

MARCH 1998

# Herald of Holiness

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**An Appetite for Righteousness**

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## The Beatitudes—What's the Catch?

by William J. Prince

**T**he Beatitudes—those crisp, powerful words that begin Christ's Sermon on the Mount—offer us a wealth of information on how to live within the security blanket of God's peace. Most of us memorized these verses as children. The richness they hold makes them well worth revisiting. Read them in Matthew 5:3-12.

The word for "blessed," as the KJV has it, is the Greek *makarios*. Often translated as "happy," *makarios* means more than a warm, bubbly feeling. The Greeks used the word in reference to their gods. *Makarios* for them meant godlike joy—a sense of well-being and peace that is beyond the touch of earthly calamity or situations. Sounds sweet, doesn't it? Can we know such serenity as mortals? Jesus says we can.

The verses represent a sort of progression of the Christian walk. Initially, we come to know Jesus when we are willing to be *poor in spirit*. Unless we recognize our inability to save ourselves, we will never know Christ's salvation or peace.

The idea of *mourning* in this passage suggests penitence for one's rebellion against God. In a similar fashion, *meekness* suggests not a weak, limp-wristed approach to life, but one that is God-controlled. Numbers 12:3 speaks of Moses as one who was "very meek, above all the men which were upon the face of the earth." Certainly Moses was no weakling.

Once we accept our own spiritual poverty, when we truly mourn our lack of seeking God's ways, when in our humility we allow God to control our lives, we should be hooked. This is when the peace that we have come to know makes us want even more of Him and less of ourselves. Jesus stated

that when we thus "hunger and thirst after righteousness," we will find deeper spiritual satisfaction. If we are merciful, we will receive mercy; if we are pure in heart, we will see God.

How do we hunger and thirst for God's righteousness? God isn't looking for self-righteous Pharisees wagging condemning fingers at the "sinners" out there. Rather, He calls us to a deeper walk—we call it entire sanctification—where the heart is cleansed from sin and filled by the Holy Spirit. Oh, that all Christians would hunger

**TRUE PEACE WILL NOT  
COME VIA MEETINGS AT  
THE UNITED NATIONS OR  
AT SUMMITS IN EUROPE.**

for this deeper work and find the sweet satisfaction that comes only with the sanctified heart! This work of God allows us to truly be merciful, to forgive those who have wronged us even as Jesus forgave those who nailed Him to the Cross. It is only by such an infusion of God's infinite love that we are able to truly love others.

With the sanctified heart comes a deeper desire to experience God's peace and share it with others. Our world hungers for peace, but it will not be found via meetings at the United Nations or at summits in Europe. True peace comes only when we surrender to the Lordship of Jesus Christ. In my travels as a general superintendent, I meet many people. Unfortunately, I do not see much peace in their faces.

When we truly come under the control of God, we will offend others—not intentionally, but as a result of standing up for Christ and righteousness. We do this when we declare the Bible is the inspired Word of God. We do this when we call wrongdoing what it is—sin. Calling the king an adulterer cost John the Baptist his head. If we stand up for righteousness, we too will pay a price, but Jesus promises that in such cases "great is your reward in heaven."

Some would say the ideals of the Beatitudes are like "pie in the sky." In a sense, they are. Jesus said that His kingdom was not of this world. But the "blessedness" of the Beatitudes is also for the here and now. I have seen it in the faces of the bereaved at funerals and in the responses of friends and loved ones who learned they had cancer.

If we distill these 10 verses to their essence, we could say that God truly wants you and me to experience deep peace despite our outward circumstances. But serenity comes only if we abide by His conditions. This means repenting of our sins, accepting Jesus as Savior, and continually hungering and thirsting after righteousness.

There's the catch. We can have peace in a world where dictators stockpile poison gas and innocent children die of cancer, but only if we will seek a relationship where we are so deeply in love with God that His love will automatically flow through us and into those around us. Such peace comes at a price. Jesus himself said the way to God is a narrow one that most will not take. How about you? **H**



Ang Shiao

# What's in a Word?

**VICTOR SCHREFFLER**



Victor Schreffler is senior pastor of Blue Springs (Missouri) First Church of the Nazarene.

I LOOKED UP THE WORD *HUSBAND* the other day and found it meant three things, none of which are particularly comforting.

The first is “a male person of full age as opposed to a child or female.” An adult. A husband is not a child, therefore not childish. He’s an adult.

To be a husband, *I gotta grow up*. Wince.

In Greek literature, this word was also used to indicate a human as opposed to some fabled monsters like centaurs (half man, half horse).

That means if I want to be a husband, *I can't be a monster*. Monsters are scary.

A husband isn't supposed to be scary. Intimidating. Using anger to manipulate.

Colossians 3:19: “Husbands, love your wives and *do not be harsh* with them” (NIV, emphasis added). Wince again.

But monsters are usually scary and ugly. Rude, crude, and just not the kind of thing you'd want to be around. Ugly.

First Peter 3:7: “Husbands, in the same way be *considerate* as you live with your wives, and treat them with *respect*” (NIV, emphasis added). Wince, wince.

To get a laugh at your wife's expense—is that considerate? To make yourself look better by blaming something on your wife—is that respect?

The third meaning of the term *husband* has to do with legal position. The husband takes *responsibility* for the home and family.

“I can handle that!”  
Really?

You and your wife get into an argument. The battle rages. Escalation.

Pretty soon she's talking about how you *never* pick up your underwear, and you're talking about how she's *never* on time for anything.

Breakdown.

What happens now? Remember, the word *husband* means “responsible.” As husband, what do you do?

A. Continue the argument in your head until you're satisfied that you showed her who's boss.

B. Let her stew. She started it. She's the one who walked away. It'll teach her a lesson.

C. Chase her down. “You're not walking away from me when I'm talking to you.”

D. Take the initiative to *restore relationship*.

Another scenario. The kids are fighting. You're watching TV. One of them hurts another.

Adult intervention is obviously needed. As husband, what do you do?

A. “Honey! Can you do something about those kids!”

B. Grab the remote and crank the volume to ear-splitting levels.

C. Leave the house for a quieter place.

D. Take the *initiative* to discipline the children.

What's in a word like *husband*?

- A. Maturity?
- B. Consideration?
- C. Responsibility?
- D. All of the above.

**T** O BE A  
**HUSBAND, I GOTTA  
GROW UP. WINCE.**

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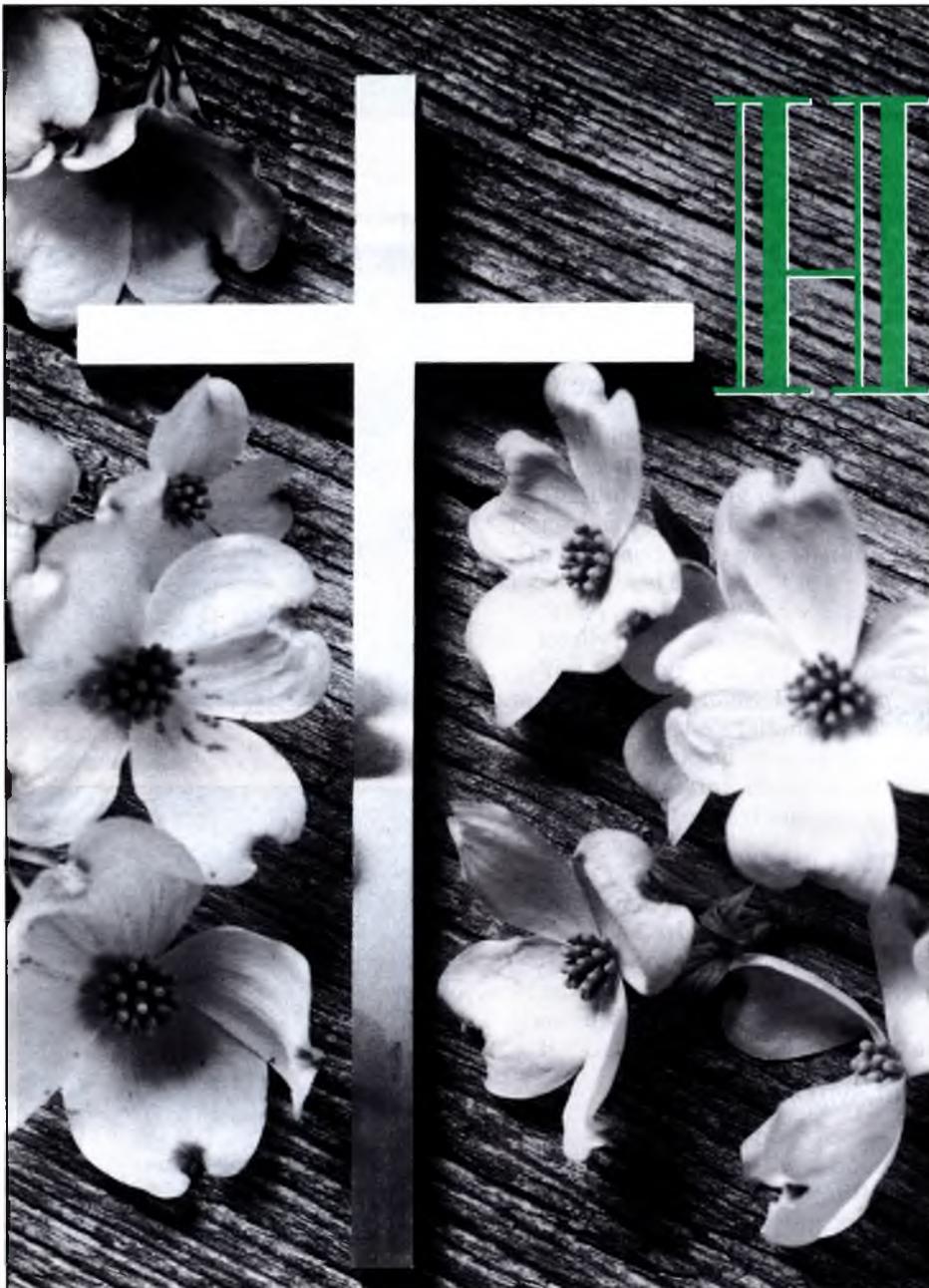
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H. Armstrong Roberts

# Holiness

scribes J. A. Wood's pursuit of dynamic discipleship in "The Holy Life." He is the author of the Christian classic *Purity and Maturity*. As this Wesleyan, an exemplary selection of those who "found the secret," testifies, "There was a divine fragrance and sweetness imparted to my soul when the Saviour cleansed and filled it with pure love, that has ever remained with me, and I trust it ever will."<sup>2</sup> The missionary/educator/author's concise summary, "The details of their experience of the crisis of the deeper life are delightfully different; yet their testimony to the reality of the joy and power of the Spirit-filled life is unanimous,"<sup>3</sup> reflects beautiful symmetry and blessed balance not always evident in a cross section of Evangelical witnesses.

While respecting the validity of each of the testimonies to the fullness of the blessing in their spiritual lives, for God alone is competent to judge the veracity of what they have expressed, Wesleyans are likely to be impressed by the safeguards that David Seamands raises in his *Healing of Memories*. Though not intended to be a theological treatise, Seamands declares, "Everywhere in Scripture we are admonished to make this level of living the aim of our sanctification. Christian perfection goes by many names, depending on one's theological background. Unfortunately, it is called by some the 'Higher Life,' or the 'Deeper Life,' or the 'Spirit-Filled Life,' but that is because these Christians

The "witnesses of diverse personalities and backgrounds" provided the late Dr. V. Raymond Edman with resource material for 20 vignettes (actually 21, including his own) incorporated in his work *They Found the Secret*. The religious experiences of these "discoverers" range across the centuries from that of John Bunyan in "The Unchained Life" to Eugenia Price in "The Buoyant Life."

Edman's in-depth study of these widely varied men and women of differing doctrinal persuasions

(Keswick, Wesleyan, and unlabeled) led him to conclude, "The pattern in the crisis of the deeper life, followed by its wide outreach, is almost identical with the experience of countless others of God's children. First, there is the hunger of heart, often followed by a sense of desperation that leads to utter surrender of self. Thereafter there is the meeting of the soul with God in whatever manner the Almighty is pleased to reveal Himself to the desperate seeker who, like Jacob at Jabbok, *will not let Him go until there is blessing.*"<sup>1</sup>

This step-by-step course de-

# and Discipleship

by J. Ray Shadowens

seem content to live on a lower, shallower, and half-filled level of life. As the norm for all Christians, and because it is God's will for His redeemed children, true Christian perfection is the healthy pursuit of Christian excellence by those who, out of gratitude because they are accepted and loved as they are, want to please God and be at their best, *on His terms*.<sup>14</sup> While not wanting to get caught up in a controversy involving semantics, we can acknowledge the legitimacy of each of these dedicated disciples' witness to "personal holiness." Many are better than their theology.

All would doubtless agree with the authoritative affirmation that Edman makes: "The Almighty creates no desires deep in the human soul which He cannot Himself satisfy."<sup>15</sup> For those of whatever theological orientation whose faith is securely anchored in the faithfulness of our Heavenly Father, there will be a positive response of joyous assent to this heartening declaration.

As challenging as the accounts of each of these patterns of victorious living may be to the growing disciple, it certainly would be spiritually unrewarding, as it would be unwise, to pursue perfect love by endeavoring to assimilate into their own religious experience some unique aspects of the glorious work of grace exhibited by this roll call of saints. Countless born-again believers have been en-

couraged in their spiritual pilgrimages by studying diligently the enlightened quests of those who stand out as worthy examples. Who could measure the enduring influence of a John Bunyan or a Charles G. Finney or a Samuel Logan Brengle or a Frances Ridley Havergal upon earnest aspirants of New Testament holiness?

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If that is  
holiness, we  
want it.

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Proponents of entire sanctification have faced, continually, the unfounded charge that victorious Christian living, as set forth here, is an esoteric experience reserved for a relatively few supersaints and never to be regarded as universally available to the rank-and-file followers of our Lord. Some would even go so far as to assert that to offer this blessed act of grace is to mislead sincere but naive souls and thereby create expectations that can be spiritually and emotionally damaging. A. W. Tozer, in his *Divine Conquest*, refutes this groundless allegation with this characteristic insight: "The Spirit in-dwelt life is not a special de-

luxé edition of Christianity to be enjoyed by a certain rare and privileged few who happen to be made of finer and more sensitive stuff than the rest. Rather, it is the *normal state* [emphasis mine] for every redeemed man and woman the world over."<sup>16</sup> Without question, if any of the 21 whose spiritual ventures of faith have held up to the scrutiny of Edman were asked if they advocated the view that only a few select souls, as themselves, were eligible for this glorious experience, they would in concert deny that to be the case. On the contrary, they would unitedly encourage every pilgrim in the pursuit of Christian excellence to press their claim for this spiritual reality earnestly, in accordance with the Word of God.

Some branches of Evangelicalism have witnessed a renewed emphasis on "discipling" and "discipleship," which seemed to have been instrumental in establishing believers in the foundational principles of their faith. This is indeed commendable. It is well to ever keep in mind that the dynamic of discipleship is enthroning the Holy Spirit at the central controls of the disciple's inner spirit.

#### Reference Notes

1. V. Raymond Edman, *They Found the Secret: Twenty Transformed Lives That Reveal a Touch of Eternity* (Grand Rapids, Zondervan Publishing House, 1960), 45.
2. *Ibid.*, 134.
3. *Ibid.*, Introduction, 9.
4. David A. Seamands, *Healing of Memories* (Wheaton, Ill.: Victor Books, 1985), 117.
5. Edman, *They Found the Secret*, 45.
6. A. W. Tozer, *The Divine Conquest* (New York, Fleming H. Revell Co., 1950), 128.



## Thanks

I want to express my gratitude to all the people who were involved in the rescue of the van passengers after the disastrous accident near San Fernando, Mexico, on January 3. The Work and Witness participants performed a superhuman job while working with virtually no resources. Passersby volunteered their assistance and even their vehicles for transportation to the hospital. Without the outpouring of help, some of us would have suffered even more seriously.

The people on the trip enfolded me in arms of love just as though we were family members. My family and I greatly appreciate that. We are especially thankful for all the prayers that were sent up on our behalf. It seems as though people around the world were aware of the situation and the need for God's intervention.

My heart goes out to those who lost loved ones and to those who suffered much more severe injuries than mine. I pray daily for them.

Thank you all for a church that gives us opportunities to serve.

*Richard M. Wynn  
Tilton, Ill.*

## Articles on Holiness

As I have been reading the September 1997 issue of the *Herald of Holiness*, I have been struck by how well the articles by Dr. Richard S. Taylor and Dr. Paul Rees complement one another. Probably as never before, we need the warning issued by Dr. Taylor in his article "Is Moral Fog Engulfing the Church?" The warning that it carries and the theological base from which it springs are basic to understanding what the holiness message is all about. Were I a pastor, I would preach a series of messages based on this article!

But warning alone will not suffice—we must also focus on the beauty of holiness, and this is wonderfully present in Dr. Rees's article "The Allure of the Holy." Were I a pastor today, I would attempt to weave the thoughts of Dr. Rees into the warnings of Dr. Taylor.

It is my privilege to have known both of these gentlemen and to hear them preach. The wonderful thing is that their lives exemplified their preaching and writings. This is the final test of our holiness position!

Thank you for calling us back to a clear understanding of our holiness message and spirit through our church publication!

*Stephen W. Nease  
Mount Vernon, Ohio*

## Divorce Culture

Thank you for "Divorce—It Never Should Have Happened" by Jane A. Cole in the December 1997 issue of the *Herald*. The five worst words you can tell a person about to be divorced are "Get on with your life." Only in the rarest of cases do these words apply. We can become experts at "getting ourselves off the hook" as it relates to relationship accountabili-

ty—even in the church. Somehow we've bought the erroneous idea that "my marriage is no one else's business."

Although the author's suggestions were appropriate, I only wish she had gone a bit further and suggested strategies and structures for the local church that had requirements for first-time couples getting married, such as the Prepare/Enrich Inventory, required classes, or pastoral feedback sessions. It would have been appropriate to mention that many of our churches have on-going structures of enrichment, encounter, or Third Option Ministries that help couples pull scheduled maintenance on their marriages.

I would like to think that the noncaring church Jane mentioned is an exception and not the rule. We are becoming much better at not looking discreetly the other way when a couple is disintegrating right in front of us. We have a long way to go, but we're much better at marital accountability than a decade ago.

I appreciated the article but was saddened how the divorce culture can raise its ugly head in the church. Of all the institutions that should be saying "Enough is enough" rather than "Get on with your life," is the Church of Jesus Christ.

*J. Paul Turner  
Olathe, Kans.*

I am commenting on the article "Divorce—It Never Should Have Happened" by Jane A. Cole (December 1997). I found the article relevant, as one of my loved ones endured a divorce that "never should have happened." I also have the opportunity to counsel troubled couples from a biblical viewpoint in my practice as a family physician, or I refer them to a professional who shares my value system.

I did find the article mildly disturbing. I think it emanates anger and even bitterness. In fact, I found it resembled a letter to Ann Landers more than a *Herald of Holiness* feature article. The writer seems to have found nearly everyone involved adversaries of her daughter. There are strong words used that give me that clue. Let me quote: "After five years of marriage there was boredom and laziness combined with immaturity." The author excuses her daughter in the article, so I inferred she was referring to her son-in-law. Did she tell those words to her ex-son-in-law's face? "Who stands accountable . . . they went their own way and never gave a thought to the destruction they created," is another example.

Nowhere does the author mention her daughter's role, except that as victim. I think this is a natural tendency, as I thought my loved one was above reproach as well. However, I find that marital problems are like a two-way street: both parties usually have something to contribute.

I agree that divorce is tragic and contrary to God's plan, except as Jesus described in cases of adultery. I also appreciated the author's description of the Year of Patience, a waiting period that people of the Baha'i faith self-impose when considering divorce. The methods described to assist troubled couples showed insight. I just think the article would have been more helpful and higher quality had it been written a bit more objectively and with a less accusatory tone.

*Andrea Herman  
Sioux City, Iowa*

## Cross-Gender Friendships

As one of the respondents to the questionnaire concerning cross-gender friendships, I have to express my surprise and concern about what I hear God's people saying.

*Continued on page 13*

# Premature

WESLEY D. TRACY



BEVERLY REDIGER STOWERS died on Thursday. She didn't pass away, she died. Cancer seized her and choked the life out of her. It wasn't pretty.

She was 24. Her wedding was set for January 2. But just before Halloween, they discovered terminal cancer.

Jay Stowers still wanted to marry her. So on the day before Thanksgiving, they were married in the chapel at the medical center. I sent a card. Eight weeks later, she was dead. I sent another card.

Yesterday I got tangled up with a bad case of the *whys*. I got angry with God, although I wouldn't exactly admit that my outrage was directed at Him. If I were God, I sure wouldn't have let cancer kill a kind, young woman like Beverly. We prayed, really prayed. How could He sit on His hands? There she was with a brand-new master's degree in speech therapy, ready for a lifetime of service to children with speech problems. And then zap—the light goes out.

Today I began to remember that Christians have no immunity. God does not promise to shelter us from the peril and pain of life. In fact, Jesus promised, "In the world you will have tribulation." But He added, "But be of good cheer, I have overcome the world" (John 16:33, NKJV). God promises to take us triumphantly through whatever life brings. It may have been the chance of life that brought Bev into that tragic collision with cancer, but it was love, divine

love, that brought Jesus quietly walking through the shadows of her sorrow to meet her there. She died victorious, almost cheerful, in the faith.

So there is no question mark on God's character, I keep telling myself, because of Beverly's tragedy. God was not the Author of her suffering; He was the Helper in her suffering.

I can even see the sunlight of mercy shining through. God sent Jay Stowers to love Beverly more than anything else in the world. I can't think of anything that she needed more. I knew her well enough to know that.

We were in the same small-group Bible study. In one session we had one of those group exercises with a multiple-choice question that asked, "What do you hunger for? What do you want more than anything else in life?" The workbook had a list of choices, or we could make up our own answer.

Our leader asked for volunteer sharing. Most of us blurted our choices right out. I think I said 10,000 shares of IBM. But Bev, who was always quiet, almost shy, declined to share what she had written or checked on the paper. But I remember seeing the edge of her work sheet sticking out of her Bible. She had marked number 4. I looked at my paper to see what number 4 said. It read, "I just want to be important to somebody."

That's how I know that God's mercy was all over the place in the last weeks of Beverly's life. Even though her life on earth lasted only 24 years and two months, God saw to it that Bev received the very thing she wanted most in life anyway. He sent Jay Stowers, who adored her to the end. She was important, very important, to him.

How out of focus I was yesterday.

For some dumb reason I almost believed that length of days in a sinful world was God's greatest gift to humankind. I was almost deceived by the "will of God heresy," the notion that whatever comes into your life is sent by God. It's an unwritten article of faith in the folk theology of today. It starts like this: "We don't understand it now, but God had a reason for sending the leukemia or the car wreck."

I remember going to a hospital on a holiday weekend and actually helping lift an accident victim onto the X-ray table. Serious injuries, including a skull fracture. The brakes had gone out on a steep hill. At the next church service, I heard with my own ears someone telling a family member, "God must have had a reason . . ." Does that mean that God tampered with the brakes?

I still don't understand all I know about this subject. But I have a few hints that keep my faith warm in the face of mystery. For one thing, I'm

**"I just want to be important to somebody."**

quite sure that the evil in this world is not from God. Also, I am discovering that God will find a way to redeem every tragedy that finds its way into my life—even death. And ponder this. When God decided to redeem the world, He chose to do it through suffering. That's another clue. Somehow the mystery of suffering is tied up in the mystery of the crucifixion and resurrection of Jesus, who is called the Christ.

HH

# Parent-Child Communication:

## 7 Ways to Close the Gap

by Debra Fulghum Bruce

**W**e just can't talk." That's how Thomas describes his relationship with his two daughters. When the three sit down to talk about school, church events, or even their favorite ball team, the conversation is strained.

Communication gaps in families—even in Christian families—are a fact of life. But there are ways to encourage communication as you become genuine and approachable in your parent-child relationship.

Let's start with some communication basics as the following seven precepts offer insight.

**1. Relax! You don't have to know all the answers.** "Ask Mom, she'll know." That is the common statement in our home as questions fly regarding homework, peer relationships, what outfit to wear, and more. And there have been times when I have felt as if I had to know all the answers—spiritually and emotionally. In fact, sometimes it has been quite embarrassing not to have a correct response to a child's question. Yet, admitting that I don't know is the first way of letting my children know that I am real and approachable.

My friend Sarah, parent of four children, shared: "The entire time I was growing up, I always thought my parents knew everything about life. When I was in seventh grade, my dad became angry at me for

**H**UGGING IS GOOD  
MEDICINE. IT  
TRANSFERS ENERGY  
AND GIVES AN  
EMOTIONAL BOOST.

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asking so many questions about my faith. Then he admitted that he didn't know the answers. It wasn't until I became a parent of teenagers that I began to feel this pressure of being 'on stage.' I wouldn't have respected my dad any less for being honest and admitting that he didn't know the answers to questions. I am determined to be up-front with my children and admit my frailty as a

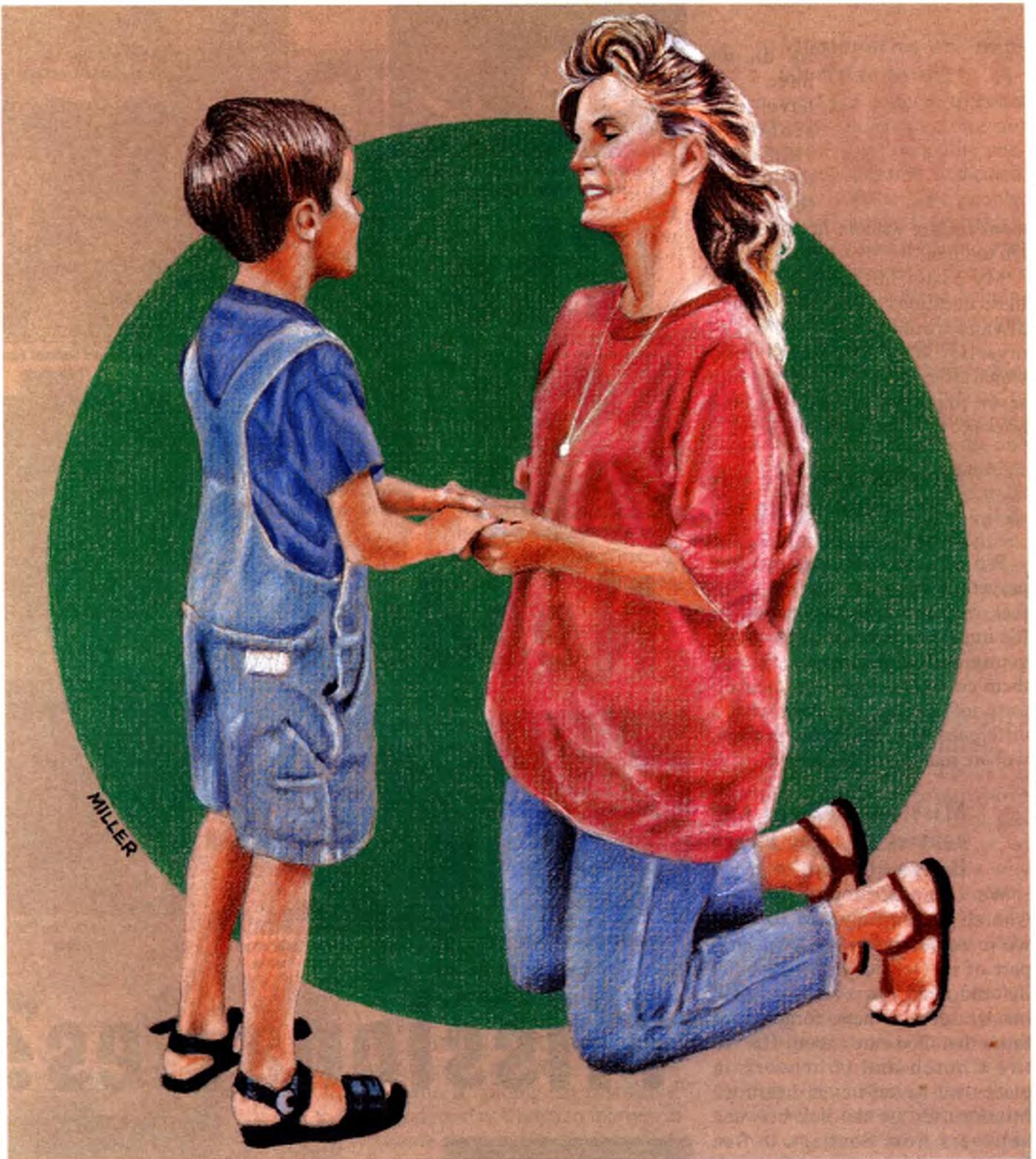
human, then point them in the best direction for answers."

I have learned that the best way to help my children find answers to their questions is by directing them to proper resources—the Bible, an encyclopedia, another peer, our pastor, another adult leader or teacher, or a specialist in the questioned field. A parent must lead as the shepherd, but the world is full of knowledgeable and experienced resources that can enable children to find answers.

**2. Encourage trust between you and your child.** This trust lays the groundwork for him or her to later trust in God. Form the habit of praying often with your child. This helps your offspring know that God is a trusted friend and that He cares for him or her.

According to recent studies, teenagers who become suicidal have nothing that is secure to believe in—no faith to hold on to in times of trouble. In a caring home and church environment, children can begin their adventure in trusting God to sustain them through all of life.

**3. Communicate caring through touch.** Touch is critical in becoming genuine and real with your children. I have found that by offering those



extra strokes and hugs, especially when my three teens are not so lovable, caring is felt. A pat on the shoulder, a hug, a firm handshake, or other strokes often generate a stronger sense of caring and concern than spoken words.

In a recent study at a large northwestern university, a number of young adults who checked out

books at the library were given handshakes, pats on the arm, or other touches by the staff librarians. After leaving the building, each student was questioned about the library. Of the students who had been touched, 100 percent reported positive feelings. But those who were not touched had either apathetic or negative feelings.

According to social scientist Virginia Satir, famous for her family studies, "Hugging is good medicine. It transfers energy and gives the person hugged an emotional boost."

Ms. Satir continues, "You need 4 hugs a day for survival, 8 for maintenance, and 12 for growth. A

*Continued on page 19*

**“W**hy do we have to have missionaries visit? Can’t we just pay the missions budget without having to listen to them?”

My pastor husband, Ken, gets these questions occasionally, and it always troubles me. So I asked myself, “Why *do* we have missionaries come?” I came up with seven important services missionaries provide the Body of Christ.

**1. Missionaries are our representatives to the field.**

We invest our money and prayers in our missionaries; in effect, we’ve sent them in our place. It’s important that we do so intelligently and with purpose. Having them come and report on their efforts informs us; we learn what a difference they (and through them, we) are making in this world.

**2. Missionaries are our contact with the larger Body of Christ.**

We often lose sight of the Church-with-a-capital-C because we’re zeroed in on our own little part of it. Our concern for social ills and need for revival is good, but we seem to have forgotten at times that God cares about His entire Church and is at work in places we haven’t even heard of. Missionaries are the link between believers from Santiago to San Francisco, Moscow to Montreal, Port-au-Prince to Pittsburgh.

**3. Missionaries do periodic “vision screenings” on our spiritual eyes.**

They keep us from becoming nearsighted by showing us massive revivals in Brazil. They sharpen the focus through our middle-class haze by holding Africa up to us as



Michelle and Milton Karahadian and daughter, Mikaella, *Russia*

# Who



Ruth Cordova, *Guatemala*



James and Sonja Vogel, *Haiti*



Ruben and Monica Fernandez, *Costa Rica*



Lumae and Samuel Yangmi, *Thailand*



Bob and Colleen Skinner, *Ukraine*



Alex Magloire, *Africa Regional Office*



Anne and Lee Rudeen, *Argentina*



Michael and Do-yea Park, *Kazakstan*

# Needs

# Missionaries?



Robert and Myrna Dipert, *Ghana*



Ruth and Larry Arvidson, Marlene and Elise, *Mexico*



Larry and Phyllis West, *Indonesia*

by Cheri Walters



Kay and Lindell Browning, *Israel*



Ty and Susan Ung, *Cambodia*

a picture of the hard spiritual truth that persecution and revival often go hand in hand. Missionaries enhance our vision of what God can do, describing the church's impact on Korea. And they help us see God's divine plan at work in the underground church that has emerged after years of repression in the former Soviet Union.

#### 4. Missionaries remind us of how rich we are materially.

When I see a video of a mother holding a sick, emaciated baby,

I thank God that my children have had the finest food and medical care.

When a missionary describes triple-digit inflation and long lines for bread, I'm ashamed of complaining about the price of tomatoes.

When my children hear of schoolchildren in Latin America with one uniform to wear while the closets in our house overflow, it makes them think twice about moaning, "I don't have anything to wear!"

A heart that knows God is a grateful heart. I fear that without missionaries bringing us a window overlooking the rest of the world, we'd forget to be grateful.

#### 5. Missionaries remind us of how rich we are spiritually.

Stories of a Chinese pastor who has spent the last 35 years in prison for his faith, a middle-aged Russian who is holding her first Bible, or modern-day Christian martyrs in Rwanda bring home to us the freedoms we have and expect compared to the rest of the world.

Yes, our country has spiritual problems, too, but the fact remains that we can go to church wherever and whenever we want, purchase all the Christian books and tapes we could ever use, turn on Christian radio or TV, and talk to anyone about Jesus without threat of death or imprisonment.

#### 6. Missionaries are ministered to by us.

Ken and I are honored to count several missionaries among our close friends. They're quality people—talented, educated, dedicated, personable. But they are people. They get discouraged, homesick, and tired. Many find it hard to visit different churches week after week when they're involved in deputation, especially if they have young children—just as we would.

It means a lot to them when church people tell them they're praying for them, ask questions about their ministry or family, and just share with them. Sometimes just a few words of encouragement can overcome the fatigue missionaries feel traveling all those miles, adjusting to different time zones and cultures, and constantly pouring out their hearts. We put them back in touch with the Body of Christ in our part of the world.

#### 7. Missionaries inspire us and our children.

Hebrews 10:24 says, "Let us . . . spur one another on toward love and good deeds" (NIV). Missionaries challenge us to pray, to give, to serve, to care. Maybe that's why they sometimes make us uncomfortable, prompting others to say, "Can't we just give to them without having to listen?"

But when we ask that question, we're missing the whole point—the biggest service missionaries provide is to prod us out of our comfort zone, inspiring us to share Christ with our neighbors and coworkers, to curtail some of our material desires and give more to eternal causes—perhaps even to hear God's voice calling us to go. The missionary you may be grumbling about could change your life.

There are doubtless other reasons for hearing from missionaries in our services, but remember—we are all richer Christians for knowing them. "God only had one Son—and He was a missionary." **H**

The Church of the Nazarene has 662 missionaries from 29 sending nations.

Addie and Larry Garman, *Peru*



Wilfredo and Ada Canales, *Caribbean Regional Office*

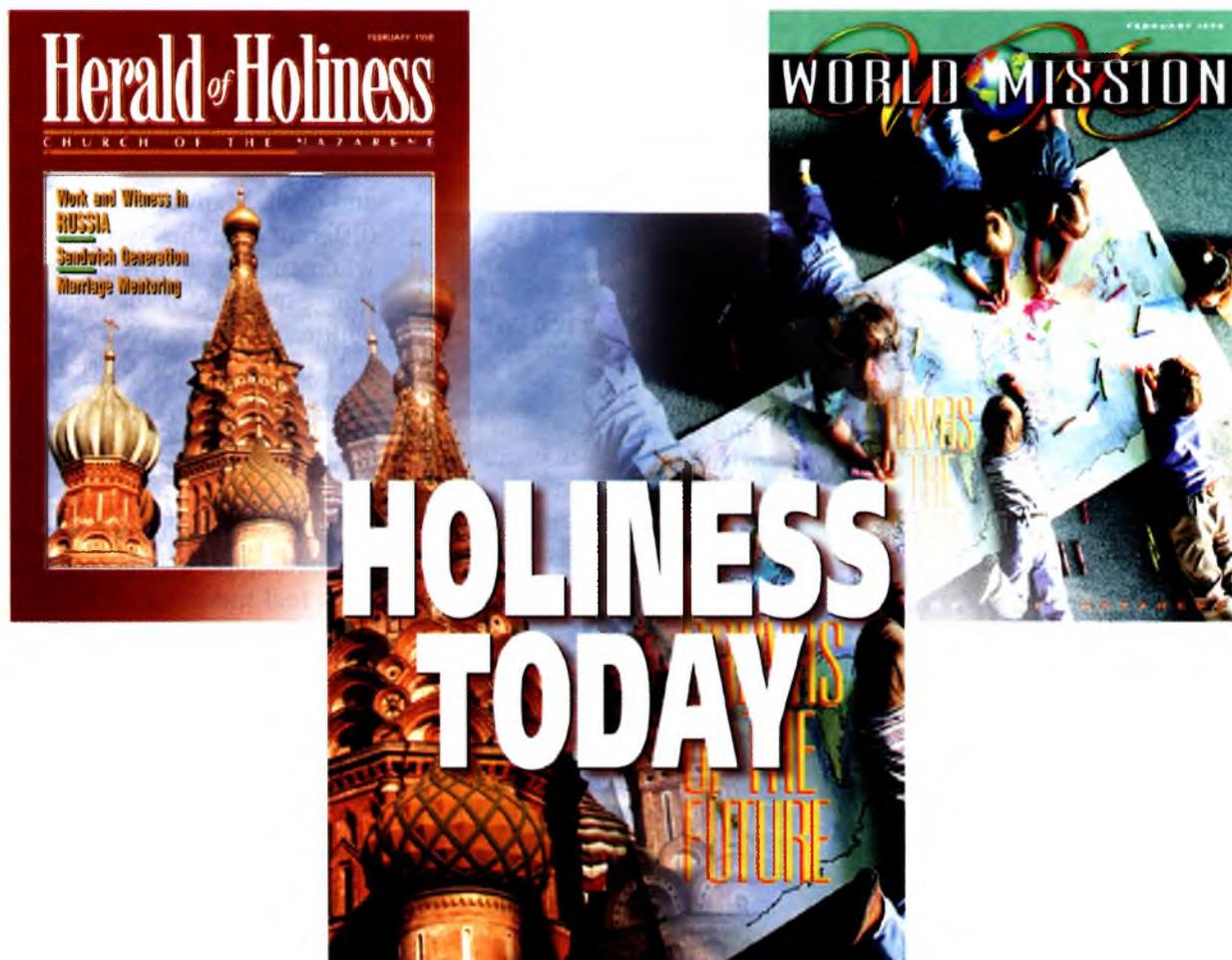
Beverly Gruver, *Philippines*



Dan and Melody Anderson, *Uganda*



# HAVE YOU HEARD?



## *Herald of Holiness and World Mission Will Merge!*

The 1997 General Assembly voted to combine the *Herald of Holiness* and *World Mission* magazines into one dynamic and vital new magazine. Dr. Franklin Cook is enthusiastically steering this new entity into the 21st century.

The new name will be **HOLINESS TODAY**

- When does it begin? The first issue will be January 1999.
- When do I subscribe? The subscription campaigns for the new magazine will begin in September 1998 according to district schedules.
- What about this year's subscriptions? Subscribe as you normally do for both *Herald of Holiness* and *World Mission* through summer of 1998.

NPH is committed to supporting the new magazine with excellence in design and service to the subscriber.

## MORE NEWS TO COME!

## THE READERS WRITE CONTINUED

Christian men can't control themselves when faced with sexual temptations? All relationships between men and women are cause for sexual tension and temptation? Christians lose all self-discipline and control when relating with people of the opposite sex? It sounds like we have fallen prey to the old Freudian psychosexual model of personality development and that everything in our lives is controlled by our sexual urges.

What about the sanctifying presence of the Holy Spirit in our lives? What about the equality of men and women in Christ? What about the love and power of Christ in the sanctified believer?

Does the sanctified believer have a truly changed heart and mind or is he still under the power and control of the old nature?

Are these valid questions? I think so, and it seems that very few if any of the people questioned even allowed themselves to think that the Spirit-controlled life is indeed Spirit-controlled.

*Ed DiSante  
Nazarene Missionary in Madagascar*

Last night I read the Nov. '97 issue of the *Herald of Holiness* article "Cross-Gender Friendships: Are They Dangerous to Your Marriage?"

In one word—"YES."

Over a six-year period, my Christian wife went from a light friendship with a divorced single man at work to spending 2 to 12 hours together every day of the week.

She left her kids at home, me at home, her church, our friends and family for a nonromantic, nonsexual (she claims) friendship. She still claims that nothing is going on!

After years of trying, counseling, etc., my wife could not leave her friendship to save our marriage, and the house was sold and we separated in April '97. My kids decided to live with me, which was a total answer to prayer. God is helping me to build a new life in ways I never expected and sooner than I expected. I would never have made it without Him!

Since the separation, my ex-wife spends even more time with her friend, and it is putting an even larger wedge between her and the kids.

What happened I don't know, but she wanted her rights and freedoms and when she got them, her life was a mess. I take all of the responsibilities of my part in our marriage breakdown, but I found out God doesn't expect me to take my wife's too.

The hardest part of the article was reading the comments by the single women who say that they will have men friends after they are married. I just want 30 minutes to talk to each one. I'm sure they would understand that it's not worth it, and all it causes is pain and brokenness.

The list by Marlo "Has Your Friendship Crossed the Line?" is great and should be put in every Nazarene church. If my wife had read and took that list to heart five or six years ago, I'd still be happily married today. All of the signs are and were there.

*Name withheld*

### **Herald Reader for 56 Years**

I can't truthfully say my failure to renew my subscription to the *Herald of Holiness* was an oversight. I am just not as avid a reader as my husband was. His homegoing nearly 5 years ago was sudden. Of our 56 years together I can't remember a time when the *Herald* didn't come to our home. The format

has changed considerably, but basically it is still "tops," contrary to the opinion of a few of its readers.

I may not *live* two more years. If I don't, someone else can profit by the remaining issues.

*Wilda Gibbons  
Victorville, Calif.*

*Editor's note: The writer sent in her renewal for two years.*

### **Grist for Discussion**

I really appreciate the diversity of articles and topics. My boyfriend and I have spent a few hours in discussion over some of the recent articles. Keep up this work for God's glory.

*Gayla Friberg  
Nampa, Idaho*

### **The Herald Next to the Bible**

You are doing a *superb* job! The *Herald* is a first for me next to the Bible. I am 94 and have taken the *Herald* for more than 70 years! God bless you who make it so precious to me!

*Effie Isgrigg  
Nampa, Idaho*

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## Wesley Tracy Retires as *Herald of Holiness* Editor

Photos by NCN Productions.

Wesley D. Tracy, 65, has stepped down as editor of the *Herald of Holiness* after almost nine years of leadership of the Church of the Nazarene's major magazine.

Tracy's tenure as the *Herald's* editor began with publication of the July 1989 issue. And 106 issues later, he complet-



General Superintendent Jim Bond (left) and Wes Tracy enjoy reminiscing at the retirement reception at the International Center.

ed the editorial work on the April 1998 magazine before leaving office on January 9.

Although Wes Tracy will probably be remembered most for his years with the *Herald*, he has had a distinguished career in the Church of the Nazarene as a pastor, professor, writer, and editor. Paul G. Cunningham, responsible general superintendent for the Communications Division, said to Tracy: "Your gifted work with the *Herald of Holiness* as well as other significant contributions to our church's ministry have been a source of joy and satisfaction to all of us who have followed your career with interest. I will remember the many times you occupied the pulpit of Olathe [Kans.] College Church when I had the privilege of being its pastor. Our congregation always looked forward to the winsome way you presented the claims of the gospel and deepened their discipleship."

Although Tracy is retired, the people who know him best realize he will stay busy as a writer, speaker, and teacher. He, accompanied by his wife, Bettye, left for European Nazarene Bible College to conduct a seminar only five

days after leaving Headquarters.

Tracy, a scholar and educator, has five earned degrees: the bachelor of arts degree from Bethany Nazarene College (now Southern Nazarene University), a master of arts from the University of Missouri at Kansas City, a master of divinity from Nazarene

Theological Seminary, and doctorates in ministry and sacred theology from San Francisco Theological Seminary.

His three pastorates, for a total of 11 years, were at the Armourdale Church on the Kansas City District, East Gary on the Northwest Indiana District, and Oil City on the Pittsburgh District.

Tracy has served at two of our Nazarene institutions of higher education. He was professor of journalism and religion at MidAmerica Nazarene College (now University) for two years. He then became professor of adult education and preaching at Nazarene Theological Seminary (NTS) from 1978 to 1989, a position he left to accept the *Herald's* editorship.

Writing and editing have been Tracy's passion. Besides the *Herald*, he served as editor of *Preacher's Magazine* for nine years concurrently with his years at NTS. For six years (1970-76), he was editor and writer in the Sunday School Ministries Division. Some of his curriculum projects included the

Dialog Series, *Probe*, *Teens Today*, *Emphasis* (now *Illustrated Bible Life*), and *Church School Builder*. He also edited teaching resources for adults and senior high students.

As an author/coauthor, he has nine volumes to his credit, including *The Upward Call*, *What's a Nice God like You Doing in a Place like This*, *A Family Is for Treasuring*, *What Does the Lord Require*, and *The Redeemed Will Walk There*. He has three new books that will be off the press in 1998, namely *What Is a Nazarene? Here We Stand*, and *The Hunger of Your Heart*.

Michael R. Estep, director of the Communications Division, paid tribute to Tracy at a retirement reception at the International Center on January 8. Estep said, "Wes, you have been a key member of the Communications team since assuming your role as editor of the *Herald of Holiness*. The words *excellent* and *Wes Tracy* are synonymous. The words *creative*, *innovative*, *astute*, *intelligent*, and *committed* are also synonymous with you. Beyond all the gifts, talents, and skills that you have exhibited—and certainly demonstrated by the products you produced, the message you preached, and the communication you have extended—is a heart. What a heart you have! What a soul you are! You will be missed from this place, from your role, from your functions, from your duties. But the bottom line is, we will miss you."



Wes and Bettye Tracy (left) visiting with colleagues and friends, Tim and Pat Braselton, during the reception to honor Wesley Tracy.

## White Appointed DS in Alaska

Larry W. White, 55, has been appointed superintendent of the Alaska District, according to General Superintendent William J. Prince. The action was taken by Prince with approval of the Board of General Superintendents and in consultation with the Alaska District Advisory Council.



White has been pastor of Canton, Ohio, First Church since 1993. Prior to this, he served in several pastoral capacities on the Los Angeles, North Central Ohio, Northwestern Ohio, Chicago Central, Southwest Oklahoma, and Kansas City districts.

White holds a B.A. from Trinity College (Illinois) and an M.R.E. from Nazarene Theological Seminary.

White and his wife, Linda, have one daughter, Virginia.

White began his new responsibilities on January 6. His appointment was prompted by the retirement of Kenneth Spicer.

## Phillips Appointed DS in Louisiana

Gene C. Phillips, 62, was appointed superintendent of the Louisiana District, effective February 1, according to General Superintendent Jerry D. Porter.

The action was taken by Porter with the approval of the Board of General Superintendents and in consultation with the Louisiana District Advisory Council.



Phillips has served as superintendent of the Iowa District for the last seven years. Prior to that he pastored several congregations in Iowa: Council Bluffs First, Webster City, Des Moines Central, Des Moines Eastside, Chariton, and Cedar Rapids Oakland.

Phillips has a B.A. from Olivet Nazarene College (now University) and an honorary doctorate from MidAmerica Nazarene University.

He and his wife, Patricia, have five daughters.

His appointment was prompted by the retirement of Ralph W. West.

## Christian Holiness Partnership to Hold 1998 Convention in Kansas City

The inaugural convention of the Christian Holiness Partnership (CHP) will be held in Kansas City, Mo., April 14-16, at the Marriott Downtown Hotel. The convention theme is "A New Vision for Proclaiming Holiness."

The CHP, formerly the Christian Holiness Association (CHA), voted to change its name at their 1997 convention. According to Marlin Hotle, executive director, the CHP this past year has experienced rapid growth and expansion, including printing and television ministries.



**General Superintendent James H. Diehl**  
Thomas Hermiz, Aaron Willis, and Marlin Hotle.

At this year's convention, General Superintendent James H. Diehl will be one of the plenary speakers. Other general session speakers will include Samuel Kamelason,

Thomas Hermiz, Aaron Willis, and Marlin Hotle.

Seminar presenters include Bill Sullivan, Thomas Nees, Chuck Gailey, Stan Toler, Aletha Hinthorn, John Pearson,

Marlin Mull, Steve Burger, Ray Ellis, Harold Spann, and Gayle Wood.

Musical guests include Ann Downing, Dennis Crocker, and the MidAmerica Nazarene University choir.

Jack K. Stone, general secretary for the Church of the Nazarene, is the current president of CHP. According to Stone, a new publishing venture of CHP will release products under the name of Partnership Press. The first book, edited by Wesley D. Tracy, is titled *The Hunger of Your Heart*.



**Jack Stone, general secretary and CHP president**

The CHP executive committee has approved plans for a national television special that is scheduled to run on the Odyssey Cable Network in April.

For CHP conference registration materials, contact the CHP office at 423-457-5978, or at the web site <[www.holiness.org/convention.htm](http://www.holiness.org/convention.htm)>. For hotel information, call the Marriott at 816-421-6800 or 800-228-9290.

## Women's Clergy Retreat Held on Midwestern Region

"Women Clergy: the Present Reality" was the theme for the second annual women's clergy retreat held in Kansas City in December for the Midwestern Region.

According to Kim Purl, copastor of Panama City, Fla., First Church and retreat director, the event was expanded this year to a regional retreat to better equip and encourage women in their vocational and leadership positions in the church.

Diane LeClerc, recently appointed professor of historical studies at Northwest Nazarene College for the fall of 1998, was the keynote speaker. LeClerc, an ordained elder, previously pastored Berwick, Maine, Church of the Nazarene.

"About 40 women and men from five districts came together for the retreat," Purl said. "In our worship and fellowship the Spirit was with us affirming God's call

to minister in His holy name."

Barb Christenson, associate minister at Community of Hope Church of the Nazarene in Brainerd, Minn., said, "I am the only woman who is an elder on my district. This retreat has been a blessing and encouragement of God to me—just to have contact with other women who are ministers like myself."



(L. to r.) Kim Purl, Diane LeClerc, and Lorraine Shaver.

## Nazarene Leaders Die

### Roy Cantrell

Roy H. Cantrell, former president of Southern Nazarene University (SNU), died December 25.



Cantrell's education includes undergraduate degrees from Asbury College and Seminary, a master's degree from New York University, and a doctor's degree from Southwestern Theological

Seminary. Northwest Nazarene College honored him with the doctor of divinity.

Cantrell served Nazarene pastorates in Syracuse and Binghamton, N.Y., and St. Paul, Minn. He served as superintendent for the Ontario (Canada Central), Minnesota, and Kansas districts.

Cantrell became president of Bethany-Peniel College in 1947, serving for 25 years, the longest tenure of any president of the institution now identified as SNU. He guided the school through a name change to Bethany Nazarene College and to its accreditation in 1956. Fifteen buildings were added to the campus during his leadership.

His wife, Evelyn, preceded him in death. He is survived by three nieces and several great-nieces and great-nephews.

### Oscar Finch

Oscar J. Finch, 96, former pastor, evangelist, district superintendent, and college president, died December 28.

Finch received both the A.B. and B.D. degrees from Pasadena College (now Point Loma Nazarene College). Bethany-Peniel College (now Southern Nazarene University) honored him with the doctor of letters.

He married Donna Carothers in 1923.

Finch's ministry of 65 years included pastorates in Placentia, Calif.; Grand Rapids, Mich.; Lincoln, Nebr.; Lansing, Mich.; Wichita, Kans.; and Santa Ana, Calif. He served as superintendent of three districts: Kansas, New York, and Colorado.

Finch was president of Bethany-Peniel College for three years. In 1960 he was elected president of Pasadena College, serving there until 1964.

Finch is survived by a daughter, Arlene Scott, and her husband, Jack; a son, Deward, and his wife, Sandra; four granddaughters; and seven great-grandchildren. His wife, Donna, preceded him in death.

### Paul Holderfield

Paul Holderfield, who founded a ministry of racial reconciliation and outreach to the poor of North Little Rock, Ark., died January 13.

Holderfield was a two-time Arkansas state Golden Gloves boxing champion in his youth. In his autobiography, *Brother Paul*, written with Kathy Tharp, he described himself as a



profane, hard-drinking man before his conversion in 1969. As a new Christian, he experienced deep conviction for the sin of holding racial prejudices.

Holderfield began cooking for 15 neighborhood youth while working in the North Little Rock fire department. Soon he was feeding 80. Out of his involvement in the community, Friendly Chapel Church of the Nazarene was organized in 1972, composed mainly of children from Eastgate housing project. Holderfield became its pastor in 1976, serving there until his death.

Friendly Chapel's ministries expanded over the years. The church's compassionate ministries center was incorporated under the name of FLAME with Holderfield as its executive director. FLAME provides emergency aid and shelter along with tutoring, gym, soup kitchen, neighborhood park, and low-rent housing.

Holderfield is survived by his wife, Barbara; two sons, Paul Jr. and Phillip; a daughter, Paula Sylvester; and seven grandchildren.

### E. H. Sanders

E. H. Sanders, 84, retired pastor and district superintendent, died December 30.

Sanders, a graduate of John Brown University in Arkansas, began his pastoral ministry at Hiwasse, Ark., in 1946. He also pastored Fort Smith, Ark., Central; Tulsa, Okla., First; Sapulpa, Okla.; Wichita, Kans., Westside;



and Tulsa, Okla., Southwest.

From 1965 to 1973 Sanders served as superintendent of the Northeast Oklahoma District. He also was a commissioned evangelist in the Church of the Nazarene.

Sanders is survived by his wife of 63 years, Lucille; son, Hiram Sanders, president of Nazarene Bible College; two daughters-in-law; five granddaughters; six great-grandchildren; two brothers; and four sisters. His youngest son, James, preceded him in death.

### Elwood Sanner

A. Elwood Sanner, professor emeritus at Northwest Nazarene College (NNC), died December 10 in Nampa, Idaho. He was 82.

Sanner joined the NNC faculty in 1950 as head of the Department of Religion. He was chairman of the Division of Philosophy and Religion until 1982. After serving the college for 35 years, he retired in 1985.

Sanner earned bachelor's and master's degrees from Pasadena Nazarene College (PNC), now Point Loma Nazarene College. He received an honorary doctorate from PNC in 1961. He also studied at Mansfield College in Oxford, England, and the St. Paul School of Theology in Kansas City.

Sanner pastored in Chico and San Francisco, Calif., from 1937 to 1950. An annual NNC sermon contest bears his name.

Sanner was an author who contributed to several important writings of the Church of the Nazarene. He wrote Volume II, Mark, of the *Beacon Bible Expositions*. He was a writer for Volume VI of the *Beacon Bible Commentary*. He also contributed to *Exploring Our Christian Faith* and *Beacon Dictionary of Theology*.

Survivors include his wife, Ruby; daughters, Evelyn Bennett and Patricia Huling; brothers, Harold and Kenneth; sister, Ruth Westmoreland; four grandchildren; and several nieces and nephews.

## Plane Crash Takes Life of Medical Doctor

Thomas C. Bundy, 40, a medical doctor from Nampa, Idaho, was killed in a plane crash near Hastings, Nebr., on December 23. Bundy's wife, Holly, and their 8-year-old daughter, Margaret, survived.

Bundy was piloting the twin-engine plane when it crashed near the Hastings airport. The Bundys were on their way to Hastings to visit relatives for Christmas. According to news reports, fog and drizzle limited visibility even though the runway lights were on. The Piper PA-30 struck a center pivot irrigation system in a nearby field. Officials from the Federal Aviation Administration in Lincoln, Nebr., are inves-



tigating the cause of the accident.

Holly Bundy was able to get out of the plane, and she walked about a quarter of a mile to summon help. Bundy, who was found pinned in the cockpit, was unconscious but breathing. He died the next day.

Bundy was an experienced and cautious pilot, and his skill at the controls of the plane may have saved the lives of his wife and daughter, according to a relative.

He is survived by his wife and daughter; parents, John and Margretta; a sister, Margaret Ann Adams, and her husband, Tim; a brother, McCall, and his wife, Deb.

## Fire Destroys Compassionate Ministries Center in Berlin

Thomas Vollenweider, superintendent of our district in Germany, reported a major fire at ICHTHYS, a compassionate ministry center in Berlin, on Decem-



ber 27. The fire destroyed much of the building that serves the various ministries of ICHTHYS.

Three people were injured seriously, requiring hospitalization. They have since been released and are recovering.

Damage estimates are \$250,000, ac-

cording to Vollenweider. "We expect this amount to be covered by insurance," he said, "and we praise the Lord we updated our insurance just this past summer." However, Vollenweider pointed out that the insurance will not cover the personal items of the residents or the material contributed by the various outreach ministries.

ICHTHYS started as a compassionate ministry effort five years ago as part of the Thrust to the Cities program. The facility was the former location used by the East German army assigned to guard the Berlin Wall.

Vollenweider requests prayer for the people who lost their "homes" in the building. Also special prayer is needed for Norbert and Katrin Dennenwill, who are in charge of ICHTHYS, and the ICHTHYS board as decisions are made about the future of the ministry.

## ONU Receives Record Gift from Anonymous Donor

An anonymous donor gave a record \$2 million gift to Olivet Nazarene University (ONU) to kick off the school's capital improvement campaign, according to John Bowling, ONU president. The donation, made by an electronic bank transfer on December 31, was the largest cash gift ever received by the university, Bowling said.

"Though the person is anonymous now, I can assure you it is someone

who loves this school and loves you enough to invest in your future," Bowling said to the student body in the January 14 announcement.

The gift came during the beginning phase of a \$10 million campaign titled "In Word and Deed: A Campaign to Strengthen and Celebrate Mission and Ministry at ONU." The donation will fund an admissions welcome center and a new entrance to the campus.

## More than \$26 Million Paid in Benefits in 1997

More than \$26 million in benefits were paid in 1997 to Nazarene church workers U.S.-wide from plans administered by Pensions and Benefits USA, according to Don Walter, director. These payments included \$11.8 million in basic pension plan and benevolence benefits, \$9.9 million in TSA and IRA retirement plan distributions, \$1.3 million in life and disability insurance claims, and \$3.5 million in medical and dental claims. Funds to cover these distributions came from the Pensions and Benefits Fund, insurance premiums, and contributions to Nazarene TSA and IRA retirement plans.



Walter

"We consider it a privilege to administer these benefit plans on behalf of the various local, district, and general church employers and those who are employed by them," Walter said. "Policy is established by the General Board and by the Board of Pensions and Benefits USA, made up of regional representatives. They make certain the church's money is administered professionally and prudently, and they carefully provide for adequate reserves to meet the benefit payments."



STEWARDSHIP DEVELOPMENT MINISTRIES

## Adventures in Christian Parenting

# Spring Is in the Air

**JERRY AND LYNDA COHAGAN**



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

AH, SPRING! The time of year for renewal, rebirth, and romance! Or, if you've turned 40 as we have, which officially makes us middle-aged, a time of realization that youth is, indeed, fleeting. So what better way to celebrate our love for one another than to attempt to recapture our youth by renewing vows—to get in shape! Yes, nothing says “I love you” quite like buying a treadmill together.

So to celebrate our 40th birthdays, we headed off to Sears and invested our hard-earned cash in a device designed to give us absolutely no pleasure whatsoever. In fact, its only goal is to inflict pain and cause us to sweat. The one we purchased has a medieval torture mechanism that raises the incline up to 10 degrees, so it feels very much like you are running up Pikes Peak. The only difference being Pikes Peak has a summit, whereas this machine has a kill switch. And in our age of technology, the incline is achieved with the push of a button, rather than having to manually change the tilt of the treadmill. Jerry pointed out that if they could create a machine that automatically simulated jogging up a mountain, why couldn't we buy one that would automatically do the running for us as well? The irony was lost on the Sears salesman, who just scratched his head and said, “Uh, it

comes with a bookholder too.” As if anyone could ever actually read a magazine while running. Uphill to boot! You don't see cowboys reading while they're riding, and it's virtually the same head-bobbing movement.

At any rate, we set the thing up right next to an upstairs window so there would be something to look at. We couldn't afford the treadmill that came with its own television—the view of the neighborhood would have to suffice. After all, it would seem realistic at least in this manner: these are the same houses we'd be passing if we actually jogged around the neighborhood the old-fashioned way. But we'd reached that age where we preferred to run hard and go nowhere as opposed to having neighbors laugh at Jerry in a muscle shirt and Lynda in jogging shorts that, in her own words, “make my thighs look like tapioca pudding in a Hefty trash bag.” It wasn't long before we found ourselves hoping against hope that just once something interesting would happen on our dead-end street! And one day recently, it did.

The day was overcast, warm, and balmy. A sleepy kind of day best suited for lying around reading good books and sipping iced tea. But being a good Nazarene, eventually the guilt caught up with Jerry, and he found himself on the treadmill pounding away. Lynda, being a third-generation Nazarene, has learned to live with the guilt. About the time the sweat started dripping, the sky did too. It was a soft, gentle, warm rain. No lightning. No thunder. An absolutely perfect spring rain.

Between pulse checks and incline adjustments, Jerry glanced out the window to discover Chase, Tori, and the neighbor girl marching single file

through the gutter of the street. Of course the object was to raise your knees really high so you created as big a splash as possible, getting yourself as well as the others really wet. Jerry's first impulse was to rectify the situation: “Hey, Lynda, the kids are getting soaked!” After Lynda's response, “I know. I sent them out there,” Jerry craned his neck a bit too far, lost half a step, and found himself thrown backward into the wall, the only thing saving his life being the kill switch that was tethered from the apparatus to his wrist. Jerry crawled to the window to see his kids standing still, arms outstretched toward heaven, faces pointed upward, tongues stretched out as far as tongues can stretch to catch raindrops. Only a few seconds elapsed until Chase was lying full length in the street gutter, catching the drainage through the neck of his T-shirt, laughing as the water tickled his belly while Tori did a song and dance with her Barney umbrella that would've done Gene Kelly proud.

Clinging to the windowsill, gasping for air, Jerry thought, “I should join them.” But in the back of his mind was the middle-aged thought, “What would the neighbors think?” The moment passed, and Jerry stayed dry. A few minutes later, Tori came bounding in the door dripping wet, held her arms

**Clinging to the windowsill, gasping for air, Jerry thought, “I should join them.”**

out, and spun around saying, “Wheeee! I hope I live my *whole* life!” Jerry thought to himself, “I missed that moment. Next time . . .”

We may no longer be able to run up Pikes Peak, but we can still choose to laugh in the rain with our kids, knowing that these moments are a taste of heaven on earth. Or we can stare out the window . . .

Don't miss them. *Live* your whole life.

H

hug can say things you don't have words for. . . . The nicest thing about it is that you usually can't give one without getting one" (*Golden Years*, Melbourne, Fla., March 1984, 12).

In His ministry, Jesus expressed concern and healed many persons with His hands. In the story of Jesus receiving the little children, despite His disciples' objections, "He took them up in his arms, put his hands upon them, and blessed them" (Mark 10:16). When Peter's mother-in-law was ill, Jesus "touched her hand, and the fever left her" (Matthew 8:15).

We visualize our Lord lifting His arms around children, lifting up the lame, and embracing those in pain. As He preached love and concern, He also demonstrated them. He reached out with gentle, caring hands, touching cold and empty lives with His power.

Children may be hiding behind masks or feeling insecure about their place in their family or peer group, and a loving touch may be the security they need.

**4. Encourage your children to express feelings.** Children should feel that they can express emotions, concerns, personal joys, and frustrations without fear of being ridiculed. I have found that such a secure atmosphere where feelings can be expressed can only happen if I lead the way. During times of family discussion, I try to interject my own personal history, telling of struggles I have had as a child, a teen, and a young adult. I share how God helped me cope with crises or disappointments and mention how I felt in the situation—afraid, nervous, empty. Talking about my emotions in terms our children can understand is especially helpful in being genuine—the pounding heart that accompanies being afraid or nervous; the pain in the stomach that goes with loneliness; the dull feeling that goes with mild depression.

As I risk being open and talk about my life struggles as a Christian, our children have learned to trust me and feel comfortable enough to express their feelings within the safety of our family.

**5. Take time out when you become negative.** Taking time out is important in our hurried, fast-paced lives. This approach is used in many sports. In football games,



the players are allowed a time to rest, select new strategy, and regain physical strength to play more effectively. In a busy family schedule, periodic times away are also important to rekindle love and positive thinking.

Jesus set a good example for us when He retreated to be alone with God. When He prayed and meditated on the hillside, He put aside daily concerns and asked God for new power for living. This time-out renewed His spirit and enabled Him to live out His ministry.

Often people are so inclined to become absorbed with the day-in and day-out routine that the need for a time-out and personal renewal is ignored. A weekend away is one way to replenish spiritual strength and get that new power that is necessary to function in our fast-paced world.

**6. Care enough to show empathy.** As you reach out in faith to your children to break through communication gaps, don't shrug off the child's words and feelings. Rather, empathize with him or her.

While I was at my daughter's school for a recent field trip, I watched with interest as a young mother talked with her son. The child was pouring his heart out about a problem that was obviously very important to him. But what impressed me the most was the mother's compassion, sincerity, and empathy as she communicated her feelings of friendship and support.

A relationship that involves personal caring as you relate to what your child is going through means going that extra mile—together!

**7. Really listen to your children.** I have realized that being an effective listener is vital in remaining approachable with my children. When feelings and thoughts are poured out and real listening occurs, my children feel affirmed and understood. Jesus exhibited listening skills as He patiently dealt with people and problems each day. The Bible, in fact, has much to say about communication. Remember in John 8:1-11 how Jesus patiently listened to the scribes and Pharisees as they accused the woman of adultery, His kind words to her, and how He solved the problem without harsh punishment? Other similar events share the same gospel message: Jesus listened intently to the problem before responding in love.

My parenting goal to break through communication gaps means letting my children know that I accept them and their feelings. As I make a conscious effort to understand each individual, they begin to express their innermost thoughts to me; a relationship is sealed.

Communication gaps do occur in almost every family. But I have learned that you can help to bridge these gaps in your family as you begin to use techniques of effective communication, generate acceptance among members, and create an atmosphere of caring each day. Don't forget that a family that is secured in God's love through Jesus Christ will be eternal—"a threefold cord is not quickly broken" (Ecclesiastes 4:12). H

# TO DIE FOR

by Victor M. Parachin

**O**ne August day, a mother and her 21-year-old daughter, Lynn, met for lunch in a Minnesota restaurant. Although the mother recognized that her daughter seemed depressed, she dismissed Lynn's depression as "the kind of bad mood most of us experience—the kind one 'gets over' or 'comes out of.'" Two days later, Lynn got up but didn't go to work. She and her mother spoke again at 8:30 that morning. Lynn was still feeling depressed. After their conversation, she mowed the lawn, had a bowl of soup, and then went down the hall to her bedroom where she locked the door, lay down on the floor, and shot herself in the heart. Since that tragic event, Lynn's mother, Adina Wroblewski, has worked through her grief, survived that crushing loss, authored several books on suicide, and emerged to become one of the country's leading suicide authorities.

One January, a 57-year-old man methodically laid out his will, tax forms, and a note to relatives saying: "There's nobody to blame for this. It's just time for me to leave." With somber deliberation, Ron poi-

soned himself with carbon monoxide as he sat in his 1987 Cadillac in the garage of his Endicott, New York, house. Quickly, his family and millions of sports fans were shocked to learn that baseball's most well known umpire, Ron Luciano, committed suicide.

The harsh reality is that death by suicide cuts across all gender, class, race, and age distinctions. Suicide is a major health problem. It once ranked 22nd on the list of causes of death in the United States but now is 10th, and in some states, 6th. Among young people between 15 and 19 years of age, suicide is the third leading cause of death. Today, the death toll from suicide is greater than the combined deaths from typhoid fever, dysentery, scarlet fever, diphtheria, whooping cough, meningococcal infections, infantile paralysis, measles, typhus, malaria, bronchitis, and rheumatic fever.

According to the U.S. Public Health Service, between 28,000 and 30,000 Americans "officially" commit suicide each year. However, those statistics are considered far too low by many authorities on suicide. Dr. Gregory Zilboorg, former psychiatrist in chief of the United Nations, says: "Statistical data on suicide as compiled today

## Suicide Prevention: How to Help Someone You Love



Van Gogh self-portrait

Superstock

**Long before  
Vincent van Gogh  
sent his ear to his  
lover and then  
killed himself  
after painting his  
own portrait,  
Christians have  
been finding ways  
to help people  
who think life is  
no longer worth  
living.**

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deserves little credence. All too many suicides are not reported as such.” Many experts believe that a more accurate statistic on American deaths by suicide is closer to 90,000 per year.

Perhaps the saddest aspect of suicide is that in many cases, the death can be prevented. California psychologist Dr. Edwin Shneidman, founder of the American Association of Suicidology and a professor of thanatology at the University of California, Los Angeles, says: “Suicide, I have learned, is not a bizarre and incomprehensible act. Suicidal people use a particular logic, a style of thinking that brings them to the conclusion that death is the only solution to their problems. This style can be readily seen, and there are steps we can take to stop sui-

cide if we know where to look.”

Responding to people who are suicidal is an important part of fulfilling the many biblical commands to offer hope, comfort, and encouragement for the despairing. The Book of Job reminds us to be “eyes to the blind and feet to the lame . . . a father to the needy” (29:15-16, NIV). And Paul instructed: “Comfort him, so that he will not be overwhelmed by excessive sorrow” (2 Corinthians 2:7, NIV). It is through the kindness and comfort offered by sensitive friends and family that a despairing person can experience the recovery declared in Jeremiah 30:17, NIV: “I will restore you to health and heal your wounds,” declares the LORD.”

Here are some effective ways of helping someone you love.

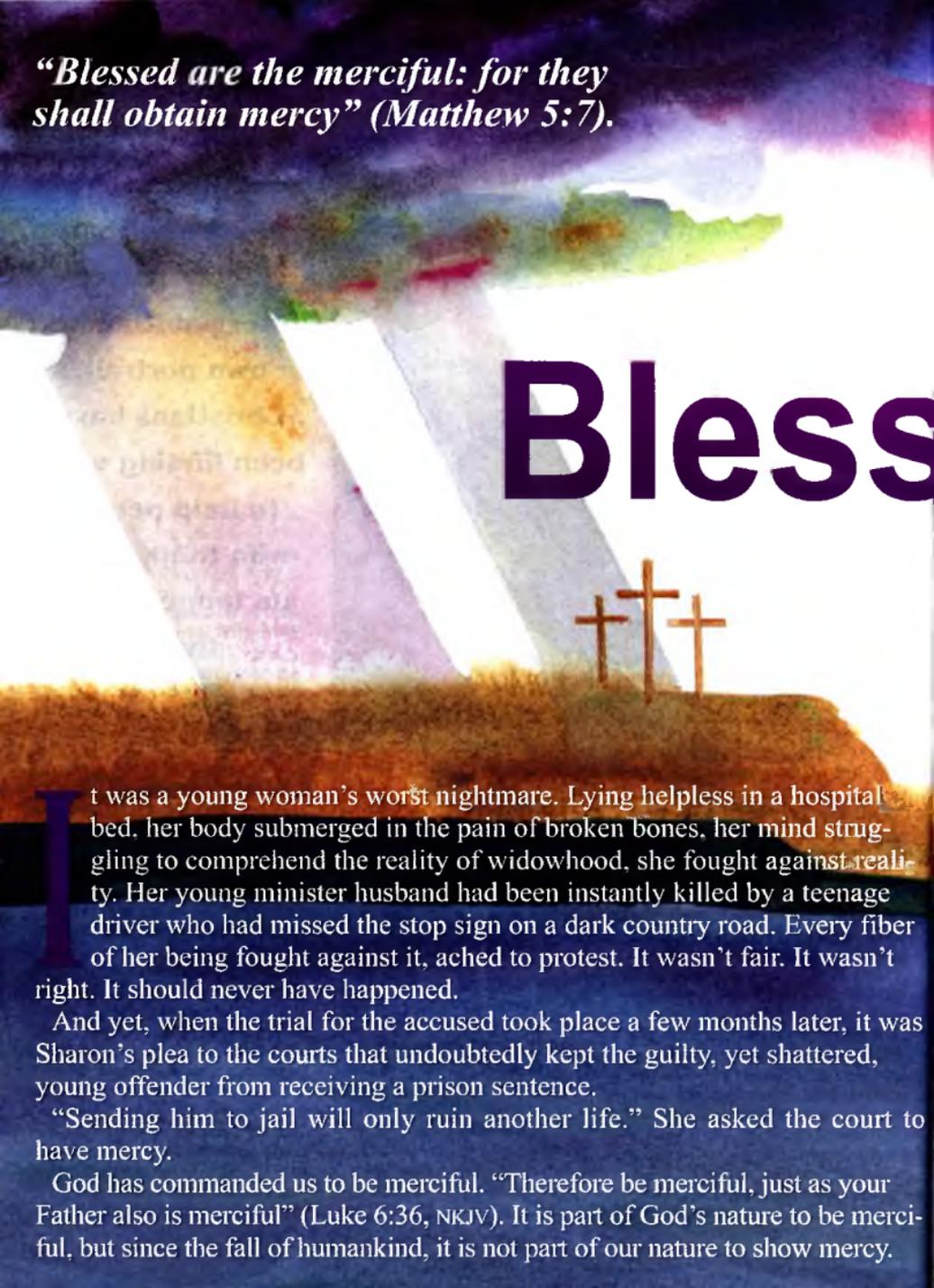
**1. Treat all suicide comments seriously.** Any and every comment about ending life must be treated very seriously. No statement about committing suicide should ever be dismissed as made in jest, a mere plea for attention, or simply an “academic” discussion. Many individuals have experienced profound guilt because they failed to respond decisively when suicidal thoughts were expressed.

Consider the case of Laura, whose roommate, Shelley, took her life. “I knew Shelley had been depressed. It was something she struggled with off and on for many years. But the day before she died, Shelley talked to me about suicide,” Laura recalls. “She was active in her church and said the church frowned on suicide. ‘Do

*Continued on page 34*

*“Blessed are the merciful: for they shall obtain mercy” (Matthew 5:7).*

# Bless



**I**t was a young woman's worst nightmare. Lying helpless in a hospital bed, her body submerged in the pain of broken bones, her mind struggling to comprehend the reality of widowhood, she fought against reality. Her young minister husband had been instantly killed by a teenage driver who had missed the stop sign on a dark country road. Every fiber of her being fought against it, ached to protest. It wasn't fair. It wasn't right. It should never have happened.

And yet, when the trial for the accused took place a few months later, it was Sharon's plea to the courts that undoubtedly kept the guilty, yet shattered, young offender from receiving a prison sentence.

"Sending him to jail will only ruin another life." She asked the court to have mercy.

God has commanded us to be merciful. "Therefore be merciful, just as your Father also is merciful" (Luke 6:36, NKJV). It is part of God's nature to be merciful, but since the fall of humankind, it is not part of our nature to show mercy.



*by Janette Oke*

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are the

**MERCIFUL**

Bob Watkins

Our desire is for revenge. We like to see those who have made us suffer, suffer in return. We have more of the Hollywood attitude of “Go ahead—make my day,” meaning, one false step and you will pay. “I don’t get mad—I get even.” But this is not what God commanded nor what Jesus exemplified. Review what Paul wrote in 1 Corinthians 13. The love spoken of in that chapter fuels mercy.

## Mercy's Meanings

Mercy. I checked my *Webster's*. "The disposition to forgive, spare, or pity; clemency; forbearance; compassion; beneficence." The *Scribner-Bantam* put it this way: "Willingness to forgive or treat an offender leniently." I liked what the *Oxford* dictionary said: "1. Refraining from inflicting punishment or pain on an offender or enemy, etc., who is in one's power. 2. A disposition to behave in this way." And the *Bloomsbury* dictionary goes another step, giving reference to God, the Source of all mercy. "Willingness not to harm a person, e.g., an enemy, who is in one's power: (esp. of God) an act of kindness or pity."

On a recent trip through the Gospels, I was deeply impressed with the number of times our Lord taught mercy.

This was especially true in His discourses with the "religious right" of the day. "Understand this," He said both in speech and action, "God is a God of mercy." And in Matthew 9:13, "Go and learn what this means:

*'I desire mercy and not sacrifice.'* For I did not come to call the righteous, but sinners, to repentance" (NKJV).



## GOD'S RESPONSE TO HUMAN MALICIOUSNESS WAS TO COME TO THE EARTH AS AN EMISSARY OF DIVINE MERCY."

### Mercy in Daily Life

Mercy is not an occasional, random act. It is a state of *being*. As believers, we must be *mercy-filled* in order to be *merciful*. This, like all goodness, must come from God living in and through us. When we have the spirit of mercy within, it will naturally flow out, showing itself in our thoughts and deeds. In essence, God is saying, "Blessed are you who are filled with Me, for we will then exemplify to the world a true Godlikeness."

"God's response to human maliciousness," Susan Muto points out, "was to come into the world as an emissary of divine mercy" (*Blessings*, 69). Jesus is our Role Model, Mentor, and perfect Instructor. No one could have detested sin more than a member of the trine Godhead. No one knew better the heinousness of it—the dreadful cost it would one day incur. No one should have been more protective of God's good name—God's acceptance in and by society. Yet when confronted by sinners—the woman at the well, the tax collector, the rich young ruler, the woman taken in adultery—there were not condemning words, righteous indignation, or a pointing finger—only mercy. It wasn't an angry, "Go clean up your act," but rather a

soft, compassionate, "I'll clean it up. I'll erase the signs of wrongdoing. Just give me the opportunity to show how much I love you."

We find in Scripture many lessons to help us see how to extend mercy in the daily grind of life. Perhaps the offender has done nothing more than irritate—cut us off in traffic or stepped ahead in the supermarket line. Maybe something far more serious has been committed—slander that caused deep hurt, lies that cost us our job, a debt that has not been paid. Matthew 18:23-35 speaks of the man who was forgiven a debt of \$10 million. When he failed to forgive a fellow servant for a small debt, his judgment was swift and sure. Jesus admonishes us to be generous in forgiveness. "Without forgiveness, the weeds of resentment grow swiftly, choking off the tender shoots of mercy" (*Blessings*,

70). For the Christian, forgiveness is not an option. It is a command. We must forgive, must struggle in prayer, if necessary, to come to the place at which we can honestly, wholeheartedly forgive. Forgiveness is a necessity if we are to be forgiven. "Judgment is without mercy to the one who has shown no mercy" (James 2:13, NKJV).

### Mercy's Promise

The second part of the verse is a promise—"they shall obtain mercy." God always backs His promises with actions. Those who show mercy will be granted mercy.

Mercy is part of the very nature of God. "For the LORD your God is a merciful God" (Deuteronomy 4:31, NKJV). If it were not for His mercy, we would all be condemned.

Jody had been brought up in a Christian home and as a small child had accepted Jesus as her personal Savior, but as the years passed and she reached her teens, the opinion of peers became more important than the precepts of the Scriptures. Soon Jody was in with the wrong crowd. Soon she was being pressed to be a part of activities that she knew were wrong.

Jody not only stumbled—she fell. Spiraling down, down—deeper and deeper into a lifestyle she knew to be wrong. At last, broken and addicted, she stopped to take a look at her sad state. She could not go back to Jesus, she reasoned. She had knowingly and deliberately rebelled against Him with an appetite for evil. He could never love her now, never forgive her for what she had done.

But God did not give up on Jody. Through a program for street kids, Jody came to realize that her sin was not beyond forgiveness. Like the father of the prodigal son, God was pacing the empty road, shield-

ing His eyes to gaze into the distance, aching for the return of His errant child. Jody smiles broadly as she speaks of mercy.

Many could testify to the fact of God mercifully restoring them to good health, as could Epaphroditus. "For indeed he was sick nigh unto death: but God had mercy on him" (Philippians 2:27). I remember looking at our three-month-old baby boy in a hospital oxygen tent. Interstitial pneumonia was the doctor's diagnosis. At first it was not too terrifying because of all the good bacteria-fighting medicines available, but when Lavon did not respond to any of the medications, my concern mounted. The doctor spoke frankly. I'll never forget his solemn words: "Don't leave town. We wouldn't have time to call you back." I knew what he meant. Our baby's condition was critical. The medicine had not worked. It didn't appear that it would work.

We did as instructed in James 5:14-15 and made arrangements for some of the church elders to make a united visit to the hospital room. They anointed our baby and prayed. There was a turnaround. In a few days Lavon was reunited with his twin brother, who grinned his pleasure at having him back. Many of God's people could share beautiful stories of recovery—because of the mercy of God.

Be merciful. It is a commandment. It also bears a promise. God, who is the Author of mercy, expects us

as His children to extend mercy to others. Not because they have done us no wrong, not because they deserve to be shown leniency, but because in doing so we reflect the love and light that He has come to shed upon our world. And in return, God's mercy will be showered upon us, reflected in many ways.

*And still wherever Mercy shares  
Her bread with sorrow, want, and sin,  
And Love the beggar's feast prepares  
The Uninvited Guest comes in.*

*Unheard, because our ears are dull,  
Unseen, because our eyes are dim,  
He walks our earth, the Wonderful,  
And all good deeds are done to Him.*

—F. W. Borcham



**Janette Oke** is known by millions through her more than 50 books, many of them award-winning best-sellers in Christian fiction.

Janette is one of the featured writers in the first book published by the 22 member denominations of the Christian Holiness Partnership (formerly CHA). This article is excerpted from chapter 6 of the new CHP book *The Hunger of Your Heart*.

Janette and her husband, Edward, attend Parkdale Evangelical Missionary Church, Calgary.

HH

## *What does your heart hunger for?*



### THE HUNGER OF YOUR HEART

*Feasting, Fulfillment, Freedom*

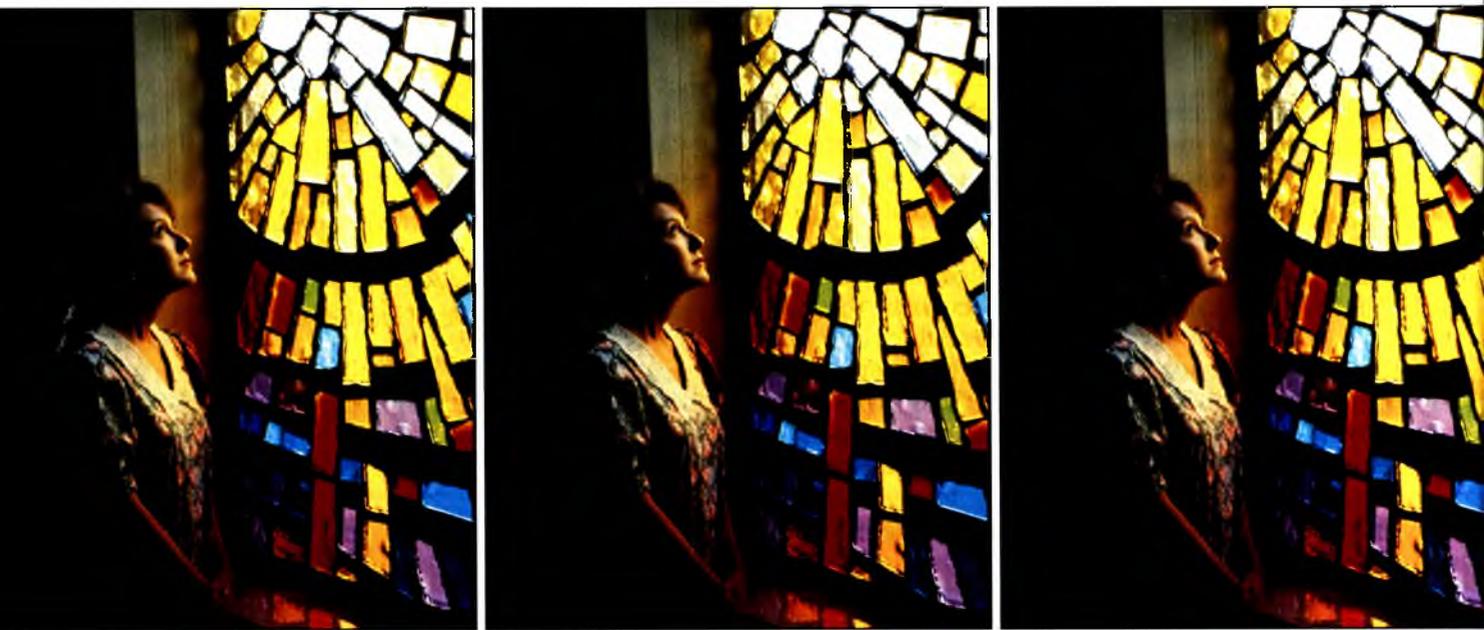


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# An Appetite for

by Joe Seaborn



*“Blessed are those who hunger and thirst for righteousness, for they will be filled”  
(Matthew 5:6, NIV).*

**L**ast spring a family of robins built its nest in the blue spruce by our driveway. Three blue-green eggs nestled against the brown. Our families enjoyed watching each other. We’d come home in the afternoon, pile out of the car, and head for the spruce tree. Had they hatched yet? Were the little robins peeping over the edge?

It became our daily ritual—all three children were lifted one at a time to peek in the nest and check the progress of the day.

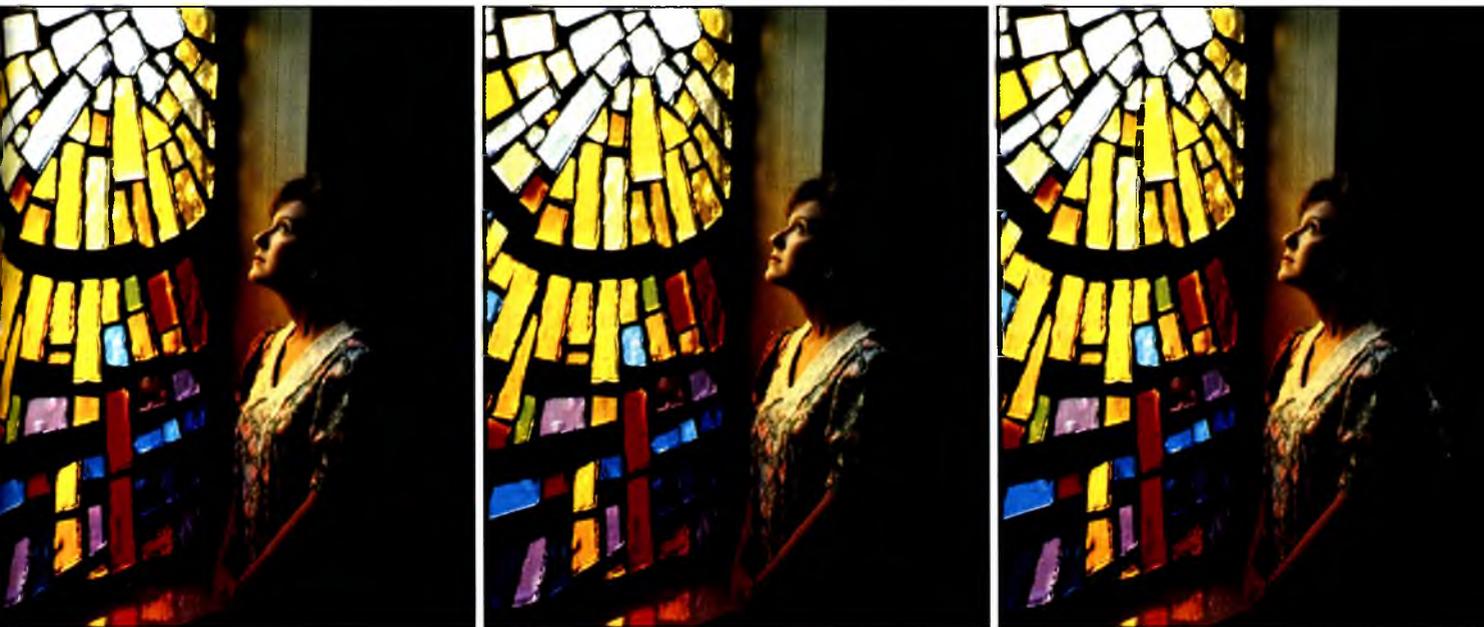
One afternoon it happened. When we lifted the limb to inspect the eggs, the shells were gone. In their place were three balls of fur made up mostly of mouth. A little thump on the limb, and up shot three cheeping beaks begging for a wedge of worm. The robin parents could have run a bucket brigade and not satisfied those three children! They could swallow a morsel and pop back up to full extension all in one swoop.

When I read this beatitude, that nest brimming with babies comes to mind. Their enthusiasm for food paints a parable.

Nothing is more exciting than watching a person who has tasted the saving power of Christ for the first time. He or she is eager to explore the Bible. The new believer wants to associate with people who talk holy values and eagerly seeks God through the divine door of prayer.

Holiness is nothing more nor less than a deep inner yearning, a genuine craving of the spirit to receive more of God’s truth into our lives.

When Jesus urged His hearers to hunger and thirst for righteousness, there must have been a wisp of sadness in His eyes. The people sprawled out across the hillside were only a few steps from the desert. The waters of the Sea of Galilee spread a carpet of green across that knoll, but just over the hill the carpet ended. Wide, waterless deserts stretched in all directions.



Jim White

# Righteousness

A searing sun and scalding sands made sure that hunger and thirst were regular inhabitants of the land. As Christ looked out over the lean multitude, He knew they lived hand to mouth. Even as He talked to them about an unending supply of eternal food, He knew that physical hunger lurked nearby.

These people had stood on a treeless hill and watched a shepherd leading a line of sheep toward a hidden spring. They had watched deer fight for a drinking place as a spring of water dribbled from the ground.

Jesus must have heard the psalmist's words echoing up the valley, "As the deer pants for streams of water, so my soul pants for you, O God. My soul thirsts for God, for the living God" (Psalm 42:1-2, NIV).

Now here He stands promising them that the water and food He has for them will never be in short supply.

While there might be times of physical famine, Christ was promising that there never need be a spiritual famine. His Father has bread enough and to spare.

## How Do You Satisfy the Appetite for God?

"Blessed are those who hunger and thirst for righteousness!" The soul cannot finally be satisfied with anything less than divine fare. When the prodigal son was hungry, he fed on the pods of the pigpen; but when he was starving, he returned to his father. The holiness Christ is calling us to can't be reproduced by any and every new "ology" or "ism" that raises its artificial head. This is a righteousness that begins and ends with Christ.

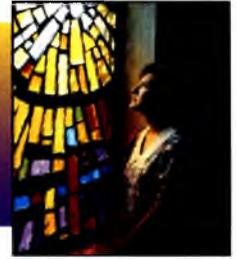
People are finding spiritual nourishment at several tables and consuming their spiritual fare in several ways:

**1. Hit-or-Miss Eating:** The rule of thumb today is that attending two out of four Sundays constitutes "regular church attendance." It's not uncommon to hear, "We don't attend church much during the summer; we do church on the school schedule—nine months and then a break." No wonder we have malnourished people. No wonder the church is not storming the world. Hit-or-miss church attendance is no better than hit-or-miss eating.

If we are spiritually healthy, we will  
have a supernatural hunger for God.



## So many Christian resources are available that we can't deny we live on "Banquet Boulevard."



**2. Binge Eating:** Others seek after God with intense zeal for a time, and then in a sudden shift, they are slacking and lacking. The term "binge" comes from an old word that means "to heap up grain." It had to do with piling up grain in all its golden glory. In time it came to refer to grain that had not been properly stored and was soon ravaged by rats. What began as a golden heap of glory ended as scattered debris of husks. It is one of the saddest sights in the Christian community—a person who once knew God in His fullness, a beaming witness to His transforming grace. Then for reasons that are hard to trace, he or she begins neglecting the means of grace—Bible reading, prayer, church attendance, fellowship, witnessing. And the very life that once glowed with spiritual health shrivels.

**3. Junk Food Consumption:** Perhaps you've heard of the "crossover" craze. Many books and articles are being written today that seek to bridge the sacred and the secular. Many of these are self-help books that promote a positive attitude and a success-filled mind.

While we do not need to avoid them altogether, self-help resources must never become a substitute for Bible study and distinctly Christian discussions. The highest thoughts of humanity are not equal to the lowest thoughts of God. If our spiritual growth is to be at its best, we must maintain a biblical focus in our reading and reflection.

**4. Poisoned-Food Eating:** How many people come to church on Sunday but check their horoscopes on Monday? Some of them would not think it a conflict of spiritual interests to consult an astrologer while their Bibles lay open on their laps. If sources are not distinctly Christian, we need to curb our appetite for them. God cannot be honored by our consulting spiritual powers that claim no allegiance to the holy God of heaven. We may find momentary satisfaction of spirit by talking to a palm reader, but in the end we are playing into the devil's hand and will pay the spiritual price.

**5. Healthy Eating:** There are 1,189 chapters in our Bible filled with more than 3,000 promises. Nothing can happen in your life but what the Bible speaks to it, at least in principle.

For six millennia, people have fed on God's Word and considered it a privileged feast. Isn't it a matter of chronological snobbery if we assume that we need more? We may supplement our biblical intake from good Christian literature, but it cannot replace the Word of God.

So many Christian resources are available today that we can't deny we live on "Banquet Boulevard." To keep the metaphor, we have so many muffins, sweet rolls, buns, pita pockets, loaves, and biscuits that we might easily forget how simple and necessary the Bread of Life really is.

Is it more than accidental that Christ was born in a village whose very name means "house of bread"? Jesus called himself "the bread of life . . . come down from heaven" (John 6:35, 38, NIV). It is fascinating that the Bread of Life was born in the "house of bread."

### If You Set the Table, He Will Come

This beatitude calls for an attitude that always has us asking to be filled with all the fullness of God.

Three words are used in the New Testament for a meal. First, there is *ariston*. This was the term in Jesus' time for breakfast. This brief morning meal was usually eaten quickly so workers could be out to the fields.

The noon meal was called *arton*. The word is usually translated "loaf" and answers to our sandwich in a sack. This meal, too, was hurried. It was a meal that a worker might eat while sitting briefly under the shade of a tree at the edge of a field.

The third word is *deipnon*. This expression was used to refer to the evening meal. After the long hours of work were ended, the family gathered around a dinner meal to discuss the events of the day. Nothing was pressing now. The evening meal allowed for leisurely discussion and unhurried sharing over the table.

In Revelation 3:20, Christ stands at the door of our lives asking that He be allowed to come in and eat with us. The word He uses is *deipnon*. He wants us to do more than share a quick sandwich. He wants us to do more than sit for a second at the edge of a field. He is asking that we sit with Him in quiet and unhurried meditation. He is asking that we set the table, unlock the door, and invite Him to listen to our hearts and share our burdens. He promises that as we sit in His holy company, our hunger and thirst will be filled.

When you turn to Christ for spiritual food, be sure you bring a hefty appetite. God sets a brimming table.



**Dr. Joe Seaborn** is pastor of College Wesleyan Church, Marion, Indiana. He taught at Indiana Wesleyan University and Eastern Nazarene College. This article is excerpted from chapter 5 of the new CHP book *The Hunger of Your Heart*.

HH



## THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

**Q.** Would you please tell me why a church that hasn't had a missionary meeting in 10 years needs to elect a missionary president?

**A.** At least it would give you a chance to break an 0 for 10 streak. Seriously, I shared your question with J. Wesley Eby, managing editor here at the *Herald*. He is very active in missionary concerns at the local, district, and general levels. One of his recent projects was compiling the results of an NWMS survey of how our large churches support missions. Some churches that don't follow traditional methods still support missions very effectively using new strategies and fresh twists on time-tested methods.

Eby says that the NWMS objectives found in the *Handbook and Constitution* are on target and should not be tinkered with: (1) to encourage people to pray for all efforts of world evangelization; (2) to inform people of the world's needs and what the church is doing to meet those needs; (3) to challenge children and youth to keep their lives available to God's will; (4) to raise funds for mission outreach. Eby says these objectives are sacred, but the methods for reaching them are not. Churches must find creative and effective means of communicating the missions message. If the traditional missionary meeting is one such means, then it should be used. If, however, the missionary meeting is ineffective, the NWMS president and the pastor should find the methods that do work in their setting and do all in their power to accomplish the Great Commission.

What do you mean by missionary meeting, anyway? If you are talking about a routine business meeting, Eby suggests that a decade-long dearth may be a good thing.

Your letter also implies the question, "What is a missionary (NWMS) president supposed to do?" Eby says that the primary task is to cast the vision for world evangelism and provide direction for the missionary program in the local church. That requires a lot more than presiding over a monthly missionary meeting.

**Q.** I was absent from my Sunday School class last week, but I still got counted three times. My Tuesday Bible study group, choir practice, and the midweek service—all who attended those meetings were reported as present in Sunday School. Is this right?

**A.** Sunday School is not just on Sunday mornings anymore. Sunday School leaders are trying to get the Sunday School organization to creatively reach out in many kinds of educational ministry. This is good; we must do whatever it takes to carry out Jesus' command to teach. It is possible that your Bible study group could be a Sunday School operation. The same goes for the midweek service—IF, if they are both operating an edu-

catational ministry sponsored by the Sunday School, using an educational curriculum approved by the Sunday School Board or the Education Committee of the church board.

Sunday School's ministry is far more important than how we count "nickels and noses." However, the new outreach challenge, as right and noble as it is, has been a signal for some to grab a chance to easily up their statistics by calling everything the church does "Sunday School." The old numbers game is still alive and well in some places. Our Sunday Schools are growing worldwide, but in North America, statistics were down last quadrennium. That creates a temptation for some. At one church I visited, I was counted as present in Sunday School because I arrived early for the worship service and was seated quietly in the sanctuary five minutes before Sunday School officially was dismissed!

Time was when the Sunday School attendance report quite accurately reflected the ministry of a local church. Some say they report just about any church activity as Sunday School because if they don't, there is no other way to report many vital ministries. Perhaps we need to do as some districts have done and ask not only for Sunday School reports but for a report of all ministries and the number of people the church touches during the month.

But whatever the case, the complications arising from the new outreach energies of the Sunday School do not *create* character flaws, they just *reveal* them. Seems to me that anyone who would report choir practice as Sunday School would lie about other things too.

**Q.** Do you think that Nazarenes should observe Lent?

**A.** Yes, but not slavishly. John Wesley did not make much of Lent because people then seemed to have the notion that if you were "holy" for the 40 days of Lent, that was all that was required. Wesley thought Christians should practice holiness the whole year.

Also, avoid making Lent only a penitential exercise in which we make sacrifices as if they were some sort of payment to God. When a Western Christian, Catholic or Protestant, encounters Good Friday, the heart may go to agonizing with Christ on the Cross, seeking to emulate His suffering, often by self-induced crosses of various kinds. When an Eastern Christian encounters Good Friday, the heart moves to praise for Christ's victory and the freedom from sin that it brings. Lesson: make your Lenten devotion both penitential (repentant) and doxological (praising).

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

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The denominational average for payment of the Pensions and Benefits Fund for the 1996-97 assembly year was 92.92%. This compares to 92.59% for the previous year and is the fifth highest payment level on record. This figure represents increasingly strong support of the P&B Fund from local churches and districts.

Eighteen districts paid 100% or more of their accepted P&B Fund amount—the most districts ever at the 100% level. Seventeen additional districts paid at least 95%. Congratulations are in order for the district superintendents who led the churches of their districts in this achievement.

Such strong support of the P&B Fund by local churches and districts is a recognition of the Fund's importance in providing basic benefits to their ministers.

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# Millennium

**ROB L. STAPLES**



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

MILLENNIUM COMES FROM THE LATIN numerical word that means “one thousand.” Millennialism is the view, held by many Evangelical Christians, that Christ will return to earth and set up a visible Kingdom that will last 1,000 years. Mention of a millennium is found in only one biblical passage, Revelation 20:1-7.

There are three major theories about how this thousand-year reign relates chronologically to the Second Coming: premillennialism (the Second Coming will precede the thousand-year reign of Christ), postmillennialism (the Second Coming will follow the thousand-year reign), and amillennialism (there will be no literal, earthly, thousand-year reign). Within each theory there are variations and subtheories.

Creating further complexity are the debates concerning the time of the event mentioned in Scripture as the Great Tribulation. Then there is the question of the Rapture, which premillennialists usually distinguish from the Second Coming itself that supposedly comes later. A subdivision of premillennialism is dispensationalism, with its speculative charts and timetables. Confusion galore!

We know that the Book of Revelation belongs to that genre of literature called “apocalyptic,” which is characterized by many symbols and images (candlesticks, angels, strange beasts, numbers, geometric figures, harlots, lambs, lions, and stars). Such images are generally understood in a symbolic or metaphorical sense. That is, they are not taken literally but point to something rich and meaningful. Oddly, most millennialists tend to take literally the “thousand years” in Revelation 20:1-7, even though they may, inconsistently, admit to the symbolic nature of almost everything else in the Book of Revelation!

How, then, are we to understand the “thousand years”? The answer seems simple—almost too simple! To our shame, we theologians are sometimes guilty of “turning wine into water” by taking the simple but sparkling truths of the gospel and transforming them into ideas that are complex but bland and unexciting.

The writer of Revelation apparently did not have at hand a numerical concept higher than 1,000. It was a great number for the people of that time. They could not have comprehended the astronomical amounts of our national debts running into the trillions (we have enough trouble comprehending them ourselves!). They could not have understood the size of the universe in which the distance between galaxies must be measured in light years. A thousand was a superlative. Even when the truth the writer wishes to express calls for a much greater number, he still is forced to write in terms of “thousands,” as when he describes the angelic chorus as “numbering thousands upon thou-

sands, and ten thousand times ten thousand” (5:11).

So what may the writer of Revelation mean by the millennium? Maybe simply this: Our future in Christ, which words cannot adequately describe, will be the most glorious thing we have ever experienced! It will be superlative! To describe the future of God’s faithful people as a thousand years in which they will reign with Christ is to say, “It will be magnificent, and it will be forever!”

Granted, there are chronological elements in the millennium passage. But can we not see in the binding of Satan for a “thousand years” an affirmation of the enemy’s total defeat? So why is he described as being loosed again after the thousand years and allowed to wreak havoc awhile longer? Perhaps to drive home the point that no matter how much leeway Satan is given (note the Book of Job!), God is Ruler yet, and Christ is Conqueror of every foe! This is certainly the message that the writer of the book would know his intended readers near the dawn of the second century would need to hear in the midst of the persecutions they were to endure.

To those readers, the greatest encouragement would come from an understanding that such a “millennial” victory was not solely something

**Our future in Christ, which words cannot adequately describe, will be the most glorious thing we have ever experienced!**

awaiting them out in the far distant future. They would need to be encouraged in the present. Thus, in the picture of the millennium, we can see a “realized” element. To live this present life in the power of the Spirit is to live the life of eternity, the life of the Kingdom. The millennium, therefore, is both “already” and “not yet.”

Then are we living in the “last days”? Yes! And we have been since Christ was raised from the dead! **H**

Lord, I like a winter day such as this. The unexpected snow covers the fallen leaves and bends the green and russet branches. The sky hangs beige-gray with promise of more.

The highway lies quiet. Only an

MY

occasional whirring of tires breaks the serene silence. The birds busy themselves seeking food. Thank You for making me wise enough to buy seed yesterday. Now they know I am their friend.

SNOW

The scarlet cardinal dips his wing in greeting. The goldfinch promises coming sunshine in his feathers. The snowbird is dressed for this first banquet in black tie and tails.

The quiet time—the hidden, productive season for nature and for me—has arrived. Dear Lord, prepare my heart and my life. Just

PRAYER

As You work mysteriously under cover for spring, make me ready for new shoots of interest. Strengthen my roots of faith. Prepare me for possible crop failure. And thank You, Lord, that my sins that were many are now as white as the new-fallen snow.

BY MAXINE DOWD JENSEN

Thank You that the harsh, gray skies of my former hopes have known the soft kiss of a sunrise and the sweetness of a new day.

Thank You, Lord.

HH

## IN A WOMAN'S VOICE

# The Abundant Life

MARLO M. SCHALESKY



Marlo M. Schalesky is a Christian novelist and freelance writer. She and her pastor-husband, Bryan, live in Gilroy, California.

THE MORNING IN YOSEMITE National Forest was breathtaking in its beauty. The sun glinted off tall pines as it made its way to the forest floor, illuminating tiny purple and yellow flowers along the trail. The scent of fresh evergreen, cleansed by the morning mist, filled my lungs. The grass swayed and glistened with a thousand diamonds of dew as the breeze rippled over its surface. I shifted my backpack and felt my heart fill with wonder as my feet walked lightly on the path before me.

About five hours later, the wonder had vanished, and weariness had taken its place. Instead of gazing at the beauty of God's creation, my eyes fixed onto the spot six inches from my plodding feet. I forgot the awe of the beauty around me, though it was no less breathtaking in the afternoon. Instead, my full concentration was focused on putting one foot in front of the other, surviving the hike, somehow getting to my destination with

that heavy pack on my back. I no longer saw the majestic pines nor the dainty flowers along the way. I didn't hear the gurgle of the stream nor the call of the blue jays in the trees. The beauty was still there, but I was immune to it.

Thinking back to my trip to Yosemite, I've come to believe life is like backpacking. I can live as if hiking in the morning, experiencing my life vividly, abundantly, with my senses alive to the wonder of all God has done and is doing around me. Or I can live in the weariness of the afternoon, focused only on getting from one day to the next, blind to the glory of God, immune to the abundant life Christ promises.

Christ came that we may have life, and have it more abundantly (John 10:10). The gift of His grace is a life lived to the fullest, not the weary plodding of mere survival. In Him alone is real life found, a life that tastes of heaven rather than of the shallow, dim images of earth.

How I live is my choice. I choose where to focus my senses. Will I fix my eyes on the dirt in

front of my feet? Or will I look to Jesus, the Author and Perfecter of my faith (Hebrews 12:2, NIV)?

I want to live every day as if hiking in the morning, breathing deeply of God's majesty, filling my lungs with His love and grace. I want to look upon God's works with wonder in my soul and gasp aloud at the beauty He has laid before me. Mostly, I want to look up from my daily trudging and experience an abundant life in Christ.

HH

I WANT TO LIVE  
EVERY DAY  
AS IF HIKING  
IN THE MORNING.

you think anyone goes to hell for committing suicide?’ she asked me. Looking back, I am shocked at my careless response. I thought her question was simply an academic exercise, so I responded by saying: ‘No, I don’t think anyone goes to hell for that.’ I didn’t pursue the reasons behind her question. Twenty-four hours later, my roommate and best friend was dead. Right now I don’t believe my guilt will ever completely go away.”

### 2. Recognize the danger signals.

Suicide seldom takes place without warning. Sadly, after someone has ended his or her life, surviving family and friends often recall clues and warnings that were overlooked at the time. Here is a list of the most commonly cited suicide warning signs:

- Ongoing mental depression
- Expressing suicidal thoughts or threats
- Previous suicide attempts
- A preoccupation with and asking questions about death
- Getting affairs in order
- Giving personal effects away
- Sudden visit or phone call to people the person cares about
- Appearance of happiness and calmness when any of the preceding three are completed
- Personality changes or odd behavior
- Apathy, moodiness, anger, crying
- Sleep disorder such as insomnia or excessive sleeping
- Lack of appetite
- Loss of interest in normal activities
- Inability to concentrate
- Isolation and withdrawal
- Statements of hopelessness, helplessness, or worthlessness
- Alcohol or drug abuse

**3. Take an honest assessment.** If you suspect someone is suicidal,

try to gain an accurate assessment of how perturbed the person is. That means asking direct questions about suicide, even though such questioning can be uncomfortable for all parties. The following questions can provide invaluable information: *Have you thought about suicide? Are you thinking about harming yourself in any way? Are you considering ending your life? Have you ever attempted it before? Have you made any plans?* (Keep in mind that the more detailed the plans, the greater the risk.)

## Suicide is more preventable than any other cause of death.

“Talking about suicide usually reduces tension and lowers stress,” notes Dr. Robert Veninga, professor at the University of Minnesota School of Public Health and author of *A Gift of Hope*. “When the question is finally asked, ‘Do you ever think about ending your life?’ there is a healing catharsis. Someone finally understands the magnitude of the problem. With that reassurance, suicidal intentions are at least temporarily put on hold.”

### 4. Remove all possible weapons.

Make your home free of guns, knives, poisons, barbiturates, and other potent drugs. The primary reason for removing potential weapons is to create an obstacle. Most individuals struggle with conflicting thoughts over life and death. The inability to act impulsively on a death wish can delay a suicidal action, allowing more time for intervention and prevention. If asked why you are removing the pills or the guns or the knives, be honest. The person will clearly understand your decision,

know of your concern, and may begin to share frustrations, allowing you to listen and offer options.

Nanci, a 19-year-old woman who had already attempted suicide twice, says: “I would have been successful the third time if I could have found my father’s gun and bullets. But, seeing how depressed I had become, he wisely removed them from the house.” Nanci and her father were able to talk about her most recent depression. With his support and encouragement, she saw a therapist. Today, that 19-year-old has graduated from a university, is engaged in a satisfying career, and volunteers her time at a suicide intervention center.

### 5. Don’t become angry and judgmental.

Some people become hostile when a family member or friend shares thoughts about suicide. Rather than allow the suicidal individual to express and therefore explore feelings, attitudes, and options, potential rescuers destroy the opportunity to help by blurting out angry, judgmental statements, such as: “You’re so ungrateful. After all we’ve done, how could you think that way!” “Suicide is wrong. You shouldn’t think that way!” “How could you dare think and say such a thing?” “Your comments are immature. When will you grow up and accept responsibility?”

Potential helpers who respond out of anger are guilty of losing their emotional control, and in so doing they may lose a life. It is vital that, in approaching a suicidal person, we adhere firmly to Paul’s advice: “Be completely humble and gentle; be patient, bearing with one another in love” (Ephesians 4:2, NIV).

### 6. Do be a sensitive listener.

Rather than responding with anger, judgment, or chastisement, the troubled person should be put at ease and be made to feel understood. This is best done by sensi-

tive, respectful listening to the individual's feelings of sadness, discouragement, and disillusionment. "When a person has a disgust of life, he needs desperately to ventilate his burdensome feelings," says Rabbi Earl Grollman in his book *Suicide*. "This means that those who are concerned could be of invaluable assistance by responsive listening, by giving full attention to what the distraught person is saying and feeling. When hidden thoughts are able to come to the light of day, troubles may seem less complicated and more solvable."

### 7. Seek out additional resources.

After learning that someone is considering suicide, it is vital to determine the level of intent and bring to bear the appropriate additional resources. Generally, there are three crisis levels: *maximum*, *moderate*, and *minimal*. Here is a brief outline and recommended response.

**Maximum crisis** takes place when a person is in a life-threatening situation, that is, he or she has already attempted suicide or is clearly about to make an attempt. Options include taking the person to a hospital emergency room or calling the police or an ambulance immediately.

**Moderate crisis** occurs when the person's life is not in immediate danger. It is important to motivate the person to seek help from a counselor, clergy, parent, teacher, other friend, or suicide hotline. Offer to accompany the person to a source of help and consider entering into a nonsuicide pact with the individual.

**Minimal crisis** is when the risk seems minimal, and you are able to leave the person alone. However, provide generous assurance of your availability, and continue encouraging the individual to seek additional help from a counselor, physician, or clergyperson.

Finally, those who seek to help people with suicidal feelings should understand clearly that no one is 100 percent suicidal. Even an individual harboring the most ardent death wish is ambivalent. One woman, who survived after jumping from a building, deliberately tried walking to her death while passing office windows "sure that someone would see me." Ambivalence of this type gives the rescuer a unique opportunity to shift the inner debate between life and death in favor of life. Thus, suicide is more preventable than any other cause of death.

## Where to Get Help

If someone you know shows any suicidal tendencies, the American Association of Suicidology recommends getting help from the following sources:

- Religious leaders
- Suicide prevention centers
- Mental health clinics
- Hospitals
- Family physicians

Also, further information on where to get help in your local area can be obtained by writing (always include a self-addressed, stamped return envelope) or phoning:

National Institute of Mental Health Public Information  
5600 Fishers Lane  
Rockville, MD 20857  
Phone: 301-443-4536

American Association of Suicidology Central  
2459 S. Ash Street  
Denver, CO 80222  
Phone: 303-692-0985



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Telephone: ( ) \_\_\_\_\_

Birth Date: \_\_\_\_\_

Spouse's Birth Date: \_\_\_\_\_

# Twenty Years with

by Stephen M. Miller

**M**y 68-year-old father threw a leg across his 700-pound Harley, turned the key, and gave a single tap to the starter switch on the handlebar. Thunder filled the garage as Dad looked up at me and smiled. No hired help had ever laid hands on this machine. Dad alone kept it looking and running like new.

Over his head he pulled a glimmering black helmet sculpted with a half-moon portal between the chin and forehead. This svelte headgear looked like something a professional racer would wear—not a grandfather fighting his third bout with cancer.

The helmet hid Dad's dark brown hair, but along the lower lip of the portal and just above the smile, Dad's white mustache was on display. He'd had it for 20 years, ever since his hair grew back after he finished chemotherapy. Widespread lymphoma should have killed him within six months of that first battle, his oncologist said. The mustache was Dad's trophy.

It was a good day to ride. Summer afternoon, 1994. The northeast Ohio sun was feeding from the trough of the Great Lakes, 30 miles to the north; the Akron suburbs had become a sauna. Dad wore light and airy clothes. His athletic shoes looked fresh from the box, but his jeans were old enough that I could see the white, threadbare frame around the wallet

in his left hip pocket. His short-sleeved shirt exposed the thick and bronzed arms of a sturdy man of 182 pounds.

Slowly and without wobble, Dad threaded his black, chrome-dressed Harley down the center of the asphalt driveway, onto the street, and out of my sight. Moments later, I heard a distant roar. Dad had opened the throttle and blasted off.

**Dad threaded his  
black, chrome-dressed  
Harley down the  
center of the asphalt  
driveway, onto the  
street, and out of  
my sight.**

---

I didn't know if Dad thought he was out of earshot or if he was sending me a message. I chuckled out loud.

Six years earlier, when Dad was recovering from radiation treatment for a malignant tumor that erupted inside his throat—his second bout with cancer—he and Mom drove 800 miles to visit me

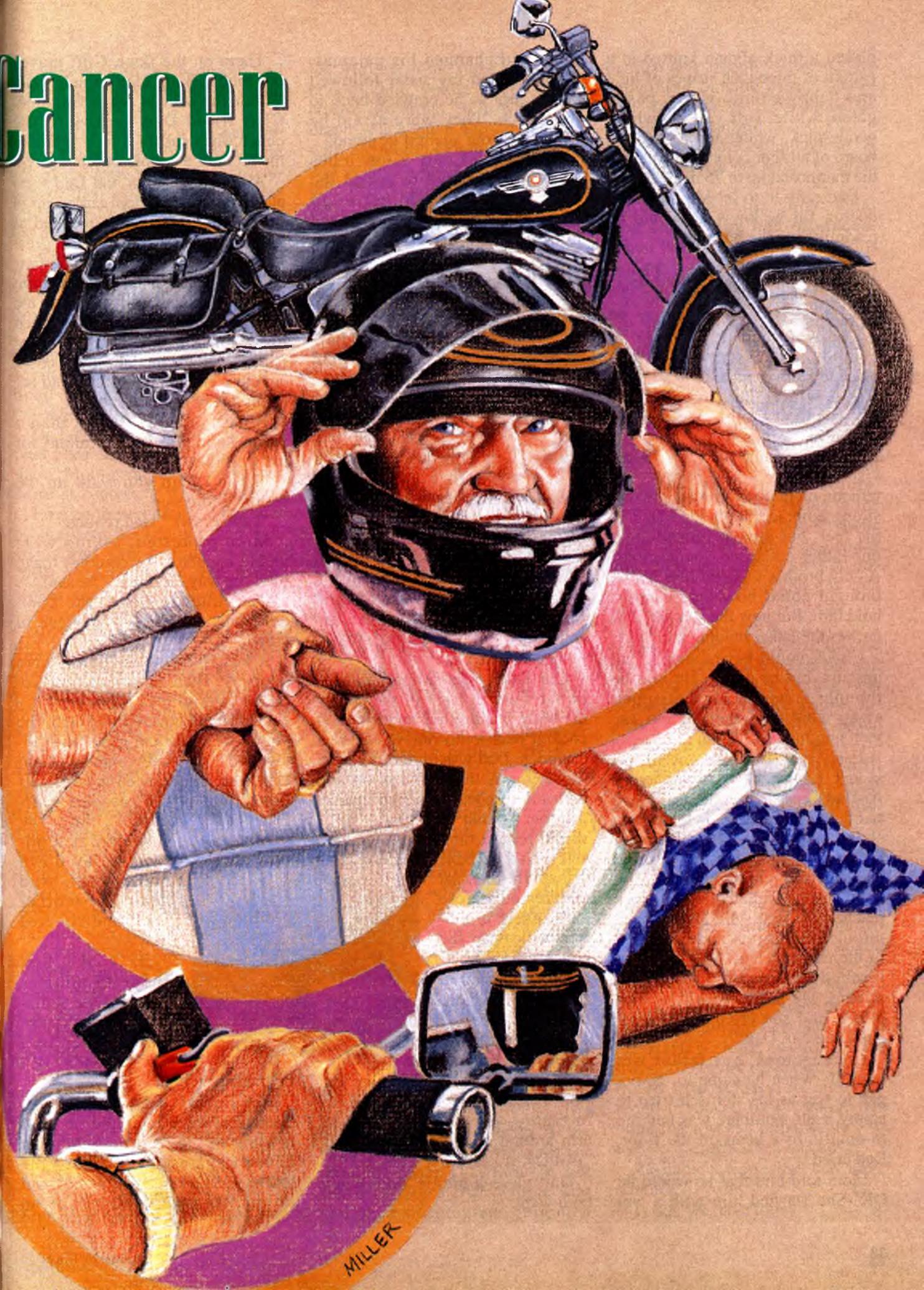
in Missouri. He brought a used chain saw he had reconditioned. Over the protest of all relatives on hand, he fired up the saw and climbed the 40-foot willow tree that, in years past, I had complained should never have been planted in the tiny plug of lawn between my house and my neighbor's. Limb by limb, he dismembered it. When one limb dropped on the neighbor's house and poked holes in several roofing shingles, he repaired the damage.

Dad was trimming trees for his neighbors and still enjoying his Harley when lymphoma struck a third time, in the autumn of 1994. Dr. Thomas Budd, an oncologist at the Cleveland Clinic, ordered an unusually toxic mixture of chemotherapy because the cancer had "packed" my father's bone marrow and emerged as a lump inside his right temple. For one restless week a month, beginning in November, Dad stayed in the hospital as 10 bags of brown, cancer-fighting chemicals dripped into his veins.

The day after his third regimen—January 12, 1995—Dad lay parchment white and 24 pounds lighter on his living room couch. The mustache was gone. Remnants of the hair on his head hung limp and long in randomly scattered strands.

He was shivering with chills, though triple-layered. He wore the blue-checked flannel pajamas I bought him for Christmas. Over that he had wrapped his flannel housecoat. And on top, Mom had

# Cancer



MILLER

placed a thick afghan knitted in a pattern of three-inch stripes of light and happy colors: white, pastel green, white, soft yellow, white, gentle pink, white, and a checkerboard of all four colors. She nudged the thermostat up to 75 degrees.

Dad refused to let Mom call the doctor, for he knew he would be readmitted to the hospital.

"If I can get up-stairs to the waterbed, I'll be OK," he said.

The waterbed is heated, a toasty place to recover on a frigid winter day. My youngest brother, Chuck, a muscular 6 foot 1, came to visit in the early afternoon on his way to work. With a strong embrace, he helped Dad to his feet, but almost immediately our father collapsed unconscious. As my brother scooped him up, he thought about how Dad used to hold him. But now the son felt as if *he* was the father holding the child.

Chuck could have carried Dad upstairs, but he didn't. He said he thought it would have stripped away what remained of our father's dignity.

Early that evening, one of my sisters, Louise, came to the house. At Dad's insistence, she and Mom tried again to help Dad up the stairs. They supported him from both sides, grasping him around his waist and pulling his arms tight upon their shoulders. Before they reached the first stair, Dad slipped through their arms and crumpled to the carpet. There, in a heap, he lurched and moaned through a seizure. My sister thought he was dying, and she cried, "No, Dad! No, Dad! No, Dad!"

Unconscious, our father wet himself. When he came to, he began to gag as his stomach tried to empty itself, but there was nothing to empty. In a heap on the floor, Dad cried.

Mom told him that he would be OK. She washed him with a wet

cloth and changed his pajamas. Then she and my sister followed beside him as he crawled back to the couch. They were afraid he would pass out again if he stood.

Louise lives only a few miles away and pleaded to spend the night. But Mom told her to go home and take care of her young family: "I'll call you if I need you."

## There on the floor, Cliff prayed out loud, asking God to help Dad.

A short time later, Mom called Cliff, my brother who had not yet realized how frail Dad was. Mom wanted him to see Dad and to be prepared to let go if it became necessary.

Cliff is a big man of more than 200 pounds. In his heavy winter coat, he's an imposing figure. He came in the house from the back door, into the kitchen. Quietly he walked toward the dining room, took a short step inside, and leaned right so he could peek through the living-room entryway and steal a glance at Dad.

Our father was sitting sprawled on the floor in front of the couch, his body leaning left and his head cocked back onto one of the seat cushions. Dad was on the floor because it was there—kneeling and with his forehead propped against the couch—that he would relieve himself with a portable urinal. He then sat and rested before laboriously climbing back onto the couch.

Cliff retreated to the kitchen and broke into sobs.

When he finally ventured into the living room, he sat down on the floor beside Dad. Still wearing his blizzard-proof coat, Cliff put an arm around our father and asked, "Is it OK if I cry?"

Dad gave a single nod. They both wept.

There on the floor, Cliff prayed out loud, asking God to help Dad. When the words were finished, Cliff lifted Dad back onto the couch, then sat for a long while in the recliner a couple of feet away.

At bedtime, Mom and Dad were alone again with Mom curled up in the recliner, where she intended to spend the night. But as Dad grew increasingly restless and uncomfortable, she gathered the cushions from the love seat and built a bed on the floor beside the couch. Dad often held Mom's hand as they slept together, and she thought if she could get close enough for him to hold her again that he might rest easier.

But Dad wanted more than a warm hand. He wished aloud for his warm bed.

"I can't help you walk up the stairs," Mom said.

"I can crawl," Dad replied.

Mom protested, asking what would happen if he couldn't make it all the way. "I'd rest," he said.

Dad rolled gently to the floor. On hands and knees, he began to crawl.

It was 10 feet to the living-room doorway. There he stopped and lay on the floor to rest. Mom knelt beside him and covered him with the afghan of white and green and yellow and pink. A few minutes later, Dad rose and crawled 6 more feet to the foot of the carpeted staircase. Using the first stair as a pillow, he lay down once again. And again my mother knelt and covered him.

It took him about 45 minutes to negotiate a distance he could normally cover in a few seconds. But he made it to bed.

He almost died that night. Sometime after midnight he tried to walk to the bathroom, bracing himself against the walls of the hallway. Mom heard him fall, ran to him, then followed him as he



crawled back to the bedroom and lay on the floor, unable to climb into bed.

About 1 A.M. on what had become Friday the 13th, my mother called me. She told me what happened, then asked a question that left me without words: "Where's the dignity?"

"Come home," she said. "I need the whole family here to help me." Mom then called Louise, who drove right over. The two of them pleaded with Dad to let them call the paramedics. He refused until Mom, weeping, placed her forehead on his and whispered, "Please. Do this for me."

Dad didn't want to go to the hospital because he didn't want to die there. Mom promised to bring him home as soon as he was stabilized.

Longtime neighbors, awakened by the siren, looked out their windows and saw a body covered from head to toe on that frozen winter night. They feared they had lost their friend.

By the time I arrived at Akron General Medical Center that afternoon, doctors concluded that a viral infection had attacked Dad when his white blood cells were nearly depleted. The chemotherapy temporarily stops the bone marrow from reproducing infection-fighting white cells. Dad's struggle to survive was overworking his heart muscle, previously injured in a series of light heart attacks. His condition became so critical that our family divided the days and nights and kept watch over him. For a change, five offspring became an advantage.

Louise stood with me in the hall as we gave the others time to sit with Dad.

"I know I should thank God for these 20 years," she said, "but all I can do is ask for 20 more."

I spent the night with Dad, sitting with my head two feet from

his. He lay in the tight curl of an unborn child, yet he looked like a corpse discarded. Skin white and drawn. Face gaunt and misshapen, with the mouth closed on the right and opened a crack at the extreme left. *This is how he will look when he is dead*, I thought.

His irregular breathing through the crack in his mouth sounded inhuman, like the raspy, artificial puffing of a respirator about to fail. I couldn't possibly sleep.

During that night I watched my father. I studied his form. It seemed as flesh, without a spirit. I wondered if he was leaving before my very eyes. And I tried, without success, to remember a time I told him he had been a good father to me.

We had walked the walk, but not talked that kind of talk. Now, I feared, I might never get to speak the words.

From a Harley-riding grandpa who would burst onto the highway at heavy throttle, he had become in three months a pathetic creature crawling on the floor, a near-corpse clinging to life by the thread of IVs feeding him nourishment, antibiotics, and blood—a man about whom his wife repeatedly asked family and physician, "Where's the dignity?"

In the long hours of the evening, out of the darkness came the memory of a scene I had read many times. It was of Jesus collapsed on the ground. He had crumpled into the dirt while walking to His death. In the twinkling of an eye, another thought arose. That thought felt sentient, like a living force that had been sleeping and forgotten

but that was abruptly awakened by something outside of me. *There was dignity in the suffering of Jesus*, the thought said.

My response was immediate. *Is there dignity in my father's suffering?*

I began to think about what Dad's suffering had produced. When he collapsed into the arms of his children, in his helplessness he drew from them the one response that Jesus lauded above others: compassionate love. When Dad crawled up the stairs, compassion followed him with an afghan of many colors.

When he lay in the hospital, too weak to talk let alone crawl, his entire family descended upon him, and compassion guarded him all hours of the day and night.

There's the dignity.

Lying helpless, my father had the power to draw out of others the trait above all traits. When the first light of morning arrived, Dad awoke. Together we watched the white shroud of fog slowly retreat from the hospital courtyard and the first-shift workers scurry out of the cloud as they curled themselves around insulated cups of steaming coffee.

In the silence I tried to speak, but twice was overcome by waves of emotion that dissolved my words even as my lips began to move. On the third try, composed only enough to whisper, I talked the talk.

Dad survived the crisis by outlasting the infection. Since then, he has trimmed more trees and ridden his Harley along country highways. The tumor on his temple has faded into remission, and the blood produced by his cancerous bone marrow is "remarkable," to use his doctor's latest adjective.

Perhaps, I hope, we can have another 20 years.

If not, we have today.



*There was dignity  
in the suffering  
of Jesus, the  
thought said.*



# THE UNHERALDED



by J. Wesley Eby

“**J**ack-of-all-trades and master of *all*.” This twist on an old adage aptly describes 84-year-old Phinola Schmidt of southwestern Kansas. For more than five decades she has been the backbone—and also a leg, an arm, an eye, and the heart—of the Sublette Church of the Nazarene. In fact, the Body of Christ in *her* church would have been sorely disabled without this remarkable lady with her multiple talents and gifts.

quarterly materials arrived, she invited—or gently coerced—her adult Sunday School class to this unique event. The partygoers separated the papers to prepare them for distribution. Rev. Shimko commented, “It really worked well and didn’t take long at all with everyone helping.”

Phinola and her late husband, Clarence, who died in October of 1997, were married for 55 years. They moved to a farm about 15 miles from town. Joining the Sublette Church, they never allowed the distance

## Phinola Schmidt: Doer-of-All-Church-Jobs

Sunday School teacher. Sunday School superintendent. Choir director. NWMS president. Church board member. Children’s worker. Assembly delegate. Church pianist, whenever needed. Church caller. Sunday School materials orderer. Box work sender. According to Phinola (pronounced fuh-NOH-luh), over the years she has served in every position in the church except usher.

Her pastor, Andrew Shimko, indicates that Mrs. Schmidt has had a major impact not only on the local church but also in the community (local school board member for 10 years) and on the Kansas District (NWMS Council member for 17 years). Rev. Shimko stated, “Whatever task Phinola is assigned, or a project of her own doing, she takes it very seriously and sees it through to completion.”

Mrs. Schmidt is known for her ingenuity. Whether writing clever sketches to promote missions or figuring out the best way to accomplish a task, her creative juices flow like sap from a sugar maple in Vermont. For example, she hosted a “paper party” for distribution of Sunday School materials. When the

or harsh winters or busy farm life to serve as excuses to keep them from church.

The Schmidts raised four children—Twila, Clarice, Duane, and Saralyn—and introduced them to the rigors of wheat and milo farming. But this godly couple also introduced their kids to Jesus Christ and the Church of the Nazarene. As a result, all four are Christians today and faithfully serve the Lord.

Duane is senior pastor of Portage, Indiana, First Church of the Nazarene. In reflecting on how important “calling” has been to his mother, he remembers when he was young riding into Sublette with her and all the stops made at the hospital and at homes to visit people. With a chuckle he added, “I was being trained for the Lord’s work and for being a pastor.”

Whether tap-tap-tapping on a neighbor’s door or using Ma Bell’s technology, Phinola loves to talk to people. “Mom has always been a people person,” her son noted. “She is truly an encourager.”

Mrs. Schmidt’s influence has bridged the generations. One grandson, Richard Schmidt, is currently enrolled at



Nazarene Theological Seminary preparing for the ministry. Another grandson, Gerard Brown, responded to God's call for full-time Christian ministry during the NWMS service at the General NWMS Convention in June 1997.

For her college education, Phinola matriculated at Seattle Pacific University. After graduation, she re-



Rev. Andrew Shimko (left) presented a Distinguished Service Award to Phinola Schmidt (right) on a day her church in Sublette, Kansas, paid tribute to this servant of Christ.

turned to Sublette and taught school. But after marrying a farmer, she "retired" from public school education to assist her husband. She then dedicated her training and skills to help educate her own children and her church family.

Now, as an octogenarian, Mrs. Schmidt is still educating. Until this past year, she taught a Sunday School class of senior adults. But a broken hip, eye surgery, and the recent death of her spouse have slowed her down a tad. Yet she still serves as the local NWMS president and often provides a mission moment on Sunday morning to help her church family stay focused on world evangelism issues and needs.

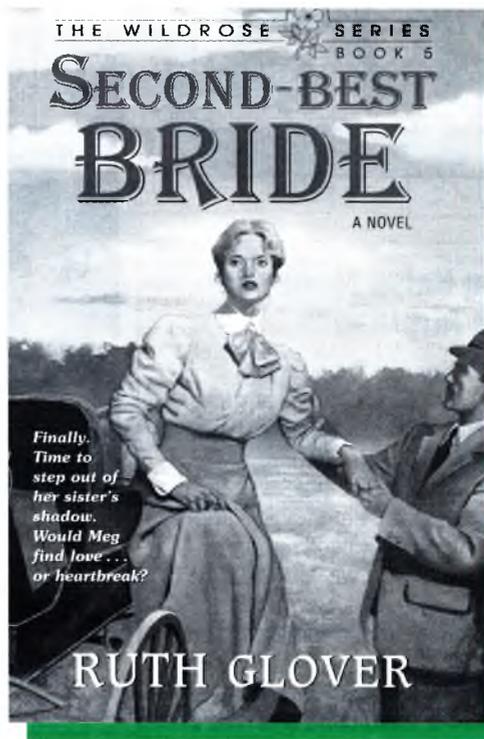
Phinola's creative juices flow like sap from a sugar maple in Vermont.

Rev. Shimko remarked, "As Phinola's pastor, I'm thankful for her example of a committed walk with God and her dedicated service to the church. She doesn't seek the recognition of others, but she does what she does to bring honor and glory to the Heavenly Father."

"Jack-of-all-trades and master of *all*." Yes, a twist of that maxim is certainly appropriate. But maybe—just maybe—with people such as Phinola Schmidt as an example, a new phrase can be coined: "Doer-of-all-church-jobs as servant of the Master." H

# SECOND-BEST BRIDE

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by Ruth Glover



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## Children Raise Money for Mission Airplane

The middler Sunday School class of Lexington, Ky., First Church of the Nazarene had a contest to raise money to help purchase an airplane for Nazarene missions. The plan was for the children to collect money in various ways, and the one who collected the most money in seven weeks would be crowned king or queen.

The six members of the class raised a total of \$214.56. Elizabeth Vickers, the winner, was declared queen and received a crown. Each child received a trophy for a "job well done," according to reporter Gloria Faye Johnson.

Wings for the Gospel is a denomination-wide children's mission project sponsored by the General NWMS. The money—\$250,000 to be raised in the next two years—will be used to purchase an airplane for mission work throughout the Mexico and Central America Region. As of December 31, more than \$34,500 has been raised.



(Front, l. to r.) **Bonnie Peterson and A. J. Roe.**  
(Back, l. to r.) **Callie Peterson, Elizabeth Vickers, Christine Hall.** Missing, **Kelli Barnhart.**

## Church Honors Couples Married for 50 Years

Seymour, Ind., First Church recently honored 21 couples who have been married for 50 years or more. The special occasion, Anniversary Sunday, was planned by Garrett Mills, senior pastor; B. G. Wiggs, minister to adults; and Lowell Carter, Sunday School superintendent.

and Mrs. Clifford Helton, Mr. and Mrs. Albert Jerrell, Mr. and Mrs. Paul Mackey, Mr. and Mrs. George McClain, Mr. and Mrs. Ray Murphy, Mr. and Mrs. James Ozbun, Mr. and Mrs. Gale Patrick, Mr. and Mrs. Lendall Patterson, Mr. and Mrs. Carl Phillips, Rev. and



Among the couples recognized, Mr. and Mrs. Floren Hudson have been married for 61 years.

Others recognized were: Mr. and Mrs. Kenneth Burbrink, Mr. and Mrs. Wilbur Foster, Mr. and Mrs. Eddie Heagle, Mr.

Mrs. Don Ratliff, Mr. and Mrs. Carl Roberts, Mr. and Mrs. John Roberts, Mr. and Mrs. John Smith, Mr. and Mrs. Randolph Smith, Mr. and Mrs. Royce Stewart, Dr. and Mrs. B. G. Wiggs, and Mr. and Mrs. Larry Winebrenner.

## Salisbury, Md., First Celebrates Stewardship Miracle

A record offering of more than \$86,000 was received on "Celebration Sunday" at Salisbury, Md., First Church of the Nazarene. The day was the culmination of a three-month stewardship program to help the 300-member congregation relocate and build a new facility.

With a goal of \$800,000, more than 180 families turned in commitment cards and gave a "first fruits" offering equal to 10 percent of the goal.

During the evening service, the announcement was made that \$864,400 had been pledged and the cash offering totaled \$86,434—almost exactly 10 percent.

Senior Pastor Ronald Parker reported that there was a great spirit of praise and celebration as the congrega-

tion responded to the news that the goal had been surpassed. "The only way I can account for it," Parker said, "is that God brought a miracle of enablement."

After 60 years at its current location, the church recently purchased a 24-acre parcel of land that offers greater visibility and accessibility in Salisbury, according to Parker.



**Stewardship Steering Committee. Senior Pastor Ronald Parker is fourth from left in the second row.**

## Fire Destroys Parsonage

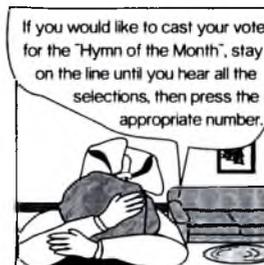
A fire totally destroyed the parsonage of Robert Mitchell, pastor of Erin Church of the Nazarene on the Tennessee District, at midnight December 27. The fire apparently started in the walls around the fireplace.

Mitchell, who has pastored the church for 26 years, lost his ministerial library of approximately 4,500 volumes. Also, all the church's historical documents, which were maintained at the parsonage, were lost in the fire.



All that remains of the Erin, Tenn., parsonage following the December 27 fire.

## First Church



Lyn Richard

## March's 10-Point Quiz

1. Which of the following were declared cults by a government commission in Belgium?

- A. Evangelical Free Church  
B. Assemblies of God  
C. Quakers  
D. All of the above

2. According to the European Evangelical Alliance, which of the following are "standard-bearers of the state church system" in opposition to religious freedom?

- A. Austria  
B. Italy  
C. Germany  
D. All of the above

3. Henry J. Lyons, president of the largest African-American denomination in America (National Baptist Convention, U.S.A.) has been charged with:

- A. Co-owning a mansion, a Mercedes, and a \$36,000 ring with a woman other than his third wife, Deborah.  
B. Taking kickbacks of up to 75 percent of the deal in church business affairs.  
C. Withholding \$200,000 of funds donated to burned-out Black churches.  
D. All of the above

4. Missionary Aviation Fellowship (MAF) pilots Job Orellana and Daniel Osterhus recently died in a crash in:

- A. Ecuador  
B. Papua New Guinea  
C. Thailand

5. According to Harold Koplewicz in *It's Nobody's Fault: New Hope for Difficult Children and Their Parents*, how many U.S. children suffer from psychiatric illness?

- A. 4 million  
B. 7.5 million  
C. 13.5 million

6. According to a Focus on the Family report, how many Christians were martyred last year?

- A. 80,000  
B. 120,000  
C. 160,000

7. According to EP News Service, a \$258 million theme park featuring chariot races, gladiator battles, and Christians being eaten by wild beasts is planned for:

- A. Rome  
B. Hong Kong  
C. San Diego  
D. New Orleans

8. According to *U.S. News and World Report*, regular church attenders, compared to others, have what relative likelihood of becoming alcoholics?

- A. About the same as others  
B. 10 percent less likely  
C. 71 percent less likely

9. Among those cited by *Time* as "Buddha boosters" because of their support for Zen Buddhism is/are:

- A. Richard Gere  
B. Steven Seagal  
C. Phil Jackson (Chicago Bulls coach)  
D. Tina Turner  
E. All of the above

10. According to *U.S. News and World Report*, which age-group has the most babies out of wedlock in the U.S.?

- A. 13-19  
B. 20-30  
C. over 30

### Answers:

1-D. These were among 189 religious groups so labeled; 2-D; 3-D. The NBC, U.S.A. overwhelmingly re-elected Lyons when he said he was sorry; 4-A; 5-B; 6-C; 7-A; 8-C; 9-E; 10-B.

# Cosmic Nonfiction

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

IT'S HAPPENED TO ALL OF US. We see a hero who doesn't act very heroic. It happened recently to my son and me at a local bookstore.

A few weeks before, our family had watched the film *Apollo 13*. We talked for days about what it must be like to go to the moon.

Then I saw an advertisement in the newspaper that Buzz Aldrin, one of those first moonwalkers from Apollo 11, would be signing his new science-fiction novel at a local store. My son, a nine-year-old science-fiction aficionado at the time, exclaimed he wanted to go.

I confess that I am not a science-fiction or science-fantasy fan. People who like this stuff on a regular basis seem, well, *different*. And in the hour-long line at the bookstore, where we waited for a signature on a \$22 science-fiction novel I knew I would never read, there were a lot of different people—along with my son and me.

The line snaked through the store's aisles, and for the last 20 minutes we had full view of the famous astronaut, sitting at a table, grinning, signing that famous name. I remembered watching those grainy black-and-

white pictures on television, seeing Aldrin and Armstrong bounce along the moon's landscape as if they were on some lunar trampoline.

Then we were at the table, face-to-face with history.

"You're a world hero, Mr. Aldrin," I said as he took the book out of my hand, opening it in a smooth, practiced motion. He didn't look up.

"Could you sign it 'To Blake'?" I asked.

"No." He still didn't look up and was already reaching for the book from the person behind us. Blake approached him with a tattered autograph book, which had a camp counselor as its most famous entry.

"Could you sign my autograph book?" he asked.

The celebrity shoved it back into my son's chest and sneered, shaking his head. "Can't you see all of the people behind you?" Then he signed his novel for the next person in line.

Someone whom I had helped create was devastated. I felt it too. For the next few hours Blake and I got some ice cream, played air hockey at a local arcade, and talked about school, baseball, and having our feelings hurt.

I couldn't keep it from happening. But I

did what I was created to do. Smother him with love. Fierce love. Ferocious love. From the heavens. Or heaven. The way my Father does with me.

The book remains on a shelf in Blake's room, a symbol of a hero's image that fell faster than a space capsule headed for the ocean. But it's also a reminder that the One who created the cosmos also responds to His creation's pain like a loving Father.

I still won't read it. I just like to see it.

## Bible League Publishes 300th NT Translation

The Bible League, in partnership with Wycliffe Bible Translators, has just published its 300th New Testament (NT), according to a recent news release from The Bible League.

Many of the Scriptures translated by Wycliffe are for small, remote language groups of people, and it is often difficult to find publishers willing to accept such projects. The Bible League, located in South Holland, Illinois, concentrates on providing God's Word to people who have no other access to it. The partnership with Wycliffe extends more than 30 years. While Wycliffe specializes in translating the Bible into little-known languages, The Bible League turns those manuscripts into published Scriptures.

The Bible League has now published Wycliffe-translated Scripture portions in 560 languages.

Dennis Mulder, president of The Bible League, said, "We are grateful for our association with Wycliffe in making God's written Word available to people who have never had it in their own language. We pray that this newest translation will bring even more people into the fellowship of Christ and His Church."



Mulder

## Chicago Bans Alcohol Billboards

A new ordinance in Chicago bans alcohol and tobacco advertising on more than 4,000 permitted billboards. The ban also covers countless unpermitted ads posted on vacant buildings and lots throughout the city. Chicago modeled its ordinance after one in Baltimore that was upheld by the 4th Circuit U.S. Court of Appeals. The court's action sends a strong message that advertising restrictions will be upheld where governments use their zoning power to protect children. Several other cities are pursuing similar proposals, including Albuquerque, Los Angeles, New York, Seattle, and Washington.

**The celebrity  
shoved the book  
back into my son's  
chest and sneered,  
shaking his head.**

HH

## Deaths

REV. BUDDY L. BAKER, pastor of more than 30 years in Oklahoma, Arkansas, and Mississippi, died July 27 in Fort Smith, Ark. Survivors: wife, Joy; sons, Roger, Mark; father, Rev. Joe; two brothers; four grandchildren.

ALICE BALKO, 89, Conroe, Tex., Jan. 17. Survivors: sons, Bob, Jack, Mark, and Danny Balko; Brandon Shane; 14 grandchildren; 8 great-grandchildren.

DONA M. BISHOP, 89, Wellington, Tex., Oct. 13. Survivors: sister-in-law Agnes Bishop; several nieces and nephews.

WILLIS LENDON BRINSON, 77, Claffin, Kans., Dec. 9. Survivors: wife, Elva; daughters, Dorothy Brinson, Elaine Brinson; two granddaughters; one stepgrandson.

REV. JOHN W. BRUCE, 68, Grove City, Ohio, Dec. 16. Bruce pastored 40 years in Illinois, Minnesota, Ohio, and Michigan. Survivors: wife, Mildred; son, J. Paul; daughters, Linnea Towne, Melanie Walls; one brother; five sisters; five grandchildren.

WILLIS B. CONABLE, 65, Galeton, Pa., Sept. 5. Survivors: wife, Phyllis; daughters, Joy Bach, Jana Williams, Jody Landers.

DORCY RALPH CONRAD, 83, San Diego, Calif., Dec. 19. Survivors: wife, Doris; son, Steven; sisters, Arola Pixley, Mary Smith; two grandchildren.

LILLIAN DAVIS, 100, Dodge City, Kans., Dec. 18. Survivors: three nieces.

RUTH DECH, 79, retired missionary who served for 41 years in Central America, died Jan. 2 in Alhambra, Calif. In 1946 the Church of the Nazarene sent her to Belize as a teacher, where she later taught at Fitkin Memorial Nazarene Bible College in Benque Viejo. In 1973 she transferred to Costa Rica, where she taught at Seminario Nazareno de las Americas. She retired in 1985. Survivors: brother, Andrew Dech; sisters, Esther Schandorff, Mable Sandys.

REV. JERRY W. DOUDS, 84, North Royalton, Ohio, Dec. 10. Douds pastored 30 years in Massachusetts, Ohio, Rhode Island, Pennsylvania, and Maryland. Survivor: brother, John.

DR. HENRY A. ERNST, 89, professor of 35 years at Pasadena/Point Loma Nazarene College, died Jan. 10 in Duarte, Calif. Survivors: wife, Ruth; son, Charles; daughter, Karen Frye; brother, Albert; sisters, Hermine Spaulding, Doretta Gunderson, Katie Dehn, Irene Magee; two grandchildren.

WILMA INEZ PEARL BUTLER GLASS, 85, Albuquerque, N.Mex., Nov. 6. Survivors: sons, Clyde, Frank, Duane; daughters, Charlotte, Sharon, Shirley; 20 grandchildren; 23 great-grandchildren.

MATTIE "THELMA" (HAMRIC) GUNTER, 89, Hickory Plains, Ark., Dec. 8. Survivors: sons, Elton, Leslie Paul; daughters, Hazel Quick, Marie Bertrand; brother, Wesley; sister, Beatrice Pickens; 14 grandchildren; 19 great-grandchildren.

HAYES (JIGS) HENDERSON, Crowley, La., Nov. 26. Survivors: wife, Ethel; son, William; daughter, Judith Berryhill; six grandchildren.

REV. HOWARD W. HILL, 85, Gallatin, Tenn., Dec. 30. Hill pastored more than 30 years in Georgia, Florida, Missouri, Alabama, Illinois, and Ohio

and also served as an evangelist. Survivors: wife, Vernette; son, Ted; daughter, Tamara Finger; sister, Catherine Flaugher; six grandchildren.

HARRY HOFFMAN, 68, Ridgway, Pa., Oct. 26. Survivors: wife, Betty; 5 children; 10 grandchildren.

HENRY S. HOWES SR., Murfreesboro, Tenn., Nov. 19. Survivors: wife, Jessie; daughters, Phyllis Dixon, Mary Baker, Carol Smoot; 1 sister; 16 grandchildren; 27 great-grandchildren; 4 stepdaughters; 5 stepgrandchildren; 1 stepgreat-grandchild.

SYLVIA INGLISH, 86, Topeka, Kans., Nov. 5. Survivors: husband, Joe; son, Don; daughter, Luetta Fox; sister, Ruby Waggoner; six grandchildren; nine great-grandchildren.

LINDA JENNINGS, 49, Terrell, Tex., Jan. 2. Survivors: husband, Jay; daughters, Jennifer, Jeanette.

REV. BARRETT KIRBY, 81, Dallas, Tex., Nov. 29. Kirby pastored for many years in California, Kansas, Oregon, Michigan, and Texas. He also served as chaplain and professor at Africa Nazarene University in Kenya. Survivors: son, Daniel; daughter, Linda; sister, Virginia Walden; six grandchildren.



PEGGY LATHAM, wife of former Georgia District Superintendent Harold Latham, died Dec. 30 in Charleston, S.C. Funeral services were conducted Jan. 2 in Barnesville, Ga. Besides her husband, Mrs. Latham is



survived by two sons, Kenneth and Denny.

RUTH S. MAYS, 73, Winchester, Va., Dec. 13. Survivors: husband, Alvin; sons, Steve, Jerry; daughter, Dianne Gash; four stepgrandchildren.

THURLOW MALCOLM MORROW JR., 55, LaPuente, Calif., Dec. 9. Survivors: wife, Carolyn; parents, Thurlow and Esther Morrow; sister, Jeanne Nelson.

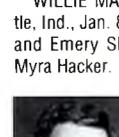
JAMES and RUBY OLIVER, both 89, of Valley, Ala., May 12 and Sept. 22. Survivors: daughters, Joyce Huff, Judy Shaw; three grandchildren; six great-grandchildren; four great-great-grandchildren.

REV. CLYDE W. RATHER, 85, Chino, Calif., Dec. 20. A longtime pastor, Rather served at churches in Montana, Canada, Idaho, Oregon, Indiana, Arizona, and Southern California, including 20 years at the Pomona (Calif.) Towne Avenue Church. Survivors: daughters, Gerry Barlow, Linda Knowles; four grandchildren; two great-grandchildren.



HAROLD E. SANDS, 85, Cimarron, Kans., Nov. 17. Survivors: wife, Enid; son, Harold; daughters, Phyllis Quiroz, Dorene Pense; seven grandchildren; two great-grandchildren.

WILLIE MAE SHEFFIELD, 63, New Castle, Ind., Jan. 8. Survivors: brothers, James and Emery Sheffield; sisters, Janet Hay, Myra Hacker.



REV. JOHN E. SMITH, 75, retired pastor and evangelist on the Southwest Indiana District, Dale, Ind., Dec. 1. Survivors: wife, Marie; daughter, Paula Hufnagel; brother,



Rev. Samuel; sisters, Sarah Sutton, Helen Senef, Theresa Hall; two grandsons.

JOHN W. "BILL" STONE JR., 93, Clarksville, Tenn., Dec. 4. Survivors: son, Rev. William; daughter, Samantha Burdick; brother, Hubert; six grandchildren; six great-grandchildren.

REV. THOMAS W. THOMAS, 80, Wilmore, Ky., Dec. 6. A longtime pastor, Thomas served in his native South Africa; Ontario and Nova Scotia, Canada; New York, and Maryland. Survivors: wife, Rev. Lily; sons, Glynn, Lionel, Timothy; brother, Owen; eight grandchildren.

ORVAL WHITKANACK, 88, Paris, Ill., Aug. 22. Survivors: wife, Edith; son, Kenneth; daughters, Betty Jo Trine, June Snyder; sisters, Louise Schlegel, Roebey Rector; six grandchildren; two stepgrandchildren; three great-grandchildren; four stepgreat-grandchildren.

BESSIE D. WILLIAMS, 87, Gardnerville, Nev., Dec. 7. Survivors: son, Ronald; daughters, Vivian, Shirley, Bernice, Deanie, Connie; 3 sisters; 22 grandchildren; 55 great-grandchildren; 4 great-great-grandchildren.

## Births

to JEFF and MARIA (McCUNE) COPELAN, Escondido, Calif., a girl, Hannah Ruth, Dec. 21

to ALLEN and WENDY (SEEHAUSEN) HENDRICKS, Midwest City, Okla., a boy, Samuel Pace, Sept. 29

to KEVIN and MELANIE (CAUSEY) KNAPP, Pine Lake, Ga., a boy, Conner Hudson, May 4

to LEE and ANNE (COORDES) RUDEEN, Buenos Aires, Argentina, a boy, Jordan James, Aug. 31

to DAN and LAURA (PATTERSON) SOLIDAY, Fort Worth, Tex., a boy, Caleb Jerrold, Dec. 8

to SAM and NOELLE (KIMMEL) SOLIDAY, Olathe, Kans., a girl, Danielle Leigh, July 22

## Marriages

KRISTINA ANN DIEL and NATHAN LEE REDMAN, Aug. 9 at Helena, Okla.

DEANNA ULRICH and ROBERT BONO, Sept. 13 at Portage, Ind.

## Anniversaries

REV. W. E. and MARIE CARRUTH, Cottondale, Ala., celebrated their 50th anniversary Dec. 7 with a reception at Tuscaloosa First Church. The Carruths have five children and nine grandchildren.

REV. ARLAND (AL) and WILMA GOULD celebrated their 50th anniversary Jan. 3. The Goulds' five children hosted a reception in their honor Dec. 28 at Springfield (Mo.) First Church. Greetings may be sent to Rte. 2, Box 370C, Buffalo, MO 65622.

RAY and NAOMI MORTON, Ventura, Calif., will celebrate their 50th anniversary Mar. 12. The Mortons have two daughters, four grandchildren, and two great-grandchildren.

REV. JACK and JEAN WATSON, New Smyrna Beach, Fla., celebrated their 50th anniversary Oct. 14 by renewing their vows.

## Announcements

EDMOND (OKLA.) WATERLOO CHURCH will celebrate its 75th anniversary Apr. 25-26 beginning with an open house Saturday evening from 6 to 9 P.M. Several former pastors will be involved in the Sunday morning service, which will be followed by dinner on the grounds. An afternoon service will feature a musical presentation and recognition of charter members.

Former pastors, members, and friends are invited to attend or send greetings. For more information, contact Anita Hamilton, 9350 W. Charter Oak, Edmond, OK 73003, 405-844-8616, or the church, 457 W. Waterloo Rd., Edmond, OK 73003, 405-341-2751.

## FOR THE RECORD

### Moving Ministers

STACY B. ALLEN, from student to pastor, Rising Sun, Ind.

LYLE ARTMAN, from Bloomsburg, Pa., to Decatur (Ill.) Westside

STANLEY D. AUBREY, from North Platte, Nebr., to Emmett, Idaho

JANELLE M. BEILER, to associate, Salisbury, Md.

TIMOTHY BESS, from Chester, W.Va., to Spencer, W.Va.

SCOTT BOOMER, from associate, Nappanee, Ind., to pastor, Nappanee, Ind.

CHARLES BOWE, from associate, Columbus (Ohio) First, to associate, Archer, Fla.

JASON CADDY, from associate, Raleigh (N.C.) First, to associate, Atlanta (Ga.) First

LARRY A. CHOVANCEK, from Pickering (Ont.) Altoona Road to Brampton, Ont.

THOMAS R. CLARK, from Sanford, Fla., to Miamisburg (Ohio) First

FRED CLEM, from Suawana, Fla., to Bonifay, Fla.

MITCHELL COMBS, from Saginaw (Mich.) Central to Lansing (Mich.) New Hope

WILLIAM G. CONNELL, from student, Nazarene Bible College, to pastor, Oakwood, Ill.

LARRY CURTIS, from associate, Neosho, Mo., to pastor, Norwood (Mo.) Country-side

MICHAEL F. DAVIS, from Perryton, Tex., to Holdenville, Okla.

JAMES L. FRANKLIN, from Cass City, Mich., to Saginaw (Mich.) Central

W. H. (Bill) GARRETT, from Marlow, Okla., to Guthrie, Okla.

GARY D. GERSTENBERGER, from associate, Sterling (Ill.) First, to Indianapolis (Ind.) Westside

TIMOTHY A. GOCHA, from Fairfield, Ohio, to Dayton (Ohio) Parkway

DENNIS L. HANCOCK, from Leesburg, Fla., to Shadyside, Ohio

TIMOTHY HAYNES, from Steubenville, Ohio, to Chester, W.Va.

PAUL HAZELTON, from Aberdeen, S.Dak., to Allison, Pa.

TED A. HEROLD, from associate, Middletown (Ohio) First, to associate, Trenton (Ohio) First

JOHN P. HOORNWEG, from student to pastor, Markham Village, Ont.

RAY G. HOSKINS, from associate, Clinton, Mo., to pastor, Kisse Mills (Mo.) Forsyth Trinity

RICHARD A. JONES, from Jerome, Pa., to Knox (Pa.) Faith

NEAL KELLAM, from Bethel, Ill., to Hamilton (Ohio) Millville Avenue  
 BILL KIRKEMO, from student to associate, Hannibal (Mo.) First  
 SHERIDAN L. LEHMAN, from associate, Ephrata, Pa., to Pennsville, N.J.  
 O'NEAL LOETSCHER, from Brunswick, Maine, to Camdenton, Mo.  
 JAMES F. MAHAN, from Dayton (Ohio) Beavercreek to Nashville (Tenn.) College Hill  
 GARY O'BRYANT, from Irvine, Ky., to South Lebanon, Ohio  
 DAVID W. ORNER, from associate, Dayton (Ohio) Beavercreek, to associate, Henryetta, Okla.  
 DWAYNE R. PORTER, from associate, Dayton (Ohio) Huber Heights, to associate, Mount Sterling, Ill.  
 ONESIMO POT, from Toronto (Ont.) Kennedy Road to Miami (Fla.) Central  
 MARC REID, from student, Canadian Nazarene College, to pastor, Hamilton (Ont.) Mountain  
 JAMES R. RODDY, from Evansville (Ind.) Beacon to New Harmony, Ind.  
 JASON R. SMITH, from Nashville (Tenn.) White Creek to Fort Smith (Ark.) Trinity  
 MICHAEL L. SMITH SR., from Belleville (Ill.) Emmanuel to Georgetown, Ill.  
 EDDIE G. STARK, from McAlester, Okla., to Lawton, Okla.  
 GARY T. STEPHENS, to pastor, Brevard, N.C.

DAVID W. SUTTON, from associate, Parsons, Kans., to pastor, Mountain Grove, Mo.  
 JOHN H. WELLER, from Dover, Del., to Leesburg, Fla.  
 STEVEN L. WELLMAN, from student, Nazarene Theological Seminary, to pastor, Dover (Del.) Calvary  
 ROBERT WESTFALL, from associate, Nysa, Oreg., to associate, Kalama, Wash.  
 DELBERT WOOD, to associate, Joplin (Mo.) First  
 DARRELL K. YOUNG, from associate, Redkey, Ind., to associate, Tilden, Ill.  
 CONNIE J. YUTZIE, from associate, Hermiston, Oreg., to pastor, Arlington, Oreg.

### Moving Missionaries

BAUZA, CARLOS and SYLVIA, from Argentina to Mozambique  
 BIESENBACH, HARALD and HELEN, from the Africa Regional Office to Germany  
 BORGER, PAM, from Des Moines, Iowa, to Papua New Guinea  
 BULLON, HUMBERTO and DOROTHY, from United Kingdom to Costa Rica  
 FERNANDEZ, CARLOS and NOEMI, from Stanley, Kans., to Argentina  
 MERKI, ROBERT and ELIZABETH, from Glen Burnie, Md., to Papua New Guinea  
 NELSON, DORCAS, from the South America Regional Office to Minot, N.Dak.  
 PATNODE, TERRY and DONNA, from

Olathe, Kans., to the Mexico/Central America Regional Office  
 SIERRA, RAMON and BLANCA, from Hollywood, Fla., to Chile  
 WATERS, TERRY and LAN, from Tampa, Fla., to Vietnam  
 WEBB, LARRY and JUDITH, from Bolivia to San Diego, Calif.

### Recommendations

The following have been recommended by their respective district superintendents:  
 TOM LONG, evangelist, c/o Heather Oлива, 1517 W. Loula St., Olathe, KS 66061, by Dallas D. Mucci, Metro New York District.

### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS:**  
 Office: 6401 The Paseo, Kansas City, MO 64131. James H. Diehl, chairman; Paul G. Cunningham, vice-chairman; Jerry D. Porter, secretary; John A. Knight, William J. Prince, Jim L. Bond.

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land Park, KS 66210; Jerald D. Johnson, 5112 W. Cove, Boise, ID 83703; Donald D. Owens, 30 Holly Dr., Olathe, KS 66062.

### Notice

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

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

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

**MARRIAGES:** Please provide bride's and groom's full names and date and place (city and state) of wedding.

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

Please include your name and phone number and send the information to:

**Herald of Holiness**  
**Attn: Vital Statistics**  
**6401 The Paseo**  
**Kansas City, MO 64131**  
**E-mail:**  
**<herald@nazarene.org>**



Nazarene Communications Network  
 Broadcast Services

## Satellite Broadcast Schedule

April 1998

|                   |   |                |
|-------------------|---|----------------|
| Sunday, April 5   | <b>NCN Presents: "The Living Cross," Part 1</b>                   | 4:00 P.M. EDT  |
| Tuesday, April 7  | <b>Leadership Today with Stan Toler</b> (Guest: David Sutherland) | 9:00 P.M. EDT  |
| Tuesday, April 7  | <b>Profile</b> (Guest: Andy Miller)                               | 10:00 P.M. EDT |
| Tuesday, April 7  | <b>Compassion NOW!</b>  | 10:30 P.M. EDT |
| Tuesday, April 14 | <b>World Mission Video Magazine*</b>                              | 9:00 P.M. EDT  |
| Tuesday, April 14 | <b>NCN News in Review</b>   | 9:45 P.M. EDT  |
| Tuesday, April 14 | <b>Discover the Word: Sunday School Ministries</b>                | 10:00 P.M. EDT |
| Tuesday, April 14 | <b>The Nazarene Network</b> (with Chic Shaver)*                   | 10:30 P.M. EDT |
| Sunday, April 19  | <b>NCN Presents: "The Living Cross," Part 2</b>                   | 4:00 P.M. EDT  |
| Tuesday, April 21 | <b>The Question Box with Wesley Tracy</b>                         | 9:00 P.M. EDT  |
| Tuesday, April 21 | <b>NPH Presents</b>   | 9:15 P.M. EDT  |
| Tuesday, April 21 | <b>Pastor's Forum</b>   | 9:30 P.M. EDT  |
| Tuesday, April 28 | <b>World Mission Video Magazine</b>                               | 9:00 P.M. EDT  |
| Tuesday, April 28 | <b>NCN News in Review</b>   | 9:45 P.M. EDT  |

(Schedule subject to change without notice)

Programs will be on Dish TV Network channels 900, 901, or 902.

You may videotape these programs on your VCR for future viewing.

To order or for more information on NCN satellite equipment, call toll free at 1-888-663-8975.

\*Rebroadcast

*Glimpses of the Church in Ephesians*

# God's Family Plan

**ROGER L. HAHN**



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

*Blessed be the God and Father of our Lord Jesus Christ who, in Christ, has blessed us with every spiritual blessing in the heavenly places just as in him before the foundation of the world he chose us to be holy and blameless before him because, in love, he predestined us for adoption through Jesus Christ into himself according to the good pleasure of his will (Ephesians 1:3-5).\**

ADOPTION HAS ALWAYS HELD a special place in my family. My favorite cousin on my dad's side of the family was adopted. One of my older cousins adopted four children. The older ones often played with my brother and sister. I grew up thinking of adoption as a natural way of having children. As an adult, I heard people say that adopted children wouldn't be loved as much as birth children in a family. When we adopted our first son, I discovered for myself the reality that a child can really become a full-fledged member of the family by adoption.

Several times the apostle Paul used the language of adoption to describe salvation. The term "born again" appears in the New Testament in the writings of John and Peter, but it never appears in Paul (though Titus 3:5 comes close). Twice in Romans and once in both Galatians and Ephesians, Paul speaks of adoption as the way believers become part of the family of God. Ephesians 1:5 provides us with a

unique insight into God's family plan.

Verse 5 begins by declaring that God "predestined us for adoption." The concept of predestination became a battleground in the development of church history. Most of the debate turns on whether God chooses the eternal destiny (heaven or hell) for every person regardless of his or her personal response to Him. That is certainly *not* the concept that Paul teaches in this passage. He identifies the people that God predestines with the word "us." At least that means the saints and faithful people mentioned in verse 1 and the apostle himself are the ones predestined. We ought to enlarge that category from just Paul and his first-century readers to include all believers.

By prevenient grace, believers are enabled to accept the atoning blood of Christ for their salvation. That choice determines their eternal destiny. Since Paul is talking about believers in Ephesians 1:5, he does not address the issue of God predetermining certain people to be lost. The good news of this passage is that God has predestined all believers for adoption. It is the status or relationship with God of believers that has been predestined. Believers, those who are being saved, do not choose whether or not to be a part of God's family. Whether God will regard a believer as a slave or a member of the family is not in question. God has already determined that we are part of the family.

Scholars debate whether the Roman or the Greek understanding of adoption provided the pattern for Paul's thinking. Regardless of which culture influenced him, the apostle clearly views God's adoption of believers as granting full status as a family member. Romans 8:15-17 and Galatians 4:1-7 indicate that believers are adopted and become "heirs" of God, "co-

heirs" with Christ. The place that we might have in God's family is not in question. God has already determined that all who believe will be full-fledged members of His family.

Further, God's predetermining that we should be adopted was done "in love." The Greek text is not clear about whether the words "in love" describe the way God predestines us or the way we should be "holy and blameless before him." The question can be asked most simply, "Do the words 'in love' belong with verse 4 or with verse 5?" English translations are forced to choose. The flowing structure of the long Greek sentence may allow us to see both holiness "in love" and predestination "in love."

It is important to know that it is in love that God predestines us for adoption. At least some of the examples of Roman adoption imply that it could be done for spite. A Roman father who became angry with his oldest son could adopt, even as an adult, an older man. Since Roman adoption gave full privileges to the adopted child, the adopted man would become the oldest son and get the largest portion of the inheritance instead of the oldest birth son. God's adoption of us has no such spite behind it. His pure love for us has always wanted us to become fully accepted into the family.

**The good news of this passage is that God has predestined all believers for adoption.**

*For further study: (1) Study Romans 8:15-17 and Galatians 4:1-7. What insight do they provide for Paul's understanding of adoption? (2) Study Romans 8:29. What additional insight does this verse provide into the meaning of being a full-fledged member of the family of God? (3) Write a brief letter to God expressing your gratitude for His eternal plan to adopt you into His family.*

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

## Ice Storms Ravage Canada and New England

For many days after the ice storm that hit Canada and the northeast U.S. in early January, 230,000 Canadian homes were without electricity. According to news reports, this was the biggest natural disaster ever to hit Canada, with damage estimates exceeding \$1.5 billion.

In the midst of the crises, Nazarenes found reason to rejoice and opportunity to minister. Amazingly, there was no significant damage to Nazarene church buildings and parsonages. Carlton Harvey, superintendent of the Canada Quebec District, reported.

Nazarenes joined together to minister to thousands of people, according to Harvey. The many acts of compassion by church-goers "created a tremen-

dous interest in the Church of the Nazarene," Harvey said.

Nazarenes in the Upstate New York, New England, and Maine districts felt much the same way. Jim Morsch, Nazarene Disaster Response field director, said that district directors kept busy working with local churches to assess the needs caused by the storm. The entire ice-storm region was declared a federal disaster area.

The hardest hit Nazarene property was the district campground in Hillsboro,

New Hampshire, where fallen, ice-covered trees damaged several mobile homes.

Because of the effective response of the Potsdam, N.Y., Church of the Nazarene, emergency disaster officials designated it as a distribution center for the city in the wake of the worst storm ever to hit the community. Pastor Paul Wehr's cellular phone became a working miracle as it assisted the American Red Cross Command Center, according to Morsch.

Governor George Pataki of New York went to Potsdam to survey the storm's damage and to meet with Red Cross volunteers.

Cindy Talcott, a member of the Potsdam church and director of Compassionate Ministries, worked 12-hour days during the crisis, doing whatever was needed to provide relief, primarily for the 300-plus senior adults in the temporary storm shelter.

Wehr and Talcott received Special Recognition Awards from the United States Army

for their heroic service to disaster victims. Wehr and Talcott were among only five citizens honored by General Magruder of the 10th Mountain Division.

"This is love in action," said Morsch, "which is the real message of the church."



**George Pataki, governor of New York (left), meeting with Red Cross official and Paul Wehr (right), pastor of the Potsdam church.**



**Cindy Talcott (left) giving assistance to a senior citizen evacuated from her home due to the ice storm.**

### Announcement

The third annual Nazarene World Week of Prayer is being observed March 1-7. "I challenge all Nazarenes to observe this week of prayer, to pray unceasingly and to believe fervently," said Nina G. Gunter, general NWMS director. "Only through the power of prayer will revival take place."

The Prayer Mobilization Line (PML) will be updated daily to reflect that day's featured world region. The PML may be accessed by phone, 816-444-PRAY, the NWMS pages on the Church of the Nazarene web site, <<http://www.nazarene.org>>, or by subscribing via E-mail <[pml@it1.nazarene.org](mailto:pml@it1.nazarene.org)>. Additional requests may be found on the NWMS page in *World Mission* magazine.

### Update on Marchant Family

Two family members of Ken Marchant Sr., General Board member and Texas legislator, continue to recover in a Dallas, Texas, hospital. They were injured January 3 in the van accident that took the lives of missionary Jim Johnson and Oklahoma dentist Fred Siems Jr. in Mexico. Donna, Marchant's wife, who sustained broken collarbones and internal injuries in the crash, is still hospitalized and has begun physical therapy. Ken Jr., 14, has undergone two surgeries and also remains hospitalized. Dallas, 12, the Marchants' daughter, has been released from the hospital and is expected to make a complete recovery. The Marchant family expresses their appreciation and desire for continued prayer support.

### Bonnie Perry Selected for NCN News Senior Editor Position

Michael R. Estep, Communications Division director, has announced the selection of Bonnie Perry as NCN News senior editor, effective February 8.

Perry is a writer, editor, and speaker, whose recent assignments include managing editor of Beacon Hill Press and editorial coordinator for the Communications Division.

A graduate of the University of Missouri with degrees in English and journalism, Perry speaks frequently at writers' conferences around the country,

where she teaches and mentors writers.

Perry's most recent book, *A Dangerous Hope, Encountering the God of Grace*, which she coauthored with Al Truesdale, was released in February.

Perry and her husband, Rex, have four children. They live in Greenwood, Mo.

Perry replaces Jacque Cork, who recently moved to Texas, where

her husband, Mark, accepted the position as minister of music at Houston First Church.



# DID YOU KNOW?

## WHO PREACHED THE SERMON ON THE MOUNT?

Did you know that 80 percent of adults name the Bible as the most influential book in human history? Further data received in a recent survey by the Barna Research Group shows that 91 percent of all U.S. households own at least one Bible. And yet, sadly, only 42 percent affirmed that it was indeed Jesus who preached the Sermon on the Mount. Biblical literacy among adults is at an all-time low. The situation only worsens when compared with similar findings among today's youth.

Many teenagers could impress us with their knowledge of sports statistics, their recall of popular music lyrics, or their expertise at navigating the ever-changing world of the Internet. But pose a question about the 10 plagues, the 12 apostles, or the fruit of the Spirit, and be greeted with a blank stare or, even worse, a disheartening "Who cares?"

True, the case could be made—and probably should be made—that the Church must pursue a higher calling than simple Bible *knowledge* among its constituency, adults and adolescents alike. A quest for deeper understanding, the application of scriptural truths to everyday living, a life-changing desire to share the gospel message with others . . . shouldn't these aims be our true objectives? But how do we motivate our youth to strive for these goals when they don't seem interested in even reading the Word?

Frankly, it must begin with us. Bible trivia games and flashy handouts just aren't enough. Teens are hungry to connect to something that's real. That something—that *someone*—could be you. When teens see that you are committed to them and that you are authentic in what you believe and how you live, they'll long to discover that same authenticity.

Thankfully, there's a tool that offers you the opportunities to begin building these authentic relationships: teen Bible quizzing. Teen Bible quizzing introduces



youth to intense Bible study and discipleship experiences through a sensational team competition format. You'll watch as the truths your teens study and memorize result in changes in attitudes, choices, and relationships. You'll watch in amazement as your kids begin to actually *look forward* to studying the Scripture—even rearranging their priorities just to make time for Bible study! You'll observe relationships among teammates grow deeper as quizzers realize the excitement and fellowship they share in Christ. Plus, you'll see your quizzers begin to share the thrill of Bible quizzing with their friends, utilizing quizzing as a ministry tool to others.

Yes, our youth need greater biblical knowledge. But, more importantly, they need the involvement of significant adults in their lives—mentors who will take the time to develop lasting relationships and commit to guiding them on their spiritual journeys. Whether it's through teen Bible quizzing or another relationship-building opportunity, your involvement is necessary. Will you meet the challenge?

—D'WAYNE LEATHERLAND  
General Quiz Coordinator  
NYI Ministries



For a **FREE** Teen Bible Quizzing catalog,  
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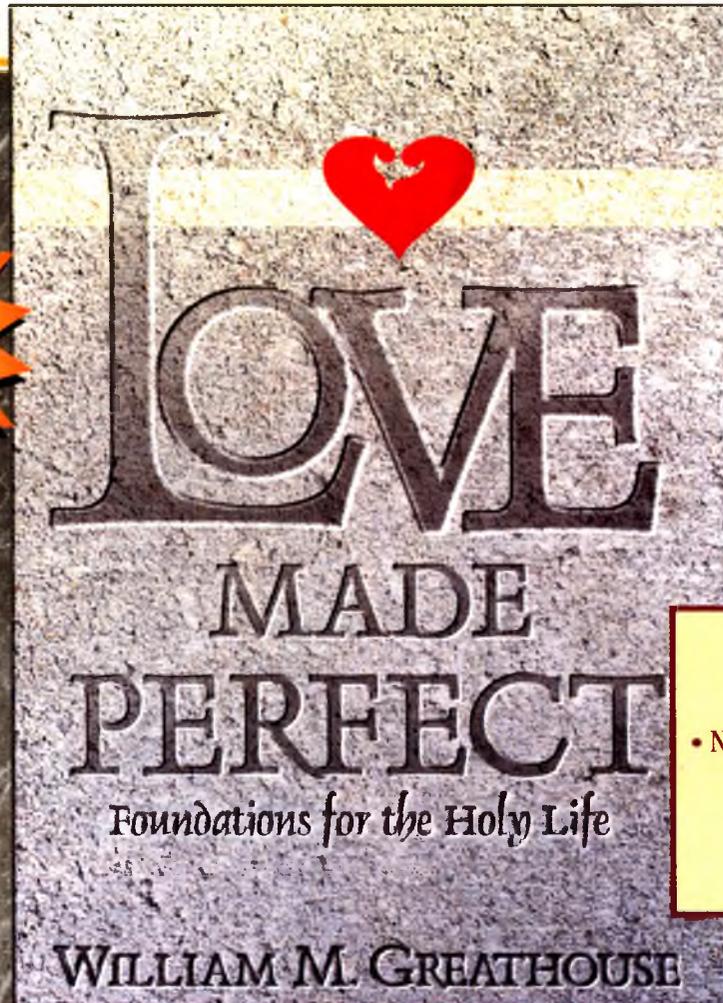
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*“So that you may love him with all your heart and with all your soul, and live.”*  
Deuteronomy 30:6

**F**or many people, discovering perfect love seems a frustrating and futile search. Even Christians who accept God as a loving Father have difficulty defining the abstract concepts of holiness, sanctification, and perfect love. In the form of exposition and exercise, Dr. Greathouse has prepared a Wesleyan, biblically sound approach to teaching the message of holiness. *Love Made Perfect* defines the abstract and gives fullness and meaning to entire sanctification.

“Holiness is not the ‘second effort’; it is ‘the second rest.’ A believer who has yielded utterly to God and has received the infilling of the Holy Spirit is not uptight, trying to dot every *i* and cross every *t* in order to please God. For this person life is a perpetual Sabbath of worship, praise, and service in the Spirit of Jesus.”