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CHURCH OF THE NAZARENE

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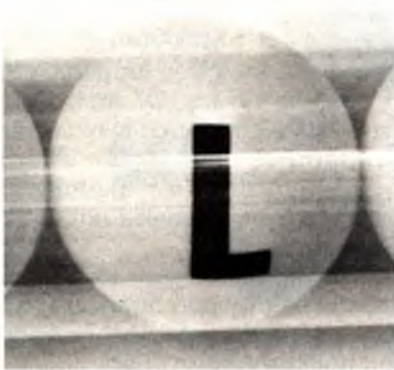
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A Call to Art

I remember the art projects during my elementary school days. I think it was then that I realized God had no plans for me to be an artist. Still, I recall the joy of expressing myself with paint and Crayolas, and I am reminded of it as my six-year-old brings home his "masterpieces" from school these days.

Art is a wonderful thing. It has the power to lift us from our common day-to-day existence and transport us to the high and lofty realms. In fact, I think art is among those things that Paul admonishes us to look to for relief in our times of trouble, despair, or dullness (Philippians 4:8). I have spent more than a few lunch hours walking the hallways of the nearby Nelson Atkins gallery just to gain a sense of release from the humdrum boredom that occasionally sets in.

I'm not saying that I'm an art critic or a connoisseur. I don't know that I could even tell you what makes a piece of art great or commonplace. But there is something about staring at an old master and pausing to wonder what the artist was feeling and thinking when he laid those strokes down on canvas decades or centuries ago.

I appreciate the work of many artists, although I must admit that I could never figure out what Picasso was trying to say through his weird use of abstract figures.

At the risk of being pegged as a conservative, unimaginative individual, I must admit that my favorite artist is Norman Rockwell. His ability to depict camerallike realism was amazing, but what really attracts me to his work is the subject matter—a fragile old woman calmly prays over her meager lunch while tough-looking young men watch from across the table; a mother and her brood of children parade through the house in their Easter splendor prior to leaving for church

while dad sits in pajamas reading the Sunday morning paper.

I'm not exactly sure, but I think the dominant reason behind my

Art is among those things that Paul admonishes us to look to for relief in our times of trouble, despair, or dullness.

fondness for Rockwell's art is that underneath his paintings lies a sense of uprightness and appropriateness, a sense of positive family values and morality. He depicted life as we remember it from our childhood or at least the way we would like to remember it.

"Whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things."

(Philippians 4:8, NIV)

Perhaps that is why I find myself especially aggravated to see the National Endowment for the Arts (NEA) funding such presentations

as a photography exhibit by the late Robert Mapplethorpe, depicting homoerotic, sadomasochistic images, as well as photos of nude children.

Did you know the NEA paid \$15,000 of taxpayers' money to Andres Serrano for his photographs, one of which depicted a crucifix submerged in a jar of urine?

Granted, the NEA supports a lot of positive things. Of their more than 80,000 grants that help to fund symphonies and other cultural events annually, only a couple of dozen have been singled out as being controversial.

Still, it is a sad day for society when obscenity and blasphemy are displayed in the galleries of our nation under the guise of art.

All the more reason for Christians to value those persons within our community who have been graced with the talent to be artists. Check the expense ledger on almost any college campus and you'll find that the gulf between the amount of money being spent on developing budding artists, as compared with developing the athletic program, is vast.

Sure, I enjoy sports, but I must say that a dunked basketball doesn't affect me the same as a beautiful watercolor.

We often emphasize that God calls some to the mission field or to the pastorate, while neglecting the fact that He also calls persons to paint, sketch, or do any number of other things—from being a home-maker to working in a factory.

In this issue you'll find the artwork of seven gifted persons who are using their God-given talents and their honed skills to brighten life for those of us around them who may be weary from office work, making sales calls, or changing diapers. I believe God is honored and proud that they are representing Him so well and that they were willing to respond to His call.

H



"The Ten Commandments are..uh...sit, heel, stay, roll over..."

MEMO

To Church Board Members:

The most substantial tax break provided to the minister is based on Section 107 of the Internal Revenue Code (IRC) which states that the rental value of a parsonage, or a cash housing allowance, is not to be taxed as income to the minister. In the case of a housing allowance, the following conditions must be met:

- (1) the amount is designated in advance in writing by the church board;
- (2) it is actually used to provide a home (such provision includes furnishings, utilities, yard care, etc.); and
- (3) the amount spent does not exceed the fair rental value of such items.

Although the housing allowance is exempt from federal income taxes, it is includable when calculating Social Security tax.

This benefit is available only to a "minister of the gospel." Generally the tax code defines a minister as one ordained. A minister licensed by a recognized denomination who has the right to perform substantially all of the religious functions of an ordained minister would also be recognized.

Nazarene elders are, by definition, ministers of the gospel since their ordination fully invests them to perform all functions of the Christian ministry. In the case of a deacon, it may be necessary for the supervising elder to grant the deacon authority to perform sacerdotal duties while under his supervision.

More and more churches are reconsidering the issues in this complex area. Sometimes, these considerations are not made on the basis of the best information available. Detailed information on the minister's housing allowance is available from the Pensions office at no cost.

—Board of Pensions and Benefits USA

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The Readers Write

March As Fine As I Can Remember

Having been a reader for some 43 years of the *Herald* . . . my thanks to you for the work you are doing. The March 1990 edition is as fine a *Herald* as I can remember. Special thanks to Welch, Freeborn, Dr. Richard Taylor, and Carmen Renee Berry.

Your Eight Devotional Exercises . . . are a Lenten gift. Thank you and your staff for this excellent work.

M. Wayne McGuire
Gregory, Mich.

Two Great Women

I'm writing to compliment you, Mr. Tracy, and Stan Ingersol, denominational archivist, about the article "Rebecca Krikorian's Errand of Mercy" in the February issue of the *Herald*. To see

Frances Willard with Rebecca Krikorian is like finding a gem to all us members of the Woman's Christian Temperance Union of which Frances Willard was master organizer and president at that time. Two great women pictured together is a treasure. I shall see that this issue is sent to the WCTU headquarters in Evanston, Ill.

Esther Michaelis
Home Protections Sec. of Idaho

There Must Be a Better Way

As a child I was challenged from our pulpits to be a "log" that would produce a "log jam," thereby helping to stop souls in their onward rush toward damnation. During college days the message changed and we all were challenged to adjust so people would be won by our winsomeness. Now the communication is passed that we are part of the American fixation with success. We must compete to secure our corner of the market.

Could there not be an alternative to phase 3 for us? Do we have to publish a pictorial periodical that discusses current popular concepts? The *Herald of Holiness* that has been the answer to hearts hungering after Christ and the Word is worth subsidizing if it can't compete in today's market. Please seek an alternative to the present content and format.

M. June Liddell
Harvell, Mich.

Awakened and Shaken

We have noticed in recent issues of the *Herald of Holiness* an increase in articles addressing subjects that are pertinent to the problems facing us in the world today.

We particularly appreciated the following articles: "The Ten Commandments for Watching Television," "The Christian and Self-esteem," "Latch Key Love," and the most recent article—"The Family and Sexual Violence."

We've had a need to be awakened and shaken about social issues that affect us as Christian families, and we want to express our thanks to you for doing so.

As members of the Family Action Committee of Lenexa Central Church, it encourages us to see our leaders are also concerned about these issues and are making this known to us through the *Herald*.

Mary Jo Davis
Lenexa, Kans.

More on Self-esteem

I have spent the last six weeks typing my husband's doctoral dissertation titled "Self-Concept Dynamics in an Evangelical Christian Setting," so naturally, November's issue caught my attention. Thumbs up to Dorothy Hamilton, Ronald Scott, and, of course, James Dobson, for their informed views of self-esteem and its impact. Richard Taylor and Blain Robison . . . I read their articles with a heavy heart for Christians who might be affected by such tripe. . . .

When they implied that today's Christian counselors and psychologists were ignoring the Holy Spirit in their therapy procedures I was certain. One only has to think of Dr. James Hamilton, Lawrence Crabb, David Seamands, Dr. Paul Meier, and Dr. Frank Minirth to know this just isn't so. In Richard Taylor's rebuttal to Dorothy Hamilton in the February issue, he states, "I am convinced that being a Spirit-filled Christian and being crippled with a poor self-image are contradictory concepts and mutually exclusive states." I thought the old "perfection" belief had been discounted years ago!

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As a Christian with the firm belief that I am truly sanctified . . . I can say that because of the Holy Spirit (and some informed Christians to illuminate Him) I do feel better about myself than ever before. Yet, I still become depressed and discouraged about myself occasionally. I still doubt my gifts as useful to the Body of Christ at times. I still stumble over a couple of the fruit of the Spirit within myself. Yet no one can demean my relationship to God just because my thoughts are not positive 100% of the time. That relationship is firmly planted in my heart with the roots hugging firm to the hand of God.

*Julie Stride
Lamar, Colo.*

Herald Angels

Thank you for your letter February 2. I was concerned when the district campaigns were abandoned, and I have been much too long in replacing it with promotion in my local church. On two or three districts, I had been the *Herald* promoter and with some success. My local churches were usually tops in sales because I used various inducements. I'm going back to those in March!

It is my intention to appoint five "Herald Angels (messengers)" who will get a fifth of the total church families each. A purchase of a *Herald* subscription will be a vote for that "Angel." The boy with the best score and girl with best score, will be KING AND QUEEN *HERALD* with appropriate "store-bought" crowns; pictures in the paper and maybe in the *Herald*. I think it will fly. The runners-up will also receive a prize, so there will be no total losers. If you then rebill these each year, there will be many automatic renewals and we can redo the program about every two years, plus giving the *Herald* to new members.

Wes, you are not in this thing by yourself! The *Herald* is important to the entire church.

*Carlos H. Sparks
Cowan, Tenn.*

No Blind Followers, Please

The article in the *Herald of Holiness* February issue titled "How the Church Works Best" was a good one, and I agree with it completely.

However, the paragraph "Show Respect and Appreciation for Spiritual Leadership" I think should be preceded by one listing the principles for ministers as set forth by Paul in 1 Timothy 3:1-10 and 2 Timothy 4:1-5.

It saddens me to be able to say that I have known a couple of Nazarene pastors who did not display the fruit of the Spirit. . . . I had to get this off my chest since the paragraph admonishing people to return to having more respect for pastors implies they should be followed blindly.

*Bertha Dickson
Creve Coeur, Ill.*

Happy Heralding

My wife and I are both very happy with the changes you have made to the *Herald*. We liked the old format but feel the changes you have made will make it more appealing to more people. We both applaud you in this *bold* move. You have our total support! So count us as 2 votes for the change.

*Jim and Sharon Beker
Delphos, Ohio*

Thanks for the Biblical Model

In Dr. Hurn's article "The Leadership Factor," the biblical model was described as a "bottom up" style of leadership. Thank you for a holiness model that surpasses all management style put together.

At a recent seminar a presenter shared, "If it is not broke, improve it." The commission is somewhat easier to carry out with excellent resources that you share with us.

*Bob and Rose Schubert
Bismarck, N.Dak.*

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The Household of God

There are three major life events—weddings, births, and funerals—that bring together any scattered family. Last weekend, my husband's family celebrated both the wedding of my brother-in-law, Steve, and the baptism of our infant daughter, Rachel. A great-aunt and uncle I hadn't met before, cousins, and a myriad of friends and people associated with one family or another congregated in San Diego to celebrate.

As I fell exhausted into bed that night, the title phrase of one of the wedding songs kept coming to mind—"We are a household of faith."

I awoke humming the same tune and dressed for the morning worship service where Rachel would be baptized. When my husband, Michael, and I were called forward, two sets of grandparents, one set of great-grandparents, an aunt, an uncle, and three first-cousins accompanied us and surrounded Rachel as the newest family member.

Among the words recited by the minister, Reuben Welch, were these:

This child belongs to the kingdom of God and belongs to the new covenant community of grace, the Body of Christ, distinguished from the world, and united with believers in the household of God.

There was that phrase again—the household of God. I looked out and saw the faces of my family. Then I glanced out in the congregation and saw former teachers, college friends, and others. I realized in that moment that I was looking at the household of God. This household of faith was willing to accept my daughter without

qualification. She has accomplished nothing on behalf of the Church, given no money, and has not yet come to an understanding of Jesus Christ as Savior. Still, she is accepted, through baptism, as an insider in the Christian community.

I wonder what would happen to our churches if we began to include and treat all of the people that we interact with daily as a part of the household of faith?

During the period of the Early Church, the household included immediate relatives, extended family, slaves, hired workers, tenants, and sometimes those who practiced a similar vocation or trade. Welcome was also extended to widows and orphans. The household was the basic economic unit of Roman society that produced and distributed goods and provided a place where children could be reared. When the New Testament letters refer to the "house of Stephanas" or "Chloe's people," the reference is both to those who worship in a particular home and to those who are a part of the daily workings of that household. The Early Church understood that, within its membership, there would be those who came into the household by choice, others by birth or

because of extended family relationships. While no one was compelled to believe when the head of the household was converted, most followed and identified themselves with Christ. And new converts were regularly added to the house churches. These groups were not closed or uniform. The household of faith included people at various levels of commitment.

This notion challenges our modern individualistic view of evangelism. Often we act as if everyone is an outsider unless he has publicly claimed a conversion experience. I wonder what would happen to our churches if we began to include and treat all of the people that we interact with daily as a part of the household of faith? How would our neighbors feel about Christianity if we assumed that they are people on the way to deepened faith rather than outsiders? If everyone who visited our churches left feeling as if they already belonged, isn't it possible that the nurture of the Church and the action of the Spirit would move them toward a deepened faith over time? Until such a time as anyone chooses to reject faith, we can accept and nurture each new person as a brother or sister in the household of God.

Just before the sign of the cross was drawn with water on my daughter's forehead during her baptismal rite, I promised to help her to know that she is a child of God. She already has full access to God's household. Someday she must choose to affirm her baptism because of her own faith. Until then, I'll stand in the gap for her and encourage her in that direction. Can we do any less for the others God has graciously placed in our lives as coheirs of the household of faith?

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We want you to be a part of this conference. Invite some friends in your church or community to come and share the experience. Make sure everyone in your church hears about the 7th International Laymen's Conference to be held at Opryland USA in Nashville.



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How Can You Pray for an Hour?

Once again I had gone through the motions. With the sincerest of motives, I intended to make prayer a priority. Yet, when I was done, I wasn't at all sure just what it was that I prayed about. I would start off well, then seem to drift to the Amen.

Has that ever happened to you? Have you ever wondered what it was you were supposed to pray about during your quiet time with Him? Three minutes seems like a manageable possibility, but 30 minutes is another matter! And some folks advocate an hour! What do you do for an hour?!

Finally, it dawned on me that in any activity a disciplined way of doing things is the only way to success. To be good at tennis or painting takes dedication to some routine or method.

So it is with prayer. A consistent approach keeps me balanced in my approach to God. Without some guideline, it is too easy to concentrate on just one or two pet areas.

There are many ways to organize our prayer times. One way of organizing prayer stands out for its historical and biblical significance and for its simplicity. I speak of the A.C.T.S. method. The "A" stands for adoration, the "C" for confession, the letter "T" for thanksgiving, and "S" signifies supplication. A simple, easily remembered way to pray in a biblical and balanced manner. I need that!

Adoration

Something happens when I begin my time with God in adoration, worship, and praise. For so many years, I rushed into His presence with one thing on my mind, *my*

needs and *my* requests. I do not remember being taught *how* to praise and adore our Heavenly Father with purpose and clarity of thought. How do I worship Him?

Begin by taking time to reflect on who He is, His majesty, power, and all-knowing presence. To contemplate the many facets of His character is to know what it means to "give worth" to God, or in other words, to worship.

**A.C.T.S. is a
balanced,
disciplined way
of praying.**

We might spend time in the Psalms. One writer suggests reading Psalm 98 through 108, one each day for two weeks (Ogilvie, *Power of Prayer*). Another author finds Psalms 8, 19, 23, 46, 95, and 100 especially helpful (Hybels, *Too Busy Not to Pray*). By searching the Psalms yourself, you may find something excitingly different and just right for you!

The most helpful idea I have used was shared by a dear friend. It is to adore the Lord by working my way through the alphabet. Sometimes I use nouns and at other times they turn out to be adjectives. For example, I might begin by saying, "Lord, today I adore You, for You are *almighty* and yet *my* advocate. You are *boundless* love and *my* blessed redeemer." . . . I think you get the idea. By keeping a journal, I can go back each day, noting where I left off, and also expand my "adoration vocabulary."

Confession

One aspect of confession is "profession." It is professing that Jesus Christ is truly God. In their excellent little book, *Praying*, Bobb Biehl and James Hagelganz put it this way: "The starting point of confession—true confession—is to profess Jesus to be God. This confession cannot be mere words. It must be the result of a deep conviction that He is our only source of eternal hope and salvation. At the heart of this kind of confession is the idea that we cannot make it on our own. As humans, we can do absolutely nothing to save our own souls. We are entirely and absolutely dependent on Him" (p. 32). I need to declare this truth time and again.

Another aspect of confession is agreeing with God concerning our condition. It is the willingness to forgive, unconditionally, and to seek to be forgiven, whenever such needs are pointed out by His Spirit. Our Wesleyan heritage does not declare that it is *impossible* to sin, but that it is *possible* not to sin! There is a big difference. My opinion is, if somehow we could learn to live and pray confessionally in the spirit of 1 John 1:6—2:2, it would go a long way to setting the Holy Spirit free in our midst.

Next month we'll work on Thanksgiving and Supplication. Why not at least attempt this month to develop a consistent pattern of adoration and confession as you begin your prayer time? Try working your way through the alphabet in adoration. Then write out a prayer of confession, including the elements of "profession" and "agreeing." How exciting it is to build a powerful prayer life! H

SURPRISE!

**C. DALE GERMAN, PASTOR
ROSE CITY CHURCH OF THE NAZARENE
PORTLAND, OREGON**

Just when you thought you had it all together, Surprise! From out of nowhere comes an act or attitude that is totally out of character with what you think you are as a Christian.

"Where did that come from? Why did I do it? If I could be that weak in an unguarded moment, am I really saved, much less sanctified wholly?"

Satan, the father of lies, insidiously slips subversive ideas into your head. "Of course you are not a Christian. You are a hypocrite! Christians don't have those feelings. Christians don't do those things. Christians are always the best examples. Holiness people are perfect. They never sin."

Surprise!!!

Surprise! Surprise! Surprise!

John Wesley calls them "surprise sins." They are times of falling short of God's perfect standard of holiness. **BUT THEY ARE NOT SINS "PROPERLY SO CALLED"** because they lack the important ingredient of "willfulness."

Wesley makes a distinction between surprise sins that spring from willful spiritual laziness or from ignoring danger signs along the way, and surprise sins that result from an innocently unguarded moment of one wholly committed to Christ.

For example, one who fondles money in a cash register at the end of a sales day contemplating how to steal without getting caught would not be innocent of sin if one day the opportunity to steal arrived, and to his "surprise," he did!

One who knowingly lives as close as possible to the edge of a questionable activity may be surprised when temptation overtakes him. This person is guilty of sin before the act is fulfilled, and his need is forgiveness

**An absentminded,
unplanned
response to an
unguarded moment
may send you
reeling to a
prayer closet.**

and cleansing by the blood of Jesus Christ.

On the other hand, it is possible to break a commandment such as, "Thou shalt not lie," with no thought of bearing false witness.

A pastor had resigned his church. A neighboring pastor had been called to that church. The newly called pastor asked the former pastor not to tell anyone of the call because he had not yet informed his own congregation that he was moving. At a district gathering the first pastor was asked if he knew who had been called to follow him. "No," he answered, "I don't know a thing." Instantly the Holy Spirit checked that pastor. Immediately he searched out the inquisitor and apologized saying, "The truth is, yes, I do know, but it is a confidence, and I am sorry that I cannot tell you who it is."

This pastor's motive was not to bear false witness. It was to keep a confidence. He had a pure motive

**What damage
does a sin of
surprise do to
sanctifying grace?**

but a poor judgment. Once enlightened by God, his instant response was to go and set the matter right. Rather than being an example of spiritual imperfection, his behavior became an excellent example of Christian perfection. He wanted nothing to stand between himself and God. Not even an honest mistake.

Yes, you fell short of God's standard. Yes, in a strict black and white legal sense you violated a commandment of God. And it is exactly at this point where our Wesleyan theology dramatically differs from Calvinism.

Calvinism says that anything less than absolute perfection is sin. Since absolute perfection is impossible in this life, we all sin everyday in thought, word, and deed.

Wesleyanism says perfection is not a matter of how we act, it is a matter of faith. Sin is a "willful transgression against a known law of God." An absentminded, unplanned response to an unguarded moment may send you reeling to the prayer closet pleading, "Father, forgive me, for I have sinned."

Theologically, what you are praying is, "O God, I am so sorry I blew it. My remorse is so great because I love You so much. Please, God, accept my apology."

And the Wesleyan concept of God's response is not that He finds you guilty of sin and demands repentance but that in love He says, "My child, our love for each other is perfect and unbroken. I know what happened. I know your heart. I do not condemn you. Get up. Dust yourself off. Keep the victory. Keep walking with Me. Our fellowship is unbroken."

What a divine surprise of relief for our load of false guilt.

TH

A pastor in a denomination that doesn't have a strict rule against lotteries discovers that maybe it should have.

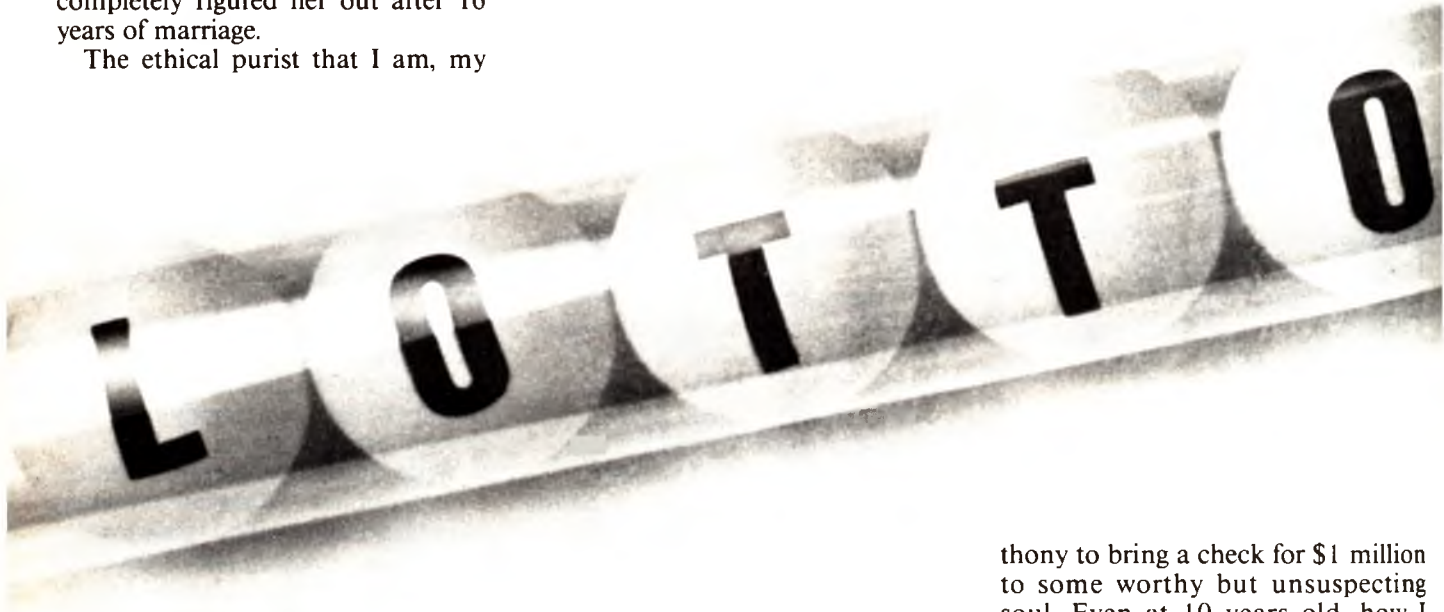
How the mighty have fallen. Last fall my wife surprised me by telling me she had bought two tickets to that week's record-breaking \$55 million grand prize in the Florida lottery. Her words numbed me. My wife, Kay, the pillar of spiritual propriety and economic conservatism, the financial Scrooge who makes Jack Benny look like a philanthropist . . . and I thought I had completely figured her out after 16 years of marriage.

The ethical purist that I am, my

the immorality of the state sanctioning gambling as a regressive form of taxation—"people will think I am a hypocrite." When the lottery went on the ballot for legalization in Florida, I was one of the leading opponents of its passage. I had written articles and letters in the papers and had conducted several television interviews.

She reiterated that no one saw her buy the tickets, we could give them

This initial bout with lotto lust was quite jarring for me. It did bring back the memories of a mind-set from my childhood, which occurred whenever I would watch the television show "The Millionaire." I remember the unseen but heard, benign old philanthropist commissioning Michael An-



first response of course was "Did anybody see you?" She reassured me of the privacy of the transaction, and I instructed her that absolutely no one was to know what she had done: friends, family, church, neighbors, children, talk radio—no one! She showed me the two lottery slips, which I thought I would hide in my Bible, but no, that might be sacrilegious, so we hid them in a can in the garage.

The next worry I expressed to Kay was "What will people think if we win?" Having lectured on all the evils of the lottery—the exploitation of the poor, the promoting of covetousness, indolence, theft, and corruption, and

away if we won, and we probably wouldn't win anyway. "The odds are so bad that it's easier to pick out one word in a 12-foot-high dictionary or be struck by lightning 25 times in the same year." Semiconvinced that we would lose, I still nevertheless was smitten for the next three days leading up to the Saturday night drawing with a new disease I call "lotto lust." The symptoms of this disorder, which are precipitated by the purchase of a lottery ticket, include discontentment with your present financial and vocational condition, compulsive desires to escape all current responsibilities, a fixation with King Solomon as the model for normal Christian living, and lastly, intermittent fantasies about how you would spend the millions.

thony to bring a check for \$1 million to some worthy but unsuspecting soul. Even at 10 years old, how I wished that were me: knock, knock . . . "Is this the home of Joey McAuliffe? Joey, my name is Michael Anthony, and I have a check here for you to sign for \$1 million."

Next, of course, to the blatant greed and covetousness that permeates a lotto lust patient is the incredible quantity of time this affliction consumes. Kay and I normally spend one night a week as a date night where the two of us go out and talk about everything going on in our lives—the kids, church, friends, finances, meetings, devotions, sports, politics, and our relationship. However, now that we had lotto lust, all our conversation was absorbed with what we would do with "the 55 million." The hours passed by like minutes, as we astonishingly pursued the topic as though we really

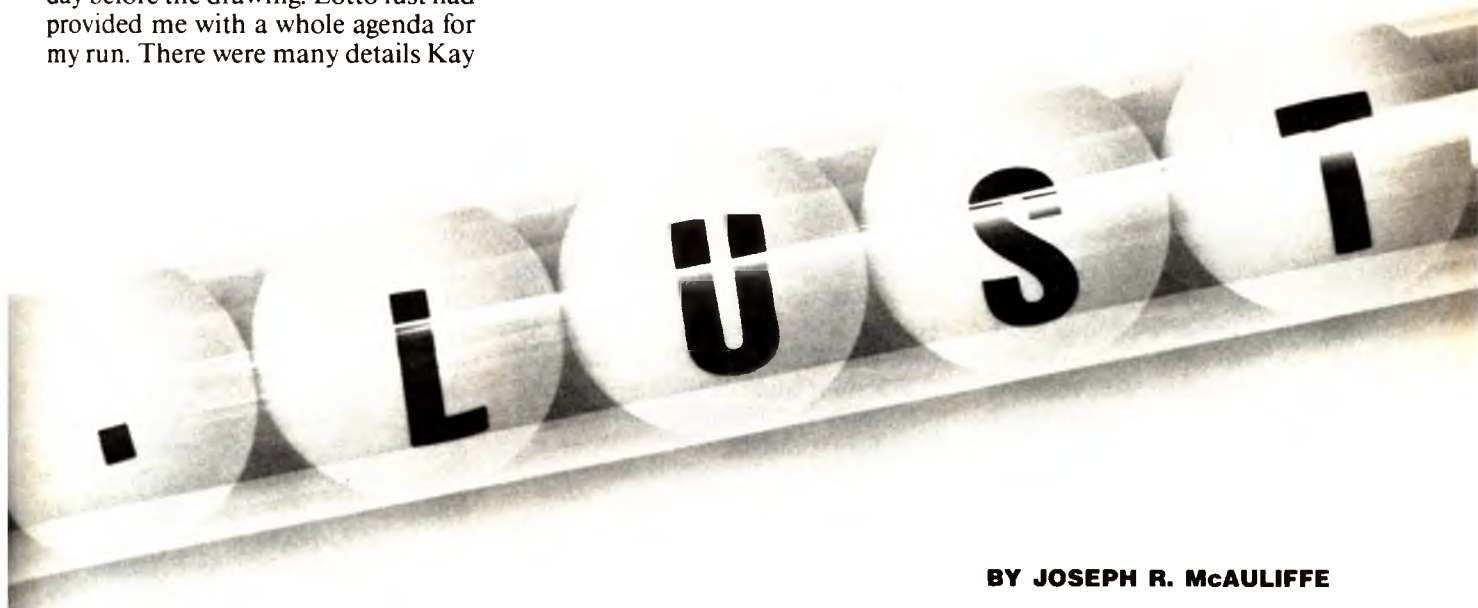
were going to win.

The following day I concluded my morning devotions praying “for God’s will to be done” and for “wisdom” if God wanted us to win. I then went out for my daily five-mile jog. Normally I use this time to pray for our church, meditate on Scripture, and think about upcoming sermons and articles. But not this day—the day before the drawing. Lotto lust had provided me with a whole agenda for my run. There were many details Kay

\$55 million jackpot, and because he had lotto lust too, we had a great talk although we neglected to discuss his marital problem.

Finally the day came and I was psyched. Naturally, we cancelled a previously arranged dinner with some couples in the church so we could watch the big event on television. My next-door neighbor, however, brought

least a half million. Nevertheless I prayed that God would intervene so that we wouldn’t have to share our money. I told God that other winners might not use the money as righteously as we would. You know, keep the money in the Kingdom.



and I had left out of our previous night’s discussion. Who would receive our tithe? Should we divide the tithe between several ministries? What percent should go to offerings? Should her parents receive more or the same as mine? Should I quit my pastorate or stay on in an official but lesser role? Should we go back to school? Where could we find tutors for the children? Would the neighbors think we were uppity if we moved? Where would we move? Would winning disqualify me from the ministry? Should I buy a new car, vacation home, airplane, electric golf cart, etc., etc.?

I finished my run and was more confused than ever. I told myself that “this is ridiculous, I must forget about all this nonsense—I have to work today.” Lotto lust was now causing me to feel guilty for all the time I was wasting. Lotto lust was affecting my work as well. My mind began to wander adrift during my sermon preparation for Sunday and my counseling sessions. Fortunately, one of my counselees brought up the topic of the

me some news that impacted me measurably that afternoon. He told me that the state does not pay out the entire jackpot all at once but over a period of 20 annual installments. “Still,” he said, “the winner will probably make about \$2.5 million a year.” Could we live on that? I remembered a movie I had seen on television that week where Burt Reynolds said, “Well, you know, \$30 million won’t buy you what it used to.” Nonetheless I figured we could get by.

I prayed that God would intervene so that we would not have to share our money.

Then I began to worry that maybe several others would have the same numbers as Kay and I, and we would have to share the jackpot. I hoped that there would be no more than five others, that way Kay and I would have at

Finally, 11 P.M. came and within a matter of a few seconds the winning numbers were drawn. Between our two tickets, only one of our numbers came up. We had lost. “I told you we wouldn’t win,” were Kay’s consoling remarks. “Well, it’s probably just as well,” I mumbled. “Now at least nobody will think we’re hypocrites.” Not wanting to dwell too long on that remark, I apologized to Kay and God for my recent behavior.

A year has nearly passed, and I’m glad to report that lotto lust is no longer a problem in my life. Unfortunately it is a growing phenomenon that plagues millions in our country. Lotto lust is very deceptive in that its initial appearance is quite innocuous if not altogether fun. Yet its fruit is rotten to the core. Lotto lust breeds greed, selfishness, and envy while consuming countless hours of thought. Its one virtue is to expose the truth that “the heart is more deceitful than all else and is desperately sick; who can understand it?” (Jeremiah 17:9, NASB). Obviously the Lord, but now I know mine a little more as well.

HT

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General Superintendent's VIEWPOINT

The Wise Builder

WILLIAM J. PRINCE, GENERAL SUPERINTENDENT

The Gospel of Matthew, in chapters 6 and 7, records the Sermon on the Mount preached by Jesus the Christ. In this sermon, Jesus reveals to us the nature of life in His kingdom. It is the revelation of deep and true spiritual principles and relationships. Jesus concludes the message with a parable about the importance of the *foundations* on which we build life. This parable has extra emphasis because it is the conclusion of this powerful message.

Now that you have heard my words, said Jesus, they should be followed by wise and positive action.

Jesus had spoken of the destructiveness of sin, of repentance, of Christian love, and of fidelity. He reveals faith as active and speaks of obedience as a result of faith. Jesus emphasizes prayer.

Now His final words concern the foundations of the Christian life. He speaks of making wise decisions and taking careful steps to build an enduring and successful life.

One of the foundations for the Christian life is the Book of God, the Bible. This is God's revealed and dependable Word concerning himself and His redemptive work for humanity. There is no substitute for His Word. No other explanation, no other great piece of literature can replace the Bible.

The Bible reveals God's standard of conduct for all human society. The Word sets patterns for moral values of honesty, for family relationships, for sexual purity, and community living.

The Bible is the only revelation of God's redemptive plan for the fallen race. It reveals the eternal God sending His own Son, Jesus Christ, to tabernacle in human flesh and dwell among us, and then to become the Paschal

Lamb for the redemption and reconciliation of all who trust in Him. The Bible also explains that Jesus suffered outside the gate "that he might sanctify the people with his own blood" (Hebrews 13:12). Jesus calls the wise to heed His Word; to build their thoughts and actions and relationships on the principles and truths of the Word of God that He reveals.

**After Calvary,
Jesus has a right
to be trusted.
He has the words
to build a life on.**

It is imperative for our time that we turn to God's Word. It is not out of date. It is relevant to every circumstance of our modern society and is dependable for mankind to live on this earth and essential for us to go to heaven.

Another building stone that is essential for all of us is faith in Jesus Christ. There is no other Redeemer. There is no other Reconciler. There is no other Savior. "There is no other name under heaven given among men by which we must be saved" (Acts 4:12, RSV).

Jesus Christ is the never-failing and everlasting sure Foundation. Jesus indicated that it is essential to "believe in Him." Faith in Jesus is the deep foundation of trusting in and living in Jesus, the Christ. It is more than an emotional hope that closes its eyes and jumps into the darkness.

Faith is believing in the eternal Christ, it is walking in the light of His Word. It is assurance of the promise of His presence, His grace, and His love. Through His victory we have victory, through His resurrection we have resurrection. "Oh, for a faith that will not shrink!"

We can include Jesus in all of our decisions. We can trust Jesus with our lives. Jesus, in the Sermon on the Mount, tells us, "Do not be anxious about your life, what you shall eat or what you shall drink, nor . . . what you shall put on. . . . Your heavenly Father knows that you need them all" (Matthew 6:25, 32, RSV).

Payer is another foundation on which to build our lives. Normal life is built around communicating with others. Since prayer is our communication with the Lord, it is vital to pray and to pray regularly and often. What a comfort and strength it is to gather together for prayer. There is strength in the church when we pray together. The call to pray without ceasing is not fanciful but sound. It opens the vistas of God's grace, knowledge, and guidance. It gives us peace and joy to touch heaven in prayer.

My prayer for all of us is that we build our lives and homes on the foundations of the Word, the faith, and prayer.

Jesus said, "And why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock" (Luke 6:46-48).

THE GALLUP SURVEY

The Great Commission and Stewardship

Jesus said, "Go and make disciples of all nations" (Matthew 28:19). Those words, known as the Great Commission, have shaped the mission and destiny of the Church of the Nazarene from the beginning. We not only take them seriously but also apply them universally. For us, "all the world" refers to our neighbors next door just as much as to those who live in distant lands. This has required stewardship equal to our task.

What percentage of the laity believe the local church spends its appropriate share of funds raised?

- A. 60%
- B. 21%
- C. 5%

To support the Great Commission we have accepted local, district, regional, and world responsibilities. While the Gallup studies would indicate a general acceptance of this fourfold financial accountability, there is some variation of opinion on the way these funds should be spent. For example, a majority of the district superintendents (68%) believe the amount spent for district ministries is about right while a majority of the pastors (56%) report they feel too little is spent on the local church. Two-thirds of the laity consider the amount spent on the district to be just right while 60% feel the amount spent on the local church is appropriate.

Pastors are divided on the amount needed to pay for the local church and its ministry: 56 percent feel more should be spent in the home church while 40 percent feel the amount kept for local ministries is about right. All in all, there is agreement that local and

district Great Commission mandates are acceptable parts of our total evangelistic thrust.

There are interesting differences in the perceptions of the effectiveness of the contribution made by Nazarene higher education toward fulfilling the Great Commission. Of the district superintendents, 15 percent felt the denomination's educational institutions are very effective in helping to carry out the Great Commission. Twenty-nine percent of the pastors took this same position. However, 43 percent of our lay members considered our schools to be "very effective." It may be that these differences explain why often the regional education budget ends up receiving the lowest percentage of the various church budget payments.

Fifty-two percent of our superintendents, 50 percent of our pastors, and 45 percent of our laypersons rate our schools "somewhat effective." On the amount of money given to higher education, those who feel the present amount is just right include 62 percent of the district superintendents, 59 percent of the pastors, and 62 percent of the laypersons.

The fourth category is "world evangelism." Our support for this is expressed in our General Budget giving. The primary emphasis is missions. Here, 64

percent of the district superintendents believe the right amount is spent. Sixty-one percent of the pastors and 60 percent of the laity support them in this.

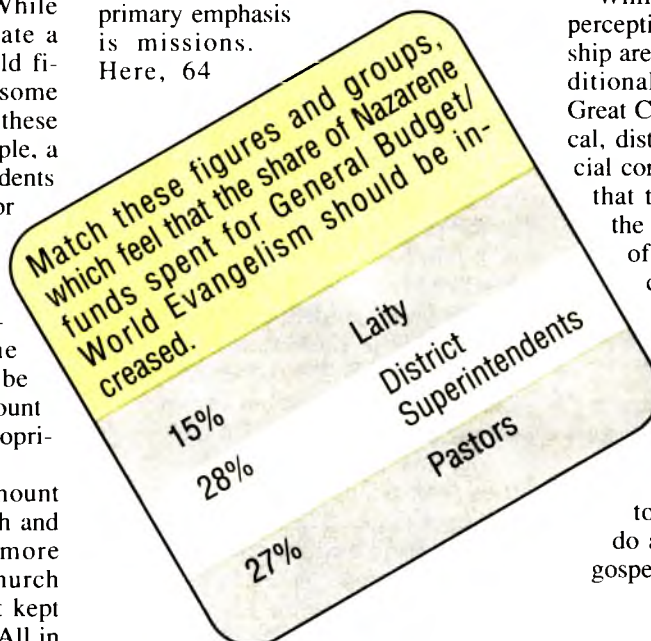
What percentage of the laity believe that the level of the current Educational Budgets are "just right"?

- A. 23.2%
- B. 62%
- C. 91%

Fourteen percent of the district superintendents, however, feel that too little is spent on world missions while 28 percent of the pastors and 27 percent of the laypeople feel the same way. Those who feel the amount is just right or that it ought to be larger are as follows: district superintendents—78 percent, pastors—89 percent, laypersons—88 percent.

While there are varying degrees of perception, our people and our leadership are generally supportive of our traditional manner for carrying out the Great Commission mandate through local, district, regional, and world financial commitments. The poll did reveal that there is a general concern that the church needs to do a better job of communicating with and educating our constituency so that awareness of need will be enhanced. This concern obviously needs to be shared by International Headquarters, presidents of institutions of higher education, district superintendents, and pastors. Perhaps we could all then do an even better job of taking the gospel into "all the world."

JERALD D. JOHNSON
FOR THE BOARD
OF GENERAL SUPERINTENDENTS



The Spirit of Truth

Second in a Series on the Holy Spirit

I will pray the Father, and he will give you another Counselor, to be with you forever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you. . . . He will teach you all things, and bring to your remembrance all that I have said to you. . . . When the Spirit of truth comes, he will guide you into all the truth (John 14:16-17, 26; 16:13, RSV).

Late in the night before His death, Jesus opened His heart to the intimate friends seated with Him around the table of the Last Supper. He spoke of His going away, His coming again, of their lives together as His people in an unbelieving world. And He taught them about the Holy Spirit, the “other” Counselor, the Helper, the Advocate, the one through whom Jesus himself would indwell their lives. That’s why we don’t need to be afraid of the Holy Spirit; He is the Spirit of Jesus, the one who is the truth (John 14:16) and came into the world “to bear witness to the truth” (19:37).

We often think of the Holy Spirit in relation to spiritual crises in our lives, such as the experience of new life in Christ in conversion, or being filled with the Spirit in the experience of sanctification. We connect the Spirit with the power of miracles and healings and revelations. We hear a lot about the gifts of the Spirit and of His power bestowed ministries. The “Spirit-filled life” is pictured as one of triumph and power and vibrancy. The phrase “Spirit-filled church” evokes images of dynamic atmosphere and enthusiasm in an ex-

citing, fast growing, local congregation.

Let’s say “Amen” to such valid thought, and then take some moments to reflect together on the way Jesus spoke of the Spirit and His ministry. For some reason, that crucial night in the Upper Room, Jesus did not speak of the Spirit in terms of signs, miracles, and power, but in terms of truth.

Truth Conforms to Reality

Truth is what conforms to fact, to reality, what is not false or a lie. The Holy Spirit, then, is our reliable Teacher and Guide who communicates truth. Where could those bereaved, orphaned disciples

The Spirit of Truth is the expositor of falseness and unreality.

go to find direction for their lives? The loss of their teacher meant the breakdown of their whole structure of meaning. But Jesus said something like this to them, “No, you are not orphans, I will come to you in the person of the Holy Spirit who will be your Teacher. You need not fear the future. The Spirit will be your Guide and Interpreter as you seek to understand the meaning of My life and death and the meaning of your lives in the saving purposes of the Father.”

We have profound need to hear those words for ourselves. There is **power** enough in the Holy Spirit for new birth and for heart cleansing. There is **energy** enough in the Spirit for healings and miracles and gifts for ministry in the church. We

desperately need to know also that there is **wisdom** enough in the Spirit to guide us into truth. We may trust Him as we would trust Jesus.

There are a hundred differing doctrines in the religious world calling for our commitment—to say nothing of the hundred conflicting philosophies, religions, and ideologies in the big, wide world. For that matter, letters to the editor of the *Herald* imply several contrary opinions within our own denomination! Where will we go for truth? How will we find our way? Thank God, we have a reliable Teacher and Guide, one we may trust because He is real as Jesus is real, true as Jesus is true.

The real question is, Will we trust Him? Will we trust Him to guide us, and can we trust our own heads and hearts to be led and taught by Him? The compulsive need of religious leaders to control is matched by our neurotic need to be controlled. They are eager to tell us what to believe, and we are ready to believe. We read this opinion, hear that teaching, follow that inspired leader without taking the time to think, to reflect, to respond to the Spirit’s urge toward coherence and wholeness in truth. No wonder our evangelical world is so dismally fragmented. God bless those noble Bereans, who “received the word with all eagerness,” yet had the wisdom to examine the Scriptures daily to see if the things they were hearing were true (Acts 17:11, RSV). This spirit of both receptivity and holy suspicion is the creation of the Spirit of Truth.

Truth Is Genuine

True is being real or genuine, not counterfeit. The Spirit of Truth is

***If we are living by worldly values,
however pious our behavior, we cannot
know and receive the Spirit of truth.***



the Spirit of reality. The truth into which we are led by our reliable Teacher and Guide is not informational, factual kind of truth. It is God's truth revealed in Jesus. We seldom get clear answers to our prayers for the Spirit to teach us true doctrine. The prayer He always answers is the request for insight into the meaning of Christ and the meaning of life in Christ. The Spirit is the bearer and the revealer of divine reality; He is the authentic Spirit who brings us into God's real world revealed in Jesus.

There is no deceit, no hypocrisy, no pretense, no insincerity in the Spirit of Truth. The guidance He gives for our lives is guidance toward openness and honesty before God. His work is to cleanse us of any pretended virtue, any false profession of piety, and bring reality and integrity to our inner lives.

The Spirit of Truth, then, is the exposor of falseness and unreality in us. He is the one who illuminates the counterfeit world we have fabricated and shines the light of Jesus on our self-deceptions and prejudices. This is a hard saying! The Spirit who is truth will not tolerate falseness in us. The one who is real will not leave us undisturbed in our unreality. Who of us in times of doubt or darkness has not asked the human question of God, "Are You real?" If we listen, we will hear the divine question posed by the Spirit of Truth to ourselves: "Are you real?"

This bad news of the unownable, unmanipulable, revealing Holy Spirit is actually the good news of our freedom. Wouldn't it be awful if the truth of God were limited to our trifling experiences, our distorted perceptions, and our paltry

wisdom? Wouldn't it be disastrous if the Spirit of Truth functioned with the kinds of rationalizations and compromises and expediencies to which we have grown accustomed? Of such a Spirit we might well be afraid! But of the Spirit of Christ, the revealing, cleansing Spirit of Truth, *never!*

Truth and Loyalty Go Together

True means being loyal to friends, faithful to promises, steadfast in principle. The truth of God's redeeming love revealed in Jesus arises out of God's faithful-

We can trust the Holy Spirit as fully as we trust Jesus our Lord.

ness to His own character and His promises. The faithful promises of God found their "Yes" in Jesus, who was true to His Father's saving purposes. Those promises are real and effective for us because Jesus is true and faithful to us as well as to His Father. The Holy Spirit of Christ, the Spirit of Truth, is loyal to His friends, faithful to His promises, and steadfast in His principles! He is true to us and leads us into true and authentic relationship with Christ, a relationship of mutual loyalty, faithfulness, and steadfastness.

We can understand, then, why Jesus made such a clear distinction between the believing community and the world (John 14:17). The Spirit comes to those who love God and keep His commandments (14:15). The world is human soci-

ety organized without reference to God and living self-deceitfully in the "lust of the flesh and the lust of the eyes and the pride of life." It lives apart from the love of the Father and the will of the Father (1 John 2:15-17, RSV). The fraudulent world refuses to recognize, in fact, cannot endure the presence of the Spirit of Truth, any more than it could tolerate the presence of Jesus.

Implicit in this is a warning for us. Insofar as we are actually living the way the world does, thinking the way the world thinks, and operating by its value structure, however pious our behavior, we cannot know and receive the Spirit of Truth. The lines of demarcation between the Church and the world are not drawn around the membership boundaries of the local congregation. They are drawn within ourselves, through the secret motives and hidden choices of our hearts.

What if we do not "feel the Spirit moving in our hearts"? Are we failing to perceive His presence and working in the life of the Church? Could it be that we are seeing as the world sees? These probing words of Jesus call us away from the world's distorted perspectives to the discernment that comes as we love God and obey His commandments (John 14:15). His Spirit calls us away from the world's false values to the reality that comes as we open our hearts in truth before him.

*Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Breath of God, and inward light,
Wake my Spirit, clear my sight.*

Samuel Longfellow
1864

A GALLERY OF NAZARENE ARTISTS

We Nazarenes are a practical people. “Does it work?” “How do you use it?” “Will it fly?” “Does it pay for itself?” We use such pragmatic phrases all the time. In fact, we are so utilitarian and pragmatic that we often miss the significance of those ideas and truths whose usefulness is subtle, indirect, or beneath the surface. Some things with deep meanings we miss because their practicality is not immediately obvious.

This is the American way, I guess. We want to get the job done, the product mass-produced, and we want the assembly line to function economically. This pragmatic Yankee trait finds expression in our religion, business, and education. Take the latter, for example. In American colleges, the technical, vocational, “how to” graduates outnumber the liberal arts graduates 20-1. One of my high school teachers used to tell us again and again that “a good education is worthwhile whether or not you ever cash in on it in dollars and cents.” That statement is mere “non-sense

syllables” to many people today. Recently, I heard of a liberal arts college where you could get a bachelor of arts degree without spending a single day in art class.

One of the objectives of the *Herald of Holiness* is to share with our family of readers the stories of Nazarenes who are making a difference in our world. We have brought you stories of such persons at work in medical research, compassionate ministries, church planting, community services, broadcasting, etc. In this issue, we introduce you to several Nazarenes who are making their contribution through art.

In the editor’s mind, there is hope for such a Fine Arts issue each year. There is even a dream that someone would endow the annual *Herald of Holiness* Fine Arts Award—but this topic probably should be tabled for later discussion.

Let me introduce you to the seven painters whose work is shown in this first *Herald of Holiness* Art Gallery.

Joyce A. Wilson

Joyce A. Wilson was born in Kansas City and has lived in Prairie Village, Kans., since 1965. She is married and has three children. She attended the Kansas City Art Institute and School of Design where she graduated with a B.F.A. and a major in commercial art. Her commercial art took her to the Federal Aviation Administration where she was the director of the Illustration/Art Department. Joyce has exhibited her work at local banks, art fairs, and had a showing at the Gilben’s Art Gallery in Kansas City.

Although her degree is in commercial art, she feels watercolor is her medium for self-expression.

“I derive much pleasure and a sense of accomplishment when I finish a painting,” she says.

Mary L. Shaffer

Dr. Mary Shaffer heads the Art and Art Education Department at Northwest Nazarene College. She holds degrees in art from NNC and Ball State

University. Her doctorate (Ed.D.) is from Indiana University.

She has invested 35 years as an art teacher, 32 of them at Pasadena College (Point Loma), Olivet College (ONU), and NNC.

The paintings pictured in this issue are three of a series of 25 watercolors she produced of 18th-century baroque churches in Bavaria and the Black Forest region of Germany.

Dr. Shaffer has had several showings in the Boise area and at her own private gallery. Music is another of her “arts.” For 25 years she served local churches as music or choir director.

Liz Wright

Liz Wright studied art at Northwest Nazarene College and in night classes at San Diego. She does not pursue painting as a career but rather paints for relaxation and self-expression. Nevertheless, several of her paintings have been purchased for private collections.

Her painting helps her voice her

faith, her trust in God, whom she has discovered to be a comforting, guiding presence, even in the hectic life that pastors’ wives must cope with. Liz is married to Rev. Keith Wright.

Glen R. Ness

Glen Ness graduated from Northwest Nazarene College three years ago. He studied there with Dr. Mary Shaffer. He now lives in Salem, Ore. He regularly has showings in Oregon, Idaho, and California. A new gallery in Seattle has recently accepted his work. “It has been hard to keep up with demand for my originals,” Glen says. His paintings sell in the \$500 to \$3,000 range.

Glen spends 30 to 40 hours per week in his studio and serves as a part-time art teacher.

Glen testifies that “by graduation in 1987, my life had all but fallen apart. My marriage of eight years was all but over. Personally, I was rebelling against my standard of authority. I was a mess—not because of NNC. It was a personal choice that led me to

this point. On my face in my studio one night, God reminded me that His mercy and love are what lead us to repentance. How could God love me? All I could do was sob and say, 'I'm lost—help me!' He did. He put my life back together. Jane and I now will be celebrating our 11th wedding anniversary, and we have a sense of direction."

Crandall Vail

Since 1955, Crandall Vail has worked in the art department of Nazarene Publishing House. For 24 years, he has been the art director at NPH.

Crandall came to NPH from Boston, where he had graduated from the Vesper George School of Art, because he believed that the Lord wanted him to use his artistic talents for the church.

He is an accomplished photographer, and he works in several mediums in his commercial art work. It is, however, in the painting of water-

color landscapes that he finds his artist's soul nourished and enriched by the release of artistic expression.

Jo Cunningham

Jo Cunningham graduated from Bethany Nazarene College (SNU). After 21 years as a Navy wife, Jo went back to school, obtained an M.F.A. degree from the Maryland Institute, College of Art, Baltimore, and became an art teacher. She is on the faculty at MidAmerica Nazarene College. Jo enjoys art, but she also enjoys teaching. "I love to get students in a beginning course and watch them open up to this wonderful world that they did not know existed. You get the 'ah ha' response. 'I can do this' . . . That's how I feel I'm giving back what was given to me."

Jo is active in her local church where one of her ministries is the creation of worship banners throughout the year. Her art is regularly displayed at showings on the MANC campus.

Kathleen Macrory

Kathleen Macrory became a Christian as a child. In 1925, her family joined First Church of the Nazarene, Bethany, Okla. In 1938, she married her pastor's son, Paul Macrory. Paul was one of the first medical doctors in Bethany. Four generations of this family have been members of Bethany First Church.

Kathleen received her art education primarily at Southern Nazarene University, Central State University (Edmond, Okla.), and at Oklahoma City University.

Some of her paintings hang in the Oklahoma State Capitol, and she has been accepted in several juried art shows. For 17 years she has taught art at NIROGA in Glorietta, N.Mex. She teaches regularly in the children's program at Bethany First Church. Her works are included in private collections from "Alaska to Africa." H

How to View a Work of Art

Many say, "I don't know much about art. I only know whether I like or dislike a piece." The National Art Educators Association (NAEA) has adopted four steps to follow as a logical guide for helping persons of all ages to appreciate art.

1. *Take inventory.* This involves taking an objective look at the piece to determine what it contains. What exactly do you see? What is the name of the piece? What are the principal colors and shapes used by the artist? How was the paint applied? Where is the light depicted in the painting coming from? What forms are used? Does the artist draw upon art styles from other cultures, artists, periods?

2. *Formal analysis.* How are the objective components mentioned above joined together? What is the meaning of the items on the canvas as they are portrayed together? What is your expectation as a viewer? Do the images defy or conform to your expectations? How does this work compare to what you've come to expect from viewing other artistic forms? Does the artist present the work in a straightforward way or does he use abstraction? Does the artwork conform to what you would expect to see—are things presented logically or illogically? Is the artist intentionally trying to defy logic by depicting forms from unusual perspectives?

3. *Interpretation.* What is the idea or principle of organization that you sense the artist wishes to convey? This may be clearly evident or it might be concealed. Check to see if there is written information about the artist or the piece that explains the significance of the work. Is the artist trying to play a game with you as a viewer? Does he succeed in this? Are the forms displayed obvious or are they intended to represent something else? Is there something beneath the surface of what we see with our eyes that the artist is trying to convey?

4. *Judgment.* This involves giving a piece of art a rank in relation to other works in its class—

assigning it an artistic and aesthetic value.

What is the principal purpose of the artwork? Does it achieve this purpose?

To be considered valuable, a piece of art must prove itself to be meaningful or pleasurable to others besides ourselves. Is this such a piece? Has this artist established a reputation for art that is valued? Does the piece represent the style of the artist that has shown itself to be important to other viewers in the past? How does this artwork compare with similar works by past as well as contemporary artists?

Does the piece of art represent an innovative, fresh way of expressing its subject? H





Early Arrival (left)—To capture the nostalgia and the boisterous rhythmic sound of the steam engine, now obsolete, was an artist's opportunity to keep its memory alive. This painting was inspired from a photograph that belonged to a railroad buff. This engine was used as a fund-raiser for the National Railroad Society.

The Gate (above)—This subject matter surprised me because when I was commissioned to paint it, it didn't impress me. In fact, I laughed and asked, *why a gate?* I was soon intrigued by it, merely because I wasn't taken with it. Later, I found the gate while visiting historic Williamsburg, Va., and felt I needed to introduce myself to it since its face was so familiar. Now we are old friends!

Influences

"I have had a special fondness for watercolor ever since I was a little girl. My mother encouraged me to pursue my love for art. She related to me how God gives us talents, and that He would use my talent to glorify Him."

Why Paint?

"A white sheet of paper starts to come alive with the first wash of color, and that's when I'm living inside the perimeter of the paper until the painting is finished.

Sounds mysterious, and sometimes it is. I lose myself in the fascination of overlapping colors and working shapes over shapes, just letting the brush work and create something new every time I apply another stroke. When the time comes and I consider the painting finished, it's as if I've been on vacation and now it's time to go back to the routine of things. We all know that feeling so well!"

The Value of Art

"The prerequisite to a successful watercolor painting is finding the light source. The eye sees light before it sees dark. Once the light is lost, although there are ways to recover it, the painting is in danger of losing its legibility as well as its charm. I'd like to say here that the prerequisite for a successful life is finding the 'Light Source,' and that's Jesus Christ. Sometimes I lose sight of His light, but I know He's always there to keep me out of danger . . .

"Art keeps me close to the Lord because whenever I paint, I'm reminded that He is the Original Artist and all that I *attempt* to paint is a reflection of His creation. I feel that art does play a big part in our fast-paced world today and, although technology is striving to perfect every aspect of it, I know that the Original Artist will always take first place.



Joyce A. Wilson



Mary Shaffer

Influences

“Travel to the great museums of Europe, Scandinavia, Russia, and China have had a greater influence in my art than any one person.”

Why Paint?

“I paint for relaxation and personal fulfillment. My best works have been watercolors painted on location while traveling. These paintings visually record my visits, bring personal satisfaction, and are a source of pleasure after I arrive home. . . . My art experiences have contributed to my spiritual growth. Learning to see, being visually alert, helps me to understand God on a daily basis through His wonderful creations.”

The Value of Art

“The study of art, especially visual education, should provide the person with the tools to evaluate design in consumer products and become aware of space, line, form,



Our cover picture is a painting by Mary Shaffer of a church and village in a Bavarian valley. The two watercolors on this page were painted in 1988 in small villages near Igls, Austria. The one above was painted “from my hotel window during a rainstorm,” Dr. Shaffer said. These paintings are part of a series of 25 eighteenth-century baroque churches.

color, and texture, and how they are interrelated. These personal choices reflect our taste and describe our personality. Mass-produced objects indicate a machine society. Art objects, handcrafted pieces, paintings, and sculpture not only represent the person who created them but also reflect the society in which they were made.

“They are a visual record of history. . . . Art is essentially an expression of the human spirit. . . . To create a one-of-a-kind piece, a painting, or sculpture contributes to a feeling of self-worth. Appreciating what others create is important. . . . I believe that all lives can be enriched if we appreciate the talents of others. The arts are our heritage; they express our social and economic values.”



"A View from My Parsonage Window"



Liz Wright

Influences

"My father's love for painting was contagious. My mother also paints. But it was my mother-in-law who put the first brush in my hand."

Why Paint?

"In these hectic times, it is important to be an individual, to express your own uniqueness."

The Value of Art Today

"In these technocratic times, it is important to find time for renewal and relaxation. Art calls us to such pursuits. In these mass-produced, one-size-fits-all times, self-expression and creative activities are more essential than ever. Painting is one way to meet these deep human needs."

Influences

“Personal friends such as Dr. Mary Shaffer, Kirk Freeman, Kevin Runton, Mike Wattanobie, and Randy Maunes. And, among widely known professionals, Casper Frederick, Hooper, Klimt.”

Why Paint?

“I just can't imagine doing anything else . . . in all honesty, I believe this to be my 'calling.'”

The Value of Art

“Art tells us who we are, where we are going—it visually expresses that which cannot be expressed in any other way . . . It reaches us at all levels; mental, physical, and spiritual . . . It is, historically speaking, the most honest statement of our humanity. . . . Art does not have to be 'pretty' or measure up to the ordinary concept of 'beauty.' It . . . can risk being ugly for the sake of being true to itself.”



Glen Ness

Songs We Left Our Children (upper right)

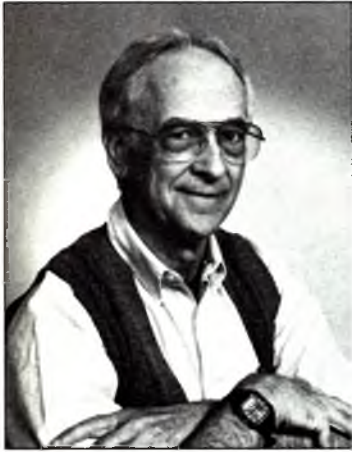
“Reminiscent of the ruins of Rome. I wanted to make a visual commentary on materialism. The flutists in the foreground represent the next generation. The environment is what we have prepared and left them. The columns traditionally represent power and social structure—crumbling. The colors of fall and long shadows, combined with the onset of clouds, create an atmosphere of anticipation.”

West End I and II

“These two paintings were inspired by a recent trip to Victoria, Canada. After a long winter, spring's sun brings people out in force. I managed to catch several groupings of people in their natural habitat. I photographed the scenes, then painted them. I not only liked the juxtapositioning of people but also I loved the colors and contrasts. It was humorous to notice that the dentist's office was right next door to the candy shop.”



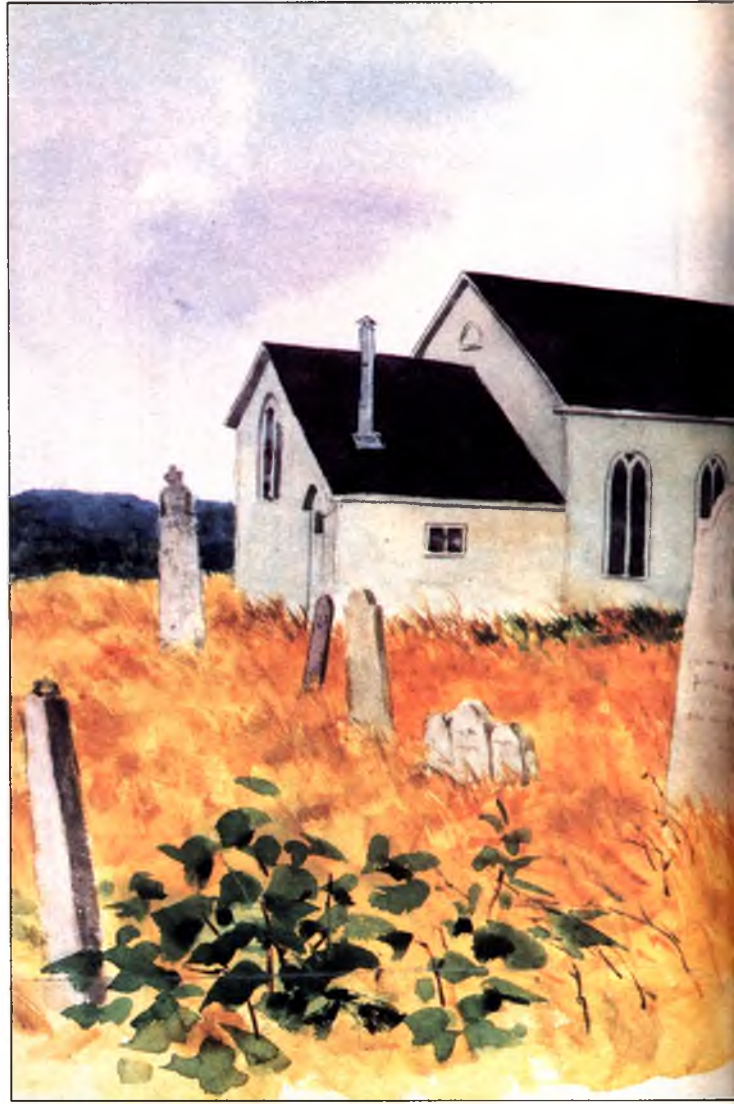




Crandall Vail

Influences

“Two kinds of people have influenced me. All those whose work I have admired and all those who have encouraged me to keep on working in art.”



“Country Church with Stone”



“The Mine”



"The Fall of Death and Life"

Why Paint?

"I enjoy it."

The Value of Art

"Art enriches human existence in many ways. For the artist, it provides a chance to make a personal statement, feel a sense of accomplishment, and discover personal identity. For all of us, art makes us feel less alone."



"Farm in Winter"



An acrylic painting of a stream near Olathe, Kans. A study in color: all cool colors on the left side and all warm colors on the right.



Jo Cunningham

Why Paint?

"I paint because I am. I love it. It's a talent. I thank the Lord for it. It gives me pleasure and a sense of worth. Most Nazarenes I went to college with seemed to have inferiority complexes. Art (along with some other things) helped me get over the creepy feeling I had about myself. I see similar results in some of my students today."

The Value of Art

"As H. R. Rookmacher said, 'Art needs no justification.' And to follow his thought further, the artist may think of himself as a plumber. That's not very romantic, but art is like plumbing. It's a necessity, but you take it for granted until you don't have it. Then you see how essential it really was."

"Also, art is an indicator of the cultural and spiritual health of the times. Cultural and spiritual decay of an era cannot escape being reflected in the artwork that era produces. The chaotic character of some modern art does not reassure us about the spiritual condition of our times."

A farm scene in oils. When the light is just right, nature sometimes creates a warm "peach colored" sky like the one depicted here.





"Butterfly"

My former pastor's wife and good friend, Mrs. E. S. Phillips, received my painting of a butterfly on a flower. She later told me how moved she was by a butterfly emerging from its cocoon, which she saw on television. At that time, her husband, Dr. E. S. Phillips, was very ill with cancer, and she felt that she could not bear to watch him die. As the butterfly emerged from his cocoon, the Lord spoke to her and said, "I am taking your husband from his cocoon to become something more beautiful."



"Heritage"

Both my family and my husband's family have had four generations as members of Bethany First Church. The Bible belonged to my husband's father, Rev. H. B. Macrory. He used it daily while he pastored Bethany First Church. The other items belonged to various family members. The Bible represents a guide book for life, the pen to record our lives, and a light to show us the way.



Kathleen Macrory

Influences

"My mother—she taught me to see beauty in everything and everywhere. Other than art instructors, I would say that my husband has been my greatest supporter, critic, and friend."

Why Paint?

"I paint for the joy of painting. It is a gift of expression that God has allowed me to experience. Daily I am influenced and inspired by the routine things around me that speak of His greatest creations. If my paintings were just for my own contentment, I would be grateful, but if someone else can feel and see the beauty and strength of life through them, I am truly blessed."



"Everett's Shoes"

Everett Long spent the last years of his life taking loving care of the lawn and flowers of Bethany First Nazarene Church. Although he was in his 80s, we could see him at work nearly every day. He was a big man with rugged features and a personality to match. His gruff, opinionated ways couldn't hide his tenderness, nor his love of nature and strong faith in God. I was in his home and saw his old work shoes on the way to the trash. He gave them to me, and they became my inspiration for this painting.

The Value of Art

"Technology is extremely important . . . But machines do not have souls and cannot express emotions . . . Through art, we express all our emotions. The arts help to develop the entire person."



Delphi Images

It was springtime. Springtime: flowers, picnics, Frisbee in the park, flying kites with children, freedom from the clutches of Old Man Winter! Springtime: freedom, peace, tranquility.

It was on such a warm, peaceful, spring day that I heard the sound of the heavy metal door clang shut behind me. You know the sound—you've heard it on television as you watched the cell doors clang shut. I walked past the cages built to restrict the freedom of their human occupants—empty cubicles at this time of day. On into the prison yard, where I walked among convicted thieves, murderers, rapists, and child abusers.

The sun was still shining, the air was still warm—but the sense of peace, tranquillity, and freedom was gone. The fact that I was there as a consultant did little to relieve my discomfort. After all, I had to sign a waiver with fine print declaring that, if I were taken hostage, the state was required to do nothing to rescue me. The risks were mine, they said.

Prisons have always been depressing places.

Although we talk of the department of correction and emphasize rehabilitation, inmates see prisons as places of punishment where peace and freedom are only dreamed of.

Loss of freedom is a tragedy—other people tell you where to go and what to do and when to do it.

Yet society must be protected from the Ted Bundys of the world.

But not all prisoners are guilty!

Not even all prisoners on death row

PEACE AND

Today the world clamors for political and economic freedom and independence. But the ache in the heart of many people cries out for the freedom to love, to trust, and experience belonging.

are guilty!

Take Randall Dale Adams, for example—death row inmate for six years, convicted cop-killer, subject of a 1988 television docudrama *The Thin Blue Line*—more recently celebrated talk show guest.

The prosecutor's story was that a traffic violation occurred, the patrolman was gunned down as he approached the car. The driver, David Ray Harris, turned state's witness and testified Randall Dale Adams shot the policeman in cold blood.

Randall Dale Adams' story was different. He ran out of gas. A stranger stopped to help. The stranger was out of a job. Adams befriended him. Two days later, while riding with his new friend, he was stopped for a traffic violation. Harris shot the policeman without reason!

Adams was sentenced to death. He spent 11 years in prison; 6 years on death row! He continued profession of his innocence. In a news interview, a policeman admitted to suppression

of evidence. Five witnesses confessed that they had lied under oath. Freedom at last.

Other innocent people have been imprisoned. Remember the worker convicted of poisoning his five children? He spent 20 years in prison. Then they discovered that the babysitter did it. Twenty years of freedom lost!

Joseph was unjustly imprisoned twice. At age 17, he was imprisoned in a dry well by jealous brothers. Betrayed by those he trusted.

Can you imagine his feelings in that dark, confining, dry well? Abused by those he trusted most—his own family!

Then, they sold him for 20 pieces of silver—to Ishmaelites, of all people.

He was soon sold a second time to Potiphar. Accused by Potiphar's wife of a sin he did not commit, he was thrown in jail a second time. Innocent, but imprisoned; it's not fair! Two years passed before Joseph was set free.



FREEDOM

**BY JACOB W. BLANKENSHIP, PASTOR
BLUE VALLEY CHURCH OF THE NAZARENE
STANLEY, KANS.**

Joseph was imprisoned in a dry well, and later in Pharaoh's prison for crimes of others. He had done nothing wrong.

His freedom was taken away, his movements restricted, he was innocent!

I have known several people who were imprisoned for crimes other people committed while they themselves were innocent children.

Some are my good friends.

Some are in my Sunday School class. The crimes had names:

Poverty

Ignorance

Discrimination

Illiteracy

Physical abuse

Emotional abuse

Sexual abuse

Kathy is the 1989 valedictorian of a high school in Houston. She is the unwed mother of a two-year-old girl, and she is pregnant with her second child.

Kathy was one of 14 children. Her father left home when she was four.

Her mother died when she was eight. She and her brothers and sisters were divided up among relatives. Kathy's new home was another poverty-level family in which she was sexually abused and eventually became pregnant. She chose to keep the baby. Society did little to aid her plight. She studied hard in school, took care of her baby, made good grades, and became pregnant again.

A school administrator told her that a pregnant, unwed mother could not be valedictorian!

The news media learned of her frustration and publicized the story. The school backed down—she made the valedictory address.

Kathy has a \$25,000 scholarship to study to become an electrical engineer—she is now living with her boyfriend's family. (He is not the father of her soon-to-be born baby.)

She has received letters and telegrams since being interviewed on national television. Not all the messages have been supportive. Some have

“He spent 20 years in prison and then they discovered that the baby-sitter did it.”

said. “You should be ashamed!”

Kathy's own reply is that she does not want to be a prisoner of circumstances. And yet, for all her striving, her circumstantial prison is as real as the iron bars at the Huntsville State Prison I visited.

Psychologists tell us many innocent victims of abuse and mistreatment are imprisoned. They have lost a degree of their freedom

to trust,

to love,

to feel accepted.

Some are now adults. Some are my friends, some are your friends, some go to your church.

Why should they be imprisoned—lose their freedom to trust, love, and feel accepted—when they have done nothing wrong?

Psychologists say some have feelings of guilt. They feel they must have done something wrong! Others are said to have the inability to forgive the one who abused them.

Ingrid Trobman in *Inner Peace* tells of a woman who became her houseguest for a while. She only went to her bedroom at night to sleep. The rest of the time—every waking minute—she was with one of them. The house was small and soon she was getting on Ingrid's nerves. She asked a mutual friend why the woman would act like that. “She isn't at peace with herself,” her friend said. “She can't bear to spend even one hour alone. She can't read a book; she can't write a letter. She has to be with other people so that she won't be by herself.”

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ANGEL WITH THE CROWN OF LIFE

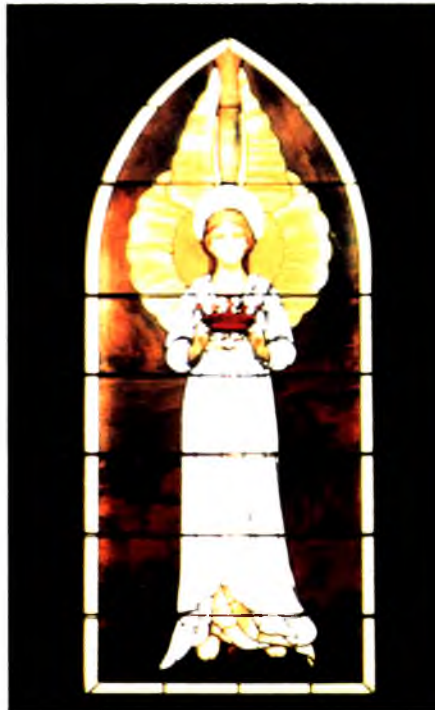
BY MARTHA TYLER JOHN

There is an angel in northern New York, and you can see it by driving past the Church of the Nazarene in Vermontville, on Route 3 between Saranac Lake and Plattsburgh. The stained-glass window in the belfry of the church shows an angel holding a blood red "Crown of Life," and at night, with a light shining through it, the window is strikingly beautiful. The story behind the window is also beautiful in its own way.

Some 30 years ago, the late Vera Moss visited a church in Deerhead, N.Y., where she and her family had attended when she was a child. The church building had been sold and was being moved to be converted into a tavern/motel. Vera remembered the beautiful window in the church and could not bear the thought of having it destroyed or used in such a building. She purchased the window for \$5.00, which was quite a sum for Vera.

She was working as a laborer in a lumber mill, tying bundles of firewood, and \$5.00 was not easily earned. However, Vera wanted that window more than she wanted life's luxuries, so she bought it. Vera did without many things during her life, but she kept the window carefully stored in her garage. She wanted it to be placed in the Vermontville Church of the Nazarene where her sister, Helen Tyler, and two nieces, Phyllis Tyler and Martha Tyler John, attended church.

Unfortunately, there were two or three small pieces of glass missing, and the frame needed to be repaired. Vera was never able to pay for those additional items, so the window was not repaired and could not be placed in the church. When she died, however, she left half of her property to the church and half to her sister, Helen. By her death, Vera made it possible for Helen to have the window



Delight Images

Since before the War of Independence, the angel with the Crown of Life, now in the Vermontville Church of the Nazarene, has presided over prayers and marriages, baptisms and funerals.

repaired and installed in the church.

Helen was 90 years of age when Vera died, but she set to work getting the window repaired right away. She shipped the window to a company in Minnesota that repaired stained-glass windows. When the people there began examining the window, they were stunned by the beauty and rarity of the picture and the glass. They found that the angel was designed and made in Denmark and shipped to the Colonies before the "War of Independence," in 1776; it was made in 1767. In fact, the glass could not be

matched exactly because the glass-blowing technique used originally had been lost.

In order for the window to be placed in the church, new leading would be required for the entire window. This would require extra expense. Fortunately, Helen and Vera were raised with much the same set of values, and even though Helen had been a widow for years and often hard-pressed for money, she decided to proceed with the project. The window was repaired completely and shipped back to Vermontville.

It was indeed a treasure over 220 years old, and the company that repaired it offered to buy the window for much more than Vera had paid for it. The Angel with the Crown of Life could easily have gone to a private collector, or even to the Smithsonian or a national archive's museum. However, Helen felt that Vera wanted it in the church, and that Vermontville Church of the Nazarene would treasure a lovely work of art.

Helen's nephew, Donald Goff, installed the window in the church, and now it is a thing of beauty for all to see. Helen Tyler died in December 1986, about two years after the angel was displayed, and it remains as a memorial to her and her sister's foresight and to their love of God and the beauty created by Him.

Before the Revolutionary War, this angel watched as couples were married, saw their babies baptized, and viewed the many funerals that were held in the chapel in Deerhead. On all these scenes, the angel looked on in blessing for over 200 years. Now that it is in Vermontville, let us pray that the angel in the chapel will continue to look over and give God's blessing to the families there for another 200 years. "And to him that is faithful to the end, shall be given the crown of life" (Revelation 2:10). H



The Plague of Uncertainty

With few exceptions, you rarely hear of plagues in our society. Modern science has been largely successful in dealing with most illnesses. However, one plague that pharmaceuticals have been unable to solve is the plague of inner uncertainty. Inner uncertainty in things spiritual has reached epidemic proportions, paralyzing and crippling many.

Uncertainty has an especially crippling effect upon spiritual formation. Persons who always check their pulse seldom exercise achieving faith.

The Epistle to the Hebrews is written to an audience that evidently was plagued by uncertainty. They had begun with joy and exuberance to follow Jesus, but now were beginning to struggle with doubt.

In the last section of chapter 5, the writer chides them for failing to grow and move toward the goal of maturity and perfection. In the opening part of chapter 6, he notes that they have repeatedly done the elementary, foundational things but have failed to make progress.

In chapter 10, as he calls for them to persevere in following Christ, he urges them to encourage each other (verses 19-25). He invites them to recall the “earlier days” in which they had lived through persecution without losing their certainties. He ends the chapter with the resounding words, “But we are not of those who shrink back and are destroyed, but of those who believe and are saved” (v. 39, NIV).

Recently, a friend was discussing

the testimony to divine guidance that had been shared with him by his friends. Wistfully, he said, “I wish I knew God like that! I’d like to have that kind of certainty that God was guiding my life and decisions!”

Those of us who share such longings are prompted to ask: What is the source of certainty in spiritual formation? Where does that certainty lie? How does one find that certainty?

Persons who always check their pulse seldom exercise achieving faith.

The writer to the Hebrews responds to such questions with several primary answers. First, he repeatedly notes that Jesus is our model of faith and certainty. Jesus’ own painful search for certainty is visible in chapter 5 as He prays with loud cries and tears en route to “perfecting obedience.” We begin the search for certainty by “fixing our eyes on Jesus.”

The second response of the writer to the Hebrews is that certainty lies not in the unpredictable patterns of our own emotions but in the certainty that God has provided for us in Christ. The last half of the 6th chapter of Hebrews speaks of the way in which God added certainty to Abraham’s life when the covenant was first given.

First, God made the promise to Abraham and then “confirmed it with an oath” (6:17, NIV)—based on his unchanging character. The point of all this is that certainty rests in the reliability of the totally faithful God and not within ourselves.

Further, the writer notes repeatedly that Christ is now our high priest who has solved the sin problem forever. He is now our constant intercessor and advocate (7:25) and will return “to bring salvation to those who are waiting for him” (9:28).

The final point the writer to the Hebrews makes is that certainty is found in the lives of those who step out in faith. The great model of faith in the New Testament is Abraham, who “obeyed and went, even though he did not know where he was going” (11:8).

So it is with persons who are living by faith. Persons of uncertainty are fearful to step into the unknown. Persons who step into the unknown under God find the certainty that evades others.

Suggested Spiritual Journal Exercises:

1. Write several paragraphs exploring the effect of inner uncertainty in your life.
2. Write several paragraphs about one of your spiritual heroes who exhibits the characteristics of spiritual certainty and achievement.
3. Reflect upon the periods in your life in which your certainty in things spiritual was most apparent. What were the patterns that contributed to that certainty?

MOZAMBIQUE PROMISES RETURN OF NAZARENE PROPERTY

In a surprise announcement, the government of Mozambique has promised to return property to the Church of the Nazarene that was confiscated 15 years ago, according to Robert Scott, World Mission Division director. The announcement was made by Job Cham-bal, Mozambique's Minister of Culture, at the dedication of the new Maputo Central Church sanctuary.

"The people came to their feet cheering and praising the Lord," Scott said of the approximately 5,000 persons crowded into the new sanctuary. Cham-bal, a guest at the dedication, made the announcement as a part of his greetings to the group.

The government of Mozambique confiscated all church property in 1975 during a communist revolution. Two Nazarene missionaries, Armand Doll and Hugh Friberg, were imprisoned for about a year, and all other missionaries left the country.

Among the properties seized was the Tavane Mission station, which included a Bible school. However, Scott reports that a new Bible school is being built at another location and the old property will not be needed.

"The government has seen the concern of the church for the people of Mozambique," Scott said. "They have noticed our involvement in providing relief supplies and food during recent disasters. This has led to their returning to the Church of the Nazarene the freedom to evangelize."



Tom Nees, Community of Hope director (l.) welcomes Susan Baker (r.) to the Washington, D.C., inner-city ministry.

CABINET WIVES VISIT COMMUNITY OF HOPE

The Community of Hope was host recently to a meeting of the wives of the U.S. Cabinet officers. The meeting, arranged by Susan Baker, wife of U.S. Secretary of State James Baker, was designed to inform the group about family homelessness and what the Washington, D.C., inner-city ministry is doing to help.

Staff members and residents of the Community of Hope addressed the group concerning their ministry, and the ladies were given a tour of the facilities.

"You are here in part because the Community of Hope is more than it appears," Tom Nees, director, said to the group. "It is in some way a sign of what might happen everywhere if people of faith and hope combine their ideals and energy to respond to people in need. Our programs are successful because we understand that people in need must have inner spiritual resources to survive, let alone get ahead."

SHEPHERD COMMUNITY SELECTS NEW LEADER



John Hay, Jr., has been selected as director of the Shepherd Community Compassionate Ministries in Indianapolis, Ind., by the Shepherd Community board of directors and the Indianapolis District Advisory Board. He has served as senior pastor of the Shepherd Community Church since 1987 and will continue in that position.

Hay replaces Dean Cowles, who has served as director of the inner-city ministry since its founding in 1986. Cowles and his wife, Cheryl, have accepted a mission assignment to Kenya.

A graduate of Olivet Nazarene University, Hay holds an M.Div. from Nazarene Theological Seminary. Prior to coming to Shepherd Community, he pastored the Owasso Church of the Nazarene on the Northeast Oklahoma District, where he was ordained in 1986.

EASTERN EUROPE EFFORT EXPANDS TO MOSCOW



Gschwandtner

Hermann Gschwandtner, Eastern Europe Evangelistic Effort (EEEE) director, recently returned from a successful exploratory trip to Moscow, according to Franklin

Cook, Eurasia regional director.

During the trip, Gschwandtner met with several evangelical leaders and

preached to a group of more than 1,000 believers at the Evangelical Baptist Church. He noted that one of the primary needs for Christians in the Soviet Union is evangelism materials.

"This is where the Church of the Nazarene can be of tremendous help," Gschwandtner said. "The church is working on plans to print an invitation-gospel message to be used simultaneously with a film about Jesus."

In addition to the trip to Moscow, Gschwandtner is pursuing contacts in Hungary and Czechoslovakia. Cook reports that the Middle European District is hoping to plant several churches in East Germany next year.

The Eastern Europe Evangelistic Effort is a 10 percent special and contributions may be sent to Norman O. Miller, 6401 The Paseo, Kansas City, MO 64131.

BY MARK GRAHAM and TOM FELDER

TEENS TODAY WINS AWARD OF EXCELLENCE

Calling it "one of the best publications of its kind in the nation," judges for the Evangelical Press Association presented *Teens Today* with the Award of Excellence in the "Sunday School Take Home" category. The award was presented at EPA's annual convention in Colorado Springs, Colo., May 7-9.

This is the first time the take home paper for junior and senior highs has won the highest award, according to Karen DeSollar, editor. *Teens Today* received the Award of Merit in 1986 and 1987.

"There are a lot of people involved in putting a periodical like this together," DeSollar said. "The assistant editor, designers, writers, and many others have helped to make this a quality publication."

More than a dozen persons represented the Church of the Nazarene at the convention, including editors and staff from *Bread*, *World Mission*, *Herald of Holiness*, *Resource*, *Illustrated Bible Life*, *Preacher's Magazine*, and *Focus*. The Nazarene delegation was recognized as having the largest group among approximately 400 persons at the convention.



General Superintendent Raymond W. Hurn presents a check on behalf of Nazarene Headquarters to Robert D. Hempel in honor of Hempel's seven years as director of Life Income Gifts Services. Hempel retired from the post last month at the age of 66. The new director is D. Martin Butler (see *Late News* this edition). Pictured (l. to r.): Mary Helen Hempel, Robert Hempel, Raymond W. Hurn, and D. Moody Gunter, Finance Division director.

Pictured right: Randy Miller (r.), Awards Committee chairman, presents the Award of Excellence to Karen DeSollar (l.) at the EPA convention in Colorado Springs, Colo.



LILLENAS SONG INDUCTED INTO HALL OF FAME

Mosie Lister's gospel song "Where No One Stands Alone" was inducted into the SESAC Hall of Fame at its recent Gospel Music Awards Luncheon in Nashville. Lister is a composer for Lillenas Publishing Company, and all of his songs are owned by Lillenas.

More than 60 artists have recorded the song since it was first released in 1955, including Elvis Presley, B. J. Thomas, The Chuck Wagon Gang, The Blackwood Brothers, and George Beverly Shea. Lister's other classics include "How Long Has It Been?" "Til the Storm Passes By," "Then I Met the Master," and "He Knows Just What I Need."



Mosie Lister (l.) holds the award presented by Jim Myers of SESAC (r.). (Photo by Alan Mayor)

NEW YORK '88 SURPASSES "THRUST TO THE CITIES" GOAL



New York has become the first city to surpass its goal for new churches in the "Thrust to the Cities" program, according to Michael Estep, Thrust to the Cities director. The NYC thrust has produced 26 new churches since 1988. Their goal was 23.

The "Thrust to the Cities" program began in 1986 in Chicago and now includes nine cities around the world.

The Thrust cities, along with their FOC goals, are as follows:

| CITIES | GOAL | FOC* | TOTAL** |
|-------------------|------|------|---------|
| Chicago '86 | 30 | 15 | 18 |
| Mexico City '87 | 100 | 11 | 56 |
| New York '88 | 23 | 26 | 37 |
| Los Angeles '88 | 30 | 17 | 38 |
| Paris '89 | 10 | 0 | 6 |
| São Paulo '89 | 30 | 12 | 151 |
| Toronto '90 | 27 | 3 | 42 |
| Seoul '91 | 70 | 1 | 1 |
| San Francisco '92 | 37 | 0 | 0 |

*FOC = Fully Organized Churches
 **TOTAL=all new works such as FOC's, Church-Type Missions, Bible classes, and preaching points.

NWMS TAKES A NEW APPROACH TO MISSION EDUCATION

The first meeting of the Adult Mission Education Ideas and Activities Committee was held in Kansas City recently to generate ideas and activities for local mission programs, according to Nina G. Gunter, NWMS general director. The committee, under the direction of Beverly Borbe, Sacramento District NWMS president, was formed in response to surveys received from local churches calling for a greater variety of presentation ideas and activities in the mission education materials.

According to Gail Sawrie, NWMS editor, many local presidents and mission education leaders felt that some

materials were more geared toward larger churches while others were better suited for smaller congregations. The committee met to design presentations that would be appropriate for all church sizes and mission cell groups (chapters). It was felt that a grassroots committee could provide a better balance for the mission education materials.

"I know the demands placed upon a local mission education chairman," said Borbe. "That is why I am dedicated to helping produce a strong, supportive tool for local use."

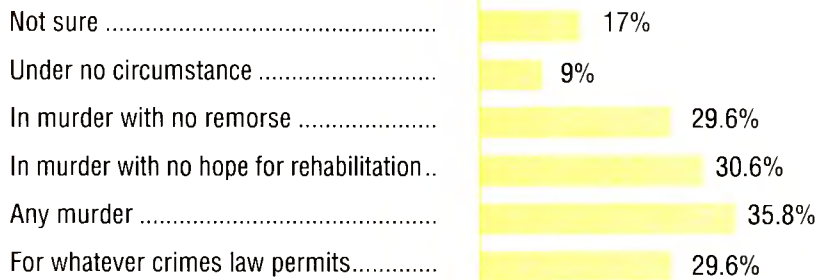
The new format will begin with the 1991-92 materials.



The Adult Mission Education Ideas and Activities Committee (l. to r.): Nina G. Gunter, Gail Sawrie, Betty Bowes, Judy Siebert, Wilma Shaw, Beverly Borbe, Wesley Eby.

NAZARENE SNAPSHOT

When asked, "Is capital punishment ever appropriate?"
Nazarenes responded:



Based on surveys conducted by the Church Growth Research Center in cooperation with the Association of Nazarene Sociologists of Religion (ANSWER).



NPH SAYS "THANKS"

Nazarene Publishing House is saying a big "thank you" to the thousands who participated in surveys for the new Nazarene hymnal. Hardy Weathers, NPH marketing director, reports that more than 5,000 surveys have been received from pastors, district superintendents, music ministers, and laypersons throughout the U.S. and Canada.

"Interest in the project is running high, and work on the project is proceeding well," Weathers said.

The surveys are being tabulated, and the results will be presented to the New Hymnal Steering Committee. Additional studies are planned covering areas such as Scripture readings, companion products, and a title.

"Comments and suggestions are still welcome," Weathers said.

PANAMA NAZARENES LAUNCH INVASION FOR CHRIST

Taking inspiration from the U.S. Army, Panama Nazarenes have launched a campaign to "invade" their country with the gospel of Jesus. Jerry Porter, Mexico-Central America Regional director, reports that, despite national turmoil and change, "the Panama Church of the Nazarene is on the move."

Noting that there are six states in the country without a Nazarene church, Jose Gordon, district superintendent, has declared the 1990s as a decade for advance. He has challenged his district to launch special thrusts in each of those states.

SAN ANTONIO DISTRICT PAYS ALL BUDGETS IN FULL

For the first time in its history, the San Antonio District has paid all budgets in full, according to James Blankenship, district superintendent. The district, which operates on the 15 percent plan and pays on current income, raised \$140,000 more than was required to pay the budgets. Only four years ago, the district received \$121,000 less than was needed.

"I'm hoping that it will set a pattern," said General Superintendent Jerald D. Johnson, who presided over the San Antonio District Assembly. "One has to realize that this is Texas, and they have been suffering in their economy. Yet, this district has come through and paid every budget in full."

NEW TRAINING CENTER TO OPEN IN TORONTO

Nazarene Bible College and Canadian Nazarene College have joined together to establish the Toronto Nazarene Bible Institute (TNBI). The institute will serve as a training center for ethnic and second career people, preparing them for ministry and ordination.

The center was announced to Toronto-area pastors in a meeting with R. T. Bolerjack, NBC vice president for extension education; Riley Coulter, CNC president; and Vern Hannah, CNC academic dean.

Classes are scheduled to begin in the fall with two or three courses offered. It is expected to take three years to prepare for ordination.

CORRECTION

Dale Carnegie Death

An article by Jerry W. McCant, published in the *Herald of Holiness* Feb. 1, 1985, included erroneous information about the death of Dale Carnegie, author, teacher, lecturer, and philosopher. Contrary to the article, Mr. Carnegie died Nov. 1, 1955, of uremia.

The *Herald* regrets any negative reflection the erroneous information may have had on Dale Carnegie, Dale Carnegie training, or Dale Carnegie graduates, among whom are outstanding leaders in business and public life.



Eugene L. Stowe, general superintendent, congratulates Jeremias Lopez, newly elected superintendent of the new district in Venezuela. Lopez is the first national to be elected to that post.

NEW DISTRICT ORGANIZED IN VENEZUELA

A second district has been organized in Venezuela, and the first national district superintendent, Jeremias Lopez, has been elected there, according to Eugene L. Stowe, general superintendent. Stowe, who has returned recently from a two-week trip to South America, reports that there are 46 churches and 29 missions in the country where Nazarene work began only seven years ago.

The new Phase II district includes 21 organized churches and 9 missions. Missionary Bill Porter serves as superintendent of the original district.

The work in Colombia has shown gains as well, despite recent problems in that country. Stowe reports that the Colombia Central District showed a 34 percent increase in membership during the past year and six churches were organized.

**DEVELOPING
MULTICONGREGATIONAL
CHURCHES
THE CHURCH
IS IN A STEW**

Jerry Appleby, pastor of Bresee Avenue Church of the Nazarene in Pasadena, Calif., gives us a practical guide for the ever-increasing number of pastors and Christian workers who are catching the vision of evangelizing and ministering to those of other cultures through multicongregational churches.

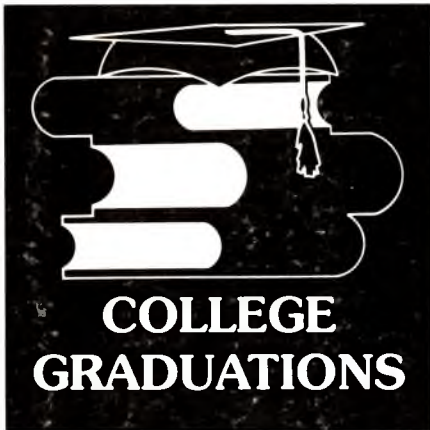
The church is not a melting pot where the ingredients eventually meld into one flavor. Rather, the church is a stew pot where the ingredients maintain their individuality and come together around a common belief in Jesus Christ. The church will be in a stew as well if we deny the reality of the world forming around us.

For over a century Europe was the main source of immigrants to the United States and Canada. In the last 30 years, however, people have come from nearly every country in the world. Opportunities for the church abound. The church is in a stew.

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—C. Peter Wagner

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The following colleges and seminaries held graduation ceremonies prior to this issue going to press. The remaining colleges will be listed in the August 1990 issue.

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

Thirteen students graduated from Asia-Pacific Nazarene Theological Seminary during recent commencement exercises. The M.Div. was awarded to five students, three students received the M.R.E., and five others received the Th.B. degree.

Stephen Nease, education commissioner, presented the graduation address and presided over the inauguration of President John Nielson.

CANADIAN NAZARENE COLLEGE

Canadian Nazarene College graduated 19 students in recent commencement exercises. In addition, Charles J. Muxworthy, Canada Pacific District superintendent, received the honorary doctor of divinity degree.

Muxworthy presented the commencement address, and Neil Hightower, outgoing president of CNC, preached the baccalaureate sermon.

NAZARENE THEOLOGICAL SEMINARY

Nazarene Theological Seminary graduated 91 students during recent commencement exercises. Twelve of those

received the M.A. in missiology degree, 18 received the M.R.E., and 59 were awarded the M.Div.

Two students, Garnett O. Teakell and Jeffrey Crosno, received the D.Min. degree.

Robert Cooley, president of Gordon-Conwell Seminary, presented the commencement address. Terrell C. Sanders, preached the baccalaureate message.

The annual Corlett Holiness Senior Sermon Award was presented to William R. Clark.

MIDAMERICA NAZARENE COLLEGE

MidAmerica Nazarene College graduated 340 students in spring commencement exercises, including 135 management of human resources degree students. The college also conferred its first graduate-level degrees on 27 master of education students.

Harry Lytle, Jr., received the honorary doctor of laws degree, and Dwight Neuenschwander, received the honorary doctor of divinity degree. Joyce Morrow accepted the Merit Award, given posthumously, in honor of her late husband, Charles.

The American Heritage Award was presented to Jay Sunberg, Leslie Pierce, and Andi Herman. The award is the highest nonacademic honor given to graduating seniors and is based on campus citizenship, spiritual vitality, and all-around contribution to the college.

William J. Prince, general superintendent, presented the commencement address, and MANC President Richard Spindle delivered the baccalaureate message.

MOUNT VERNON NAZARENE COLLEGE

Mount Vernon Nazarene College graduated 195 students during commencement exercises in May. William J. Prince, general superintendent, presented the commencement address, and MVNC President E. LeBron Fairbanks presented the baccalaureate message.

John Donoho, dean of students, re-

ceived the honorary doctor of laws and letters degree. Donoho is retiring, having served at MVNC since 1975.

SOUTHERN NAZARENE UNIVERSITY

Southern Nazarene University graduated its largest class in history in May. The 1990 graduating class included 400 undergraduate and 65 graduate degrees. R. Eugene Sanders, North Arkansas District superintendent, was honored with the D.D.

Jerald D. Johnson, general superin-

Pictured below: MANC's Charlene Leslie, M.H.R. Award of Excellence winner, gets a hug from one of her favorite fans, her youngest son, Grant.



tendent, presented the commencement address.

One hundred thirteen of the graduates were business workers who received their degrees through SNU's evening external degree programs.

TREVECCA NAZARENE COLLEGE

Trevecca Nazarene College graduated 422 students and conferred one honorary degree at commencement exercises in May. Master of education degrees were conferred upon 195 persons, while 257 students received undergraduate degrees.

Gerald Skinner, Nashville businessman and former chair of the department of business at TNC, received the honorary doctor of laws degree.

James Earl Massey, dean of Anderson University School of Theology, delivered the commencement address. He challenged the undergraduates to use



1990 graduates of Trevecca Nazarene College prepare to leave the college fieldhouse after commencement exercises.

the gifts God gave them as they face the demands of life.

Arliss L. Roaden, executive director of the Tennessee Higher Education Commission, addressed the graduates

in the master of education program in separate ceremonies.

TNC also honored William M. Greathouse, general superintendent emeritus, during the commencement weekend by naming the Business and Science Building in his honor. Greathouse served as president at Trevecca from 1963-68. He was a professor at the college from 1946-68, and was honored as TNC's first Distinguished Professor of Religion in 1989.

NWMS HONORS MISSION AWARD DISTRICTS

Sixty-three districts achieved NWMS Mission Award status for the 1988-89 assembly year, according to Nina Gunter, general NWMS director. Of those, 12 paid 100 percent or more of their General Budget.

Mission Award districts are those that reach 90 percent of the following goals: churches having a prayer ministry for missions; mission education readers; churches providing some type of youth and children's involvement in missions; and General Budget payments for the district.

Mission Award Districts for 1988-89 are:

| | | |
|----------------------|-----------------------|--------------------------|
| Akron | Indianapolis* | Oregon Pacific |
| Alabama North | Intermountain | Philadelphia* |
| Alabama South | Iowa | Pittsburgh |
| Alaska* | Kansas | Rocky Mountain |
| Anaheim | Kansas City* | Sacramento* |
| Arizona | Maine | San Antonio |
| British Isles North* | Michigan | South Carolina* |
| Canada Central | Minnesota | Southeast Oklahoma |
| Canada Pacific* | Mississippi | Southern California* |
| Canada Quebec* | Missouri | Southern Florida |
| Central California | Nebraska | Southwest Indiana |
| Central Florida | North Arkansas | Southwest Latin American |
| Central Ohio | North Carolina | Southwest Oklahoma |
| Dakota | North Central Ohio | Southwestern Ohio |
| Dallas | Northeast Oklahoma | Tennessee |
| East Tennessee | Northeastern Indiana | Virginia |
| Eastern Kentucky | Northern California | Washington |
| Eastern Michigan | Northern Michigan | West Virginia North |
| Georgia | Northwest | Western Latin American |
| Hawaii Pacific* | Northwest Indiana | |
| Houston | Northwestern Illinois | |
| Illinois | Northwestern Ohio* | |

*Districts that paid 100 percent or more of General Budget.

NAZARENE INDIAN BIBLE COLLEGE

Nazarene Indian Bible College presented 18 diplomas in lay ministry to students at ceremonies in June, according to R. T. Bolerjack, NIBC director. The students are participating in the three-year program that leads to an associate degree in biblical studies.

General Superintendent Donald D. Owens spoke at the NIBC commencement, and Neil Wiseman, dean at Nazarene Bible College, spoke for baccalaureate.

Forty-three students are currently enrolled at NIBC preparing for pastoral and lay ministry to Native Americans on the reservation and in urban areas.

CORRECTION

The name of Harlan Moore was inadvertently omitted as the source of the music reviews in the "Words and Music" column in the June 1990 issue. We regret the error.

VITAL STATISTICS

Deaths

FAYE M. BICKELL, 60, Longmont, Colo., Apr. 19. Survivors: husband, Kyle; sons, David and Robert; one brother.

MORRIS BORDERS, 70, Princeton, Ind., Jan. 29. Survivors: wife, Thelma; daughter, Joetta Scherb; one granddaughter.

ABBY BROUGH, 80, Porterville, Calif., Apr. 20. Survivors: daughters, Delores Anthony and Lynda Martin; four grandchildren; and three great-grandchildren.

ELMA H. BRYAN, 80, St. Petersburg, Fla., Apr. 17. Survivors: husband, James; daughters, Joanne Hough, Barbara Bryan,

Gwendolyn King; son, James Richard; six grandchildren; four great-grandchildren.

PEARL F. CHINN, 79, Denver, Colo., Mar. 24. Survivors: son, Ted; daughters, Lucille Martindale, Virginia Weir, Bonita Williams; 8 grandchildren; 12 great-grandchildren.

ROLLO F. DERIGHT, Feb. 25. Survivors: wife, Fay; daughter, Lois Yoder; three grandchildren; four great-grandchildren.

WILFRED DUCKWORTH, Apr. 13. Survivors: wife, Viola; son, Alan; one granddaughter.

JACK L. EDWARDS, Tucson, Ariz., Apr. 24. Survivors: wife, Judy; children, Wendy, Tina, and Marc; parents, Thomas and Lela Edwards; one brother; two sisters.

ETHEL L. FORTNER, 78, Mount Vernon,

S. Dak., Apr. 1. Survivors: husband, Robert; daughter, Brenda Offutt; three grandchildren.

JOHN V. FREDERICK, 78, Grand Ridge, Fla., Feb. 27. Survivors: wife, Hazel; daughters, Vickie Reinette Thompson and Rhonda Kaye Stephens; three grandchildren; one great-grandchild.

BEVERLY PARKER GOODSON, 55, Greenville, Tex., Apr. 18. Survivors: husband, Bill; son, Kenneth; one granddaughter; two brothers; two sisters.

HAROLD H. HUEBNER, Portland, Oreg., Feb. 13. Survivors: wife, Marion; one daughter; one grandchild, one great-grandchild.

WILLIAM A. "BUCK" MAULDIN, Feb. 28. Survivors: daughter, Cheryl (Mrs. Dennis) Garrison; two grandchildren; one brother; two sisters.

REV. MAYNARD D. RICHARDS, 55, Kissimmee, Fla., May 10. Survivors: wife, Laura; son, Maynard D. "Bud"; daughters, Julie Michelle Richards and Gail Sue (Mrs. Dan) Fiedler; five grandchildren; father and step-mother, Rev. and Mrs. Alvin D. Richards; one sister; one brother.

DWIGHT J. STRICKLER, 84, Kankakee, Ill., former Olivet Nazarene University professor, Apr. 9. Survivors: wife, Esther; daughters, Shirley and Joan; four grandchildren.

FLORIS B. SYLVIA, 75, Avon Park, Fla., May 17. Survivors: husband, Howard;

daughters, Janet Bruck and Marigold Dewey; son, Wesley; seven grandchildren.

HARRY E. WEBER, 66, Olathe, Kans., Jan. 12. Survivors: wife, Joycelyn; sons, Steve and Roland; five grandchildren; three brothers.

WINONA A. WILLIAMS, 77, Hemet, Calif., Sept. 8. Survivors: daughter, Marolyne Diggs; son, Steven Williams; six grandchildren.

HAZEL MAE WILSON, 83, Port Hueneme, Calif., Feb. 8. Survivors: sons, Roy, Errol, and Lloyd; daughter, Irene Ferrell; nine grandchildren; eight great-grandchildren.

CLARICE AMELIA YOUNG, 77, Medford, Oreg., Apr. 12. Survivors: husband, Lisle; son, Harold; daughters, Evelyn Friberg, Doris Berg, and Lee Lais.

Births

to ANDY AND JUDY (HUNT) BENNETT, Chester, Mont., a boy, Samuel Peter, adopted Mar. 16

to DAVID AND DORA (SCHWARTZ-WALDEN) BENNETT, Kansas City, Mo., a boy, Zachary David, Dec. 25

to MIKE AND TERESA (LAMB) CANTRELL, Murray, Ky., a boy, Tyler Quinn, Apr. 17

to MARK AND KELLY (GERBER) GERBOTH, Indianapolis, Ind., a boy, Benjamin Mark, Apr. 20

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to SCOTT AND PAMELA (GRANT) HANNAY, a boy, Justin Scott, Apr. 1

to ANDY AND LILY (MAURER) KIRKPATRICK, Bethany, Okla., a boy, Matthew Dean, Mar. 27

to KIP AND TAMI LAXSON, a girl, Kaitlyn Jane, Apr. 28

to REV TIMOTHY AND SHARON (CARROLL) ODOM, Little Rock Ark., a girl, Kailiana Danielle, Feb. 11

to DAN AND GRETCHEN PARTRICH, Chadron, Nebr., two boys, Wesley Dean and Loren Dale, adopted Aug. 22.

to CHARLES AND CARLA (MILLS) PRITT, Tampa, Fla., a boy, Jordan Michael, and a girl, Austyn Nicole, Apr. 4

to JEFF AND MICHELE (ROSS) SEXTON, Oklahoma City, Okla., a girl, Nicole Renea, Feb. 2

to LEE AND MARILYN (MAURER) TURNER, Bethany, Okla., a boy, David Andrew, Apr. 14

to LAWRENCE AND JUDY (HERRERA) VOLKER, Gaithersburg, Md., a girl, Elizabeth Helen, July 28

to BILL AND ROSALYNN (LYNCH) WADE, Bartlesville, Okla., a girl, Rachael Erin, Apr. 25

to MARTIN AND CASSANDRA (BRIGHT) WEISER, Olathe, Kans., a boy, Jeremy Tyler, Apr. 12

SANDRA SanPAOLA, from associate, San Pedro (Calif.) Peninsula, to pastor, Wilmington, Calif.

RICK SHELTON, from student, to pastor, Carthage, Ind.

DOUGLAS I. SHERWOOD, from student, TNC, to pastor, Gwynn's Island, Va.

PHILLIP M. SMITH, to pastor, Truth or Consequences, N.Mex.

DARWIN SPEICHER, from associate, Pisano Beach (Calif.) New Life Community, to associate, Wichita (Kans.) First

E. J. STEINERT, from evangelism, to pastor, New Castle (Ind.) Southside

CLIFFORD STONE, to Arcola (Ill.) First

DON STUDDARD, from associate, Jasper (Ala.) Northside, to pastor, Grace Chapel, Ala.

JACK L. SUITS, from associate, Seymour (Ind.) First, to associate, Campbellsville, Ky.

JOSEPH TECHAU, from Havana, Ill., to Chrisman, Ill.

RICHARD P. THOMPSON, from student, to associate, Richardson (Tex.) First

GLENN A. TUCKER, from associate, Anderson (Ind.) Goodwin Memorial, to associate, Waynesburg, Pa.

DANIEL B. TURNER, from pastor, Mount Hope, Tex., to associate, Las Vegas (Nev.) Charleston

J. TIMOTHY WATKIN, from Buena Park (Calif.) Crescent Avenue, to Alta Loma (Calif.) Foothills Community

DARRELL R. YEAGER, from Massillon, Ohio, to Vermontville, N.Y.

RAYMOND E. STARK, to Bristol, Pa. REV. SPARKS is still at Anderson (Ind.) First.

Correction

It was erroneously reported in the February issue that C. KENNETH SPARKS had taken a church in Bristol, Pa. This should have read:

RAYMOND E. STARK, to Bristol, Pa. REV. SPARKS is still at Anderson (Ind.) First.

Moving Missionaries

REV. STEPHEN BENNETT,* Philippines, Field address: P.O. Box 261, Cebu City 6000, REPUBLIC OF THE PHILIPPINES

MISS RHONDA BROWN,* Philippines, Field address: P.O. Box 820, 1299 Makati, Metro Manila, REPUBLIC OF THE PHILIPPINES

REV. DAVID and CINDY CROFFORD, Haiti Church Growth, Stateside address: 1815 Tittabawassee Road, Saginaw, MI 48604

MR. BEN and ALBERTA DANNER,* Belize, Field address: P.O. Box 26, Punta Gorda, Toledo, BELIZE

MR. EDWARD and CHARLEEN DISANTE,* Swaziland Church Growth, Furlough address: c/o Finn, 428 N. Hanover Street, Carlisle, PA 17013

MISS NANCY FALL,* Swaziland Institutional, Furlough address: 839 Twin Oaks Drive, Dayton, OH 45431

REV. LARRY and ADDIE GARMAN, Peru, Field address: Apartado 193, Chiclayo, PERU

REV. JOHN HAINES, ENBC, Field address: Postfach 1217, Postburo, 8207 Schaffhausen, SWITZERLAND

REV. MARK and ROVINA HATCHER, Korea, Furlough address: 131 S. Freemont, Lowell, IN 46356

MISS KATHY JAY, Swaziland Institutional,

Furlough address: Box 351, Haviland, KS 67059

REV. GORDON and PAT JOHNSTON, Papua New Guinea, Furlough address: 1131 N. Wilson, Pasadena, CA 91104

REV. RUSS and DONNA LOVETT, France, Furlough address: 2450 Sunrise Avenue, Portsmouth, OH 45662

MISS MARJORIE MERRITTS, Papua New Guinea, Furlough address: 1133 Hira Street, Pontiac, MI 48054

REV. GARY and LAVONNA MOORE,* Kenya, Field address: P.O. Box 20025, Kenya, Nairobi, EAST AFRICA

MR. WARREN and JANET NEAL, Papua New Guinea, Field address: P.O. Box 456, Mount Hagen, WHP, PAPUA NEW GUINEA

DR. WILLIAM and GAIL PATCH, Korea, Furlough address: 16153 Holbrook Road, Pleasantville, PA 16341

MR. JERRY and BRENDA RICE,* Mexico, Furlough address: c/o D. Knee, 103 S. Normandy, Olathe, KS 66061

REV. RICHARD and RONNIE RICHEY, South Africa (ASF Central), Stateside address: 1558 W. Crescent, Mesa, AZ 85202

REV. LYNN and SHEARON SCHMIDT, South Africa (ASF North), Furlough address: 17360 Grove Road, Nashport, OH 43830

MISS VERONICA SPONAUGLE, Swaziland Institutional, Furlough address: Box 119, Bloomingdale, OH 43910

REV. TIMOTHY and JADONNA TROUT, Philippines, Furlough address: 939 Oakland Avenue, Topeka, KS 66616

DR. VERNON and ROBERTA VORE, Papua New Guinea, Furlough address: c/o Toussaint, 7711 Hollybrook Lane, Indianapolis, IN 46227

REV. LARRY and JUDY WEBB, Bolivia, Furlough address: 7956 Peach Point Avenue, San Diego, CA 92126

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sing. Services will be at 9:45 a.m. and 2:00 p.m. For further information, write the church or call (919) 292-1873 or 299-1378.

HEMLOCK CHURCH, CLOVERDALE, OREG., will celebrate its 75th anniversary Aug. 24-26. Rev. Ron Tyler will speak Friday at 8:00 p.m. Saturday will feature an open house at the church followed by a potluck picnic. Rev. Eldon Rayborn will be featured at the 7:00 p.m. service Saturday night. Rev. Earl Mosteller will preach in Sunday services at 10:00 a.m. and 3:00 p.m. There will be a potluck dinner before the Sunday, afternoon service. Friends, past and present, are invited. For information, call Gary & Dorothy Russell (503) 965-6262 or Tom & Shirley Blanchard (503) 398-5336.

IBERIA, MO., CHURCH is celebrating its 65th anniversary Aug. 26. There will be morning, afternoon, and evening services with a dinner following the morning worship service. All former pastors, members, and friends are invited to attend or send greetings. For information, contact Pastor John Bouldrey, P.O. Box 152, Iberia, MO 65486 or call (314) 793-6112.

KEENE, N.H., CHURCH will celebrate its 100th anniversary Sept. 21-23. Former pastors and members are invited. For further information, contact Rev. Verne A. Haskell, 57 Maple Ave., Keene, NH 03431.

HIGHLAND, IND., FIRST CHURCH will celebrate its 50th anniversary Sept. 21-23. Special events will be held Friday, Saturday, and Sunday. All former members and friends are invited to attend or send greetings. For information contact the church at 9330 Kennedy Ave., Highland, IN 46322 or call (219) 924-4843.

RECOMMENDATIONS

The following have been recommended by their respective district superintendents:

MICHAEL C. KONKLE, evangelist, 409 S. Franklin, Parker City, IN 47368 (317) 468-7505, by Oval L. Stone, Northeastern Indiana District.

BILL AND TERI COBB, song evangelists, P.O. Box 887, Bethany, OK 73008 (405) 722-3225, by Jesse C. Middendorf, Northwest Oklahoma District.

GREGORY KELLER, evangelist, P.O. Box 4322, Morgantown, WV 26504 (304) 594-3785. After Sept. 1: (304) 594-2686, by John W. Dennis, West Virginia North District.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS
Office: 6401 The Paseo, Kansas City, MO 64131. Raymond W. Hurn, chairman; John A. Knight, vice chairman; Donald D. Owens, secretary; Jerald D. Johnson, William J. Prince, Eugene L. Stowe.

GENERAL SUPERINTENDENTS EMERITUS:
George Coulter, 9310 Canterbury, Leawood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 12203 W. 99th Terr., Lenexa, KS 66215.

FOR THE RECORD

Moving Ministers

JACOB W. BLANKENSHIP, JR., from pastor, Glenwood Springs, Colo., to education, MANC, Olathe, Kans.

STEPHEN T. BOHALL, from Greenfield (Ind.) Grace, to Indianapolis (Ind.) Northside

STEVEN E. COLEMAN, from Katy, Tex., to Longview (Tex.) First

RICKY D. CURRY, from New Castle (Ind.) Southside, to Shelbyville (Ind.) First

W. RANDY DODD, from associate, Denver (Colo.) First, to pastor, Vero Beach, Fla.

H. MARK ELSE, from Bettendorf, Iowa, to Clarion, Iowa

MERVYN N. FRIBERG, from pastor, Coquille, Oreg., to associate, Merced, Calif.

JAMES HOLT, from evangelism, to pastor, Walter's Chapel, Ind.

TODD LaFOND, from Ottawa (Ill.) Southside, to Havana, Ill.

DONALD D. MOORE, III, from Wheatland, Wyo., to Oakes, N. Dak.

J. KEITH NEWMAN, from Van Buren, Ark., to Houston (Tex.) First

ROBERT R. NEWTON, from Palestine, Tex., to Mount Hope, Tex.

TIMOTHY L. ODOM, from Stamps (Ark.) Community, to Little Rock (Ark.) Rose Hill

RANDY PERRY, from Carthage, Ind., to Greenfield (Ind.) Grace

JOE STEPHEN POWELL, from associate, Martinsville (Ind.) First, to pastor, Indianapolis (Ind.) Fall Creek

WILLIAM RENNEN, from Olivet, Ill., to Benton, Ill.

GARY REYNOLDS, from associate, Dallas (Tex.) Central, to associate, San Jose (Calif.) First

MARK A. RUDEEN, from Irving (Tex.) Faith, to Richard (Wash.) First



Anne Harvey Smith (l.) and Erica Atwood (r.).

SHE KNOWS ABOUT MIRACLES...

She cannot sing as fast as the other children, but four-year-old Erica Atwood likes to sing the songs she has learned in Caravan at the Shepherd Church of the Nazarene in Gahanna, Ohio.

Two years ago, Erica was seriously injured in an auto accident that took the lives of her parents and injured her older sister, **Thera**. Although she was in a coma for 90 days and given little hope for a normal future, Erica has shown remarkable progress according to **Anne Harvey Smith**, pastor's wife and Erica's Caravan teacher.

Erica is also the 1990 Central Ohio Easter Seal Child.



Maud Ray

A BUSY "PERSON OF THE YEAR"...

A local columnist called her a study in perpetual motion. **Euthene Snell**, a member of the Bakersfield, Calif., First Church of the Nazarene, was honored recently with the Person of the Year Award by the Breakfast Rotary Club.

Snell works in the quality control area of WITCO's Golden Bear division. In her "spare time" she serves as director of volunteers at Rosewood Retirement Community, board liaison for the American Lung Association, Christmas Seal chairperson, and board member of the Arthritis Association of Kern County.

At church, Snell keeps busy by teaching Sunday School, greeting guests, and working in various positions in the NWMS.



Euthene Snell

NEW MEMBER... Maud Ray, 99, joined the Troy, Ohio, First Church of the Nazarene recently. According to Pastor **Ronald L. Barber**, she attends all services of the church.

"PRECIOUS MOMENTS" IN DALLAS...

More than 900 ladies met recently for the Dallas District Ladies Retreat at the Harvey Hotel. **Gloria Gaither** was the special speaker, and the theme of the conference was "Precious Moments That Last Forever."

In addition to Gaither, **Johnny Ray Watson** provided special music along with Highest Praise from Southern Nazarene University.

District Women's Ministries Director **Cheryl Roland** reports that Gi Gi



Gloria Gaither

Techevidjian, Billy Graham's daughter, will be the guest at next year's retreat.

A LITTLE LEPRECHAUN

...**Michael and Rebecca Laird Christensen** welcomed a new addition—**Rachel Laird Christensen**—on St. Patrick's Day. Born at the UCSF



Medical Center in San Francisco, little Rachel weighed in at 8 lbs., 1 oz., and 21 inches.

Michael most recently served as director of Golden Gate Compassionate Min-

Rachel (l.) and Rebecca Laird Christensen (r.).

istries, and Rebecca writes the "In a Woman's Voice" column in the *Herald of Holiness*.

FIFTY YEARS OF SERVICE

...May 14, 1990, was declared "**Joseph Mayfield Day**," in Nampa, Idaho, by Mayor **Winston Goering**. Mayfield, a professor of Greek and religion at Northwest Nazarene College, was honored for 50 years of service to the college and to the community.

Mayfield has served as District Governor of Rotary Inter-



Joseph Mayfield

national, member of the Nampa Planning and Zoning Commission, and is a lifetime member of the Chamber of Commerce. He has also worked with employment programs for the handicapped.

Send your items for ETCETERA...to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Etcetera...



EVANGELISTS' SLATES

- ALBRIGHT, WAYNE L.:** Kalispell, MT (First), June 29—July 4
- ALDRIDGE, DAVID J.:** East Liverpool, OH (First), July 2-8; Hubbard, OH, 9-15; Mineral City, OH, 16-22; Van Wert, OH, Aug. 5-9; Barnesville, OH, 13-19; Rockville, MD, 20-26
- THE ARMSTRONGS, LEON:** Houghton Lake, MI, July 10-15; Northwestern Illinois District Girls' Camp, 16-20; Missouri District Middles' Camp, 23-27; Arenzville, IL (Bethel), 30—Aug 5; Missouri District Junior Camp, 6-10; Wisconsin District Camp, 14-19; Bristol, IN, 21-26; Burgettstown, PA (Paris), 28—Sep. 2
- BALLARD, DONALD K.:** Beebe, AR (First), July 24-29
- BELZER, DAVE & BARBARA:** St. Croix Falls, WI, Aug. 28—Sep. 2
- BLUE, DAVE & DANA:** North Central Ohio District Camp, July 18-22; Georgetown, IL (Olivet), 23-29; New York District Camp, Aug. 10-19
- BLYTE, ELLIS G.:** Longwood, FL (First), Aug. 21-26
- BOND, GARY & BETH:** Pittsburgh District Camp, July 22-29; Akron District Camp, Aug. 5-12; Belleville, IL, 13-19; Waldo, OH, 21-26*
- BOQUIST, DOUG & DEBBIE:** Maine District Youth Camp, July 9-13; Indianapolis District Youth Camp, 16-20; Northwestern Illinois District Junior High Camp, 23-27; North Central Ohio District Camp, 30—Aug. 3; New England District Youth Camp, 6-10; New England District Junior High Camp, 13-17; Grand Haven, MI, 22-26
- BRAATEN, DANIEL:** Dakota District Camp, June 26—July 1; Oklahoma Concerts, 8-15; Canon City, CO (Lincoln Park), 22-25; Denver, CO (Rose Hill), 29—Aug. 1; Pueblo, CO (Fairmount), 3-5; Colorado Springs, CO (Eastborough), 8; Beaver, OK, 10-12; Oklahoma Concerts, 19-26
- BROWN, ROGER N.:** Greenville, IL, July 20-29; Conneautville, PA, Aug. 2-12*; Nacogdoches, TX, 22-26
- BURKHALTER, PAT & DONNA:** West Helena, AR (First), July 13-22; Atlanta, TX, 24-29; Malden, MO (Heritage), Aug. 14-19; Fargo, OK, 21-26; Cushing, OK, 28—Sep. 2
- BYERS, CHARLES & MILDRED:** University Park, IA, July 2-8; Iowa District Assembly, 19-20; Harrisonville, MO, 30—Aug. 5; Falls City, NE, 6-12; Excelsior Springs, MO, 20-26; Jefferson City, MO (Children's Crusade), 27—Sep. 2
- CANFIELD EVANGELISTIC MINISTRIES, DAVE:** Grayson, KY, July 11-14*; Hickory, NC, 19-29*; Ashland, KY (Summit), Aug. 21-26; Chillicothe, OH (Westside), 29—Sep. 2
- CHALFANT, D. MORRIS:** Bethany, OK (Jernigan Memorial), July 8-15; Fort Wright, KY (Covington Central), Aug. 19-26
- CHAMBERS, LEON & MILDRED:** University Park, IA, July 2-8*; Wilmore, KY, 19-29*
- CHANEY, REEFORD & BARBARA:** Raleigh, NC (First), July 1; Virginia District Assembly, Aug. 13-19
- CHASE, FRANK:** Tulsa, OK (Calvary), Aug. 3-5
- 5-STAR EVANGELISTIC MINISTRIES (Henry & Phyllis Cheatwood):** Iowa District Camp, Aug. 21-26
- COOPER, DALLAS:** Atoka, OK, July 23-29; Bay City, TX, Aug. 6-12
- COVINGTON, NATHAN A.:** Casey, IL, July 4-8; Louisiana District Youth Camp, 10-13; Stuart, OK (Friendship), 31—Aug. 5; Greenbrier, AR, 14-19; Florien, LA (Cenchrea), 21-26
- CRANDALL, V. E. & BARBARA:** Peoria, IL (North Side), Aug. 13-19
- CROFFORD-PARKER TRIO (Todd Crofford):** Corning, NY, June 30—July 7*; Apollo, PA, 8-15*; Syracuse, NY, 16-20*; Bangor, ME, 29; Lisbon, NY, Aug. 1-12*; Watertown, NY, 12; Falconer, NY, 19*; Elkland, NY, 26 (a.m.); Erwin Valley, NY, 26 (p.m.)*
- DARNELL, H. E.:** Winlock, WA, July 20-29*; Oak Hill, OH, Aug. 10-19*; Berlin, OH, 20-26*; Terre Haute, IN, 31—Sep. 9*
- DELL, JIMMY:** Mount Pleasant, MI, July 15-22*; Oakhurst, CA (Oak Park), 29—Aug. 1; New York District Camp, 12-19; Lancaster, CA (Valley View), 26-30
- DENNISON, MARVIN E.:** Rock Hill, NY, July 3-8; Augusta, ME (First), 10-15; Pittsfield, ME, (Boys and Girls' Camp) 16-20 & 23-27; Strong, ME, Aug. 7-12; Dover-Foxcroft, ME, 14-19; Yarmouth, ME, 21-26
- DIXON, GEORGE & CHARLOTTE:** Southwest Indiana Concerts, July 10-15; Bloomington, IN (Zion), 17-22; New York Concerts, 24—Sep. 2
- DODDS, JOHN E.:** Northwestern Ohio District Boys' Camp, July 6-10
- DOOLITTLE, KEVIN C.:** Frederick, MD, July 9-15; Kentucky District Teen Camp, 23-27; Johnson, VT, Aug. 1-12; Hagerstown, MD, 20-26
- DOROUGH, WILLIAM M.:** Kilgore, TX, Aug. 29—Sep. 2
- DUNMIRE, RALPH & JOANN:** Tilden, IL, July 12-22*; North Florida District Camp, 24-29; Bonnie, IL, Aug. 9-19*
- DUTTON, BARRY & TAVIA:** Evansville, IN, Aug. 9-19*; Pittsburgh Concerts, 30—Sep. 2
- THE KING'S MESSENGERS (Bud Eselburn):** North Central Ohio District Camp, July 1-8
- FADER, WES & MARY:** Douglas, MA, July 20-29*; Portsmouth, RI, Aug. 3-12*
- FRANK, RICHARD:** Wallace, SC (SS Convention), July 14; North Carolina District Sr. High Camp, 16-20; North Florida Teen Camp, 30—Aug. 3
- THE FREY FAMILY, DONALD:** Dasser, MI, July 15-22*; Muskegon, MI (First), 23-29; Northeastern Indiana District Retreat, Aug. 10-12; Deckerville, MI, 13-17*; Forrester, MI, 18*; East Manon, MI, 19*; Lansing, MI (South), 22-26
- FULKS, DAVID, JR.:** Westerville, OH, July 6-8
- GAMBLIN, C. LEE & WILMA:** Nazarene Publishing House, July 1—Aug. 19
- GARDNER, JOHN M.:** St. John's, Antigua (Beacon Light), July 2-8; Sebring, OH, 19-29*; Hancock, MD, Aug. 31—Sep. 2*
- GESSNER, DON & SHIRL:** University Park, IA, June 28—July 8*; Washington, IN, 10-15*; Marshall, MI, 18-22*; Indianapolis District Camp, 23-29; Orleans, IN, 30—Aug. 5*; Circleville, OH, 11-19*; Ava, MO, 24—Sep. 2*
- GREEN, JIM & ROSEMARY:** Northwestern Illinois District Camp, July 2-8; Mercer, WI, 10-15; San Diego, CA, 22; Danville, IL (Tent Meeting), 25-29; Frankfort, IN, Aug. 3-12*; Cincinnati, OH (Tri-State Crusade), 19-26
- HAINES, GARY W.:** Broken Arrow, OK (Tulsa East Side), July 5-8; Amarillo, TX (First), 21-25; Grand Saline, TX, 26-29
- HALL, CARL N.:** Haiti South District Tour, July 22-29
- HARRINGTON, MILTON:** Vacaville, CA, July 8, 15, 22, 29
- HAWKINS, RAY J.:** Colorado District Children's Camp, July 2-6; Homestead, FL, 10-15; Port Charlotte, FL, 17-22; South Florida District Children's Camp, 23-27
- HELMS, MIKE & GLORIA:** Vermontville, NY, June 26—July 1; Nazarene Publishing House (NPH) Work, July 2-8; NPH Work, 13—Aug. 19; Vevey, IN, 21-26; Muncie, IN (Mayfield), 28—Sep. 2
- HICKS, JOHN DAVID:** Wilmington, NY, July 8-19*
- HIGGINS, CHUCK & MARGÉ:** Northern California District Camp, July 9-15; AZ District Camp, Aug. 3-12
- JOHNSON, RON:** Northwest District Concerts, July 1; Rocky Mountain District Concerts, 8-9; Nebraska District Camp, 12-15; Northwest District Concerts, 16-25; Oregon Pacific District Concerts, Aug. 5; Washington Pacific District Concerts, 19-29
- JONES, GRACE L.:** Honduras, Aug. 1-31
- KEENA, EARL E.:** Indianapolis Children's Camp, July 9-14; Portola, CA, 31—Aug. 5; Watsonville, CA, 19-26
- KNIGHT, JOHN L.:** Hendersonville, NC (Zone Camp), June 28—July 8; Indianapolis District Camp, 23-29
- LaSALLE, RAY:** Anna, IL (First), July 10-15; North Vernon, IN, 17-22; Butler, MO, 31—Aug. 5; Hannibal, MO (Riverview), 7-12; Paris, IL (First), 14-19; Cory, IN, 22-26; Edgewood, IL, 29—Sep. 2
- LAXSON, KIP:** Bridgewater, VA (Spring Creek), July 18-22; Northwestern Illinois District Youth Camp, Aug. 6-10; Findlay, OH, 11-19*; Columbia, SC (Grace), 22-26; Shepherdsville, KY (First), 29—Sep. 2
- LEIDY, ARNOLD G.:** Tucumcari, NM, July 26-29; Layton, UT, Aug. 26-29
- LEONARD, J. C.:** Iowa District Assembly, July 19-20
- LIDDELL, P. L.:** Mercer, WI, July 10-15; Indianapolis District Camp, 23-29; Erma, NJ, Aug. 17-26*; Van Buren, IN, 28—Sep. 2
- LOMAN, LANE:** Sterling, MI, Aug. 17-26*; Hinton, WV, 27—Sep. 3*
- MANLEY, STEPHEN & DELPHINE:** Maine District Camp, July 2-8; Michigan District Camp, 14-22; Oklahoma City, OK (Lakeview Park), 24-29; Dallas, TX (Central), 30—Aug. 5; Waverly, OH, 7-12; Hawaii-Pacific District Camp, 13—Sep. 2
- MANN, THURL & MARY KAY:** Washington District Camp, July 28—Aug. 5; Colorado Springs, CO (Southgate), 15-19; Port Charlotte, FL, 26—Sep. 2
- MATTER, DAN & ANN:** Butler, IN, July 15; Fort Wayne, IN (Fairfield Avenue), 16-22
- MAY, JOHN W.:** Vanleve, KY, July 27—Aug. 4*; West Virginia North District Camp 5-12
- McGEE, JERRY:** Longdale, NC, July 8-13*; Golden Valley, NC, 15-19*; Union Grove, NC, 20-29*; Greensboro, NC (Pleasant Garden), Aug. 5-9; McComb, MS (First), 19-23; Stapleton, GA, 26-30*; Virginia District SOLOCON, 31—Sep. 3
- McWHIRTER, G. STUART:** Battleground, WA, July 1-8*; Eastern Kentucky District Camp, 16-22; Northwestern Ohio District Camp, 29—Aug. 5; Bonnie, IL, 9-19*
- MEREDITH, DWIGHT & NORMA JEAN:** Vici, OK, July 27—Aug. 5*; Portage, OH, 9-19*
- MILLHUFF, CHARLES R.:** Northwestern Illinois District Camp, July 2-8; Columbus, OH, 18-22*; Vienna, VA, 29*; Work and Witness in Bahamas, 31—Aug. 5; Canada West District Camp, 6-12
- MILLS, CARLTON A.:** Watertown, NY, July 8; Hollywood, MD, 10-15; Arcadia, FL (First), 20-22; Jefferson, PA, 26-29; Tallahassee, FL (First), Aug. 5; Dickson, TN (Jason Chapel), 7-12; Pensacola, FL (Enslay), 17-19; Nashville, TN (Zone Tour), 21-26; Russellville, AR, 28—Sep. 2
- MONCK, JIM:** Sacramento District Camp, July 9-14; Redding, CA (Lake Boulevard), Aug. 29—Sep. 2
- MOORE, GARY:** Nashville, TN (First), July 8-15
- MOORE, NORMAN L.:** Sacramento, CA (Florin), July 6-8; Phoenix, AZ (Faith Chapel), 15-18; Tucson, AZ (Catalina Vista), Aug. 17-19; Auburn, WA, 25-29
- MORLEY, FRANK W.:** Alabama South District Camp, July 2-8; Elk Grove, CA, Aug. 21-26
- MORRIS, JAMES A.:** West Virginia South District Children's Camp, July 2-6; Buffalo, WV, 23-29; Pittsburgh District Children's Camp, Aug. 6-10, 13-17; Charleston, WV (Campbells Creek), 20-26
- MURPHY, MARK N.:** Perry, MI, July 1; Georgia District Camp, 9-15; Canada Central District Camp, 16-22; Northwestern Indiana District Camp, 24-29; Virginia District Camp, Aug. 6-12; Chicago Concerts, 18-19; Fort Wayne, IN (Lake Avenue), 26
- NEFF, LARRY & PAT:** Denton, MD, July 27—Aug. 5
- FAMILY EVANGELISTS & CHALK ARTISTS (Bill & Dot Overton):** Indian Work, July 3-29
- OYLER, CALVIN & VIRGINIA:** Alabama South District Camp, July 2-8
- PERDUE, NELSON S.:** Alabama South District Camp, July 2-8; Eastern Kentucky District Camp, 9-15; North Florida District Camp, 24-29; West Virginia South District Camp, Aug. 5-12; Sacramento District Camp, 13-19; Elyria, OH, 29—Sep. 2
- PRICE, JACK L.:** Corning, AR (Knobell), Aug. 21-26
- REED, SHERMAN:** Chicago (Armed Forces Service), July 7-8, Aug. 4-5; Blomington, IN (Zion), July 17-22; Pennville, IN (Union Chapel), Aug. 21-26
- RICHARDS, LARRY & PHYLLIS:** North Vernon, IN, July 1
- SHANK, JOHN H.:** Indianapolis, IN (First), July 1-27; Lisbon, NY, 30—Aug. 12*; Indianapolis, IN (First), 15—Sep. 30
- SMITH, DUANE:** Georgia District Camp, July 9-13; Holiness Camp, Aug. 5-12*; Pittsfield, IL, 14-19; Chirley, IN, 21-26; Waterford, PA, 28—Sep. 2
- SMITH, GEORGE E.:** Curtis, MI, Aug. 3-5
- SOMMER, MICHAEL E.:** Kansas City, MO (Salvation Army), July 1, 8, 15
- VISUAL MINISTRIES (Dan Spears):** Greensburg, IN, July 2-8; Blytheville, AR (First), 9-15; Benton, AR (First), 16-22; Joplin District Camp, 23-29; Mountain Home, AR (Twin Lakes), 30—Aug. 5; North Little Rock, AR, (Sylvan Hills), 6-12; Northwestern Indiana District Camp, 13-19
- STARK, EDDIE G.:** Neosho, MO, July 5-8; West Texas Children's Camp, 9-13, 16-20; Henryetta, OK, 23-29; Birmingham, AL (First), 30—Aug. 5; Birmingham, AL (Centerpoint), 6-12; Kokomo, IN (Bon Air), 13-19
- STREET, A. DAVID:** Northeastern Indiana District Boys' and Girls' Camp, July 30—Aug. 3, 6-10
- TAYLOR, BOB:** San Antonio (Learning to Live Rally), July 3-15; Dayton, OH (Parkview), 22; Mendon, MI, 29-31*; Howell, MI, Aug. 1; Brighton, MI, 2; Mason, MI (First), 3-5; Philadelphia District Camp, 11-19; Sanford, FL (First), 22-26; Newell, WV (First), 29—Sep. 2
- FAMILY EVANGELIST (Cliff Taylor):** Washougal, WA, July 12-22*; Bellingham, WA, Aug. 3-12*
- TAYLOR, MENDELL L.:** Michigan District Camp, July 15-22; Morenci, MI, Aug. 1-5
- ULMET, ALECK G.:** Searcy, AR (Pickens Chapel), Aug. 14-19; Nacogdoches, TX, 21-26
- WELLS, LINARD:** Jeffersonville, IN, July 26—Aug. 5; Dallas District Assembly, 7-11; Rowlett, TX, 12-19; DeQueen, AR, 21-26; Cabot, AR (Russell Chapel), 28—Sep. 2
- WRIGHT, E. GUY & LIL:** Waynesboro, VA (Good Shepherd Stuarts Draft), July 6-11; Bellington, WV (Weaver), 13-18; Arboreale, WV, 19-29*; Hortense, GA, Aug. 9-19*

*Denotes Non-Nazarene Church

Reviews of recently released books and music

HEAR THE CALL: CREATIVE CHORAL AND SPOKEN INVITATIONS TO WORSHIP

(Maranatha Music)

Choral book—**HHMBF-06115 \$4.95**

Cassette—**HHTA-06115 \$7.98**

Speech teachers are very close to the truth when they tell us “most people respond to a good start and a good finish; what happens between is probably not as important.” That may almost be said of the typical church service. Unfortunately most of us (and sometimes this writer) are at a loss for creative and fresh ideas to stimulate our congregations into higher dimensions of real worship. Our choirs too often are limited because of rehearsal demands to using the same few calls to worship, or we expect that Pastor Jones praying the usual opening prayer in a less than enthusiastic voice will somehow transport the saints into unparalleled realms of rapture. Most of the time it doesn't happen.

Maranatha Music has come to our rescue with accessible material for the entire worship team. This is more than just music. Grace Marestaing and Carl Seal have compiled, first of all, a good variety of 24 familiar and new songs arranged in “call to worship” lengths. The titles provide both traditional and “praise and worship”-style congregations with appropriate music. (By the way, if you are a contemporary-style church, try some of the great hymns; if you are a traditionalist, get acquainted with some of the newer songs and choruses. Either rut is eventually fatal!) Secondly, these are accompanied by 18 spoken calls to worship that invite from one to four readers and, often, choir and congregation to participate. One even calls for a bit of theater in the form of a monologue titled “Teach Me to Worship.” And if that were not enough, thirdly there are 15 concise “Thought Provokers” drawn from various contemporary writers. These can be used as additional readings, quotes before songs, or possibly bulletin headings.

The possibilities are great. Just so

you have some direction as to the creative choices available, there is a section called “Ideas, Suggestions, and Themes for Service Openings” at the front of the book. Here you will find 28 suggested combinations of calls to worship, readings, choruses, and hymns that easily flow in content and key. Although many of the hymns can be found in most major hymnals, they are all included in Maranatha's *100 Hymns/100 Choruses* book, and are indexed in the “ideas” section accordingly.

A word of caution: Worship is a fragile and personal experience and must be handled with sensitivity and caring. Radical and immediate changes often lead to frustration for both leader and follower. Use material such as this with the thought of directing men and women, boys and girls into the presence of the most high God, and not as an opportunity to be innovative for the sake of innovation.

Out of all this, though, the main point is that services CAN be exciting, stimulating, and meaningful from the very beginning. Make it a point in your church, whether you are pastor, musician, or worshiper, to give the Lord your very best from the very first to the very last.

“LIVING IN THE COMFORT ZONE”

Scott Wesley Brown
(Word Records)

HHTA-7019 \$9.98

God calls singers into His work for lots of reasons. Some are teachers, some are encouragers, some are evangelists, some are even prophets. Scott Wesley Brown is, by his own definition, a “musicianary,” that is, a voice for missions in the music world. Not only his songs but also his life and priorities cast him as a motivator to the local church and Christian musicians to be a “world Christian” (not to be confused with “worldly Christian”—there are too many of those!). Scott Wesley has traveled most of the continents of the earth sharing and singing the gospel, training Christian musicians, and providing a supply

network for instruments and equipment.

His latest release, *Living in the Comfort Zone*, reflects that same overriding passion for missions. His songs approach, from one side, the positive view of the Church Universal. “This Is Church” is one that takes you on a quick world-tour of Sunday morning services, celebrating the diversity of culture yet underscoring the shared aspect of our faith. Another tune, “The Lord Who Loves Us All,” gets at the same idea by using the names of Jesus in various languages. The first release, “Marvelous,” is an exciting call to proclaim the gospel, with vocal assistance by members of “Take Six.”

On the other side, Brown stands up to the apathy and materialism of today's church (read *North American*). His title song, “Living in the Comfort Zone,” is a slightly sarcastic jab at our lack of risk taking. “Buy Now, Pay Later” carries a similar thought, dealing with lives built on convenience. The song “Where Are the Dreamers?” is a prayer for leadership to rise up and carry the church forward. A very poignant song out of Scott Wesley's own “comfort zone” is “When the Whole World Knows.” Anyone who has ever left family to go out and minister on the road will relate to the pain of separation and the hope that someday all will know Him.

This album is the first release in a long while done without the production abilities of Greg Nelson. Produced by Brown and Tom Wanca, it places him further into the contemporary camp from his reputation as a “middle of the road” artist. I appreciated that for each song there are in the notes accompanying scriptures and quotes from Christian writers C. S. Lewis, Chuck Colson, Dorothy Sayers, and others.

Statistics on full-time Christian workers in America and around the world show an embarrassing overbalance. God is calling many to leave their “comfort zones” to serve Him elsewhere. Through these songs, may those who have ears, hear!

Peace and Freedom . . .

continued from page 31

Luke tells us of a woman who had been ill for 12 years—she had spent all her money on physicians—none had healed her (8:43-48).

She felt desperate!

She felt unworthy!

She felt helpless!

She touched the hem of Jesus' garment and was healed!

She felt peace and wholeness for the first time in 12 years.

Jesus said, "Peace is my parting gift to you, my own peace, such as the world cannot give. Set your troubled hearts at rest, and banish your fears" (John 14:27, NEB).

I was glad when I walked out of that prison and into the warm sunlight and fresh air of freedom. The peaceful, tranquil feeling returned.

Does some abuse from the past imprison you, deny you your freedom, rob you of inner peace? Fill you with fear?

Dr. Louis Evans says in *Guideposts* that some people come to Jesus Christ *through the process of elimination*. They try everything else and, when nothing else works, when they are at the end of the rope, their humiliation and helplessness points them to their last hope—Jesus Christ.

Jesus Christ provides freedom from feelings of guilt, resentment, and fear, for the desperate and the needy.

He knows the feeling of being innocent and yet imprisoned and abused! Peace and freedom are to be found in Jesus Christ. All other sources fail to satisfy. Why wait?

As David said, "And now, Lord, what wait I for? my hope is in thee" (Psalm 39:7).

HH



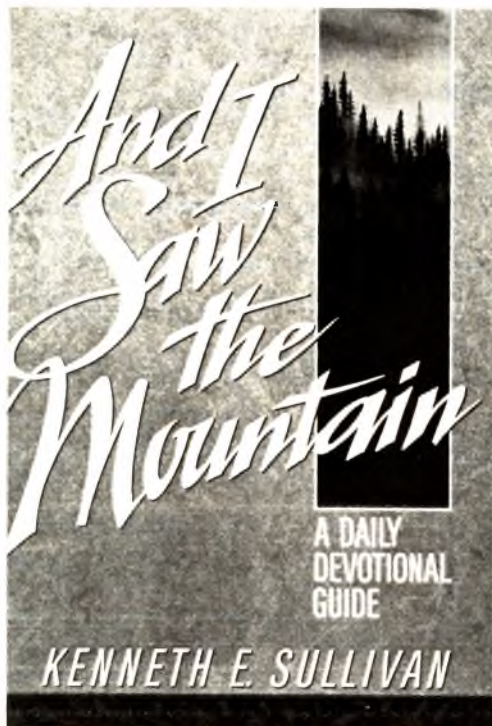
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A Glorious Gospel

Yesterday morning I read the Gospel of Mark for my private devotions. Mark early became my favorite of the four Gospels. I appreciate especially its brevity and its urgency. Mark moves tersely and rapidly from start to finish. It was not written to dawdle over. It is fast-paced and action-packed, with more accent on deeds than words. It leaves the impression that something momentous has happened, therefore read about it and decide about it.

We used to sing with the children, "Everybody ought to know who Jesus is." That, in essence, is the whole purpose of the Gospel of Mark.

The Gospel of Mark is not a biography, though it does contain rich biographical materials. It is not a history, though valuable historical materials abound within it. The Gospel of Mark is proclamation, *kerygma*, a Greek word for preaching. Mark was written to proclaim *who Jesus is*, for who He is determines who we are. Our identity and destiny are bound up in the gospel.

The author doesn't write like a man getting paid by the word. He gets to his theme in the opening statement: "The beginning of the gospel of Jesus Christ, the Son of God" (1:1).

Jesus, the anointed One, the Messiah, is *the Son of God*. This is what Mark intends to declare by what he writes. Everything that follows the opening sentence enlarges upon it.

To this truth the Father will bear positive witness at the baptism of Jesus: "a voice came from heaven,

saying, 'Thou art my beloved Son'" (1:11). To this truth demons will bear negative witness, falling before Jesus and crying, "You are the Son of God" (3:11, NIV). To this truth, through the author, the Church bears direct witness: "the gospel of Jesus Christ, the Son of God" (1:1). To this truth, through the centurion in charge of the Crucifixion, the world bears emphatic witness: "Truly this man was the Son of God!" (15:39). This final, climatic witness implies conversion to Christ.

By this array of witnesses the identity of Jesus is disclosed. He is the Son of God.

Mark's primary concern is not to show that Jesus of Nazareth is the Messiah of Israel. Rather, he intends to show that Jesus of Nazareth, who is the Messiah of Israel, is none other than the Son of God. He is not merely the Son of David; He is the Son of God. He is not only the Son of Man; He is the Son of God. All His names, all His titles, all His functions are subordinate to and expressive of His identity as the Son of God.

What it means to call Jesus the Son of God becomes clear as the mission of Jesus unfolds. That mission reaches its predestined climax in His crucifixion and resurrection. Everything that Mark reports flows out from this point and flows back to this point—that Jesus is the Son of God.

Because Jesus is the Son of God, His death is more than martyrdom—it is an atoning sacrifice, "a ransom for many" (10:45). He is raised from the dead, and His resurrection illumines the Son's identity.

Furthermore, the Resurrection confirms the divine acceptance of His atoning sacrifice. Thus death and resurrection become "gospel"—good news—for the sinner. Salvation from sin and reconciliation with God have been provided.

As He moves toward the atoning cross, the Son of God conquers Satan (1:12). Having bound the strong man, He plunders his castle, releasing his captives. A single chapter focuses on the power of Jesus over demons, disease, and death (5:1-43). All the evil forces that vex and destroy human lives are subject to the authority of the Son of God. It is *deliverance* that gives the Gospel its value to those who read it. Throughout the Gospel people are amazed by what Jesus says and does. The crowds are "beyond measure astonished" by His power (7:37). But the Son of God came not to raise eyebrows but to transform character.

Well, that is the glorious track on which the reader sets his feet when he sees—or hears—the opening trumpet blast of Mark's Book: "The beginning of the gospel of Jesus Christ, the Son of God." To follow that trail is exciting, life-changing, and destiny-determining. The "beginning" leads to new life that has no ending.

When I finished reading the Gospel of Mark, my unworthy heart was spilling over with praise. I sang the words of Philip Bliss:

*"Man of sorrows," what a name
For the Son of God, who came
Ruined sinners to reclaim!
Hallelujah! what a Saviour!*

H

BUTLER SELECTED TO HEAD LIFE INCOME GIFTS SERVICES



D. Martin Butler, 39, has been elected Life Income Gifts Services director according to D. Moody Gunter, Finance Division director. He replaces Robert D. Hempel, who is retiring after seven years in that post.

Butler will assume his duties August 1, 1990.

A native of Munroe Falls, Ohio, Butler holds the D.Min. and M.Div. from Nazarene Theological Seminary. He was a member of the pioneer class at Mount Vernon Nazarene College and received B.A. and M.A. degrees from Southern Nazarene University.

He has been employed at NTS since 1978, serving most recently as executive assistant to the president. In that capacity, he was responsible for the business management of the

school, financial aid, placement of students, and the teaching of church accounting courses.

He is author of *Financial Fitness* and coauthor of the *Nazarene Computerized Financial System* for local church treasurers. In 1989, Butler served as local arrangements coordinator of the General Assembly in Indianapolis.

CHURCH ENTERS 91ST WORLD AREA

The Church of the Nazarene has entered its 91st world area and is preparing to recognize a work in another new area, according to Robert Scott, World Mission Division director.

An existing group of churches in Liberia has been officially received into the Church of the Nazarene, representing the first time the denomination has had a ministry in that nation. Jerry Tarwo, leader of the indigenous group of churches that joined

MISSIONARY DIES SUDDENLY



David Gruver, missionary to Paraguay, died Wednesday, May 23, of pneumonia. He was 43.

According to John Smee, Mission Services director, Gruver was hospitalized May 22. He had developed a fever and bad cold on May 18 but was able to participate in his normal activities during the weekend. After being hospitalized, he showed improvement Tuesday evening, but his condition began to worsen Wednesday morning.

He is survived by his wife, Beverly; a son, Benjamin; two daughters, Beth and

Kara; and his mother, Allie Smith Gruver.

A native of Siloam Springs, Ark., Gruver graduated from Northeastern State College, the University of Oklahoma, and Nazarene Theological Seminary. He was appointed to Paraguay by the General Board in 1988.

Funeral services were held May 30 at Nashville College Hill Church of the Nazarene. Burial was in Westview Cemetery in Decatur, Ga., near Atlanta.

Gruver is the third active missionary to die within the past year, Smee said. Evelyn Ramsey died in June 1989, and Joann LaForce died in September 1989.

RUMORS PERSIST

Rumors that the Procter & Gamble Company is associated with satanism and that Madalyn Murray O'Hair is seeking to ban religious programming from the airwaves continue to circulate despite widespread attempts to correct these falsehoods.

A recent letter to Nazarene Headquarters from the Procter & Gamble Company says the story that links the company with the occult has been resurfacing. The story first came out in 1981-82 and was picked up again in 1984-85.

According to Procter & Gamble, the rumor is that the company's president appeared on a television talk show where he discussed the company's connection with satanism. Further, the rumor connects Procter & Gamble's

moon and stars trademark with the occult.

"There is absolutely no truth in any of this," said Kelly L. Gillespie, public relations supervisor for Procter & Gamble, in the letter. "The president of P&G has never appeared on any talk show to discuss satanism. Further, our trademark is more than 100 years old and represents only P&G. It

was the outgrowth of an early P&G product called 'Star candles.'"

Ms. Gillespie goes on to add that the company has "filed lawsuits over the years against a number of people who were intentionally spreading this lie, and will do

the denomination, was appointed as district superintendent.

The group of six churches in Liberia's capital city of Monrovia became acquainted with the Church of the Nazarene through a Nazarene layman. The layman was trans-

ferred by his engineering company in South Dakota to Liberia a few years ago. Since there was not a Nazarene church in the country, he became acquainted with this group of indigenous churches, which had similar beliefs.

The Church of the Nazarene is also making preparations to recognize a local group in Ghana, which would be the 92nd world area with a Nazarene presence. This group was begun by a layman, Ben Hammond, who came in contact with the Church of the Nazarene while working in Germany 10 years ago. According to Scott, Hammond fell in love with the church. The group of about 50 people is located in Ghana's capital city of Accra. "The interesting aspect of all of this is that these works are being started without missionaries or General Budget money," Scott said. "They seem to be a part of a trend of indigenous churches looking to join an international church so that they can be involved in ministry around the world."

Still, persons in churches across the U.S. (Nazarene and others) continue to circulate the petitions and send them to the FCC in Washington. In reality, the petitions make Christians look foolish and draw their attention away from other areas of fruitful ministry.





Letters from Home

BY JIM AND MARILEE WILSON

As soon as school was out last month, Marilee and our kids, Ken and Kimberly, headed for Wilson Flats. Their intent was to catch Hemphill Mountain in all its early summer glory. Marilee wanted to teach the kids water color painting (now that they've had a course in art) and Hemphill Mountain, spring or summer, is the place to be if painting is on your mind. I didn't get to go because summer is peak season in the real estate business.

While they were gone, I figured I would get that flower box built in our backyard. Tonight I came home with a batch of 2 x 12's sticking out of the station wagon. I tried to get started, but my heart was on Hemphill Mountain with Marilee and the kids.

Hemphill Mountain really isn't a mountain at all. It's just a good sized hill behind Uncle Verle and Aunt Velma Hemphill's native stone cottage. Their place is some six miles east of Wilson Flats on a dirt road that meanders through a secluded hollow.

The "mountain" is a photographer's or painter's paradise. Early in the spring, the dogwoods and redbuds burst out in celebration to boost the faithful cedars that have held their green all winter long. Soon after that, the wild honeysuckle decorates the south side of the hill and fills the area with intoxicating aromatics. The grove of wild plum soon fans its miniature blossoms in the air and the shiny sassafras trees and the cluster of gray barked persimmon cheers on the show. The pin oaks, ash, elderberry, wild hazelnut, and huckleberry bushes and the clump of sumac soon join the parade. Even the gruff old shagbark hickory seems to enjoy nature's annual riot of color and life on Hemphill Mountain.

Singing Creek, which gurgles and ripples its way around the limestone ledges at the foot of the mountain, provides nature's own Musak as it goes about the task of smoothing the stones in its bed. The birds and squirrels and rabbits and the occasional sloe-eyed white-tailed deer seem to enjoy this serene spot as much as my family has through the years.

I really envied Marilee and the kids. Next year, I promised myself . . . Then the phone rang.

"Jim, it's gone. It's gone!" wailed Marilee.

"What's gone?" I blurted, scared to death.

"Hemphill Mountain."

"A mountain can't be gone! Slow down and start at the beginning."

"Well, the beginning is that, unbeknownst to us, Verle and Velma sold their place last year and moved to Arizona. Better for Verle's arthritis they said."

"Who did they sell . . ."

"That's just it—they sold to FPI, you know Forest Products International. They own half the county now. They did to Hemphill Mountain just what they are doing to thousands of acres around here. First they chemically kill all the trees and brush. A few months later, they plant pine seedlings in ridiculous straight rows. They want lumber, that means pines, not dogwood, persimmon, or sassafras. I tell you, Jim, it looks like a graveyard."

When I hung up the phone, I was sick—and mad, all at once. I have nothing against pine trees. I can think of nothing more romantic than holding hands with Marilee underneath the three big loblolly pines in her parents' backyard and listening to the evening breeze try to slip through their branches without stirring up a love song. But to wipe out the oaks and cedars, wild plum and redbuds, just so you can raise a stand of pine trees to be butchered by chain saws, is an obscenity—even if the builders of flimsy condominiums and fast-food restaurants need 2 x 4's.

I phoned my Uncle Ruppert, mayor of Wilson Flats, and asked him how all this happened. He had a one-line explanation that I've heard way too much lately. "It's good for the local economy, Jim."

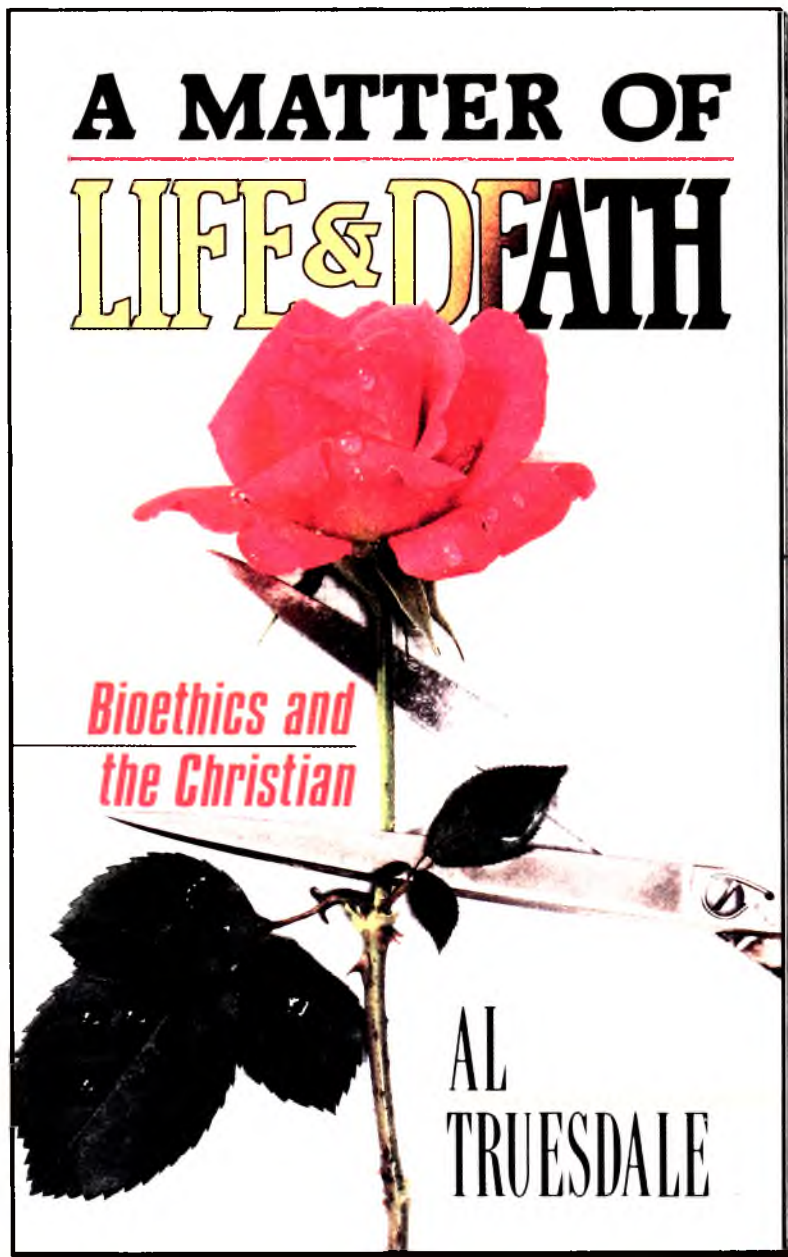
After talking to Marilee and Ruppert, I went outside with my flashlight. Sure enough those 2 x 12's were stamped "FPI." I loaded them back in the station wagon. They went back first thing the next morning.

Jim Wilson

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