and the University of Tennessee.

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 graduate 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 Stelting succeeds Phyllis Perkins as vice president for academic affairs at Nazarene Bible College (NBC). He assumed his new responsibilities July 1, when Perkins retired after 13 years at NBC. Stelting 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.
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.”

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

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.

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.

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

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.
The 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 Neckes guests, 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 present...
Holy Intensity

From the Archives

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

Speer Family—1971

Senior Quartet—1955

Pastor William Greathouse with Bus Ministry—1959

Nashville First Sanctuary—1996

Basketball Team—1950
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.

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.
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.

Simultaneously 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 workers. 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 songbooks 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 Holiness 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 February 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.

**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. Ellys—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

**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.*
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).
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.” 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. 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.
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, ram-bunctious, 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 receive 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, 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).
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.

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, 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.

Children of the King—I wanna be one!
When 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 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 congregation 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-
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 Deepwater 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 brain-storm?” 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 lunch-time, 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.

Bennett 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.

Boxell and books. Without question—synonyms.
Deaths

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

ABIGAIL ELIZABETH CONNELL, 100, Temple, Tex., Mar. 8. Survivors: sons, O’Dell, Thomas, James; daughters, Lucille McGuin, Dale, Doug; daughter, Jacque Dejesus. (Deaths)

LYDIA ELIZABETH ANGIER FINKBEINER, 83, Allentown, Penn., Jan. 22. Survivors: one brother; three sisters; many grandchildren.

ALEXIS FREDERICK HINS, 88, Mexico, Ariz., Jan. 15. Survivors: husband, Paul; three daughters, Ramona Hale, Gwen L.; half-brother, Quentin Easely; half-sister, Jennifer Burk; grandmother, Reba Silverman.


REVA L. HORTON, 84, Layton, Mo., Mar. 9. Survivors: one son; two daughters; one brother; three sisters; many grandchildren.

ALMA MARCHBANKS, 89, Lometa, Ariz., Apr. 21. Survivors: 1 brother; 4 sister; 32 grandchildren; 1 great-grandchild.

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


GERALDINE LEWIS, 74, Fort Worth, Tex., Mar. 8. Survivors: husband, Chesley; sons, Ray, Edwin, John; daughter, Verna Greasy; five grandchildren; three great-grandchildren.

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

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

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


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

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


LOYD S. POFF, 69, Salem, Va., Mar. 8. Survivors: wife, Sue; sons, Wesley, Douglas; daughters, 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, Murriel; son, Galen; two sisters; two grandchildren.


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

LYDIA ELIZABETH ANGIER FINKBEINER, 83, Allentown, Penn., Jan. 22. Survivors: one brother; three sisters; many grandchildren.

ALVIA “SHORTY” HINDS, 88, Mexico, Ariz., Jan. 15. Survivors: husband, Paul; three daughters, Ramona Hale, Gwen L.; half-brother, Quentin Easely; half-sister, Jennifer Burk; grandmother, Reba Silverman.

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

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Archibald Lindsay Parsons, 82, Cookeville, Tenn., Jan. 12. Survivors: daughters, Annie Crisp, Glance Parsons, Royce Cox; son, Maurice; five grandchildren: one great-grandson.

Helen Patzel, 87, Lincoln, Neb., Apr. 2. Survivors: husband, Rev. Fred; sons, Paul, Stan; daughters, Eileen Brown, Ruth Beamont; nine grandchildren; six great-grandchildren.


Lloyd S. Poff, 69, Salem, Va., Mar. 8. Survivors: wife, Sue; sons, Wesley, Douglas; daughters, 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, Murriel; son, Galen; two sisters; two grandchildren.


Births

To Eric and Tricia (Nothstine) Cuming, 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 Rochelle, Kingsville, Mo., a boy, Brandon Gregory, Feb. 2.

To Roderick and Stephanie (Branck) 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.

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

NIROGA is a retreat program sponsored by Nazarene Adult Ministries for adults 55 and above. Its goals are to provide a setting for spiritual and personal enrichment, relaxation in a beautiful setting, fellowship, and preparation for Kingdom service. Our retreat program features special workshops, crafts, and tour options.

Maturity Has Its Advantages . . .

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 Episcopal by the Sea an ideal late fall location. Experience Christ where John and Charles Wesley came as missionaries to America.

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

1999 NIROGAS

Victoria, Canada
March 22-26, 1999

Branson, Missouri
April 26-30, 1999

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

Glorieta, New Mexico
September 13-18, 1999

Schroon Lake, New York
September 20-24, 1999
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 four children and 11 grandchildren.

Weldon and Hazel Burnett, Lake-land, Fla., celebrated their 60th anniversary May 9 at the home of their son, Weldon, Jr.

Mark and Milly Fielder, Mancelona, Mich., 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, Mancelona, KS 66062.

Herbert and Ruby Sue Styers, Tulsa, Okla., celebrated their 50th anniversary April 4 with the renewal of their vows at St. Paul Church of the Nazarene. For more information, call 309-394-4517.

Don and Wanda Herbold, Olathe, Ks. 66062, celebrated their 50th anniversary June 17 at a reception hosted by their children at College Church of the Nazarene. Greetings may be sent to 1409 Tomahawk, Mancelona, KS 66062.

Herbert and Ruby Sue Styers, Tulsa, Okla., celebrated their 50th anniversary April 4 with the renewal of their vows at St. Paul Church of the Nazarene. For more information, call 309-394-4517.

John and Lena Witte, Vancouver, B.C., celebrated their 70th anniversary March 28 with an open house at First Church of the Nazarene.

Greetings may be sent to 1409 Tomahawk, Mancelona, KS 66062.

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 (III.) First

SHELBY BARNHART, to pastor, Stony Point, Mo.

JAMES H. BROWN, from Canton (III.) 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. CRESMAN, from chaplaincy to pastor, Fremont (Calif.) Central

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

MURREL L. DUFFIE, to pastor, Brookville, Mo.

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

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

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

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

H. FLOYD HALL, to pastor, Grady, Iowa

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

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

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

CHARLENE KELLOGG, to pastor, Vandala, 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 Munice (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.) to West Island to Columbia (Md.) Hallian

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

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

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

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

JOHN E. RUMPLE, to pastor, Montpelier, Ohio

MADLON R. SCHOENER, from evangelist 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. SENE WILLIAMS, from pastor, Wichita (Kans.) First, to special assignment

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

“Let’s Get Growing” Intermediate Church Initiative National Equipping Conference

Presenters:

Tom Mullins
Pastor, Palm Beach, Florida

Bob Huffaker
Pastor, Grove City, Ohio

Elmer Towns
Church Growth Institute

October 22-24, 1998
Holiday Inn Select Airport Indianapolis

Conference Registration
$139—D.S. and Senior Pastor
$109—Associates, Spouses, and Lay Leaders

For more information please contact
ICO Office
6401 The Paseo, Kansas City, MO 64131
800-306-9948
Fax: 403-347-4818
E-mail: afallon@telusplanet.net
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:

<table>
<thead>
<tr>
<th>Church District</th>
<th>Percentage District Superintendent</th>
</tr>
</thead>
<tbody>
<tr>
<td>60 NORTHWESTERN OHIO</td>
<td>J. E. SHANKEL</td>
</tr>
<tr>
<td>58 NORTHEASTERN INDIANA</td>
<td>F. THOMAS BAILEY</td>
</tr>
<tr>
<td>58 WASHINGTON</td>
<td>KENNETH L. MILLS</td>
</tr>
<tr>
<td>56 INTERMOUNTAIN</td>
<td>RONALD K. KRATZER</td>
</tr>
<tr>
<td>56 MISSOURI</td>
<td>JACK W. EYESTONE</td>
</tr>
<tr>
<td>56 NORTHWEST OKLAHOMA</td>
<td>JERRY W. WHITE</td>
</tr>
<tr>
<td>55 MICHIGAN</td>
<td>C. NEIL STRAIT</td>
</tr>
<tr>
<td>55 NORTHEAST OKLAHOMA</td>
<td>RUSSELL C. HUMAN</td>
</tr>
<tr>
<td>54 IOWA</td>
<td>GENE C. PHILLIPS</td>
</tr>
<tr>
<td>53 NORTH CENTRAL OHIO</td>
<td>JACK R. ARCHER</td>
</tr>
<tr>
<td>53 SOUTHWEST INDIANA</td>
<td>M. V. SCOTT</td>
</tr>
<tr>
<td>52 HAWAII PACIFIC</td>
<td>ROBERT C. KILLEN</td>
</tr>
<tr>
<td>52 KANSAS</td>
<td>EDMOND P. NASH</td>
</tr>
<tr>
<td>52 SOUTH EAST OKLAHOMA</td>
<td>ARK NOEL</td>
</tr>
<tr>
<td>51 SOUTH WEST OKLAHOMA</td>
<td>CARL B. SUMMER</td>
</tr>
<tr>
<td>50 AKRON</td>
<td>MARION W. BARBER</td>
</tr>
<tr>
<td>50 ALASKA</td>
<td>LARRY W. WHITE</td>
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<tr>
<td>50 DALLAS</td>
<td>DAVID F. NIXON</td>
</tr>
<tr>
<td>50 SOUTH CAROLINA</td>
<td>JAMES M. BEARDEN</td>
</tr>
<tr>
<td>50 WEST VIRGINIA NORTH</td>
<td>LESLIE B. FREDERICK</td>
</tr>
<tr>
<td>50 WISCONSIS</td>
<td>LAUREL L. MATSON</td>
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</tbody>
</table>

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

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

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:

<table>
<thead>
<tr>
<th>Percentage of Giving</th>
<th>Church</th>
</tr>
</thead>
<tbody>
<tr>
<td>67.24 HOUSTON, TEXAS, OAKWOOD</td>
<td></td>
</tr>
<tr>
<td>57.64 PEORIA, ILLINOIS, NORTH SIDE</td>
<td></td>
</tr>
<tr>
<td>55.01 ALBERTA, STETTLER</td>
<td></td>
</tr>
<tr>
<td>50.39 MADISON, FLORIDA, BARBARA MEMORIAL</td>
<td></td>
</tr>
<tr>
<td>50.03 LAGRANGE, INDIANA</td>
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<tr>
<td>49.80 BEDFORD, INDIANA, SOUTHSIDE</td>
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</tr>
<tr>
<td>47.70 LOWER SACKVILLE, NOVA SCOTIA, NEW LIFE COMMUNITY</td>
<td></td>
</tr>
<tr>
<td>44.60 SHIPPENSBURG, PENNSYLVANIA</td>
<td></td>
</tr>
<tr>
<td>44.29 CALVERT, ALABAMA</td>
<td></td>
</tr>
<tr>
<td>40.73 MISHAKAWA, INDIANA, SOUTHSIDE</td>
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</tbody>
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Herald of Holiness
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.

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.”

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Ever feel like you are just running in circles? .... Holiness Today, coming in January 1999, 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 Missions Today will help us center our lives in God.