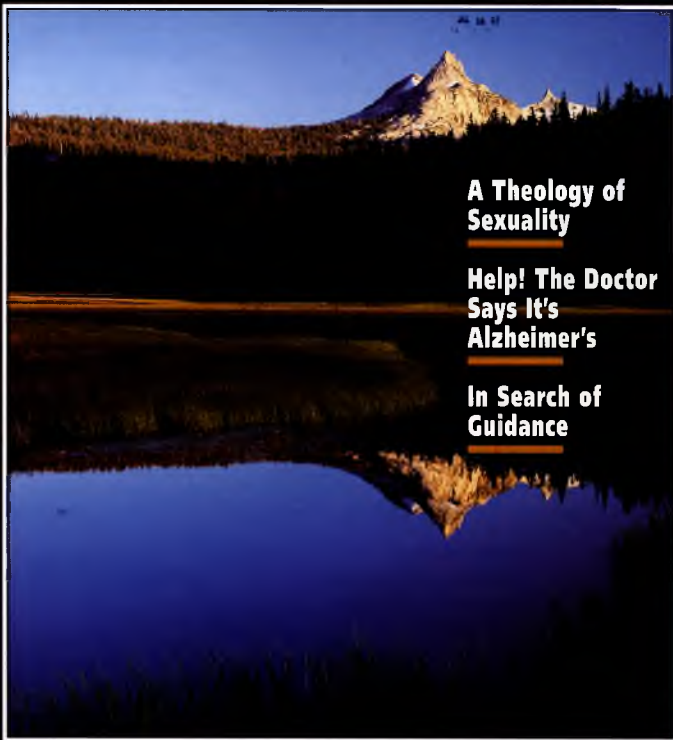


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HELP!

The Doctor Says It's Alzheimer's Disease!

by LeAnn Campbell

Alzheimer's disease." The doctor's words hit me like a fist to the stomach. "We have run all the tests, and they don't show anything else," he said.

"Doctor," I tried to speak around the suffocating lump in my throat. "It has only been five months since my mother died. She had Alzheimer's disease for eight and one-half years—and now my mother-in-law . . ." I grasped the telephone receiver so hard my knuckles turned white.

"I believe it's Alzheimer's disease or a senile dementia," the doctor said. "I suggest you put her in a home."

Blindly, I replaced the telephone receiver. Alzheimer's disease! We wanted a miracle, not Alzheimer's disease. How could we go through this again?

**IT'S HARD TO LAUGH WHEN AT THE
NURSING HOME MY TREMBLING MOTHER
RUNS TO ME SOBBING, SURE THAT
SOMEONE IS TRYING TO KILL HER.**

Warning Signs of Alzheimer's Disease

It's frightening to see the first signs of dementia in a loved one. As the confusion and memory lapses increase, though, it becomes

apparent that something is wrong. How do you know if it's Alzheimer's disease? The National Alzheimer's Disease and Related Disorders Association (1-800-272-3900) lists 10 warning signs:

1. Recent memory loss that affects job performance
2. Difficulty performing familiar tasks
3. Problems with language (forgetting simple words or using inappropriate ones)
4. Disorientation of time and place
5. Poor or weaker judgment
6. Problems with abstract thinking (forgetting what the numbers in a checkbook are for)
7. Misplacing things (putting things in inappropriate places)



AT WEDNESDAY EVENING PRAYER MEETING, SOMEONE WILL SAY, "LET'S PRAY FOR YOUR MOM TONIGHT." IT HELPS JUST TO KNOW THAT THEY CARE.

8. Changes in mood or behavior (rapidly moving from calm to anger)

9. Personality changes

10. Loss of initiative

Not all memory problems are due to Alzheimer's disease. A good physical exam is essential. You or your loved one may be suffering from depression, reaction to prescription drugs, or something else that can be treated.

Three Stages of the Disease

The Alzheimer's Association lists three stages of the disease but points out that individuals may vary.

The first stage, which can last from 2 to 4 years, is usually characterized by confusion and difficulty making decisions.

Stage two, the moderate stage, can last from 2 to 10 years. It is characterized by moderate symptoms of memory loss and confusion, problems with understanding, walking, speaking, and social skills.

The third, or severe, stage can last from 1 to 3 years. Some of the symptoms of this stage are the inability to recognize family, weight loss, incontinence, loss of words, delusional behavior, seizures, and mood changes.

Recognize the Need for Help

In our darkest hours, we felt like crying out as David did in Psalm 22:1: "My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?" (NIV). These words Jesus also quoted as He hung on the Cross.

We know God hasn't forsaken us, though. When things seem

darkest, it helps to remember David's words in Psalm 9:10. "Those who know your name will trust in you, for you, LORD, have never forsaken those who seek you" (NIV).



Not only hasn't God forsaken us, but we have felt His blessings. That doesn't mean Mom had a miraculous cure. In the 10 years

comfort and help, though. A coworker was waiting when I heard the doctor's words that first day. She put her arm around me and led me to my classroom. She found tissues and comforted me, then closed the door to give me a few minutes to regain my composure before our high school students arrived. I've never forgotten how she cared.

We know God has not forsaken us when others ask, "How's your mom?" At Wednesday evening prayer meeting, someone will say, "Let's pray for your mom tonight." It helps just to know that they care.

You may find a new group of friends in an Alzheimer's Support Group. We have found our support group just one more evidence of God's knowing our needs and not forsaking us. If you don't know where to find a support group, contact the Area Agency on Aging (look in the yellow pages under Senior Citizen Service Organizations).

Seek Help in the Church

Even if no one in your family is afflicted with Alzheimer's disease, your church can help those who are. According to the Alzheimer's Association, 1 in 10 persons over 65 are victims. Why not consider

contacting your Area Agency on Aging and setting up some informative meetings in the church? The agency's staff will probably be glad to provide guest speakers and/or videos. If the meetings are open to the public and held on a weeknight, you can likely expect some nonchurched families too.

HOW THANKFUL WE ARE AT TIMES LIKE THESE THAT GOD HAS GIVEN US THE BLESSED RELEASE OF TEARS.

since the doctor's diagnosis, she has only gotten worse. She won't get better. God has been with us, though, helping in ways that we can see and feel.

Turn to Friends

Sometimes it is hard to admit to friends that anything is wrong. "Maybe I'm mistaken," we tell ourselves. Friends can be a great

Turn to Family

We have found help and comfort in our family. What a blessing it is to know that we can talk to brothers and sisters and share the pain. Surely God was providing for our need when we started having family suppers just a few years before Mom's diagnosis; these monthly get-togethers have kept us bonded as a close-knit family.

Someone to Stand by You

The Alzheimer's Association, whose slogan is "someone to stand by you," has more than 200 local chapters, offering support services and educational programs. To inquire about the chapter in your area or to request other resources, call the association's national toll-free number, 1-800-272-3900. (See sidebar for a listing of a few of the association's publications.)

Choosing the Right Care

Just when we needed it, the nursing home in our town opened a Special Care Unit for people with Alzheimer's disease and dementias. When you see the need arising, check out the nursing homes in your area. It's important to find one that you are comfortable with. An Alzheimer's or Special Care Unit offers security and attention to the residents' special needs.

Laughter . . . and Tears

How wonderful it would have

been if both my mother and mother-in-law could have been cured of Alzheimer's. They weren't, but we know we have been blessed. God hears our cries in the night and will never forsake us.

He helps us deal with our day-by-day situation. He knew we

WE HAVE GOOD MEMORIES WHEN I BAKE SQUASH PIE FROM MY MOTHER'S RECIPE.

would need some light times and has given us the gift of laughter. How else could we handle some things that happen? We laugh when one nursing home resident tries to charge another rent, for she is sure the nursing home is her hotel. I laughed when my mother helped dry dishes, and I later opened the silverware drawer and found the plates neatly stacked on top of the knives and forks. We laughed when my mother-in-law wondered if my husband and I were going to run away and get married. She didn't remember that our wedding took place 40 years ago.

Laughter, or even a smile, isn't the response to every situation. It's hard to laugh when we walk into the nursing home and a sobbing

and trembling mother comes to meet us, sure that someone is going to kill her. We know it isn't true, but it is all so real to her. It isn't funny when the staff tells us that Mom is difficult to handle, that she sometimes starts fights.

Sometimes we can only cry. I cried in the early stages of my mother's disease when she stood by her piano and said, "I used to play it, before my head got like this." How thankful we are at times like these that God has given us the blessed release of tears.

Share the Memories

God has blessed us with happy memories too. It's important to share these with children and grandchildren.

We have good memories when I bake squash pie from my mother's recipe. As the spicy aroma fills the kitchen, we laugh about the time she fixed it for the threshing crew but forgot to add the squash.

There are memories in the beautiful red crocheted coats that my mother-in-law made for our four little girls. She can't pick up her crochet hook now and make anything, but we thank God for the wonderful memories.

We know we will make it through this. We have this assurance because God is with each of us in whatever we face. We can say with David, "You, LORD, have never forsaken those who seek you" (Psalm 9:10, NIV). ✠

National Alzheimer's Association Support Services

- *Steps to Getting a Diagnosis: Finding Out if It's Alzheimer's Disease*

- *Just the Facts and More*, information on caregiving issues

- *Steps to Selecting Activities for the Person*

- *with Alzheimer's Disease*, enjoyable activities for the caregiver and the individual with Alzheimer's disease

- *Respite Care Guide: How to Find What's Right for You*

- *Family Guide for*

- *Alzheimer Care in Residential Settings*

- *National Newsletter*, quarterly publication. (A recent issue covered advances in research, living with a spouse who has Alzheimer's disease, Medicaid, and a list of

resources.)

To inquire about these publications as well as other resources, call the national toll-free number, 1-800-272-3900.

—LeAnn Campbell

Noted Nazarene Theologian Dies

Mildred Bangs Wynkoop, 91, died on May 21, 1997, in Lenexa, Kans. She was born September 9, 1905, to Carl O. and Mery Dupertuis Bangs. In 1928 she married Rev. Ralph C. Wynkoop.

Wynkoop earned the A.B. and Th.B. degrees from Pasadena College (now Point Loma Nazarene College). Ordained in 1934, she served as a pastor and evangelist for 13 years. She then devoted herself to theological scholarship, earning the degrees of B.D. from Western Evangelical Seminary, M.Sc. from Oregon State University, and Th.D. from Northern Baptist Theological Seminary.



Wynkoop was professor of theology at Western Evangelical Seminary from 1956 to 1961. She then went to Japan to teach in Holiness schools associated with the Oriental Missionary Society. In 1964 she was given a contract as a Nazarene missionary to organize Japan Nazarene Theo-

logical Seminary. From 1966 to 1976 she was professor of theology and headed the Department of Missions at Trevecca Nazarene College (now University). While there, she wrote *The Trevecca Story*, a history of the college. From 1976 to 1979 she was theologian in residence at Nazarene Theological Seminary.

Wynkoop wrote many books and articles that have been influential in Wesleyan-Holiness churches. Among these are *Foundations of Wesleyan-Arminian Theology*, *John Wesley: Christian Revolutionary*, and *A Theology of Love: The Dynamic of Wesleyanism*.

Wynkoop was elected president of the Wesleyan Theological Society in 1973 and named Theologian of the Year by the Christian Holiness Association in 1990.

In addition to her husband, she is survived by two sisters, Thelma Carson and Olive Bangs; and a brother, Carl Bangs.

Nazarene Bank Teller Slain During Robbery

Monica L. Leech, a member of the Camarillo, Calif., Church of the Nazarene, was killed during a robbery at the bank where she worked as a teller, according to an *L. A. Times* report.

Two gunmen entered the bank on April 28. They handcuffed her and ordered her to kneel near the safe in a back room with two other employees. While another employee loaded cash into a canvas bag, the 39-year-old mother was shot in the back of the head for no apparent reason.

Leech had worked at the Western Financial Bank branch in Thousand Oaks on-

ly two months when she was killed. In an ironic twist, she had transferred to this branch because Thousand Oaks is considered one of the safest cities in America. She was seeking both job and personal security.

Leech is survived by her husband, Floyd Leech; son, Andy Mince, 13; daughter, Stephanie Mince, 10; and her parents, Al and Elaine Cavalletto.

"She was a model of a loving mother and wife," her pastor, Bob Hislar, said. "She was an example for other women in balancing her family life and Christian faith."

Former District Superintendent Dies



Ernest E. Grosse died on May 10, 1997, in Hanover, Pa., which had been

his home since retiring 28 years ago. He was 95.

Grosse married Susan Winsch in 1922. The same year, he earned the B.A. degree from Eastern Nazarene College (ENC). Later ENC conferred upon him the doctorate of divinity.

Grosse devoted his life to the Church of the Nazarene as pastor, evangelist, camp meeting speaker, and district superintendent. He was a pastor for 26 years in five churches on the Washington-Philadelphia District, concluding his pastoral ministry at Washington, D.C., First Church. In 1949 he became superintendent of the Washington-Philadelphia District, which later became the Washington District. He remained in this position for 20 years until his retirement in 1969.

Grosse served on the ENC Board of Trustees for more than 20 years, many of those years as chairman. He was a member of the General Board for 12 years and the Board of Trustees for Nazarene Theological Seminary. He also served as executive vice president for the National Holiness Association (now Christian Holiness Partnership.)

Grosse is survived by two sons, Robert and David; two daughters, Eunice Wilhelm and Doris Pullin; 15 grandchildren; and 19 great-grandchildren. He was preceded in death by his wife, Susan, and son, Henry.

Georgia District Reaches Milestone

Church membership on the Georgia District has surpassed



10,000, according to Fred Huff, superintendent. The 83-year-old district celebrated this milestone at their district assembly held May 15-16. "A 10-year goal of 20,000 members has been set by the district," Huff said. "It has taken 83 years to reach 10,000 members, and we plan to double that by 2007."

TNU Will Host CBFA Annual Meeting

Trevecca Nazarene University (TNU) will host the annual meeting of the Christian Business Faculty Association (CBFA), October 23-26, 1997. The conference theme is "Teaching Business in Century Twenty-one: Leading the Way in Process and Content." For more information, contact Mary Ann Meiners at 615-248-1256.

Corrections

The title of Dr. Nina G. Gunter was reported incorrectly in the June 1997 issue of the *Herald of Holiness*. Erroneously, we cited Dr. Gunter as NWMS executive director. Her proper title is general NWMS director. We regret the error.

The *Women Alive!* magazine Web Page address is <<http://oz.sunflower.org/~walive>>. The address in the February 1997 issue was incorrect. Read sample articles on-line, or send \$1.50 for a sample issue to *Women Alive!* P.O. Box 4683, Overland Park, KS 66204. We apologize for the error.



Thank You for Caring

A big thank you to Rev. Grant Swank Jr. for the article in the February issue titled "Evangelicals and the Homosexual Problem." Maybe this will give more Nazarene pastors and laypeople the courage to take a stand to help our young people that are being led astray by homosexuality.

As a fellow Nazarene and mother of a homosexual adult child, I want to thank you, Rev. Swank, for caring enough to do something constructive instead of condemning. My prayers are being answered that someone in the Church of the Nazarene stand up and take some action in this area of ministry.

With the protection of my child in mind, please just sign me,
A Faithful Reader

More About Masons

Your answer regarding Masonry in "The Question Box" in the December 1996 *Herald* was a masterpiece. I wish you would make reprints available for pastors to share with people who ask questions about this sensitive subject. Would they have permission to photocopy these pages in the *Herald*?

Did your research include previous statements by Nazarene officials on why the Church of the Nazarene opposes membership in secret orders? I believe I remember an editor or general superintendent saying it is because the Masonic lodge is contrary to the spirit of Christianity, which invites everyone in, while secret societies emphasize that membership is for the select few. This is not the only reason; you mention others, but it is a very practical answer for one to give.

Your good work as editor is appreciated.

*Homer J. Adams
Nashville, Tenn.*

What Beast Is This?

I agree with Mr. Jorgensen's appraisal of "self-centered worship" as a "beast" ("Readers Write," March). However, when Mr. Jorgensen characterizes the people who respond to "special presentations and programs" as being somewhat less than saved, I have to ask the question, "Does bringing disciples into the Kingdom with contemporary methods dishonor Christ?"

In his article ("What Do You Mean You Want Exciting Worship?" Dec. '96), Philip Clemens does not single out a particular worship style or method to castigate. However, Mr. Jorgensen would like to go farther and single out contemporary methods (entertainment?) as the beast, but the "beast" is much more subtle than that. A traditional/formal worship service can be just as self-centered as a pure entertainment approach if we take the self-congratulating attitude that we are honoring Christ better than the irreverent church down the street.

Philip Clemens allows plenty of room for variety in methods, even while expressing his preference for more formal worship. I would hope that Mr. Jorgensen could be at least that charitable.

*Billy Cox
Kansas City, Mo.*

Thanks for Remembering Us

I am deeply grateful for the provision of our church that includes gratis the *Herald*, *World Mission*, the *Preacher's Magazine*, *Grow*—the issue about the churches on the Canadian scene was particularly appreciated—and other materials that come to us retired clergymen.

Your "Editor's Choice" page is refreshing and pithy; "The Readers Write" gives a good cross-section of response; and "The Question Box" is sometimes a surprise with your responses sound.

May God bless you in your special assignment.

*Roy G. Hall
Fort Langley, B.C.*

Renew My Subscription

Please accept my sincere compliment on a job well done with the changes that have taken place in the *Herald* since you have become editor. The issues are current and the biblical doctrine sound. We no longer hesitate to renew.

*Karen Robbins
Independence, Ohio*

continued on page 39

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Bedtime Parable

WESLEY D. TRACY



ONCE UPON A TIME a factory was built to make Cadillacs. The owner took great care to be sure that the cars manufactured were of the finest quality. He even named his factory Quality Auto Works. The cars made were costly, but they were powerful, well built, and lasted a long time.

As the owner grew older, he began to take for granted that his factory always would produce high-quality cars. He began to take long vacations; and when he did show up at the factory, he signed the documents that his secretary handed him without even reading them.

The times changed, and people's taste in cars changed—or at least the management team at Quality Auto Works thought so. They were sure that people no longer could afford Cadillacs. They decided that a cheap economy car was the future of the industry.

It was easy enough to get the aging owner to sign the papers to have the factory redesigned to make an economy car that looked something like a cross between a VW bug and a Pinto. The cars were tiny, cheap to make; even the racing stripes on the fenders were decals. The cars weren't very sturdy and certainly not as safe as the old Cadillacs. But they were low in price, colorful, and cute, and the young people seemed to like them.

One day the aged owner came back from a four-month vacation on the Riviera and decided to visit his factory. For a long time he stared at the tiny compact cars coming off his assembly line. At first he thought he was lost, but the sign still said Quality Auto Works.

He called the management team together and lambasted them about all the cheap cars he saw pouring out of his factory. He raved on about the superior qualities of Cadillacs. He fumed. "If you would put the pressure on the managers and foremen, they would have the employees turning out Cadillacs as they are supposed to."

Then he called a meeting of all the factory workers. He gave them a long lecture about how this factory was founded to make Cadillacs, and how he was committed to making Cadillacs, and how if they knew what was good for them, they would get back to their work stations and make Cadillacs. The workers just looked at each other, and one of them suggested they give the old man his medication and take him back to the nursing home. *He's out of touch with reality*, they thought. How could they make Cadillacs when all the windshields, bumpers, and brakes in the factory were for compact cars?

Once upon a time the Lord raised up a man named John Wesley. He and his spiritual comrades started a religious movement to produce holy Christians, believers who were sanctified through and through, wholly given to God and to service.

They met in societies, classes, bands, and mentoring and twin-soul pairs to help each other toward holi-

ness of heart and life. They met in societies 2 or 3 times a week for worship and instruction. They met once a week in classes of 12 to teach, encourage, and pray for each other. Members received a class ticket, renewable if you had not missed more than 3 of the 13 class meetings of the quarter.

They met in bands each week. A band was a group of 5 or 6 persons committed to helping each other live the holy life. They met and shared their spiritual journeys "without reserve and without disguise."

In addition, many of them served in mentoring pairs, where "spiritual fathers or mothers" nurtured new converts. Many also engaged in what Mr. Wesley called "twin-soul" relationships, where mutual spiritual guidance in sanctifying grace was shared. It was a true covenant community of faith. They even called their movement a "connexion," for the members were connected with each other in the quest for holiness. Oxford professor

Churches and factories are different in important ways. But both tend to produce what they are designed to build.

John Wesley set the standard: "My first priority is to be holy; my second priority is to be a scholar." In other words, holiness came before vocation.

These people practiced family worship twice a day. They organized backsliders' bands for the spiritually weak. They observed the love feast. If hard feelings, misunderstandings, or some other offense had come between

Have you ever seen a mattress factory that produced Harley-Davidsons?

them and a brother or sister, they would break the love feast bread together and mend the relationships.

In addition, the people conducted prayer meetings. They preached on street corners, in fields, in churches and chapels. They took Communion every chance they got. They ministered to the poor and the needy. A pledge to do prison ministry was a membership vow. They visited the sick. They cared for widows and unwed mothers. They started schools of every kind. They operated a free medical clinic. They took up an offering for the poor at every society, class, and band meeting. Christian service was a spiritual discipline just like prayer. If you were not willing to “spend and be spent” for the poor, you were regarded as having not “one grain” of true faith.

The people that this movement molded often became spiritual giants, models of holiness, heroes of sacrificial service—Cadillac-quality Christians, you might say.

When the movement came to America, the times and the people had changed. Soon it became evident that the best way to spread the holiness heritage was through revivals. Mass evangelism surged through the towns and frontier settlements. Thousands were saved and sanctified. Revival evangelism became so effective that slowly but surely the people began to depend on evangelism to do almost the whole church/factory task of making a holy people.

The instruction and encouragement of the class meeting was dropped. The accountability and sharing “without reserve and without disguise” in band meetings was abandoned in favor of individualistic religion. Intentional faith mentoring in assigned pairs was seldom spoken of. The spiritual guidance of twin-soul relationships was deserted. Family worship slipped from

twice a day to twice a month—if there was nothing really great on television.

In time, prayer meetings came to be everything else. Even Sunday School became more of a public relations exercise (where pleasant people drank coffee and ate doughnuts) than a Bible study hour. The worship services moved away from being an act of a family of faith, whose members had been linked all week in classes and bands, joining to come before God as one people. The worship services became a cluster of individuals who hardly knew each other engaging in private worship in a public place.

The new churchgoer could come and stare at the backs of the heads of the strangers sitting in front of him. He or she would clap if the music was entertaining, and if the sermon was cute, chuckle. Sunday School was an option, but there was no one to hold the worshiper spiritually accountable. There certainly was no band leader asking, “What sins have you committed since our last meeting?”

And no one insisted that Christian service was a spiritual discipline or a measure of genuine faith. The new worshiper might give a dollar, but try to get him or her to give an hour ministering to the sick or imprisoned. Church activities were no longer about clothing the naked, feeding the hungry, and instructing the underprivileged, but had more to do with the church softball team, ceramics class, and the class seashore retreat.

Somehow the factory had been remodeled. Once it built holy people of high quality, sanctified people for whom holiness was a vocation, not a sideline. The new church/factory had been designed to make economy Christians, good-natured people who want everyone to have a nice time.

This was less costly, more entertaining. The product was nice to look at, and the young people seemed to

like it. But the religious experience seemed shallow, the commitment slight, and way down deep the Christians produced were all surface.

One day a denominational leader, who once studied Wesley and was inspired by what he read, noticed all the “economy Christians” coming out of the church. He looked and looked for Cadillac-quality, first-class Christians, people sanctified through and through. But all he could find was a cheap, sin-in-word-thought-and-deed, compact-caliber variety.

Quickly he got the superintendents together and berated them for not making Cadillac Christians. He raved on about the distinguishing doctrine. “Your pastors are not preaching second-blessing holiness,” he thundered. He waxed eloquent about being *founded* to preach holiness. Then he went on to his next appointment, feeling good about himself.

The befuddled superintendents then laid it on the pastors, who laid it on the people. And the people looked at each other and wondered what was going on.

No one seemed to notice that the church had long ago been redesigned around economy-class guidelines. The factory now was set up to produce traffic and to keep the numbers up. The church was, after all, structured to produce good-natured people who want everyone to have a nice time. And some of the people thought, *Give the old leader his medication, and take him back to the nursing home.* Why would he expect a factory designed to make congenial, economy Christians to produce spiritual giants, heroes of sacrificial service, and models of holiness? Just because the banner still says, “Holiness unto the Lord”—I mean, would he go to a mattress factory and expect to see Harley-Davidsons coming off the assembly line?

HH

In Quest of Belonging

by Paul G. Cunningham

Recently I was flying home from South America. The night sky was beautiful with glistening stars radiating their glory in the cloudless night. The pilot called our attention to the northwest, where he said the Hale-Bopp comet was in full view.

It was the first time I had seen it. There it was, larger than anything else on the horizon, softly glowing during its celestial journey. The comet mass was followed by its shadowy tail, setting it apart from anything else in the cosmic array. Astronomers tell us it's nothing more than a dirty ice ball. No powerful properties. Just simply visually spectacular.

Yet there have always been those throughout history who have attributed mysterious power to comets. Most recently we saw the Heaven's Gate cult declare the comet was being followed by an alien ship. The cult's members thought if they gave up their physical lives, they would be able to board the spaceship that would then take them to a higher level of existence. These people cannot be dismissed as simply uneducated, superstitious, and primitive. They were well-educated and often gifted people.

What was their quest? They were looking for something to believe in—something to live for, even die for, at least hope for. One of the cult members said the group made them feel "like we belong to something for the first time in our lives."

There is no way to adequately underscore the significance of making people feel they belong to something important. As Christians we have the privilege and responsibility not only of evangelizing people but also of nurturing them into the Christian community to the point they feel they belong—really belong. There is such hunger for good news.

Jim Fisher tells us that many years ago in Topeka, Kansas, Charles Sheldon, the author of the religious classic *In His Steps*,

was challenged by the new owner of the *Topeka Daily Capital* to become editor of the newspaper for one week. It was March 1900. The appeal was to make it a truly moral and Christian paper, quite different from the typical sensational newspapers of the time.*

Sheldon accepted the one-week challenge. He demanded full editorial control and insisted on prohibiting smoking, chewing, or alcohol in the newsroom. He also declared that the week's run of newspapers would be edited as if Jesus Christ were the editor. Nothing but good news. Nothing of scandal or crime. No liquor and tobacco ads.

WHILE PEOPLE ARE STARVED FOR GOOD NEWS, THEY ARE NOURISHED BY THE BREAD OF LIFE.

The result? Circulation exploded from a daily 11,223 to an amazing 362,684. Maybe good news is worth printing after all. The human heart still seems to hunger for something better, something that elevates. We all seek good news.

That desire is possibly the key to the explosive growth in our largest church in South America, the Soacha Church in Bogotá, Colombia. Pastor Hernan Osorio and his wife, Lucy, have led this church for the last 15 years. Recently, while with them, I heard the story of how they have gone from a few hundred to several thousand in just a few years.

Good news in Colombia has been limit-

ed. Not so for the Church of the Nazarene, which has become the largest church in Bogotá. While people are starved for good news in this war zone atmosphere, they are nourished by the Bread of Life at the area Churches of the Nazarene.

Pastor Osorio became burdened for the poor people who couldn't afford decent housing. He felt God giving him a plan to build high-rise apartment buildings through owner cooperatives. While there, I counted 17 such buildings either finished or under construction. Already nearly 1,000 people are living in apartments. They raise the money for their own unit and donate labor one day a week to assist in construction, thus developing a personal stake in the project's success. The organizers haven't borrowed any money to this point and are planning on a population of 25,000 in these units.

The excitement of new Christians at the recent district assembly was overwhelming as they enthusiastically responded to everything that happened, including the altar response to the holiness message. They have been reached with transforming good news. No alien ships, no expectations from comets; rather, a powerful response to Jesus Christ in the worst of times for their country.

Undoubtedly, the hunger for good news cannot be satisfied chasing comets but only in the person of Jesus Christ. He is the Good News. Everything else fails by comparison.

Let's all be focused on our mission of sharing the good news and making our new friends a vital part of our community of believers. Then they won't need to seek hope in the empty promises of cults but instead will feel completely at home in the Body of Christ.

*Jim Fisher, *Kansas City Star*, February 23, 1997.



STEWARDSHIP DEVELOPMENT MINISTRIES

★ 1996 STEWARDSHIP HONOR ROLL ★

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

| Church Percentage | District | District Superintendent |
|-------------------|----------------------|-------------------------|
| 61.0 | NORTHWEST | REV. STEVEN C. FLETCHER |
| 60.0 | ALASKA | REV. KENNETH G. SPICER |
| 57.0 | MISSOURI | DR. JACK W. EYESTONE |
| 57.0 | WEST VIRGINIA NORTH | DR. JOHN W. DENNIS |
| 56.0 | NORTH CENTRAL OHIO | DR. JACK R. ARCHER |
| 56.0 | NORTHEASTERN INDIANA | DR. F. THOMAS BAILEY |
| 55.0 | INTERMOUNTAIN | REV. RONALD K. KRATZER |
| 55.0 | WASHINGTON | DR. JERRY D. PORTER |
| 54.0 | NORTHWESTERN OHIO | DR. JACK E. SHANKEL |
| 53.0 | WASHINGTON PACIFIC | DR. HUGH L. SMITH |
| 52.0 | AKRON | REV. MARION W. BARBER |
| 52.0 | HAWAII PACIFIC | REV. ROBERT C. KILLEN |
| 51.0 | INDIANAPOLIS | DR. TED R. LEE |
| 51.0 | SOUTHWEST INDIANA | DR. M. V. SCUTT |
| 50.0 | KANSAS | DR. EDMOND P. NASH |
| 50.0 | NORTHEAST OKLAHOMA | DR. RUSSELL HUMAN |
| 50.0 | NORTHERN MICHIGAN | DR. CURTIS LEWIS JR. |
| 50.0 | SOUTHEAST OKLAHOMA | DR. ARK NOEL JR. |

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

| Consecutive Years | Church |
|-------------------|--|
| 49 | ALEXANDRIA (ALEXANDRIA, INDIANA) |
| 49 | BETHEL (ARENZVILLE, ILLINOIS) |
| 49 | ELKHART FIRST (ELKHART, INDIANA) |
| 49 | HARRIS CHAPEL (SELMA, INDIANA) |
| 49 | KANSAS CITY FIRST (KANSAS CITY, MISSOURI) |
| 49 | MONONGAHELA (MONONGAHELA, PENNSYLVANIA) |
| 49 | MOUNT HOPE (BERNE, INDIANA) |
| 49 | SUBLETTE (SUBLETTE, KANSAS) |
| 49 | WARREN FIRST (WARREN, OHIO) |
| 49 | WINCHESTER (WINCHESTER, INDIANA) |
| 48 | MARION FIRST (MARION, OHIO) |
| 47 | BEARDSTOWN (BEARDSTOWN, ILLINOIS) |
| 47 | CHATTANOOGA FIRST (CHATTANOOGA, TENNESSEE) |
| 46 | COLUMBIANA (COLUMBIANA, OHIO) |
| 46 | NEW BRIGHTON (NEW BRIGHTON, PENNSYLVANIA) |
| 45 | HARMATTAN (OLDS, ALBERTA) |
| 45 | PEORIA FIRST (PEORIA, ILLINOIS) |
| 44 | WARREN (WARREN, PENNSYLVANIA) |
| 43 | BRADFORD FIRST (BRADFORD, PENNSYLVANIA) |
| 43 | DINUBA (DINUBA, CALIFORNIA) |
| 43 | ELKHART (ELKHART, KANSAS) |
| 43 | GRAND HAVEN (GRAND HAVEN, MICHIGAN) |
| 42 | OTTAWA FIRST (OTTAWA, ILLINOIS) |
| 41 | BELLE (BELLE, WEST VIRGINIA) |
| 41 | BETHEL (BETHEL, KANSAS) |
| 41 | FORT RECOVERY (FORT RECOVERY, OHIO) |
| 41 | KINGSTON (KINGSTON, MISSOURI) |
| 41 | PENIEL (HUTCHINSON, KANSAS) |
| 41 | WESTBROOK (INDIANAPOLIS, INDIANA) |
| 40 | IRONTON FIRST (IRONTON, OHIO) |
| 39 | BETHANY (HUTCHINSON, KANSAS) |
| 39 | COLLEGE (NAMPA, IDAHO) |
| 39 | GEORGETOWN (GEORGETOWN, ILLINOIS) |
| 39 | NORTH PLATTE (NORTH PLATTE, NEBRASKA) |
| 39 | ROANOKE FIRST (ROANOKE, VIRGINIA) |
| 39 | SOUTH PORTLAND (SOUTH PORTLAND, MAINE) |
| 39 | WASHINGTON FIRST (WASHINGTON, D.C.) |
| 38 | BETHANY JERNIGAN MEMORIAL (BETHANY, OKLAHOMA) |
| 38 | OSKALOOSA (OSKALOOSA, IOWA) |
| 38 | UNION CHAPEL (CLAY CITY, INDIANA) |
| 37 | BUCYRUS (BUCYRUS, OHIO) |
| 37 | HANOVER (HANOVER, PENNSYLVANIA) |
| 37 | KANSAS CITY ST. PAUL'S (KANSAS CITY, MISSOURI) |
| 37 | LOGAN (LOGAN, OHIO) |
| 37 | MONTICELLO (MONTICELLO, ILLINOIS) |
| 37 | OIL CITY (OIL CITY, PENNSYLVANIA) |
| 37 | ROCK HILL WEST MAIN (ROCK HILL, SOUTH CAROLINA) |
| 36 | ANNA FIRST (ANNA, ILLINOIS) |
| 36 | BEL AIR (BEL AIR, MARYLAND) |
| 36 | INDIANAPOLIS WESTSIDE (INDIANAPOLIS, INDIANA) |
| 36 | MACKEY (MACKEY, INDIANA) |
| 35 | MEADE (MEADE, KANSAS) |
| 35 | PORTLAND BRENTWOOD (PORTLAND, OREGON) |
| 34 | BALTIMORE FIRST (ELLCOTT CITY, MARYLAND) |
| 34 | BARSTOW (BARSTOW, CALIFORNIA) |
| 34 | CHARLESTON SOUTHEAST (CHARLESTON, WEST VIRGINIA) |
| 34 | CIMARRON (CIMARRON, KANSAS) |

| Consecutive Years | Church |
|-------------------|---|
| 34 | EASTON (EASTON, PENNSYLVANIA) |
| 34 | ERIN (ERIN, TENNESSEE) |
| 34 | FORT MADISON (FORT MADISON, IOWA) |
| 34 | IOWA CITY (IOWA CITY, IOWA) |
| 34 | LONG BEACH FIRST (LONG BEACH, CALIFORNIA) |
| 34 | REED CITY (REED CITY, MICHIGAN) |
| 34 | ROANOKE EAST GATE (ROANOKE, VIRGINIA) |
| 34 | YORKTOWN (YORKTOWN HEIGHTS, NEW YORK) |
| 33 | FAIRFIELD (FAIRFIELD, OHIO) |
| 33 | HIGHWAY (AVA, MISSOURI) |
| 33 | INDIANAPOLIS SOUTHWEST (INDIANAPOLIS, INDIANA) |
| 33 | KNOXVILLE (KNOXVILLE, IOWA) |
| 33 | LEXINGTON LAFAYETTE (LEXINGTON, KENTUCKY) |
| 33 | NEW PALTZ (NEW PALTZ, NEW YORK) |
| 33 | OAKLAND CITY (OAKLAND CITY, INDIANA) |
| 33 | RYOT (ALUM BANK, PENNSYLVANIA) |
| 33 | TIFFIN (TIFFIN, OHIO) |
| 32 | MARKDALE (MARKDALE, ONTARIO) |
| 32 | SAGINAW FIRST (SAGINAW, MICHIGAN) |
| 32 | MOBERLY (MOBERLY, MISSOURI) |
| 32 | CHARLOTTE TRINITY (CHARLOTTE, NORTH CAROLINA) |
| 32 | JACKSONVILLE FIRST (JACKSONVILLE, FLORIDA) |
| 32 | ELKHART NORTHSIDE (ELKHART, INDIANA) |
| 32 | FAIRFIELD (FAIRFIELD, CALIFORNIA) |
| 32 | DAYTON FIRST (DAYTON, OHIO) |
| 31 | BLUFFTON (BLUFFTON, INDIANA) |
| 31 | FAYETTE (FAYETTE, OHIO) |
| 31 | NEW BEDFORD FIRST (NEW BEDFORD, MASSACHUSETTS) |
| 31 | PENNS MANOR (VILLAGE OF KENWOOD, PENNSYLVANIA) |
| 31 | ROCHESTER TRINITY (ROCHESTER, NEW YORK) |
| 30 | CHARLESTON NORTH SIDE (CHARLESTON, WEST VIRGINIA) |
| 30 | FORT MYERS FIRST (FORT MYERS, FLORIDA) |
| 30 | PETERSBURG (PETERSBURG, PENNSYLVANIA) |
| 30 | SHELBYVILLE FIRST (SHELBYVILLE, INDIANA) |
| 92 | TOTAL |

Listed below are the districts who reached or overpaid their accepted General Budget for 1996:

| Percentage | District | District Superintendent |
|------------|------------------------|-------------------------|
| 138.69 | SOUTHWEST INDIAN | REV. LARRY E. SALWAY |
| 110.22 | CENTRAL LATIN AMERICAN | REV. JOE DIMAS |
| 103.05 | WEST VIRGINIA NORTH | DR. JOHN W. DENNIS |
| 102.70 | NORTHWESTERN OHIO | DR. JACK E. SHANKEL |
| 102.64 | NORTHERN MICHIGAN | DR. CURTIS LEWIS JR. |
| 102.46 | NAVAJO NATION | REV. JOHN R. NELS |
| 102.37 | WASHINGTON | DR. JERRY D. PORTER |
| 101.18 | HOUSTON | DR. J. W. LANCASTER |
| 100.88 | CENTRAL FLORIDA | DR. C. EUGENE FULLER |
| 100.84 | HAWAII PACIFIC | REV. ROBERT C. KILLEN |
| 100.80 | INTERMOUNTAIN | REV. RONALD K. KRATZER |
| 100.71 | EAST TENNESSEE | DR. THOMAS M. COX |
| 100.50 | SOUTH CAROLINA | DR. JAMES M. BEARDEN |
| 100.36 | KANSAS CITY | DR. KEITH M. WRIGHT |
| 100.35 | SACRAMENTO | REV. RONALD G. GREENO |
| 100.32 | NORTHEASTERN INDIANA | DR. F. THOMAS BAILEY |
| 100.32 | SOUTHERN CALIFORNIA | DR. B. MAURICE HALL |
| 100.25 | EASTERN MICHIGAN | REV. STEPHEN T. ANTHONY |
| 100.25 | NORTH CENTRAL OHIO | DR. JACK R. ARCHER |
| 100.23 | SOUTHWEST INDIANA | DR. M. V. SCUTT |
| 100.07 | CANADA QUEBEC | REV. CARLTON F. HARVEY |
| 100.05 | WESTERN LATIN AMERICAN | DR. RAYMOND Z. LOPEZ |
| 100.01 | GEORGIA | REV. J. FREDERICK HUFF |
| 100.00 | ALASKA | REV. KENNETH G. SPICER |
| 100.00 | NEBRASKA | DR. JAMES R. SPRUCE |

Listed below are the ten churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and Missions Specials:

| Percentage of Giving | Church |
|----------------------|--|
| 64.36 | BURLESON (BURLESON, TEXAS) |
| 56.93 | HOUSTON OAKWOOD (HOUSTON, TEXAS) |
| 51.56 | MARKDALE (MARKDALE, ONTARIO) |
| 49.43 | CROSS OF CHRIST (CHEBOYGAN, MICHIGAN) |
| 48.14 | CRESWELL (CRESWELL, OREGON) |
| 44.23 | PRINCETON (PRINCETON, IDAHO) |
| 43.19 | PRESCOTT VALLEY (PRESCOTT VALLEY, ARIZONA) |
| 41.56 | DECATUR OAK GROVE (DECATUR, ILLINOIS) |
| 38.84 | ARAB HARVEST (ARAB, ALABAMA) |
| 38.14 | STETTLER (STETTLER, ALBERTA) |

Infant Baptism

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.

WE DO NOT KNOW FOR CERTAIN if infants were baptized in New Testament times, but there is reason for believing they were, since on numerous occasions in the Book of Acts, entire families were baptized upon the conversion of the father. Some of these families likely included infants or young children. But even if they did not, it would not make a case against infant baptism, because the New Testament does not trace the history of the Early Church far enough to reveal what those new converts in Acts did with the children born to them after their conversion. At least we know that in the early centuries there was widespread practice of infant baptism.

Another tradition developed in the 16th century in the so-called radical or left wing of the Protestant Reformation. Its adherents, known as Anabaptists, insisted that baptism was for adults only, since only adults were able to understand its implications and exercise saving faith.

The Nazarene doctrine of infant baptism traces back through Methodist, Anglican, and classical Protestant sources to the early centuries in which it was the norm. But

many Nazarenes, influenced by Anabaptist or Baptist teachings, choose the alternative of infant dedication, postponing baptism until the child matures in understanding and can knowingly choose or reject it.

Under the old covenant, parents dedicated children to God, but there is no reference to infant dedication under the new covenant. Infant baptism is affirmed in the Nazarene Articles of Faith, while dedication is not, although the *Manual* provides a ritual for each rite.

Parents who choose to have their children baptized do so out of the conviction that it is not primarily *our faith* that saves us, but *God's prior grace*. In infant baptism we bear witness to that truth. God's grace precedes all human decision, and it is only secondarily and consequentially that baptism is a testimony to our human response to God. Just as the circumcision of infants (when they were too young to understand it) was a sign and seal of God's grace under the old covenant, so baptism is a sign and seal of His grace under the new covenant. The New Testament never teaches that young children are outside God's covenant and does not classify them as "unbelievers."

It is God's prevenient grace that saves us—the grace that "comes before" our own decision. Long before a child can understand or believe, yes, even before the child exists, God initiated that child's salvation. But this is true of adults also. And in a sense, all baptisms are really "infant baptisms" (Mark 10:15; Luke 18:17). No one comes to baptism complete. It is only a beginning—in adults as well as children. So baptism celebrates "the grace

that goes before." No one is ever "old enough" or "knowledgeable enough" to understand the mystery of salvation. We are saved by divine grace, not by human understanding.

To ask if baptism does the baby any good is to ask the wrong question. The real question is: How is the Church proclaiming the gospel? Baptism is not primarily an act of the parent nor of the child, but of the Church and of Christ in the Church. The Church contradicts herself when she preaches the gospel of grace and then withholds baptism from her own children. Infant baptism is the visible proclamation of the gospel, the "visible word" of prevenient grace.

As the Bible sees it, baptism is not primarily a sign of repentance and faith on the part of the baptized. It is not primarily our human testimony. It is rather God's covenant sign and, therefore, a sign of the work of God on our behalf that precedes and makes possible our own response.

When infants are baptized, it is right and necessary that when they come to maturity they make their own confession, which involves personal repentance and faith. But they do so with the clear witness that it is not merely their confession that saves

In a sense, all baptisms are really "infant baptisms."

them, but the work of God already done for them long before they ever believed. It is possible, of course, that they will fail to make such confession. But this cannot be avoided by denying them baptism.

It becomes, then, the responsibility of parents, pastor, and congregation to nurture their baptized children, to teach them and guide them toward that eventual confession of personal faith.

HH



THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY, *Editor*

Q. My mother and I worked hard to save money for my college education. I want to attend a Nazarene college. But my mother recently remarried, and my stepfather is convinced that the Second Coming will happen in 2000. He wants to give the money to a Texas preacher he listens to on the radio. Since the end of the world is near, I won't need an education, he insists, and the funds could do more good in the hands of the radio prophet.

A. The list of sincere people who are being bilked by millennial fundraising schemes seems endless. For centuries self-styled "prophets" have cashed in on this vulnerability.

The authoritative word on the Second Coming is given by Jesus himself. He declares that *no one knows when this will occur*. Not even the angels know—only God the Father (Matthew 24:36). So, if a radio preacher said he knows, or even if an "angel" whispered the date in your ear, it would be mere fantasy.

The fact that Jesus himself says that we will not know does not slow down the end-time prophets. The Jehovah's Witnesses have set six dates for the end of the world during this century. Founder Charles Taze Russell expected Christ to come in 1873-74. When nothing happened, he set 1914 as the date. Five other official dates have likewise failed.

Herbert W. Armstrong (Worldwide Church of God, another offshoot of Adventism) set the date in 1972, then changed it to 1975.

The ancestor of the Adventist movement was William Miller, a Vermont farmer. For two years, between plowing and calving duties, he studied a King James Bible with Archbishop Ussher's time line in the margins. He was brought, he said, "to the solemn conclusion that . . . all the affairs of our present state would be wound up" in March of 1843. But nothing happened. New date: October 1843. Nothing happened. Another new date: October 1844. They

were sure this time. Nothing happened. This date became known as the "Great Disappointment."

But to the hard-core believers a threefold prophecy failure was just a challenge. The recovery started when Hiram Edison was strolling through a New York cornfield. It came to him that the Second Advent had indeed occurred in 1844, but only in heaven. The earthly installment was coming soon, and the Adventists were to proclaim it.

People will do almost anything to avoid admitting that their religious notions are false. If the Hale-Bopp victims of Marshall Herff Applewhite could return, some of them would insist that they had made no error.

Thus, I fear that you will make little progress arguing with your stepfather. Pray a lot, and appeal to your mother's good sense and to her influence with this man. Appeal also to the words of Jesus that no one knows when the end will come. Prepare for the future as though you have a lifetime of service to give. To fail to do so might put you among those who buried their talent and were embarrassed when the Lord called them to account for their lack of productivity.

Q. Some Holiness preachers teach that in sanctification the carnal nature is eradicated. What do they mean by that?

A. Some have used eradication as if they meant that a substance or a lump of something was physically removed from the body (heart) or soul or that some wicked, demonlike entity was extracted. Such language can be confusing and unhelpful.

In my judgment, eradication is a metaphor. Theological metaphors often make an abstract concept or idea more understandable by comparing it with some well-known, concrete object or function. For example, when you speak of "the root of sin," you are not saying that sin is a physical thing that looks like a burdock root.

I seldom use the term *eradication*,

but when I do, I use it metaphorically to describe what happens when the cleansing Spirit so fills the heart with love that there is no longer any room for sin. Sin is "excluded" or "expelled," to use John Wesley's terms. God eradicates sin by working in the believer's heart until he or she loves Him with all the heart, mind, soul, and strength. That is holiness. That is entire sanctification.



Leadership Today with Stan Toler to Be Cornerstone Satellite Program

Nazarene Communications Network (NCN) is pleased to announce the creation of *Leadership Today with Stan Toler*, a cornerstone program of the new NCN satellite television broadcast system.

"Dr. Toler will address tough issues that church leaders face today and offer refreshing insights, encouragement, and resources as solutions to those issues," said Kim Meek, NCN broadcast manager.

A frequent speaker on stewardship, church growth, missions, leadership, and management, Toler is also author of best-selling books, such as *Team Building*, *Minute Motivators*, and *God Has Never Failed Me, but He's Sure Scared Me to Death a Few Times*. Toler, who has been encouraging people all his life, is known as a "pastor to pastors," gifted leader, and inspirational speaker.

Leadership Today with Stan Toler will be broadcast monthly beginning October 1997. It will only be aired on Dish TV Network satellite equipment, available from Nazarene Publishing House. For more information or to order the satellite equipment call toll free 1-888-663-8975.

Christian Action Committee Responds to Disney Entertainment



Ed Robinson

The following letter, signed by Ed Robinson, chairman of the Christian Action Committee, and Jack Stone, general secretary, was recently sent to Michael Eisner, chairman of the Walt Disney Company. A copy of the letter was also mailed by the general secretary's office to all pastors in the United States.

"We are writing on behalf of the Christian Action Committee of the International Church of the Nazarene. This committee is charged with the responsibility of offering guidance to the members and constituents of the Church of the Nazarene worldwide. Currently we represent 1.2 million members in 116 world areas.

"Mr. Eisner, the Christian Action Committee is greatly concerned about the direction that the Disney Corporation has taken in recent years. In previous days, the Disney name was synonymous with wholesome entertainment geared toward persons of all ages and value orientations. In short, the Disney corporate name was trusted to provide quality, decent entertainment for families and children

throughout the world.

"Recently that reputation has been jeopardized by the diversification of Disney's productions through the Disney Corporation and its subsidiaries like Miramax, Hyperion Press, and the American Broadcasting Company. Frankly, much of what has been produced over the past five years has not only bordered on the questionable, but has been explicitly immoral. This assessment is not an isolated one. We are joining with many other religious and community groups who have voiced similar concerns.

"We are publishing an open letter to our constituency, informing them of this official request that you seriously reconsider the recent developments of the Disney Corporation and return to the moral values on which the Corporation first established its mission. We are also advising our constituents around the world to diligently monitor all Disney offerings and proactively respond accordingly in their entertainment and investment choices.

"Please be assured of our commitment in this effort. We strongly urge you to reconsider the present course of action and guide the Disney Corporation back to the place of respect it once held. Our goal is not the ruin of the Disney Corporation. Our hope is that you will reestablish the Disney name to the trusted esteem it once had throughout the world."

Amy Porter Memorial Church in Guatemala Dedicated

The Amy Porter Memorial Church of the Nazarene in San Pedro Carcha, Guatemala, was dedicated earlier this year at the conclusion of a Work and

Witness team's visit. The 25-pastor team from the Washington (D.C.) District was led by Jerry Porter, superintendent, and Robert Collins.

Amy was the daughter of Jerry and Toni Porter, former missionaries. Amy, who died of cancer in 1994, had spent eight years of her life as an M.K. (missionary kid) in Guatemala.

While in Guatemala, the team visited three districts and conducted workshops for the local pastors.

Missionaries Mark Ryan and Don Cox organized the group and served as hosts.



Pastors putting the finishing touches on the Amy Porter Memorial Church in Guatemala.

NYI Holds Family Ministry Strategy Meeting

Nazarene Youth International (NYI) recently sponsored a planning meeting to create strategies for integrating family and youth ministry, according to Mike Justice, family ministry editor for NYI. Family ministry is one of the newest and fastest-growing initiatives in NYI.



Mike Justice

The 10-member strategy group evaluated and revised a document on the philosophy of ministry to families with adolescents that will guide future development of programs related to family ministry.

Participants included the following youth pastors and leaders: David Wine, Kelly Schwartz, Twyla Mantague, Matt Rice, Becki Privett, and Dave Curtiss. NYI Ministries staff attendees were Fred Fullerton, Kyle Poole, and Janelle Beiler, along with Mike Justice.

News Briefs

- The Highland Park Church of the Nazarene in Lakeland, Fla., received 100-plus members for the second consecutive year. According to Larry Dennis, senior pastor, the growth is due to three factors: an ongoing membership/orientation class, emphasis on children's ministry, and the School of Large Church Management (K-Church) program for our denomination.

- Jerry McConnell, pastor of Baker City, Ore., Church of the Nazarene, recently baptized 63 in three services. The record number of baptisms came as a result of an outreach drama "Heaven's Gates and Hell's Flames," which was seen by more than 2,000 people. Of the 300 who responded to the invitation to receive Christ or recommit their lives, 150 were first-time converts. The oldest baptismal candidate was 81 years old.

SNU President Receives Timothy Award



Loren Gresham

Loren Gresham, president of Southern Nazarene University (SNU), was presented the Timothy Award on behalf of the South Central Region NYI. The award,

given during the annual SNU Extravaganza, recognized Gresham for his outstanding leadership and service to youth.

Keith Newman, South Central Region NYI representative, said, "We are delighted to present NYI's highest award to a man that continues to invest his life in the training and development of Christian young people. Dr. Loren Gresham is a great friend of NYI . . . We know of no one more deserving of what the spirit of the Timothy Award represents."

Nazarene Men to Gather in Washington, D.C.

Thousands of men from across the United States plan to travel to Washington, D.C., to "Stand in the Gap" on Saturday, October 4, 1997. The event, sponsored by Promise Keepers, has as its purpose to "gather a multitude of men, in the name of Jesus Christ, on behalf of their families, to confess personal and collective sin, so that we may present to the Lord godly men on their knees in humility, then on their feet in unity, reconciled and poised for revival and spiritual awakening."

The Washington (D.C.) District of the Church of the Nazarene will coordinate local transportation and housing efforts for Nazarenes attending the event. For information, write National Church of the Nazarene Washington D.C., 4401 16th St. N.W., Washington, DC 20011; fax a request to 202-726-6983 or 301-870-8829; or call Rev. Mike Burns at 202-723-3252; or call Larry Schindel at 301-645-5043.

Stewardship Seminar in Indiana Draws 125

Pastors and lay leaders from three districts recently participated in a *Developing a Giving Church* (DGC) seminar. The daylong seminar, which was hosted by Anderson, Ind., Southdale Church of the Nazarene, drew about 125 representatives from the Northeastern and Northwest Indiana Districts as well as from the Indianapolis District.

About a dozen participants were laypersons. One of the components of the conference is to help develop steward leaders in the local church.

This was the second largest DGC since the program began last fall, according to Steve Weber, director of Stewardship Ministries, which sponsors the seminars. Stan Toler, author and pastor, served as the key presenter of the *Developing a Giving Church* seminar. Bonus sessions on planned giving and ministerial compensation were presented by Roger Alexander, Planned Giving Services coordinator, and Don Walter, Pensions and Benefits director.

"Everything was very well done," said Gary Cable, pastor of Anderson First Church. "There was a lot of good information that would be helpful to new pastors coming into the ministry as well as to more experienced pastors. It is the kind of program that continually needs to be pre-



Toler shares keys to improving stewardship in the local church at the recent *Developing a Giving Church* seminar in Anderson, Ind.

sented in our churches."

The meeting in Anderson was followed in the same week by the first international DGC seminar in Calgary, with about 40 participants.

"It's one of the best seminars we have had on this district," said Daniel Gales, superintendent of the Canada West District. "My pastors were especially helped by the segments on how to organize and construct a budget and on methods of fund-raising. It was excellent."

Among other things, the *Developing a Giving Church* conference is designed to help pastors develop and convey a vision for biblical stewardship in their churches. Several more DGC seminars are scheduled during the coming months. For more information, contact Stewardship Development Ministries at 1-800-544-8413 or 816-333-7000.

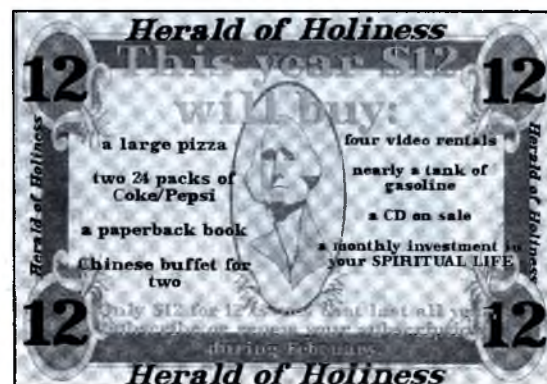
\$12 Bill Used to Promote Herald

The Minnesota District developed a clever strategy for the annual *Herald of Holiness* subscription campaign. A

\$12 bill, as shown below, was distributed to all churches, indicating that the price of the *Herald* is only \$12—still a bargain even in days of spiraling inflation.

The *Herald* district coordinator is Donald Davidson, pastor of the Winona Church. The district superintendent is Sam Pickenpaugh.

The *Herald* staff commends the Minnesota District. (And please forgive our editorializing.)



Nazarene Higher Education News

Smith Named to MVNC Post



Henry L. Smith

Henry L. Smith was unanimously approved as vice president for academic affairs and academic dean of Mount Vernon Nazarene College (MVNC) by the Board of Trustees, according to MVNC President E. LeBron Fairbanks.

Smith has been the dean of the graduate and adult studies programs and professor of speech communication at Olivet Nazarene University. However, he is not a stranger to MVNC. He previously served on the faculty for nine years as chairman of the communication department and started the college's radio station, WNZR.

Smith earned a bachelor's degree from God's Bible School, a master's from the University of Cincinnati, and a doctorate from Ohio State University in communication, rhetorical, and communication theory.

"Dr. Smith's strong academic credentials, Christian character, significant classroom experience, and outstanding deanship of ONU's graduate and adult studies programs are exemplary," Fairbanks said. "His breadth of experience provides the essential ingredients needed at MVNC at this time."

Smith will serve MVNC as its chief academic officer, supervising the eight academic divisions, the library, teacher education functions, and master's level graduate programs.

"I am enthusiastic about coming back to Mount Vernon Nazarene College," Smith said. "I am looking forward to making an impact at MVNC. I love observing the blossoming of a new academic program. I enjoy most the opportunity to be involved in growing, innovating programs, where I can create and nurture."

Smith and his wife, Teresa, have three children: Dale, David, and Derika.

MNU Nursing Students Serve in Guatemala

Eleven senior nursing students at MidAmerica Nazarene University (MNU)—formerly MidAmerica Nazarene College—were part of a medical team that treated almost 400 children and women in a short-term visit to Guatemala. The team included Nell Hull, a clinical teaching associate, R.N., M.S., at MNU; Donna Mead, R.N. from Olathe; Kris Ryan and Marilyn Teakell, Nazarene missionary nurses; Dr. Carlos Helmer Juarez, director of Compassionate Ministries for the MAC Region; and Susi Juarez, director of the Guatemalan widows and orphans program.

Most of the children are participants in the program for widows and orphans, which is a sponsorship program through Nazarene Compassionate Ministries.

Each day after a brief devotional, the medical team did physical assessments of the children by weighing them, taking vital signs, obtaining health histories, and screening for vision or hearing problems. Urgent problems were referred to Dr. Juarez for medication and treatment.

MNU started going to Guatemala in 1995. On these annual trips, the growth and development of the children are plotted and reviewed by the

nursing team. Currently there are almost 250 children in the program.

The orphans are placed in the homes of relatives or Nazarenes throughout Guatemala to prevent them from being removed from their culture or family unit.

The team worked with supplies and medicine provided by Heart to Heart International, transported to Guatemala in 13 duffel bags.

One child that received special help



Luis and his new walker with Kris Ryan (left), missionary nurse, and Kelly Kearns, MNU student nurse.

was Luis, a seven-year-old boy with spina bifida. The child of Nazarene laypersons, he was unable to walk without assistance, even after three corrective surgeries. Among the supplies donated by Heart to Heart was a walker, just the size Luis needed. For the first time in his life, he was able to walk independently.

ENC Professor Conducts Genetic Research



Dan Shea

Working during a sabbatical with a research fellowship from Harvard

Dan Shea, professor of biology at Eastern Nazarene College (ENC), is actively engaged in genetic research into the chromosomal makeup of people with Down syndrome.

Medical School, Shea focused primarily on the genetic makeup of individuals with Down syndrome who have an overabundance of the chromosome numbered 21.

As a result of Shea's research, Massachusetts General Hospital has donated about \$30,000 in equipment to ENC, which will be used by Dr. Shea and his students to conduct further research into DNA-related fields.

Nazarene Colleges/Universities Receive Large Donations for Buildings

MVNC



The Thorne Library/Learning Resource Center at Mount Vernon Nazarene College (MVNC) was recently dedicated. The new facility was named for Glenn and Shirlee Thorne, who donated \$1 million to the \$6 million project. Thorne, a longtime trustee of MVNC, and Shirlee, his wife, are from Salem, Ohio.

"I, with my family, am honored on this day of dedication," Thorne said. "Whatever I have done to make this



Glenn (right) and Shirlee (center) Thorne with Doris Webb, MVNC director of development, at dedication of library.

building possible was not done because I craved the honors attached to this ceremony. My joy is found, not in the honor of the naming of this building, but in knowing in my heart I have obeyed God."

One feature of the 44,000-square-foot facility is its communication capabilities, such as access to OhioLink. By the end of 1997, OhioLink will be able to access articles from 8,000 professional journals.

At the dedication, E. LeBron Fairbanks, MVNC president, said, "I want the faculty to see this as an opportunity to help students navigate both the traditional print and the modern electronic media. I want this to be seen as a service, not a place."

MNU

Two significant gifts will help make the proposed Physical Life and Wellness Center at MidAmerica Nazarene University (MNU) a reality, according to President Richard Spindle.

Donald H. Bell Sr. and his wife, Faith, are donating \$500,000 for the construction of the new facility. "The Bells are longtime friends and sup-



Don and Faith Bell (center) with MNU President Spindle (left) and Daniel Martin, MNU director of annual giving.

porters of the university," Spindle said. Don Bell, an Olathe, Kans., banker, realtor, and contractor, admits that basketball has been an important part of their lives. "I played basketball in college, and so did my wife (both at Olivet Nazarene University). And MidAmerica gave basketball scholarships to our three children."

Charles and Lucile Hager of Hutchinson, Kans., have pledged \$250,000 to the proposed Physical Life and Wellness Center. As a Kansas realtor, farmer, and developer, Charles Hager has been a longtime supporter of MidAmerica.

The Hagers have become two of the university's most loyal friends, ac-



Lucile and Charles Hager

according to President Spindle. "Throughout our first 25 years, the Hagers have been two reliable, steady friends of the college," Spindle said. "Charles Hager is a good church layman who believes in Nazarene higher education."

SNU



Marcia and Carl Sawyer

Southern Nazarene University (SNU) broke ground this year for the Carl and Marcia Sawyer Athletic Convocation Center. Completion is anticipated by the summer of 1998.

The Sawyers have donated \$1 million toward the building of the new athletic facility. But the Sawyers support of SNU goes far beyond this one-time generous gift, according to Toby Rowland, director of media relations at SNU. In addition to other cash gifts, the Sawyers have established an annual business scholarship for SNU students.

Carl Sawyer, a businessman who lives in Roswell, Ga., graduated from SNU (then Bethany Nazarene College) and played on the first Redskin basketball team. "I'm tickled to death," he said. "I played the first year in Broadhurst Gymnasium, and we thought it was great. But we have outgrown it. It makes you feel good when you know you're doing something to help. I hope SNU never loses the concept of Christ first."

ENC

Kent R. Hill, president of Eastern Nazarene College (ENC), has announced the receipt of a \$250,000 gift for the completion of a \$1 million renovation of the Mann Student Center. This gift represents one of the largest gifts from an individual in the history of the college. The college will honor the donor's request for anonymity.

"I am delighted that someone who loves the college very much has stepped forward to help complete an important project," Hill said.

Devotion and Duty in Deuteronomy

Better than Practical—Generous

ROGER L. HAHN



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

*If there is a poor person among you from one of your brothers at one of the gates of your town in your land that the LORD your God is giving you, do not harden your heart and do not be tightfisted against your brother who is poor. But you must certainly open your hand to him and freely lend enough to him to be sufficient for the need that he has need of. . . . You will freely give to him, and your heart will not look coldly when you give to him, for on account of this matter the LORD your God will bless you in all your work and in your every endeavor (Deuteronomy 15:7-8, 10).**

WE LIVE IN A VERY PRACTICAL WORLD. For many people the greatest compliment they can receive is to be described as “practical.” Conversely, describing an idea or plan as “impractical” is usually its kiss of death.

Deuteronomy 15 describes a plan of God that the modern world could only call “impractical.” The chapter begins by designating every seventh year as a year for canceling debts. The Hebrew word is often translated “remission,” but it derives from a verb that meant “to drop.” Every seven years, Israelites were to drop (to zero) the balance of any outstanding debt that was owed to them. This year of debt remission corresponded with the sabbatical year for the

land. Each seventh year Israelites were not to plant crops but allow the land to “rest” for a year. Because the year of debt remission went with the year of not planting, some scholars believe that Deuteronomy 15 only called for a one-year break (interest free) from debt payments. However, the context of the chapter is best understood if we take the meaning to be total cancellation of debts every seventh year.

Immediately all kinds of potential problems spring to our minds. The plan seems unfair to creditors. The potential for abuse on both sides seems limitless. The sabbatical year plan seems impractical. How are people to make a living during that year when no planting can be done? Neither Deuteronomy 15 nor the passages in Exodus 23 and Leviticus 25 that also describe this plan provide any solutions for these problems—at least not from an economic or managerial perspective.

All this chapter addresses is the condition of a person’s heart as he or she cancels the debts. Verse 7 states that this debt remission is to be done without any tightfistedness or hardheartedness. Specifically, this chapter forbids the creditor to refuse to loan money in the year or two leading up to the year of debt remission.

Obviously one of the abuses would be to refuse to loan anyone money that could not be fully repaid before the year of remission began. Such a hardheaded business decision is forbidden in verse 9. Rather, God commanded Israel to give generously and freely. Verse 10 even forbids coldhearted looks that would intimidate or humiliate the poor person in debt. The only people that were not to be released from their debts were the foreigners, according to verse

3. Any member of the Israelite community was to be generously and freely granted the blessing of debt remission. If an Israelite had been sold into slavery to pay off debts, that enslaved Israelite was to be set free in the year of debt remission. In fact, verse 14 declares that the slave owner should not only free the slave but generously provide the basic necessities to set up housekeeping.

Perhaps the year of debt remission was most impractical because it ran counter to the natural tendency of people who want to stay in control. There is no evidence that Israel ever consistently practiced the year of debt remission. It wouldn’t do for public policy in our world either. But the generous and giving heart that Deuteronomy 15:7-10 calls for is still part of God’s will for us. God has always been gracious and generous in His giving rather than just practical. Sharing our Father’s generous heart is a more important Christian virtue than practicality.

The apostle Paul points out in 2 Corinthians 9:6 that generosity in giving will result in blessing, while a tightfisted attitude will restrict the flow of grace into our lives. God has promised an abundance of resources if we are willing to give those resources away. Whatever the measure, being generous is a far better investment than just being practical.

For further study: (1) Study the treat-

Sharing our Father’s generous heart is a more important Christian virtue than practicality.

ments of the seventh year in Exodus 23:10-13 and Leviticus 25:1-7. What additional understandings of this plan of God appear in these verses? (2) Study 2 Corinthians 8—9. What do you learn of the generosity of Christ? What attitudes does Paul call for in these chapters? (3) Write a brief prayer asking the Lord to grant you the freedom to live according to the final words of Matthew 10:8.

*Scripture quotations are the author’s own translation.



NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1995-96.

U.S. & CANADA DISTRICTS PAYING GENERAL BUDGET 100% OR MORE

| | |
|------------------------|------|
| Southwest Indian | 139% |
| Central Latin American | 110% |
| Northern Michigan | 103% |
| Northwestern Ohio | 103% |
| West Virginia North | 103% |
| Navajo Nation | 102% |
| Washington | 102% |
| Central Florida | 101% |
| East Tennessee | 101% |
| Hawaii Pacific | 101% |
| Houston | 101% |
| Intermountain | 101% |
| South Carolina | 101% |
| Alaska | 100% |
| Canada Quebec | 100% |
| Eastern Michigan | 100% |
| Georgia | 100% |
| Kansas City | 100% |
| Nebraska | 100% |
| North Central Ohio | 100% |
| Northeastern Indiana | 100% |
| Sacramento | 100% |
| Southern California | 100% |
| Southwest Indiana | 100% |
| Western Latin American | 100% |

TOP TEN—WORLD MISSION RADIO GIVING

| | |
|--------------------|----------|
| Northwest | \$20,115 |
| Southwestern Ohio | 17,408 |
| Tennessee | 16,603 |
| Dallas | 15,966 |
| Sacramento | 14,161 |
| Northwestern Ohio | 13,313 |
| Washington Pacific | 13,292 |
| Kansas City | 12,419 |
| Eastern Michigan | 11,835 |
| Michigan | 11,553 |

WORLD MISSION RADIO OFFERING 100 PERCENT PARTICIPATION

| | |
|----------------------|--------------------|
| Akron | Northern Michigan |
| Iowa | Northwest Oklahoma |
| Nebraska | Oregon Pacific |
| North Arkansas | San Antonio |
| North Carolina | Southwest Oklahoma |
| Northeastern Indiana | |

TOP TEN—WORLD MISSION SUBSCRIPTIONS

| | |
|--------------------|-------|
| Central Ohio | 2,552 |
| Southwestern Ohio | 2,049 |
| Michigan | 1,858 |
| Eastern Michigan | 1,809 |
| Washington Pacific | 1,735 |

| | |
|-------------------|-------|
| South Carolina | 1,734 |
| Southwest Indiana | 1,729 |
| Kansas | 1,679 |
| Intermountain | 1,644 |
| Kansas City | 1,622 |

DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL (20% of Church Membership)

| | |
|---------------------|-----|
| British Isles North | 27% |
| Louisiana | 21% |
| Michigan | 21% |
| Alabama South | 20% |
| British Isles South | 20% |
| Central Ohio | 20% |
| Houston | 20% |
| Sacramento | 20% |
| South Carolina | 20% |

TOP TEN—ALABASTER GIVING

| | |
|----------------------|-----------|
| Northeastern Indiana | \$ 66,903 |
| Tennessee | 52,646 |
| Southern Florida | 52,318 |
| Akron | 49,908 |
| Southwestern Ohio | 48,640 |
| Michigan | 44,869 |
| Illinois | 44,682 |
| Pittsburgh | 44,349 |
| Indianapolis | 43,873 |
| Oregon Pacific | 43,114 |

ALABASTER GIVING 100 PERCENT PARTICIPATION

| | |
|-------------------|---------------------|
| Akron | Northwest Oklahoma |
| East Tennessee | Northwestern Ohio |
| Iowa | South Arkansas |
| Joplin | South Carolina |
| Michigan | Southwest Oklahoma |
| Nebraska | West Virginia North |
| Northern Michigan | West Virginia South |

TOP TEN—MEDICAL PLAN GIVING

| | |
|----------------------|----------|
| South Carolina | \$12,586 |
| Southwest Indiana | 11,975 |
| Southwestern Ohio | 11,665 |
| Georgia | 11,594 |
| Northeastern Indiana | 11,254 |
| Sacramento | 11,087 |
| Indianapolis | 10,923 |
| Central Florida | 10,915 |
| North Central Ohio | 10,306 |
| Michigan | 10,042 |

MISSION AWARD DISTRICTS 1995-96

Central U.S.A.

Chicago Central
Eastern Michigan
Illinois
Michigan
Northeastern Indiana
Northern Michigan
Northwest Indiana
Northwestern Illinois
Southwest Indiana
Wisconsin

East Central U.S.A.

Akron
North Central Ohio
Northwestern Ohio
Southwestern Ohio
West Virginia North
West Virginia South

Eastern U.S.A.

Maine
New England
Philadelphia
Pittsburgh
Upstate New York
Virginia

Washington

North Central U.S.A.

Dakota
Iowa
Joplin
Kansas
Kansas City
Minnesota
Missouri
Nebraska

Northwest U.S.A.

Alaska
Colorado
Intermountain
Northwest
Oregon Pacific
Washington Pacific

South Central U.S.A.

Central Latin American
Dallas
Houston
Louisiana
North Arkansas
Northeast Oklahoma

Northwest Oklahoma
San Antonio
South Arkansas
Southeast Oklahoma
Southwest Oklahoma
West Texas

Southeast U.S.A.

Alabama North
Alabama South
Central Florida
East Tennessee
Georgia
Kentucky
North Carolina
North Florida
South Carolina
Southern Florida
Tennessee

Southwest U.S.A.

Hawaii Pacific
Sacramento
Southern California
Western Latin American
Eurasia
British Isles North

Working Toward a

A biblical theology of the body will affirm the goodness of our bodies in their femaleness and maleness.

by Carolyn Holderread Heggen

A growing number of adult survivors of childhood sexual abuse in Evangelical homes are beginning to tell their stories. Recent reports of inappropriate behavior by certain leaders have also rightly disturbed us. Of course, we've always known that we are human and susceptible to sin, but some conservative Evangelicals have rather smugly believed they were less vulnerable to sins of the sexual kind.

It is becoming increasingly clear that the rate of sexual abuse in Christian homes and churches is too similar to the rate in the general population. It is increasingly apparent that an urgent agenda for the church is to develop healthier sexual attitudes and behaviors.

The issue is complex and multifaceted. To grapple effectively with abuse in our homes and churches, we may have to reconsider beliefs we hold about the pastorate, about parents and children, about men and women. An important starting place for this

important task is to work together to develop a biblical, practical theology of sexuality.

Until recently, few Christian writers have struggled to develop a holistic understanding of sexuality. Instead, sexuality has most often been viewed with fear and dread, as a peripheral and dangerous aspect of our lives.

Most of us have observed within our lifetime a cultural swing from sexual repression to obsession. Granted, the Christian community has never been able to count on society to establish standards of sexual behavior that reflect Christian values. Now, more than ever, the church needs to articulate and model healthy, Christlike, countercultural sexual attitudes and behaviors.

A theology of sexuality must address three issues: a biblical understanding of the body, God's intentions for sexuality, and ways to reverse the effects of the Fall in male-female relationships.

A Biblical View of the Body

A theology of sexuality must begin with a biblical understand-

ing of the body. Much of our discomfort and suspicion with sexuality appears to be based on non-biblical attitudes predating Christianity, those found in pagan Greece and Rome.

Greco-Roman dualism divided the universe into opposing forces: the spiritual realm and the material realm. Humans were believed to have a soul and a body—a higher and a lower nature. The body was a prison for the soul, which was in constant battle against the temptations and weaknesses of the flesh. The human task was to work to tame the body and its desires so that the soul could escape bodily corruption.

These dualistic notions are not predominant in either the Old or New Testaments, yet later Christian writers were highly influenced by these ideas. Augustine, one of the most influential teachers of the early Western church on issues of marriage and human sexuality, was strongly influenced by dualism. He taught that sexual intercourse was

Continued on page 30

Theology of Sexuality





Jim Whitmer

The Sexual-Purity

by Stephen Arterburn and Jim Burns

As busy parents, John and Carolyn do a marvelous job when it comes to helping their three beautiful daughters deal with one of the most dominant issues of life: **sex**. Along with several thousand other concerned parents, John and Carolyn are offering the “sexual-purity challenge.”

Between the ages of 10 and 13, each daughter has accompanied her parents on a special weekend outing. Each one picked the place to stay (within financial reason) and whatever fun experience she wanted. Tawnie chose a play in Los Angeles. Stephanie wanted to hang out at the beach. The youngest, Amber, chose a Los Angeles Lakers basketball game. How’s that for diversity!

During each special outing, John, Carolyn, and one of the girls played hard and ate fun food. The theme of each weekend was the sexual-purity challenge. They talked a lot about the birds and the bees. They listened to a tape together and read a chapter from Jim’s [Burns] book *Radical Respect*. Each daughter was different. The two more outgoing girls talked and talked, asking questions that made John and Carolyn blush a little. The quietest child listened, took it all in, had a great time, and didn’t say much.

On Sunday, before they returned home, John and Carolyn asked each daughter, “Are you willing to say to God, ‘I commit my sexuality to You and will refrain from sexual intercourse until marriage?’” Each girl said yes without pressure, and the parents gave each daughter a little necklace as a reminder of taking the sexual-purity challenge.

Let’s be honest. Will every kid who made a decision at school or with parents to remain abstinent until marriage actually do so? No. Depending on which poll you look at, at least 50 percent of the teenagers in the United States have already had sexual intercourse by age 18. But “everybody” isn’t doing it. We parents need to help our kids make the right and wise decision to refrain, and our efforts will make an impact.

A couple who attended Jim’s youth group decided years later to get married. Jim had the privilege of doing their premarital counseling and performing their

wedding. During the counseling, he always had a session on sex. Frankly, couples usually squirm a bit in that session. In today’s world, most people who enter a marital relationship after age 18 aren’t virgins—including Christians.

Derrick started the session by saying, “I know we are going to talk about sex today, and we wanted to tell you a story.” Immediately Jim got ready for a negative one. But to his surprise, it was quite positive. Derrick continued:

DEPENDING ON WHICH POLL YOU LOOK AT, AT LEAST 50 PERCENT OF THE TEENAGERS IN THE UNITED STATES HAVE ALREADY HAD SEXUAL INTERCOURSE BY AGE 18.

When Jennifer was in tenth grade, she sat in the Sunday School class you were teaching, and you asked the group to make a commitment to remain sexually pure. She made that commitment and kept it. At camp a few years before that, you were giving your “sex talk” and asked us to wait until marriage. At that camp, I made a commitment to do just that. Just yesterday, Jennifer and I were talking about the fact that we are the only virgins we know and how even for us it hasn’t been easy. I asked her what kept her from “going all the way.” She told me her Sunday School story. I told her my camp story. We sit here today to tell you this stuff works!

Jim’s response? Not surprisingly, he got choked up. Jim speaks to more than 100,000 students a year about sex, and he still finds the latest statistics hard to believe:

- Twelve million teens are sexually active. Eight out of 10 males and 7 out of 10 females report having had intercourse while teenagers.
- If present trends continue, 40 percent of today’s 14-year-old girls will be pregnant at least once before age 20.
- By age 20, 81 percent of today’s unmarried males and 67 percent of today’s unmarried females have had sexual intercourse.
- Fifty percent of all sexually active 19-year-old males had their first sexual experience between the ages of 11 and 13. Among nonvirgins, 50 percent of

Challenge

Continued on page 32

LIFE ON THE NARROW PATH

by Lois Hoadley Dick

One mountain of sand crossed. Another ahead of her. And beyond that, 500,000 square miles of desolation that was the Gobi Desert. Eva French forced one foot ahead of the other, following the carts and mules. “Stop! I hear someone calling for help!” She tried to see off to the right side, but darkness was clamping down upon the desert. “I hear human voices! Travelers gone astray and dying of thirst! We must go over there and help them!”

“No, teacher,” the carter said patiently. “They are devils calling. Many others have followed their lure and were never seen again. *Your safety lies on the narrow path.*”

Unknowingly, he repeated words spoken by the Lord Jesus Christ almost 2,000 years ago.

NARROW

A narrow path never attracted Eva French, a turbulent tornado of a girl, one who acknowledged no authority whatever. Born in 1872 in Bruges, Belgium, Eva indulged her mad craving for pleasure and excitement from the time she was small.

When the family moved to Geneva, Switzerland, the born rebel turned Communist and nihilist. Later, living in dull, staid England, Eva’s escapades became the talk of the town.

Her active mind demanded stimulation, and she never missed a lecture or debate. The subject didn’t matter too much. One night she wandered into a poor mission where an elderly man spoke simply on the death of Christ. Eva saw her rebellion as sin and staked her soul on the fact that Christ could forgive her.





She heard the Lord say, "I need your life to carry out My purpose," and she entered *the narrow gate of salvation*.

Narrow, because all else but faith is excluded as the requirement for entrance.

The wild nature was now divinely controlled, producing such a change that her family was years trying to understand it.

As a missionary candidate in the China Inland Mission's Deaconess House in Liverpool, she set her feet again upon *a narrow path of obedience* to every form of discipline. She had an aversion to nursing and illness but bowed her untamed will to the training she loathed.

"Life was one hectic struggle with multitudinous duties," she said, describing those days. But she knew God had called her to China, and she would let nothing stand in her way.

Again, in 1893, at age 21, she set her feet on *the narrow path of monotony*, the long ship voyage from Tilbury Docks, England, to Shanghai. The only interesting thing that happened en route was a typhoon in the China Sea where "we exchanged dull monotony for acute misery." The impetuous woman was being conditioned for patience on the long treks across the Gobi.

Eva, with her sister Fran, and Mildred Cable, settled down in Hwochow, China, for 21 years. They were gray-haired and middle-aged before God called them to *the narrowest path of all—the ancient trade routes* across the Gobi Desert. For the next 10 years, Eva would be without a home, without any natural comforts of life.

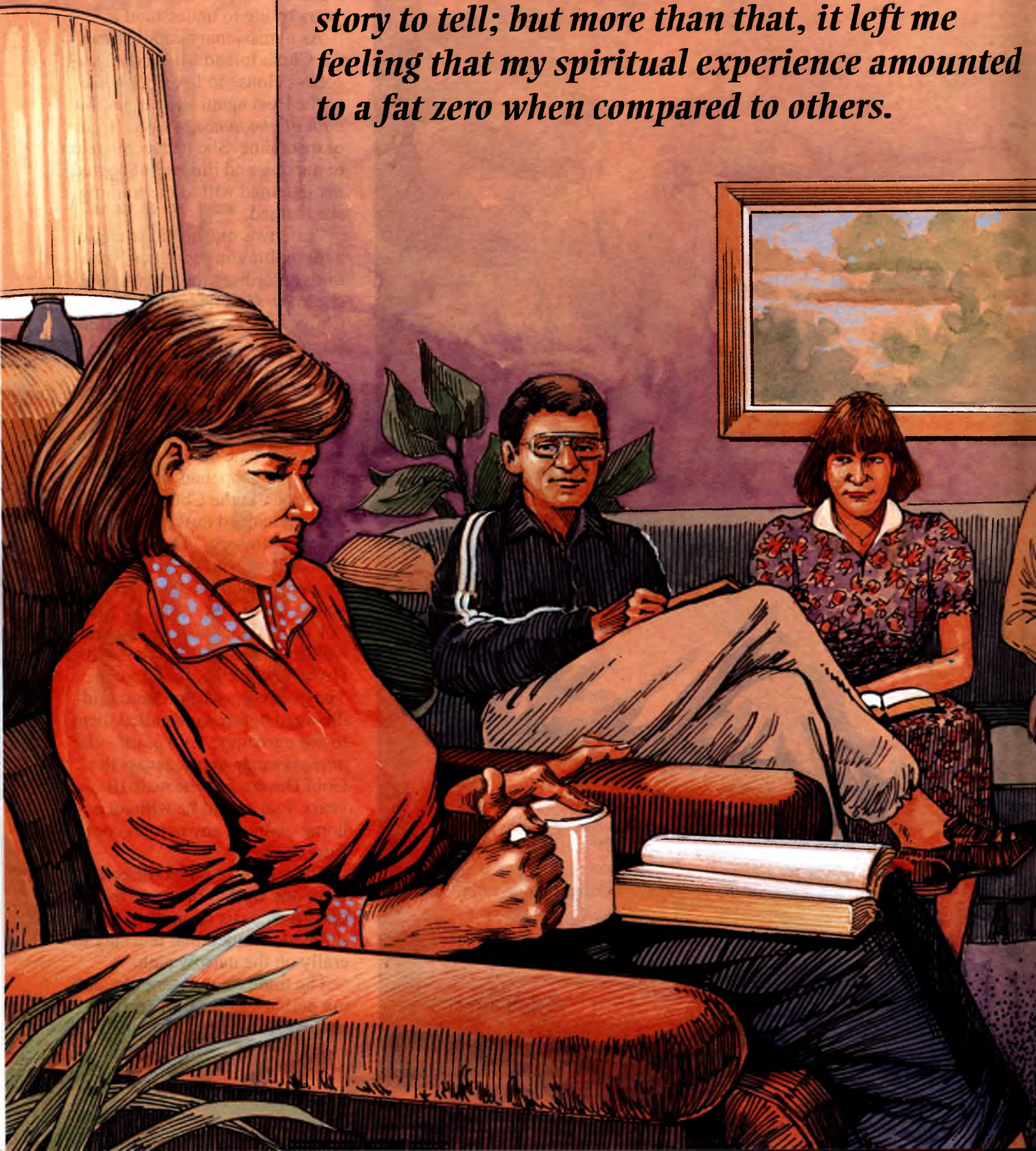
The narrow path led directly from one well to the next, from one green oasis to another, and safety demanded that feet stay literally on the narrow path.

The trade routes were old, dating perhaps as far back as the time of Abraham. Even when

Continued on page 36

In Search of

It had been embarrassing, not having a nifty story to tell; but more than that, it left me feeling that my spiritual experience amounted to a fat zero when compared to others.



Guidance

by Lonni Collins Pratt

Everyone at Bible study had an inspiring story about a time they sensed God's guidance. Well, everyone but me.

Kate told about picking up a young, female hitchhiker, who turned out to be the daughter of a woman from church.

Bill recounted that he felt compelled to call his friend, a high school counselor, "just to encourage him." It turned out that on that very day, Bill's friend had dealt with two suicide attempts.

One by one the others shared, and then it was my turn. I felt a warm flush peak at the top of my ears as I mumbled, "Oh, well. I guess I just don't hear from God." I couldn't pry my gaze from my finger circling the rim of my coffee cup.

They moved on while my mind whirled from one scene to another, looking for that one moment when beyond any doubt, I knew God had guided in some situation. Could it be that it had never happened?

Since everyone else had a story to tell, I decided that I was the only Christian in the entire world who had never experienced it. Guess that means I'm a spiritual dropout, I thought. It seemed like a good reason to mope, so I did.

Mope-mode continued the next day when my husband asked me if I wanted to attend a volunteer appreciation dinner with him at the prison where he helps with a weekly Bible study.

Since the idea of getting God's guidance was utmost in my mind at the time, I wondered if it was appropriate to seek God's leading in some-

thing like attending a volunteer dinner. Could it be that God wanted me there for a special reason? Or maybe God didn't want me there at all. What if God wanted me in Kansas that night? If God wanted me anywhere next week, He could just let me know, I decided.

As I pondered all the possibilities, my husband grew impatient waiting for an answer. He cleared his throat.

"I'll pray about it," I replied. I had heard others say that when they didn't want to make a decision, and it seemed to work.

DISCERNING GOD'S DIRECTION SEEMS TO REQUIRE MOVEMENT RATHER THAN INACTIVITY.

"Honey, I need to make your reservation today."

"Didn't you listen in Bible study last night?"

He looked confused. Apparently he didn't understand how the two were related. I sighed deeply to let him know I was disgusted with his lack of spiritual insight.

"Right then I couldn't think of even one time in my entire life when I sensed God's clear direction. Even you had a story to tell. Well, never again. I'm not doing anything until God gives me directions."

As I walked away, my husband muttered, "Great. Well, let me know when you hear something, OK? We have to call the caterer."

Attending a dinner was not a critical decision, and I knew that. But

how could I trust myself to make the critical decisions if I couldn't know God in little things?

It had been embarrassing, not having a nifty story to tell; but more than that, it left me feeling that my spiritual experience amounted to a fat zero when compared to others.

Later that day, in my personal Bible study, I began taking another look at the Book of Acts. It had always struck me that the early Christians sensed God's direction clearly and regularly. I wondered, "What did they know that I don't?"

The account in Acts 16:6-10 is an example of how clearly the Early Church heard God. Paul and Silas are on a missionary trip in the region of Galatia when they are "forbidden by the Holy Spirit" to preach the word in Asia (v. 6, NASB).

They continued on the missionary trip, planning to go to Bithynia, but again, "the Spirit of Jesus did not permit them" (v. 7, NASB).

They ended up in Troas, possibly to rest for a little while. In Troas, the missionary team, including Luke, receives clear guidance to go to Macedonia. God caused them to alter course, but what were the principles? Here's what I saw as I studied the passage.

As we move in the current of the Holy Spirit, we are given guidance. "Paul and his companions traveled throughout the region . . . having been kept by the Holy Spirit from preaching the word in the province of Asia" (Acts 16:6, NIV).

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THE UNHERALDED



by J. Wesley Eby

Gordon Wong—A Dreamer

How can a 30-year-old, whose youthful looks defy three decades of living, be named among the *unheralded*? His story provides the proof—ample proof.

Gordon was born in Honolulu to Chur and Kin Mui Wong just after his parents immigrated to Hawaii from China via Hong Kong. His grandfather, blind and unable to work in the rice fields, supported his family as a Buddhist priest.

The youngest of four kids, Gordon was raised with two brothers and one sister near Chinatown in the capital of the Aloha State. Life for him—surrounded by pristine beaches, the azure Pacific, and loving family—was a “dream.” Yet his dreams extended far beyond the limits of his island home.

As a teenager, Gordon dreamed of becoming a chef. Not just an ordinary cook. But one equipped with skills to create delectable cuisine—far more than chop suey and sweet-and-sour pork. After high school graduation, he attended a school for the culinary arts, and he even cooked in the finest Hawaii restaurants. All the while, he dreamed of his own restaurant—Gordon’s Gourmet would be its name.

Then God interrupted Gordon’s dream. Several years before, at the age of 15, this likable kid from a Buddhist home was introduced to Jesus Christ at Honolulu First Church of the Nazarene. It happened, Gordon says, on a rebound from a broken relationship with a girlfriend, when one of his brothers invited him to attend church. About a year later, on August 4, 1982,

Gordon was saved in a revival with evangelist Chic Shaver.

Now, six years later, with a diploma in hand and chef’s hat on his head, the Lord directed Gordon to Point Loma Nazarene College (PLNC). He left Hawaii eagerly, *promising himself never to return*. He viewed California as the “gateway to the East,” providing a gargantuan door of opportunity.

His major at PLNC was business administration—the dream of Gordon’s Gourmet never out of mind.



Once again, the Lord interrupted his plans. The summer following his sophomore year, he returned home for several weeks. At the Hawaii District camp meeting, God called Gordon into full-time ministry.

He returned to PLNC, immersing himself in college life: director of campus ministries, resident hall counselor, and vice president of his senior class. He continued his coursework in business administration—his studies too far along, he felt, to change ma-

jors. Just maybe the Lord could use a business administrator in the ministry.

After graduation, Gordon joined the staff of San Diego First Church, working with Paul Hetrick, senior pastor. Among other assignments, he tackled the ministry to the college-age group. The name he chose for them was The Bridge, which was symbolic of his focus on building relationships. The Sunday School class, averaging 30 in attendance when he accepted it, was running over 100 in two years.

While developing relationships with The Bridge, Gordon began to develop a relationship with one special person. Rachelle Killen and he promised each other to be lifelong partners in ministry, and they married on June 26, 1993.

As an associate pastor at San Diego First, Gordon began to realize that his business degree did not really prepare him for his call to the ministry. This awareness nudged—no, forced—him to consider additional education at Nazarene Theological Seminary (NTS). Also, Gordon met Larry McKain, a minister who was starting a new church in Kansas City. Rev. McKain, who would have a major influence in Gordon’s life and future, encouraged him to enroll at NTS.

In the summer of 1994, the Wongs moved to Kansas City. Their very first Sunday in Missouri, they attended McKain’s church, and they have been at the Northland Community Church of the Nazarene ever since.

Both Gordon and Rachelle have developed their own niches of service. Gordon is pastor of administration with responsibilities for two of the

A Lesson from Heaven's Gate

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

four major ministries of Northland Community—worship and evangelism. Since the congregation is meeting in a high school until they obtain their own facilities, this requires myriad hours of setting up and breaking down each week—a task that falls under Gordon's leadership. Rachele serves as church board secretary and director of Christian education.

All the while, McKain is mentoring the Wongs as church planters. "Gordon and Rachele are one of the most promising new church leader couples I have ever met," McKain commented. "They are the product of the Hawaii church and are going back to their own people to invest the rest of their lives."

And that is exactly what Gordon plans to do—return to Hawaii. (Remember his earlier promise?) After graduating with honors from NTS this December, he and Rachele plan to start a church in Pearl City, a suburb of Honolulu.

*Gordon's new dream?
Devoting his life to
planting churches all
over the Hawaiian
Islands.*

Gordon's new dream? Devoting his life to planting Nazarene churches all over the Hawaiian Islands. Gordon's new vision? "Ten churches in 20 years," he avers, including one in Chinatown. He truly believes his parents will soon accept the Christ he loves and serves.

Gordon Wong—a dreamer—is representative of the hundreds of students preparing for full-time ministry in Nazarene higher education. Oh, may this *unheralded* army of dreamers increase!

And, by the way, Gordon still loves to cook. I understand his kitchen is christened—yes, you guessed it—Gordon's Gourmet. H

IT'S BEEN SEVERAL MONTHS since it happened, but I still have this image in my mind.

After church on Palm Sunday night, I am standing on a hill pointing over the ocean at the Hale-Bopp comet. My wife and kids are there, along with people from our congregation. Then we turn 180 degrees and watch the earth's shadow cover the moon.

The atmosphere is festive—a celebration of God's unfathomable creation. We watch for a long time, then get a hamburger.

Three days later I find out that, on that very evening just a few minutes away, a group called Heaven's Gate had another interpretation of the comet and the eclipse. They celebrated in a different way by methodically, politely, killing themselves.

I covered the story of this mass suicide as one of several *New York Times* reporters, part of the hundreds of journalists who flocked to the scene of this most bizarre event. For a while, it had the attention of the world.

Kooks, gullible, nice, naive, devoted, focused, brainwashed, persecuted, believers in life after death. Believers

in the necessity of death. I heard all those words while working on the Heaven's Gate story.

I've also heard the same description directed at those who believe what I believe. My guess is there are some people in San Antonio who described Nazarenes that way after our recent General Assembly.

We have some neighbors who are atheists. They don't see much difference between Christians and Heaven's Gate followers. Evangelicals in particular, my neighbors say, also wear similar hairstyles and clothes, deny themselves earthly pleasures, are devoted to the authority of their pastors more than their God, work hard to avoid much contact outside their circle of believers, and believe in something irrational.

Foolishness, the world said about Heaven's Gate. It's also what Paul said about Christians in 1 Corinthians 1.

My neighbors, who used to work on space shuttle projects for NASA, say they find the UFO idea easier to swallow than someone coming back from the dead and floating up to heaven a few weeks after. How different *are* we from Heaven's Gate?

Here's how I believe we affirm the difference: We celebrate that God has come to us—to live in us—rather than feel as if we need to go to Him. We find God in the "ho hum" rather than in the "wow" (you can find that in Philippians 2). Our faith, as opposed to Heaven's Gate's, is not threatened by mystery, ambiguity, and uncertainty.

And instead of being invited to a spaceship with room for only 39, we are invited to a banquet table that has room for everyone. Your table is waiting. But don't leave your neighbors behind. H

**Our faith is not
threatened by
mystery, ambiguity,
and uncertainty.**

THEOLOGY OF SEXUALITY

Continued from page 21

the greatest threat to spirituality and should be engaged in only for procreation—and then only in a manner that did not bring “sexual pleasure.” A husband should love his wife’s soul but hate her body as an enemy, Augustine taught.

We live in a culture that has a different but equally destructive and unbiblical notion of the body. Particularly for women, the body is elevated as the ultimate asset. Bizarre and self-destructive behaviors occur in an attempt to conform the body to currently popular notions of thinness, youthfulness, and beauty. Because women are told that their value is tied to their physical beauty, many spend large amounts of time, energy, and money trying to meet current standards of feminine beauty, de-emphasizing their development in other areas.

A biblical theology of the body will affirm the goodness of our bodies in their femaleness and maleness. It will invite both men and women to claim the blessedness of being created in the image of God. It will celebrate the rich variety of body shapes and sizes. It will deplore standards and devices of beauty that dehumanize, weaken, and restrict.

The divine incarnation of Jesus is an expression of the importance of the human body in the purposes of God. Our theology must invite both female and male to rejoice and delight in our body-selves. It must invite us to embrace our sexuality as a good part of creation. Sexuality reflects the sociability that is part of the image of God



within us (Genesis 1:27).

James Nelson, writing in *Embodiment*, observes that the way we think and feel about our bodies will find expression in the way we also think and feel about God, the world, and others. As a therapist working with perpetrators of sexual abuse, I have observed the dangers of a dualistic understanding of the body. It results in a false spiritualization of personhood and a

HUMANS DO NOT NEED GENITAL CONTACT TO BE FULFILLED AND CONTENT. MARRIED OR SINGLE, HOWEVER, WE ALL MUST HAVE LOVE, AFFECTION, TENDER TOUCH, AND INTIMATE COMMUNICATION.

minimization of the importance of the things done by one’s body to another’s body.

When confronted with his sexually abusive behavior toward a young daughter, one “devout” Christian man said, “But that wasn’t really me—that was my unredeemed carnal nature that did that to her.” Repentance, healing, and changed behavior could only happen when he was able to accept that his body, with its deviant sexual urges, was as much a part of him as that part that led the congregation in worship, visited the sick, prayed, and fasted.

God’s Intentions for Human Sexuality

A useful theology of sexuality must address God’s intentions for sex. Ours is a culture obsessed with sex; it has made an idol out of

sexual pleasure.

The primary Old Testament purpose for marriage and sexuality was to produce children. The Hebrews were commanded to populate the earth. The biblical concept expressed in Genesis 2:24 of mates becoming “one flesh” involves more than the mere act of intercourse. Children bear the genes of both parents, in a marvelous way combining aspects of both parents in one flesh.

Beyond the procreative function is the biblical notion of sexuality as the means for joyous expression of love. While we have preferred to spiritualize the Song of Songs in the Bible, it may more accurately be seen as a graphic portrayal of romantic love and physical sensuality joined together in sexual expression. Indeed, intimate sexuality can be a playful, exuberant expression of love. It can be a way for married couples to lay aside the heavy responsibilities of parenting and daily demands and celebrate life together.

In Ephesians 5:21-33, Paul speaks of the unifying function of sexual expression in marriage when he compares the husband-wife relationship to the union between Christ and the Church. Family therapist and seminary professor Ross Bender observes that the union in one flesh of a husband and wife can overcome temporarily the tension in the female-male relationship as they experience a oneness existentially.

The human desire for sexual closeness expresses a deep longing for communion with each other and with God. Bender notes that what makes the relationship between Christ and the Church analogous with the relationship between wife and husband is the spiritual union, “the union of mind, heart, and spirit; of values, intention, and destiny.”

Humans do not need genital contact to be fulfilled and content. Married or single, however, we all must have love, affection, tender touch, and intimate communication. Celibate singles are no less sexual than their married counterparts. Instead of being expressed in overt sexual contacts, sexuality for the single person will be expressed in affectionate relationships of deep friendship and care. Both married and single people need to be in close relationships with females and males to more fully develop their divinely created nature in the image of God.

While we all need to have friendships with both females and males, we must be wise and sensitive in those relationships. Because of the power of sexual feelings and of the human capacity for self-deception, Christians need the help of each other to live sexually pure lives. One safeguard I find helpful in maintaining appropriate boundaries in friendships with men is to ask myself, "If my husband or someone I highly respect from my congregation were here, would I be comfortable saying or doing this?" Beyond similar personal mechanisms for evaluating behavior, we all need relationships with other Christians where we are honest about our sexual thoughts and behaviors.

Unlike contemporary culture, which tends to view sexual expression as a mere physical, biological act, the church must view it in the context of spiritual, emotional, and moral considerations. Sexuality must always be integrated into the total life of the individual. It dare not be compartmentalized.

A holistic understanding will allow us to claim and enjoy our sexuality as an integral part of our lives, under the accountability and discipline of the Holy Spirit and other believers. To not embrace our sexuality is to split it off, mak-

ing us more likely to operate without the constraints of personal and corporate scrutiny and guidance.

Reversing the Fall

A theology of sexuality must address the distortions in female-male relationships caused by the Fall. Both the Old and New Testaments state that all persons are created in the image of God and are given mutual dominion over the rest of creation. One result of the Fall is that man now has a tendency to pervert shared dominion into a domination of woman. The positive mutual interdependence that existed between man and woman before the Fall is distorted. As Christian psychologist Mary Stewart Van Leeuwen observes in her

BECAUSE OF THE POWER OF SEXUAL FEELINGS AND OF THE HUMAN CAPACITY FOR SELF-DECEPTION, CHRISTIANS NEED TO HELP EACH OTHER LIVE SEXUALLY PURE LIVES.

book *Gender and Grace*, there is something akin to a congenital flaw in men that makes it easy for them to assume a right of dominion over women.

Biblical scholar Gilbert Bilzekian, in his book *Beyond Sex Roles*, discusses the counterpart result of the Fall for woman. She will experience an unreciprocated longing for intimacy with man, and her desire for community will be distorted by sin. Thus, women will tend to avoid taking responsibility for accountable dominion for the sake of preserving even patho-

logical relationships. Women will be inclined to give too much in return for too little, to love indiscriminately, and thus perpetuate their subordination to men. A perusal of self-help books currently on the market indicates that, indeed, women are seeking to understand their propensity for destructive, enmeshed relationships.

Jesus contravened law and custom to treat women as human beings, equal in worth to men. His parables reflect a balance of masculine and feminine imagery and concerns remarkable even by today's standards. He disregarded laws that sustained woman's inferiority and uncleanness. His prohibitions against divorce seem to be an attempt to give equal rights to women in the marriage relationship.

Jesus related to all people, including women, not on the basis of their socially defined roles, but on the basis of their common humanity. The Gospels portray Jesus as one who reached out affirmingly, even when it meant breaking dehumanizing customs and laws.

The church must emulate Jesus. It must call women and men to participate together in their full and equal humanity. It must model and teach mutuality and equality between males and females.

It is only in relationships of mutual respect, faithful commitment, and joyous equality we can become the countercultural model of love and healthy sexuality that our world so desperately needs.

Carolyn Holderread Heggen is a psychotherapist in Albuquerque, New Mexico, who works with survivors of sexual abuse and their families. She teaches in the graduate school of Webster University, conducts workshops on human sexuality, and is a pastoral elder of Albuquerque Mennonite Church. She is the author of the book *Sexual Abuse in Christian Homes and Churches*. **HH**

THE SEXUAL-PURITY CHALLENGE

Continued from page 23

the boys and 18 percent of the girls first had intercourse at age 18 or younger.

- Seventy-four percent of teenagers say that they would live with someone before marriage or instead of getting married.

- More than 500,000 babies are born each year to unmarried American girls under age 18. Furthermore, about 80 percent of these teenage mothers are from low-income families.

- Teenage mothers cost taxpayers about \$16 billion a year in welfare benefits alone. (The cost in dollars is only a minor aspect of what happens in the lives of pregnant teenagers and teenage married couples. The emotional and spiritual damage done to sexually promiscuous young people creates even greater damage.)

Contrary to what many kids learn today, there's no such thing as "safe sex." The safe-sex movement in our world has relegated sex to an action without taking into consideration the emotional, psychological, and spiritual issues. The sexual-revolution crisis is perceived quite differently today, depending on people's perspectives. The popular, secular view is that the crisis is the "result" of promiscuity: AIDS, venereal disease, and unwanted pregnancies. However, the Christian perspective is concerned with the development of healthy morals and values—right and wrong—and deals with the issues of sin and obedience to God. The Christian view of sex takes into consideration a responsibility for one's actions and people's relationship with God.

Unfortunately, most young people receive their sex education from the media. The average high school student has the opportunity to watch 14,000 acts of intercourse or innuendo to intercourse on prime-time TV each year. Kids today are fooled into "instant intimacy" because of such blatantly promiscuous sex. Television, movies, and much of rock music glorify sex and fill kids' senses with activities, images, and remarks about sexual activity while downplaying the responsibility that sexual activity requires.

However, even more unfortunate than the media's treatment of sex is the fact that only about 10 percent



of children today receive positive, Christian sex education. Did you? Probably not. Even with the outstanding materials on sexuality available to families and churches today, it's sad to say that we, as Christian parents, have done a poor job overall of helping our young people deal with this dominant issue. Sexuality isn't an easy subject to discuss with our kids, but it's unfortunate that so many parents and churches have remained more or less silent.

Our silence is really hurting this generation of young people who desire to hear the truth. Many kids have learned myths rather than facts about sex and its powerful consequences. An entire generation of young people has been left to experiment and learn about sex on its own. The lack of positive moral standards and basic understanding about sex often leads young people to participate in premature sexual activity.

KIDS NEED ADULTS—ESPECIALLY PARENTS—WHO WILL TALK OPENLY AND HONESTLY ABOUT SEXUALITY AND WILL LISTEN.

You Can Make a Difference

We believe that most parents really desire to talk with their kids about sex. Unfortunately, most parents didn't receive positive, healthy sex education when they were growing up, so they have few or no role models to guide them in helping

their children. If you're one of the vast majority of parents who care deeply about their children and yet aren't exactly sure what to say about sexuality or how to bring up the subject, don't be alarmed. Here are a few suggestions:

Be Willing to Talk About Sexuality

Kids need adults—especially parents—who will talk openly and honestly about sexuality and will listen. By doing so, you may prevent your kids from having some very negative experiences. You will also be giving them the gift of a healthy attitude toward sexuality and encouraging them to use one of God's most special gifts to us as He intended.

As parents, we need to discuss sex in a positive, healthy way with our kids. However, sex education must be age appropriate. Our secular media and even our public school system have given kids too much too soon. It's like feeding a piece of steak to a baby who has no teeth. The baby chokes. But the opposite extreme is also dangerous. Some parents wait until it's too late.

Teach Biblical Sexuality

We believe that today's generation of kids actually desires morals and values. Growing up in a basically value-neutral society hasn't given kids a healthy sexual

foundation. A 17-year-old woman recently told Jim, "This is the first time in my life I've ever heard that God wants me to abstain from intercourse until marriage. Now that I think about it, it makes a lot of sense."

It's important for kids today to realize that the Bible speaks to important issues of the day. God created sex, and He views His creation as being very good. He wants the best for His children; that's why He places limits on premarital sexual activity.

Here are six Scripture passages that directly speak to our children (and us parents) about sexuality.

Genesis 1:27-28; 2:18-25

2 Samuel 13:1-20

Proverbs 5

1 Corinthians 6:9-20

1 Corinthians 7:1-9

1 Thessalonians 4:1-8

The Bible isn't a sex manual, yet it's very clear on certain sexual issues. Far too many kids today believe that God is the great killjoy when it comes to sex because they honestly don't know what the Bible says about it. A whole group of kids today has heard only what appear to be negative verses or unreal expectations when biblical sexuality has been discussed.

As parents, we must present biblical sexuality positively. God created sex. In the confines of marriage, it is wonderful. He put sexual boundaries in the Bible because He loves us and wants the best for us. Far too many young people are moving into marriage with a great deal of sexual-related baggage from previous relationships. God knows how devastating that baggage can be.

Find Positive, Healthy Resources to Share with Kids

There are many excellent resources available for kids and parents on this subject. Use the gifts and abilities of others to help your child receive appropriate sex education. (See sidebar of resources recommended by NYI.)

We know there's hope. As parents, we can make a difference! Please don't leave all the responsibility of sex education and prevention of pregnancy to people who care less about your kids than you do. Listen to the words of Alice, age 18:

I really believe I'll be a virgin on the day of my wedding. My parents were always open about sex with me. They challenged me to give my body to God. I've done that. It's not always easy, but my commitment is strong, thanks to the input I received from my folks.

This article is abridged from chapter 5 of the book *Steering Them Straight* by Stephen Arterburn and Jim Burns and published by Focus on the Family. Copyright © 1995, Stephen Arterburn and Jim Burns. All rights reserved. International copyright secured. Used by permission.

NYI-Recommended Resources for Teens, Parents, and Youth Workers

The following are recommended by Nazarene Youth International (NYI), Church of the Nazarene. To obtain, call Nazarene Publishing House toll free at 1-800-877-0700, or visit your local Christian bookstore.

For Teens

7 Secrets of a Healthy Dating Relationship by Les Parrott III. Beacon Hill Press of Kansas City, 1995. Leader's guide and video also available. Book: HH083-411-5549. Guide: HH083-411-5719. Video: HHVA-5549.

Love and Dating and Other Natural Disasters by Ron Wheeler. Beacon Hill Press of Kansas City, 1993. HH083-411-5050.

Getting Ready for the Guy-Girl Thing by Greg Johnson and Susie Shellenberger. Revell, 1991. HH083-071-4855.

Sex: Desiring the Best by Barry St. Clair and Bill Jones. Here's Life Publishers, 1991. HH089-840-1968.

What Hollywood Won't Tell You About Sex, Love, and Dating by Greg Johnson and Susie Shellenberger. Regal Books, 1994. HH083-071-6777.

For Parents of Teens

Steering Them Straight by Stephen Arterburn and Jim Burns. Focus on the Family, 1995. HH156-179-4066.

This Too Shall Pass by Ken Groseclose. Dimensions for Living, 1995. HH068-700-6104.

Raging Hormones: What to Do When You Suspect Your Teen May Be Sexually Active by Judith and Jack Balswick. Zondervan, 1994. HH031-059-5916.

For Youth Leaders

Helping the Struggling Adolescent: A Guide to Thirty Common Problems for Parents, Counselors, and Youth Workers by Les Parrott III. Zondervan, 1993. HH031-057-8213.

Next Time I Fall in Love (video series) by Chap Clark. Youth Specialties. HHVA-5188.

For additional resources, contact NYI, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, 816-333-7000.

I Want the Right to Believe in Abstinence

by Marianne Moody Jennings

Two things on television put me over the edge—figuratively and literally—even if the world were flat. I watched a special for children in which a gay rights activist was conducting a seminar for high school students on sexuality while wearing an earring that was a condom. In fairness to the activist and as a testimony to his taste and discretion, the condom was still in its colorful package.

The second was an Ed Bradley *60 Minutes* segment in which Ed did an awful lot of peering over his reading glasses at some Louisiana parents trying to teach abstinence in sex education programs in the high schools there. There was outrage about frightening students into abstinence by explaining sexually transmitted disease. Ed pretty much had the abstinence parents pegged as nuts by the time the segment was over.

Ed wasn't alone. A Louisiana judge ruled indirectly that the parents were nuts—the curriculum could not be taught in the high schools because abstinence was a religious value.

The parents had trotted into constitutional electric-fence territory. If you allow abstinence instruction in high schools, the next thing you know they'll be teaching marriage and responsible parenthood, and, well, crime will go down, grades will go up, public dependence would be eliminated, and a lot of bureaucrats in Washington would be out of work. It would be anarchy.

Abstinence as a religious value?

I guess we can no longer say the "A" word in schools. I'm not even sure anymore if I am allowed to say it in public. More frightening is that I may not be permitted to believe it without ridicule. Tom Hanks can stand at the Academy Awards and blubber about a "benevolent Creator" in the context of homosexuality and God Bless America (this from the same man who brought us *Turner and Hooch*), but I can't believe in abstinence.

VALUES TAKE PRIORITY, EVEN IF IT MEANS SACRIFICING COMFORT.

I want the right to believe in abstinence, and I want my children to have that right too. My real worry is not that the schools can't teach them—teaching is generically not their forte. I'll teach them.

My worry is that the schools will undermine my efforts to teach morality. Just writing those words makes me realize how topsy-turvy our world is: U.S. schools prohibit abstinence instruction. The surgeon general supports them.

I just don't know if there is a place where I could take my children and my beliefs and feel community support. Utah? The feds have brought suits to eliminate male/female segregated housing on campuses there.

Without a place to go, I will hold secret, locked-door sessions in my

home on abstinence. Fear will be a big part of my sessions. Fear is a good thing in parent/child relationships. When we were growing up, we thought quality time was when my parents left us alone and we could get away with more.

I'll teach my children about medical risks even condoms can't prevent. And I'll be honest. I'll teach them that contrary to the popular press and movies, sex isn't all it's cracked up to be. I'll teach

them that after two to three years of marriage, sex loses its draw. . . . And I'll remind them that 98 percent of the U.S. population is more attractive clothed.

I'll teach them about the power and responsibilities of procreation. I'll teach them about the unique bond between a man and a woman committed to each

other beyond physical gratification. I'll teach them that the best feelings in our lives have come when we saw their little cone heads and flat noses when my 6 to 2,000 hours of labor (dependent upon my mood and their behavior) ended.

Sadly, I'll also teach them about ridicule. I'll explain that ridicule comes with strong values. But I'll teach them that values take priority, even if it means sacrificing comfort. They will leave our home with an understanding of and respect for abstinence. . . . God bless my America too.

Marianne Moody Jennings is a professor of legal and ethical studies at Arizona State University. Copyright 1994, used by permission of the author and The Arizona Republic.

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Discerning God's direction seems to require movement rather than inactivity. Getting myself into mope-mode would not remedy the problem. Paul, Silas, and Timothy didn't fold up and go home when it became evident that God was altering their itinerary. Regardless of their circumstances, they continued in the work.

There isn't just one way God guides. In the same passage, God speaks to Paul by various methods. In verse 7, we only see that the evangelists are prevented. The Greek verb used in this passage creates a picture of them being right at the edge of entering Bithynia when God stopped them.

Paul heads to Troas. Nothing in the text seems to say that God told him to. Paul was just doing what he thought best in the situation. In Troas, a default destination, Paul meets Luke, the author of Acts.

The Holy Spirit uses various methods, including our intellect, emotions, and even circumstances. God used Paul's own emotions to urge him onward. He used believers. He used situations.

Guidance is God-initiated. Paul and his companions set out on a missionary trip believing they were accomplishing the will of God. If a change of agenda is called for, it's up to God to initiate the change, which He clearly did.

I know some things are the will of God. It is always God's will for me to lead others to Christ. God's will also requires that I am loving.

I know that the loving thing to do is support my husband's ministry at the prison by attending a volunteer dinner where he will be honored.

This principle struck home recently when I returned from a weeklong business trip to discover my daughter's bedroom cluttered in the same sorry state of disarray that it had

been in when I left. I didn't understand how she could live in a room where new life forms were emerging.

"Why didn't you clean your room?!"

She looked up from her history book with wide, innocent eyes and said sweetly, "Mom, you didn't tell me to clean my room."

"What! I didn't tell you to shower and change your underwear either, but you did, didn't you?"

She rolled her eyes.

In the reflection of her glasses, I saw myself staring out and whining, "But God, You didn't tell me . . ." God's Word tells me clearly what is expected and what I'm to do. Without specific directions, I should just keep doing what I know to do.

SHE LOOKED SURPRISED, AND HER EYES GREW WET AND SHINY. "HOW DID YOU KNOW?" SHE ASKED.

Praying, the "without ceasing" sort, is a vital part in the process. Paul lived a life drenched in prayer. "Be joyful always; pray continually" (1 Thessalonians 5:16-17, NIV).

Had I been listening in prayer or always making noise? It takes a prayer-saturated mind to discern God. And it takes silence.

Most often, when God moves me to do something specific, He seems to do it during prayer. That's when I'm most receptive and making an effort to be silently listening.

Recently, I have felt impressed to give a friend a book and to ask another friend if she was following her doctor's instructions about a lump in her breast.

Neither of these incidents involved grand revelations. The book was for a man who is struggling with a problem. He's talked to me

about it, and I pray for him. Yet it was by God's guidance that I suggested he read the book. I wouldn't have thought to give him that particular book.

The other situation is similar. Brandy is a close friend, and she told me about the lump a long time ago. It was benign, but the doctor suggested she alter her diet and make a few other changes.

As a friend, I should have remembered to ask Brandy about how she was doing, but I'm not always as considerate as I should be unless God helps me remember. That's what happened; I remembered something and acted on it.

I've discovered that earthquakes and angelic visitations don't accompany these gentle divine proddings. Instead, God reminds me to act or speak kindly and to find creative ways to express concern.

Over an ice-cream cone, I asked Brandy about the lump. She looked surprised, and her eyes grew wet and shiny.

"How did you know?" she asked.

"Don't you remember? You told me about it several months ago."

She smiled and wiped at her face. "I mean, how did you know that it's become a problem again? I go in for more tests next week."

It was one of those rare moments when something goes "click" inside.

As Brandy talked, I remembered the Bible study and my feelings of failure. It wasn't the first time in my Christian walk that something like this had happened: the right word, at the right moment.

Frequently when I follow an inner urging and bump into God, I've chalked it up as mere chance. But such moments are when God is most obviously moving in the matters of humanity.

There is no magical secret to God's guidance. My heart must simply remain open to Him, who quietly spins the universe.

sand blizzards swept by the ton over the route and obliterated it, when the storm ceased, the narrow path once again emerged.

Sometimes *giwei* (spirits of the dead), whirling spouts of sand, approached her; graceful, dancing, swirling columns, then separated as she walked between them. "One is male, one female," the carter explained. "The female wraps the sand around herself gracefully—the male is more careless. They need a body, and so they clothe themselves in sand until they find a human to inhabit."

Eva recalled the verse in Luke 11:24: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest."

Eva was reminded daily that *the Great Commission of her missionary service was narrow*, hemmed in by dangers, obstacles, and discomfort that had caused many younger pioneers to fear the Gobi.

"Moving slowly through desert solitudes," she wrote in her diary, "I learned to measure life not by the fretful ticking of the clock, but by the majestic course of the stars. Among those silences, the relative value of things temporal and eternal had been settled forever."

Traveling by night at three miles an hour to avoid the piercing heat of 130 degrees in the day, she loved to study the sky, which "day unto day uttereth speech," but by night—"knowledge" (Psalm 19:2).

Earthly kingdoms have a narrow gate of entry just in proportion to their greatness, she thought. Anybody can join a mob, but God purposes a kingdom against which hell itself cannot prevail.

So many narrow entries mentioned in Scripture, she mused. "One Spirit, . . . one Lord, one faith, one baptism" (Ephesians 4:4-

5); one door, one sheepfold (John 10:1, 16); one vine (15:1); but these are all gains and for our benefit. Even *the narrow path of dealing directly with the Holy Spirit for guidance*, paying no heed to the criticism of even Christians.

For example, many people, including a medical doctor, said her health would never hold up in China. They tried to dissuade her. Then Hudson Taylor himself stepped in and made the decision to let her go.

The narrow path of being willing to work in obscurity. Accepting and even delighting in His possessive guardianship over her life. God, loving her so jealously that He must be first, cutting other attractions out of her life.

EVA WAS REMINDED DAILY THAT THE GREAT COMMISSION OF HER MISSIONARY SERVICE WAS NARROW, HEMMED IN BY DANGERS, OBSTACLES, AND DISCOMFORT.

Narrow, certainly, but never to be confused with narrow-minded, fanatic, negative, sectarian, racist, or intolerant.

"Is it not well worth it?" she asked herself. After all, there is no broad road to learning. The path is narrow and uphill all the way. In the sciences, the keenly trained specialist is not the result of luck or speed.

And sterling character, social influence, good reputation, honor—all are approached by narrow paths.

She set her feet on the trade routes. The names of oases where pilgrims and merchants gathered were emeralds strung on a cord: Flame Mountains, Jade Gate, Lake of the Crescent Moon, City of Sand, Pigeon Haunt, One-Cup

Well, Eyelash Oasis, Dove Tower, Oasis of Heavenly Tints.

After weeks of tormenting thirst and painful limbs, it was almost paradise to reach the green, cool place of wells. Surely God himself had prepared them!

The children of the oases sold peanuts and dried melon seeds and clamored for story papers, which Eva gave them. Some children collected baskets of dried horse manure to heat the fire under the family kang (raised platform for sleep), and Eva joined them in their work.

She would often revisit an oasis after several years had passed to find the children still singing gospel choruses and praying for a teacher to come to them.

One time a desert sheikh offered

Eva his unused summer oasis home full of delights, and the three missionaries enjoyed it for exactly 24 hours. Eva experienced *the narrow path of exile* when they were turned out of the most comfortable place they ever had in China. A robber band drove them out one night. They took refuge in the unheated Pilgrim's House at the Lake of the Crescent

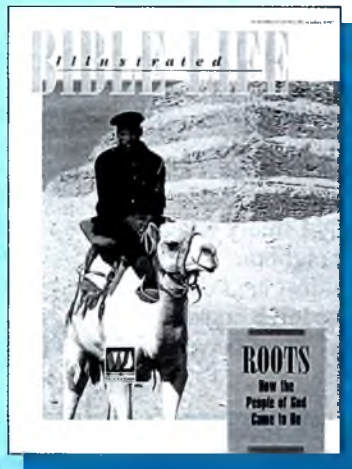
Moon when the temperature fell below zero. Again, a narrowness hard to accept cheerfully.

Because of their exile from house and town, they were able to visit the Cave of the Thousand Buddhas, where no Christian witness existed. Eva left Bibles in cracks and shrines where thousands of pilgrims came seeking salvation.

In 15 years, Eva crossed the Gobi Desert five times, reaching souls for Christ in areas that no one before or since reached. Did she ever regret leaving the broad path? Did she miss her old uninhibited life?

"Our safety is in austerity and in deliberately accepted limitations," she wrote. "*The narrow way is the only way.*"

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MASCULINE JOURNEY

Do Wednesdays Count?

MARK METCALFE



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

A MAN WENT TO HEAVEN and heard moaning from inside the gates. "Where am I?" he asked an angel. "This is heaven. Why?" The man responded, "Why is there moaning inside the gate?" The angel sighed. "Oh that. Those are some Nazarenes who found out that Wednesdays don't count."

Another man finally came to church—to complain. Angrily, he protested to the pastor, "Where was God when I needed Him?" The pastor responded, "Perhaps He was out taking care of His regular customers."

I tell these jokes to introduce the sad fact that church attendance is not a high priority with many men these days. Many of us have no idea what the psalmist meant when he said, "I rejoiced with those who said to me, 'Let us go to the house of the LORD'" (Psalm 122:1, NIV).

When asked why he doesn't come to church faithfully, a man might cite the pious priorities of "God, family, church," claiming he needs "quality family time," and Sunday is the only time available. The excuse sounds noble but too often rings hollow. Avoiding church deprives the family and is not a typical way of putting God first. By bringing the family to church, we

can unify our priorities.

Sunday morning also seems to have more grouches than the rest of the week. We struggle with mind over mattress (unless golf is involved) because we stayed up too late on Saturday. Or perhaps the battle for the bathroom makes being on time impossible.

I don't know what your reasons are for not going to church, but I want to offer a few reasons why church is important. Did you know that a man's attendance has a demonstratively greater impact on the family? When only one parent brings the children to church, a father's efforts result in nearly twice as many children remaining in the church as adults than a mother's same efforts.

Further, your own spiritual life depends on it. You cannot have faith without hearing the message (Romans 10:17), and without faith it is impossible to please God (Hebrews 11:6). Faith will ebb and die without your intent to nurture and develop it.

No Christian ever develops into his potential without the dimension of spiritual discipline.

No Christian ever develops into his potential without the dimension of spiritual discipline. It takes discipline to squelch Sunday morning bickering, to get up early enough to make it to church on time, and to actually prepare your heart before coming to church.

Jesus showed us that it was "his custom" to be in God's house (Luke 4:16, NIV). The serious Christian develops good habits, such as participating in corporate worship.

In Hebrews it also says, "Let us not give up meeting together . . . but let us encourage one another" (10:25, NIV). You can't earn brownie points with God through your attendance, but attending corporate worship is an essential part of the Christian life. I encourage you to ask the Lord about your spiritual habits. **H**

Adventures in Christian Parenting

Thank Heaven for Little Girls

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.

IT'S 6 A.M. AND ALL IS BLISSFULLY silent. Mommy and Daddy are enjoying the peaceful slumber of a summer morning with no alarm clock set to detonate anytime soon. Suddenly, out of the silence, a 37-pound missile is launched at the foot of their bed and comes hurtling through space and time aimed directly at Daddy's gut, which gently rises and falls with each sonorous breath. Upon impact, a sound much like a punctured tire escapes Daddy's lips as he involuntarily sits up in bed, only to be greeted with his daughter's winning smile as she wraps her arms around his neck and squeezes out any remaining air and enthuses, "I love you, Daddy!" And so begins another day.

On this particular day, Daddy is going to learn a lesson. Shortly after lunch, Daddy started to back the car out of the garage to run a quick errand. Having forgotten to tell Tori where he was going, she came sprinting out of the garage, darted around the front of the car to Daddy's door, held out her scrawny arms, and began to frantically implore with a life-or-death urgency, "Hug and kiss! Hug and kiss!" Having been through this

scenario for a couple of years now, Daddy chose to respond with a lesson in safety. He slammed on the brakes and shouted through the glass, "Get away from the car!" Tori responded as a five-year-old. She froze in her tracks with a look of shock in her eyes, still holding her arms out. "How many times have I told you *not* to get close to a moving car!"

Now the tears started, "Sorry, Daddy . . ."

And as Daddy drove on down the street, he watched a little girl in his rearview mirror fade farther and farther back as she ran as fast as her spindly legs could carry her along the sidewalk still pleading, "Hug and kiss! Hug and kiss!"

As a parent, I wish I could tell you that I pulled the car over, got out, and hugged and kissed my little girl. But I didn't. I'm sad to say that I justified my response by thinking that my harshness might've finally driven the lesson home, and Tori will think twice next time before she runs in front of a moving car. But between you, me, and James Dobson—I blew it.

You see, her love is reckless. It is full of breathless abandon and is oblivious to any consequences. She has yet to learn that there is a cost to her heedless exuberance. Tori's love is not yet tempered by the world. It is unabashedly, full-throttled, all-out, in-your-face love. At five years old, she only knows one way to love. And that is with every wiry inch of her 3½-foot frame and every brawny ounce of her 37 pounds. In her small world, she still freely offers her total love without reservation. In short, she's yet to grow up.

I know that in the years to come her

love for Daddy will change. Not in its constancy, but in how it shows itself. Life will do that. So I will take as many hugs and kisses as she will give me, and I will store away every neck-choking squeeze and every sappy wet kiss against the day when they stop coming so eagerly.

Now here's the lesson Tori's teaching me with each hug and kiss:

Lord, may I be more like my little girl.
May I love You with the same passion and devotion
that a little girl loves her father.

May I freely give that love to my neighbor.
Not just next door, but maybe two or three houses away.
May it not become tempered by life.

Renew my first love for You.
Teach me to wrap my arms around
You each morning
and shout, "I love You, Lord!"

"Lord, may I be more like my little girl."

Thanks for the lesson of love wrapped up in a 37-pound, 42½-inch, blue-eyed, blond-haired girl with a crooked smile.

Teach me to forgive as freely as she does me.
And may I run to You with arms thrown wide,
shouting, "Hug and kiss! Hug and kiss!"

Amen. **H**

THE READERS WRITE

Continued from page 7

Baptism Required?

I am usually quite impressed with your handling of theological issues in the *Herald*, but I was disappointed in the February 1997 issue. In "The Question Box," you state, "Though we have never held that baptism is required for salvation, it is certainly a Christian and biblical sacrament. As such it is a blessing that you do not want to miss."

I fail to see any basis for this statement either in the *Manual* or the New Testament. Our Lord commanded the early disciples to baptize, the Early Church in Acts baptized all those who inquired what they must do to be saved, and Paul and the other New Testament writers everywhere assume that to be a Christian is to be baptized.

While many post-Reformation movements and denominations have downplayed the importance of the sacraments, the Church catholic has always taught the importance and essential nature of baptism. It seems to me that a commandment of the Lord firmly fixed in Scripture and tradition is a requirement. Does that mean that God cannot save someone who is not baptized? Of course not! As you know, God's convenient and saving grace can even save some who have no knowledge of Christ. But in these extreme cases, one could also argue that the persons saved did not have adequate faith or repentance, yet we would not say that faith and repentance are not required for salvation! Let's not make some known exceptions into the rule; if the Lord commands it, then it is required!

Laurie J. Braaten
Eastern Nazarene College

Loving Diversity

Just a note to express my appreciation for your excellent magazine. The February issue was outstanding. I read twice Pastor Keller's "Christian Morality in an Amoral Age." I especially enjoyed Dean Nelson's "Jesus at Dupont Circle." And I always enjoy Rebecca Laird.

"The Readers Write" section is always an interesting example of how diverse we Nazarenes are and yet still remain "one in the bond of love."

I like staying up-to-date with "News of Religion" from around the nation and the world. "The Quote Rack" is fun, and even the cartoons are great!

Keep up the good work, *Herald*. I eagerly await the next issue. I am a devoted fan and a faithful subscriber.

Donna M. Guyse
Marin County, Calif.

Fifty Years

I've had the *Herald* and *World Mission* in my home for nearly 50 years. I love it and read it as soon as I get it. I'm disturbed at the criticism it gets by a few readers. It has been a blessing to my family. I pass it on sometimes to my non-Christian friends. May God continue to bless and use all the editors.

Mrs. Thelma Curtis
San Antonio, Tex.

Truth and Power

Seldom have a mere 475 words contained such truth and power as is in "The Church That Christ Builds" by William M. Greathouse (Apr. '97).

The revival we long for will happen when we heed the last sentence, "O Christ, let me die! Build Your Church through me!"

Juanita Wright
Clearwater, Fla.

N
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Q Are newer churches really more effective at winning people to Christ?

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C. ELLEN WATTS



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

WHILE MEASURING MY painful tussles with electronic gadgetry against the apostle Paul's affliction, it occurs to me that the prick of a thorn could hardly have been more invasive than what presently goes on in the name of modern technology.

While change seldom bothers me, things that run or plug in do. Most days, my epitaph might likely read: *The poor dear's end / Proved swift and clean. / She clashed head-on / With a machine.*

Consider the messing up of the telephone alone; then go with me to Philippi, and picture this:

Following a severe flogging, Paul is thrown bodily into prison. Unable to sleep, he prays and sings all night, gets hit by an earthquake, and then wins his jailer to the Lord before walking away from his cell a free man. Dead on his feet, he registers a complaint concerning the flogging, then pulls a cellular from his tunic.

He's got Lydia's number recorded in memory because the fabric merchant, a new convert, has said Paul may use her guest room whenever he hikes into town.

The voice that answers is not Lydia's but seems to rise from a tuna fish can.

"If you wish to speak to a salesperson, touch 1. If you wish to speak to someone in amethystine dyes, touch 2." And so on through an 8-choice maze to "If you need assistance, touch #—"

Dazed and shaken, and faint from lack of sleep, Paul wonders, "Pound who? Alex Bell? Or the dodo who crossed wires with a once-heralded invention?"

Now imagine this scene:

After a long day of "shimmying up" Sicilian churches, Paul takes a moment before hitting the sack to get Barnabas on the horn to talk about Cyprus. In the middle of what sounds like a good report struggling through a bad connection, as if he has no clue that Paul's long-distance calls must be paid for with missionary offerings, Barnabas says, "Oops, got another call coming in."

On hold, Paul prays for patience and hangs onto his cool until the magic contraption that allows one to hold his cake of friendship and nibble its edges too lets him back on the line.

"That was John Mark," Barny says. "Poor kid's been homesick, begging again to go home—Paul—Paul—? Is it this crazy connection? Or did I hear you counting?"

Paul hits the off button, tries for a better connection, and is informed by Tuna Tones that Barny's voice mail is full.

Along about now, if this were really happening, Paul would likely be begging the Lord to please take the dumb phone and give him back his thorn.

As for me, already this morning I have said no in assorted decibels to a Florida miss soliciting funds for an airlift from the eye of a Midwestern tornado that happened three weeks ago. Twice today I've hung up at the unmistakable sound of a computerized ad refusing to kick in. I would have no trouble at all connecting with Paul's point.

However, just as the Lord sometimes used assorted people and innovative methods for supplying Paul's needs, He just as carefully looks after me. He knows that the telephone is what keeps me in touch with my loved ones. And even though my word processor betrays me at inopportune times, He's confirmed its necessity. What's more, He knows who stood with the shortest as He handed out patience.

Early on, when I begged Him for extra, He blessed me with children; and when patience again lagged, He replenished it through grandchildren.

Paul would likely be begging the Lord to please take the dumb phone and give him back his thorn.

Since succeeding generations will seldom (if ever) be mine to tend, the Lord has obviously devised a new plan. Only, why has He chosen to nourish my aging patience with changes that so invade my space? Why machines?

The clue, I suppose, is the same as with grandbabies. When you're through changing, as the saying goes, you're through.

NAZARENE FAMILY



Chaplaincy News



Chaplain Tom Cook (above left) was recently awarded the Navy Commendation Medal while serving with the U.S. Marine Corps at Camp Pendleton, Calif. Cook, a graduate of NTS, is an ordained elder. He has been a Nazarene chaplain since 1985.

Scott Kovalcik (lower left) is sworn in by Curt Bowers, Chaplaincy Ministries director, as a second lieutenant in the chaplaincy candidate program. Kovalcik, a former Roman Catholic, is now enrolled in NTS as a full-time student.



Nazarene Coaches Olympic Physics Team

Ed Neuenschwander, professor at Southern Nazarene University (SNU), coached the American Olympic physics team to a successful event in Norway this year.



The five-member team won three gold and two bronze medals in a competition with more than 50 countries.

Neuenschwander has been on a two-year leave of absence from SNU to be the director of the education division for the National Physics Society in College Park, Md. He plans to return to SNU in the fall of 1997, even though the National Physics Society has offered him a permanent position. While he looks forward to returning to SNU, he will continue to coach the Olympic Physics team during the summer.

Neuenschwander says that one of the personal rewards of this assignment has been the opportunity to discuss and answer many questions about God and science. He enjoys the opportunity to express what Christ means to him personally and stresses the fact that God certainly is the Creator.

Neuenschwander and his wife, Rhonda, have two sons, Charles and Steven.

Nazarene Churches Dedicated



The Lubbock (Tex.) First Church (right) dedicated a new worship center on April 20. This completes the second phase of a relocation and construction project. The current value is approximately \$3 million. William Prince, general superintendent, presided at the dedication. John Donnerger is the pastor.

The South Weymouth (Mass.) Church (left) dedicated a new 300-seat sanctuary on March 2. The \$650,000 project included new entrances and offices and remodeling the former sanctuary. Speaking at the dedication was Ken Mills, superintendent of the New England District. Fred Klittich is the pastor.



The Fairview Church (right) in Cullman, Ala., was dedicated on January 12. The new building fulfills a dream of the eight-year congregation. James H. McGraw is the pastor.

The Muleshoe (Tex.) Church (left) dedicated a new church on April 19. The congregation completed the building project debt-free. William Prince, general superintendent, spoke at the dedication service. David McIntire is the pastor.



Deaths



REV. A. L. BRASWELL, 91, Pomona, Calif., Feb. 10. Braswell served as pastor and evangelist for more than 40 years in Texas, Oklahoma, and California. Survivors: wife, Verna; sons, Al Jr., John, Chuck, Jim, Art; daughter, Jeanne Crume.

REV. CECIL C. BURNS, 67, Edmond, Okla., Mar. 26. Burns pastored for 32 years in Oklahoma, Texas, Arizona, and California. Survivors: wife, Patricia; son, Steven; daughter, Lori Fields; mother, Utie Burns; six grandchildren.

REV. LEE ENSEY, 87, evangelist, Hemet, Calif., Feb. 4. Survivors: wife, Lavone; son, John; brother, Cranford; sister, Mary Crown; two grandchildren.

MADELYN "HAPPY" GARRETT, 82, Redlands, Calif., Mar. 20. Survivors: son, Ed; sisters, Pauline Chivers, Marie Millhollon, Ruth Donohoe; two grandsons.

REV. PAUL S. GILMORE, 86, pastor for more than 40 years, Hernando, Fla., Apr. 2. Survivors: wife, Edith; sons, Paul, Bruce; daughters, Bonnie Owens, Darlene Reilly; stepson, Arthur Gilmour; stepdaughters, Linda Johnson, Hope Palmquist; sisters, Phyllis Robinson, Norma West, Betty McCoy; 20 grandchildren; 30 great-grandchildren.

JOYCE ROBERTA HARRIS, 52, Mineral Wells, Tex., Dec. 28. Survivors: husband, Jerry; son, Jody; daughter, Joy Lynn; mother, Roberta Janner; sisters, Lynn Harris, Lela Reader.

ELMER JOHNSON, 75, Hendersonville, Tenn., Mar. 16. Survivors: wife, Helen; daughters, Connie Kesselring, Sandy Johnson, Vickie Johnson; two grandchildren; three great-grandchildren.

MARGARET KIRBY LAMBERT, Cedar Hill, Tex., Feb. 2. Survivors: husband, Rev. Willis; sons, Kirby, Wayne, Bill; brother, Barrett Kirby; sister, Virginia Walden; one granddaughter.

CHARLES K. LINTON, 90, Colorado Springs, Colo., Jan. 7. Survivors: wife, Leona; daughter, Eunice Moore; four grandchildren; two great-grandchildren.

DANIEL N. LITTON, 49, Cincinnati, Ohio, Feb. 26. Survivors: wife, Priscilla; mother, Mildred; sons, Zachary, Matthew; daughter, Rachel; sister, Marilyn Pert.

GEORGE L. MATSON, 92, Fort Worth, Tex., Apr. 1. Survivors: wife, Daisilee; sons, Morris, Boyd.

MABEL G. McWHERTER, 89, Marion, Ohio, Mar. 9. Survivors: son, Earl; daughters, Edna Jakobitz, Edie Kelly; 11 grandchildren; 11 great-grandchildren.

REV. NELSON G. MINK, 89, pastor and educator for more than 45 years, Wenatchee, Wash., Feb. 21. Survivors: wife, Mary; son, Thomas; daughters, Doris Brodhead, Juanita Anderson; sister, Mary Ledford; five grandchildren; nine great-grandchildren.

MILDRED MURRAY, 79, Colorado Springs, Colo., Dec. 29. Survivors: husband, Lloyd; sons, Steve, Phil; brother, Willard West; sister, Thelma West; seven

grandchildren; one great-grandchild.

ANNE HESTER PATTERSON, 97, Moriarty, N.Mex., Mar. 14. Survivors: daughters, Mildred Tate, Marie Rushing; 1 brother; 3 sisters; 11 grandchildren; 17 great-grandchildren; 2 great-great-grandchildren.

GENEVA M. REED, 71, Augusta, Kans., Feb. 15. Survivors: husband, Floyd Sr.; sons, Floyd Jr., Stephen; daughter, Carol Young; sister, Geraldine Pippin; brothers, Oliver and Clayton Burns; five grandchildren.

DR. MALCOLM W. SHELTON, 77, former professor of religion and archaeology at Southern Nazarene University, Bethany, Okla., Mar. 6. Survivors: wife, Muriel; stepchildren, Diana Williams, David Moore, Douglas Moore, Kathleen Mount; six grandchildren.

MARY W. SPENCER, 85, Fern Park, Fla., Apr. 3. Survivors: husband, Raymond; one son; two grandsons.

GLADYS E. SUKRAW, 78, North Platte, Nebr., Mar. 7. Survivors: sons, John, Jim, Joe; daughters, Sharold, Sharlene; brother, Clarence Oberg; sister, Lois Rice; five grandchildren.

REV. ROBERT LEE SWANSON, 74, pastor and evangelist for more than 40 years, Yukon, Okla., Apr. 10. Survivors: wife, Peggy; son, Kent; daughters, Sharron Main, Linda DeGroot; nine grandchildren.

DR. HOWARD M. TRIPP, 68, evangelist for 30 years, Titusville, Fla., Mar. 15. Tripp also pastored on the Eastern Kentucky, East Tennessee, Louisiana, and Indianapolis Districts. Survivors: wife, Edna; son, Howard Jr.; brother, Clarence; sisters, Louise Lienard, Dorothy Peters.

REV. OREN VANCE, 78, pastor for more than 37 years, Houlika, Miss., Feb. 14. Survivors: wife, Ruby; sons, Johnny, Gene, David; daughters, Shirley Turner, Lynne Taylor; brothers, Doyle, Curtis; 9 grandchildren; 12 great-grandchildren.

FRIEDA LOUISE WYSS, 94, Blue Springs, Mo., Feb. 10. Survivors: sons, Paul, Kenneth, and Colorado District Superintendent Leon Wyss; 6 grandchildren; 10 great-grandchildren.

Births

to STEPHEN and CHRISTI-AN BENNETT, Whangarei, New Zealand, a boy, Daniel Clifford, Feb. 2.

to RANDY and JENNIFER (OAKES) BOSWELL, Spokane, Wash., a boy, Ethan Samuel, Mar. 5.

to JAY and STEPHONI (BALKO) CASE, Oklahoma City, Okla., a girl, MaryAlice Ruth, Dec. 2.

to DAN and SONJA (MARTIN) COLEMAN, Smyrna, Tenn., a girl, Lauren Renee, Feb. 6.

to BOB and LISA (ARNI) DIEHM, Goodlettsville, Tenn., a boy, Sage Robert, Oct. 10.

to DON and LOIS JEAN DIXON, Cincinnati, Ohio, a boy, Zane Harper, Mar. 15.

to RON and MELODY (BRANNON) EVANS, Topeka, Kans., a boy, Ryland Samuel, Mar. 15.

to NEIL and AMY (WEATHERS) FRIES-

LAND, Olathe, Kans., a boy, Jeremiah Dean, Feb. 9.

to PAUL and JANELLE HARRIS, San Rafael, Calif., a girl, Paige Emma-Lin, Feb. 27.

to JOHN and RENEE (SMITH) JOSEPH, Highlands Ranch, Colo., a girl, Jillian V'Anne, Mar. 19.

to CHAD and CHRISTY (BELTZ) LEWALLEN, Douglasville, Ga., a girl, Presley Ryan, Feb. 4.

to ERIC and LEIGH (MORRIS) MARVIN, Spring Hill, Kans., twin boys, Matthew Gilchrist and Daniel Curtis, Sept. 16.

to MICAH and SUSAN (DIETRICK) MOSEY, Port Trevorton, Pa., a girl, Elizabeth Ann, Feb. 18.

to GEORGE and SHARLA (LISTENBERGER) SILBERNAGEL, Colorado Springs, Colo., a boy, Josiah Bailey, Dec. 4.

to MARK and LANETTE (YOURDON) STRICKLAND, New Baltimore, Mich., a girl, McKayla Renee, Feb. 19.

to REID and VANESSA THOMPSON, Emu Vale, Queensland, Australia, a girl, Lauren Louise, Jan. 21.

to THAD and SUSAN (McINTOSH) WEGHORST, Cincinnati, Ohio, a girl, Sydney Morgan, Nov. 9.

to DENNIS WHITFIELD and CYNTHIA FLOWERS-WHITFIELD, Sherman, Tex., twin girls, Alexia Michelle and Abbigale Meredith, Jan. 21.

to TIM and PAM (TERRILL) WILLIAMS, Topeka, Kans., a boy, Zane Terrill, Feb. 18.

to STUART and AMY (HERTZOG) ZEIDERS, Sunbury, Pa., a girl, Brooke Jordan, Mar. 10.

Marriages

RUBY BENJAMIN and MARTY TAYLOR, Aug. 3 at Peterborough, Ont.

LISA MOODY and MIKE LEWIS, Feb. 15 at West Columbia, S.C.

AMY LEIGH ZIMMERMAN and PERRY LEE CAMPBELL, Mar. 22 at Selinsgrove, Pa.

Anniversaries

WILLARD and AGNES HAMMER celebrated their 60th anniversary Apr. 6 with a reception hosted by their children at Iola, Kans., First Church.

ROBERT and LA VAUGHN KENT, Greeley, Colo., will celebrate their 60th anniversary July 3. Greetings may be sent to 2311 16th St., No. 102, Greeley, CO 80631.

HERBERT and LOUISE RANDALL, Many, La., celebrated their 50th anniversary Feb. 18 with a reception in their daughter's home. The Randalls have one daughter, one son, and one grandson.

LEATON and VERA RANDALL, Bixby, Okla., celebrated their 70th anniversary Jan. 29. The Randalls have two sons, six grandchildren, nine great-grandchildren, and one great-great-grandchild.

HOWELL and JUANITA WOODS, Bristol, Va., celebrated their 50th anniversary Mar. 1.

Announcements

ALBION (PA.) WESLEYAN CHURCH OF THE NAZARENE will celebrate its 50th anniversary with special services July 11-12.

Former members and friends are invited. For more information, contact Sandy Henley, 814-587-6398, or the church office,

814-756-4501.

CROTHERSVILLE, IND., CHURCH will celebrate its 65th anniversary July 27 with a Sunday morning service featuring the Crystal River Quartet, followed by dinner at the United Methodist annex.

Former pastors, members, and friends are invited. For more information, contact Rev. Wayne Edwards, 604 Bard St., Crothersville, IN 47229, 812-793-3586 or 812-793-2006.

IOWA DISTRICT CAMPGROUNDS will celebrate its 50th anniversary during camp meeting, July 14-20, with a special anniversary service Sunday afternoon, July 20, with General Superintendent Paul G. Cunningham speaking. For more information, contact the district office, 515-672-2156.

LAWTON HEIGHTS (OKLA.) CHURCH will celebrate its 45th anniversary July 27.

Former pastors, members, and friends are invited. For more information, contact Bill Boles, 1707 Lincoln, Lawton, OK 73507, 405-353-8866.

RIDGEWAY (MICH.) CHURCH will celebrate its 75th anniversary July 13 with a Sunday morning concert by Crimson, followed by a potluck dinner and afternoon service with District Superintendent Stephen T. Anthony speaking.

Former pastors, members, and friends are invited. For more information, contact Rev. Ray Hansen, 6886 Ridge Hwy., Ridgeway, MI 49229, 517-451-8530.

TALOGA (OKLA.) CAMP CREEK CHURCH will celebrate its 75th anniversary Aug. 30-31 in conjunction with the 1st Annual Camp Creek School Reunion.

For more information, contact Pastor Wesley Miller, 405-328-5350, E-mail: <wesleymiller1@juno.com>.

WARREN (OHIO) CHAMPION CHURCH will celebrate its 40th anniversary Aug. 15-17 with services Friday evening, Saturday fellowship and sharing, and Sunday worship and praise. Former pastors and wives will be speaking.

Former members and friends are invited. For more information, contact Gloria Watkins, 5245 Kuzmaul St. N.W., Warren, OH 44483 or Rev. Robert Chew Sr., 3924 High St. N.W., Warren, OH 44483, 330-847-7728, E-mail: <ChampionNazarene@juno.com>.

FOR THE RECORD Moving Ministers

LARRY ATTIG, from Gastonia (N.C.) Eastside, to Smyrna, Ga.

MARK E. BAGGS, to pastor, Vanderbilt, Pa. L. JOE BALLARD, from camp administrator, Northwestern Illinois District, to pastor, Wyoming, Ill.

PAUL M. BARBER, from Lewiston (Idaho) First, to Tillamook, Ore.

DONALD E. BARNES, to pastor, Cairo (Ga.) First

TIM L. BOURLAND, from pastor, New Castle (Ind.) Westview, to associate, Camdenton, Mo.

C. WADE BRANARD, from student, Nazarene Theological Seminary, to pastor, Kingston, Mo.

VERN CARPENTER, from pastor, Pierre, S.Dak., to evangelist

BILL D. CARSON, from student, Nazarene Bible College, to pastor, Clovis, Calif.

TIMOTHY E. COCKROFT, from associate,

Kansas City (Mo.) Summit View, to associate, Perry, Mich.
 JAMES S. COX, from Lebanon (Pa.) Valley, to West Chester, Pa.
 HOWARD W. CUSTER, from Leesburg, Fla., to Marietta (Ohio) First
 TIMOTHY DeMORANVILLE, from associate, Cocoa (Fla.) Wildwood, to copastor, Longwood (Fla.) First
 STEPHEN GLADDING, from South Bend (Ind.) First, to Evansville (Ind.) Eastview Community
 MATTHEW N. HAGGARD, from associate, Kansas City (Mo.) St. Paul's, to pastor, Middletown (Pa.) Rosedale
 JOHNSON IDOWU, to pastor, Decatur (Ga.) Mission
 STACY KELLY, from associate, Dawson Creek, B.C., to pastor, Dawson Creek, B.C.
 ROBERT L. LEFFEL, to pastor, Goshen (Ark.) Mission
 GLEN MASON, to pastor, Van Buren, Ark.
 GLENN D. NEWTON, from Mount Erie, Ill., to Clarksville, Ark.
 KEITH D. RITTER, from associate, Kansas City (Kans.) Victory Hills, to associate, Warren, Pa.
 DAVID N. SCHULZE, from Marquette, Mich., to Coleman, Tex.
 GALE SHAFER, from Regina, Sask., to Pierre, S.Dak.
 RICHARD H. SHAW, from Smithville (Ark.) Calamine, to Naches, Wash.
 STEPHEN D. SHEETS, from Redding (Calif.) Lake Blvd., to Ketchikan, Alaska
 RICKEY E. SKEEN, from associate, Marysville, Wash., to pastor, Snoqualmie, Wash.
 CARLOS SOL, from Baldwin Park (Calif.) Spanish, to Springdale (Ark.) Primera Iglesia
 DANNY A. SPEARS, from pastor, Clarksville, Ark., to evangelism
 WAYNE STEURY, from Bloomington (Ill.) Fairway Knolls, to Corpus Christi (Tex.) Trinity
 MARTIN R. TAYLOR, from associate, Port Alberni (B.C.) Southside Community, to pastor, Chilliwack, B.C.

Papua New Guinea to Fort Wayne, Ind.
 FRIBERG, HUGH and EVELYN, from Swaziland to Nampa, Idaho
 GARDE, ARLENE, from Costa Rica to Beloit, Wis.
 GARDNER, DON and EVIE, from Holbrook, Ariz., to Malawi
 GOULD, BRENDA, from Columbus, Ohio, to Côte d'Ivoire
 HANE, DAVID and KIMBERLY, from the Philippines to Waukomis, Okla.
 HEAP, STEPHEN and BRENDA, from Olathe, Kans., to Brazil
 HEBETS, ROBERT and DONNA, from Mount Vernon, Ohio, to Papua New Guinea
 HENSKE, LOWELL and JUDY, from Japan to Beaverton, Oreg.
 HUGHES, KENDALL and FAYE ANNE, from Dominican Republic to Grand Rapids, Mich.
 JONES, KAREN, from Athens, Tenn., to Portugal
 KETCHUM, TERRY and KATHLEEN, from Haiti to Olympia, Wash.
 LEUPP, RODERICK and STEPHANIE, from Portland, Oreg., to the Philippines
 McCARTY, MICHAEL and RACHEL, from Thailand to Osseo, Mich.
 McKELLIPS, BRUCE and CINDA, from Ecuador to Prescott, Ariz.
 MERRITTS, MARJORIE, from Papua New Guinea to Pontiac, Mich.
 MOWRY, JONATHAN and KATHRYN, from Spokane, Wash., to Ukraine
 NORRIS, LONNIE and CONNIE, from Fort Wayne, Ind., to Russia
 OWENS, RANDY and JUDY, from Jordan to New Lothrop, Mich.
 PERRY, ROBERT and PEGGY, from South Africa to Florence, Ala.
 PRICE, DERYL and BEVERLY, from Nigeria to Ontario
 RIGGLE, MARYLOU, from Costa Rica to Union City, Ind.
 RUNYAN, DOUGLAS and PAMELA, from Côte d'Ivoire to Nashville, Tenn.
 SCHROEDER, PETER and CLAUDIA, from Costa Rica to Germany
 STANTON, DARYLL and VERNA, from Kansas City, Mo., to Kenya
 STOTLER, DALE and PAT, from Lesotho to Wollaston, Mass.
 SUNBERG, CHUCK and CARLA, from Russia to Boise, Idaho
 SWANSON, DWIGHT and KATHY, from the Philippines to England
 WALKER, DON and MARY, from Zimbabwe to New Albany, Ind.
 WEST, LARRY and PHYLLIS, from Indonesia to Bethany, Okla.
 WILLIAMS, JIM and KAYE, from China to Oklahoma City, Okla.
 WILLIS, MARILYN, from Searcy, Ark., to South Africa
 YANGMI, SAMUEL and LUMAE, from Thailand to Olathe, Kans.

Moving Missionaries

ANDERSON, JOHN and DORIS, from India to Bourbonnais, Ill.
 ANDRUS, PAUL and BERNICE, from Chattanooga, Tenn., to Argentina
 BARKER, TERRY and DIANE, from the Philippines to Nashville, Tenn.
 BOWMAN, L'LOUISE, from Japan to Cedar Rapids, Iowa
 BROWNING, LINDELL and KAY, from Israel to Anderson, Ind.
 CANALES, WILFREDO and ADA, from Costa Rica to Miami, Fla.
 CLARK, LOWELL and MARILYN, from Bethany, Okla., to Tanzania
 CRAFT, ROBERT and RAMONA, from the Philippines to Cullman, Ala.
 CROFFORD, GREG and AMY, from Skaneateles Falls, N.Y., to Côte d'Ivoire
 DOERR, STEVE and JOAN, from Zimbabwe to Jamestown, N.Dak.
 DOUGHARTY, KENT and MARY, from Yukon, Okla., to Côte d'Ivoire
 DUNN, ROBERT and CONNIE, from Olympia, Wash., to Japan
 FLEMMING, DEAN, from the Philippines to Mount Vernon, Ohio
 FOSNAUGH, LANE and JANELLE, from

Recommendations

The following has been recommended by her respective district superintendent:
 JUDY R. LIBERTON, song evangelist, 515 S. Pleasantview Dr., Mustang, OK 73064, 405-376-2571, by Carl B. Sumner, Southwest Oklahoma District.

Mission America Initiates Evangelism Effort: Celebrate Jesus 2000

Mission America has launched a four-year initiative, *Celebrate Jesus 2000*, to pray for and share Jesus Christ with every person in America by the end of 2000.

For the next four years, participating groups will observe these emphases:

1997—Year of Prayer
 1998—Year of Personal Witness
 1999—Year of Proclamation
 2000—Year of Preservation

Mission America is a coalition of nearly 250 Christian leaders who represent about 160,000 denominations, churches, and parachurch ministries. An outgrowth of the Lausanne Movement, *Mission America* is a cooper-

ative effort with the A.D. 2000 and Beyond Movement.

Mission America is headed by Paul Cedar, former president of the Evangelical Free Church of America. Billy Graham is one of the honorary chairpersons.

Larry Lewis, national facilitator of *Celebrate Jesus 2000*, said: "I'm encouraged by the open spirit of churches, denominations, and individuals who are joining to be a part of this great movement of God to reach America."

Bill Sullivan, director of Church Growth for the Church of the Nazarene, is serving as a committee member for *Mission America*.

NAE Accepts Worldwide Church of God

The Board of Directors of the National Association of Evangelicals (NAE) voted to accept the Worldwide Church of God (WCG) into membership. The application process included examination of doctrinal changes that have taken place in the once-controversial denomination.

WCG once followed the teachings of church founder Herbert W. Armstrong, who rejected the Trinity as a pagan doctrine and insisted that tithing and observance of the Old Testament Sabbath were necessary for salvation.

After Armstrong's death in 1986, denominational leaders

began to study the validity of the church's teachings. In light of the Bible, they could not find support for many of the denomination's most controversial doctrines. These dramatic changes cost WCG nearly half its membership, which once reached about 90,000 in the U.S.

NAE President Don Argue said, "I respect Joseph Tkach and the WCG leadership, who did not rest in the refuge of their historically held doctrines but sought the truth through careful study of the Scriptures—even at significant cost to the denomination."

Ads Pulled for Controversial TV Program

Several major companies canceled advertising for the ABC network show *Ellen* during which the main character announced her "coming out" as a lesbian. J. C. Penney,

Chrysler Corp., General Motors Corp., and Johnson and Johnson pulled their planned commercials. Penney's also promised to pull advertising for all future programs.

When Your Child

by Marilyn Fanning

If you think taking your child to a nursing home is inappropriate, think again. Nursing home administrators and activities directors applaud children's visits. "Interactions are spontaneous and natural," said one nurse. "Children respond freely to the aged in expressing their joys and hurts. Without a doubt, the morale of these elders is boosted."

For several years I took grandchildren to visit my aged parents who shared a room at a nursing home. My mother's exclamation "Here come the children!" and Dad's broad smile indicated their appreciation.

Children benefit too by learning skills of listening, caring, and observation, as well as enjoying parties and programs with the residents.

My grandchildren pushed wheelchairs, shared fruit juice, sang songs, and asked Grandpa to "tell one of your animal stories." They recited Bible verses they had learned, and older ones read a favorite psalm.

After one of our visits, my granddaughter's hand circled one of my palms, and on the other side I felt the pressure of a little boy's fingers against mine.

"When you go into a care center like Great-grandma, I'll do your laundry and check your mail," said Ivy.

"And I'll read your Bible and

fix your TV," Pete added.

For a moment I couldn't answer. Then I managed, "I will like that. I hope you will."

"We love you, Grandma. We won't forget," they both promised.

Here are suggestions for making visits successful:

BRING AN OLD PHOTO ALBUM, AND LET THE OLDER PERSON TELL STORIES ABOUT THE PICTURES.

Prepare your child

- Before your first visit, talk to the charge nurse or activities director. Find out if there are restrictions of time and whether you may bring food or pets.

- Explain to the child briefly why the relative or friend is there, and discuss ways the child can contribute to the visit. Pray with him or her about it, asking the Lord to show the child what to do.

- Avoid the resident's rest time or a young child's nap time.

- Let active children run outside the building first to use up energy. Caution them about running in the halls for fear of knocking down a resident.

Plan interaction

- Allow the child to be his or her natural self, to feel comfortable. Some are shy; others are outgoing. As long as the behavior is reasonable, allow children freedom to question, touch, climb on the bed, or investigate the wheelchair. Imagine Jesus in the room with you. How He would enjoy the eagerness and simplicity of their reactions!

- If permitted, let the child bring his pet—a dog, cat, hamster, or guinea pig. Many nursing homes use pet therapy for their residents, and elders enjoy seeing or touching the animals. Use this time together to thank our Creator for the way He made us and the animals.

- Visit at mealtime, and let the child bring his or her lunch box while you order a tray or bring a sandwich. Ask Grandma or your young visitor to ask a blessing on the food.

- Encourage the child to bring brightly colored pictures or toys to show Grandma or treats to share with Grandpa—a favorite fruit or dessert. If you visit after church, your child can explain the Sunday

Visits a Nursing Home



School lesson or craft.

● Interaction includes the elder person. Plan ahead so the resident may have something to share with the child. My mother saved favors or treats from her tray or a craft she had made, while Dad kept “giveaway quarters” in his drawer.

● Bring an old photo album, and let the older person tell stories about the pictures. Or bring a tape recorder so the child may sing songs learned in Sunday School or Vacation Bible School and play them back for all to enjoy. An instant camera can record the visit;

the picture may be hung on the resident’s bulletin board.

● My friend’s teenager, who had been part of a mission trip to Mexico, showed her pictures and told Grandma how the children shared the gospel.

● Find out the dates of upcoming

ing programs that your child can attend with his or her older relative. Sometimes the resident does not want to leave the room, but with the child's urging, he or she may be happy to go. Occasionally attend a church service together at the nursing home.

- Family birthdays may be celebrated at the home. The director will help you arrange a party.

After the visit

- Use the visit to teach biblical principles and respect for the aged. "Thank you for the picture you drew." "Grandma loved your songs." "You kept Grandpa's day from being lonely." "Let's pray right now for Grandma's sore leg."

- Answer the child's questions riefly and honestly. When young children relate freely, older children may question medical equipment or the resident's limited abilities.

- Let the child help prepare for your next visit by saving pictures, arranging a fruit basket, baking cookies, or buying a pair of slippers.

LET THE CHILD HELP PREPARE FOR YOUR NEXT VISIT BY SAVING PICTURES, ARRANGING A FRUIT BASKET, BAKING COOKIES, OR BUYING A PAIR OF SLIPPERS.

Reaching out to others becomes a way of life for the child encouraged to do so, building a base for understanding of the disabled, whatever their age.

It also opens the door to learn Bible verses that underline caring relationships, such as "Be kind and compassionate to one another" (Ephesians 4:32, NIV) or "Each of you should look not only to your own interests, but also to the interests of others" (Philippians 2:4, NIV). Discuss what these mean, according to the age of the child.

As the population grows older, we will need more geriatric health professionals and gerontologists who are trained to protect and cherish the defenseless. It may be that God will use your child because he or she learned early to respect life and care about the aged.

As for the nursing home residents, try visiting just once with children, and you'll be convinced—intergenerational contact enriches the lives of all involved. H

25th Anniversary Celebration of NIROGA

The year-long celebration of old blessings and new beginnings continues with our fall NIROGA schedule. It will reach its peak September 8-13, 1997, at Glorieta, the setting for the very first NIROGA. Join the NIROGA family and find spiritual and personal enrichment, relaxation in a beautiful setting, fellowship, and preparation for Kingdom service. Our retreat program features special services, interesting workshops, crafts, and tour options.

NIROGA is a retreat program sponsored by Nazarene Adult Ministries, for mature adults 55 and above.

Attend a Senior Adult Retreat in one of these beautiful 1997 settings

Glorieta, New Mexico

September 8-13, 1997

Retreat Director: Charles Case

Now in its 25th Anniversary year, Glorieta has become a tradition amid the beautiful Sangre de Cristo Mountains, where nature accentuates the presence of the Lord. Don't miss the worship, praise, fellowship, laughter, and fun of being with others who celebrate your Christ and Lord!

Schroon Lake, New York

September 22-26, 1997

Retreat Director: Randy Cloud

Nestled among the Adirondack Mountains, Schroon Lake offers a picturesque setting aflame with the changing colors of fall foliage. The spiritual tone of the fellowship and services completes the picture as God's presence leaves an indelible mark on our lives.



1998 NIROGAS

Lake Yale, Florida

March 2-6, 1998

Branson, Missouri

April 27—May 1, 1998

Glorieta, New Mexico

September 14-19, 1998

Schroon Lake, New York

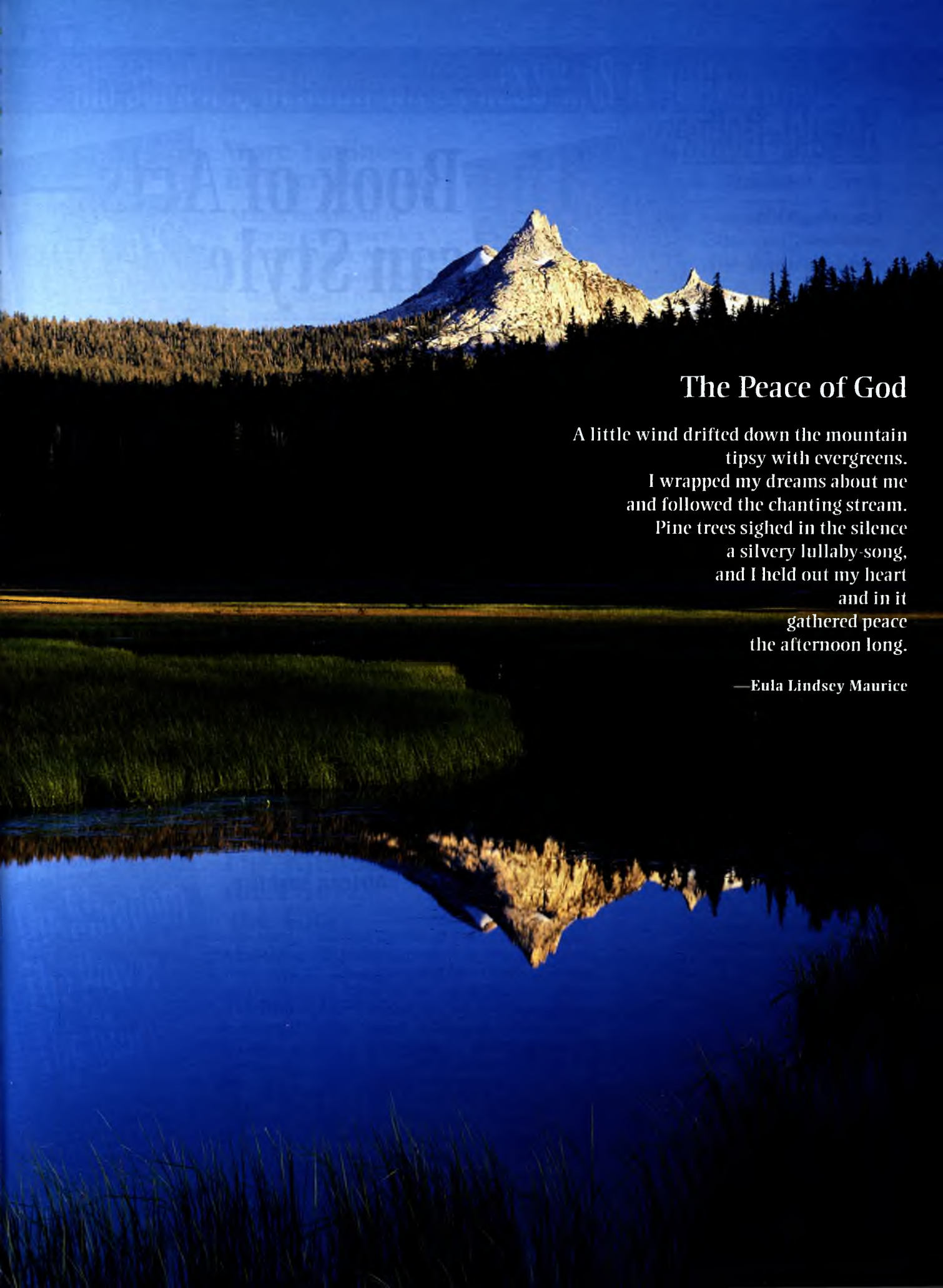
September 21-25, 1998

St. Simons Island, Georgia

November 2-6, 1998

For detailed informational brochures about our 1997 NIROGAs, check the appropriate box(es), clip this ad, and mail to:

NIROGA, 6401 The Paseo, Kansas City, MO 64131



The Peace of God

A little wind drifted down the mountain
tipsy with evergreens.
I wrapped my dreams about me
and followed the chanting stream.
Pine trees sighed in the silence
a silvery lullaby-song,
and I held out my heart
and in it
gathered peace
the afternoon long.

—Eula Lindsey Maurice

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SIGNS

The Book of Acts— African Style

MICHAEL R. ESTEP



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

AFRICA REGIONAL DIRECTOR Richard Zanner and missionary David Mosher are quick to share with anyone the way God is advancing His kingdom. Acts style. African style. Here's one example from a recent edition of *Trans African*.

Faustino Fernando Weliha is clear evidence of God's hand at work in Mozambique. During his studies for the diploma in theology at the Maputo Bible College, he received a call from God to go to the province of Cabo Delgado to plant churches. After graduating with honors in December 1995, he had to wait in Nampula for two months until the region was financially able to send him farther north.

On February 8, the bus on which he was traveling to his assignment broke down. He was stranded in Amcwabe for two days while repairs were being made. The people in the community were kind and gave him a place to sleep and some food. While there, he shared with them about his Savior Jesus Christ and his desire for establishing a Church of the Nazarene to bring the gospel to the region. God wondrously allowed him to sow the seed.

Faustino and David Mosher returned

to the area on February 24 and found that the small group of Christians had grown to 15. When missionary Mosher preached on Psalm 1, more people found the Lord. The congregation grew to 21 overnight.

Satan was also awake. On March 14, when Faustino returned by bus to Amcwabe and began door-to-door evangelism, the council headman, a Muslim, asked him if he had special permission from the Office of Religious Affairs. Brother Faustino produced a letter from the district office, but that was not enough for the council secretary. He had Faustino arrested and taken to jail in Pemba. There, in the middle of the night, the jailer approached him—the Book of Acts literally replayed—and told him that this was no place for a preacher of the gospel. He released him.

The local newspaper printed the story of how the Muslim council chairman had a Christian preacher arrested. The story was taken up by an international radio news program and broadcast all over the province. Things changed rapidly. Since Brother Faustino's address was

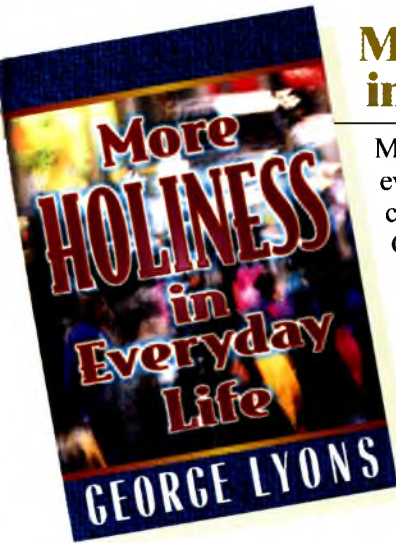
being advertised through the news media, he received many letters of invitation from all over Cabo Delgado, requesting him to start churches in different communities. The work is spreading as fast as an African bushfire.

And Richard Zanner declares without hesitation, "God is ahead of us, just like in the Book of Acts." Missionary Mosher also declares that even in the vast areas of unreached peoples, the message of love goes out where problems of witchcraft, malaria, bilharzia, and cholera abound.

God looked for a sign and sent one in Faustino Fernando Weliha.

**The work is
spreading as
fast as an
African bushfire.**

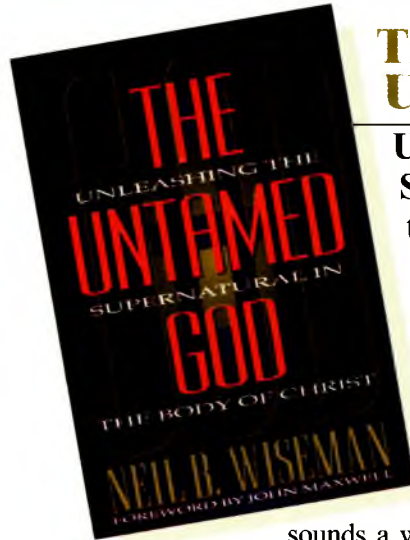
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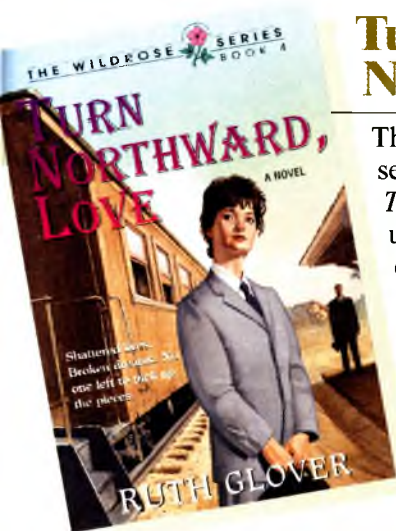
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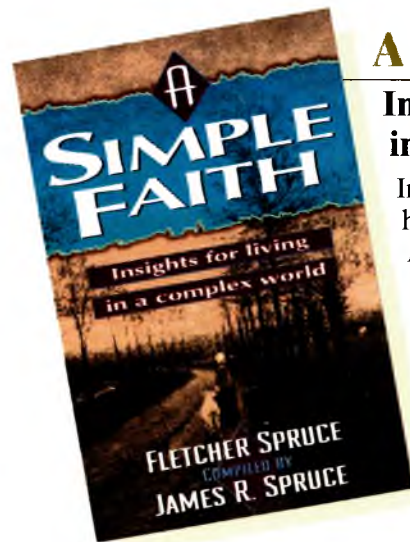
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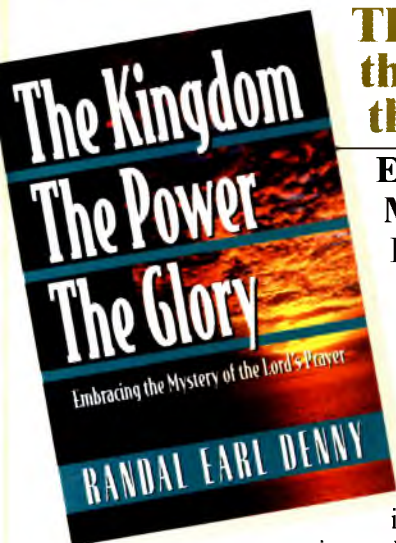


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