

Herald of Holiness

C H U R C H O F T H E N A Z A R E N E



Did I Take THIS Man?

A Promise Kept

Flames of Holy Love

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DID YOU KNOW?

Babies—the First Years in the Church Last Forever

Lost in work in my office, I jumped when the jingling telephone broke the stark silence of that March afternoon. Since this was years before the telephone company inaugurated Caller ID, the voice on the other end of the line surprised me.

"We have a baby boy for you!" she announced.

Breathless and speechless, it was difficult to squeeze out the sounds to respond. "Oh, that's wonderful! When can we pick him up?"

"Day after tomorrow," came the reply.

After completing the approval process and waiting several years, this welcomed news sent waves of varying emotions through my husband and me. In two days we would have our own baby boy! Frantically, we put the finishing touches on the baby's room. We rushed to purchase last-minute items. And for two nights, we tried unsuccessfully to sleep.

Then, with our baby home, the impact of this tremendous responsibility began to dawn on us. Were we equipped to meet the needs and nurture this little one God placed in our care? In response to those early cries, we knew it was important to model loving actions, exhibit dependability, and use language to comfort this bundle of blessings.

"Jesus loves me!" I sang in my best voice. However, this seemed to encourage the crying. Something was wrong. Our baby didn't respond to music. It was frightening to him.

Over the next few months, we continued to expose him to music. Gradually, his fear of music faded, and the melodious sounds brought the calm we expected.

Had I known—back those nearly 25 years ago—about current brain research, I would have more readily understood. The neurons in the brain necessary to associate music with peace and calm had not yet made the right connection.

A newborn baby's brain has 100 billion neurons (brain cells). Like any electrical system, the brain must



have connections for the power to flow. The connections necessary for life-giving processes happen before birth. However, many more are waiting for connections. The first year of life is a critical time for these connections.

Babies are constantly learning. When a baby smiles and an adult smiles back, the baby realizes the action brings a response from the adult. "This means your baby has altered her environment, become an active participant, and built a synapse [connection] in the brain." The church cannot afford to lose the opportunity to help babies begin associating "God," "Jesus," and "the Bible" with warm, loving, worshiping caregivers.

Nursery workers have the unique responsibility and privilege of sharing God's love with His little ones. They and the parents are the first communicators of the Christian faith to these babies. Therefore, we must teach sound Christian concepts. WordAction publishes materials to guide nursery workers and provide them with tools to communicate their Christian faith. It's important to build a biblical foundation from the moment of birth. By using *First Impressions*, nursery teachers can begin meeting the needs of your youngest Sunday School attendees.

—Lynda T. Boardman

Director of Children's Ministries

*Cheryl Hall Harris, "The Mind of a Baby," *Kansas City Parent Magazine*, April 1997, 9.



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“Flames of Holy Love”

John Wesley's Trinitarian Faith

by Roderick T. Leupp

professor of theology, Asia-Pacific Nazarene Theological Seminary

Long before C. S. Lewis popularized the phrase, John Wesley was a “mere Christian.” True religion for Wesley consisted not in correct thinking, artistically rendered acts of worship, or deeds of charity and kindness, important though all of these were in the life of the believer and the church. No, Wesley’s “mere Christianity” means that true piety “properly and directly consists in the knowledge and love of God, as manifested in the Son of his love, through the eternal Spirit. And this naturally leads to every heavenly temper, and to every good word and work.”¹

Early and late, from the famous 1733 “Circumcision of the Heart” sermon to 1785’s “The New Creation,” Wesley proclaimed the triune God. Along the way, Wesley illuminated his fundamental grasp of what it meant to be Christian by constant reference to the triune God. The reality of grace, the necessity for faith, the sweetness of the new birth, the witness of the Holy Spirit to the human spirit, the consummation of all things in God: Wesley spoke triunely—from God, to God, in God—of these basic Christian truths.

In a remarkable passage from the 1760 sermon “The New Birth,” Wesley describes how it is that God remakes sinners from within. Listen to the Trinitarian accents, where the Holy Spirit infuses into the awakened soul the intimacy shared in the Spirit’s power by Father and Son:

God is continually breathing, as it were, upon [the believer’s soul], and his soul is breathing unto God. Grace is descending into his heart, and prayer and praise ascending to heaven. And by this intercourse be-

tual respiration,” inhaling grace and exhaling praise.

The Holy Spirit is thus the Breath of God in the soul, and therefore the witness to sins forgiven and intentions set right. It is the privilege of Christian believers that “they feel ‘his [God’s] Spirit clearly witnessing with their spirit that they are the children of God.’ They ‘rejoice in God through Christ Jesus, by whom they have now received the atonement.’”² One of Wesley’s greatest contributions to Christian understanding is

precisely this, that the Holy Spirit can give a true witness—corroborated by a redemptive display of the fruit of the Spirit—that one’s life is fully grounded in and pointed toward the triune God.

But the Christian life is the costly life. The Holy Spirit is not a benign, sleep-inducing presence. Not only is the Holy Spirit breath, but supremely the Spirit is fire in the believer’s life. It is the Spirit’s task to quicken and convict. The Spirit sets the believer’s sights higher than the believer can do on his or her own, namely, on God. Wesley does not equivocate when he writes that “other sacrifices from us he [God] would not [have]; but the living sacrifice of the heart he hath chosen. Let it be continually

For the optimistic Wesley, the culmination of the world’s history would be a consummation in, with, and through the triune God.

tween God and man, this fellowship with the Father and the Son, as by a kind of spiritual respiration, the life of God in the soul is sustained: and the child of God grows up, till he comes to the “full measure of the stature of Christ.”³

There is no better definition of Christian perfection than growing into the full stature of Christ, and no way of reaching this apart from the ever fresh descent of grace and ascent of prayer and praise. This dialectic of descent and ascent is what Wesley calls “a kind of spiri-

offered up to God through Christ, in *flames of holy love* [emphasis added]. And let no creature be suffered to share with him: for he is a jealous God."⁴

God's jealousy has nothing to do with His own needs, which are difficult if not impossible to discern, and everything to do with His deep and ceaseless drive to integrate His creatures into the fullness of His own divine life, which is the three-in-one life of effusive love. For His creatures, God desires nothing if not happiness, not shallow and insipid pleasure, but holy communion with the Source of all life. In one of his last sermons, written just two years before his death in 1791, Wesley summed up the course he had constantly sought over the past six decades:

This is religion, and this is happiness, the happiness for which we were made. This begins when we begin to know God, by the teaching of his own Spirit. As soon as the Father of spirits reveals his Son in our hearts, and the Son reveals his Father, the love of God is shed abroad in our hearts; then, and not till then, we are happy.⁵

The triune God is everywhere at work, not just in the heart's private chamber, but in the rough-and-tumble of history, empires, and nations. The history of the world is constantly overseen and guided by God. For the optimistic Wesley, this meant that the culmination of the world's history would be a consummation in, with, and through the triune God. The closing sentence of Wesley's late sermon "The New Creation" can only be called bold, visionary, and daring: "And to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One God, and of all creatures in him!"⁶

June 7 is
Holy Trinity Sunday.

The new creation was not to be limited to the single soul, reclaimed one by one. The hopeful Wesley asserted, on the scriptural warrant of "Behold, I make all things new" (Rev. 21:5), that indeed all God's creatures would continually enjoy triune life.

It is not for mere mortals to scoff at what God can do. It is for "mere Christians" to be certain, as the Holy Spirit bears witness, that they are in "constant communion with the Father and his Son Jesus Christ, through the Spirit." Triune life is eternal life, which is available to open and expectant hearts even now, as Wesley knew: "This eternal life

then commences when it pleases the Father to reveal his Son in our hearts; when we first know Christ, being enabled to 'call him Lord by the Holy Ghost.'"⁷ This first knowledge of Christ, because it is real knowledge of the triune God, drives the soul to ever richer immersions in triune life. John Wesley's faith in God the Father, God the Son, and God the Holy Spirit inspires each believer to "go, and do thou likewise" (Luke 10:37). "Nothing short of God," Mr. Wesley testified, "can satisfy your soul. Therefore, eye him in all, through all, and above all."⁸

1. "Spiritual Worship," in Albert C. Outler and Richard P. Heitzenrater, eds., *John Wesley's Sermons: An Anthology* (Nashville: Abingdon Press, 1991), 438.

2. "The New Birth," *ibid.*, 340.

3. "On Sin in Believers," *ibid.*, 363.

4. "The Circumcision of the Heart," *ibid.*, 31.

5. "The Unity of the Divine Being," *ibid.*, 536.

6. "The New Creation," *ibid.*, 500.

7. "Spiritual Worship," 436.

8. "The Means of Grace," *ibid.*, 170.



H. Armstrong Roberts

Selfish Spouses Are the Pits

by Jerry D. Porter

The phone jangled. Toni received a fascinating phone call from a college classmate who was unable to bear a child and, in her soul anguish, suddenly remembered my wife. Janice was on the line asking if she could come visit us in Costa Rica, where we were serving as missionaries. Soon Janice was in our home, checking out the Nazarene Seminary of the Americas, and pouring her heart out to her college friend, my dear wife.

We scheduled a tourist train ride down to the Pacific Ocean coastal village of Puntarenas. The electric narrow-gauge three-hour train trip was always a fun and relaxing experience. The three of us chatted about anything and everything. Then suddenly, out of the blue, Janice looked right through me and asked, "Jerry, why do you always murder Toni's ideas? It seems that every time your wife says anything, you insist on contradicting, correcting, or improving her statement. She has barely given birth to her verbalized idea, and you pounce on it with all fours!"

There was a long pause in our conversation, the awkward silence interrupted by the clickety-clack of the train carrying us through the lush mountain jungle. I had never thought of myself as an abusive, selfish husband. I always thought I was a loving, sensitive, supportive kind of guy! In that moment, however, I knew that Janice was right. She had seen my style of "love" that smotherers, controls, corrects, overprotects, suffocates. It was not a pretty sight. I broke the eternal silence with a whimpered, "I don't think I ever re-

alized how I was treating Toni." Turning to my wife, I spoke with heart sincerity, "Toni, please forgive me for being so selfish, so insensitive, so verbally abusive."

That incident and conversation took place almost 15 years ago, and I feel the impact of the prophetic confrontation as if it were today. I wish that I could tell you that I have never again been selfish or insensitive with Toni. The problem is that sometimes her ideas seem crazy or naive to me! When her publicly expressed

I'M BANKRUPT WITHOUT LOVE. . . . LOVE CARES MORE FOR OTHERS THAN FOR SELF."

thoughts are most unlike mine, I feel embarrassed; when in reality it is precisely her free spirit that is so attractive to me and to her friends. My wife sees life through an altogether different prism than I. She sparkles with fresh insights that I would never think of in a million years. As I slowly and painfully learned to bite my tongue and celebrate her newly birthed ideas, she gained even more courage and freedom to be creative and to risk self-expression. She is blooming, studying, and growing so beautifully. I often wonder—with pangs of guilt—where she might be in her pilgrimage if I had been more supportive!

I do not relate this life story be-

cause I am proud of my insecure, controlling spirit. I share it on behalf of those spouses, children, fellow church members, lost family and friends who are being abused by our insensitive, un-Christlike massacre of ideas. We need to give the newborn idea a chance to breathe before we dispense with it as an ignorant suggestion. Honor the Creator God by honoring the creations of His children. Honor those you love by honoring their ideas:

- I'm bankrupt without love.
- Love never gives up.
- Love cares more for others than for self. . . .
- Love doesn't strut,
- Doesn't have a swelled head,
- Doesn't force itself on others,
- Isn't always "me first,"
- Doesn't fly off the handle, . . .
- Doesn't revel when others grovel, . . .
- Puts up with anything, . . .
- Always looks for the best, . . .
- Love never dies.

(1 Corinthians 13:3-8, TM)

Selfish spouses are the pits. Our Lord calls us to a higher definition of marriage. Christian marriage challenges us to grow in unselfish love for our spouse. Thank the Lord Toni had enough of God's grace to love me when I was insensitive and enough of God's grace to "be herself." Thank the Lord Janice was honest enough to show me a reflection of who I was becoming. Thank the Lord for a forgiving wife, an honest friend, and a forgiving Savior! H



Inerrancy

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.

THROUGHOUT A GOOD PART of the 20th century, a fierce debate has raged among Evangelical Christians regarding whether the Bible contains any errors. We in the Wesleyan tradition have avoided the divisiveness that some denominations have suffered whenever the issue of "inerrancy" has reared its ugly head.

Wesleyanism differs from that mentality known as Fundamentalism, which arose early in this century and whose roots lie mostly in Calvinistic soil. Fundamentalism rests on a particular concept of Scripture that may be called (pardon some big words here) "epistemological inerrancy." Epistemology is that branch of philosophy that investigates the origin and nature of knowledge. Fundamentalism believes the basic question in theology to be: *What is the source of knowledge?* Only after the source of knowledge (and thus of truth) has been established as reliable can we go on to discuss other matters, such as salvation. Since the Bible is epistemologically inerrant (i.e., everything it says on any subject must be true), we can trust its message of salvation; it could not be trusted otherwise.

Harold Lindsell is an articulate spokesman for this position. He says: "Of all doctrines connected with the Christian faith, none is more important than the one that has to do with the basis of our religious knowledge. . . . the root question is: From where do I get my knowledge on which my faith is based?" (*The Battle for the Bible*, 17).

But Wesleyan theology works differently. For Wesleyanism, the basic theological question is: *What must I do to be saved?* The crucial issue is salvation. "I want to know one thing," said John Wesley, "the way to heaven; how to land safe on that happy shore" (*Works*, 5:3). The Wesleyan concept of scriptural inerrancy is one of (pardon another big word) "soteriological inerrancy." Soteriology is that branch of theology that deals with salvation. In Wesleyan theology, salvation is truth. Truth is determined by what salvation is, not the other way around. The Bible is sufficient for salvation. It cannot fail to lead us to God and to heaven if we obey its precepts; that is what it means to say it is inerrant.

In Fundamentalism, knowledge is the foundation and salvation is the superstructure. In Wesleyanism, the opposite is the case—salvation is the foundation and knowledge is the superstructure. When we know the source and way of salvation, we know ultimate truth. This means that truth is centered in Jesus the Christ, for He who was the Word says: "I am the Truth" (see John 14:6).

Such a view of what I call "soteriological inerrancy" is affirmed in the Nazarene Articles of Faith. Under the guidance of the late theologian H. Or-

ton Wiley, the church wisely drew up a statement that affirms inerrancy but avoids the Fundamentalist version of it. It says in part: "We believe in the plenary [i.e., full or complete] inspiration of the Holy Scriptures . . . inerrantly revealing the will of God concerning us in all things necessary to our salvation."

This does not mean that we can separate the Bible's teaching about salvation from its statements about other matters and claim that the latter may contain errors, while those texts that speak of salvation do not. That would be a precarious position. Who is to decide how to separate the two kinds of texts? Who is to say whether a text does, or does not, relate to salvation? We believe that the Bible—all of it in its wholeness—is sufficient to lead us to God and salvation. The Bible was not written as a textbook for all branches of knowledge. It was written to show us "the way to heaven." It is completely sufficient for that end. Wesley says: "God himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O

We know ultimate truth when we know the source and way of salvation.

give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me" (*Works*, 5:3).

And for me! Some people try to make the Bible say what God never intended for it to say and then come to swords over whether it is inerrant in saying it. Such folks may do battle with each other if they wish, but as for me, I want to know one thing: the way to heaven.

HL

Two hours before the wedding, when his mind should have been only on me, my husband-to-be was frantically tearing through stacks of boxes in our new home looking for hunting permits that had to be applied for that day. "This is important!" Steve said over the phone.

I was at the church, with my wedding dress half over my head. As my mom held the phone to my ear through all the layers of lace and organza, I reminded him the photographer was taking pictures before the ceremony.

"I'll be there," he promised. "Just tell me where you put my box of hunting stuff!"

Opening day of elk season left no time for such incidentals as setting up camp. I was attempting to tie the tent up between two trees when Steve came running out of the woods.

"Quick! I just spotted a huge herd of elk! Ya gotta see this!" He grabbed my hand, and we raced off in pursuit. I had never seen an elk before and didn't know whether to be excited or fearful. I asked Steve to describe them, but he shushed me to silence.

After a mile of hard, uphill climbing, we came to a meadow. He motioned for me to stay put while he circled around to the other side.

Frantically I motioned back, "No! Don't leave me alone." But the man who had promised to "never leave

Did I Take THIS

After that, it should have come as no surprise that my beloved and I had different interpretations of the vows we exchanged that day. I took his promise to love only me to mean exactly that. To him, however, the promise referred to other women—not hunting.

As a new wife, smitten with my handsome man, I determined to share his love for hunting. When he invited me to go elk hunting, I was euphoric. Although I had never hunted or camped, I was sure whatever made him happy would make me happy also.

After loading the jeep, we drove for six hours, every mile taking us farther away from civilization. *He really wants to be alone with me!* I thought happily.

Two hours later, my pleasure had dimmed. We'd left pavement long ago, and the road was growing less and less discernible. Tall pine trees crowded in, their menacing branches reaching for us through the murky night. When Steve finally pulled the jeep into a small clearing and turned off the engine, I fought down alarm. *Surely we aren't camping here!*

"Come on! Let's set up the tent!" His voice rang with an anticipation I couldn't fathom. As I climbed from the jeep, a ferocious, icy wind ripped the door from my grasp. Waiting as Steve unloaded the tent, my heart grew as numb as my fingers. *How could I have promised to spend the rest of my life with someone who considered this fun?*

"Oh! oh!" he sang out cheerily. "I seem to have forgotten the tent poles! Oh well. No matter. We'll sleep under the jeep for tonight."

This can't be happening! I thought in despair. *He seemed perfectly normal during the year we had dated.* In my troubled sleep, I dreamed of electric blankets, steaming bubble baths, and my coffeepot with the timer that woke me up with the smell of fresh coffee.

The next morning I found myself utterly alone. The man who had vowed to "cleave only unto me" was gone.

nor forsake" me was gone. I stood alone in this vast wilderness with an entire herd of elk somewhere nearby.

Looking at the trees surrounding me, I sensed an ominous presence behind each one. Too frightened to move, I stood rooted to the exact spot where I'd been left until a noise on my left jerked me around. There, not 20 feet away, stood the most massive creature I had ever seen outside a zoo. His head alone looked as big as my whole body. The horns sprouting from his skull stretched 4 feet apart. In horror, I realized this monstrous beast whose eyes were fixed on mine had to be an elk.

How fast could they run? Could they climb trees? Not knowing what else to do, I screamed! The sound echoed back from the mountain with such force it sounded like there were a thousand of me.

Magically, my protector appeared—screaming, also, *at me!* I had scared away the trophy elk he had been stalking. Steve didn't speak to me until we were back in camp, and then it was only to tell me he couldn't build a fire because he had forgotten matches as well as tent poles.

On the third day we awoke to find snow piled high against our sagging tent. The sleeping bags were frozen around our bodies, and our food was coated with ice. Shivering in the frigid air, I determined to check into getting an annulment if we ever made it home.

We did make it home, and just as the pain of childbirth is soon forgotten, so was the trauma of the hunting trip. In my besotted state of love, I remained blind to the fact that the calendar weeks Steve marked in red were holy. Only when I had to find my own ride home from the hospital after the birth of our son smack in the middle of antelope season did I truly understand the importance of family planning. Before the conception of our second child, I made sure there were no red marks nine months ahead.

Twenty-one years later, my love for Steve is no longer

by Mayo Mathers

blind. My vision is 20/20—but I still love him. Time has drastically changed my definition of love, and I imagine my definition will continue to broaden as long as I live. Yet some truths about love have remained constant.

True Love Doesn't Keep Score

At one time I resented the imbalance of shared activi-



ties in our relationship, feeling there should be more equality in how we spent time together. If I tallied all the days I'd spent hunting with Steve and all the days he spent doing what I love, there'd be no contest—so far, at least.

Then in Philippians I read: "Your attitude should be the kind that was shown us by Jesus Christ, who, though he was God, did not demand and cling to his rights as God, but laid aside his mighty power and glory . . . going so far as actually to die a criminal's death on a cross" (2:5-8, TLB).

After that, when resentful thoughts crept in, I gave them to God, praying, "Teach me to have Your attitude, Father, that refuses to keep score or demand equality." That doesn't mean that I don't encourage Steve to take my enthusiasms and hobbies into account when we plan our time together.

True Love Is Tolerant

Our first night home from our honeymoon, Steve volunteered to help with the dishes. Immediately I began offering "constructive" criticism. "You put in way too much soap. . . . You missed a spot. . . . Your water needs to be hotter. . . ."

Finally, he chided, "It seems easier for you to criticize me than to understand I've never done this before."

Steve was right. Instead of being grateful for his willingness to help, I had criticized his ineptness. It didn't make him very eager to help with other chores.

Steve's statement impressed me deeply that night, but



it took a long time for me to put it into practice. In raising our sons, I discovered they responded far more readily to me when I tried to see things from their perspective before correcting them.

True Love Practices the Hebrews 11:1 Kind of Faith

"Faith is the substance of things hoped for, the evidence of things not seen." Long before he had the evidence, Steve believed in me as a writer. When my first article sold, he showed no surprise, only pleasure. "I knew you could do it!"

His belief in me goes beyond mere words. Many times he has come home from work to find me glued to my computer and no savory odors coming from the kitchen. Not once has he made me feel guilty. "I have a great idea!" he'll say. "How about goin' out for dinner?"

Last summer he needed a new welder for his business and decided to sell one of our vehicles to pay for it. Just when it sold, my computer ceased working. "Let's use the money for a new computer," he said. "I can make do

with my old welder a while longer.”

Several years ago, I began receiving invitations to speak to women's groups out of state. This means my absence from home for several days at a time. Steve takes these invitations as seriously as he does my writing and arranges his work schedule around our sons so their routine will not be interrupted while I am away.

Steve has always seen possibilities in me that I don't see. I feel his pride and strive to live up to it. His faith in me and his love for me work together to help me achieve God's purpose for my life.

There is a resurgence of the giddy freedom we knew as newlyweds.

True Love Requires Cultivation

A friend of mine recently celebrated her 50th wedding anniversary. “If there is one thing I've learned in my 50 years of marriage, it's that you can never stop working at it,” she said. “Marriage requires constant work. Never get so comfortable you cease to cultivate it.”

At first her words amazed me. How much cultivating could a marriage need after 50 years? I've come to realize that everything requires constant care to survive. The ancient redwoods, thousands of years old, still need rain and sunshine to stay strong and green. Our house needs a fresh coat of paint, highways need to be patched and resurfaced. And marriages need a fresh coat of love.

One Friday evening, Steve arranged for a sitter and told me to be home at precisely 6 P.M. I walked in to the golden flicker of candles, soft music, and a catered dinner for two.

Such extravagant “coats of love” are rare. Usually it's something small and simple. The unexpected gift of a book by a favorite author, or a pizza-and-video night at home by ourselves. Sometimes it's nothing more than doing a chore we knew the other one is dreading.

True Love Doesn't Give Itself a Way Out

The same friend told me she and her husband view each day together as “a gift from God. It's our reward for hanging in there even when we didn't feel like it. The fact is,” she said, “I was determined to love my husband even when I didn't *feel* any love for him.” Not “feeling” love can make us rationalize a way out. My friend's marriage glows with goodness and health, proof that commitment pays off in big dividends.

There have been many times when I have asked myself, “Why did I take *this* man?” There have also been times (usually during hunting season) when I have considered “untaking” him. Yet, without Steve, I'd miss the unique blessings that accompany longevity.

When our sons were younger, we were swamped by the responsibilities of raising children. Time alone was rare. Now they are both nearly grown, and we find ourselves alone more and more. While there is a certain bittersweetness that accompanies this new stage in our marriage, there is also a resurgence of the giddy freedom we knew as newlyweds. We're rediscovering leisurely dinners in quiet restaurants instead of the noisy chaos of fast food. And how nice it is to savor a long evening at home with no one to please but each other.

Recently, Steve and I were looking through our stack of photo albums. Each page stimulated forgotten memories, and we laughed and reminisced our way through an entire evening. As he eagerly turned the pages of the albums, I thought, “There is no other person in this entire world who would share the same level of pleasure in these memories that I do.” My heart swelled with a new level of love for him.

Time has a way of shrinking differences and enlarging similarities. Experience has a way of teaching us how to survive the differences that still exist. For instance, Steve is still as passionate about hunting as he was on our wedding day. I will never reach his level of pleasure on these outings, but I have learned some secrets to make them more tolerable—always pack the tent poles and matches myself!

HH

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You can make a powerful impact in the life of a needy child! **Nazarene Child Sponsorship** matches your resources with a child's potential. Sponsorship provides food, education and spiritual nourishment to children in developing areas throughout the world. It's a powerful, life changing, partnership. If you want to invest in a child's potential or learn more, please call **Nazarene Child Sponsorship** at 816-333-7000, ext. 2530 or send a postcard with your name and address to **Nazarene Child Sponsorship**, 6401 The Paseo, Kansas City, MO 64131.

Focus on the Church: The Hope for Christian Marriages

STEPHEN G. GREEN



Stephen G. Green is senior pastor of Pasadena, California, First Church of the Nazarene on the Los Angeles District.

A FEW WEEKS AGO, my wife and I were the speakers at a retreat for young married couples. I opened the retreat with a question: "Does it take good marriages to make a good church, or does it take a good church to make good marriages?" The discussion was lively and reflective; but when the debate was over, the group agreed that it took good marriages to make a good church. It was then that I introduced the tension for the whole weekend. I announced, "You are all wrong; it takes a good church to make good marriages."

Now you are probably thinking what some of those young couples were thinking: *What gives you the right to make your pronouncement with such confidence?* It was in those moments of potentially losing my group for the whole weekend that I gave them some New Testament texts that we would consider: Mark 3:31-35; Matthew 10:34-39; Ephesians 5:22-33; Colossians 3:18-19; 1 Peter 3:1-7.

As we began to read and discuss Mark 3, it became obvious to all of us that the rhetoric most often reserved for family members was being used for those who were being gathered into a community of followers committed to doing the "will of God." Jesus said that it was the one who did God's

will who was His "brother and sister and mother" (NIV). I suppose there are many ways of interpreting these verses. But one unavoidable understanding is that marital and biological ties are not the primary social relationships of identity.

Mark 3 was disturbing to us, but it seemed tame compared to the harsh language of Matthew 10. In Matthew, Jesus implies that He actually came to set kin against one another. It almost seemed beyond comprehension to all of us on the retreat that Jesus would demand that we not only take up our own cross but also include our family relationships on that cross. Someone said that it was starting to make sense how early Christians were able to allow their families to die as martyrs for the sake of the Kingdom. Someone else said he remembered a missionary service where the missionary said that the Church had become the new convert's family.

Our discussion that weekend moved into the Old Testament. It was obvious to all of us that the coming of Christ and the formation of the Church was treating the family very differently than ancient Israel did. Marriage and family were at the marrow of Israel's understanding of who she was and what she was to do. God was going to bless the entire world through the children of these specific people. Nothing made one more blessed than having children, and nothing made one as wretched as barrenness. On this weekend of retreat it became apparent to us that the Early Church moved in a different direction than ancient Israel. The Church—not the family—was the primary social unit in early Christianity.

In the last session of our retreat we read several New Testament Epistles, attempting to notice how political, economic, and household relationships were described. What we discovered was that all of these relationships were considered only after the primary social relationship, the Church, was described. Early Christians understood who they were and what was important primarily from the social relationships of Christ and His Body. They were not just a husband or a wife, master or slave, parent or child, but a Christian husband or Christian wife, and so on.

Recently, my teenage daughter and I had a discussion concerning some high-profile marriages in America, along with infidelity, divorce, and the breakdown of the family. I was despairing in this conversation when Stephanie helped me remember what I believe. She said, "But, Dad,

**The Church—not the family—
was the primary social unit in
early Christianity.**

shouldn't our focus on Christ and the Church change all of this for Christians?" This young teenager helped her pastor-father realize again that Christian marriages are dependent upon Christ and His Body in the world! Perhaps it is time for Christians to learn again what it means to focus on Christ and His Church as the primary social relationships for who we are and what we value and do in the world.

PH

A Promise Kept

by Cheryl Gochbauer



As the wife of a Promise Keeper, let me share how this “radical” men’s movement has positively affected my life. Fifteen years ago, I was married to a guy named Allen. We both said we knew Jesus, but our marriage was a shambles. Allen had read the part in the Bible about the submissive wife and liked that section, but he failed to grasp his own role in a God-designed marriage.

To the National Organization for Women, which fears that Promise Keepers teaches men to abuse their wives, I say, you’ve got it all wrong. I’ve been there. Done that. I’ve been beaten for not being submissive enough—had my husband sit at the kitchen table and read the Bible after he had hit me, telling me that it was his duty before God to keep me in line. As you can probably imagine, the marriage didn’t last.

I’ve been married to Terry for 13 years now. Two years ago, our marriage was in trouble. Terry’s a nicer guy than Allen, so it took over 10 years for our marriage to disintegrate instead of 3, but it was still headed the same direction—divorce.

We both knew we needed counseling, but where—and with whom? Strangers were too expensive; I didn’t trust our own pastor because he was Terry’s friend, and we ladies all know how guys stick together!

But something needed to be done—I demanded something be done! We had to get counseling, or the marriage was through.

Terry was getting ready to go out of town to Boulder for his first Promise Keepers rally—going to

Comstock

go for all this male bonding stuff. "Don't let the door hit you in the backside as you're going out!" I yelled. "When you return on Monday, we're getting counseling!"

"All right," he yelled, shutting the door with vigor.

Sunday night he was back. He hugged me tight. I just stood there, unresponsive. He told me we didn't need counseling and proceeded to tell me some things he had learned at Promise Keepers. *Yeah, right, I thought. So we'll get counseling next week instead.*

But this new attitude stuck. And the other guys who had been to Promise Keepers with Terry started supporting each other, talking

Our marriage was headed in the wrong direction—for divorce.

about their marriages, and encouraging each other to be better husbands and fathers.

Terry was listening to God, and the difference was amazing. He was more patient and attentive. He didn't seem to rise to the bait as quickly when disagreements arose. And I had the sneaking suspicion he was praying for me and about me—and he was getting answers from the Lord in how to respond to my needs.

It's amazing how easy it is to fall in love again with someone who treats you right. And that's just what happened to us. We still have arguments, but never with the fatalism that says, "This marriage will never last."

Coach McCartney, one of the founders of the Promise Keepers movement, said that "you will see reflected in a wife's countenance everything her husband has invested or withheld from her." Anyone who knows me will confirm that my face is beaming! **HH**

OUT OF CONTROL

VICTOR SCHREFFLER



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

ONE OF MY MORE TRAUMATIC moments of childhood had to do with a go-cart.

It wasn't exactly a mechanical marvel. We bent some nails over steel rods for axles and used lawn mower wheels. The steering was a modified sled approach: ropes and feet set the course.

The brake was a rather clever invention—a 1" x 2" attached by a single nail to the frame. When pivoted forward, the board provided minimal drag against one of the rear tires. In reality, the board was a little long, and activating it caused the go-cart to become airborne. But then I guess you still stopped. Eventually.

Our maiden voyage ended in disaster.

After a marvelous glide down the road, our pit crew was met at the bottom by the local bully. For some reason, he had the need to demonstrate his chart-shattering IQ by making up in meanness what he lacked in cleverness. Somewhere along the line he confused intimidation with masculinity. So to prove his manliness, he took

our precious technological wonder of a go-cart and smashed it to pieces.

I guess he's the kind of guy who grows up thinking that if he can outshout, outshove, or outdominate the people around him, then he's come in to his own—a man's man.

Control is such a fun thing to have and such a miserable thing to suffer under. I still remember standing there watching the destruction of a dream while being powerless to stop this guy who was twice my size.

And there wasn't a single thing I could do.

I was helpless.

I hate being helpless.

I hate being powerless to stop an injustice.

The hardest thing for a dad to do is watch a teenage child head down a path of self-destruction and yet be powerless to stop it.

The hardest thing for a husband is to watch his beloved wife slowly robbed of life in a losing battle with cancer.

Helplessness is such an unpleasant place.

Yet the place of greatest pain can become the place of greatest redemption.

How?

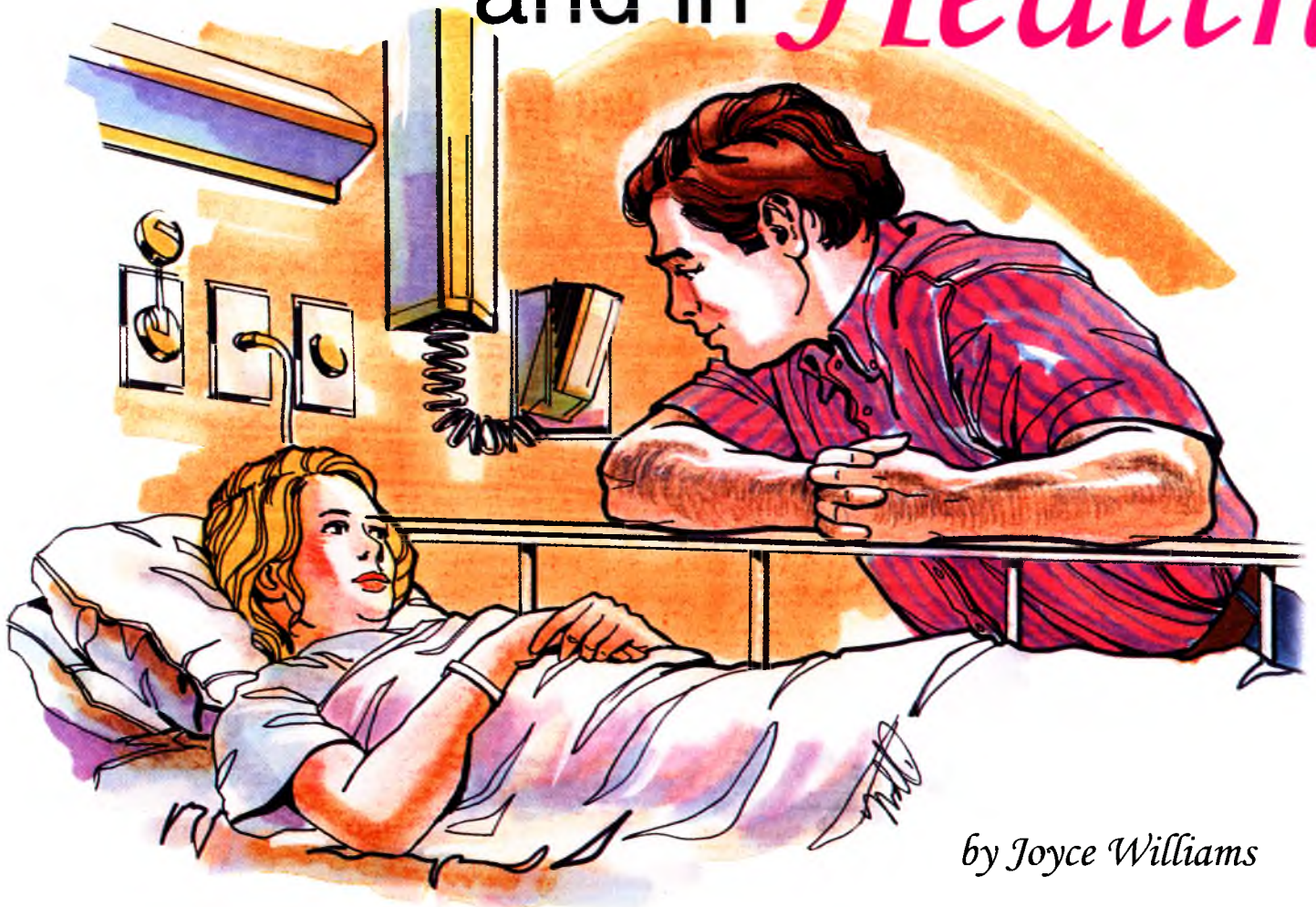
Well, it does two things: (1) It reminds me that I'm not really controlling nearly as much as I think I am; and (2) Life goes on anyway.

Men are masters of control. We're bred for it.

But it's really nice to discover that in those moments when we're faced with our own inadequacy, the bully busting our go-cart may seem big to us, but he's still pretty small next to God. And even when we're not in control, He still is. **HH**

The place of greatest pain can become the place of greatest redemption.

In Sickness and in Health



by Joyce Williams

I watched that young man. He reminded me of an oversized, huggable teddy bear. Gently and tenderly, he reached out and wrapped his big arms around his young wife. Carefully, he helped her get up. Then she leaned on him as they walked slowly across the room. Tears sprang into my eyes, and my heart swelled within me as I observed this display of concern and love.

What a deeply touching scene! It is very precious to me because this caring young man is my son-in-law, Butch, and his wife is my daughter, Bethany. And they share an extraordinary love.

For, you see, Butch married Bethany knowing that she was a victim of lupus. Although he well knew the ramifications of this insidious disease, his love has never faltered. He determinedly took Bethany as his bride with all of the unknowns of a chronic illness. I vividly recall the day, almost five years ago, when they repeated those vows with unconditional love and unqualified statements.

The first test came very early. On the day after their wedding, Bethany became seriously ill, and they found themselves in the emergency room of the hospital closest to their honeymoon resort. She continued to get worse. They spent the third night of their marriage in

the hospital. Butch slept in a chair by the side of his bride's hospital bed. When he called to tell me they were in the hospital, I asked if they wanted me to come. He quickly responded that he would take care of Beth. (Now really—who wants his mother-in-law along on a honeymoon?!) I knew then that something very special was going on. He had taken those promises he had made to heart.

Bethany did recover from that flare-up and had several years of near remission. Later, when she was seriously ill again, I flew back to Virginia to be with them, and I observed anew the continuation of that absolute commitment and devotion.

In a day when marriages end be-

cause of the slightest inconvenience, it is refreshing to see a young couple remain devoted to each other, although they are struggling with life-and-death issues. Working 60-plus hours a week, cleaning, cooking, doing laundry, and so on, and being the primary caregiver for a seriously ill spouse is quite an assignment for anyone. But Butch gladly shoulders these cares and responsibilities and is always solicitous and kind. When Bethany is hospitalized, he practically moves into her room. He has spent many nights sleeping in a chair by her side, leaving just to go to work. The reason that he is so faithful in caring is because he really loves Bethany—absolutely, totally, without reservation.

How did Butch learn to love like that? From God our Father and from Jesus Christ, who gave himself for us. God's love is uncondi-

*Butch really loves
Bethany—absolutely,
totally, and without
reservation.*

tional, constant, free. He is always there, caring and carrying us. He is by our side wherever we may be—at weddings and in hospital rooms, in joy and in sorrow—He is always there.

Again I thought of the words from the marriage vows: “For better—for worse, for richer—for poorer, in sickness and in health, to love and to cherish, till death us do part.” This is God's plan—a divine design that has us in mind!

Thank You, Father, for loving us even when we were chronically sin-sick—for responding to our cry from the depths of our misery. Your loving arms embrace us and guide us.

And thank you, Butch, for being a promise keeper.

IN A WOMAN'S VOICE

My Manual for Love

MARLO M. SCHALESKY



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

A BIBLE SITS OPEN ON MY DRESSER. Its once soft cover is now rumpled and dog-eared. The pages, once lily-white, are covered with smudges and notes. The gold edging is worn off, and the tabs are no longer readable. But to me, it's still the most beautiful Bible in the world, just as it was the night my husband gave it to me when he proposed. I still remember gazing down at the dark burgundy cover. Opening it, I saw words scribbled in Bryan's slanted hand: “Remember that my love for you is founded on the words here and comes from their Author,” he wrote. “Praise Jesus for what He has given us, this manual for our lives and our love.”

Back then, those words seemed like sweet, romantic musings. Now, as I look back, I see that Bryan's words were more than the poetry of a man in love, they were the foundation upon which we would build a life together. And, after 10 years, I'm starting to see what it really means to follow God's Word in our lives and our love.

To me, it's meant . . .

- Learning to root for the Minnesota Vikings, jumping up with a big “Hurray!” whenever they score a touch-

down and sitting back with a deep sigh when the other team scores. (“Each of you should look not only to your own interests, but also to the interests of others” [Philippians 2:4*].)

- Making tuna sandwiches *without* the relish. (“Submit to one another out of reverence for Christ” [Ephesians 5:21].)

- Finding joy in helping Bryan prepare a sermon, survey a roof, or figure out why women are the way they are. (“It is not good for the man to be alone. I will make a helper suitable for him” [Genesis 2:18].)

- Staying up to talk over differences, even when we both have to get up early the next morning. (“Do not let the sun go down while you are still angry” [Ephesians 4:26].)

- Never saying “I told you so,” or “you should have known better,” or “I would never do that.” (“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves” [Philippians 2:3].)

- Forgetting the last argument, never bringing up past grievances or mistakes, and starting each new day with a clean slate, with only “I Love You” written on it. (“Bear with each other and forgive whatever grievances you may

have against one another. Forgive as the Lord forgave you” [Colossians 3:13].)

- But mostly, it's meant learning to love as God does, even when Bryan makes a mistake in the checkbook or when he's grumpy after a long day at work or when he forgets to put the toilet seat down or when he just plain makes me mad. It means loving without conditions, without expectations, without restrictions, even when I don't feel like it.

*Scripture quotations are from the New International Version of the Bible (NIV).

HH

First Growth Awards Presented

William J. Prince presented the first General Superintendents' Growth Awards on April 2 at the Sacramento District Assembly. The two honored pastors were Floyd Hughes of Tracy, Calif., First Church, and David Taft, Sacramento North Church.

This new award's purpose is to emphasize those practices that advance the church locally and worldwide. The intentionally high requirements are reception of new Nazarenes, payment in full of all budgets, and significant involvement in sponsoring a new church.

This award thanks a church and its



(L. to r.) General Superintendent Prince, Rev. Hughes, Rev. Taft, and District Superintendent Ronald Greeno.

pastor who have given priority to soul winning, starting churches, and supporting the organizational structures that make evangelism possible in 119 world areas.

Humorist to Perform at NLC

Mark Reighard has been added to the lineup of talent for the 1998 Nazarene Laymen's Conference (NLC) to be held July 1-5 at Opryland Hotel in Nashville, according to Talmadge Johnson, director of Sunday School Ministries. Reighard, a humorist and musician, will serve as the announcer for the services.

Reighard is a professor in the music department of Southern Nazarene University. He has also been involved in church music for 25 years as an organist and pianist.

He has also traveled extensively throughout the U.S. as a Christian humorist. His comedic style has been compared to a mixture of Steve Martin and Victor Borge.

NLC is sponsored by the Sunday School Ministries Division. According to Johnson, registration is still open, and interested laypersons should register immediately. For additional information, call toll-free at 800-221-6317 or E-mail at <nlc@nazarene.org>.

District NWMS Presidents Hold Quadrennial Gathering

People gathered from throughout the U.S. and Canada March 18-22 for the District NWMS Presidents' Gathering III in Charleston, S.C. With the theme of "Harvesttime," the event's purpose was to better equip the participants in carrying out their mission assignment.

Special speakers for the event included Bill Bright, founder and president of Campus Crusade for Christ, General Superintendent Jim L. Bond, and General NWMS Director Nina G. Gunter.

"I was greatly challenged by Dr. Bright in his call to 40-day periods of fasting and prayer for America," said Lois Ward, Los Angeles District NWMS president.

Gunter challenged the district presidents to set up a mission education task force on their districts to think through formats that will better inform their people about missions.



Bill Bright

Eastern Michigan District President Reta Steely commented, "I thought the whole thing was just awesome—the presentations, the speakers, all of it."

The quadrennial meeting, first held in 1990, was a dream of Gunter. "I'm encouraged as I see growth of the district presidents as a result of each District Presidents' Gathering," she said. "It is something I wish I had had when I was learning the ropes as a district president."

Marchant Family Update

The Ken Marchant Sr. family members injured in the vehicle accident in Mexico are improving slowly, according to Ron Marchant, brother of Ken Sr.

Donna, wife of Ken Sr., suffered two broken collarbones, a broken neck, a broken back, and a severe head injury. After a lengthy hospital stay and extensive therapy, she is at home, where she continues to rehabilitate.

Dallas, 12, daughter, suffered a broken leg and fractured vertebrae. After leg and back surgery, she is at home, continuing in outpatient rehabilitation.

Ken Jr., 14, son, suffered a broken back that has left him paralyzed from his waist down. After an extensive hospital stay, he has been released, continuing treatment on an outpatient basis.

Ron Marchant requests continued prayers for God's healing and miracles for each family member.

Note: In the April *Herald*, it was reported that Ken Jr. was paralyzed from the neck down. That information was incorrect, and we apologize for the error. —Managing Editor

Marsden Is Keynote Speaker at ANSR Conference

The Association of Nazarene Sociologists (ANSR) held its annual conference March 19-21 in Kansas City. This year's theme was "Nazarene Higher Education in the U.S.A.: Is It Necessary?"



George Marsden (right) with Jon Johnston, ANSR president

George Marsden, keynote speaker and internationally known author, spoke on "What Difference

Should Christian Perspectives Make?" to more than 50 registrants.

Papers included "Why These Schools? Historical Perspectives on Nazarene Higher Education" by Stan Ingersol; "Transformative Learning in Christian Adult Higher Education" by Cathy Hutchings; and "Nazarene Higher Education: Personal and Denominational Strategies for Ministerial Preparation" by Ken Crow.

These papers can be obtained from the ANSR web page of the Church Growth Division at the International Headquarters <www.nazarene.org>.

Two Coaches Honored for Successful Seasons

The basketball coaches at Southern Nazarene University (SNU) and Mount Vernon Nazarene College (MVNC) were named coaches of the year in their respective divisions of the NAIA.



Bobby Martin, SNU basketball coach

Bobby Martin led the Redskins of SNU to the Division I championship game. To play in the national tournament, they beat two ranked squads, which had defeated them twice each during the regular season.

The Redskins finished the season with a 29-9 record.

Scott Flemming led the MVNC

Cougars to a 27-7 record in Division II and advanced to the quarterfinals before the tournament loss. The Cougars won their first-ever Mid-Ohio Conference regular-season title and achieved their highest NAIA national ranking by finishing third.

Ironically, there is a longtime connection between the two coaches. Martin was Flemming's coach when Flemming attended MVNC as a student.



Scott Flemming, MVNC basketball coach

NEWS BRIEFS

■ TNU Ranks at Top with Public Educators in Tennessee

When the Tennessee Department of Education released statistics on the "number of active Tennessee public K-12 teachers, counselors, and administrators with degrees" from colleges and universities in the state, Trevecca Nazarene University (TNU) ranked number one. With 2,716 graduates working in the public schools, TNU led the second-place school by 1,300 educators, according to Jan Greathouse, TNU director of public information.

■ Golden Gate Community Honored as Model Organization

Golden Gate Community, Inc., a compassionate ministry center of the Church of the Nazarene in San Francisco, has been distinguished as a model enterprise development organization. Randy Newcomb, executive director, reports that the ministry, which operates three businesses, has been recognized nationally as a program that provides job training and employment opportunities among very low income and formerly homeless individuals. Willie Brown, mayor of San Francisco, says, "Golden Gate Community is one of the leading organizations in our city. It provides a model of how we can offer opportunity and hope among the poor while operating a viable business."

■ Fire Damages Waco Church

The sanctuary of Waco, Tex., First Church was destroyed by fire April 1, and the rest of the building received extensive smoke damage, according to James Blankenship, San Antonio District superintendent. When the congregation came to the midweek service and saw what had happened, they sat in chairs on the lawn and praised God. "I believe God is going to use this to take these people to a new level of spirituality," Blankenship said.

■ Strickland Retires from TNU

William J. Strickland has retired, ending 36 years of service to Trevecca Nazarene University (TNU). Strickland has taught in the religion department, served 1 year as dean of students, and was academic dean for 17 years, the longest tenure of a dean at Trevecca.

■ Women Alive! Goes Multilingual

Women Alive! a Christian holiness magazine for women, has announced further international expansion into Russian, Romanian, and Chinese. This magazine, which is recommended by Sunday School Ministries and Nazarene Women's Ministries, teaches scriptural holiness from a Wesleyan perspective. For information write to *Women Alive!* P.O. Box 4683, Overland Park, KS 66204, or contact their new web site at <www.womenalivemagazine.org>.

Illustrated Bible Life announces new trips to ISRAEL and GERMANY

Join fellow Nazarene Sunday School teachers and students on a life-changing trip to the world of the Bible and the beginnings of the Protestant Church. Hosted and led by Nazarene Sunday School editors, writers, and professors.

Israel, Jordan, Sinai, Egypt

This unique and personalized tour covers all the major biblical sites in the Holy Land.

Departure date—March 1, 1999

Germany Reformation Tour

Includes a day at the millennial celebration of the historic Oberammergau Passion Play, and optional Switzerland/Austria Tour

Departure Date—May 30, 2000

For complete itinerary, costs and registration information, contact:

**Randy Cloud, Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131
816-333-7000, ext. 2364**

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE WEEKLY ATTENDANCE FOR THE 1996-97 ASSEMBLY YEAR U.S. AND CANADA



Sunday School Ministries Director Dr. Talmadge Johnson reports the following official worldwide Sunday School statistics for the 1996-97 assembly year in the Church of the Nazarene. The responsibility list stands at 1,344,397. The extension ministries responsibility list is 35,402, and the outreach attendance is 23,542. The average weekly Sunday School attendance is 689,060.

The average weekly Sunday School attendance in the U.S. and Canada is 388,409. This represents an increase over 1995-96, the first increase since 1992.

Below are the top five churches in regular Sunday School attendance on the U.S. and Canada districts. These lists are compiled from reports submitted by district secretaries to the general secretary as reported by pastors in the *Annual Report of Pastor to the District Assembly*.

AKRON

- 358 Canton First
- 182 Warren First
- 179 Warren Champion
- 167 East Liverpool First
- 166 New Philadelphia

ALABAMA NORTH

- 251 Huntsville First
- 246 Birmingham First
- 219 Cullman First
- 190 Jasper First
- 146 Decatur First

ALABAMA SOUTH

- 148 Lanett First
- 133 Tuscaloosa Holten Heights
- 119 Millbrook
- 118 Dothan First
- 111 Sylacauga First

ALASKA

- 137 Anchorage Hillcrest
- 115 Soldotna
- 101 Juneau
- 98 Nikiski
- 94 Wasilla Lake

ANAHEIM

- 294 Norwalk
- 273 Cerritos
- 260 Rancho Cucamonga Highland Avenue
- 256 Long Beach First
- 253 Ontario

ARIZONA

- 455 Phoenix Orangewood
- 395 CrossRoads
- 380 Glendale First
- 319 Tempe
- 238 Oro Valley

CANADA ATLANTIC

- 115 Amherst, N.S., Community Mission
- 99 Oxford, N.S.
- 98 Sherwood, P.E.I.
- 87 Lutes Mountain, N.B.
- 81 Trenton, N.S.

CANADA CENTRAL

- 141 Toronto Emmanuel
- 127 Toronto Rosewood
- 123 Brampton
- 104 Egypt
- 85 Newmarket

CANADA PACIFIC

- 124 Guildford
- 114 Southside Community
- 106 Abbotsford
- 90 Victoria First
- 63 Penticton

CANADA QUEBEC

- 145 Montreal St-Michel
- 74 Montreal Centre Evangelique
- 71 Franklin Centre
- 55 West Island
- 40 Montreal Riviere des Prairies

CANADA WEST

- 287 Calgary First
- 278 Medicine Hat Glenview
- 160 Calgary New Life Fellowship
- 157 Edmonton Southside
- 108 Saskatoon Louise Street

CENTRAL CALIFORNIA

- 551 Porterville
- 517 Bakersfield Olive Knolls
- 425 Visalia First
- 251 Bakersfield First
- 205 Fresno Grace

CENTRAL FLORIDA

- 615 Lakeland Highland Park
- 548 Orlando Metro West
- 401 Orlando Central
- 398 Winter Haven First

- 353 Lakeland Lake Gibson

CENTRAL LATIN AMERICAN

- 113 San Antonio Emmanuel
- 99 Mercedes
- 93 Oklahoma City Segunda
- 89 Oklahoma City Primera
- 87 Houston Primera

CENTRAL OHIO

- 760 Grove City
- 272 Circleville First
- 245 Columbus Shepherd
- 233 Gallipolis
- 196 Columbus Northwest

CHICAGO CENTRAL

- 914 Kankakee College
- 682 Kankakee First
- 372 Chicago First
- 230 Danville First
- 202 Naperville Trinity

COLORADO

- 1,309 Denver First
- 567 Colorado Springs First
- 405 Denver Westminster
- 319 Colorado Springs Trinity
- 301 Denver Lakewood

DAKOTA

- 141 Mandan
- 128 Minot First
- 114 Jamestown First
- 111 Mitchell
- 98 Valley City

DALLAS

- 461 Richardson
- 239 Texarkana First
- 219 Carrollton
- 214 Grand Prairie First
- 187 Dallas First

EAST TENNESSEE

- 195 Philadelphia
- 174 Chattanooga First
- 173 Estill Springs
- 161 Shelbyville
- 157 Crossville

EASTERN KENTUCKY

- 190 Ashland First
- 186 Ashland Plaza
- 167 Covington First
- 131 Catlettsburg First
- 123 Maysville
- 123 Richmond First

EASTERN MICHIGAN

- 551 Warren Woods
- 423 Richfield
- 377 Flint Central
- 288 Howell
- 280 Plymouth

GEORGIA

- 242 Battlefield Parkway
- 217 Dublin First
- 212 Sandersville First
- 210 Mount Olive
- 209 Atlanta First

HAWAII PACIFIC

- 125 Maui Samoan
- 121 Kaneohe
- 94 Kailua English
- 84 Wahiawa Filipino
- 77 Honolulu First English

HOUSTON

- 359 Houston Spring Branch
- 210 Houston Northwest
- 199 Pasadena First
- 197 Nacogdoches
- 188 Houston First

ILLINOIS

- 202 Decatur First
- 191 Pittsfield

- 175 Salem Grace
- 170 Decatur West Side
- 162 Decatur Parkway

INDIANAPOLIS

- 567 Indianapolis Westside
- 439 Indianapolis First
- 350 New Castle First
- 296 Martinsville First
- 218 Indianapolis South Side

INTERMOUNTAIN

- 792 Nampa First
- 597 Nampa College
- 424 Boise First
- 408 Meridian Valley Shepherd
- 311 Baker City

IOWA

- 443 Oskaloosa First
- 241 Des Moines Eastside
- 198 Council Bluffs First
- 169 Burlington First
- 167 Cedar Rapids Oakland

JOPLIN

- 262 Carthage
- 192 Pittsburg
- 181 Parsons
- 179 Independence First
- 172 Lebanon

KANSAS

- 1,063 Wichita First
- 335 Wichita Linwood
- 305 Hutchinson First
- 284 Junction City First
- 275 Newton First

KANSAS CITY

- 1,844 Olathe College
- 622 Kansas City First
- 348 Kansas City Central
- 251 Kansas City Shawnee
- 251 Topeka First

KENTUCKY

- 260 Lexington Lafayette
- 172 Georgetown
- 169 Science Hill
- 143 Monticello
- 136 Highway

LOS ANGELES

- 1,040 Pasadena First
- 722 Pismo Beach New Life Community
- 365 Atascadero
- 322 San Luis Obispo (English)
- 313 Lompoc Trinity

LOUISIANA

- 144 Shreveport Huntington Park
- 95 Ebenezer
- 91 Vivian
- 86 Baton Rouge First
- 82 Pearl River

MAINE

- 142 Brunswick
- 135 South Portland
- 131 Bangor
- 102 Skowhegan
- 85 Dover-Foxcroft

METRO NEW YORK

- 653 Brooklyn Beulah
- 325 Living Word Community
- 208 Valley Stream
- 207 Maranatha
- 200 Bronx Bethany

MICHIGAN

- 363 Lansing South
- 291 Jackson First
- 247 Grand Rapids First
- 240 Owosso First
- 231 Chapman Memorial

MINNESOTA

- 166 Fergus Falls

- 151 Brainerd

- 113 Osseo
- 110 Minneapolis Southwest Community
- 98 Minneapolis Cambodian

MISSISSIPPI

- 218 Meridian Fitkin Memorial
- 187 McComb First
- 131 Jackson Emmanuel
- 103 Pascagoula First
- 85 Grenada First

MISSOURI

- 360 St. Louis Trinity
- 241 Harvester
- 219 St. Louis Overland
- 174 St. Louis Bridgeton
- 172 St. Louis Webster Groves

NAVAJO NATION

- 78 Chilchinbeto
- 60 Leupp
- 49 Dilkon
- 48 Smoke Signal
- 45 Ramah Navajo

NEBRASKA

- 236 Lincoln First
- 141 Omaha Central
- 137 North Platte
- 124 Fremont
- 124 Hastings

NEW ENGLAND

- 329 New Bedford, Mass., International
- 310 Nashua, N.H., Community Chapel
- 238 Dorchester, Mass., Amis de la Sagesse
- 201 Quincy, Mass., Wollaston
- 199 Uxbridge, Mass.

NEW MEXICO

- 241 El Paso Open Gate
- 232 Clovis First
- 209 Albuquerque Sandia
- 168 Albuquerque Heights First
- 123 El Paso First

NORTH ARKANSAS

- 219 Conway First
- 192 Rogers First
- 176 Jonesboro Woodsprings
- 175 Bentonville
- 169 Jonesboro Forest Home

NORTH CAROLINA

- 346 Charlotte Pineville
- 268 North Raleigh
- 246 Hendersonville
- 227 Asheville First
- 213 Raleigh First

NORTH CENTRAL OHIO

- 1,447 Cleveland Heaventrain (CTM)
- 668 Marion First
- 550 Mount Vernon First
- 345 Bucyrus
- 276 Bedford

NORTH FLORIDA

- 242 Jacksonville University Boulevard
- 191 Pensacola First
- 180 Jacksonville Oak Hill
- 177 Hernando
- 168 Leesburg

NORTHEAST OKLAHOMA

- 315 Tulsa Central
- 300 Bartlesville First
- 252 Tulsa Regency Park
- 220 Sapulpa
- 215 Broken Arrow First

NORTHEASTERN INDIANA

- 417 Fort Wayne Lake Avenue
- 359 Huntington First
- 334 Anderson First
- 288 Elkhart Northside
- 271 Muncie South Side

NORTHERN CALIFORNIA

238 Santa Rosa
199 Santa Cruz
194 Concord
187 Napa
162 Castro Valley Edenvale

NORTHERN MICHIGAN

125 Clare
122 Beaverton
121 Alanson Lakeview
109 Reed City
96 Cadillac Cherry Grove

NORTHWEST

456 Spokane First
454 Moscow
407 Spokane Valley
298 Lewiston First
242 Grandview

NORTHWEST INDIANA

508 Portage First
452 Valparaiso
357 Kokomo First
202 Noblesville
173 South Lake

NORTHWEST OKLAHOMA

1,582 Bethany First
438 Oklahoma City First
218 Guymon
159 Woodward
147 Bethany Lake Overholser

NORTHWESTERN ILLINOIS

337 Pekin First
301 Sterling First
222 Galesburg First
209 Ottawa First
202 Rock Island First

NORTHWESTERN OHIO

589 Lima Community
258 Springfield High Street
239 Mount Sterling
213 Springfield First
188 Findlay First

OREGON PACIFIC

1,400 Salem First
551 Medford First
451 Portland First
429 McMinnville
330 Newport

PHILADELPHIA

541 Fairview Village

417 Ephrata
282 New Holland
274 Selinsgrove
257 Mifflinburg

PITTSBURGH

230 Pittsburgh South Hills
223 Waynesburg
165 Warren
137 Norwin
137 Oil City

ROCKY MOUNTAIN

135 Kalispell, Mont., First
127 Casper, Wyo., First
127 Cheyenne, Wyo., Grace
124 Whitefish, Mont.
105 Great Falls, Mont., First

SACRAMENTO

365 Redding First
362 Auburn
358 Sacramento Liberty Towers
297 Oroville
219 Sparks First

SAN ANTONIO

283 San Antonio First
151 Georgetown
149 Austin South
134 Temple First
127 Harlingen

SOUTH ARKANSAS

243 North Little Rock First
197 Little Rock First
177 Hot Springs First
161 Little Rock Calvary
143 North Little Rock Friendly Chapel

SOUTH CAROLINA

479 Greenville First
416 Columbia First
404 West Columbia Central
290 Midland Valley First
226 Orangeburg First

SOUTHEAST OKLAHOMA

240 Choctaw
168 Henryetta
109 Durant First
108 Ada
98 Midwest City Bresee

SOUTHERN CALIFORNIA

533 San Diego Mission Valley
341 San Diego First
234 Riverside Arlington Avenue

223 Bloomington
194 Victorville First

SOUTHERN FLORIDA

1,867 Princeton Good Samaritan
400 Lake Worth New Life
380 Bradenton First
289 North Miami Haitian
272 Fort Pierce Haitian

SOUTHWEST INDIAN

51 Needles
47 Albuquerque First Indian
46 South Tucson Community
36 Somerton
33 Parker

SOUTHWEST INDIANA

514 Seymour First
233 New Albany Christ's Community
199 Bloomington First
199 Terre Haute First
196 Brazil First

SOUTHWEST LATIN AMERICAN

134 Chandler Primera
85 El Paso Primera
79 Phoenix Primera
50 Tucson Primera
44 Fabens

SOUTHWEST OKLAHOMA

368 Bethany Calvary
276 Oklahoma City Trinity
215 Oklahoma City Western Oaks
210 Yukon
146 Oklahoma City Pennsylvania Avenue

SOUTHWESTERN OHIO

663 Cincinnati Springdale
460 West Chester
362 Dayton Beavercreek
320 Dayton Parkview
313 Vandalia

TENNESSEE

1,006 Nashville First
364 Clarksville First
337 Nashville College Hill
250 Memphis Calvary
243 Nashville Grace

UPSTATE NEW YORK

234 Owego
176 Rochester Grace
164 Syracuse Immanuel
158 Watertown
122 Rochester Calvary

VIRGINIA

849 Richmond Southside
334 Annandale Calvary
233 Woodbridge
180 Hampton
180 Harrisonburg

WASHINGTON

552 York Stillmeadow
240 Marley Park
227 Bel Air
221 Salisbury
204 Laurel

WASHINGTON PACIFIC

1,055 Puyallup
665 Seattle Aurora
422 Gold Creek Community
355 Kent First
282 Port Orchard

WEST TEXAS

503 Metroplex Chapel
403 Lubbock First
376 Hereford
246 Arlington First
234 Big Spring

WEST VIRGINIA NORTH

251 Parkersburg Broadway
248 Weirton First
170 Parkersburg First
150 Elkins
138 Morgantown Pierpont

WEST VIRGINIA SOUTH

375 South Charleston First
200 Charleston Elk River
193 Huntington First
170 Charleston Calvary
168 Oak Hill

WESTERN LATIN AMERICAN

338 Los Angeles Belvedere
150 Los Angeles Boyle Heights
142 Rancho Cucamonga
102 Sacramento
99 Pomona

WISCONSIN

122 Racine Community
107 Mattoon
106 Racine Taylor Avenue
94 Richland Center
86 Baraboo First

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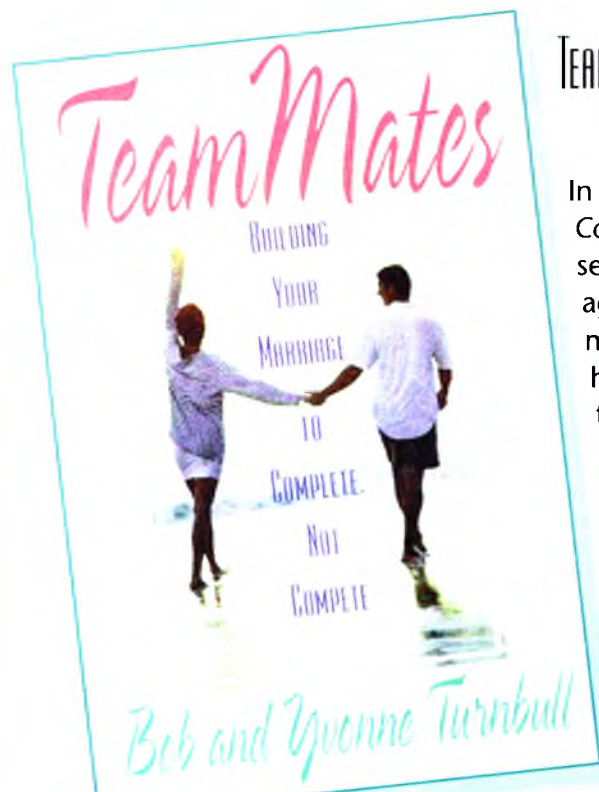
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THE QUESTION BOX

CONDUCTED BY WESLEY D. TRACY

Q. I enjoy "The Readers Write." I know that you print only a few of the letters that you receive. What was the worst letter you got while you were editor?

A. It's so hard to choose. One started: "How ignorant can you be?" An unsigned letter declared: "You are either (A) totally incompetent or (B) a Communist." Another writer told me that if I did not put a certain item in the *Herald*, he would spread the word that I was a "liberal."

But the letter that haunts me to this day came in response to an article about how the church could be more sensitive to the needs of handicapped or disabled people. The operose writing told me that this one-sentence letter was a struggle for its disabled author to write in pencil on tablet paper. It read, "Please, handicapped persons also get raped." It was signed "George." No last name, no return address. The postmark on the outside of the envelope was not readable. I didn't know how to help. There was no pastor, no social agency, to call.

Who knows the terrors that persons like George, who cannot ward off their attackers, must face in the dark corners of our world. I pray for George. Will you? And if you know any disabled persons who may be vulnerable to such abuse, please check it out. Do it for George.

Q. Can you post your monthly Q&A section (including past responses) on the WWW for easy access?

A. We do have a *Herald* home page, which you can access at <<http://www.nazarene.org/co/herald.html>>. We will consider your request. Also let me remind you that there is a monthly satellite *Question Box* telecast on NCN. Check the schedule on page 23 for the date and time.

Q. My mother recently died. I'm considering burying her ashes within the favorite promise pages of her well-worn Bible. Would this dishonor the Holy Scriptures? And what sort of container would be appropriate for burying the Bible and ashes?

A. I spoke to a representative of a funeral home that operates a cemetery. He said they often bury Bibles within caskets, and sometimes with cremains. I know of no theological reasons for opposing your plans. Most mortuaries provide (and municipalities require) a small vault for cremains that would easily accommodate ashes plus a Bible. Cost: about \$200.

READERS WRITE



Words of Faith

Last week my new *Herald of Holiness* arrived. I so look forward to this magazine each month. The first thing I do is read over the highlighted articles on the cover, then I go directly to Dr. Rob Staples's column. Each month Dr. Staples teaches me something new that I can use in my everyday life. So many times his column has provided me with information to assist some new Christian friends. Thank you for the inspiration, information, and enjoyment this magazine provides me each month.

Dotty S. White, E-mail

Premature

I shall miss the candor, wit, and most of all, the wisdom of Wesley Tracy. His "Editor's Choice" column was a monthly favorite of mine, and the March column titled "Premature" was one of his best. This article ought to be framed and posted in a prominent location in all of our churches. Many, many grieving individuals, including children, have been seriously hurt by well-meaning Christians using the will-of-God heresy to explain a tragic loss of a parent or the premature death of a child. Wesley's comment "that the evil in this world is not from God" supports my belief that most of what happens to us in this life happens because we are human. We are born and then we die; in the meantime both good and bad things happen to us, and often God is blamed for bad things that are not His fault. Thank you, Wesley, for pointing this out to us before your retirement.

Sidney E. Gholson, E-mail

Deep Roots—Great Shade

After reading the April *Herald*, I was hurt and saddened. The letters against Doug Samples's article struck my heart. We Nazarenes are so busy attacking one another that the enemy has time to build his kingdom.

Why do we believe that holiness and having a Sunday evening service are one in the same? Do we see evening services in the Bible? What about the Early Church? Did the Christians in Rome gather for evening services in the catacombs? (Or maybe they weren't really Holiness people!) . . . Evening services are a cultural and traditional outgrowth of the modern church. . . .

I would ask a question for all of us to focus on: What is our primary purpose? Our purpose is to know God and to know Him perfectly. Everything else follows this intimate knowledge of our loving and compassionate Creator and Savior. The questions we need to ask ourselves are:

Are people being brought into the Kingdom in our local fellowship? Why not? Are people growing in their knowledge of Jesus Christ? Why not? Are people growing in spiritual maturity? Why not? Are people discovering, developing, and expressing their spiritual gifts? Why not? . . .

Paul Straub, Santa Maria, Calif.

Editor's note: This is an excerpt from a lengthy letter.

VITAL STATISTICS

Deaths



NEVA BEECH, 63, retired missionary, died Apr. 10 in Nampa, Idaho. Mrs. Beech and her husband, Ronald, served 31 years in the Philippines. In addition to her husband, she is survived by a son, Barry; daughters, Barbara York, Cathy Borger, Lynnette Cochran, and Colleen Skinner, missionary to Ukraine.

LUTHER D. BOHANNAN, 75, Vernon, Tex., Dec. 3. Survivors: wife, Alberta; sons, Donald, Rev. Gary, Darrell; brothers, William, Earl, Joe, Grady, Charles; sisters, Florence Daniel, Hazel Parris, Aldean Pullen, Jane Bohannan; three grandchildren.



DORIS J. BROWN, 100, retired missionary, Scottburgh, South Africa, Mar. 27. Miss Brown served 40 years in Mozambique and South Africa, pioneering the Magude Mission in Mozambique. In South Africa, she helped found the Ethel Lucas Memorial Hospital and pioneered medical work at the Lorraine Mission. Survivors: nephew, John Williams; niece, Grace Jessop.

BERTHA LOU CUMMINS, 82, Lufkin, Tex., Jan. 23. Survivors: daughter, Waynetta Moseley; one grandson.

MARGUERITE L. SALISBURY HAINES, 84, Clarkston, Wash., June 14. Survivors: husband, Warren; daughters, Joan Kinzer, Carol Lybyer, Sheryl Rick; five grandchildren; three great-grandchildren.

REV. N. WARREN HAINES, 91, Clarkston, Wash., Feb. 23. Survivors: daughters, Joan Kinzer, Carol Lybyer, Sheryl Rick; five grandchildren; five great-grandchildren.

EMMA E. HOUGH, 96, Springfield, Ohio, Nov. 19. Survivors: son, Rev. Donald; daughter, Mrs. Marvel Litton; 5 grandchildren; 12 great-grandchildren.

REV. WILLIAM M. ROGERS, 80, Bellingham, Wash., July 29. Survivors: wife, Mary; son, John; daughters, Merilee Stewart, Patricia Southern, Marjorie Duncan; 10 grandchildren; 7 great-grandchildren.

Announcements

CINCINNATI (OHIO) CARTHAGE CHURCH will celebrate its 70th anniversary July 18-19. For more information, contact the church, P.O. Box 17129, Cincinnati, OH 45217, 513-242-2720.

HARRISONVILLE, MO., CHURCH will celebrate its 30th anniversary July 3-5. For more information write to 1303 Meadow Dr., Harrisonville, MO 64701 or call 816-884-2945 or 816-380-5810.

JACKSONVILLE (N.C.) FAITH CHURCH will celebrate its 40th anniversary July 25-26. For more information, contact Mac Crouch, 604 Crissy Dr., Jacksonville, NC 28540, 910-346-6689.

KANSAS CITY (KANS.) METROPOLITAN CHURCH will celebrate its 50th anniversary July 11-12. For more information, call Pastor Dan Snowbarger, 913-287-2467.

ROME, GA., CHURCH will celebrate its 50th anniversary June 7. For more information, call 706-234-5023 or 706-295-1231.

SOUTHWEST INDIANA DISTRICT will celebrate its 50th anniversary during the final service of district assembly, 7 P.M., Thursday, July 16, at Bethel Temple in Evansville, Ind. For more information, call the district office, 812-279-6621.

SPOONER, WIS., CHURCH will celebrate its 50th anniversary June 14 at 2:30 P.M. For more information, call 715-635-3496.

FOR THE RECORD

Moving Ministers

CALVIN A. ALEXANDER, from Pataskala, Ohio, to Painesville, Ohio

MARLON ANGEL, from Milbry, Ala., to Ritchie, W.Va.

ROBIN E. BUCKLIN, from Stateline (Ill.) Community to Fort Madison, Iowa

LARRY CALE, from Sistersville, W.Va., to Clendenin, W.Va.

HAROLD W. CUSTER, from Marietta (Ohio) First to Parkersburg, W.Va.

MARTIN D. DENNIS, from Wilmington, Ohio, to Warren (Ohio) Champion

RONALD D. DOOLITTLE, from pastor, Kankakee (Ill.) First, to district superintendent, Iowa

LOREN EDWARDS, from Cedar Falls, Iowa, to Newton, Iowa

MARK EIGSTI, from North Platte, Nebr., to Waterloo, Iowa

GLEN L. FRESHOUR, from Springfield (Ohio) Maplewood to Indian Lake (Ohio) Northside

STEPHEN GOCKING, from Carlinsville, Ill., to Morgantown (W.Va.) First

TRACY L. GORMAN, from Richmond (Va.) Southside to Washington (Pa.) First

ELDON GERALD GRAY, from Meadville, Pa., to Fairmont (W.Va.) First

LARRY HANSON, from Cincinnati (Ohio) Norwood to Marietta, Ohio

JEFFREY W. HILL, from Silverlake, Mich., to North Pekin, Ill.

WILLIAM D. HOLLEY SR., from Birmingham (Ala.) Forestdale to Tuscaloosa (Ala.) Holten Heights

DOUG KEITH, from associate, Joelton, Tenn., to pastor, Sistersville, W.Va.

WALTER E. KING, from Montrose, Iowa, to Ankeny (Iowa) Hope

PETER A. KLINE, from pastor, Climbing Hill, Iowa, to student, Nazarene Bible College

BRICE D. LITTLE, from associate, Bluffton, Ind., to associate, Findlay (Ohio) First

JACK L. McMAHON, from St. Louis (Mo.) Bridgeton to Pataskala, Ohio

JOHN MEHAFFEY, from New Martinsville, W.Va., to Congo, W.Va.

DARRYLE A. MOODY, from Fulton, Ohio, to Orrville (Ohio) Harvest Hills

STEVEN W. NESTOR, from evangelism to pastor, New Martinsville, W.Va.

WILLIAM B. NIELSON, from Painesville, Ohio, to Albuquerque Heights (N.Mex.) First

H. RUSSELL PARKER, from Forest City, N.C., to Bloomfield, Ind.

GENE C. PHILLIPS, from district superintendent, Iowa, to district superintendent, Louisiana

DALE SCHNEIDMILLER, from Richmond (Va.) Christian Fellowship to Grove City, Pa.

JAMES W. SHERRILL, from Indian Lake (Ohio) Northside to Louisville (Ky.) Farmdale

H. VERN SHIPLEY, from specialized assignment to associate, Mountain Home, Idaho

PRESTON SMITH, from Waterloo, Iowa, to Montrose, Iowa

DAMON K. SPURGEON, from student, Nazarene Theological Seminary, to associate, Vincennes (Ind.) First

RICK VAN WEY, from Fort Madison, Iowa, to Cedar Falls, Iowa

TERRY L. WEYMAN JR., from associate, Painesville, Ohio, to associate, Albuquerque Heights (N.Mex.) First

O. MICHAEL WILCOX, from associate, Cordova, Ala., to pastor, Millry, Ala.

Moving Missionaries

ATHIALY, ABRAHAM and JUDITH, from the Philippines to Indianapolis, Ind.

BALSBAUGH, DAVID and HILLARY, from Malawi to Olathe, Kans.

BENSCOTER, DANA and MIRTZA, from Honduras to Lapwai, Idaho

CAMPBELL, JONATHAN and KAREN, from Malawi to Merritt Island, Fla.

CRAFT, ROBERT and RAMONA, from Cullman, Ala., to the Philippines

CUNNINGHAM, FLOYD, from Gaithersburg, Md., to the Philippines

DOERR, STEVE and JOANIE, from Nampa, Idaho, to the Africa Regional Office

FOSNAUGH, LANE and JANELLE, from Fort Wayne, Ind., to the Asia-Pacific Regional Office

FRIBERG, HUGH and EVELYN, from Nampa, Idaho, to Swaziland

HEIL, BRYAN and LINDA, from Paraguay

to Uniontown, Ohio

JOHNSTON, TREVOR and MARY, from France to Coshocton, Ohio

JONES, AL and KITTY, from Spokane, Wash., to Ethiopia

KERR, JILLIAN, from Switzerland to Western Australia

KETCHUM, TERRY and KATHIE, from Haiti to Olympia, Wash.

LAIRD, CHARLES and PATRICIA, from Kenya to Scotland

LEHRKE, CAROLYN, from Swaziland to Lewisburg, W.Va.

MERKI, ROBERT and ELIZABETH, from Papua New Guinea to Glen Burnie, Md.

PATCH, WILLIAM and GAIL, from South Korea to Cleveland, Ohio

PESADO, DANIEL and MARGARITA, from Spain to Oklahoma City, Okla.

READ, TERRY and JOAN, from Kenya to Olathe, Kans.

RENSBERRY, DUANE and LINDA, from Nicaragua to Alpena, Mich.

SAMPSON, WESLEY and LAURA, from Kansas City, Mo., to Malawi

SANDERS, TERRY and JANE, from the Philippines to Little Rock, Ark.

STARGEL, SCOTT and LINDA, from Haiti to Warren, Mich.

STOTLER, DALE and PAT, from Wollaston, Mass., to Lesotho

STULTS, ROY and SUE, from Olathe, Kans., to ENBC

WARD, VERNE and NATALIE, from Papua New Guinea to Nampa, Idaho

WEST, LARRY and PHYLLIS, from Bethany, Okla., to Indonesia



As a church we must minister to those who serve our country and challenge them to be missionaries in uniform.

Come alongside and let Chaplaincy Ministries know your servicemember's address, send them a Servicemembers' Readiness Packet, and keep in contact with them.

**"God and the soldier all men adore
In times of danger, if not before;
When all things are righted
God is forgotten and the soldier is slighted."**

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COMMUNICATION

Understanding How to Understand

by Bob and Yvonne Turnbull

Ever notice how men and women use language so differently? They speak on two different wavelengths—AM and FM. Ever notice, too, that men don't talk the same way to women as they do to other men? At least, in some cases, they better not.

It's like the man who just punched the work clock and, with 10 minutes left before he starts his shift, ambles over to the coffee pot, pours a cup, takes a sip, and then spits it out, grumbling, "Hey, who made this slop?" A man standing next to him says, "I did. If you don't like it, make your own."

Now ladies, this may be hard for you to believe, but those guys aren't mad at each other. That exchange is no big deal. It's simply guy talk. That's one way men bond.

Bob: But supposing it's a Sunday morning and my beloved and I are next to each other in our kitchen. I pour a cup of coffee, spit it out, and say, "Did you make this slop?" Gentlemen, am I in trouble, like *big* trouble? Can we agree that for the next 24 hours it could possibly be cold meals and cold bed? Just kidding, but it's true that in so many instances men don't talk the same way to women as they do to other men.

We even use words differently.

Yvonne: For example, I could say to Bob, "How was dinner tonight?"

Bob: Fine.

Yvonne: Just *fine*?

Bob: Yeah, I liked it. It was fine.

Yvonne: What was wrong with it?

Bob: Nothing was wrong with it. Aren't you listening to me? I said it was *fine*.

Yvonne: Well, if you didn't like it, you should have told me halfway through dinner, and I would have fixed something else.

Bob: What?

Yvonne: Ladies, what does *fine* mean to you? Probably the same as it means to me. It was sorta OK. So-so.

Bob: Men, doesn't the word *fine* mean *fine*? Like in *good*? Like in *real good*? Evidently not. No, what Yvonne really wanted to hear was, "The table setting was outstanding, the cuisine scrumptious, and I will love the chef forever." Something on that order.

Or, how about this one:

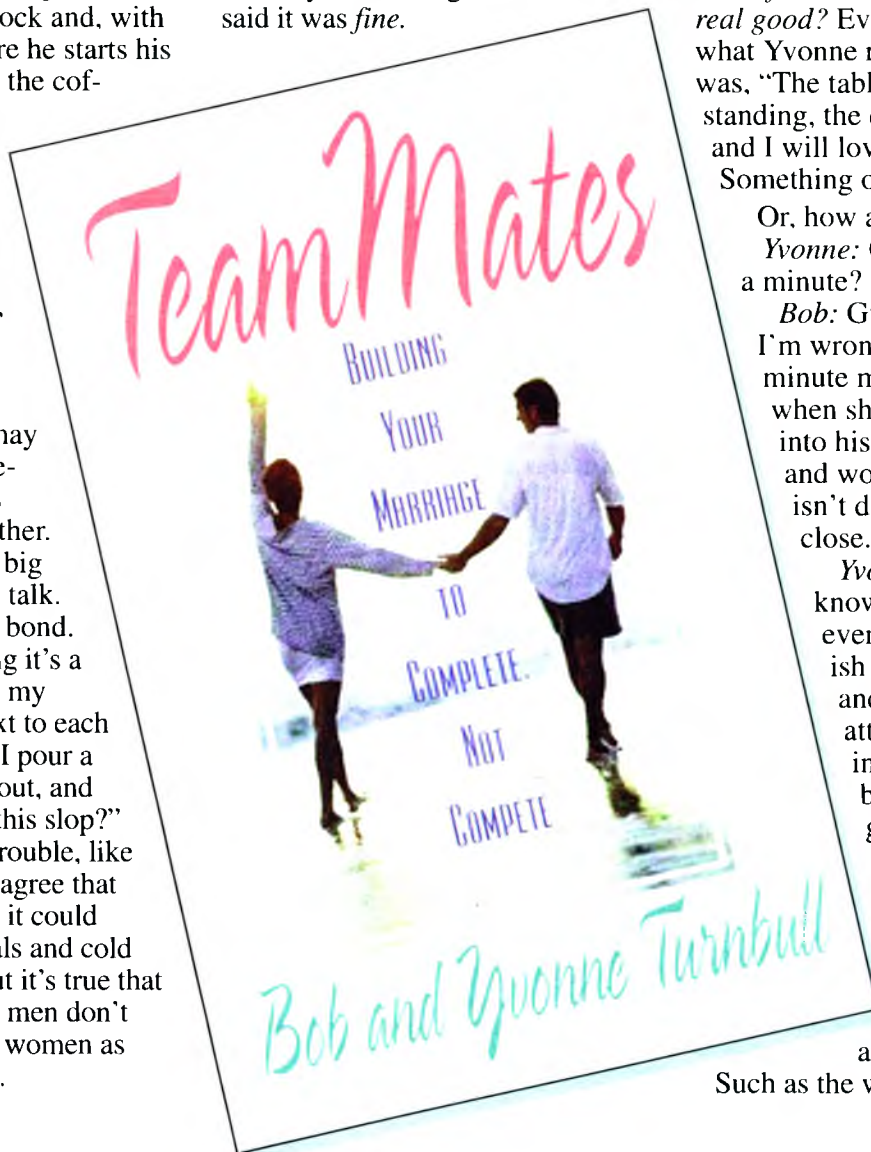
Yvonne: Can I talk to you for a minute?

Bob: Guys, correct me if I'm wrong, but doesn't a minute mean 60 seconds? So when she talks 60 seconds into history, I get a bit edgy and wonder why the chat isn't drawing to a quick close.

Yvonne: The ladies know I really mean how-ever long it takes to finish what I want to say, and now that I have his attention, I should toss in a few more subjects before he gets that glazed look over his eyes. "Right, ladies?"

Since men are information-oriented, they take words more literally than women.

Such as the word *minute*, or, if



the wife was to say, "You *never* take me out to dinner." He hears the words that sound like an accusation and wants to correct them by countering with, "How can you say that? I took you to dinner about four months ago." But she is coming from a different point of view.

Women use words to express emotions, and women will amplify certain words to express how they are feeling. When she says *never* or *always*, she rarely means them literally. She's saying, in her own way, that something isn't happening, and she wants to make sure you understand how important it is to her. Unfortunately, when we don't understand where each is coming from, we end up in an argument with no agreement in sight. She is arguing her feelings. She feels her feelings are being discounted when he tries to correct her. Now he is arguing the content of her words, thinking that she tends to make a big deal out of everything. Sound familiar? So

**"Take it or leave it.
I'm not changing."
With this selfish attitude,
no wonder we had a gazillion
misunderstandings.**

what do you do with your differences?

The two of us keep in mind the verses found in Philippians 2:3-7 (NIV). (We will write it in our Turnbull paraphrase so it relates to a husband and wife:) "*Husbands and wives*, do nothing out of selfish ambition or vain conceit, but in humility consider *your spouse* better than yourself. Each of you *married couples* should look not only to your own interests, but also to the interests of *your mate*. Your attitude should be the same as that of

Christ Jesus: Who, being in very nature God . . . *took* the very nature of a servant. *So, husbands and wives, serve one another.*"

We used to deal with our communication differences with an attitude of "Sorry 'bout that, but that's just the way I am. Take it or leave it, but I'm not changing." With this selfish attitude, no wonder we had a gazillion misunderstandings. That was then. This is now. For now we have the attitude that is described in Philippians 2 of "Let me understand you better. What areas can I change to improve our communication?" What a big-time difference this has made for us. We don't know if we'll ever totally understand each other. That's OK. At least we are *trying* to understand each other, and we do it now with a fun attitude rather than an adversarial one.

Excerpted from chapter 5, "Help, My Mate Can't Read My Signals," from a new Beacon Hill Press book TeamMates: Building Your Marriage to Complete, Not Compete by Bob and Yvonne Turnbull.

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EVANGELISTS' SLATES



ADAMS, GERALD W.—THE JERRY ADAMS FAMILY: Marion, IN, Northeastern Indiana Camp Meeting, Concert, June 7-P; North Ridgeville, OH, Concert, 13*; Connerville, IN (First), Concert, 21; Camby, IN, Indianapolis District Campgrounds, Concert, July 4; Mooresville, IN, Concert, 5-P; Grant City, IN, Concert, 12*; Heartsville, IN, Concert, 24*; Indianapolis, IN, Concerts, 25* & 30*

⑦ **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Franklin, PA, Vacation Bible School, June 8-14; Statesville, NC, Vacation Bible School, 15-21*; Archdale, NC, Vacation Bible School, 22-28; Lynchburg, VA, Vacation Bible School, July 13-19; Ramseur, NC, Vacation Bible School, 20-26*; Greensboro, NC (Rolling Roads), Vacation Bible School, 27—Aug. 2

BAILEY, J. D.: Fenton, MI, Eastern Michigan District Camp Meeting, June 7-14; Lebanon, TN, East Tennessee District Camp Meeting, July 13-19; Richmond, KY, Eastern Kentucky District Camp Meeting, 20-26

BAKER, RICHARD C.: Indiana, PA, June 2-7; Woodsfield, OH, 16-21

BENDER, TIM AND CHERYL: Richmond, IN, June 4-14*; Searcy, AR, North Arkansas District Boys Camp, 28—July 3; Waycross, GA, Camp Meeting, 6-12*; Lucasville, OH, Youth Camp, 27-31*

⑦ **BOND, GARY & BETH:** Oskaloosa, IA, Camp Meeting, June 15-21*; Upland, IN, Camp Meeting, July 20-26*

BROWN, ROGER N.: Ogilville, IN, Camp Meeting, July 9-19*

BURKHALTER, PAT AND DONNA: Arcola, IL (First), June 3-7; Houston, MS, 17-21; Ridge Farm, IL, 24-28; Manchester, MO (Community), July 8-12

⑦ **CANEN, DAVID:** Hortense, GA (Waynesville Trinity), June 2-7; Meansville, GA, Camp Meeting, 18-28*

CANFIELD, DAVID—EVANGELISTIC MINISTRIES: Hickory, NC, Camp Meeting, June 14-21*

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Bethany, OK (Calvary), Concert, June 7-A; Bethany, OK (Williams Memorial), Concert, 7-P; Ceres, CA (Valley View), Concert, 14-A; Clovis, CA, Concert, 14-P; Mount Vernon, OH (First), Concert, 21-A; Colorado Springs, CO, Concerts, 26-28*; Columbus, OH (Northwest), Concert, July 5-A; Columbus, OH (First), Concert, 5-P; Sparks, NV (First), Concert, 19; Yukon, OK, Concert, 26-A

COOK, THOMAS L.: Covington, GA (First), Faith Promise Revival, June 5-7; Snellville, GA, 14*; Lawrenceville, GA, 21-24; Rossville, GA (First), 27-29; Adrian, GA, Georgia District Teen Camp, July 6-13

COVINGTON, NATHAN: Goodland, KS, May 31—June 2; Kilgore, TX, 10-14

DELL, JIMMY: Roxana, IL, June 5-9; Casey, IL, 10-14; Jamestown, ND, Dakota District Camp Meeting, 21-26; Prescott Valley, AZ, 28; Hendersonville, NC, North Carolina District Camp; July 2-12; Gardiner, ME, Maine District Camp, 15-19; Vici, OK, Camp Meeting, 27—Aug. 2*

⑦ **DENNISON, MARVIN E.:** Monte Vista, CO (Valley), June 2-7; Coloma, IL (Grace Community), Vacation Bible School, 9-14; O'Fallon, MO, 16-21; Hanover, PA, Evangelical Christian Youth Camp, 22-26*; Pittsfield, ME, Maine District Boys and Girls Camp, 29—July 2; Pittsfield, ME, Maine District Teen Camp, 6-11; New Cumberland, WV, Family Camp, 13-19*; Alanson, MI (Lakeview), Family Crusade, 21-26; Bedford, IN, Southwest Indiana District Boys Camp, 27-30; Bedford, IN, Southwest Indiana District Girls Camp, 30—Aug. 3

DICKINSON, PAUL R., SR.—MINISTRIES OF HOPE: Romeo, MI, Camp Meeting, July 31—Aug. 9*

DIEHL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES: Lenoir City, TN, East Tennessee District Children's Camp, June 8-12; Bellevue, FL, Children's Revival, 15-19; Dublin, GA, Georgia District Primary Camp, 22-26; Dublin, GA, Georgia District Middel Camp, 29—July 3; Chester, SC, Children's Revival, 6-12; Nashville, TN (McClurken Memorial), Children's Revival, 13-19; Oden, IN, Children's Revival, 20-26

DOVE, KENNETH: Brooksville, FL (First), May 31—June 3; Panama City, FL, North Florida District Senior High Camp, 29—July 3; Sylacauga, AL (First), 26-29

⑦ **FADER, WES AND MARY:** Asheboro, NC, June 10-14; Lothian, MA, Camp Meeting, July 11-19*

FLINT, ROBERT E.: Milford Center, OH, June 1-30*

GESSNER, DON AND SHIRL: Dickson, TN, Tennessee District Camp, June 7-14; Clanton, AL, Camp Meeting, 15-21*; Richardson, TX, Dallas District Camp, 23-28; Suwanee, GA, Camping, July 2-12*; Manton, MI, Camp Meeting, 13-19*; Richmond, KY, Eastern Kentucky District Camp, 20-26; Frankfort, IN, 27—Aug. 2

GRAY, BOB AND BECKY: Alexandria, LA, Louisiana District Camp Meeting, June 9-14; New Smyrna Beach, FL, 21-25; Camillus, NY, Upstate New York District Camp Meeting, 29—July 5; McDonough, GA, Georgia District Camp Meeting, 6-12; Lebanon, TN, East Tennessee District Camp Meeting, 13-19; Carthage, MO, Joplin District Camp Meeting, 24-26

⑦ **HAINES, GARY:** Obetz, OH, June 4-7; Bend, OR, 13-17; West DeMoines, IA, Iowa District Camp, 22-28; Springfield, IL, Illinois District Camp, July 14-19; Ellicott City, MD, Washington District Camp, 26—Aug. 2

JUNEMAN, JOHN AND TRINA: New Baltimore, MI (Anchor Bay), Evangelist Training Camp, June 8-14; Massillon, OH, Camp Meeting, 16-26*

⑦ **LECKRONE, LARRY AND TAMLA:** Charleston, WV (Davis Creek), June 24-28; Vicksburg, MI, Michigan District Camp Meeting, July 11-19; North York, ON (CANADA), Canada Central Camp Meeting, 24—Aug. 2

LENDERMAN, ALAN AND SHERRY: Bristol, TN (First), Concert, June 7-A; Saltville, VA, Concert, 7-P; Jamestown, TN (First), Concert, 28-A; Jamestown, TN (Pleasant View), Concert, 28-P; Maryville, TN, East Tennessee District Camp, Afternoon Concert, July 19; Lebanon, TN (West View), Concert, 26-A; Smyrna, TN, Concert, 26-P

JOHN LEWIS—WHITE DOVE MINISTRIES: Okmulgee, OK, Concert, June 14-A; Broken Arrow, OK (First), Concert, 14-P; Rogers, AR (New Hope), Concert, 17; Webster Groves, MO (St. Louis), Concert, 21-A; Columbia, MO (First), Concert, 21-P; Stillwell, KS (Blue Valley), Concerts, 23-24; Tulsa, OK (First), Concert, 28; Amarillo, TX (South Georgia), Concert, July 12-A; Amarillo, TX (Valleyview), Concert, 12-P; Colorado Springs, CO (Central), Concerts, 14-15; Fountain, CO (Valley), Concerts, 16-17; Brush, CO (First), Concert, 19-A; Fort Morgan, CO, Concert, 19-P; Pampa, TX, Concert, 21; Tuttle, OK, Concert, 26-A; Choctaw, OK, Concert, 26-P

LOMAN, LANE: High Point, NC, Camp Meeting, July 5-9*; Collins, MS, 13-17*; Conneautville, PA, Camp Meeting, 27—Aug. 2*

⑦ **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Cuba, Crusade, June 1-6; New Baltimore, MI (Anchor Bay), Evangelist Training Camp, 8-12; New Baltimore, MI (Anchor Bay), Cross Style Conference, 12-14; Leesville, LA (First), 22-28; Marion, IN, Camp Meeting, July 2-

12*; Macomb, MI (Bethel), 15-19; Fenton, MI, Eastern Michigan District Camp, 19-26; St. Louis, MO (Southwest), 28—Aug. 2

⑦ **MILLHUFF, CHUCK R.:** Traverse City, MI, June 3-7; Marion, IN, Northeastern Indiana District Camp, 8-14; Eads, CO, 24-28*; Birmingham, AL, Alabama North & South District Camp, 30—July 5; Logan, OH, Central Ohio District Camp, 10-19; Nampa, ID, Intermountain District Camp, 20-26

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Huntingdon, PA (McConnells-town), June 3-7; Lizella, GA, Camp Meeting, 11-21*; Lake City, FL (Trinity), 28-A; Bowdoinham, ME, Maine District Camp Meeting, 22-26

NAJARIAN, BERGE AND DORIS: Waynesville, NC (Lakeview), Faith Promise, July 18-19

PALMER, MIKE: Florissant, MO (Trinity), June 7 & 14; Columbia, SC, South Carolina District Camp, 29—July 5; Columbus, OH, Central Ohio District Camp, 10-19; Tabor, IA, Iowa District Tabor Camp, 28—Aug. 2

PARKS, TOM AND BECKY: Mansfield, OH (First), June 7-10; Bellevue, OH, 14-17; Hamilton, OH (Millville Avenue), 21; Hamilton, OH (Tri-County), 28; Newell, WV (Congo), Concert, July 12-A; Weirton, WV (First), Concert, 12-P; Geneva, OH, Concert, 19-A; Ashtabula, OH (First), Concert, 19-P; Bowling Green, OH, Concert, 26-P

⑦ **PERDUE, NELSON S.:** Greenville, TN, June 3-7; Nashville, TN, Tennessee District Camp, 8-14; Jamestown, ND, Dakota District Camp, 21-28; Columbia, SC, South Carolina District Camp, 29—July 5; Columbus, OH, Camp Meeting, 12-19*; Toronto, ON, Canada Central District Camp, 24—Aug. 2

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES: Pineville, LA, Louisiana District Camp, June 9-14; Oklahoma City, OK (Western Oaks), 28—July 1

PHELPS, PHILLIP—MINISTRIES: Waco, TX (First), Concert, June 7; Weatherford, TX, Concert, 14; Mustang, OK, Concert, 21-A; Lawton, OK (Heights), Concert, 21-P; New Braunfels, TX (First), Concert, July 5-A; Bastrop, TX, Concert, 5-P

ROACH, JERRY L. AND BARBARA—ROACH EVANGELISTIC MINISTRIES, INC.: Xenia, OH, Concert, June 28-P; Waycross, GA (First), July 8-P; St. Augustine, FL (First), 12-A; Port Orange, FL, 12-P; Tavares, FL, 14-P; Homestead, FL (Princeton), 15-P; Brooksville, FL, Concert, 17-P; Tallahassee, FL (First), 19-A; Bainbridge, GA (First), 19-P

⑦ **ROSE, WAYNE—ROSE GARDEN:** New Harmony, IN (Harmony Chapel), May 31—June 3; St. Joseph, MO (Northside), 7; Kansas City, MO (Summit View), 21; Joplin, MO, July 12*

SEMRAN, KIM AND CINDY: Battle Creek, MI (Morgan Road), Concert, June 14; Sommerset, MI, Camp Meeting, July 12*

⑦ **SMITH, DUANE:** New Hampshire, OH, June 10-14; Andover, OH (Cherry Valley), 17-21; Ridgeway, PA, 24-28

SMITH, LARRY D.: Danville, VA (Calvary), June 6-10; Portsmouth, VA, 20-24; Crewe, VA, July 11-15; Ekmore, VA (Eastern Shore First), 18-22; Gloucester, VA, 25-29

SMITH, MICKEY G.: Kannapolis, NC, Camp Meeting, June 11-21*; Columbus, IN, Camp Meeting, July 9-19*

⑦ **STRICKLAND, DICK:** West Des Moines, IA, Iowa District Camp Meeting, June 22-28; Manville, IL, Northwestern Illinois District Camp, 30—July 5

ULMET, BILL: Vicksburg, MI, Michigan District Camp, July 11-19

VECCHI, PETE: Hamilton, OH (Tuley Road), June 7-10

⑦ **WELLS, LINARD:** Tabor, IA, Iowa District Tabor Camp, July 28—Aug. 2

WOMACK, PAUL W.—P AND S MINISTRIES: Kansas City, MO (Rescue Mission), June 14-18; Robertdale, AL, Camp Meeting, July 17-26*

WRIGHT, E. G. AND BETTY: Belington, WV (Weaver), June 9-14

⑦ Tenured Evangelist is recognized by the church as a lifetime assignment. See *Manual* 407.3

*Denotes Non-Nazarene Church

Start Them Strong

Start Them Right

New Start

A Ministry of
Evangelism and
Church Growth Division
International Church
of the Nazarene

■ A new church is far more likely to survive if it begins with 50 to 60 people, than if it only has a beginning congregation of 20 to 30. New-Start emphasizes starting **STRONG** new churches—and starting them the right way!

■ New churches need a core group of lay leaders and a pastor with special skills. A core group is involved in mission and needs weekly encouragement from a sponsor church. That's the reason **LOCAL CHURCH SPONSORSHIP** is the **RIGHT WAY** to start a new church.

■ So, start them **STRONG** and start them **RIGHT** but above all **START THEM**, because *starting new churches is the most effective means of winning people to Christ.*

Herald and World Mission Win Awards at EPA

Two major Nazarene publications, the *Herald of Holiness* and *World Mission* magazines, received three awards at the annual Evangelical Press Association (EPA) meeting in Chicago, April 26-29.

World Mission earned a first-place honor for the best redesigned magazine and a third place for its photo feature, "Seeing Through a Glass Darkly," prepared by Gay L. Leonard, managing editor, and Paul Franitza,

designer.

The *Herald* received fifth place for the "Words of Faith" column written by Rob L. Staples. The judge said that Staples "has the ability to explain deep theological matters in layman's language. His biblical references are precise, his research is solid, and his issues are important."

According to the Awards Committee, more than 130 Christian publications entered this year's contest.

Tornadoes in the Southeast Inflict Major Damage to Nazarene Churches and Homes

At least three Nazarene churches and several homes of Nazarene members sustained damage in the rash of tornadoes in the Southeast in mid-April.

Nashville First Church was in the direct path of the storm that hit the city on April 16. Pastor Gary Hencke reported that \$2 million damage was done to the sanctuary, steeple, roof, and Heritage Chapel. A portion of an Episcopal church across the street from Nashville First was flattened.

Trinity Church of the

Nazarene in Glasgow, Ky., sustained major water damage to the basement and sanctuary, according to Paul Kingery, pastor. The same storm also did significant damage to the Bowling Green, Ky., Church, according to Bill Rhoades, pastor.

Two days earlier, the tornadoes that swept across Alabama and Georgia caused extensive damage to some Nazarenes' homes but no serious injuries to Nazarenes, reported Jim Morsch, field director of Nazarene Disaster Response.

SSM Reports Increase in Easter Attendance

Easter worship attendance in 1998 increased by more than 44,000 in the U.S. and Canada, according to Talmadge Johnson, director of Sunday School Ministries (SSM). Sunday School attendance was 622,178 and morning worship was 754,981. Sixty-four churches reported an attendance of 1,000 or more, representing an increase of 10 churches over 1997.

The top 15 churches in Easter attendance were:

Pasadena, Calif., First, 4,527
Olathe, Kans., College, 3,752
Puyallup, Wash., 3,613
Wichita, Kans., First, 3,472
Denver, Colo., First, 3,120
Bethany, Okla., First, 3,092
Richmond, Va., Southside, 3,008
Grove City, Ohio, 2,841
Pismo Beach, Calif., 2,585
Salem, Oreg., First, 2,303
Colorado Springs, Colo., First, 2,149
Nashville, Tenn., First, 2,109
Spokane, Wash., First, 2,085
Lima, Ohio, Community, 2,084
Kent, Wash., First, 2,063



SATELLITE PROGRAM GUIDE

All times listed are eastern.

JULY 1998												
SUNDAY		M	TUESDAY		W	T	F	S				
					1	2	3	4				
5 4:00 P.M. - 5:00 P.M. NCN Sunday Join in morning worship with Denver First Church of the Nazarene, led by pastor Tim Stearman. (This service will be broadcast on every DishTV Network system nationwide.)		6	7 8:00 P.M. - 9:00 P.M. Leadership Today with Stan Toler Stan's guests, Mark and Mike Cork, discuss worship styles and the how-to's of designing a worship service.		8	9	10	11				
12 4:00 P.M. - 4:15 P.M. NCN News in Review News happening in and affecting the church. 4:15 P.M. - 5:00 P.M. World Mission Video Magazine Includes a tribute to the late missionary Jim Johnson, international seminars, global mission update, and more. (A rebroadcast of Tuesday, June 30th.)		13	14 8:00 P.M. - 8:30 P.M. Discover the Word Guests Linda Hardin, Jim Miner, and J. Paul Turner discuss the effective use of the new WordAction adult curriculum. 8:30 P.M. - 9:00 P.M. Profile Guest Dr. Bill Sullivan discusses the NewStart program as well as church-size strategies and evangelism.		15	16	17	18				
19 4:00 P.M. - 5:00 P.M. NCN Presents: The Footsteps of Paul Join with a group of pastors, led by Dr. Gene Williams, as they retrace apostle Paul's journeys from Caesarea to Rome.		20	21 8:00 P.M. - 8:15 P.M. The Question Box with Wesley Tracy Topics addressed include the doctrine of holiness, quotes of Jesus, Bible writers, and White House scandals. 8:15 P.M. - 8:30 P.M. NPH Presents Steve Bowersox discusses the exciting new MIDI product line. 8:30 P.M. - 9:00 P.M. Pastors' Forum Guest Dr. Jack Stone discusses 1997 General Assembly Manual changes.		22	23	24	25				
26 4:00 P.M. - 4:30 P.M. Compassion NOW! Dr. Brent Cobb reviews compassionate ministry in the Asia-Pacific Region, child sponsorship needs in Guatemala, and one man's journey from Hell's Angel to Heaven's servant through God's transforming love and the Kansas City Rescue Mission. 4:30 P.M. - 5:00 P.M. Profile Guest Dr. Louie E. Bustle looks at missions over the last 20 years and Compassionate Ministries today.		27	28 8:00 P.M. - 8:15 P.M. NCN News in Review News happening in and affecting the church. 8:15 P.M. - 9:00 P.M. World Mission Video Magazine Segments include an update on the Jesus Film project, a feature on the Eurasia Region with an interview of Dr. Franklin Cook, and the Garman's 40th anniversary celebration.		29	30	31					

Schedule subject to change

NCN programming on Dish TV Network is in addition to the regular program packages, and is located on channel 901.

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

Holiness

HOLINESS IS OUR MISSION!

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1ST ISSUE JANUARY '99

Under the leadership of Dr. Franklin Cook



WORLD