

APRIL 1996

Herald of Holiness

CHURCH OF THE NAZARENE

GRACE



FORGIVENESS

SURVIVING BETRAYAL

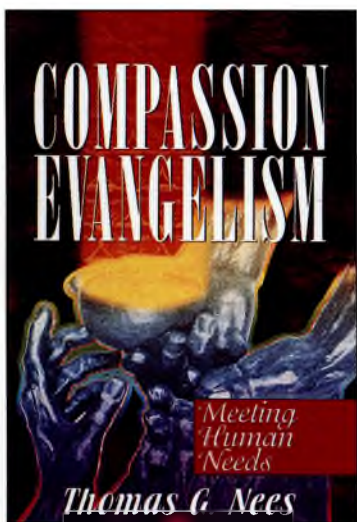
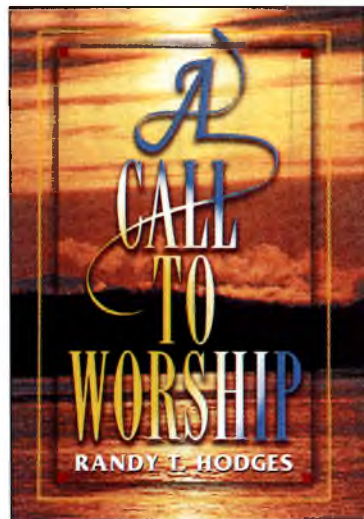
STUDENT MINISTRIES

NEW FROM BEACON HILL PRESS!

A Call to Worship

Worshiping God is a priority in the life of the church, and the pastor is the essential key in shaping the congregation's worship patterns. This resource guide covers all aspects of worship, including what people say about worship, music and worship style, assessing present worship patterns, worship renewal, and more. *By Randy T. Hodges.*

HH083-411-5778, \$12.99

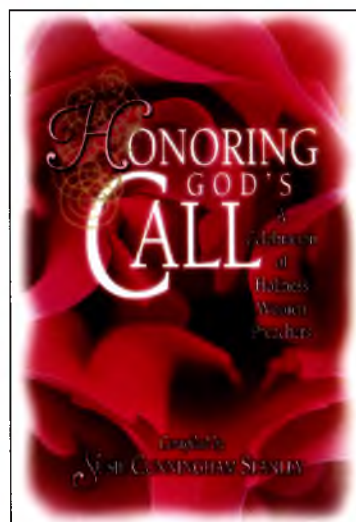


Compassion Evangelism

Meeting Human Needs

We must reach out to the needs of people in our own communities and ultimately introduce them to the Savior. Tom Nees, administrative director of Nazarene Compassionate Ministries in Canada and the United States, shares the historical and biblical bases for compassionate ministries and offers practical tips for organizing your own compassionate ministries. Catch the vision of Christ's mandate to minister to those in need!
By Tom Nees.

HH083-411-6235, \$8.99



Honoring God's Call

God has used and is still using many women in the advancement of His kingdom. This was evident in the messages at the first International Wesleyan Holiness Women Clergy Conference in April 1994, which are now reprinted in this challenging and encouraging book.
By Susie Stanley.

HH083-411-6162, \$9.99

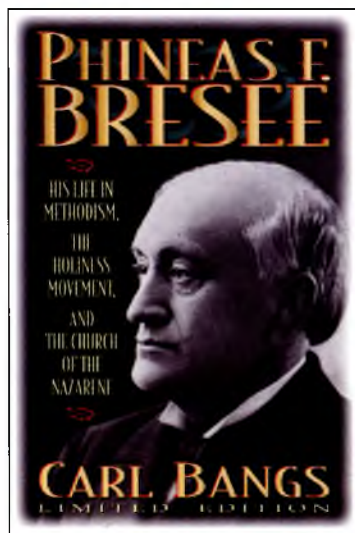
Phineas F. Bresee

His Life in Methodism, the Holiness Movement, and the Church of the Nazarene

Noted historian Carl Bangs tells the story of Bresee from his boyhood in New York's Catskill Mountains through his ministerial career in Iowa and California. He places Bresee's life in the broader context of American religious history to show the emergence of a talented leader who, at age 57, stepped aside from a prominent place in Methodism to guide a movement that was to become the Church of the Nazarene.

By Carl Bangs.

LIMITED EDITION; *Hardback; Jacketed*, HH083-411-5697, \$39.99

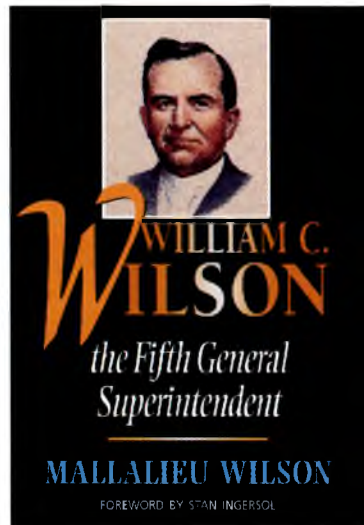


William C. Wilson

The Fifth General Superintendent

W. C. Wilson was regarded widely as Phineas F. Bresee's preferred successor when elected to the general superintendency in 1915. Tragically, Wilson died just months after his election, but he left behind a legacy of devotion to the Church of the Nazarene. This book chronicles his life within the Church of the Nazarene and is required reading for a better understanding of how this denomination came to be.
By Mallalieu Wilson.

HH083-411-5573, \$7.95



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FEATURES

- 8 Check Out the Color**
R. GUILFORD FITZ JR.
- 10 Grace: An Act of God**
MARVIN B. CROW
- 20 If You Must Have Revenge, Dig Two Graves**
GENE VAN NOTE AND DAVID BENNER
- 24 PLNC Students in Ministry**
ERICA MORALES
- 28 The Decision**
CONNIE MURPHY
- 36 Becoming an Encourager**
LONNI COLLINS PRATT
- 38 Surviving Betrayal**
JANICE FISH
- 39 All My Heroes Are Human**
JAMES E. GRIGGS

CONTINUING COLUMNS

- 5 General Superintendent's Viewpoint**, *WILLIAM J. PRINCE*
- 13 Nazarene Roots**, *STAN INGERSOL*
- 30 When You Pray**, *E. DEE FREEBORN*
- 31 Masculine Journey**, *MARK METCALFE*
- 34 Into the Word**, *ROGER L. HAHN*
- 41 In a Woman's Voice**, *REBECCA LAIRD*
- 46 Observer at Large**, *JOHN C. BOWLING*

DEPARTMENTS

- 2 Editor's Choice**, *WESLEY D. TRACY*
- 3 Signs**, *MICHAEL R. ESTEP*
- 14-17, 43-45 News**, *MARK GRAHAM*
- 18 Words and Music**
- 30 The Question Box**
- 32 Nazarene Family**, *MARK GRAHAM*
- 35 Evangelists' Slates**
- 42 The Readers Write**
- 47 Marked Copy**, *MARK GRAHAM*
- 48 Late News**, *MARK GRAHAM*



24



36



38

Living like Goats

WESLEY D. TRACY



OUT OF ANCIENT INDIA comes a fable about a motherless tiger cub. The orphaned waif was adopted by goats who taught him to bleat and eat grass. Indeed, he thought he was a goat.

One day a "king tiger" came along. The goats scattered in fear. But the cub, fascinated by the tiger, stayed behind, afraid yet not afraid. The tiger asked the meaning of this "unseemly masquerade." The confused cub could only bleat nervously—he couldn't even talk tiger—and continue nibbling grass.

The king tiger picked the cub up and plopped him down at the edge of a clear lake. He made the cub look at their two images reflected in the water. The tiger thought the cub would draw his own correct conclusions, but the little fellow kept on bleating like a goat.

Next the king tiger made the cub eat raw meat. At first he couldn't stand it, but as he ate more and felt it warming his blood, the truth about what he really was became clear to him. Lashing his tail and digging his claws into the ground, the young beast raised his head high, and the jungle trembled at his exultant roar.

I bumped into this story in *The Magnificent Defeat* by Frederick Buechner (Harper and Row, 1985).

The truth that Buechner draws from the parable is that most people in this sinful world live as something less than they were created to be. Created to be tigers, they live like goats.

If one never discovers his or her tigerhood, it's easy to be content with goathood. But as God would have it, "In the juvenescence of the year comes Christ the Tiger" (T. S. Eliot, *Ash Wednesday*). Once we have discovered the tiger within or encountered "Christ the Tiger," our goathood becomes a problem. How can you live with a goat in the light of God's blazing holiness?

Some goats crucify the Tiger to escape His gaze and His call. Some will say that tigerhood is just an illusion that can never become reality. The best we can do is be well-adjusted goats. Others advise us not to think about our goatness. If the smell gets bad, just air out the place. Stay busy, work two jobs, keep the TV blaring—don't give yourself time to contemplate your goathood. What do you want, a guilt complex?

Moralists try to house-break the goat. Make it a good, moral goat. This kind of grass also fails to fill the aching void.

We were created in the image of God, to serve

Him and one another in love. Yet we have crowned self god. Like Adam, we all have lost paradise, but we carry paradise around inside as a longing for a blessedness that is no more but that may someday be again (Buechner, 91). In Jesus, there is "power to turn goats into tigers," Buechner declares, "to give life to the half-alive . . . what he asks of us when he says, 'Follow me' is what he also has the power to give, and this is the power of God . . . that he is, and that is why [we] have called him the Christ" (95).

Why live like a goat when you can be a tiger?

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A Great Man

MICHAEL R. ESTEP



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

TEARS FLOODED DOWN the face of Barbara, a second grader. "What is the matter?" her teacher asked. The little girl kept on crying as her teacher held and comforted her. "Are you sick? Do you feel bad?" Barbara shook her head no.

Finally the girl blurted out in the midst of her tears, "A great man has died." "Was it a member of your family?" the teacher asked. The girl shook her head no. "A friend or a neighbor?" Again, Barbara responded by shaking her head no. Her crying grew louder. The girl was so troubled that the teacher took her to the principal's office, all the way trying to comfort and help the girl to stop weeping.

Again the teacher asked, "Who was the great man who died?" Barbara's emotions were almost uncontrollable now. With both little fists in her eyes battling tears, she stammered, "The man who gave me my mommy and daddy!"

The teacher finally learned the story. Barbara had been abandoned as a small child. She became a ward of the state and ended up in the custody of the Medina County Juvenile Court. There she met "the great man"

dressed in a long, black robe. That man was the judge. He brought the child of the street together with a couple who adopted her and made her their own. To little Barbara, any man who could do what he had done must be great.

Two days later, people from all walks of life joined in quietness to honor "the great man" on a very cold, snowy day. Even the second grade teacher who had never met the man came in his honor. Condolences were given by state representatives, county officials, and church leaders, and a very moving tribute was prepared by a dear and close friend. Each knew him from one of his important responsibilities—husband, father, General Board member, founding trustee member of Mount Vernon Nazarene College, advisory board member, local church board member, Sunday School teacher, community leader, and judge.

Then from the capacity crowd came a lady who stood quietly before the family and friends and read these words:

My name is not relevant. I am a parent of today's teenager—

—the uncooperative student,

—the rebellious youngster out past curfew,

—the young child encouraged by others to sell drugs or carry a handgun or other weapons.

Judge Skidmore saw these children not as ours but as his.

He considered it to be his responsibility not only to stop the destruction these children set out to accomplish, but more than that—to turn them around to be good abiding citizens, respectful persons, and good students.

Judge Skidmore emphasized the importance of family, education, and God to every person.

After tough decisions were made, and the child had left the courtroom, the Judge had a special way of communicating with the parents with a warm pat on the shoulder, a quick wink of the eye, a gentle grin of caring, or sometimes a tear of hope.

I want to thank his wife and children, who so selflessly gave their hours of time that it took the Judge to pray for the answers and gather the strength—not only to face that next child approaching the bench, but also us, the parents, who just couldn't believe—"Our child did that?!"

Well, my dear Judge Skidmore, we believed and entrusted our child into your great wisdom of paths needed to be taken. Because of you and those who respectfully worked with you, our child is no longer the juvenile who could have ended up a statistic.

He's one you saved one day. Thank you for caring enough to stay strong

He cared enough to stay strong with discipline delivered with a gentle touch and tears of concern.

with discipline and gentle enough to share that "tear of hope."

May you rest in peace.

The great man was one of us . . . yet he was more than one of us . . . he was a great man who rescued the lost sheep . . . of a normal community . . . who gave that second grader her mommy and daddy. That great man was Tom Skidmore, a Nazarene, a Christian, a sign.

Thank You

FOR TELLING THEM ABOUT JESUS



**THROUGH YOUR 1995 THANKSGIVING
OFFERING FOR WORLD EVANGELISM**

TOTAL OFFERING RECEIVED: \$9,207,797.00

It Makes a Difference

by William J. Prince

The time of dedication had come. Kingswood School would open this day. Four miles outside Bristol, not far from the coal miners' quarters, a band of Methodists gathered to celebrate the opening of their first institution of higher learning. Two years earlier, the land had been purchased. Now, the building, teachers, and students were ready.

When the service began, Charles Wesley taught the congregation a new hymn that he had written in honor of the occasion. They sang all six verses. The last two stanzas have become famous as an educator's hymn:

*Unite the pair so long disjointed,
Knowledge and vital piety,
Learning and holiness combined,
And truth and love let all men see.*

*In these whom up to thee we give,
Thine, wholly thine to die and live.*

*Father, accept them in thy Son,
And ever by the Spirit guide,
Thy Wisdom in their lives be shewn,
Thy name confessed and glorified,
Thy power and love diffused abroad
"Till all our earth is filled with
God."*

After the singing, John Wesley preached a sermon on Christian education as the remedy for the seven deadly diseases of the heart and soul—atheism, self-will, pride, love of the world, anger, falsehood, and injustice. The aim of a Kingswood education, Wesley declared, is to teach the students "how to think and judge and act according to the strictest rules of Christianity." Thus, such virtues as abstinence, humility, sobriety, and devotion shall be "a hundred times more regarded than all things else."

From that moment to this, holiness people have been pouring their money, love, prayers, children, and their best

teachers into Christian higher education. For them, Christian higher education is where we bring together "learning and vital piety" as our young people prepare not only for a career but also for serving God in the daily walk of their lives.

Today, perhaps more than ever, we need our Christian colleges. We live in a world that is increasingly hostile to the Christian faith. It is a hostility that is found everywhere—from the television to the classrooms of our public schools. Former Asbury Theological Seminary President David McKenna describes the situation aptly when he says, "Having bent over backward to

CHRISTIAN HIGHER
EDUCATION IS WHERE WE
BRING TOGETHER "LEARNING
AND VITAL PIETY."

separate church and state in lower schools and maintain academic freedom in higher education, modern man has filled the value vacuum with secular religion. Its creed is: man is God; reason is truth; values are relative; and means are ends."

If we are to make a difference in our world, if we are to turn the tide on the rampant secularism that pervades every part of society, we must understand the importance of Christian higher education. Certainly secular universities can prepare our young people for careers, but at what price? William Temple said, "An education which is not religious is

atheistic; there is no middle way. If you give to children an account of the world from which God is left out, you are teaching them to understand the world without reference to God. If He is then introduced, He is an excrescence [an unwanted mark or part]. He becomes an appendix to His own creation."

As a member of the Board of General Superintendents, I am called upon to travel throughout the world. The things I see are not encouraging. Pride is pervasive. Love of the world is rampant. Injustice is at an all-time high. In short, the seven deadly diseases of the heart and soul that Wesley mentioned on that Friday morning in June 1748 are still monsters to be reckoned with.

I am encouraged by what I am seeing on the campuses of our Nazarene colleges and universities. Young people are becoming sharper intellectually, and they are finding deeper roots in their faith. I see hundreds of them every year giving their time in service to others through Youth in Mission, work teams, and such programs as C.A.U.S.E. I watch them as they leave our campuses, begin their careers and families, and settle in our churches. They are making a difference.

I can assure you that when your church contributes to its educational budget, when you give a gift to your regional college, when you send your son or daughter to one of our colleges or universities, or when you take a position as a member of the staff or faculty at a Nazarene institution of higher learning, you are making an investment that will mean more than you can think or even imagine—not only to the future of our young people but also to the future of our society.





THE CHURCH AT WORK

GENERAL STATISTICS DECEMBER 31, 1995

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

	AFRICA	ASIA-PACIFIC	CANADA
Number of Districts	58	36	5
Number of Churches	1,376	774	166
MEMBERSHIP			
Full Members	113,378	51,732	11,660
Associate Members	25,671	26,484	65
Total Members	139,049	78,216	11,725
MINISTERS			
Elders	455	541	267
Deacons	7	25	1
Licensed	618	371	58
Missionaries	155	175	0
SUNDAY SCHOOL			
Children—Responsibility List	1,467	607	154
Average Weekly Attendance	NR	NR	4,788
Cradle Roll	NR	NR	2,903
Youth—Responsibility List	NR	NR	190
Average Weekly Attendance	NR	NR	2,363
Adult Responsibility List	NR	NR	1,192
Average Weekly Attendance	NR	NR	6,977
Summary—Officers and Teachers	NR	NR	3,090
Total Responsibility List	146,686	54,607	1,264
Average SS Attendance	75,185	34,827	15,582
Ext. Min. Responsibility List	NR	NR	7,185
Average Outreach Attendance	NR	NR	1,086
Average Total Attendance	75,185**	34,827	797
			7,982
NYI SOCIETIES			
Membership	1,292	544	127
	40,645	14,573	2,681
NWM SOCIETIES			
Membership	1,232	524	119
	66,791	22,649	7,456
VACATION BIBLE SCHOOLS			
Membership	151	290	43
	13,753	19,247	2,922
CLT CHURCHES			
Credits	NR	0	18
	355	0	525
PROPERTY VALUES			
Local Churches	NR	NR	\$47,785,441
Local Parsonages	NR	NR	6,046,930
District Center and Other	NR	NR	3,399,829
District Parsonage	NR	NR	462,721
Educational Institutions	NR	NR	NR
Nazarene Publishing House	NA	NA	NA
International Center	NA	NA	NA
Total	NR	NR	\$57,694,921
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local	NR	NR	\$ 5,482,853
All District Property	NR	NR	1,079,422
Educational Institutions	NR	NR	NR
Total	NR	NR	\$ 6,562,275
CHURCH FINANCES—PAID			
Local	\$1,878,947	\$21,522,307	\$ 7,174,886
District	258,445	1,002,333	462,963
Educational	43,827	236,905	260,129
General	244,533	768,169	839,432
Total	\$2,425,752	\$23,529,714	\$ 8,737,410
ANALYSIS OF TOTAL			
Paid by Church	\$2,323,535	\$23,356,849	\$ 7,995,183
Paid by Sunday School	NR	NR	191,584
Paid by NYI	NR	NR	78,760
Paid by NWMS	102,217	172,865	471,883
Supplemental Giving	NR	NR	NR
PER CAPITA			
Local	\$ 13.51	\$ 275.17	\$ 611.92
District	1.86	12.81	39.49
Educational	0.32	3.03	22.19
General	1.76	9.82	71.59
Total	\$ 17.45	\$ 300.83	\$ 745.19

*Includes regional directors and their wives and volunteers (Tentmakers and Nazarenes in Voluntary Service).

**Some districts used last year's figures.

Please note: World areas reported certain totals only.

CARIB-BEAN	EURASIA	MEXICO/ CENT. AM.	SOUTH AMERICA	UNITED STATES	GENERAL CHURCH	TOTAL	GAIN	PERCENT
28	33	29	69	80		338	4	
773	626	1,077	1,555	5,135		11,482	364	3.27%
66,297	60,080	76,941	87,539	598,946		1,066,573	30,489	2.94%
20,639	1,759	13,523	13,622	2,954		104,717	2,297	2.24%
86,936	61,839	90,464	101,161	601,900		1,171,290	32,786	2.88%
254	223	503	463	9,500		12,206	255	
8	7	19	2	241		310	14	
220	236	515	695	2,415		5,128	67	
43	122	57	66	23		653*	105	19.16%
690	261	947	1,324	4,898		10,348	-29	
NR	2,456	NR	NR	228,557		235,801		
NR	1,994	NR	NR	123,195		128,092		
NR	346	NR	NR	4,021		4,557		
NR	587	NR	NR	136,192		139,142		
NR	506	NR	NR	60,046		61,744		
NR	583	NR	NR	390,242		397,802		
NR	442	NR	NR	197,986		201,518		
NR	637	NR	NR	60,278		62,179		
90,216	12,343	102,502	97,191	819,290		1,338,417	-14,141	-1.05%
42,223	22,755	68,381	61,163	381,227		692,946	-573	-0.08%
NR	701	NR	NR	31,944		33,731		
NR	519	NR	NR	23,004		24,320		
42,223**	23,975**	68,381	61,163	404,231		717,967	2,952	0.41%
637	196	770	1,099	4,581		9,246	107	
23,643	3,305	25,280	28,319	151,540		289,986	6,252	2.20%
631	237	808	1,123	4,526		9,200	-21	
26,241	6,801	40,994	46,997	444,754		662,683	13,468	2.07%
251	99	442	418	3,027		4,721	45	
22,784	6,793	37,895	29,456	246,086		378,936	3,710	0.90%
0	0	0	0	793		811	-153	
0	0	0	0	23,371		24,251	1,617	7.14%
NR	\$38,967,995	NR	NR	\$2,414,789,331		\$2,501,542,767		
NR	6,479,181	NR	NR	306,892,054		319,418,165		
NR	NR	NR	NR	108,366,492		111,766,321		
NR	NR	NR	NR	4,983,382		5,446,103		
NR	NR	NR	NR	NA	\$282,982,033	282,982,033		
NA	NA	NA	NA	NA	6,423,029	6,423,029		
NA	NA	NA	NA	NA	6,297,981	6,297,981		
NR	\$45,447,176	NR	NR	\$2,835,031,259	\$295,703,043	\$3,233,876,399		
NR	\$ 801,170	NR	NR	\$ 352,933,182		\$ 359,217,205		
NR	NR	NR	NR	10,885,891		11,965,313		
NR	NR	NR	NR	NR	\$ 74,462,686	74,462,686		
NR	\$ 801,170	NR	NR	\$ 363,819,073	\$ 74,462,686	\$ 445,645,204		
\$2,263,322	\$ 4,950,172	\$2,670,369	\$3,115,465	\$ 396,698,137		\$ 440,273,605		
228,118	362,415	231,698	306,577	24,628,110		27,480,659		
22,635	104,951	22,075	32,829	14,277,356		15,000,707		
138,383	417,325	113,718	101,257	54,534,629	\$ 2,986,179	60,143,625		
\$2,687,813	\$ 5,834,863	\$3,037,860	\$3,556,128	490,138,232	\$ 2,986,179	\$ 542,933,951	\$16,798,666	3.19%
\$2,610,198	\$ 5,419,858	\$2,934,761	\$3,501,419	\$ 434,324,145		\$ 482,465,948		
NR	51,294	NR	NR	10,519,260		10,762,138		
NR	31,749	NR	NR	3,487,672		3,598,181		
\$ 77,615	331,962	103,099	54,709	41,598,801		42,913,151		
NR	NR	NR	NR	208,354	2,986,179	3,194,533		
\$ 26.20	\$ 80.05	\$ 29.52	\$ 30.80	\$ 659.08		\$ 375.91		
2.62	5.86	2.56	3.03	40.92		23.46		
0.26	1.70	0.24	0.32	23.72		12.81		
1.59	6.75	1.26	1.00	90.60		51.35		
\$ 30.92	\$ 94.36	\$ 33.58	\$ 35.15	\$ 814.32		\$ 463.54		

Check Out the Color

by R. Guilford Fitz Jr.

Western ghost towns have been emptied of gold long ago, but visitors still hunger to see the stuff of the gold seekers. In the silence of long-abandoned mines, our minds still hear hammers clattering, workmen shouting, steam engines puffing, and ore cars screeching. We smile when the scene shifts to the greenhorn who rushes to the assay office with a collection of glinting yellow flakes only to be told, "That's just fool's gold, sonny!"

Testing today is a function of the chemist's lab, but the ancients had ways of assaying metals and their alloys as well. One technique was to scrape the unknown metal with a stone known to the Romans as the Lapis Lydia (presumably a stone associated with the region of Lydia, an ancient kingdom in what is now western Turkey). The color of the streak left on the stone would tell the trained eye the nature and purity of the metal.

To the Greeks in Jesus' day, the Lapis Lydia was the Basanos, now called the touchstone. The Greeks used a word, *basanizō*, meaning, according to Thayer's Greek Lexicon, "to test (metals) by the touchstone . . . to vex with grievous pains."

Just as the streak left on the Basanos revealed the nature of the metal, our response to the grindings of life proclaim our composition. It doesn't really matter whether the testing is pain, loss, humiliation, temptation, or actual commission of sin! Every streak left on the stone of life, however it grinds me, is, first of all, information for me. God already knows

me through and through. What a waste for me to be tested by the touchstone if I should fail to look at the color.

Like anyone else, I fear to look, dreading discovery of the telltale streaks of pettiness, irresponsibility, arrogance, or indifference. But, if the insight is for me, then, by God's help, I will claim it.

Some might regard testing as proof of failure in and of itself, yet

A SHOT CRACKED THROUGH THE SACRED ATMOSPHERE, ENDING THE PASTOR'S LIFE.

the test is only the stage upon which the response is seen. Quite simply, temptation is not sin. Nor does a trial equal punishment from God. God does not promise comfort, rather, His presence in the midst of the testing.

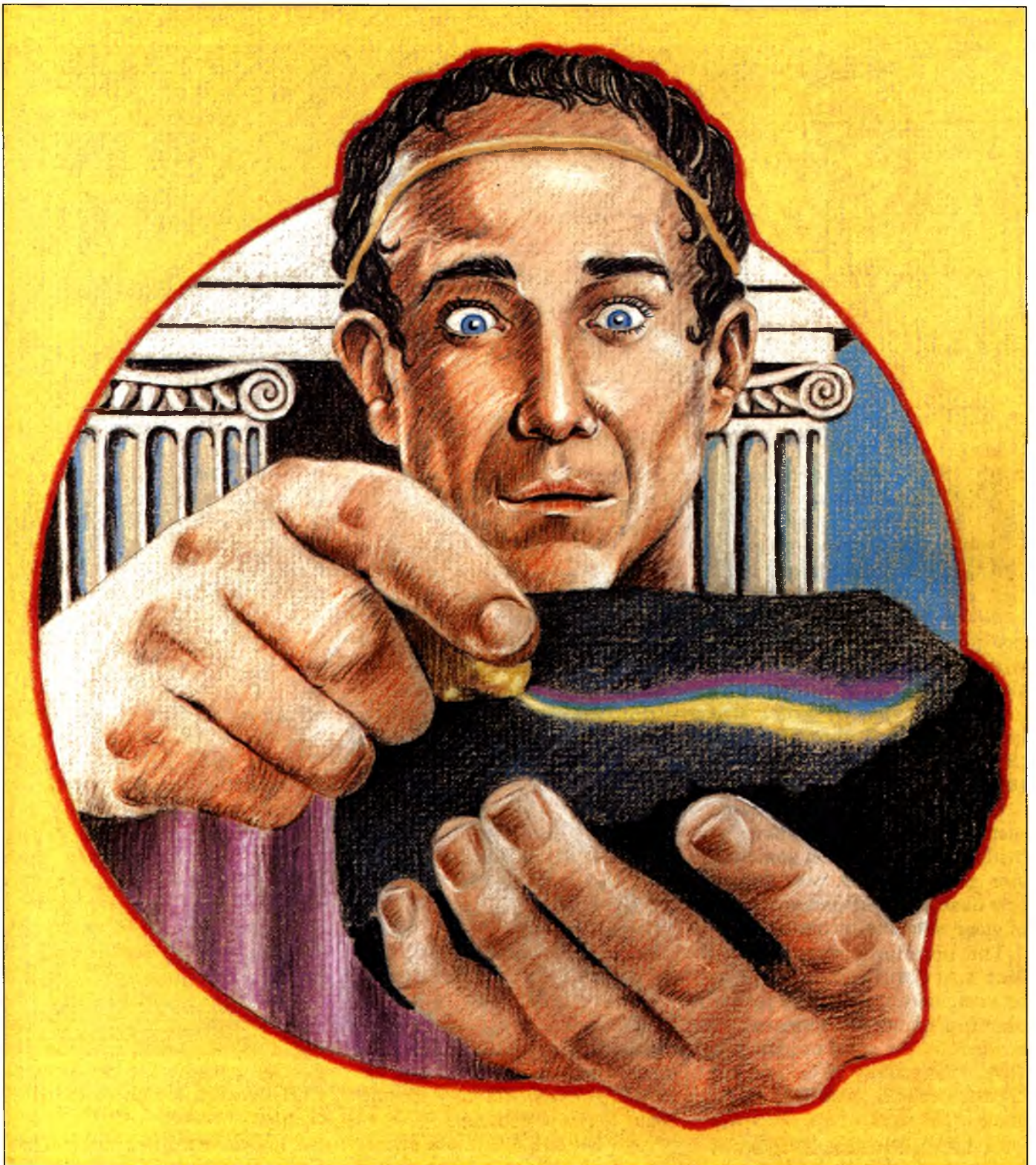
My first response to the touchstone must be to look. To turn away is to reject the Father's promise to enable us to correct the petty or evil.

Next, I must acknowledge what is revealed; I must confess the alloy in my soul. When the stone of life grinds me, the color left on the stone speaks for itself. Denial is useless. Next, I must obey the leading of the Holy Spirit as He purges and leads me to pursue holiness. God's intent to enable us to purge away the dross discovered by the touchstone runs clear through the Bible. Moffatt trans-

lates God's command to Abraham in Genesis 17:1 as, "I am God Almighty; live ever mindful of my presence, and *so be blameless*" (emphasis added). Note that God's command for man to be blameless is predicated on His almighty power. In Ezekiel 36:23, we find the prophecy and promise: "The nations will know that I am the LORD . . . when I show myself *holy through you*" (NIV, emphasis added). Paul prayed for the Colossians that they would be filled with the knowledge of the will of God. It was so that they would "*live lives worthy of God*" (see 1:9-10, emphasis added). In the very context of suffering, we see God working with us "*in all things . . . for . . . good*" (Romans 8:28, NIV, emphasis added).

Perhaps the redemptive best can only be accomplished through suffering. For example, Jesus' suffering was in no way the Father's correction, as though the Son needed a lesson; rather, the color left on His touchstone was perfect purity. By so doing, His reactions when "put to the test" revealed the Father so perfectly that John said, in effect: "I spent three years with Jesus, and through every kind of situation, I saw through Him to a Father God who has no dark side, no lying, no exploitation, no transgression of anyone's free choice" (my loose paraphrase of 1 John 1:1-5). As Jesus' suffering was ultimately redemptive, I pray God that my dark hours may contribute in some small way to God's great plan of reconciliation.

A pastor in Rwanda, in East Africa, showed how "being put to the test" could become redemptive in a very intense life-and-death circumstance. He had been led out



before hundreds of his parishioners and threatened with execution by firing squad if he did not renounce his faith. He said nothing for a few moments, then began singing, "There's a land that is fairer than day . . ." When he got to the chorus, he was joined by his congregation, and then many, many others. A shot cracked the

sacred atmosphere, ending that witness's life; but his own wife, just then widowed, took up the song, and again the valley resounded as the hundreds took up the chorus. A pastor's martyrdom revealed purity, and that purity opened a window to a holy God. Surely his sacrifice was not wasted, but through the power of God

it will contribute to His redemptive work and purpose in the world.

When the touchstone, the grinding trial, leaves us abraded and bleeding, God first comforts, yet He still challenges us, "Look at the color. You and I can correct anything showing the wrong hue."

HH



An Act of God

by Marvin B. Crow

How long is the *grace* period on my car payment? Dear Lord, please give me *grace* to avoid blowing up at my boss today. Lauren, it's your turn to say *grace*. He *graced* the party with his presence. Olympic ice skating requires exceptional *grace*. "For it is by *grace* you have been saved, through faith" (Ephesians 2:8, NIV, emphasis added).

Even in spiritual matters, *grace* seems to mean different things at different times. When someone else speaks of *grace*, what do you hear them saying? When you speak of *grace*, what do you mean?

The popular phrase "God's Riches At Christ's Expense" gives us a common starting point for explaining *grace*. We humans are nowhere in the equation; *grace* is always the activity of God on our behalf. *Grace* is what God does; *grace* is His work.

God reveals to us in Scripture at least seven facts about His gracious activity.

GRACE is God *taking the first step*. In our fallenness and sin, we felt no desire for God and knew no way to find Him. We wanted no god but ourselves; we knew no rule but the rule of selfish gratification. "Once you were alienated from God and

were enemies in your minds because of your evil behavior" (Colossians 1:21, NIV).

Have you ever been stuck in snow or mud, hoping someone would come to pull you out? Have you ever been stuck in sin, knowing that there was no way to pull yourself out? Yes and yes, more times than I care to admit.

God was not content to leave us mired in sin and alienated from Him. Because we could not lift ourselves out of the mire, because we could not and would not come to God, He came first to us. "You see, at just the right time, when we were still powerless, Christ died for the ungodly" (Romans 5:6, NIV).

What was true at our conversion remains true throughout our spiritual lives. Whenever we experience the presence of God, it is because He has come to us through His Holy Spirit. Even in times when we earnestly seek after more of God, our very seeking is due to His prompting.

As a child, I fell into a swimming pool while on a trip with my parents. Without warning, I found myself sitting on the bottom of the pool, wondering where I was. I didn't know that I needed help. But I looked up through the water and saw my dad running faster than I had ever seen him run, coming to reach down and to lift me out of the water.

We don't have to struggle to get God's attention. At the very time

when we wonder if God even notices us, that very thought exists because He is at work turning our minds toward Him. If we can even think about God, we can be sure that He has already been thinking about us and reaching out to us!

GRACE is God *loving us in spite of ourselves*.

God always takes the first step toward us, and He does so even if we are running away from Him as fast as we possibly can.

Ignoring the training of his Christian mother, Augustine led a life of paganism and sensuality. Yet these could not fill the emptiness of his heart. Even after years of idolatry, God reached out to him through Scripture and the counseling of Ambrose. After he came to know personally the forgiveness and peace of God, Augustine became the preeminent Christian theologian of the fifth century.

Clearly, we have not earned God's favorable attention; on the contrary, we deserve nothing but His eternal wrath. So God's attention to us must spring entirely from His divine love, in spite of who we are and what we have done. God "saved us and called us to a holy life—not because of anything we have done but because of his own purpose and *grace*" (2 Timothy 1:9, NIV).

This is good news. *We don't*



H. Armstrong Roberts

HOW DO YOU
RESPOND TO SUCH
A GIVING GOD?
OBEDIENCE AND
PRAISE WILL DO
FOR A START.

have to earn God's love. His love can never be bought; love is always a gift, without merit and without price. I like my children for many reasons, but I love my children simply because they are. In the same way, God the Father loves us freely in spite of what we have done and in view of what we can become through His grace.

GRACE is God offering for us His only Son, Jesus Christ. God's unmerited love

entered our world in the person of God the Son, Jesus Christ. "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins" (1 John 4:10, NIV). As the first marathon runner died in bringing the message of Greek victory over the Persians, so Jesus died as the personal Messenger of the love and forgiveness of God. The death on the Cross was the outstretched arms of a loving God who would die to bring even one sinner back to himself.

We should be greatly encouraged. *We don't have to wonder whether God will forgive us.* We don't have to join the young Martin Luther in trying to earn God's forgiveness through brutal self-discipline. That forgiveness has already been offered through Jesus' death on the Cross. We need only to respond in repentance and faith, accepting God's forgiveness and embarking on a life lived under the Lordship of Christ.

GRACE is God enabling us to say yes to Him. God does not offer forgiveness and then sit back to see what we will do, for our only will is to do evil. As the computer without software is only so much dead metal and plastic, so we are powerless unless God himself creates in each of us the ability to hear Him and to respond. "No one can come to me unless the Father who sent me draws him" (John 6:44, NIV).

But this is not a gift given once and then possessed by us. Our ability to hear and to obey God is possible in each moment only as He continuously enlivens and enables each of us. I am forever powerless; it is always and only the power of God that energizes me to want to obey Him and then to act on that desire.

This truth gives us an important caution. *We dare not take pride in our spiritual accomplishments.* In the very moment when we appropriate to ourselves the praise for what God has done in us, we begin to walk away from that dependence on Him who is the real Source of our strength.

Even as I write this, I am fighting the battle of submission. When I depend on my intelligence, I struggle to find words to express these spiritual truths. But when I continually commit the process to Christ, as I allow Him to inspire and to direct, I discover that He speaks to my heart what I must say. In every moment, in every activity, my response must ever be yes to the Lordship of Christ.

GRACE is God allowing us to continue to say no to Him. Because God, in this very moment, elevates us to an awareness of Him and to an ability to say yes to His call, we are no longer automatic slaves to sin. But God does not force us to follow Him. The inevitable no is not

turned into an inevitable yes. God returns us to the tree of the knowledge of good and evil (Genesis 2:17) and offers us the choice of Adam and Eve: follow Him willingly or will to be our own gods. God allows us the freedom to reject Him and to bear the consequences of that rejection.

Now that God sufficiently equips us to decide our path, we become responsible for our choices. He will allow us to reject Him all the way to eternity. If we reject this moment of God-given spiritual clarity and instead choose to remain in sin, we have only ourselves to blame.

But there is good news here as well. *God loves us enough to want our love to be freely offered and not coerced.* The heaven we choose will be more glorious than a heaven forced upon us. The danger of this life is that we may remain in sin; the wonder of this life is that God empowers us to choose freely.

GRACE is God persisting in seeking us. Though we may reject Him a thousand times, He continues to woo us. "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me" (Revelation 3:20, NIV). *We don't have to fear that God will give up on us.* If He could be patient with the fickle Hebrews through centuries of faithlessness and Baal worship, then we can trust Him to be patient in loving and pursuing us. We cannot sin so far that God cannot or will not forgive. We cannot run so far that He cannot find us or will not try to bring us back to himself. We cannot fail God so many times that He finally gives up on us. We simply do not have the power to stop God from loving and caring for us and from seeking to lift us out of our sin.

GRACE is God infinitely adapting His plan for us. No matter how long we reject God, He will seek our return to Him, as the prophet Hosea did for his adulterous wife Gomer (3:1). Heaven rejoices when we repent of our sin and submit ourselves to the Lordship of Jesus Christ. But the plan God once had for us may no longer fit the circumstances of our lives. Although His purpose for us never changes, He rewrites His plan to make use of what we now have to offer. We will never know what God could have done with an obedient Samson. Yet when Samson returned in the end to God, He used Samson's death to accomplish a great deliverance for Israel. Our sin and rebellion are never ordained by God; yet when we yield ourselves to Him, He can use even the awful consequences of our sin for His glory.

What does this mean for us? *We are always useful when we are in God's hands.* If Jesus can turn fishermen into fishers of men (Matthew 4:18-19), if the Holy Spirit can change an immoral pagan like Augustine into the leading preacher and theologian of his era, then certainly God has the power to make use of us. We are never too young or too old for Him to put us to work in some appropriate form of ministry. We are never too poor to give the offering God really wants: ourselves (Romans 12:1).

In summary, grace is the whole of God's saving work, reaching to us through Jesus Christ despite our sin, enabling our response, persisting despite our rejection, infinitely adjusting to bring the greatest good even in response to our disobedience. Grace is truly God's unmerited favor, His seeking and loving and forgiving and using us in spite of our past rebellion and pride and sin.

How can we say no to the God who loves us this much? How can we presume to hold back anything from the God who did not hold back His Son from dying for us? ❧

Nazarene Roots

Knowledge and Vital Piety: Lucía de Costa's Enduring Witness

by Stan Ingersol, *denominational archivist*

Lucía Carmen García was born into a middle-class family in Buenos Aires in 1903. As a child, she had high educational aspirations, envisioning herself as a future university graduate. Her exemplary piety led her to participate in many church groups, including the Daughters of Mary. She felt called, especially, to bring the Catholic faith to Argentina's rural Indians and applied to a Franciscan school for training. She was advised to complete school and reapply.

A misfortune forced the Garcías from their nice home into a boardinghouse, where the C. H. Miller family, newly arrived missionaries, also came to live. Lucía attended devotions in the Millers' apartment and experienced an evangelical conversion in 1919. She was the first Nazarene convert in Argentina. She testified to the grace of entire sanctification the following year.

Lucía became a full-time Christian worker. She and two other women were in the first class of seven Argentinians who received preacher's licenses in 1924. She was the first graduate of the Nazarene training school for Christian workers in 1927 and became a licensed district minister the following year. She was in Argentina's first class of ordinands when J. B. Chapman conducted the district assembly in 1931.

Her public ministry was diverse: pastor, church planter,

evangelist, and educator. In the early and mid-1920s, she evangelized and led Bible studies at various sites in greater Buenos Aires with Miss Soledad Quintana. In 1927 Lucía became pastor of a circuit of churches that included



Lucía and Natalio de Costa in 1950. That year she completed her Ph.D. degree in linguistics at the University of Buenos Aires.

Merlo, Morón, and Moreno. Three years later, her circuit included two additional churches at Castelar and Ituzaingó. The first Nazarene church building in Argentina was erected at Castelar under her leadership.

In 1935 Lucía married Natalio Costa, an Italian immigrant who had united with the church in Castelar. Her lifelong thirst for knowledge had not abated, and she refocused her ministry at this time, teaching until 1953 at the Nazarene Bible Institute in Buenos Aires. She continued to pastor

churches on the weekends and entered the University of Buenos Aires. She mastered nine languages, including Hebrew, Greek, and Latin, and was awarded a doctorate in linguistics in 1950. Lucía used her linguistic skills in editorial and translation work.

Among her early translations were Hannah Whitall Smith's devotional classic *The Christian's Secret of a Happy Life*, J. O. McClurkan's *Wholly Sanctified*, and Amos Binney's *Theological Compend*. Later, she translated half of the abridged version of Adam Clarke's commentary and several volumes of the *Beacon Bible Commentary*. She also edited the holiness paper *La Vía Mas Excelente*.

In 1953 her ministry changed course. She and Natalio turned to church planting, organizing and nurturing 7 churches over the next 16 years. Lucía did most of the preaching and pastoral care, while Natalio distributed Bibles and other Christian literature and engaged in extensive witnessing. They returned to Buenos Aires in 1969, and Lucía resumed teaching in the Bible institute. Even so, the Costas planted one more church—that in San Antonio de Padua. In 1972 retiring missionary John Cochran praised the Costas for opening 23 preaching places and organizing one-third of the district's 39 churches.

Lucía remained active until her 80th year and died in 1984. Natalio preceded her in death the year before. H

Thirteen Appointed to Missionary Status



Lee Rudeen, Media International

The Nazarene missionary class of 1996

The 73rd session of the General Board commissioned 13 persons as career missionaries Feb. 26. The new missionary class was presented to the General Board by World Mission Division Director Louie Bustle. They are:

David and Carissa Blowers—have

served as Work and Witness coordinators in Haiti for the past four years. They were assigned to Haiti.

James and Hilda Craig—along with their two children, are currently pastoring in Clinton, N.J. They were recommended for general appointment

while they fulfill their pastoral commitment.

Ed and Charlie DiSante—served six years in South Africa and two years in Madagascar. They were assigned to Madagascar.

Dave and Kim Hane—along with their son, Jonathan, have served in the Asia-Pacific regional office for the past four years. Dave has served as Compassionate Ministries coordinator for the region. They were assigned to continue their work in the Asia-Pacific Region.

Terry and Tamara Hudson—currently pastoring in Mississauga, Ontario, with their nine-month-old daughter, Julia. They were assigned to Albania.

Tim and Donna Miller—The Millers are currently pastoring in Naches, Wash., where Donna serves as a school teacher. They were assigned to Romania.

Dorcus Nelson—raised as a missionary kid, has served as a Nazarene in Volunteer Service in the South America regional office for the past four years. She was assigned to continue in the same position.

Gunter Attends National Prayer Breakfast

General NWMS Director Nina Gunter was among 3,000 persons who gathered Feb. 1 at the Washington, D.C., Hilton for the 1996 National Prayer Breakfast. Among those present were President and Mrs. Clinton, cabinet members, the Joint Chiefs of Staff, members of Congress, and diplomats from 150 nations.

Speaker for the event was Senator Sam Nunn (D., Ga.). "Our primary problem is the heart," Nunn told the crowd. "We look for a political savior when what we need to do is to look to Jesus Christ—the Savior of the world."

"I had an opportunity to speak with diplomats from Taiwan, Thailand, Haiti, and Papua New Guinea," Gunter said. "They told me that they knew about the Church of the Nazarene and were glad to have us represented in their countries. I was proud to be a Nazarene."

Gunter said a high point of the day was the prayer luncheon where Prime Minister Sitiveni Rabuka of Fiji spoke.



NWMS General Director Nina Gunter (l.) with friend, Sara Caldwell of Columbia, S.C., at the 1996 National Prayer Breakfast.

The Church of the Nazarene is currently seeking registration in Fiji.

"He gave a beautiful testimony of his experience with the Lord Jesus Christ," Gunter said. "He even referenced John and Charles Wesley and quoted the Great Commission. He called on the United States to serve as an example of righteousness for the rest of the world."

At the conclusion of the address, Gunter was able to meet Prime Minister Rabuka. "I gave him my card and thanked him for his message," she said. "I added, 'My church is just coming into your country and is seeking registration, so we'll appreciate your help.' The prime minister smiled broadly and told me, 'I'm glad you're in my country.'"

The NWMS director said she immediately faxed Asia-Pacific Regional Director Brent Cobb and told him the good news: "The prime minister is a believer, and he has great appreciation for the Wesleys."

Gunter said she was invited to the breakfast by the office of Sen. Strom Thurmond (R., S.C.). The Gunters formerly lived in Thurmond's home state.

Alabama Sanctuary Destroyed by Fire



The view from the exterior of the fire-damaged sanctuary at Jasper, Ala., First Church of the Nazarene.

The sanctuary of Jasper, Ala., First Church of the Nazarene was completely destroyed by fire early Sunday morning, Jan. 21, according to Pastor Gerald Parmer.

The fire was discovered by a member just after midnight. Reports indicate a malfunctioning heating unit caused the fire. Damage estimates have been placed between \$500,000 and \$600,000. Insurance is expected to cover the loss.

"Thanks to the quick response of the fire department, the fire was contained to the sanctuary," Parmer said. "Although our educational unit and family life center suffered some smoke and water damage, the space is still useable."

Parmer said worship services will be conducted in the gymnasium for several months until the sanctuary is rebuilt.

Stone Elected Vice President of RCMA



General Secretary Jack Stone was elected vice president of the Religious Conference Management Association (RCMA) during the group's recent meeting in Charlotte, N.C.

Stone had previously served as secretary/treasurer for the organization.

The RCMA is a professional, non-profit, interfaith organization of persons responsible for planning religious meetings and conferences. The Church of the Nazarene has been active in the organization since its inception in 1972. Several Nazarene leaders attended the recent conference in Charlotte.

Third "Sunday School in Israel" Trip Planned

Adult Ministries, a department of Sunday School Ministries, will sponsor its third "Sunday School in Israel" trip, Dec. 30, 1996—Jan. 8, 1997, according to Randy Cloud, Adult Ministries director.

Wilbur Glenn Williams, Wesleyan Bible scholar/archaeologist and WordAction curriculum writer, will guide the group. Joseph Coleson, Old Testament professor at Nazarene Theological Seminary, will also serve as a tour leader.

The 10-day itinerary will include all the major biblical sites, according to Cloud. The trip will also offer an optional five-day extension to Egypt and Rome, Jan. 7-11, 1997.

"The entire trip will coincide with future WordAction Sunday School lessons," Cloud said. "This will give teachers and students an opportunity to gain valuable background to enrich their teaching and learning."

For more information about the trip, contact Adult Ministries at: 6401 The Paseo, Kansas City, MO 64131 (816) 333-7000, ext. 2665, or E-mail <jking@nazarene.org>.

Blizzard of '96 Prompts Action by Church

The Great Blizzard of 1996 swept across the country in early January and caused a lot of headaches for a lot of people. However, the snowfall was particularly troublesome for residents of the Cherokee Indian Reservation in North Carolina.

Hundreds of residents of the reservation were stranded in their homes without water or electricity for several days as nearly two feet of snow fell. The reservation is nestled in the Great Smoky Mountains where many back roads could not be plowed following the storm.

Many of the stranded families received assistance from a new Nazarene church located on the reservation. As word of the stranded families reached Pastor Lisa Tuemler, the church responded with donations of food, water, and clothing. They were able to provide immediate assistance to many families. Others were assisted when the National Guard was called in to deliver emergency supplies to persons living in remote areas of the reservation.

The Tribal Emergency Response Team was very grateful for the assistance from the young Nazarene congregation. They were even more impressed when Tuemler explained that Nazarenes around the world were willing to help through Nazarene Disaster Response.

"The Tribal Council was so impressed with our response that they asked me to serve on their emergency response team," Tuemler said.

"This is what Nazarene Disaster Response is all about," said J. V. Morsch, NDR field director. "This church is doing what Jesus would do—witnessing by meeting needs and showing real love and concern. Through this, many doors will open and the gospel can be presented."

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Multinational Medical Team Ministers in Thailand

A multinational medical Work and Witness team recently spent five days providing needed health care for the Hill Tribe people of northern Thailand, according to Hal Frye, Nazarene Health Care Fellowship coordinator. The team included health professionals from Japan, Philippines, and the United States.

Hill Tribe villages are located along the Burma border close to the Golden Triangle, opium capital of the world. Many of the illnesses treated were related to the use of opium. "When an infant is sick, it is not unusual for a mother to blow opium smoke in the child's face," missionary Sam Yangsi said. "As a result, many are addicted to opium at young ages." Dr. Jim Richardson, an infectious disease specialist, said he had



(Left): Jim Richardson of Indianapolis checks out a baby.

(Right): Cardiologist Debbie Doud of Chicago examines an elderly patient.



never seen so many cases of tuberculosis.

"I was surprised to see so many patients with hypertension and various serious heart problems," team member and

cardiologist Dr. Debbie Doud said. "It is difficult leaving these people knowing they will have no follow-up care."

For the second year, Drs. Cruz and Equila, dentists from the Philippines, traveled with the team. "It's a challenge providing dental care with no electricity on the platform of a bush church," Dr. Cruz said.

One of the Nazarene congregations in Tokyo became involved in this mission by raising \$1,200. The money was sent with nurse Nagamoto, one of two Japanese Nazarenes who were part of the team. It was used to buy additional medication for patients in Thailand.

Team members enjoyed worship with their hosts as they sang in five languages. "The thrill was indescribable," one team member said.

The health-care professionals were accompanied by missionary Eric Kellerer, who helped transport the team through rivers and up mountain roads in a four-wheel-drive vehicle.

SPONSORED BY NAZARENE ADULT MINISTRIES

SUNDAY SCHOOL IN ISRAEL

- ✧ Have you ever wondered what the Bible lands really look like? Have you opened the Scriptures and wished you had personal knowledge of the biblical setting? Have you ever wished you could walk where Abraham, David, Isaiah, and Jesus walked?
- ✧ Nazarene Adult Ministries is sponsoring its third Sunday School in Israel trip, with many new tour sites. *And there is room for you on this once-in-a-lifetime journey!*
- ✧ Tailored specifically to our upcoming Nazarene adult Sunday School lessons, this tour will explore all the major biblical sites in Israel including Mount Carmel, Nazareth, the Sea of Galilee, the Jordan River, Jericho, Bethlehem, the Mount of Olives, and of course the ancient, holy city of Jerusalem. You will sail on the Sea of Galilee, have opportunity to be baptized in the Jordan River, float in the Dead Sea, ride to the top of Masada, climb among archaeological ruins over 3,000 years old, and step into the empty tomb of our risen Lord! *You will never be the same after your journey to the Holy Land.*
- ✧ Our tour guides will be our very own adult Sunday School writers, veterans of many trips to Israel, including: Dr. Wilbur Glenn Williams, professor of archaeology at Indiana Wesleyan University; and Dr. Joseph Coleson, professor of Old Testament at Nazarene Theological Seminary. Adult Ministries staff will accompany the trip as your tour hosts.
- ✧ Travel with friends in the safety and comfort of a tour designed specifically for people like you.
- ✧ Optional tour to Egypt, where we will view the Great Pyramids, the Sphinx, and the ancient city of Luxor. Includes an additional sightseeing day in Rome, including the Colosseum.



Sunday School in Israel group in front of the Dome of the Rock in Jerusalem.

December 30, 1996—January 8, 1997 ♦ 10-day trip to the Holy Land
January 7-11, 1997 ♦ 5-day optional tour of Egypt and Rome

FOR COMPLETE ITINERARY, PRICES, AND REGISTRATION INFORMATION, CONTACT:

Sunday School in Israel • Randy Cloud • 6401 The Paseo • Kansas City, MO 64131 • 816-333-7000, ext. 2364

First District Assembly Held in Ethiopia

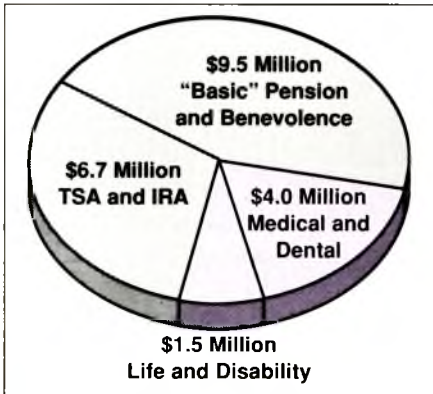


(L. to r.): William J. Prince, Rev. and Mrs. Asnakew Hailemariam, and Al Jones.

Nearly 200 persons gathered recently for the first district assembly in Ethiopia, according to Al Jones, Africa Northeast Region field director. General Superintendent William J. Prince presided at the organization of the pioneer district and ordained the first Nazarene minister there.

Asnakew Hailemariam, a former member of the Ethiopian Navy, was ordained by Prince. Hailemariam was converted several years ago under the ministry of Harmon Schmelzenbach, the first field director in Ethiopia.

Nearly \$22 Million in Benefits Paid in 1995



Benevolence benefits, \$6.7 million in TSA and IRA retirement plan distributions, \$1.5 million in life and disability insurance claims, and \$4 million in medical and dental claims for Nazarene church workers in the United States. Funds to cover these distributions came from the P&B fund, insurance premiums, and contributions to Nazarene TSA and IRA retirement plans.

"We consider it a privilege to administer the retirement and insurance plans on behalf of various church employers and those who are employed by them," Walter said. "Policy is established by the General Board and the Board of Pensions and Benefits USA, made up of regional representatives. They make certain the church's money is professionally and prudently administered."

Nearly \$22 million in benefits were paid from plans administered by Pensions and Benefits USA during 1995, according to Rev. Don Walter, director.

These payments included \$9.5 million in "Basic" Pension Plan and

Youth Congress in South Pacific



Almost 200 young people and sponsors gathered in Matamata, New Zealand, Jan. 18-25 for the South Pacific Nazarene Youth Congress '96. The congress was marked by lively cultural exchange, including Maori greetings from New Zealand, Greek songs from Australia, Pidgin prayers from Papua New Guinea,

and lava-lavas (traditional dress) from Samoa.

Regional youth leaders presented workshops on topics such as witnessing, communication, romance, holiness, and self-esteem.

Trebecca chaplain Tim Green was the speaker for evening services.

ENC Receives Grant

Eastern Nazarene College has received a \$50,000 grant from the Grimshaw-Gudewicz Charitable Foundation, according to Kent Hill, ENC president. The foundation was created following the death of George E. Grimshaw.

Grimshaw has donated more than \$320,000 to ENC over the past eight years. The gifts included \$250,000 toward the building of the college's Center for Institutional Advancement, which is named after Grimshaw. Other gifts were earmarked for the building of the Nease Library and the renovation of the Mann Student Center.

Second Conference for Women Clergy to Convene

More than 400 conferees from 13 countries and speakers from 6 Wesleyan-Holiness denominations are slated to participate in the second conference for women clergy April 11-14 at the Adam's Mark Hotel in Indianapolis. The theme for the event is "Come to the Water."

Thirty workshops will be offered, along with plenary sessions, featuring such speakers as Kay Rader, Enriquita S. Monencillo, Diana Swoope, and Janine Tartaglia Metcalf.

All women serving in or preparing for a professional role in ministry are invited to attend. For information, phone: 503-598-4348.

Conway to Coach at ONU



Olivet Nazarene University has hired Mike Conway, defensive end coach at Purdue University, to head its football program, according to Larry Watson, ONU athletic director.

Conway was ONU's first NAIA All-American in football. He graduated with a degree in sociology in 1984.

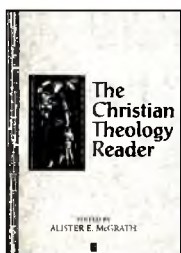
Conway began coaching in the Big Ten at Purdue in February 1994, following 10 years with Washington and Jefferson College in Pennsylvania. He began his coaching duties at ONU in January.

Conway and his wife, Beth, a 1985 ONU graduate, have two sons, Dakota and Tyler.

WORDS & MUSIC

Reviews of recently released books and music

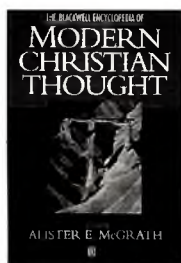
The Christian Theology Reader



Alister E. McGrath, ed. (Oxford, U.K., and Cambridge, Mass.: Blackwell, 1995, 422 pages, HH063-119-5858, \$21.95)

The Blackwell Encyclopedia of Modern Christian Thought

Alister E. McGrath, ed. (Oxford, U.K., and Cambridge, Mass.: Blackwell, 1995, 701 pages, HH063-119-8962, \$24.95)



Blackwell Publishers of Oxford, England, and Cambridge, Massachusetts, have recently brought out two paperback reference books that can be helpful to

persons who want to understand historic and contemporary Christianity. Both are edited by Alister E. McGrath, who holds academic posts at Oxford and at Regent College, Vancouver, British Columbia. *The Christian Theology Reader* presents 280 excerpts from recognized Christian thinkers. Readers may investigate such topics as Thomas Aquinas on the existence of God, John Calvin on the nature of faith, Augustine on the Trinity, Abelard on the love of Christ, or Paul Tillich on the historicity of Jesus. Both John and Charles Wesley appear in this volume, but classical Protestantism (Calvin and Luther) are more frequently quoted.

The selections are brief, many of them less than one page. Thus,

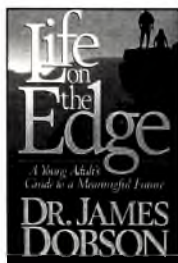
the treatment of various topics is not exhaustive. Nevertheless, it contains a lot of useful information.

The second book is *The Blackwell Encyclopedia of Modern Christian Thought*, also edited by McGrath. This 701-page document catalogs major Christian ideas, writings, and thinkers in the modern era. That is, since the Enlightenment. This book was published first in hardback form in 1993. The paperback edition came out in 1995.

—Eli Thorne

Life on the Edge

James Dobson (Word Books, 1995, 192 pages, hardcover, HH084-990-9279, \$19.99)



When the world's best-known Nazarene speaks, it is not just parents who listen. James C. Dobson's latest offering, *Life on the Edge*, leads those in the "critical decade" (age 16-25) through life's biggest decisions. He claims that Western culture's "moral free fall" justifies a guidebook for the most craggy section of the ascent.

Predictably, he initiates the conversation by giving a solid basis for self-worth. Since "comparison is the root of all inferiority," young people should learn to value themselves because of their relationship with God. This frees them to be proactive in relationships and career choices.

Regarding the choice of a college, Dobson's days at Point Loma Nazarene College made "an incredible contribution" to his life and to that of Shirley, his wife. He

cogently builds the case for attending a Christian college. Succeeding chapters offer astute insights on how to choose a mate, get along with parents, and escape destructive addictions.

Regrettably, non-U.S. readers must dig for truths that can span cultures. All readers will have to slog through redundancies and sort out folk theology. On the other hand, Dobson's personal style and the interjection of questions from young people enhance the readability.

The book's relevancy is affirmed by its current standing as the number one evangelical best-seller. The author's credentials are irreproachable, and his renown among evangelicals is surpassed only by Billy Graham.

Young people who read this book will not only learn how Dr. Dobson got the nickname "Legs" but will also discover firm handholds for an inspiring life. People of all ages who are stuck on a featureless plateau will find that Dobson's psychological acumen supported by biblical narratives can lead them to a life on the cutting edge.

—Kendall Hughes

Creation and Evolution

Alan Hayward (Bethany House, 1995, 232 pages, paperback, HH155-661-6791, \$9.99)

"The case for creation is stronger than ever," says British physicist Alan Hayward. But he goes on to say that Christian creationism must "be divorced from the fallacy of a young earth."

Paleontologists and geologists are confirming that the orderly change in the universe cannot be explained by Darwinism. In spite

of this, many scientists disparage creationists. This broad criticism focuses on those who interpret Genesis to say that creation took place a few thousand years ago.

Hayward expounds the wide variety of evidence for an ancient earth. In so doing, he sets out to demolish the idea that the earth is a mere 10,000 years old. However, he is sympathetic to the desire of the textbook's authors to uphold the authority of the Bible. Anyone involved in schooling that uses Creation Science materials will find Hayward's book enlightening.

Galileo once said, "The Bible shows the way to go to heaven, not the way the heavens go." Hayward contends that at least the Bible does not contradict what science says about the way the heavens and the earth go. He calls in eminent scientists who are neither creationists nor cranks, yet they find Darwin to be insufficient. They see evolution to be such an extraordinary thing that "we cannot account for it along the lines of existing scientific knowledge." Hayward shows how the findings that lead them beyond Darwin also support the case for creation.

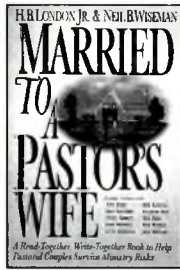
He writes about science in a

way the "common chap" can understand. He also cuts through the propagandistic smoke screens around creation and evolution. Consequently, this book can and should be read by all levels of science students.

—Kendall Hughes

Married to a Pastor's Wife

H. B. London and Neil Wiseman
(Victor Books, 1995, hardcover,
HH156-476-3927, \$16.99)



Nine years ago, I moved into a parsonage and began the incredible journey of being a pastor's wife. Nothing could have fully prepared me for what lay ahead.

But H. B. London and Neil Wiseman certainly have done a tremendous job putting together this book, which is dedicated to the unique yet common struggles, blessings, challenges, and frustrations that mark our journey.

As a "read together" book, my husband, Lynn, and I were instructed to use a highlighter as we read. My hand grew weary as I found myself underscoring line after line that spoke to me. We were continually challenged with rele-

vant and Scripture-based truths. Chapters 6 and 8, dealing with "unrealistic expectations" and "ministry myths," were especially insightful and beneficial. What an encouragement to know that myths that I have struggled with for years were not unique to our ministry.

I was taken aback with a couple of sections in chapter 2. This particular chapter seems to suggest that only the ordained husband is called of God into ministry. This is compounded by unrealistic expectations for the ministry family. For those of you who find this section offensive, it is sandwiched between a more egalitarian viewpoint of ministry. As the authors state in the epilogue, the reader may not agree with all that is being said, but it is written in love, and there is much to be gained from the rest of the book.

A particular blessing to me were the wonderful letters of tribute written by pastor husbands saluting their coworkers and partners, great women of faith celebrating their unique call to ministry.

Married to a Pastor's Wife should be an enlightening help to all ministerial couples.

—Debbie Holmes HH

WHERE THERE IS A WILL



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- 1 For YOU to name guardians for minor children.
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A Christian clinical psychologist advises . . .

IF YOU MUST HAVE REVENGE, DIG TWO GRAVES

Excerpted and adapted by Gene Van Note from David Benner's book *Healing Emotional Wounds*

Two brothers who shared a house up New Hampshire way had a furious argument. One brother nailed the doors shut and proclaimed his half “off-limits” to his brother. That left him with the kitchen but no bath. His brother had the bathroom but cooked his food over an open fire. They lived that way for more than 20 years. One day a friend asked the older brother, “Wouldn’t it be better to ask forgiveness so you can have a better life?”

“Nope,” came the crisp reply. “Druther be mad.”

We smile, but only faintly, because we see ourselves in the older brother’s remark.

Most people get mad once in a while. The honest ones admit that they enjoy being angry. It feels so good—at least once in a while.

David Benner writes, “The first response to the experience of hurt is a sense of loss. It is common for this loss

ANGER
RESTORES A
SENSE OF POWER
AND TAKES OUR
MIND OFF THE
PAIN.

to be covered by anger so quickly that most people are unaware that it is a part of their response to hurt” (36). Understandably, “The pain associated with the experience of abandonment by a loved one . . . is probably as intense as emotional pain gets” (39).

The Attractiveness of Anger

All this makes anger attractive. Anger takes our minds off our pain. That’s why we welcome it when we’ve been hurt.

Anger is power. When someone causes us great pain and sorrow, we are stripped of our defenses. We are emotionally naked. Anger restores a sense of power—a surge of energy that shifts the balance our way, at least for a while.

Of course Christians don’t, or don’t dare, get angry. At least that’s what some folk teach. Anger, so they say, is always sin. And you know what sin will do to you. If we come to that conclusion as Christians, then we must explain away anger.

FORGIVING ONE ANOTHER, AS GOD IN CHRIST FORGAVE YOU.

Ephesians 4:32 (RSV)



Photo credits: (counter clockwise, starting with upper far left) Don Pluff, Glen Van Dyne, Jim Whitmer, Kingswood Images, H. Armstrong Roberts

Masks of Anger

“Some people express their anger in a rather direct manner. . . . However, the expression of anger is often more subtle. It can appear in many guises, each of which masks to some extent the essential core of anger” (44-45).

Here are some masks of anger:

1. *Depression*: “Depression is the result of anger turned in upon oneself. While this is not the only cause of depression, it does seem to be a dynamic of most experiences of depression, even those depressive illnesses that seem to be physiologically based” (45).

2. *Suspicion*: “The chronically suspicious person projects his anger indiscriminately onto others. He is then plagued with the perception that others feel toward him as he does toward them” (45-46).

3. *Jealousy*: “This does not mean that all jealousy is reducible to anger . . . [but] chronic jealousy almost always reflects repressed anger” (46).

4. *Self-pity*: “This is the result of anger being repressed and then turned back upon the self. The result is a whining manner of relating to others that serves as a self-fulfilling prophecy” (47).

5. *Impatience*: “Here the veneer is thinner and somewhat more transparent because the impatient individual is overtly angry much of the time. . . . The actual amount of anger expressed in any one situation may be quite small. However, the objects of anger are clearly scapegoats” (47).

6. *Cynicism*: “The cynic can no longer trust things as they appear. . . . The cynic seeks to poison [life] for others and rob them of any beauty or joy they might otherwise experience” (47).

7. *Passive-aggressive behavior*: “This kind of behavior . . . expresses hostility in a passive or indirect manner. . . . Adolescence is the time of life where such behaviors are performed with the highest levels of creativity” (48).

CONTRARY
TO POPULAR
OPINION, TIME
DOES NOT HEAL
PROBLEMS.

Emotional Band-Aids

We can treat anger as we do two boys fighting on the playground—separate them and force them to shake hands. But often as they're shaking hands, one boy mutters to the other, "I'm still goin' to bust your nose!" We can deny that we feel angry, but that rarely does anything but hide its reality.

Another option is to believe the fiction that "time heals."

Fiction?

Is it fiction that time heals?

Absolutely!

"The reality is that time is necessary but not sufficient in the healing process. Healing takes time, but it also requires much more of an active response on the part of the one hurting. When we count on time to produce healing, what we receive is not genuine healing but rather the elimination of feelings through repression, denial, or some other mental mechanism of defense" (52).

These, to use Benner's words, may be no more than "Band-Aids that block healing" (52). Little children feel that a mother's kiss and a Band-Aid are all that is needed for healing. For minor scrapes and bruises, that's all it takes. But a caring mother knows that serious wounds require a more active response.

The same is true for Christians of all ages. Emotional Band-Aids may appear to provide healing. But to find wholeness, anger must be faced with the confident assurance that the hurt and the pain can be transformed.

The tough question is, "How?"

The Forgiveness Process

Wouldn't it be great if we could use the "cookbook approach" to forgiveness? It might go something like this:

Take three smiles, add two apologies, mix in a dash of humbleness, stir with promises, and cook over a gentle fire.

Unfortunately, forgiveness isn't that simple. Here are four steps that will help us move from loss and anger to forgiveness:

1. Begin by looking at why we "druther be mad."
2. Continue by learning more about forgiveness.
3. Accept the limitations of forgiveness.
4. Choose to release our rights.



Don Pluff

TO FORGIVE
IS NOT
TO EXCUSE,
BUT TO GIVE UP
MY RIGHT TO
PUNISH.



Looking at Why We "Druther Be Mad"

Anger is so expensive, it must provide great benefits for us. Cooking over an open fire or being without a bathroom during a New Hampshire winter are big prices to pay for anger. Benner suggests these reasons why we are unwilling to forgive:

1. *I feel I have the right to hold a grudge.* Since I have been deliberately hurt, "it only seems fair to conclude that I have the right to be angry" (114).

2. *I'm not ready to give up my sense of power over the person who hurt me.* I won't "let the other person off the hook"—an image from a meatpacking plant where I've impaled on a hook the person who hurt me.

3. *I'm reluctant to give up my feelings of moral superiority, often coupled with the right to punish the offender.* According to this line of reasoning, "it only seems fair that they should pay . . . by being hurt or punished" (115).

4. *I don't want to be hurt again.* The loss of a cooking stove or an indoor bathroom are not the greatest costs of anger. When we decide not to forgive, we begin a life that leads to "chronic bitterness and hatred . . . a terminal condition that involves the destruction of body, soul, and spirit" (117).

Learning More About Forgiveness

At this point, we focus on what forgiveness is not.

1. *To forgive is not to excuse.* "If I can excuse the behavior . . . forgiveness is unnecessary. . . . It is precisely because the behavior of the one who hurt me is so inexcusable that I must forgive" (118).

2. *To forgive is not to ignore.* Denial may put a Band-Aid on the emotional wound, but it provides no cure. Forgiveness "involves accepting the experience as real, not attempting to minimize it. The hurt must be accepted as part of the reality" (119).

3. *To forgive is not necessarily to extend unconditional trust.* "Genuine forgiveness means that I no longer hold the hurt over the head of the other person. That is malice. It does not mean that I must assume that I will never again be hurt by them, nor does it mean that I should never take steps to minimize this possibility" (120).



Glen Van Dyne



Accepting the Limitations of Forgiveness

“It makes me upset to see him getting such good care when I think of the way he treated Mother when she had her stroke.” These words, spoken by a son about his father in his final illness, point out one of the problems with forgiveness. It does not necessarily relieve emotional pain.

The man’s brother replied, “I never had a chance to work things out with him, and now it’s over.” That reveals another limitation of forgiveness—it may not heal broken relationships. Reconciliation is a two-way street, while true forgiveness is a one-way street.

IT IS
FICTION THAT
TIME HEALS.

Forgiveness Is Letting Go

“Forgiveness is, in essence, very simple. It is letting go—letting go of anger, letting go of the right to retaliate, and letting go of the right to savor any of the emotional consequences of hurt” (125).

The consequences of deciding not to forgive can be incredibly destructive. The ancient Chinese proverb says that “the one who pursues revenge should dig two graves” (125).

True forgiveness is a choice. A decision to release my rights, my anger, my control. No longer will I embrace them in self-pity.

But let’s be honest: real forgiveness takes the touch of the divine. But God is gracious. When we choose to forgive, He provides us with the grace and power to release the one who has hurt us. Forgiveness is as uncomplicated as letting go—with God’s help.

It’s not easy, but it can be done—with God’s help.

All quotations taken from David G. Benner, *Healing Emotional Wounds* (Grand Rapids: Baker Book House, 1990).



Expectations and the Violation of Trust

The core of the hurts in [adulthood] is . . . the perceived violation of trust,” writes David Benner. Benner is a clinical psychologist with a Ph.D. degree from New York University. A practicing therapist, Benner is also on the faculty of Redeemer College, the University of Toronto, and McMaster University Divinity College. He has also taught at Wheaton College.

Note the word “perceived.” Webster’s dictionary says that perceived places the emphasis on what a person understands to be

true whether or not it is correct.

“The [violation of trust] has its source in the perception that someone who was trusted and from whom loyalty was expected has acted in disregard of that trust. . . . When the source of hurt is a major betrayal by a friend or family member, the hurt is as deep as can be humanly experienced.”

► Implicit Marital Contract

“The disappointments that underlie marital tensions are based on these uncommunicated but firmly held expectations. And we re-

spond to these expectations as if they were associated with an explicit contract that had been negotiated and accepted. Our disappointment is thus tainted with feelings of betrayal.”

► Single Adults

“Singles are also vulnerable to hurts, many of which involve disappointments in romantic relationships. . . . Singles are sometimes even more vulnerable [than married adults] to [being] hurt in the vocational context. Single adults who retreat from romantic relationships may turn to their work for fulfillment. In so

doing, however, they may be setting themselves up for hurt by virtue of the high expectations they have for their jobs.”

► Who Is to Blame?

“While our hurts are experienced in interactions with others, sometimes we . . . shoot ourselves in the foot, so to speak, by adopting unrealistic expectations of how others should treat us.”

But, says Benner, “To be a person is to be vulnerable. . . . The more invulnerable we become, the more impersonal we become. Machines cannot be hurt, and

the more we succeed in eliminating the potential for hurt, the more we function in a machine-like manner. But such machine-like functioning has negative consequences for us and for others. We may lessen the chances of hurt by such a posture. However, at the same time we also sacrifice joy, wonder, excitement, and a host of other positive emotional experiences. . . . To lose vulnerability is to lose a good deal more than the risk of hurt.”

Excerpted from David G. Benner, *Healing Emotional Wounds* (Grand Rapids: Baker Book House, 1990), 23-32.





The Loveworks ministry takes PLNC students far and wide to deliver help in Jesus' name. Their work produces happy faces in Brazil.



Tara Hughes delivers smiles and hugs.

You might think that all Nazarene college kids do is hit the books and have parties—but you would be wrong!

PLNC STUDENTS IN MISSION

The Loveworks team at prayer in Brazil.



by Erica Morales

College students are naturally fueled with a fiery passion to change the world. At Point Loma Nazarene College, many students are focused on impacting the lives of people in urban communities. Of 18 student-led ministries, 11 go beyond school and church perimeters to help the underprivileged—young and old—in San Diego.

The idea of student-organized



The Discipleship Ministry Covenant Group meets on campus.

Lanette Eisner lays blocks in El Salvador.



**April 28
is Nazarene
College Day**

STUDENT'S MINISTRY

PLNC students minister through the creative arts at the Neighborhood Playhouse.

ministry originated with campus clubs' service projects in the late 1970s. The office of Student Ministries started under the Associated Student Body with nine ministry groups.

Today, over 1,000 young people participate in 18 student ministries at PLNC. Whether they're helping residents of an AIDS shelter cope with death, spending time with the elderly, conducting puppet shows and skits for children, or passing out salvation tracts via skateboards in the business district,





When the concrete pours, you don't even have time to look up and smile for the photographer. Project YES involved PLNC students in a variety of construction tasks working with Native Americans.

PLNC Student Ministries

- | | |
|---------------------------|---|
| 1. AIDS Outreach | 14. Southeast San Diego Tutoring |
| 2. Carpenter's Crew | 15. Special Kids |
| 3. Crusader Outreach | 16. Kids at Heart |
| 4. Elderly Outreach | 17. Child Care Outreach |
| 5. God's Grasp | 18. Wings of Praise |
| 6. Hands of God | In addition to these student-directed ministries, PLNC students participate in such ministries as Project YES and Loveworks, which are directed by the PLNC spiritual development office. □ |
| 7. Magdalene Ministries | |
| 8. Mexico Outreach | |
| 9. Neighborhood Playhouse | |
| 10. Ocean Beach Outreach | |
| 11. Point Loma Players | |
| 12. Serve and Surf | |
| 13. Skaters for Christ | |

PLNC students are responsible for creating, organizing, and carrying out most of the ministries they join.

"I never had people look up to me for guidance and structure before being the leader of a student ministry," explains Sarah VanArsdel, a junior English education major and leader of Kids at Heart and Child Care Outreach. Both groups baby-sit and tutor children of teen mothers and the homeless. "It's really challenging. I know I'll never see or fully understand the value of what I'm doing," she says.

Like VanArsdel, some are drawn to ministry because of its connection to such careers as pastoring, counseling, and teaching. But for others, who comprise a vast array of majors such as political science, business, art, nursing, and biology, the epicenter of servanthood is a desire to live and love like Jesus Christ.

"There are so many people who are naturally overlooked by our society," says Cindy Gray, a senior history major who leads Magdalene Min-



Phil Barron delivers a Bible to a homeless man.

Students at PLNC organized Ocean Beach Outreach to minister to the homeless in Ocean Beach.



Students in a prayer circle with homeless men.

Phil Barron

istries, a group of nine who share their testimonies with prostitutes and homeless in the streets twice a month. "I am convinced it doesn't take much to offer our service to the needy," she says.

Local ministry allows students to take their discipleship one step further, says Dana Walling, executive director of spiritual development at the college. "It helps them understand that being a member of the Christian community means more than a three-week trip during summer—it also means living out a consistent lifestyle of service."

The beneficiaries of student ministries agree.

"Some will never want to hear what the students have to say about God," says Joyce Simpson, manager of Ariel House, a residential AIDS shelter in San Diego. "But the minute they don't show up, [the men] are . . . wanting to know where the students are and why they didn't come. It is the friendships that are built that are the biggest witness of all."

Erica Morales is a 1994 graduate of PLNC. She is a freelance writer and works for a San Diego area newspaper. **HH**

PLNC students take ministry, music, and fun to Russia.



Phil Barron



PLNC students find work and worship in Mexico.

(Below left) The Crusader Outreach Team. (Below right) Kim Ray is one of the students who works in the PLNC outreach ministry to elderly persons.



David Shelhammer

The Decision

by Connie Murphy

Chad Stewart had to make a decision. In a few days he would hold a bachelor's degree in business from Olivet Nazarene University.

Should he go to graduate school and better his chances of ultimately owning his own restaurant, or should he go back home to Michigan to a restaurant where he had been working during the summers? Whatever the choice, he was certain of two things: he wanted God's will to be done in his life, and he wanted to cook. Oh, how he wanted to cook. He loved cooking.

Shortly before graduating, Chad had been approached by a chef and restaurateur, Art Bokatzean. Art owned a small restaurant in Grosse Pointe, Michigan, called Jumps. He wanted Chad to come to work full-time for him. Art wanted to train Chad as chef. Trusting that God was directing his life, Chad accepted the offer and moved back home.

"Art had a good heart," says Chad. "He was well known in the community and very successful, but he was not a Christian." While working at the restaurant, Chad

began praying for the opportunity to witness to his boss. He also became friends with a Christian waitress named Mavelle. Together, they began to pray for a way to share their faith with Art.

was taking away his life. Chad and Mavelle continued to pray that God would give them the opportunity to share with Art, but he erected a wall around himself.

When Chad had been cooking at the restaurant only 14 months, Art began his chemotherapy. He began spending less time at Jumps and more time at home or in the hospital. Because of this, Chad's responsibilities increased. Eventually, it was clear that Art was entrusting Chad with more and more of the business until he returned.

Seeing Art's condition growing worse, Chad and Mavelle approached their pastor, Rev. John Leitzel, for guidance. He encouraged them to continue praying and asked the people of his congregation to pray for Art. The entire Detroit Bethel Church of the Nazarene began asking the Lord to help Art Bokatzean, a local businessman most of them had never met.

Shortly after the church began praying, Art called Chad and Mavelle and asked them to pray with him. "We take prayer for granted," says Chad. "We can go to God anytime, but this man had never prayed before. He



Chad and Mavelle Stewart at Jumps

Jack Liang

In the weeks that followed, Art's health began to deteriorate, and he was diagnosed with cancer. A very health-conscious and self-reliant man, Art was devastated. For a while, he tried to deny that cancer

didn't know how." As they prayed with Art that day, he accepted Christ into his heart and was saved. "I saw a man's heart soften before my eyes," remembers Chad. "I could see a visible change in Art's appearance."

"I saw a Saul-to-Paul conversion," says Rev. Leitzel. "Art came to church with Chad and Mavelle when he was able. When he was unable to dress himself but still wanted to come, Chad and Mavelle went to his home, dressed him, and brought him to church. He was one of the nicest men I have ever known." Art even joined the Church of the Nazarene because of the love he sensed from the members of the congregation.

Before Art died, he made sure that Chad would own the restaurant after his death. Having taken care of it for three years during Art's illness, Chad accepted the generous gift. "He was not only my employer but also my friend,"

says Chad. "I know that he isn't suffering anymore, and I'll see him again in heaven."

Chad continues to operate Jumps in Art's honor and, most importantly, to the glory of God. He and Mavelle were married on July 1, 1995.

Chad could have gone to graduate school when he graduated from Olivet in 1990, but he chose another road. It was a decision that meant eternal life to one Art Bokatzean. "God has a way of closing doors when He has better things to come," says Chad. "I feel unworthy and blessed that God used Mavelle and me in this way. I want to be used by God more often, and I pray that He'll use me to see more people saved."

Editor's note: Information for this article was provided by Brock Schroeder, a lifelong friend of Chad Stewart. A 1991 graduate of Olivet, Brock lives in suburban Detroit and is pursuing his master's degree in teaching.

SHOULD HE GO TO GRADUATE SCHOOL OR BACK TO THE RESTAURANT IN GROSSE POINT?

The students, faculty, and staff of
Nazarene Theological Seminary

say

Thank You!

to everyone who participated in the
Annual Seminary Offering

Due to your generous and sacrificial giving
Nazarene Theological Seminary—your seminary—
will continue to prepare ministers committed to Christian holiness.

The Joys of Waiting

E. DEE FREEBORN



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

I WISH YOU COULD READ THEM! Like shafts of sunlight on a Rocky Mountain stream, the joys of waiting before God dance from the letters you have written.

One of the joys that comes from silence, solitude, and waiting is the increase in listening skills. How wordy our world has become! No wonder we're losing the ability to really listen to God, let alone to each other. One reader wrote: "I noticed my increase in listening skill was accumulative and progressive." Another confessed, "The very first day was a shocker. The Lord said to me, 'You're a whole lot like those folks in Washington, D.C., when a filibuster is going on and on to prevent a vote.' I was stunned. It was true. When I pray, I go on and on and rarely listen."

Another joy of prayerful waiting before God is the discovery that answers are given for very practical needs and questions. For one reader, topics for upcoming speaking engagements and answers to nagging person-

al relationship problems became gifts of grace in the silence of waiting. For another, it was in the waiting that she received ideas for her first and second grade Sunday School class.

One of the major motivations to enter into the discipline of prayerful waiting is to be in the place where we can hear God clearly and directly. For most of us, this will not happen every time, but when it does, what a joy and gift of grace! As one reader put it: "God said some very direct things to me. For example, 'The reason you're so uptight is you're trying to please people; it's causing you to be judgmental of others. You're trying too hard to be perfect and expecting everybody else to be perfect.'"

One letter writer confessed: "On the very first day, the Lord spoke audibly to me while at the beauty shop: 'Take charge of your life.' Unbeknown to me, and for the first time, God revealed my lifelong problem. He had been trying to lead, guide, and encourage me, but I had been listening to people instead of Him. My problem has been *me*. For some time now, I have been asking the Lord to change me, but first He had to get my attention through 'my listening' to Him."

William H. Shannon (*Silence on Fire*) suggests that the Voice we hear in prayerful waiting is the same Voice that spoke to Moses from the burning bush. It was in the quietness of the desert that God came to Moses and changed his life.

Have you tried "21 minutes a day for 21 days" yet? What a joy it is to be still and know that He is God! **H**

**Prayerful waiting
is more than a
retreat from noise.
It becomes a
silence on fire
with God's presence.**

THE QUESTION BOX

Q. If we make it to heaven, what will we do there? One of my friends says he is looking forward to having a mansion in the New Jerusalem described in Revelation, but also a country home on a ranch where he can plant the vineyards and eat the 12 kinds of fruit the Bible mentions. Another fellow says that he expects heaven to be an eternal ski vacation. He wants to spend eternity on the "perfect downhill run." What should we expect in heaven?

A. Adam Clarke wrote that heaven was "a blessed state beyond this life, of which we cannot speak minutely as if we had seen it" (*Theology*, 471). However, we are given some strong hints. Heaven will provide a "rest" from the labor, burdens, troubles, and grief that hound earthly human existence. But it will not be continual rest. (Wouldn't sitting on a cloud plunking a harp for eternity drive you crazy?) Rudyard Kipling was in tune with the Bible in "L'Envoi" when he wrote that in heaven "the Master of All Good Workmen shall set us to work anew." The Bible mentions several heavenly activities and hints at others including:

1. Worship in the very presence of the holy God. The splendor of this worship will rise above our most inspiring earthly experiences, and the glory of God will be all in all. As Hendrikus Berkhof puts it, "The bond with God is no longer wrapped in veils . . . God will be fully present and knowable in the reality He has made" (*Christian Faith*, 534).

2. Expansion, increase, and perfection of all the elements of the divine image that exist in our personalities now as mere seedlings. That is to say that our powers of knowing, feeling, thinking, and being will be exponentially expanded. John Miley



CONDUCTED BY
WESLEY D. TRACY, *Editor*

speaks of a “perpetual acquisition of knowledge and a universe of truth . . . open to . . . research” (*Systematic Theology* 2:475).

3. Continual spiritual growth. Adam Clarke believed that the heavenly existence is a “life of progressive holiness; he is like his Lord and Saviour, and is ever growing more like Him. . . . fresh opportunities of holy service and holy growth . . . stretch on before him without end” (*Theology*, 472).

4. Supervisory duty. Citing Luke 19:17 and Matthew 25:20-21, J. Kenneth Grider notes that the redeemed will work at “governmental ministries,” ruling with Christ and helping to govern the heavenly realms (*Evangelical Dictionary of Theology*, 500). A partisan government job on earth is a poor comparison, however, to the governmental ministries in heaven’s society, where all persons are perfectly united with each other and the God to whom all praise and service is rendered.

It seems to me that ambitions to become a gentleman farmer or a ski aficionado will shrivel in embarrassment in the presence of the lofty opportunities of heaven.

Q. Last year, the members of our pastoral staff (and they alone) served as the nominating committee for our annual church elections. Nominations from the floor were not permitted. Many qualified persons (including former board members) were thus totally excluded. What do you think of this?

A. If what you say is accurate, I would say that your church is something less than the perfectly united society in heaven that I just described above. Further, the election procedures don’t smell very good, either.

The “Lite” Touch

MARK METCALFE



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

I HAVE A CARTOON in my office about “The Lite Church.” The sign in front of the church proclaims: “24% fewer commitments, home of the 7.5% tithe, 15-minute sermons, 45-minute worship services. We have only 8 commandments—your choice. We use just 3 spiritual laws and have an 800-year millennium. Everything you’ve wanted in a church and less.”

I have often chuckled at this cynical look at what some people search for in a church. However, in my more reflective moments, I realize how this cartoon has challenged me to become a better Christian and a more godly man.

If you could choose to eliminate two or even one of the Ten Commandments, which would you select?

Once we identify the commandments for which we would not want to be held responsible, we immediately identify the areas in our lives with which we struggle the most. Those are the areas that require the most prayer and care to fortify us against

falling into sin. Satan will use those weak areas to tempt and to attack us.

To assess my own weaknesses in an honest moment, I would be tempted to remove the first commandment. It is not that I do not want God in my life; it is just that it would be easier to have God as only a part of my life instead of my first priority. Like most, I am a busy man with many interests, and sometimes the demands of the God relationship intrude upon them. If this sounds familiar to you, can you be honest with God and tell Him about it?

More and more I tell God out loud what I am thinking, including my doubts and temptations. We sometimes think that by concealing such thoughts within us that we control them or somehow keep them from Him. We are like children who think we can hide by covering our eyes. But our thoughts are not hidden from

Him. More importantly, God is not surprised, disappointed, or made angry by our confessions. On the contrary, He has asked us to cast our cares upon Him.

I will never receive a higher compliment

than to be known as a man of God, but I cannot be a man of God on a part-time basis. God must be my first priority, even in the busy and interesting parts of life. Knowing the commandments that my fleshly self would eliminate helps me keep vigilant until the race is won. When I consider how the first commandment helps me put things in their proper place, I realize that nurturing this one relationship between God and myself, with candid and open communication, grants me God’s power to keep all of His commandments. **HH**

**Everything
you’ve wanted
in a church—
and less.**



Professor Shapes Future



Paul Madtes, associate professor of biology and chair of the biology department at **Mount Vernon Nazarene College**, has a unique opportunity to shape the future of science and mathematics education. He was recently selected to serve as a member of **Project Kaleidoscope Faculty for the 21st Century**.

Project Kaleidoscope is a network of faculty at colleges and universities across the United States who are recognized by colleagues as “change agents” at the local level and have the potential to play a national leadership role in transforming undergraduate science and math programs.

“Dr. Madtes is a scholar/teacher in the truest sense,” said Jack Anderson, vice president for academic affairs at MVNC.

Under Madtes’s leadership, the number of undergraduate biology majors has increased from 65 to 111 in the past four years.

Potatoes Say It All



Anita Estep, NWMS president at Ashland, Ky., Grace Church and the “love” potatoes

How do you spell “love”? Parishioners at **Ashland, Ky., Grace Church of the Nazarene** were amazed recently to find the answer in a bag of russet potatoes. To promote the annual Thanksgiving Offering for World Evangelism, the church chose the theme “Heaven’s Grocery Store.” A display modeled after what one might see at a country general store was placed on the platform behind the pulpit. Seeing the display, **Bill King**, a contractor who is helping the church with a renovation project, said he had something to donate to the promotion. His gift was potatoes in the shape of the letters **L-O-V-E**, along with a spud that looks very much like a heart.

“That’s how God works when you’re

trying to get somebody to give for Him,” said **Anita Estep, NWMS president** at the church. “Through love we can reach other souls for Christ, and that is what our goal is.”

The famous potatoes prompted a rash of publicity for the eastern Kentucky church. “We got calls from news agencies all over the country,” said **Richard Suman**, pastor of the congregation.

The only problem now is trying to preserve the special vegetables, which have been residing in Suman’s refrigerator. “The ‘O’ has shriveled a bit,” said the pastor, “but the rest of the letters are holding up well.”

Suman said the church reached its goal of \$4,500 for the Thanksgiving Offering.

Military Personnel Meet in Germany

Dal Mucci was the speaker at the recent European Nazarene Servicemembers’ Retreat in Garmisch, Germany. The Metro New York district superintendent challenged and inspired those who attended this 38th annual gathering of Nazarene military personnel serving in Europe, according to **Curt Bowers**, Chaplaincy Ministries director.

“Morale was high and spiritual victories were numerous,” Bowers said.

This was the final retreat to be coordinated by **Jerry Bohall**, who had the responsibility for 10 years. He was succeeded by **Bill Stagner**.



Church Hosts 2,000



Grace Community Church of the Nazarene hosted its first annual community-wide Christmas celebration in Green Rock, Ill., in December. Pastor Allen Schlegel and layman Terry Downing came up with the idea for the event, which attracted more than 2,000 people to the church.

Persons enjoyed free carriage rides, popcorn, soda, hot chocolate, hourly drawings, and live music.

"It was an extremely positive experience," Pastor Schlegel said. "Almost 230 attended services on the closing Sunday of the three-day celebration."

TNU Student Receives Scholarship



Treble Cierpke, a 1995 graduate of Trevecca Nazarene University, has been awarded a \$21,500 Ambassadorial Scholarship by Rotary International for studies

at the University of Glasgow, Scotland. Miss Cierpke is the daughter of **Timothy Cierpke**, a professor of music at TNU. She competed for the scholarship against students from Oxford University, Princeton, Yale, and Vanderbilt.

Cierpke, who graduated with undergraduate degrees in both philosophy and music, plans to pursue an M.A. in theology at the University of Glasgow Centre for Study of Religion and Literature. Her area of interest is the philosophy of religion and music. She plans to be a teacher. She will begin her studies in the fall of 1996.

Ordinations

(Right): 1995 Northwestern Illinois District ordinand class (l. to r.): Rev. Donald and Judy McGilvra, Rev. Dean and Rev. Margaret Arneson, Rev. Michael and Ruth Day, General Superintendent Donald D. Owens, District Superintendent Crawford Howe, Rev. Wayne and Marie Urfer, Rev. Joel and Rev. Cathrine Hicke, and Rev. Joe and Sharon Ballard.



(Left): 1995 Kansas City District ordinand class (l. to r.): General Superintendent Paul G. Cunningham; District Superintendent Keith Wright; Rev. Brian and Edith Medley; Rev. James and Berit Casselman; Rev. David and Tracy King; Rev. Thomas and Bonnie Saunders; Rev. Richard and Linda Cantwell; Rev. James Jr. and Linda Furnas; Rev. Jerald and Brenda Rice; Rev. Debra and Roland McCluer; Rev. Edgar and Janet Gonzalez; and Rev. Jeffrey and Rebecca Case.

(Right): 1995 West Virginia North District ordinand class (l. to r.): District Superintendent John W. Dennis, Rev. and Mrs. Charles Rogers, Rev. Gary and Penney Sidle, General Superintendent Jerald D. Johnson, and Rev. and Mrs. Richard Chambers.



(Left): 1995 Southeast Oklahoma District ordinand class (l. to r.): General Superintendent William J. Prince, Rev. Matthew and Jeni Zimmer, Rev. Randy and Lucille Eftman, and District Superintendent Ark Noel Jr.

(Right): 1995 Northwest District ordinand class (l. to r.): District Superintendent Steven Fletcher, Fred and Rev. Marcia Mitchell, Rev. Ron and Jan Jeffries, Rev. Mark and Debbie Van Bebber, Rev. Dana and Mirtza Benscoter, Rev. Ron and Susie Zimmer, Rev. A. J. and Jennifer Anderson, Dick and Rev. Marla Carlton, and General Superintendent James H. Diehl.



(Left): 1995 Dallas District ordinand class (l. to r.): District Superintendent W. M. Lynch; Rev. and Mrs. Kenneth Stokely, Rev. and Mrs. William Stires, Rev. and Mrs. David Rowley, Rev. and Mrs. Jim Henvey, Rev. and Mrs. John Davis, Rev. and Mrs. Andy Cox, Rev. and Mrs. Sang Kum Chung, Rev. and Mrs. Charles Christian, Rev. and Mrs. Roy Broadbooks, and General Superintendent Donald D. Owens.

Devotion and Duty in Deuteronomy

Rekindling the Flame

ROGER L. HAHN



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

*Only guard yourself and guard your desire very carefully, lest you forget the matters which your eyes have seen and lest they depart from your heart all the days of your life. Make them known to your children and your grandchildren. Remember the day you stood before the Lord your God at Horeb, when the Lord said to me, "Assemble the people to me and I will let them hear my words so that they may learn to fear me all the days they live on the earth and that they may teach their children" (Deuteronomy 4:9-10).**

FEW PEOPLE ARE NEUTRAL about the past. Some are eager to forget the past and to reject anything traditional. "Old" equals "bad" for them. Others hang on to the past. They highly value tradition and the ways and wisdom of those who have gone before. For these, "old" equals "good." Such people often talk past each other. Traditionalists are not interested in preserving empty forms. They want the vision and vitality of the truth that captivated our predecessors. Most innovators do not hate the truth; rather, they seek new forms in which the passion of the past can live anew. In very different ways, both innovators and traditionalists want to keep the best of the past.

Such preservation is difficult, especially for people of faith. How do you best preserve the faith? How do you rekindle the flame that sparked radical commitment in an earlier time? Do you throw out the old form in search of the original spirit, or do you cling to the old forms as the best way to keep the vision? That was the question facing Moses in Deuteronomy. The generation of adults whom God had brought out of Egypt was dead. The new generation stood on the border of the Promised Land. How could the faith given at the Red Sea and Mount Sinai be rekindled in the lives of Israelites who would soon settle down in Canaan?

The answer of Deuteronomy 4:9-10 has two parts. Verse 9 lays down the conditions for keeping the faith. Verse 10 points to the experience of worship. Verse 9 commands Israel to guard themselves. Keeping the faith requires us to guard against forgetting what God has done in the past. Old victories will not suffice for new days, but we must not forget that there were victories in the past and that God brought them.

Verse 9 also warns us to guard our "desire." The traditional versions use the word "soul," but the Hebrew word speaks of one's life energy or passion. It does not refer to the Greek concept of "soul" as the eternal and divine aspect of a human being. Our desires, our passions, the things that create energy in our lives can pull us away from the will and grace of God. A new hobby, a new computer, even a new ministry can become an obsession that controls the energy center of our lives. When that happens, the passion for godliness falls into second place. The flame dies for lack of emotional fuel arising from our own hearts.

Fortunately, rekindling the flame is

not a matter of human effort alone. Guarding our memories and our desires may protect the flame from being extinguished but cannot rekindle it. Verse 10 reminds us that a genuine encounter with God will rekindle the flame. The verse briefly repeats God's earlier invitation into His presence. The Lord instructed Moses to "assemble the people." We might well paraphrase the words as "call a congregational meeting." The purpose of the congregational meeting was to meet God and to hear from Him. All Israel would need for her future would be granted in the corporate experience of meeting God and hearing from Him. The flame would be rekindled! The passion and vision would be renewed by the words God would speak. From that experience would come what Israel was to pass on to the next generation.

We struggle to know whether to innovate or maintain the traditions. Perhaps we should learn from Deuteronomy. The way into God's future is neither human innovation nor human protection of human traditions. A genuine meeting of God and us, His people, can rekindle the flame. Then we only have to guard ourselves and tell our children that God will be wanting to meet with them, too, someday.

A new hobby, a new computer, even a new ministry can become an obsession.

For further study: (1) Study 2 Timothy 1:6-14. What further insights into rekindling the flame come from these verses? (2) Read Psalm 136. This psalm was written for responsive use in Israel's congregational worship. What does the content of this psalm say about how we should worship? (3) Thank the Lord for the times He has rekindled the flame in your life as you met Him in public worship. Ask Him to do it again.

*Scripture quotations are the author's own translation.

BECOMING AN ENCOURAGER

by Lonni Collins Pratt

Recently a young homemaker said, “I can’t remember the last time I’ve heard an appreciative word from my kids or husband. I know they don’t mean to, but I feel as if all my efforts to make our life smooth and bright go unnoticed.”

All of us need appreciation, encouragement, and praise. It strikes at our deepest human, God-given needs when we feel insignificant.

Each week, I attend a Bible study with a critical person. Vanessa thinks of herself as “truthful, probably too truthful.” Others consider her rude and negative.

While I would like to be closer friends with her, any extended contact leaves me feeling spiritually and emotionally strangled. At just the sight of Vanessa, I

resort to self-defense mode, preparing myself to fight off arrows. Relationships can’t flourish in such a climate.

How can we become more encouraging to family, friends, and those in our community of faith? It’s been through my own struggles with a sometimes negative self and others that I’m finally learning to become an encourager. Here’s what I find helpful:

Find models to emulate. Just as Vanessa is a model of someone I don’t want to emulate, my husband, David, is a model encourager. I try hard to imitate David when I’m ready to think or act critically.

Neither my friend Margie nor I were married very long when we started talking over lunch about annoying husbandly habits. Her husband was too patient, she announced. “He never says anything negative about anyone,” I said, and rolled my eyes.

Silence parked itself between us until the absurdity of our comments landed, and we laughed a long time. There we were, two determined cynics married to two Mr. Sunshines. It seemed utterly bizarre. That conversation was years ago. I’ve noticed that my friend is

much more patient, and I’m growing more positive.

God has placed us in relationships with ideal role models. We observe, ponder, and learn as we walk side by side with our husbands.

Encouragement doesn’t have to take the shape of a profound act or word. Instead, focus encouragement in a practical, relevant way. Concrete acts of encouragement with a specific purpose are the most real, most memorable. One friend told me about the most encouraging thing anyone ever did.

She was a single parent raising two small boys. Of

course, life was complicated on a day-to-day basis—then she broke her arm. None of her responsibilities went away, and she didn’t have a spouse to take up the slack. She became more and more depressed be-

cause she couldn’t do the simplest things for her children without a major struggle.

“A friend came over one day and helped clean the house. She made a meat loaf, and then she did something I’ll never forget—she washed my hair. No one else thought about how hard such a simple thing might be for me. I think I’m a Christian today because someone opened a bottle of shampoo.”

Look for God to interrupt your day with a chance to encourage. A woman told me about a really bad day she’d had recently. All day long, she fell behind her schedule until she was running late for an important meeting.

“I was speeding through town when my car decided it would stop working. The timing was awful. I muttered at God while waiting for a tow truck. Finally it arrived, and out climbed a young woman. The Holy Spirit stirred in my heart, and I knew it was God’s purpose to interrupt my day so that I could talk to her.”

The woman in this story could have brushed aside the stirrings of God’s Spirit. She didn’t; she became

THERE WE WERE, TWO DETERMINED
CYNICS MARRIED TO TWO MR. SUNSHINES.



A woman I hardly knew came over and said, "You're so brave; bless your heart."

available for God's interruption. Encouragers delight in this sort of divine serendipity.

Use less words and more creativity. Sometimes words are not the best way to encourage others. We're bombarded with words and are weary of them.

Have you ever sensed that an encourager was just paying lip service? Cancer patients and other chronically ill persons have to put up with lip service often.

I was confined to a wheelchair during a short period, but I expected to stay in the chair the rest of my life. My husband and I were at a wedding with lots of

friends. Not being able to get around was very difficult for me, especially at a celebration. Just before hitting the dance floor, a woman I hardly knew came over and said, "You're so brave; bless your heart." Fine. She should have left it there. Instead, she leaned over and kissed my forehead, then waltzed away on healthy legs. I wanted to throw up on her high heels.

It never occurred to me that I was an object of anyone's pity until she pointed it out. Words are not al-

Continued on page 40

Surviving Betrayal

by Janice Fish, Billings, Montana

Don't count on your Judas hanging himself—it probably won't happen. Judas Iscariot felt great remorse and tried to return the silver coins to the chief priests. "I have sinned," he said. He went from that place and hanged himself. Our betrayers may never admit that they did such a thing. The responsibility is on our shoulders to take steps toward healing.

Betrayal by a Christian friend may be the most painful experience any of us can go through. All the stages of grief must be experienced before healing can set in. At first, we deny that it has really happened. "How can such a misunderstanding occur between two people who care about one another and communicate and support each other?" "This must be a mistake." "I must have done something to cause it."

We eventually acknowledge, however, that the friend in whom we had placed our fragile trust has shattered that trust like a dropped delicate vase. The vase may be glued together again, but there will still be signs of the betrayal. We will find ourselves constructing with self-protecting defenses, such as, "I'll never let myself trust anyone again."

Perhaps one of the most valuable lessons a Christian can learn is how to handle betrayal. In the first excitement of being a new Christian, we are wholeheartedly convinced that no Christian brother or sister could ever do anything to hurt us. Yet after being a Christian for years, we may find we have trouble trusting anyone who says, "Be my friend; I'm a Christian." In fact, we may seek friendships outside the church. I once remarked that I needed some

"good old-fashioned sinner friends," people who won't have

REVENGE ISN'T OUR BUSINESS.

expectations for me to measure up to, and someone who has an excuse for acting like the devil.

The first step in overcoming betrayal is admitting it happened. Be real. Face the truth. Perhaps Satan was involved somewhere, or maybe it was just human failures. Owning the fact and facing the fault in our friend will help us move on.

The second step is to take it to God. Revenge isn't our business. That is God's responsibility. Give it to Him, and then give it to Him again. Every day we will have to give it to Him until it doesn't dominate our minds.

The third step is to give ourselves time. The idea that we can get over a betrayal overnight just because we're Christians is dangerous. It takes time for any wounded body or soul to heal.

The fourth step, after time has passed, will be living at peace, "as much as [is] in you" (Romans 12:18)—a small gesture of reaching out *when you are ready*. Don't be phony; wait until it can be real.

Will you ever trust again? I don't know. I do know that we put up invisible walls when we have a need to protect ourselves. Those very same walls, meant to protect us, can make us prisoners.

More and more, I see that Satan causes misunderstandings among God's people. He doesn't need to work on Christians too hard to discourage them, because we tend to be hard enough on one another. Can we learn to love our Christian brothers and sisters as much as we love the lost?



All My Heroes Are Human

by James E. Griggs

All my life I have looked for the best in people. I took them for what they appeared to be. I did not permit myself to look at what they might be. I expected people to be good, kind, tolerant, ethical, and generous. I lived with the attitude that all persons were good until they proved themselves otherwise.

As you might expect, I have had my share of disappointments.

People will let you down. People will betray your trust. They will take advantage of your ethics. I suppose they think that kindness, toler-

When you look at people, do you see them with horns or halos?

ance, and ethics are signs of weakness.

But I would rather have someone disappoint me than to live with my antennae of suspicion always projecting in front of me, trying to find a flaw in the person. For me, it is easier to handle disappointment than suspicion, and it is, perhaps, healthier.

Upon meeting new people, neighbors, or friends, I have a way of wrapping white robes of righteousness around them. Then I place halos on their heads. The robes and halos stay there until, by some act of theirs, the halos are knocked off and their robes get dirty.

The Word says, "Whatsoever things are true, whatsoever things

are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things" (Philippians 4:8). Trying to comprehend abstract qualities as these without a person to attach them to is just about impossible.

I know someone will ask, "Brother, what has happened to all those halos and white robes?" Well, I can tell you what has happened to many of them. The halos are broken and shattered, and the robes are in a dingy pile. For I have found that if we place people on pedestals with halos on their heads and white robes around their shoulders, God has a way of knocking off the halos and snatching away the robes. With a single pass of His holy hand, they are gone. Then my heroes are left standing there, uncovered and very human.

When I was a child, there was no one like little David who slew Goliath. There was no one just like Moses who performed great miracles with a swish of his rod. And then there was Simon Peter, the big fisherman. He had great spiritual insight and was a close friend of Jesus. These and others were my heroes, parading down the corridors of my imagination. I put halos on them, too, and they always wore white robes.

But when I learned the full account of their lives, I saw them without halos and robes. David lost his sitting on a rooftop looking in the wrong direction at the wrong thing. Moses' halo fell off and his human robe of flesh replaced the white one when he struck the rock. Simon lost his as fear melted his courage and he denied his Lord.

Oh, yes, my pile of shattered

halos gets bigger, and my pile of dirty robes grows ever larger. But I have learned something in watching all this happen. I have learned that Jesus is our true and perfect Example. He never fails! We are to keep our eyes on Him. He is the One we are to look to as the Author and Finisher of our faith (Hebrews 12:2).

I have been made to see the magnificence of Jesus when contrasted with the baseness of human frailty. I have found that Jesus never had to shed His white robe. I have found that present-day heroes are not much different from those I had in early childhood. They walk into our lives big in stature, wearing glittering halos and shimmering robes. They are lined up and placed on pedestals. But somehow God allows the halos to become tarnished, and their stark humanity bleeds through their robes.

Perhaps it is good that all my heroes turn out to be human. Now I have no misplaced trust, no broken confidence, and no lonely disappointment. Jesus has never betrayed my trust, broken my confidence, or left me wallowing in despair. He keeps my eyes looking in the right direction—centered on Him. This keeps my priorities in order and my proper goals always in view.

In fact, I find that in that final award ceremony, there will be no halos. Only crowns of victory. There will be no dirty linen. Only robes of His righteousness. There won't be any need for pedestals to stand on, for we will all stand on level ground.

Looking back over the years, I have had many heroes. They have all been human, so very human . . . except One. And He is both human and divine—Jesus!

✠

DID YOU KNOW?

WHAT'S IN A NAME?

A concerned pastor's wife recently sent this note to Nazarene Publishing House: "Our teachers love the WordAction Sunday School materials they are using, but I think Nazarenes need to use Nazarene curriculum."

She's not the only Nazarene who has not yet heard the word. We wrote back to let her know, "Good news! WordAction is Nazarene curriculum. The materials you receive are the product of the concerted efforts of the Sunday School Ministries Division and Nazarene Publishing House."

An interested pastor similarly asked, "Why don't we call our curriculum 'Nazarene' if that's what it is?" Good question.

The major reason is that for nearly 35 years, Nazarenes have cooperated with other holiness denominations to publish Sunday School curriculum. This allows a significant number of other Wesleyan-holiness groups to provide their constituency with curriculum that is consistent with their theology, without losing their own distinctive identity.

This arrangement in no way compromises our own theological understanding and allows us to practice better stewardship by spreading costs among more customers. (That's why WordAction delivers more materials at less cost than any of the major curriculum providers.)

One other noteworthy reason our curriculum is known as WordAction is that we believe the name expresses the heart of what we are trying to accomplish. Our learning model is based on putting God's *Word* into *action*. That's why we remind people so often that WordAction is true to the Word and true to life.

What's in a name? When the name's WordAction, it's the very finest curriculum materials for the Church of the Nazarene.



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Continued from page 37



ways appropriate. You'll know when that's the case if you catch yourself thinking, "I don't know what to say." When you don't know what to say, say nothing.

Sometimes, just your company and a game of Monopoly is enough. When you want to do more, be creative. Make a pot of chili and homemade bread, cut the grass, wash the windows, change spark plugs.

Instead of searching for words, tell a joke, play a song, rent a Bill Cosby video. When your friend must deal with the well-meaning overdose of words, stand next to him or her and hold that one's hand. It's enough.

Help others accept encouragement. Many have learned to be wary of praise because they have found that some have ulterior motives or are insincere.

I THINK I'M A CHRISTIAN TODAY BECAUSE SOMEONE OPENED A BOTTLE OF SHAMPOO.

A kind word or a note on a bad day is always welcome. But keep in mind that what is appropriate for a missionary or your mailman might be interpreted as insincere by the single father down the road.

You can help others receive praise by developing relationships and credibility. Just as soil needs work before it receives seed, some people need cultivation before they receive encouragement.

Remember, some individuals have been so brutalized by others and by life that they can't believe you could really find anything about them to like or praise. He or she desperately needs your loving care and encouragement. Most importantly, they need your friendship. And that might be the hardest thing for them to receive. Be prepared to spend time.

Time is never as easy to give as cards, flowers, or even a check. We all feel compassion for others when

they're down. Regardless of our compassionate natures, encouragement works best in the context of established relationships.

If God doesn't open a door for you to speak or act, pray. Send a note that says simply, "Thinking of you and praying." But be sincere and do what you say.

In a recent issue of *The Door*, a Christian magazine best described as satirical, a definition of various Christian phrases appeared. According to one *Door* writer, the words "I'm praying for you" usually mean nothing. That stings, but too often, it's true.

We have the most impact on those living in our sphere of influence. If you feel that God is nudging you to encourage someone, begin by becoming that person's friend.

Recognize those most likely to need encouragement. Concentrate on connecting yourself to the people around you. Listen to them, look in their eyes, watch their faces. Anyone you know who fits into one of these categories is likely to need encouraging: missionaries, parish leaders, doctors, mail carriers, baby-sitters, mechanics, family, friends, teenagers, parents of teenagers, the aged, mothers working outside the home, stay-at-home moms, college students, single parents, noncustodial fathers, the grieving, the sick, prisoners, teachers, nonbelievers.

Of course, this list isn't exhaustive. Every day, people who cross your path need encouraging. A man I know picks out someone to pray for on the bus that he rides home from work each day.

"It's like baptizing them with prayer," he says, grinning. "One time, I was praying for this older woman wearing the expression of Attila the Hun. Suddenly, her expression softened. She looked in my direction and smiled."

When we are sensitive to opportunities to lighten the load of others, we move toward becoming like the Master Encourager. **H**

IN A WOMAN'S VOICE

From Dependence to Dependence

REBECCA LAIRD



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

GREAT-GRANDMA SAID, "It takes courage to get old." In recent months, her husband has begun to lose his memory. His body is frail; his steps, measured and slow. He finds it hard to tell day from night and sometimes wanders around in the wee hours. Some days he clearly recalls details from a half century ago. Other times he doesn't recall his sister's name. As testimony to his faith, Great-grandpa's prayers are crystal clear.

Now for the first time in seven decades, Great-grandma must make major life decisions alone. Should they leave the home they designed themselves? She'd really rather live her last years in her own home and manage affairs by herself. If she can't, how does she choose trustworthy people to care for her husband's most basic needs? Who'll care for her if she gets sick? These questions press like a tightening vice on her already worried mind, and pressure is felt by her family who live far away.

Great-grandma's plight leads us face-to-face with Jesus' hard words

spoken to Peter, a much beloved disciple. "When you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go" (John 21:18, NRSV). Peter's earthly life ended, like Jesus', on a cross. These are hardly reassuring words.

Declining health and the pains of aging—either ours or of those we love—bring us face-to-face with mortality. Today, more people are planning for death. People are writing medical directives and making living wills. Others, like spiritual writer Henri Nouwen, are exploring ways that we can "befriend" death. A near-fatal accident forced him to face the question, "Where and how do you want to die?" Henri's experience

made him conclude that "we must grow into a second childhood." This period is not characterized by innocence or naïveté; rather, it is a time of accepting dependence as a reminder that we are God's children in need of divine care. In *Our Greatest Gift*

(HarperCollins, 1994), Nouwen writes, "Believing that our lives come to fulfillment in dependence requires a tremendous leap of faith. Everything we see or feel and everything that our society suggests to us through the values and ideas that it holds up point in the opposite direction." The leap of faith in latter years is nearly impossible by human standards. But spiritually, we live by another set of rules. Only as we leap into the unknown future can we see clearly that God is our everlasting safety net. **H**

Believing that our lives come to fulfillment in dependence requires a tremendous leap of faith.



Pass It On

The *Herald* has been a part of my life since I was a child, and I am in my 80s. It doesn't stay here. I have a friend who comes from time to time from a different denomination. I save them, give them to her, and after she reads them, she takes them to a jail. The ones in there seem to appreciate them, and may God speak to them through it.

Mildred J. Richter
McCook, Nebr.

Focus on Jesus

I've read, with interest, the bantering back and forth of seemingly old-school, new-school Nazarenes. Since I've only been a Nazarene for eight years, I don't always know where I should "stand" on issues. But one thing has held true from the beginning of my walk with the Lord: as I hold onto His Word and apply it in my life with His guidance, all the Second Coming, shorts at NYC, tribulation, rapture stuff will just sidetrack me from my intended focus. I just want to serve Him and point lost souls to my Jesus. Everything will then fall into place.

Pam Huntzinger
Coos Bay, Oreg.

Why Would They Want To?

Regarding the question in the January *Herald* (p. 20) about women pastors being excluded from the Promise Keepers Clergy Conference. . . . Promise Keepers was organized to strengthen Christian men. . . . We need our Christian men to be stronger. . . . Why women pastors would want to infringe on this men's organization is very difficult for me to understand.

Harriet Alger
Flint, Mich.

Why Should We?

In the February *Herald*, a question in "The Question Box" asked why the Church of the Nazarene hasn't taken a stand on events related to the Second Coming. I have a better question: "Why should we?"

I always thought that the church's position on this matter was that it is going to happen, period. There is no need to throw in all this business about premillennialism, amillennialism, posttribulation, etc. It causes nothing but unnecessary division. The last thing we need to do as Nazarenes is to take an official stand. Remember the story of Chicken Little.

Arthur W. Pfeiffer Jr.
Bridgeton, N.J.

Precious Promises

My heart was saddened and deeply troubled as I read the article titled "Promises Too Sweeping?" by Richard S. Taylor in the February issue of the *Herald*. I have deep roots in the Church of the Nazarene. My grandfather was ordained by Phineas Bresee and was a Nazarene college president. My father taught in the religion division of a Nazarene college for 25 years and held the Ph.D. degree. They both believed in the precious promises found in the Word of God. Our two teenage children are fourth-generation members of the same Nazarene church where we attend. We have taught them, as my grandfather and father taught me, that they can stand on God's promises. The current trend among many Nazarene scholars and theologians seems to be that of explaining away the promises of God instead of standing on them. . . . Let's quit trying to reconcile the promises of God to human experience. While men often fail, God is still faithful to watch over His Word to perform it. His Word will stand forever!

Douglas Perry
Kankakee, Ill.

Restored Credential?

Stan Ingersol's article in the January issue on B. T. Roberts and Free Methodism was most interesting and insightful. Unfortunately, he left out Nazarenes' most important link with the Free Methodist Church: our common belief in freedom of the Spirit and freedom from inbred sin. It was that position that got Roberts in trouble with the Methodist-Episcopal Church. His credentials were restored posthumously, I believe. . . .

Mrs. Zane Smith
Dublin, Ga.

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Houston Group Evangelizes Community

Christians in a community in Houston want to reach their neighbors with the gospel. According to a report in the *National and International Religion Report*, members of 47 churches in Houston Heights, a largely Hispanic and African-American area, want to reach their 100,000 neighbors.

"It's miraculous what has been going on," said Duncan Ragsdale, who runs the Heights Outreach coalition, which began in 1993. Ministry opportunities have opened in parks, schools, shopping centers, churches, businesses, and homes.

The outreach includes such programs as free dinners, Bible studies, and weekly preaching in four area parks. For youth there are after-school clubs, mentoring, tutoring, and sports in 17 schools. Drama, worship in malls, pastors' prayer luncheons, and presentations at civic clubs are all part of the plan to take the gospel to this Houston community.

Perhaps the most important part of the whole program is the 31 "houses of prayer." These are families who pray regularly for homes in their neighborhoods. "Prayer is what cuts through," Ragsdale said. A three-day national prayer-evangelism conference is planned for May. The conference will feature teaching sessions by international speakers and the presentation of the musical "Heal Our Land."

Ministering to young people is a central focus, according to Ragsdale. When a student drowned during a school trip, prayer teams went to Hogg Middle School to help classmates deal with the trauma. When psychologists arrived, they realized they weren't needed and left. Christians also are teaching job skills to gang members, including 30 members of one gang who came to Christ last summer at a Heights Outreach camp.

A main goal is to take the gospel to every home in the community. Heights Outreach is working with the International Bible Society and Campus Crusade for Christ to get a Bible and a "Jesus" video into every home in the area. Plans also include planting 100 churches.

Vennard College Closes

Vennard College, Oskaloosa, Iowa, closed at the end of the fall 1995 semester. Declining enrollment was a key factor, according to sources.

The campus originally was the site of Central Holiness University (est. 1906), whose founding president, A. M. Hills, was a noted Nazarene theologian and preacher. Hills was also founding president of Olivet and Southern Nazarene universities.

Central Holiness University was later known as John Fletcher College (1924-1936) and Kletzing College (1936-1946). In 1946 the school nearly became a Nazarene institution after Roy Cantrell, the Minnesota District superintendent, was elected president. Instead, a judge removed several Nazarenes

from Kletzing's board of trustees and the college remained an unaffiliated school in the Wesleyan-Holiness tradition, linked to similar institutions such as Asbury College and Taylor University. In 1951 the campus was given to the Chicago Evangelistic Institute to operate and renamed Vennard College after CEI's founder, Dr. Iva Durham Vennard (d. 1945).

The Iowa Holiness Association, with campground and cemetery adjacent to the campus, has been closely linked with the school. D. I. Vanderpool, G. B. Williamson, and Audrey Williamson are among the many Nazarenes associated with the college over the years.

Vennard's institutional records were given to Circleville Bible College in Ohio.

Pastors Gather for PK

Almost 40,000 pastors gathered in Atlanta's Georgia Dome Feb. 13 for what may have been the largest gathering of clergy in the history of the Church. They came together for the Promise Keepers 1996 Clergy Conference for Men.

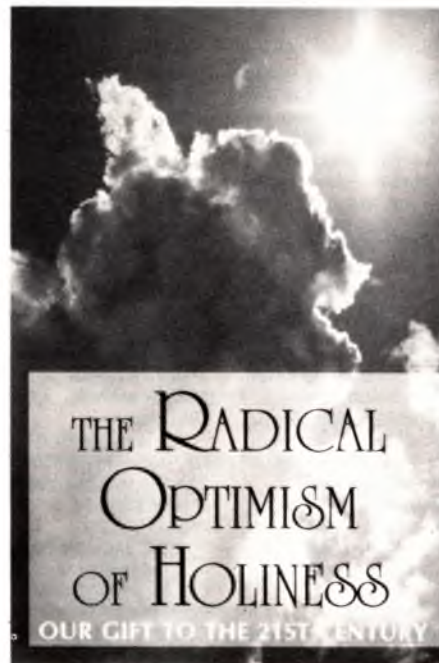
Major denominations were represented, including the Catholic Church. Hundreds of clergy from the Church of the Nazarene attended.

The conference was intended to en-

courage America's pastors at a time when stress is high and job satisfaction is low, according to studies. PK founder Bill McCartney told reporters "This is biblical unity, this is historic stuff."

McCartney announced that PK will have its own "Million Man" rally in Washington, D.C., in September 1997 to show concern for the nation's spiritual condition.

PK conferences are scheduled in 17 cities across the United States between now and October.



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Deaths

VIRGINIA CATHERN BOLLING, 85, Grayson, Ky., Nov. 14. Survivors: husband, Rev. C. Glen; daughters, Mary Jo Kline-felper, Beverly Quresliti; brothers, Milred and Billy Joe Sexton; sister, Anita Keyes; five grandchildren.

DIANNE P. BUCHANAN, 54, Galax, Va., Dec. 13. Survivors: husband, Franklin; daughters, Becky Ingraham, Penny Johnson, Connie VanMeter, Christine Mack, Jennifer Buchanan, Cathy Rucker; father and stepmother, Ivan and Dorothy Meredith; nine grandchildren.

BLANCHE MITCHEM CALLIS, 100, Gwynn's Island, Va., Jan. 21. Survivors: daughters, Winnie Ray, Hilda Rowe, Hazel Rowe; four grandchildren; six great-grandchildren; seven great-great-grandchildren.

BENNIE EDWARD CECIL, 81, Lilbourn, Mo., Jan. 18. Survivors: wife, Ethel; son, Donald; daughter, Joyce Freeman; sisters, Kathleen Pfeffer, Earlene Spears, Adeleine Coomer; four grandchildren; eight great-grandchildren.

MARLEINE GAYLE COEN, 56, Bloomington, Calif., Jan. 3. Survivors: husband, Doyle; son, Jeffrey; parents, Frank and Virginia Day; sisters, Sharon and Patricia Day; two grandchildren.

CLEDA I. DUNN, 94, Bradford, Pa., Nov. 1. Survivors: daughters, Janet Bry, Wilma Wilson; son, William Howe.

BLANCHE LISKA ELKINS, 83, Pine Bluff, Ark., Jan. 21. Survivors: son, John; daughter, Mary Lewis; seven grandchildren; three great-grandchildren.

EVERETT RICHARD EWER, 95, Bentonville, Ark., Dec. 5. Survivors: daughters, Alice Widdifield, Leola Wilkerson, Geneva Diamond; brother, Chester; seven grandchildren; nine great-grandchildren; two great-great-grandchildren.

RUTH E. FOLTZ, 71, Climax, N.C., Jan. 17. Survivors: husband, Rev. John; sons, David, Dennis; daughters, Karen Semones, Donna Ackley, Kathy Foltz; brother, Merritt Dieter; sisters, Orpha Dieter, Martha Blöse; seven grandchildren.

REV. CARL N. HALL, 68, pastor and evangelist of more than 40 years. Clearwater, Fla., Nov. 28. Survivors: wife, Betty Jane; son, Carl Jr.; daughter, Alice Morrison; two grandchildren.

OPAL HAMER, 87, St. Petersburg, Fla., Feb. 7. Survivors: husband, Gerald; daughter, Karen Hamer; nephew, Don Smith.

ROBERT W. HINES, 83, Bentonville, Ark., Dec. 22. Survivors: wife, Helen; brother, Merritt.

REV. JOE FRANK HOOD, 80, Bowling Green, Ky., Nov. 29. Survivors: wife, Helen; son, Carey; daughters, Shirley Lowe, Doris Haley; five grandchildren.

JOHN WESLEY JAMES, 63, St. James, Mo., Feb. 10. Survivors: wife, Alice; son, John; daughters, Beth Williams, Julie Clark; stepdaughter, Naomi Pearson; mother, Ruby; brother, Donald; four grandchildren.

LOTTIE MAE KENNEDY, 90, New Smyrna Beach, Fla., Jan. 20. Survivors: six grandchildren; four great-grandchildren.

REV. RUDY A. KETTERMAN, 89, Beech Grove, Ind., Jan. 1. Survivors: wife, Virgie; sons, Harry, Keith; daughter, Lenore Bruce; 10 grandchildren; 10 great-grandchildren.

REV. ROBERT KINNERSLEY, 81, Kankakee, Ill., Jan. 20. Survivors: wife, Ruth; sons, Ron, Roger, Randy, Rick; daughters, Roberta Schoenwetter, Reva Schoenwet-

ter, Rachel Rieder, Renee Kindle; 18 grandchildren; 2 great-grandchildren.

MARY M. (ELROD) LAMB, 102, Bethany, Okla., Jan. 9. Survivors: sons, Paul, John; daughter, Anna Wilson; sister, Evelyn Andrews; 8 grandchildren; 11 great-grandchildren.

MONTINE H. LAUHON, 76, Tulsa, Okla., Feb. 6. Survivors: sons, Jay, W. H. (Bud); daughter, Linda Cox; sister, Edith Thompson; brother, B. J. Hudson; five grandchildren; four great-grandchildren.

ELMER W. (AL) MILLER, 79, Idaho Falls, Idaho, Nov. 22. Survivors: daughters, Judith Somerville, Sharon Ray, Barbara Johanningmeier; five grandchildren.

REV. JOHN DAVID (J. D.) POOLE, 80, pastor of 39 years, Alderson, W. Va., Dec. 17. Survivors: wife, Ruth; sons, John David Jr., Wendell; sister, Dorothy Jean Gunstream; six grandchildren; two great-grandchildren.

ROBERT LOYD POPE, 73, St. James, Mo., Jan. 11. Survivors: wife, Francis; son, Bill; daughter, Sandy Cima; brothers, Harold, Wayman, J. W., Garland, W. H. Jr., Hubert, Roy; sisters, Irene, Violet; five grandchildren; one great-grandchild.

TOM M. POUNDS, 92, Albuquerque, N. Mex., Dec. 8. Survivors: wife, Muriel; son, Steve; daughters, Maxine Brown, Thomasene Romans; seven grandchildren; four great-grandchildren.

KENNETH G. RICE, 87, Georgetown, Ky., Dec. 16. Survivors: wife, Beatrice; daughter, Juanita Dunn; two grandchildren; two great-grandchildren.

MYRTLE ANNA RIMBEY, 79, Riverside, Calif., Feb. 9. Survivors: husband, Harold; sons, Delwin, Glenn; daughter, Maytie Cherry; brothers, Cecil and Willis Klein; seven grandchildren; three great-grandchildren.

L. THOMAS SKIDMORE, 63, chairman of the Communications Department of the General Board, Medina, Ohio, Jan. 20. Survivors: wife, Lois; sons, Lee, Rob; daughter, Cyndi; five grandchildren.

ESTHER MAY SLOTHOWER, 79, Bethany, Okla. Survivors: husband, Belden; son, Dean; three grandchildren, three great-granddaughters.

RALPH E. SPIVEY, Plant City, Fla., Jan. 6. Survivors: wife, Ruth; stepson, Richard Simons Jr.; stepdaughters, Glenna Dunham, Sharon Buxton; brother, Harold; seven grandchildren; six great-grandchildren.

PHYLLIS STANG, 68, Rantoul, Ill., Jan. 12. Survivors: husband, Joe; sisters, Shirley Stalbaum, Judy Weisbohn; brothers, Victor and Merle Peregrine.

HOWARD S. STOUT, 85, Goshen, Ind., Jan. 11. Survivors: wife, Lucille; son, Tom; five grandchildren; six great-grandchildren.

REV. HERBERT C. TUBBS, 86, pastor of 36 years, Tuscaloosa, Ala., Jan. 9. Survivors: wife, Lena; sons, Herbert Jr., Billy; daughter, Barbara Marshall; 11 grandchildren; 15 great-grandchildren.

DON UNDERHILL, 84, Brooksville, Fla., Feb. 8. Survivors: wife, Ruth; sons, Philip, Donald; daughter, Susan Brown; six grandchildren; four great-grandchildren.

MYRON C. WALKER, 84, Yuma, Ariz., Jan. 13. Survivors: wife, Mary; sons, Howard, Randall; daughter, Elsie Morey; seven grandchildren; three great-grandchildren.

REV. ARTIE H. WHITWORTH, 62, pastor of 32 years, Albany, Okla., Jan. 17. Survivors: wife, Martha; son, Marcus; daugh-

ter, Claudia Reinfelds; brother, Aaron; sister, Charlene Mills; three grandchildren.

Births

to **TRENTON** and **KIMBERLY (MARSHALL) CHERRY**, Riverside, Calif., a girl, Lauren Nicole, June 14.

adopted by **ANNETTE CRAIG**, Wichita, Kans., Dec. 21, two girls, Melodee Ruth, age 8, and Marylynn Joy, age 5.

to **JIM** and **JEANNE (STILES) CURTY**, Hillsboro, Oreg., a boy, Jonathan Andrew, Jan. 17.

to **MARK** and **CATHY GRAHAM**, Olathe, Kans., a boy, Robert Wesley, Jan. 22.

to **RON** and **JUDY (HUBBARD) LEVERETT**, Hayes, Va., a boy, Logan Ross, Nov. 21.

to **GENE** and **LEA (FIMREITE) RANKIN**, Wichita, Kans., a boy, Eugene Allen Jr., Jan. 5.

to **JEFF** and **MINDY (BEARD) WILLIAMSON**, Mount Vernon, Ohio, a girl, Jayna Rose, Oct. 18.

Marriages

WENDY OLSON and **TIM OLSON**, Jan. 6, at Nampa, Idaho.

JULIE TAMARA WATKIN and **BENNETT WAYNE CHERRY**, July 29, at Redlands, Calif.

Anniversaries

EVERETT and **JUANITA (CROOK) BALDRIDGE**, Bourbonnais, Ill., celebrated their 50th anniversary Feb. 14. A family celebration is planned for this summer. The Baldridges have three children and eight grandchildren.

MERLE and **FANNIE GROVE**, Glen Burnie, Md., celebrated their 50th anniversary Mar. 2 while attending the Washington District Laymen's Retreat. A family celebration will be held in Redmond, Wash. in the summer. The Groves have two children and two grandchildren.

WILLIAM and **LOUISE LOOMIS**, Salem, Oreg., celebrated their 50th anniversary Feb. 8 evacuating their home during the flood of 1996. They have two daughters and eight grandchildren.

JIM and **SHIRLEY LUCAS**, Prairie Village, Kans., celebrated their 50th anniversary with an open house given by their children at Nall Ave. Church of the Nazarene. The Lucases have 4 children, 10 grandchildren and 1 great-grandchild.

THOMAS and **CATHERINE HERMON**, Winter Haven, Fla., celebrated their 50th anniversary Nov. 12 with a surprise reception given by Little Rock (Ark.) First Church.

The Hermons were honored again Dec. 3 with a reception given by their children, Sharon and Warner, and the Winter Haven (Fla.) Church.

RUSSELL and **RUTH PERCY**, Sebring, Fla., celebrated their 50th anniversary Dec. 22 with a reception given by their children. The Percys have 5 children and 10 grandchildren.

LOUIS and **ANN POTTER**, Patchogue, N. Y., celebrated their 65th anniversary Dec. 28 with a special fellowship held in their honor at the Patchogue Church of the Nazarene. The Potters have 2 children, 7 grandchildren, and 12 great-grandchildren.

HAROLD and **MYRTLE RIMBEY**, Riverside, Calif., celebrated their 60th anniversary July 14.

Announcements

BATTLE CREEK (MICH.) FIRST CHURCH will celebrate its 50th anniversary April 14 with a "get reacquainted" continental breakfast, Sunday morning service with General Superintendent Emeritus William M. Greathouse speaking, followed by dinner and an afternoon service with District Superintendent C. Neil Strait speaking.

Former pastors, members, and friends are invited. For more information, contact Pastor Don Wilkins, 12866 Beadle Lake Rd., Battle Creek, MI 49017, 616-979-4565.

CASPER (WYO.) FIRST CHURCH will celebrate its 75th anniversary May 2-5.

Former pastors, members, and friends are invited. For more information, contact 2020 S. Jefferson, Casper, WY 82601, 307-234-9601.

ESCONDIDO (CALIF.) FIRST CHURCH will celebrate its 85th anniversary April 21 with former pastors Chuck Ashley and Gerard Reed speaking in the morning service, followed by a potluck dinner.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP for the dinner, contact P.O. Box 2155, Escondido, CA 92033, 619-745-7061.

FORT WAYNE (IND.) WEST MAIN CHURCH will celebrate its 50th anniversary June 30 with special services all day and a dinner following the morning service.

Former pastors, members, and friends are invited. For more information, contact Rev. Harvey Howe, 1715 W. Main St., Fort Wayne, IN 46808, 219-422-7275.

HIGHLAND (MICH.) CHURCH will celebrate its 75th anniversary Aug. 25 with a catered dinner following the morning service.

Former pastors, members, and friends are invited to attend or send greetings. For more information or to RSVP for the dinner, contact 1211 W. Livingston Rd., Highland, MI 48357, 810-887-1402.

STERLING HEIGHTS (MICH.) COMMUNITY CHURCH will celebrate its 25th anniversary June 22-23.

Former pastors and members are invited to attend or send greetings to 11433 16^{1/2} Mile Rd., Sterling Heights, MI 48312.

TALLAHASSEE (FLA.) FIRST CHURCH will celebrate its 50th anniversary and new facilities July 13-14. Special guests include District Superintendent D. Moody Gunter, Rev. Carlton "Uncle Bud" Mills, previous pastors and families, and the TNU "Trevadors" Quartet. Special activities include an informal reception and cookout 4 p.m., Saturday, and a dinner following the Sunday morning service.

Past and present members and friends are cordially invited to attend or send greetings. For more information, contact Pastor Doug Mills, 1983 Mahan Dr., Tallahassee, FL 32308, 904-877-2650.

TECUMSEH (MICH.) CHURCH will celebrate its 40th anniversary May 12-19 with a laymen's revival and homecoming.

Former members and friends are invited. For more information, contact 808 W. Chicago Blvd., Tecumseh, MI 49286, 517-423-4960.

FOR THE RECORD Moving Ministers

TIMOTHY D. ASBILL JR., to Shenandoah, Iowa
 THOMAS L. BOESE, from Pleasant Hill, Kans., to Bethel, Kans.
 W. D. BOOMER, from Bethel, Kans., to Cleveland, Okla.
 SAMUEL BOYD from Gun Barrel City, Tex., to Harrison, Ark.
 STEVEN A. BOZE, from Nebo, Ill., to El Paso, Ill.
 ROBERT BRUNSON, to pastor, Kansas City (Kans.) Spanish
 THOMAS W. CAHILL JR., from student to pastor, Canasota, N.Y.
 KEVIN CLEMENTS, from student, Nazarene Theological Seminary, to pastor, Granite City (Ill.) Marysville Road
 CURTIS COOMBS, from Clearwater, Kans., to Augusta, Kans.
 GARY R. CUNNINGHAM, from Danville (Ind.) Calvary, to Wabash, Ind.
 JOYCE DANIELS, to pastor, Kinsley, Kans.
 PHILIP W. EDWARDS, from O'Fallon, Mo., to Science Hill, Ky.
 STAN R. ELLINGSON, from evangelism to pastor, Monroe, Ohio
 KEVIN D. ELLIS, from associate, Fayette, Ohio, to pastor, Ashtabula (Ohio) Edgewood
 CRAIG R. EWING, from associate, Gardiner, Maine, to associate, Fairmont (W.Va.) First
 DAVID GALLIMORE, from Mason (Ga.) Shurlington, to Wrightsville, Ga.
 THOMAS E. GEORGE, from Stonington, Ill., to Griggsville, Ill.
 LERAY GLENDENNING, from Clariton,

Iowa, to Port Arthur (Tex.) Grace
 KEITH E. GROVE, from Kalamazoo (Mich.) First, to Indianapolis (Ind.) Southwest
 ANTHONY HOLE, from Westcoast, B.C., to Burnaby (B.C.) Royal View
 RANDALL L. JAMES, from Jason Chapel, Tenn., to Fort Meyers (Fla.) First
 KENNETH A. KIRKLAND, to pastor, Bonifay, Fla.
 ROLF KLEINFELD, from associate, Wichita (Kans.) Westside, to associate, Richmond (Va.) Southside
 JOHN D. LEAF, from evangelism to pastor, Carrollton, Ohio
 STEVEN R. LESTER, from Miami, Okla., to Peoria (Ill.) First
 A. O'NEAL LOETSCHER, from chaplaincy to pastor, Brunswick, Maine
 THOMAS McADORY, from associate, North Little Rock, (Ark.) First, to associate, Kansas City (Mo.) First
 EARL MARVIN, from Wichita (Kans.) Park City, to Clinton, Mo.
 JOHN A. MILLER, from Interlachen, Fla., to Pleasant Hill, Kans.
 ROBERT R. ODGEN, from Clinton, Mo., to Las Vegas (Nev.) Charleston Heights
 DAVID D. PULLEN, from Charlotte (N.C.) Plaza, to Macon (Ga.) Shurlington
 RICHARD P. REYNOLDS, from Port Orange, Fla., to Jamestown (N.Dak.) First
 JERRY RICE, to pastor, Blossom, Tex.
 PAUL SHELPH, from Harrisonville, Mo., to Connell, Wash.
 CHARLES SMITH, from district-assigned, Northern California, to general-assigned, Kansas City, Mo.
 GORDON STEWARDSON, from associate, Chilliwack, B.C., to pastor, Namino, B.C.
 JAMES THORNTON, from pastor, Burr

Oak, Kans., to associate, Hannibal (Mo.) First
 RICKY VANWEY, from Deep Water, Iowa, to Fort Madison, Iowa
 DANA WENDEL, to pastor, Creston, Iowa
 ARTHUR WILLIAMSON, from Woodland, Wash., to Lynden, Wash.

Moving Missionaries

BARKER, TERRY and DIANE, Asia Pacific Regional Office, New Field Address: PO Box 38050, Agora Complex, Cainta 1900 Rizal, PHILIPPINES
 BORGER, PAM, Papua New Guinea, Furlough Address: c/o Rev. Fred Borger, 818 E. Sheridan, Des Moines, IA 50316
 CALHOUN, RONALD and SHELVA, ANTC, Furlough Address: 3910 Monza Dr., Richmond, VA 23234
 COX, DON and CHERYL, Ecuador, New Furlough Address: 110 Bondurant, Washington, IL 61571
 CRUZ, PEDRO and JUSITA, Costa Rica, Furlough Address: 2883 Neil Ave., Apt. 441-C, Columbus, OH 43202
 CUNNINGHAM, FLOYD, Asia Pacific Nazarene Theological Seminary, Furlough Address: 221 Hutton St., Gaithersburg, MD 20877
 ESTEY, JOHN and SANDRA, Stateside Address: 86 Wendall Ave., Wollaston, MA 02170
 HANNAY, SCOTT and PAM, MAC Regional Office, New Field Address: c/o 1375 N.W. 97th Ave., Suite 10, Box 571, Miami, FL 33172-2855
 LAIRD, CHARLES and PATRICIA, Kenya, Field Address: PO Box 53067, Nairobi, Kenya
 LEUPP, RODERICK and STEPHANIE, Asia Pacific Nazarene Theological Seminary, Furlough Address: c/o Rockwell S. Brank, 1788 Wainwright Rd. S.E., New Philadelphia, OH 44663
 MILLER, MARY, Peru, Furlough Address: c/o Ruth Miller, 16950 W. Dixie Highway, No. 426, North Miami Beach, FL 33160
 PARK, PHILIP and RUTH, Thailand, Field Address: 49 Soi 2, Seri 6, Bangkok, 10250, THAILAND
 SARMIENTO, CHRISTIAN and MARGIT, Caribbean Regional Office, Field Address: 9118 S.W. 147th Ct., Miami, FL 33196
 WATERS, TERRY and LAN, Vietnam, New Field Address: PO Box 210, Central Post Office, Ho Chi Minh City, VIETNAM
 POE, BRENT and CYNTHIA, Papua New Guinea, Furlough Address: 112 Timber Ridge Rd., Nashville, TN 37217
 SILVERNAIL, KEITH and GENEVA, State-side Address: 300 Bakertown Rd., Apt. 19B, Antioch, TN 37013
 SRADER, DUANE and LINDA, Portugal, Furlough Address: 6276 Dave St., Groves, TX 77619
 STROUD, PAUL and NETTIE, Ghana, Field Address: PO Box 7847, Accra-North, Ghana, West Africa
 UNG, RATLIEF and SUSAN, Cambodia, Furlough Address: 11947 Bayla St., Norwalk, CA 90650
 WILLIAMS, JIM and SHIRLEY, Swaziland, Furlough Address: P.O. Box 640, Alachua, FL 32615

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CRYSTAL SEA

Me First or Thee First?

JOHN C. BOWLING



John C. Bowling is president of Olivet Nazarene University.

HAVE YOU EVER NOTICED that the world in which we live is filled with all kinds of people? There are:

- coffee people and tea people
- dog people and cat people
- sailboat people and powerboat people
- steak lovers and vegetarians
- religious and nonreligious people
- morning people and evening people (or, to put it ornithologically, “early birds” and “night owls”)
- Ice Capades people and hockey people
- positive people (those who always think the best) and negative people (those who always think the worst)
- tennis people and golf people
- country folks and city folks
- people with paper and pencil by the phone and people with kids
- classical music people and country music people
- rock-and-roll people and then all the rest of us

We are surrounded by people daily who possess a kaleidoscopic variety of interests, values, and idiosyncrasies. Our world is filled with colorful and unique individuals.

Yet, in spite of our varying interests, each of us share a common interest, one that transcends age, race,

gender, education, and culture. It is “self-interest.”

Self-interest is natural, yet if it is left unsanctified, it quickly becomes selfishness and can be one of the most destructive forces in all of life. Self-centeredness, selfishness, takes a toll at work, in marriages, in parenting, in friendships, and in the life of the church.

A “me first” mind-set judges every activity, every decision, every opportunity, and every relationship on the basis of “what’s in it for me?”

- Will it give me pleasure?
- Will it advance my concerns?
- Will it make me look good?

In contrast to such self-interest, the Scriptures say, “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others” (Philippians 2:3-4, NIV).

This becomes possible only as the Holy Spirit transforms our lives from a “me first” to a “Thee first” orientation. The great commandment is to love God with heart, mind, and soul; to put Him first; and then to love others as ourselves. Love is the fruit of the Spirit. It is love made perfect by the grace of God, which transforms the motivation of a believer from self-interest to the interests of God and others.

A change of attitude begins with a change of heart. Being a “Thee first” person is not a matter of turning over a new leaf or making a new-year resolution. We become “Thee first” people through an inner transformation, through the sanctifying grace of God, whereby our hearts are cleansed from

the root of selfishness and filled with perfect love for God.

Paul writes, “Your attitude should be the same as that of Christ Jesus” (Philippians 2:5, NIV). Eugene Peterson paraphrases the verses that follow this admonition as follows:

Think of yourselves the way Christ Jesus thought of himself. He had equal status with God but didn’t think so much of himself that he had to cling to the advantages of that status no matter what. Not at all. When the time came, he set aside the privileges of deity and took on the status of a slave, became *human!* Having become human, he stayed human. It was an incredibly humbling process. He didn’t claim special privileges. Instead, he lived a selfless, obedient life and then died a selfless, obedient death—and the worst kind of death at that: a crucifixion (vv. 5-8, TM).

The prayer of Jesus at the most crucial moment of His life was, “Take this cup from me. Yet not what I will, but what you will” (Mark 14:36, NIV). In this prayer, offered on the night before His death, is the natural expression of self-interest: “Take this cup from me”; but that self-interest is

Unsanctified self-interest soon becomes sinful selfishness.

willingly surrendered to the Father: “Yet not what I will, but what you will.”

This selfless, obedient life is the pattern for us all. It is the expression of Christian perfection. What a different world this would be if everyone could move from living a “me first” life to a “Thee first” life! That’s our prayer: “Thy kingdom come on earth, as it is in heaven” (see Matthew 6:10).

Notes from an editor's journal

by Mark Graham, Managing Editor

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More than an Education

The story of my college life is filled with the amazing workings of God. After attending a community college for two years, I planned to attend the University of Tennessee at Knoxville. I was aiming for a career in communication, and U.T. was the place to go.

A high school friend, Andy Derryberry, had been at U.T. for a couple of years. He was willing to accompany me to east Tennessee to search for a job. We spent a couple of days roaming around the community, visiting radio stations where I applied for jobs as an announcer. Program directors talked to me, listened to my tape, and said, "We'll give you a call if something comes open."

Until I got to WBIR. There, the P.D. told me that they had an opening at their FM station (WBIR was what is known as a combo, with an AM, FM, and TV station). He listened to my tape, had me read some news, and then told me he thought he had a job for me.

Needless to say, I was ecstatic. I was about to go to the university, and I would have a job in broadcasting while studying about it in class—whoopie!

But I never got to U.T. That summer (1972) I was working at the radio station in my hometown. My shift didn't start until early afternoon, so I was usually meandering around the house in the mornings. My twin, Michael, was planning on going to Trevecca to be a music and youth major. Several times the phone rang for him, and I happened to answer it. On the other end of the line was the chaplain for TNC, Neil B. Wiseman. Neil wanted to talk to Mike, but he spent quite a bit of time chatting with me about my plans for the future.

"You know, we're going to have a new guy at TNC this fall," said Dr. Wiseman. "He has a strong background in communication, and I think he could help you in your career."

A few weeks later, our pastor, J. A. Biggs, loaded Michael and me into his car for a trip to TNC. I had heard about it all of my life but had never visited the campus. The very day we visited, one Gary Coulter was there to tour the campus. He was the fellow Dr. Wiseman had mentioned in our phone conversation. Together, Gary and I toured the campus and became friends—a relationship that endures more than 20 years later.

**I learned much
at TNC—
about education,
about life,
and
about God.**

I ended up declining the job at WBIR. Instead, I enrolled at TNC and took a job at the public library. Within a year, I had a job at WSM radio (the home of the Grand Ole Opry to you folks who don't listen to country music). The job at WSM and the education at TNC both went a long

way toward helping me in my career.

It was the personal touch of individuals like Neil Wiseman and Gary Coulter that drew me to Trevecca. It is that same personal touch and dedication to God that continues to give Nazarene colleges an incalculable edge over their secular counterparts.

I learned much at TNC—about education, about life, and about God. I could have had a degree from the state university, but I don't think I ever could have had professors or friends who cared about me like those I met at that small college in Nashville.

I can't predict the future for anyone else, but I can look back to my past and see how God worked in my life through an education at a Christian college. I do know that He continues to provide young people with more than an education at Nazarene institutions of higher learning.

Missionaries Safe Following Robbery Attempt

Police killed four gunmen following an attempted robbery at the Asia-Pacific regional office Feb. 27, according to A. Brent Cobb, Asia-Pacific regional director. The men entered the grounds of the regional office in Manila, Philippines, in the early morning and held the caretaker and his wife hostage for almost four hours. The gunmen demanded that the caretaker open the safe, but he was unable to do so.

An unidentified person saw the gunmen enter the office and called police. When they arrived, police killed a gunman at the gate. The other gunmen fled to a hidden staircase where they remained until missionary Terry Barker told police about it. In the struggle that followed, one of the gunmen was killed in Cobb's office. The others were killed outside.

No civilians or Nazarene personnel were injured in the incident, although some damage was done to the building and furnishings.

"May Jesus Christ be praised for His protection for our people," Cobb said.

The incident at the regional office happened on the same day Nazarenes around the world focused their prayers on the Asia-Pacific Region. The prayer focus was part of "Pray Now!" a week of prayer promoted by NWMS. "We praise God that our people in Manila were spared from a dangerous and potentially tragic situation, and it is because you were praying," said Nina G. Gunter, general NWMS director.

Cancer is Gone



General Superintendent James H. Diehl is cancer-free. Diehl said he received the bright prognosis Mar. 7, three days after undergoing surgery to remove his thyroid. "The doctor told me that there were a number of nodules in the thyroid that could have turned into cancer, but they had not," Diehl said. "As far as my thyroid is concerned, I am clean."

The general superintendent underwent surgery at Porter Hospital in Denver Mar. 4 to remove the thyroid. Doctors removed a tennis ball-sized tumor

from Diehl's voice box Jan. 29. "I picked up *The New Testament in Modern English* by J. B. Phillips this morning, and the very first heading for 1 Peter chapter 1, verse 3 seemed to be written just for me," Diehl said. The heading reads: "Your faith is being tested, but your future is magnificent."

"I feel about as good as the day I got saved," Diehl added. "I have been set free from something that I couldn't handle by myself."

Diehl wants to thank Nazarenes around the world for their prayers. He will undergo a test in April to make sure the cancer did not spread. Messages may be sent to Dr. Diehl at: P.O. Box 36227, Lakewood, CO 80235.

TNU President Recovering



Millard Reed, president of Trevecca Nazarene University, is at home and doing better following almost two weeks of hospitalization for viral hepatitis. Reed was hospitalized in Charleston, S.C., Feb. 25 for flu-like symptoms. Further diagnosis revealed the presence of hepatitis A, a disease that can destroy the liver.

Reed was transported to Vanderbilt Hospital in Nashville Mar. 1, where he remained in intensive care for several days.

"His liver is in a rebuilding process," said Steve Pusey, TNU vice president for academic affairs. "His doctors are pleased with his progress and anticipate a full recovery."

The family released a statement thanking friends for their prayers and expressions of concern. It is expected that Reed will limit his campus activities for several weeks.

Messages may be sent to Reed at TNU. The address is 333 Murfreesboro Rd., Nashville, TN 37210.

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