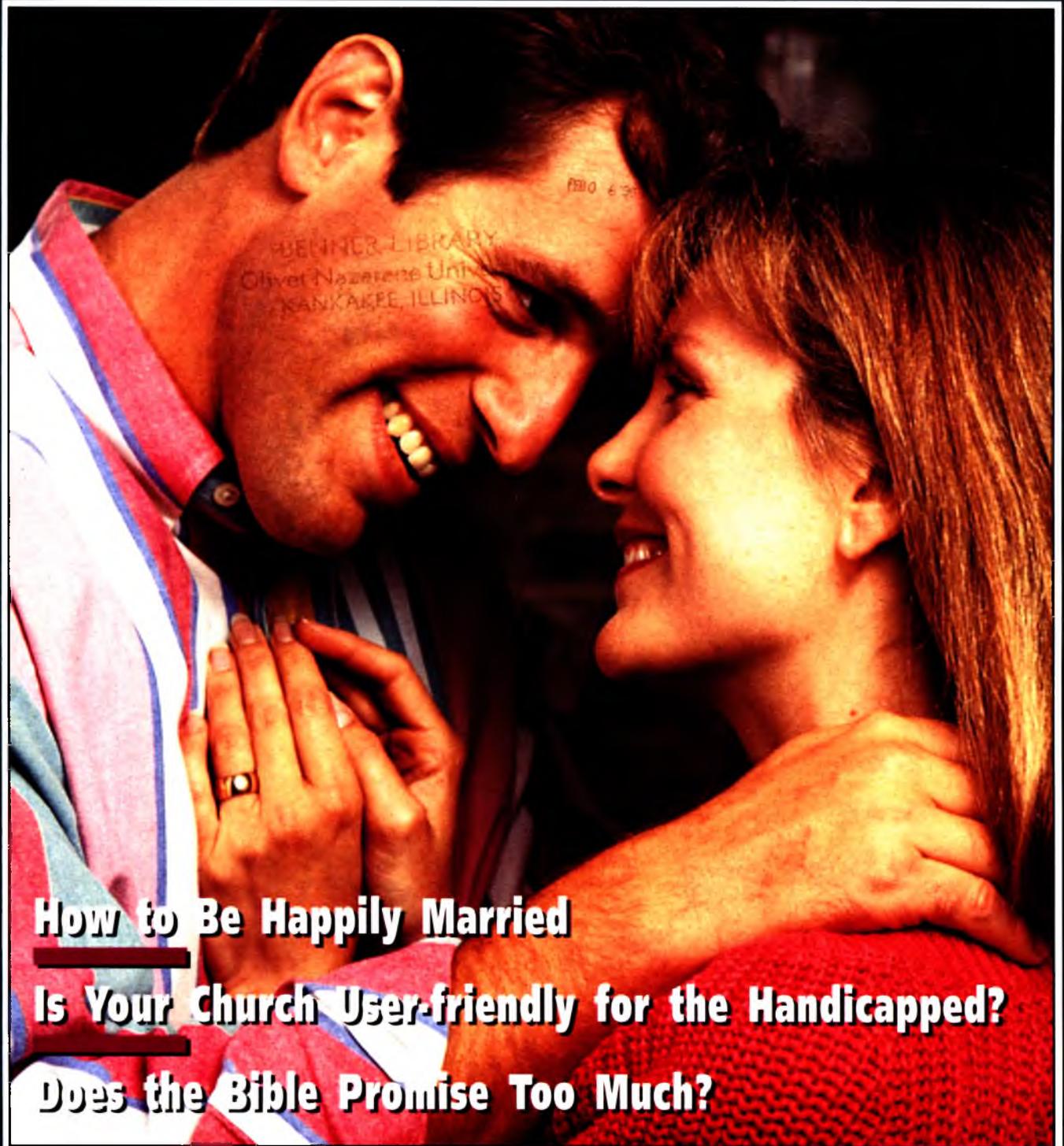


FEBRUARY 1996

# Herald of Holiness

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**Is Your Church User-friendly for the Handicapped?**

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February—March 1996

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## Kidnapped Nazarene Missionary Rescued



Nazarene missionary Don Cox says he was frightened, but he knew others were praying for him. The 51-year-old missionary was rescued from kidnapers early Christmas Eve, according to Jack Stone, general secretary. Stone said Cox was rescued by SWAT units of the Ecuadorian police from a jungle area outside Quito. The police reportedly apprehended or killed all of the kidnapers in the rescue effort. Cox was not injured.

Cox had been abducted from the Nazarene seminary

in Quito on Sunday afternoon, Dec. 10. His abductors demanded a ransom of \$500,000, which was not paid.

The Church of the Nazarene worked closely with Ecuadorian police, the U.S. government, the U.S. Embassy, and a Christian organization which has consulted with other mission organizations affected by kidnappings. Cox is believed to be the first American missionary to have been kidnapped in Ecuador.

Cox said he was held on an elevated platform in the rain forest outside Quito. He said his captors were friendly, but he was still concerned. "I was scared to

death because of the uncertainty of the situation," said Cox. "Each night I prayed, 'Now I lay me down to sleep...' believing that it might be my last. I was prepared to meet Jesus, but I was concerned about the separation from my family and my work that was unfinished."

Cox was flown to Chicago on Christmas Day where he was reunited with his wife, Cheryl, and sons, Paul, Matthew, Michael, and Phillip.

"We are grateful to God and to those who gave of their time and talents to gain the release of Rev. Cox," said Donald D. Owens, chairman of the

Board of General Superintendents. "This was quite a Christmas present for Rev. Cox and his family, as well as for all of us in the Nazarene family around the world."

"I want to express my extreme thanks for the prayers and faith of Nazarenes around the world," said Cox. "Under the circumstances, my faith and prayers seemed limited, but I knew others were praying."

Cox is the first missionary of the Church of the Nazarene to be kidnapped. He and his wife have been missionaries for the denomination since 1975.

## Suffering Ends for Amy Porter



Amy Jo Porter, 20, died at 7:40 Saturday evening, Dec. 2. Death was the result of complications from cancer. Amy is the daughter of Washington District Superintendent Jerry and Toni Porter.

Funeral services were held Dec. 6 at Stillmeadow Church of the Nazarene in York, Pa., where Amy was a member. Burial was in St. Paul's Lutheran Cemetery in Seven Valleys, Pa.

Survivors include her parents; a brother, William; grandparents, Eloise Minnich Dubs, Bill and Juanita Porter; great-grandmother, Grace Minnich; and fiancé,

Philip Rodebush.

She was a 1993 graduate of Mt. Hebron High School in Ellicott City, Md. She began her college career at Southern Nazarene University, where she toured as a member of the chorale. At the time of her death, she was a junior at the University of Maryland.

Amy was first diagnosed with cancer in her hand in

1992. At that time her left forearm was amputated. The cancer was in remission until 1994, when tumors appeared in her lungs. Amy fought valiantly against the cancer and remained optimistic about her prognosis to the end.

Memorial contributions may be made to the SNU Bulgaria Project, Bethany, OK 73008.

## Judge Skidmore III

Judge Thomas Skidmore, 63, chairman of the Communications Department of the General Board, is in critical condition. Recent surgery revealed that Skidmore is suffering from inoperable cancer.

"He has very little time," said his wife, Lois. "We're trusting the Lord. He has led a good life and has no regrets."

Doctors found the cancer

when they performed surgery on Skidmore Dec. 4 at Akron General Hospital.

Skidmore is a probate and juvenile court judge in Medina, Ohio.

Doctors found cancer when they operated on Skidmore last April. He had undergone treatment for the disease and was planning to pursue another six-year term as judge this year.

"We want him to stay

comfortable," said Rob, his son.

Skidmore has been a member of the General Board for 15 years and has been involved in the church on every level. He is a charter member of the Mount Vernon Nazarene College Board of Trustees and has been active in civic roles in his community.

A graduate of Eastern Nazarene College, Skid-

more earned his J.D. at Case Western Reserve University in Cleveland. He is a native of East Liverpool, Ohio.

The Skidmores celebrated their 41st anniversary Dec. 23. They have three children: Cindy Gray, Lee, and Rob; and five grandchildren. They are members of Wadsworth, Ohio, First Church of the Nazarene.

# Geography Lesson

WESLEY D. TRACY



"I HAVE HUNDREDS of biblical photographs," the letter said, "including several of the Garden of Eden." Wow! I have seen and taken a lot of photos of biblical places—tiny mustard seeds on the Mount of Olives, the Temple courtyard, and the Lord's supposed birthplace guarded by a soldier with an automatic weapon—but Eden? Did they have cameras in Edenic times?

Where was Eden anyway? Though a headline in a supermarket tabloid screamed, "Adam and Eve's Skeletons Found South of Denver," Eden was not in Colorado. Where was Eden?

That's the question a student once asked Dr. Carlyle Marney. He put down his pen, turned to the college freshman, and replied, "I can tell you exactly—in Tennessee."

"What?" gaped the student.

"Knoxville, Tennessee, 215 South Elm Street," Marney insisted. "It was there on Elm Street, when I was a boy, that I stole a quarter out of Mama's purse and ran to the store and bought a bag of peanut clusters and ate it as fast as I could. Afterward, I was so ashamed that I came back home to 215 Elm Street and hid in the closet. Mama found me and asked, 'Why are you hiding? What have you done?'"

## Was the Garden of Eden really in Knoxville?

Need any help locating your own Eden? The place where you first betrayed the noble, the good, and God? Your Eden was that situation in which you discovered that you suffered from a "curvature of the soul"—sin, original sin.

Satan made selfish rebellion appear to be good for food, pleasant to the eye, and much desired to make one wise. You believed him and began to "live in escrow," bowed down with guilt and debt. The story of Adam and Eve is your story and mine.

I can locate Eden, but I don't want to dwell there. Two other geographical locations interest me more. First, Calvary, where the Christ suffered in my place. Calvary, where

*Five bleeding wounds He bears,  
Received on Calvary.  
They pour effectual prayers;  
They strongly plead for me.*

*"Forgive him, O forgive," they cry,  
"Nor let that ransomed sinner die."*

(Charles Wesley)

K. Elizabeth Rennie said, "Jesus rendered God handicapped-accessible at the cross" (*Homiletics*, Jan.—March, 1993, 36).

Further, at the Cross Jesus provided for sanctifying grace, which is the cure for "curvature of the soul."

The second geographical location that I like better than Eden is the garden of the empty tomb. There you know at the core of your being that "He is risen indeed." When you visit Niagara Falls, you don a raincoat; when you go to Yosemite, you take pictures; when you vacation at Cape Cod, you gorge on seafood. But when you journey to the empty tomb, you sing, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

HH

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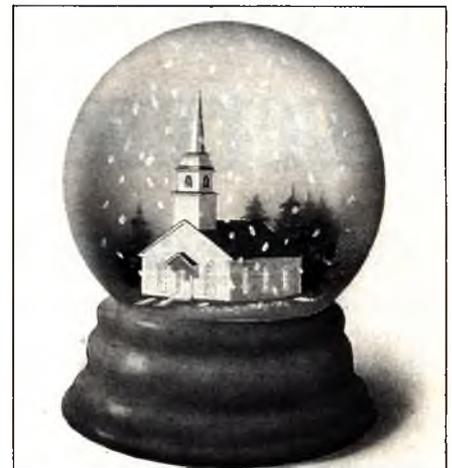
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COVER PHOTO:  
*Jim Whitmer*

# Signs—They're Everywhere

**MICHAEL R. ESTEP**



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

SIGNS, SIGNS, AND MORE SIGNS. I've seen them all over the world—helpful signs, obnoxious signs. "Don't even think of parking here," one New York sign barked at me.

I guess we need signs. They give us information, warnings, directions. A misplaced or missing highway sign can put you in the morgue. We make signs to communicate with each other.

Nature uses signs too. People who live in the hollows of my native eastern Kentucky will tell you that when the squirrels get really serious about nut gathering, winter is on the way.

God, also, tries to communicate with us through signs. Check out John 2:23; 3:2; 6:2, 14; and 20:30 (all NIV).

When I was active in youth ministries, two popular books were about God's signs: *Evidence That Demands a Verdict* and *More Evidence* by Josh McDowell.

My mother never heard of these books. She was a simple woman with limited formal education. But she knew God and had a spiritual aptitude for reading His signs. Her faith gave her the wisdom and stamina to survive

tough times. She was married to a man who battled alcohol's bottle—and lost almost every time. She had a son who crushed her heart with repeated criminal behavior.

But no matter how dark the night, she often would say to me, "God is at work. He is here." My response was, "Where?" I didn't see a sign of God when I had to help my drunken dad out of the car and into the house. I didn't see God when I sat up with Mom in the midnight hours as she waited for her wayward son. But Mom did.

One day she told me that God had given her a sign that Dad would be saved. "Maybe not in my lifetime," she said, "but in yours. He will be saved and delivered from drink." My faith meter sat on empty. But Dad got saved and delivered. Mom saw God's sign. I was like the folks who Jesus said could not read "the signs of the times" (Matthew 16:3).

The Christian faith declares that God is here, with us, giving us signs of His presence and His will. I've learned a thing or two about His signs. Many of them are people.

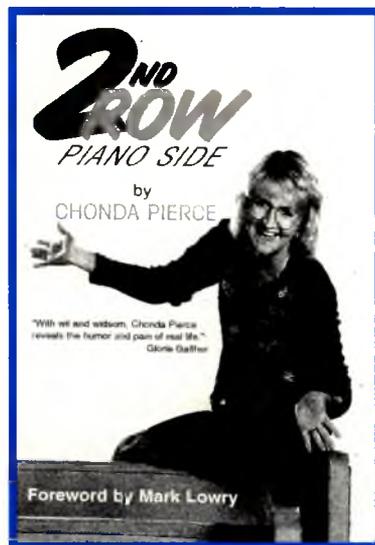
God has given me plenty of "people" signs. I could list names. Some you would know, others you have never heard of, but they have all been clear evidence of "God with us" to me. People signs are all around us, but as Mom says, "We have to become aware of God's presence."

Some of God's signs are events. Such signs are unfolding before our eyes.

In the months ahead, I want to share in this column some of God's incredible signs. Elisha prayed for his servant, "Lord, open his eyes so he may see" (2 Kings 6:17, NIV). May our eyes be opened to the signs of God with us. **✠**

**Wake up and see the signs of God at work in our world.**

# WHERE DO YOU SIT IN CHURCH?



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## How to Make Ninety Cents Worth a Dollar

by Jerald D. Johnson

**H**ave you ever run out of money before you ran out of month? Ever drained your checking account dry and still had unpaid bills stacked on your table? If you have, there are people around with an answer to your problem. They advocate a theology of wealth based on the money you are willing to give. Their pitch is that if you give the money to God, He will give you far more in return. The Lord will make a dollar out of 90 cents.

If that message comes your way, take a close look. Most likely it carries a hidden scheme. Your money for the Lord must be routed through some "ministry" and into the huckster's pocket for the formula to work.

Be careful. God keeps His promises. But He doesn't work that way; He is not a get-rich-quick celestial banker, nor is He a supernal vending machine with buttons to push.

God gave assurances of blessing to Israel. Look at Malachi 3:10, for example: "'Bring the whole tithe into the storehouse, that there may be food in my house. Test me in this,' says the LORD Almighty, 'and see if I will not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it'" (NIV).

The principle of tithing is basic to holy living. In the act of surrender, we place ourselves at God's disposal. As we give the Lord a tenth of our income, we acknowledge that all we have is His. In turn, it ap-

pears He entrusts us to manage the balance. I demonstrate my reliability as a manager by "helping finance His program."

The local church of which I am a part, where I worship, from whom I receive my spiritual food, fits the storehouse image of Malachi. The apostle Paul wrote to the Corinthians, "Now about the collection for God's people . . . On the first day of every week, each one of you should set aside a sum of money in keeping with his income" (1 Corinthians

### TRYING TO BRIBE THE ALMIGHTY IS DUMB, BUT TITHING IS A GRACIOUS PRINCIPLE.

16:1-2, NIV). Traditionally, New Testament Christians have felt that the formula given by God to Israel forms the logical basis for deciding how much should be placed in His storehouse. Namely, a tenth.

The motivation for tithing, then, is based on my acceptance of stewardship responsibilities. Tithing has proven to be a reliable method for taking care of God's servants as well as maintaining the storehouse. Indeed, if everyone in a local church joyfully and diligently followed this principle of tithing, we would see God's promise fulfilled in our time: "Test me in this . . . and see if I will

not throw open the floodgates of heaven and pour out so much blessing that you will not have room enough for it" (Malachi 3:10, NIV).

This may appear to contradict what I said earlier. But it doesn't. To be sure, believers may discover that they have been blessed financially when they begin to tithe. But for a different reason than that mentioned at the beginning of this article.

It may work like this: If I take the time to calculate and pay my tithe, I am going to be inclined to give attention to my entire financial picture and my spending practices. A committed Christian will be led to deal with the balance as sacredly as with the tithe itself, avoiding overspending, setting aside savings, and giving attention to careful budgeting. Thus, tithing Christians often find that their remaining 90 percent goes farther than the 100 percent did prior to beginning a practice of tithing.

Could God make a dollar out of 90 cents? Certainly He has the power, but He chooses to work another way. I believe God would be pleased if our people would renew their commitment to the tithing principle. I further believe He would be pleased to see those who have not reached the level of giving a tenth of their income to begin doing so, even next Sunday, "on the first day of every week." Do it, not in a silly effort to bribe the Almighty, but because it is the right thing, the biblical thing, to do. **H**





## The Christ of the Towel

The account of Joyce Terry's ministry to forgotten elderly persons in Estonia (Dec. '95) was one of the most inspiring stories I have ever read. I think that the Christ of the towel and the basin would say, "Now, you see, that's what I have been talking about!"

*Al Truesdale  
Raytown, Mo.*

## Fed Up

I'm finally fed up. I think the *Herald* is a disgrace. Nothing edifying about it.

Never an article on the Second Coming. Why? It's mostly NIV—a disgrace that you people are all so gullible, it seems.

I feel sorry for the Nazarene church, a falling away church. Earrings on holiness women are so darling.

Again, the Nazarene church is a disgrace. The Second Coming a no-no. New Bible. My goodness.

*Mrs. Alvin Hansen  
Salem, Oreg.*

## Irked

First off, I want to say I was born and raised in a Nazarene home and have been a Nazarene all my life, but your answer in the "Question Box" on prophecy (Oct. '95) irked me.

There is plenty of prophecy in the Bible that points to the year 2000. In Hosea, it says, "After two days, on the third day, I will lift you up to be with me." Two days = 2,000 years.

It also speaks of Israel becoming a nation. This generation will not pass away until all things are accomplished.

I could go on, but I won't.

*John May  
Arcadia, Fla.*

## Adopted Boy Makes Good

You had a very good edition for August 1995 in which you dealt with adoption in a number of articles.

I have just finished reading the book *Well Done* by Dave Thomas, founder of Wendy's International. If there are those of your people who are interested in working on behalf of adoption, they ought to read this book.

Dave was born out of wedlock in New Jersey, adopted by a Michigan family. His adoptive mother died when he was five years old.

He is a Christian and puts his energies into promoting adoption around the nation. While the book is not totally on adoption, he brings adoption in enough to let us know that this is one of his passions.

*Allan W. Miller Sr.  
Milwaukie, Oreg.*

## Avid Reader

I am an avid fan of "The Readers Write." I enjoy hearing other people's opinions, but it does hurt my heart sometimes to read letters that are written in (what appears to me as) anger.

We cannot crawl into someone's heart and mind and know why they say and do what they do. To do this, we would have to be God. Sometimes people say or do something we don't like or we think is unscriptural, yet we are still called to love that person, *pray* for them, and care for them. We are never called to point an accusing finger at anyone; that is Satan's job (Revelation 12:10).

In his letter to the Philippians, Paul urged Euodia and Syn-tyche to agree with each other in the Lord. Let us remember that everyone has opinions. . . . It is not our place to judge each other, but to love and pray for each other, putting aside our differences to walk in the love of Jesus Christ. We may not understand why others do what they do; we may even think it's wrong—but we cannot know their motives.

Sisters, let us agree in love and put accusations and anger behind us.

*Michele Cilento  
Delta, Pa.*

## You Never Know

In the November 1995 *Herald*, you have many outstanding articles, and I have nothing but praise for them. But your editorial "You Never Know . . ." is really classic. I think it could become the Magna Carta of the Holiness Movement. I read it and cried all the way through. I shared in your feelings from the depths of my soul. My wife read it through, and she was silently praying and weeping all the way through. I want to get a copy of it to my three daughters—to their husbands—and to our grandchildren.

*Andy Hanners  
Clackamas, Oreg.*

## Song Older than We Thought

The article "Whatever Happened to the Old Songs?" (Nov. '95) referred to Charles Wesley's very popular hymn "O for a Thousand Tongues to Sing." Readers might like to know that



Wesley titled this hymn "For the Anniversary Day of One's Conversion," and almost certainly he was celebrating his own evangelical heart-warming, which had occurred on Pentecost Sunday, May 21, 1738, and not that of his brother John's, which happened three days later. The hymn was first published, not as the article stated in 1749 to celebrate the 11th anniversary, but in 1740 to celebrate the 2nd anniversary. In July 1740, the Wesley brothers published a volume of hymns titled *Hymns and Sacred Poems*, and "O for a Thousand Tongues" was one of the 87 hymns it contained. This great hymn celebrating new life in Christ had a total of 18 stanzas, and although popularly known by the first line, in fact what we sing as the first stanza was the original seventh stanza. Charles Wesley opened this anniversary hymn with the stanza:

*Glory to God, and praise, and love  
Be ever, ever given  
By saints below, and saints above  
The Church in earth and heaven.*

*Herbert McGonigle  
Manchester, England*

### Fifth-Generation Reader



Here's a young reader of the *Herald of Holiness*. Just happened to have a ready camera. Nykolas Daniel Wynes is the 15-month-old son of Ken and Martha Wynes, Rock Island, Ill., First Church. Nykolas happens to be a fifth-generation Nazarene.

We love the *Herald of Holiness*. Thanks for such a good holiness publication. God's blessings.

*Grandma & Grandpa Delmar & Donna Moore  
Rock Island First Church*

### Dig Up Something

Two thank-yous: (1) for encouraging C. S. Cowles to write "A Woman's Place"; (2) for advertising it in the *Herald of Holiness*.

Another challenge—I think the one thing worse than being female in the church is being gay. Of two such persons known to me, one married a lovely lady, then broke her heart because "it" didn't go away. The other became cynical and turned his back on the church and, I suspect, also its Saviour. Several years ago, I wrote the publishing house requesting literature. They sent two books. The latter person described one as typical gay-bashing and the other as an objective presentation of different sides of the issue.

There must be an answer somewhere in God's Word. These responsible citizens are often sons and daughters much loved by their families. They are either crying in secret or marching in the streets like my grandmother's generation did seeking emancipation. I doubt either is God's preferred solution. Do you not think it strange that Jesus never said one word about it? This human state has plagued many since at least Lot's time. Maybe you can think of someone to dig up some answers. I'll be watching the *Herald*.

*Norma Murphy  
Chilliwack, B.C.*

### Can God Really Change Homosexuals?

About a year and a half ago, I was facing surgery. I was convinced that I would be added to the list of those who die mysteriously on the operating table. I gave a letter to my pastor in a sealed envelope with instructions to read it to the church in case of my death. He humored me and agreed to it. When I didn't die, he opened it up, read it, and called me. He asked if he could still read it to the church. We made a few minor changes to protect my identity, and I braced myself. As

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my singles' pastor, Jim, read the letter to the congregation, I thought my heart would surely beat right out of my chest. I even looked down at one point to see if my blouse was moving. At that time, only a few people besides the ministerial staff knew of my homosexual background.

I have never felt any condemnation from my church. They have embraced me and held me up even more than before. About six months later, I was able to stand before them and share about an ex-gay conference I'd attended the week before. Still no condemnation—only love and support. No one has told me that the lifestyle I have come out of was right, but they were able to separate the sin from the sinner.

There are people all over the country and the world who are sitting in church pews who call my church rare and one-of-a-kind. Unfortunately, it is probably true. But is it? Is it rather that pastors are afraid to approach the subject of homosexuality from the pulpit because of the reaction they may get from church members? Is it that they just lack the real conviction themselves that nothing is too big for God? Or are they naive enough to think that no one in their congregation struggles with something as terrible as that or they would surely be able to spot it? Perhaps they feel inadequate to approach the subject.

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# LET'S MAKE OUR CHURCHES MORE USER-FRIENDLY TO THE HANDICAPPED

by John E. Gundrum

**I**s your church handicapped accessible? Sure? It takes more than a ramp and reserved parking to make a church truly user-friendly for disabled persons.

Let's look at some factors that can make your church more user-friendly to people with physical and sensory handicaps.

**1. Parking.** Two handicapped spaces per each 25 regular parking spaces is about right. Remember that a parking space for the handicapped should be about one and a half times as wide as a regular parking space. The extra width is needed for wheelchairs and lifts. Put these parking spaces near the main entry doors. They should be clearly marked on the pavement as well as on a sign three feet high that shows the international handicapped symbol.

The usual occupants of these spaces are cars with handicapped license plates. But this is not always the case. Some handicapped persons are afraid to use these special license plates—and with good reason. Some criminals

search out the handicapped and target them for robbery or other violent crime. To these depraved crooks, a handicapped license plate says, *Attack me; I can't defend myself or run away.* A small tag hanging on the rearview mir-

**THIS IS DANGEROUS FOR EVERYONE, BUT ESPECIALLY TO PERSONS USING CRUTCHES, WALKERS, OR CANES.**

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ror is the preferred handicapped sign for many. Thus, we should be somewhat flexible in enforcing the rules about usage of handicapped spaces.

**2. Ramps.** Steps are as big a barrier to disabled persons as the Great Wall of China is to ordinary people. Sometimes a handicapped church-goer delights to see a ramp at the main entrance, only to be challenged by a wide assortment of internal steps. The multilevel church without inside ramps (or elevators) is a hazard for the physically handicapped.

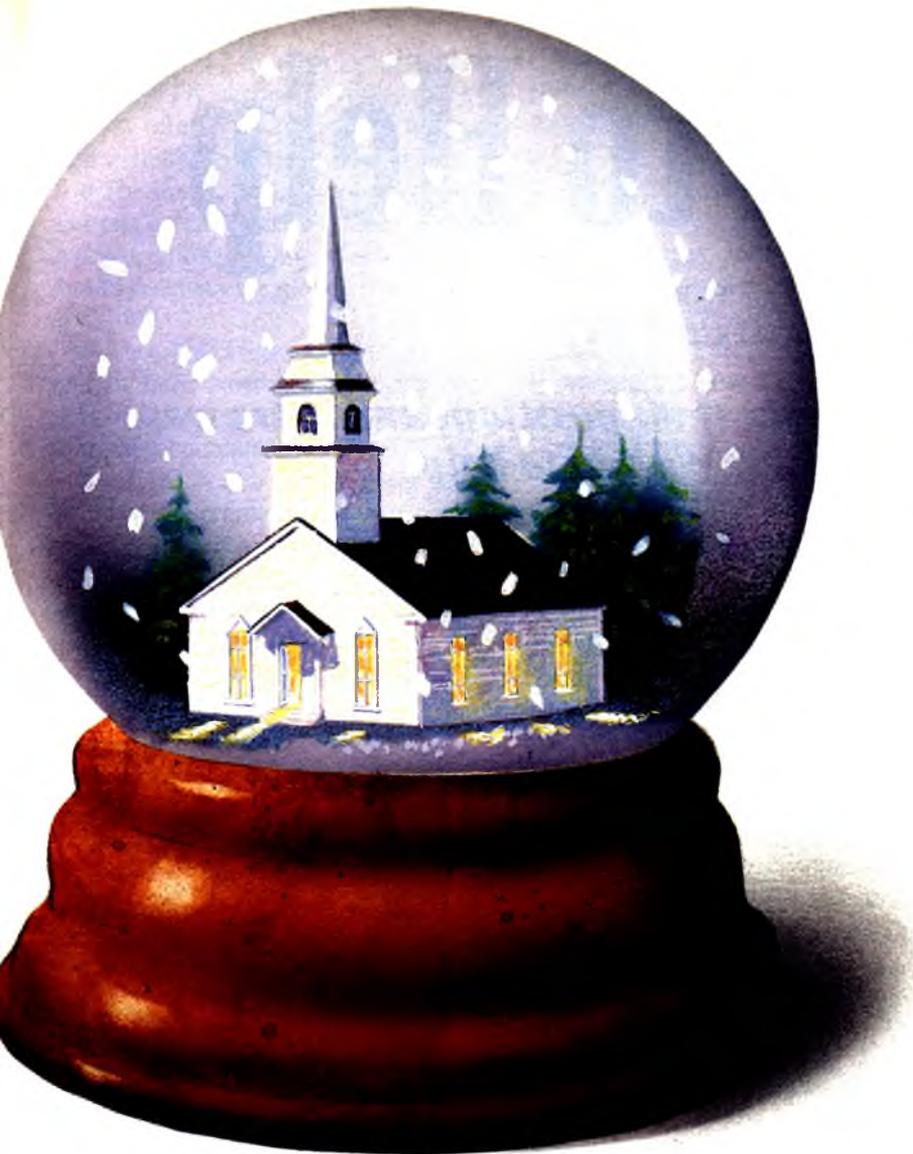
A ramp to the platform, even a portable one, enables even the handicapped to speak, sing, lead in prayer, or make announcements.

A 15° incline is about right for most ramps. It is best when ramps are about twice as wide as a wheelchair from outer wheel to outer wheel—about five or six feet wide should do it. The ramp should have a rough or textured finish so it will not get slippery. There should be a handrail on at least one side of ramps.

I attended a church on my vacation. It had a nice wide ramp with handrails. Great, I thought. Then I discovered that parked cars blocked the access to the ramp. Let's be careful and considerate when parking.

**3. Entryways.** Many of our church doors are heavy and hard to open. Sometimes all that is needed to remedy this is an able-bodied staff of greeters and ushers who can assist the handicapped.

Once inside, however, the handicapped churchgoer may encounter a dangerous and often overlooked problem. It doesn't take very much tracked-in snow or rain to make a



tile or hardwood floor as slick as ice. This is dangerous for everyone, but especially to persons using crutches, walkers, or canes. Use indoor-outdoor carpet or rug runners at the entryways, and everyone will be safer.

#### **4. Coatracks and Drinking Fountains.**

The coatrack is another place where wet floors can create a hazard. Further, most coatracks are too high to be used by persons in wheelchairs. Could you create a few lower places for coat hanging in your church?

Something else that is too high in many churches is the water fountain. A handicapped-accessible water fountain and disposable

paper cups would put a smile on the faces of the physically challenged in your church. The paper cups are desired for two reasons.

## **IN MOST CITIES AND STATES, IT IS CONSIDERED A FIRE HAZARD TO BLOCK THE AISLE, EVEN WITH A WHEELCHAIR.**

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They are more sanitary, and they make taking medication much easier.

**5. Rest Rooms.** More and more churches are installing rest room facilities that are handi-

capped accessible. Stalls need to be wide enough to accommodate a wheelchair. Handrails are very important. Again, soap, water, and paper towels need to be reachable by a person in a wheelchair. Rest rooms are another place where wet floors quickly become a hazard.

#### **6. Sunday School Rooms.**

There should be at least one handicapped-accessible Sunday School room in each department of the church. The doors need to be wide enough for a wheelchair, and there should be enough space inside the room that a wheelchair doesn't block the door. Try to keep this space away from the back of the room. Each room should have a few straight-backed, cushioned chairs.

**7. The Sanctuary.** The sanctuary is the center of the church. The comfort of corporate worship should be available to all. Find a place other than the back of the church for wheelchairs. If you are building, you can allow room for wheelchairs at the end of some rows by installing shorter pews. In most cities and states, it is considered a fire hazard to block the aisle, even with a wheelchair.

A ramp making the platform accessible has already been mentioned. However, in nearly all churches, the choir loft is simply off limits to the physically handicapped. Have you ever seen a handicapped choir member lifting both face and voice in visible and verbal testimony to a triumphant faith? Would you like to? Then when renovations or a new church building is being planned, why don't you make it your responsibility to inject making the choir loft handicapped accessible?

**8. Large-print Materials.** Sensory handicaps claim more people than what we ordinarily

*continued on page 13*

# We Had to Help

by Ian Wills  
with Donna Fletcher Crow

*We tried to place ourselves in their position, and there was only one answer. We had to help.*

**W**e all moved to the edge of our seats as the speaker told about the years his father had spent in prison for preaching Jesus Christ in his native Moldova, a part of the former USSR. These were the oppressive conditions under which young Moldovans our own age had been brought up, and their standard of living was still just as low now as it had been in their childhood.

Pavel Khorev, a student from our European Nazarene Bible College, then told our congregation at Sharpe Memorial Church in Glasgow about the "Good News Mission," a camp

four independent Moldovan churches run for children who would otherwise be left to wander the streets while their parents are at work. The fact we simply couldn't get out of our minds was that the entire camp of 400 Moldovan children had only two pieces of sports equipment—one football and one volleyball.

We tried to place ourselves in their position, and there was only one answer. We had to help.

In October, we began planning a mission trip to Moldova for the following summer. We wrote letters to many of the big companies in the Glasgow area telling about the mission and asking if they would like to support our trip. The response was in-

credible. We originally set a target of raising £3,300 (about \$5,100). In the end, we raised over £5,500 (about \$8,500). It was so amazing just to watch God work:

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**The team poses in front of Sharpe Memorial Church of the Nazarene as they launch their mission trip. Back row (l. to r.): Bryan McLachlan, Stuart King, Richard Wood, Robert Gray, Carolyn Wood, Alan Culler. Front row: Ian Wills, Deborah Ross, Fiona McLachlan, Pamela King, Alison Morton.**



- The world-famous Celtic Football Club (Americans would call it soccer) offered us tickets for one of their matches to sell as a fund-raiser.

- The Forge, a local shopping mall, had just recently had a collection day and were considering which groups should be given the money. They gave us £1,000.

- Two Nazarene laymen in the British Isles North District donated gifts of £1,000 and £550, respectively, from their companies.

- We received a £1,000 grant from the local government authority—after being told there was no chance of government funding.

We also worked to prepare ourselves spiritually and mentally. We had a training weekend with Deirdre

Brower, the NYI coordinator for the British Isles South District. She stressed that the common denominator for all the diverse personalities that would be living and working together so closely for the three-week mission would be Jesus. Jesus would bind us together. We were going to Moldova to serve Jesus, but in serving Him we must also serve each other. We literally washed each other's feet as a reenactment of Jesus' servanthood.

A big part of unity and teamwork was communication—communication with each other, with God, and with the Moldovans. That meant learning Russian. Pavel sent a booklet and tape of some basic Russian phrases for each of the 11 team members to study. We learned common polite terms, how to ask about the children's families, and the most useful phrases: "Please repeat," and "Please speak slower."

It turned out that language was the area in which we were most frustrated. The little Russian we did learn was essential, but there was so much more we wanted to say. Yet it was amazing what a simple word in Russian and a warm smile could do for those children. We don't have to speak the same language to show God's love. Indeed, talking is empty if it isn't accompanied with the right acts and attitudes.

From beginning to end, our prayer support was the most important thing. The whole church had been praying

for this trip for many months. We produced a prayer calendar every month for three months with specific prayer requests. Every prayer was answered—some in amazing ways.

We took over £2,000 worth of equipment to Moldova. The cost to take this on the plane as excess lug-

## EIGHT WERE STANDING ON THE PLATFORM WITH THE TICKETS AS THE TRAIN DISAPPEARED INTO THE DISTANCE.

gage would have been £3,000. At the end of April, we wrote to the airline requesting free transportation. And we started to pray. We were due to fly out on June 24. Despite three months of frantic telephone calls and faxes, by the close of business on June 23, our request had not been answered. On faith, we took all 30 bags of equipment to the airport. At Manchester Airport, an airline representative met us. "Ah, yes," she said. "We've been waiting for you. Just check everything through. It's all been taken care of."

We also prayed that God would undertake in areas that we might have forgotten. The morning we left, we re-



**Carolyn Wood** (*pink shirt*) leads a handcraft session. Craft work was new to the campers.

**Saying good-bye was an emotional time. Here some of the children and leaders with whom we worked bid us bon voyage.**



ceived a cheque through the post for £200. In Bucharest, we were required to pay for transit visas which we had not considered. The amount was almost exactly £200.

And we prayed for travelling safety. Our team got split up at the Bucharest train station. Three were on the train with all the luggage and passports. Eight were standing on the platform with the tickets as the train disappeared into the distance. With the help of our missionaries Jon and Margaret Scott, we met up with each other 48 hours later—everyone safe and all our equipment intact. Eleven Western young people travelled 3,000 kilometers through countries where we spoke little or none of the language, yet God always provided places to rest, food to eat, and people to translate and help.

At the mission camp, we met 230 children ranging from ages 6 to 15, all extremely well-behaved and well-mannered—and so poor. Many of them wore the same clothes every day for the entire two weeks, but these were the well-off ones. It cost about £15 for a child to attend. Inflation was

so high that the poorer families couldn't manage to send their children to camp this year, and the mission could accept only a few nonpaying children.

Each day began with the unfurling of the Christian flag and the children singing "This Is the Day." They had

## WORSHIP TRANSCENDS ALL BARRIERS. THIS WAS THE GREATEST LESSON WE LEARNED.

prayer, a memory verse, and a theme for the day. After breakfast, we all had Bible classes. Then came sports—before and after lunch. This was where we were the most help. With all the new sports equipment we had taken to them, we were able to teach the children many games they had never played before—especially baseball.

Every evening we had a religious service on the theme of the day. We helped lead the singing, gave our testimonies, and performed dramas—all with the help of Pavel Khorev as interpreter. We really struggled to prepare 15 minutes of the program each night. It had to be simple and direct because everything had to be translated. Then, on the last day, they asked our group to take the whole evening service.

We sat down for prayer. As clear as I've ever heard the Lord, He said, "Ian, whatever you do tonight, no matter the language, just worship Me and let Me take care of the rest." All day we prayed that our worship that evening would be acceptable to God, and that we would worship in spirit and in truth.

It was indeed a miracle. God moved in such a real way that around 150 of those 230 children raised their hands in response to the message of Jesus. I can see their faces in that sea of hands even now, and we are still thanking God. Language is not a bar-

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## Focus on Sharpe Memorial

Sharpe Memorial Church in Glasgow, Scotland, is one of the mother churches of the Nazarene denomination. When the denomination was forming, the American leaders received many requests from independent holiness churches in Great Britain to join the Nazarenes. General Superintendent Edward F. Walker visited these churches in 1914 and reported that the Parkhead Church, under the leadership of Rev. George Sharpe, was "more like Nazarenes than any of the others."

The church, located in a Glasgow suburb, had been the scene of almost continuous revival and was noted for the evangelistic

work of its young people. Before it joined with the denomination, the Parkhead Church had established seven other holiness churches in Scotland and England with a combined membership of 665 for the district.

The people of Parkhead Church soon became an example to the entire denomination in their zeal for missions (Timothy L. Smith, *Called unto Holiness*, vol. 1, NPH, 1962).

Today, Sharpe Memorial Church of the Nazarene has 156 members under the leadership of Rev. Colin Wood. Rev. Wood is also superintendent of the British Isles North District, a demanding double duty that his supportive family,

laymen, and associate pastor, Dick Porter, help enable him to perform. (Interestingly, several members of the 1914 church opposed union with the Nazarenes, because union would mean that Rev. Sharpe would have to leave his pastorate to become district superintendent.)

The church is noted for its excellent choir, its active Silver Liners Club, and the Sharpe Club, an activity and Bible club that Mary Wood, the pastor's wife, started when children living in the depressed area around the church asked if the church could do something for them.

And, as at the begin-

ning of the century, the church still has an outstanding young people's program. Besides their Moldova project, the youth will be working alongside the church's effort to help with the drug situation in the community and will be joining a district NYI venture to establish a youth work in Cramlington, near Newcastle. A non-Christian head teacher from one of the Moldovan schools where the Good News Mission works with the students said, "I've never before seen a group of young people who live and act the way these Scottish young people do. They turn words into actions." □



## USER-FRIENDLY

*continued from page 9*

call physical handi-caps. Many people suffer from visual impairment. Can you think of someone or some group in your church who would get a blessing out of supplying large-print or jumbo-print Bibles for your church services? You can get good prices on King James or NIV large-print Bibles. Check with your Nazarene Publishing House, Box 419527, Kansas City, MO 64141, telephone 1-800-877-0700. Though their catalog lists only two fairly expensive large-print Bibles, they may be able to find more economical jumbo-print Bibles. Check also with the American Bible Society, 1865 Broadway, New York, NY 10023, telephone 212-408-1200.

Nazarene Publishing House also has blind ministry resources. Available on 30-day loan are tapes of the NWMS reading books, other tapes, and Braille books. Tapes of *World Mission Magazine* and *Holiness Evangel* are free and may be kept by the recipient. Contact NPH for further information.

The visually impaired would also like to see the words to the songs used in worship. Some churches project the words on a screen. Depending on the quality of the equipment and where they sit in the sanctuary, the visually impaired may or may not be able to read the words. Another suggestion is that you could make enlarged photocopies of the 40 or 50 hymns that you sing most and make them available in certain seating sections. You would need to write to the publisher of the hymnal to get the legal right to enlarge the song sheets.

Worshippers who are legally or totally blind would appreciate hymns in Braille. Some institutions or community service organizations that serve the blind in your area might be able to help.

Some churches also provide

large-print bulletins and newsletters. What a thoughtful thing to do.

**9. Amplify and Signify.** People with minor hearing problems usually benefit by using a small amplifier in church. They are about the size of a transistor radio and cost about \$25. A lady in my church uses one every Sunday. My children use one to listen to insect and animal sounds at night.

The time has come for us to make sign language a regular service to our people. Recent legislation passed and pending requires many public offices—hospitals, government agencies, schools—to provide someone who knows sign language. The church shouldn't be last in line to help people in this way. Why not form a class of volunteers, perhaps recruited from various churches, to learn sign language? Many of the agencies and institutions that serve the hearing impaired will provide instruction free of charge.

Can we wait any longer? The population is aging, people live longer, and many of them suffer handicaps. Can we wait any longer to become the hands of Christ to reach out to these people in need?

I have pastored small churches for many years. I know that cost is a major barrier to making our churches user-friendly to the handicapped. I also know that the problems will not be solved unless we do something on purpose.

I have always had special needs. As a child, I wore leg braces and thick glasses. Nine years ago, I lost my left leg and hip to cancer. I am in a great deal of pain all the time. While I am not confined to a wheelchair, my mobility is limited. As a pastor, I was in many churches. Few are accessible. We need to make our doors open to all. Can you help?

*Rev. John E. Gundrum's most recent pastorate was in Halltown, Missouri. Not now active as a pastor, he attends the Ozark, Missouri, Church of the Nazarene.*

HH

## Opportunity

As God  
shaped birds  
with subtle  
varied palette  
and filled  
the air  
with vast repertoire  
of song

so He  
created gifts  
to let each share  
in His creation  
but fashioned  
these as seeds  
encapsulating  
all the promise  
of a prize rose  
or ripe pink peach

and I will see  
my seeds full-grown  
so prune!  
burn the weeds!  
let gifts bloom!  
for only I  
return my seed  
as full-blown rose  
or stunted thorn.

—Merle Lamprecht

**Fire Destroys Nazarene Church in North Carolina**



**The shell of what once was the building for the Crystal Coast Church of the Nazarene in Morehead City, N.C.**

A fire, thought to be the work of an arsonist, destroyed the Crystal Coast Church of the Nazarene in Morehead City, N.C., Dec. 1, according to Eugene Simpson, North Carolina district superintendent.

"The church was in the process of constructing a new building, which was 70 percent completed," said Simpson. "The fire completely destroyed the church."

The fire apparently started in the new building and spread to the old

section. Damages are estimated at \$800,000. The church was insured.

"The FBI is investigating, and they have not declared it to be arson, but it appears to have been started," said Gene McLendon, pastor of the church. McLendon said the congregation may choose to move to another location.

They have been invited to meet in a nearby elementary school until they are able to move back into their own building.

**Smith to Lead MIS in K.C.**



Chuck Smith, 38, has accepted the assignment to lead Management Information Services (MIS) for the general church, according to Jack Stone, headquarters operations officer. In this

post, Smith will serve as strategy coordinator for all computer systems at the International Center.

"We want to centralize, strategize, and work with our network system to the very best advantage for the general, district, and local church," said Stone.

Smith is a graduate of Nazarene Bible College, MidAmerica Nazarene College, and Nazarene Theological Seminary. He was ordained in 1987 on the Northeast Oklahoma District. He has pastored churches in Oklahoma and California. Currently, he is administrator for the Northern California District.

"Chuck brings experience, expertise, and enthusiasm to the new assignment," said Stone. "He has done considerable specialized study in information technology and has been instrumental in establishing resource centers at Point Loma, Mount Vernon, and Northwest Nazarene Colleges. He developed a computer network for pastors on the Northern California District and has worked with divisions at the International Center on various computer-related projects."

Smith also has conducted seminars on the use of expanded information technology for business and church leaders across the country.

Smith and his wife, Julie, have a daughter, Laura.

**Week of Prayer Planned**

Local churches are being challenged to participate in prayer for international revival, according to Nina Gunter, general NWMS director. The Nazarene World Week of Prayer is scheduled for Feb. 25 to Mar. 2, 1996.

"Prayer is not the only thing we need to do, but it is the greatest thing we need to do," said Gunter. The General NWMS Council initiated the call for the event and chose dates that would coincide with the interdenominational World Day of Prayer.

"It is the vision of the council that prayer flames will be reignited and that commitment to prayer and fast-

ing will deepen," said Gunter. "During this week of prayer, Nazarenes will be intercessors in 150 languages throughout 110 world areas. As a result, we believe great grace and power will fall upon the church."

The theme for the event is "Pray Now!"

Districts around the world have been paired as prayer partners to prompt interaction and provide a personal touch. Materials to celebrate the World Week of Prayer were included in the January—March 1996 *Focus* mailing for churches in North America. For more information, contact NWMS at 816-333-7000, ext. 2350.

**Nazarene News Service**

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**E-Mail  
naznews@nazarene.org**

## Knight Will Speak at NAE



General Superintendent John A. Knight will speak in the Sunday morning, Mar. 3, worship service at the annual convention of the National Association of Evangelicals. The service serves as the official opening event of the 54th annual gathering, which will be held at the Minneapolis Convention Center.

The theme for the '96 convention is "Reaching America for Christ."

Other speakers will include: Promise Keepers founder Bill McCartney; Joseph E. Jackson, director of Black Ministries for the Church of God, Cleveland, Tenn.; Jill P. Briscoe, speaker and author; Joseph M. Stowell, president of Moody Bible Institute; and Luis Palau, evangelist.

"An open door leading to unprecedented opportunity is before us," said

David L. Rambo, NAE chairman. "People of the world need Christ, and it is our responsibility and tremendous privilege to share His transforming love with them."

The NAE is comprised of denominations (including the Church of the Nazarene), parachurch ministries, churches, educational institutions, and individual members.

Persons interested in attending the convention may contact: NAE, P.O. Box 28, Wheaton, IL 60189.

## Nazarene Dentist Ministers to Those in Prison

A Nazarene dentist is responding to Christ's admonition to visit those in prison. For the past three years, Josefina Monge Gutierrez has been volunteering her time to take dental care to the 1,400 inmates of La Fortaleza de San Carlos in Veracruz, Mexico.

Raised a Catholic by a mother who instilled in her the idea of "serving her fellowman," Josefina met a Nazarene layman shortly after she began her work at La Fortaleza. The layman led her to a life-changing relationship with Christ. Today, she is a member of First Church of the Nazarene in Xalapa.

"When I became a Christian, my thinking changed," said Josefina. "I had planned to continue my studies and become an oral surgeon. But God showed me the needs of these men and made it apparent to me that I had enough schooling to meet their needs."

Beside dental care, Josefina also shares the Lord with the prisoners.

From one-on-one conversations, she has expanded to twice-a-week worship services, accompanied by her district superintendent, Felix Gonzales Linares.



Josefina Monge Gutierrez with Pedro Peña, the inmate pastor at La Fortaleza de San Carlos.

"I met Sister Josefina when she started the church here," said Pedro Peña, an inmate who is pastoring in the prison. "It is obvious that the Holy Spirit selected her to minister

to all of us because of all the changes that have happened here."

As of mid-October, 15 men had been baptized at the prison, and the church continues to grow.

Mexican authorities have so much faith in Josefina that they allowed her to bring a camera crew into the prison—a first in that country. Jim Kersten of Media International and missionary Noemi Vasquez Pla, who served as an interpreter, accompanied Josefina during a recent trip to the prison. The resulting story was featured in the winter edition of *World Mission Video Magazine*.

## CNC Campus Sold

The Winnipeg campus of Canadian Nazarene College has been sold, according to Riley Coulter, CNC president. The purchasers are the Southeast Resources Development Council, a consortium of aboriginal tribes in Manitoba. The group plans to establish a high school/residence on the campus. The purchase price was \$2.25 million.

In the spring of 1994, the CNC Board of Governors approved a recommendation to move the college to Calgary. The move took place in the summer of 1995, with classes beginning on the new, downtown Calgary campus in September.

The 17,000-square-foot location consists of three large classrooms, faculty offices, library, conference room, music wing, faculty/staff boardroom, and a student lounge with a view of the Bow River. Student housing has been acquired just across the river in Sunnyside.

Canadian Nazarene College celebrated its 75th anniversary this year. The college began as a Bible training center for the Church of the Nazarene in Calgary in 1921. In 1927 it moved north to Red Deer, Alta. It moved to Winnipeg in 1961.

Since 1973, CNC has offered credit courses through an agreement with the University of Manitoba.

## Relief Efforts Touch Lives

Many are coming to know Christ as a result of Nazarene relief efforts in Bangladesh, according to Hermann Gschwandtner, Nazarene Compassionate Ministries (NCM) coordinator for the Eurasia Region. "Despite continued heavy flooding, Nazarene relief efforts are making tremendous inroads," said Gschwandtner.

NCM has been distributing food, medicine, and clothes in many needy areas in the aftermath of monsoon rains that have flooded two-thirds of the country. More than a million homes have been destroyed, along with a million acres of crops. In the north, almost 200 Nazarenes have been left homeless. The flooding has forced many to rely on churches and other agencies for relief.

By combining relief efforts with church planting strategies, Rev. Suka-

mal Biswas, director of relief efforts in Bangladesh, has coordinated relief work in five rural villages. More than 5,000 persons have been reached on a regular basis through these efforts.

"He is establishing trust among the people of Bangladesh, and they are responding," said Gschwandtner. "Nazarene relief efforts and the leadership of Rev. Biswas have prompted the organization of three new churches and the baptism of 277 new believers—mostly with Hindu backgrounds. We are thankful to God for how He has blessed this work."

In addition to Biswas's efforts, NCM, through its Child Sponsorship Program, is seeking to help through the Christmas Project, a program to assist children at risk in Bangladesh, India, and Pakistan. "Child Sponsorship is pleased with the wonderful response we have received from our sponsors," said Karen Homer, Child

Sponsorship coordinator. "To this point, almost \$21,000 has been given to help needy children in these three countries."

A portion of the money will be used to help 200 families in the northern area of Dinajpur, Bangladesh. At least 1,000 children will receive meals and schooling. Rice seedlings also will be distributed.

NCM is working to help develop long-term solutions to assist the people of Bangladesh.

Persons wishing to assist the people of Bangladesh or to contribute to the Christmas Project may send checks to General Treasurer, 6401 The Paseo, Kansas City, MO 64131. Please note where you want your contribution to be used. In Canada, checks should be made to "Church of the Nazarene Canada" and sent to the Brampton, Ont., office.



Young people participate in the first South Asia Nazarene Youth Congress in Bombay.

## NYC Held in South Asia

"Absolutely outstanding" is how Eurasia Regional Director Franklin Cook described the first ever South Asia Nazarene Youth Congress. The recent event in Bombay drew more than 300 students, sponsors, and district leaders from the nine Indian districts and Bangladesh.

Under the direction of Bombay District Superintendent D. H. Wankhede, the South Asia NYC provided participants with a full range of activities, such as Bible studies, workshops and seminars, recreation, and inspirational services. Resource persons included Cook; John Haines, Eurasia coordina-

tor for special projects; Deidre Brower, Eurasia regional representative to the General NYI Council; P. J. Meshramkar, theological education coordinator for India; and Fred Fullerton, NYI Ministries director.

Fullerton served as evangelist for the event, with Brower and Haines leading daily Bible studies. "A true spirit of revival prevailed throughout the week, with many students called to full-time Christian service," said Fullerton.

Other congresses are scheduled for Africa, Colombia, Netherlands, Chile, and Argentina. Partial funding for these events came from a portion of the registration fees paid by participants of NYC '95 in Phoenix last summer.

## Former Missionary Dies



Ruth Rawlings Marshall, 57, former missionary, died Nov. 26 at her home in Lewisville, Tex. Death was the result of cancer. She was diagnosed with the disease last January.

Survivors include her husband, Paul, and two stepchildren, Jennifer Lopez and Scott Marshall.

Funeral services were held Nov. 29 at the Lewisville Church. Interment was later that day in Oklahoma City.

"Her service to the church was incredible," said Louie Bustle, World Mission Division director. "Even after she left the field, her support of world missions never waned. We appreciate all of her service to God's kingdom, and we pray for God's grace to Paul and the family."

A graduate of Bethany Nazarene College, Mrs. Marshall held two master's degrees. She also served six months at European Nazarene Bible College in Switzerland.

## Media International Wins ITVA Awards for Productions

Nazarene Media International garnered a number of awards at the regional International Television Video Association (ITVA) banquet in Kansas City Nov. 12, according to David Anderson, Media International director. These included the Gold Award for *Focus*, the kickoff video for NYC '95; and the Silver Award for "Securing Your Future," a presentation prepared for Pensions and Benefits USA. The final version of the P & B video is currently in production.

"I'm proud of our staff," said Anderson. "Their creativity, expertise, and sense of ministry are second to none."

Anderson said Media International was in competition with mostly for-profit video production companies from the Midwest representing such companies as Sprint, United Telecom, and Hallmark.

Of the award-winning shows, Media International received three of the five Special Recognition Awards

for *Focus*. These awards are judged on specific areas of production from all entries received. Several staff members were singled out for their accomplishments. These included: Scott Bosworth for editing; Brad Elsberg and Scott Bosworth for animation/graphics; and Gerald Smith of Premier Communications for sound track.

*Focus* won in the sales/marketing/motivational category, which had the largest number of entries in this year's competition.

"Securing Your Future" won in the information category. It was written by Jim Kersten and produced, directed, and edited by Scott Bosworth. Gerald Smith provided the sound track.

**Media International Division Director Dave Anderson with members of his staff who recently won ITVA awards (l. to r.): Brad Elsberg, Gerald Smith, Jim Kersten, Scott Bosworth, and Anderson.**



## TEACH Conferences Draw Large Crowds

More than 2,200 laypersons have participated in the first seven TEACH conferences, according to Talmadge Johnson, Sunday School Ministries director. Sponsored by Sunday School Ministries, Nazarene Youth International, and Nazarene Publishing House, the conferences are designed to spark renewed interest, commitment, and vision for local Sunday Schools.

"These conferences represent a tight blend of passion, technology, training, and celebration," said Johnson. "I urge all district leaders to encourage their pastors and laypersons to attend the conferences in their areas."

Among those speaking at the conferences are Bill Sullivan, Church Growth Ministries director; Lyle Pointer, personal evangelism coordinator for Church Growth Ministries; Stan Toler, pastor in residence at Southern Nazarene University and vice presi-



**Gary Smith (l.), pastor of Big Spring, Tex., Church of the Nazarene and Sunday School Ministries chairman of the West Texas District, receives the Second Mile Award from Sunday School Ministries Director Talmadge Johnson at the TEACH Conference in Lubbock.**

dent of INJOY Ministries; and Johnson. A variety of seminars are available for teachers at all grade levels. Also, sessions are included for pastors

and district superintendents. Music is provided by Steve and Craig Adams.

Sunday School Ministries is recognizing leadership contributions above and beyond traditional expectations with the presentation of Second-Mile Awards at each conference. Those honored with the awards in the first conferences include Lubbock, Tex.—Gary Smith; Bethany, Okla.—Lyle Flinner; Colorado Springs—Jim Sankey; Portland, Ore.—Alan Mortimer; Nampa, Idaho—Robert Miller; Columbia, S.C.—Ray McKenzie; and Winter Haven, Fla.—Wayne Hilburn.

Seventeen more TEACH conferences are scheduled for 1996.

Registration packets have been distributed to all churches in the U.S. and Canada. For more information, persons may contact their pastor, district superintendent, or Sunday School Ministries: 6401 The Paseo, Kansas City, MO 64131; phone 816-333-7000, ext. 2341.

# Freewheelin'

C. ELLEN WATTS



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

IF ANAYS NIN IS RIGHT, if “Life shrinks or expands according to one’s courage,” then the day we bought the fifth wheel is also the day I moved to Lilliput.

Having no desire to sail down even the broadest of freeways towing 5,500 pounds of aluminum-shrouded RV stuff, I warned, “You’ll have to do the driving.”

Evidently, several months of squatting to examine RV underpinnings had tipped reality to the far end of Norm’s thinking. “No problem,” he said. “If I’m tired, we’ll stop.”

“What if you get sleepy?” I risked suggesting to a man who’s racked up thousands of accident-free miles. That, however, was then, and this is now. Further, the question was being asked of a retiree with the sleeping skills of a newborn.

During those first few trips with the fifth wheel, he never once nodded off, and I only occasionally jabbed a forefinger with the business end of a counted cross-stitch needle.

The pricks to my conscience were something else. That I hated the high, clumsy feel of the dumb

pickup was no excuse for not taking my usual turns at the wheel.

We traded for a smoother-riding pickup, and still I could not bring myself to head off down a highway pulling what, in my mind, had become a land monster. While I took yet another passenger seat guilt trip, my life’s partner drove every paved inch of our longest trip ever.

Fear is like that. Even we who are over 60 and supposedly have things all together can find plenty of “what ifs” that can scare us into next week. We lump fears as diverse as flying and dying and trips to the dentist into one category—dying. We fear change, future illness, and the diminishing of skills.

Martin Luther King Jr. once said, “Courage faces fear and thereby masters it.” Besides, I reminded myself one day as we were rolling along a stretch of all-but-deserted freeway, whatever became of trust? I once taught kids, “Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go” (Joshua 1:9, NIV).

My side-view mirror told me the hump I had not been able to get over was still behind me. So were a lot of other things—fear-some obstacles for which I had claimed the promise of that very verse. The panic that struck prior to public speaking and before all six root canals. Fears connected to a child’s illness, unwanted moves, and scorpions in my bedroom.

My list could go on, as could yours. Still, the first time I flew alone, God had sent not angels, but four world-traveled Nazarene missionaries to surround me with fascinating talk and get me where I needed to be.

The wide rolling roads of Wyoming lay ahead; beside me sat a man who demonstrates more patience in a single day than I can hope to claim in a lifetime. “If you want me to, I think I could try driving . . .”

He instructed me, talked me through the tough places, and drove all the difficult roads himself. When we pulled into my mother-in-law’s driveway two days later, the fifth wheel was still behind me, as were many of my fears.

We were on our way home when a tight-lipped woman driving an 18-wheeler began hogging more than her share of a Montana four-lane. Whipping out my verse, I white-knuckled my way through that and several more situations before I finally relaxed. South-

**How could a veteran of six root canals be so scared?**

bound from Spokane, Washington, Norm fell asleep, and I was on my own, though not really. God’s promise was still with me.

When we got home, however, I got out and watched while Norm backed the fifth wheel through the gate and onto its pad between our fence and the neighbor’s.

Even acting on a promise demands good sense. H



**F**ranks and Betty had a terrible fight. They hurled mean, hateful words at each other. Betty screamed and cried. Frank cursed and threatened. But the worst part was that the battle erupted in front of the children, a three-year-old and a five-year-old.

The children's wide-eyed dismay was reason enough for Frank and Betty to get serious about saving their marriage and their family. They enrolled in a marriage enrichment support group and, within a year, had taken great strides toward being happily married forever.

You might be interested in the steps that Frank and Betty followed to revolutionize their marriage. These nine steps are the foundation of a "Happily Married Forever" seminar developed by my wife and myself.

**1. Your spouse must be the number one person in your life.**

Your spouse must be more important to you than your mother, father, children, friends, job, hobbies, or anything else except God.

And you must show your spouse that he or she is the most important person in your life by your words and actions.

**2. You must understand the differences between men and women.**

Regardless of what you may have heard from feminists and politically correct gurus, the truth is that men and women are created differently in ways that go beyond anatomy. They also differ in the way they think and the way they feel.

Women are more emotional than men. They are more interested in details. And they are relationship-oriented.

Men, generally, are more logical. They just want the important facts, not all the minute details. And they are more competitive than women.

Neither is better. Both viewpoints are important in evaluating your marriage. It is a wise husband and wife who recognize their differences and value the input each can receive from the other.

# How to Be Happily Married Forever in Nine Easy Steps

by Joe Seay

**3. Good communication is absolutely necessary.**

Talk to each other.

*Listen* to each other.

When communicating, notice "body language" and tone of voice. Sometimes these nonverbal communication clues say as much as the words themselves.

Always maintain eye contact when talking or listening. Don't roll your eyes, cross your arms, watch TV, or read the newspaper when your spouse is talking to you.

Use the "echo" method to make sure you're understanding your spouse. Repeat what you heard and say, "This is what I heard you say; is that what you were saying?"

Another clue is to be aware of "self-talk." Self-talk is what you're thinking to yourself. Many problems result from negative self-talk (thinking). When your self-talk is negative of who you are and what you do, it destroys your self-worth.

**4. All husbands and wives experience conflict.**

Conflict (a difference of opinion) is brought on by fear, frustration, misunderstandings, hurt feelings,

anger, offenses, and many other things.

Husbands and wives have conflict because they want to have their own way. They want to have their own way because:

a. They believe they are right.

b. They are spoiled.

c. They don't understand compromise.

d. They don't know how to communicate.

Anger creates a lot of conflict. It should be admitted and handled without attacking your spouse. It is possible to disagree calmly without quarreling. You can learn to use a soft, gentle, and kind tone of voice even in the most trying circumstances.

Compromise is the key to handling conflict creatively. Each person should be willing to give up something as an expression of love for the other.

**5. Problems with children are a source of much heartache and hurt in marriage.**

Children quickly learn where their parents' "action line" is. They will push the limit to test each par-



## ANGER SHOULD BE ADMITTED AND HANDLED WITHOUT ATTACKING YOUR SPOUSE.

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ent's authority. It is critical for each parent to respond with both love and firm discipline during these "tests." The way they exercise authority will determine how children will respond to authority figures for the rest of their lives.

It is important to point out that abuse of children is not the same as discipline. Children should never, never be abused.

Here's an exciting tidbit for you!

In most cases, children will grow up to be a lot like their parents. So you might want to take a second glance in the mirror (and a long look into the heart) and see who's in there.

And the bottom line is that through it all, your spouse has to remain number one in your life, not your children.

**6. Money-related problems are the root cause of much marital disharmony today.**

Money-related problems include unwise credit practices, spontaneous buying, trying to keep up with the neighbors, pride, etc. Many husbands and wives are working long, hard hours to meet financial demands. They are stressed out, irritable, and frustrated. And they're much too busy to spend quality time with each other.

Some money tips that could strengthen your marriage include:

overcome “impulse” buying, don’t spend more than you make, cut up the credit cards, get out of debt, don’t worry about “keeping up with the Joneses,” save 10 percent for emergencies, give 10 percent to God, and don’t let work (or anything else) interfere with those times you’ve set aside to enjoy being together.

### **7. Ego needs comprise some of the greatest needs in marriage.**

Husbands and wives need the security of genuine love and warm, friendly acceptance. They need to know their opinions and advice are valued by the other. And they need verbal praise and admiration every day. (Nobody ever needs a put-down.)

Ask yourself these questions:

- a. Do I make my spouse feel good about himself or herself?
- b. Would my spouse say that I verbally praise him or her at least once a day?

### **8. A loss of romantic love drains the vitality out of a marriage.**

Lack of romantic love can be a real dilemma in a marriage because the wife needs it, and husbands, for the most part, don’t know what it is. So, guys, here’s a quickie course in Romance 101, just for you.

Romantic love consists of: feelings of love, warmth, excitement, adventure, desire, devotion, and strong emotion. A key ingredient is the mutual demonstration that each of you is number one in the other’s life.

Some ways to revive those romantic feelings are tender touches (women need many nonsexual touches), hugs, kisses, and holding hands (even in public). Other suggestions are candlelight dinners, cards or flowers on special days, love notes, and times alone together.

If you’re having trouble getting the picture, recall the feelings you had during your dating days, and consider what qualities attracted you to your wife. She’s the same wonderful girl who kept you all aflutter back in those days.

Romance can be compared to the

“fizz” of a soda pop. When the fizz is gone, the pop is flat. So is a marriage.

### **9. Sexual problems can have many root causes that need to be addressed.**

Some of the underlying causes of sexual problems are lack of romantic love, lack of self-worth, poor communication, conflict, anger, problems with children, and financial worries. Also, the possibility of a medical problem should never be overlooked.

But a sexual problem may simply be a failure to understand the difference in sexuality between men and

## **MUCH OF THE DISHARMONY IN MARRIAGES IS MONEY- RELATED.**

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women. Women should understand that men are sexually stimulated by sight. Men should understand that sexual stimulation in women is far more complicated. A woman needs a husband:

- a. she trusts
- b. she admires
- c. who treats her with gentleness
- d. who treats her with tenderness
- e. who has a romantic relationship with her

God’s Word gives some good advice concerning sex and marriage. First Corinthians 7:2-5 tells us that each wife is to have her own husband, and each husband is to have his own wife. They are to fulfill each other’s marital needs (including sexual needs) so that they will not be tempted.

The best way to improve your sex life is to improve your relationship by meeting each other’s needs the other 23½ hours of the day.

One final word concerning sexual problems. It is critical for you to understand that the sexual perversions presented on TV, in movies, and in books and magazines will not im-

prove your sex life. In fact, information from those sources may *destroy* your sex life, your spouse, and your marriage.

Remember Frank and Betty, the husband and wife who had major problems in their marriage? Here’s an update on them.

One day Frank came home early from work and put into action what he had learned from the marriage seminar. He straightened up the house and cooked dinner for the family.

Soon Betty came home rushed and weary. Frank met her at the front door, threw rose petals over her head as she entered, gave her a warm, gentle hug, and as he held her in a tender embrace, whispered, “I love you very much.”

Betty, with tears of joy in her eyes, gave Frank an admiring look, smiled, returned his warm embrace, and with a twinkle in her eye, said, “I love you, too. With all my heart.”

Then, hand in hand, they walked into the future with a fresh, new perspective and commitment to be happily married forever.

You can also be on your way to being happily married ever after by following these nine steps and completing this marriage checkup.

#### **Marriage Checkup List**

1. One area of our marriage that I am most pleased with is:
2. One area of improvement needed in our marriage is:
3. One thing I could do to make our marriage better is:
4. One thing my spouse could do to make our marriage better is:



Joe and Sue Seay conduct marriage enrichment seminars. They attend Greenbriar, Arkansas, Church of the Nazarene.

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# THE UNKNOWN FUTURE and the KNOWN GOD

by Doug Forsberg

**N**o matter how near we draw to God, we will never know the future. Even if we serve Him with cyclonic energy and search for Him with all our hearts, God remains silent when asked to reveal the future. Our comfort as God's children does not rest in our knowledge of the future, but in our knowledge of God himself.

A few years ago when DeVonna and I were ministering in Fort Worth, I received a phone call at 3 A.M. on a bone-chilling January night. The male voice on the other end was panic-stricken. He was an infrequent attendee of our church who had been thrown into jail earlier that day. His panic was because his two children, ages two and four, had been involved in an auto accident, and he did not know their condition. All he knew was that his roommate had been drinking, took the children in his car, and hit a telephone pole.

I told the man on the phone I would come to the jail, and together we would find out what had happened. I dressed and headed for the jail in the 10-degree darkness.

When I arrived, the man who had called me was sitting in his cell with his two children on his lap. The children had a few scrapes and cuts, but their father was overjoyed that, for the most part, they were unharmed. The ambulance driver had taken the children to the jail, and now the police were in a quandary about what to do with them.

DeVonna and I took temporary custody of those two

little ones that cold night. I told their father we would look after them until other arrangements could be made.

One of the police officers and I wrapped the children in some blankets (they had no coats) and carried the shivering little children to my car. As we walked to the parking lot, I couldn't help but think how frightened these two little ones must be. Their father was in jail,

they had been in a car accident under the care of a drunk, and now they were going home with a stranger.

What I will always remember from that night was a question the four-year-old girl asked me when I buckled her seat belt in the backseat of my car. As I fastened the buckle, she held my arm and looked up at me with frightened brown eyes and asked, "Can you dwive?"

On that January night, a child was struggling with the issue of trust. In my own walk with God, I have come to understand that our fear of the future has at its heart the issue of trust. Once the trust issue is settled, fear of the future melts away. Those of us who

have served God through the years have learned that on cold, dark nights, when the future is uncertain, there is a certainty in the trustworthiness of God.

Maybe God's response to us during our own times of struggle might be similar to what I told a frightened four-year-old little girl on a dark, cold Texas night: "Yes, little one, I can dwive."

*This article is excerpted from On Fragile Wings (Beacon Hill Press of Kansas City, 1995).*



Wallowich

**F**OR I KNOW THE PLANS I HAVE FOR YOU.

—JEREMIAH 29:11, NIV

# That Dirty “E” Word

## *A Message for Valentine’s Day*

by Marlo M. Schalesky

**H**appy Valentine’s Day, Honey,” my husband murmured, scooting out the door with his usual quick kiss and bear hug. “See ya later.” Bryan winked and was gone.

That was it. “What!” I thought—no candy, no flowers, no delicate chocolates in the traditional bright red heart-shaped box? Just a hug, kiss, and out the door! I was disappointed. This was supposed to be a day of passion, of romance, of chocolates! A frown tugged at the corners of my mouth and deepened into ugly grooves.

Some Valentine’s Day! My husband never was much of a romantic anyway, I complained. He just doesn’t understand women. Days like today

are supposed to be special. Doesn’t he know that? What’s the matter with him?

I sighed and drew my brows together in a deeper scowl as I proceeded to review again all the faults I imagined in my poor, unwary spouse. By the time I was finished, I was thoroughly dissatisfied. Valentine’s Day was ruined. And it was all his fault!

I threw my body crosswise on the couch and swung my legs across the cushions. Reluctantly, I picked up the Bible for my daily devotions. I wasn’t in the mood. My eyes fell on the day’s scripture, “Serve one another in love” (Galatians 5:13, NIV). Love. There was that word. Today was supposed to be the day of love. I wasn’t feeling much love at all. And it was all Bryan’s fault! . . . Or was it?





The scripture didn't say to expect to be loved. It especially didn't say to expect chocolates just because it was Valentine's Day. I sighed. Maybe the question should be: What's the matter with *me*?

Slowly, my temper quelled, and I began to examine my reactions. Bryan had done no more nor less than any other day. He had given me the hug and kiss that I usually counted as a treasure. So why the difference this morning? Was it because today I had expected more? Had I succumbed to that dreaded "E" word—Expectation? It should be a dirty word. Was it thwarted expectation that had carved that scowl into my face and caused me to

how could I have been pleasantly surprised and appreciate his kindness if I had been expecting it all along?

On the other hand, if I hadn't expected him to act a certain way, then I wouldn't have been disappointed when he did not. I also would have been vastly more appreciative of the love he gave me in that quick hug and kiss. Why didn't I think of that before?

What is Valentine's Day all about anyway? I asked myself. Love. It's supposed to be a celebration of God's gift of love for one another. And Jesus showed us what real love is all about—not candies, flowers, or sweet chocolates wrapped in a fancy box. No,

## HOW MANY MARRIAGES LIE IN RUINS OR ON THE BRINK OF RUIN BECAUSE EXPECTATIONS HAVE BECOME THE DRIVING FORCE IN THE RELATIONSHIP?

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act in such a surly fashion? Poor Bryan, he never had a chance against all the expectations I laid up for him!

I began to realize that the problem with my expectations is that I can never win with them. I always lose. Expectations steal the joy out of life and replace it with bitterness. As soon as I expected Bryan to act a certain way, I set myself up for disappointment. When he didn't meet my expectations, I was upset. If he had acted as I expected, then I would have been satisfied. But

love is about laying down our lives for one another. Jesus said, "Greater love has no one than this, that he lay down his life for his friends" (John 15:13, NIV). And the key to laying down one's life in marriage is found in Galatians 5:13: "Serve one another in love."

In setting for us an example of servanthood, Jesus "got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his

disciples' feet, drying them with the towel that was wrapped around him" (John 13:4-5, NIV). What would it have been like if the disciples had expected Christ to play the role of the lowest of servants? Imagine Peter lounging there with his sandals untied, wiggling his toes in anticipation of Jesus washing them. Imagine the others shifting their weight impatiently on their cushions, wishing that Jesus would hurry up and get to them, since their feet were dirty and uncomfortable. What would Je-

sus' example of servanthood have been like then? Quite a different picture than the account of servanthood we read in the Scriptures! Surely Christ's admonition that "now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet" (v. 14, NIV) would have lost much of its meaning had expectation roused itself to interfere with the scene!

In the same way, as soon as I begin to demand that Bryan meet a preconceived set of expectations, I steal from him the ability to truly serve. No longer, then, can we "serve one another in love" (Galatians 5:13), but rather we become bound to the duty to meet expectations. And then the joy and love vanish just as quickly as my thankfulness on Valentine's Day. How many marriages lie in ruins or on the brink of ruin because ex-

pectations have become the driving force in the relationship? How many wives and husbands are bitter with their spouses because their expectations have not been

richer our marriage becomes. And nothing destroys these gifts of God as quickly and thoroughly as expectation.

So this Valentine's Day, I'm not going to worry about gifts of tantalizing chocolates. I'm not going to cling to expectations of what my husband is supposed to do for me. Rather, I plan to give my husband one of the greatest gifts of all in a marriage—I'm going to exchange my expectations for joy and thanksgiving. When he comes home, I'll wrap my arms around



met? If only we could forsake the expectations instead of the marriage!

For Bryan and me, true godly joy comes into our relationship whenever we can surprise one another with an act or word of loving servanthood. The more expectations are supplanted by love, appreciation, and acceptance, the

him and say, "Thank you. Thank you for all the little things you do for me every day. Thank you for being you. And today, on Valentine's Day, I want to let you know that I love you for who you are." Instead of finding a heart filled with expectations, Bryan will discover appreciation and servanthood—wrapped in a big red bow.

Valentine's Day has begun to mean something different to me now, something besides red hearts and the trappings of commercialized romance. It means a day to be thankful for my spouse and to show him my love. And what better way to celebrate the day of love than to give the gift of no expectations. This year, in our house, I'm making "expectation" a dirty word!

Marlo M. Schalesky is a freelance writer and pastor's wife at San Jose (Calif.) Central Church of the Nazarene. **H**

## EXPECTATIONS STEAL THE JOY OUT OF LIFE AND REPLACE IT WITH BITTERNESS.



# Frisbees and Guerrillas

by Gary B. Swanson

**J**ohn Bowes, chairman of the parent company of Wham-O—the makers of Frisbees—joined in a charity effort sending thousands of the plastic flying discs to an orphanage in Angola. He thought the chil-

dren there would enjoy playing with them.

Later, however, when a representative of Bowes's company visited the orphanage, one of the nuns thanked him for the wonderful "plates" that his company had sent them.

DOING NICE THINGS  
FOR PEOPLE  
WITHOUT THEIR EVER  
FINDING OUT WHO'S  
RESPONSIBLE?  
THAT'LL BE THE  
DAY!

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She told him the children were eating off the Frisbees, carrying water with them, and even catching fish with them. When the representative explained how the Frisbees were intended to be used, the nun was even more delighted that the children would also be able to enjoy them as toys.

Sometimes when you do something nice for someone, you may have no idea how much delight and encouragement it may bring. Never underestimate the importance of gifts to others. You will find, in fact, that kindness to someone else is actually beneficial to you. Several scientific studies suggest that besides the usual warm feelings that you experience when you help others, only 17 minutes of kindness a day reduce stress and enhance the cardiovascular and immune systems. Solomon knew this a long time ago: "Your own soul is nourished when you are kind" (Proverbs 11:17, TLB).

But God also wants us to be kind to others because of what He has done for us. "Our giving must never be the grim and self-righteous outcome of a sense of duty," writes Scottish theologian William Barclay, "still less must it be done to enhance our own glory and prestige. . . . it must be the instinctive outflow of the loving heart; we must give to others as Jesus Christ gave himself to us."

Though you may take some-

thing for granted in everyday life, you may have no idea how much someone less privileged would appreciate it. Nothing is insignificant when it comes to kindness to others. One day, Jesus watched an impoverished woman stealthily attempt to slip a small contribution into the community chest. "I tell you the truth," Jesus said, "this poor widow has put more into the treasury than all the others" (Mark 12:43, NIV). The widow's mite was of more value to God than the vast contributions of those who could afford much more.

But one element of this story usually gets overlooked: the woman was trying to show her kindness *secretly*. Some would say, no doubt, that this was just a sign of her humility, that she was obviously embarrassed at the insignificance of her contribution.

Maybe.

The widow was also demonstrating another important Christian principle of kindness that Jesus outlined on another occasion: "Don't do your good deeds publicly," He said, "to be admired, for then you will lose the reward from your Father in heaven. . . . But when you do a kindness to someone, do it secretly—don't tell your left hand what your right hand is doing. And your Father who knows all secrets will reward you" (Matthew 6:1, 3-4, TLB).

This *is* a radical idea. Doing

nice things for people without their ever finding out who's responsible? That'll be the day!

Yet there are people who actually do just that. Gavin Whitsett, for example. This is the kind of guy who sometimes, just for fun, pays the toll of the car behind him or surreptitiously drops a coupon for a free car wash into someone's grocery bag. Whitsett, a teacher of interpersonal communication at the University of Southern Indiana at Evansville, has even written a manual: *Guerrilla Kindness*.

The key to such acts, he says, is that you "must make a deliberate effort to communicate that there are no strings—you don't expect anything at all in return. . . . There's so much schmoozing and phony stuff going on in the world, you have to do your thing and then leave, so a person doesn't have to come up with some acceptance speech."

Here are just a couple of the tactics that Whitsett suggests in his book:

Bury nickels in the sandbox and near the slides in a park so kids will find them.

On days when you can get flowers inexpensively, buy a batch of carnations and put one each under the windshield wipers of cars in a parking lot.

When you think about it, the ways of showing guerrilla kindness are limited only by your

THE WAYS OF SHOWING  
GUERRILLA KINDNESS  
ARE LIMITED  
ONLY BY YOUR  
IMAGINATION.

imagination. Just think of what would happen if a rash of this kind of activity broke out in your community, if a few thousand of us began an underground campaign to rally to the call you may have seen on an occasional bumper sticker: "Commit random acts of kindness."

But why, you may still be asking, should you do something kind for others if they don't have a clue why you are doing it? Jesus himself answered this question when He said, "Whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40, NIV).

It is just this kind of motivation that led Mother Teresa to a lifetime of unconditional kindness: "Our work is only an expression of the love we have for God," she once said. "To us, what matters is an individual. Any person is Christ for me. And since there is only one Jesus, that person is the one person in the world at that moment."

The motive for unconditional kindness is every bit as important as the gift. God can increase a gift or a favor, but He cannot increase the motive. No matter how small your kindness may be, in God's hands, it can be transformed into something far greater. When John Bowes shipped thousands of Frisbees to Angolan orphans, they became much more than toys. **H**

"Do You Love Me?"

MARK METCALFE



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

I DO NOT UNDERSTAND why many men (including myself) find romance a difficult exercise. For the first few years of our marriage, my wife, Joy, sometimes implored me to be romantic. I did not understand. I thought things between us were fine, but apparently we both expressed ourselves poorly. We misunderstood each other and found ourselves in a recurring cycle of frustration over unmet needs.

One day we filled out a personality profile test called the Keirsey Temperament Sorter, which is based on the Meyers-Briggs Temperament Indicator (MBTI). As a result of taking this simple test, my wife and I discovered things about each others' temperament that have helped us to make sense of our miscommunications.

Joy used to ask, "Do you love me?" This simple question bothered me because it sounded as if she was questioning my love for her. The test revealed that her temperament seeks frequent affirmation, especially from those most important to her. A person of my temperament reasons that I have already told her that I love her; therefore, it is unnecessary of her to ask, and equally unnecessary for me to tell her over and over again. I find redundancy distasteful, and I didn't think I needed to re-

state something she should already know.

I discovered that my need to tell Joy of my love was not the issue at all. She was expressing her need to hear me tell her that I love her. Also, I soon recognized that her desire for romance was a plea rather than an attack on me. Joy began to understand, too, that my lack of frequent feedback didn't mean that my love had grown cold.

Joy and I want to continually improve our relationship throughout the life of our marriage, which means we had to put our new understanding into action. I now tell her more often that I love her. And when I lapse, I do not mind if she reminds me by asking. As a result, she does not feel unloved, even when she has to prompt me to say, "I love you." Temperament does not have to lock us into certain behaviors. By recognizing our own tendencies, we can work to ensure that we meet each others' needs.

I confess that I have not mustered up enough creativity to meet her desired number of romantic moments, but I do

try. For our 12th anniversary on May 12, I gave her a gift of 12 things for each of the first 12 days in May. I also showed how each of the gifts represented something special in our married life. It was like the 12 days of Christmas! Our 12th anniversary was a big success. (I'm glad we

didn't marry on the 31st!)

Not every romantic encounter has to be a mind-blowing, "sweep you off your feet" experience. Romance can be as simple as a drive in the country without the kids, holding hands (a lost passion for too many folks), lighting a single candle, reading Proverbs 31 aloud and making it personal to her, or giving an unexpected gift. I suspect to many wives, as it was to mine, such a simple gesture is like pouring water on parched ground. **H**

Understanding our  
spouse's  
personality can  
make a difference  
in a marriage.



## Six-Year-Old Preaches First Sermon



Six-year-old **Kyle Cassidy** had an assignment for his first grade class. It was to complete the sentence, "When I grow up, I want to be . . ."

"My heart was deeply touched when I read what Kyle had written," said his pastor, **Harry Widener**, of **Fort Mill, S.C., Church of the Nazarene**. "I called him to my side and asked him to read it to me." He said Kyle, who has a speech impediment, read his statement with "a clear and understandable voice."

Rev. Widener said he asked Kyle to present his assignment to the entire congregation during a service. It reads as follows:

"When I grow up, I want to be a preacher. I love the Lord, because He forgave my sins. I want to tell others about Him. He loves me and you so much."

"It was Kyle's first sermon," said Rev. Widener. "Needless to say, there were not many dry eyes in the house."

## SNU Business Students Are Tops in Nation



Members of Phi Beta Lambda at SNU (l. to r., front): **Jennifer Sillings**, **Janna Rothwell**; (back): **Keith Duncan**, **Tom Frazier**, **Danny Ilchev**, and **Tim Frazier**.

Four **Southern Nazarene University** students recently claimed a spot among the business elite by placing in the top 10 in the nation in the 53rd annual national leadership conference of Phi Beta Lambda in Orlando, Fla.

**Tim Frazier**, a junior accounting major from Midwest City, Okla., placed third in "management," while his brother, **Tom**, a junior accounting major, finished fourth in "business principles." **Keith Duncan**, a senior management major from Solon, Ohio, claimed a fifth-place finish in "telecommunication," and **Danny Ilchev**, a senior management major from Haskovo, Bulgaria, placed tenth in "marketing."

The SNU quartet qualified for the national competition in Orlando by winning the Oklahoma PBL competition in each of their respective specialties earlier in the year. Two other students, **Janna Rothwell** and **Jennifer Sillings**, qualified for the competition in Orlando but were unable to attend.

"What a magnificent testimony the accomplishment of these students makes for our business program," said **Larry Mills**, chairman of the SNU school of business.

Phi Beta Lambda is a national organization with some 18,000 members on 700 college and university campuses throughout the U.S. and Puerto Rico.

## Nazarene Is Florida Trooper of the Year



**Carlos Velasquez** was named 1995 Trooper of the Year by the state of Florida. He received the Medal of Valor in 1994 for saving the lives of five persons.

Carlos, his wife, **Sandra**, and children, **Erick and Karla**, are actively involved in the ministry of **Jacksonville, Fla., Central Church of the Nazarene**, according to their pastor, **Paul Wehr**.

## Nazarene Elected Mayor in Ohio Village



**Tom Cook**, 33, member of **Clinton, Ohio, Church of the Nazarene**, was recently elected mayor of Clinton. He won by 28 votes over the incumbent mayor.

Cook, who has been active in a variety of civic roles in the community, is a service representative for East Ohio Gas. His wife, **Dawn**, is children's ministries director at their church. They have one daughter, **Elizabeth**.

## Couple Celebrates 60 Years on the Air

A talented musician, **Doc Sexton** was away from the Lord when he walked into a radio revival meeting in Huntington, W.Va. That night, he heard two sisters, **Garnett and Ann Stewart**, sing. When he came back to Christ, Doc teamed up with Garnett and Ann to form a trio. Eventually, Doc and Garnett were married.

Doc became a commissioned song evangelist; Garnett was ordained as an elder in the Church of the Nazarene. Together, they accepted revival meetings, but they also began and maintained a radio program,

which became the foundation of their ministry.



In January, the Sextons celebrated 60 years of radio ministry. Their program, "The Shepherd's Call," has been heard on stations in east Kentucky and West Virginia. Currently, it is aired each Saturday morning on WEMM in Huntington, W.Va.

Doc also worked for more than 30 years for Armco Steel. The Sextons raised four sons.

Through the years, the program has been sponsored with gifts from friends of the ministry.

## Centenarian Honored



**Edna Aikens** recently was honored with an open house to celebrate her 100th birthday.

**Edna Aikens** was recently honored on her 100th birthday. She is a longtime member of the Trenton, N.S., Church of the Nazarene.

An active church member, Mrs. Aikens raised seven daughters and two sons.

## Pastor of the Year Retires



After 45 years of ministry in the Church of the Nazarene, **Rev. Harry L. Wales** has decided to retire, but not before he was named "Pastor of the Year" on the West Texas District.

Wales and his wife, **Betty**, concluded a 6½-year ministry at the **Dodson, Tex.**, church last year. Their almost half century of ministry took them to 10 different parishes.

A native of Iowa, Wales entered Bethany Nazarene College in 1951. His education was interrupted by a hitch in the Marine Corps and service in Korea. He spent 10 years as a lay minister and 35 years in full-time pastoral service. He completed his college degree on the "installment plan," graduating at the age of 51.

Rev. and Mrs. Wales retired in Wellington, Tex.



(Left): 1995 Pittsburgh District ordinand class (l. to r.): General Superintendent Donald D. Owens, Rev. Arnold C. and Debra Yost Jr., Rev. Shane A. and Kelly Smith, and District Superintendent J. Roy Fuller.

(Right): 1995 Colorado District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. and Mrs. Jon Shaw, Rev. and Mrs. Malcolm Bolger, Rev. Brent Wyss, and District Superintendent Leon Wyss.



(Right): 1995 Akron District ordinand class (l. to r.): General Superintendent Paul G. Cunningham, Rev. Fred and Gigi Blauser, Rev. Sam and Jill Barber, Rev. Dwight and Susie Shirey, and District Superintendent Marion W. Barber.



(Left): 1995 Southwestern Ohio District ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Robert Richard Vogelmann, Rev. and Mrs. Rodney Dean Batson, Rev. and Mrs. Joseph Russell Ward I, District Superintendent Harold B. Graves, and District Secretary Rev. Carlton D. Hansen. Not pictured: Rev. and Mrs. John Wayne Cherry.

## Ordinations



(Left): 1995 Joplin District ordinand class (l. to r.): General Superintendent John A. Knight, Rev. Dale and Julie Samuels, Rev. Betty Lund, Rev. Butch and Yvonne Sutton, Rev. Larry and Pam Curtis, and District Superintendent Pal L. Wright.



# A Ministry for Everyone

E. DEE FREEBORN



E. Dee Freeborn teaches spiritual formation at Nazarene Theological Seminary.

MAXIE DUNNAM'S question haunts me: "What if there are some things God either cannot or will not do until people pray?" (*Wordbook of Intercessory Prayer*, Upper Room, 1979). Intercession is a ministry for everyone.

This past week, I have been moved to special times of praying for others. During a time of silence and meditation, I just said, "Lord, who do You want me to pray for today?"—and waited. Name after name marched through the corridors of my mind and were lifted to God.

Though some may seem to have particular gifts in this area, God has called each of us, through His Word, to pray for one another. You are needed in this ministry.

We know prayer will make a difference because God promises that He will hear us. Our Lord said, "Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours" (Mark 11:24, NIV). "I will do whatever you ask in my name, so that the Son may bring glory to the Father. You may

ask me for anything in my name, and I will do it" (John 14:13-14, NIV). "Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete" (16:24, NIV).

Larry Dossey, M.D., has given up medical practice to study and write on prayer. His book *Healing Words: The Power of Prayer and the Practice of Medicine* (Harper, 1993) cites 100 scientific studies that show a connection between prayer and healing.

Among other things, Dossey discovered that there is no single correct way to pray, distance has no negative effect on prayer, and prayers of relinquishment ("Thy will be done") work better than ordering God around.

The days we are facing call us to life-and-death challenges in intercessory prayer. You could begin by keeping a list of the names that God gives you as you wait on Him in prayer. It can be as simple as a piece of paper in your Bible or a 3" x 5" card in your pocket. Later, you may decide to develop a prayer file with photographs or an intercessory prayer journal.

Don't wait till you understand how intercessory prayer works before beginning this vital ministry. Our college-age son, Danny, spent the summer in Germany. Soon after his arrival in Berlin, I picked up the phone here in Olathe, Kansas, dialed a string of numbers, and within three rings heard his voice loud and clear. I did not put off making that call because I could not explain how it all worked. I believed in it and did it!

Both private and corporate intercession are crucial. Will you join me in a ministry of intercession? **H**

**Intercession is a ministry that will keep you busy for a lifetime.**

## WE HAD TO HELP

*continued from page 12*

rier where the Lord is concerned. Worship transcends all barriers. This was the greatest lesson we learned. God wants us to worship Him all the time. We are to live lives of worship.

And the results go on. For Moldova, the mission is part of a year-round program. The land they rent is perfect for their needs but is firmly lodged in the hands of the government. We are joining the mission in praying that God will enable them to purchase the land and develop the property. The Moldovans eagerly invited us back next year—the children with tears in their eyes, and our eyes none too dry. Our own young people are anxious to go, and so are other young people from the district, so perhaps it will be a district group next time.

**THE MOLDOVANS EAGERLY INVITED US BACK NEXT YEAR—THE CHILDREN WITH TEARS IN THEIR EYES, AND OUR EYES NONE TOO DRY.**

For Parkhead (a suburb of Glasgow), the trip has opened up opportunities within our own community. The local shopping mall and public high school have asked us to come and set up exhibitions of our trip. The high school wants to set up a Moldova fund over the next year.

Who knows what might lie ahead for those who went to Moldova? Some have indicated an interest in full-time service after this experience. I am sure God has something very special for us all in the future if only we'll say, "Yes!"

Ian Wills is a divinity student at the University of Glasgow, has been NYI president at Sharpe Memorial Church for four years, and is district NYI vice president.

Donna Fletcher Crow is a freelance writer from Boise, Idaho. Her newest novel is *The Fields of Bannockburn, the story of early Scottish Christianity*. **H**

The reasons really aren't important. What is important is that countless souls continue to struggle secretly with no hope or knowledge that they can be free from the bondage of homosexuality. God's grace is sufficient for ALL our needs! Those struggling already know that it is a sin—they don't need to be beaten over the head. What they desperately need is to know that there is help and to be embraced by their brothers and sisters in Christ on the road to recovery. Ex-gay ministries abound, but it seems to be the best-kept secret around. Someone has to tell them that there is hope, and who better to proclaim that good news than God's people? If only one person gets help by this letter, it will be worth the time spent.

B. M.  
Texas

### Coffee Break Topic

Thanks for publishing the article by Charles Socarides, "The Erosion of Heterosexuality." I found it to be one of the most provocative on this subject of any that I have seen.

I know that it took courage on your part to publish an article written essentially from a secular viewpoint, but surprisingly with such powerful philosophical and even theological implications.

I took it along to our 7:30 A.M. coffee break, and we had a good discussion among our science colleagues.

Gene E. Hensley  
Southern Nazarene University

### Sadly Lacking

Thank you for the notice regarding the *Herald of Holiness*, but I don't wish to renew my subscription at this time.

Almost entire issues have been dedicated to education, marriage, etc., lately. I don't want to be unkind, but no one has ever been saved because he or she has a college education or is married or unmarried.

I don't support the schools because they are producing teachers instead of preachers. Our pastors are buying sermons and reading them from the pulpit. Nobody preaches about hell and against sin.

Our church members look just like the world. We haven't "come out from among them."

The *Herald* can help change all of these things. Give us something spiritual. It's been sadly lacking lately. I'll subscribe again when it's "filled with the Spirit."

Hazel Hartzo  
Vivian, La.

## IN A WOMAN'S VOICE

# Eternal Questions

### REBECCA LAIRD



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

FIVE-YEAR-OLD RACHEL stood astride the rim of the bathtub in Peter Pan-like stance and declared, "I just don't understand it!"

"What don't you understand?" I asked her, expecting her to ask why soap bubbles disappear or where bathwater goes after it swishes down the drain.

"Life!" she said.

I muffled my mirth in a towel before probing, "What is it about life you don't understand?"

She replied, "How can heaven be forever? I can't understand forever." Like the small rumbles that precede a great thunderclap, her questions should have warned me that something bigger was coming.

Once seated beneath fluffy clouds of bath bubbles, she continued, "How can heaven be fun when there won't be much children?"

"There are children in heaven," I acknowledged truthfully, but with trepidation.

"There are?" She looked surprised. Tears rose in her brown eyes. "But if I go to heaven, I won't be able to come back here for a visit."

I knelt down by the tub and rubbed her soapy back. This young one, as

yet unscathed by life-altering grief, already had premonitions that heaven's silver lining does not shield us from loss or heartache. She pinpointed the shared fears, the inner longings we have about heaven—so deep and wide—that grip our hearts this side of paradise.

I took a breath and tried to sidestep this maelstrom of eternal questions as I shampooed her hair. "Well, maybe you'll become an angel and come back and help people when they need it." I smiled and hoped my words offered comfort. (Yeah, yeah, I know—angels are angels, and the Bible promises us spiritual bodies, not angelhood.)

"I need an angel right now to help me understand forever!" She sputtered through rivulets of water, "There sure is a lot you don't know, Mommy." (Well, she's got that right.)

C. S. Lewis wrote in *The Problem of Pain*, "There are times when I think we do not desire heaven, but more often I find myself wondering whether in our heart of hearts, we have ever desired anything

else. . . . All the things that have ever deeply possessed your soul have been but hints of it—tantalizing glimpses . . . echoes that died away just as they caught your ear. But if it should really become manifest—if there ever came an echo that didn't die away but swelled into the sound itself—you would know it. Beyond all possibility of doubt you would say, 'Here at last is the thing I was made for.'"

Eternity echoes in all of our hearts. Jesus promised us a place in another world and said if it were not so, He would have told us otherwise. So for now, we'll have to keep praying for wisdom and for an angel to help us understand about forever. **H**

**Here at last is  
the thing I was  
made for.**



## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** Evangelicals are giving a lot of attention to the Second Coming and the millennium, but the Church of the Nazarene isn't. Why leave these doctrines to the television and radio preachers? Why can't the Church of the Nazarene take a stand on the millennium and related events?

**A.** Your long letter raises more issues than I can deal with here. But I shall respond to some of them.

When it comes to end-time beliefs, we have reached no general consensus among our thinkers, teachers, and leaders. In fact, we have not been strongly interested in such a consensus or in this whole speculative area. J. Kenneth Grider, in his 1994 *A Wesleyan-Holiness Theology*, gives two reasons for this:

"(1) The Bible is not altogether clear on many of these matters. . . . (2) Wesleyan-holiness people are much more interested in redeeming grace and holy living" (529).

Nazarenes believe in the second coming of Christ, as our Article of Faith (XV) clearly teaches. The Bible certainly teaches this, but what the Second Coming has to do with the Tribulation, judgment, Armageddon, the Antichrist, and particularly the millennium is shrouded in mystery, metaphor, and symbolism.

Your impatience with popular evangelical premillennialism is understandable. And it is true that it has so held sway that many Christians have absorbed it without even considering other views. The Nazarene Book Committee, I believe, was also impatient with the uncritical and wildfire notions huckstered in the charismatic and evangelical arenas. The committee commissioned a 1995 book edited by Dr. H. Ray Dunning and authored by a collection of Nazarene scholars. In my opinion, it is the most scholarly (you can't read it at halftime during *Monday Night Football*) and most responsible book on eschatology in print today.

Your assertion that unexamined premillennialism and "nothing else" has been taught in Nazarene circles is inaccurate. Our theologians have advanced a variety of teachings. In *Fundamental Christian Theology* by A. M. Hills (our first real theology), the author—true to his Presbyterian background—argued ably for postmillennialism. True, this was such an uncharacteristic view that the book also contained a premillennial chapter by another author.

Some 60 years ago, H. Orton Wiley (*Christian Theology*, 3 vols.) explored various millennial views, appearing to lean most toward a premillennial view—I think. The denomination's most recent major theologies have featured something different. H. Ray Dunning, in *Grace, Faith, and Holiness*, 1988, takes a view that might be called a form of "realized eschatology." J. Kenneth Grider, in *A Wesleyan-Holiness Theology*, 1994, proposes a combination of amillennialism and postmillennialism. He speaks of a "realized millennium," by which he understands that the whole Church Age between Christ's first and second advents is what the millennium language of the Bible pertains to (535).

The "Preterite" view, which you espouse—the idea that all eschatological prophecies were fulfilled long ago, probably with the events of A.D. 70—seems a bit narrow for me. I understand that this likely stems from your insistence that the Bible writers meant and wrote one thing, and that there has to be one right (rather literal) interpretation of it all. That view of Scripture is too mechanical for me. How comfortable it would be if all Holy Writ could be confined, confirmed, and distilled to one right and official doctrine. Alas, the Bible, and the Holy Spirit who inspired it, are more dynamic than that, neither being easily captured and analyzed by mere mortals. Many scriptures yield both immediate and remote meanings and applications.

Thus I cannot recommend your call for the Church of the Nazarene to take a stand for the one true doctrine of eschatology. Being dogmatic on these elusive issues would be a violation of the "roomy" and tolerant spirit that characterizes our Articles of Faith.

I do appreciate your citation of scriptures that indicate that Christ "is already reigning in His kingdom." I think you will find the teachings of some of the scholars cited above to be friendly to your ideas on this particular matter.

I recommend that you read Grider's chapter "Last Things as Last Word" (529-49) for an overview of eschatology. His writing about *pre*, *a*, *post*, and *realized* millennialism may be particularly helpful. For more in-depth reading, secure *The Second Coming*, H. Ray Dunning, ed., Beacon Hill Press of Kansas City, 1995, ISBN HH083-411-5255, \$19.95.

**Q.** I hear the terms *catholic*, *catholicity*, and *catholic spirit* used. What does *catholic* with a small *c* really mean?

**A.** The term *catholic* in reference to the Christian Church means the universal Church rather than the local church or a particular Christian group. The term was used in this way by early fathers such as Polycarp and Ignatius of Antioch.

Avery Dulles, in his book *The Catholicity of the Church*, says that "To be catholic . . . is to share in the universal community, rooted in cosmic nature, that transcends the barriers of time and place and has its source in God's self-communication." He also points out that the opposite of *catholic* is *sectarian*.

Some ancient church fathers also used *catholic* to indicate the true and authentic Church as opposed to false and heretical movements. Greek Orthodox Christians still use the term in this way. When the term is used today with a capital *C*, the reference is usually the Roman Catholic Church.

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

# NTS PROFILE

## “WHERE I FELL IN LOVE WITH THE CHURCH OF THE NAZARENE”



Dr. Wetmore  
NTS President

I was not brought up in the Church of the Nazarene, but I was converted the weekend I graduated from high school due to the outreach of the St. Clair Avenue Church of the Nazarene in Toronto, Ontario, Canada.

And while Eastern Nazarene College broadened my understanding of the Church, it was at Nazarene Theological Seminary that I was confronted with the challenge as to where I would give myself to a lifetime of ministry. It was in the midst of that search that a strange thing happened to me—I found myself falling in love with the Church of the Nazarene.

At Nazarene Theological Seminary, I learned of the timeless identity of the Church of the Nazarene founded on its commitment to biblical holiness of heart and life. It was that heartbeat of the church that won me! And that heartbeat continues to keep me deeply in love with the church and filled with great confidence for its future.

I will be eternally thankful for that encounter at Nazarene Theological Seminary!

## Nazarene Theological Seminary

### “COMMITTED TO HOLINESS MINISTRY”

FOR MORE INFORMATION CONTACT:

Nazarene Theological Seminary  
1700 East Meyer Boulevard  
Kansas City, MO 64131  
1-800-831-3011  
E-MAIL: WetmoreG@aol.com

## The Worst in Me

“He just brings out the worst in me.”

GREAT!

“Are you nuts? I thought you’d understand that what I meant was it was really *their* fault that I acted that way. It’s *their* fault. *They* bring out the worst in me.”

Think about that statement.

“The worst in me.”

Remember the delusion thing? We can’t know the true condition of our hearts.

Fact is, we’re likely to think our hearts are fine and pure and holy when they actually might be evil and selfish and vile.

“*Deceitful above all things.*”

Therefore it’s only when my pride takes a shot and I see the “worst in me” that I can really know “the worst in me.”

I can’t blame others. They didn’t put it there. They just brought it out.

Normal reaction: Avoid whatever reveals what I don’t want to admit I have.

Scriptural way: God changes the heart.

There are two kinds of holiness.

1. The mask: put on a front and hope no one sees what’s inside.
2. Stop lying to ourselves and give ourselves over to God to let Him change us.

But we’ll never let go of control unless we are absolutely convinced that we can’t control it.

The critical crossroad is that point when we must decide between self and God.

I can’t know where my loyalties are until God brings me to a point where choosing His will goes *against* what I want and actually doesn’t seem to be very good for me.

When I can willingly, even actively, pursue God’s will against my will, then only have I learned what it means to take up my cross and follow Jesus.

Until then, the deeper life is a fantasy, and Christianity is a mere belief, not a way of life.

—Victor Schreffler

# THE HEART AND SPIRIT OF JOHN WESLEY

by Keith Wright, *superintendent  
Kansas City District, Church of the Nazarene*



John Wesley preaching from his father's tomb.

The Methodist Collection, Drew University

**W**esley's objectives were clear. He said, "About a hundred and thirty of my fellow laborers are continually employed in the same thing. We all aim at one point, (as we did from the hour when we first engaged in the work), not at profit, any more than at ease, or pleasure, or the praise of men; but to spread the true religion through London, Dublin, Edinburgh, and as we are able, through the three kingdoms" (*Works*, 13:380-81).

The heart of John Wesley was often expressed through his brother's unique music. According to Franz Hildebrandt in *Christianity According to the Wesleys*, Charles composed a song that expressed the mission of both brothers.

*When first sent forth to minister the word,  
Say, did we preach ourselves, or Christ the Lord?  
Was it our aim disciples to collect,  
To raise a party, or to found a sect?  
No; but to spread the power of Jesus' name,  
Repair the walls of our Jerusalem,  
Revive the piety of ancient days,  
And fill the earth with our Redeemer's praise.*

Hildebrandt goes on to quote Wesley, "Evangelism, so understood, can never be the exclusive field of specialists . . . it is the normal work of the whole church all the time" (1956, p. 46).

Evangelism was the order of the day. For 33 years, Wesley went to the fields to do his preaching. The reason was because

the people would not come to the church building. He said, "If you don't like field preaching, learn to like it!" After John Wesley's many years of open-air preaching, he confessed: "To this day, field preaching is a cross to me. But I know my commission and see no other way of preaching the gospel to every creature" (*Journal*, Sept. 6, 1772).

George Hunter III says, "Both of the Wesleys were pragmatists and would do whatever it took to reach people for Jesus Christ. Charles was a cultured poet and musician with high church aesthetic taste, but he shelved his preferences, condescending to write hymns to the tunes of low-browed drinking songs being sung in England's public houses!"

Wesley was in the people business and not the church politics business. Hunter says, "Wesley believed that all church policies and structures should be judged by whether they facilitate or frustrate 'the work of God' and 'spread of the true religion.'" He saw the parish system as frustrating the Great Commission and, therefore, declared that, as one called into apostolic ministry, "I look upon all the world as my parish" (*Journal*, June 11, 1739.)

This great 18th-century spiritual leader was driven by the Great Commission and taught his growing army of lay preach-

ers as follows: "You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most.

"Observe: It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord" (*Works*, 8:310).

John Wesley believed in the principle of multiplying units in order to reach people and to disciple them. He said: "Preach in as many places as you can. Start as many classes as you can. Do not preach without starting new classes." He developed strong lay leaders by giving them the responsibility to be class leaders.

It appears in reading the life of Wesley that he truly was a "church growth specialist," although that term had not been coined. For example,

... He developed a strategy for outreach and discipleship.

... He was constantly observing classes, societies, towns, hecklers and detractors, leaders, parish churches, persons, and crowds.

... He insisted that the ministry be practical and meet the needs of the people.

... He moved toward receptive people, although he

preached to all people.

... He encouraged indigenous ministries in the multiplication of units.

... He believed in seed planting by sharing the Good News and letting people think about it before they were challenged to accept Christ.

... He reached across social networks to people.

Our Wesleyan-Holiness heritage has given us an excellent theology and spirit by which to minister. I believe it is time for us to rediscover the passion of our founding fathers and to "exegete" the culture God has given us. This is what our founding fathers did. They also gave the message of holiness in the language, the music, and the culture of the people they were attempting to reach.

This can be the greatest day for the Church of the Nazarene if we will once again become a spiritual movement! Our theology is exactly right. What our world needs to hear is that God can transform lives and fill them with His holy love.

I agree with Dr. George Hunter III, who said, "We do not honor our founders by blindly perpetuating in a changing world what they once did nor by hijacking their tradition and imposing something culturally alien; we honor them by doing for our time and culture what they did for theirs." **HH**

## IT IS YOUR BUSINESS TO BRING AS MANY SINNERS AS YOU POSSIBLY CAN TO REPENTANCE AND BUILD THEM UP IN HOLINESS.

### February's

# 10-Point Quiz

**1. According to *American Demographics*, the fastest growing U.S. retail sales market is:**

- |                    |                      |
|--------------------|----------------------|
| A. Las Vegas, Nev. | C. Bellingham, Wash. |
| B. Laredo, Tex.    | D. Bremerton, Wash.  |

**2. The most productive (most revenue per worker) U.S. workers are in which of these industries?**

- |                     |                  |
|---------------------|------------------|
| A. auto dealers     | C. eating places |
| B. furniture stores | D. shoe stores   |

**3. The annual cost of home schooling a child today is about:**

- |            |          |
|------------|----------|
| A. \$2,300 | C. \$500 |
| B. \$230   | D. \$900 |

**4. A survey of 1,516 home schooling families showed that 68 percent had three or more children and that Mother did 88 percent of the teaching. What percent identified themselves as independent (without denominational connection) fundamentalists, evangelicals, or charismatics?**

- |        |        |        |        |
|--------|--------|--------|--------|
| A. 42% | B. 17% | C. 80% | D. 35% |
|--------|--------|--------|--------|

**5. The author of *Requiem: A Lament in Three Movements*, a book about theological education in mainline Protestant seminaries, is:**

- |                     |                 |
|---------------------|-----------------|
| A. William Willimon | C. Thomas Oden  |
| B. Lyle Schaller    | D. Harold Raser |

**6. The two cities where violent crime flourishes most are Miami and New York, but among the 50 most violent cities, 6 are in Louisiana, and 4 are in Alabama. How many are located in Florida?**

- |      |      |      |      |
|------|------|------|------|
| A. 4 | B. 6 | C. 8 | D. 9 |
|------|------|------|------|

**7. According to the American Bible Society, 90 percent of American households have a Bible. What percent have more than one Bible?**

- |        |        |        |        |
|--------|--------|--------|--------|
| A. 80% | B. 70% | C. 60% | D. 30% |
|--------|--------|--------|--------|

**8. About 63 percent of black respondents to the American Bible Society poll reported that they read the Bible at least once a week. Forty-eight percent of Hispanics did so. What percentage of Whites read the Bible at least weekly?**

- |        |        |        |        |
|--------|--------|--------|--------|
| A. 78% | B. 45% | C. 32% | D. 12% |
|--------|--------|--------|--------|

**9. The ratio of persons in China who own television sets to those who have hot running water is:**

- |            |            |
|------------|------------|
| A. 24 to 1 | C. 74 to 1 |
| B. 44 to 1 | D. 84 to 1 |

**10. A six-day "how-to" course in prostitution is offered, for \$160, by the Prostitute Information Centre in:**

- |              |                   |
|--------------|-------------------|
| A. Amsterdam | C. Rio de Janeiro |
| B. London    | D. Paris          |

### Answers:

10-A  
eating places scored last; 3-C; 4-A; 5-C; 6-D; 7-A; 8-B; 9-D;  
1-B, but all the cities listed are in the top 5; 2-A—by far.



**Mass graves  
yield horror  
in Bosnia**

**Car strikes,  
kills Olathe  
8-year-old**

**Opal causes billions  
in damage to Florida**

# PROMISES TOO

**S**ome of the most sweeping promises in the Bible are found in Psalm 91 (NIV). “You will not fear . . . the pestilence that stalks in the darkness, . . . no harm will befall you, no disaster will come near your tent” (vv. 5-6, 10). Between verses 3 and 13, the promises are not only sweeping but staggering—especially to the saints who have been cut down by

cancer, or maybe by AIDS through an infected spouse, or maimed in accidents, or wounded in battle. God’s people have suffered the same plagues that the sinners have suffered.

Here is a promise of what could only be classified as a charmed life, but the lives of many who have dwelt “in the shelter of the Most High” (v. 1) have seemed anything but “charmed.”

It is true that some of God’s saints have experienced literal fulfillment of these sweeping promises in dangerous and highly exposed situations, and they knew without a doubt that God was protecting them. The promise “Surely he will save you from the fowler’s snare” (v. 3) was certainly fulfilled in the case of Peter, when God sent an angel to deliver him from Herod’s



Rescuers report no survivors  
at site of Argentine air crash

Violent  
storms  
rip East

Quake hits Sumatra;  
death toll at least 100

# SWEEPING?

by Richard S. Taylor

murderous clutches. But what about James, whom God did *not* deliver? Is He a respecter of persons? No—God did not protect James from Herod's sword for reasons that are hidden from us.

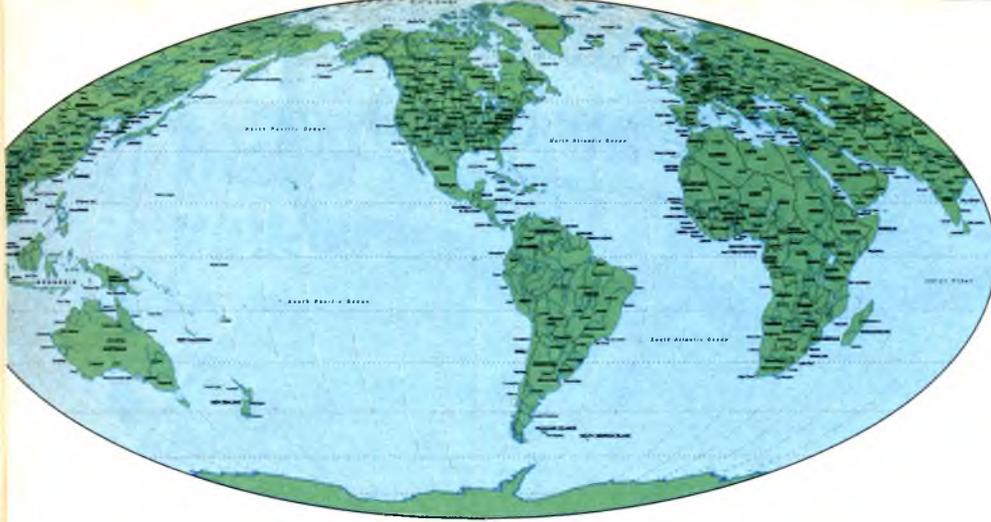
The solution to this painful puzzle is suggested by a very careful analysis of the three speakers. The first verse is an introductory declaration. Then comes the

testimony: "I will say of the LORD, 'He is my refuge and my fortress, my God, in whom I trust.'" We do not know who this speaker is, but let us identify him as Speaker No. 1. This is his last word in this psalm. He does not reappear.

Beginning at verse 3 is Speaker No. 2. We do not know his identity either. David to his son Solomon, perhaps? We do not know.

But he is the one who assures Speaker No. 1 that God will protect him absolutely and unexceptionally from almost every disaster one could think of. No pestilence. No harm by day or night. Others may be struck down, even "ten thousand at your right hand, but it will not come near you" (v. 7).

How can we avoid becoming skeptics as we lay



## CONTEXT IS VITAL WHEN CONSIDERING THE PROMISES OF THE SCRIPTURES.

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these promises alongside the realities of life?

Only by observing that there is Speaker No. 3. This One is identified—it is the LORD.

And to our astonishment, He modifies Speaker No. 2. According to that speaker, the saint would have *no* trouble. But God says, “I will be with him in trouble, I will deliver him and honor him” (v. 15).

The promise that God *will be with us* in trouble is very different from an unfulfilled promise that God will *spare us from* trouble. If God is with us and delivers us in His own time and way, we can bear trouble. And in bearing trouble, we will be spared the double anguish of coping with promises that seem unfulfilled. As painful as the trouble may be, it is made even worse by the feeling that God is not keeping His word, or that, perhaps, we are among the “wicked” (v. 8) and therefore are outside the circle.

Yes, God was *with* James in his time of trouble. Furthermore, God *delivered* him and through his martyrdom showed him the real meaning of the last of the psalm’s promises: “With long life will I satisfy him and show him my salvation” (v. 16). In fact, he is enjoying that “long life” right now.

A proper understanding of the structure of this psalm will help us to a better understanding of the nature of inspiration. Here is an *inspired* psalm that has in it extreme promises that need modifying. What does this illustrate? The principle that inspiration does not mean that every sentence in the Bible can stand alone as fully authoritative when isolated from its con-

text. Inspiration assures us that God desired the pieces to be there as part of the total mosaic. The meaning is to be found in the mosaic, not the individual parts.

Some gross errors of opinion are expressed by Job’s friends, but the Spirit inspired their inclusion as part of the total discussion. The discussion as a whole helps us understand more adequately a true doctrine of so-called natural evil.

## IN THE END, JESUS WAS NOT KEPT FROM HARM BUT WAS ALLOWED TO SUFFER THE VERY EXTREMITY OF HUMAN ANGUISH.

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Likewise, some of the imprecatory (cursing) psalms need to be understood as the natural outrage of the natural man (as, for instance, Psalm 137:8-9!). But it would be a mistake to attach to them a degree of divine authority that could be claimed as justification for carrying some of these actions out! Their spirit of vengeance is not sanctified by the fact that divine inspiration included them in the

Scriptures. By reading them, we see ourselves in a mirror and see how much our spirit needs the redeeming power of Christ’s love.

We must view the promises in a similar way, including those in Psalm 91. To snatch an individual statement out of its context and detach it from the tenor of the entire Bible is to claim promises indiscriminately and apply them in ways God did not intend. When they don’t seem to work out, we are puzzled. The real problem is our misuse of them.

In short, there are some things in the Old Testament that can only be properly understood and evaluated by the light of the gospel, as found in the New Testament.

The unifying truth is Christ Jesus himself. He is the Key to the Bible’s mysteries, and He knew how to keep Psalm 91 in proper context. Satan urged Him to claim verses 11-12 when he took Jesus to the pinnacle of the Temple and challenged Him to throw himself down. After all, Satan said, “You won’t be hurt, for You have the promise that God will command His angels to protect You.” But Jesus knew that Psalm 91:11-12 was not all that was in the Bible. He answered, “It is also written: ‘Do not put the Lord your God to the test’” (Matthew 4:5-7, NIV).

In the end, Jesus was not kept from harm but was allowed to suffer the very extremity of human anguish. But God was “with him in trouble” and delivered Him by raising Him from the dead—a resurrection that is God’s absolute guarantee that no calamity in this life can deprive us of the glorious hope of a resurrection like His. **H**

# Gracious or Grabby?

ROGER L. HAHN



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

*I will not give to you from their land even the area of a footprint, for I have given Mount Seir to Esau for an inheritance. . . . For the Lord your God has blessed you in everything your hands have done. He has known your journey through this great wilderness. The Lord your God has been with you these forty years; you have lacked nothing (Deuteronomy 2:5b, 7).\**

OUR YOUNG DOWN SYNDROME son has learned to say "Thank you" when he is given something. People comment about how gracious he is. His brothers know another side of him. Frequently when we have given a gift to each of our three sons, he will immediately grab one (or both) of his brothers' gifts. He is not alone in that kind of inappropriate behavior. Sometimes the only question is which brother will grab the other's gift first. Coworkers, corporations, and nations also grab instead of showing graciousness.

Deuteronomy 2 warns Israel against this kind of grasping greediness. After 40 years of wandering in the deserts of the Sinai Peninsula, Israel was approaching the inhabited nations east of Canaan. God had promised to give Canaan to His people. He had not promised them Edom, Moab, or Ammon. These nations lay on the east and southeastern borders of Canaan. They

were Israel's first sight of "civilization" after 40 years in the wilderness.

Some Israelites desperately wanted to begin the promised conquest with Edom. Since the Edomites descended from Esau, there was "bad blood" between Israel and Edom anyway. Grabbing a piece of Edom would surely bring glory to God, who had promised Israel the land of Canaan. Successful conquest of Edom, Moab, and Ammon would bring a number of political, military, and economic benefits to Israel. Surely such success would be a sign of God's blessing.

But Deuteronomy 2 records God's prohibition of such grabbing tactics. Like a patient parent, the Lord lists the lands and kings of Edom, Moab, and Ammon that would be off-limits to Israel. Israel was not even to threaten battle, because the Lord had given these lands to their own people. The Israelites are commanded to pay for water and food they consume from these lands.

Two reasons are given for Israel demonstrating graciousness to her neighbors. The first was that God had already given these lands to the Edomites, Moabites, and Ammonites. God had chosen Israel to be a blessing to the nations. The choice of Israel did not mean that other nations were hated or rejected by God. All nations would receive the benefits of God's grace. Sometimes Israel was to be the vehicle of grace. Sometimes God acted directly with the other nations. In no case was Israel to mistake God's grace to them as a license to grab what He was giving to others.

The second reason Israel was to be gracious to Edom, Moab, and Ammon was simply that God had already fully taken care of His chosen people. Verse 7 makes it clear. You are to be gracious

to others because "the Lord your God has blessed you in everything your hands have done." The rest of verse 7 describes the way Israel had received grace.

The Lord had "known your journey through this great wilderness." The Hebrew text literally states that God had known their "walking" in the desert. The picture is that God had experienced each painful step of the wilderness wandering with them. The following phrase states that He had been present with them throughout the 40 years of wandering. As a result of His presence, they had lacked nothing. God had supplied their every need for 40 years. They did not need to respond to His grace by trying to grab His gifts to Edom, Moab, and Ammon.

The final phrase of verse 7 in Hebrew literally states, "You have not lacked a word." It was not just "things" that God had provided. He spoke words of comfort, words of supply, words of grace, words of correction and rebuke. Every time Israel needed to hear from Him, God spoke to them. When He is so faithful to us, there is no need to be grabbing at His blessings to others. Of all people, God's people have every reason to be gracious in their dealings with others.

**In no case was Israel to mistake God's grace to them as a license to grab what He was giving to others.**

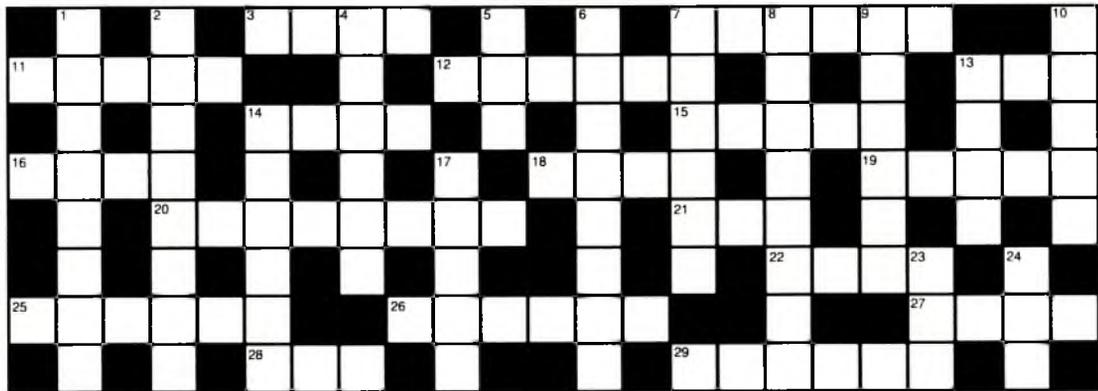
*For further study: (1) Study Colossians 3:1-17. What specific instructions correspond to the message of Deuteronomy 2? What further grace does God make available to us to be gracious toward others? (2) Compare and contrast Deuteronomy 8:1-10 and Philippians 4:10-20. Especially note how God supplied all Israel's and all of Paul's needs. (3) Jot down some of the ways God has blessed you and supplied your needs. Ask Him to increase your graciousness in dealing with others.*

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

# NIV Crossword Puzzle

## Love

by Rick Jansen



### ACROSS

3. Love and faithfulness do this together. (Ps. 85:10)
7. Those who love Jerusalem are this. (Ps. 122:6)
11. God said His love would never be what from Solomon? (2 Sam. 7:15)
12. God, who abounds in love, did not do this to Israel in the wilderness. (Neh. 9:17)
13. He who loves a quarrel loves this. (Prov. 17:19)
14. Those who love violence, God's \_\_\_\_ hates. (Ps. 11:5)
15. Whoever loves Jesus and has His commands does this. (John 14:21)
16. God's love is better than this. (Ps. 63:3)
18. A man desires unfailing love; and it is better to be poor than a what? (Prov. 19:22)
19. Faith expressing itself through love is the only thing that will \_\_\_\_\_. (Gal. 5:6)
20. God will do this with His love to thousands. (Exod. 34:7)
21. Those who love God pray that His \_\_\_\_ will be attentive. (Neh. 1:5-6)
22. God saves those who take refuge in Him from these and will show the wonder of His great love. (Ps. 17:7)
25. Out of His great love God would do this. (Ps. 106:45)
26. God will do this to us because of His unfailing love. (Ps. 44:26)
27. The Lord loves the just and won't forsake His faithful what? (Ps. 37:28)
28. Because His love endures forever, He made this. (Ps. 136:8)
29. Goodness and love will do this all the days of your life. (Ps. 23:6)

### DOWN

1. Asaph wondered if God's love had done this forever. (Ps. 77:8)
2. According to your love, do this to me. (Ps. 25:7)
4. The King loves justice, and He has established this. (Ps. 99:4)
5. Jacob served seven years for Rachel, but they seemed like what days because of his love for her? (Gen. 29:20)
6. God showed His wonderful love to David in this city. (Ps. 31:21)
7. Faith and love spring from hope that is what? (Col. 1:5)
8. God loves this giver. (2 Cor. 9:7)
9. The Lord will do this to those who love Him. (Ps. 91:14)
10. Put on love, which binds virtues in perfect what? (Col. 3:14)
13. May we do this to one another toward love. (Heb. 10:24)
14. All these are to love the Lord. (Ps. 31:23)
17. These are to be loved, as Christ loved the church. (Eph. 5:25)
23. Do this with righteousness, and reap unfailing love. (Hos. 10:12)
24. Israel loved David because he did this in their campaigns. (1 Sam. 18:16)

*Solution on page 46.*

## Deaths

REV. PAUL D. BEAVER, 76, University Park, Ia., Nov. 18. Survivors: wife, Irene; son, Dale; daughters, Jeanie Caponigro, Coleen Pool; stepsons, Howard Keeney, Vernon Keeney; 10 grandchildren; 15 great-grandchildren.

ORPHA I. McCRAY CLYBURN, 75, mother of Lowell T. Clyburn, Kentucky district superintendent, and J. Michael Clyburn, MVNC dean of student development, died in Kissimmee, Fla., Nov. 23. Other survivors: daughter, Phyllis Wyant; 8 grandchildren; 11 great-grandchildren.

CLARA HARRIET FINDLAY, 84, Denver, Colo., Nov. 20. Survivors: daughter, Elizabeth Anne (Mrs. Leon) Wyss; stepson, Howard L. Findlay; sisters, Faye Tesh, Effie Kinsch; one grandson; four stepgrandchildren.

PAUL J. HENDERSON, 88, Baton Rouge, La., Sept. 13. Survivors: wife, MayBelle; sons, Larry, Conley, Don; daughter, Linda Reed; sister, Mattie Mae Henderson; brother, Hayes; eight grandchildren; two great-grandchildren.

JOHN WESLEY (WES) HODGES, 72, Normal, Ill., July 6. Survivors: wife, Grace; son, James; daughter, Susan Nierstheimer; brother, Talmadge; four grandchildren.

FERNE EVELYN KANE, 79, Oronoco, Minn., Nov. 12. Survivors: son, Jim O'Kane; daughter, Barbara Wittlief; two grandsons; one great-granddaughter.

CHERLYNNE KEHY, Ivory Coast, Nov. 26. Survivors: husband, Rev. Julien; daughter, Danielle; son, Ismael.

RUTH RAWLINGS MARSHALL, 57, former Nazarene missionary, Lewisville, Tex., Nov. 26. Survivors: husband, Paul; stepchildren, Jennifer Lopez, Scott Marshall.

BOBBIE DIXIE NOFFSINGER, 61, Overland Park, Kans., Nov. 22. Survivors: husband, Jim; daughters, Shelly Nelson, Jill Noffsinger; son, Jeff; father, Ralph Folsom; one grandchild.

AMY JO PORTER, 20, Ellicott City, Md., Dec. 2. Survivors: parents, Washington District Superintendent Jerry and Toni Porter; brother, William; grandparents, Eloise Minnich Dubs, Bill and Juanita Porter; great-grandmother, Grace Minnich; fiancé, Philip Rodebush.

LEE ROY (JEFF) ROMINES, 70, Duncan, Okla., June 26. Survivors: wife, Elwanda; sons, Danny, Michael; two brothers, one sister, one granddaughter.

DONALD EUGENE ROSS, 51, Bruceton Mills, W.Va., Nov. 9. Survivors: wife, Cathie; son, Jody; daughter, Jill Barber; sister, Carlene Heaney; brother, LeRoy; one grandson.

FANNIE BYRDIE MILLER SCOTT, 104, mother of Nazarene Headquarters executive Robert Scott, Buena Park, Calif., Nov. 17. Survivors: daughters, Merna Gound, Margie Morse, Eloise Parks, Frances Scroggins; sons, Robert, Samuel Jr.; and many grandchildren, great-, and great-great-grandchildren.

REV. S. TRUEMAN SHELTON, 81, pastor, evangelist, and missionary of many years, North Highlands, Calif., Nov. 1. Survivors: wife, Ruthellen; son, Rev. Leslie; four brothers; three grandchildren; one great-grandchild.

ANNA SOWERS, 15, Scott City, Kans., July 15. Survivors: parents, Randy and Teresa (Wells) Sowers; brothers, Wade, Justin; grandmother, Dorothy Wells.

REV. EDWARD J. STEINERT, 54, pastor of 30 years, New Castle, Ind., Nov. 18. Survivors: wife, Faith; daughter, Hope Robinson; son, Mark; sisters, Ellen, Esther; brothers, Phillip, George; stepmother, Grace Steinert; five grandchildren.

## Births

to DON AND DONNA (SHULTZ) CREASMAN, Heidelberg, Germany, a girl, Hannah Grace, Oct. 12.

to BRIAN AND STEPHANIE (GRIGGS) GRAY, Great Falls, Mont., a girl, Ashley Rachele, Oct. 19.

## Marriages

JILL CLARK and MARK BAKER, Nov. 25 at Cadillac, Mich.

## Anniversaries

REV. GERALD AND PEGGY HUFF, Rogers, Ark., celebrated their 50th anniversary Dec. 5 with an open house given by their children in Anoka, Minn. The Huffs have four children and three grandchildren.

JERRY AND FRANCES PETTIS, Temple City, Calif., celebrated their 50th anniversary Jan. 12. They have three sons and four grandchildren.

## FOR THE RECORD

### Moving Ministers

JAMES AINSWORTH, from Preston, Conn., to Leicester, Vt.

CHARLES R. BARSAMIAN, from associate, Puyallup, Wash., to pastor, Columbia (Mo.) Community

JAMES E. BAUGHMAN, from Nashville (Ind.) Parkview, to Milford, Del.

MICHAEL J. BOSWITH, from Buena Park (Calif.) Crescent Avenue, to Huntington Beach (Calif.) Community

JACK CAMP, from Gunnison Valley, Colo., to Aztec, N.Mex.

LESTER R. CHAMPER, from Doylestown, Ohio, to Shelby, Ohio

CARL B. CLARK, from Goshen, Ind., to Decatur, Ind.

DONALD G. COOMBS, from North Haverhill, N.H., to Preston, Conn.

C. ANDY COX, from pastor, Jacksonville, Tex., to associate, Martin's Chapel, Tex.

EARL C. DARDEN, from associate, Nampa (Idaho) College, to associate, Richardson, Tex.

MICHAEL K. DeROSA, from Buffalo (N.Y.) First, to Claremont (N.H.) First

MICHAEL R. DIRENZO, to Marley Park, Md. JAMES D. DOROUGH, from Lufkin (Tex.) First, to Kilgore, Tex.

F. DON DUNLAP, from Columbus (Ohio) West Broad, to Brentwood (Tenn.) Trinity

DAVID W. FELTHAM, from pastor, Mount Pearl, Nfld., to specialized assignment, Canada

ERIC R. FOLK, from student, Nazarene Theological Seminary, to pastor, Lynn, Mass.

BILLY M. FORD, from associate, Waco (Tex.) First, to pastor, Gilmer, Tex.

R. KENDALL FRANKLIN, from Cimarron, Kans., to Hutchinson (Kans.) First

RON FREELAND, from Somerset (Ky.) First, to Glasgow (Ky.) First

ROBERT FRUEHLING, from Nelsonville, Ohio, to Bowie, Md.

GORDON L. GARRISON, from Spokane (Wash.) Pasadena Park, to Kalama, Wash.

GEORGE J. GREEN SR., from Moscow, Md., to Duncannon, Pa.

RUSSELL F. GUMM, from Ashtabula (Ohio) Edgewood, to Fostoria (Ohio) First

DALE D. HARDY, from associate, Valparaiso, Ind., to associate, Indianapolis (Ind.) First

WESLEY J. HAWES, from associate, Shelby, Ohio, to associate, Delaware, Ohio

HOWARD E. HAYS, from Denver (Colo.) Green Acres, to Colorado Springs (Colo.) Southgate

RANDY S. HILL, from pastor, Huntington Beach (Calif.) Community, to evangelism LAWRENCE JENKINS, from student to pastor, Alum Creek, W.Va.

RICHARD D. KAY, from associate, Amherst, N.S., to student, Canadian Nazarene College

WAYNE A. KEDDY, from student, Canadian Nazarene College, to pastor, Truro, N.S.

ALLEN LAMOS, from Cape May (N.J.) Seashore Community, to Johnson, Vt.

ERIC LINE, from pastor, Grand Rapids, Minn., to evangelism

JACK W. LOCKWOOD, to associate, Hoopston (Ill.) Westside

ROBERT LOCKWOOD, from Leicester, Vt., to Lehigh Acres, Fla.

S. SCOTT MAPES II, from pastor, Montreal (Que.) First, to associate, Weirton (W.Va.) First

MARK McGRADY, from North Attleboro, Mass., to Wells, Maine

THOMAS J. OORD, from student to associate, Bloomington, Calif.

CLYDE N. OSTERHOUT, from Pocomoke City, Md., to Portage, Pa.

MARY R. PAUL, from Lynn, Mass., to Quincy (Mass.) Bethel

MICHAEL D. POSTELL, from Carrington, N.Dak., to Mauston, Wis.

DAVID K. POWERS, from Jet, Okla., to Ruston, La.

JOHN D. PRICHARD, from Beckley (W.Va.) First, to Charleston (W.Va.) South Hills

MICHAEL R. QUIMBY, from associate, Hoopston (Ill.) First, to associate, Chicago Heights, Ill.

JOHN E. RIVAS, from associate, Los Angeles (Calif.) First, to pastor, Washington (D.C.) Trinity

PHILIP J. RODEBUSH, from student to associate, Washington (D.C.) First

ALLAN SCOTT, from Johnson, Vt., to Colorado Springs (Colo.) Trinity

JOHN R. SGR0, from Ravenna, Ky., to Lexington, Ohio

DAVID SHELTON, from Freetown, Ind., to Jefferson (Ind.) First

JAMES D. SPAID, from Dawson, Minn., to Grand Rapids, Minn.

NOAH A. THARP III, from Hanover, Va., to Rochester (N.Y.) Trinity

BROOK THELANDER, from associate, Topeka (Kans.) First, to associate, Muncie (Ind.) Southside

BEN L. TURNER, from Sublette, Kans., to Layton (Utah) Rosewood Lane

MARK A. VALADEZ, from pastor, Ojai, Calif., to associate, Pismo Beach, Calif.

WARREN WASHBURN, from associate, Wareham, Mass., to pastor, North Attleboro, Mass.

EDDIE D. WEAVER, from associate, Meridian (Idaho) Valley Shepherd, to associate, Mount Vernon (Ohio) First

R. TODD WEBB, from associate, Midland Valley (S.C.) First, to associate, Richardson, Tex.

CHARLES P. WILLIAMS, from pastor, Washington (D.C.) Trinity, to associate, Huntington (W.Va.) First

DONIS J. WILLIAMS, to associate, Ashtabula (Ohio) First

## Moving Missionaries

BRUNSON, ROBERT and NORMA, Costa Rica, Stateside Address: 6708 W. 150th, Shawnee Mission, KS 66223

FETTERS, EMMA, Swaziland, Stateside Address: P.O. Box 367, Sardinia, OH 45171

JOHN, FLOYD and MARTHA, Kenya, Stateside Address: 6598 N. 29th St., Arlington, VA 22213

MOORE, RONALD and LAURIE, Field Pines, New Field Address: P.O. Box 641, 1502 Greenhills, Metro Manila, PHILIPPINES

WATERS, TERRY and LAN, Vietnam, Field Address: c/o Dr. Michael McCarty, P.O. Box 213 Klongchan, Bangkok Bangkok 10240, THAILAND

WESLEY, DAVID and GLYNDA, South America Regional Office, Furlough Address: c/o Richard Rivas, 1716 Algodones St. N.E., Albuquerque, NM 87112

WESLEY, DAVID and GLYNDA, South America Regional Office, Furlough Address: c/o Richard Rivas, 1716 Algodones St. N.E., Albuquerque, NM 87112

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## Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

**DEATHS:** Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

**BIRTHS:** Please provide parents' names, hometown, name of child, sex of child, and date of birth.

**CHURCH ANNOUNCEMENTS:** Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for Vital Statistics to:

**Herald of Holiness**  
6401 The Paseo  
Kansas City, MO 64131

## Bishops Vote to Ordain Women

Episcopal bishops have voted to require all dioceses to ordain qualified women to the priesthood. At their national conference in Portland, Oreg., the bishops voted 121-15 to end exemptions from church rules for bishops who, in conscience, oppose women's ordination. The bishops would not be required to ordain women priests themselves or receive Communion from them. They would have to find another bishop to ordain women within their dioceses and let women priests lead parishes. Twenty bishops, including Presiding Bishop Edmond Browning, abstained from voting.

Most bishops believe the dissenters are entitled to their beliefs, but many also say they are causing undue hardship for the women in their dioceses, news reports said. "The notion of conscience has all too often been used to circumvent what we believe and has been used as a cloak to enable individuals to do what

ever they think is right in their own eyes," Bishop Robert Allen of Atlanta said. The 2.5 million-member Episcopal Church has allowed women priests since 1976.

Four bishops who oppose women's ordination see the vote as a challenge to their religious freedom. They are Jack Iker of the Fort Worth, Tex., diocese; John-David Schofield, of the San Joaquin diocese, based in Fresno, Calif.; Keith Ackerman, of the Quincy diocese, based in Peoria, Ill.; and William Wantland of the Eau Claire, Wis., diocese. Wantland threatened to resign if the action taken Sept. 27 is formalized at the church's governing convention in 1997 in Philadelphia. A group of six bishops, including the four conscientious objectors, called the vote "a denial of the basic Anglican principle that the church cannot demand that which cannot be proven from the plain teaching of Scripture."

## Baptists Criticize Disney

Baptists should think twice before spending money on Walt Disney products, theme parks, or films, according to the Florida State Baptist Convention. The convention is concerned about Disney's decision to provide health-care benefits to partners of homosexuals. The FSBC urged its 1 million members at its annual meeting in November to "prayerfully reconsider" using Disney products.

The body also criticized the entertainment giant for promoting cruise-and-theme-park vacations with ship lines, saying they encourage

alcohol use and gambling. The FSBC also said Disney hosted homosexual and lesbian theme nights at its parks and produced "questionable material" through subsidiaries such as the Miramax movie company.

Disney said its coverage for partners of homosexual employees is in line with its "policy of not discriminating" against workers based on race or sexual orientation.

The company does not offer similar benefits to live-in partners of heterosexual employees, according to the Associated Baptist Press report.

## Ceasefire Provides Ministry Opportunities

A peace agreement in Bosnia paves the way for Christian ministries in that country, according to Harold Matolka. Matolka is with Pioneers, an Orlando-based missions agency.

"It's easier to plant churches when there are no bullets flying," Matolka told a reporter for *National and International Religion Report*. Working with Baptist and other evangelical pastors in Croatia, Slovenia, and Ser-

bia, Pioneers is launching Balkan Harvest, an initiative to link Western ministries with indigenous church plants in Bosnia and the surrounding republics. The idea has been dormant for years, but in the past few months it has resurfaced. Pastors in former Yugoslavia, as well as Pioneers missionaries there, "realized we were all moving in the same direction—taking the gospel to Bosnia," said Matolka. (NIRR)



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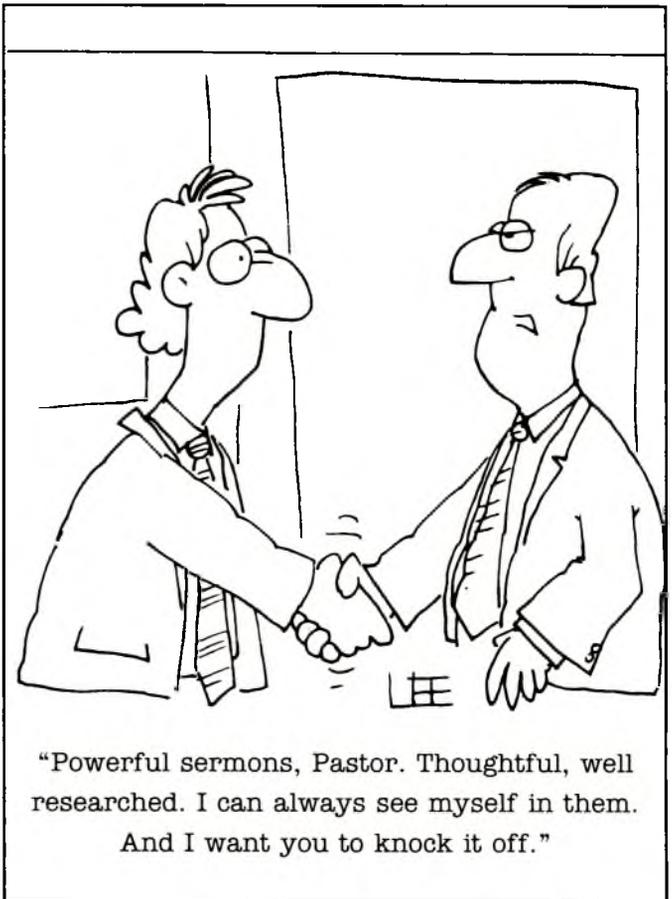
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—*Jeremiah 33:3 (NKJV)*

## Nazarene World Week of Prayer

February 25—March 2, 1996

**PRAYER PLAN:**

- Sunday—Africa Region
- Monday—Asia-Pacific Region
- Tuesday—Caribbean Region
- Wednesday—Eurasia Region
- Thursday—Mexico, Central America Region
- Friday—South America Region
- Saturday—United States, Canada



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NOW!**

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**ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Taylorville, IL (First), Feb. 16-18; Muskegon, MI (Eastwood), 21-25; St. Louis, MI, 27—Mar. 3; Catietsburg, KY (Southside), 5-10; Bicknell, IN, 12-17; Bloomington, IN (Zion), 19-24; Swanton, OH, 27-31

**BOOMER, ERIC J.:** Reading, MI, Mar. 26-31

**BROWN, ROGER N.:** Lakeland, FL (Lake Gibson), Feb. 11

**BURKHALTER, PAT AND DONNA:** Gun Barrel City, TX (First), Feb. 7-11; Greenville, TX (Peniel), 14-18; Mesquite, TX, 21-25; Park Hills, MO (First), 28—Mar. 3

**CANEN, DAVID:** Eustis, FL, Feb. 6-11; Winchester, TN (Brownington), 13-18; Augusta, GA (First), 27—Mar. 3; Pelham, TN (Chapman's Chapel), 10-17; Estill Springs, TN, 19-24; Manchester, GA, 26-31

**CERVANTES, RUDY:** Lafayette, CO, Feb. 4; A; Lakewood, CO (Denver), 4 P; Bethany, OK (Williams Memorial), 11 A; Las Lunas, NM (Valencia Valley), 18 A; Albuquerque, NM (Sandia), 18 P; Arizona District SAM's Convention, 22-23

**CHALFANT, D. M.:** Georgetown, IL, Mar. 6-10

**CHAMBERS, LEON:** Lanett, AL, Feb. 27—Mar. 3; Knoxville, IA, 24-31

**CHEVALIER, SCOTT—CREATIVE YOUTH MINISTRIES:** Akron, OH (Kenmore), Feb. 2-4; Atlanta, GA, 11-12; Georgetown, OH, 16-17; Greenville, SC (First), 23-25; Port Arthur, TX (Grace), Mar. 12-15

**CLAY, D. E.:** Ft. Myers, FL (Palm Beach Boulevard), Feb. 1—Mar. 23; Cape Coral, FL (New Life Fellowship) Faith Promise, 24

**COVINGTON, NATHAN:** Independence, KS, Feb. 7-11; Elkhart, KS, 14-18; Crowley, TX (Fort Worth First), 21-25; Rock Island, IL, Mar. 3-6; Pueblo, CO (First), 10-13; Sterling, IL (First), 20-24; Overland Park, KS (Antioch), 27-31

**CURRY, RICK AND JENNIFER—EVANGEL MINISTRIES:** Florence, AL (First), Feb. 25-28; Hartsville, SC (First), Mar. 3-5; Alaska District NYI Convention, 6-8; Wilmington, OH, 10-13; Olney, IL, 19-24; Bridgeton, MO (St. Louis), 31—Apr. 3

**DELBIDGE, M. E.:** Evanston, WY, Feb. 18-22; Rock Springs, WY, 25-28

**DELL, JIMMY:** Vassar, MI, Feb. 7-11; Duncanville, TX (Trinity), 18-21; Port Arthur, TX (Grace), 22-25; Torrance, CA (Community), 28—Mar. 3; Traverse City, MI, 10-13; Flint, MI, 14-17; Ortonville, MI (Lake Louise), 20-24; North Pekin, IL, 26-31

**DUNMIRE, RALPH AND JOANN:** Gallatin, TN, Feb. 25-28; Rutland, OH, Indoor Camp Meeting, Mar. 4-10

**DUNN, DONALD R.:** Mount Gilead, OH, Mar. 26-31

**ERICKSON, DAVID AND CAROL—TRI-LOVE MINISTRIES:** Pinellas Park, FL, Feb. 7-11; Largo, FL (Seminole First), 14-18; Louisville, KY, Family Renewal Weekend, 23-25; West Columbia, SC (First), Mar. 6-9; Chester, SC, 13-18

**FADER, WES AND MARY:** Eldersburg, MD (South Carroll), Feb. 11-13; Fairhaven, MA (New Bedford International), 16-21; Tangier, VA, 27—Mar. 3; Whitesburg, DE, 10-13; Baltimore, MD (Dundalk), 17-20; East Wareham, MA (Emmanuel), 31—Apr. 7

**FREY, DON—THE FREY FAMILY MINISTRIES:** Kokomo, IN, Feb. 18 A; Anderson, IN (Parkview), 18 P; Lewisburg, TN (First), 21 P; Columbia, TN, 22; Portland, TN, 25 A; Columbia, TN (Grace), 25 P; Albany, GA (First), 6-10; Kenneth City, FL (St. Petersburg), Mar. 1 P and

3 A; Largo, FL (Seminole First), 3 P; Apopka, FL (Calvary), 10; Brandon, FL 13 P; Leesburg, FL, 17-20; Albany, GA (First), 24-27; Jackson, GA, 28-31

**GESSNER, DON AND SHIRL:** Knoxville, TN (First), Feb. 4-7; Circleville, OH, 14-18; Pennsylvania, 19-24; Chattanooga, TN (East Ridge), Mar. 3-6; Ft. Oglethorpe, GA (Battlefield Parkway), 10-13; Anderson, IN, 17-20; Vincennes, IN (First), 26-31

**GOSS, MIKKI, AND JOANN VINEYARD—M & J EVANGELISM TEAM:** Temple, TX (Grace), Mar. 17-20

**HAINES, GARY:** Central Ohio District Lay Retreat, Feb. 2-4; Naples, FL (First), 10-18; Richland, WA (First), 24—Mar. 3; Oxford, PA, 9-13; Mifflinburg, PA, 14-17; Charleston, WV (Calvary), 23-27; Parkersburg, WV (First), 28-31

**HARMAN, GARY AND BEV—HARMONY WORKS:** Oak Harbor, WA, Feb. 4 A; Seattle, WA (North), 18 A; Tillamook, OR, 25

**HARRINGTON, MILTON:** Safford, AZ (Mount Graham), Mar. 17-20

**HAYNES, BART R.:** Belle, WV, Mar. 3-6

**HILL, BEN E.—BIBLE EXPOSITIONS:** Northwestern Illinois District Pulpit Supply, Feb. 1-19; Unionville, MI (Colling), 20-25; Northwestern Illinois District Pulpit Supply, Mar. 1-30

**HILL, WILLIAM G. AND KATHRYN:** Charleston Heights, SC (Dorchester), Feb. 3-8

**HOWARD, DICK:** Belton, TX (First), Feb. 28—Mar. 3

**JACOB, THOMAS J.—CHURCH WITHOUT WALLS:** Midland, MI (Bethel), Mar. 3-6; Hartford City, IN, 13-17; Carey, OH (Ridge Chapel), 19-24

**JORDAN, JOSEPH R.:** Logan, OH, Feb. 28—Mar. 3

**JUNEMAN, JOHN AND TRINA:** Albuquerque, NM, Nazarene Indian Bible College, Feb. 12-13 and 19-20; Caldwell, ID (Canyon Hill), 25-28; Upland, IN, Mar. 4-8; Fort Oglethorpe, GA (First), 10-13; Tulsa, OK (St. Paul), 24-27; Chandler, OK (First), 31—Apr. 3

**LECKRONE, LARRY AND TAMLA:** Seattle, WA (Highland Park), Mar. 2-6; Goldendale, WA, 9-13; Nampa, ID (Lakeview), 16-20; Alva, OK 27-31

**LEE, BRAD AND LORI:** Brazil, IN (First), Feb. 4-11; Harrisburg, IL (First), 21-25; Shreveport, LA (Huntington Park), 28—Mar. 3; Georgetown, IL, 6-10; Fairview Heights, IL (Parkview), 17-20; Pittsfield, IL, 22-24; Beardstown, IL, 27-31

**LEIDY, ARNOLD:** Tuttle, ND, Feb. 4-7; Minot, ND (Southside), 8-11; Boulder, CO (South Broadway), 14-18; Tularosa, NM, 21-25; Kermit, TX, Mar. 3-6; San Diego, CA (Linda Vista), 8-10; Clinton, OK, 20-24; Belleville, IL (Emmanuel), 27-31

**LOMAN, LANE:** Concord, NC, Feb. 4-7; Fayetteville, NC, 11-14; Wrightsville, GA, 18-21; Akron, OH (Kenmore), 25-28; Harrison, OH, Mar. 3-6; Romulus, MI, 10-13; Wintersville, OH, 17-20; Leesburg, VA, 24-27; Greensboro, NC (South-east), 31—Apr. 4

**MACEACHERN, WARREN A.:** Mifflinburg, PA, Mar. 19-24\*

**MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Issaquah, WA, Feb. 2-4; Albuquerque, NM, Nazarene Indian Bible College, 5-8; Midland, TX (First), 9-11; Indianapolis, IN, 12-14 A; Big Spring, TX, 14 P-18; Binghamton, NY, 20-25; Overland, MO (St. Louis), 28—Mar. 3; Upland, IN, 4-7; Alexandria, IN (First), 6-10; Grand Bay, AL, 13-17; Huntsville, AL (First), 20-

24; Hershey, PA, 27-31

**MAY, JOHN W.:** New Port Richey, FL (Trinity), Mar. 6-10

**McMAHON, MICK AND HELEN—VICTORY MINISTRIES:** Huntsville, TX, Feb. 4-7; Lufkin, TX (First), 11-14; Lake Jackson, TX, 18; Bastrop, TX, 25-28

**McWHIRTER, STUART:** El Paso, TX (Trinity), Feb. 1-4; Brazil, IN (First), 6-11; New Braunfels, TX, 21-25; Dayton, OH (First), 28—Mar. 3; Connersville, IN (First), 19-24

**MEREDITH, DWIGHT AND NORMA JEAN:** Selma, AL, Mar. 5-10\*

**MILLHUFF, CHUCK R.:** Plainfield, IN (Trinity), Feb. 7-11; Atlanta, GA, 13-15; Decatur, IL (Trinity), 21-25; Bonner Springs, KS, Mar. 3-6; Vienna, VA, 10; Ironton, OH (First), 13-17; Blythe, CA, 27-31

**MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES:** Fort Pierce, FL (First), Feb. 7-11; Deland, FL, 13-18; Ashland, OH, Mar. 3-6; Bridgeton, NJ, 10-14; Bakersfield, CA (First), 17-21; Mountain Home, AR (Twin Lakes), 26-31

**MORGAN, EARL AND NORMA:** Battle Creek, MI (West), Mar. 9-10; Traverse City, MI, 24

**MOSS, UDELL AND DORIS—FAMILY MINISTRIES:** Tucuman, NM, Feb. 13-18; Andrews, TX, 20-25; Vidor, TX, 27—Mar. 3; Berryville, AR, 5-10; Decatur, IL (Oak Grove), 19-24

**NAJARIAN, BERGE AND DORIS:** Melbourne, FL (First), Mar. 9-10; West Monroe, LA (First), 23-24

**PALMER, JIM—MINISTRIES:** Bay City, TX, Feb. 4-11; Thomasville, GA (First), 14-18; Cisco, TX, 21-25; Texas City, TX, Mar. 1-3; Cleveland, MS (First), 6-10; Meeker, OK (Horton Chapel), 13-17; Jacksonville, TX, 19-24; Republic, MO (First), 27-31

**PALMER, MIKE:** Marshalltown, IA, Feb. 11-14; Fort Wayne, IN (Southside), 18-21; Ferguson, MO (St. Louis), 25-28; Waynesville, MO, Mar. 3-6; Union, MO (Word of Life), 10-13; Jefferson City, MO, 17-20; Franklany, MO, 24-27; Annapolis, MO, 31—Apr. 3

**PARKS, TOM AND BECKY:** Springfield, IL (Trinity), Feb. 4-7; Marion, IN (First), 11-14; Portage, IN (Grace), 18-21; Manteno, IL, 24-28; Kempton, IL, Mar. 3-6; Clinton, IL (First), 10-13; Decatur, IL (West Side), 16-20; Arenzville, IL (Bethel), 23-27; Lincoln, IL (First), 31—Apr. 3

**PERDUE, NELSON S.:** Avon Park, FL (First), Feb. 1-11; Winchester, IN, 14-18; Ozark, MO, 21-25; McComb, MS (First), 28—Mar. 3; Tuscaloosa, AL (Woodhaven), 5-10; Oregon, OH (First), 13-17; Brunswick, OH, 20-24; Springfield, OH (Maplewood), 27-31

**PETTIT, ELAINE C.:** Texarkana, AR, Feb. 1-2\*; Hastings, MI, 10; Goodrich, MI (Christ Community), 11-15; Delaware, OH, 18-22; Bedford, OH, Holiness Crusade, 28—Mar. 3; Bedford, OH, Prayer and Holiness Seminars, 2 A; Eastlake, OH (Willo-Lake), 10-13; Butler, IN, 17-21; Tiffin, OH, 24-28; Morenci, MI, 31—Apr. 4

**POWERS, CARL:** Scottsdale, AZ (Faith Chapel), Feb. 4-6; Enid, OK (Maie), 23-25

**ROSE, WAYNE:** Ridgely, WA (Pleasant View), Feb. 6-11; Mattoon, IL (First), 13-18; Sherwood, AR (First), 20-25; Mountain Grove, MO, 27—Mar. 3; Larned, KS, 6-10; Fenton, MO, 12-17; Anchorage, AK (Hillcrest), 19-24; Wasilla, AK (Lake), 26-31

**SHERWOOD, SCOTT:** Omaha, NE (First), Feb. 9-11; Port Charlotte, FL, 18-21; Punta Gorda, FL, 22-25; Mokena, IL (First), Mar. 15-17; Peru, IL, 20-24; Ottawa, IL (First), 26-31

**SMITH, DUANE:** Valdosta, GA (First), Feb. 6-11; Wrightsville, GA, 20-22; Gainesville, GA (First), 27—Mar. 3; Sherman, TX, 10-13; Tishomingo, OK, 14-17; Larned, KS, 27-31

**SMITH, GEORGE E.:** Boyne City, MI (Morgan Street), Feb. 1—Mar. 30

**SMITH, MICKEY G.:** Millington, TN, Mar. 10-13; Covington, TN, 14-17

**SPEER, BROCK—THE SPEER FAMILY:** Tusculumbia, AL, Feb. 3; El Cajon, CA, 10; Elkhart, IN (Northside), Mar. 13; Westminster, MD, 31

**SPURLOCK, W. EARL:** Blountstown, FL, Mar. 3-8; Madison Heights, MI, 13-17

**STRICKLAND, DICK:** Medway, OH (Bethel Community), Feb. 11-14; Vicksburg, MI (Chapman Memorial), 28—Mar. 3; Rutland, OH, 5-10; Seymour, IN, Indoor Holiness Camp, 12-17 A; Piqua, OH, 17 P-20

**TAYLOR, CLIFF—FAMILY EVANGELIST:** Spokane, WA, Mar. 21-23; Seattle, WA, 28-30\*

**TAYLOR, ROBERT:** Kenneth City, FL, Feb. 4-7; Dayton, OH (Central), 11-14; Newtonville, OH, 18-21; Gallatin, TN, 25-28; Keokuk, IA, Mar. 3-6; Bloomington, IL (Fairway Knolls), 10-13; Dayton, OH (Huber Heights), 17-20; Kalamazoo, MI (First), 24-27; Oak Hill, WV, 31—Apr. 3

**ULMET, BILL:** Nampa, ID (Lakeview), Feb. 6-11; Myrtle Beach, SC, 18-21; Kalamazoo, MI (Southside), Mar. 5-10; Bay City, MI (First), 12-17; New Philadelphia, OH, 20-24; Bella Vista, AR, 31—Apr. 7

**WELLS, LINARD:** Brunswick, GA (First), Feb. 6-11; Durant, OK (New Hope Community), 13-18; Altus, OK, 20-25; Waldron, AR (First), Mar. 5-10; Mexico, MO, 12-17; O'Fallon, MO, 19-24; Vincennes, IN (First), 26-31

**WOMACK, PAUL W.:** Odessa, TX (First), Feb. 7-11; Atlanta, GA, 13-15; Hutchinson, KS (Westside), 21-25; Hannibal, MO (First), 27—Mar. 3; Lewis-town, IL, 10-14; Eldon, MO, 17-21; Willmar, MN, 24-28

**WRIGHT, E. GUY AND LIL:** Longwood, FL (First), Feb. 4-8

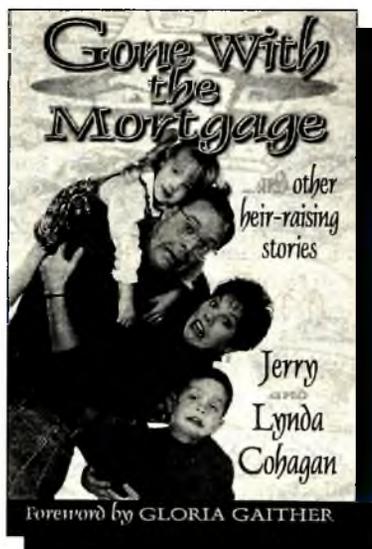
**YOUNG, TIM:** Philomath, OR, Feb. 4-11; Carmi, IL, 16-19; Champaign, IL (First), 21-25; Coal Valley, IL, 27—Mar. 3; Chicago Central District Zone Holiness Crusade, 6-10; Mattoon, IL (East Side), 13-17; Alton, IL (Hillcrest), 26-31

\*Denotes Non-Nazarene Church

## Answers to puzzle on page 42.



# Heir-Raising Stories



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Notes from an editor's journal

by Mark Graham, Managing Editor

## More than Hearts and Flowers

Well, it's February once again—thoughts of hearts, chocolate, Cupid, chocolate, flowers, chocolate, cards, chocolate, romantic dinners, chocolate, and candy (chocolates, of course) come to mind. Did I mention that my wife really likes chocolate?

I have tried to say "I love you" to Cathy in a number of ways through the years—flowers sent for no reason at all or a small note tucked away in her pocketbook that she won't see until she's at school. My creativity is starting to wane. Last year for Valentine's Day, I made supper and served it by candlelight. We had to do it late in the evening so as not to be interrupted by Joey. This year, with the new baby, we may not have quite so much uninterrupted leisure.

Romantic moments are important in a marriage. These are the times when we refresh those feelings of "being in love" that sparked our interest in our mates in the first place. They are vital more so today than ever, because we live such cluttered lives with so much happening that we sometimes fail to tend to the "thrill" of our marriages. After all, the kids need to get to their ball games, or we have that final report to finish at the office, or the house needs vacuuming, or we need to get groceries.

Remember how you felt when you gazed into that special someone's eyes and you knew that he or she was the one you wanted to build your life with? Remember the lost sleep worrying about whether he or she liked you? Remember (men) how scared you were to ask her to be your bride? Remember (women) how afraid you were that he wouldn't? Remember how handsome or beautiful he or she was standing there at the altar?

It's important for us to take time to reflect on these precious moments—to think about the vows we made before God and others. From time to time, I stare at the photo on the wall in our living room. There I see a beautiful, blond girl with a skinny, mustachioed

guy. Suddenly, I am back in Memphis, Tennessee, May 20, 1978. What a day!

Cathy and I have come a long way since then. There have been times of feast and times of famine. We have had our share of spats, but we've also had our moments of joy.

Most of us understand that what makes a marriage last is more than fuzzy warm feelings. I have found help in the words of C. S. Lewis in *Mere Christianity*. He describes true love in a marriage as a "deep unity, maintained by the will and deliberately strengthened by habit." Such love, according to Lewis, allows a couple to care for one another "even at those moments when they do not like each other." He goes

**True love is  
"maintained by  
the will and deliberately strengthened  
by habit."**

on to say, "'Being in love' first moved them to promise fidelity; this quieter love enables them to keep the promise. It is on this love that the engine of marriage is run; being in love was the explosion that started it" (99).

Those intimate times of joy and excitement are great, and every marriage needs them. But let us not forget that lasting love, the love that makes it to the finish line, won't be a nonstop time of bliss (we couldn't stand it if it was!). You'll only find that kind of stuff in the movies.

Nope, we can't come home every day to be greeted by hugs and kisses at the front door, a standing rib roast on the dining room table, and potpourri in the bedroom. But we can build strong marriages by caring for each other through the good times and bad, by being quick to forgive (and forget), by supporting one another at home and in public, by praying for one another, and by keeping Christ at the center of our lives and our homes.

P.S. Don't forget the chocolate.

# The Time of Your Life

**JOHN C. BOWLING**



John C. Bowling is president of Olivet Nazarene University.

YOU JUST CAN'T BELIEVE IT. You've never won anything before. You barely remember filling out the registration card a few weeks ago as you left the grocery store. But the manager is on the phone telling you the good news—you have won!

Yes, you have been selected to participate in the "Fifteen Minutes of Madness." You will be given 15 minutes to race up and down the aisles of the store and fill your cart with as much food as you can.

In fact, you can fill as many carts as you want until your time runs out, and everything in those carts will be yours—absolutely free.

It's a once-in-a-lifetime opportunity.

The day arrives, the store is filled with spectators, the shelves are stocked, and the aisles are clear. Your only limitation is time—suddenly the whistle sounds.

You begin racing the aisles. The crowd is cheering you on. Suddenly, however, the thrill is gone. Your palms begin to sweat, your breath is short, and you tighten your grip on the handle of the cart.

Your vision blurs as you realize that there are so many aisles, so many choices, and so little time. You suddenly realize how unprepared you are

for such an adventure.

If only you'd taken the time to make a list of the things you needed most. If you'd made an aisle chart so you could easily find what you wanted rather than running aimlessly, grabbing only what you happen to see.

You could have done so many things to maximize this opportunity. But you didn't think it through, and the time is passing. Suddenly the whistle sounds again.

"No!" you think to yourself, "It can't be over. I've just started." As you wheel your cart to the front, you see that all you have accumulated is 17 bags of pork rinds, a case of miniature marshmallows, 10 pounds of kitty litter, and a cantaloupe.

You've wasted this once-in-a-lifetime opportunity.

How like that frustrated shopper we are as we face life, the shelves lined from floor to ceiling with a multitude of beautiful opportunities begging for our time. Daily, our vision is blurred by the sheer volume of worthwhile activities available, all wrapped brightly just waiting to be claimed.

We have an infinite number of opportunities, but a finite amount of time; the clock is running continually. Every moment is a moment we will never have again.

There ought to be a godly sense of urgency about life. The time we have is a sacred trust from God. Time is life itself. To waste your time is to waste your life. To invest your time unwisely is to invest your life foolishly.

The Christian's stewardship of time begins with a recognition that time,

as all of life, belongs to God. What we call "our time" is not really ours, but God's. It is a gift that He has given us to manage for His glory.

One of the intriguing things about this call to manage our time well is that each of us has the same amount of time in the course of a day. And each of us has all the time there is. The most productive person among us has no more time than the person who will let days pass without any eternal benefit accruing.

Time cannot be accumulated like money or stockpiled like raw materials. We are forced to spend it, whether we choose to or not, at a fixed rate of 60 seconds per minute. It cannot be turned on and off. It cannot be replaced once it is gone. It is ir retrievable.

There really is no such thing as "saving" time, for we have to spend it. But we can determine, at least in

**There really is no such thing as "saving" time, for we have to spend it.**

part, *how* we will spend it.

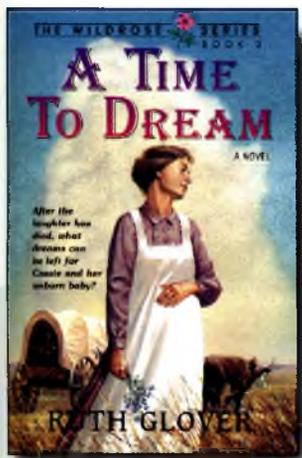
"Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil. So then do not be foolish, but understand what the will of the Lord is" (Ephesians 5:15-17, NASB).

May His Holy Spirit guide us as we schedule and plan our lives around divine purposes. Your 15 minutes will soon be up. **H**

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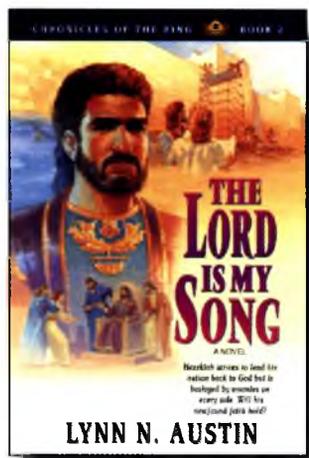


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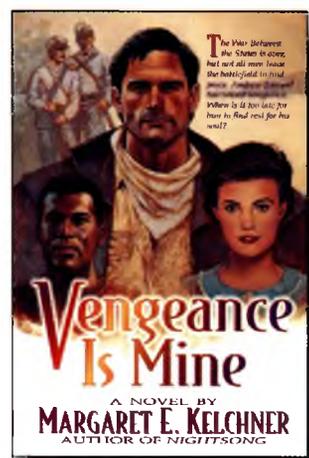


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