

Herald of Holiness

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NAZARENES IN POLITICS

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Herald of Holiness

CHURCH OF THE NAZARENE

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NOVEMBER 1990

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MAKING A DIFFERENCE: The Christian and Politics

BY TOM FELDER

This month, citizens across the United States will be offered another opportunity to elect representatives on all levels of government. For months, television commercials, newspaper advertisements, and billboards have solicited our votes for candidates and issues. The unique American political drama is played out once again.

For Christians and the Church, it is a perplexing time. In the 1980s, evangelicals found themselves at the forefront of the political process primarily because of the emergence of groups like the Moral Majority and Ronald Reagan's courting of the evangelical vote.

In fact, in 1980, 77 percent of those considering themselves evangelicals voted, with 56 percent of them throwing their support to Reagan. That same year, only 72 percent of non-evangelicals voted in the general election.

Four years later the number of evangelicals voting dropped to 70 percent, but 81 percent of these voted to return Reagan to the White House.

As the decade drew to a close, evangelicals were still involved in the political process, but no candidate received their overwhelming support as Reagan had. In 1988, many believed that Pat Robertson would automatically inherit the evangelical vote; however, Jerry Falwell threw his support behind George Bush. Other GOP candidates like Robert Dole and Jack Kemp picked up portions of the evangelical vote in the presidential primaries.

Jesse Jackson carried a block of the evangelical vote for the Democrats, winning the implicit endorsement of the National Black Evangelical Association and overwhelming support from the black church community.

Thus, by the end of the 1980s, evangelicals found themselves in a perplexing situation. The events of

the decade had made them players in the political process. However, in many instances, Christians were political newcomers and unfamiliar with the inner workings of the political machine in both parties.

As we enter the 1990s, evangelicals are faced with a major decision concerning their involvement in the political arena. It is not so much a decision as to which party is the "most Christian," rather, it is a question of whether evangelicals will build upon the experience gained in the last 10 years and continue to exercise their rights as citizens.

Therefore, as Americans prepare to go to the polls, we wanted to find out how Nazarenes can be more involved in the political process. To gain insight on this subject, we spoke with three politicians who are members of the Church of the Nazarene. Not only have these men captured the support of their constituents, they are Christians and are involved in the work of their church.

KENNY MARCHANT

Kenny Marchant, a Republican, is a Texas State Representative, a position he has held since 1986. He was first elected as a city councilman in Carrollton, Tex., in 1980. In 1984, he served as mayor pro tem and was elected mayor of Carrollton later that year. Currently, Marchant resides in Coppell, Tex., with his wife, Donna, and four children: Matthew, 13; Luke, 10; Kenny, Jr., 6; and Dallas Shannon, 5.



Marchant

The Marchants attend Carrollton Church of the Nazarene where he serves on the church board. Marchant is also a member of the Southern Nazarene University Board of Trustees, representing the Dallas District, and is president of the SNU Foundation.

JAMES A. SHEETS

James A. Sheets was elected mayor of Quincy, Mass., in November 1989. A Democrat, he had represented Ward 4 as a councillor since 1974, serving as president of the Quincy City Council 1984-85. He served in



Sheets



THE MARCHANT FAMILY: Back row (l. to r.): Luke and Matthew; Front row (l. to r.): Donna, Kenny, Jr., Dallas, and Kenny.

the Massachusetts House of Representatives 1975-78.

Sheets and his wife, Joann, have four children: Kimberly Woodward, 27; Jim, 23; Robert, 22; and Luke, 15. They have one granddaughter, Jessica Lynn.

Each member of the Sheets family is a graduate of Eastern Nazarene College, except 15-year-old Luke. Sheets' son-in-law, Stephen Woodward, is also a graduate of ENC.

Sheets is a member of the Wollaston, Mass., Church of the Nazarene.

L. THOMAS SKIDMORE



Thomas Skidmore serves as judge on the Court of Common Pleas (probate division and juvenile jurisdiction) in Medina, Ohio. He was elected to that position in 1984 and faces reelection—unopposed—this

month. He is a Republican, although the general election is nonpartisan.

Skidmore began his career as an elected official in 1974 when he was elected to the Medina City School Board. He served as a member of that board and the Medina County Joint Vocational School Board until 1982.

He and his wife, Lois, have three children: Cyndi Gray, 34; Lee, 32; and Rob, 20.

A member of Wadsworth First Church of the Nazarene, Skidmore serves on the local church board and the North Central Ohio District Advisory Board. He also serves as a member of the Mount Vernon Nazarene College Board of Trustees, the Nazarene Publishing House Board, and the General Board of the Church of the Nazarene, where he is chairman of the Communications Department.

HOW DOES A CHRISTIAN GET INVOLVED?

Perhaps the most basic question we asked our panel is how should a Christian get involved in politics.

"Vote," Marchant says emphatically. Skidmore agrees, pointing out that many local elections are won with a difference of just a few votes. Each sees this as the minimum a Christian should do.

"Your vote does count," Skidmore stresses.

The panel also says that it is important that we make our views known to our elected officials. "Write letters to your local, state, and federal officials," Marchant says. "Let them know who you are and how you feel."

"Personal letters kept reasonably short and to the point do make a sub-

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"Some Christians wear their Christianity as a badge that is supposed to excuse political naiveté."

*Kenny Marchant
Texas State Representative*



Judge L. Thomas and Lois Skidmore

stantial difference to an elected official," says Skidmore. "Form letters are less desirable, but they are better than no letters at all."

In addition to voting and writing letters, the panel suggests becoming personally involved in the political process.

"The most direct way is to run for office," says Marchant. "But, there are many other ways to be involved. Work in a candidate's campaign. Donate money to a candidate."

Sheets agrees and suggests that a Christian can become directly involved through local civic organizations and even groups like the Parent-Teacher Association.

Each of the panel members speaks from experience. Sheets got his foot in the door by running for local office in 1969 at the encouragement of his stu-

A Christian in politics has the "opportunity to affect the quality of the lives of people . . . make a difference for right . . . [and] . . . serve your fellowman."

*James A. Sheets
Mayor, Quincy, Mass.*

"Being a Christian should make me a better judge."

*L. Thomas Skidmore
Judge, Medina, Ohio*

dents at Quincy Junior College. He was eventually elected to office in 1974.

Skidmore and Marchant entered the political arena through the local level as well. Marchant ran for an open seat on the city council, and Skidmore made an unsuccessful run for county prosecutor in 1964. He was elected to the local school board 10 years later.

Skidmore stresses the importance of a Christian being involved by referring to Matthew 5:13: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

"In this day of situation ethics, secular humanism, and low moral standards, we Christians must be the preservative, the flavoring of the community," Skidmore says.

However, as Christians seek to become involved in the political process, they may face problems.

CHURCH AND STATE

One such problem is that of separation of church and state. Considering this basic tenet of our Constitution, can a Christian truly be involved in the political arena?

The panel does not see a conflict.

"There is no inherent conflict in being true to both (Church and State) any more than there is an inherent conflict in being true to God and serving in the common professional capacities," says Sheets.

"The separation of Church and State is appropriate as it was intended by the writers of our Constitution," adds Marchant. "Atheists and those against the Church have distorted our original constitutional views to their advantage. The writers of the Constitution were not against religion, they just did not want the new nation to support the church financially or militarily as it had in England."

Skidmore holds a similar opinion: "Separation of Church and State is basically for the purpose of ensuring that we have no government- or state-supported religion. From the beginning, our founding Fathers expressed a strong belief in God. Being a Christian should make me a better judge."

VALUES VS. COMPROMISE

Another potential problem concerns balancing one's Christian values with the political tradition of compromise. Does a politician have to compromise Christian values?



THE SHEETS FAMILY (l. to r.): Robert, Luke, Joann, James, Jim, Stephen and Kimberly Woodward.

Marchant points out that there are plenty of opportunities to do so, but it is not necessary: "Once you take your stand, you will gain the respect of the people." He adds that not only can Christian politicians be true to God and their constituency, but they can be true to God and honest with their constituency as well.

Marchant admits that he has faced issues where he disagreed with his constituents. He says many of those who have elected him to office support pari-mutuel betting and a state lottery, but Marchant consistently votes against both. He also points out that on the abortion issue his district is predominantly pro-choice, while he is pro-life.

Skidmore also concurs that it is possible for a Christian politician to maintain his values without compromise. He frequently speaks out against drinking alcoholic beverages and is not ashamed of his Christian beliefs. However, he says that there is a difference between compromise and tact, regarding when, where, and what is said.

REPUBLICAN OR DEMOCRAT?

But, what about party affiliation? As was stated earlier, evangelicals provided overwhelming support to the Republicans on a national level in 1980 and 1984. In 1988, the GOP openly courted evangelicals when Platform Committee Chair Kay Orr proclaimed that "family values, patriotism, and belief in God" would be an integral part of the party's platform.

Yet, statistics show that, in the 1980s, more evangelicals were registered Democrats (43 percent) than Republicans (38 percent). Also, many Christians would argue that the traditional Democratic emphasis on caring for the poor and disadvantaged is more in line with Christ's teachings. Is one particular party "more Christian" than the other?

Christians can be found in both parties claiming that "their party" is more godly than the other. Some would argue that it is inconsistent with Scripture to affiliate with a political party that supports gay rights and abortion on demand. Others would be equally ashamed to associate with a political party that seems to be more concerned with economics than helping the poor and disabled.

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THE CHURCH AND POLITICS

As Christians seek to become more involved in the political process, what role can the Church play? How far can ministers go in supporting a particular candidate or issue?

The important fact for U.S. pastors to remember is that the church is a tax-exempt organization, according to Oliver S. Thomas, general counsel for the Baptist Joint Committee on Public Affairs.

In a September 1988 article in the *Report from the Capital*, Thomas encouraged churches to "reexamine the provision in the Internal Revenue Code (IRC) pertaining to political activity by exempt organizations. IRC 501(c)(3)

reads in part that such organizations must not 'participate in, or intervene in (including the publishing or distributing of statements), any political campaign on behalf of (or in opposition to) any candidate for [elective] public office.'"

Though the church serves a higher law than the IRC, Thomas offers the following advice for churches:

1. A church should not endorse a candidate for elective public office directly or indirectly. It does not matter whether the endorsement occurs through a sermon, church newsletter, sample ballot, or any other means, "statements supporting or opposing a candidate must be avoided."

Thomas also points out that churches should avoid using inflammatory labels when mentioning a candidate by name. For instance, referring to Candidate X as the "pro-abortion, anti-family candidate" could carry the effect of an endorsement for the opposing candidate even if that was not the intention.

If a church official or minister endorses a candidate, a disclaimer should be issued stating that the official's views do not reflect those of the church itself.

2. A church should not provide financial or other support to a campaign for elective office. "An exempt organization cannot provide financial support for any candidate, party,

or political action committee, [nor can it] provide volunteers, mailing lists, publicity, or free use of facilities unless those facilities are made available on an equal basis to all other parties and candidates in the community."

3. A church should not distribute or display campaign literature on church premises. Literature can only be distributed in the context of a public forum or when material from all candidates is offered.

4. A church should not organize, establish, or support a political action committee. Individual church members may establish a PAC for

the support of a particular candidate or party, but the church cannot support this.

According to Thomas, the list of prohibited activities can be summarized in one sentence. "You may talk about issues, but not about

individual candidates or parties."

However, there are a number of legitimate voter education activities that churches may conduct, according to Thomas.

1. Churches may distribute voting records of legislators or members of Congress. However, the content of the publication should not indicate bias for or against a particular member, including statements that the legislator agrees or disagrees with the church's position on particular issues.

2. Churches may distribute questionnaires to candidates for the purpose of educating voters on each candidate's views on a wide range of issues. Again, however, the questionnaire should avoid bias.

3. Churches may conduct public forums, debates, and lectures. These should be nonpartisan and every effort should be made to have all candidates present. At least two candidates should be present.

Thomas points out that, while exempt organizations may not support or oppose candidates for elective office, individual members have "a constitutionally protected right to participate in the political process."

Individual church members may support or oppose any candidate or party, but the church as an organization should not.

What Are You Trying to Do?

When Mark Graham, Judith Perry, and I became the *Herald* editorial team about a year and a half ago, we knew that we needed a mission statement. We did not want to become practitioners of Shakespeare's "glib and oily art, to speak and purpose not" (*King Lear*).

Armed with good advice from wise men like James Thurber who once avowed

*All men should strive to learn
before they die*

*What they are running from,
and to, and why*

and Thomas à Kempis who counsels in *Imitation of Christ* that "every day we ought to review our purpose, saying to ourselves, 'This day let me make a sound beginning,'" we resolved to create a meaningful mission statement.

We came up with a goal document that we presented to division directors Cecil Paul and Paul Skiles and to the Board of General Superintendents. We have been living by that document to the best of our ability. Here is an outline of "The Ten Commandments for the *Herald of Holiness*." The *Herald of Holiness* must:

1. Be faithful to the heritage and relevant to the age.

In these days when so many spiritualities glut the market, it is important to know who we are. We are not "mainline Protestants" or even mainstream evangelicals, we are Wesleyan/holiness people. Everything we do at the *Herald* is informed by "memory" of our heritage and the need to make it "relevant."

2. Be a spiritual resource packet.

That's why every issue of the *Herald* has at least one article on Bible study, prayer, and spiritual forma-

tion. This starts (but does not end) with "Into the Word," "When You Pray," and "Rhythms of the Spirit."

3. Accent the covenant community relationship among Nazarenes.

The church is a called-out covenant community. We believe that reading the *Herald* regularly enhances the sense of kinship and bonding among Nazarenes everywhere. We hope people will open the *Herald* as if it were a letter from home.

4. Be committed to the mission of the church.

The *Herald* mission is as broad as the mission of the church, therefore it stresses the church's fourfold aim: **Worship, Evangelism, Nurture, and Service.**

5. Focus on people more than on programs.

Our research shows that our people want to read about people—people winning souls, overcoming adversity, making a difference in their world—not about programs. We concentrate on people, not programs, although the two are often mixed.

6. Chronicle the life of the denomination.

We want to make the *Herald* the type of magazine that a researcher could pick up 100 years from now and get an accurate picture of our church in this era.

7. Speak to the needs of the Christian family.

A recent Gallup poll revealed that the most crucial issues facing Nazarenes are personal family problems. The *Herald* must regularly address Christian family concerns.

8. Provide Christian responses to current social problems.

The *Herald* is not to provide simplistic answers to the scourge of so-

cial problems that bedevil our times, but it must help our people think *Christianly* about them.

9. Have a good marketing plan and be financially responsible.

In spite of the best intentions, the marketing efforts during the past several years have not been very satisfying. Many Nazarenes still do not receive the *Herald*. On the matter of financial responsibility, it should be noted that the *Herald* is still offered to our people below cost. Our \$9.00 subscription price is considerably below the cost of our sister publications. *The Wesleyan Advocate* goes for \$12.50 per year, and the Free Methodist publication, *Light and Life*, is priced at \$14.50.

*We want to do our part
in giving a Christlike shape
to the years that are
about to be.*

10. Be aware that the future is subject to creation.

God has made us partners in creativity with Him; therefore, the future is not something to drift into shoulder blades first. It can be more than some mysterious realm beyond the rim of tomorrow. Rather, the future is subject to creation. The *Herald* staff is committed to doing its part in giving a Christlike shape to the years that are about to be.

We hope that this brief review of what we are trying to do will make you more eager than ever to help us put "A *Herald* in Every Home." H

General Superintendent's VIEWPOINT

GRATITUDE DEMANDS EXPRESSION

DONALD D. OWENS, GENERAL SUPERINTENDENT

Give thanks to the Lord, call on his name; make known among the nations what he has done. Sing to him, sing praise to him; tell of all his wonderful acts" (Psalm 105:1-2, NIV).

Psalm 105 is one of the four great songs of Israel's history. Throughout this survey, the emphasis is upon the mercy and faithfulness of the Lord to His people as demonstrated in "all his wonderful acts." This song is especially noteworthy for the constant repetition of the pronoun *he*—"He confirmed," "He made," "He sent," etc. There are some 40 references in this single psalm dramatizing the interaction in events by a personal, powerful God! He is immediate, caring, and constant.

The Psalmist exhorts us to: "Give thanks to the Lord" for His marvelous intervention and provisions; "Call on his name," born out of full assurance of His support and evidences of His goodness; and "make known among the nations what he has done" (v. 1). In Israel's history, it was the presence of God in the midst of His people above all else that witnessed to the nations of His favor and honor.

In Hebrew thought, "to call upon God" is frequently used in the sense of "publicly proclaiming," that is, to set forth among all nations the facts about God's acts of remembrance and mercies with song and melody.

Indeed, thanksgiving demands such expressions. For decades the

Church of the Nazarene has sought to express corporate praise by participating in a thanksgiving offering to God as He calls for fulfillment of the Great Commission. Since this work of praise lies so close to the heart of God, it is appropriate that this "thanksgiving movement" continue with unabated devotion.

The Thanksgiving Offering is important to help all of our churches raise a portion of the General Budget for world evangelization.



While no official goal has been set this year, the Thanksgiving Offering is important to help all of our churches raise a portion of the General Budget for world evangelization. Last year through this means the Church of the Nazarene supported the following efforts to "make known among the nations what he has done"

- 622 missionaries in 92 world areas
- education assistance for missionaries' children
- 185 world mission districts
- 39 Bible colleges and seminaries in world areas with an enrollment of more than 3,913 students
- 3 nurses training colleges
- 3 hospitals and 35 clinics, ministering annually to more than 353,495 patients
- more than 45,000 children educated in 373 Nazarene primary and secondary schools in world mission areas
- a teacher training college
- a Christian junior college
- materials printed in 50 languages
- Casa Robles missionary retirement home
- pensions for retired missionaries
- "Thrust to the Cities" programs
- administration of ministries and services of the denomination.

For this we praise God and express gratitude to our people. "Sing to him, sing praise to him; tell of all his wonderful acts," and "remember the wonders he has done" (vv. 2, 5). H

The Readers Write

Report Abuse

I was very pleased to see you devoting space in your magazine to address the issues of child sexual abuse and family violence. However, I felt that the article did not go far enough in emphasizing the importance of every person to report suspected child abuse. While the article dealt with forgiveness and redemption, I felt that it did not go far enough in stressing the need for early detection and prosecution of the perpetrators. Surely it is our Christian duty to do everything possible to report to the authorities once we suspect something may be happening to a child. In most states, these reports can be made anonymously. As a result, civil liability for these reports is minimal.

A child was recently killed in Arkansas as a result of child abuse. After the original outpouring of grief and sympathy, the public became enraged at the number of people who knew the child was being injured but did not take actions to protect him. This should cause all of us to take seriously Jesus' admonition that we are our brother's keeper—especially the children.

*Johnnie Emberton Rhoads
Rogers, Ark.*

A Helping Hand Needed

I am at the Lansing State Penitentiary at Lansing, Kans. I serve my God and fellow prisoners here.

Please, some way, send me a new subscription to the *Herald*. I love it so. I am 49.

*Randall Gray
Lansing, Kans.*

Prayer Support

I pray for our *Herald* staff and want you to know I love and appreciate them all. I should have written long ago to express my thanks.

May God bless you all.

*Mrs. Thelma Curtis
San Antonio, Tex.*

Pertinent

I really appreciate the *Herald*. For my wife and I, the articles are very pertinent to our fast-changing, secular world that desperately needs the gospel. . . .

I enjoy every article and look forward to reading every issue. Keep up the good work!

*Phillip Gunter
Gardnerville, Nev.*

Inspiring

I love the *Herald of Holiness*. . . . People of today need stories to inspire them about what's going on—stories to live by. Now I'm sick with cancer, and the whole magazine inspires me and helps me when I'm too sick to go to church. . . . I plan to give my copy to friends who used to come to church. . . . I can't begin to tell you how much I enjoy the magazine.

*Gatha Irvin
Hobart, Okla.*

Fifty-five and Still Alive

In a study of the top executives in 500 of our largest corporations, a profile of a successful man was developed. Part of that profile reveals the average age of a successful businessman to be 53.

It's puzzling why a businessman can be heralded a success at that age while members of the clergy are often viewed as over-the-hill at approximately that age. More than one pastor with whom I am personally acquainted has been told that because of their age they will need to look for a smaller church.

We pastors often hear that church boards are requesting younger men. My message to church boards is that a pastor can be 55 and still alive. Don't overlook the older pastor! . . .

If a board does not consider a man of 55, but instead opts for younger leadership, does that mean the board members who have reached that age will step aside? Let's not overlook the fact



"Sanctified people do not pout. They may become vexed in their spirits, but they do not pout!"

Leadership, Summer 1989

that there are many excellent board members who are 55 and still alive.

I believe the acid test is not a person's age but rather the will of God. A good question for board members to ask themselves is: Is God telling us He wants a younger man here, or are we telling God what we want?

Larry T. Allen
Chandler, Ind.

Art and Beauty

I'm writing to express my interest in the articles on art in the *Herald* for July 1990. It is refreshing to know that there are many approaches to love and beauty around us.

I especially enjoyed Miss Shafer's cover page and article. She has captured the beauty of the plainness of man against the beauty of God through nature.

Ethel Allison
Covina, Calif.

Fifty Years

I especially enjoy the pieces authored by Reuben Welch, Morris Chalfant, and William McCumber, and the editorials. I can't understand people sending in negative criticism of the paper. I suppose they have the right to do so. But as far as my opinion is concerned, if it is worth anything, I think the *Herald* is great. You are doing a great job. Keep it up!

Oscar H. Burchfield
Toronto, Ohio

Israel, Yes—Campolo, No

I do not agree with Tony Campolo. In the first place, all of Palestine . . . was given to Abraham 3,000 years ago, before the Arabs were known (Genesis 17:8). . . the Arabs have Egypt and all Jordan . . . and the Jews just have a small portion of Israel?

The PLO is against the Jews and the Christians, so why let them have more?

Russia does not give up land it conquers in war, . . . so why does Israel have to give up land it gets by war?

Loren W. H. Baker
Denver, Colo.

Saint and Sinner Distinctions

Thank you for the privilege of addressing the article "The Household of God" by Rebecca Laird that appeared in the July issue of the *Herald*.

Most of the first 30 years of my life were spent in two of the largest Protestant denominations in our country. I was included as a part of the household of faith, participating in all the many and varied activities as well as teaching in the Sunday School and taking Communion.

In all those years, I never once realized the awfulness of sin nor that I was really a sinner, badly in need of the saving grace of God! I never knew that there not only *could* be but also *must* be a "know so" experience—repentance that cleared the way to God and to which the Holy Spirit bore witness—not just a deepening and nurturing of some kind of nebulous faith.

The kindest, most loving thing that could have happened to me in all those years would have been for someone to explain the difference between being a sinner and being a Christian.

The answer to the question: "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?" is simply this: Larger and ever larger groups, including multitudes of the lost, doing all the good deeds and great works, to which the Church has been called, may never become aware of their lost condition and of their ultimate end! God forbid!

Hazel Soffell
Sheridan, Wyo.

Give the *Herald of Holiness*



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Real Life Issues

I really appreciate the *Herald of Holiness*. The articles speak where we live, to real-life issues.

I'm glad you are reaching the needs of the people. "My Brother, the Alcoholic and Drug Abuser" is a good example of the "hurting" that is going on in our world. I appreciate the information at the end of the article to get help. My dad was an alcoholic. . . . There are so many more out there who need us. . . . I want to be of use to God to minister to the hurting.

The *Herald* is helping. Thank you.

Shirley Knipker
Excelsior Springs, Mo.

The Spirit, the Word,

I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you (John 16:12-15, RSV).

This final saying of Jesus about the Holy Spirit is set squarely in the context of His going away. From the disciples' perspective, His going was the end. From the perspective of Jesus, it was their open door to the future. And both were right.

The departure of Jesus brought a shattering end to all the disciples had experienced of Jesus' personal presence and ministry. It was an end as radical and irreversible as death—nothing would ever be the same again. The door was shut. What Jesus knew that they could not know, could not hear, could not bear, was that the door was not locked. It would swing wide in the blazing light of His resurrection, illuminating a future richer than they could possibly conceive. It was a future with Him to be experienced through the presence of His Holy Spirit.

Jesus was getting them ready for that future. There was so much to say, so much for them to learn, but they couldn't absorb or bear it yet. How could they? All they knew for sure was that the old, familiar times were gone. In the absence of Jesus, would the future gradually erode and eventually nullify what they had shared with Him? Or would it bring all of that to fulfillment?

What words could Jesus have said that night that would carry them into the world and their future in it? They weren't ready for Jesus' words, but they were, thank

God, ready for His promise of the Holy Spirit, the Spirit of truth, who would guide them into the truth and interpret their unfolding future (v. 13).

What Does the Future Look Like?

How vital, how crucial, then, is the ministry of the Holy Spirit. Of course, we are not sitting where those first disciples sat, but we are later disciples, sitting where we sit, and their question is our question too. It is the existential question of believers at every critical juncture. What will the future bring?

We are coming to the close of an announced year of Sabbath resting and worshiping and seeking God for guidance in dealing with that precise question for our denomination. And each one of us, in our own times of significant change or decision, must confront the same issue. Does the future mean inevitable, gradual erosion and final loss of our meaning and our message and our mission, or does the future portend their fruition? Jesus opens wide the door, floods our wonderings and fears with the light of His resurrection, gives us the gift of His Holy Spirit, and beckons us into the future!

Who Will Unfold the Truth for Tomorrow?

What we cannot now bear, what we aren't yet able to receive or

ready to learn, the Spirit will unfold as we are able. What He hears He will teach us and will declare "the things that are to come" (16:13, RSV). Nothing in John's Gospel leads us to think that Jesus' concern was that His disciples have the future unveiled for them. What we believers need is not revealed foreknowledge of coming events but unfolding truth in the changing contexts of our coming experiences. His promise is that in each new situation that comes, the word of Jesus and the truth of the gospel are disclosed anew, and our deeper understanding of Jesus becomes a source of new insight and strength. As Jesus taught what He heard from His Father (7:16-17; 8:26, 40;

Jesus' word becomes effectual every time we find ourselves face-to-face with the future.

12:49-50), so the Spirit will declare to us the things He hears from Jesus.

Jesus has already said the "many things" He has yet to say (v. 12, RSV). What the Spirit declares is not something new and different from what Jesus has said—no new revealed mysteries, no new illuminations. Rather, in the Spirit's teaching ministry, the gracious words of Jesus continue to be life-giving. The power of Jesus' word becomes effectual each time we find ourselves face-to-face with the future. The Spirit is at work in the



and the Road Ahead

world and gives freedom and power to step into the darkness of the future, because it is always illuminated by the Word. "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free" (8:31-32, RSV).

A Word for the Road Ahead

Our unfolding future does not center on anything other or more than Jesus Christ our Lord. The Spirit, Jesus said, "will glorify me, for he will take what is mine and declare it to you" (16:14, RSV). Of course, this does not mean that the Spirit only glorifies Christ and not the Father. Jesus went on to say, "All that the Father has is mine; therefore I said that he will take what is mine and declare it to you" (v. 15, RSV). The glorifying of the Son *is* the glorifying of the Father (11:4; 12:23-28; 13:31-32). Jesus can speak the way He does because of the oneness He shares with His Father (8:28; 12:49; 14:10; 17:8). The Spirit declares the things of Christ, and so the Son is glorified. Christ declares the things of His Father, and so the Father is glorified.

"All that the Father has is mine" (v. 15, RSV). What a word for the road ahead! The Father is Creator and Sustainer of the universe, the Maker and Redeemer of His loved human race. Our Lord Jesus, who "was in the beginning with God" and without whom nothing was "made that was made," is the Word made flesh who has dwelt among us (John 1:2-3, RSV), the Lamb of God and Savior of the world (John 1:29; 1 John 4:14).

He is the one who teaches truth, embodies the way, and empowers life (John 14:6). To proclaim Him is to "declare the principle of all

things," as William Temple said. Think of His preexistence, His heavenly home, His self-emptying incarnation, His death, His resurrection and ascension!

To say that our future centers in Christ is not to stifle or limit the future but to release and empower it. The whole created natural world is open to us in Jesus, the whole wide world of persons is open to us, the way of meaningful and redemptive life is open to us in Jesus. Paul would say, "All things are yours . . . and you are Christ's; and Christ is God's" (1 Corinthians 3:21, 23, RSV).

Isn't it a wonder how the gospel has endured and flourished through all these centuries? Who could have predicted the winding path the Church would take through history, or the manifold ways Christ would be understood, loved, studied, and interpreted from generation to generation. Through all this His meaning has not been exhausted nor His "unsearchable riches" diminished. Nor will they ever be. His word is ever new, yet it is the old word of His Father. When that word is humbly received and faithfully spoken in the power of the Spirit, it still effects creative and powerful newness.

Say "Yes" to the Way of the Cross

The Spirit's work is to glorify Christ (16:14); that is, the Spirit will make clear the magnificent meaning of Christ, what He has said and what He has done. The particular glory of Christ, John's Gospel makes clear, is the glory of His passion (7:39; 12:16, 23-24; 13:31-33; 17:1). Jesus is glorified as

the meaning of His death and resurrection are made increasingly clear to His followers. The glory of Jesus is the glory of His death, His resurrection, and His ascension.

The full majesty of that mighty accomplishment cannot be grasped in a single moment of revelation, nor in a single lifetime. It is "wealth that can never be told." What can be told and what *must* be told is that the "lifted up" Jesus (John 3:14-15) is the Jesus whom the Spirit lifts up. The Spirit glorifies the one who took His departure by means of suffering and went to His throne by way of a cross.

If in all this there is any "hope of glory" for us, it is this crucified, risen, glorified Christ in us (Colos-

To say that one's future is centered in Christ is not to stifle or limit it but to release and empower it.

sians 1:27, RSV). Sometimes we sing, "In our church, Lord, be glorified." We are singing a corporate "yes" to the way of the Cross. When I sing, when you sing, "In my life, Lord, be glorified," we are responding to the Lord's call: "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34, RSV).

The way of the Cross is the way ahead—through the door flung open by the Lord of glory and ablaze with the light of His resurrection.

NEW REALITIES IN MISSION

BY RAYMOND W. HURN

Talk no more about entry into the 21st century. Peter Drucker contends "that the next century is already here."¹ The world has made a quantum leap into the future. All people are now surrounded by tomorrow's world. Social, political, economic, and educational changes have created an avalanche of new realities. Every facet of life faces in different directions for all mankind. And—this does affect the Church of Jesus Christ in every part of the world.

New realities in mission became visible again to me in the Korea Central District Assembly in Seoul in March 1990. Among the ordinands were a preacher and spouse who had returned from Italy to be ordained on their home district. They had been sent and funded by their local church as Nazarene missionaries (they had no connection to the World Mission Department). With joyful praise, the

district received them and voted to approve the ordination. To our Korean Nazarenes they are "official" missionaries.

Here are other factors that address our new realities in mission: The National Board of Japan gave \$1 million (U.S.) from property sales to open our work in Thailand. Long Beach (Calif.) Cambodians are making probing efforts in their homeland and are eager to establish Nazarene churches among their own people. Papua New Guinea Nazarenes have their eyes on the myriad numbers of islands nearby and yearn to evangelize the Solomons and beyond. Australia and New Zealand Nazarenes maintain a continued involvement of their own missionaries to Papua New Guinea.

There are dramatic stories of missionary opportunity coming out of Eastern Europe, Africa, and South America. The rise of the Pacific Rim is well-publicized phenomenon. World trade is shifting with increasing speed to cities of the Pacific Rim—Tokyo, Sydney, Los Angeles.² Two-thirds of the world's population will live in Asia by the year 2000. Along with this rapid economic expansion,

the doors open ever wider to the gospel of Christ.

Preliminary proposals for Asian Nazarenes to identify, recruit, train, fund, and deploy missionaries are being seriously weighed. Six hundred missionaries (nearly all Anglo) is but a beginning point. New realities of opportunity in mission challenge our best. A thousand new missionaries in

***By the year 2000
two-thirds of the
world's population will
live in Asia.***



Dr. Raymond W. Hurn is a general superintendent of the Church of the Nazarene.

a decade is possible. We must help non-Anglo world areas to become sending stations for hundreds more. The non-Anglo churches cannot carry this responsibility alone. All of us must help.

Our help must first come through concerted prayer and, second, through sacrificial giving to the General Budget. How else can we implement a strategy? We must have millions of dollars of General Budget funding to meet 21st-century challenges. A major concern is the care of our missionaries (including funding their pensions in old age). This is not

Six hundred Anglo missionaries is but a beginning point. More and more of our new missionaries will come from non-Anglo churches.

a casual matter for emotional, personal giving but a need that must be solidly funded. The time has come when every district everywhere must first of all pay the General Budget 100 percent (or overpay it) every year. We are greatly limited in our world strategy if we don't underwrite the General Budget first of all, then put some frosting on the cake through 10 Percent Specials—but let this be over and beyond the lifeline giving to General Budget.

In Taiwan and Hong Kong there is apprehension and anticipation among Nazarenes—apprehension as the date approaches for reopening relationships; anticipation of open doors for the gospel in China.

Thank God for Peter Kiehn, who let God lead him to China in 1914. Other Nazarene missionaries followed. Though a blackout of more than 40 years has prevented the physical presence of Nazarene missionaries, our prayers have penetrated the bamboo curtain. The faithfulness of the Holy Spirit has not diminished, and 40,000 Chinese Christians with holiness roots live in the very area once assigned to Nazarenes.

What about our new realities in mission? Our labor has not been in vain. Our faithful support of General Budget has been and will continue to be our "lifeline" of support. Nazarenes, let us rally to give the greatest love gift of all for world evangelization this fall 1990 in the Thanksgiving Offering to God for the gift of His Son

Jesus Christ, the Savior of the world.

1. Peter F. Drucker, *The New Realities in Government, Politics, Economics, and Business in Society and the World View* (New York: Harper and Row Publishers, 1989), ix.

2. John Naisbitt and Patricia Aberdene, *Megatrends 2000. Ten New Directions for the 1990s* (New York: William Morrow and Co., Inc., 1990), 178-215. See chapter 6, "The Rise of the Pacific Rim."

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LIBERATION COMMUNITY CELEBRATES 5TH ANNIVERSARY

Liberation Community, a Fort Worth, Tex., inner-city ministry, celebrated its fifth anniversary Sunday, September 9, according to Bryan Stone, pastor. About 150 persons were present in the celebration service, including city officials, members of the organization's board of directors, and persons from other churches in the community. Charles Jones, West Texas District superintendent, spoke at the service.

Since its founding in 1985, Liberation Community has served more than 5,300 families, which includes at least 21,100 individuals, according to Stone. More than 32,000 items of food and 18,700 pieces of clothing have been provided through their various ministries.

According to Stone, one of the most successful programs at Liberation Community has been "Liberation Housing," a project that seeks to help families purchase homes.

Through the program, Liberation Community assists families in selecting property from among the many foreclosures in the area. Stone and his staff then work with the family to ar-



Bryan Stone, Liberation Community director, and Gladys Coleman-Brown, Liberation Housing director, inspect a newly donated house.

range affordable financing to purchase the property and to make repairs.

Once the family has moved into the home, Liberation Community teaches the residents to establish a budget and make minor plumbing and electrical repairs.

"Too many housing programs simply put people into a house and kiss them good-bye," Stone said. "We are more than a mortgage holder. They come to us with their problems, and we help them work through them."

GUATEMALA DISTRICT SHOWS STRONG GROWTH

Guatemala North Verapaz (formerly Guatemala Alta Verapaz) District showed strong growth during the past year, according to General Superintendent William J. Prince. Prince conducted the annual district assembly there this year and was present for the board of trustees meeting for Instituto Teologico Nazareno in Guatemala City.

According to unofficial figures compiled by the general secretary's office, full membership on the district from 1989 to 1990 grew by 1,102 to 13,100. During the same period, the number of churches grew from 77 to 103.

"It was amazing to hear the district superintendent apologize for not doing more, and that they enjoyed beginning new churches as extensions of their ministry," said the general superintendent.

Jesus Reyes de Leon serves as superintendent of the district.

Pictured below (back row, l. to r.): General Superintendent William J. Prince, MAC Education Coordinator Mario Zani, District Superintendent Jesus Reyes de Leon; and (back row, center) MAC Regional Director Jerry Porter, with the members of the board of trustees of the Nazarene Bible School in Guatemala. (Photo by C. L. Gage)

NAZARENES DEPLOYED

Many Nazarene servicemembers have been deployed to Saudi Arabia as a part of "Operation Desert Shield," according to Curt Bowers, Chaplaincy Ministries director.

"The need for ministry is great," Bowers says. "Churches wishing to send letters and cards of encouragement are desperately needed. However, address changes are not coming in fast enough to be effective."

Bowers is asking family members and friends who have someone in the Persian Gulf area to contact Chaplaincy Ministries as soon as possible with the addresses of Nazarene service personnel.

Individuals and churches with mailing information or questions should call 1-800-233-8962, or write Chaplaincy Ministries, 6401 The Paseo, Kansas City, MO 64131.



BRAZIL PLANS TO TARGET NEW CITIES

Twenty-two churches have now been organized in São Paulo, Brazil, according to Louie Bustle, South America Regional director. Fifteen of those churches were organized since the beginning of São Paulo '89, the "Thrust to the Cities" program in that city.

In addition, Bustle has announced

that the South America Region will sponsor similar programs in up to 30 cities and districts in the next two years. Immediate plans call for 56 new churches in Asunción, Paraguay, within four years; 60 new churches in Santiago, Chile; and 25 in Rosario, Argentina.

BY MARK GRAHAM and TOM FELDER

NATIONAL RADIO SHOW BROADCASTS FROM THE LAMB'S

The Lamb's Church of the Nazarene is serving as host for *Garrison Keillor's American Radio Company* during its second season, which began October 6. Eighteen live shows will be broadcast on Saturday nights from the 377-seat theater at the The Lamb's in Manhattan. Eight others will be broadcast live from other sites around the country.

Garrison Keillor served as host for *A Prairie Home Companion* for 13 years. The show, produced by Minnesota Public Radio, gained a national audience of 5 million and was carried on nearly 300 American Public Radio affiliate stations. In November 1989, Keillor returned to public radio with *The American Radio Company* from the Brooklyn Academy of Music in New York.

Keillor and his group were close to an agreement on another auditorium in New York City when Carolyn Copeland, executive director of the Lamb's Theater Company, read in the newspaper that they were looking for a new location. "We called and invited them to look at our facility," Copeland said. "They accepted our invitation and fell in love with The Lamb's."

"The Lamb's is intimate, beautiful, and convenient," said Keillor. "Plus, it's owned and operated by a church—The Church of the Nazarene—which relieves some of my old fundamentalist guilt for being in show business."

In addition to the radio show, Keillor



Garrison Keillor, host of American Radio Company, which broadcasts from The Lamb's Theater. (Photo by Wil Crockett)

writes for *The New Yorker*, *The Atlantic*, *Harper's*, and other magazines. He has performed at numerous benefits and has traveled around the country with *Lake Wobegon Loyalty Days* and other one-man shows.

The Lamb's Theater is highly regarded in the Broadway theater district. The Lamb's Theater Company performs and develops plays that explore personal and social issues. Copeland estimated that approximately 40,000 to 70,000 people attend the shows each year.

The group is currently presenting "Smoke on the Mountain." The show is set in a Baptist Church service in rural North Carolina in 1935 and has received rave reviews from the critics, according to Copeland.

TREVECCA SPONSORS CONFERENCE FOR HOME SCHOOLERS

Nine families participated in the first Home Schoolers Conference sponsored by Trevecca Nazarene College July 30—August 3, according to Ed Whittington, director of Teacher Workshops and Special Programs. The conference was a spin-off of TNC's annual teacher workshops, which attracted more than 600 students during the summer.

Citing a need for home-schooling parents to be better prepared, Whittington said the conference was designed to provide parents with basic skills in methods of teaching. The week-long conference included sessions on teaching math, science, language arts, physical education, and other subjects.

Tennessee law allows parents to teach their children at home through the eighth grade. While the parents are not required to have a college degree or any education training, the state does require parents to register their children with the local school district, and students must pass annual achievement tests.

"That is scary to me," Whittington said concerning a parent teaching children without any training. "These are future citizens and wage earners who will have to rub shoulders with the community as a whole."

According to Whittington, his department will evaluate the project to determine if the conference will be offered on a regular basis.

MISSIONARY KID HAS HOMECOMING AFTER 42 YEARS

Kiddy Sullivan, wife of Bill Sullivan, Church Growth Division director, experienced a unique homecoming in August. Mrs. Sullivan attended the district assembly in Cape Verde with her husband, returning to her childhood home for the first time in more than 40 years.

Mrs. Sullivan's parents, Everette and Garnet Howard, went to Cape Verde in 1935 as the first American missionaries to that nation. Their work was instrumental in establishing the Church of the Nazarene there. The Church of

the Nazarene is now recognized as one of the primary denominations in Cape Verde.

"It was exciting to see that the work is still going strong," Mrs. Sullivan said. "The people of Cape Verde are still full of life and commitment. They kept thanking me for my parents who brought the gospel to them."

Kiddy Sullivan and several friends from her childhood in Cape Verde.



NAZARENE USES PRAYER TO FIGHT DRUG ABUSE

A Nazarene layman has decided to fight drug abuse on a different front—through prayer. Proclaiming that drug and alcohol abuse is a sin, Steven L. Sherman has formed “Just Pray No!, Ltd.,” to encourage people around the world to pray for an end to the problem.

Just Pray No!, Ltd., is a not-for-profit corporation based at the East Rockaway Church of the Nazarene in New York City. Sherman is executive director of the organization. He and many of the group’s board members are Nazarenes.

“Substance abuse destroys individuals, their families, their communities, and is threatening our very nation,” Sherman said. “The reason our system of education, social welfare, and criminal justice has failed is because we have refused to recognize the truth—drug and alcohol abuse is sin.”

The group is currently trying to gain support for a worldwide day of prayer April 17, 1991. Congressman Norman F. Lent, from New York’s 4th District, has agreed to introduce a resolution in the U.S. House of Representatives designating that day as an official day of prayer. Sherman also noted that many churches and groups around the country have agreed to participate.

In addition to prayer, Sherman is asking churches to get involved with local ministries to assist addicts.

For more information, contact Sherman at 124 Garfield Place, East Rockaway, NY 11518.



Steven L. Sherman



General Superintendent Donald D. Owens (front row l.) and Caribbean Regional Director James Hudson (front row r.) with superintendents of the Haiti districts following the 1990 assemblies.

District superintendents who assumed office during the past year were in Kansas City in September for an orientation session. During this time, they met with the Board of General Superintendents and headquarters directors. The new district superintendents joined with the members of the Board of General Superintendents for this photo. (L. to r.) John A. Knight (G.S.); Donald D. Owens (G.S.); William J. Prince (G.S.); Eugene L. Stowe (G.S.); Kenneth G. Spicer (D.S., Alaska); Marion W. Barber (D.S., Akron); Keith Wright (D.S.,

Kansas City); B. Edwin McDonald (D.S., Northeast Oklahoma); Jerald D. Johnson (G.S.); Gene C. Phillips (D.S., Iowa); Raymond W. Hurn (G.S.); and Steven C. Fletcher (D.S., Northwest).



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MINUTES OF LOS ANGELES FIRST CHURCH PUBLISHED

The minutes of the pioneer years of Los Angeles First Church of the Nazarene have been published. The four-volume set contains the minutes of the historic church from its organization, October 30, 1895, to August 12, 1912. The period represents the years when Phineas F. Bresee served as pastor of the congregation.

The publications are being provided free of charge to the more than 50 Nazarene colleges, universities, Bible colleges, and seminaries around the world. Copies are also being provided to the Board of General Superintendents, Nazarene Archives, and to a number of other institutions and individuals with Nazarene connections.

General Board member Dick Willis is the benefactor behind the project. A lifelong member of L.A. First Church, Willis has been involved in preserving historical artifacts related to the church and to the founding of the denomination for almost 50 years. Much of his collection, including the original minutes that are reprinted in the newly published set, is housed at Point Loma Nazarene College.

The minutes represent the contents of two ledgers. The first ledger, dated October 12, 1895, to September 7, 1903, was given to Willis by J. Proctor



District Superintendent Ron Benefiel (left) and Dick Willis (center) present copies of Los Angeles First Church minutes to General Superintendent William J. Prince.

Knott in 1952. Knott was the son of W. S. Knott. The elder Knott served as secretary of the organizing committee of Los Angeles First Church.

The second ledger was discovered by Willis while inspecting materials at the church that were destined for the garbage collector.

"This is a good local church project," said denominational archivist Stan Ingersol, when asked about the publication of the L.A. First Church minutes. "With the exception of Nashville First Church, few other congregations within our denomination could duplicate such a project."

CELEBRATION AT SEA PORTS ANNOUNCED

The 1991 Celebration at Sea cruise will stop at the Mexican ports of Puerto Vallarta, Mazatlán, and Cabo San Lucas. The cruise leaves from the home port of San Diego January 12, returning January 19.

A number of special speakers and musicians will round out the cruise, which serves as a time of rest and relaxation for Nazarenes, as well as a time for assisting Nazarene missions. A special missionary service will be held during the January cruise at Mazatlán. Clothing and medical supplies will be left for the Nazarenes of that country. An offering will also be received for the building of a church.

Since 1986, Celebration at Sea has raised some \$300,000 in cash and medical supplies for Nazarene mission stations.

Celebration at Sea has donated cruises for the two district *Herald* campaign coordinators whose districts reach the largest percentage of their goals during the 1990-91 campaign. Other prizes are being awarded on the local level.

For more information on Celebration at Sea, phone toll free, 1-800-729-1456 or write The Travel Center, P.O. Box D, Bethany, OK 73008.

SOUTHEAST ASIANS GATHER FOR CAMP MEETING

More than 100 pastors and laypersons from across the U.S. recently gathered on the grounds of the Southwestern Ohio District Campground for the third Southeast Asian Camp Meeting, according to Michael Funk, multicultural consultant for Church Extension Ministries.

The group included Cambodians, Vietnamese, Laotians, and representatives from various headquarters departments in Kansas City.

Services were conducted in English, Khmer (Cambodian), and Vietnamese.

In addition to daily services, the camp meeting offered workshops in cross-cultural training, English as a Second Language, stewardship, preaching, and practical pastoral min-

istry.

The Southeast Asian Strategy and Literature Committee met during the weekend and discussed plans for future development of literature in their own languages. The group also reviewed possibilities for church planting and evangelism.

"The opportunities for ministry with the Southeast Asian people is unlimited," Funk said. "The current influx of Vietnamese and the secondary migration of Cambodians provides opportunities for Nazarenes to have a part in world evangelization without leaving their neighborhoods."

Currently, there are 24 Southeast Asian Nazarene works in the U.S., 5 of which are fully organized churches.



Southwestern Ohio District Superintendent Harold B. Graves (at podium) speaks at the Southeast Asian Camp Meeting.

CALIFORNIA CHURCH USES PHONES TO REACH COMMUNITY

The Temecula Valley, Calif., Neighborhood Church of the Nazarene believes in using the telephone to reach new people. As the young church enters its second year, it has already used the telemarketing approach three times, according to Pastor Kenn Coil.

The Neighborhood Church, as it is known in the community, celebrated its first anniversary September 24. The church prepared for the celebration ser-

vice by phoning at least 100 people in the area who had expressed an interest in the church during earlier phone campaigns.

The church used "The Phone's for You!" campaign to launch the new congregation in 1989, dialing 17,000 homes. In April 1990, the church again returned to the phones calling nearly 7,000 people in preparation for Easter Sunday.

"The great thing about this is that we are now in a third generation of callers," Coil said. "When we called prior to Easter, about 30 of our people making the calls had been reached through the initial campaign in 1989. In our calls last week, some of those who made the calls were introduced to the church through our Easter campaign."

The congregation uses a day-care center for services and must unload all of their equipment each Saturday. (Photo by Chad Coil)



One of the children's Sunday School classes at The Neighborhood Church. (Chad Coil)

The Neighborhood Church is located about halfway between Los Angeles and San Diego on I-15. Sunday services are held weekly in a local day-care center, and Coil and his congregation must bring in their own equipment.

"The church doesn't own any property, just an old Ryder truck," Coil said. "Every Saturday night we back that truck up to the door of the day-care center and unload all the furniture, equipment, and materials that we use for church. On Sunday, we load it up again."

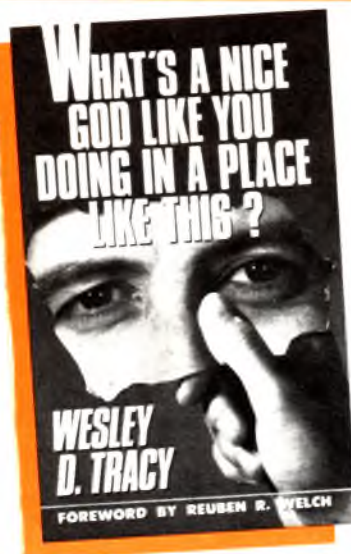
The Temecula Valley is one of the fastest growing areas of Southern California, according to Coil. He said the sign at the city limits reads "Population 460," but at least 40,000 people now live in the community. The population is expected to reach 100,000 by the year 2000.

This rapid growth has produced at least one problem for Coil and his callers. "Most of the phone numbers are not listed yet," he said. "We had to use our computer to create numbers by using the 3-digit prefix for our area and adding the other four numbers."

Temecula Valley is one of five churches organized on the Southern California District last year. It was officially organized in June 1990 with 73 members. Thirty-eight of them joined by profession of faith. At the first anniversary celebration, Coil welcomed a new group of members including 20 who joined by profession of faith.

Wes Tracy, *Herald of Holiness* editor, asks

What's a nice God like you doing in a place like this?



As the title hints, this book is about the grace of God shining through the lives of ordinary people. These (mostly) nameless nobodies, through ordinary and in spite of adverse circumstances, made lasting contributions that inspire, encourage, and comfort us even today. It includes the story of . . .

- a prostitute's son who became king
- a boy whose mother was so sad at his birth that she named him Disgrace
- a young man who always had to do the dirty work while his famous brother hogged the limelight
- a plain and homely girl outshone by a gorgeous sister
- a mother whose daughter went wrong
- some infamous women Jesus made famous
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CORRECTION

The toll-free number for Celebration at Sea in the September 1990 *Herald* was incorrect. The correct number is 1-800-729-1456.

Blessed Are the Peacemakers



I grew up in a kind, Christian family that was active in a friendly church. I recall having no enemies. People who knew me seemed to like me; if they didn't, they never said so. We lived by the rule satirized by radio comedian Garrison Keillor: "If you can't say something nice; say something nice." Enemies were people in far-away places like Vietnam. It always baffled me when I read certain Old Testament stories where the enemies were people who once were friends. How did King Saul become David's archenemy? Didn't David soothe King Saul with the music from his harp? 1 Samuel 17:21 tells us that Saul "loved him gently."

I began to understand how friends can become enemies when I moved to San Francisco. Not only did some people dislike me, but one woman, to whom I reached out, hated me as well.

My early life had been filled with advantages and love; hers held psychological and physical traumas that left many scars. I listened to the woman's complaints, and I empathized at first, but when she repeated her tirade several times, I offered her some unwelcomed advice. I suggested she try to let go of the pain by daily shutting down the mental tapes that played unceasingly in her head. "Offer those feelings in prayer. God can handle your anger."

My remarks were interpreted as condescending and uncaring. I became this woman's archenemy.

Most of us desire peace, but we don't seem to know how to live peaceably with one another.

Globally, Iraq disrupts the world's relative peace by invading Kuwait and infringing on the Western nations' access to oil, so we send troops to protect our eco-

nomic interests.

Nationally, rival street gangs walk the streets, challenging one another in bloody confrontations.

Domestically, a husband and wife bicker about the balance of chores until a heavy silence descends on the household. The kids flee from the dinner table while the mother angrily unloads the dishwasher and the father bangs the lid to the washing machine after filling it with the first of several loads of dirty clothes.

Any person whom we regard or who regards us with bitterness is our enemy. As a Christian, I like to pretend that I don't have enemies, but that is really an attempt to fool myself. But Jesus isn't fooled; He understands our tendencies toward strife, and He has called us to the hard task of loving when love is the last emotion we feel.

The biblical call to be makers of peace means to actively spend our lives promoting personal and social well-being and harmony.

A true peacemaker is easy to spot. She focuses on the need for spiritual reconciliation, since there can be no lasting peace apart from God. She mediates between both sides, listening to all but sharing only that which will bring the separated together. She sees trouble coming and takes preventive measures to keep people from attacking one another.

My friend Kristin is a peacemaker. Trained in family mediation, she has helped divorcing couples when anger has turned marriage partners into enemies.

Mediation is a good idea for many strife-filled areas of our lives. Globally, we utilize negotiations

and treaties and peacekeeping forces to promote peace. Nationally, we depend on the courts. Yet in our churches and homes, we rarely agree to allow a third party to help us in times of animosity. We fear "airing our dirty laundry" in public. Perhaps an impartial, confidential, and trustworthy person could sometimes help Christians get past anger and self-interest and move toward sharing hopes and needs.

As Christians, we know Jesus, the best Peacemaker of all. Ephesians 2:14, 17-18, reminds us that Jesus "himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility . . . He came and preached peace to you who were

Jesus has called us to the hard task of loving when love is the last emotion we feel.

far away and peace to those who were near. For through him we both have access to God by one Spirit" (NIV).

It is a call of Christ that all Christians work for peace. Someday the Prince of Peace will reign over this sad world, but until that day, we must do all we can to break down all barriers. As we do, Jesus' words shall remind us of the truth we are to live by, "Blessed are the peacemakers, for they will be called sons of God" (Matthew 5:9, NIV).

What do you say to 15,000 displaced Nazarenes—our 6,000 military men and women and their families?

THEY NEED YOU NOW—

It's hard enough to live up to Romans 12:2 anywhere, but to be successful in not letting "the world squeeze you into its own mould" (Phillips) while in the military is doubly tough.

In everything from basic training to personal morality, there seems to be a direct effort to melt and mold you into the system. Our people in the armed forces are subjected to harsh discipline, unique hardships, and fierce temptations. If you do not fit into the mold, life can be as rough as a carpenter's rasp.

Sure, the military experience develops positive discipline, and it offers opportunities to travel and learn. But unless you have been there yourself, you cannot truly understand the pressure our servicemembers are called upon to endure.

Furthermore, discharge does not always mean the end of the negative effects of military experience. For example, some authorities say more veterans have committed suicide since Vietnam than were actually killed in that brutal war.

In my travels this past year, I've learned of three Nazarene servicemembers who were killed or murdered. Corporal Terry Miles, USMC, was killed in a tragic helicopter crash in France. Another young man,

whose name I had just sent to our host pastor in the Philippines, was murdered before the pastor could see him, apparently the victim of a domestic dispute. Our host pastor in Guam recently told me about a servicemember's wife who was killed in her own home, murdered by an intruder. Another young Nazarene servicemember was recently sentenced to 15 years in prison for allegedly killing his child.

We will always have our armed

forces, and Nazarenes will continue to serve even with *Perestroika* and *Glasnost*. Although we welcome these signs of peace, our Nazarene chaplains and servicemembers will continue to be confronted with a variety of problems while serving. They remain in a secular pressure cooker. Our Nazarene servicemembers are in the military at the stage of life when they are adopting values, building relationships, and making commitments. In the military, our kids experience isolation, loneliness, and uncertainty. The pressures and influences of the military tend to lead young men and women astray from the teachings of their family and the church.

Peer pressure alone in the barracks is enough to test the fiber of even the strongest. I remember one young lad in the military who refused to do drugs but was harassed by his buddies constantly because they thought he was a snitch. Our youth are exposed to violence and filth day and night—there is no escape.

Overseas, especially in places like Korea, it is unimaginable the temptations to which they are subjected. One of our missionaries in Korea complained that it was easier for a prostitute than a missionary to get on a



Based on a recent Gallup survey, conversion is most likely to occur before age 30. Seventy-five percent of our servicemembers are under 25 and more than 50 percent of them are married.

MORE THAN EVER!

CURT BOWERS, CHAPLAINCY MINISTRIES DIRECTOR, CHURCH OF THE NAZARENE

military post. Indeed, there were 1,400 registered prostitutes outside the gate of one military installation to service 4,000 GIs.

Black marketing, drugs, drunkenness, and prostitution take their toll on our young men and women while they are in this vulnerable state. Far too many military personnel are flirting with disaster, lured by the temptations of the flesh. More of our Nazarene servicemembers come back wounded emotionally and scarred spiritually by sin and degradation than are maimed by shrapnel.

One evening I went with a commander on an official visit to one of the Korean clubs outside the gate that caters to our young servicemembers. That evening I saw something that sickened me and left an indelible impression on my mind. In that club where our youth were gathered, there was a lewd floor show and Korean prostitutes literally throwing themselves at our men. Soldiers who had lost their dignity and self-respect were lying in the corner on the concrete floor, wretchedly drunk. Some were bending over the toilet, retching. The floor was sticky with spilled beer, and the rest rooms reeked. Between the smoke and the nauseating smell, I said to myself, "How could a healthy

young soldier subject himself to this?"

I believe that the answer is probably because of boredom, loneliness, and the absence of any church.

The appalling thing about the whole mess was that a number of these soldiers were married and used to go to church back home. Now the thrill of the moment and the absence of home and church restraints turned them loose with a fury to eat, drink, and be merry.

We can't necessarily blame this on our families and churches, nor can we blame the few overworked chaplains that we send who fight desperately against awful odds. But we must renew and intensify our outreach toward our servicemembers around the world and demonstrate that we care.

Has the Church Forgotten Us?

One recurring complaint I hear as I travel to our bases is that it seems the church has forgotten them—that we no longer care. For 23 years, Mr. Al Freysz prayed daily for me while I served our church as a chaplain. I wonder how many of our servicemembers are remembered by others in the church beside their families. We try to keep in touch with our servicemembers through Chaplaincy Ministries, but we can't touch them like the





Rev. Terry Schneider, pastor of the Monterey Church of the Nazarene, speaks with a serviceman from the Fort Ord, Calif., Army base. Schneider is one of 250 Nazarene pastors around the world who have accepted the responsibility of providing pastoral care to Nazarenes in military service.



Chaplain (Lt.) Tom Cook aboard the USS *Vinson*. Chaplain Cook, after serving a term of regular military duty on a nuclear submarine, reentered the military as a chaplain. He is now stationed at Camp Pendleton in California.

local church. Until 1980, the general church sent complimentary copies of the *Herald of Holiness* to every Nazarene servicemember. Budget cuts eliminated this program, along with a feeling that local churches could be more effective in reaching out to soldiers.

Chris Fosback wrote to then General Superintendent Dr. George Coulter when the *Heralds* were discontinued in the 1980s:

Having been on active duty as both an enlisted man and an officer, and hoping to go back to active duty as a Nazarene chaplain within the next two years, I am very much concerned about this situation. Many times it was only the reception of the *Herald of Holiness* that kept up our ties with our church. There are pressures and influences in the military environment that cannot be known by individuals who have not served, that tend to lead young men and women astray from the teaching that has been part of their family upbringing. At this critical time in their lives, we, as a church, should be lending

Just outside the gate of one base that housed 4,000 GIs there were 1,400 registered prostitutes waiting.

them support, letting them know that they're not forgotten. Letting them know that their church is still concerned about them as individuals.

We do send servicemembers an official newsletter called *Under Orders*. Also, we provide a *Servicemembers Readiness Packet*, which should be given to all Nazarene servicemembers.

It's great to see pictures of missionaries hanging on bulletin boards in our churches as we remember their birthdays. This does help us to pray for them. But how about our "missionaries" in uniform? How can we

keep in touch and let them know we love them?

Here's What You Can Do to Help

1. Be sure that every servicemember you know receives the Chaplaincy Ministries newsletter *Under Orders*. Call Chaplaincy Ministries at 1-800-233-8962 to give us the addresses of those you know who should be receiving this newsletter.

A servicemember, John Knott, wrote, "I'm so grateful for your newsletter and thankful for your ministry among the military." We are indeed under orders to share our living faith with others and proclaim the Good News. One sailor on board ship in the middle of the Pacific received his first newsletter from our office, and wrote, "How did you find me?" He was elated that he was not forgotten in his lonely vigil.

2. Send servicemembers out from your church as you would a missionary. Ask them to come to the altar, pray for them, and commission them as missionaries in uniform to represent your church. There are thousands in the military who need the



Chaplain (Col.) David G. Grosse (left) reads the Scriptures with Senior Master Sgt. Herman L. Mason during a worship service. Colonel Grosse is now director of the Air Force Chaplains Board and is stationed at Maxwell Air Force Base in Alabama. (Photograph by Sgt. Paul M. Stimpson.)



Navy Chaplain (Lt. Cmdr.) Chris Fosback now serves at Camp Pendleton in California.



Chaplain (Lt. Col.) James Hall speaks with an unidentified airman. Chaplain Hall is now serving at Lakenheath Air Force Base in England.

Lord and would become faithful disciples if they heard the Good News in terms they could understand and relate to.

3. Let your servicemembers know about the 250 Nazarene *host pastors* located near military installations around the world who will help provide a church home away from home. These churches are listed in our servicemembers directory in the *Servicemembers Readiness Packet*. They need a church to attend for refuge, strength, and renewal in order to be effective witnesses fulfilling the Great Commission.

4. Give them the *Servicemembers Readiness Packet* when they leave or send it to one presently serving.

5. Send a servicemember from your church a complimentary subscription to the *Herald of Holiness*.

6. Encourage people in your church to give to the approved 10 Percent Special that enables needy servicemembers to attend our European and Far East servicemembers' retreats.

7. Send them care packages at Christmas and on other special days.

8. Get a Sunday School class to

write letters to them.

9. If you live near a military installation, invite a Nazarene servicemember to a meal.

10. Contribute to the Spencer/Lee Memorial Trust Fund helping seminarians called to chaplaincy with scholarships at Nazarene Theological Seminary. We need to send more Nazarene chaplains into both the institutional and the military harvest fields.

11. Send cassettes, books, and other Christian literature to our servicemembers.

12. Consider including servicemembers in planning Work and Witness projects.

13. If your church is near a military installation, open positions of participation and leadership to servicemembers. Don't let the fact that they will one day be moved to another military assignment keep them on the sidelines. We are building the Kingdom, not just a local church. After all, it's not tenure but service that counts. Said one of our host pastors, "We reach out to our military personnel, so they'll

know they are never alone even though they are away from their roots."

If our military members are challenged and are willing to be missionaries in uniform, are you willing to give what it takes to support them? If you are, they probably won't melt into the prevailing life-style but will be tempered by the fire of adversity and make a difference for Christ and our church. HH





The pot of gold at the end of the rainbow is a popular fantasy. The rainbow's cutting edge, however, is meant to depict the reality that it is possible to get the pot of gold and still be miserably unhappy. Stephen Brown discovered that when you grab for the pot of gold through drug trafficking, you find yourself a trapped, poisoned, and bleeding victim of sin.

The Rainbow's Cutting Edge

Stephen Brown

Gradly Zickefoose, the only Nazarene chaplain in the Federal Bureau of Prisons system, shares a dialogue with a Nazarene boy turned international drug smuggler—now a reclaimed disciple of Jesus Christ. The interview took place at the Federal Correctional Institution, El Reno, Okla.

Chaplain Zickefoose: Stephen, you have told me that you were raised in a Nazarene home. Tell me a little about what your childhood was like.

Stephen Brown: I was raised in a farming community in Florida. It was a close-knit community. I had a very wholesome childhood. Love abounded in our family. We weren't wealthy, but we never suffered from a lack of essentials.

The small Nazarene church there was the center of our lives. My father was a distinguished retired military man who owned a small service station. My mother, a typical housewife, raised six children. I started working for my father when I was 11 years old. I was never in any trouble as a child. I was very respectful of my peers and parents. It was a childhood I still cherish.

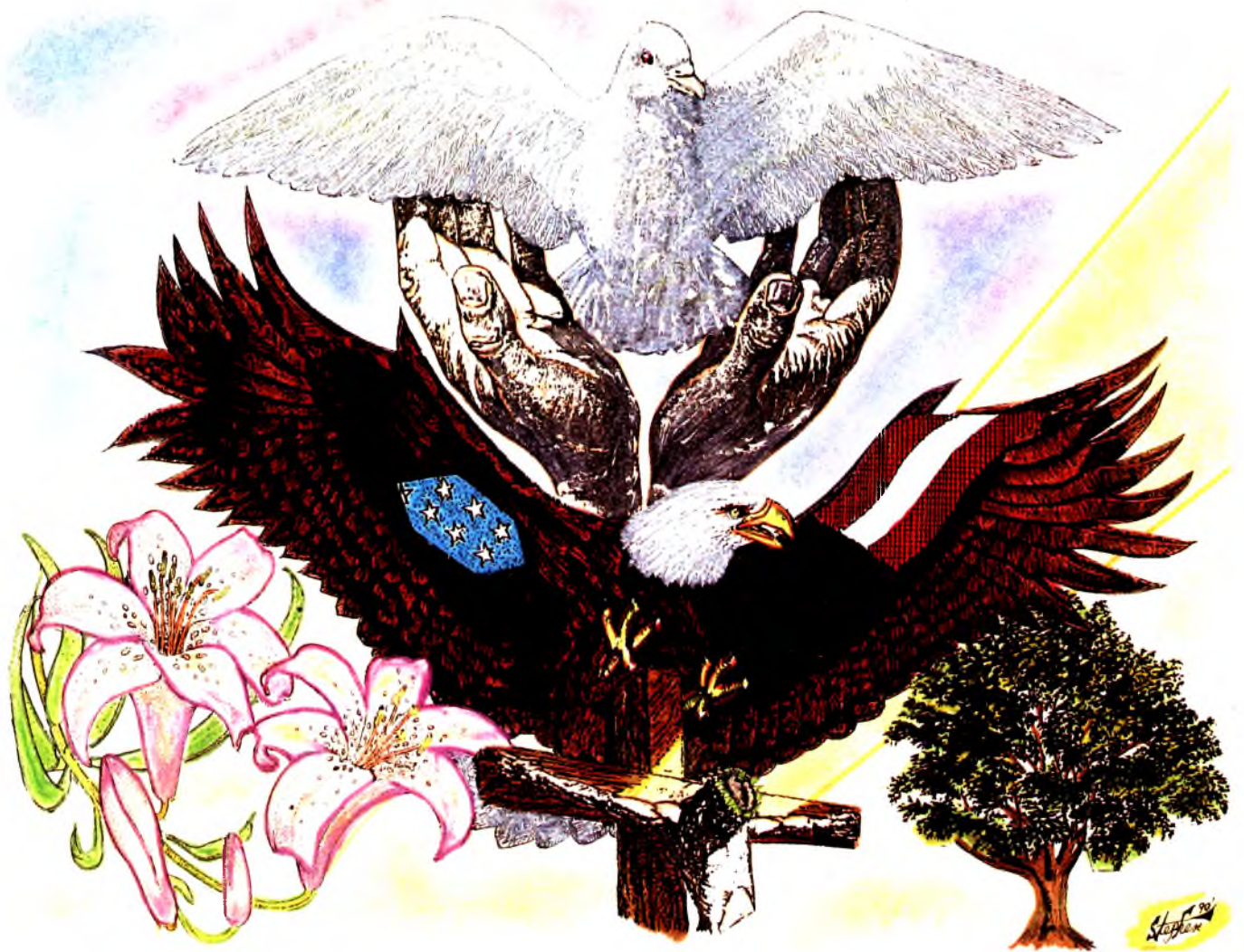
Chaplain: What effect did the tragic loss of your father have on your life?

Stephen: The loss of my father devastated me. He was my best friend and my role model. I couldn't understand my pastor's explanation of why God took such a good Christian man at such an early age.

It also placed a tremendous financial burden on our family. My mother was still tending my young sisters. My older brother was already married and raising his own family. My oldest sister, who was always so strong, really held us together. The sister closest to me in age took a job, as did I. We also learned some valuable lessons about what true family love is. Both of our "heavenly fathers" would have been proud of us.

Chaplain: Part of your high school years were spent at a Nazarene high school. Do you have any memories that you could share with us?

Stephen: Actually, I only spent my senior year at the Nazarene high school. It was a difficult decision to leave home and deplete our small family savings to attend this school rather than stay involved in my high school and earn a sports scholarship to one of several major universities that



The objects in this piece of art symbolize Brown's discovery that the power to triumph over the sinful powers of this world comes only through the atoning blood of Jesus Christ, sent to us through His Holy Spirit. The stars and stripes comprise a patriotic symbol. The eagle represents, to the artist, grace, power, and strength. The lilies represent the hope Christ brings to sinners who wish to begin again.

were interested in recruiting me. However, we thought it was the Lord's will, and my mother thought I would study for the ministry. I adapted to the strict discipline fairly well and made good grades, especially in the Bible courses.

There was, however, some frustration. I was accustomed to a heavy sports program, which the Nazarene school did not have.

I graduated from high school and returned to my family with thoughts of going to a Nazarene college. I realized how much of a burden I was placing on my mother and sisters financially and resolved to rectify this situation by joining the military.

Chaplain: You served in Vietnam with a special command unit, right?

Stephen: I enlisted in the Army in January 1962. I completed my basic training and decided to try for Special Forces since it was so demanding. Only one out of every hundred men made the grade. I never had any thoughts about being a killer, even in war.

I have never told a war story and won't start now; however, my institutional records show distinguished achievements.

I never have told my family that I was in Vietnam, and until the newspaper and television media found out about me, my family believed I was stationed in Greenland.

Chaplain: As it did for many, Vietnam drastically changed your life. What happened when you came home?

Stephen: When I returned to the States, I was out of step with all the people I had left behind. I couldn't handle the attitudes of the American public whom we thought we were representing. Some had become almost violent in their attitudes toward what we thought we were fighting for. I felt that we members of the military had been used. Today, this is still a sore spot with almost all Vietnam veterans.

I still attended church, but I had begun to backslide. I still wanted to do right, even though I was headed in the wrong direction with the wrong set of friends. I also lived in another part of the state, away from the good influences of my family and local church.

Chaplain: Can you remember your first crime?

Stephen: It was a combination of events that led to my first crime. I was caught up in a world that recognized material

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“I LOVE BEING IN PRISON!”

BY GRADY ZICKEFOOSE, CHAPLAIN
LA TUNA FEDERAL CORRECTIONS INSTITUTION, ANTHONY, TEX.

My prison life all started at Northwest Nazarene College with the Christian Workers' Band. I was recruited to preach on Sunday morning at the Idaho State Penitentiary. I wasn't very good, but they still invited me back.

My schooling continued, but I didn't return to prison until years later. When we pastored in Colfax, Wash., our parsonage was next door to the county jail. I walked past it to get to the church, but I didn't walk in it until the accident.

A 19-year-old boy, who had formerly attended our church, got on his motorcycle while drunk. He ran over a 12-year-old girl, killing her instantly. He was sentenced to 18 months in the county jail. There, I visited him three times a week. Soon, he informed me that there were others asking to see me. I ended up visiting at least five or six inmates a week. I also attended their court hearings.

It wasn't long before we began a Bible study at the jail. The naive openness of the inmates was refreshing.

"I've been reading my Bible every day since you have been coming in," one young man said. "Every day . . . except one."

"Why did you miss that one day?" I asked.

With an honesty I was not entirely prepared for, he said, "My *Penthouse* came that day."

My friend didn't know much about Christianity, but his innate sense of morality told him that one didn't read the Bible and *Penthouse* on the same day.

My family and I left Colfax to go into volunteer prison work in Salem, Oreg. I got a job working with my brother, Craig, during the day, and at nights and on weekends I visited the prisons in the area.

I told Curt Bowers, the director of Chaplaincy Ministries for the denomination, that I wanted to work as a volunteer chaplain in prisons. He said that he and others had been praying for someone to do this. There had never been a Nazarene chaplain in the Bureau of Prisons, and he wanted me to consider being the first. I agreed and was soon sent to El Reno, Okla., as a chaplain trainee.

I'm Your Uncle

I had not been in El Reno a week before an inmate said he wanted to see me. I greeted him and asked him his name. He simply looked at me and grinned. His look seemed to indicate that he thought I should recognize him, but I didn't.

He finally broke the silence by saying, "I'm your uncle!"

"My uncle?" I asked.

"Yes, I have pictures of my family and you when you were younger."

I looked at the pictures and finally recognized him. I hadn't seen him in more than 25 years, and he was not my uncle, but rather my cousin by marriage. My first week on the job and I was already getting reacquainted with members of my family. Was this exciting or what?

New Life

I met Mark in his unit along with two other inmates. Mark was about to get a tattoo; it wasn't his first. In fact, his whole body was covered with tattoos of swastikas, S.S. men, iron crosses, and the like.

The inmates began talking to me about wanting to start a new group in the chapel—a group associated with Aryan Nations, a white supremacist group.

Mark liked to read out of Hitler's Bible and said he was waiting for the Third Reich to rise again.

I listened as they told me that "I was one of them," and that the white man was superior to all other races. They went on to tell me how, in the Garden of Eden, Eve had had sex with the devil and that is where dark-skinned men came from.

I felt drained from the conversation and their perversion of the Scripture. I left them with one thought. What if everything that they had told me was true except for one thing—they had the colors wrong. I asked them how they knew they had the colors right. Their only response was that they had "faith."

A week later, I saw Mark on the compound. I greeted him and noticed he had a swastika drawn on his right earlobe. I was sure this would lead to

continued on page 31





Chaplain Grady Zickefoose



Dennis Gary, a faithful volunteer from Bethany First Church, helps with the music and Bible study programs in the prison.



Mrs. Helen Miner is the prison choir leader. She has been coming to the El Reno Federal Corrections Institution for more than 18 years. We wish we could show you pictures of the choir members of whom she is so proud, but the photos that were taken of them turned out too dark for printing.



(Left) Mark, the way he usually appeared as the leader of a militant white supremacy group in the El Reno FCI, before he found Christ. The photo above more accurately reflects the "new" Mark who is one of the most faithful supporters of Bible study and worship in the prison.

Sheri Gilliland, a member of Bethany First Church, sings during a morning worship service with prisoners at El Reno, Okla., Correctional Institution. Dennis Gary is at the piano.



THANKSGIVINGS PAST

HERALD Thanksgivings Through the Years

A HERALD THANKSGIVING IN THE ROARING TWENTIES

Christian, when thy way seems
darkest,
When thine eyes with tears are
dim—
Straight to God thy Father hastening
Tell thy troubles all to Him.
Not to human ear confiding
Thy sad tale of grief and care;
But before thy Father kneeling,
Pour out all thy sorrows there.
Far too well thy Savior loves thee
To allow thy life to be
One long calm unbroken summer,
One unruffled, stormless sea.
He would have thee fondly nestling
Closer to His loving breast;
He would have that world seem
brighter,
Where alone is perfect rest.

—Selected
November 16, 1927

THANKSGIVING IN 1929— THE YEAR OF THE GREAT STOCK MARKET CRASH

Giving Thanks for the Word of God

For what could we more appropriately give thanks than for our Bible, so freely circulated among us as a people. No other book has had as direct a bearing upon national, political, and religious life as the Bible. "It was for the love of this great and good Book," said Zachary Taylor, "that our fathers abandoned their native shores for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose." . . .

For what then at this Thanksgiving season should we give thanks for more than the precious Bible which has meant so much to us in our religious and civil freedom?

Holy Bible Book Divine

Holy Bible, Book Divine,
Precious treasure, thou art mine.
Mine to tell me whence I came;
Mine to teach me what I am;
Mine to chide me when I rove;
Mine to show a Savior's love;
Mine art thou to guide my feet;
Mine to judge, condemn, acquit;
Mine to comfort in distress;
Mine to lead to promises;
Mine to warn of sinner's doom;

Mine to say at cross there's room;
Mine to show the living faith;
Mine to triumph over death;
Mine to tell of joys to come;
Mine to bring an earnest home;
Mine to point me out the road,
Mine to lead my soul to God—
Oh, thou precious Book Divine,
Precious Treasure, thou art mine!

—Author Unknown
November 27, 1929

A Psalm of Praise
Psalm 100

Father, fast and nervous

Voice

Piano

mf

Make a joy-ful noise

dim

cresc.

un-to the Lord, all-ye lands.

Ned Rore

The image shows a musical score for 'A Psalm of Praise' (Psalm 100) set against a background of colorful bokeh lights. The score includes staves for Voice and Piano. The lyrics are: 'Father, fast and nervous', 'Make a joy-ful noise', and 'un-to the Lord, all-ye lands.' The score includes musical notations such as 'mf', 'dim', and 'cresc.'.

THANKSGIVING IN THE DEPTH OF THE DEPRESSION, 1932

In the depth of the Great Depression, November of 1932 (the same month in which the current editor was born), H. Orton Wiley put these words on the front cover of the *Herald of Holiness*.

The Deeper Springs of Thanksgiving

When Israel served in Babylonian bondage, their overseers continually taunted them with the cynical challenge, "Where is now thy God?" Here in abject slavery, their national life a tangled skein, how great must have been the strain on their religious faith which seemed to fail them at the most crucial moment! They hanged their harps upon the willows, saying, "How can we sing the Lord's song in a strange land?" But their confidence in the covenant and their loyalty to Jerusalem never waned. . . .

Deeper down than the joys and sorrows of this life are the abiding springs of confidence and praise which have their source in the divine nature imparted to every child of God by the indwelling Spirit.

THANKSGIVING DURING WORLD WAR II

In every thing give thanks (1 Thesalonians 5:18).

This Thanksgiving Day (1943)

It seems that this Thanksgiving Day,
O God, in spite of war,
Is fraught with more significance
Than any gone before;
For though Thy mercies to us all
Are countless as the sands,
We've taken the most precious things
For granted from Thy hands.

—Alice Hansche Mortenson
November 13, 1944

Thankful for Opportunity— Even in War

It is significant that even in the midst of a war with all its attendant evils the president of the United States should make his annual Thanksgiving proclamation. War means hardship, separation, suffering, death, sorrow, devastation, and destruction; and while some of the other nations are experiencing more of these results of war than is this nation, nevertheless every family feels in

some measure the pressure and sadness of the war. Can we be thankful under such circumstances as are upon us in 1944? Most assuredly! For thanksgiving is in order at all times and in all circumstances. . . . We should be exceedingly thankful, for indeed we are a free people, even in 1944 when the world is engulfed in a mighty war.

The abundant blessings of God upon us as a nation, makes us debtor to all the nations of the earth. The richer our supply the greater is our debt to others. As we thank God for His blessings upon us in 1944, let us also thank God for the increased opportunities He has given us for doing good.

—D. Shelby Corlett
November 13, 1944

THANKSGIVING IN THE FABULOUS FIFTIES

Give Thanks

Oh, give God thanks and praise,
Creator, Blessor of our days!
'Tis He provides the "double cure,"
The blood of Christ, that makes us pure.
He hears our prayers—sends us replies;
Forgives, protects, and sanctifies.
Our God sends mercies, small and great;
The list's too long to tabulate.
Just now let's pause—fall on our faces
Before a God of love and graces!

—Ovella Satre Shafer
November 13, 1957

HERALD THANKSGIVINGS DURING THE TROUBLED SIXTIES

For God's uncorrupted goodness,
His unquestioned wisdom,
His unfrayed mercy,
His uncorroded judgment,
His unfailing providence,
let us give thanks!

—G. B. Williamson
November 15, 1964

"Thanks" by Giving

It is possible to give without gratitude. It is not possible to be truly grateful without giving. . . .

Certainly God has blessed us materially almost beyond measure. Particularly is this true of those of us who

share the prosperity of our times in the United States.

This *is not* a matter for self-congratulation. . . .

This *is* a matter for thanksgiving and for thanks by giving.

—W. T. Purkiser
November 17, 1965

THANKSGIVING IN THE "ME" DECADE—THE SEVENTIES

The Gift of a Grateful Heart . . .

There was once a sailor who plunged into the waters of Plymouth Harbor to rescue a small boy from drowning. A few days later the gallant hero met the boy with his mother on the streets of Plymouth. The youngster nudged his mother, who remembered at once having seen the seaman somewhere. But she couldn't be positive about it, so she asked, "Are you the man who pulled my little boy out of the water?"

The sailor grinned, saluted, and answered briskly, "Yes, Ma'am." Already in the back of his mind he was figuring how best to respond to her thanks.

But she saved him the trouble. Her face set in stern lines and her lips unsmiling, she snapped at him: "Then where's his cap?"

—Morris Chalfant
November 19, 1975

HERALD THANKSGIVINGS IN THE UNEASY EIGHTIES

Spontaneous Thanksgiving

The ancient Hebrews used trumpets to awaken people on their holy days. Trumpets are especially appropriate at the Thanksgiving season.

A converted burglar . . . after his conversion, joined the Salvation Army band. Each night he spoiled the hymns by blowing so hard that all the other instruments were drowned out. When rebuked, he would mend his ways for a while. But one Sunday night during a stirring hymn, he passed all bounds. "I am sorry," he said. "I started carefully, remembering what you had said, but then the old trouble started again, for as the hymn went on and spoke of all that God had done for me, I felt . . . that the very least I could do was to show His praise by blowing the trumpet with all my might."

—Orville W. Jenkins
November 15, 1982

Rainbow's Cutting Edge . . .

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possessions as the mark of a successful man.

My girlfriend was pregnant. I was not ready for parenthood but would not consider abortion. Hanging around with the “cool” crowd, I started smoking pot. After my marriage and the birth of our son, the bills and the frustrations piled up. By then, I had quit praying. Instead, I listened to some friends who showed me how to make big money fast by smuggling drugs.

Chaplain: You are in prison today because of your smuggling. You sold drugs but never became a user of hard drugs, is that true?

Stephen: Yes, it's not so hard to be a “wholesaler.” When you don't actually see the consumer, you don't see the problems.

I would say that my upbringing in the Nazarene church was the primary reason I refused to try hard drugs. I would also say that if you think pot is harmless, you have already deceived yourself, as I surely did.

Chaplain: So, you finally had money, lots of it, along with all of the extravagant trappings that it can provide. Did all this wealth satisfy?

Stephen: Wealth is never an answer in itself. In fact, it only deludes and keeps you from facing the real problems. The bigger you get in the smuggling business, the more people you are responsible for. This means more payroll and more demands.

It soon becomes apparent you have created a monster. You wish it had never started. You know there will never be any satisfaction as long as your soul and your life are in jeopardy. I learned that you can have millions of dollars and have nothing at the same time. The happiest I have ever been was when I walked close to the Lord, regardless of my financial status.

Chaplain: You were finally caught and sent to a county jail. Not long after, you were broken out in old west “cowboy” style. What happened?

Stephen: I was caught in the middle of a power move between policemen and “bought politicians” who were on the payroll of the same outfit I was working for, and honest law officers. On the one hand, the corrupt police and “bought politicians” were trying to get things “taken care of”; on the other hand, the honest law officials simply were trying to do their job. The “bought” local authorities decided that I needed to be out bringing in another load so they could get their commission.

They staged an escape and put on a show for the media. I left them as soon as I got the chance and stayed on the run for a couple of years. That's when I learned what it is like to be on the most wanted list.

Chaplain: While on the run, you went into a Church of the Nazarene for a service. The altar call was given, but you said you didn't go forward. Why?

Stephen: I never wanted to respond to an altar call more in my life, but with an assumed identity, I would have still been living a lie. I didn't want to turn myself in, and I was afraid of going any further without God in my life. It was a complete nightmare, and I was tired of feeling like a piece of garbage.

Chaplain: What was your mother doing while you were on the run? Were you ever able to contact her and tell her your condition?

Stephen: I had made contact with my mother through a roundabout way but could not see her in person. She was completely devastated to learn the truth about me, but, like a typical Nazarene prayer warrior, she never gave up on God keeping me safe until I slowed down enough to realize He had not forsaken me, even though I had turned my back on all of His teachings. I know God has totally forgiven me for all my past sins, but I still feel anguish over the pain I caused those that loved me, especially my beautiful mother.

Chaplain: You were finally recaptured. Your new home is in a Federal prison. In past conversations, you have told me that this is the best thing that has happened to you. How could prison ever be a “good thing”?

Stephen: Number one, this is not a home! It is a temporary dwelling used to prepare me for my heavenly home. I see this as a place to recharge my batteries and review my real priorities. Regardless of what sentence the judge imposed on me, my real concern now is to “give back more than I've taken.” I want to encourage those who have turned back to the Cross that we have an obligation to help those that can be stopped before they end up in prison. If this prison sentence hadn't happened, I would never have seen this need.

Chaplain: Stephen, you are quite an artist. You now want to use your talents for God's glory. Explain what the “Rainbow's Cutting Edge” means to you.

Stephen: Everybody can see the beauty of the rainbow, and most have heard about the proverbial pot of gold at its end. The cutting edge is a negative symbol. Many persons spend their lives seeking that pot of gold without recognizing that they are trapped, poisoned, bleeding victims of sin. In spite of the money, they are desperately unhappy because inside they know they are not living in the light of God's love. As the Bible says, “What does it profit a man to gain the whole world and lose his own soul?”

Chaplain: Another part of your art has to do with drawing advertisements against drug use. Why did you pick the eagle to be a symbol in your art?

Stephen: The eagle is the epitome of God's animal kingdom. It embodies grace, power, strength, and is easily recognized as such. Thus, I have used it in nearly all my anti-drug artwork.

Chaplain: Is there any question that I left out that you want to cover?

Stephen: I believe it is the church's responsibility to educate the youth of our country. I also believe the senior adult groups of our churches should give their time and knowledge to sponsor awareness programs. This could accomplish a multitude of things—provide interaction and positive feedback, give retired Christians an active role in leading young people to Christ; and plant seeds to challenge our youth to seek God's way as opposed to paths that have already been tried and found wanting. I'm trying to do my part with the “Eagle” campaign.

Stephen has plans to pay back a debt he feels he owes to society. He is interested in helping inmates reenter society when they come out of prison. He also wants to get the Church more involved in the war against drugs. He wants the Church to receive its prodigal sons back. Hopefully, the Church will be ready for people like Stephen, who have found Christ in prison and need the church's nurture when they are released from custody.

—Grady Zickefoose H

I Love Being in Prison . . .

continued from page 27

fighters, solitary confinement, and maybe his death.

Another week went by, and he walked into the chapel on a Sunday morning. I got a sick feeling. I thought he had come in to cause trouble or talk to me about the "Aryan Brothers" getting space for their own meeting. I breathed a prayer, shook his hand, and invited him into the service.

Preaching was hard that morning. I knew his view on who the Israelites were, and that he believed the Jews today are imposters, not really God's chosen people. I was preaching from the Old Testament about Moses, but I noticed he was not disturbed. In fact, he was "clothed and in his right mind."

After the service, he came up and asked me to forgive him for giving me a bad time in the past. "You'll be seeing me a lot more around here," he added.

He became one of the most faithful members of our Christian fellowship. He never missed a service. He even sat on the front row (when he wasn't in the choir). A week-and-a-half after his conversion, he asked me to baptize him. What a sight that was. He invited all his former buddies to come. He stood in chapel and declared that he had been wrong for judging men by the color of their skin. The next Sunday, he stood in the back of the chapel hugging everyone that came out.

A Tent Revival

When I first got to El Reno they had me working at a minimum security unit outside the main walls of the prison. There are about 200 inmates at the camp.

At this unit, families of the prisoners are permitted to join in the religious services. When I first began the assignment they were averaging only 25 in the Protestant services. I began to invite people from the local Nazarene churches to come in and sing on Sunday mornings. The numbers quickly grew. The small chapel could only hold 40 semicomfortably. We soon had 60 to 70 coming.

This growth led to two services. On some Sundays, we had about 110 worshipers. The Lord blessed our services, but the men desired a week-long revival. Where could we hold it?

"A tent inside a prison?" the head chaplain said in disbelief.

"Why not?" I replied.

We decided to give it a try. For the first time ever that I know of, an evangelist pitched his large red and white striped tent inside a federal prison yard. The large cross on top was easily seen by all persons passing by the institution.

Nazarene evangelist Charles Hastings Smith spoke for the first time in prison—well, inside a tent in prison. Many were saved during that week, and many families were able to worship together.

Not all of the ministry blossomed, but I kept scattering the seed without trying to judge the soil. I do not know the hearts of men, but even Jesus, who did know their hearts, threw His seed along the road on the rocky ground, among the thorns.

I have sat on the bed of one of America's Most Wanted and heard him confess his sins and crimes. He admitted to killing more than 17 people—homicides for which he was never convicted. He prayed the sinner's prayer that day.

The next day, I caught him with a

shank (a homemade knife). He was shouting and swearing, saying he wanted to kill someone. I looked around the room for someone to help, but I was all alone. From night to day and back again. Seed cast on rocky soil.

At times I wonder if I am doing any good, or if the results will last. I remember coming home one night complaining to my wife that I was unappreciated by the inmates. She turned to me and asked, "Did you get into this ministry for appreciation?"

"I Love Being in Prison!"

There isn't anywhere else I would rather be than in prison. It is a daily adventure. There is a new story forming every day—more soil that needs to be planted or watered. It is never boring.

I recently ended my ministry at El Reno. On the last Sunday there, we had 25 in the choir and 108 in attendance.

The Bureau of Prisons transferred me to La Tuna Federal Correctional Institution near El Paso, Tex. As head chaplain there, I'm looking forward to a new chapter of my life in prison. H

SOS for Nazarene Servicemembers



You can continue to play a key role in reaching men and women in uniform during this world crisis and mobilization of our armed forces. Nazarene families and friends who have loved ones in the military are urged to send their names and address changes to Chaplaincy Ministries, 6401 The Paseo, Kansas City, MO 64131, or call 800-233-8962. Chaplaincy Ministries will promptly contact the nearest host pastor in the U.S. or overseas where they are assigned. In addition, we will send a quarterly newsletter, *UNDER ORDERS*, to each servicemember. You may also want to help equip them for service and soul winning by ordering the Servicemembers' Readiness Packet from the Nazarene Publishing House (HHU-10, \$9.95). Thank you for your faithfulness in sending Chaplaincy Ministries the addresses of our Nazarene servicemembers.

CONSECRATION CHECK

**NEIL HIGHTOWER, ADMINISTRATOR, NATIONAL BOARD
CHURCH OF THE NAZARENE CANADA**

The other morning as I prepared for personal meditation and devotions, my eyes lighted upon Charles Wesley's hymn "O Come and Dwell in Me."* I was drawn to the force of the thoughts and spiritual direction that inspired Methodism's most prolific hymnist.

I had copied the hymn out of the Salvation Army hymn book at a meeting of the Canadian Holiness Federation Conference in Jackson's Point, Ont. My mind began to recall the great spirit of unity and spiritual communion that prevailed at the meeting, the stimulation of brothers and sisters from six or seven denominations with a common theological and spiritual heritage.

As I mused over the backdrop of fellowship and the foreground of the great thoughts of Charles Wesley, I took pen and began to write. I am not very comfortable with revealing my innermost thoughts, but perhaps the following may encourage and challenge readers of this publication. These are the words I wrote:

This hymn is my present and up-to-date prayer. Lord, I reassert my consecration.

The thrust of this great hymn was my prayer 46 years ago; it is now. By God's goodly grace I intend to keep it that way.

I do not live in some static theological world that can

coldly believe that, once entirely consecrated, I never need to renew my consecration vows.

MY SABBATH-YEAR PRAYER

I take off my shoes—forget my ambition,
I undo my watch—my timetable too,
I lay down my pen—let go of my work,
And quiet myself—I need only You.
I put down my keys—my security leave,
I take off my glasses—my worldly view,
"Be still my soul"—"I am thy God,"
It is well with my soul—Your Word is true.
After being with You—new courage I find,
I take up my shoes—to walk in Your way,
I put on my watch—live in Your time,
I pick up my pen—write Your thoughts today.
I put on my glasses—I look at Your world,
I take up my keys—open Your door,
To see people hurting—needing Your love,
Trusting Your guidance—to help me care more.

—Dorothy Madden

O Lord, I do it again today: in this prayer hymn. I want You, Spirit of power, to come and dwell in me with fresh liberty. I want no higher state than Your indwelling.

The New Testament never envisioned a state of holiness that could not improve or expand. Our holy walk is not a state but a pilgrimage. It is far too easy, in our emphasis on the crisis, to forget that we need the perennial hungering for God's holiness.

I encourage you to pray anew Wesley's great hymn prayer.

*O COME AND DWELL IN ME

*O Come and dwell in me,
Spirit of pow'r within,
And bring the glorious liberty
From sorrow, fear, and sin.*

Refrain:

*Hear my pleading, Lord;
Make my spirit free;
Fill my soul with perfect love;
O come and dwell in me!*

*The whole of sin's disease,
Spirit of health, remove,
Spirit of perfect holiness,
Spirit of perfect love.*

*I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well-pleasing in Thy sight.*

*I ask no higher state;
Indulge me but in this,
And soon or later then translate
To my eternal bliss.*

*Charles Wesley the verses, the refrain, another unidentified author



Helping Each Other Grow Spiritually

God has never trusted me to be a Christian in isolation," said Lloyd Ogilvie in a lecture at Nazarene Theological Seminary. The pastor of Hollywood Presbyterian Church then described the small group of spiritual friends who has provided accountability and strength for him. The first question they ask each other is, "Do you love Jesus more than you did last time we met? If not, why not?"

Steven Harper said, "One of the surest tests of the validity of our spiritual life is whether or not it produces within us the desire for community" (*Embrace the Spirit*, Victor Books, 91-92).

In contrast, contemporary culture has created a great spiritual loneliness that endangers us. Morton Kelsey declares that the ultimate intimacy is spirituality. Still, many of us find it hard to talk to anyone about our personal spiritual progress or problems.

The Church should provide a safe setting in which we can discuss our deepest fears and find answers from each other in Christ. Instead, the Church has become, in the words of Parker Palmer, "a company of strangers."

The Bible is full of "we" and "us" language. In the Epistle to the Hebrews, for example, all of the exhortations are in the plural (in 13 chapters the author uses "we" or "us" 78 times). The corporate nature of the Body of Christ is clearly underlined in chapter 10:

And since *WE* have a great priest over the house of God, let *US* draw near with a sincere heart in full assurance of faith, having *OUR* hearts sprinkled clean from an evil

conscience and *OUR* bodies washed with pure water. Let *US* hold fast the confession of *OUR* hope without wavering, for He who promised is faithful; and let *US* consider how to stimulate *ONE ANOTHER* to love and to good deeds (vv. 21-24). [Caps and italics added on pronouns.]

The imagery in Hebrews is that of a grand company of Christians marching into the presence of God, arm in arm. They do not straggle in, one by one, like an army in retreat. They enter side by side, helping each other as they confidently follow Jesus, the Forerunner.

If, as Lloyd Ogilvie said, it really is true that Christians cannot grow when in isolation, then some major changes in our personal and corporate life are required. John Wesley understood this so well that he organized the Methodist class and band meetings that emphasized confession and accountability and mutual support.

God often uses spiritual friends as channels of His grace in our lives. A spiritual friend is a person with whom we can pray and search and agonize and grow, someone with whom we can explore our deepest fears without filtering them first. A spiritual friend is someone who will receive our brokenness and carry us to the Lord's presence for repair. A spiritual friend is someone who will help us face ourselves in the presence of the risen Christ. A spiritual friend is someone who can help us see the patterns—both constructive and de-

structive—in our lives. A spiritual friend is someone who can intercede for us when we are unable to voice our own prayers. A spiritual friend is someone who shares our commitment to the Kingdom at the deepest level.

Gordon MacDonald wrote of the value of spiritual friendship: "Special friends are part of the economy of spiritual passion . . . an indispensable part" (*Restoring Your Spiritual Passion*, Nashville: Oliver Nelson, 1986, 175).

In the book written after a major catastrophe in his spiritual and professional life, he gives special commendation to his *restorative*

A spiritual friend is someone with whom you can explore your deep fears and anxieties without filtering them first.

team. He writes: "Never before have I been more convinced that adult Christians need to form personal friendships with those sharing our commitments and values" (*Rebuilding Your Broken World*, Nashville: Oliver Nelson, 1988, 204).

Suggested Spiritual Journal Exercises:

1. What are the characteristics of the spiritual friend I need?
2. Devise a strategy for developing a spiritual support group.
3. For whom could I be a spiritual friend?



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ME, WHY
DOESN'T MY
MONEY GO
FURTHER?

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Hell and the Apostles' Creed

Why is the phrase "descended into hell" omitted in the version of the Apostles' Creed that is printed in the Nazarene hymnal?

I passed this question along to Nazarene theologian, J. Kenneth Grider. Following is his response:

The phrase "He descended into hell" is indeed omitted from the Apostles' Creed in *Worship in Song*, the Nazarene hymnal issued in 1972. It was also omitted in *Songs of the Sanctuary* (n.d.). It was included, however, in *Praise and Worship: The Nazarene Hymnal* (1953) and in *Glorious Gospel Hymns* (1931).

This clause does not enjoy the status of the other clauses in the Apostles' Creed most importantly because "its first appearance . . . is in A.D. 570" (William Barclay, *The Apostles' Creed for Everyman*, New York: Harper and Row, 1967, 120). It is the "Johnny come lately"—most of the Creed's clauses no doubt dating to A.D. 100-150.

Another reason why it sometimes gets omitted from the Apostles' Creed in hymnals is because it is probably the most widely misunderstood of the Creed's clauses. It should not have read "Hell" in the English, but Hades, or "the place of departed spirits"—equal to the Hebrew *Sheol*. Besides, mystery shrouds the few New Testament references to Christ's descending, not to *Gehenna*, the place of atonement, but to *Hades* (see 1 Peter 3:18-20; 4:6; John 5:25; Romans 10:6-7; Ephesians 4:8-10; see also Psalm 68:18). It is usually understood, though, that Christ descended to Hades to preach and give the dead there an opportunity to follow Him "into Paradise" (see H. Orton Wiley, *Christian Theology*, 1:41, footnote).

The Teachings of Islam

With the unrest in the Middle East these days, we are hearing a lot about Muslims and their religion. I understand that, like Christians, they believe in Jesus. What are the basic beliefs of this faith?

The Muslims (Moslems) believe in Jesus, but they do not believe in Him the way Christians do. They believe that He was a prophet of Allah, though of lesser importance than Muhammad. They believe He was a messenger but certainly not the Son of God. Many Muslims, perhaps most of them, do not even believe that Jesus was crucified. Instead, they believe that the traitor, Judas, died on the cross while Jesus ascended to heaven. Thus, they do not believe in the deity of Christ, His atonement, and, since He did not die, the resurrection of our Lord.

Other Islamic doctrines are in direct conflict with the Christian faith as well. For example, God is for them so far above mere humans that He is not personally knowable. His principal dealing with humans is to dish out judgment. God, capricious and unpredictable, is the author of both good and evil.

Sin is lack of obedience to Allah, that is to say it has everything to do with *acts* but nothing to do with fallen man's *sinful nature*. Salvation is not by grace but must be earned by good and obedient works.

The Islamic faith is expressed in the "Five Articles of Faith" and the "Five Pillars of Faith." These creedal affirmations declare belief in an *unknowable God*; in *angels* (which seem to fill many of the functions that

Christian Scripture attributes to the Holy Spirit—Islam denies the Trinity); in *Scripture*, including the Law of Moses, Psalms of David, the Gospel of Jesus Christ, and God's final word to humankind, the Koran. Also among the core beliefs are *honor for the six prophets*—Adam, Noah, Abraham, Moses, Jesus, and the greatest of all, Muhammad; a doctrine of *final rewards and punishments* in Paradise or hell, and the doctrine of *kismet* or *fate*. *Prescribed prayers* are to be repeated at five times throughout the day. *Almsgiving* for the poor is a core practice. *Fasting* is also emphasized, especially during the month of *Ramadan*, during which no faithful Muslim can partake of food, drink, or sexual pleasures between sunrise and sunset. A pilgrimage to Mecca is also expected.

Another core belief of Islam is *Jihad*, or the Holy War. If a man dies while fighting an evangelistic war (conquering an infidel land for Allah) or if he dies defending his Muslim homeland, he goes straight to heaven where he will spend eternity lounging on couches and sipping wine served to him by *Huras*, heavenly maidens, of which he may marry as many as he pleases—although one of the sacred writings indicates that there may be a limit of 18 wives per warrior in Paradise. ¶

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

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NORTH ARKANSAS—R. Eugene Sanders, P.O. Box 1468, Conway, AR 72032
NORTHEAST OKLAHOMA—B. Edwin McDonald, 2756 S. Memorial, Tulsa, OK 74129
NORTHWEST OKLAHOMA—Jesse C. Middendorf, P.O. Box 887, Bethany, OK 73008
SAN ANTONIO—James R. Blankenship, 200 Gardenview Dr., San Antonio, TX 78213
SOUTH ARKANSAS—Don Irwin, 14 Club Manor Dr., Maumelle, AR 72118

SOUTHEAST OKLAHOMA—Ark Noel, Jr., P.O. Box 699, Henryetta, OK 74437

SOUTHWEST OKLAHOMA—Carl B. Summer, P.O. Box 1609, Bethany, OK 73008

WEST TEXAS—Charles E. Jones, Box 6650, Lubbock, TX 79493-6650

SOUTHEAST U.S.A.

- ALABAMA NORTH**—B. J. Garber, P.O. Box 1647, Cullman, AL 35056
ALABAMA SOUTH—R. Phillip Sessions, P.O. Box 607, Greenville, AL 36037
CENTRAL FLORIDA—C. Eugene Fuller, P.O. Box 5680, Lakeland, FL 33807-5680
EAST TENNESSEE—Thomas Cox, P.O. Box 1190, Lebanon, TN 37088
FLORIDA SPACE COAST—L. Wayne Quinn, 488 De Soto Parkway, Satellite Beach, FL 32937
GEORGIA—Harold Latham, P.O. Box 7416, Marietta, GA 30065
KENTUCKY—Crawford M. Howe, P.O. Box 32093, Louisville, KY 40232
MISSISSIPPI—Lowell T. Clyburn, P.O. Box 7615, Jackson, MS 39284-7615
NORTH CAROLINA—D. Eugene Simpson, 7609 Linda Lake Dr., Charlotte, NC 28215
NORTH FLORIDA—Edmond P. Nash, 4040 Newberry Rd., Suite 1300, Gainesville, FL 32607
SOUTH CAROLINA—James R. Beard-en, P.O. Box 2386, Irmo, SC 29063
SOUTHERN FLORIDA—Robert H. Spear, Jr., P.O. Box "N", Boca Raton, FL 33429
TENNESSEE—W. Talmadge Johnson, P.O. Box 100873, Nashville, TN 37210-0873

SOUTHWEST U.S.A.

- ANAHEIM**—Thomas L. Goble, 524 E. Chapman, Orange, CA 92666-1677
ARIZONA—Bill E. Burch, 590 N. Alma School, Suite 4, Chandler, AZ 85224
CENTRAL CALIFORNIA—Wil M. Spaitte, 1535 E. Indianapolis, Fresno, CA 93704
HAWAII PACIFIC—Darrell Teare, P.O. Box 6254, Honolulu, HI 96818
LOS ANGELES—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, CA 91104
NAVAJO NATION—John Nells, 500 Apache Ct., Gallup, NM 87301
NEW MEXICO—Allen Dace, P.O. Box 11627, Albuquerque, NM 87192
NORTHERN CALIFORNIA—Clarence J. Kinzler, 590 Lennon Ln., Suite 100, Walnut Creek, CA 94598
SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—B. Maurice Hall, 28999 Front St., Suite 202, Temecula, CA 92390
SOUTHWEST INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015
SOUTHWEST LATIN AMERICAN—Moises Esperilla, 1535 West Highsmith Dr., Tucson, AZ 85746
WESTERN LATIN AMERICAN—Raymond Lopez, 11226 Garetal St., Santa Fe Springs, CA 90670

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Telephone () _____

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 (Month) (Day) (Year)

Birth Date of Spouse _____

VITAL STATISTICS

Deaths

REV EARL BALDWIN, 97, San Diego, Calif., Aug. 2. Survivors: daughters, Vivian Powers, Anne Schumacher, Betty Young, and Roberta Tripp; 13 grandchildren; 13 great-grandchildren.

FRANCES W. BAKER, 62, Oklahoma City, Okla., June 28. Survivors: daughter, Lenora (Mrs. Carl) Hinman; two grandchildren; three sisters; and two brothers.

JAMES S. BRYAN, 83, St. Petersburg, Fla., July 26. Survivors: daughters, Joanne Hough, Barbara Bryan, and Gwendolyn King; son, James Richard; six grandchildren; four great-grandchildren.

REV. BENJAMIN ARTHUR FOX, 89, Lake Elsinore, Calif., July 21. Survivors: sons, Raymond and David; stepsons, Billy Joe White, Claudie Lee White, and Doil White; 2 sisters; 16 grandchildren; and 23 great-grandchildren.

REV. RUBY M. FRANKLIN, 82, Boise, Idaho, Aug. 25. Survivors: son, M. James; daughter, Gracie Levi; four stepsons; grandchildren; and great-grandchildren.

STELLA GERTRUDE GREER, 95, Glendale, Ariz., July 30. Survivors: daughters, Gladys Houser, Fay Radak, and Mary Doolley; sons, Vernon, Jack, Rex, and Frank; 1 sister; 20 grandchildren; 54 great-grandchildren; 30 great-great-grandchildren.

EWELL GUNTER, SR., 79, Redlands, Calif., Aug. 23. Survivors: wife, Odie; sons, Jewell and Ewell; one brother; three sisters; six grandchildren; and six great-grandchildren.

TERRY L. JENKINS, 36, Sellersburg, Ind., Aug. 22. Survivors: wife, Dianna; son, Jeffrey; daughters, Jennifer Waterbury, Jessica Jenkins; father, Rudolph Jenkins; mother and stepfather, Joyce and Jim Avra.

OLIVE I. JONES, 76, Monette, Mo., July 19. Survivors: daughter Linda (Mrs. Don) Carley; son, Donald Lee Jones; six grandchildren; and two great-grandchildren.

RAYMOND R. JORDAN, 75, May 13. Survivors: wife, Mary; son, R. L. Alan;

daughter, Charlene Teegarden; six grandchildren; and four great-grandchildren.

LESTER RONALD KAPHAEM, 63, Appleton, Wis., Aug. 13. Survivors: wife, Ruth; sons, Brian, Mark, David, and Todd; two sisters; and one brother.

CHARLES C. PAULK, 78, Westminster, Calif., Aug. 17. Survivor: wife, Mabel Dow Paulk.

R. C. (BUD) PERRY, 64, Merrillville, Ind., Aug. 28. Survivors: wife, June; daughter, Gail; sons, Robert, Jerry, and Richard; 10 grandchildren.

ELIZABETH C. RASH, 4 1/2 months, Lowell, Mich., Aug. 15. Survivors: parents, Jonathon and Grace Rash; brother, Adam; grandparents; and great-grandparents.

LAVINA JEAN RICHIE, 60, Trinidad, Colo., July 6. Survivor: husband, Rev. James W. Richie.

DAVID NICK SCHENDEL, 33, Kansas City, Mo., Aug. 9. Survivors: wife, Anna Lee; mother, Lillian; two brothers.

EDYTHE SCHROEDER, 80, Selma, Calif., Aug. 13. Survivors: son, Donald; daughter, Doris (Mrs. Gene) Geisler; five grandchildren; and two great-grandchildren.

PEGGY SOUTHERLAND, 58, Jacksonville, Fla., Aug. 23. Survivors: husband, Sam; daughters, Sandra Grieb, Cheryl; sons, Gary, Randall; parents, Sidney and Goma Trundle; two sisters; and three brothers.

Births

to ROGER AND LINDA ALEXANDER, Overland Park, Kans., a boy, Ethan Kirby, July 17.

to REV. R. STEVEN AND JOYCE (CROUCH) BRAMBLETT, Vandalia, Mo., a girl, Stephanie Lynn, Aug. 28.

to CLIFTON AND ANITA (CLENENIN) BURDETTE, Clendenin, W.Va., a boy, Kyle Preston, July 12.

to RON AND DENISE (ANGIER) CASNER, El Paso, Tex., a boy, Jared Tyler, July 2.

to PAUL AND WANDA LEACH, Yukon, Okla., a boy, Tyler Paul Edward, July 15.

to REV. AND MRS. PAUL M. PHIPPS,

Shelbyville, Tenn., a girl, Aimee Marie, Aug. 23.

to STEPHEN AND BECKY (YORK) METCALFE, a girl, Kendal Nicole, July 15 to MERL AND NANCY (GARRETT) SHOLTESS, Yukon, Okla., a girl, Julie Elizabeth, Aug. 18.

to ROB AND CHRIS (BAER) THORNE, Stuart, Fla., a girl, Kelly Nichole, July 17.

Marriages

GINA DAVIS and TIM HARRIS at Wellington, Tex., Sept. 1.

JILL O. GUERKSEN and BRIAN M. FLETCHER at Minneapolis, Minn., Aug. 11. KAREN JEAN GRAVES and VICTOR BRUMLEY NELSON at Oxnard, Calif., Aug. 18.

AMY HODGE and VINCENT BADER at Inver Grove Heights, Minn., May 12.

REBECCA LEE LOAR and RONALD CHRISTOPHER PRIVETT at Overland Park, Kans., June 23.

LANETTE YOURDON and MARK STRICKLAND at Olathe, Kans., Aug. 4.

Anniversaries

STANLEY J. AND DOROTHY M. BROOKS, Edmond, Okla., celebrated their 50th wedding anniversary Sept. 8 with a reception at University Center in Edmond. Mrs. Brooks is a retired schoolteacher. Mr. Brooks is retired credit manager for Cato Oil and Grease Co., a subsidiary of Kerr-McGee Oil. The Brookses have one son.

CURTIS AND BELLE HENDRICKS, Piedmont, Okla., celebrated their 50th wedding anniversary July 31 in Oklahoma City with a banquet and a renewal of their vows. Mr. Hendricks is retired from CMI Corp. and is a World War II veteran. The Hendrickses are charter members of Piedmont Church of the Nazarene.

MR. AND MRS. RALPH NELSON celebrated their 50th wedding anniversary June 30 in Vero Beach, Fla., with the renewal of their vows and a reception. The Nelsons were married in Baltimore, Md. They retired to Vero Beach in August 1980.

KENNETH AND WANDA (CHUBB) PELREN, of Indio, Calif., celebrated their 50th wedding anniversary July 1 at Crawford (Nebr.) Church. A reception followed the renewal of their vows.

TOMMY AND MYRTIS TANNER celebrated their 50th wedding anniversary Aug. 19 at Jackson (Miss.) First Church with a reception given by their children. Mr. Tanner has been the treasurer of the Mississippi District for 40 years.

FOR THE RECORD Moving Ministers

B. JOEL ATWELL, from student to pastor, Spring Hill, Kans.

JOSEPH L. AUGELLO, from student, NTS, Kansas City, to pastor, Toledo (Ohio) Northpoint.

LEE W. BAKER, from Madison (Wis.) First to Palo Alto, Calif.

RICHARD BAISDEN, from associate, Clarksville (Tenn.) First, to associate, Greenville (S.C.) First.

A. KEITH BECKMAN, from Crossroads, Nebr., to Lubbock (Tex.) Grace.

DONALD E. BERGLAND, from associate, San Bernardino (Calif.) First, to associate, Colorado Springs Trinity.

CLAIR A. BUDD, from associate, Oregon City, Oreg., to education, Asbury College. LONNIE BULLOCK, from pastor, Sterling Heights, Ill., to associate, Richfield, Mich.

JOHN CAHILL, from Houston (Tex.) Broadway, to Kingsville, Tex.

MARK A. CALLISTER, from student, NBC, Colorado Springs, to pastor, West Bend, Wis.

OSCAR W. CLARK, from Springfield (Ohio) Trinity, to Fort Wayne (Ind.) West Main. BOBBY G. COLLINS, to pastor, Gilmer, Tex. ORBIN N. CROUCH, from Custer City, Okla., to Higgins, Tex.

JAMES B. CROWLEY, from Vancouver (Wash.) Central, to Modesto (Calif.) First.

KEVIN C. DUNLOP, from associate, Anderson (Ind.) First, to pastor, Alexandria, Ind.

EDWARD W. EBY, from associate, Tampa (Fla.) First, to pastor, Sebastian (Fla.) First.

LEE ELLINGSON, from evangelism to pastor, Crowley (La.) First.

ROBERT E. FLINT, from education, Ashland Theological Seminary, to evangelism.

JEFF FRADENBURGH, from student to associate, Albany (Ga.) First.

KENNETH J. GARNER, from associate, Joliet (Ill.) First, to associate, Anderson (Ind.) First.

PONDER GILLILAND, from district assigned to pastor, Dallas (Tex.) First.

GORDON E. GRAHAM, from student, NBC, Colorado Springs, to pastor, Eleva-Strum, Wis.

ERNIE L. GRAY, from Covington (Ky.) Eastside, to Abernathy, Tex.

NICK HANSON, to pastor, Ballinger, Tex.

WILLIAM R. HAWORTH, from Meade, Kans., to Hays, Kans.

HERBERT B. HEAVNER, from chaplaincy to pastor, Canaan Hill, Mo.

STEVEN T. HOSKINS, from Oregon, Mo., to Martin (Tenn.) Green Tree.

R. KEITH IREY, from student, NBC, Colorado Springs, to associate, Kansas City (Mo.) Southwood.

JAMES T. KINGERY, from student, SNU, Oklahoma, to pastor, Calumet, Okla.

CLYDE LEIGH, from student to pastor, Fairbault, Minn.

M. EUGENE MYERS, from associate, Mesa (Ariz.) First, to pastor, Casa Grande, Ariz.

JOSEPH M. NEUCH, from Walton, W.Va., to Union City, Pa.

HAROLD L. QUARLES, from Midland (Tex.) First, to Glenwood Springs, Colo.

BAYSE "BUD" H. REEDY, from Oxford, Pa., to York, Pa.

SAMUEL L. ROBINSON, from associate, Logan, Ohio, to associate, Portsmouth (Ohio) First.

J. GERON ROGERS, from Rocky Mount, N.C., to Sulphur Springs, Tex.

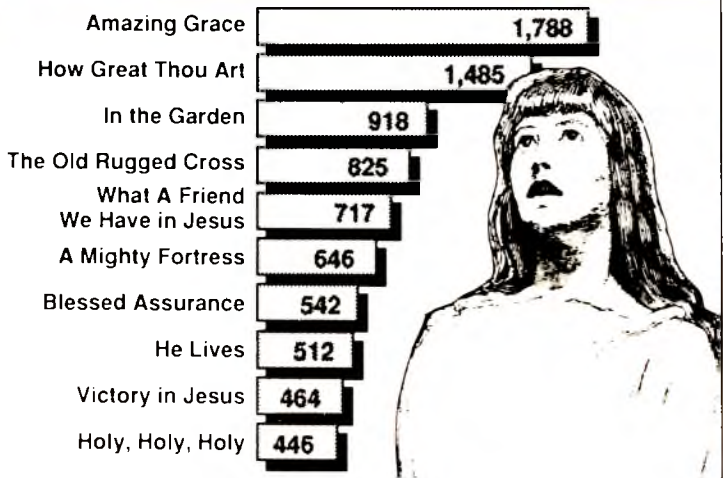
WILLIAM J. RUSHING, from Cimarron, Kans., to San Jose (Calif.) Central.

LARRY K. RYAN, from pastor, Goshen, Ark., to associate, Stuart, Fla.

CHARLES L. SELF, from McGehee, Ark., to Denver City, Tex.

Most Popular Hymns

The 10 hymns that received the largest number of votes in the NEA Hymn Poll.



DAVID N. SHELTON, from student, NTS, Kansas City, to pastor, Oregon, Mo.
 CARL SHERMAN, to pastor, Fort Lauderdale (Fla.) First
 M. DEAN SIREs, from pastor, Craig, Mo., to evangelism
 DAVID W. SMITH, from Valdez, Alaska, to Naches, Wash.
 ROBERT G. SNOODGRASS, from Memphis (Tenn.) Calvary to Denver (Colo.) Lakewood
 VERNON F. SPRAGUE, from pastor, Huntsville (Ala.) University, to evangelism
 RICHARD A. STEIN, from Cedar Falls, Iowa, to Louisville (Ky.) Trinity
 W. BYRON STRANGE, from Waterloo (Okla.) to Birmingham (Ala.) Pleasant Grove
 BILL TAYLOR, JR., from St. Albans, Vt., to Hooksett, N.H.
 RONALD M. THICK, from associate, Racine (Wis.) Taylor Avenue, to pastor, Green Bay, Wis.
 SCOTT E. THORNTON, from associate, Kansas City (Mo.) Nall Avenue, to associate, Santa Rosa, Calif.
 GEORGE A. TUCKER, from Olive Hill, Ky., to Dayton, Ky.
 BILL E. VAUGHN, from associate, Monterey (Calif.) Peninsula, to pastor, Cortez, Colo.
 MICHAEL R. WEHNER, from Willard, Ohio, to Jefferson, Ohio
 V. LYNN WHITE, from Eureka, Kans., to Prague, Okla.
 JAMES N. WILLIAMS, from associate, Oklahoma City (Okla.) First, to Midland, Tex.
 LES J. WILLIAMS, from associate, St. Joseph (Mo.) First, to associate, Olathe, (Kans.) Westside
 CHRISTOPHER J. YAZEL, from Villa Grove, Ill., to Attica, Ind.
 DAVID L. YOUNG, from Yankton, S.Dak., to Ropesville, Tex.

Recommendations

The following have been recommended by their respective district superintendents:
 JEFFREY A. ADKINS, evangelist, 108 Janet Rd., Marietta, OH 45750, by Herbert L. Rogers, Central Ohio District
 RICHARD BOND, evangelist, P.O. Box 4444, Overland Park, KS 66204, (913) 631-3525, by Keith Wright, Kansas City District
 DONALD BURNES, evangelist, 1105 Darla Ave., Altus, OK 73521, (405) 482-7469, by Carl B. Summer, Southwest Oklahoma District
 WILLIAM H. (BILL) CHENAULT, evangelist, 6980 Woodcrest Dr., Greenfield, IN 46140, (317) 894-4034, by John J. Hancock, Illinois District
 GENE DELBRIDGE, evangelist, 3340 A St., Washougal, WA 98671, (206) 835-7165, by Hugh L. Smith, Washington Pacific District
 DON AND SHIRL GESSNER, song evangelists, 103 N. 8th St., Sunbury, PA 17801, (717) 286-9596, by John F. Hay, Indianapolis District
 WILLIAM HILL, evangelist, 6600 Hitler Rd., No. 2, Circleville, OH 43113, (614) 477-3881, by Herbert L. Rogers, Central Ohio District
 FRED R. LESTER, evangelist, 7404 Ed Rice, Mesa, AZ 85208, (602) 981-9019, by W. M. Lynch, Dallas District
 MARCIA L. MITCHELL, evangelist, 835 Valencia, Walla Walla, WA 99362, (509)

529-4672, by Steven C. Fletcher, Northwest District
 DAVID RUINYAN, evangelist, 419 Butcher, Bethalto, IL 62010, (618) 377-0579, by John J. Hancock, Illinois District
 DEAN SIREs, evangelist, 1213 S. 7th St., Oskaloosa, IA 52577, (515) 673-3360, by Forrest E. Whitlatch, Iowa District
 WILLIAM EARL SPURLOCK, evangelist, 511 W. Palmetto St., Wauchula, FL 33873 (813) 773-6968, by Robert H. Spear, Jr., Southern Florida District

Announcements

LAWRENCE (KANS.) FIRST CHURCH will celebrate its 80th anniversary Nov. 11. General Superintendent William J. Prince will speak in the 10:30 a.m. service. An open house featuring the Heritage Choir and other musical groups from MidAmerica Nazarene College will begin at 3 p.m. Gospel singer Gary McSpadden will perform at 6 p.m. All friends and former members are invited to attend or send greetings. For more information, contact Don Dunn at (913) 843-3940 or write the church at 1942 Massachusetts St., Lawrence, KS 66046.

PAWTUCKET (R.I.) EMMANUEL CHURCH will celebrate its 50th anniversary Mar. 3, 1991. Special services will also be held Feb. 28, Mar. 1 and 2. Former pastors, members, and friends are invited to attend or send greetings. For more information, call the church office at (401) 728-4940 or the parsonage (401) 725-1867.

Moving Missionaries

REV. BRIAN and BERYL ADAMS, Brazil, Furlough address: 511 Claiborne S., No. 205, Olathe, KS 66062
 REV. JOHN and GLENDA ARMSTRONG, Venezuela, Field address: Apartado 102, San Cristobal, Edo. Tachira 50001-A, Venezuela
 REV. DANIEL and CAROLYN BREWER, Peru, Furlough address: 8105 Palmer Ave. N.E., Louisville, OH 44641
 DR. JUDITH D'AMICO*, Haiti, Furlough address: c/o Toplyn, 169 Autumn Ln., Brunswick, OH 44212
 REV. VICTOR and BERYL EDWARDS, Spain, Field address: C/ Marques de Ministrol 23.2o 1a, San Joan Despi 08970 Barcelona, SPAIN
 REV. DONALD and EVELYN GARDNER*, Malawi, Field address: P.O. Box 253, Mzuzu, Malawi
 REV. MARK and ROVINA HATCHER, Korea, Furlough address: 725 Westmoreland, Apt. 304, Vernon Hills, IL 60061
 REV. KENDALL and FAYE ANNE HUGHES*, Chile, Furlough address: 2039 N. 62nd St., Lincoln, NE 68505
 REV. KEITH and RUTH JACKSON*, Zambia, Field address: P.O. Box 31766, Lusaka, Zambia
 REV. HARRY and ELIZABETH NYREEN, Dominican Republic, Furlough address: 2830 Santa Clara S.E., Albuquerque, NM 87106
 MR. FRED and DONNA OTTO, Swaziland, Field address: P.O. Box 1460, Manzini, Swaziland
 REV. STEPHEN and SHEILA PETTIS, Azores, Furlough address: 1279 San Moritz Dr., San Jose, CA 95732
 REV. RICHARD and RONNIE RICHEY, South Africa (ASF Central), Field address: P.O. Box 21003, 1733 Helderkrui-

in, Republic of South Africa
 REV. LYNN AND SHEARON SHMIDT, South Africa (ASF North), Furlough address: 206 Epworth, Wilmore, KY 40390
 REV. RAMON and BLANCA SIERRA*, Paraguay, Furlough address: 6634 The Paseo, Kansas City, MO 64132
 DR. VERNON and ROBERTA VORE, PNG Medical, Furlough address: 10335 Rockford Ct., Indianapolis, IN 46229
 MISS MARILYN WILLIS, South Africa (Africa Ministries Council—formerly ACC), Field address: P.O. Box 214, 1710 Florida, Republic of South Africa

*Specialized Assignment Personnel

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Thanksgiving

For all things beautiful, and good, and true;
 For things that seemed not good yet turned to good;
 For all the sweet compulsions of Thy will
 That chastened, tried, and wrought us to Thy shape . . .
 We thank Thee, Lord.

John Oxenham

Heard . . .

continued from page 47

baby.” Then she said, “How many of us would want to live in a country like that?”

The students applauded because, yes, they didn't want to live in a country with pregnancy police who forced parenthood on people—forced them to take babies when they didn't want them. I can assure you that on the way to the mike for the rebuttal, I had no idea how to respond, but all of a sudden I found myself doing the strangest thing. I walked to the mike and said, “‘Hi. I'm from the United States government, and I have a child for you.’ And you said, ‘But I didn't order a child.’ I said, ‘Yes you did. I got the paperwork right here. Nine months ago. There it is.’ And you said, ‘Well I didn't mean to order a child.’ ‘Sorry, whether you meant to or not you did it. Here it is. And here's the baby.’ And you say, ‘But, I can't take this baby. Don't you know that I've got all these horrible social problems, I'm a college student at Princeton, my parents will kick me out. I can't do this.’ And the pregnancy police said, ‘But you ordered the baby. I've got the paperwork here. And here's the baby. What do you want me to do with it?’ And you look at them and say, ‘Kill it.’” Then I turned around and walked back to my chair. I said, “Wow. Where did that come from?” Of course, that in fact was the reality. They didn't care what they did with the baby. Just get rid of it. Just kill it.

So, in spite of all the words of wisdom, in spite of all the ideas, if you truly want to be a communicator and reach out to new audiences, I really encourage you to do it as you step out in the knowledge that God has called you to do it and in the knowledge that if He has, He will give you the grace and the means and He'll give you some pretty neat stuff to say too.

Kay James and her family are members of the McLean Presbyterian Church, McLean, Va.



Pictured: Marvel Simmons (l.) presents a \$2,500 check to her father, Oliver Crane, in honor of his 90th birthday and 51 years of ministry at the Wheeler, Wis., Church of the Nazarene.

The money will be donated to the church's building fund in Crane's honor.

GEORGIA'S BEST . . . Two ladies from the LaFayette, Ga., Church of the Nazarene were honored recently for their service at a local nursing home.

Minnie Posey and Nettie Sue McRae received the Group Volunteers award for service at the Shepherd Hills Nursing Home. They were selected by the Georgia Health Care Association from more than 280 other volunteers throughout the state.

The ladies visit the nursing home each week, teaching Sunday School classes, leading the group in singing, and



visiting with the residents.

Mrs. Posey has been visiting the nursing home weekly for more than six years. Mrs. McRae has accompanied her for the past four years.

Minnie Posey and Nettie Sue McRae were honored for their volunteer service at a local nursing home in LaFayette, Ga.

AN EXTENDED CALL! . . .

More than 250 friends and family from across Wisconsin attended a celebration in honor of **Oliver Crane's** 90th birthday recently.

In addition to his birthday, the guests honored Crane for 51 years of pastoral ministry at Wheeler, Wis., Church of the Nazarene. Crane retired in August. His friends presented a \$2,500 gift to the church's building fund in his honor.

NATIONAL CHAMPS . . . The Virginia Beach, Va., Church of the Nazarene softball team won the 10th Annual Nazarene National Softball Tournament in Cincinnati, Ohio.

The tournament, sponsored by the Cincinnati Springdale Church of the Nazarene, was held during the Labor Day Weekend and featured 44 teams from

across the U.S.

The Sunday worship services were the centerpiece of the tournament weekend, as nearly 1,200 persons attended. **Jim Breech**, kicker for the Cincinnati Bengals, and **Frank Pastore**, former pitcher for the Cincinnati Reds, spoke in the worship service.

ONU HONORS OUTSTANDING FACULTY AND STAFF . . .

Olivet Nazarene University has some outstanding workers in the Benner Library and Learning Resource Center. Both the university's outstanding faculty and staff member were chosen from the library staff.

Allan Wiens, director of the Benner Library, was selected as the outstanding faculty member. He has served in that position since 1970.

Thelma Collins, secretary and receptionist in the Benner Library for the past 25 years, was honored as the outstanding staff member.



Pictured (l. to r.): Allan Wiens, ONU outstanding faculty member; Merle Wiens; Thelma Collins, ONU outstanding staff member; and Harvey Collins.

(Photo: Gordon Wickersham)

The Virginia Beach, Va., Church of the Nazarene softball team won the 10th annual Nazarene National Softball Tournament in Cincinnati, Ohio.



Etcetera...

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



EVANGELISTS' SLATES

ALBRIGHT, WAYNE: Swartz Creek, MI, Nov. 6-11; Clinton, IA (First), 14-18; Wichita, KS (Eastridge), 25—Dec. 2

THE ARMSTRONGS, LEON: Vilonia, AR (Liberty), Nov. 6-11; Albany, KY (First), 13-18

BAGGETT, DALLAS: Charleston, WV (Davis Creek), Nov. 9-11

BAKER, RICHARD C.: Mount Morris, PA (Fox Chapel), Nov. 6-11; Canal Fulton, OH, 13-18

BELZER, DAVE & BARBARA: Dahart, TX, Nov. 6-11; Arkansas City, KS, 13-18

BLUE, DAVE & DANA: Concert in Baltimore, MD, Dec. 31

BOCK, DON: Bangor, ME, Nov. 7-11

BOICOURT-SHANK, MARLA: Mexico, MO, Nov. 6-11; Bethel, OH, Dec. 4-9

BOQUIST, DOUG & DEBBIE: Hydro, OK, Nov. 7-11; Okmulgee, OK (First), 14-18; Oklahoma City, OK (Lakeview Park), 24-28

BOWDEN, AL: Fort Lauderdale, FL (Manor), Nov. 13-18

BRAATEN FAMILY MINISTRIES, DANIEL: Prague, OK, Nov. 9-11; Medford, OK, 14-18

BROWN, ROGER N.: Andover, OH (Cherry Valley), Nov. 6-11; Piqua, OH, Dec. 12-16

BURKHALTER, PAT & DONNA: Wister, OK, Nov. 6-11; Baxter Springs, KS, 13-18; Mount Enterprise, TX, Dec. 11-16

CANFIELD EVANGELISTIC MINISTRIES, DAVE: Charleston, WV (Campbell's Creek), Nov. 7-11; Washington Court House, OH, 28—Dec. 2; Sardinia, OH, 5-9, 12-16; Columbus, OH, 29-30*

CHAMBERS, LEON & MILDRED: Ironton, OH (First), Nov. 11-18; Marion, IN, Dec. 4-7*

CHANEY, REEFORD & BARBARA: Northwestern Ohio District Women's Retreat, Nov. 3; Houston District Tour, 13-18

CHASE, FRANK: Reno, NV, Nov. 7-11; Flagstaff, AZ, 14-18; Tulsa, OK (Southwest), 30—Dec. 3

CHEATWOOD, HENRY & PHYLLIS: Five Star Evangelistic Ministries; Evanston, WY, Nov. 9-11

CHRISTNER, JACK M.: Ashland, OH, Nov. 4-7; Ash-tabula, OH (First), 13-18

CLAY, D. E.: Merritt Island, FL (Community), Nov. 6-11

CLAY, M. E.: Powhatan Point, OH, Nov. 6-11

CLIFT, NORVIE O.: San Diego, CA (Clairemont), Nov. 5-12

COBB, BILL & TERRI: Tulsa, OK (St. Paul), Nov. 7-11; Des Moines, IA (First), 14-18

COVINGTON, NATHAN A.: Hutchinson, KS (Peniel), Nov. 6-11; Ardmore, OK (First), 13-18; Mannford, OK, 27—Dec. 2; Blossom, TX, 4-9

CRANDALL, V. E. & BARBARA: Monroeville, IN, Nov. 6-11; Sioux City, IA (Grace), 13-18

CRANE, BILLY D.: Louisville, OH, Nov. 13-18; Bur-gettsville, PA, 27—Dec. 2*

DARNELL, H. E.: Millmont, PA, Nov. 1-11; Era, OH, 15-25*

DELL, JIMMY: Pontiac, MI (Hillcrest), Nov. 7-11; Roseville, MI (Metropolitan), 14-18; Tucson, AZ (Moun-tain View), 28—Dec. 2; Decatur, IL, 5-9*

DENNISON, MARVIN E.: Dayton, OH (Fort McKinley), Nov. 6-11; Hemingford, NE, 27—Dec. 2

DIXON, GEORGE & CHARLOTTE: Freeport, NY, Nov. 9-11; Buffalo, KS, 21-25; Paquate, NM, 30—Dec. 2

DOOLITTLE, KEVIN C.: Salem, OH (First), Nov. 16-18

DOROUGH, WILLIAM M.: Tyler, TX (First), Nov. 6-11; Higgins, TX, 13-18

DRYE, J. T.: Ruston, LA, Nov. 6-11; North Carolina, 16-18*

DUNMIRE, RALPH & JOANN: Morenci, MI, Nov. 14-18

DUTTON, BARRY & TAVIA: Mackey, IN, Nov. 6-11; Portsmouth, OH (First), 13-18; Millinocket, ME, 25; Holton, ME, 27—Dec. 2*

ESSELBURN, A. C. BUD-The King's Messengers: LaMoure, ND, Nov. 6-11

FADER, WES & MARY: Clare, MI, Nov. 6-11; Roch-ester, NY (Grace), 13-18; Frederick, MD, 27—Dec. 2; Alexandria, VA (First), 5-9; Smyrna, DE (Faith), 11-16

FISHER, CLAIR H.: Warminster, PA, Nov. 14-18

FRANK, RICHARD A.: Orange, VA, Nov. 4-8; Madison, FL (First), 13-18; Goshen, OH, 28—Dec. 5; Cen-terville, OH, 9-16; Pelion, SC, 30

THE FREY FAMILY, DON: New Port Richey, FL (Port Richey Trinity), Nov. 4; Columbus, GA, 7; Hart-ford City, IN, 9-11; Chattanooga, TN (Lookout Valley), Dec. 9

GAMBLIN, C. LEE & WILMA: West Plains, MO, Nov. 6-11

GARDNER, JOHN M.: Elkins, WV, Nov. 9-18; Melrose, MA, 28—Dec. 2; Apollo Beach, FL (First), 12-16

GESSNER, DON & SHIRL: Chicago Heights, IL, Nov. 6-11; Salisbury, NC, 13-18; Buck's Valley, PA, 20-25; Allentown, PA, 27—Dec. 2; Sunbury, PA, 7-16*

GOULD, LOREN: Eldersburg, MD (South Carroll), Nov. 2-4; Leesburg, VA, 6-11

HAINES, GARY W.: Des Moines, IA (Eastside), Nov. 3-7; Denver, CO (Lakewood), 10-14; Kansas City, MO (Dundee Hills), 15-18; Brandon, FL (First), 24-28; Monroe, NC, 29—Dec. 2; Fort Pierce, FL (First), 8-12

HANCOCK, TIM: Howell, MI, Nov. 7-11; Bucyrus, OH, 14-18; East Tennessee District Single's Retreat, 23-25; Nashville, TN (Bethel), 25 (p.m.); Wheat-land, WY, 27—Dec. 2; Carey, OH (Ridge Chapel), 6-9

HAYES, ALVIN B.: Dodge City, KS (College Heights), Nov. 6-11; Binghamton, NY, 13-18; Claremore, OK, 27—Dec. 1

HAYNES, CHARLES & MYRT: Grove City, PA, Nov. 6-11; Franklin, PA, 13-18; Albany, GA (Grace), 27—Dec. 2; La Porte, IN, 4-9

HELMS, MIKE & GLORIA: North Manchester, IN, Nov. 6-11; Erie, IL, 13-18; Lomax, IL, 20-25; Berne, IN, 27—Dec. 2; Montpelier, IN, 4-9; Marion, IN (Park Lynn), 11-16

HENDERSHOT, H. HARVEY: Barnesville, GA (First), Nov. 6-11

HICKS, JOHN DAVID: Nampa, ID (Northwest), Nov. 7 (a.m.); Twin Falls, ID, 7-11; Kimberly, ID, 14-18

HILL, WILLIAM G. & KATHRYN: Circleville, OH, Nov. 12-18*

HOLSTEIN, J. TED: Ionia, MI, Nov. 6-11

JOHNSON, RON: Concerts in Nevada, California, and Oregon, Nov. 4-11; Lodi, CA, 13-18; Concerts in Washington, Nov. 25-30; Concerts on Northwest District, Dec. 2-23

JONES, TERRY & LAQUITA: Dodge City, KS (First), Nov. 7-11; Springfield, MO (First), 14-18; Kansas City, MO (Hillcrest), 28—Dec. 2; Pittsburg, KS, 5-9

KELLER, GREGORY L.: Philadelphia, PA (First), Nov. 10-14

KNIGHT, JOHN L.: Albuquerque, NM (Sandia), Nov. 6-11; Erick, OH, 14-18

LAWSON, WAYNE: Fairbanks, AK (First), Nov. 4-11; North Pole, AK, 18-25; Two Rivers, AK, Dec. 2-9

LAXSON, KIP: Columbia City, IN, Nov. 7-11; Rock Hill, SC (Grace), 14-18; Oneonta, AL (Union Hill), 28—Dec. 2; Centerville, IA, 5-9; Lanett, AL (First), 12-16

LECKRONE, LARRY: Middletown, IN, Nov. 7-11; Green Rock, IL, 14-18; Brunswick, GA (First), 24-28; Rockledge, FL (Cocoa First), Dec. 1-6

LEIDY, ARNOLD G.: Detroit Lakes, MN, Nov. 4-7; Lubbock, TX (First), 27—Dec. 2

LEMASTER, BENJAMIN D.: Dinuba, CA, Nov. 4-7

LESTER, FRED D.: Plano, TX (First), Nov. 4-11

LIDDELL, P. L. & JUNE: Wabash, IN, Nov. 6-11; Har-riison, OH, 13-18; Martin, TN (Green Tree), 27—Dec. 2

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LOMAN, LANE: Rutherford, College, NC, Nov. 4-7; Indianapolis, IN, 11-14; Burlington, NC (West), 15-18; Waverly, TN (First), 25-28; Breckenridge, MI, Dec. 2-5*

LORENZEN, LINDA K.: Irvine, KY, Nov. 4; Kokomo, IN (Bon Air), 13-18; Flora, IN, 25 (a.m.); Logans-port, IN, 25 (p.m.); Washington Court House, OH, Dec. 9; Blanchester, OH, 23*

MANLEY, STEPHEN & DELPHINE: Brandon, FL (First), Nov. 7-11; Marion, OH (First), 14-18; West-minster, CO ("Powersurge" Youth Retreat), 23-24; Colorado Springs, CO (Nazarene Bible College), 26-28; Walla Walla, WA (First), 28—Dec. 2; Colo-rado Springs, CO (Nazarene Bible College), 3-5; Carey, OH (Ridge Chapel), 6-9; Colorado Springs, CO (Nazarene Bible College), 10-12; Flint, MI (First), 13-16

MANN, THURL & MARY KAY: Fairview Heights, IL (Crestview), Nov. 7-11; Carthage, MO, 14-18; Springfield, MO (Scenic Drive), 24-28; Tell City, IN, Dec. 5-9

MAY, JOHN W.: Wintersville, OH, Nov. 6-11

MEREDITH, DWIGHT & NORMA JEAN: Louisville, KY, Nov. 15-18*

MILLHUFF, CHARLES R.: Tyler, TX (Lakeview), Nov. 7-11; Bellaire, TX, 14-18; Vienna, VA, 25; Bates-ville, AR, 28—Dec. 2; Vienna, VA, 30*

MILLS, CARLTON A.: Mifflinburg, PA, Nov. 6-11; Cal-ifornia, PA (Calvary), 13-18; Cambridge, OH (First), 24-28; East Wareham, MA (Wareham), Dec. 1-7; Concord, NC (First), 9

MONCK, JIM: Madison Heights, MI (St. Paul), Nov. 7-11; Allison, PA, 14-18

MOORE, NORMAN L.: Portland, OR (Central), Nov. 1-4; Escondido, CA (First), 7-11; Oroville, CA, 16-18; Sumner, WA (Bonney Lake), 23-25

MORLEY, FRANK W.: Topeka, KS (First), Nov. 6-11; Holbrook, AZ, 13-18; Oxnard, CA, 27—Dec. 2

MURPHY, MARK N.: Portage, IN (Grace), Nov. 3-7; Kankakee, IL (Olivet Nazarene University), 9-11; Wollaston, MA (Quincy Wollaston), 13-18; Otter Lake, MI, Dec. 2-5; Concerts in Columbus, OH, 30-31

MYERS, HAROLD L.: Greenville, MI, Dec. 4-9

OVERTON, REV. BILL & DOT: Cumberland, MD, Nov. 11-18*

OYLER, CALVIN & VIRGINIA: Susanville, CA, Nov. 20-25

PERDUE, NELSON S.: Fort Smith, AR (Trinity), Nov. 7-11; West Carrollton, OH, 14-18; Sturgis, MI, 24—Dec. 2; Decatur, IL (Parkway), 5-9; Piqua, OH, 12-16

REED, SHERMAN: Armed Forces, Nov. 3-4; Overland Park, KS (Antioch), 6-11

RICKEY, HOWARD L.: Coshocton, OH (First), Nov. 11-14; Batavia, OH (Community), 15-18; Bloom-ington, IN (Zion), 27—Dec. 2

ROSE, WAYNE: Sarcoux, MO, Nov. 27—Dec. 2

RUNYAN, DAVID W.: Mattoon, IL (First), Nov. 9-11; Duplo, IL, 13-18

SICKENBERGER, ARDEN: Lewiston, OR, Nov. 3-8; Myrtle Point, OR, 10-15; Lewiston, ID (Orchards), 24-29; Spokane, WA (Mountain View), Dec. 1-7; St. John, WA (Ewan), 8-13

SMITH, DUANE: Marselles, IL, Nov. 6-11; Eureka, IL, 13-18; Springfield, OH (Central), Dec. 4-9

SMITH, OTTIS: Palco, KS (Canaan Chapel), Nov. 5-11

STANIFORTH, KELCO: Fortuna, CA, Nov. 4-8; Sacra-mento, CA (Arden), 11-15; Paradise, CA, 25-30

STARK, EDDIE G.: Gaylord, KS, Nov. 6-11

STEVENSON, GEORGE E.: Mexico, MO, Nov. 7-11; Orangeburg, SC (First), 13-18; Columbus, OH (West Broad), 27—Dec. 2; Bethel, OH, 4-9

TAYLOR, EMMETT E.: Oklahoma City, OK (Woodson Park), Nov. 6-11

WADE, E. BRUCE: Grand Prairie, TX (First), Nov. 25—Dec. 2

WELLS, LINARD: Wyoming, IL, Nov. 6-11; Jack-sonville, TX, 13-18; Grand Prairie, TX (First), 25—Dec. 2; Burleson, TX, 4-9; Horatio, AR (Nix Chapel), 11-16

WILLIAMS, LAWRENCE: Udall, KS, Nov. 6-11

WOOTEN, D. J.: Andover, OH (Cherry Valley), Nov. 6-11

WRIGHT, E. GUY & LIL: Brandenburg, KY, Nov. 6-11; Walton, WV, 13-18; Williamsburg, VA, 20-25; New-ell, WV (Congo), 27—Dec. 2; North Canton, OH (The New Beginning), 5-9; Rand, WV (Bethel), 11-16

*Denotes Non-Nazarene Church

Politics . . .

continued from page 5

All three panel members say that they feel an individual can be a Christian and be involved in either political party.

Marchant emphasizes that he knows many good Christians who are Democrats. However, he personally finds the GOP party in his state to be more in harmony with his personal political and religious beliefs.

Skidmore adds that Christians in either major party will, at times, find that they are not in full agreement with a major policy platform. "Issues involving gay rights, abortion, pornography, prayer in schools, and housing should raise moral questions that we must respond to based upon our Christian principles."

According to our panelists, Christians should get involved in the political process and can do so without compromising their values. More and more moral issues are making it into the political arena, and Christians have an opportunity to affect how those issues are resolved.

DO THEY TAKE US FOR GRANTED?

However, as Christians begin to become more active in the political process, opposition can be expected. In some cases it may occur in the form of politicians taking Christians for granted. Others are suspicious of Christians and their motives. Still others do not feel that the evangelical community has a right to impose their values on the rest of society.

Marchant attributes much of this to the actions of Christians. He points out that many have been all talk and no action. "Many don't vote; they will not work in campaigns; they are tight-fisted with campaign donations. Some wear their Christianity as a badge that is supposed to excuse political naiveté."

Skidmore also blames the actions of Christians—or, in many cases, the lack of action—for the treatment evangelicals receive in the political arena. He says that those who represent us appreciate hearing from us. Christians must let their representatives know what they are thinking. We must contact our elected officials when issues concern us and tell them we appreciate their stand when they vote our way, he says.

The panelists overwhelmingly agree that getting involved, writing letters, and voting do make a difference, and, the chance to make a difference is why each of these men enjoy what they are doing. They believe they are improving society.

Marchant sees his reward for political involvement as knowing that "you can shape public policy. You can directly affect things that are important to people's lives. You are listened to, and the Christian view is presented."

Sheets adds that his reward is "to know that you have the opportunity to affect the quality of the lives of people; to know that you can make a difference for right; to know that you are fulfilling one of God's great commandments, which is to serve your fellowman."

Marchant, Skidmore, and Sheets have all found a way to make a difference in the world for Christ. They serve in different capacities and represent different constituencies and political parties; yet, they each believe that there is a ministry in the political arena, and God has called them to that ministry.

H

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The Board of Pensions and Benefits USA desires to help you stay informed as you seek to fulfill your responsibility in the areas of pastoral compensation, employee benefits, relevant tax regulations, and related matters. This memo offers you the opportunity to request any brochures you desire, free of charge. Simply check the appropriate box(es). All church management MEMOS are revised periodically to reflect tax law changes.

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How to Pray the Scriptures

Praying the Scriptures can bring new depths of devotion, communication, and creativity to our walk with the Lord. It is a way of praying that is practiced by many. Some might call it "praying the Word of God." It can open new vistas of knowledge about the Bible and can enrich our relationship with God.

Praying the Scriptures is a way of using portions of the Bible as the framework for our talk with the Lord. Appropriate phrases and sentences that can be used abound on nearly every page! The Psalms are especially helpful and readily lend themselves to this kind of praying. When we pray the Psalms we discover praise and thanksgiving richly expressed. During those times when my praying becomes repetitive and hackneyed, the Psalms can bring life to my lackluster ways of praying.

In addition, when I pray the Psalms or any other portion of Scripture, I can know I am praying in God's will. It adds confidence and boldness where before there may have lurked fear and uncertainty.

Some portions of God's Word lend themselves directly to prayer, without much need for personalizing. They immediately become my personal request. For example,

Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me (*Psalms 51:10-12, NIV*).

Other sections need only minor paraphrasing or simple changes in wording to make them my own.

O Lord, I praise you that you are my shepherd! I have

all I need! You make me to lie down in green pastures, you lead me beside quiet waters, you calm and restore my soul. Please lead me in the paths of righteousness for your name's sake (*Psalms 23:1-3, NIV, paraphrased*).

Not only the Psalms but other portions of God's Word can be prayed in this manner. When I want to deepen my adoration and praise I look to the first chapter of Colossians:

O Lord, I praise you that you are the firstborn over all creation, that all things were created by you. It doesn't matter what it was, things in heaven or on earth, visible and invisible, throne, powers, rulers or authorities, all things were created by you! In you everything holds together! (*1:15-17, NIV, paraphrased*).

When we pray for others, we can pray the Scriptures by personalizing it for them. I have found this a powerful way to pray for my children. For example:

O Lord, I know you are Dana's shepherd! With you, she will have need of nothing. Lead her beside still waters today. Restore her soul and lead her in the paths of righteousness . . . (*Psalms 23, paraphrased*).

Or when praying for our teenage son:

O God, bless Danny today as he refuses to walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. As he walks with you, let him delight in your Law, bring it to his memory today (*Psalms 1:1-2,*

paraphrased).

The possibilities are endless, and in praying the Scriptures, my Bible becomes more and more a vital part of my prayer life.

Leonard E. LeSourd, in *Touching the Heart of God*, suggests another method of scriptural praying. Try, for example, the story of the woman caught in adultery (John 8:2-11).

First, read it through and ask God to reveal what His teaching is for you in these verses. Next, read the words again slowly, prayerfully. Linger on those words that seem meant for you. Do you identify with the accusers? The sinner? Both? Neither?

Then listen. What is God saying? Let yourself be like a

My Bible becomes a more vital part of my life when I pray the Scriptures. The possibilities are endless.

child nestled in God's lap, listening to His words.

Last, *let Him take over*. Let Him love you. Let Him console you. Let Him forgive you (*p. 125*).

What power there is in praying the Word of God! If you have not tried this rich path to prayer, why not now? Open the Scriptures and then be prepared to open your heart to the healing presence of the risen Christ!

HD

E. Dee Freeborn teaches practical theology and spiritual formation at Nazarene Theological Seminary.



The Essential Relationship

Man was created, according to the Genesis record, to exist in a complex of relationships.

The primary one, of course, was with the Creator. To be truly human is to be persons under God. The capacity of the human creatures for worship is what distinguishes us from animals. That capacity for conscious communion with God is also what makes possible both sin and repentance.

God's first recorded action toward man was to speak to them. A human being was intended to hear and respond to the words of God—to be His conversation partner. When man sinned, rebelling against the clear and gracious commandment of God, the result was not silence. God continued to speak, but human response became perverse and evasive, accusatory and defensive. Man hid, lied, and alibied.

Man was created male and female—not simply a him, but them. Man was under God and also beside another human creature. To be truly human, therefore, is to exist as persons in community, not as persons in isolation.

This second relationship was intended to mirror the first—to remind the individual that he lives over against someone else, and therefore his being is not complete without the other, and his freedom is defined and restricted by the other. The *other* is first of all God and then each human creature.

The second relationship is made or broken by the first. If the relationship with God is ruptured, the relationship with other humans cannot remain intact. Not surpris-

ingly, the story of man's revolt against God is necessarily followed by the story of hostility and violence between persons. The fall of Adam carries within it the murder of Abel. We cannot be wrong with God and right with people.

Under God and beside another, man was created to be *over* the earth. God's initial speech to man conferred authority. "Have dominion . . ." Humans were to be served by animal life and sustained by vegetable life. To be truly human was to exist as persons over nature.

This did not mean freedom to ravage or pollute nature. Lordship over the earth was to be exercised as stewardship under God; a divine restriction was wisely placed upon human freedom, symbolized by the forbidden fruit.

Man's sin was more than simply ingesting forbidden fruit. It was the rejection of his stewardship in a grasp for lordship. He refused restraint and tried to act as God over his own life, preferring his will to that of his Creator.

The result was catastrophic. When the relationship with God was broken, the other relationships could not survive undamaged. Like the Philistine house that Samson pulled down, when the central pillars collapsed, the entire building crashed to earth. When they are alienated from God, persons are necessarily estranged from one another and from nature, which becomes stubbornly resistant instead of cooperative. Rage and killing, drudgery and "thorns" were soon

the stuff of human history.

So long as God is rejected, persons and nature are exploited. Until God is honored and served, person-to-person and person-to-nature relationships cannot be repaired. That is why no measure of time, money, and energy can assure the success of attempted political, social, and environmental reforms. People try to achieve harmony with nature, and peace with others, while ignoring—or assailing—God. The grandest dreams and wisest schemes, however heroically attempted, have all failed and must fail until the human family is reconciled to God.

Human beings cannot be de-

How can you be wrong with God and right with people and nature?

finied in isolation. We are persons under God, persons in community, and persons over nature in that order. Continued revolt against God can only result in continued enmity against others and against nature. The first relationship governs the others. This is why God sent a Savior from sin, not a political reformer, not a social engineer, not a conservation expert. H

W. E. McCumber is a Nazarene preacher, teacher, author, and former editor of the Herald of Holiness.

A leading pro-life spokeswoman coaches other Christians on how to get their message across in today's society.

HOW TO BE HEARD

BY KAY JAMES

Assistant Secretary for Public Affairs for the U.S. Department of Health and Human Services, Kay James is a Republican appointee of President George Bush. She's also an evangelical Christian and a powerful communicator whose gifts have been used by a variety of groups, including the National Right to Life Committee, Inc., of which she was the former director of public affairs.

This story was excerpted from a speech presented to the Evangelical Press Association this past spring. In it, she shares some of her experiences and strategies for communicating messages to others—strategies that can be valuable for all Christians who wish to communicate vital messages.

First, I want to give you the inside scoop on how I got to the Department of Health and Human Services. I don't know if you followed it in the secular press, but they never got it quite right. As a matter of fact, they never even got close. I figured I would give you the opportunity to know the "rest of the story."

The reality is that I had traveled around the country working for the pro-life candidate. You see our options were George Bush or Michael Dukakis, so, for me, it was very easy. I had spent a great deal of time going into churches, speaking to community groups and pro-life organizations, explaining how important it is to not just be pro-life but to vote pro-life. So, it was not surprising that eventually I got a phone call saying, "Hey, you've served the campaign well, is there something you'd like to do in this administration?"

There were a lot of things happening in my personal life at that particular time. I had received a conference phone call from my five brothers telling me that our mother was in the hospital with cancer and had only six to nine months to live. After visiting her in Richmond, I immediately re-



Kay James addresses a crowd at one of her many speaking engagements.

turned to Washington and resigned my job at the National Right to Life Committee, saying, "If she has six months left, they are going to be the most glorious I can possibly give her." I discussed it with my husband, telling him that I wanted to spend as much time as I could in Richmond during the next few months. He simply said, "You've got it."

And that's exactly what my intentions were when the question came from the White House. "What would you like to do?" I said I'd come back up and we'd talk, so I went back to

Washington to talk to George Bush, Jr., who was handling those affairs for his dad.

"What an honor, what a pleasure," I told him, "but you see, I have some personal circumstances right now, and I'm just not interested." He said, "Yeah, yeah, I know; but what do you want to do? They all say that." I repeated, "I seriously am not interested, for personal reasons."

I got in the car, hotfooted it back down to Richmond, because mom was about to go in for surgery. Wanting to encourage her and give her something that she could hold on to and be proud of, I said, "Mom, I want you to know that I talked to George Bush, Jr., and he asked if I'd like to come in and serve in a post in the government." You'd have to know my mother to understand the response that came from her bed. Now she's about to go into surgery, and from her bed, she looked up at me and said, "You said what?" And I said, "Mom, I told them that I was not interested, that I wanted to spend some time with you." She said, "Well, you call them back and tell 'em you were just kidding." To please Mother, I made the phone call from her hospital and said, "I am coming in, and I need to

come in as high as I can, because I don't have the rest of my life to make a success out of myself. I've got to do it in the next six to nine months so this lady can see it."

I soon found out that if you're appointed to a post by the President of the United States, you've got to go through FBI background checks, you've got to go before the United States Senate, and they've got to ask you questions. I figured, well, that ought to be fairly easy. I'll just take my FBI forms, write "I'm a Christian. I don't drink, smoke, or chew, or hang around with guys that do," and that would take care of that. But it didn't work that way. They asked a few more difficult questions.

After having passed that challenge, I was given the opportunity to reach all sorts of new audiences. There are issues that I'm dealing with today that I never thought I would. There are groups that I have the opportunity to speak to that I never imagined I'd be able to address. However, reaching new audiences is not something that's particularly new to me. Secretary Sullivan (HHS Secretary Louis Sullivan) said in fact, "Kay, you've handled one difficult issue before a difficult audience, how would you like to take on some other issues and some other audiences, because if you can do that one you can jolly well do most any other." I decided to rise to the occasion and see what I could do.

Now, there are certain pitfalls about taking new messages to new audiences. When I was given the task early in my career of taking a difficult message to a difficult audience, it was in Richmond, Va., and the topic was fair housing. They said, "Kay, we need you to take this message into the conservative community in Richmond and really challenge them on how they should open up and not make housing decisions on the basis of race."

Later they said, "Kay, what we really need you to do is to take the pro-life message into some of the liberal campuses and see if you can sell that message there." In both cases, I suspect that the tools that you need to do both things are similar.

What I'd like to do is tell you about some of those tools I have used to take difficult messages to new audiences, and perhaps we can translate that into how you might want to take such messages and reach out to au-

diences that perhaps you haven't reached out to before.

A DESIRE TO BE HEARD

I think the first thing that's required is a desire to be heard. I have a very dear friend who traveled with me for a while, and she said, "Kay, I finally figured out your ability to communicate. You tend to think more about what you are going to say, and you frame your message based on your audience, because you really want to be understood." After having heard me debate the abortion issue, she said, "I can tell that you have more of a desire to win the audience than you do to win the argument." And I think that was very true.

If I went into a pro-life group, it was easy and comfortable. However, going on college campuses to take the pro-

Yes, there are groups that speak for women, but I speak for the nameless, faceless children who don't have a voice.

life message was probably one of the most difficult things I had to do, but I really wanted to communicate with them. I would do something that would drive my pro-abortion opponents nuts. I recognized that the debate began when I walked in the room rather than when we actually went on stage. Because I wanted to communicate and build a relationship, I made it a point to go out and actually meet, greet, and talk to the people before the debate ever began.

At Howard University in Washington, D.C., I was walking into what I thought was probably one of my toughest audiences, so I asked my husband to go with me that night. I said, "Charles, I'm going to get run off this campus, and I want somebody who can run faster than me to grab me and take me with him when he goes."

We went to that campus, and I followed my usual routine. I said, "Listen, where's a pizza place? Can we go

out after this is all over? Where are you from?" I was making real connections because I sincerely believe that to be truly pro-life means that you really care about people. That should translate into a lot of different areas of our lives, not just in preaching pro-life messages.

ESTABLISH CREDIBILITY

I think the next thing that's truly important in taking messages and reaching out to new audiences is to be credible. I guess it's at this point where I should share with you where I think I gained my most credibility in the pro-life movement.

When I was doing my first pro-life debate on a college campus in Richmond, evidently I had not done a good enough job of establishing credibility with the audience. After the formal debate was over, a woman raised her hand and said, "Mrs. James, I'm a counselor in an abortion clinic, and you obviously don't know what you're talking about. You are obviously so middle class that you can't relate to the needs of the poor. You don't understand why a poor woman would need abortion services in order to improve the quality of her life."

I guess I hadn't put all the pieces together until that evening, but the answer that I gave her then became my signature in the pro-life movement. "Well, wait a minute," I responded. "Let me get this right. You believe that I have nothing to say before women, because I obviously am so middle class that I'm out of touch, and you're a counselor. Tell me this, how would you counsel a woman who comes to you and says, in tears, 'I'm pregnant. I just found out today, and I don't know what I'm gonna do. I already have four babies and don't know how I'm gonna take care of those.' How would you counsel this woman when she says to you, 'My husband is suffering from alcoholism, and because of his disease, he's physically abusing me and the children. He doesn't work, he can't keep a job. I don't know how I'm gonna keep food on the table or keep heat in the house.' How would you counsel that woman?"

The answer that she gave that night, and the answers that I've received on many evenings since then, all come together in a combination of something like, "Well, the most loving

thing that woman could do would be to have an abortion, because what loving mother would bring a child into a world under those circumstances? What kind of quality of life could that child be expected to have?"

I was able to say to her, "How dare you? I have a vested interest in how you counsel that woman because that woman was my mother, and that fifth child she carried under those circumstances was me. In case there is any doubt in your mind, the quality of my life is very, very good. You know you have a 'middle class' sense of values if somehow you believe that, because I

was born to a welfare mother on a kitchen table in poverty, that I somehow don't deserve the right to life."

Yes, there are groups that speak for women, but I speak for the nameless, faceless children who don't have a voice. I want you to know that I can talk about poor women, I know what it's like, because I lived it. You may want to challenge a lot of things about what I have to say tonight, but you can't challenge my credibility to speak on the subject, because I'm speaking for the babies, for the children who don't have a voice. I know what it means to ask a welfare mother to carry a child to term.

Incidentally, one of the things my mother said in her final days, before she died last fall was that she had six kids who gave her an incredible life. My mother's beginning years were wonderful and joyous. Her middle years were devastating, but her final years were glorious. She told us, "I would never have considered it an act of generosity or compassion for anyone to have offered to take the life of one of my babies. Not one."

It gave her such joy as she laid in that bed to look into those six faces. It's amazing to us that here was a woman who was able to raise six kids without a husband, under the circumstances and during the time that she did. So I thank the Lord for my humble beginnings, because it gives me the opportunity to speak on this issue with a certain amount of credibility.



This picture was taken on the day that Kay James was sworn in as the Assistant Secretary for Public Affairs for the U.S. Department of Health and Human Services (l. to r.) son, Chuck; wife of Louis Sullivan, Ginger Sullivan; Vice President Dan Quayle; son, Robert; Kay James; Secretary of Health and Human Services, Louis Sullivan; daughter, Elizabeth; and husband, Charles.

SHOW RESPECT FOR OTHERS

The other credibility issue that I'd like to discuss is that if you want to be a credible communicator, whether it is orally or in print, you have to have a genuine appreciation for your audience. Someone said, "You know, Kay, people like people who they think like them." Now think about that a minute. Who are the people you like most? You most like the people who like you. If you communicate that you really respect people, they will usually respect you.

Now, go back and look at whatever your vehicle for communicating is to see if we can use these steps. First, do we really have a desire to reach out to our audience? Do we really have the ability to make ourselves credible to the audience that we're trying to reach? I think the next step, in order

"Say it loud, I'm black and proud . . . and . . . I'm a woman and proud. . . I don't need the ability to kill my children . . . to be equal to any man!"

to communicate, is to gain the respect of the folks we're trying to reach.

One of the things that I found myself doing in my days in the pro-life movement was going out and using the respect that I had gained within the movement to stretch people out of their comfort zone. I think they would accept those messages from me, because I had gained a certain amount of respect from that group. I had paid my dues, they knew who I was, they respected what I stood for and, therefore, would listen to some of my messages.

I'll give you one example. Probably the most

difficult thing I had to do was to take a political message into the evangelical community. I remember going into Pennsylvania when the Republicans were fighting to keep control of the United States Senate. I had to go into Pennsylvania to convince pro-life evangelicals to vote for someone who was pro-abortion. That was not an easy task, because there were many people in that state who said they would never cast a vote for someone who was not pro-life. I had to make them understand that the Republican nominee was running against a pro-choice candidate. They were *both* pro-choice; therefore, on the national level, if we were able to send back more Republicans, we would have a better chance of getting approval of future nominees for the United States Supreme Court. In other words, Supreme Court nominees would be going before a Republican-controlled committee as opposed to a Democratic-controlled committee.

In the larger scheme of things, it was absolutely important for us to elect the Republican candidate. Now they didn't want to hear that from too many people. So the message I had to bring to them was how pro-life are you? Are you pro-life enough to go out and work for and elect a pro-abortion candidate?

When I got the call to do that, I wasn't sure I was pro-life enough myself, but they told me the pro-life folks won't take that message from any-

body but you. We lost control of the Senate, and the folks of Pennsylvania were able to see and understand exactly what we were talking about. Nevertheless, because of the respect that I had gained within the pro-life movement, I was able to take that message to them. Do we have respect in the community that we want to reach out to? How can we go about gaining that respect?

DEPEND ON THE HOLY SPIRIT

I think once we've communicated our desire to be heard, established our credibility, when we've won their respect, it's only at that particular point in time that we can be heard. Now having said all of that, I probably would be the first to admit that to reach new audiences and take new messages where we haven't taken them before, we must be absolutely dependent on the Holy Spirit to do it for us.

Let me give you a couple of examples. I was debating Judy Goldsmith who was a past president of the National Organization of Women at Princeton University. It was one of the toughest audiences that you could imagine. A liberal campus, they invited me up for sport. I had this rule before debates. I would always block off two hours beforehand when I wouldn't talk to anyone. They always assumed it was because I was studying my latest argument. In fact, what I was doing was eating rug. Know what that is? That's when you recognize that you have got to be flat on your face before God—praying—because you recognize your utter dependence on Him.

I went out to do that debate, recognizing that the only way I was going to come out of that situation alive was that the Holy Spirit would deliver, that He would be the Great Communicator. That particular night I came out with (or He came out with) some of the best stuff I ever had.

The question came to me, "Mrs. James, don't you think that women need abortion services in order to improve their economic life and to have parity with men?" They gave it as a soft ball to Judy, and she gave her answer, "Well, of course we do, and blah, blah." They said, "Mrs. James, you have three minutes for a rebuttal." I went to the microphone and said, "Say it loud, I'm black and proud. You ask, 'What does that have to do

with anything?'" But God was in control and He said "Say this," so I did. I added, "You know, I learned back during the heyday of the power movement as a student at Hampton University, that I was OK just as I was. I didn't need to have a Michael Jackson

To reach new audiences and take new messages where we haven't taken them before, we must be absolutely dependent on the Holy Spirit.

nose job, change my hair, or do anything about me in order to be equal to any of you" (I'm speaking to these little college kids at Princeton). "I came to recognize that I'm OK just as I am, and I don't have to change anything about who I am to be your equal. Oh,

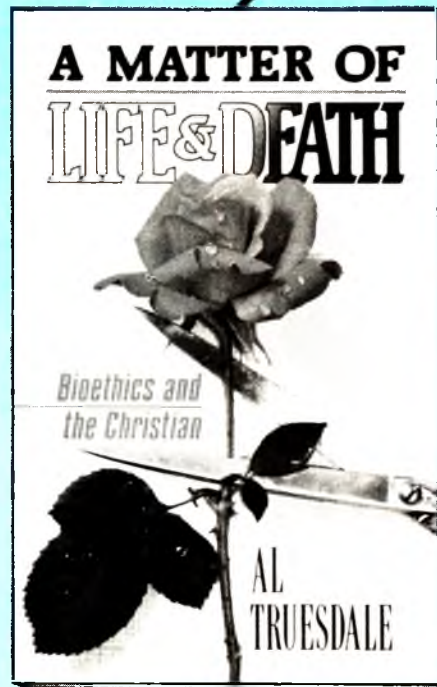
I've learned something else, too, and that is that I'm a woman, and I'm proud. I don't have to change anything about being a woman to be equal to any man, and a part of being a woman is that I bear children. I don't need the non-right of abortion. I don't need the ability to kill my children and possibly mutilate my body to be equal to any man. I am a woman and the world better be prepared to deal with that." The college students said, "Oh, yeah!"

I promise you I couldn't have thought of that in a million years, if I tried.

"Then, don't you think that abortion or adoption should be an option for women?" they queried. "Of course," Ms. Goldsmith replied, "I believe in adoption because adoption is parenthood by choice. No woman should be forced to be a parent if she doesn't want to. Can you imagine if the pregnancy police showed up at your door one day and said, 'Hi. I'm from the United States government and I have a child for you.' And you say, 'But I don't want a child.' 'I'm sorry but you're forced to take this

continued on page 38

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Church members remove furniture from Baguio First Church of the Nazarene, which was heavily damaged in the Philippines earthquake July 16. (Photo by Danny McMahan)

PHILIPPINE EARTHQUAKE UPDATE

There is still a shortage of food, medicine, and other items in the Philippines nearly four months after earthquakes rocked that country. Steve Weber, coordinator of Nazarene Compassionate Ministries (NCM), reports that food and medicine is scarce in Baguio City, the center of the 8.0 quake that occurred July 16. The situation is similar in Cabanatuan, which was the center of a quake that registered 7.7.

At least 1,650 people were killed in the quakes, and more than 1,000 are still missing. More than 3,300 were injured, and 27,663 families lost their homes.

Forty-five families in the Baguio City Church of the Nazarene lost their homes and/or jobs, Weber says. Eleven Nazarene families in Camp Dangwa and Pico lost their homes, jobs, and belongings as well.

Damage to Nazarene properties is extensive, according to George Rench, Asia-Pacific Regional director. Rench said that initial assessments have revealed that \$65,000 will be needed to repair dam-

aged buildings, including five Nazarene churches and the Luzon Nazarene Bible College in Baguio City. Because of the extensive damage and continuing aftershocks, classes were cancelled for the fall term at the Bible college.

Churches and individuals wishing to make contributions may do so through the Nazarene Hunger and Disaster Fund, 6401 The Paseo, Kansas City, MO 64131. Checks should be made to "Norman O. Miller, General Treasurer," and marked for "Philippine Earthquake Recovery."

KICK-OFF FOR THRUST TO SEOUL

The official kick-off for Seoul '91—the Thrust to the City of Seoul—got underway in August, according to Michael R. Estep, Thrust director.

Talmadge Johnson, chairman of the World Mission Department, and wife, Genell, a member of the General NWMS Council, participated in the week-long prayer camp meeting in the

hills surrounding the greater Seoul area. The Tennessee District superintendent spoke in the services, while his wife conducted NWMS workshops. Gary Sive-wright, NYI Ministries director, participated in the sessions for young people. Local pastors and Korea Central District Superintendent Kim, Shichul, were also actively involved in the meetings.

"This serves as the official kick-off for the 1991 Thrust to Seoul," said Estep. "We believe that God has some wonderful things in store for us as we carry the holiness message to this great city."

ILLINOIS TWISTER DESTROYS NAZARENE HOMES

At least five Nazarene families lost their homes as a result of the devastating tornado that roared through the Plainfield/Joliet, Ill., area August 28, according to Keith Bottles, Chicago Central District superintendent. The area is located about 35 miles southwest of Chicago.

Bottles toured the area August 29 with his administrative assistant, Bill Hodges, and Robert Weaver, pastor of

the Joliet Crystal Lawns Church of the Nazarene.

More than 50 students and faculty members from Olivet Nazarene University spent the following Saturday helping in the cleanup and distribution of food. ONU students also donated more than \$1,000 to help the Nazarenes affected.

The students and professors spent six hours working in a food distribution center in Plainfield Saturday, September 1. The center, operating out of a local Methodist Church, was organized by area churches to distribute food and clothing to families affected by the tornado.

Weaver reported that at least 1,000 homes in the area were damaged by the storm, including 375 homes that were totally destroyed. Two families from the Crystal Lawns Church lost their homes, as did at least one other family from Chicago First Church. Local officials estimated that there was about \$150-175 million in damage throughout the area.

Despite the damage, however, Weaver reports that most families had insurance coverage. "This was not a severe financial loss for most people in the area," he said.



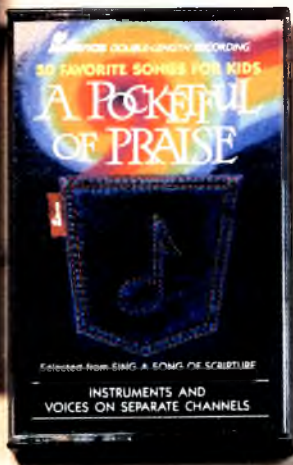
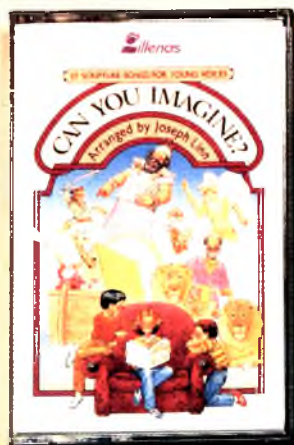
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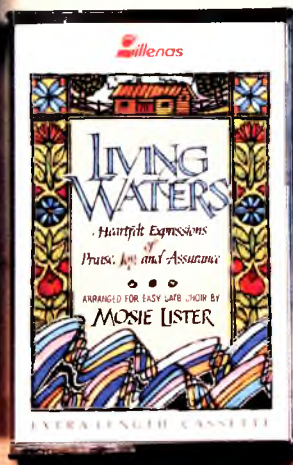
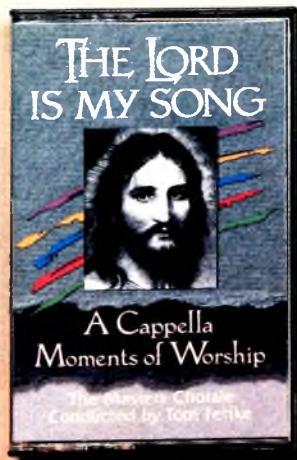
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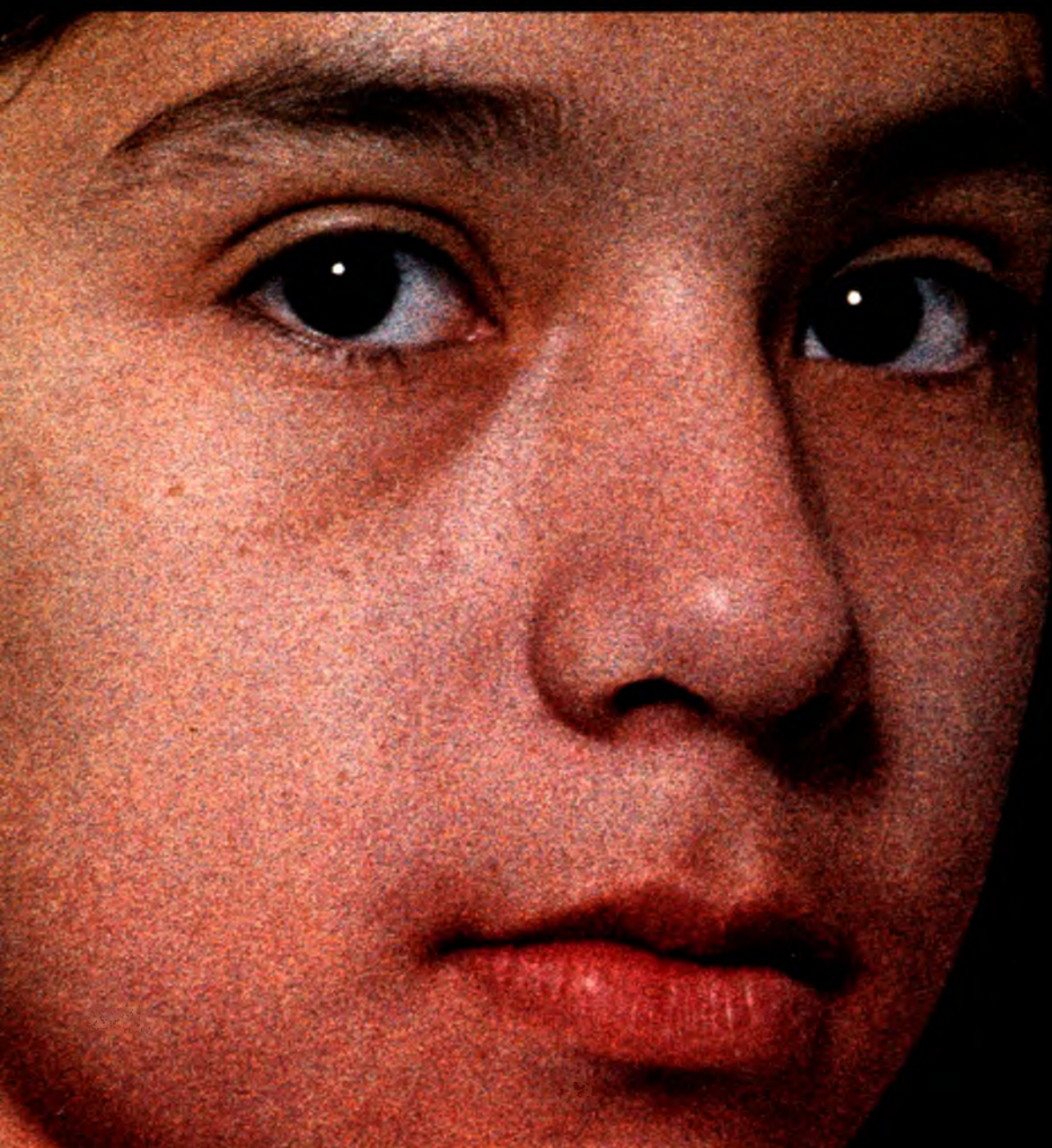
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