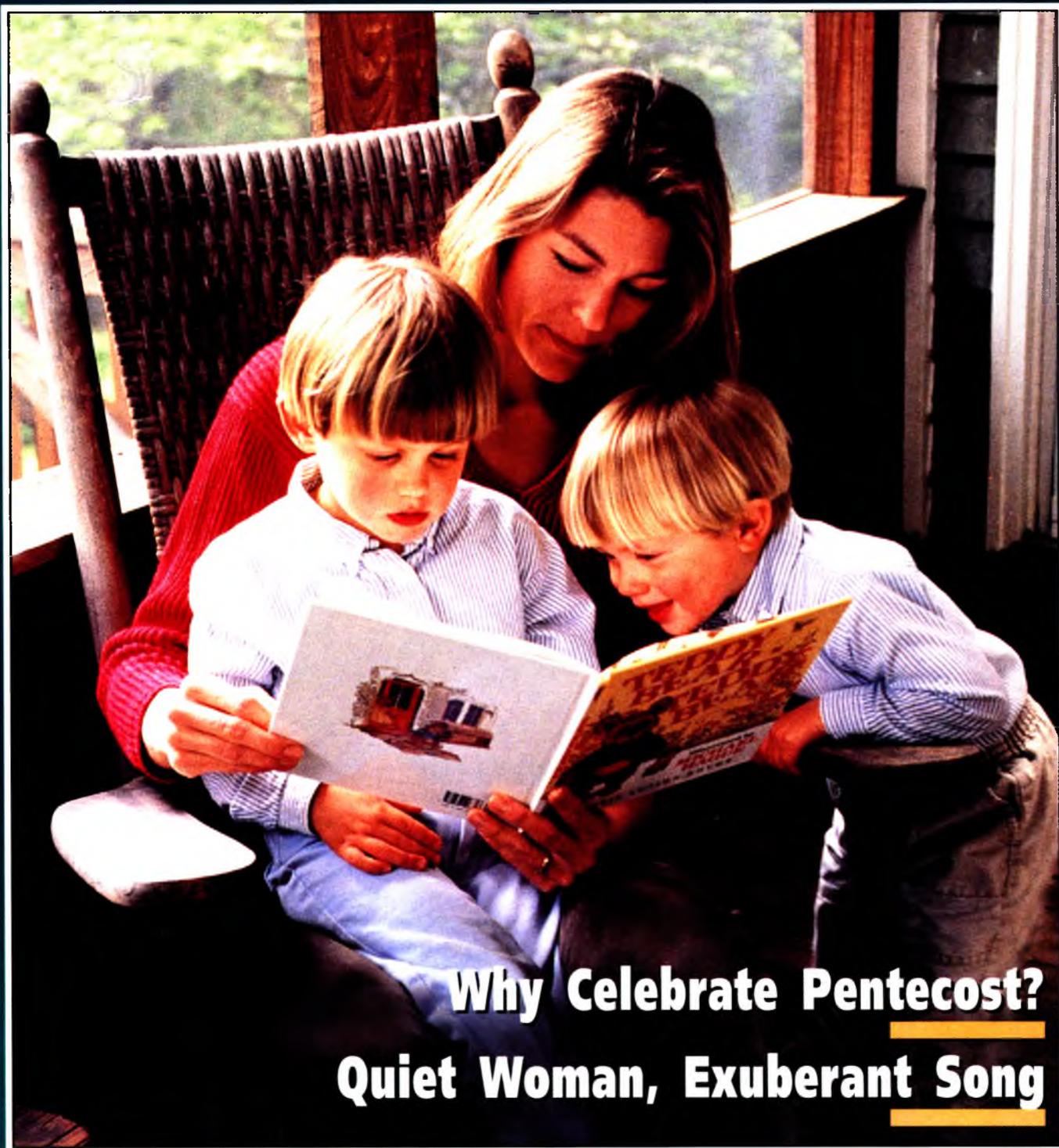


MAY 1998

# Herald of Holiness

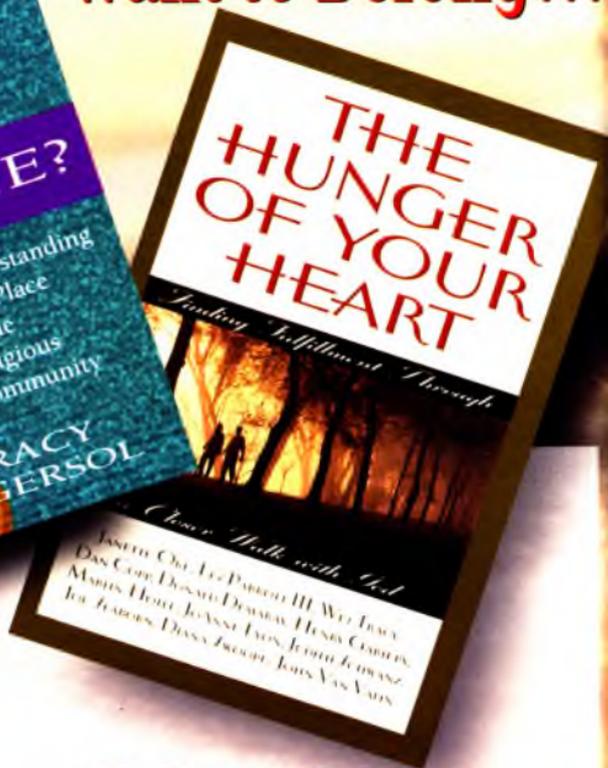
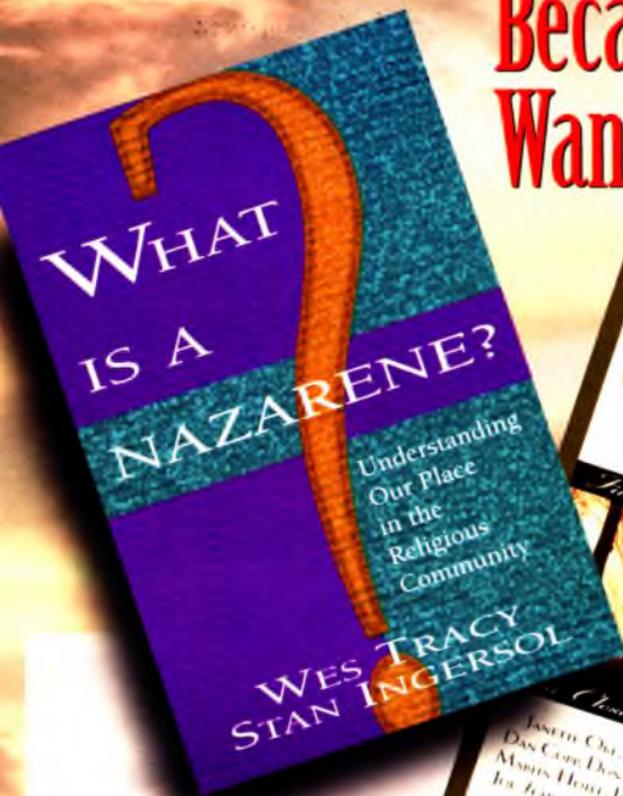
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Nazarene Communications Network

COVER PHOTO CREDIT:  
H. Armstrong Roberts

# Why Celebrate Pentecost?

by Ron McClung

**W**hat are the major holidays the church celebrates? Christmas, Easter, Mother's Day, Father's Day, . . . But wait! Whatever happened to Pentecost Sunday?

Seems strange that we don't observe it, doesn't it? After all, we believe in the Spirit-filled life. If anyone should celebrate Pentecost and the coming of the Holy Spirit upon the Church, it should be those who have a Wesleyan-Holiness orientation.

So why don't we observe Pentecost with as much fervor as we celebrate the other holidays?

One reason may be that it "interferes" with an emphasis on family themes around Mother's Day. Pentecost Sunday is always seven weeks after Easter. So the chances are good that it will collide with a family emphasis if pastors are preaching such a series between Mother's Day and Father's Day.

Another reason that Pentecost Sunday slips by unnoticed is that we have little or no tradition for observing it. Special days and seasons like Advent, Ash Wednesday, Lent, and Pentecost Sunday have long been the province of the more liturgical churches.

Some churches may ignore Pentecost Sunday because

they don't want to deal with controversial topics, such as speaking in tongues. Furthermore, perhaps some people have the idea that if we say too much about Pentecost, we might leave the impression that we are a charismatic church.

I talked with one pastor who said he didn't observe Pentecost Sunday because he perceived a lack of consensus in the church over such subjects as sanctification, holiness, and the Spirit-filled life. Do these terms mean different things to different

What an opportunity for us to address this important theme!

For instance, do our people understand that Pentecost was a Jewish holiday long before the events that happened in the Book of Acts? Do they know it was a harvest celebration for the Jews (Exodus 23:16)? Do they know it came seven weeks or 50 days after Passover, thus the name Pentecost ("50th" in the Greek language)? Do they understand that Pentecost also came to be linked with the giving of the Law on Mount Sinai (which is said to have come 50 days after the Exodus)? Are they aware of the unusual phenomena that occurred when God gave the Law? (See Exodus 19:16-19.)

Furthermore, why were there strange phenomena on the Day of Pentecost? Why the "sound like the blowing of a violent wind" and "what seemed to be tongues of fire" and the speaking "in tongues as the Spirit enabled them" (Acts 2:1-4, NIV)?

Pentecost Sunday is an ideal time to instruct our people in these matters. They should know that the cataclysmic events at Mount Sinai marked the beginning of a new era in the life of Israel, the dispensation of the Law. Likewise, the strange phenomena at Pentecost indicated the beginning of the age of the Holy Spirit for the Church.

Another great reason for celebrating Pentecost is the inspirational aspect. Pentecost Sunday provides an opportunity for us to address the person and work of the Holy Spirit. After all, the Spirit did more than just come there and then. He is present here and now!

The same Holy Spirit who filled the 120 on the Day of Pentecost wants to fill us now. The filling, cleansing, energizing work of the Spirit is needed today just as it was needed then.

Those first disciples had a world to win for Christ; so do we! They had many prejudices to overcome; so do we! They could not accomplish their mission in their own strength; neither can we!

The apostle Paul, shortly before telling us to "be filled with the Spirit" (Ephesians 5:18), told us we should be "making the most of every opportunity" (v. 16, NIV).

Let's make the most of our opportunities by giving Pentecost Sunday its rightful place as a significant religious holiday!

**Pentecost Sunday provides an opportunity for us to address the person and work of the Holy Spirit.**



H. Armstrong Roberts

people—even within our church?

One very good reason why we should observe Pentecost Sunday is because of instructional potential. I am confident that many people in our churches do not know what Pentecost is or what it means. Their understanding, if they think about it at all, has been shaped more by culture than by biblical insights.

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## Out of Control

by Paul G. Cunningham

**T**o be honest with you, I was a little concerned. My wife, Connie, and I were flying from Johannesburg, South Africa, to London, on an 11-hour, all-night, British Airways flight. The huge 747 had served us well, carrying us smoothly through the darkness. Now it was time to descend and find that narrow ribbon of concrete called the runway at London's Heathrow Airport. The captain advised us there was zero visibility at the field due to a typical London fog. He said the landing would be total instrument and that it should be, in his words, "very interesting."

I said to Connie, "You know, somehow I don't like our captain's choice of words. We're 35,000 feet in the air, descending in a fog with no sign of the ground, and our captain finds all that 'interesting.' I wish he would speak with more assurance—more certainty—even confidence." Inside the cabin there was a computer that displayed our speed, distance, and altitude. I watched our altitude dropping from thousands of feet to hundreds, and still no sign of the ground. At 100 feet, still no terra firma—just fog. We didn't see the ground until the wheels hit the concrete. However, as it turned out, everything was just fine. Why? Because that aircraft is equipped with the world's finest avionics that provide a guidance system allowing it to perform controlled landings, even with zero visibility.

Often we feel as if we are in the dark, sometimes even out of control. How important it is to have an internal guidance system to help us make safe landings even under difficult circumstances.

This month when we celebrate Pentecost, we are really acknowledging our need for Spirit-controlled living. How thrilling to know that we do not have to struggle for control and live with the consequences of that stressful lifestyle.

Instead, we can surrender to Spirit control and relax in the certainty that the God who forgave our sins can also guide us daily in victorious living.

The Bible assures us we need not settle for a sinning religion but instead can enjoy God's grace, which is able to keep us from falling. Until we allow the Holy Spirit to "sanctify [us] through and through" (1 Thessalonians 5:23, NIV), we are, in fact, out of control. No one is really in control of his or her life until having surrendered fully to Christ.

### **WHEN WE CELEBRATE PENTECOST, WE ACKNOWLEDGE OUR NEED FOR SPIRIT- CONTROLLED LIVING.**

Recently I have witnessed the results of the horror of genocide in Rwanda, Africa. In a three-month period, there were upward of 1 million people killed savagely by warring tribes. I went to one site outside the city of Kigali, where a Catholic church was filled with the skeletons of victims who had been told they would be safe if they would flee to the church. Always before when trouble came, the churches proved to be safe havens, but not this time. Once the people were in the church, the attackers blocked the exits, took machetes and knives, and savagely slaughtered 5,000 babies, women, and men. Their blood-soaked clothes were still wound around their bones that lay on and between the church pews.

Just a few miles away, a mass grave held 50,000 bodies. Unspeakable atrocities occurred through those months. One of our Nazarene ladies told me of hiding her two youngest children in hopes of saving them. She hid in a crawl space above a ceiling for a month, only coming out at night to search the gutters for scraps of food. When she found her children, they had been murdered, as was her husband. She hid in the bush for two more months. She said the attacks were satanic and demonic. As I looked at row after row of whitening skulls at the church, I agreed with my friend. It surely could only be explained as satanic and demonic.

Of course, some would explain it was because of a lack of education—but that thought dies in Bosnia, where people did similar things to each other, all the while enjoying a high level of education. In fact, in Rwanda it was said the best-educated people were the ones who planned the raids.

As I looked on these new "killing fields," I thought, this is the ultimate expression of the carnal nature, the sin nature with which we are all born. We are out of control until we allow the Holy Spirit to deal with this powerful master, and we have no idea what evil we are capable of as long as this sin nature is in control.

Like the disciples in Acts chapter 2, we need the promise of the Father, the gift of the Holy Spirit. When we surrender total control of our lives to Him, we experience victory through surrender. It is then that we discover the more excellent way, and we are no longer "out of control" but, instead, equipped for safe landings, totally guided by the faithful Holy Spirit—the Spirit of Pentecost.



# Power and Pentecost

taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then they came up into Jerusalem, and went into the temple mount, and abode there, as was wont to do.

13 And when the day of Pentecost was come, they were all gathered together into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomeas, and Bartheolomeus, and James the son of Alphaeus, and Simon the brother of James.

14 These all continued together, and were devoting themselves to prayer, and supplication, with the women, and Priscilla, and the other of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst under in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their speech, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Jusus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression departed, that he might go to his own place.

26 And they gave forth their lots; and the lot fell on Matthias; and he was numbered with the apostles.

## CHAPTER 2.

1 When the day of Pentecost was fully come, they were all gathered together in one place.

2 Suddenly there came a sound from heaven, and filled all the house, wherein they were sitting, and there appeared unto them cloven tongues, as of fire, and sat upon them.

A. D. 33.  
 1 John 7. 13.  
 2 John 11.  
 3 ch. 9. 37.  
 4 Ps. 41. 9.  
 5 Mark 12. 21.  
 6 Job 18. 3.  
 7 Luke 6. 16.  
 8 1 Cor. 12. 28.  
 9 2 Matt. 27. 5.  
 10 2 Mark 12. 10.  
 11 Ps. 55. 22.  
 12 Ps. 68. 26.  
 13 1 Cor. 12. 28.  
 14 1 John 1. 15.  
 15 ch. 4. 31.  
 16 Luke 2. 1.  
 17 John 14. 26.  
 18 ch. 1. 5.  
 19 ch. 6. 3.  
 20 Mark 16. 17.  
 21 1 Cor. 12. 10.  
 22 Ex. 23. 17.  
 23 When this voice was made.  
 24 Or, 100000 in mind.  
 25 1 Pet. 1. 1.  
 26 A Ex. 12. 10.  
 27 1 John 1. 15.  
 28 1 John 1. 15.  
 29 1 John 1. 15.  
 30 1 John 1. 15.  
 31 1 John 1. 15.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, How hear we this, wherein we were born?

8 ¶ Peter, standing up, said, Men of Israel, ye should have heard these words, which I say unto you, that ye might have peace, and that ye might be saved.

9 ¶ Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, ye do hear them speak in our tongues the wonderful works of God.

12 And ye are amazed, and know not what these things mean, wherein ye say, How hear we this? Therefore ye shall be converted, and ye shall be saved, every one of you, when ye shall understand these things.

13 ¶ Whom mocking said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Israel, hearken unto these words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke;

20 The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come:

21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by his signs and wonders and signs, which God did by him in the midst of you, as ye yourselves also know, being delivered by the determinate counsel and foreknowledge of God, ye have taken and slain him by the hands of wicked men: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of death.

23 ¶ Therefore being delivered by the determinate counsel and foreknowledge of God, ye have taken and slain him by the hands of wicked men: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of death.

**I**f the power of the church is not of Pentecost, then it is of the flesh. If it is of the flesh, then it is useless. Further, it is detrimental to the ultimate desires of the Holy Spirit.

There are seasons when well-meaning believers run ahead of God. This may be done with the misuse of power. Such may be evident today regarding some political-social issues related to morality.

Christians, particularly in an age rife with ethical dilemmas, may go scurrying about in one power play or another in an attempt to Christianize society. Sometimes this agenda even includes pushing—in the flesh—Jesus Christ upon eternally lost souls.

If the Holy Spirit has nothing to do with this agenda, then it is folly. Further, it can become an embarrassment to the Spirit it means to elevate. It may even frustrate the heaven-meant agenda.

For example, the moral impingements of today include: abortion, condoned homosexual practices, heterosexual promiscuities, abuses of horrific varieties, hunger, poverty, spiritual laxities, occultic inroads, media secularism, blasphemies of varying sorts, apostasy within the Christian religion, and souls yet unredeemed.

With such a buildup of desperation, many sincerely driven Christians go forth to battle against evil in the flesh. They usually implement their energies with one power play or another.

At times this is an individual drive; in other instances, this may be organizationally maneuvered. In various periods of history, even segments of Christendom have been responsible for taking perceived God-might into their own hands in lording it over somebody. For example, Protestants have burned “enemies” at the stake. This is power of the flesh. Further, Catholics have burned “enemies” at the stake. This is power of the flesh.

We have seen in our time the anti-abortion enthusiasts scowl, scream,

**by J. Grant Swank Jr.**

punch fists into the air, threaten, shoot at, and torch properties in the name of Jesus. This is power of the flesh.

We have witnessed so-called Christian antihomosexual energizers torture, threaten, malign, send hate letters, and publicly screech at these persons. This is power of the flesh.

How then should Christians behave in an immoral world?

Our standard is always Jesus. The only persons Jesus openly castigated were religious hypocrites: Pharisees, apostate scribes, reprobate high priests. Jesus never leveled such treatment against anyone else: Ro-

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## **When His Spirit fell upon the 120, He powerhoused their carnal souls clean.**

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man soldiers, Pontius Pilate, Herod, thieving tax collectors, prostitutes.

Following Jesus’ example, we then should begin with our own religious house: Christendom. Where are the religiously hypocritical, loose of tongue, spiritually tawdry, selfish, and material-hungry “pious”? Where are the double-minded, soul-proud, carnally dictatorial, those church bosses who have to have their way or they’ll quit (and pout)?

Jesus started with His own religion in cleaning house. He railed against the Temple regime: whitewashed tombs, generation of snakes, foxes, swine. He tossed over tables in public display—power visible, tangible.

When His Spirit fell upon the 120, He powerhoused their carnal souls clean, rearranged their priorities, re-

vamped their egos, blew them over with mighty winds, and set their tongues gospeling in intelligible news understood by the 16 dialects gathered in the streets.

If believers want to make a Pentecost impact against the abortion trade, Hugh Hefners, exhibitionist homosexuals, black witches, and Oprah Winfreys, then Christians need to get their own house cleaned up. And there is plenty of cleaning to do.

With that seen through, what then?

Again, Jesus is our standard. He never forced salvation upon anyone. He never thrust holiness upon anyone. He offered. He invited. He explained. And then He left the matter with the human free will. God always honors that free will mechanism He planted within His creation.

God never screams grace, threatens mercy, scowls the gospel, nor uses hate to offer peace. God never burns down a Buddhist temple, shoots at a Hindu, nor punches His fist in the air against an atheist.

God has slain lying religionists. Ask Ananias and Sapphira. He has punished an adulterer who professed to be moral. Ask King David. He has publicly, pointedly warned a lapsing disciple. Ask Peter.

Yet when it comes to those outside the gospel circle, God convicts in love. After all, that is how you became a believer—not by a Bible bat banged against your soul, but by the gentle Holy Spirit exposing your emptiness of soul.

No wonder the portrait of the Savior depicts Him knocking on the closed door. He never pounds down that door. He always waits for the free will to open it—or let it remain closed.

Jesus is always a gentleman, especially to those who have lost their ways in the abortion trade, practicing homosexuality, New Age nonsense, pornographic addictions, cultic entanglements, sexual promiscuities, and the like.

Can we dare be less?

HS

## THE READERS WRITE



### Like a Letter from Home

I find the articles in the *Herald* to be uplifting and challenging. Having been a member of the Church of the Nazarene for 60+ years, I find the "News" section, as others have said, "Like a letter from home." We had one child graduate from Olivet, one from Point Loma, and two from MVNC. After finishing each issue, I pass it on to my family.

Thank you for your good work—I appreciate your editorials.

*Nyda Finley, Wooster, Ohio*

### Moms in Touch

Our office wishes to express our appreciation for your having published the article about Moms in Touch International by Becky Hancock in your August 1997 issue. It is such an awesome story, and we are truly blessed. We also want to thank you for so graciously sending us a copy to keep in our files.

Another reason I am writing is to share with you some of the blessings that we have received as a result of the article. We have been overwhelmed with the number of letters and E-mails that have come in recently that mention that they are inquiring about the ministry and how to start a group for their school because they read about it in the *Herald of Holiness*. I pray that God will richly reward your service and devotion to Him.

*Kathy Gayheart, Executive Secretary  
Moms in Touch International*

### Herald Is an Encouragement

Thank you for your fine publication *Herald of Holiness*. Articles and other writings contained therein have done much to encourage me in a walk of holiness and service for our Lord.

Thanks to Wes Tracy for his wisdom and candor in his writings. The piece on the reasons for the Trinitarian doctrine was priceless.

*Keith E. Smith, Dayton, Ohio*

### Rest and Revolution

"Rest and Revolution," January's article concerning the Sabbath by Kenneth L. Gibble, was interesting and constructive. I do lament, though, that we are often camped somewhere between Mount Sinai and Mount Zion. God sanctified the Sabbath because He rested in it; but my understanding is that Old Testament observance looked toward a better hope, and Sabbath became a spiritual rest for God's people, where Jesus is Lord. He is our Sabbath, and we hear His invitation, "Come to Me, all who are weary and heavy-laden, and I will give you rest" (Matthew 11:28, NASB).

Interestingly, the letter to the Hebrews speaks of the works of creation as finished (4:3), but it does not speak of God's rest as finished; "it remains" (vv. 6, 9, NASB).

*David J. Kealiher, McCammon, Idaho*

### Going Primitive

Regarding your article titled "Going Primitive" (February), I was stunned by the facetious attack on spirited worship services.

Regarding Michal's contempt for King David's emotional praise, W. T. Purkiser commented, "Emotion which is not sympathetically shared usually irritates." It seems, Mr. Tracy, that you are somewhat irritated with believers who unashamedly and spontaneously express their joy in corporate worship.

Fortunately, our denomination has made some great strides (such as eliminating the pharisaical legalism that once tarnished our image). However, I am afraid that we have thrown the baby out with the bathwater by suppressing the enthusiastic demonstration of praise for which we were once known. Perhaps an epidemic of "charisma-phobia" has caused us to change our style of worship to the high church model, wherein any expression of emotion or spontaneity is looked upon with disdain. My concern is that in drifting from our roots, characterized by the praise-filled services in Bresee's Glory Barn, we will soon find that "Ichabod" has been written above the doors of our churches.

I fear less a denomination that has turned to "neoprimitivism" than one with leaders who have discarded their spiritual heritage and grown formal, stoic, and expressionless in worship. May the rocks never cry out in our place.

*Phil Myers, Mooresville, Ind.*

### Longtime Subscriber

Thanks for "One More Time." I'll take time to write a check and subscribe for 12 months. . . . On February 28 I was 92. . . . I've been thinking of the *Herald*. My first subscription was in 1928. I haven't taken it all the time, but it's my favorite.

*Gladys Stallworth, Tucker, Ga.*

## BRIDGE TO THE FUTURE

A Millennial Celebration of Holiness  
The Message of Hope



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of the millennial change.

# We're Family

C. NEIL STRAIT



C. Neil Strait is superintendent of the Michigan District and chairman of the Communications Department of the General Board.

AT GENERAL ASSEMBLY IN 1997, my wife and I had opportunity to renew acquaintances with former college and seminary classmates, church members, evangelists, missionaries, and others with whom we have served. Such meetings reminded us of the benefits of a church family. It was great to know, "We're family!"

I had pondered this thought since Assembly, only to have it reaffirmed when my wife underwent surgery at Mayo Clinic in Rochester, Minnesota. Prayers, cards, and calls made us grateful for a worldwide family.

On Sunday evening, we walked into the Church of the Nazarene, total strangers. But when Pastor Don Cross and the congregation knew we were "family," they took us in, prayed for us, and the Lenn family opened their home to us. Rev. Cross linked us to the Rochester family. What comfort and support they became. It is great to know we're family!

This is not about us or General Assembly or Rochester. It is about the church family around the world. I share four observations.

1. Modern technology brings us together. NCN (Nazarene Communications Network) keeps the family in touch. Dr. Michael Estep, Communications Division director, and his fine staff work hard at keeping the family

in the know. Benefits? Well, for starters, we can pray more intelligently. We're informed. Also, we can get in touch with family members who are in crisis or have walked through a tragedy. And we can rejoice with those who have been recipients of good news. All this nurtures the family and draws us together.

2. We're encouraged by the family. Because we're in touch, we feel with, pray for, and dream with family members. This stretches our minds and hearts worldwide and keeps us from centering down on ourselves. It creates caring hearts because we see and hear the needs of the family.

3. The family is pretty involved. From sports to servanthood, from mission to ministry, from thrill to tragedy, from accomplishments to anguish, the family called Nazarenes are making their presence felt in the world. So, because we follow the lives and events of the family, we feel a part of the drama, the dream, the despair. It draws us in, grips our hearts, and touches us deeply. It does all a family should do.

4. What threatens the family? When we are spectators rather than participants. It takes a village to nurture and keep alive the family. We must keep dreaming and praying and giving to nurture the family. We must be there when needed. We must be committed to the family—even when threatened by those who want to make us vanilla in a needy, thirsty, hungry world and who would destroy the very vitality and truth that make us family.

I'm glad to be part of the family called Nazarenes. Count me in. Sign me up. Let me feel the heartbeat of fellow family members who care, who dare to dream, who take risks, who have values and courage, who are brave enough to hope they can

change the world. I want to be part of the family who open their hearts and wallets and, day after day, walk in obedience to a call all of us feel and which challenges our best. Gather me with those who worship a resurrected Christ, who praise a living Lord, whose wills are engaged by God. Find me among those who see nothing impossible for God.

Then, when I meet the family at some great meeting or at church on Sunday, I am recharged to know the family is alive and responding to needs, hurts, and opportunities. For only then can I live in a broken world, knowing the family is out there, an extension of me, carrying love to broken hearts and hope to a despairing world.

Wow—what a family! Are you committed to the Lordship of Christ and the empowerment of the Holy Spirit? Are you ready to get involved and be part of a family that voices its values and takes a stand? Are you ready to be a disciple of Christ? Then you are a candidate for the family.

If you're not ready yet, stick around the family. Listen to its heartbeat, feel its urgency, check its priorities, take note of its care and involvements. But don't join. Don't join until you can

**Count me in. Sign me up. Let me feel the heartbeat of fellow family members.**

make the family better. Don't join until you can say amen to the family values, causes, and mission.

When the time comes and your heart resonates with the family, then join. And—welcome to "the family."

*I welcome C. Neil Strait as the writer of this month's editorial. In the next seven issues, other Nazarene leaders will contribute to this column.*

—J. Wesley Eby, managing editor **H**

# Quiet Woman,

To the casual observer, Lelia Morris looked like a typical middle-class homemaker of the early 1900s. Her house had always been a center of activity as her children brought friends in for a visit. The Morrises owned the best collection of books in McConnelsville, Ohio, so students often stopped by to work on school assignments. For all but the last year of her 48 years of marriage, Lelia lived in the same modest house.

What a first glance did not reveal, however, was that the house was the incubator for a worldwide ministry. This typical homemaker who lived in an ordinary house wrote extraordinary songs that were sung by Christians around the world.

Lelia's father died when she was quite young, so Lelia and her sister worked with their mother in a millinery shop to support the family. When Lelia started piano lessons, she practiced at a neighbor's house because the family could not afford a piano. Lelia began playing the organ for prayer meetings when she was just 12 years old.

Lelia, who was converted at the age of 10, spent her early years in the Methodist Protestant Church. After her marriage to Charles H. Morris when she was 19, Lelia transferred her membership to her husband's church, the Methodist Episcopal Church. The Morrises actively supported their congregation. In addition to singing in the choir, Lelia was a leader in the Sunday School, the Epworth League, and the missionary society.

Lelia's spiritual life became white-hot in 1892 when she heard holiness preached at Mountain Lake Park, Maryland, the site of a camp meeting founded by Holiness proponents in the Methodist Episcopal Church and supported by Holiness folks from many denominations. Lelia had read books about the Holy Spirit and heard



Keith Alexander

## Lelia Morris (1862—1929)

by Keith Schwanz

# Exuberant Song

sermons on the work of the Holy Spirit, but she thought that the cleansing power of God was only “for bishops and preachers and those doing great work for God. I did not suppose it was for me. Only did I find out in the preaching [at Mountain Lake Park] that it was for the young, such as I. I was so glad when I found that I might have the Holy Spirit in my life. So I opened my heart and let the Holy Spirit come in.”<sup>1</sup>

That was that. No great spiritual struggle. No intellectual debate. No battle of the will. Just a personal appropriation by faith of the promise of God. Eight years later she wrote “Sweet Will of God,” a song of consecration and testimony, including this closing sentence:

*Sweet will of God, still fold me  
closer,  
Till I am wholly lost in Thee.*

When Lelia lost herself in the sanctifying work of Christ, she found the ministry that became her lifework. The discovery occurred as she worked in her house. She was sitting at her sewing machine, making a small garment for one of her children. Suddenly she realized that she was singing a new song, a “message from my heart,” as she called it. Lelia went to her piano and played it, then wrote it down and hid it. Again and again in the following days, the cycle repeated. A song would emerge while she busied herself with family responsibilities, she would play it on the piano, write it out, and hide it away. She believed the songs were a gift from God. Lelia said, “I opened my heart and let the Holy Spirit come in, without any thought of writing a song, for I had never tried to; but when I found the Lord, He led me into writing songs.”<sup>2</sup>

One day Lelia confided in her mother that she had been writing gospel songs. Her mother asked Lelia to play and sing one of them. Recognizing their high quality and spiritual intensity, Lelia’s mother urged her to

show them to Frank Davis, a church choir director in the area. He liked them. An evangelist holding meetings nearby urged Lelia to submit her songs to a publisher. The next summer, Lelia took several of the songs with her when she went to the camp meeting at Mountain Lake Park.

For several years the song leader at the Mountain Lake Park camp meeting was Henry Gilmour. Henry worked as a dentist in New Jersey for eight months each year and traveled as a song evangelist on the camp meeting circuit for the remaining four months. Gilmour was also a songwriter—“He Brought Me Out,” “The Haven of Rest,” “He Rolled the Sea Away”—and a gospel songbook editor. Very active in gospel music at the end of the 19th century, Gilmour was instrumental in making Lelia’s songs available to the Christian community.

Lelia wrote the song “Let Jesus Come Into Your Heart” while attending the 1898 camp meeting at Mountain Lake Park. On a Sunday morning, the preacher spoke on repentance. Many people responded to the altar call, including a woman in obvious spiritual struggle. As was her custom, Lelia went to pray with this woman. Lelia became aware that the woman was trying to barter with God, to give God something in exchange for a spiritual blessing. “Mrs. Morris said, ‘Just now your doubting give o’er.’ Dr. H. L. Gilmour, song leader of the camp meeting, added another phrase, ‘Just now reject Him no more.’ L. H. Baker, the preacher of the sermon, earnestly importuned, ‘Just now throw

open the door.’ Mrs. Morris made the last appeal, ‘Let Jesus come into your heart.’”<sup>3</sup> That brief interchange at the altar became the refrain for a gospel song that was completed before the day was over.

Lelia’s early songs were often militant and revivalistic. A popular example was the song “The Fight Is On.” Evangelists and song evangelists quickly began using Lelia’s songs. Many would visit in her home when they were in Ohio. If Lelia was attending a camp meeting or revival service, she often would be invited to sit on the platform. Lelia relished the opportunity to be in these services because she often was inspired to write songs after returning home from the meetings.

Lelia’s belief in the holiness message is evident in several of her songs. From the quiet prayer of “Nearer, Still Nearer,” to the confident testimony of “Sanctifying Power,” to the vigorous proclamation of “Holiness unto the Lord,” Lelia proclaimed the reality of full salvation.

Even though Lelia Morris remained a Methodist her entire life, she made a notable contribution to the Church of the Nazarene in its formative years. Nazarenes, along with others in the Holiness Movement, found in her songs an echo of their own experience of God. A survey of the songbooks used by early Nazarenes shows that “the songs of Lelia N. Morris were in abundance in nearly every volume.”<sup>4</sup> *Glorious Gospel Hymns*, the first official hymnal of the Church of the Nazarene, which was published in 1931, included 50 of Lelia’s songs. Lillenas Publishing Company purchased many songs from Lelia Morris in 1927 while it was still operating in Indianapolis. When the Nazarene Publishing House purchased Lillenas Publishing Company in 1930, “a sig-

“Called unto holiness,  
children of light, / Walking  
with Jesus in garments  
of white; / Raiment  
unsullied, nor tarnished  
with sin; / God’s Holy  
Spirit abiding within.

—“Holiness unto the Lord”  
*Sing to the Lord, No. 503*

nificant catalog of copyrighted songs”<sup>5</sup> became the property of the Nazarenes, including songs by Morris. The Nazarene Publishing House purchased additional songs from Lelia’s estate in 1937.

In 1913 Lelia’s eyesight began to fail; within a year she was totally blind. She continued to write songs, however. At first she would write the music on the 28-foot chalkboard her son installed in her home. Someone would transcribe the music on score paper at a later time. When her sight was totally gone, she would simply remember the songs until her daughter Fanny came for an annual visit. Lelia would dictate dozens of songs as her daughter wrote them down, both words and music.

As her physical eyesight failed, her world vision increased. This concern for world missions had a personal interest, for Lelia’s daughter Mary and son-in-law were missionaries to China. Lelia saw this as her highest achievement, being the mother of a missionary. “The greatest thing I have ever done, in my estimation, was the rearing of a daughter to go to China as a missionary.” Lelia continued, “A great

many persons have said [Mary] should be at home with her blind mother. . . . I have been so happy to receive her letters in which she tells of being able to give a message for the first time to those darkened minds and hearts. I think you will agree with me that this is the best thing I have ever done.”<sup>6</sup>

In the last two decades of life, many of Lelia’s songs talked about world missions. She had always been evangelistic; now her songs spoke of those persons in other countries who needed the Lord. From the song “I Want You to Know My Friend,” which Lelia wrote for her missionary son-in-law, to the call for workers in “For the Whole, Wide World,” to the personal prayer “Here Am I, Send Me,” many of the songs Lelia wrote in the last years of her life had a wide-angle view of the Christian’s responsibility.

Lelia sent not only her daughter but her songs as well. In her lifetime her songs were translated and sung in Africa, India, China, and Korea. Even though she could not see her song as it appeared in an African hymnal she was given, she said, “How good it makes me feel to think that even down in the heart of Africa I have been able

to send something to help those people!”<sup>7</sup> The ministry of a quiet woman in a middle-class American neighborhood had reached around the world with the good news of full salvation.

And the song goes on.

“Holiness unto the Lord”  
is our watchword and  
song;  
“Holiness unto the Lord”  
as we’re marching along.  
Sing it, shout it, loud and  
long:  
“Holiness unto the Lord”  
now and forever.

#### Reference Notes

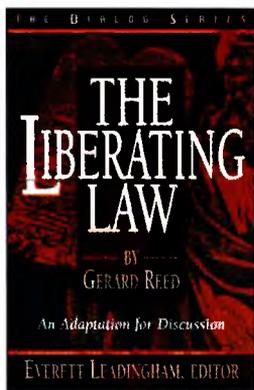
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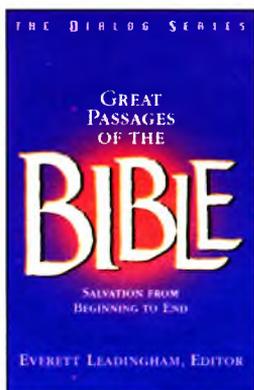
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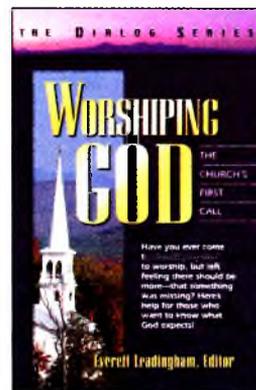
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# Satan

**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.

CHRISTIANS DO NOT BELIEVE IN SATAN. They believe *against* him. Such an assertion, please note, is not a denial of Satan's existence. There is an evil one, and Christians know who their enemy is. The Christian's faith in all its power is directed *against* this enemy.

But we do not believe *in* him in the same way we believe *in* God the Father Almighty, and *in* Jesus Christ, and *in* the Holy Spirit. Faith in that sense means trust. We dare not trust the devil! Satan is not mentioned in the Apostles' Creed, nor the Nicene Creed, nor in any of the historic creedal affirmations of the faith in which we confess what we believe *in*. The very confession of our faith is a "renunciation of the devil." Yet the power against which we believe, against which faith is faith, has its own reality.

The biblical witness sees this enemy as a power. He appears in the parable of the wheat and the tares (Matthew 13:24-30, 36-43) and as the biblically well-versed tempter who encounters Jesus in the desert (4:1-11). He appears before God to test Job (1:6-12; 2:1-7) and before God's mes-

senger to accuse him in Zechariah 3:1-2. He is the power whose very being is the lie. When Satan lies, "he speaks according to his own nature" (John 8:44, NRSV). He "has been sinning from the beginning" (1 John 3:8, NIV) and prowls among Christians "like a roaring lion" (1 Peter 5:8, NIV, NRSV), transforming himself into an "angel of light" (2 Corinthians 11:14). He is mentioned in the Lord's Prayer as the evil one (Matthew 6:13, NIV). The common element in all these references is that the evil one is a power against which our faith does battle. The enemy cannot stand against the power of the Christian's faith.

Some cautions are in order regarding belief in Satan:

1. Satan must not be understood as a creation of God. To do so would put a contradiction in God and would make God the author of sin and evil. Such an idea cannot be squared with the biblical witness nor tolerated by Christian faith.

2. But equally unacceptable is the dualistic idea that the devil has always existed. God is not God if He has a polar opposite who is in any way on a comparable level. The Church has always rejected dualism, appealing to such scriptures as 2 Peter 2:4 and Jude 6, and the Jewish tradition reflected there that Satan is a fallen angel. This, of course, raises other difficult questions, such as how sin could happen in a sinless heaven. But the "fallen angel" tradition has the value of making clear that Satan once was not. Furthermore, according to the Book of Revelation, he will finally be destroyed.

3. The idea of Satan as a fallen angel does not affect the understanding of sin that is revealed elsewhere throughout the Bible. If an angel

sinned in heaven, he did so by misusing his freedom, just as we all do when we sin. Thus, belief in Satan as a fallen angel may not tell us much about Satan himself, but it throws light on the meaning of sin. Sin originates in the misuse (or sometimes the disuse) of God-given freedom.

4. Taking the fallen angel idea a step farther, if an angel—a purely spiritual being without a physical body with its desires that may become occasions of sin in human beings—could sin, then we see that sin is not basically rooted in the body. Instead, sin is a matter of spirit.

5. Satan is not the cause of our sinning. He tempts and entices us to sin. We may even think of him as the first sinner. But no sinner can ever say, "The devil made me do it." To say that is to excuse ourselves and avoid taking personal responsibility for our sinning. If something or someone made me sin, then I am not the sinner, but that something or someone is. The

**Satan is not a creation of God.**

Bible never lets us off the hook that easily. Satan's power may be great, but it is never irresistible. We are told to "resist the devil, and he will flee from you" (James 4:7, NIV). Martin Luther's hymn "A Mighty Fortress Is Our God" says it well:

*The prince of darkness grim—  
We tremble not for him.  
His rage we can endure,  
For lo, his doom is sure;  
One little word shall fell him.*

# A Tribute to

**W**esley D. Tracy—minister, teacher, author, editor, mentor—officially retired in January as editor of the *Herald of Holiness*. Without question, he brought to this publication his creative, one-of-a-kind imprint.

The following tributes have been excerpted from a few of the letters sent to Wes upon his retirement.

—J. Wesley Eby, managing editor

## **William J. Prince, general superintendent**

I want to join with others in extending my best wishes to you upon your retirement as editor of the *Herald of Holiness*. Your commitment to an excellent Holiness publication has been a tremendous blessing to thousands of people across the country and around the world.

The unique gift of God to you has been used to His honor and glory. You have been an excellent model of Holiness articulation and of Holiness lifestyle.

## **Jerry D. Porter, general superintendent**

Thank you for investing this significant chapter of your life in the Kingdom ministry of editing the *Herald of Holiness*. Your fresh, insightful approach has brought holiness to the marketplace in a relevant and life-changing way. Your courage and transparency as an editor have been refreshing.

## **Bob Brower, president, Point Loma Nazarene College (formerly NPH president)**

The occasion of your retirement gives me an opportunity to express personal appreciation to you for the many contributions you have made to the lives of individuals, to the commu-

nity of thought and ideas, and to the work of the church. Thank you for giving yourself away in service and dedication in these strategic and valued ways. All of us who have worked with you and been influenced by you are better for those times of association.

On behalf of the Nazarene Publishing House family, I extend to you our congratulations upon your retirement and express our appreciation for the excellent work you have done through these years. Through your energies,



thousands and thousands of pages have communicated God's truth, grace, and loving mercy so that many might come to know Christ and grow in their walk with Him. The association we have enjoyed is testimony to your commitment and dedication.

## **Gordon Wetmore, president, Nazarene Theological Seminary**

You are about to enter into a new chapter in the unfolding of your min-

istry. Your service to the Church of the Nazarene, and to the Church worldwide, as editor of the *Herald of Holiness*, has enabled the church in years of change and expansion.

It has been a privilege to serve with you as your ministry has expanded over the years. You have been a model of excellence. Thank you for your strong service to and through Nazarene Theological Seminary. It is my hope that your service to NTS could resume in this next chapter of your ministry.

Your education, training, experience, and insight represent great resource for the church. May God bless you and Bettye as you let Him apply your sharpened skills in places of service of His choosing.

## **Jerry D. Lambert, education commissioner**

Congratulations on the prospects before you as you enter this new chapter in your lives together.

The two of you [Wesley and Bettye] have enjoyed distinguished careers separately across the years but were always supportive and collaborative in selected projects. You both have many talents, but after seeing you in action, I believe the most significant gift you have is teaching. In my completely unbiased opinion, that's where you are both at your best.

In my role as commissioner of education, it has been a privilege to see you both teach and interact in the U.S. and cross-culturally in a number of global conferences with excellent success. You were outstanding in Brazil, Argentina, and southern Europe relating to educators and church leaders from France, Spain, Portugal, Italy, Holland, and Germany. It was energizing to hear you communicating with Eastern European people from

Photos courtesy of NCN Productions

Russia and the Ukraine as well.

Wes, your experience in educational philosophy and teaching methodologies is complimented by Bettye's specialization in interactive learning techniques. What a duo you are! I predict you can be as busy as you want to be in the next decade of your lives. Knowledge of your effectiveness has spread to Asia and the South Pacific. Every country where you have taught before is asking for your return. I am hoping you will continue to include creative educational preparation of leaders in your future plans.

**W. E. McCumber, former *Herald of Holiness* editor**

I joyfully add my congratulations to the hundreds who are expressing appreciation for your life and work, and wishing you well for the future, as you officially retire.

You will be as busy as ever, but you will have a greater freedom than ever before. Whatever you choose to do in your retirement years, you will do well, for all your work has been well done.

You have made the *Herald of Holiness* the finest magazine of its kind anywhere. The "official organ" has never been played so beautifully and helpfully—and I say that as one of the few familiar with it from its beginnings.

Grow heavenward, friend, but have a lot of fun on earth while you do so!

**W. Talmadge Johnson, director, Sunday School Ministries**

Of all the treasures held in the vaults of spiritual heritage in the Church of the Nazarene, your custodial care of our holiness emphasis testifies to a high degree of faithfulness

and editorial commitment. We have come to appreciate the clear, steadfast emphasis typified by your watch as editor of the *Herald of Holiness*. Your contribution to the Holiness dialogue via your role as senior editor has truly enhanced our awareness of our theological distinctives.

You have exhibited great care and concern that the Church of the Nazarene remains faithful to the ongoing dialogue between our sister Holiness denominations by attending to the threads of communication between us. Your leadership has demonstrated compassion as well as creativity and concern for the larger Holiness community.

**Fred C. Fullerton, NYI Ministries director**

On behalf of Nazarene Youth International and NYI Ministries, it is my distinct privilege to write this letter of appreciation for your leadership of the *Herald* and for your sensitivity to the needs of young people and their families. Throughout your editorship, you have demonstrated a consistent, compassionate, and thought-provoking love for Christ and the mission of the church through the ministry of the printed page.

Thanks for telling His story, and our story as part of the Holiness Movement, straight from the head and heart. You didn't sidestep tough issues. You always blended intellect and emotion gracefully. You were both shepherd and teacher to the

church. You will be missed.

Special thanks for keeping the needs of children and youth on the front burner of the magazine's multi-ple agenda. We in NYI deeply appreciated the coverage of NYC '95, for showing our church that our kids come from diverse backgrounds and experiences but still love God with a passion that would make their forefathers smile and nod approval, even with knee-length shorts on at a service project in 110-degree heat.



**Loren P. Gresham, president, Southern Nazarene University**

Congratulations on your retirement as editor of the *Herald of Holiness*. You are to be commended for the excellent leadership you have given the magazine during these years of your editorship.

While this recent assignment has provided you more visibility than others in your career, you should also know that your faithfulness has been noted and appreciated throughout your ministry years. During this time of celebration of your life and service, your alma mater is so proud of you. We will not forget the many abilities you have shown during your years of service, and we will always welcome you back to campus anytime you are in the area.

Wes, more personally, the *Herald* has never been finer than the last years you have been the editor. You have the high respect and continued appreciation of many who have seen it move from a folksy denominational piece to a much more journalistic quality. Thank you for your dedication to its improvement and service to the Church. H



Wesley D. Tracy

## Sunday School Ministries News

### Staff Changes

In action approved by the General Board in February, Talmadge Johnson, director of the Sunday School Ministries Division, announced the addition of the position of curriculum director and several changes in key personnel. Johnson said that these changes will facilitate greater effectiveness for curriculum and program resource development.



**Cloud**

Randy Cloud, previously the head of Adult Ministries, has been named curriculum director. David Felter,

formerly CLT/Lay Ministries director, will assume leadership of Adult Ministries.

Lynda Boardman is the new Children's Ministries direc-

tor, replacing Miriam Hall, who recently retired. Boardman has been an editor in Children's Min-

istries for 20 years. She and her husband, James, formerly a pastor in Decatur, Ala., have relocated to Kansas City.

Bill Manning joins the WordAction curriculum editing team with primary supervision of all adult curriculum methodology. His latest ministry assignment has been at Orangewood, Ariz., Church of the Nazarene as associate pastor. He has also served as



**Felter**



**Manning**

senior pastor of Charlotte, N.C., First, and associate minister of Christian education at Kansas City First.

### SS Goes Interactive

New features have been added to the WordAction adult SS Internet web page:

1. **Ask the Editor.** Where do teachers go when it's Saturday and they have a question or problem completing their preparation for the next day's lesson? Now they can send their questions directly to the editors of the adult SS materials and receive personal answers and comments in time for Sunday. This is the first time such direct and immediate access to the SS editorial team has been available.

2. **Session Survey.** How did last Sunday's session work in a particular setting? Comments and insights are welcomed and solicited. These comments will be used to further strengthen SS resources in the future.

The SS editors encourage you to visit with them at [www.waction.com](http://www.waction.com).

### Trips to Israel and Germany Planned

Two trips are being planned for SS teachers and students, which will be hosted by Nazarene editors, writers, and professors.

1. Israel, Jordan, Sinai, and Egypt. Departure date: March 1, 1999.

2. Germany Reformation Tour, including Oberammergau Passion Play, and England Wesley Tour. Departure date: May 30, 2000.

For more information, write to Randy Cloud, 6401 The Paseo, Kansas City, MO 64131.

### Doolittle Appointed DS in Iowa

Ronald D. Doolittle was appointed superintendent of the Iowa District by General Superintendent Paul G. Cunningham with the approval of the Board of General Superintendents and in consultation with the Iowa District Advisory Board. Doolittle assumed duties May 4.



Doolittle, who has pastored Kankakee, Ill., First Church since 1987, attended Trevecca Nazarene University and holds the B.A., B.Th., and M.A. degrees from Indiana Christian University. He has also pastored in South Carolina, Georgia, Wisconsin, and Michigan.

Doolittle and his wife, Rita, have two adult sons, Ronald and Jeffery.

### Van Beek Completes Service at ENBC

Jeanine van Beek finishes her term of service as rector at European Nazarene Bible College (ENBC) on May 31. She has been rector and lecturer in Bible and philosophy since 1990.

Van Beek, a career missionary and fluent in five languages, returns to the Caribbean Region to serve as theological education adviser. She served as president of the Nazarene Bible College in Haiti for 15 years before assuming the leadership of ENBC.

Bill Selvidge, former missionary in Hong Kong, has been named interim rector at ENBC. Selvidge, a lecturer at the college, is completing a doctorate in missiology.



### Bradshaw Joins NTS Faculty

Debra Bradshaw officially joined the Nazarene Theological Seminary (NTS) faculty as instructor in theological bibliography at an induction service on March 25, according to NTS Dean Ed Robinson. Bradshaw has been the assistant library director since 1986.

She holds a B.A. from MidAmerica Nazarene University and an M.L.S. from Emporia State University in Kansas. She is a member



of the American Theological Library Association and Missouri Library Association.

Bradshaw lives in Olathe, Kans., with her husband, Rick, and two children, Megan and Derek.

### Moore Selected for Program at Fuller

John Moore, senior pastor of Concord, Calif., Church of the Nazarene, has been chosen as 1 of 12 participants in the inaugural session of a two-year professional development program, "New Models and



Practices of Congregational Leadership." The program, located on the campus of Fuller Theological Seminary, is sponsored by the De Pree Leadership Center. The dozen pastors, representing eight denominations, will discuss new paradigms and skills for shaping congregational life.

## News Briefs

### ■ **NCN Sunday Goes Nationwide**

Beginning May 3, Sunday morning worship services in various Nazarene churches are being broadcast nationwide each month via satellite, according to Kim Meek, NCN Broadcast Services manager. *NCN Sunday*, a program hosted by General Superintendent Paul G. Cunningham and featuring Nazarene churches in a morning worship service or special event, will be broadcast to all EchoStar subscribers, representing more than 1 million homes.

Previously, *NCN Sunday* was available only to NCN subscribers. This will be the first nationwide broadcast of any Church of the Nazarene service via cable or satellite. "The exposure nationwide will provide an enormous evangelism opportunity and increase public awareness of the Church of the Nazarene," said Meek.

### ■ **Nazarenes Participate in Mission America**

Nazarenes are participating in Mission America, one of the nation's largest ministry coalitions promoting nationwide evangelism. The coalition, which met recently in St. Louis, includes more than 300 national Christian leaders, representing about 170,000 churches, denominations, parachurch ministries, and ministry networks, according to a Mission America press release.

The coalition's goal is "to pray for and share Christ with every person in America by the year-end 2000." Bill Bright, president of Campus Crusade, said, "It is essential for Christians to work together to help fulfill the Great Commission."

### ■ **NCU Celebrates 40 Years**

The Nazarene Credit Union (NCU) celebrated its 40th anniversary on March 27. Lt. Col. Oliver North (Ret) was the featured speaker at NCU's annual meeting in the city of Industry, Calif.

NCU President Mendell Thompson called the credit union "a dream that began in 1958 with \$135." Today, NCU is the third largest church-affiliated credit union in the U.S.A., with more than \$98 million in assets.

### ■ **Nazarene Basketball Teams Excel**

The basketball teams at Southern Nazarene University (SNU) advanced to the finals of NAIA tournaments before losing. The men's team lost to Georgetown, Ky., 83-69. The women's team lost 73-70 to Union University in Tennessee, snapping SNU's string of four consecutive NAIA Division I women's national championships.

The men's team at Mount Vernon Nazarene College (MVNC) lost in the quarterfinals of the national tournament to Indiana Wesleyan.

Both SNU women's and MVNC men's teams were ranked third in the nation in their divisions at the end of the regular season.

### ■ **Deion Sanders Speaks at Bethany First Church**

Deion Sanders of the Dallas Cowboys professional football team gave a testimony to about 5,600 people at Bethany First in Oklahoma. This set an all-time attendance record for the church, including more than 1,000 first-time visitors. Nearly 200 people made professions of faith in Christ.

## Millennial Celebration Announced

A Millennial Celebration of the Church of the Nazarene in the United States is planned for February 15-17, 1999, in Kansas City, according to Bill Sullivan, director of Evangelism and Church Growth Ministries. This celebration represents an expansion of the traditional Mid-Quadrennial Conference on Evangelism.



(L. to r.) Nick Regillo Sr., Wesley Regillo, and Nick Regillo Jr.

**Three generations of the Regillo family were recently recognized for 90 cumulative years of perfect Sunday School attendance: Nick Sr. for 63 years, Nick Jr. for 26 years, and Wesley for 1 year. The Regillos attend**

**the Mannington Church of the Nazarene on the West Virginia North District, where Nick Sr. teaches the Men's Bible Class and Nick Jr. teaches a class for young adults. Herman George is the pastor.**

## Medical Plan

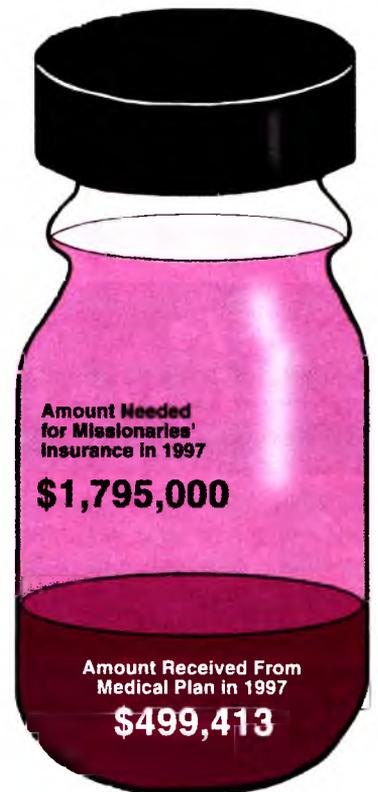
Providing health care for missionaries and their families.

Has your church participated?

- Distinguished Service Award
- Memorial Roll
- Medical Plan Offerings

The balance of the Medical Plan is supported by the World Evangelism Fund.

Join this ministry of care—participate in the Medical Plan.





# THE UNHERALDED



by J. Wesley Eby

**W**hat does a Christian mother look like? Supportive spouse? Caring mom? Devoted churchperson? Dynamic preacher? Capable missionary? Prayer warrior? Take a look at a picture of Gwladys Heap. Whether you capture a gaze or seize a glance, all the above will cover the canvas.

You are invited to observe a few brushstrokes from the artist's palette. Splashed with brilliant hues, they will highlight a few of the portrait's details.

**Emerald**—Gwladys was born on the lush Isle of Anglesey in north Wales. The Joneses were a God-honoring, Sabbath-observing family. No unnecessary work on the Lord's day was ever permitted. Water from the well was carried in on Saturday, enough to meet Sunday needs. The seven children were immersed in the Bible (reading, memorizing, and Bible-quoting bees) and church attendance (Sunday services, Monday prayer meetings, Thursday testimony times, and Band of Hope activities). Gwladys accepted Christ at the age of 15 and was sanctified a few days later.



**Scarlet**—Desiring to be a nurse, Gwladys went to Manchester, England, for schooling. There she attended the International Holiness Tabernacle pastored by Maynard

mines, where he sustained a back injury. When tuberculosis settled in his spine, Sam was forced to recuperate in a hospital for two years.

**Teal**—When Gwladys and Sam discovered a mutual interest, they courted and eventually became engaged. Later, as coeds at Emmanuel Bible College, their love blossomed, even though they were not allowed to date.

The young couple applied for mission service with Calvary Holiness Mission only to face two major setbacks: Sam needed an operation to remove a kidney, and mission policy said they could not marry until after serving as missionaries for two years.

**Magenta**—Following Sam's successful surgery and their acceptance of the no-marriage-for-two-years rule, they left for Colombia in 1940. Gwladys poured her life into the work of the mission, yet anticipating the day she would become Mrs. Heap. Two long years later, they were married—not once, but twice. As the local cus-

tom required, they had a civil ceremony; then they declared their "I dos" in a religious wedding.

**Saffron**—Three years passed. Gwladys—dubbed "Sarah" because of her "old" age of 32—rejoiced in the birth of a daughter, Christiana. But wait! Another child clamored

## Portrait of a Mother

James, which became her church home during seven years of training. Although she felt led to missions as a child, she answered a definite call to be a missionary during her first year of nursing school.

**Rose**—In Manchester, Gwladys met Samuel Heap, an Englishman and coworker of Rev. James. This handsome young man, who later became Gwladys's love and 34-year companion, was raised in a Wesleyan Methodist home. As a youth he accepted Christ and said yes to a call to missions. While a teen, he went to work in the coal

for life. Unexpectedly, a son, Maynard, joined his sister. Twins were a rarity in Colombia; therefore, the people thought the Heaps' God could do the impossible. Mother Heap felt blessed when Stephen was born two years later and Philip came along after seven more years.

**Russet**—Missionary life was filled with both rich colors and drab tones—victories and valleys, triumphs and tragedies. As the Heap family increased, it also decreased when three-year-old Maynard died of infectious hepatitis. And as the Kingdom's expansion brought rewards, persecu-

tion and losses brought disappointment.

The Heaps transferred to Peru in 1956 when Calvary Holiness Mission merged with the Church of the Nazarene. In 1962 they moved to Guatemala, serving there until being assigned to Panama 9 years later. Their years in this country were brief due to Sam's deteriorating health, which now included cancer. In 1974 Gwladys and Samuel retired after 34 years on the mission field in four countries.

**Ebony**—Samuel Heap died two years later. When a family friend called to express sympathy, he asked Gwladys, "How are you doing under the circumstances?" In her grief, she responded with one of her upbeat, colorful comments, "I'm not living *under* the circumstances, I'm living *above* them."

**Lavender**—As is natural for any adoring mother, Mom Heap takes justifiable pride in her three children and nine grandkids. They, in turn, love their beautiful Welsh mother and grandmother.

Today Gwladys lives in Kansas near her daughter, Christiana, the wife of a Nazarene pastor, Charles Pickens, of Olathe Westside. In talking about her mother, Chris remembers her mother's prayers and adds, "*Prayer was Mom's middle name.*" And it's not surprising that Chris serves on the Kansas City District NWMS Council with a responsibility for prayer.

Stephen and his wife, Brenda, went to Brazil as missionaries in 1974. Today these veteran missionaries are vital to

our work in this large nation. Steve is the field director, and Brenda is the field office administrator.

Steve conveyed his thoughts about his mom in a letter: "Mother, you used to rehearse your sermons over the kitchen sink. You also sang to the dishes. That troubled me, for you had a hard time keeping on tune. But I must confess that your heart was finely in tune with the anthems of heaven."

Philip has pastored in the United States since 1983. At the present time, he and his wife, Marcia, shepherd the Rockville flock in Olney, Maryland. Previously, they spent a decade on the Northwest Oklahoma District. Would you be amazed to learn that he was the district NWMS president for seven years?

Philip also expressed his thoughts to his mother in an epistle: "Mom, your constant attention to the home and providing a good homelife was your way of showing quality. Your preaching skills also show dedication to the best. You are a persuasive speaker, and you practice what you preach so well. These were factors in my salvation at the altar of

the church where you preached that night in Bethel Glen."

**Sapphire**—One last stroke. The portrait is done. Admittedly, a quick one. But the colors are brilliant and vivid, creating an unforgettable portrait of a special mother and one of the Kingdom's *unheralded* saints.

Source: Laughbaum, Anna Belle. *Branches of the Vine: The Heap Family and Their World Mission*. Kansas City: Nazarene Publishing House, 1985. **HH**

*"Prayer  
was Mom's  
middle  
name."*

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designed especially and only for mature adults.**

*NIROGA is a retreat program sponsored by Nazarene Adult Ministries for adults 55 and above. Its goals are to provide a setting for spiritual and personal enrichment, relaxation in a beautiful setting, fellowship, and preparation for Kingdom service. Our retreat program features special services, interesting workshops, crafts, and tour options.*



### Fall 1998 NIROGAS

**Glorieta, New Mexico**  
September 14-19, 1998

**Retreat Director:** Charles Case  
**Featuring:** Harold Daniels, Jerry White, The Burchfield Brothers

Glorieta has become a tradition amid the beautiful Sangre de Cristo Mountains where nature accentuates the presence of the Lord. Celebrate Christ among those who share your walk with Him.

**Schroon Lake, New York**  
September 21-25, 1998

**Retreat Director:** James Miner  
**Featuring:** David Felter, Clarence Hildreth, Kathryn Martin as "Miz Maudie," Bob Porter

Nestled among the Adirondack Mountains, Schroon Lake offers a picturesque setting with the changing colors of fall foliage. The spiritual tone of the fellowship and services complete the picture.

**St. Simons Island, Georgia**  
November 2-6, 1998

**Retreat Director:** James Miner  
**Featuring:** Talmadge Johnson, Hilton Gillespie, Peggy Miller, Harmon Schmelzenbach, Larry and Tamla Leckrone

Spanish moss, old oaks, and mild temperatures make Epworth-by-the-Sea an ideal late fall location. Experience Christ where John and Charles Wesley came as missionaries to America.

### 1999 NIROGAs

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**NEW LOCATION**

**Branson, Missouri**  
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**NEW**

**Glorieta, New Mexico**  
September 13-18, 1999

**Schroon Lake, New York**  
September 20-24, 1999

**For detailed informational brochures about future NIROGAs, as they become available, check the appropriate box(es), clip this ad, and mail to: NIROGA, 6401 The Paseo, Kansas City, MO 64131**

# God's Love Is like a Boomerang

by Marilyn J. Woody

**W**hen four young children sang week after week at Camarillo, California, Church of the Nazarene, little did their mother dream their music would someday touch thousands. While the world has become their platform, the children of Kay and John Rice acknowledge their rich heritage growing up in small Nazarene churches with godly parents to help nurture them.

Kay and John moved from Tennessee to Oxnard, California, in 1946, with their year-old son, Wayne. Seeking a church home, they continued a longtime family tradition by attending a Nazarene church in Ventura, 20 miles away. Later, they helped establish a church in Oxnard and another in Camarillo, where they became charter members.

By 1956 their family had grown to four children with two more sons, Joe and Jim, and a daughter, Mary.

"We never missed a Sunday or Wednesday service or choir practice—you name it," says Joe Rice, who still lives near Camarillo. "After Saturday night baths and shoe polishing wars were over, we often spent the rest of the evening around the piano, putting the finishing touches on our Sunday morning 'special,'" Joe adds.

"Our parents had a huge influence on all of us, particularly in encouraging the 'performance instinct' we all had," recalls Wayne. He remembers singing "He Lives" as a solo

at the age of three. "Our family was like the singing Von Trapps. Mom and Dad would sing the special while Dad played guitar and Mom the piano." The children sometimes joined in, adding three- or four-part harmony.

Each child in the Rice household was encouraged to play an instrument. Piano and violin were the instruments of introduction, but not of final choice. Wayne decided on the banjo, Jim the guitar and banjo, Joe the mandolin, and Mary the fiddle and guitar.

The boys first became known as the Rice Kryspies. Then, in the early '70s, they formed the nationally popular country bluegrass music group Brush Arbor, which won a Grammy in 1974. Jim Rice continues as the only family member currently with the group.

Jim and Joe operate Forest Construction in Camarillo, a business started by their father 49 years ago. With nearly 50 employees, the company demands a lot of supervision. So Joe stays on-site but supports Brush Arbor by often flying the group to concert destinations.

Mary's "Family Concerts" reach around the globe as she travels throughout the United States and overseas, teaching and performing. One of her fans is Chuck Swindoll, president of Dallas Theological Seminary, who describes Mary as "a breath of fresh air." Mary's greatest cheerleaders, though, are her husband and two children, who, she says, are "my number one priority."



**Mom Kay's family** (front row, l. to r.): **Wayne, son; Marci, daughter-in-law; Debbie, daughter-in-law; Joe, son;** (middle row, l. to r.) **R. D., husband; Mom Kay; Larry, stepson-in-law; Carole, stepdaughter; Daryl, daughter-in-law; Jim, son;** (back row, l. to r.) **Gary, son-in-law; Mary, daughter.**

Recalling the influence of the Camarillo Church in her life. Mary says, "Kids need to have a platform and places to use their gifts. We grew up in a church where we were the choir," says Mary. "My parents just loved music and played all different styles, from country—lots of country—to classical. My mom loved ragtime the most."

"Kay Rice was an unusual person who combined the plain speech of her Tennessee background with a no-



**The Rice Kryspies, 1967 (l. to r.) Wayne, Joe, and Jim with Marci in front.**

strings-attached love for her family," states Gene Van Note, pastor for over seven years at Camarillo. Van Note remembers the family as "among the finest I had the privilege to pastor."

When John was killed in an automobile accident in 1968, Kay continued doing what she knew best—loving and depending on God. Her consistency showed itself down deep in fundamentals, namely, the cross of Christ.

"My worth to God is what I am in private," someone once wrote. Who Kay and John were in public developed in their private lives. The Rice children recall coming home late from Friday night school activities and seeing their parents kneeling together by their bed in prayer. While the church and music helped bind the family together, Mary says, "I think it was my mom's prayers that kept us all loving God. Even after my dad died, I have a vivid picture of her on her knees by her bed. She'd be praying all alone."

Mary relates, "My mom has a heart that's completely sold out 100 percent, even with all she's been through. She's had a brain tumor and recently a stroke, yet the most important thing in her life is that her children know Jesus. That's her legacy."

Wayne, president of Understanding Your Teenager, an organization serving parents of teens and preteens, recalls another legacy provided for them.

"We were helped to develop confidence through the testimonies that were weekly occurrences in our church. We learned that we could stand up and speak to a group of people and be taken seriously."

"I think it's a shame that churches today don't allow much of that. Everything is so professional with orchestrated tracks and only the best singers and the best speakers. In our church, everybody got a chance at one time or another to do the 'special' or give a testimony, and that's how we learned to develop our musical and ministry talents. The church played a huge role in that, and I'm afraid that has been largely lost today," Wayne adds.

Involvement in Youth for Christ (YFC) in high school exposed Wayne, Joe, Jim, and Mary to kids from other denominations and backgrounds. When Mary graduated from Point Loma Nazarene College, she and Wendy Hofheimer formed a singing duo and went to work for YFC in youth ministry. Under the label of "Wendy and Mary," they recorded three albums for Sparrow Records that sold over 100,000. Many of the songs are still heard on Christian radio.

Once-a-year trips to the Pasadena College campus for camp meeting were part of the family vacations. "We'd sing for two hours at a time. I memorized dozens of hymns. I can still sing all the verses to many of them," states Mary. "A young Christian recently asked me, 'How do you know all these words to these hymns?' I said, 'Well, that's what we did in our church.' I just sang them—'The Old Rugged Cross,' 'It Is Well with My Soul,' 'Great Is Thy Faithfulness.' I learned every verse. I was steeped in that tradition."

"Our parents were consistent," Joe says. "They never failed to tell us what was most important. It wasn't achievement and success, but first and foremost, 'Love the Lord,' followed by 'Honor your parents.'"

On her latest recording, *In My Garden*, Mary sings a song that she wrote:

*God's love is like a boomerang,*

*Give it away, it comes back again.*

*God's love is like a boomerang,*

*Give it away, and it never ends.\**

God's love, planted in the hearts of the Rice children by a godly mother, keeps going out and coming back again and again as thousands feel its touch through their lives.

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## Where Are They Now?

**Mary Catherine (Kay) Rice Birdwell**—Lives in Camarillo, California, with husband, R. D., whom she married five years after the death of her first husband, John. Kay and R. D. attend the Camarillo Church of the Nazarene, where Kay is a charter member.

**Wayne**—Cofounder of Youth Specialties, an organization providing resources and training for youth workers. He is a frequent guest lecturer at colleges and seminaries in the U.S. and Canada. He and his wife, Marci, live in Lakeside, California. They have three grown children.

**Joe**—Co-owner of Forest Construction, lives in

Somis, California, with wife, Debbie. They have two children in college who are both studying music. Joe enjoys tracing the Rice family history.

**Jim**—Co-owner of Forest Construction and lead singer with Brush Arbor. He and wife, Daryl, live in Camarillo, California. They have one daughter in high school.

**Mary Rice Hopkins**—Internationally known family/children's recording artist. She and husband, Gary, live in La-Canada, California, with their two children. Mary has over a dozen videos and tapes and also writes for Crossway Books.

—*Marilyn J. Woody*

# VITAL STATISTICS

## Deaths

**JAMES E. ANTHONY**, 81, Derby, Kans., Jan. 30. Survivors: wife, Edith; son, Terry; two grandsons.

**VERNA BRASWELL**, 92, Pomona, Calif., Feb. 23. Survivors: sons, Al, Charles, John, Jim, Art; daughter, Jeanne Crume; 20 grandchildren; 47 great-grandchildren; 2 great-great-grandchildren.

**MARTIN E. BUSS**, 52, Myrtle Creek, Oreg., Feb. 10. Survivors: wife, Judy; daughters, Julie Seaburg, Yvette Rhodes; mother, Virginia Buss; sister, Phyllis Flannery; brother, Warren Buss; two grandchildren.

**LILA MAE CASE**, 86, Birmingham, Ala., Feb. 8. Survivors: sons, Charles, Roy; daughter, Carolyn Pasquale; brothers, Melvin, Ed, and Ernest Hughes; six grandchildren; eight great-grandchildren.

**KERMIT CLINGERMAN**, 72, Poland, Ohio, Feb. 23. Survivors: wife, Naomi; son, Timothy; daughter, Melanie Schumacker; three brothers; two sisters; four grandchildren.

**BEULAH F. FRISK**, 84, Nampa, Idaho, Feb. 8. Survivors: brother, Paul; sisters, Evelyn Hodges, Joye Drodgen; many nieces and nephews.

**EVA M. GARDNER**, 88, Mount Vernon, Mo., Dec. 31. Survivor: sister, Rhoda Poindexter.

**DANIEL D. HARRIS**, 72, Jeffersonville, Ind., June 3. Survivors: wife, Leoma; daughter, Angela Justice; brother, Charles; one granddaughter.

**REV. M. LeROY HASTIE**, 93, Massillon,

Ohio, Feb. 19. Hastie pastored more than 40 years on the Pittsburgh and Akron Districts. Survivors: son, John; daughters, Margaret Davidson, Marian Heil; brothers, Rev. Lawrence, Rev. Leo; 5 grandchildren; 12 great-grandchildren.

**IRMA I. HULL**, 76, Ionia, Mich., Mar. 1. Survivors: husband, Russell; sons, Edward, Douglas; daughters, Sharon Hopkins, Phyllis Bender, Susan Davis, Patricia Misner; brothers, Harry and Donald Evans; sister, Margaret Dickerson; 19 grandchildren; 8 great-grandchildren.

**EVELYN VIOLA STAHLY INGLE**, 81, Edmond, Okla., Dec. 21. Survivors: children, Rev. Gordon, Gary, Bill, Roma, and Vicki Ingle, Sue Altman; sister, Beulah Hamilton; 12 grandchildren; 3 great-grandsons.

**MILDRED L. (BORDEN) JOHNSON**, 85, Pennville, Ind., Mar. 7. Survivors: sons, James, Donald, Ronald, William, Robert.

**MERTON EARL KEMP**, 89, Auburn, Wash., Jan. 27. Survivors: wife, Eunice; son, Paul; daughter, Clarice Ray; sister, Japoncia Kirkpatrick; five grandchildren; six great-grandchildren; one great-great-grandchild.

**KAREN HUNSBERGER KERN**, 52, Fort Washington, Md., July 5. Survivors: husband, Jay; sons, Todd, Kevin; parents, Mr. and Mrs. Ernest Hunsberger; four grandchildren.

**HARROLD L. LIKENS**, 63, Bartow, Fla., Nov. 16. Survivors: wife, Marcella; sons, Ken Matthews, John Likens, David Likens, Charl Matthews, Harrold Likens II; daughters, Terri Knoll, Diane Kovar, Debra

Matthews; mother, Daisy Likens; 2 sisters; 5 brothers; 21 grandchildren; 3 great-grandchildren.

**BARBARA MARSON**, 56, Lawrenceville, Ill., Jan. 15. Survivors: husband, Rev. Keal; sons, Eddy, Kris, Mike; father, Willis Lemmon; sister, Ann Passant; brother, George Lemmon; six grandchildren; two great-grandchildren.

**JUNE REINHART**, 79, New Hampshire, Ohio, Feb. 1. Survivors: husband, Paul; son, John; daughter, Mary Goings.

**RHODA D. RINEBARGER**, 72, Bourbonnais, Ill., Feb. 1. Survivors: son, Gary; daughter, Gayle Burlend; sister, Elaine McCann; brother, Perry Roth Jr.; four grandchildren; one great-grandchild.

**JOSEPHINE E. ROBBINS**, 75, San Antonio, Tex., Feb. 13. Survivors: husband, William; son, Bill; daughter, Joy Stout; one sister; three grandchildren; two great-grandchildren.

**ROBERT W. SHELTON**, 79, Bradenton, Fla., Feb. 1. Survivors: son, David; three brothers; five grandchildren.

**REV. ROBERT W. SHEPPARD**, 78, Walla Walla, Wash., Mar. 2. Sheppard served as superintendent of the Alaska District from 1973 until his retirement in 1985. He previously pastored 28 years in Illinois, Alaska, and Washington. Survivors: wife, Lela; daughter, Robin; son, Frank; stepdaughters, Nona Harter, Dixielou Allen; one grandson; one stepgranddaughter; two stepgreat-

grandchildren.

**HAROLD SOLLENBERGER**, 83, Bothell, Wash., Dec. 5. Survivors: daughters, Phyllis Mitchell, Carolyn McCool, Sharon Casalicchio; 14 grandchildren; 23 great-grandchildren.

**INA E. SPEES**, 77, Apple Valley, Calif., Feb. 15. Survivors: husband, John; children, Kaye Ibison, Dan Barton; siblings, Elvin Zell, Minnie Sharp; four grandchildren; eight great-grandchildren.

**HOMER JACK STAGGS**, 85, Batesville, Ark., Dec. 17. Survivors: wife, Rae; daughters, Iola Rutledge, Iona Renshaw; four grandchildren; seven great-grandchildren.

**WILMA STEWART**, 86, Stockton, Calif., Dec. 3. Survivors: husband, J. P.; daughters, Mary Olivieri, Dorothy Ritter; six grandchildren; six great-grandchildren.

**RUTH M. WAGNER**, 89, Scarborough, Maine, Feb. 17. Mrs. Wagner was the wife of the first Maine District superintendent, Joshua Wagner, who preceded her in death. Survivors: son, Marshall; daughter, Reba Dunlop, wife of current Maine District Superintendent Roland E. Dunlop; 6 grandchildren; 13 great-grandchildren.

**RUTH N. YOUNG**, 60, Rockford, Ohio, Feb. 24. Survivors: husband, Rev. David; daughters, Diane Young, Valerie Reed; four grandchildren.

## Births

to **JOHN** and **MARY BETH (AGEE) ANDERSON**, Biddeford, Maine, a boy, Samuel Winston, Feb. 4.  
adopted by **BOB** and **SHERRI (WHITE)**



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Fax: 1-816-333-4439  
E-mail: khughes@nazarene.org

OR CALL 1-800-877-0700 FOR A FREE CATALOG

BARNHART, Jacksonville, Fla., a girl, Jayni Jin, born Oct. 11, 1996, in Nanchang, Jiangxi, China, adopted Oct. 29, 1997.

adopted by JEFF and CAROLE BELL, Bradley, Ill., a girl, Katherine "Katie" Jo, born Dec. 3.

to BRAD and TAMMY BROUGHT, Middleburg, Pa., a girl, Kimberly Alicia, Feb. 10.

to TIM and LORI (WADE) CALKINS, San Angelo, Tex., a boy, Samuel Wade, Feb. 20, to MARK and MARRA (MOSHER) ERWIN, Greensboro, N.C., a girl, Morgan Marie, Jan. 3.

to JEFF and CAROLE (GRAY) LILES, Joplin, Mo., a boy, Brady Todd, Oct. 8.

to WESLEY and LAURA (FOWLER) SAMPSON, Kansas City, Mo., a girl, Victoria Lynn, Dec. 31.

to SCOTT and BETTY SCHOLL, McAlisterville, Pa., a girl, Hannah Pauline, Feb. 14.

to MARK and CANDY SWINEFORD, Mount Pleasant Mills, Pa., a boy, Nicholas James, Jan. 25

## Anniversaries

OTHA and HAZEL ALDRIDGE, Lake Jackson, Tex., celebrated their 60th anniversary Apr. 15. Their children and family hosted a reception in their honor Apr. 25 at Lake Jackson, Tex., Church of the Nazarene.

REV. HOWARD and GERALDINE HOPKINS, Ewan, Wash., will have their 50th anniversary June 5. Their family will host a reception in their honor June 6.

RICHARD and MARY (THARP) SNOW celebrated their 50th anniversary Dec. 24. Their children honored them with a reception Jan. 3 at Houston First Church of the Nazarene. Greetings may be sent to 16150 Kieth-Harrow, Apt. 2709, Houston, TX 77084-5350.

BILL and MARION SNYDER celebrated their 50th anniversary Mar. 6. The Snyders' three children hosted a reception in their honor Mar. 8 at Lenexa (Kans.) Central Church. Greetings may be sent to 4508 W. 55th St., Shawnee Mission, KS 66205.

## Announcements

AKRON (OHIO) ARLINGTON CHURCH will celebrate its 75th anniversary May 3 with District Superintendent Marion Barber speaking in the 10 A.M. service, followed by a covered dish dinner and a 2:30 P.M. singspiration service.

Former pastors, members, and friends are invited. For more information, contact Barbara Yukie at the church office, 330-773-3722 or 773-0211.

ARPELAR, OKLA., CHURCH will celebrate its 80th anniversary June 28 with retired District Superintendent Wendall Paris speaking in the morning service and special music by Side by Side.

Former pastors, members, and friends are invited. For more information, contact Rev. Bart Patterson, HC 75 Box 165, Arpelar, OK 74501, 918-546-2274.

## FOR THE RECORD

### Moving Ministers

PAUL M. BARBER JR., from pastor, Camas, Wash., to associate, Lewiston (Idaho) First

DALE A. BLAKE, from Hemingford, Nebr., to Cedar Springs, Okla.

DAVID A. BUSIC, from Livermore, Calif., to Lenexa (Kans.) Central

DAVID L. COTTAM, from pastor, Grove (Okla.) First, to associate, Colorado Springs (Colo.) Trinity

GARY W. CURRY, from associate, Louisville (Ky.) First, to associate, Fort Myers (Fla.) First

SHARON L. DuBOIS, from associate, Bedford, Pa., to associate, Clearfield, Pa.

DANNY GODDARD, from Selma (Ind.) Harris Chapel to Yukon, Okla.

DELBERT HART, from Butler, Mo., to Wichita (Kans.) Trinity

JAMES V. LINE, from Inver Grove Heights (Minn.) Grace to Milford, Del.

DALLAS McFARLAND, from Lansing (Mich.) Woodview to Perry, Mich.

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

ROY PENIX, from associate, Painesville, Ky., to pastor, Painesville, Ky.

MICHAEL L. REEVES, from pastor, Livermore Falls, Maine, to chaplaincy

RICHARD J. SPILLMAN, from Tuttle, N.Dak., to Fargo, Okla.

ANTHONY B. TESTON, from Robeline (La.) Holly Grove to Coleman, Okla.

JERRY R. TOWNLEY, from Wichita (Kans.) Trinity to Coalgate, Okla.

JAMES TRIPPETT, from Coleman, Okla., to Kent, Ohio

WILLIAM C. WESCOE, from pastor, Seaford, Del., to associate, Allentown, Pa.

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

GERALD L. WHETSTONE, from Burlington-Williston, Vt., to Bloomsburg, Pa.

PAUL D. WHITE, from Ossian, Ind., to Churubusco, Ind.

JIMMY L. WINFREY, from associate, Fortville, Ind., to associate, Salina (Kans.) First

Correction:

DANA R. DuBOIS, from associate, Bedford, Pa., to pastor, Clearfield, Pa.

## Moving Missionaries

ALLISON, DAVID and SANDRA, from Canada to Albania

KERR, JILLIAN, from Switzerland to Western Australia

NELSON, DORCAS, from Minot, N.Dak., to Argentina

POTTER, DAVID and SYLVIA, from Papua New Guinea to Bethany, Okla.

RYAN, MARK and KRISTEEN, from Guatemala to Decatur, Ill.

SHMIDT, LYNN and SHEARON, from Botswana to Fostoria, Ohio

WALKER, DON and MARY, from New Albany, Ind., to Zimbabwe

YANGMI, SAMUEL and LUMAE, from Olathe, Kans., to Thailand

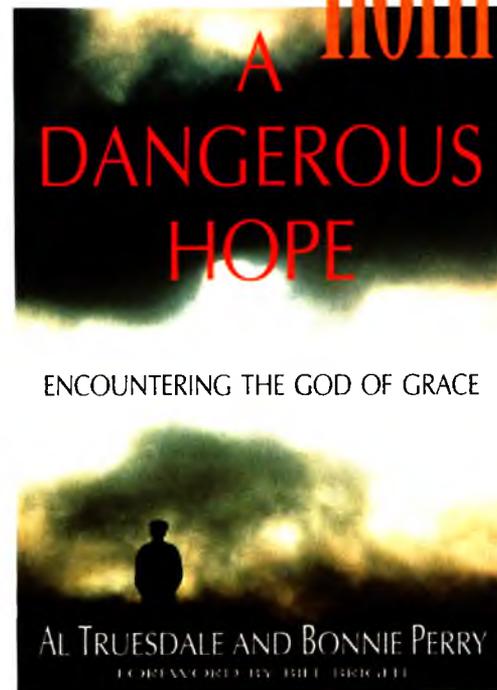
## Recommendations

The following have been recommended by their respective district superintendents:

ROBERT CONDON, song evangelist, 3530 Damien Ave., No. 218, LaVerne, CA 91750, by Samuel Pickenpugh, Minnesota District.

DWIGHT MEAD, song evangelist, P.O. Box 265, Hanna City, IL 61536, 309-565-7138, by Crawford M. Howe, Northwestern Illinois District.

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Al Truesdale is professor of philosophy of religion and Christian ethics at the Nazarene Theological Seminary in Kansas City. He is the author of several books, including last year's acclaimed *If God Is God... Then Why?* Bonnie Perry is an author and frequent speaker at writers' conferences.

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### Adventures in Christian Parenting

# The Things We Learn



**JERRY AND LYNDA COHAGAN**

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

“POMP AND CIRCUMSTANCE” may be wafting through the halls of academe, and you may even have a graduate parading around in a flowing robe and strange square hat. Perhaps May is the month when all those associated with school take stock of their year and revel in their achievements. It’s happening in our house as Tori nears the end of kindergarten. Only the tunes and clothes are different. Tori can be heard teaching us the rap version of the ABC song, and she parades almost daily in articles from the dress-up trunk—those cast-off items made of lace and ruffles that are the delight of any five-year-old’s day. And as for the achievements, it’s been a year of good lessons learned, some more painful than others. As always, Tori was not the only student.

In Mrs. Schmitz’s kindergarten classroom, the primary tool of discipline is a big cardboard traffic light that hangs on the wall. The green light is a big smiling face, and each child has his name on a clothespin clipped to the side of it. The yellow light is what Tori calls “the straight face”—the mouth is just a straight line. If you are acting inappropriately, you are warned by having your name moved

down to the straight face. If you continue your behavior, your name is moved down to the red light—with a frowning face, and you have to sit in time-out.

Now Tori being Tori, she lasted well into the second week of school before her name was moved down to the straight face for “not keeping her hands to herself.” As she explained, “I kept playing with Megan’s hair.” While Jerry was admonishing Tori to obey Mrs. Schmitz, he expressed his disappointment in having her name moved down to the straight face. He reminded her, “Chase went all year and never had his name moved,” at which Chase piped up, “Yeah, I did. I just never told ya.” Hmm . . . the things we learn.

Not long ago, Mrs. Schmitz called home to relay Tori’s trauma. Apparently Tori had gone to the bathroom (the kindergartners have a private one in their room) just a few minutes before the class was scheduled to go to music. Hampered by some very difficult overall buttons, Tori was in the bathroom longer than usual. By the time she opened the bathroom door, the classroom was completely empty. She’d been left behind. Mrs. Schmitz wasn’t even around. She’d gone to make a phone call. Not knowing where to go, Tori did what she knew to do: she stayed in the bathroom and cried. Fifteen minutes later, Mrs. Schmitz discovered the whimpering Tori, dried her tears, comforted her, and explained to the whole class that if that ever happened to anyone else, they were to go to the office and tell Miss Kris. By the end of the day, Tori seemed to have completely recovered. She also made her mom promise she would never have to wear those overalls to school again!

Besides an obsessive fear of over-

alls, a new realization seemed to have dawned on Tori. Judging from her behavior since then, we think she realized a new kind of justice that day. Maybe yucky things could happen to her if it meant they wouldn’t happen to anyone else. We were in the grocery store buying a dozen eggs, and the first carton that Lynda opened was missing an egg. Lynda said, “Oh, we don’t want that one. It only has 11 in it.” Tori insisted, “No, Mom, we HAVE to buy it, ’cause we don’t want anyone else to get it.” Nice sentiment, kid, but they’ve got stockers that will fix it. You choose your battles, and Lynda knew her knowledge of grocery employees’ job descriptions was no match for Tori’s generous heart. We took home 11 eggs. When buying heart-shaped suckers for the Valentine’s Day party, we bought the package that had a few broken ones in it, again so “no one else will have to have it.”

Although Tori’s “kind and generous spirit” as we call it goes against the grain of her parents’ economic common sense, we know that she has

**Maybe yucky things could happen to her if it meant they wouldn’t happen to anyone else.**

learned the higher truth. And we can’t imagine we’d be any prouder of any diploma or degree she may earn in the future than we are now of her spirit that insists we take home 11 eggs. We think the Father above would be mighty proud too. After all, He willingly allowed His Son to die so we wouldn’t have to. Hmm . . . the things we learn. Worthy of a round of “Pomp and Circumstance” if you ask us.

## PLNC to Become a University

The Board of Trustees of Point Loma Nazarene College (PLNC) voted unanimously to move to university status, according to Board Chairman Tom Goble and President Bob Brower. The decision follows a one-year study by a college/university commission of trustees, faculty, administrators, students, and resource personnel.



Goble

"The change is not simply cosmetic," said Goble, who is also superintendent of the Anaheim District of the Church of the Nazarene. "but a recognition of the strength and quality of the institution's academic programs,

particularly its graduate offerings."

According to Brower, PLNC has emerged in the last few years as a comprehensive teaching university, unlike the research university where classes are taught by teaching assistants. "All of our classes are taught by senior faculty and will continue to be," he said.

The change to Point Loma Nazarene University will become official at the close of the commencement ceremonies on May 17, 1998. All alumni, including the class of 1998, will be able to request diplomas with the university name at a later date.

## Nazarene Pastor Ministers in Jonesboro

Ken Stallings, pastor of Forest Home Church in Jonesboro, Ark., was among the first to minister to victims of the school-yard shooting in which four girls and one teacher were killed. Stallings was making routine hospital calls when the victims were brought to the hospital. Volunteering his services, he was put right to work, counseling a large group of friends and extended family

members of the students.

According to Stallings, the tragedy hit Jonesboro hard. "There isn't anyone who has not been affected by this senseless tragedy," he said. "Everyone knows someone who has been hurt or killed."

The Nazarene community across our country has responded in a remarkable way, Stallings indicated, with their prayers, words of sympathy, and offers of help.

## Tornadoes and Fire Affect Nazarenes

■ One Nazarene woman was killed and several Nazarenes were injured as a result of the devastating tornadoes in Florida; however, most Nazarene churches were spared severe damage. Several Nazarene churches and their laypeople, led by their pastors—José Cardona, *Kissimmee Hispanic*; John Hinton, *Sanford*; Rick Page, *Winter Garden Faith Community*; and Roy Shuck, *Naples Faith Community*—were involved in a variety of relief ministries.

■ The new sanctuary of Raleigh, N.C., First was damaged and lost its steeple after tornadoes swept across the state in late March. No one was harmed, although Pastor Riley Powell was in the church building when the storm hit the church.

■ A fire completely destroyed the sanctuary of Calgary (Alberta) First Church in late March. According to the pastor, Glenn Follis, the cause appears to have been an electrical malfunction.



## SATELLITE PROGRAM GUIDE

All times listed are eastern.

### JUNE 1998

SUNDAY	M	TUESDAY	W	T	F	S
	1	2 8:00 P.M. - 9:00 P.M. <b>Leadership Today w/ Stan Toler</b> Guest Lyle Pointer discusses discipleship and assimilation.	3	4	5	6
7 4:00 P.M. - 5:00 P.M. <b>NCN Sunday at Kankakee, Ill. College Church</b> This program will be broadcast into over one million homes nationwide on Dish TV Network's satellite equipment.	8	9 8:00 P.M. - 8:15 P.M. <b>World Mission Radio</b> 8:15 P.M. - 8:30 P.M. <b>The Question Box w/ Wesley Tracy</b> (A rebroadcast of January 20) 8:30 P.M. - 9:00 P.M. Missionary—the Garmans. (A rebroadcast of January 13)	10	11	12	13
14 4:00 P.M. - 4:15 P.M. <b>NCN News in Review</b> News happening in and affecting the church. 4:15 P.M. - 5:00 P.M. <b>World Mission Video Magazine</b> Features on Asia-Pacific Nazarene Theological Seminary, NIVS, the Papua New Guinea Kudjip hospital, and much more. (A rebroadcast of Tuesday, May 26th.)	15	16 8:00 P.M. - 8:15 P.M. <b>The Question Box w/ Wesley Tracy</b> Topics addressed include tongues-speaking, the immance of God, and heaven. 8:15 P.M. - 8:30 P.M. <b>NPH Presents</b> Guests Hicks and Cohagan discuss their latest resources and Lillenas drama. 8:30 P.M. - 9:00 P.M. <b>Pastors' Forum</b> Guest Dr. Jack Stone discusses 1997 General Assembly Manual changes.	17	18	19	20
21 4:00 P.M. - 5:00 P.M. <b>NCN Presents: Jesus of Nazareth-HISTORY</b> Former Wichita pastor Gene Williams and other area pastors walk through the events in the life of Christ. Filmed on location.	22	23 No broadcast		24	25	26
28 4:00 P.M. - 4:30 P.M. <b>Compassion NOW!</b> Larry Boinger talks about exciting opportunities for the Church of the Nazarene in Bangladesh. Luis Meza Garcia gives an overview of CAUSE. 4:30 P.M. - 5:00 P.M. <b>Profile</b> Get an in-depth look at the NWMS organization from guests General Director Nina Gunter and General President Bev Borbe.	29	30 8:00 P.M. - 8:15 P.M. <b>NCN News in Review</b> News happening in and affecting the church. 8:15 P.M. - 9:00 P.M. <b>World Mission Video Magazine</b> Includes a tribute to the late missionary Jim Johnson, international seminaries, global mission update, and more.				

Schedule subject to change

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