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Wesley D. Tracy (Editor)  
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# Herald of Holiness

NOVEMBER 1997

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COVER PHOTO CREDIT:  
Comstock



The background of the page is a detailed watercolor illustration of various types of bread and wheat. In the top left, there's a large, round, dark brown loaf with a hole in the center. Below it is a smaller, similar loaf. To the right, there are several round, golden-brown loaves, some with seeds. In the top right, there's a large, flat, round loaf with a grid pattern. Below that, there's a smaller, round loaf with a grid pattern. In the bottom left, there's a large, round loaf with a grid pattern. In the bottom center, there are several small, round loaves with seeds. In the bottom right, there's a large, oval-shaped loaf. Wheat stalks are scattered throughout the illustration, particularly around the breads.

# Reckless

**A**t the time, she had no idea that in giving him the fresh-baked loaf of bread, God was working a modern-day miracle through her.

I know a family in Christ who not long ago decided to change their ways. After many years of serving the Lord, they decided that an element of their obedience was lacking. It happened like this:

Young and idealistic, they recklessly set off for the adventure of following Jesus in full-time ministry. Believing God would take care of them, they left everything, packed up all their worldly belongings, and moved across country to begin formal preparations for ministry. Without jobs or a place to live, they set out on their journey with confidence that the One who called them was

faithful—and He was.

Time brought the usual “maturing” of commitment that all too often is partnered with a tendency to become

more “practical” and “sensible” about living for God. They were no less devoted to the cause of Christ. They had their devotions, never

missed church, paid their tithes no matter what. But more and more, they began to depend upon future money to finance current expenses.

Over the years, this “deficit living” became more and more entrenched. And the more entrenched it became, the less they seemed to experience God’s miraculous provision for “daily bread.” I suppose that’s one of the cruel conveniences of deficit living; it allows us to insulate ourselves from the basics of survival to the point where it’s easy to lose sight of the hand of God in the daily routine.

They told themselves it was necessary for Kingdom purposes. Yet they sometimes wondered if using debt to cushion the blows of life was not so much financing the cause as maintaining control.

**T**he heart of holiness is the heart of surrender.

The core of discipleship is a commitment to submission.

Does using debt to get us through the rough spots subtly shift our dependence from God to those resources we are able to appropriate? Is there a sense in which God becomes merely another resource along with Visa and MasterCard, and if the God-card is maxed out, we’ll have to compromise and tap other resources under our control?

**How long has it been  
since you missed a  
meal for the sake  
of others?**



# Living

by Victor Schreffler

**T**he heart of holiness is the heart of surrender.

The core of discipleship is a commitment to submission.

When was the last time I didn't

eat because I couldn't afford it?—which was the place where this family was brought to.

Taking a leap of faith, they decided

to set a modest weekly budget for groceries and spend not a penny more, even if it meant going hungry. Their tithe still came first, but they decided to live on only what they had for the rest. If paying a bill meant missing a meal, then, in their naïveté, they were willing to believe that God was calling them to a fast.

So when the loaf of bread was placed in the husband's hands, it was much more than just a nice gesture. That week had been hard. They had no vegetables for their Sunday dinner and no bread in the house. They were at peace about it, content to give thanks for what they had.

Then, the night before, someone delivered his garden's latest offerings. And now the bread completed a wonderful meal for the family.

Yet, something much more valu-

able was also delivered that day—a renewal of their confidence in reckless living and an abandonment to the assurance that God takes care of His children, the God who's everywhere you want to be.

Everyday living is often so insu-

lated from the necessities of survival that it's easy to lose sight of the hand of God in basic provision.

On that Sun-

day, God granted His servants a clearer eye to see His hand. And no material blessing can compare with that.

Seeking first the kingdom of God is neither difficult nor exhilarating when it never involves missing a meal or not getting something I'm pretty sure I need. But the reckless living of truly putting God first in the money department, as well as in all others, offers an adventure of intimacy with the Lord that extravagantly exceeds any joy money can buy. And it enables you to give yourself and your resources to people for whom Christ died. **H**

**That loaf of bread  
was more than just  
a nice gesture.**



## THE FIELDS ARE READY...

*The time is now!*

**THANKSGIVING OFFERING FOR WORLD EVANGELISM**





# From Mother Teresa's Orphanage to Nazarene Theological Seminary

by J. Wesley Eby

**W**hat do an orphan in Calcutta and a student at Nazarene Theological Seminary (NTS) have in common? How have Mother Teresa and an NTS professor influenced the same individual?

Though the response to these questions would seem to have an improbable connection, there really is an answer.

**D**istended abdomen, bowed legs, dullness of eyes, fatigue—the telltale evidences of malnutrition were already plain. Whoever dumped the infant on the nuns' doorstep and then disappeared among the masses

of the Asian subcontinent of India probably saved her life.

The nuns of the order founded by Mother Teresa, the Missionaries of Charity, figured that Basophie, as they named her, was about seven months old. These sisters, who had dedicated their lives to the



poor and neglected of this large metropolis in eastern India, tenderly cared for and loved the tiny child.

The nuns recognized this delicate girl was not the typical, run-of-the-mill orphan. Even as a one-year-old baby, they discerned she was a

unique child with an intellectual aptitude. The sisters decided little Basophie should be transferred to their or-

phanage in New Delhi. They reasoned that her chances for adoption by an affluent Indian family would be much greater there than if she remained among the poor of Calcutta. The nuns, wanting to keep the *crème de la crème* of their own children in India, believed that wealth would provide the gifted girl with special advantages. For the next two years, the New Delhi orphanage was Basophie's home.

**H**alfway around the world near Buffalo, New York, lived a nurse who desperately wanted a child. Although Jeanette Collins had never married, she wished to be a mother. As Jeanette prayed and talked with fellow Christians about her intense longing, she was encouraged to try adoption. She knew, of course, her singleness would be a liability. Still, she believed if God wanted her to have a child, He would give her the desire of her heart.

For more than two years, Jeanette contacted dozens of adoption agencies. And for more than two years, she received similar disappointing responses: "You are single." "You're not a family." "Our children are only placed with couples."

When Jeanette was about ready to give up, she received a hopeful message from the Missionaries of Charity in New Delhi. They had a bright and charming girl with a few lingering medical problems, primarily related to malnutrition. The child could be hers with the

stipulation that she be raised in the Christian faith. Hope became reality. A volunteer escort for the Sisters of Charity

**"Oh, honey, that's wonderful,"**  
**Mother Teresa replied. "You can**  
**take my place when I die."**

brought the sweet lassie all the way from New Delhi to Buffalo.

Three-and-a-half-year-old Basophie, Miss Collins's "desire of the heart," was christened Elizabeth, which was her mom's middle name. And with proper nutrition and care, the health problems of the young child were soon corrected.

Communication between mother and daughter provided a challenge. A Hindi-speaking toddler and an English-speaking parent faced a Mount Everest, but the mountain was scaled quickly. Elizabeth mastered her second language with amazing speed and skill. Baffi, a nickname that Jeanette gave her daughter, proved to be all her mom had dreamed and hoped and imagined. What a delight! What a beautiful answer to prayer!

**I**n 1981 Mother Teresa made a trip to the United States. The itinerary for the esteemed nun

included the commencement at Niagara University, just a few miles from the Collinses' home.

Seven-year-old Baffi was immersed in the anticipation of the special occasion. With the aid of a newspaper reporter, seats were obtained near the front. Elizabeth remembers that the diminutive Mother Teresa had to stand on a wooden crate to address the audience, and even then her eyes barely topped the lectern. She spoke in a soft voice, forcing people to strain to hear, yet commanding their attention.

At the close of the ceremony, the reporter, along with her mother, grabbed Baffi's hand and rushed to a press conference. Mother Teresa sat on a four-foot-high podium, creating an impossible barrier for a seven-year-old. Elizabeth, caught up in the excitement, clutched a small photo of herself to present to the saintly woman.

Suddenly, a man pressed a small box and a rose in Baffi's hands, telling her to give them to Mother Teresa. Next, she felt herself being elevated by his strong arms to the stage. And then she found herself sitting on Mother Teresa's lap.

As they talked, Baffi was impressed with the kind eyes of her rescuer. "They were eyes that held you," Elizabeth says, "eyes full of love and strength and peace."

When the godly nun asked Elizabeth what she wanted to be when she grew up, the engaging little





girl responded, "I think I'll be a missionary to India."

"Oh, honey, that's wonderful," Mother Teresa replied. "You can take my place when I die."

That moment created a special, indelible memory for Elizabeth. "My encounter with Mother Teresa encouraged me and strengthened my love for God," she says.

Throughout her elementary and high school years, she possessed an insatiable thirst for God's Word. By the time she was 12, she was a leader of Bible studies in her home. And in high school she taught herself the basics of New Testament Greek.

Early in life, Baffi demonstrated an artistic talent. This interest led her to declare art as one of her undergraduate majors, along with psychology, at Roberts Wesleyan College in Rochester, New York. In fact, class and chapel notes often appeared as sketches of significant people or still lifes or personal feelings.

At Roberts Wesleyan, Elizabeth's classes in Bible excited her the most, and when she enrolled in Old Testament and Hebrew classes, she met Professor Joseph Coleson. Their special friendship continues to the present, where both are now at Nazarene Theological Seminary, once again as teacher and student.

College graduation forced Elizabeth to assess her future plans and goals. In her period of uncertainty, the Lord intervened and, through His Spirit, nudged her into the area of teaching. Although she did not

want to teach and really had no desire to teach, she realized that nothing energizes and excites her like the Bible.

*Eureka! That's it!* she thought. *A teacher of Old Testament and Hebrew at the college level—maybe in a mission school?*

Elizabeth, through the influence of Professor Coleson, moved to

Kansas City this fall to begin her studies at NTS. Dr. Coleson comments: "Elizabeth's life is a remarkable witness to the superabundance of God's

loving-kindness. From imminent death in a Calcutta street to graduate studies in Old Testament at

NTS is a life journey we would not dare dream of. But God has done that for Elizabeth. I'm convinced that He will continue to do great things in and through her." Coleson continued, with a smile on his face and reflected in his voice, "You need to know, too, that Elizabeth is a real person—warm, empathic, fun, and fun-loving. It's a joy and privilege to be her friend as well as her teacher."

Visiting with Baffi is a delightful experience. She is amiable, articulate, and animated, communicating with her eyes and hands as well as her voice. Elizabeth, in describing herself, says, "I'm as Indian as apple pie."

What do an orphan in Calcutta and an NTS student have in common? And how have Mother Teresa and an NTS professor influenced the same individual?

Now you know.

HH

**Baffi is amiable, articulate,  
and animated, communicating  
with her eyes and hands  
as well as her voice.**

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## Nazarene Leaders Die

### M. L. Mann



M. L. Mann, former superintendent of the Arizona District, died August 25. He was 85 years of age.

Mann, who was appointed superintendent of the Arizona District in 1944 at the age of 32, served in that capacity for 34 years until he retired in 1978. It is believed he has the longest tenure of any district superintendent in the Church of the Nazarene.

Mann began his ministry while attending Pasadena College (now Point Loma Nazarene College). While in southern California, he was a commissioned evangelist.

He accepted the pastorate of Buckeye, Arizona, in 1940, the same year he was ordained. He later pastored Chandler, Arizona, before his appointment as district superintendent.

Mann was honored by Pasadena College in 1959 with the doctor of divinity degree. He served on the Boards of Trustees of Pasadena College, Nazarene Theological Seminary, and Nazarene Bible College.

He is survived by his wife, Doris; son, Karl; daughters Ruth Lindsey and Naomi Cliff; six grandchildren; and nine great-grandchildren.

### Wendell Q. Wellman



Wendell Q. Wellman, 80, longtime Nazarene pastor and evangelist, died on July 23.

Wellman earned two degrees from Olivet Nazarene College (now University): a bachelor of arts in English and a bachelor of theology.

Wellman began his pastoral ministry in Iowa in 1942. During the next decade he served three churches: Waterloo Broadway, Fairfield, and Iowa City. For 10 years he pastored Atlanta First, followed by pastorates at Flint, Michigan, First and Los Angeles First.

After pastoring for many years, Wellman served as a commissioned evangelist in the Church of the Nazarene before his retirement. Until his death, he continued to be active in district functions and as a supply pastor.

Wellman was well known for his daily television programs while pastoring in Atlanta and Flint.

Wellman is survived by his wife, Leah; sons, Wendell Jr. and Wesley; a granddaughter, Celeste; a brother, Donald Wellman; and a sister, Virginia Adams.

## Nazarenes to Use *JESUS Film* for World Evangelism

The Church of the Nazarene and Campus Crusade for Christ International (CCCI) have partnered to spread the gospel through the showing of the *JESUS Film*, according to Louie E. Bustle, World Mission Division director.

"We are thrilled with the cooperative agreement with Campus Crusade," said Bustle. "The *JESUS Film* is one of the most effective evangelistic tools ever developed, and the Church of the Nazarene stands poised to reach millions with the gospel through this film."

The plan calls for World Mission to form up to 200 Nazarene teams of nationals from their respective countries in world mission areas. These teams will each show the film twice a week.

Bustle continued, "Through the work of these teams, we anticipate showing the *JESUS Film* 20,000 times per year. Results show the average crowd at a showing is 500 people. By the year 2010, the evangelistic potential approaches 100 million seeing the film with a harvest of 10 million converts, producing an anticipated 3 million new Nazarenes." Bustle also indicated that about 1,000 Nazarene churches would be started each year as a direct result.

Campus Crusade is donating nearly \$1 million of equipment for the project and will provide training for the Nazarene teams, teaching them how to organize film showings, maintain the equipment, follow up with converts, and start new churches.

The idea evolved as a group of Nazarene laypersons involved with CCCI worked in the formation of the partnership. Campus Crusade then approached the Church of the Nazarene with a proposal. CCCI anticipates making the Church of the Nazarene a model of partnership with other denominations.

"Because the potential of the *JESUS Film* is so far-reaching, we can target the entire world," concluded Bustle.



Louie E. Bustle

## Russian President Yeltsin Signs Religion Bill

Only two days after the upper chamber of Russia's Parliament passed the measure in September, President Boris Yeltsin signed into law a highly controversial religion bill that recognizes the Russian Orthodox Church as the country's preeminent religion and limits the activities of other religious



Franklin Cook

groups, according to the Associated Press.

Franklin Cook, Eurasia Regional director, said, "Please continue to pray for the developments in Russia, especially in regard to this new law. Some aspects of it would be very restrictive and difficult, but we believe prayer changes things. Pray that God will intervene in accordance with His will and the purpose for the Russian people."

According to Cook, the law is complicated and confusing, and at this point, the potential effect on the Church of the Nazarene in Russia is unknown.





## God's Gift of Sex

As a Christian wife, mother, and grandmother, I agree with Marianne Moody Jennings ("I Want the Right to Believe in Abstinence," July 1997) that we have the right and responsibility to teach our children sexual abstinence.

I do, however, have concerns about some of the things she plans to teach her children. In the article she states she plans to teach them that marital sex isn't all it's cracked up to be and that it loses its draw after two to three years of marriage. With that teaching she will reduce marital sex to the same level as extolled by the movies and popular press, who seem to say that only illicit sex is valuable and marital sex is usually boring. Why not teach them that sexual intimacy between husband and wife is a gift from God? Teach them that like many of His gifts it serves several purposes—two of which are procreation and enjoyment. In addition, it's a wonderful way for a husband and wife to demonstrate love, deep affection, and commitment to their marriage. Teach them that instead of losing its draw, it should become better and more fulfilling with the years. Teach them that it can and should be much more than it's cracked up to be by the movies and press. Perhaps we should even teach them what our parents taught us—it's worth waiting for!

Thanks for a great magazine. I read it from cover to cover and frequently clip articles to save.

Gwendolyn Burt  
East Tawas, Mich.

## Important Issues

As a geriatric nurse practitioner I was thrilled to read the two articles in the July issue "Help! The Doctor Says It's Alzheimer's Disease!" and "When Your Child Visits a Nursing Home." How wonderful to see these important issues covered in the *Herald*.

In my profession, I have spent many hours in the nursing home with patients that have so much to offer to others, and yet are not given the chance. The article encouraging families to bring their children into the nursing home deserves every family's consideration. What a wonderful ministry for a mother and her children. Not only will the people in the nursing home benefit from the visit, but the children will learn "to respect life and care about the aged," as the article states.

Janelle Harris  
San Rafael, Calif.

## Wants to Sound Off—Anonymously

The August 1997 issue contained a letter written by V. W. Reynolds in regard to the *Herald* with which I agree—it has fallen by the wayside. It reminds me not only of *Time* magazine but also *McCall's*. Years ago the *Herald* contained articles that fed the soul in times of sorrow and trials. . . . How well I remember the standards the Church of the Nazarene had when my husband and I joined the church in 1940. The emphasis was having God upon the service, with shouts in the camp.

The members were modestly dressed, no earrings, beads, makeup, pantsuits, shorts, short skirts, gum chewing; this included the teenagers. The Sabbath day was honoured, no buying, no

rushing out to restaurants to eat. Prayer and fasting preceded our revivals; the evangelists came for a freewill offering. . . .

What has happened? No longer do we see such dedication.

Should you feel led to print any of the contents, sign me as a  
Concerned Member

## New Nazarenes

My wife and I became members of the Church of the Nazarene on May 25, 1997, and we couldn't be happier and more blessed. To us, being a Nazarene is a call to holiness. The kindness of the people there overwhelmed us. We could see Jesus in their eyes. The preaching and teaching is very dynamic, encouraging, and uplifting. The Church of the Nazarene is a real working force for Christ. What a blessing to find a group of people so dedicated for the service of our Lord. God brought us to this place, and this is where we'll stay until our days on earth are finished. I'm very excited about the priority the Church of the Nazarene places on missions, children's and youth ministry, and also Sunday School for adults. Your magazine *Herald of Holiness* is a message of

continued on page 37

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## Intentional Thanksgiving

by Paul G. Cunningham

I have made a discovery: My life works much better when I practice intentional thanksgiving.

Like most people, I have the tendency to allow the stresses and strains of life to accumulate until they gain unjustified influence. When that happens, I've learned to implement the "praise cure" learned by my father-in-law, Dr. Lauren I. Seaman. During his time of service as a medical missionary in Africa, a wise, old African had given him this advice.

When you have more questions than answers and life seems to be piling up on you, just try the praise cure. That is, in spite of everything that seems to be going against you, just start praising the Lord anyway. Praise the Lord for His unfailing goodness in spite of everything. He said it won't take long for the dark clouds of discouragement to begin moving away. We know our enemy has no protection against praise.

I believe the old African was right, and that's why I practice the biblical mandate of intentional thanksgiving.

The apostle Paul underscores this truth when he tells us in Philippians 4:4 to "Rejoice in the Lord always."\* Then, just in case we miss the point, he says, "I will say it again: Rejoice!" The good news is we can make the choice to rejoice. Rejoicing is a choice. We don't have control over all the things that happen to us. Many things come over which we have no control. But one thing we do have control over is how we respond to those circumstances.

We choose our response to life's events. Consequently, when we choose to practice intentional thanksgiving and rejoice in spite of the things that may be going against us, we are actually appropriating the grace of God.

God's Word promises His grace is sufficient for us in any and every situ-

ation. When we choose to celebrate life through thanksgiving living, we are actually releasing spiritual energy in our lives. That practice can make a real difference in our attitude.

We know that attitude is almost everything in life. Attitude determines whether we experience a joyful journey or woeful wandering. Now, of course, this lifestyle doesn't just fall out of heaven into our hearts. This kind of living is intentional.

The apostle Paul gives us the key to success when, after supplying us with a magnificent list of inspired direc-

**THE GOOD NEWS IS  
WE CAN MAKE A  
CHOICE TO REJOICE.  
REJOICING IS A CHOICE.**

tives for great living, he concludes with the words in Philippians 4:9: "Whatever you have learned or received or heard from me, or seen in me—put it into practice."

There, of course, is the key to our success: put it into practice. Just do it!

Most of us have abundant head knowledge, but we forget to put it into practice. That's why I suggest this idea of intentional thanksgiving.

In other words, on purpose, regularly, systematically, we make intentional thanksgiving a part of our lives. If we will, then Paul tells us the result in chapter 4:9: "And the God of peace will be with you."

That is very reassuring, and, of course, since it is a promise from God's Word, we can count on it being ab-

solutely true. We need the utter confidence in God expressed in the prophet Habakkuk's prayer in chapter 3:17-19: "Though the fig tree does not bud and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the LORD, I will be joyful in God my Savior. The Sovereign LORD is my strength; he makes my feet like the feet of a deer, he enables me to go on the heights."

I find that kind of intentional thanksgiving absolutely spine-tingling, and I must tell you it really works. It was working for a waitress named Florence who sat next to Connie and me on a flight to Seattle. She began telling her story of daily bus trips to visit her husband confined to a Veteran's Hospital in Baltimore for several years before he died. During these same years, she was raising her children by herself. By 11 A.M. she was at her waitressing job and worked until midnight.

In spite of everything, Florence was happy, optimistic, and proud of her job. She took great pride in caring for her customers. In fact, she had learned the directions to every tourist attraction in the Baltimore area so she could help tourists find their way. As a result, she had won the mayor's award for outstanding service to tourists.

Why was she going to Seattle? She was taking her vacation time to care for her daughter recovering from surgery. No complaints, just a thankful heart. She had made the choice to rejoice in spite of everything. She was practicing intentional thanksgiving—and so can we. This is truly a great way to live.

\*All Scripture references are from the New International Version of the Bible.





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## CANADA

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**NORTH CENTRAL OHIO**—Jack R. Archer, P.O. Box 947, Mount Vernon, OH 43050-0947  
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**WEST VIRGINIA SOUTH**—Mervin C. Smith, 5515 Kentucky St., South Charleston, WV 25309

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**INTERMOUNTAIN**—Ronald K. Kratzer, P.O. Box 1159, Nampa, ID 83653-1159  
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**OREGON PACIFIC**—Gerald E. Manker, P.O. Box 1088, Salem, OR 97308-1088  
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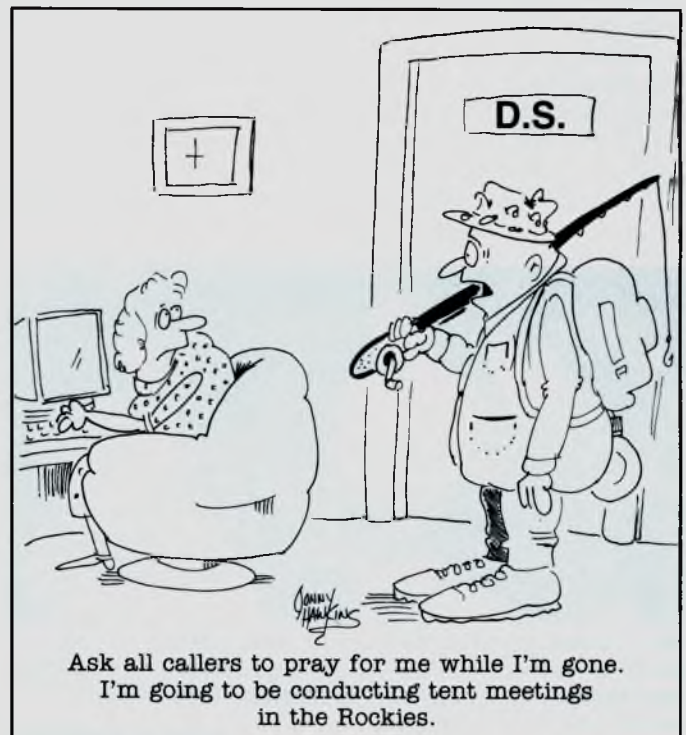
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**CENTRAL FLORIDA**—C. Eugene Fuller, P.O. Box 5680, Lakeland, FL 33807-5680  
**EAST TENNESSEE**—Thomas M. Cox, P.O. Box 1190, Lebanon, TN 37088  
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**NORTH CAROLINA**—J. Mark Barnes, 8320 University Executive Park Dr., Suite 102, Charlotte, NC 28262  
**NORTH FLORIDA**—D. Moody Gunter, 4741 Atlantic Blvd., Suite E4, Jacksonville, FL 32207

**SOUTH CAROLINA**—James M. Bear-den, P.O. 211308, Columbia, SC 29221  
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**HAWAII PACIFIC**—Robert C. Killen, P.O. Box 6254, Honolulu, HI 96818  
**LOS ANGELES**—Roger E. Bowman, 1546 E. Washington Blvd., Pasadena, CA 91104  
**NAVAJO NATION**—John R. Nells, P.O. Box 520, Winslow, AZ 86047  
**NEW MEXICO**—Woodie J. Stevens, 939 S.R. 77, Clovis, NM 88101-9561  
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**SOUTHWEST INDIAN**—Larry E. Salway, 4229 N. 16th Dr., Phoenix, AZ 85015  
**SOUTHWEST LATIN AMERICAN**—Alejandro G. Sandoval, P.O. Box 1706, Chandler, AZ 85224-1706  
**WESTERN LATIN AMERICAN**—Orlando Serrano, 11226 Garetal St., Santa Fe Springs, CA 90670



Ask all callers to pray for me while I'm gone.  
 I'm going to be conducting tent meetings  
 in the Rockies.

## NWMS Resource Conference for Large Churches Held in Kansas City

The first-ever NWMS Resource Conference for Large Churches was held September 12-13 in Kansas City at the Airport Marriott Hotel. Participants, which numbered 175, came from 51 districts in the United States.

According to Nina Gunter, general NWMS director, the conference was planned after many NWMS leaders ex-



**Conference Codirector Harlan Buettnner (right) and Pastor Brad Dyrness, Junction City, Kans., confer during coffee break.**

pressed the need to discuss issues and concerns of promoting missions in large churches. "This is a dream I've had to resource these churches," Gunter said. "We live in a 'choice' culture; one size doesn't fit all. The conference was an attempt to identify the needs and challenges unique to mission in the large church, to help us plan effectively for solutions."

Norm Shoemaker, senior pastor of San Diego First, gave the keynote address. His talk, titled "What in the World Are We Doing Here?" focused on the necessity of churches viewing their role as being "sent" into the world rather than being "sending" churches.

Nine interactive sessions/workshops were held on Saturday morning.

Topics included: "Developing a Winning NWMS Team—Pastor and President," "Changing the Paradigm—Mission Education for the 21st Century," "Transferring the Torch," "Exploring Ways to Raise Money for Missions," "Strengthening the Local Church's Partnership with Missionaries," "Making Work and Witness Work," and "Dealing Creatively with Children in Missions."

Some of the interactive-session facilitators were Bev Borbe, *general NWMS president*; Dennis Moore, *South Florida District NWMS president*; Gene Williams, *senior pastor of Wichita, Kans., First*; Dwight Gunter, *senior pastor of Richardson, Tex., First*; Daniel Vanderpool, *associate pastor of Olathe, Kans., College Church*; and Joyce Collins, *Kansas City District Ambassadors director*.

Although the conference officially ended following the Saturday luncheon, more than 50 persons remained to engage in interaction and sharing, according to Wes Eby, codirector of the conference. "The last group finally broke up at 5:30," Eby said.

Becky Duke, NWMS president at Cincinnati, Ohio, Springdale, was enthusiastic about the conference. "I learned I'm not in this boat by myself; there are others in here with me," she said. "It's a whole different ball game when you're in a church of 700 or more. . . . I've never had the opportunity to talk to others in churches this size."



**Norm Shoemaker addressed the conference participants at the Friday banquet.**

Duke picked up several ideas that she hopes to implement in her church. The interaction times were the most helpful for her. "We talked from 2 until 5 P.M. and had to tear ourselves away."

Finley Knowles, an associate pastor at Kankakee, Ill., College Church, said, "The biggest need we have is daily information. . . . We want hot stuff as opposed to cold information." Knowles left the conference with a list of web sites and E-mail addresses that would provide "up-to-the-minute information about evangelism worldwide." He voiced optimism for the future, saying, "It's time for missions in our church."

The conference committee consisted of Wes Eby, codirector, *Kansas City District NWMS president*; Harlan Buettnner, codirector, *senior pastor, Wichita, Kans., Linwood Church*; Jonette Anderson, *NWMS president, Wichita, Kans., First Church*; J. K. Warrick, *senior pastor, Olathe, Kans., College Church*; Marijane West, *NWMS president, Denver First Church*; and Kandi Horton, *LINKS secretary, General NWMS Office*.



**Mike Jackson, pastor of Overland Park, Kans., Church (left); Bill Bell, NWMS president of Kankakee, Ill., College Church (middle); and Andrea Phillips, NWMS president of Medford, Oreg., Church (right), shared ideas and new learnings.**



**Roxianne Snodgrass, South Carolina District NWMS president, presented an interactive session titled "Communicating and Promoting Missions in the Local Church."**

Conference photographs courtesy of Randy Jenkins.



## NYI Targets Campus Ministry

Bo Cassell and Mark Carter have recently joined the Nazarene Youth International (NYI) staff at the International Center in the area of campus ministries, according to Fred Fullerton, NYI Ministries director. Cassell, 32, is Campus Ministry director and Carter, 25, Campus Ministry assistant.

Cassell also serves as missions coordinator, overseeing the Youth in Mission and YouthServe programs. A graduate of Fuller Seminary with an M.Div. degree (emphasis in cross-cultural studies), he has been a youth pastor in three Nazarene churches on the Los Angeles District. He was the NYI on-site coordinator for the "One Heart—Many Hands" service project in San Antonio this past summer.

YouthServe is a new program that was created through a partnership among NYI, Work and Witness, and

Nazarene Compassionate Ministries. YouthServe will provide youth with a wide variety of Christian mission experiences and service opportunities.

"It's essential that our church continue its long history of providing our young people with quality training and hands-on involvement in missions," Fullerton said. "Bo's extensive experience and involvement in mission work and cross-cultural ministry will provide

us with the necessary leadership to fulfill these goals through a variety of opportunities."

Mark Carter will work with Cassell to network with campus ministry programs already in existence, expand the awareness of the ministry potential in this area, and assist churches in developing

functioning campus ministry programs of their own. Carter will also work closely with Wes Meisner, pastor of Norman, Okla., First Church of the Nazarene and campus ministry consultant for NYI Ministries.

"NYI remains committed to the nurturing and discipling of our college-age students, both at our Nazarene colleges and universities and on state campuses," explained Fullerton. "The potential for

growth in this ministry area is enormous. We are fortunate to have Mark Carter to assist us. He possesses the experience, skills, and obvious passion for this ministry."

Carter, a graduate of Mount Vernon Nazarene College, is currently a student at Nazarene Theological Seminary. He and his wife, Rebecca,

live in Olathe, Kans., where he serves as college lay pastor for Christ Community Church of the Nazarene.



**Bo Cassell**



**Mark Carter**

## NPH Names Two New Directors

Nazarene Publishing House (NPH) has selected two new members of its leadership team, according to Bob Brower, NPH president.



**Steve Wienecke**

Steve Wienecke is the director of marketing for church resources. His responsibilities involve research, development, planning, and implementation of marketing efforts for church

resource products and denominational sales campaigns. Wienecke also serves as an internal marketing consultant with the NPH trade name companies and assists in the marketing efforts of NPH Direct, the new electronic Internet catalog.

"As a former regional and national sales and marketing director with a medical products company," said Brower, "Steve brings a wealth of experience to this new NPH position. I believe he will strengthen our marketing efforts

across the country and to the church."

Wienecke, his wife, Kay, and their three daughters live in Olathe, Kans.

Mark Brown, previously the product manager at NPH, was named to the new position of director of operations.

"Brown's 10 years of experience with NPH provide him with the background and expertise to direct the continuing development of NPH operations in product management, customer service, and information systems," Brower commented.

"Mark understands the work and mission of NPH, its products and operations. With the growing complexity of our products and services, the effectiveness of our supporting operations are critical. Mark's commitment, work, and skills will be key assets in the continuing development and expansion of NPH's business."

Brown resides in Kansas City, Mo.



**Mark Brown**

## Hildreth Named New York District Superintendent

Clarence C. Hildreth, 58, was appointed superintendent of the Upstate New York District, according to General Superintendent William J. Prince. The action was taken by Prince with the approval of the Board of General Superintendents and in consultation with the Upstate New York District Advisory Council.

Hildreth has been superintendent of the Maine District since 1988. Prior to this, he pastored in South Portland, Maine. He has also pastored four churches in Indiana and New York.

Hildreth holds a B.A. degree in religion from Eastern Nazarene College.

He and his wife, Judith, have four grown children.

The appointment was prompted by the appointment of Charles Zink to the superintendency of the New England District.



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## News from Around the World

### Nazarenes Involved in Haiti Boat Accident

Several Nazarenes were killed in the September 8 ferry accident in Haiti, according to John Smee, Caribbean Regional director.

The boat was traveling from the Haitian island of La Gonave to the mainland when it capsized near the end of its journey. According to Smee, ferries are often overcrowded, and as the boat turned in preparation for docking, the crowd moved to one side of the ferry, causing it to topple over and sink. The estimated number of deaths is in the hundreds.

At press time, the Caribbean regional office has confirmed 14 deaths of Nazarenes, as follows:

Rev. Silo Silin, pastor of the Mare Sucrin Church on La Gonave and member of his district's Board of Ministerial Studies. Survivors include his wife and seven children.

A director of a Nazarene school on La Gonave.

Twelve people from two Nazarene churches on La Gonave, one of them a lay pastor.

According to the regional office, several others are still missing.

"We are deeply shocked and saddened by this tragedy," Smee said, "and we request your prayers for those left behind. We know that many Nazarene families have been affected, and our hearts go out to them."

Updates on this news item, as well as other news, can be obtained by checking the late-breaking bulletins page in the NCN News area of the Nazarene Internet site at <[www.nazarene.org](http://www.nazarene.org)> or by calling Telenews at 816-333-8270.

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### Work and Witness Accident in Guyana

A 20-member medical Work and Witness team from Grove City, Ohio, was involved in a riverboat accident in Guyana during the night of August 28. Although all team members sustained injuries, none were life threatening. The four persons most severely injured were airlifted to Georgetown, the capital of Guyana.

All team members left Guyana on August 30, and two women were admitted to a hospital in Columbus, Ohio. They were released four days later.

"The worldwide Nazarene family is rejoicing with the Grove City team at the evidence of the Lord's hand of protection," said Louie E. Bustle, World Mission Division director. "Given the nature of the accident, it is truly a miracle that there were no life-threatening injuries."

According to Marty Hoskins, Work and Witness project coordinator, the team was working in a remote area accessible only by boat. Traveling downriver during the night when the currents are safest, the boat captain, blinded by the bright lights of an oncoming barge, could not see which direction the barge was moving and rammed into it.

Although the accident received significant attention, the team accomplished much during their time in Guyana. According to Hoskins, more than 300 people in a village of 1,400 accepted Christ after viewing the *Jesus* film over three nights, and, as a result of evangelism at medical clinics, 134 were converted.

"The team has indicated a desire to serve on a Work and Witness team in the future," Hoskins said. "In fact, the whole team is ready to go to Belize next year."

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### Political Unrest in Cerritos, Mexico

Nearly 2,000 residents of Cerritos, Oaxaca, Mexico, including about 200 members of the Church of the Nazarene, fled the town on September 8, according to Samuel Martinez, district superintendent.

Cerritos was attacked by leaders from a neighboring county who claimed they were "taking back possession of that land." Many homes were burned, causing damage to roofs and furniture. One home belonging to a Nazarene church member was destroyed, and the local pastor, Daniel Arteaga, was forced to flee incognito, because inhabitants of the town were trying to force citizens to bear arms against the attackers.

About 40 Nazarene women and children took refuge in a neighboring village, and Martinez brought food and supplies to the refugees. He also visited the Nazarene Church in Cerritos, finding the structure and furniture intact.

At this date, police and military guards are maintaining relative calm in Cerritos.

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### News Briefs

**Brazil:** According to Bruno Radi, South America regional director, 6 of the 10 largest churches in South America are located in Brazil, and 5 of them have broken the 1,000 barrier.

The Central Church in Campinas, pastored by Lazaro Aguiar Valvassoura, is presently expanding its auditorium to seat 2,500.

Recently a new auditorium seating 1,200 was dedicated in Americana. Formerly a textile factory, the building was remodeled to accommodate the growing congregation. At the dedication service, 1,500 attended, with 300 in an overflow area. Cyllas Marins pastors this growing congregation, which is the largest of any denomination in the city of 180,000.

**Quebec:** According to Carlton F. Harvey, superintendent of the Canada Quebec District, two new churches were organized in July.

Christian Fellowship Church, the first Filipino congregation on the district, was organized with 18 charter members. Rey Balansi is the pastor.

Montreal North Evangelical Church was organized with 25 charter members. This congregation, pastored by Joseph Omicil, is the eighth Haitian church on the district, which has a total of 13 churches.

**Floods in Southern Asia:** Torrential rains have caused devastation in Pakistan, Cambodia, and Bangladesh. Nazarene churches as well as homes and crops of Nazarene members have been affected by the flooding, according to missionaries from the Eurasia and Asia-Pacific Regions. Nazarene Compassionate Ministries is responding with money and food.



## Taxpayer Relief Act Will Affect Charitable Giving

The Taxpayer Relief Act of 1997 contains significant changes that will impact Nazarene stewards in the United States, according to Roger Alexander, Planned Giving Services coordinator for Stewardship Development Ministries. "It is projected that one form (Schedule D) will include an additional 37 lines," Alexander said.

The legislation, signed into law by President Clinton on August 5, includes provisions with special significance for families, students, homeowners, investors, and donors.

Important changes have been made in the way capital gains are taxed. According to Alexander, the new law creates three specific holding periods affecting capital gains that could create confusion. "The Tax Relief Act is being stud-



**Roger Alexander**

ied by the entire financial community," Alexander said. "There will still be many tax incentives for charitable giving to the church. Christians understand that the primary reason for giving to God is in gratitude for His sacrifice for us and for all that He has placed in our care, not to receive tax breaks. Still, tax rules will always be with us and play a role in allowing Christians to maximize their stewardship."

Stewardship Development Ministries has prepared preliminary information that will help Nazarenes in year-end and long-range gift planning. To receive your free copy or to discuss your gifting situation, contact Stewardship Development Ministries at the toll-free number 1-800-544-8413, or E-mail <steward@nazarene.org>.

## Sunday School Ministries Congress Held in Mexico

The First National Sunday School Ministries Congress was held in Mexico City, August 15-17, with more than 400 participants.

The congress was cosponsored by Sunday School Ministries, Spanish Publications of World Literature Ministries, and the national office of Mexico. According to José Pacheco, administrative coordinator of Spanish Publications, this was the first time the entities com-

bined efforts to sponsor such a conference. "It was very successful," Pacheco said. "All three sponsors conducted workshops, which were all well received."

With the theme "Discover the Word of God," the congress featured denominational leaders, including Talmadge Johnson, Sunday School Ministries director, and Fred Fullerton, NYI Ministries director. Pacheco indicated that it was very similar to the TEACH conferences in the United States conducted by Sunday School Ministries.

Missionary Evelyn Ovando served as the local director, working with Talmadge Johnson and José Pacheco, to plan this first-ever event.

Participants came from 9 of the 11 districts in Mexico. The attendance at evening services topped 1,000.

According to Samuel Ovando, missionary in Mexico, the congress was "a spectacular display of how the power of the Holy Spirit can bless the coordinated efforts of His people."



**International Center representatives attending the SS Ministries Congress in Mexico (l. to r., front row): José Pacheco; David Felter, editor, SS Ministries; Rick Edwards, editor, SS Ministries; and Fred Fullerton; (middle row) Talmadge Johnson; Eduardo Aparicio, editor, Spanish Publications; and Donna Fillmore, editor, SS Ministries; (back row) Ray Hendrix, director, World Literature Ministries; and Bob Brower, NPH president.**

## Holiness Book Translated into Russian

The Russian translation of *Grace, Faith, and Holiness* by H. Ray Dunning is complete, and the book will serve as the standard text for training Russian students on the doctrine of holiness, according to R. Franklin Cook, Eurasia Regional director.

The publication of the book culminates an intense period of work. Under the direction of missionary Nikolaj Sawatsky, the Russian Literature Committee meticulously verified each word of the translation, according to Cook.

"We on the Eurasia Region are grateful to have this tool," said Cook. "Having this book available in the Russian language will aid tremendously in the training of Russian students who can now read about holiness in their native language and gain a deeper understanding of the doctrine than ever before."



*Grace, Faith, and Holiness* was first published by Nazarene Publishing House in 1988. Dunning, now retired, was a longtime professor and chair of the Department of Philosophy and Religion at Trevecca Nazarene University. In addition to *Grace, Faith, and Holiness*, Dunning has been an author and/or contributor to several other Beacon Hill commentaries and books.

The enormous financial responsibility of translating and publishing this work was underwritten by both World Literature Ministries, under the direction of Ray Hendrix, and Colorado Springs First Church of the Nazarene, Gene Grate, pastor.

"I believe I speak for our students in Russia when I say a heartfelt 'thank you' to those who made this translation a reality. It is already making a difference in lives," concluded Cook.

## Correction

In September a *Herald* article erroneously referred to Jim Edgar as the governor of Arizona. Edgar is the governor of Illinois. Citizens of both states have graciously corrected us. We regret the error.

# NAZARENE FAMILY



## Ledbetter Reaches 100

Addie Ledbetter recently celebrated her 100th birthday. Born in 1897 in Decatur, Tex., Ledbetter remembers attending some of the early Nazarene revivals at Pilot Point when the Church of the Nazarene was just beginning.

A member of Piedmont, Okla., Church of the Nazarene, Ledbetter's church joined her family and friends in honoring her.

She and her husband, Pace (deceased), have three children: Belle Hendricks, Rubye McDaniel (deceased), and Carl (deceased), as well as 6 grandchildren, 10 great-grandchildren, and 6 great-great-grandchildren.



## Son Follows Father as Pastor

David Sharpes was recently elected senior pastor of the Lima, Ohio, Community Church of the Nazarene. He succeeds his father, R. Wayne Sharpes, who has been senior pastor for the past 22 years.

David Sharpes has been on the church staff for 10 years, 2 years as executive pastor and 8 years as youth pastor. He has served the Northwestern Ohio District as NYI president and, more recently, as regional representative to the General NYI Council.

R. Wayne Sharpes will continue to serve the church as minister of discipleship.



R. Wayne Sharpes (left) and David Sharpes (right) of Lima, Ohio, Community Church of the Nazarene



Beaches First Church of the Nazarene in Neptune Beach, Fla., kicked off their Vacation Bible School (VBS) with free camel rides. The pastor, Bob Mitchell (shown above on camel), reports that many children were enrolled for VBS as people from the community stopped by to join the camel-riding adventure, and as a result, several new families were reached for the church.



Army National Guard Captain Paul Metcalfe was honored as one of six outstanding National Guard leaders with the General Douglas MacArthur Leadership Award during a ceremony at the Pentagon in Washington, D.C.

Metcalfe and his wife, Lisa, and their children live in Lawton, Okla., where he serves as the administrative pastor of the First Church of the Nazarene.

## Ordinations



(Above) 1997 Akron District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. David Brownfield, Rev. and Mrs. Michael Adams, and District Superintendent Marion W. Barber.



(Above) 1997 Eastern Kentucky District ordinand class (l. to r.): District Superintendent David L. Prater, Rev. and Mrs. Roy Penix, Rev. and Mrs. John Jefferson, and General Superintendent William J. Prince.



(Above) 1997 Iowa District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. and Mrs. Larry Osweiler, Rev. and Mrs. Rick Van Wey, and District Superintendent Gene Phillips.



## Ordinations



(Above) 1997 Dakota District ordinand class (l. to r.): District Superintendent R. J. Wegner, Rev. Fred Funk, Rev. and Mrs. Dan Sweeny, Rev. and Mrs. David Shipman, Rev. and Mrs. John Hockett, and General Superintendent Jerry D. Porter.



(Above) 1997 Canada West District ordinand class (l. to r.): District Secretary Richard Gibson, District Superintendent and Mrs. Daniel Gales, Rev. and Mrs. Anthony Manswell, Rev. and Mrs. Kim Follis, Rev. and Mrs. Donald Quantz, Rev. and Mrs. Terry Fach, Rev. and Mrs. Garry Mullen, and General Superintendent James H. Diehl.



(Above) 1997 Kansas District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. B. J. Kellogg, Rev. and Mrs. Robert Shipps, Rev. and Mrs. Rodney Amos, and District Superintendent Edmond P. Nash.



(Above) 1997 Chicago Central District ordinand class (front row, l. to r.): General Superintendent Paul G. Cunningham, Rev. and Mrs. Hosny Reyad, Rev. and Mrs. Todd Craig, and District Superintendent E. Keith Bottles. (Back row, l. to r.) Rev. and Mrs. Brian Wangler, Rev. Cindy Schimmelpfenning, and Rev. and Mrs. Jeff Floyd.



(Above) 1997 Southwest Indiana District ordinand class (l. to r.): General Superintendent James H. Diehl, Rev. and Mrs. Bruce Yates, Rev. and Mrs. Gary Bechtel, Rev. and Mrs. James Bates, and District Superintendent M. V. Scutt.



(Above) 1997 Colorado District ordinand class (standing, l. to r.): General Superintendent Paul G. Cunningham, Rev. Marty Michelson, Rev. Dennis Welch, Rev. Will Mackey, Rev. and Mrs. David Schram, Rev. Chad Johnson, Rev. William Yaden, Rev. Rick Reitz, and District Superintendent Leon Wyss. (Seated, l. to r.) Mrs. Michelson, Mrs. Welch, Mrs. Mackey, Rev. Marilyn Goss, Rev. JoAnn Vineyard, Mrs. Johnson, Mrs. Yaden, and Mrs. Reitz.



(Above) 1997 Southwestern Ohio District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. and Mrs. Billy Huddleston, and District Superintendent Harold B. Graves.



(Above) 1997 Eastern Michigan District ordinand class (l. to r.): District Superintendent Stephen T. Anthony, District Secretary Larry Betz (in back), Rev. and Mrs. Michael Hefner, Rev. and Mrs. Greg Chenoweth, Rev. and Mrs. Warren Lukens, Rev. and Mrs. Robert Moulding, Rev. and Mrs. Ken Holmes, Rev. Sally and Larry Lash, General Superintendent Jerry D. Porter.

# A Daily Choice

REBECCA LAIRD



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

I HADN'T TALKED TO MY NEIGHBOR for weeks. We'd waved when we'd driven past each other's houses, but we hadn't spoken. When we both found ourselves waiting for our kids at a recreation program, I said, "I've seen you taking long walks lately. You're becoming quite the exercise buff—I'm impressed."

She told me of her new routine and after a few minutes said, "I really wouldn't recommend my new exercise and diet plan to anyone." I was puzzled until she continued, "I need to tell you my husband and I are getting divorced. While negotiating the settlement, we both are trying to live in the house. When I think I'm going to go crazy, I walk."

My heart dropped to my feet. I had no idea. And this was the third time in as many months a friend had confided the same story—different details, but the same tragic ending. Each of these friends couldn't point to one event or crisis that sent them down this path toward divorce. An accumulation of unresolved anger, bitterness, and poor communication had eaten away at the fabric of their relationships.

My neighbor and I talked about how her children were coping with

the family strife. Then I asked, "Is this a sudden decision, or have things been hard for a while?" Over the past year, we'd talked as moms do, but she had rarely mentioned her husband.

She answered, "Things have been bad for a long time. And now my husband seems to think if he yells loud enough and long enough, he'll just wear me down." She described attempts at counseling, but the walls hindering real communication still towered high. Her face was bathed in sadness as she confessed, "This is the hardest thing I've ever been through." I reached out and hugged her and promised my prayers. We planned to get together soon.

That day when I came home, I remembered a talk I'd recently had with my husband. Someone had quipped on a television program that love demands a daily choice. We'd joked about it: "Some days I don't think I choose to do anything—I just do it!" "Every day is pretty often—how about I choose you every Friday?" But we decided it really was true. Each day we have the opportunity to choose to love and talk honestly to those closest to us. We choose each other by working side by

side, even if it's just getting dinner on the table. Or we choose to let life speed by while we stuff that simmering anger and continue to run from the pain of the past or haunting fears for the future.

All of love's virtues—patience, kindness, civility, humility, forgiveness, honesty, forbearance, hope, belief, and endurance (reread 1 Corinthians 13)—are daily virtues. They can't be practiced once and for all. They must all be practiced daily for the ones we love. So choose today. Each day can be a new beginning.

**"This is the  
hardest thing I've  
ever been through."  
I hugged her and  
promised my  
prayers.**

November's

10-Point Quiz

1. Which of the following televangelists, when confronted with a videotape of his own sexual misconduct, declared that his mission on earth is so important that God overlooks any sins that he might commit?

- A. Bob Larson
- B. Garner Ted Armstrong
- C. Jimmy Swaggart

2. A survey published in the *Kansas City Star* revealed that the most popular leisure time activity in America is watching television. Shopping ranked third and cooking ninth. What ranked second?

- A. Reading
- B. Cleaning house
- C. Eating
- D. Visiting family and friends

3. According to the *Door*, which of the following televangelists divorced his wife several years ago and married fellow evangelist Leigh Valentine and is now in divorce court for attacking his new wife with a cellular telephone, slamming her against a wall, and throwing her down the stairs?

- A. Jim Bakker
- B. Robert Tilton
- C. Jack Van Impe

4. In 1975 the gap between the pay of corporate chief executive officers and the average employee was 41 to 1. What is it today?

- A. 25 to 1
- B. 100 to 1
- C. 74 to 1
- D. 187 to 1

5. One televangelist is soon to be released from prison after serving about a year and a half for income tax evasion and fraud. This thrice-married, Texas-based preacher is:

- A. Kenneth Copeland
- B. W. V. Grant
- C. Jeffrey Fenholt



# Fast-forward

MARK METCALFE



Mark Metcalfe is a senior technical writer, husband, and father of four who lives in Pepperell, Massachusetts.

WHEN I WAS A CHILD, the Church of the Nazarene had a prayer and fasting organization. Maybe it still does, but fasting seems to be one of the lost disciplines of the Christian life.

Before I begin to sound like Elijah and complain that "I am the only one," I trust that God has many men who are seeking godliness through various disciplines, including fasting. Because I don't hear fasting talked about much, permit me a few words.

Some time ago, I was reading some conversations on the computer about fasting and became really curious about the purpose of fasting. So what if Jesus fasted? Why should I? I researched fasts in the Bible, noting that fasting was done before worship or some serious event. I still didn't see how it applied to me.

As I began to sense that I should fast, I made excuses for not starting. I reasoned that I didn't see the purpose of fasting. I overanalyzed what fasting ought to do for me. Finally, someone encouraged me to just do it and see how the Lord would use it.

I had enough information to proceed, so I entered the discipline of

fasting. Faith without action produces nothing, so I figured that I had to give it a try.

I now fast both breakfast and lunch one day per week. In time, I wanted to do more, so I have also observed a Lenten fast for several years. Last Easter, my family voluntarily followed my lead and each gave up something during Lent. It was a powerful tool for my family to glimpse a little of Christ's sacrifice for us.

Some days have been easier than others. I confess that sometimes my attitude in my fast has produced nothing but hunger—no spiritual high, no keen insights, nothing I could see as having any merit. At other times, I can hear the Lord speak more keenly to me, even over a grumbling stomach.

Fasting reminds me that I am completely dependent on my Creator for my very life. If I don't eat, I will eventually die. Paradoxically, by denying myself the things my appetite craves, my spirit and resolve grow stronger. God uses fasting to give me the choice of being a slave to my appetites (and not all appetites involve food) or to freely submit myself, a living sacrifice, to Him.

Fasting sensitizes the spirit, encourages gratitude for God's blessings, and accentuates mortality to highlight an eternal focus. It creates and develops virtues such as humility, patience, and self-control. Fasting rearranges perspectives.

At times, I still don't like to fast, but discipline is like that. Discipline doesn't have to be a dirty word. By regularly working out at the spiritual gym, we become better instruments of God's grace in a needy world. My brothers in Christ, just do it, and see for yourself.

**By regularly  
working out at the  
spiritual gym,  
we become better  
instruments of  
God's grace in a  
needy world.**

## Answers:

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

6. According to a poll reported in *American Demographics*, U.S. citizens ranked which of the following as the most important items to teach children?

- A. politeness and manners
- B. sense of responsibility
- C. tolerance, respect for others
- D. religious faith

7. Which televangelist claims to have been nearly choked to death by a seven-foot, black-robed Satan and also claims to have raised a man from the dead right on the revival platform in Ghana?

- A. Robert Schuller
- B. Benny Hinn
- C. Elizabeth Clare Prophet

8. Which of these religions teach that since women are inferior, they must keep 500 religious rules (while men have 250) and must be reborn as a male to make it to "heaven"?

- A. Shintoism
- B. Hinduism
- C. Buddhism
- D. Jehovah's Witnesses

9. Which of these cults teach that the highest form of life is a gay man and the lowest is a Jewish woman?

- A. Santeria
- B. Hare Krishna
- C. The Unarians
- D. Eternal Values

10. The religious organization with \$30 billion in assets including the top beef ranch in America, a top department store, 16 radio stations, and a \$6 billion annual income is the:

- A. Assemblies of God
- B. Quakers
- C. Urantia cults
- D. Mormons

# Parousia

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.

THE GREEK WORD *parousia* means “arrival” or “presence.” In the ancient world, the word referred to the visit of a king. The term is used in Christian theology to designate the second coming of Christ. Although the term “Second Coming” itself is not found in Scripture, the idea behind the word is a prominent New Testament theme.

Scripture does not tell us the *time* of the Parousia. Both Matthew (24:36) and Mark (13:32) declare that the hour is known to no one, not even to the Son of Man himself, but only to the Father. Elsewhere we are warned that He will come unannounced, as a thief in the night (1 Thessalonians 5:2; Revelation 3:3; 16:15). And yet the Gospels describe signs of His coming that should alert the watchful.

The images used in the New Testament to describe the Parousia are derived in part from Daniel 7:13-14, according to which the coming of the Son of Man will bring about the defeat of all evil powers and establish an everlasting and indestructible Kingdom.

In its teaching about what we call the Second Coming, the New Testament places the emphasis not on “sec-

ond” but on “coming.” To do otherwise would suggest that Christ was present once, and then was gone, and then will be present once again. Some passages may seem to describe such a situation. But we must balance this with promises, such as “I am with you always, to the very end of the age” (Matthew 28:20, NIV). We must conclude that the Parousia is a coming of One who is already present—a unique and complete manifestation of a presence that we now only see partially and glimpse through a glass darkly.

The Parousia is not the return of a Christ who has been absent from the world since the Ascension. It would even be improper to say that it is the *bodily* return of One who has been absent *in body*, because the New Testament describes the Church as His Body, and through the Church Christ has been “bodily” present in the world throughout the intervening centuries. Furthermore, we partake of Christ’s “body” each time we gather at the Lord’s table and receive the bread of the Eucharist. He is not absent from the table; His “real presence” is there.

The Parousia will be the completion of that which was begun in Christ’s resurrection. It is the final stage of God’s coming to the world in a history that finds its center in Jesus Christ. From the perspective of Christology, it is the universal manifestation of Christ’s Lordship. From the perspective of Creation, it is the world’s arrival at its destiny. The Second Coming is not the return of a Lord who has been absent, but the complete and victorious breaking through of a presence that has been hitherto partially hidden by the veil of sin and evil. The resurrect-

ed mode of Christ’s existence will in this event be so thoroughly actualized in the world that it can no longer be hidden.

Since the Parousia is ultimately the free act of God, and since God has revealed little explicit information concerning its temporal or spatial details, we are largely dependent upon the Bible’s language of images and metaphors. Much of this imagery is cast in the language of worship, especially in the note of anticipation that is sounded in the Eucharist, which we are to observe “until he comes” (1 Corinthians 11:26, NIV). The Lord’s Supper is but the foretaste of the final Kingdom, an “appetizer” for the Heavenly Banquet where “people will come from east and west and north and south, and will take their places at the feast in the kingdom of God” (Luke 13:29, NIV). The Parousia is the highest realization of that which even now takes place when we celebrate the Eucharist: God’s communion with His people.

The Christ of the Parousia will be

**The Parousia is not the return of a Christ who has been absent from the world since the Ascension.**

none other than the Christ who was incarnate, crucified, and raised, and who has remained present in His Church through the Spirit. The new element will be its worldwide scope and its indescribable glory. In trying to describe it now, we can only stammer in verbal images, but in faith we confess that in His second coming, Christ will be visible over the whole world as the center of a redeemed humanity of which He is the Creator. **H**





# The Other Woman

by Jim Peters

Comstock

I don't remember the first time I saw her. That's how little of an impression Amanda made on me. There was nothing about her face or her figure that made her stand out. We both worked as volunteers at a local youth outreach center. I led Bible studies, and she tutored kids who were struggling in school. One evening, as we finished up a session, Amanda asked if we could get together to talk about the kids she was working with. Since I wasn't attracted to her, and since we'd be meeting in a public place, I saw no reason to refuse her request.

The following week we had coffee together in a crowded restaurant. As we talked about an upcoming fund-raiser, I had no way of knowing that our friendship would one day threaten my marriage.

## Signs of Danger

I didn't know it then, but I do now—

**We never  
kissed or  
even touched,  
but the  
emotional ties  
between us  
were as  
strong as a  
hangman's  
rope.**

---

there are intimacies far more subtle than physical touch but no less dangerous to a marriage. When Amanda and I began meeting, I didn't recognize the pressures that were building beneath the surface of my four-year-old marriage. For one thing, money was tight. I was a self-employed contractor, and my clients were often tardy with their payments. But our bills arrived with maddening regularity. Our newborn was colicky, and my wife, Sarah, was exhausted. Adding to the stress was our impending move to the Midwest. I can see now that the pressure we were under created an atmosphere ripe for temptation. Still, what happened with Amanda caught me completely off guard.

After a few meetings over coffee, I was puzzled by how much I looked forward to seeing Amanda again. I'd get an idea at work, and I'd realize I couldn't wait to share it with her. Somehow, I assumed Sarah wouldn't be interested.

In addition to our volunteer work at the youth center, Amanda and I shared an uncannily similar taste in music and literature. We began discussing the books we were reading, and our meetings grew longer and more frequent. As I got to know her compassion for others, my admiration of her literally changed the way she looked to me. One evening, as I watched her praying with a student, I realized I had become the friend of a beautiful woman.

Meanwhile, Sarah was struggling to care for our new baby and worrying about our precarious financial condition. When I'd come home excited about the way God was moving in the life of one of the students, Sarah would respond by mentioning that the bills were due, and we were \$200 short. She felt my spare time would be more wisely spent on a second job—not volunteering at the youth center. The more I struggled with my feelings for Amanda, the more stressed out Sarah became about our home and repairs that needed to be done. Home maintenance is not my strength, and yet it appeared to be Sarah's most cherished attribute in a husband.

### **Losing Control**

Amanda and I had been meeting for about a month when a group from the youth center went on a weekend retreat. I began thinking about her as soon as I settled into my bunk. I imagined the walks we might take or conversations we might have, and instantly my conscience screamed out a warning: "These are thoughts you should be having about your wife! How long are you going to let this go on?"

As I prayed about the situation, I realized our meetings would have to end. The next day I broke the news to her.

"Sarah and I will be moving to the Midwest in about a month," I began. I saw the alarm in Amanda's eyes and took a strange comfort in knowing she would really miss me. "And, well, my family is really important to me, and I don't think we should be meeting together anymore."

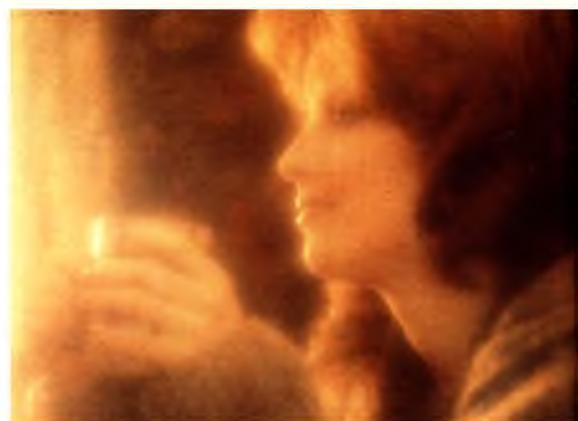
Amanda was the type who had a small circle of friends, and she held them closely. Her voice was bruised and soft when she finally asked the ultimate question, "Why?" Without answering her directly, I reiterated how important my family was to me, and added that I didn't

**My  
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to me.**

---

**Surely we  
could keep a  
little mutual  
infatuation  
under  
control.**

---



want to do anything that would jeopardize my marriage.

"You mean . . ." she began, then stopped. "I can't believe this. You're so perfect. I never thought that . . ."

Amanda hadn't suspected that my interest in her was anything more than brotherly. And my tacit confession served only to make us acknowledge our growing affection. Besides, I was intoxicated by her remark that I was "so perfect" when, in Sarah's eyes, I seemed to be merely a husband who earned too little money and who couldn't tune up a car like her dad did.

"We can work through this," Amanda said. "You're moving anyway; there's no reason we can't continue our friendship until then."

I suppose I wanted to be swayed by Amanda's reasoning. We were both committed Christians. And besides, I'd be moving soon. Surely we could keep a little mutual infatuation under control.

### **Facing the Truth**

Amanda and I discovered how difficult it is to take a relationship backward. Whenever we talked, it was almost impossible to avoid topics far more personal than the ministry we shared. Soon, I knew things about Amanda that no one else knew.

Every time I'd start to feel a pang of guilt, I'd think, "Look, we've never kissed, and we don't even hold hands. Can this really be sinful?" Besides, our friendship was a welcome contrast to the emotional loneliness I felt at home.

In an attempt to "prove" there was nothing improper going on, I encouraged Sarah to invite Amanda over for dinner. When Amanda showed up, it didn't take long for Sarah to figure out what was happening. That night, as we lay in bed,



she asked, "Do you have feelings for Amanda?"

"What makes you ask that?"

"Because you look at her the way you used to look at me."

My silence said everything. Sarah started to cry, and for the first time in our marriage, we didn't kiss good night.

Sarah's pain opened my eyes to the truth: I was justifying my behavior with the rationalization that we'd had no physical involvement. But my emotional link with Amanda was a blatant betrayal of my marriage vows. I had hurt my wife deeply, and I could no longer pretend that what I was doing was harmless.

Once the spell was broken, I had to admit that I had been using Amanda to ease the pain I felt over the emotional distance in my marriage. Was I really any better than a man who uses a woman for sexual pleasure?

### A Way Out

Sarah and I sought help from our pastor and two couples at church. While we were getting plenty of support, it seemed Amanda was expected to go it alone. I asked one of the wives to meet with her. But instead of offering support, our friend blasted Amanda with a series of accusations.

Well-meaning friends were inadvertently pushing the two of us back together. I felt as if I was the only one who could console Amanda. We shared the brunt of

**We shared  
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everyone's  
accusations,  
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between us.**

everyone's accusations, and those accusations became a new bond between us.

My pastor and my friends counseled me to cut off all contact with Amanda. "Wouldn't it be cruel to just drop a friend?" What I didn't see was that the cruelty had already taken place, and there was no nice way to end a cruel act.

When I finally cut off all ties to Amanda, my marriage wasn't miraculously transformed. But my commitment to Sarah was, and still is, absolute. Having once tried to stretch the rules—and seeing the damage that was done—I will never again knowingly allow my neediness to endanger my marriage.

Some things Sarah and I may never share in our marriage, but there is something we can never replace, and that is each other. The joys of building a history together may not provide the same type of excitement you feel upon discovering that another woman finds you attractive. But that sort of excitement is to the soul what too much candy is to the body—short-term pleasure followed by long-term pain.

Today, when I look at our children—two of whom wouldn't be here if our marriage had ended—and I catch the sunlight reflected off my wife's hair, I can't imagine life any other way. I was a fool to think I could ever push the boundaries.

This article first appeared in Marriage Partnership, Winter 1996, a publication of Christianity Today. Jim Peters is a pen name. Names and certain details of this story have been altered to protect the privacy of those involved.

HH



Nozareth Communications Network

## Satellite Broadcast Schedule December 1997

Tuesday, 12/2	<b>Leadership Today with Stan Toler</b>	9:00 P.M. EST
Tuesday, 12/2	<b>Profile with Brad Moore</b>	10:00 P.M. EST
Tuesday, 12/2	<b>Compassion NOW!</b>	10:30 P.M. EST
Sunday, 12/7	<b>NCN Presents: Jesus Film, Part 2</b>	4:00 P.M. EST
Tuesday, 12/9	<b>NCN News in Review</b>	9:00 P.M. EST
Tuesday, 12/9	<b>World Mission Video Magazine*</b>	9:15 P.M. EST
Saturday, 12/13	<b>Saturday Night in Denver Christmas Concert</b>	11:00 A.M. EST
Tuesday, 12/16	<b>NPH Presents</b>	9:00 P.M. EST
Tuesday, 12/16	<b>The Question Box with Wes Tracy</b>	9:15 P.M. EST
Tuesday, 12/16	<b>Pastors' Forum</b>	9:30 P.M. EST
Sunday, 12/21	<b>NCN Sunday</b> —Denver First Church	4:00 P.M. EST
Tuesday, 12/30	<b>NCN News in Review</b>	9:00 P.M. EST
Tuesday, 12/30	<b>World Mission Video Magazine</b>	9:15 P.M. EST
Broadcasts will be on channel 900, 901, or 902.		*Rebroadcast

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Schedule subject to change.



**WHEN  
YOU  
MARRY,  
YOUR  
BEST  
FRIEND  
SHOULD  
BE YOUR  
SPOUSE  
—RIGHT?**

---

# Cross-Gender Friendships Are They Dangerous to Your Marriage?

by Marlo M. Schalesky

**W**e meet people every day. So it's natural to strike up casual acquaintances and friendships with members of the opposite sex. We chat,

laugh, and find things in common. But, as a married person, is it wise to pursue deeper relationships with those of the opposite sex? Can such friendships harm your marriage?

In this *Herald of Holiness* minipoll, Christians were asked the question: "Is it acceptable for married partners to have *significant* friendships with members of the opposite sex?"

Here are some of the responses:

*Janet, 49-year-old literary agent from Altadena, California, married 2 years.*

My husband and I married later in life and have scads of opposite sex friends. My husband has a best woman friend who lives in Chica-

go. I trust him to deal with both of us with integrity, but it did occur to me that it might not be wise to give them too much time alone together. So I've made an effort to do things with her when she comes to town.

*Ron, 35-year-old laser controls manager from Manteca, California, married 17 years.*

I have many professional relationships with women I consider friends. I consider them significant in that I care about our friendship. However, I would not consider having dinner with a female friend, catching a movie, or any activities outside our business relationship without including my spouse.

*Susanna, 35-year-old pastor's wife from Whitefish, Montana, married 15 years.*

I've seen the devastating effect "significant" cross-gender friendships can have on marriages. My friend Carol felt it was her and her husband's duty to disciple Chris, a



# der ps: erous age?



Some persons spend more waking hours with coworkers and team members than they do with their spouse. The shared adversities, challenges, corporate victories or failures can draw such persons closer and closer together, threatening the marriage relationship.

young man they'd led to Christ. Her husband worked long swing shifts, so Chris spent most of the time with Carol. The relationship grew closer, but Carol excused it when warned by friends. Two months later, she moved in with Chris. Their relationship was marked with jealousy and abuse. The blind obsession gradually lifted, and Carol came home. It has taken years for the marriage to experience healing. The marriage foundation had been shattered by the assumption that you can play with sexual attraction rather than flee it, as the Bible commands.

*Jennifer, 23-year-old horse trainer from Turlock, California, unmarried.*

I think there's nothing wrong with close cross-gender friendships between married people. If I were engaged, I wouldn't marry the man if he expected me to give up my male friends. Period.

*Tamela, 34-year-old housewife from Manassas, Virginia, married 13 years.*

My husband asked me to drop my male friends when we married, and I complied. I've never looked back. My husband offers me all of the male companionship I need. Since my husband reciprocates by not having female friends, this works well for us.

*Alexander, 19-year-old student from Donetsk, Ukraine, unmarried.*

With God, any need we have He can satisfy. The same is true in marriage. It's best for your spouse to satisfy all your needs for close companionship with the opposite sex.

*Wanda, 52-year-old mobile home park manager from Redding, California, married 28 years.*

I've had male "friends" and found they were taking the place of my husband emotionally. It's easy to feel that your spouse

doesn't "understand" you. But Satan is more than willing to give you the perfect friend who does.

*Samuel, 55-year-old university professor from Lima, Peru, married 30 years.*

I wouldn't like to see my wife having a close relationship with another man, even if I knew him well. And I'm sure my wife wouldn't like it if the situation were reversed. When you marry, your best friend is your spouse. It's important to maintain that friendship throughout the marriage.

*Cynthia, 38-year-old writer from Bakersfield, California, married 15 years.*

I'm blessed to say I've had a very significant friendship with a person of the opposite sex, other than my husband, for 25 years. My friend's name is Chuck. We met in junior high.

After I married years later, we were mindful of the fact that it

# Has Your Friendship Crossed the Line?

Warning signs that your friendship has crossed the line:

- ▶ You have a growing desire to be alone with the other person.
- ▶ You say things to your friend like, "You're the only one I can share this with," or "You're the only one who understands me."
- ▶ You share negative thoughts about your spouse.
- ▶ You have a desire for physical contact, or you touch one another, while not inappropriately, frequently.
- ▶ You eat together or talk/pray/counsel alone on a regular basis.
- ▶ You compare your spouse against your friend in your mind or out loud.
- ▶ You begin to sense emotional dependency on one another.

- ▶ You find yourself hiding the depth of your friendship from your spouse and others.
- ▶ You discuss with your friend your marriage's lack of intimacy.
- ▶ You ask yourself, "What would I do if my spouse were to die?"
- ▶ You find yourself thinking of your friend more than your mate.
- ▶ You make up excuses to see your friend.
- ▶ Your heart begins to race when you see the other person.
- ▶ You take special care with your appearance when you know you are going to see your friend.
- ▶ You arrange things inconspicuously so that you are seated next to the person during meetings.
- ▶ You send or receive endearing gestures such as

excessive cards, phone calls, or gifts.

- ▶ You become defensive about your friendship when questioned by others.
- ▶ You experience the same "symptoms" with your friend as when you met your spouse.

If you've experienced any of the above signs, here's what to do:

- ▶ Pray and confess to the Lord. Ask God to help you control your thoughts. Adultery begins in the emotions and mind.
- ▶ Pray for strength to do what is right.
- ▶ Flee. Get out of the situation even if it means quitting your job. Sever the relationship completely.
- ▶ Get counsel. Godly counsel can help you decipher other biblical steps you need to take.



Stockmarket

- ▶ Spend more time with your spouse. Put your emotional energy into cultivating the romance in your marriage.
- ▶ Tell your spouse that you are ending your friendship with the other person because you felt it wasn't heading in the right direction. Affirm to your spouse that you want to spend your time strengthening your marriage relationship.
- ▶ Remember your vulnerabilities, and keep up your guard in future relationships.

—Marlo M. Schalesky

would be improper for us to spend time alone. We also agreed to not discuss matters of sex, including jokes.

Over the years my husband and I have continued to be the best of friends with Chuck and his wife, Sandi. When Chuck was diagnosed with a difficult form of cancer, he asked me to come and share with his children what "Dad" was like at their age. Armed with yearbooks, personal photos, and tapes of our singing, I boarded a plane and went to their home. We had a magnificent week spent in laughter, song, and love.

Do I think it is acceptable to have friends of the opposite sex? Yes. For when I look back and see what I would have missed, had I declined Chuck's friendship, I give thanks to the Lord that I nourished it instead.

*Eric, 32-year-old high school teacher from San Jose, California, married 5 years.*

Time spent developing intimacy with an opposite-sex friend is time lost developing intimacy with your spouse. A wise man protects his marriage and guards against any such intrusion.

*Wendy, 30-year-old magazine editor from Nashville, unmarried.*

I think men need women friends before and after marriage. Girls teach guys about marriage and relationships, and I hate the thought of them not needing that information after they're married. They need to continue to hear many women's viewpoints to be well-rounded and thoughtful.

*Anne, 38-year-old author from the Netherlands, married 15 years.*

It takes so much work to keep a

marriage healthy these days, just that should keep us all occupied. In Holland, unfaithfulness is probably no more prevalent than in the U.S., but people are more up front about it. Still, most people don't recognize their own vulnerability until it's too late. That's why it's so important to avoid these situations in the first place.

*Durwood, 64, educator, Kansas City, married 46 years.*

The safest and most beneficial cross-gender relationships are mentoring relationships. For example, a 20-year-old African-American man, just out of college, came to teach at the white suburban high school where my wife taught English. Things were tough for him. My wife, 25 years his senior, became his friend and mentor. She has provided him coaching and counsel as well as birthday



cakes for the last 18 years. The young man has become a school and community leader. I'm glad that my wife's "faith" did not keep her from mentoring this young teacher.

I must say, however, that as a man, I tend to trust mature women in mentoring relationships to keep romance out of the picture more than I trust men to keep sexual attraction out of it.

*Cindy, 27-year-old homemaker from Cottonwood, California, married 9 years.*

I used to drive my husband nuts when I was overdependent upon him for companionship. Friends, including male friends, helped curb this without taking away our closeness. But if my husband had a close friendship with another woman, I wouldn't like it one bit. Frankly, I'd be suspicious and probably jealous.

*LaNette, 43-year-old missionary from Burkina Faso, West Africa, married 25 years.*

Friendship implies intimacy. Be-

tween people of the opposite sex, intimacy has sexual overtones. We cannot get away from the fact that we are sexual beings. People in the States often think missionaries are above the basic temptations known to man (and woman). That is just not true. If a marriage was in trouble in the States, the stress of being on the mission field will bring that trouble to the surface. Naive missionaries who turn for solace to someone of the opposite sex often find themselves in a situation they cannot handle.

*John, 30-year-old computer technician from Columbia Falls, Montana, married 7 years.*

When I was younger (early 20s and single), I had a close friend whom I spent a lot of time with. While hearing the troubles she was having with her spouse, I experienced a natural instinct to protect her. I felt a strong emotional bond forming that was unhealthy. When I decided the relationship wasn't going in a great direction, I made the decision to back away. A few months later, she announced she'd

fallen in love with another of our mutual single friends and was leaving her husband.

*Bob, 69-year-old editor from Brownsburg, Indiana, married 44 years.*

I've had friendships with women who've worked for me, but not spent time alone with them at length, and never outside the work environment. As for my wife, younger men come to her office for advice. They drop in to obtain her wisdom, but that's where it ends. Incidentally, the front of her office is floor-to-ceiling glass.

*Bill, 48-year-old pastor from San Jose, California, married 24 years.*

I don't believe marriage partners should have significant friendships with members of the opposite sex unless the friend is someone like a grandfather or grandmother, where time and age is the proven stabilizer for the friendship.

I know a pastor who allowed a casual friendship with his secre-

*Continued on page 35*

## Smart Guidelines for Cross-Gender Friendships



Comstock

- Pray about the friendship. Ask God to show you any possible snares.
- Be totally honest about the friendship with your spouse. Never hide the fact that you met your friend for lunch or saw him or her at a meeting.
- Listen to your spouse.

He or she may catch vibes you're unaware of. If your spouse is uncomfortable with the friendship, end it. There's probably something beneath the surface you don't see.

- Don't spend time alone with your friend. (Note that you are still considered alone when only children are present.)
- Never discuss your marital problems or your spouse's shortcomings with your friend.
- Never share any confidence that you cannot share with your spouse.
- Avoid deeply personal topics of conversation (especially over the Internet).

► Include your spouse in the friendship, even if you have more in common with your friend than your mate does.

- Avoid physical contact, even if it's casual.
- Set boundaries. Decide with your spouse what is, and what is not, acceptable.
- Do not allow any flirting or sexual innuendos, even in joking.
- At social functions, don't leave your spouse to seek out your friend, even if your friend looks lonely. If you and your spouse are apart, stick to groups.
- Cultivate same-sex

friendships. While you may feel more comfortable with the opposite sex, much of what you're looking for (companionship, conversation, support) can be found in a friendship with a person of your own gender.

- If your friend needs help through a crisis, direct him or her to your spouse or to a person of the same sex. Support your friend through prayer, but avoid being the primary "counselor."
- Make sure you aren't spending more "energy" on your friendship than on your marriage.

—Marlo M. Schalesky

# Songs of Spiritual

## Nazarenes Who Have Se

**P**atience—a characteristic that seems to be in short supply these days. Cars on both sides whiz past me as I drive in the center lane of a three-lane highway. I restlessly expect my microwave oven to produce a delicious three-minute dinner. Unfortunately, sometimes the frenetic pace of contemporary living has a negative impact on our spiritual lives, and in the process we lose the song.

The psalmist David knew how to wait on the Lord. In Psalm 40 he wrote, "I waited patiently for the LORD; he turned to me and heard my cry. He lifted me out of the slimy pit, out of the mud and mire; he set my feet on a rock and gave me a firm place to stand. He put a new song in my mouth, a hymn of praise to our God" (vv. 1-3, NIV). As David persistently poured out his petition before the Lord, God heard and answered his prayer. Then God did what only God can do. God lifted David out of the filth of sin and gave him a firm place to stand on, the rock of righteousness. At that moment, in response to what God had done, a song began to form in David's heart until it burst forth in exuberant praise.

That is the pattern that is repeated over and over—a person has an encounter with Almighty God and seeks to express the wonder and glory of that experience in a song of testimony and praise. In this article I will illustrate this principle

**Then I Met Jesus**  
*When Jesus saw their faith, he said, "Friend, your sins are forgiven."*  
 Luke 5:20

1. I wan-dered o'er life's storm - y road, No hope in sight for me.  
 2. I tried the things that seemed a joy; They did not sat - is - fy.  
 3. I need-ed one to share my cares, To lead when dark the way.

My eyes were blind-ed by my tears; I could no shel-ter see.  
 So bur-dened was my heart with sin, "O save me!" was my cry.  
 I prayed for one to take my hand And guide me ev - 'ry day.

*Refrain*  
 Then I met Je - sus, won - der-ful Friend! He loved and  
 saved me, love with - out end. Now I am walk - ing  
 close by His side. Storms may sur - round me; in Him I hide.

THEN I MET JESUS  
 C.M. w. Ref.

WORDS and MUSIC: Byron M. Carmony, 1936  
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# *Experience*

## *Our Hearts to Singing*

by Keith Schwanz

by recounting several hymn stories. All of the hymns featured here are found in the *Sing to the Lord* hymnal, and the hymn numbers are given in parentheses. All the writers of these hymns are Nazarenes.

**S**teve Adams had spent many hours sitting on the piano bench during a church service. He played the piano at the Nazarene church where his father was the pastor. He often could be heard playing and singing at camp meetings while still a teenager on the New England District.

Steve also had written many gospel songs. From the time he was 13, Steve had used his literary and musical talents to express the Good News.

One evening, while ministering with soloist Gene Braun, the Spirit of the Lord filled the sanctuary in which they were meeting. While Gene was singing a song not usually considered an invitation hymn, several couples walked down the aisle and knelt at the altar. The congregation immediately recognized that God was present. As the prayer time continued, Steve described the moment in a song, "Where the Spirit of the Lord Is" (310). He recalled, "I kept playing with my left hand and wrote the song with my right hand. It was a moment of extreme blessing in my heart."

**M**ildred Cope grew up in Indianapolis, where she attended a Nazarene church. As an adult, her pastor asked her to teach a Sunday School class of teenage girls. Mildred felt inadequate for the task but accepted the assignment because she came to believe that God had called her to this ministry. While preparing for the first class session, Mildred read Exodus 3:4, the account of God calling Moses from the burning bush. Moses responded to God by saying "Here am I." Mildred testified, "At that point I knew I had, by faith, surrendered wholly to God's will. The witness of the Holy Spirit was so very clear. I had no more doubts. The work was done!"

Shortly after this experience, Mildred saw an announcement in the *Herald of Holiness* (March 11, 1959) that Lillenas Publishing Company was sponsoring a songwriting contest. Mildred wrote "Holy Spirit, Be My Guide" (299) based on her recent experience of total consecration. This song received special recognition in the contest.

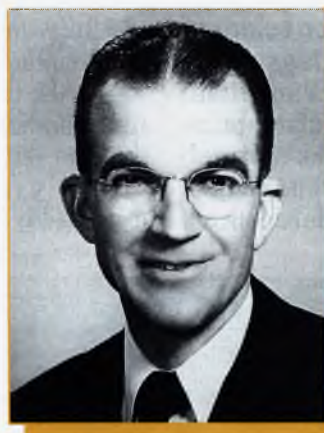
**F**loyd Hawkins loved being the pastor of the Parkdale, Oregon, Church of the Nazarene. The community was friendly. The

superintendent of the local school district needed a music teacher, so he petitioned the state to give Floyd a special teaching credential so he could teach music in the high school. The students responded to Floyd's instruction, and as many as 1,000 people from this community of orchard growers and loggers attended their concerts.

Nestled on the northeast side of Mount Hood, Parkdale was a place of natural beauty. On a clear day you could see Mount Adams to the north. Lost Lake was nearby for summer fun. On a day trip to Mount Hood, one of the first parts the Hawkins family would encounter was Elliott Glacier.

One day after Floyd had moved to Stockton, California, to become the pastor of the Nazarene church there, he remembered the ice-cold, clear stream that flowed off Elliott Glacier. That picture became the inspiration for "The Crystal Fountain" (382).

In addition to being a Nazarene pastor, Floyd Hawkins also served as an evangelist and a music editor at Lillenas Publishing Company.



**Floyd Hawkins**

**B**yron Carmony was born into a family that served the Lord. When the Church of the Nazarene came to Morristown, In-

diana, his parents joined as charter members. Every time the church had a service, the Carmony family was found in its usual place. In March 1930, they faithfully attended the revival services, even though winter lingered long that year and kept many people at home. In that revival, Byron knelt at the altar and asked Jesus to be his Savior.

Two weeks later, Byron sat at the family piano improvising a tune. As he played his new creation over and over, words of testimony began to connect with the melody, and "Then I Met Jesus" (356) came into being. Byron was only 13 years old at the time.

As an adult, Byron served as pastor for several Nazarene congregations in Illinois and Indiana.

**H**aldor Lillenas left his home with a heavy heart on a foggy, chilly morning during the spring of 1938. His wife was ill. Both of their children had married and left home. With a longing for an earlier time, Haldor remembered the pleasant days as a Nazarene pastor and evangelist. Now busy writing songs and publishing gospel songbooks—something he believed God had called him to do—he "wondered how many of the songs would be sung." Did his efforts have meaning and purpose? The foggy morning matched his gloomy mood.

As he drove down The Paseo on the way to his office at the Nazarene Publishing House, Haldor became aware that God was with him. He recalled, "Suddenly, as I drove in the line of traffic, it seemed as if I had a Companion in the front seat. I felt a warmth of sacred presence and began to sing these words:

*My wonderful Lord, my wonderful Lord,*

*By angels and seraphs in heaven adored!*

After arriving at his office, he completed the song, "My Wonderful Lord" (111).

**L** Harold Johnston accompanied the church choir as it rehearsed for an Easter service. The final hymn the choir planned to sing was "Jesus, I My Cross Have Taken." The choir director felt that the music usually associated with this hymn text was not dramatic enough for the close of the cantata, so she asked Harold if he would write a new tune. He walked into the next room, sat down at the piano, and read the first stanza of the hymn. Then he started to play. The melody unfolded as he played. About five minutes after leaving the choir, Harold returned to teach them the new music for their cantata.

But the tune would find another place of service.

The Santa Ana, California, Church of the Nazarene did not have a choir director when Dr. B. Edgar Johnson became its pastor. Pastor Johnson asked Harold to serve the congregation as its choir director. Harold protested, saying that his lack of training disqualified him. He agreed, however, to make it a matter of prayer, a process that took about two weeks. One night Harold

knelt in prayer as God talked to him about commitment. Suddenly the words of "Heavenly Father, King Eternal" (60) began to come to him. He quickly wrote them down. Harold heard God's voice in

the hymn. He knew that God would lead him as he ventured into new territory as a choir director. Harold directed the choir of Santa Ana First for 37 years.

Harold joined his hymn text with the tune he wrote for the Easter cantata. He submitted it to Lillenas Publishing Company during the songwriting contest in 1959, and it received special recognition.

**R**hea Miller was known to Nazarenes as the wife of General Superintendent Howard V. Miller and as a member of the General Council of the Women's Foreign Missionary Society. Rhea is known to Christians around the world as the author of "I'd Rather Have Jesus" (456).

Rhea accepted Jesus as her Savior while still a teenager. A short time after her conversion, her father suggested that she write a song on the theme "I'd

rather have Jesus." Rhea mulled over the idea as she worked as a dental assistant and shortly thereafter wrote both the words and music of the song, then put it away. Soon after her marriage, her husband said, "Rhea, you must have this song published. Laid aside like this, it can bless only you and me, whereas it could reveal to some bewildered soul how much more wonderful it is to have Jesus than to possess any of the things of the world." So in 1922, the song was published.

About seven years later, George Beverly Shea's mother placed Rhea's poem on the Shea family piano. Bev was at a pivotal point as a 20-year-old about to make important decisions concerning his life-work. One Sunday morning as he sat down at the piano to practice for the morning service, he saw the po-



**H. V. and Rhea Miller**



**Haldor Lillenas**



em his mother had left for him. Instead of the song he intended to sing, his solo that morning was a new song, one for which he had composed the music just that morning. Rhea's words and Bev's melody became a song of testimony used by Christians everywhere to express their total devotion to God.

**I**saiah Martin heard a story about Phineas Bresee that inspired him to write "The Eastern Gate" (664). Dr. Bresee, as pastor of the very first congregation known as the Church of the Nazarene, was greeting people as they entered the sanctuary for a service. He assisted an elderly lady who remarked that she hoped he would be at heaven's gate to help her when she arrived. Dr. Bresee responded that when that time came, she would no longer need his assistance. Then he added, "But I'll meet you just inside the Eastern Gate."

Rev. I. G. Martin was a Nazarene pastor and evangelist in the early days of the denomination. He also compiled several gospel songbooks.

**F**rederick Lehman attended a camp meeting in the Midwest in about 1900 where the preacher closed his sermon by quoting a poem with an interesting history. When a man who lived in an insane asylum died, the hospital workers found a poem penciled on the wall of his small room. For years people thought that this sick man had penned the poem. Further research uncovered that Meir Ben Isaac Nehorai, a Jewish poet, wrote it in about 1050.

More than 15 years after hearing that camp meeting sermon, Frederick paraphrased the poem for use as the final stanza of the song "The

Love of God" (86). For many years he had thought about the poem. In 1917, while seated on an empty lemon box during a break at his job, Frederick took a scrap of paper and a stub of a pencil and wrote the first two stanzas and refrain of "The Love of God." The song sat unused for about 20 years. Now it is a favorite song that has had a worldwide ministry, especially because of its use in Billy Graham crusades.

Frederick worked at Nazarene Publishing House in its early days. He also held pastorates in Indiana and Illinois.

**K**en Bible had an unquenchable desire to know more of God. Believing that the Scripture is God's Self-disclosure, he became an avid student of the Word. He learned New

Testament Greek through self-study. He added some biblical Hebrew skills to his hermeneutical toolbox.

Given the fervor and discipline he brought to Bible study, the leaders of the Grandview, Missouri, Church of the Nazarene recognized that Ken would be an excellent leader for Sunday School classes and Bible studies. Soon Ken was not only preparing lesson notes and discussion questions, but also writing hymns for the group to sing during the Bible study. "Raised from Death to Love and Living" (511) used the same outline Ken prepared for a Bible study on 1 Peter 1:14-21. The Grandview congregation sang it for the first time as the summary of their Wednesday evening Bible

study. About the same time, Ken wrote "Father, Speak Your Word Again" (690) as a prayer to be sung before Bible study.

Ken was the editor of the *Sing to the Lord* hymnal, the fourth official hymnal of the Church of the Nazarene:

**C**harles Widmeyer listened to the doctor's prognosis as waves of anguish flooded his soul. His wife was ill, and the doctor said she might not recover. He thought of their small daughter and the prospect of raising her alone. But then he remembered the promise of God that the redeemed will be with the Lord forever. Families separated in this world by death will be reunited in heaven.

Charles wrote "In the New Jerusalem" (652) as a statement of faith. He wrote stanza 2 first: "Though the way is sometimes lonely . . ." Stanza 3 came next: "When the last good-bye is spoken . . ." In these stanzas, Charles acknowledged that we experience pain in this life. But his faith in the promise of God is evident in the refrain, which states that the rest of the story is glorious: "There'll be singing, there'll be shouting when the saints come marching home."

This song was first sung at a camp meeting in Pasadena, California. The people practiced for heaven as they sang and shouted for over an hour.

Charles Widmeyer served the Church of the Nazarene as a pastor, district superintendent, and member of the General Board. For many years he served Pasadena

Nazarene College as a professor, academic dean, and president.

P.S. Charles's wife survived the illness and lived to be more than 80 years old.



I. G. Martin



Charles Widmeyer



**“I, even I,”  
says the Lord,  
“am he who  
blots out your  
transgressions.”**

---

bidden plant across the border. In a letter to the California Highway Patrol in Sacramento, she admitted that in 1958 she had denied having plants in her car when, in fact, she said, “I did have a small 10-cent cactus. This lie has been coming back to me, making me miserable. Please forgive me for this and accept \$10 as payment for my fine.”

A copy of Robert Louis Stevenson’s *Kidnapped* really was kidnapped. Or so it must have seemed to the Modesto, California, high school library. The book was checked out in 1934—the 50-year fine amounted to \$5,216 when it was finally returned.

# It’s Not Too Late

by E. Ruth Glover

H. Armstrong Roberts

**“V**iola, I’m sorry.” In an attempt to purge himself of the

guilt he had carried for almost half a century, a man took out a \$70 advertisement in a New Jersey newspaper, stating he had wrongly named a six-year-old girl a thief and asking forgiveness. The theft? His school lunch.

The lunch, left in the teacher’s

care, had disappeared. The teacher asked the boy to “smell the breath” of each of his first-grade classmates to see if he could determine who had eaten the lunch.

“I was forced to accuse you of stealing a one-cent peanut butter and saltine sandwich,” he confessed, 46 years after accusing the unfortunate Viola. “I did not think you were guilty, and I have always been sorry.”

An 81-year-old Oregonian sent the state of California a check to make amends for smuggling a for-

*Little Women*, checked out of the New York Public Library in 1923, may well have been retitled *Little Great-grandmothers* by the time it was returned more than 60 years later.

Unconfessed sin has a way of troubling and tormenting the human heart. Like yeast in bread dough, it rises again and again, no matter how often it’s punched down. Ignoring the guilt doesn’t solve the problem; it has to be dealt with if peace is to be had.

Having confessed and made



restitution where possible, the lost-lunch liar, the sneaky smuggler, and the book borrowers (talk about slow readers!) finally enjoyed the blessing of a clear conscience.

Not so in the case of two men who were convicted of murder in the Nevada boomtown of Goldfield in 1907. When the Nevada Pardons Board voted to grant them a pardon 80 years later, they were long dead.

Happily for us guilty sinners, God is always ready to "forgive us our sins and purify us from all unrighteousness . . . if we confess our sins" (1 John 1:9, NIV). Unconfessed sin is unforgiven sin. Forever.

Confessed sin is gone, obliterated. "I, even I," says the Lord, "am he who blots out your transgressions . . . and remembers your sins no more" (Isaiah 43:25, NIV).

"Call on him," the Bible urges; "he will have mercy . . . he will freely pardon" (Isaiah 55:6, 7, NIV).

A free pardon—you couldn't ask for more. You mustn't ask for less. Even now, it's not too late. H

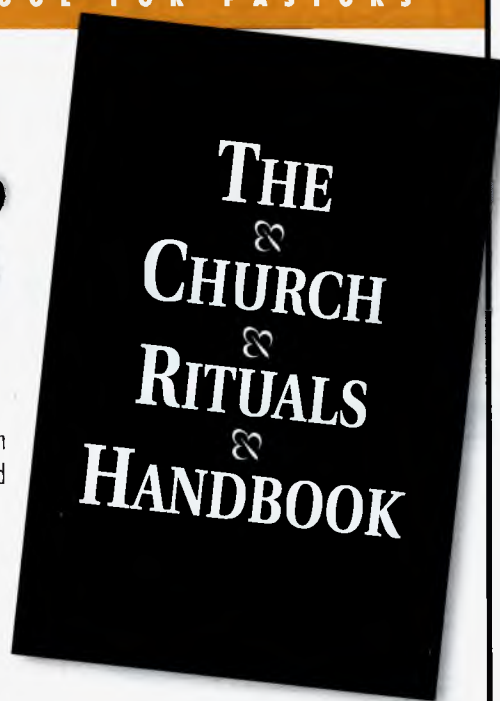
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## It's Almost Here!

It seems we were just celebrating the beginning of a new year, but 1998 will be here before you know it. Have you considered making a year-end gift to benefit God's kingdom? A year-end gift would be a blessing to your local church or another Nazarene ministry—such as a regional college or university, a denominational project, or your district. Additionally, a year-end gift would be a blessing to you and could mean tax savings.

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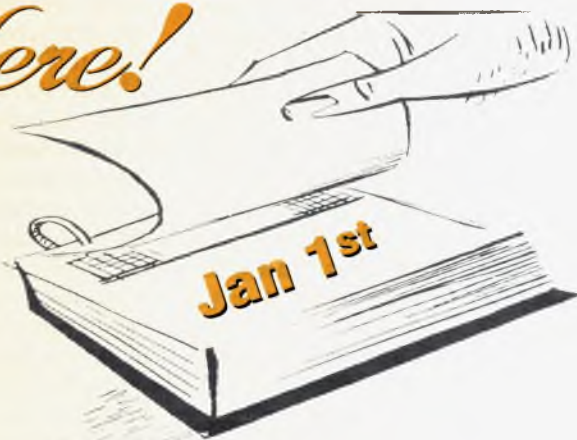
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# The Big Piece

**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.

FOR MOST CHURCHGOING FAMILIES with small children, Sunday morning is an exercise in organized mayhem and constructive chaos trying to get everyone ready in their Sunday best and off to church on time without breakfast or toothpaste being spilled on someone's good clothes. Our house is no different. Ironically, we have found that if we move the appointed hour up to eight o'clock, we function like a well-oiled machine (groggy, but well-oiled).

For about a year now, our Nazarene church has conducted an early worship service on Sunday mornings at 8:00. Getting there on time is no small feat for our family. Lynda gets up first and, after she's ready, starts in on the kids while Jerry showers. Lynda pulls dresses and socks and pants and shirts, which were laid out the night before, onto still sleepy bodies with commands such as "stick your arm through here" or "no, the other foot" that are obeyed on a purely subconscious level. If all goes well, we're piling into the van at precisely 7:40 for the 18-minute drive to church. Eighteen minutes under grace; 25 minutes if we're under the law. (Jerry drives.)

During those 18 minutes, shoe-strings are tied, Tori's hair is brushed, and bananas are usually passed out to tide us over. You see, our kids know that when we go to early service, there's a perfect half hour between the end of service and Sunday School. Just enough time to go across the street to the supermarket for a doughnut. And on a good day, we swing into the drive of our church at 7:58 and slide out of the van on banana peels and wet wipes. (We said well-oiled; we didn't say what with.) The doughnut is probably the real reason our kids like early service, but we want to think there are other reasons as well.

It's called the Service of Word and Table, and compared to the other two worship services on Sunday mornings, it is the liturgical service. Lynda is really moved by all the congregational responses to Scripture being read, to everyone saying the Apostles' Creed together, even the look of the pastor and celebrant in robes instead of suits. Chase likes watching the candles on the Communion table being lit, the elements of bread and wine being prepared. Jerry, being the pragmatist, likes it that we can attend church and then Sunday School and be home by 11:00.

OK, that's not quite fair—he also really likes the homilies, the 10-minute homilies. Tori's favorite part is when we all file up to the front for Communion, and one by one take a piece of the Communion bread, dip it in the cup, and then eat it. The first few times she did it, her response was "Yum, good! Can we have more?" as she slid back into the pew.

We realized early on that our kids needed a few lessons in liturgical ser-

vice etiquette. You see, as the elements are being prepared by the celebrant, he takes a large piece of the unleavened bread, breaks it in two, and lays the two big pieces along the edges of all the little pieces in the dish. Well, one time when Tori filed up to the front to take Communion, she eyed that big piece of bread. We could see the wheels spinning in her little head: she'd only had a banana . . . it was almost 9:00 by then . . . the big piece looked like breakfast . . . the little pieces just looked like crumbs in comparison. Her right hand stretched out, hovered a bit in indecision, and then closed on the big piece. Now her dad, right behind her, knew that the big piece was just for symbolism—it's one of the little pieces that you actually pick up and eat. So a split second after Tori's hand closed on the big piece, her Daddy's hand closed on her forearm, his voice a low whisper: "Put it back, Tori. Take a small one." And since then, Tori takes a small piece like everybody else, while her parents wonder if we've made a terrible mistake.

**Why settle for crumbs when we are invited to "keep the feast"?**

If Communion really is Communion—partaking in Jesus' death so that we may know true life—then perhaps we ought to be teaching our children to take the big piece. To take the biggest piece of God wherever we find Him. And like Tori, perhaps we should be asking, "Can we have more?" Because sometimes, it's a long wait until lunch. Why settle for crumbs when we are invited to "keep the feast"?

HH



# Cross-Gender Friendships

90%

Percentage of believers who think Christians often don't recognize their own sexual and emotional vulnerability.

85%

Percent who see close cross-gender friendships as dangerous.

15%

Percent who see cross-gender friendships as beneficial.

85%

Percent among those married more than 10 years who see opposite-sex friendships as "unwise."

60%

Percent of singles and persons married for less than 10 years who see cross-gender friendships as "no problem."

## CROSS-GENDER FRIENDSHIPS

*Continued from page 27*

tary to develop into a close friendship. It soon became an intimate sexual relationship. He lost his dignity, family, credentials, and spiritual standing.

*Edward, 44-year-old missionary from Madagascar, married 23 years.*

I truly believe a Spirit-controlled person who's committed to the Lord has no problem dealing with sexual temptations. I found this an amusing question because, being a child of the 60s, I thought the issue had been dealt with long ago.

*Maxine, 46-year-old teacher from Loyalton, California, married 24 years.*

I've had a lot of ups and downs in my marriage. It's easy to put another man on a pedestal when you're in a marriage rough spot. So, although I have friendships with male teachers at work and

men at church, I don't seek them outside those situations.

*Scott, 39-year-old professor from Horsham, Pennsylvania, married 13 years.*

This can be a dangerous area. I think it's important to put some specific safeguards in place. If relational sacrifices need to be made, they should be made in relationships with parents, siblings, friends of either sex, even with children, in order to keep the marriage strong.

\* \* \*

Of those surveyed, 85 percent said close cross-gender friendships are dangerous. Fifty percent found them acceptable only with specific guidelines, while the remaining 35 percent said such friendships are never acceptable. Only 15 percent of those interviewed felt these friendships were beneficial. Of those married more than 10 years, 85 percent believed it unwise to pursue close friendships with members of the opposite sex.

Whereas, 60 percent of those single or married less than 10 years saw no problem with such friendships. Overall, 90 percent believed Christians may not recognize their own vulnerabilities, either physically or emotionally.

Often we believe we can handle any temptations that arise, but a recent poll from the *Today Show* indicated that most affairs happen between people who are "friends first." So, in this age of sexual immorality, emotional infidelity, and crumbling marriages, Christians should protect the integrity of their marriages by approaching cross-gender friendships with the utmost caution.

Although there can be benefits to these friendships, as Christians concerned with holiness, we'd be wise to follow the advice of those whose marriages have endured the test of time: (1) avoid even the appearance of impropriety; (2) make your spouse your best friend; (3) pursue same-sex friendships; and, (4) adhere to strict guidelines for all cross-gender relationships. H

# Hope, Fairness, and Chance

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

THE SIGHT LEFT ME completely speechless. The day's earlier event had been a big one—my daughter had just learned how to ride a bicycle without training wheels. As I was trying to teach her, running beside her, correcting her balance, yelling at her to stop yelling at me, I thought about the word *hope*.

Jim Wallis describes hope as "Believing despite the evidence, and watching the evidence change."

There was no evidence that she would ever learn this. Panting, sweating, grumbling, I wondered if she would be the only human being on the planet born without the proper genetic code that covers riding bicycles. I kept hoping, but without a lot of conviction. And no evidence.

Then, as anyone who has ridden a bicycle could have predicted, she got it. Soon she looked as if she had ridden for years. To celebrate, we rode several blocks to the ice cream store. We felt like gold medalists standing outside the store, her in her helmet, knee and elbow pads, sweaty, licking up the spoils of victory.

Then another dad and young daughter wheeled up to the store. She was also in

a helmet. But this girl always wore hers. She was a quadriplegic, and her dad pushed her in her chair. He paused when he came to us. The two girls looked very long and very seriously at one another. It was one of those moments when speech seemed fruitless. I think we all wished that things could be different. Silently, the dad and daughter moved on.

Just moments before, I had been thinking about the word *hope*. And victory. In an instant, they were replaced by another word: *unfair*. These two daughters happened to end up the way they did by chance.

The same word—*unfair*—comes to mind whenever I go to the San Diego/Tijuana border to write about immigration issues for the *New York Times* or other publications. I stand on one side of a rugged canyon, miles from the official border crossing, and watch as a crowd gathers on the other edge of the canyon. They are preparing to make the dangerous, illegal, and often fatal run from their countries into the U.S. This happens every night,

good weather or bad. For some reason I ended up on the pampered side of the canyon and they didn't. Doesn't seem fair.

We, too, look long and seriously at one another, at a distance, wishing things could be different.

An editor friend told me recently that he wanted to talk about "inner life." He sensed that I had one and that he didn't. We met. I told him about God inhabiting my life and how He could inhabit his. He understands. He's hungry for more.

Finally—a problem with a solution at hand. No one looking long and seriously at one another, wishing things were different.

Finally—a situation that isn't left to chance, but to us.



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## THE READERS WRITE

*Continued from page 9*

hope and holiness. We thank you for your voice in the dark and dying world as part of the Body of Christ.

*Tom and Patricia Kinsman  
Brantford, Ont.*

### Encouragement and Prayer Request

I must commend you for the July issue. I read every issue from cover to cover and appreciate the informative and inspirational articles. I especially appreciated the article on page 34 by Marianne Moody Jennings on abstinence. Right on!

I always enjoy so much each article by your regular contributors, such as C. Ellen Watts, the Cohagans, Dean Nelson, Wesley Tracy, and all the rest.

Keep up the quality work!

*A Nazarene pastor's wife,  
Mrs. Linda Wilson  
Dunkirk, Ind.*

P.S. I would appreciate your prayers as I am facing cancer surgery soon.

### Prayer Request

I just put off renewing, as I have had cancer the last three years and have had chemotherapy and radiation. I am sorry to say it has not helped. The cancer is back and growing. I have a lot of pain, and unless God performs a miracle, for which I have not given up, I probably don't have much longer. Thank God for the hope we have through Jesus of a house not made with hands. I am 77 years old, have attended the Church of the Nazarene in Trenton, Nova Scotia, all these years. Have always enjoyed the *Herald of Holiness*; it is No. 1 in religious magazines.

God bless you all. Say a prayer for me.

*Lucilla Moore  
Trenton, N.S.*

### Moms in Touch Touched Teachers

I think your August issue was the best I've ever read. The article about UFO cults troubled me. I see our culture inundated with alien merchandise. I'm a teacher, and my students love alien jewelry and clothing. Last year, my smartest student truly believed in aliens. I teach fifth grade. Usually by then students know the difference between fantasy and reality. It is scary. All the more reason for us to work harder to get out the TRUTH—God's Word.

I also enjoyed "A Mom's High Calling" by Becky Hancock. I wish we had a group of moms praying for my school, Liberty Elementary. Moms in Touch is a great organization. It is partially through Moms in Touch that I'm a Nazarene. At a different school where I taught, we had a

Moms in Touch group. One of the moms had a student in my class. The mom began volunteering in my class. We developed a friendship. I wanted what she had—Jesus. Thank you, Kelly Gregory. My life is now so rich in blessings.

*Sheryl Miller  
Clarksville, Tenn.*

### Rosa, Hilda, and Becky

What a joy I experienced this morning as I read three articles in your magazine (August). Each one highlighted a woman empowered by a life of prayer. Rosa Lee, Hilda Watchorn, and Becky Hancock each choosing to make God the Source of their strength and choosing to make prayer for their families such a priority that the legacy will be left long after they're gone. Moms in Touch has also done the same for me. It has improved my relationship with the Lord, my husband, and especially my children as I see them in the light of God's Word through prayer. It is a blessing to pray for my children and the staff of their school.

*Karla Slonaker  
Wenatchee, Wash.*

### Infant Baptism

I want to tell you how much I appreci-

ated the article by Rob L. Staples in the July issue titled "Infant Baptism." It was a most informative and clear article. I can honestly say I learned something that cleared a lot of questions I had.

*Charlotte Robberson  
Eufaula, Okla.*

### Words of Faith

Thank you to Rob Staples for his article on infant baptism (July '97).

In a very few paragraphs, he reminds Nazarenes of our biblical and theological roots and challenges the lopsided "my personal faith" view of Christianity in general and the sacraments in particular.

If we are to remain children of the humble Nazarene, we need these reminders that it is by God's prevenient grace that we come to Him in faith.

The sentence "all baptisms are really 'infant baptisms'" is profoundly concise. It stimulates reflection on God's grace.

I look forward to "Words of Faith" and anticipate more articles on the rich Wesleyan view of the sacraments.

Thanks again for a keeper!

*Douglas W. Peck  
Watertown, N.Y.*

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# It's Time

WESLEY D. TRACY



"IT'S TIME," SHE SAID in her no-nonsense voice.

"Time for what?"

"Time for you to clean up this rat's nest." She pointed to the nightstand on my side of the bed. "I can't even close the drawers."

The routine at our house is that we go to bed about 11:30 and read until 1 A.M. Whatever I am reading lands on the floor beside the bed when I drift off into the realms of Morpheus. The next day it gets stuffed into a drawer in my nightstand.

I usually read with pen in hand, marking the best parts. Underlining means worthwhile. A check mark means this might be worth looking at again. The highest level in my system is a circled X. Items so marked will sooner or later make it to my Reading Notes file now taking up space on three different computer hard drives.

When I empty the drawers, most of the stuff gets transferred to computer. I invite you to look over my shoulder at what I have been reading. Pull up a chair. I'll share my circled X material.

On the top of the stack is Philip Yancey's *Finding God in Unexpected Places*. I liked the Shakespeare quotes he used. Showing that the rich are as bad as the poor: "Through tattered clothes small vices do appear; / Robes and furred gowns hide all. Plate sin with gold" (*King Lear*). In *Henry VI*, God is addressed in prayer: "Thou setter up and plucker down of kings." I also like Yancey's line about America's

obsession with entertainment: "Watch *Sesame Street* for three minutes, and you'll see what education looks like through an entertainment grid."

Next was a book by British pastor Roy Lawrence, *The Practice of Christian Healing*. I didn't like the book and tossed it after lifting just one item: Q. Do you know how to make God laugh? A. Tell Him your future plans.

Next I came upon two copies of *The Writer*, one issue of *Writer's Digest*, and a copy of *American Writers Review*. No circled X items, but I keep them anyway. I just might grow up to be a writer.

Next up was *A Celtic Miscellany*, a collection of Celtic literature put out by Barnes and Noble (they publish as well as sell). I loved this piece written a thousand years ago by an Irish Christian who was so grateful that he wanted to throw a banquet for God.

## *The Great Ale-Feast*

*I should like to have a great ale-feast for the King of Kings; I should like the Heavenly Host to be drinking it for all eternity.*

*I should like to have the fruits of Faith . . . the seats of Repentance in my house. . . tubs of Long-Suffering . . . I should like to have the pitchers of Mercy for their company. I should like to be Hospitality for their sake; I should like Jesus to be here always.*

The prayer of an Irish believer, OhUiginn, who died in 1448, found its way into the circled X file. "O Son of God, do a miracle for me, and change my heart; Thy having taken flesh to redeem me was more difficult than to transform my wickedness."

From the sublime to the ridiculous—a Lawrence Sanders mystery novel. Escape fiction. I read Sanders because he puts you to sleep, and

that's what I'm looking for at 1 A.M. He also teaches me new words. Several got on the circled X list, including sockdologer, postprandial, odalisque, and zaftig.

Use it in a sentence, and you'll still have it when, for lack of a Z word, your grandkids are beating you in Scrabble. Sanders: "She was a zaftig woman who spoke with impudent self-confidence." Zaftig . . . The lady who soloed "His Eye Is on the Sparrow" Sunday morning was zaftig—not impudent, understand, but zaftig, definitely zaftig. What? Look it up; I had to.

Then I came upon two copies of the *Door*, wherein I discovered the campaign of Leonso Canales of Texas to take the "hell" out of "hello" and replace it with "heaveno." Also revealed was the Las Vegas ordination of John Wayne Bobbit as a minister in the Universal Life Church. Another notice announced the increase in tourist traffic at the Church of the Nativity in Bethlehem. The cause: a couple of Greek

**What have you been reading lately? Sorry, TV Guide doesn't count.**

Orthodox priests said that they saw a miracle—the painting of Jesus winked at them. What are the theological implications of a winking Jesus?

Next I came upon a couple of copies of *Homiletics* (an Evangelical treatment of the Lectionary). A couple of things rated circled X's. Calvin, of the Calvin and Hobbes cartoons: "Happiness isn't good enough for me! I demand euphoria!" I tabbed another cartoon caption. Some fleas are standing



in a forest of fur. One says to another, "Sometimes I wonder if there really is a dog." A story about the legendary ego of Frank Lloyd Wright also made the *save* file. Testifying as an expert in court, he agreed with the lawyer that he was the greatest living architect. When his wife chided him for such apparent arrogance, he replied, "You forgot, Olgivanna, I was under oath."

The next book out of the pile was *Success Is a Choice* by basketball coach Rick Pitino. It turned out to be a collection of most of the clichés I'd heard about self-hypnotized achievement. I got it 25 percent off—still paid too much. One circled X: "Avoid having to be right all the time."

Next I dug out two old copies of *Investor's Business Daily*. Nothing there except red ink marking my Zitel stock as it sinks into the west.

Near the bottom of the top drawer, on top of toenail clippers, a ruler, and a tennis ball, I found *The Collected Poems* of Emily Dickinson (first pub-

lished in 1924). I appreciate her struggle between the pull of doubt and faith. I've marked a lot from the 315 pages of poetry that Miss Dickinson never knew would be published. Think on these:

*Hope is the thing with feathers  
That perches in the soul,  
And sings the tune without the words,  
And never stops at all.*

\* \* \*

*The bustle in a house  
The morning after death  
Is solemn of industries  
Enacted upon earth.*

*The sweeping up the heart,  
And putting love away  
We shall not want to use again  
Until eternity.*

\* \* \*

*I never spoke with God,  
Nor visited in heaven,*

*Yet certain am I of the spot  
As if the chart were given.*

One of my Bibles was also in the drawer. A paper inserted in it had notes about Jeremiah 31:11: "The LORD has . . . redeemed him from hands too strong for him" (NRSV). I had made notes about the many addictions that make helots of people today—hands too strong for them. Nothing short of God's power can deliver from drugs, money, hatred, lust. Me, I can't even control my eating habits without direct help from the Lord.

Whew, the nightstand is clear once again. I don't know what I will do with all the circled X fodder, but I fed it to my computerized idea processor. It might come out in a sermon, a speech, maybe a book. If you get a chance to use it before I do, help yourself.

But remember next time we're coming to your house to check out your nightstand or coffee table. It's time!

What have you been reading lately anyway?

HH

# N NewStart Starting Strong New Churches to Reach People for Christ

**Q** Isn't starting new churches too expensive? Aren't there more cost-effective ways to win people to Christ?

**A** Actually, the Church of the Nazarene cannot afford NOT to start new churches. Because churches are closed each year, if we were not starting new churches from year to year, the day would come when there would be far too few churches to drive an international mission effort that is at the heart of our existence.

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## Calver Is New President of World Relief

Clive Calver of Great Britain was commissioned president of World Relief on September 22 in Wheaton, Ill. Joseph M. Stowell III, president of Moody Bible Institute, gave the commissioning address.

Calver has led the Evangelical Alliance of the United Kingdom for the past 14



years. A gifted communicator, he was the BBC's number-one interview choice for comments on current issues from an Evangelical perspective.

World Relief is owned by the 43,000 Protestant Evangelical churches that make up the National Association of Evangelicals.

## NOW Promotes Polygamy

The National Organization for Women (NOW) has mounted a campaign against Promise Keepers, a Christian men's movement, as "the greatest danger to women's rights," according to the Family Research Council.

Recently, leaders of the NOW Utah chapter, none of whom are Mormon, have reportedly embraced polygamy as being a "good idea for professional women" who need help solving "the day care problem."

## Religious Theme Park Proposed in Nevada

A group of Hollywood investors is planning a religious theme park to be called "Holy Land," according to an article in the *St. Louis Dispatch* on August 10. If the city of Mesquite, Nev., approves the plans, the \$1.1 billion amusement park would compete with Las Vegas for tourists' money.

"We are trying to reconstruct the Holy Bible," said Daxx Edder, chief executive officer of Quorum International Ltd. "The idea is it will be a historical document that you'll be able to walk through instead of read." According to Edder, the funds are available; all they need is the land.

Carl Godfrey, a financial consultant for Quorum, said the park will operate like Disney's Epcot Center in Florida. "You'll walk into a large capacity room where you'll get schedules and maps for shows and ceremonies," Godfrey said. "Then you would leave this central hall and walk around the park visiting various shrines."

Visitors might see a Russian Orthodox church, a Muslim mosque, or a Japanese Shinto shrine, complete with priests. Godfrey indicated they are thinking about creating the parting of the Red Sea, and people would ride a tram past it.

## High Riding Market Enhances Giving Opportunities

This has been a good year for investors—including Nazarenes—who have benefited as the stock market reached all-time highs. "Many Nazarenes have seen their assets increase by 20 percent or more this year because of the bullish market," said Roger Alexander, Planned Giving Services coordinator. "The most exciting thing about this growth is the opportunity it affords Nazarene stewards for ministry to others. God's kingdom will be enhanced by the gifts of donors to their local churches, their districts, the general church, or Nazarene educational institutions. At the same time, contributors may receive tax benefits—something many are thinking about at this time of year."

For more information without obligation on how you can give stocks, mutual funds, or other assets to benefit God's kingdom through the ministries of the Church of the Nazarene, contact Stewardship Development Ministries, 6401 The Paseo, Kansas City, MO 64131, 1-800-544-8413, or E-mail us at [steward@nazarene.org](mailto:steward@nazarene.org).

8,000  
7,500  
7,000  
6,500  
6,000  
5,500  
5,000  
4,500  
4,000  
3,500  
3,000



During the past five years, the Dow-Jones industrial average has jumped to almost 8,000. Now is an excellent time to use assets from this growth to benefit Nazarene ministries.



## Deaths

REV. DOROTHY M. AHLEMAN, 78, missionary to Argentina for 35 years, Oakland City, Ind., Sept. 5. Survivors: brothers, William, Rev. Ralph, Thomas, and Raymond Ahleman; sisters, Ethel Strickland, Mary Hawthorne, Helen Carter, Esther Johnson; nieces and nephews.

GLENN EDWIN BOOTH, 84, Redding, Calif., Aug. 19. Survivors: wife, Marion; sons, Steven, David; brother, Virgil Rumpf; sisters, Wilma Williams, Wanda Green, Billie Peterson, Doris O'Neil; three granddaughters; three great-granddaughters.

REV. DORCAS MAY BROWN, 93, evangelist of many years, Ebensburg, Pa., Apr. 5. Survivor: son, Harold.

MILDRED O. BYERS, 72, Springfield, Mo., Mar. 29. Survivors: husband, Rev. Charles; sister, Velma Hatcher; nephews.

REV. MENDAL D. COLLINS, 82, pastor of more than 40 years, Sedro-Wooley, Wash., May 23. Survivors: wife, Fay; sons, Dwight, Clifford, Mark; brothers, John, Dean; eight grandchildren.

RHODA A. FOSTER, 84, Glendale, Calif., Sept. 4. Survivors: brother-in-law, Kenneth Robinson; sister-in-law, Esther Martin; niece, Carolyn Graham; nephews, Paul Robinson, Doyle, Stan, and John Martin.

ROBERT "BOB" GARRETT, 64, Fort Worth, Tex., Aug. 28. Survivor: wife, Mary. DOROTHY (STANSBURY) GODFREY, 83, San Bernardino, Calif., Aug. 17. Survivors: husband, Lawrence; sons, Bobby, Rich; brother, Dick Stansbury; sisters, Marjorie DeVries, Miriam Stinchcomb; two grandchildren.

BERTIE HALE GOODSON, 83, Midland, Tex., Aug. 22. Survivors: daughter, Laqueeta Hyatt; sister, Loucelle Whisenhunt; three grandchildren.

SARAH E. GRAVES, 104, Kennewick, Wash., Aug. 21. Survivors: 8 children; 27 grandchildren; 45 great-grandchildren; 20 great-great-grandchildren.

QUENTIN E. GREEN, 85, Midwest City, Okla., Aug. 5. Survivors: wife, Geneva; daughters, Karen Schulz, Gaynelle Dieball; brothers, Clayton, Andy, Bob, Merrill, Max; sisters, Fern Freeman, Dorothy Van Arsdell, Eileen Gilbert, Carol Jo McGilvray; seven grandchildren; three great-grandchildren.

EDNA M. GRIMM, 98, Lancaster, Ohio, Apr. 15. Survivors: sons, Rev. Lloyd Jr., Robert, Howard; daughter, Eleanor Ruff; sister, Bess Lienard; grandchildren; great-grandchildren; and great-great-grandchildren.

CARL B. GUNN, 97, Crescent, Okla., Aug. 14. Survivors: wife, Alma Ethridge; son, Gordon; daughters, Lora Berry, Jacquelyn Bounds; 14 grandchildren; 12 great-grandchildren; 5 great-great-grandchildren.

LEDA MAE LOCKWOOD, 71, Roland, Okla., Sept. 4. Survivors: husband, Warren; sons, Randy Ragsdale, Stewart Lockwood; daughter, Tressa Sloan; three grandchildren.

CARLTON W. MORGAN, 84, Richmond, Ind., Sept. 7. Survivors: wife, Esther; son,

Dallas; daughter, Ann Louise Morgan; five grandchildren; five great-grandchildren.

REV. RALPH L. PARROW, 72, Wolverine, Mich., July 22. Survivors: wife, Irma; sons, Steven, Michael; stepchildren, John Mitchell, David Washburn, Christy Ammons, Beverly Dafeo, Nancy Washburn, Linda Waterman, Jeannette Topolinski; sisters, Maxine Kuehn, Donna Foster; 18 grandchildren; 3 great-grandchildren.



REV. ALEXANDER ALBERT PASSMORE, 84, pastor and evangelist of many years, Snyderdowntown, Pa., Aug. 19. Survivors: wife, Dorothy; son, Rev. Archie; three grandchildren.

DOUGLAS FRED SLACK, 90, song evangelist of 51 years, Fort Myers, Fla., May 2. Survivors: sons, Russell, Raymond; daughters, Dorothy DeBolt, Juanita Slack, Audrey Katz; eight grandchildren; eight great-grandchildren.

REV. CLYDE W. SMITH, 85, Lynn, Ind., Aug. 22. Survivors: wife, Ruth; son, William; daughter, Norma Abshear.

SABRA VAN ZANT, 88, Denver, Colo., Aug. 24. Survivors: daughters, Children's Ministries Director Miriam Hall, Carolyn Ferguson; son, Glenn; brother, Job Hillman; 8 grandchildren; 17 great-grandchildren.

LESTER J. WEBB, 89, Auburn, Calif., Mar. 3. Survivors: wife, Iva Sue; son, Bruce.

REV. KENNETH WELLS, 102, longtime song evangelist, writer, and educator, Whitefish, Mont., Aug. 22. Survivors: wife, Lily; daughter, Gerrie Peppler; five grandchildren; six great-grandchildren.

## Births

to MIKE and KATE BACHMAN, Newport, Ky., a boy, Brian Michael, Aug. 31.

to TIMOTHY and KRISTEN (ROGERS) BURKHART, Newton, Kans., a girl, Lilibeth Eden, Aug. 15.

to JON and TERI (BOEHM) HAUSER, Blaine, Minn., a boy, Nathanael William, Nov. 17.

to TERRY and NANCY LANGFORD, Orlando, Fla., a boy, Andrew Marcus, Jan. 9.

to BENJAMIN and KAREEN RATLIFF, San Antonio, Tex., a boy, David Benjamin, Aug. 18.

## Marriages

LOVE BALLARD and SEAN KEVIN WHITEACRE, Sept. 5 at Del Rio, Tex.

KANDRA LEONA CREES and AARON MATTHEW TRICKETT, Mar. 8 at San Bernardino, Calif.

CARRIE ANNE EASTIN and STUART ALAN JOHNSON, Aug. 30 at Enid, Okla.

CATHERINE JEANNE HUGHES and MICHAEL JOE MOORE, Aug. 9 at Roland, Okla.

## Anniversaries

DR. and MRS. C. FRANK BECKETT, Fort Smith, Ark., recently celebrated their 65th anniversary with their family in Dallas, Tex.

The Becketts were married Sept. 26, 1932, and have three children, seven grandchildren, and one great-grandchild.

SAM and EDNA DAVIS, Oklahoma City, Okla., celebrated their 50th anniversary July 23 by renewing their vows and with a reception hosted by their family at Bethany First Church. The Davises have 3 children and 10 grandchildren.

DICK and AUDREY DeWEBER, Whittier, Calif., celebrated their 50th anniversary June 14 by renewing their vows and with a reception hosted by their two children and six grandchildren at College Avenue Church of the Nazarene.

JAMES and GILDA (SIGLER) FARRIS, Mount Juliet, Tenn., celebrated their 50th anniversary Aug. 15.

CLIFF and BARBARA GROSVENOR, Murphysboro, Ill., celebrated their 50th anniversary Aug. 23 by touring the northeastern U.S. The Grosvenors have two children and five grandchildren. Greetings may be sent to 711 N. 9th St., Murphysboro, IL 62966.

HAROLD and MARGIE SCHAFF, Amherst, N.Y., celebrated their 50th anniversary Aug. 31 at Buffalo First Church of the Nazarene. The Schaffs have two sons and four grandchildren.

## Announcements

DUBUQUE, IOWA, CHURCH celebrated its 50th anniversary Aug. 9-10 with a Saturday family picnic and fellowship and Sunday services with six pastors and Iowa District Superintendent Gene Phillips present.

INDIANAPOLIS (IND.) FIRST CHURCH will celebrate its 90th anniversary and dedication of its new church facility Nov. 15-16. Activities include a Saturday sit-down banquet and evening concert with Paul Pitts. General Superintendent Paul G. Cunningham will speak at the 3 P.M. Sunday dedication service. The new church location is 9401 E. 25th St., Indianapolis, IN 46229. For more information, call the church, 317-897-7700.

LAMESA (TEX.) FIRST CHURCH will celebrate its 75th anniversary Nov. 23 with District Superintendent Charles Jones speaking in the morning service.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Bob Wright, 910 N. 1st, Lamesa, TX 79331.

LOUISVILLE (KY.) FIRST CHURCH will celebrate its 90th anniversary Nov. 23 with General Superintendent John A. Knight speaking.

Former members and friends are invited. For more information, contact Rev. Harry Curry, 3501 Blanton Ln., Louisville, KY 40214, 502-449-1468; E-mail: <HCurry@Juno.com>.

SARASOTA (FLA.) TRINITY CHURCH (formerly Swift Road Church) will celebrate its 30th anniversary Nov. 22-23 with a Saturday night dinner and Sunday morning celebration service with District Superintendent Byron Schortinghouse speaking.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor Paul J. Robinson, 4315 Murdock Ave., Sarasota, FL 34231, 941-922-5133.

VIVIAN, LA., CHURCH will celebrate its 60th anniversary Nov. 7-9 with a homecoming revival with Dr. Talmadge Johnson as the evangelist. The Sunday service will feature a special program and dinner on the grounds.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Pastor William Duke, 108 Northside Dr., Vivian, LA 71082, 318-375-3605.

WELLSTON, OHIO, CHURCH will celebrate its 65th anniversary and the dedication of a new building Dec. 7-14. Evangelist Tim Hancock will be preaching and singing Dec. 7-10, with former pastors and District Superintendent Richard Jordan speaking Dec. 11-14. Services will conclude Sunday afternoon with a dinner and concert by Son-shine.

Former members and friends are invited. For more information, call 614-384-2959.

WESTLAKE (OHIO) PARKSIDE CHURCH (formerly Lakewood Church) will celebrate its 65th anniversary and mortgage burning Nov. 9 at a 10 A.M. celebration service. Dinner will be provided following the service.

Former pastors, members, and friends are invited. For more information, contact the church, 23600 Hilliard Blvd., Westlake, OH 44145, 216-333-3998.

## FOR THE RECORD Moving Ministers

THOMAS G. BALTZEGAR, from student, Nazarene Bible College, to pastor, West Frankfort, Ill.

TIMOTHY W. CARTER, from Waco (Tex.) South Manor, to Cedar Rapids (Iowa) First

GENE CHEEK, from Victoria, Va., to Staunton, Va.

MICHAEL CURRY, from Victoria, Tex., to Waco (Tex.) South Manor

DICK R. FERGUSON, from Hayward (Calif.) First, to Colorado Springs (Colo.) Security

DALE H. FOSTER, from student, Nazarene Bible College, to pastor, Trinidad, Colo.

TIMOTHY GATES, from Dodge City, Kans., to Springfield (Ill.) First

RICK H. HEADLEY, from evangelism to pastor, Marietta (Ohio) Harmer Hill

STEVEN N. HUNT, from student, Northwest Nazarene College, to pastor, Reno (Nev.) Lemmon Valley

WAYDE HUNT, from Staunton, Va., to Delmer, Ky.

THOMAS JACOBS, to pastor, Utica (Ohio) Hillside

JARELL D. JAQUESS, from Portales, N.Mex., to Colorado Springs (Colo.) Central

MARK J. LEDFORD, from associate, Westerville, Ohio, to pastor, Westerville, Ohio

YONG JU LEE, from Lawton, Okla., to Colorado Springs (Colo.) So Mang

ROGER OLIVER, from Dodge City, Kans., to associate, Springfield (Ill.) First

BYRCE K. PELREN, from Willcox, Ariz., to Kerrville (Tex.) First

TERRY G. PORTER, from student, Nazarene Bible College, to pastor, Canon City (Colo.) First

WILLIAM P. POWERS, from Emmett, Idaho, to Granite Bay, Calif.

CHARLES A. PRIVETT, to pastor, Perryville (Ark.) Immanuel

CURTIS ROCKEFELLER, from associate, New Castle (Ind.) South Side, to pastor, Robinson (Ill.) First

GERON ROGERS, from Cimarron, Kans., to Ocoee, Fla.

KIM SEMRAN, from pastor, Zanesville (Ohio) South, to evangelism

KENNETH L. SOLTS, from Union, Oreg., to Sioux Falls (S.Dak.) First Community

MICHELE A. SOLTS, from associate, Union, Oreg., to associate, Sioux Falls (S.Dak.) First Community

BILL STIRES, from pastor, Syracuse, Ohio, to evangelism

GERALD H. STREET, from evangelism to associate, Colorado Springs (Colo.) First

RONALD L. SULLIVAN, from Sun Valley, Ariz., to Amarillo (Tex.) South Georgia

JAMES W. VANOVER, to pastor, Toboso, Ohio

J. TIMOTHY WHITE, from McPherson, Kans., to Pryor, Okla.

ROBERT M. WILLIS, from associate, Churubusca, Ind., to associate, Burlington, Iowa

DENNIS S. WILSON, from associate, Trenton, Ohio, to pastor, Germantown, Ohio

MICHEAL L. YARBERRO, from Prescott, Ark., to Alexander (Ark.) Collegeville

## Moving Missionaries

ANDRUS, PAUL and BERNIECE, from Argentina to Trinidad

BUCHANAN, JAMES and ARLA, from Swaziland to Republic of South Africa

CHARLES, DUMERZIER and CINDY, from Charlotte, N.C., to Rwanda

CORDOVA, RUTH, from Roselle, Ill., to Guatemala

DUARTE, EUGENIO and MARIA, from Cape Verde to Zimbabwe

EBY, TIM and MICHELLE, from Nashville, Tenn., to Kenya

HERREN, DELYRA, from Kansas City, Mo., to South Africa

HOWARD, ROBERT and CAROL, from Ada, Okla., to Papua New Guinea

JOHNSON, JAMES and MARY, from Lakeland, Fla., to Mexico

KROEZE, JON and MARY-LOU, from Canada to Rwanda

LIDZY, RAY and CYNTHIA, from Overland Park, Kans., to Guatemala

MORRIS, DENISE, from Olathe, Kans., to Japan

RUDEEN, LEE and ANNE from Eltopia, Wash., to Argentina

SANDERS, TERRY and JANE, from Hot Springs, Ark., to the Philippines

SELVIDGE, WILLIAM and REBECCA, from Coal City, Ill., to Switzerland

SHUTE, HOWARD and BEVERLY, from Westminster, Colo., to Ethiopia

SYLVESTER, RONALD and LAURA, from Newark, Ohio, to Argentina

## Recommendations

The following have been recommended by their respective district superintendents:

ERIC ATNIP, evangelist, 813 Richards Dr., Mountain Grove, MO 65711, by Jack W. Eyestone, Missouri District.

ROBERT E. FLINT, evangelist, 508 Sur-

rey Ln., Marysville, OH 43040, by J. E. Shankel, Northwestern Ohio District.

STEVEN W. NESTOR, evangelist, 321 Elm St., Coshocton, OH 43812, by John W. Dennis, West Virginia North District.

CLIFF PERKINS, evangelist, 1450 Alvarado Dr., Colorado Springs, CO 80910, by Leon F. Wyss, Colorado District.

PHILLIP PHELPS, song evangelist, Rte. 7, Box 140-C, Sherman, TX 75090, by David F. Nixon, Dallas District.

KEVIN A. SNEED, evangelist, P.O. Box 356, Oakwood, IL 61858 by Allen H. Dace, Illinois District.

SAM L. STARNES, evangelist, 5245 Co. Hwy. YZ, Dodgeville, WI 53533, by J. E. Shankel, Northwestern Ohio District.

DAVID L. WEST, evangelist, 927 Freeport Rd., Freeport, PA 16229, by Stephen W. Dillman, Pittsburgh District.

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## Corrections

The September issue incorrectly stated the age and date of death of Rev. Raymond M. Box. Rev. Box was 68 years old and died on May 23. We regret the errors.

The September issue incorrectly stated the relationship of the survivors of Erlene Curl "Ma" Hooker. James Curl, Rubye Marlowe, and Mae Morton are the siblings of Mrs. Hooker. She was preceded in death by her husband, Rev. H. H. Hooker. We regret the errors.

The September "Moving Ministers" incorrectly stated that Jack Lowe moved from Amarillo (Tex.) Valleyview to Enid (Okla.) Maine. Jack W. Lowe moved from Amarillo Valleyview and is presently unsigned. Jack B. Lowe has been pastor of Enid Maine since 1990. We regret the error.

## Notice

Vital Statistics are printed as soon as possible after they are received. Please include your name and phone number and send the information to:

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**Attn: Vital Statistics**

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# Reunion Notice

C. ELLEN WATTS



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

LAST SUMMER, after sending invitations to each of my parents' descendants, several dozen of them journeyed to an Idaho church camp for a family reunion.

Not all of the "originals" (my sisters, brothers, and I) could make it. With one unable to venture beyond the comforts of a nursing home, the drop in numbers among we who are over 60 was understandable. Still, when one opted not to travel, the rest were disappointed. Once you realize you *are* the older generation, even the hint of a dwindle on the part of a sibling can be scary.

Reunion site being closer to home for us than usual, when the time came for family pictures, Norm and I scored a perfect seven. But before a battery of assorted cameras could trigger a hassle of grandkids into making faces, a spouse had to leave, and we were shy one of our usual dads. That, too, was disappointing. Still, since three of the originals faced those cameras without one descendant behind whom they could try to hide, and some families were not

represented at all, we felt blessed—until we remembered our missing grandkid.

A wedding in need of a bridesmaid and assorted work schedules meant that the grandkids came late, left early, or stayed throughout, depending. Having a quiver nearly full should have been enough to launch Grandma into orbit. Not so! Not while one searched for a lost plane ticket more than 1,600 miles away.

Eventually, while laughing our heads off down at the lake, it occurred to me that ours was not the only grandkid absent. A sibling's grandkid had just missed seeing his older brother dump his family from canoe to water in less time than it took for an aunt to aim her camcorder, and was too far away to hear a dripping toddler holler, "Do it again, Daddy!"

Saturday night someone arranged chairs and said we originals should relay a few stories from the past to all who would listen. As we took turns telling how our mom, age 19 and 8 months pregnant, had walked several steep and winding miles behind a wagon up White Bird Hill, and told who'd been born in a hastily constructed garage after our parents' home-stead cabin burned, a grandkid meandered outdoors.

No big deal, I suppose. My kids and grandkids have heard my stories before and will likely hear them again. Still, as an 85-year-young sibling began sharing mem-

ories that were new to me, I wondered. Was the kid who went searching for katydids among the wildflowers likely to get a second chance to hear her stories? Something bigger than a jelly bean got in the way of my tale-telling when I remembered that the one hunting the plane ticket was also the one who loved stories enough to sometimes spin yarns of her own.

After much prayer and twisting of amateur arms, we trekked over to the chapel on Sunday and cooperated in a first-ever family church service. With five denominations to please, including one where folks mostly opt to stick with their kind, planning took some doing. God honored our efforts in ways we could not have imagined.

While this Nazarene tucked soggy tissues into jeans never before seen in church, some took Communion, sang along with instruments, and listened to testimonies, perhaps for the first time. During those holy moments, I yearned for each of my grandkids and all who were even remotely related to be there.

As the preacher married to our

**Who among those I love would miss out on the grandest reunion of all?**

daughter began a sermon that had to do with rocks and not with heaven, I was struck by some hard-to-dodge thoughts.

Who among those I love would miss out on the grandest reunion of all? For whom had I swallowed any lumps of concern? Had I offered directions or helped anyone to locate their "missing ticket"?

Had they all been invited?

HH

## Devotion and Duty in Deuteronomy

# Protecting the Inheritance

**ROGER L. HAHN**



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

*You will not displace the boundary markers of your neighbor that your ancestors placed to establish the boundaries of your inherited property, which you received in the land that the LORD your God gave to you to inherit (Deuteronomy 19:14).\**

AN UNEXPECTED INHERITANCE is a delightful surprise. We are always happy to receive money we had not counted on. But it is also heartwarming to realize that someone remembered us and valued us enough to put us in his or her will. While most of us are delighted to become heirs, few of us give thought to passing on a heritage or inheritance. We usually think of an inheritance in terms of money. And since most of us believe we need all the money we have, we do not often think of leaving an inheritance.

For ancient Israel, money was also rare. Few people possessed enough wealth to pass on a monetary inheritance. However, when Israel conquered Canaan, all the land was divided among the families of Israelites. From the beginning, Israel understood that the land allotted to each family was an inheritance given by God. As a nation of people who had been slaves in Egypt and then wilderness wanderers, owning land was a special blessing. Land ownership has always symbolized power and indepen-

dence. The ability to pass that land on to one's children may have been the most significant gift an Israelite could give.

As was customary in the ancient Near East, the boundary lines between properties were marked by a large stone or a pile of stones. Rarely did these boundary stones disappear. Such obvious tampering would be immediately noticed, contested, and made right. It was more common for a greedy neighbor to gradually move the marker stone(s). Shifting the stones a few inches every few months would not be noticed for a long time. However, over years, one could steal a lot of land.

This problem is addressed in several of the law codes of nations surrounding Israel. Both Israel's prophets (Hosea 5:10) and wisdom writings (Job 24:2; Proverbs 23:10) condemn it. The Old Testament understood it to be more significant than just stealing land. Moving the boundary markers was an offense against God himself, since the Lord had given the land to each Israelite family in the first place (Leviticus 25:23). Stealing land tampered with God's will. Since the land was the source of a family's livelihood, stealing it was an attack on another person's life. Israel understood each human being to be made in the image of God (Genesis 1:27), so stealing another's land violated the image of God himself. Since God had provided the land to be passed on to each succeeding generation, stealing it was also a sin against the lives of future Israelites.

Of course such theological details were conveniently ignored by the rich and powerful, and land-grabbing became a common problem during the time of the kings. Jezebel's murder of Naboth for his vineyard (1 Kings 21:1-29) is the

classic example. There seemed to be no consequences for stealing a poor person's land, so well-to-do Israelites felt no inhibitions about doing so. However, the prophets (Isaiah 5:8; Hosea 5:10; Micah 2:2) listed moving boundary markers and stealing hereditary land as major reasons for the judgment of God that culminated in the destruction of the kingdom. The sin with no apparent consequences was finally punished by the loss of the whole nation.

Real estate does not have the same theological significance in our culture as it did in ancient Israel. Perhaps our lives would be better if it did. If we regarded every person's possessions as a gift to that person from God and all property as ultimately belonging to God, we might be more considerate and helpful to each other in taking care of God's gifts. We can control how we think about the things God has given us as a heritage. The Christian faith itself, our holiness heritage, a good name, appropriate values, a happy family, and a God-centered worldview are an inheritance that most of us have received rather than earned. If we fail to pass them on to our children and grandchildren, not only will we have stolen them from our succeeding generations, but also we will have also squandered the gifts God has given us. Even a loving God cannot let that go unpunished.

**We can control how we think about the things God has given us as a heritage.**

*For further study: (1) Study 1 Kings 21:1-29. What are the costs of Ahab's greed? What does that passage imply about the way greed enlarges into other sins as well? (2) Read Matthew 25:14-30 carefully. What application of that parable could be made to the inheritance gifts God has given you? (3) Ask the Lord to direct your thoughts about what heritage you can pass on to another generation and how you can best do that.*

\*Scripture quotations are the author's own translation.

HH





Under the banner of *Celebrating Hope*, the ninth Nazarene Laymen's Conference will feature a well-balanced mix of inspirational worship, dynamic workshops, outstanding music, and refreshing recreation. Our location (back again by popular demand) is one of the finest—the Opryland Hotel in Nashville, Tennessee. Come meet new friends and greet old ones. This special event, designed for laymen just like you, will leave you refreshed and renewed!

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## Outstanding Speakers



### Jill Briscoe

a native of Liverpool, England, has an active speaking and writing ministry that has taken her to many countries. She has written or coauthored numerous articles and more than 40 books, including her autobiography, *There's a Snake in My Garden*. To meet Jill is to sense her heartbeat for God, women, and families.



### Tom Hermiz

is the president of World Gospel Mission, an interdenominational missionary organization headquartered in Marion, Indiana, with approximately 400 missionaries and support staff serving on five continents. In recent years, he has been in great demand as a speaker for camp meetings, Bible and missions conferences, and local church crusades.



### John Maxwell

popular Promise Keepers speaker and founder of INJOY and EQUIP Ministries, is a creative and dynamic communicator impacting lives with humor, insight, and inspiration. John has been described as a "motivational teacher" and has been a frequent guest on *Focus on the Family* broadcasts.



### Les and Leslie Parrott

are codirectors of the Center for Relationship Development on the campus of Seattle Pacific University. The Parrotts are frequent guest speakers and have written for a variety of magazines, including *Christianity Today*, *Focus on the Family*, and *Moody*. They have been featured guests on the *Oprah Winfrey* show as well as being interviewed by all the major television networks and featured in *USA Today*.



### Jerry Porter

is the responsible general superintendent for Sunday School Ministries after having been elected this past summer at the General Assembly in San Antonio. Dr. Porter will address our conference in the closing Sunday morning service.



### Diana Swoope

serves as associate pastor of the Arlington Church of God (Anderson) in Akron, Ohio. She is the author of *Jesus, Our Source* and is a frequent speaker for conventions, revivals, and seminars across the United States and Canada.







# Conference Notes

◆ With its blend of colonial Williamsburg and Southern plantation architectural styles, the Opryland Hotel in Nashville is one of the largest and most distinctive convention and resort properties in the United States. The confirmed room rates are outstanding—\$99 + tax for one or two persons!

◆ Yes, the last NLC was only three years ago—July 1995 in Orlando. It was moved up one year to 1998 in order to avoid being held at the same time as Nazarene Youth Congress in 1999 and to assist laypersons who may have teens attending NYC.



◆ The conference fee is \$85 if received before February 28, \$100 if received on or after February 28 (see registration form below).

◆ Special gatherings will be held for alumni and friends from our Nazarene colleges and universities.

◆ A full schedule of workshops dealing with timely subjects and presented by outstanding lay leaders will be offered Thursday and Friday mornings.

◆ Registration begins Wednesday afternoon, July 1. The first session will be that evening. There will be morning and evening sessions each day with the afternoons free. We will conclude our conference after the morning service Sunday, July 5.



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## Registration for the 9th Nazarene Laymen's Conference

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Age(s) ☐ 21-30 ☐ 31-40 ☐ 41-55 ☐ Over 55

**Early Registration** Fee Before February 28, 1998—\$85 per person

**Regular Registration** Fee On or After February 28, 1998—\$100 per person

I am enclosing a check made payable to General Treasurer in the amount of \_\_\_\_\_

I would like to charge my registration fee in the amount of \_\_\_\_\_ to my ☐ VISA ☐ MasterCard

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*Hotel information will be mailed to you upon receipt of your registration.*

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# Reasons to Sing Thanksgiving

## *When?*

I thank You, Lord Jesus,  
For guiding me—  
    when I wasn't aware  
    of Your presence.  
For loving me—  
    when I didn't love myself.  
For protecting me—  
    when I was so sure  
    I was being strong.

For carrying me—  
    when I was positive  
    I was standing on my own.  
And for being on my side—  
    when I was not.  
Yes, Father, thank You  
for being my Friend.  
When?  
    When indeed!

—Marcia Krugh Leaser

## *Filled*

It's good to be  
a cup  
running over  
to be lifted  
to the lips  
of  
the needy  
and  
to be placed  
back down  
on the saucer  
of Jesus  
to be filled.

—Dave Evans

## *Streams in the Wasteland*

"Forget the former things; do not dwell on the past.  
    See, I am doing a new thing!  
Now it springs up; do you not perceive it?  
    I am making a way in the desert  
    and streams in the wasteland . . .  
to give drink to my people, my chosen,  
    the people I formed for myself  
    that they may proclaim my praise."

Isaiah 43:18-21, NIV

Tears trickle from parched eyes,  
Like streams in the wasteland,  
Making tiny rivulets down dusty cheeks.

I hear His voice in the depths of my being.  
"I am doing a new thing," He whispers.  
Then, in my desert, the cleansing rivers flow.

So I weep,  
Drying His feet with my hair,  
Pouring perfume on Him who gives drink to me,  
His chosen.

He has done a new thing,  
Freeing me from my wasteland of sin.  
I proclaim His praise.

—Marlo Michelle Schalesky

Dennis Frates

# The Orsbourn Home— All Are Welcomed Here

**MICHAEL R. ESTEP**



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

IN ONE OF THE MOST IDENTIFIABLE valleys in southern Tennessee, a knock on the door can come at almost any hour, day or night, at a small but special home. The knock does not send alarm or concern. Instead, it triggers hope and warmth from the couple inside.

Since 1965, the knocks have brought precious delights, yet sometimes wrapped in despair and dismay. The "guests" have come from upstate New York to Knoxville, Tennessee; from Port Saint Lucie, Florida, to nearby Chattanooga.

The guests have been African-American, Caucasian, Spanish, Polynesian, American Indian, Iranian, and Indian.

Many come for short visits of a few hours. Most stay weeks or months—or even longer. The longest visit was 3½ years.

They arrive with unique and varied needs. Physical mistreatment or handicaps. Sexual abuse. Emotional problems. Mental impairment. One child was wheelchair-bound. Another suffered from eight fractured ribs. Most were abandoned and alone.

They have ranged in age from 1 day to 13 years of age, but all have been welcomed.

Whether handed across or led through the front door threshold, each child comes into the arms of a Southern mother with a heart as enormous as the valley she lives in.

For over 32 years, nearly 200 have "come home" to Barbara Orsbourn and her faithful husband, Ernest. The children have come home to a family ready to receive them, not as guests but as family. Each is treated with the same love and care as the children born into the Orsbourn home.

There have been times when Barbara and Ernest have done without, times when their bodies wearied, times when thoughts of retirement were welcomed. But as Barbara "Mother"

Orsbourn has said, "The still small voice says, 'Not just yet. There is still one more in need of a home.'"

Barbara Orsbourn is a sign—a sign of hope, love, warmth, and tender care for hurting and needy children who live on Surry Circle—a place that Christ himself calls home.

**Each child comes  
into the arms of  
a Southern mother  
with a heart as  
enormous as the  
valley she lives in.**

PH

# Herald of Holiness

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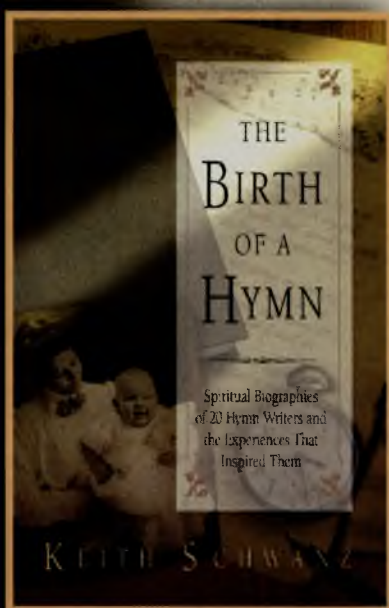
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