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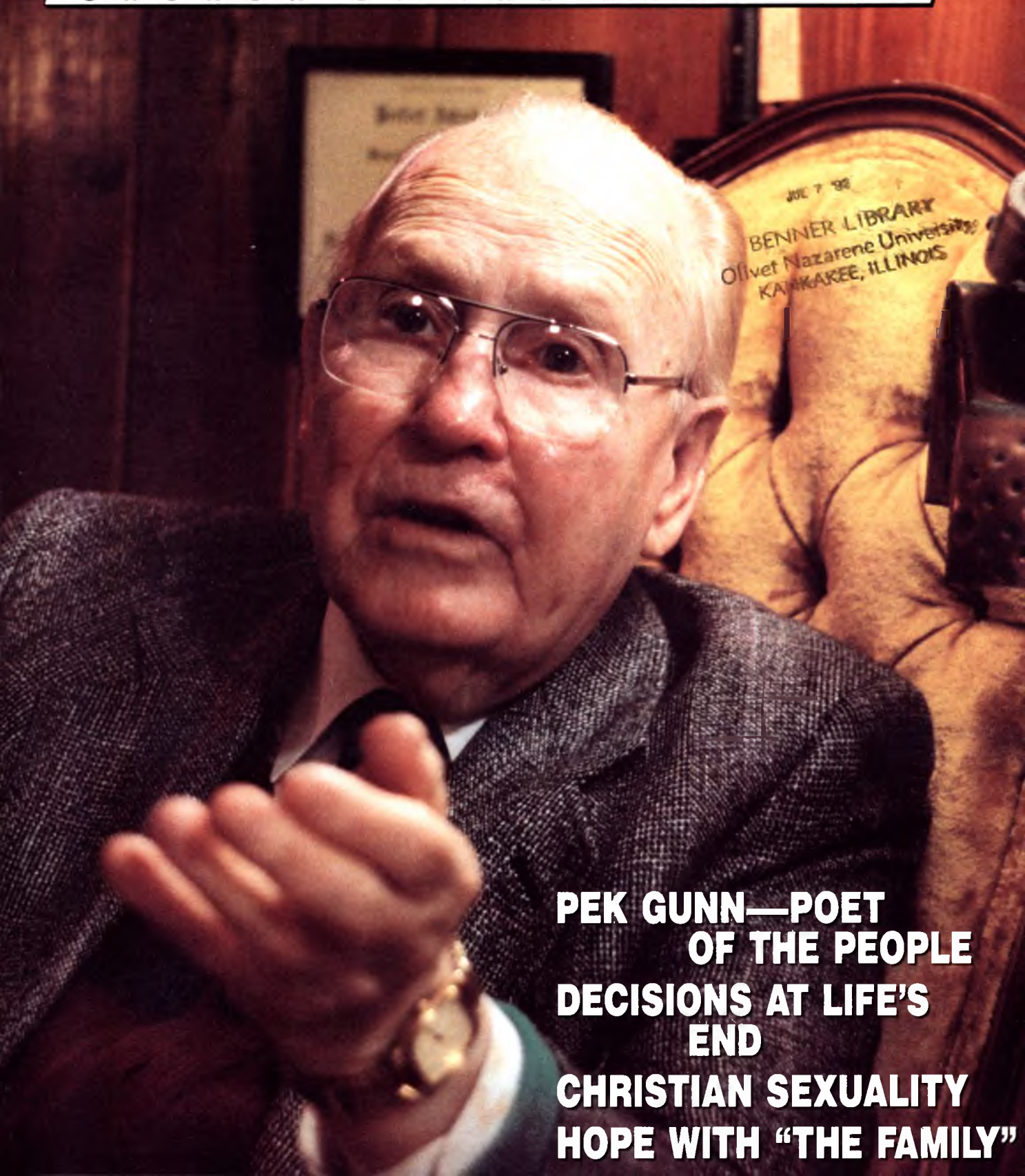
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■ JULY 1992

Herald of Holiness

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



**PEK GUNN—POET
OF THE PEOPLE
DECISIONS AT LIFE'S
END
CHRISTIAN SEXUALITY
HOPE WITH “THE FAMILY”**



Jesus for Pastor? We Couldn't Take It!

Do we have a church anywhere that would be willing to have Jesus Christ as its pastor? I mean Jesus Christ just as He thought, spoke, and acted during the years of His public ministry on earth?

Think about this—He wasn't always positive. At times He was exasperated, frustrated, and sorrowful, and He made no effort to deny or disguise His negative moods. He wasn't a flesh-and-blood smile button.

Certainly, He was not a grouch or a pessimist. No man could have attracted children as He did without radiating joy. No man who behaved like a curmudgeon would have received so many dinner invitations as He did. I am sure that He was often the most pleasant and entertaining person anyone could wish for company. But He wasn't always "up" and was much too honest to pretend otherwise.

The church that expects its pastor to live all day each day in an upbeat mood would soon complain about Jesus. A pastor once said to me, "It's hard to be 'up' all the time." It's not only difficult, it's impossible and inhuman. Anyone who seems to be always happy, always smiling, always optimistic, always in a sunny frame of mind, is frequently putting on a front. Jesus didn't. His anger showed. His disappointment showed. His exasperation showed. His moods were seen on His face and heard in His voice. Gentle Jesus, stroking a child's head while its mother beamed—we would like to frame and hang that portrait in the living room. But wrathful Jesus, withering a fig tree from its roots, or whipping a pack

of mercenaries from the house of God—well, those are for the attic, if we keep them at all.

Another thing: Jesus preached about money much of the time. Check out the Gospels. He had more to say about the right use of material possessions than about any other subject.

On the subject of money, He didn't guarantee prosperity to listeners who supported His ministry. He never implied that tithing was a means of manipulating God for an endless store of goodies. He never encouraged the building of ornate houses of worship. He had no fund-raising sermons to inspire the underwriting of monuments to human pride.

Jesus talked about using money to meet genuine human needs. He went so far as to declare, "You cannot serve God and mammon." Imagine how that sounds to affluent Americans who think their church attendance is doing just that. We don't like preachers who "harp on money." If they preach about it, let it be seldom and softly done. An occasional appeal for special funds to reduce the mortgage or refurbish the fellowship hall we can tolerate. But constant warnings against materialism, and frequent references to the hungry and homeless—that's no way to win friends and influence elections.

When His disciples quarreled about who would be greatest in the kingdom of God, Jesus told them, in effect, to get off each other's backs and to wash each other's feet.

Imagine the pastor at a church board dinner girded with a towel and carrying a basin of water! Someone would promptly lend him a library card with instructions to check out *Dress for Success*.

Jesus called the power structure of His community hypocrites and thieves. He accused them of caloused pride that scrambled for honors while exploiting the helpless underclasses. He did this to their faces, not behind their backs. Talk about flunking a Dale Carnegie course, Jesus did it with gusto. If your pastor showed up at city hall and made such speeches, how

Talk about flunking the Dale Carnegie course, Jesus did it with gusto.

would you react? The district superintendent's phone would be ringing within seconds.

No, we couldn't accept Jesus as a pastor. He was too honest, too demanding, too undiplomatic. We tell ourselves that we want pastors who are Jesuslike, but if they begin to think and sound and act like Him, we are going to scream for replacements. Aren't we?

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

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Herald of Holiness

CHURCH OF THE NAZARENE

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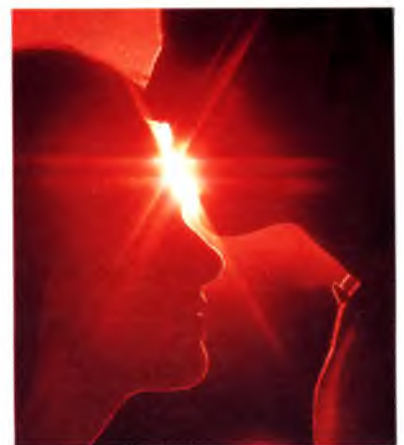
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A quantity of nonquality items equals trash.

WHICH IS MORE IMPORTANT: QUANTITY OR

BY MARK R. LITTLETON

Pete Reiser, an outfielder with the Brooklyn Dodgers in the 1940s, built a reputation on his hair-raising crashes into outfield walls snagging long drives. Frank Gifford writes in his book, *On Courage*, about one game in July 1942.

"Brooklyn was leading the league by 13½ games and the Cardinals were in town. It was the second game of a doubleheader, there was no score and it was in extra innings. Enos Slaughter belted a ball deep to centerfield. Racing for it, Reiser thought, 'If I don't get it, it's a triple and there could go the game.'

"He slammed into the wall at full speed, dropped the ball and knocked himself out. In the hospital, he learned he had a fractured skull. 'Was I being foolhardy in going after that ball the way I did?' Reiser asked years later. 'After all, we had a 13½ game lead. . . . You can slow up in those circumstances, can't you? No, you can't. You slow up a half step and it's the beginning of your last ball game. You can't turn it on and off any time you want to. Not if you take pride in yourself.'"¹

A Contrast

In contrast to that praiseworthy commitment to quality performance, Dick Eastman laments, "Much of society has forgotten to persevere. We live in an age of quitters. Society constantly seeks new meth-

ods to solve 'drop-out' problems in schools. America's armed forces utilize hundreds of psychiatrists in hopes of curtailing desertions. Executives of corporations flee busy cities to hippie communes where 'drop-outs' congregate. . . . Few have a striving spirit like that of Raphael. Once he was questioned, 'What is your greatest painting?' He smiled, saying, 'My next one.'"²

Persistence. Perseverance. And above all, quality.

We speak of "quality control," "quality time," "quality products." Detroit knows the power of quality. When the Japanese car invasion came they thought they had nothing to worry about. But the Japanese had emphasized quality. Their long-lasting, low maintenance, easy-to-handle cars have made steady inroads into the American and world market.

For many of us it comes down to a choice: Will I do what I do, pray what I pray, speak what I speak, and think what I think in a quantitative or a qualitative sense? A quantity of nonquality items equals trash. But a few quality products can not only make millions of dollars but can also benefit millions of people.

What Is Quality?

What does it mean to do something in a quality way?

It's not perfectionism. That leads to frustration



Illustration: Jim Legge

and obsessive correction of imperfections. No, qualitative performance is simply doing the best you can possibly do.

Henry Kissinger, when he was secretary of state in the Nixon administration, repeatedly emphasized quality workmanship to his employees. Whenever an aide came to his desk with a report, Kissinger would gaze at him piercingly and ask, "Is this the best you can do?" The aide knew the answer and would leave, only to return the next day with a better version of the same report. Again, Kissinger would fiercely query, "Is this the very best you can do?" Out he'd go. Finally, the third day the aide would come in triumphant. "Yes, this is the very best I can do." "All right," Kissinger would answer, "now I'll read it!"³

He demanded quality. And he got it.

Getting Quality into Your Life

What is the price of quality? Let me delineate four elements.

1. Real quality calls for the power of the Spirit. If you want to perform in the spiritual realm with

quality, nothing less than the power of the Spirit will do. Look at Exodus 31:3. "I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts" (NIV). God put within that workman a number of potent spiritual realities critical to quality control of your life:

Wisdom—the ability to see the best way of doing the job

Understanding—the ability to put it all together

Knowledge—the background, research, and experience critical to success

Craftsmanship—the detail work so necessary to working with skill

Without the power of the Spirit "we can do nothing," as Jesus says, in John 15:5. We get that power through communion and reliance on God in faith.

2. Real quality takes thought, prayer, and meditation. I once read a prayer that said, "Lord, there's never enough time for everything. Help me to do a little less a little better." In the area of quality, less is more, and more is often less. By giving a project adequate thought, preparation, and meditation, qual-



***“Far better to
enjoy lunch, get ready, and be there
relaxed at 1:30 than to come in
seven minutes late, worn, harried,
and having lost my sanctification
over the slowpoke!”***

itative results are not only possible but probable.

Before Arturo Toscanini became an orchestra conductor, he was a cellist. Because he was extremely nearsighted and didn't like bending close to the score sheets, he memorized not only his part but the part of every other instrument as well. One night, the La Scala conductor fell ill. Someone suggested Toscanini take his place. The 19-year-old took the podium and promptly closed the score book, then conducted the entire program from memory. Tumultuous applause climaxed his performance.⁴

3. Real quality requires unhurried attention. Two hundred years ago, Benjamin Franklin commented on the problem of hurry, saying, “Only fraud and deceit are ever in a hurry. Take time for all things; haste makes waste.”

Many craftsmen of the 18th century produced quality products. Those who have visited Williamsburg, or collect antiques, know well the kind of workmanship that must have gone into such goods. Yet, how is it that such people without modern technology produced such magnificent work? Our ready answer is that they had more time.

But that's utterly untrue! They actually had much less. Their lifespans were shorter. They didn't have modern machinery. Without good lighting their workday was curtailed.⁵

Then how could they have made such remarkable contributions? It was all in the attitude: attention to detail; hard work; a desire to produce the best possible commodity.

Larry Dyer, a pastor in Lake St. Louis, Mo., put it this way: “I have to resist the temptation to sandwich in an appointment, or attempt more than is physically possible. Say I've got a 1:30 appointment

for counseling and it's already 11:15 A.M. There are messages to answer, a stop at the bank, books to pick up at the Christian bookstore. With lunch to eat, I'll never make it! Far better to enjoy lunch, get ready, and be there relaxed at 1:30 than to come in seven minutes late, worn, harried, and having lost my sanctification over the slowpoke!”

Larry concluded, “I have to remember I'm not the Omnipotent. I just work for Him.”

4. Real quality requires practice, effort, energy. Someone once asked Ignacy Paderewski, the famed pianist, why he practiced six hours a day, every day, religiously. He answered, “If I miss one day's practice, I notice it. If I miss two days, the critics notice it. If I miss three days, the audience notices it.”⁶

William Barclay, the distinguished New Testament expositor, added to the same truth when he said, “I am no genius. I have a second-rate mind. Anything I have accomplished has been done by forcing myself to sit down and write for several hours every day.”⁷

To produce anything that counts and lasts, that has an impact such as Paderewski and Barclay did, will take practice, effort, energy. People will not remember how quickly you finished the job. But they will often recall how well it was done.

Ultimately, this choice of quality over quantity could be the most important one any of us ever make. Choosing quality will make our time not only productive but also enjoyable and memorable.

1. Frank Gifford, *On Courage*, 24-25.

2. Dick Eastman, *No Easy Road* (Grand Rapids: Baker Book House, 1971), 96-97.

3. Quoted in Sarnoff, *Make the Most of Your Best*.

4. James C. Humes, *Speaker's Treasury of Anecdotes About the Famous* (New York: Harper and Row, 1978), 137.

5. Quoted in *Reader's Digest*, September 1973.

6. Humes, 68.

7. Quoted in *Christian Standard*, January 7, 1979.

What If...?

I was in the middle of composing the July editorial when the Rodney King verdict tore up our world. I felt dead inside. The riots followed, and I felt numb all over. Whatever it was I was trying to write about suddenly seemed trivial in light of the ugly realities. I'm still in a sort of writer's stupor. What can I say about the Rodney King beating, the LAPD, and the Simi Valley jury? All I have to write and pray and think about is a list of "what if" questions, so here they are.

What if the jurors had shown common sense and common justice?

What if all the jurors had had the courage of Mrs. Loya?

What if Simi Valley changed its name to Seamy Valley?

What if the government agent who moved the trial to a lily white suburb had shown more courage and prudence?

What if the policemen had been men enough to plead guilty to what they know they did wrong?

What if policemen everywhere spoke out about the pitiful behavior of the cops who beat Rodney King, letting them and the world know how their behavior had diminished all law enforcement officers?

What if the videotape had shown several black police officers beating a white traffic offender?

What if the Rodney King beating had been only an isolated incident?

What if the rioters and looters in Los Angeles had listened to their religious leaders who urged moderation and lawful protest rather than the gang leaders who urged burning and murder?

What if you had to keep the peace in the angry streets of L.A.?

What if there had been a lot more black people like those who rescued Reginald Denny, the truck driver almost killed by gang members for "being white"?

What if Chief Gates had sent his officers at once to quell the riots instead of attending a re-

ception to raise funds to defeat a police reform bill?

What if, in God's eyes, there is no real difference between the *slow* violence of poverty, hunger, discrimination, and oppression that slowly kills body, soul and spirit, and the *quick* violence of the rioters?

What if Americans didn't always see justice as violence?

What if the only thing that can really change the hatred in our streets is the gospel of Jesus Christ?

What if every Christian opened his heart to the searchlight of the Spirit and permitted God to deal with any hatred or racism exposed by that holy light?

What if Jesus really meant what He said?

What if Jesus really meant it when He said that if we are going to see God we must love God with all our heart, mind, soul, and strength, and *our neighbor as ourselves*?

What if Jesus meant that we had to love from our hearts even those racially different neighbors?

What if you couldn't get to heaven if you participated in or shut your eyes to oppression of people, any people, created in God's image for whom Christ died?

What if the *Herald* editor stuck to sentimental editorials about lilacs and roses, sunsets and seascapes?

HT



Positive Difference

I'm a missionary in Papua New Guinea and I want you to know I think you're doing a great job with the *Herald*. The one word I would use to describe it is "relevant." I appreciate the fact that you handle issues that are pressing on society and the church, and can be controversial. This is not always the safest route, and I appreciate your taking the risk. As an official voice of the Church of the Nazarene, I believe the *Herald* is making a positive difference in the way Nazarenes think.

Keep up the good work.

Bryan Heil

Is the *Herald* Campaigning for the November Election?

I cannot remain silent any longer. I am shocked with the recent editorials, cover stories, and articles that have come out against homosexuality, abortion, and cultural diversity (the real issue behind political correctness). What I am seeing is a move by the *Herald* to espouse conservative right-wing politics. Is this the stand of the church in general? Has the church and its primary publication become a political forum for the conservative right? Do we really want the church to become political? Do we want to huddle under the same leaky umbrella with right-wing fundamentalist denominations? Do we wish to align ourselves with a politic that runs contrary to the message of Christ and the inner-city ministry that is our heritage? Is it not our job as Christians to live our lives as servants, ministers to the poor, the homeless, the thirsty, the naked? I am outraged if this is the direction the church is moving. Is this the stance of the church or of a few powerful leaders that have taken the opportunity to use the *Herald*, with its influence, to preach a political message under the guise of holiness? (It's very hard not to notice a connection between these editorials and articles with the upcoming November election.)

One of the things that I have always respected about the church is its political neutrality, its willingness, historically, to

minister to *all* people who are hungry for the message of Jesus. I pray that we do not become a denomination that isolates and estranges individuals that may have a different view, a different politic. I would encourage all who read this to express your views to your pastor, your district superintendent, and the *Herald*. Please, keep the *Herald* politically neutral. My fear is that this type of political message (antiabortion, antigay, anti-diversity) will ultimately divide us and distance us from those who need to hear the gospel.

Robinson Welch
West Haven, Conn.

Cutting Edge Reality

I appreciate the attention given in the recent *Herald* about the issue of divorce. It was gutsy, forthright, yet needed to be said. It is an issue we as a church are facing and need to come to terms with. I appreciate our denomination's sensitivity to these cutting edge reality issues.

Mike Barton
Cedar Rapids, Iowa

Victims of Divorce

The February issue article titled "Divorce and the Church" caused me real heartache.

I am a victim of a promiscuous and abusive husband, and the relationship ended in divorce. Thanks to the Lord's grace, my son and I have come through the pain and I have married a good Christian man who has taken my son as his own, and we have a small daughter to complete our family.

On page 32, middle section, last paragraph, you state, "... so the church can tell divorced people that there is hope, there is forgiveness for both perpetrator and victim ..."

The idea that the victim needs forgiveness from the church is insulting. A victim is a victim no matter what the circumstances, whether it be divorce or another situation in life. The

Pontius' Puddle



victim needs help, understanding, and support, but certainly not forgiveness. Victims of divorce often are left with children to bring through the ordeal—insufficient resources, both financially and personally. They often do not have the skills and therefore are not able to obtain a sufficiently paying job to support their family. The victims often have done nothing wrong, but come out of situations such as mine and begin putting their lives and the lives of their children back together.

(Mrs.) Terri Ouimet
Brampton, Ont.

Some Things Are Worse than Divorce

I would like to know if C. Galen Britt or author Judith Wallerstein (February 1992 issue) has ever been beaten, a gun put to their heads, kept in their home a month at a time, not being allowed to look outside. Their children told not to come home or chased with a double-blade ax. The story could go on as I lived in such a marriage for 34 years. I asked for help to save my marriage from therapists, counselors, lawyers, and ministers. I was told by therapists and counselors, "You are in control of your life, you can't change another person." The mental hospital where by husband went for help called me telling me that he was alcoholic, paranoid schizophrenic, and mean. They told me that I had big problems, but not how to solve them. The ministers told me to "work things out."

When I became terminal with cancer, I had to get out of this marriage. I went to work in a shelter for battered women and children, also husbands that have been battered. This has helped me find answers to my questions. I live with and work with the pain of divorce. These people need support of the church, which they don't get. They are put down for their failures. Why is the Church of the Nazarene not facing this problem? At first I thought it was my problem and then heard person after person telling how they are treated and not understood by the church.

My answer to the battered people I talk to is that we have to pray for the church and the people that don't understand our problems. To help those with our problems and to understand that God never leaves us. He is our strength, our peace. That we may have lived in this valley so we can help others that are condemned.

After four years it still hurts when the people or the minister puts you down for being divorced. That is when I have to ask God for strength and healing to take the pain away again.

Thank you for reading this. May God give you some of the answers to this problem.

Pearl (Joyce) Whitt
Ashland, Ky.

Misguided Effort

I applaud Russell Brewer's willingness to take a stand on a social issue (Planned Parenthood Clinic Fight—April 1992), as I think that kind of community participation truly models Jesus Christ.

However, I also believe Rev. Brewer is misguided in his efforts. Instead of pushing the clinic and the people it would attract out of the church's neighborhood, the Church of the Nazarene should have welcomed with open arms the opportunity to serve and minister to those people who so desperately need to hear and see the gospel of Jesus.

As a mentor of mine once told me as I was heading to Nazarene seminary to prepare for ministry: "If there are no cigarette butts on your church's steps, you are not doing your job as a minister." Jesus longed for and sought those who needed Him most. He did not protest their proximity.

Jim Wilcox
Yukon, Okla.

Most Boring

I am 26 years old and have been going to the Nazarene Church since I was 8 years old. Over the last 18 years, I have

heard nothing but good about the *Herald*. I am a board member at Bethel Church of the Nazarene in Nampa, Idaho. Since the *Herald* has had such wide acclaim, I finally laid down the greenbacks for a subscription.

I eagerly awaited my first issue. I took it out of my mailbox with enthusiasm. I tossed it into the trash with boredom. The *Herald* is absolutely the most boring magazine I have ever tried to read.

I am not trying to be negative but I just thought you ought to know that the needs of all your readers haven't been met. Sorry, please don't renew my subscription.

Daniel G. Snethen
Wilder, Idaho

Sold for Life

I love your magazine and read it from cover to cover. All the issues are great. You don't have to worry about losing a customer or friend. I'm sold for life.

Duelene Morris
East Dublin, Ga.

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GOD'S PROVISION FOR HOLY LIVING AND THE CHURCH'S RESPONSIBILITY FOR HOLINESS

BY WILLIAM J. PRINCE, GENERAL SUPERINTENDENT

The Bible speaks to us about God, man, sin, salvation through Jesus Christ, and the work of the Holy Spirit. The Bible also teaches us about God as Creator, Lawgiver, Redeemer, Sanctifier, Judge, and Coming King. Only by careful living in the Word do we learn our relationship to God and our responsibility to each other.

The plan of God was perfection of holiness and love, but the disobedience of Adam and Eve brought sin, death, and disruption to the perfection of the earth and of its relationship to the Creator God.

God came back to Adam and Eve at the same time and place after their disobedience to His will. And in the "fulness of time" God sent forth His Son, Jesus, to our world, and while we were yet sinners Christ died for us.

With His love and holiness, God had made a commitment to mankind, even in our fallen and disobe-

ent condition. The plan of God for perfection was shattered by unbelief and disobedience. The result was death and all that is akin to death: sorrow, alienation, and despair.

God began to speak to humanity through the people who would respond to Him such as Abraham, Moses, various prophets, and finally through the incarnation of His own Son, Jesus.

Jesus spoke more than words as He became the Paschal Lamb, slain before the foundation of the world. The teachings of Jesus Christ have become the foundation of God's continued plan for the life patterns of humanity. The Church, through the enabling of the Holy Spirit, is charged as the caretaker and delivery agent of the Good News of salvation through Jesus Christ. The Church is also called to be the imitators of God as dear children. "And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints" (Ephesians 5:2-3, NKJV).

The people I see and hear look to the Church for righteousness and holiness. Even though many have seemingly rejected the Church because of its call to holy living, these same people are now condemning the Church because it no longer calls people to the moral teachings of Christ and to holy living.

The prime seducer of our society is the constant appeal of consumerism, which our culture has eagerly embraced. Tom Sine in his book, *Wild Hope* (Word, 1991), has written, "The Western Church must repent. We must unmask the powers in our lives, congregations, and the culture which has seduced us. We must be awakened to the reality that we are not called to advance the present order but to be a part of the inbreaking of a radical new order" (p. 203).

Every local congregation as the Body of Christ can only be blessed of God as it continually reaches out to others with the redemptive truth of Christ Jesus. But the responsibility is also to lead these to a decision and a new-birth experience. Samuel Shoemaker suggested that many church attenders have never definitely, in any clear-cut way, begun a Christian life.

Our responsibility is also to disciple new converts into the biblical doctrine and Christian life-style.

The gospel of Jesus Christ does fulfill the spiritual and life needs of all humanity. Christ has not excluded anyone, and neither should the Church.

Every one of us who believes in the Lord Jesus Christ has both the opportunity and call to share Jesus Christ with others. The population increase magnifies both the opportunities and responsibilities. By every means available, let all of us who profess Him be aggressive witnesses for Christ.



Spiritual Fitness



A caption on a poster on the wall at the chiropractor's office read: **TERMINAL FITNESS.** At first sight, I assumed it must be talking about getting ready to die or perhaps readiness for the second coming of Jesus.

Instead, the poster prescribed a series of exercises for persons sitting in front of a computer terminal. Evidently, persons who exchange stares with such a monster need some kind of fitness.

The combination of concern for fitness and concern for the environment has begun to make a difference in our life-styles. Fewer people are smoking. More people are exercising.

A salesperson for a major firm that builds exercise equipment was quick to inform me that the company for which he worked had doubled its sales in the last four years and expected to double them again soon.

In reflections I tried to estimate the amount of time, energy, and money that people were pouring into physical fitness. I could not help wondering what quality of spiritual life would result from a similar investment of time, money, and energy in spiritual exercises. Interesting to reflect upon!

Dallas Willard, in *The Spirit of the Disciplines*, ponders the fact that a number of denominations designate the book that summarizes their essential doctrines and practices as "the discipline." One such denomination is the Methodist. That name derives from the methodical "godly exercises" spelled out by John Wesley.

Willard suggests that the glaring absence of godly exercises today among the children of Wesley illustrates "the tendency . . . to admire a great Christian leader in words, but never to think of simply *doing* what he or she did in order to do the work of the Kingdom of God" (Dallas Willard, *The Spirit of the*

Disciplines [Harper & Row], 146).

The joggers who daily pound the pavement in search of fitness are obviously deeply motivated. Neither the heat of summer nor the frost of winter prevents them from chasing the elusive goal of physical fitness.

Why is that motivation often missing in spiritual fitness? Why are so many willing to talk and write about spiritual fitness, but never quite able to keep the motivation high enough to keep working on it?

Paul, himself, observed in 1 Timothy 4:8, "Physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come" (NIV).

There is certainly no shortage of books written on the necessary disciplines of the Christian life. In fact, there is some reason to believe that "how-to" books on spiritual growth are stored in the same closets in which we hide the equipment we had hoped would motivate us to work on physical fitness. At least we feel good about making a financial investment in appropriate directions.

A person must have a challenging goal to keep working. The quality of the goal determines the motivation. Dietrich Bonhoeffer illustrates that principle in his discussion of chastity in *Letter and Papers from Prison*. He writes: "The essence of chastity is not the suppression of lust but the total orientation of one's life toward a goal" (p. 163). The higher goal of the law of love functioning in relationship provides the motivation.

In a seminar on the discipline of keeping a spiritual journal, the leader spent significant time discussing ongoing motivation to per-

petuate the discipline. She observed that whenever a journal becomes a taskmaster that enslaves, we normally rebel by discontinuing the process. She suggested that one key to ongoing motivation would stem from "harvesting the journal"—a process George F. Simons calls "Revisiting the Journal."

In harvesting the journal, reflection upon entries gathered over a period of time reveals patterns and rhythms and insights and new directions. All of the energy expended in the "regular" process is repaid in the harvest process. The insights gathered give motivation to continue the daily process.

I shall not forget the day when a student observed in class that the

Many church people have stowed their books on the spiritual disciplines in the back closet with their abandoned "Exercycle."

spiritual disciplines were significant values in his life, but he was having a difficult time finding time for them. My teaching colleague responded: "If you don't find time for them, such practices ought not to be designated as values. We find time for whatever we really consider valuable!"

Although it was directed at another, I am still stinging from the rebuke! Would you care to join me in a spiritual jog around the spiritual block?

Morris A. Weigelt teaches New Testament and spiritual formation at Nazarene Theological Seminary.

Hi

Portraits of Jesus in John

Is Failure Required?



*He said to him the third time, "Simon, son of John, do you love me?" And Peter . . . said to him, "Lord, you know all things, you know that I love you." Jesus said to him, "Feed my sheep" (John 21:17).**

Most résumés highlight the glittering successes of the job candidate. Hardly a résumé can be found that mentions a person's failures. We don't like to advertise our failures. In the spiritual realm we testify about our successful efforts to live the Christian life. We are reluctant to share our failures.

It would be interesting to have a résumé from Simon Peter in the years after Pentecost. He probably would have mentioned the encounter with Jesus described in John 21:15-19. But would he have mentioned his denial of Jesus?

Jesus asks, "Simon, son of John, do you love me more than these?" Jesus would have known Peter's heart without asking, but it is important that Peter had to answer the question of commitment.

Earlier that morning he had jumped out of the boat to greet Jesus as soon as he recognized that it was the Lord standing on the shore. However, enthusiasm is not the same as commitment. Jesus asked if Peter loved Him more than "these." The Greek word translated "these" allows several interpretations. Did Peter love Christ more than he loved the boats, the nets, the Sea of Galilee—the things of his previous vocation?

Did Peter love Jesus more than he loved his friends?

Did he love the Lord more than the other disciples loved Christ?

We do not know which meaning Jesus intended, but all were impor-

tant questions for Peter. All are important questions for us.

Though Peter gave the right answer, "Yes, Lord, you know that I love you," Jesus asked twice more if Peter loved Him. All four of the Gospels contain Jesus' prediction that Peter would deny Him three times before the next morning. All four Gospels clearly point out the accuracy of Jesus' prediction in their account of Peter's failure.

John 21:15-19 reveals that Jesus gave Peter three opportunities to affirm his love to Christ. The three questions, "Do you love me?" seem to be an intentional way of offering forgiveness and restoration to Peter after the three denials. The text does not say this, but it is a reasonable interpretation of the emphasis on the number three.

Sometimes in our interest in the three denials and the three affirmations of faith, we fail to notice Jesus' response to Peter's affirmations. To each testimony of love on Peter's lips Jesus responded with a command, "Feed my sheep." Just as the Greek word for "love" varies in the dialogue between Jesus and Peter, the Greek words for "feed" and "sheep" vary. However, the point is clear; Jesus accepted Peter's affirmation of love and He gave Peter an important ministry to fulfill.

John 10 had already identified Jesus as the Good Shepherd. Jesus asked Peter to carry on the shepherding of the people of God in His stead. There is no more powerful symbol of restoration and forgiveness than being asked to share the work of Christ. And the fact that Jesus commanded Peter three times to care for the flock is impor-

tant. This commission to carry on Jesus' work did not come until after the denial.

People who have never wept bitterly over their failure are less able to weep tenderly with and for the wounded sheep than those who have not tasted failure's bitter cup. Peter's experience of sin and of grace taught him what he could not have learned any other way.

It is not likely that failures will ever become hot items on a résumé. But for Christians, failure never need be the end of our relationship with and ministry for the Lord. In fact, failure may be required to effectively serve God in a broken and sinful world.

Who can weep with the broken and wounded better than the one who has tasted spiritual failure's bitter cup?

For further study: (1) Read Luke 22:24-34. Describe how those verses shed light on the dialogue with Peter in John 21:15-19. (2) Read Galatians 2:11-16. Describe Paul's confrontation with Peter as ministry to Peter. How important for our spiritual success is accountability to others? (3) Identify a point of spiritual failure in your life. Ask the Lord to use it to make you a better servant for Him.

*Scripture quotations are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University.

H

Christian Marriage Journal

J. PAUL AND MARILYN TURNER

Strong, Enduring Relationships

J Paul: How's the accounting software going?

Marilyn: OK, I guess, but I've got a problem. Can I share it with you?

J. Paul: Sure, go ahead.

Marilyn: It's about having to bring work home at night. I have a deadline to get the accounts payable up and running, and when I bring work home I need a full evening, but I also need to cook dinner. Do you hear what I'm saying? This is a real problem for me.

J. Paul: Uh-huh. Unless I'm missing something, it sounds like you want to eat dinner out until you finish this project.

Marilyn: Could be, but let me clarify something. Here's what I would like to have happen. When we do decide to come home, I would like it if you would pitch in a little more and help me get dinner on the table. What do you think?

J. Paul: Sounds like you need more help from me than you're getting, especially since you need to get the work finished right away.

Marilyn: Yeah, that's it.

J. Paul: Anything else?

Marilyn: No, you've got it. One thing though. It's really been frustrating to have to bring work home. I have ambivalent feelings because I love my work, but I also enjoy cook-

ing and dabbling in the kitchen. I need your help.

J. Paul: I'll do my best.

Do the intent of the messages you send your spouse equal their impact? They probably do. However, there is a small but potentially volatile percentage that do not. It's at the point of our misunderstandings where we must work on the relationship. Put into the equation one spouse who wants instant resolution. The other may withdraw from any sign of conflict. Pursue, withdraw, it becomes a marital life-style.

There is a tool spouses can use to diminish that small percentage of misunderstanding. It will never go away, but you can reduce the risk and keep your misunderstandings within manageable proportions. This is good news, since many couples spend their days carping at one another, and the carping days turn into carping years.

Every misunderstanding has the potential of becoming a **shared meaning**. Remember the old communication cycle you learned in school: *message sent is message received*? Wouldn't it be great if it were that simple? Something is missing in the cycle! It should read: *message sent, message clarified, equals message received*. Clarification! This little fox has spoiled the vine of thousands of marriages.

Our misunderstandings have nothing to do with limited intelligence or even a lack of goodwill. It's just that communication is complex. Whenever I say something important to Marilyn and it comes back to me embellished beyond what I meant, I need to share a meaning with her. Whenever I send an important message to J. Paul and it comes back to me reduced from its original intent, I need to share a meaning with him. Whenever we clarify a message and agree, "Yes, that's exactly what I

meant," then we have shared a meaning. A shared meaning summarizes the essence of a message.

In many routine situations, sharing a meaning is important if you want accuracy. For example, the following require that we understand each other: giving directions to your spouse in a strange city; making appointments that involve your spouse; dealing with checkbook figures over the phone. When accuracy is needed, a shared meaning is useful. This tool is even more crucial in your non-routine issues.

When you want some guarantee that you are being heard; when you want to reduce guesswork; when you want to hear your spouse accurately; when you want to track a difficult statement; when it's important to set priorities; when clarifying perspectives is crucial; when movement toward resolving a conflict is essential, then you want to activate the process of sharing a meaning.

Keep in mind that the urge to *play back* messages for clarification does not come naturally. It takes work, years of nurturing new skills. In marriage, you must have a maintenance mentality because misunderstandings are costly, and spouses do not naturally talk about their miscommunication.

Shared meaning is saying: "I care about you." "I'm not always right." "I'll help you carry the load." "It's important to me that you understand rather than always agree." "I'm willing to listen."

Share a meaning with your spouse—enjoy!

J. Paul Turner is pastor of adults, College Church of the Nazarene, Nampa, Idaho. Marilyn is colleague, wife-friend, and office manager for the Intermountain District Church of the Nazarene. H

You must have a maintenance mentality because misunderstandings are costly, and spouses do not naturally talk about their miscommunication.

SPECIAL REPORT

Second in a series of reports about preaching in the Church of the Nazarene. These reports are based on research done by Pastoral Ministries, The Listening Post, and the Herald of Holiness.

Nazarenes like a lot about the preaching they hear, but during this Year of Preaching they are telling us that some changes are in order.

Table 5: If I Could Change One Thing About the Preaching I Hear . . .

Category	Number of Responses	Percentage of Responses
STYLE AND DELIVERY	50	45.0%
1. Sermons too long	17	15.3
2. More simplicity	5	4.5
3. Fewer stories and illustrations	5	4.5
4. More illustrations	4	3.6
5. More spontaneous, less formal	4	3.6
6. More formal, less spontaneous	3	2.7
7. More expository	3	2.7
8. Less cheap emotion	2	1.8
9. More and longer sermons	2	1.8
10. Bolder, "down the line" Judgment/Wrath	2	1.8
11. Too loud, too scolding	2	1.8
SERMON CONTENT	33	29.7%
1. More biblically based	6	5.4
2. More holiness doctrine	6	5.4
3. More evangelistic sermons	5	4.5
4. More expository preaching	4	3.6
5. More of "God's love"	4	3.6
6. More intellectual, weighty content	3	2.7
7. Less Bible detail	3	2.7
8. Less "holiness doctrine"	1	.09
APPLICATION	16	14.4%
1. Address practical problems of today	8	7.21
2. Evangelistic appeal	5	4.5
3. Christian Service	3	2.7

Last month we looked at a grade card on Nazarene preaching, a grade card that most students would like. The "consumers" of our preaching gave our pastors a solid B+, just short of the A- bracket.

Nevertheless, Nazarene church members were not speechless when asked in our poll to name one thing they would like to change in the preaching they hear.

Exactly 111 lay respondents took time to write out 130 changes they would eagerly vote for. The runaway winner in the "change one thing" contest was SHORTER SERMONS. One respondent moaned "preachers just keep on until people turn them off." Another chimed, "the pastor doesn't realize that 20 minutes is sufficient." Another reverent respondent noted that preaching involves a divine interaction between God and the preacher and that persons like her should not meddle with such things. Then, in parentheses, she cautiously added, "Maybe if it didn't take so long."

The second most frequently requested change called for more attention to the "practical problems of today and the Christian way of dealing with them." Tied for third were two "content concerns"—more biblically based preaching and more holiness doctrine. Fourth place attracted these concerns: more evangelistic sermons, more simplicity, and fewer (that's right, fewer) stories and illustrations. If the researchers had put the call for more expository preaching and the votes for more biblically based preaching together as one, the "Bible" category would have been the second ranking concern behind, "Shorter, please."

Table 5 charts the church members' responses by category. They want the most changes in the area of

WHAT DOES IT TAKE TO MAKE A PREACHER?

BY JERALD D. JOHNSON, GENERAL SUPERINTENDENT, CHURCH OF THE NAZARENE

What does it take to make a preacher? That preachers are needed there is no question. Churches need pastors who preach, revivals need evangelists who preach, the world needs ministers who preach. Organization, management, financial genius, skilled promotion are all gifts that God can and does undoubtedly use. But preaching is still God's chosen method to win the world to Christ. The Scriptures verify this; history confirms it; the world cries out for it: "How shall they hear without a preacher?" (Romans 10:14).

Many of the persons who have influenced society for good have been preachers. The reasons for this are clear. Some of the greatest intellects in the world have been preachers. Many of the most gifted statesmen of the world have been preachers. Indeed, preachers have been leaders in many fields.

We dare not allow a vacuum to be created at this point and period in history that will leave the world without the necessary preachers to lead us. Fellow Nazarenes, we dare not create a vacuum at this point and period in our history that will leave our church without the necessary preachers to lead us. The shrinking number of young people who testify to a call to *preach* is a fact that stares us in the face and drives us to our knees. A large number of young people in our churches and in our colleges are testifying to a call to *ministry*. We re-

joice in this fact. Yet, at the same time, concern is being expressed regarding the small number of these testifying to a call to the preaching ministry.

We have a great group of committed young people. That our colleges and seminary are committed to spiritual excellence there is no question. Nazarene Bible College is endeavoring to fill the gap with second-career preachers in extension work. Still, the need continues to mount.

We need to ask ourselves a question: What does it take to make a preacher? More preaching on the need for preaching? An atmosphere in which our young people will hear the call? More respect for the preacher and his preaching? Should we do better than we now do in taking care of our preachers? The need for highly trained and great-souled preachers should become a matter of sincere prayer by

all of our people everywhere.

Whatever the answers may be, we all need to listen to what God says to us. The need is urgent. We dare not delay seeking God's answer. Furthermore, let the appeal go out to our young people themselves to be sensitive to what the Holy Spirit may want to say to them. As one who has been called to preach, I, too, must be prepared to sincerely ask the question now, knowing that an answer may place demands on me. Will you do the same?

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Such a small percentage of those called to ministry feel called to the preaching ministry.

style and delivery. Then comes sermon content and organization, followed by application. The pastors, polled about what they would like to change in their own preaching, cited the same category sequence. Table 6 displays the "Top Ten" most sought-after changes by both church members and pastors. One item that surfaces here is that the second most desired change on the part of pastors was, "More time for sermon preparation." There was not a syllable, not the slightest hint, in any layperson's response that showed any awareness of this need of pastors. Now there's a point for dialogue.

And, here's the good news, 21.6% of the lay respondents said they like their pastor's preaching so well that they wanted to "change nothing." What a breath of fresh air.

—Wesley D. Tracy

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Table 6: What Pastors and Church Members Most Want to Change About Preaching

PASTORS	CHURCH MEMBERS
1. Improve delivery	1. Shorter sermons
2. More time for sermon preparation	2. Better applications to practical problems
3. More and better illustrations	3. More biblically based
4. Shorter sermons	4. More holiness doctrine
5. Better application to practical problems	5. Evangelistic appeal
6-7. More passion, unction, urgency	6. Simplicity
6-7. Produce life response	7. Fewer stories and illustrations
8. Evangelistic appeal	8. More spontaneous, less formal
9. More/better education and Bible knowledge	9. Hear more of God's love
10. Preach with more compassion and love	10. More expository preaching

*Nazarenes Respond in Aftermath of Riots***LOS ANGELES FIRST CHURCH SERVES AS HUB FOR RELIEF EFFORTS**

As students and teachers huddled behind locked doors at the Mid-Wilshire Christian School at Los Angeles First Church of the Nazarene, mobs began to loot stores and set fires in nearby buildings. Los Angeles First Church found itself in the middle of the violence that swept the south central section of that city following the verdicts in the Rodney King case in late April.

Shelly Gearing, an assistant teacher at the Mid-Wilshire school, remembered feeling trapped on that first afternoon of violence. For the children's sake, though, she and the other workers tried to remain calm, not knowing for sure what was going on outside.

The following Sunday morning, Gearing was playing the piano for worship services at L.A. First Church. It was the monthly combined service for the Filipino, Korean, Spanish-speaking, and English-speaking congregations at the church. The First Church congregation was also joined by members of Exposition Park Church of the Nazarene. The rented storefront that served as the meeting place for the Exposition Park congregation had been looted and burned, along with a church-operated thrift store, on the first two nights of the riots.

As the congregation worshiped and prayed inside, National Guard troops

gathered in a parking lot outside. The troops were called in to help guard the community, which had experienced more than 55 deaths, thousands of injuries, and several thousand fires.

As the smoke began to clear and the cleanup began a few days later, L.A. First Church remained in the center of the activity by serving as a hub for relief efforts in the community. World Vision, an international relief agency, used the church for the center of its operations in the city. Nazarene Compassionate Ministries also based its relief efforts there.

Most of those relief efforts consisted of providing food, clothing, and assistance in finding shelter, according to Ron Benefiel, senior pastor of L.A. First Church. Two large trucks loaded with food also arrived from Arizona within a week of the riots. The Arizona project was spearheaded by Ron Lush, pastor of Phoenix Biltmore Church of the Nazarene.

World Vision sponsored a dialogue meeting May 8, at L.A. First Church. The meeting included top officials of World Vision and leaders of Los Angeles' minority communities. According to Benefiel, it was a time of "repentance, sharing, and connecting."

As the days began to pass, L.A. First Church began to focus on meeting long-term needs in the community. The church and district are currently searching for property on which to build a church and thrift store to replace the Exposition Park Church. They are also searching for property in south central Los



Thousands of buildings in south central Los Angeles were burned and looted like these just a block from L.A. First Church.

Angeles on which to build a community center. The center would house a food cooperative, tutoring program, and other ministries for the community.

Nazarene Compassionate Ministries/Canada and the U.S. continues to provide relief supplies to the L.A. area. All contributions from local churches may count as a Ten Percent Special and should be sent to the general treasurer marked, "L.A. Crisis."

"The Church of the Nazarene has played a pivotal role in the response to the crisis in L.A.," said Michael Mata, director of the Bresee Institute at L.A. First Church and Los Angeles coordinator for World Vision. "Because of our networking and the respect we have in the community, we had a high profile."

The nursery at L.A. First Church was pressed into service as a temporary food pantry.



Bob Sieple, president of World Vision, speaks to a group of community pastors at L.A. First Church. Michael Mata, Los Angeles coordinator for World Vision (left of speaker), and Ron Benefiel, pastor (right), participated in the meeting.



15

SMALL CHURCH CONFERENCE ATTRACTS BIG CROWD

Pastors and district superintendents representing 70 districts in the United States and Canada participated in the first Small Church Institute April 27-29 in St. Louis, according to Bill Sullivan, Church Growth division director.

The institute, directed by Neil Wiseman, focused on four areas: rebuilding the Sunday School, establishing a weekly evangelistic program, understanding small churches, and methods for organizing a multi-church evangelistic blitz. In addition to presentations by Sullivan and Wiseman, General Superintendent William J. Prince provided the keynote address, and sociologist Ken Crow provided a presentation on the single cell church.

Pastors attending the conference were selected by their district superintendents for their demonstrated ability in leading small congregations, according to Sullivan. They had agreed to take the skills gained at the conference and share them

with other small church pastors on their districts.

"Our whole concept is built around our delivery system," Sullivan said. "Pastors of small churches who need training are not usually able to attend conferences because of their financial situations. So, we have designed a system to take the training back to them."

Sullivan hopes that the Small Church Institute will enable small churches to achieve economic viability and the evangelistic effect that comes with such viability. "It is my desire to see all of our churches that currently live in financial desperation become large enough to pay their pastors a living wage, keep their churches in good repair, and provide basic programs that meet the needs of their people."

Sullivan added that the conference, which is sponsored by the Church Growth Division, will add new areas of emphasis each year.

NAZARENE HEALTH INSTITUTIONS DEEDED TO INDIGENOUS CHURCH

The Church of the Nazarene and the Swaziland Church of the Nazarene have signed agreements donating Nazarene health-care and training institutions in Swaziland to the church in that nation, according to Robert H. Scott, World Mission division director.

The recent ceremony included the signing of a new constitution for Nazarene health institutions in the Kingdom of Swaziland and a deed of donation. The action effectively donated all the denomination's health-care assets, properties, equipment, and facilities in Swaziland to the newly established National Board of the Church of the Nazarene, Swaziland, according to Scott. This includes Raleigh Fitkin Memorial Hospital, Nazarene Nursing College, and related clinics.

All authority and responsibility for administration of Nazarene health services in Swaziland were transferred to the National Board of the Church of the Nazarene, Swaziland. In keeping with the actions of the board, a newly formed board of trustees immediately took administrative responsibility for the daily operations of these institutions.

Signing on behalf of the international denomination were Scott and Richard

Zanner, Africa regional director. S. Maseko and R. Mpapane, chairman and secretary respectively of the National Board, Church of the Nazarene, Swaziland, signed on behalf of the Swaziland National Board. The signing was witnessed by the district superintendents of Swaziland.

The action was the culmination of two years of intense and far-reaching negotiations between the denomination and the church in Swaziland, according to Scott.

"The Church of the Nazarene in Swaziland has come of age," said Zanner. "The worldwide Nazarene church has faith in the strong will and the persistent efforts of Nazarenes in Swaziland to make Nazarene health institutions one of the best medical care networks in this part of Africa."

Scott expressed best wishes for a glorious future on behalf of the Board of General Superintendents and the General Board. He added that the donation was made in the strong belief that all that had been established throughout the decades by dedicated churchmen and professionals in the medical field will continue to serve the needs of the people of Swaziland.



Dave Dravecky, former pitcher for the San Francisco Giants and San Diego Padres, greets members of the Trevecca Nazarene College baseball team. Dravecky attended a TNC baseball game while on campus recently. He was also the featured speaker at a TNC athletic fund-raising dinner.

Dravecky retired from major league baseball after his left arm was amputated because of cancer. He had battled back from an initial bout of cancer to pitch against the Cincinnati Reds in August 1989. He was the winning pitcher for that game despite suffering a broken arm as he threw a pitch late in the game.

Cancer set in and his arm had to be amputated.

Dravecky has spent the past couple of years telling audiences about his ordeal and the way in which he and his wife, Jan, drew closer to God and each other.

LAW APPOINTED EDITOR OF THE NAZARENE WEEKLY



Jo An Law has been appointed editor of *The Nazarene Weekly* at Nashville, Tenn., First Church of the Nazarene, according to pastor Stan Toler. Law succeeds Edward F. Cox who died Feb. 18 of cancer.

Law has served as secretary/administrative assistant to the pastors at Nashville First Church for the past 20 years.

Law was also appointed to the pastoral staff as director of communications, Toler said. In addition to editing the 62-year-old *Weekly*, Law will be responsible for all areas of greeting, events coordinating, marketing, media, history/archives, and publications.

The Nazarene Weekly is one of the oldest and most popular church newsletters in the denomination. More than 6,000 persons receive it.

NAZARENE COLLEGE AND UNIVERSITY GRADUATIONS

Hundreds of students graduated from Nazarene colleges and universities this spring. The following is the first of two reports on these commencement ceremonies. Colleges not included in this report will be listed in next month's issue.

EASTERN NAZARENE COLLEGE

Cecil Paul, *president*

DATE: May 25

TOTAL GRADUATES: 255

UNDERGRADUATES: 191

GRADUATE DEGREES: 64

COMMENCEMENT SPEAKER:

Alex R. G. Deasley
*Professor of New Testament,
Nazarene Theological Seminary*

BACCALAUREATE SPEAKER:

Russell Metcalfe
*Senior pastor, Wollaston, Mass.,
Church of the Nazarene*

HONORARY DEGREES:

James A. Sheets
Mayor, Quincy, Mass.

HIGHLIGHTS:

- The first graduates from the nontraditional LEAD program

MIDAMERICA NAZARENE COLLEGE

Richard Spindle, *president*

DATE: May 11

TOTAL GRADUATES: 432

UNDERGRADUATES: 327

GRADUATE DEGREES: 76

ASSOCIATE DEGREES: 7

COMMENCEMENT SPEAKER:

James C. Dobson
*Founder and president,
Focus on the Family*

BACCALAUREATE SPEAKER:

Richard Spindle

HONORARY DEGREE:

James C. Dobson
Dan Vanderpool
*Associate pastor, Olathe, Kans., College
Church of the Nazarene*

HIGHLIGHTS:

- 25th anniversary of MANC
- James W. (J. J.) Jones was first seriously hearing-impaired person to graduate from MANC.

OLIVET NAZARENE UNIVERSITY

John C. Bowling, *president*

DATE: May 9

TOTAL GRADUATES: 378

UNDERGRADUATES: 322

GRADUATE DEGREES: 54

COMMENCEMENT SPEAKER:

Herbert B. McGonigle
*President, Nazarene Theological Seminary,
Manchester, England*

BACCALAUREATE SPEAKER:

John C. Bowling

HONORARY DEGREES:

Herbert B. McGonigle
John J. Hancock, Sr.
Superintendent, Illinois District

HIGHLIGHTS:

- First graduates from Adult Studies Division

SOUTHERN NAZARENE UNIVERSITY

Loren Gresham, *president*

DATE: May 17

TOTAL GRADUATES: 354

UNDERGRADUATES: 253

GRADUATE DEGREES: 101

COMMENCEMENT SPEAKER:

Jim Bond
President, Point Loma Nazarene College

HONORARY DEGREES:

L. Eugene Plemons
*Vice president, Church Relations and
Enrollment Management, SNU*

TREVECCA NAZARENE COLLEGE

Millard Reed, *president*

DATE: April 25 and May 9

TOTAL GRADUATES: 661

UNDERGRADUATES: 276

GRADUATE DEGREES: 385

COMMENCEMENT SPEAKER:

Stephen Nease
Education commissioner



James C. Dobson, founder and president of Focus on the Family, presented the commencement address to graduates at MidAmerica Nazarene College. Dobson, whose father taught art at MANC, was invited as a part of the college's 25th anniversary celebration.

BACCALAUREATE SPEAKER:

Millard Reed

HONORARY DEGREES:

Joe Ann Ballard
*Director, Neighborhood Christian Centers,
Memphis, Tenn.*

Phil Riley
Director, Sunday School Ministries Division

HIGHLIGHTS:

- Posthumous degree was awarded to MHR student Nina Barnes who died of a heart attack the night before graduation.

MOUNT VERNON NAZARENE COLLEGE

Lebron Fairbanks, *president*

DATE: May 18

TOTAL GRADUATES: 195

COMMENCEMENT SPEAKER:

Richard F. Schubert
*Chief executive officer,
Points of Light Foundation*

BACCALAUREATE SPEAKER:

Lebron Fairbanks

HONORARY DEGREES:

Garrett Mills
Superintendent, Kentucky District
Herbert L. Rogers
Superintendent, Central Ohio District
Lee Ho-jung
*President, Korea Nazarene
Theological College*

ARKANSAS CHURCH IS ON THE AIR

An Arkansas church has found a way to share the gospel 24 hours a day, seven days a week. Every day, Waldron, Ark., First Church of the Nazarene provides Christian music, sermons, and news by way of a new FM radio station sponsored by and located at the church.

The radio station went on the air in November 1991 with 16 watts of power. The church received permission to boost its signal to 250 watts and did so in May, according to pastor Robert Hayes.

The station began as a dream of three laymen in the Waldron church. Neil Cherry, Danny Rhyne, and Johnny Ward approached Hayes about the possibility of the church getting into radio ministry. "I told them I did not see any reason why we shouldn't," Hayes said. Later, another church member, Della Faye Liles, joined the group, and they began to develop plans to get a station on the air.

From the start, the group agreed that regular church tithes and offerings would not be used to support the station. According to Hayes, God blessed the ministry, and many people have given monetary gifts to purchase equipment and pay for other costs.

The station, K205CC 88.9 FM, is classified as a translator station. The station does not currently produce any local programming. Instead, it rebroadcasts programs from the Moody Broadcasting Network in Chicago. The local



A crane raises a radio tower on the property of Waldron, Ark., Church of the Nazarene. The church operates a 24-hour FM radio station that broadcasts programming from the Moody Broadcasting Network.

The radio station began with 20 watts but recently went to 250 watts of power.

church has a 30-second spot each hour to identify itself.

Through the Moody Network, the station can provide a variety of music programs, news from the *USA Network*, sports, children's and youth programs, and nationally known speakers such as James Dobson.

NEW APPOINTMENTS MADE IN INDIA

P. J. Meshramkar, principal of India's Nazarene Bible College, has been appointed coordinator of theological education and church development for India, according to Franklin Cook, Eurasia regional director.

The new position will be associated with the regional office, Cook said. Meshramkar will develop a new pattern for ministerial training in centers across India.

Meshramkar served as principal of the Nazarene Bible College, located in central India, for 20 years. He holds an M.Div. and D.Min. from Nazarene Theological Seminary.

Santosh Dongerdiva has been elected to succeed Meshramkar as principal. Dongerdiva has been on the teaching staff of NBC for several years. He is a graduate of Asia-Pacific Nazarene Theological Seminary.

Cook made the announcements during the first meeting of the All-India Regional Advisory Committee in Bombay. Nazarene leaders from across India gathered to discuss issues such as self-support, the cost of urban church planting, budget structure, pensions, and other policies. Robert H. Scott, World Mission division director, attended the meeting and made a presentation on global strategy.

The kickoff for the Calcutta Thrust to the Cities has been set for Jan. 5-7, 1993. The kickoff will coincide with celebrations of the 200th anniversary of the start of William Carey's missionary service in India, according to Cook.

A goal of 10 new churches has been established.

WORLD MISSION RADIO SEEKS NEW OPENING IN BRITISH ISLES

The Church of the Nazarene has formed a Radio Advisory Committee to explore various possible ministries in the British Isles, according to Ray Hendrix, coordinator of international broadcasting.

"World Mission Radio is going to do what it can to assist our pastors and churches in the British Isles by providing resources to explore these opportunities," Hendrix said. "Training will play an important role, and this is where we can help. We will also focus on the development of contacts."

The committee includes John Paton, British Isles North district superintendent; John Packard, British Isles South

district superintendent; and Frederick Grossmith, pastor of Cleethorpes Church of the Nazarene. Grossmith, who is active in a number of broadcasting groups, will serve as coordinator for the committee.

"More than 100 hours of religious programming is broadcast every week on local radio by Christians from local churches," Grossmith said. "In many cases the airtime is free. The church is simply responsible for producing the programs."

Grossmith added that "local radio in the British Isles has never been more popular or available. Now is the time to build upon our newfound freedoms."

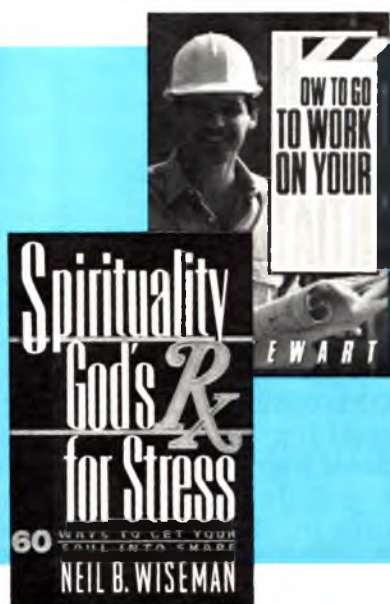


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THE WIND AND THE SUN

BY ALICE CRANE BEHR

The wind and the sun had a quarrel." If your early reading experience predates the Dick and Jane materials, this may sound familiar. I was exposed early to one of life's most valuable lessons, and this fable has often come to mind. In this personification of the sun and the wind, each boasted of his power, trying to establish his supremacy. They agreed the ultimate test would be to see who could remove the coat from a man down in a field.

So the wind blew and blew with all his might and fury, but the man only drew his coat closer. You all know the success story of the sun's penetrating warmth.

The sun had a way to make the man shed his coat. There is a lesson here for those who want to help others change—not to win a power contest, but to bring others to their best destiny.

Warmth, encouragement, and the power of suggestion—the sunshine way—lead to growth, harmony, and peace, while the wind's way of force chills the soul and causes stubborn resistance.

Respect for others affords them a feeling of dignity and worth, but the cruel winds of blame and negative rebuke warp the inner kernel of one's being and cause it to shrivel.

The Virginian in Owen Wister's book by that name was inspired to do and be his best by an older lady who believed in him and "thought of me more highly than I deserved." Jesus was willing to suffer and die for us although we were undeserving, because He loved us and saw us as individuals of great worth. Surely, His chil-

dren are worthy of our concern and esteem.

Barnabas, whose name means "son of encouragement," had the ability to see the potential in others. He saw in young Mark the latent strengths that promised great leadership, even though he had been a dropout. He believed in him, gave him a second chance, and perhaps changed the entire course of a young man's life. I am thankful for those teachers and others in my life who encouraged and disciplined me and were towers of strength and inspiration.

Goethe taught that if you treat an individual as he is, he will stay as he is, but if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be. A person tends to become who he thinks you think he is.

An educator, stressing the importance of self-esteem, spoke of the way of loving encouragement as "putting drops into the other person's pail"—compliments and drops of appreciation to create a climate of well-being and growth.

Perhaps our national pastime of criticism and put-downs is giving way to more positive attitudes of hope and looking for the good.

Let's hold back the harsh wind of destructive criticism and let the sun of honest appreciation help others grow. To be able to see the promise in a young life, the possibility of change in an older one, and the effect Jesus could have in a misused or ineffective life is to have a precious gift.

There is no greater service in life than the ministry of encouragement—a ministry that is open to everyone every day.

HH

DECISIONS AT LIFE'S END

BY GERALD OOSTERVEEN, CHAPLAIN, CHRIST HOSPITAL, OAK PARK, ILL.

First it was Karen Ann Quinlan, for years subject of anguished debate whether she should be allowed to die. More recently, Nancy Cruzan was on everyone's mind. A hospital in Minneapolis asked a court's permission to discontinue life support for 87-year-old Helga Wanglie, who is virtually brain-dead. But Helga's family wants everything continued as long as possible.

Meanwhile, in Indianapolis, a right-to-life group went to court to force continued tube feeding (against the wishes of her family that wants it stopped) for SueAnn Lawrance, a 42-year-old woman profoundly brain-damaged since age nine and in a persistent vegetative state (PVS) for the past 4 years.

We've read of Dr. Jack Kevorkian who, with his suicide machine, helped Alzheimer patient Janet Adkins find death. There was "Debbie," a 20-year-old dying of cancer, who received a fatal injection, supposedly at her request. The Dutch parliament decided not to prosecute doctors who actively help their patients find an early release from terminal or painful disease. In Florida, Roswell Gilbert shot to death his wife of 51 years when she screamed for him to end her suffering. And in Chicago, an anguished Rudy Linares held a gun on hospital staff while he disconnected his nearly brain-dead son from life-support systems.

We'd rather read stories about happy people—of weddings, graduations, pro-

*We must
decide
whether
we are
supporting
life or
temporarily
delaying
death.*

motions, discoveries, and spectacular achievements. But we can't avoid those tales of the dark side of life. More than ever, we are confronted with death in the midst of life. We are left troubled and confused over these dilemmas that confront us daily, while satisfying answers escape us. Because we believe all life is a sacred gift from God, something in us wants to prosecute those who help someone die. But after hearing the whole story, juries can rarely be persuaded to convict. Their caution seems to reflect a growing consensus that what's being done by the Kevorkians, the Gilberts, and the Linareses in our country is deeply tragic, but perhaps not wholly wrong.

Decisions about life and death used to be made for us. When people were ill, their families could do little more than wait and pray. Machines to support life were nonexistent, drugs few, and surgical procedures primitive. Because they could not see into the body, doctors guessed, often wrongly, on the basis of symptoms that could represent



Comstock

The doctors wanted to know how aggressive we wanted to be in treating our young son's terminal cancer. It was a choice between making him comfortable or death-prolonging experimental treatment.

a host of causes. When death came irresistibly and swiftly, often the only choice for patients and families was whether to accept with faith or fatalism.

Today, by contrast, almost nothing seems impossible. Against X rays, CAT scanners, and Magnetic Resonance Imaging, the body holds few secrets anymore. With drugs to combat almost any disease or correct virtually all deficiencies, more and more medical enemies have gone the way of the dinosaurs.

With life-support systems, we can continue body functions while the heart is temporarily stopped for repairs. In the past, a stopped heart meant death; now it merely represents a long morning of anxious waiting until word comes

that surgery was successful and the patient is on the way to health. Working with long probes that crawl through tiny arteries and with lasers, virtually no part of the body is beyond a surgeon's reach. Surgery is even being done on babies still in their mother's womb. We begin to think that death can be held at bay almost indefinitely.

The ultimate optimism is held by proponents of *cryonics*, "the practice of freezing a dead, diseased human being in hopes of bringing him back to life at some future time when a cure for his disease has been developed," to use the dictionary's words.

Despite these modern medical miracles and a longer-than-ever lifespan, it is

continued on page 32

Herald Campaign Winners Enjoy Cruise

Donald and Mary Lou Walker and Larry and Jolene Hucker had never been on an ocean cruise, but they spent the second week of February 1992 on board the *Star Ship Atlantic* with other Christians. The Walkers and Huckers received their ocean vacation compliments of the *Herald of Holiness* and Nazarene Publishing House. Rev. Walker led the Louisiana District *Herald*

campaign. Ralph West is the district superintendent. Rev. Hucker led the Illinois District. John Hancock is the Illinois superintendent. Louisiana competed with other districts with an average Sunday morning attendance of 6,000 or less, while Illinois competed with districts averaging more than 6,000.

"We enjoyed good fellowship with so many other Christians," said Rev. Walker, pastor of the

DeRidder, La., Church of the Nazarene. "The speakers, the Christian entertainers, and singers—all were inspirational. I would give it a five star rating!"

The Huckers, who celebrated their 26th wedding anniversary while on the cruise, said it was a time to remember. "We were thrilled," said Rev. Hucker. "It is a time we will never forget." Rev. Hucker pastors First Church of the Nazarene in Olney, Ill.



(Left) Jolene and Larry Hucker with a friend on board the *Star Ship Atlantic*. (Right) Donald and Mary Lou Walker arrive in Nassau.

Kansas / Louisiana Winners!

Louisiana and Kansas led other districts in the *Herald of Holiness* subscription campaign this year, according to Wesley D. Tracy, editor of the *Herald*.

Donald Walker served as the district campaign coordinator in the Louisiana District. Dr. Ralph West is the district superintendent. Harry Dickerson was the district campaign coordinator for

the Kansas District.

Louisiana, representing districts with Sunday morning attendance of less than 6,000, reached 105.9 percent of its goal (the highest percentage of any district in either category). Kansas won in the 6,000 and up category with 91.2 percent of its goal.

As a result of their accomplishments, Rev. Walker and Mr. Dickerson will receive a trip to

Quito, Ecuador, on the South America Region, compliments of the *Herald of Holiness* and Nazarene Publishing House. Mr. Dickerson has generously passed the award along to his district superintendent, W. T. Dougharty.

The men will be hosted by South America Regional Director Louie Bustle and his wife, Ellen, later this year.

Congratulations!



Charles Gage

The winning district coordinators of this year's *Herald* subscription drive will have an opportunity to visit the spot marking the equator, just outside Quito.

S - M - A - R - T DISCIPLESHIP

BY STAN MEEK, PASTOR, CHURCH OF THE NAZARENE, PRYOR, OKLA.

Not again,” I protested to myself, pumping the accelerator pedal, but finding no power.

“This dumb car is going to kill me yet,” I said out loud this time, as I engaged the clutch and hit the starter.

Fortunately, the motor started and I cleared one of the busiest intersections in town without getting clobbered. I spent the remaining time on the drive home wondering why this sophisticated machine called an automobile was failing me. I needed performance and dependability, and I thought I was paying for it.

Pulling into our driveway, I swung the car door open, when it suddenly occurred to me to check the service sticker on the doorpost. A quick glance back to the odometer startled me. “Surely not! Thirteen thousand miles? That can’t be,” I muttered. “I wouldn’t go that long between tune-ups!” But I had.

I knew this car was performing badly because “someone” had neglected simple car-care procedures. I didn’t need a mirror to discover who that someone was.

Now mind you, my car-care intentions were very good. I had a desire to keep this car in top-

notch condition. I had just been so busy. I was preoccupied with other interests. There was no plan. No reminders.

One of the leading car manufacturers has a maintenance plan called SMART. It stands for *Scheduled Maintenance At Regular Times*. They advertise that “protection is smart for one of your larger investments—your vehicle.”

And now I’m asking myself,

**Inspiration is great,
but tambourines
can be fickle and
moody.**

“Do I have a larger investment than my spiritual-life vehicle?” Wouldn’t it be smart to have a plan for my spiritual life too? A kind of “soul-care plan”?

Preventive Maintenance

This car manufacturer insists

that regularly scheduled maintenance keeps minor problems from becoming major and expensive ones. That makes sense for Christian living too! I mean, if we have times to let the Master Technician run His sophisticated analysis on our Christian lives, He can identify minor problems early.

It might be a simple apology that needs to be made before it leads to a major carbon build-up of resentment. Neglect of Bible reading, prayer, or church attendance can clog up our spiritual fuel injectors. A failure to confess some sin may lead to spiritual foul-out.

SMART discipleship will seem expensive at the time, but it will actually avoid enormous cost down the road.

Our cars may not need *daily* care, but our souls do.

Our relationship with God is personal and involves choices made out of love—not feelings.

Like the marriage relationship, it cannot be ignored for a single day without suffering. “Planned togetherness” is essential in keeping a relationship alive, whether with your spouse, your children, or with God. Togetherness doesn’t just happen.

Admittedly, the idea of a daily quiet time does not excite the av-



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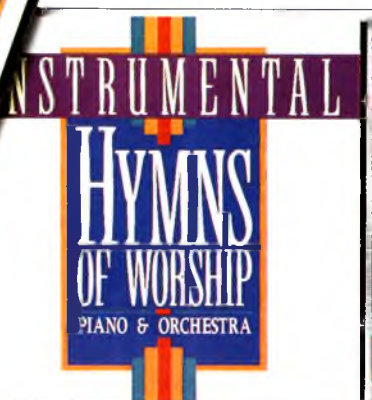
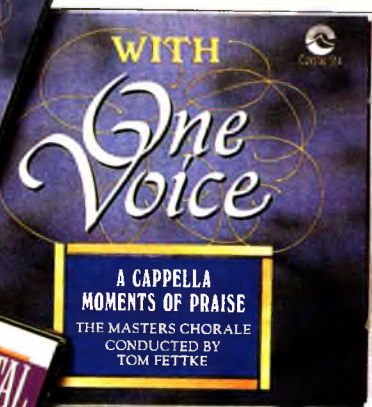
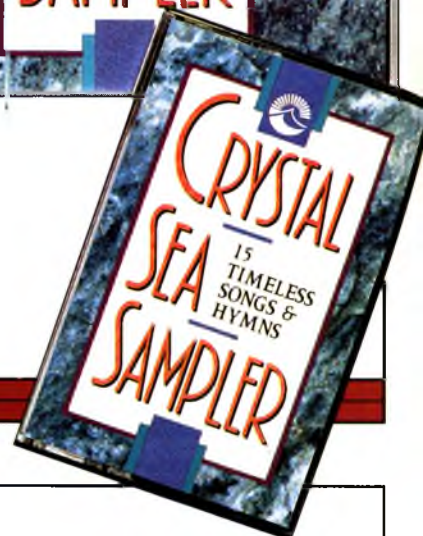
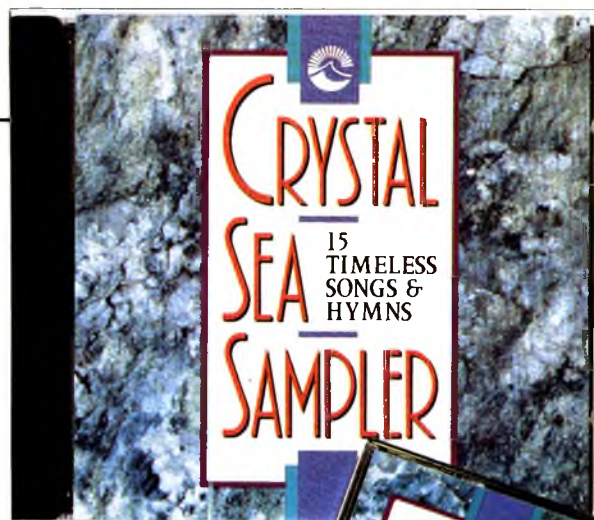
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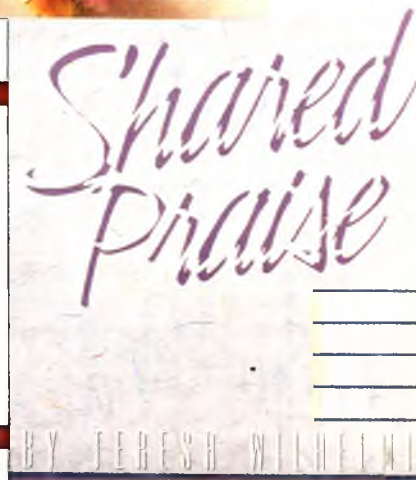
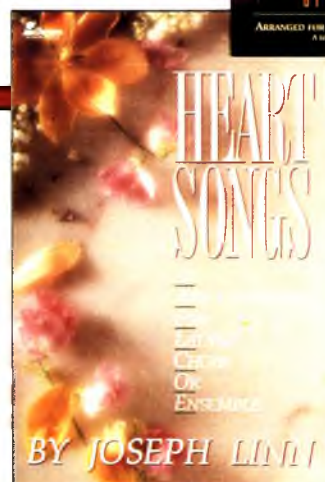
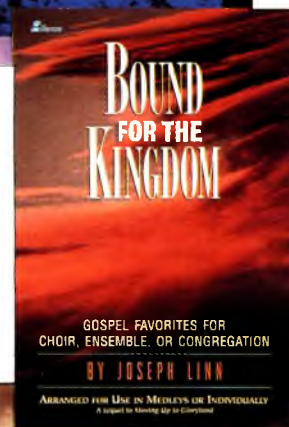
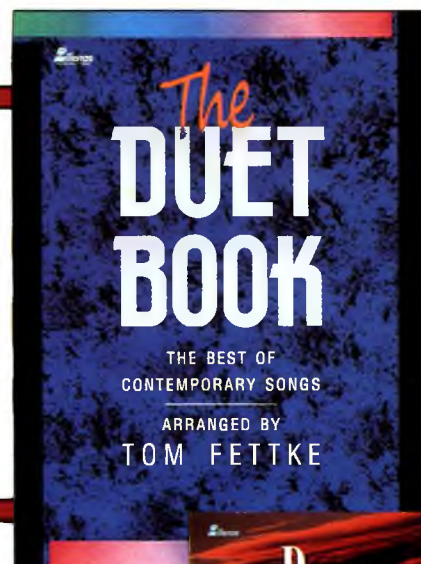
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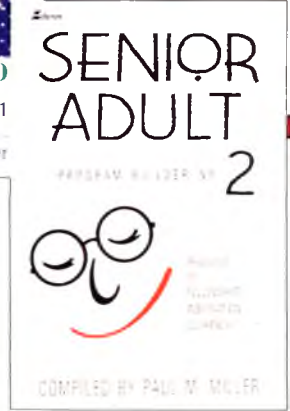
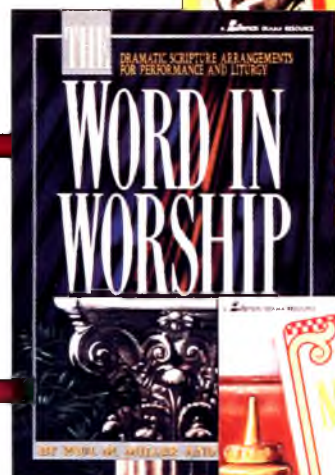
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Scheduled Maintenance At Regular Times



Tom Felder

erage action-oriented Westerner. If it comes early in the day, the lure of all those important assignments and chores clamor for our attention.

If our quiet time is at the close of the day, it is too much like an amen to all the real work of the day. And how sleepy we can get saying that amen!

Time Trap

Another enemy of SMART discipleship is the time trap. We are victims of a culture that has never had more time-saving devices and less time. There is only one cure for this malady. We must simplify our lives and refuse much of this glittering clutter.

Conditioned by a culture of comfort and ease, studied discipleship has little appeal to the masses. In his book, *The Taste of Joy*, Calvin Miller says, "Never have there been so many disciples who did so little studying," but he also cautions that "no lazy student ever felt good on report card day."

Recalling Miriam's beautiful song of deliverance in Exodus 15, Miller comments that, "Moses was less of a spiritual cheerleader

**Smart
discipleship
yields
high-octane
performance.**

than his sister Miriam. It is not recorded that he played the tambourine, but he did write down the books of the law. . . . they used these laws for the next 3,000 years."

Inspiration is great, but tambourines can be fickle and

moody. We need to build our lives on something substantial. SMART discipleship will consist of a disciplined study time.

SMART discipleship is not a novel idea, only a neglected one. Desire, creativity, and resourcefulness can liven up one's daily quiet time, but the battle will probably be won in the trench of tough-minded discipline. There must be a stern rebuke to the flesh and a resolve that says, "I will have a carefully guarded time of togetherness with my Lord. Nothing shall steal that from me."

That is SMART discipleship. It will protect you. It will prevent major spiritual breakdowns. It will give you high-octane performance for your daily Christian living.

Remember, the next time your Christian life sputters, backfires, or malfunctions in any way, check your service sticker. It may not be your dumb car. It may simply be that the one behind the wheel isn't too SMART! H

PEK GUNN—

Poet of the People

BY MARK GRAHAM

Apostle of Sunshine” is the designation a former governor of Tennessee gave him. But to thousands of persons who have listened to him reciting his poetry, he prefers to be known simply as “Uncle Pek.”

Richard M. (Pek) Gunn is the poet laureate of Tennessee, a position bestowed upon him by the Tennessee General Assembly in 1970. Twenty-two years later, at the age of 88, he continues to crisscross the United States and the world, bringing a smile and an occasional tear to young and old alike.

He refers to his work as “America’s Remembered Values.” He uses simple words in deftly crafted verse in which he upholds such values as honesty, kindness, loyalty, and devotion to God.

Pek has the unique ability to take his listener back to his growing-up days in the little community of Tumblin’ Creek, about 60 miles west of Nashville. It was there that Pek and his family of three brothers and four sisters learned lessons from Christian parents that he has tried to pass on through almost half a century of telling stories and quoting rhymes.

He stirs the hearts of his audience as he tells how he would sign the name for his dad, an illiterate sharecropper, as his father touched the pencil. Or he

draws tears with his favorite story of a depression era Christmas.

Christmas Disappointment

*Were you ever disappointed
In the things that life had dealt
And you suffered on in silence
With the pain your heart had felt
Did you ever long for something
Like a glove, a bat or ball
Hope that Old Saint Nick would
bring them
And he didn’t come at all.*



Tennessee Poet Laureate Richard M. “Pek” Gunn in his Tumblin’ Creek room. (Photo: Mark Graham)

*Ever clutch an unfilled stocking
Double-darned at heel and toe
After trusting in his goodness
Wonder why he failed you so.*

*Then a kid on bike a shining
Peddled right up to your door
Said Ole Santa Claus had left it
At his house the night before*

*He had other pretty toys
Glove and ball and bat and
such
Just the kind that you had asked
for
And had wanted O! so
much.*

*He’d been meaner than all
git-out
Every day throughout the
year
’Cause he killed a little
chicken
Hung a kitten by its ear.*

*He sassed his Ma until she
had
An awful case of weeps
And he won a big red agate
In a sinful game of keeps.*

*He had robbed the little
birdsnest
Stirred the forest ranger’s
ire
’Cause he left some leaves
aburning
That had set the woods
on fire.*

*He cut-up in all his classes
And he worked a lot of
shams
For he brought the teacher
apples*

But he cheated on exams.

*We would never tell things on
him*



Pek pauses to reflect as he visits a spot near his boyhood home.
(Photo: Mark Graham)

*That's the reason he could do
All the bad things that he wanted
And could still play goody too.*

*Then I wondered why the
difference*

*In this other kid and me
When I'd tried to be the fellow
That a good guy ought to be.*

*I had never sassed my Mama
And at school was never late
Didn't cut up in my classes
Made a grade of ninety-eight.*

*When the bully jumped the new
boy*

*And for fun he blacked his eye
I took up for that new fellow
And I whipped that bully-Guy.*

*Guess somebody wrote to Santa
Told him I was just a flop
Put a black-mark on my roof-top
So the reindeer wouldn't stop.*

*I just straightened up my
shoulders*

*Made out like I didn't care
But I couldn't keep the tears back
'Cause a hurtin' heart was
there.*

*It was double kind of hurtin'
And what made it all so bad
Santa failed to come to my house
And the kids all knew he had.*

*Little did I know the value
Of the disappointment then
That such things when met if
conquered*

Turn the boys into men.

his verse. "I write to try to touch people, and I write for the common man, of which I am a part."

Pek loves to make people laugh. He discovered he had this gift at an early age when he would share stories of his childhood on Tumblin' Creek with

**"I write to touch
people, and I
write for the
common man,
of which I
am a part."**

others. Persons would sit for hours and listen to him. It wasn't long before he and his wife, Aunt Frances (Thompson) Gunn, were appearing at club meetings across middle Tennessee. Usually Pek would speak and they would do a hilarious routine known as the nervous politician.

Getting a job at a Nashville fire hall, Pek found that the fire chief would often send him out to deliver after dinner talks. His reputation as a humorist and as a wholesome speaker spread rapidly.

"Uncle Mo"

*Mama's brother was a moron
We all called him "Uncle Mo,"*

*And he tagged along behind us
Everywhere that we would go.*

*At the monthly country singings
"Uncle Mo" was always found,
Sampling of the tasty dishes
At the dinner on the ground.*

*When he found one to his liking
"Mo" would take a bowl and
sit,*

*To the housewife's consternation
He would eat up all of it.*

*When we went to church on
Sunday*

*"Mo" sat on the foremost pew,
From a twist of burley homespun
He'd bite off himself a chew.*

*While the offering plate was
passing*

*"Mo" changed seats and
moved about,*

*He reduced the church collection
By the money he took out.*

*When the preacher preached on
sinning*

*Special kind that scorched the
pew,*

*"Mo" would point and say to
someone*

*"He's uh preachin' straight at
you."*

*Mama blushed as folks were
watching*

*"Mo's" accusing finger roam,
Pointing as the preacher's sermon
Matched the things he'd heard
at home.*

*It caused a stir among the
members*

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"I don't try to impress people," Pek explains, when asked about

*And the preacher couldn't quell
it
But it stopped the spicy gossip
'Cause they knew that "Mo"
would tell it.*

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Pek sits back in a Queen Anne chair in his Tumblin' Creek room on the lower level of his east Nashville home. The room is overflowing with awards and memorabilia of a career spent in service to others. Pek has been a fireman, a grocery store manager, an autoworker, a writer of ads, a campaign worker for politicians, a newspaper columnist, a traveling salesman, a lay preacher, a Sunday School teacher, a singer in a barber shop quartet, and a publisher.

As director of prison services for the State of Tennessee, he developed a crime prevention program. Training five prisoners (including one death row inmate) in public speaking, Pek took them across the country, where they shared their stories with high school and college students of how petty crimes led to greater ones. The program was adopted as a model for the entire nation by the U.S. Department of Justice

**"If the word I choose
is the right one,
he'll curl up and
go to sleep like
a baby in his
mother's arms."**

and was presented to more than 600,000 young people. Pek was later appointed by Gov. Frank G. Clement as the first secretary of the Tennessee Alcoholism Commission treating alcoholism as a disease. The program he developed gained international recognition.

A close personal friend of Billy Graham and the members of Graham's evangelistic team, Pek coordinated 18 trainloads of persons from Tennessee to Graham crusades in the United States, Canada, and even Great Britain (they took a train to New York where they boarded a plane).

Pek is a friend of politicians and entertainers. A lunch at Varallo's Restaurant at 7th and

Church in downtown Nashville finds him eating at a table with the assistant to the Speaker of the House of Representatives. While they eat, a prominent state senator walks over to greet Pek. Others walking into the room, from judges to city councilmen, give hearty hellos to the smiling poet.

The teens working at *Wendy's* just down the street from where Pek lives know him well. He jokes with them as they get his order—a burger, fries, and a "Frosty," with a stack of sliced onions on the side. Pek smiles and talks to everyone he passes in the restaurant. He asks a young mother if he can give her little boy a stick of gum. She agrees, and Pek makes a new friend.

Children at Nashville First Church of the Nazarene, where Pek has been a member for more than 60 years, flock around the alert, smartly dressed, blue-eyed gentleman as he enters the fellowship hall for dinner before the midweek prayer service. Chewing gum and hugs are bestowed on each one, along with a special handshake and a phrase, "You're my buddy from now on. Nothing can change this. I'm your buddy,



(Left) Pek shares a special handshake and a piece of gum with a friend at Nashville First Church. (Photo: Mark Graham)



(Right) Pek delivered a special oration as part of the inaugural ceremonies for Trevecca Nazarene College's new president, Millard Reed. (Photo: Mark Graham)



One of the highlights of the 18 train trips to Billy Graham crusades was the Tennessee Country Ham Breakfast, also coordinated by Pek. (Left) Pek speaks at one of several breakfasts held at New York City's Waldorf Astoria. The late Ethel Waters is at his right. (Center) Pek at another breakfast with Roy Rogers and Billy Graham. (Right) Pek and his late wife, Frances (foreground), arrive at a Billy Graham crusade in Los Angeles with a trainload of Tennesseans.

and you're my buddy. I love you, and you love me, and Jesus loves both of us." Some men and women of First Church, now with children of their own, still retain pieces of gum along with fond memories of loving hugs given to them by a younger Pek Gunn.

Pek is known best as a humorist, but he says he uses his humor for a purpose. "If I can get people to laugh with me and get them to listening, then they open up their hearts," says Pek. "When they do that, they'll listen to the serious things that I want to say to them. When I close, I always wrap up with something serious, and they always accept it."

Certainly Pek has known disappointments in life. His only son, Richard M. Gunn, Jr. (Little Pek), was born a "blue baby." He died at the age of four. Pek's beloved wife of 51 years, Frances, suffered from cancer twice before losing the battle to lymphoma in 1978. Pek felt the loss deeply, but he wanted her homegoing to be a celebration, which it was.

Triumph with a Smile, Through Tears

*When sorrow comes or health
erodes*

*and treasures of a lifetime
spent,
When all about your world
explodes
and all that's left is broke or
bent
When suffering reaches souls
travail
and needed help is so remote
When praying seems to no avail
and pain defies the antidote.
When imps of doubt who make
afraid,
invade the room, stand by your
bed,
And laugh at earnest prayers
you've prayed
And sincere words of praise
you've said.
You've never passed this way
before
You're tossed upon an
unknown blue
So tired, yet straining at the oar
Through waters that are
strange to you.
Yet faith and hope behold a cross
With outstretched arms, one
hanging there,
Whose losing far exceeds our loss
With pain beyond that which
we bear.
While gazing on the wounds He
bore,*

*The cruel lash, the thorn, the
spear
Our full redemption to restore
Makes all our pain seem less
severe.*

*Though days all reach to
tiresome length,
And months drag on that seem
as years,
He sees our weakness, gives us
strength
To triumph with a smile,
through tears.*

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Born with flaming red hair, Pek's buddies at school said he looked like a woodpecker. When a grade school sweetheart started calling him Pek, the name stuck and has been with Richard ever since.

"I started out telling stories just to my friends," says Pek. "One day a woman came through who was booking a certain person to entertain in the schools. She listened to me and said, 'Mr. Gunn, did you know that's salable stuff?' She went on to say, 'People enjoy that kind of thing. You've really got a gift.'"

To see Pek in action is a delight. He looks rather laid-back sitting in a chair on a stage, but when he steps up to the podium,

he becomes a dynamo. With sparkling eyes, raised voice, and an uncanny sense of good timing, Pek resurrects the characters of Tumblin' Creek for his audience.

Pek loved poetry as a child, especially such writers as Longfellow and Scott. But he chose to develop his own style using the language of the common man. He sums up his approach to writing this way: "I'd rather take simple words and paint pretty pictures that will gladden the hearts of those who have long since ceased to smile and die unknown as a writer, than to have the acclaim of the literary world with everyone trying to figure out what I had in mind when I wrote."

The Evened Score

*I have lived all my life
as I've found it
Amassed neither silver
nor gold;
And I find as the years
close around it,
The things that count
most, I can hold.*

*I have played the game
fair as I've seen it,
According to my point
of view;
But realize that others
who saw it
May choose to take
issue—and do.*

*I have seen good men
pitch when their
pitching
Was tops, and they
gave all they had;
And lost, not because of
their pitching,*

*But because all the fielding
was bad.
Another man pitched and his
pitching
Was poor—still he got the
hurrahs—
And he won, not because of his
pitching,
But because of the person he
was.*

*I have heard the ump call 'em in
pinches,
when the game was still
hanging on fate;
I've heard him scream "Out!"
when by inches
The runner was safe at the
plate.*

*And then the scene changed with
the inning;
The grandstand came up with
a shout;*

Tomorrow will even the score.

*So I've lived all my life as I've
found it,
And to me the game has been
good.
Some of the players have cheated
But most played the best that
they could.*

*And if you should ask me one
question,
And give me no room for to
rave;*

*I'd have to be honest
and tell you—
I've received a lot
more than I gave.*

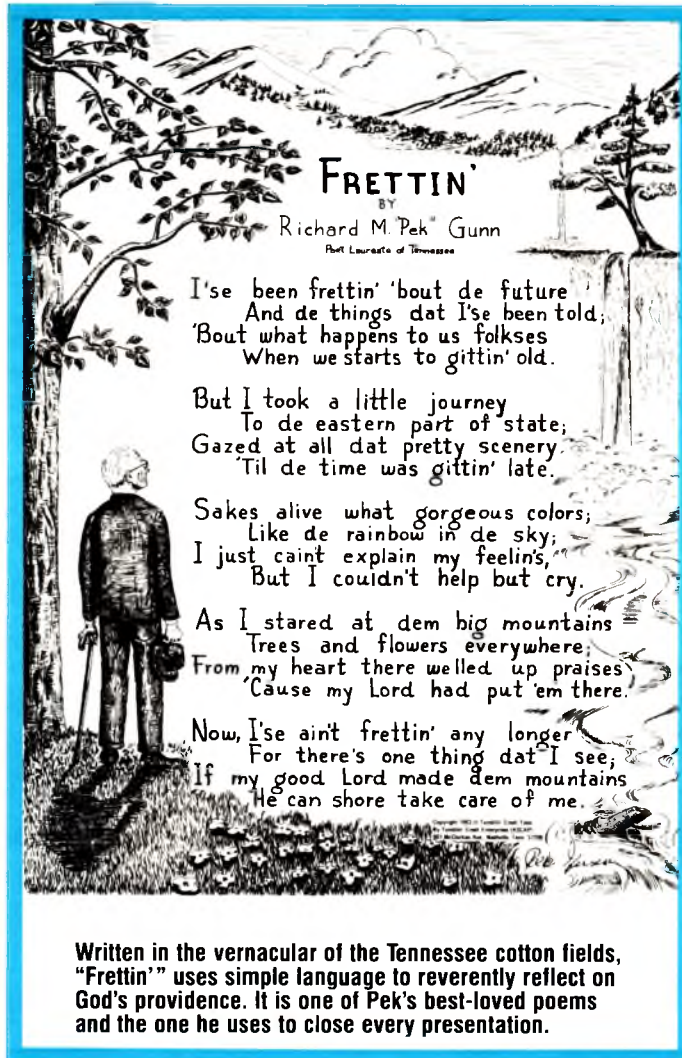
(copyright 1963, used by permission)

"When I start out, there seems like there is an awful crust, and I start digging through it," Pek says in explaining how he writes his verse. "After a while, I get through that crust, and I fall into a great reservoir of all kinds of material, and the words become like little people. They'll come around saying, 'Let me in! Let me in!' If I stop and let one in, and he isn't the right one he'll just scream and carry on until I have to move him. But if he is the right one, he'll curl up and go to sleep like a baby in his mother's arms."

Pek's books, along with framable prints of some of his best-loved poems, may be found in a special rack at *Cracker Barrel Country Stores* along interstates across

the United States. They are also sold at the 10 Tennessee state parks and at bookstores in Nashville and Gatlinburg, Tenn.

The octogenarian continues to maintain a slate of appearances at conventions and in schools. The honorarium that he receives for speaking is usually sent to help Nazarene missionaries. Pek



*The umpire yelled "Safe!" for the
runner
When everyone knew he was
out.*

*But somehow these things will be
righted,
We reap what we sow perhaps
more;
And the things that today seem
benighted—*

lives on the money received from the sale of his books. He usually spends an hour or so after every appearance autographing copies for the scores of persons who come up to buy them.

A humble man, Pek has time for everyone he meets. He has an uncanny memory, perhaps cultivated through the memorization of whole books of the Bible along with his many poems, that enables him to remember the names of most persons he meets.

At the age of 85, Pek was inducted into United Poets Laureate International. The group bestowed its highest honor, a crown of golden laurels, on the poet at his birthday party. That party, by the way, was thrown by Pek for a few friends at the Grand Ole Opry House in Nashville. Almost 2,500 showed up for the celebration.

Despite his age, Pek shows no interest in slowing down. He seldom declines an invitation to speak to a teachers' organization, a district preachers' meeting, or a school assembly. He recently visited his ancestral home in Caithness County, Scotland, and he is now working on a third book to accompany his earlier works, *Tumblin' Creek Tales* and *Keep on Laughing*.

"When the doctors at Mayo Clinic told me several years ago that I had skin cancer," says Pek, "I told the Lord, 'I've got a lot of things I would like to do, and I'm going to put my case in Your hands. Whatever Your judgment dictates, I'll be happy and abide by it.'"

The cancer was removed, and Pek recovered, but he says he made a resolution at that time. "I told my doctor that I've spent my life as a humorist making people laugh and forget their troubles. I've decided that whatever comes or goes, I'm going to keep on making them laugh as long as I can stand on my feet."

Let's pray that Pek can stand on his feet for a long time to come.

HH

Because You Gave

WHAT GENERAL BUDGET MEANS TO ME

BY CHRIS TAFT

As a product of your giving through the General Budget, I share these thoughts with my Nazarene family with a great sense of indebtedness and appreciation. I am an Australian and know the Lord today as a result of missionary giving by Nazarenes around the world.

Because you gave, the Church of the Nazarene came to Australia in 1946 and, despite great difficulties, the work of holiness was established and is being propagated today. Although I am an Australian and naturally love my country, my greater love is for my church that cared enough about those who had not heard the gospel to send the message to the ends of the earth.

In the fast-paced society in which we live, it is hard to equate cold, financial statistics with Christ's love and the eternal destiny of those who have heard the gospel of Jesus Christ. I speak for all Nazarenes in world areas when I say thank you for caring enough to give sacrificially so that someone could bring the message of full salvation to Australia and 94 other areas around the world.

Although my heart is full of thanks and gratitude, I am so aware that millions have not heard this great news—millions who will only hear and receive Christ when Christians sacrificially give to the cause of missions.

I attribute everything and everyone of value to me directly to God's love because you gave through the plan of General Budget, which is simply Nazarenes giving sacrificially so that others may share the great joy!

HH



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Decisions at Life's End . . .

continued from page 21

still, according to the Bible, appointed for women and men to die. *When* death comes, however, is increasingly debatable. The definition of death commonly agreed on says: *An individual who has sustained either (1) irreversible cessation of circulatory or respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain stem, is dead.* A doctor doesn't have to guess about any of this since machines can determine what functions are left. When pulse and breathing have stopped and the brain shows no activity, the person is obviously dead, unable ever again to think or make voluntary choices, even if life-support systems continue to circulate blood and oxygen through the body.

But what of people, like Nancy Cruzan, SueAnn Lawrance, or Helga Wanglie, where brain function has not entirely stopped but is so impaired that they are unlikely to regain the ability to think and speak? If we artificially support patients who are in a persistent vegetative state, how long should this continue? Months? Years? Must their families wait month after long month until at last a brain flow test shows no more function?

Must doctors meanwhile spare no expense, but use everything at their disposal—pacemakers, respirators, tube feeding, dialysis, antibiotics—as long as a trickle of activity continues? Is there a limit to what people may demand from their hospital and doctor? As we fine-tune our skills, should we build facilities (that I want to call *vegetariums*) where we maintain these nondead bodies? Who shall pay for all this—the patient's estate, the family, insurance companies, society, the church?

It won't do anymore to simply say that we may not play God or that, as long as the doctor's definition of death has not yet been met, we must actively support the comatose person because anything short of that would be taking a life, that is, murder. We must decide whether we are supporting life or temporarily delaying death. More importantly, it is past time that Christians

*Is it right
to deny
permanently
brain-
damaged,
comatose
persons the
opportunity
to glorify
God in
heaven when
they can
no longer
glorify
Him here?*

consider thoughtfully whether the doctor's definition of death as the absence of brain function is the one that should govern our choices.

At this point, I admit to a twofold bias. Almost 25 years ago, I was suddenly and painfully thrust into this life-support arena when doctors asked how aggressive we wanted to be in treating the cancer discovered in our young son. They offered no hope; it was simply a question of making him comfortable or subjecting him to uncertain experimental treatment. We chose comfort over chance, a choice I still judge correct, and he died at age 9.

Today, in my work as hospital chaplain, I frequently deal with families of comatose patients who must decide what to do about life-support systems. Increasingly, as I stand at the bedside of these patients, I wonder if the joke isn't on us, and we are trying to sustain an empty shell while the person whose it was has long since returned to the Creator.

Our choices would be so much easier if the Bible gave a clear definition of death. But in Bible times, too, someone was considered dead only when a knowledgeable person said so. Today, the definition keeps changing, but we still trust the decision of a knowledgeable person, the doctor. Legally that is appropriate, but it doesn't help us in that agonizing twilight zone where a person is neither wholly dead nor truly alive anymore and we must make a decision about life-support systems.

It is time for the Christian community to see death in a broader context than mere biological or brain death. Psalm 139 says we are "fearfully and wonderfully made." God created our "inmost being" as well as our "frame." A human being is more than the total of his functions, more than heartbeat and breathing and brain flow combined. Life is relationships with God and human beings. The *Westminster Catechism* says, "Man's chief and highest end is to glorify God, and fully to enjoy him forever." The apostle Paul said in Philippians 1:23 (NIV), "I desire

to depart and be with Christ, which is better by far." The question today confronting every thoughtful believer is whether it is right to deny permanently brain-damaged persons the opportunity to enjoy God in heaven when they can no longer glorify God here. As the evidence mounts that a loved one will never again have a meaningful relationship with another human being on earth, is that person alive or dead?

When my son was mere days from dying, we read the description of heaven in Revelation 21 and 22. It hints at such beauty, joy, and happiness that my little son exclaimed, "Dad, it will be so beautiful there. I can hardly wait to see it." Have we, as committed Christians, the right to bring to the bedside every possible machine, drug, or procedure that cannot change the ultimate outcome but only serve to prolong the

dying process? If we truly believe that "this world is not our home, we're only passing through," how can we justify delaying the going home of a dying person?

When all is said and done, in this age of life-support systems and tube feeding and brain flow tests, it comes down to this: Do we love our loved ones enough to let go, and do we trust God enough to let our loved ones enter into His presence? Or is our frantic, fruitless life-support activity affirmation, after all, of

Satan's words in Job 2:4 (NIV), "A man will give all he has for his life" (or that of a loved one), even if the life remaining is hardly life?

Gerald Oosterveen



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HOPE WITH "THE FAMILY"

BY J. GRANT SWANK, JR.

She clutched her Bible and then entered the study.

No one had ever seen her before.

It was evident that this young woman felt awkward breaking into this new circle. She did not appear comfortable with church folk.

"Please, have a seat," someone invited.

She sat down gingerly, looking about, trying to be strong within. What was her name? Where did she live?

"Would you sign our guest book?" another offered.

She signed the sheet, but only her first name. No address. No remark under the heading "Comments."

The evening proceeded with the usual midweek Nazarene Bible forum. Everyone, sensing the mystery of the situation, tried to appear as if all were usual; however, we all knew otherwise.

At the close of the session, Jean was greeted by everyone present. "Please come back again." "We are so glad that you joined us this evening." "Good to meet you."

She smiled gently, obviously appreciating the kindnesses shown.

Would she, in fact, return? Would she even dare to join the believers for worship? Was she married? Did she have children?

The next Wednesday this woman appeared again for Scripture study. She held her Bible close to her body when she

walked into the room. Yet, this time she seemed more at ease.

Once again, no one pried. Each regular attender simply meshed in with the lively exchange concerning the Bible section examined that particular night.

After the study was finished, Jean lingered. My wife sensed that she wanted to share something; so we made ourselves particularly available when everyone else had left.

"Could I speak with you for a

At times the church family wondered if this pioneer spirit could make it.

few minutes?" she stammered.

The three of us pulled up our chairs and settled in to uncover the intrigue that surrounded this visitor.

What was it that we learned?

We came to understand that this was a woman who had been battered by an extremely cruel husband. He thrived on pornography. She had borne several children. She had lived too long in awesome fear for her own life.

"What brought you to our Bible study?" I asked.

"I remembered several weeks ago a sermon I had heard when I

was 18 years old. It was about the second coming of Jesus. God spoke to my heart recently to ask me if I were ready to meet Jesus if He returned. I knew that I was far from God. Yet I did not want my soul to be lost forever," she explained.

"So you sought us out?"

"Yes, I would pass your church months on end. There I would see the sign that lists the times of your services, and I would say to myself that I would walk through those doors one day. But I kept putting it off. Then, finally, I concluded that I could not wait any longer. I had to start living for God.

"I got my Bible, which had been stashed away for a long time. I dusted it off, took it in hand, and started to head for my car. It was then that I was tempted to turn back, not going to church. But then I knew that I had to follow my conscience toward Jesus. Therefore, I put one foot in front of the other and ended up with you people.

"I am so glad that I did. You people have been very friendly toward me, without being prying. I appreciate that very much. There is too much about my life of which I am not proud. Therefore, I need some time to find my way."

We stared into the eyes of this young lady who had walked dark alleys, stumbled down passageways. What scars were hidden within? How could she discover healing?



Roland Miller

She had been battered by a cruel husband who thrived on pornography. She had lived too long in mortal fear for her life.

"We are happy that you found our Bible study too. We will surely give you all the time you want to find your way back to the heart of God," I assured her.

She smiled her weary smile, grateful to hear comforting words of sincerity. My wife reached over to touch her arm gently.

As time passed, Jean became a regular enthusiast at our church. Tagging alongside her were her

own children. This cluster had indeed found their way home to family. Our congregation felt gratified to have been the shelter in which they could hide.

Years have passed since that first midweek study. The church folk have walked with Jean and her children through mazes. There have been frightening nights when she was threatened by those who would have torn

her family apart, those attacking her offspring.

Some months were spent on welfare, living with other abandoned selves in state-run housing. A small motel room proved to be home for one season when she otherwise would have been out on the streets.

Women within the congregation became her surrogate mothers and sisters, providing counsel

and comfort.

Would she fall by the wayside when days became particularly difficult? Could she find the courage to continue when it seemed hopeless? There were times when the church family wondered if this pioneer spirit could make it, even with all the help from caring hearts.

Yet, service after service, study after study, Jean and her children were always found within church walls when the lights were on. We could count on her when others

wavered. She clung to every opportunity the church offered her for empowering.

Today, this woman stands tall in our church's history. She is confident. She is an example of God's might. She is reliable.

Her husband abandoned her when he finally realized that he could not force her away from Jesus. Her commitment had been cemented into the cause of the Cross.


"I have come upon not only salvation but also the sanctified

life," she testifies. "It means more to me than any other life-style. I have found a church that leads me into the ways of holiness. I am so thankful for these treasures that my soul has come upon. I could never turn back."

Today she is married to a preacher. They minister to others who have lost their way. Now Jean can speak boldly when she says, "I know where you are coming from," as she looks into the faces of those wanderers who seek her out.

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Benefits Questions

Answered by Dean Wessels

Who makes the decisions about pensions?

The present Board of Pensions and Benefits USA was incorporated in 1952. However, a board to "oversee the disbursement of funds to retired ministers" has existed since 1919 when the General Board of Ministerial Relief was established. In 1923, this board became one of the original six departments of the General Board: (1) Department of Foreign Missions, (2) Department of Education, (3) Department of Publication, (4) Department of Church School, (5) Department of Home Missions, and (6) Department of Ministerial Relief.

Although the names changed, those six original departments continued until the 1980 reorganization which established the present five divisions of the General Board: (1) Church Growth Department, (2) Communications Department, (3) Finance Department, (4) Sunday School Ministries Department, and (5) World Mission Department. The Board of Pensions now reports to the General Board through the Finance Department.

The Board's membership is based on regional representation. From nominations of the Board of General Superintendents, the U.S. members of the General Board elect one representative from each of the U.S. regions and one member-at-large for a total of 9 members. No fewer than 4 of the members are to be ministers and no fewer than 4 are to be laypersons.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.



EVANGELISTS' SLATES

ARMSTRONG, LEON & LINDA: Malden, MO (First), July 6-12; Roanoke, VA (Garden City), 13-19; Roanoke, VA (Grandview Heights), 20-26; Craigsville, VA (Estaline Valley), 27-Aug. 2

BAGGETT, DALLAS W.: Madison, AL (First), July 12; Decatur, AL (Bethel), 19-26; Hartselle, AL (First), Aug. 7-9; Lexington, AL (Marys Chapel), 14-16; Decatur, AL (Larkwood), 23

BALLARD, DONALD K.: Millington, TN, July 5

BAPTISTE, MATHIEU J.: Naples, FL (New Haitian), July 19-26; West Palm Beach, FL, Aug. 9-16*

BLUE, DAVID & DANA: Fishkill, NY, July 10-12; Northwest Indiana District Camp, 21-26; New Mexico District Camp, Aug. 4-9

BOCK, DON: Mount Carmel, OH, July 29-Aug. 2; Chrisman, IL, Aug. 18-23

BOQUIST, DOUG & DEBBIE: Southwestern Ohio District Camp Meeting, July 1-3; Maine District Camp Meeting, 6-11; Indianapolis District Camp Meeting, 20-25; St. Albans, VT, 29-Aug. 2; Ithel Falls, VT, 5-16*

BRISCOE, JOHN B.: New England and Maine, Concerts, July 1-5; Livermore Falls, ME, 7-12; Rockland, ME, 14-19; Maine, Massachusetts, Connecticut, Concerts, 22-31; Pennsylvania, Concerts, Aug. 2; Harrisonville, PA (Pleasant Ridge), 4-9; Berkley Springs, WV, 15-16; West Virginia, Maryland, Virginia, Concerts, 19-31*

BROWN, ROGER N.: Cowden, IL, July 17-26; Kendallville, IN, Aug. 2; Bethel Park, PA, 5-16*

BURKHALTER, PAT & DONNA: Altus, AR, June 30-July 5; Charleston, MO, 14-19; Oklahoma City, OK (Oakcliff), July 28-Aug. 2; Blanchard, LA, 4-9; Dallas District Assembly, 12-14; Madill, OK, 18-23; Vivian, LA, 25-30

BYERS, CHARLES & MILDRED: University Park, IA, July 1-5; Iowa District Assembly, 15-17; Centerville, IA, 20-26; Montrose, IA, 27-Aug. 2; Falls City, NE, 17-23

CASWELL, GERALD: Irma, NJ, Aug. 19-30*

CHAMBERS, LEON & MILDRED: Camby, IN (Indianapolis), July 27-Aug. 2; Circleville, OH, 7-16*

CHANEY, REEFORD & BARBARA: Leesburg, VA, July 12; Virginia District Assembly, Aug. 5-6

CLAY, M. E.: Warrenton, GA, July 16-26*

CLEGG, DARRELL W.: Titusville, PA, June 30-July 5; Arborvale, WV, 16-26; Union Point, GA, 29-Aug. 1; Hortense, GA, 6-16; Barbenton, OH (Mount Summit), 21-23

CORENSON, KEN & PATTI: Eugene, OR (Faith), Aug. 29-Sept. 3

COVINGTON, NATHAN A.: Gilmer, TX, July 14-19; Stuart, OK (Friendship), 28-Aug. 2; Louisville, KY (Trinity), July 4-9; Greenbrier, AR, 11-16; Clinton, OK, 25-30

DELL, JIMMY: Carson, WA, July 12-19; Prescott Valley, AZ, 25-29; Patchogue, NY, Aug. 2-7; New York District Camp, 8-16; West Monroe, LA (First), 19-23

DENNISON, MARVIN E.: Hixson, TN (Chattanooga Grace), June 30-July 5; Newton, IA, 6-9; New York District Boys' and Girls' Camp, 13-18, 20-25; Rock Hill, NY, 28-Aug. 2; Greensburg, KY, 4-9; Carrollton, MO, 11-16; Topeka, KS (First), 25-30

DESKINS, GROVER C.: Arcade, NY (Crossroads), July 31-Aug. 9

DOCTORIAN, SAMUEL: REPUBLIC OF ARMENIA, July 1-8; Baton Rouge, LA, 11-19; Beirut, LEBANON, Aug. 2-12; Sidney and Perth, AUSTRALIA, 14-31*

DOROUGH, JAMES D.: Blossom, TX, July 21-26; Jacksonville, TX, Aug. 18-23

DUNMIRE, RALPH & JOANN: Indianapolis Camp Meeting, July 27-Aug. 2; Mount Vernon, OH, 6-16; Antioch, TN (Nashville Cherokee Hills), 26-30

DUTTON, BARRY & TAVIA: North Carolina District Camp, July 2-12; Maine, Concerts, 14-26;

Mena, AR, Aug. 1-6

FADER, WES & MARY: Canada Central District Camp Meeting, July 11-19, 24-Aug. 2; Keyser, WV, 14-16; Tangier, VA, 22-23; Tamagua, PA, 29-Sept. 7*

FRANK, RICHARD A.: Columbiana, AL, July 5; Mississippi Teen Camp, 5-10; North Carolina Teen Camp, 13-17; Tennessee NYI Convention, 24-25; West Virginia Teen Camp, 27-31; Florida Teen Camp, Aug. 3-7; Donaldsonville, GA (First), 9

THE FREY FAMILY, DONALD: Alabama, Concerts, July 5, 12; Cullman, AL (First), 6-10; Manton, MI, 19-26; Southwest Indiana Children's Camp, Aug. 4-7; Bloomington, IN (First), 9 AM; Bedford, IN (Valley Mission), 9 PM; Seymour, IN (First), 16; Oaklawn, IL (First), 17-23

GESSNER, DON & SHIRL: Fern Creek, KY, July 10-19; Chattanooga, TN (First), 20-23; Lexington, KY, 24-31; Salem, IL, Aug. 3; Mayfield, KY, 10-16; Southeast Oklahoma District Assembly, 18-23; Maybee, MI, 24-30*

HAINES, GARY W.: Flint, MI (First), July 11-15; Burton, MI (Flint South), 16-19; Northwestern Ohio Family Camp, 25-Aug. 2; Amarillo, TX (First), 8-12; St. Augustine, FL (First), 22-26

HALBERT, KIRK & JOYCE: Missouri and Kansas, Concerts, July and Aug.; Kansas City, MO (St. Paul's), Aug. 23

HANCOCK, TIM: East Kentucky Youth Camp, July 6-10; Southwest Oklahoma Youth Camp, 13-17; Mount Vernon, OH (First), 26; Bonnie, IL, Aug. 6-16; Wisconsin District Camp, 19-23; Creston, OH, 30-Sept. 2

HARRINGTON, MILTON: Roseville, CA (First), July 19-Aug. 16

HICKS, JOHN DAVID: Wilmington, NY, Aug. 5-16; San Pedro, CA (Peninsula), 20-23; Eureka, CA (First), 27-30

HOLSTEIN, J. TED: Mercer, WI, July 14-19

JETSTREAM MINISTRIES, PAUL & TRISH: South Dakota, Nebraska, Iowa, Missouri, Indiana, Illinois, Kentucky, Concerts, July 8-15; Wilmore, KY, 16-25; Kentucky, Tennessee, Concerts, 28-31, Aug. 2-11; Cookeville, TN, 12-16

JONES, GRACE L.: Guadalajara, MEXICO, July 9-12, Aug. 18-30

JONES, TERRY & LAQUITA: Nebraska District Camp Meeting, July 9-12; Salina, KS (Belmont Boulevard), 19; Cheyenne, WY, 24-26; Oklahoma District Camp Meeting, Divide, CO, Aug. 3-7; Littleton, CO (Denver Columbine Hills), 16; Colorado Springs, CO (Southgate), 19-23; Mount Enterprise, TX, 26-30*

JUNEMAN, JOHN & TRINA: Annapolis, MO, July 1-5; Columbus, OH (Mifflin), 7-12; Crown Point, IN, 14-19; Columbiana, AL, 21-26; Guthrie, OK, 28-Aug. 2; Torrington, WY, 5-9; Worland, WY, 18-23; Green River, WY, 25-31; Laramie, WY, Sept. 1-6

KEENA, EARL E.: Sacramento District Family Camp, Aug. 17, 23

KELLER EVANGELISTIC MINISTRIES, GREG & SUE: White House, TN (New Life), Aug. 15-19; Erin, TN, 22-26

LAXSON, KIP: Michigan District Camp, July 14-19; Parrish, AL, Aug. 5-9; The Plains, OH, 19-23; Salem, IL (Grace), 26-30

LAXSON, WALLY & GINGER: Mount Vernon, OH (North Central), July 15-19; St. Mary's, OH (Northwestern Ohio), 26-Aug. 2; Houston District Camp, 4-9; Salem, IL (Grace), 26-30

LOMAN, LANE: Crowley, LA (First), July 5, 7-12; Tilden, IL, 16-26; Toronto, OH, 30-Aug. 9; Valley, AL (First), 16-19; Bowling Green, KY (New Life), 23-26; Gallatin, TN, 30-Sept. 2

MANER, ROBERT E.: Northwest District Camp, July 7-11

MANLEY, STEPHEN & DELPHINE: Pleasant Hill, CA (Northern California), July 6-12; Pelion, SC,

16-26; Lancaster, OH, 30-Aug. 7; Frazer, PA (Philadelphia), 8-16; Sacramento, CA, 17-23; Las Vegas, NV (Henderson Grace), 24-28; Roanoke, VA, 30-Sept. 7*

MANN, THURL & MARY KAY: White Springs, FL (Suwanee River), July 20-26; Monroe, LA (First), 29-Aug. 3; Colorado Springs, CO (Indian Heights), 18-23; Pawhuska, OK (First), 26-30; Georgetown, IL, Sept. 1-6

McMAHON, MICK & HELEN, VICTORY MINISTRIES: Sheffield, AL (First), July 5; Libson Falls, ME, Aug. 2-7; Gardner, ME (First), 26-31

McWHIRTER, G. STUART: Tyler, TX (Lakeview), July 7-12; North Central Ohio District Camp, 15-19; Butler, PA (Pittsburgh), 26-Aug. 2; Bethany, OK (Southwest Oklahoma), 5-9

MILLHUFF, CHARLES R.: Vienna, VA, July 5; Circleville, OH, 13-19*

MONK, JIM: Yuba City, CA, July 16-26; Allison, PA, Aug. 16-19

MORGAN, EARL L.: Upstate New York District Camp, July 6-11; Sumner, MI (Center), 25-26; Streator, IL, Aug. 23

MORRIS, JAMES A.: West Virginia Children's Camp, July 6-10; Seth, WV, 13-19; Butler, PA, 25-Aug. 2; Northeastern Indiana Boys' and Girls' Camp, 3-7, 10-14; Welch, WV, 24-30

MOSS, UDELL G.: Hyndman, PA, July 20-Aug. 2*

MURPHY, MARK: Georgia District Camp, July 6-12

NAJARIAN, BERGE & DORIS: Sanford, FL (First), Aug. 28-30

PETTIT, ELAINE C.: Michigan District Assembly, July 8-9; Michigan District Camp, 12-19; Northwestern Ohio District Assembly, 26-Aug. 2; Napoleon, OH, 3-9; Pittsburgh District Boys' Camp, 10-14 AM; Pittsburgh, PA (Ohioville), 14 PM-16; Pittsburgh District Girls' Camp, 17-21; Muskegon, MI (First), 24-30

PFEIFER, DON: Eastern Kentucky District Camp, July 20-26; Center Valley, PA, 28-Aug. 2*

RUNYAN, DAVID W.: Casey, IL, July 8-12; Nevada, MO, 17-19; Duncan, OK (North Heights), 22-26; Ringing, OK, 29-Aug. 2; ALBANIA, 4-24; Davenport, IA, 26-30

RUSSELL, J. REYNOLD: Crowley, LA (Ellis), July 23-26

SMITH, C. HASTINGS: East Tennessee District Camp, July 6-12; Iowa District Camp, Aug. 11-13

SMITH, DUANE: Scipio, IN, July 9-19; Ellicott City, MD (Washington), 25-Aug. 2; Imperial, PA, 7-9; West Baden, IN (Springs Valley), 16-19

THE SPEER FAMILY, BROCK: Leesburg, VA, July 10; Central Ohio District Camp, 14; Eckerman, MI, 18; Xenia, OH, 19; Greenville, SC, Aug. 8; Bear Creek, AL, 21*

STANFORTH, KEN: Barstow, CA, July 27-Aug. 2; Long Beach, CA, Children's District Camp, 17-22; Chula Vista, CA, Children's District Camp, 30-Sept. 4

STREET, A. DAVID: Iowa District Assembly, July 13-17; Cedar Falls, IA, 20-26; Waukegan, IL (First), 29-Aug. 2; Lexington, KY (Lafayette), 10-16; El Paso, IL, 18-23

TAYLOR, BOB: Ohio District Assembly, July 15-18; Dayton, OH (Parkview), 19; Indianapolis Camp Meeting, 22-26; Camby, IN (Indianapolis), 27-Aug. 2

TAYLOR, CLIFF—FAMILY EVANGELIST: Seattle, WA, July 7-12; Hermiston, OR, 20-26; Conconully, WA, 27-Aug. 2; Hermiston, OR, 3-9

TAYLOR, MENDELL L.: Michigan District Camp, July 12-19; Indianapolis, IN (Westside), Aug. 9-30

TSO, ALVIN C.: Pinon, AZ, July 13-19; 26-31*, Aug. 1-2; Sanostee, NM, 11-15; Bluff, UT, 17-29*

ULMET, ALECK G.: Van Cleve, KY, July 24-Aug. 2; Bonnie, IL, 6-16*

WELLS, LINARD: SURINAME, South America, June 30-July 24; McGehee, AR, 28-Aug. 2; Graham, TX (First), 4-9; Drumright, OK, 11-16; Clarksdale, MS, 18-23; Cory, IN, 25-30

WILLIAMS, CURTIS D.: Fairfield, OH, July 5; West Carrollton, OH, 12; Hillsboro, OH, 19; Nicholasville, KY, 26*, AM; Lexington, KY (Lafayette), 26 PM; Xenia, OH, Aug. 12

WRIGHT, E. GUY & LIL: Front Royal, VA, July 1-5; Summersville, WV, 8-12; Arborvale, WV, 16-26; Warsaw, OH, 29-Aug. 2; Hortense, GA, 6-16; Asbury, WV, 19-23; Barbenton, OH (Mount Summit), 26-30

*Denotes Non-Nazarene Church



"This is Sherry's answering service. Please leave your name, age, length of your hair, and whether or not you have an earring, at the sound of the beep!"

VITAL STATISTICS Deaths

Ronald Denton



Former Nazarene missionary, Ron Denton, 66, died Dec. 8 in Nashville, Tenn. Death was attributed to cancer.

He is survived by his wife, Sarah; three daughters, Marsha Ellen Rolfe, Joyce Anne Morend, and Valerie Heather Denton; two sons, Ronald and Daniel; and six grandchildren.

Denton joined Nazarene Publications International as sales and promotion manager in October 1989. He was director of the Spanish section at Thomas Nelson Publishing Company in Nashville (1980-86). From 1973 to 1980, he worked for Publications International. The Dentons served as missionaries for 23 years to Uruguay, Argentina, and Brazil.

Jim Knear



Jim Knear, 46, associate professor of speech at Trevecca Nazarene College, died May 2, in Nashville. Death was the result of a heart attack.

Knear is survived by his wife, Sharon; and a son, Christopher.

Ordained in 1975, Knear served as pastor of three churches on the South Florida District prior to joining the TNC faculty in 1978. During his tenure at TNC he also served as chairman of the Communications Department. He was a graduate of TNC, Tennessee State University, and University of Missouri-Kansas City.

A scholarship fund has been established in his memory.

Timothy Russell



Timothy Russell, 17, the son of Rev. and Mrs. William Russell of Hershey, Pa., was killed Jan. 23 in a traffic accident. The young man and a classmate were en route from the Hershey Church to the Russell home when the mishap occurred.

Tim was a junior at Hershey High School and was a star on the school track team. He was also involved in his local church, as well as in district and regional church activities.

He is survived by his parents, William and Paula; and two brothers, John, 20, and Christopher, 12.

A memorial fund has been established at the Hershey Church of the Nazarene. Gifts and messages may be sent to the same address: P.O. Box 502, Hershey, PA 17033.

REV. J. PAUL ALEXANDER, 77, Mesa, Ariz., pastor for 38 years, died Apr. 27. Survivors: wife, Virginia; daughter, Marilyn Fisher; son, Thomas; four grandchildren; one sister; one brother.

PATRICIA CAUSEY, 60, Leavenworth, Kans., May 2. Survivors: husband, Calvin; sons, Calvin, Nathanael, Charles; daughter, Carol.

EDWARD F. COX, 72, Nashville, Tenn., former chaplain and professor at Mount Vernon Nazarene College, died Feb. 15. Survivors: wife, Dorothy; daughter, Martha Eby; son, John; five grandchildren; three great-grandchildren.

BRADLEY DELONG, 73, Tomahawk, Ky., Jan. 18. Survivors: wife, Mary Crisp; daughters, Ella Mae McKittrick, Irene Hunter, Juanita Russell; sons, Ken, Holly; 10 grandchildren; 6 great-grandchildren.

ALVIN W. ERICKSON, 83, Jupiter, Fla., Mar. 30. Survivors: wife, Francis; sons, David, A. William, Jr.; two sisters; four grandchildren; five great-grandchildren.

REV. GERALD T. GRINDLEY, 53, Owosso, Mich., song evangelist, died Feb. 6. Survivors: wife, Janice; one brother.

REV. DAVID L. HUNTER, 70, Wathens, Kans., pastor for 35 years, died Apr. 17. Survivors: wife, Dorothy; daughter, Mary Jane Jensen; sons, Ben, Donald; 10 grandchildren; 1 great-granddaughter; 1 brother.

JACK MOORE, 69, Chanute, Kans., Feb. 15. Survivors: wife, Eva; son, Mark; daughters, Mary Ann Myers, Janice Dunn; eight grandchildren; two brothers; five sisters.

MAUDE ELLEN NORRIS, Mabank, Tex., Feb. 27. Survivors: husband, Richard; son, Larry; daughter, Carolyn Norris; one sister; one brother.

REV. RAY N. (R. N.) RAYCROFT, 86, Howell, Mich., pastor for 45 years, died Oct. 1. Survivors: wife, Vera; daughters, Joyce, Betty, Lois, Bethel, Beverly, Faith, Donna; son, Ray; 28 grandchildren; 15 great-grandchildren; 1 sister.

VIOLET RUCKMAN, 78, Westmoreland Tenn., May 5. Survivors: husband, David; son, Frank; daughters, Jan Atkisson, Frances Golden; seven grandchildren; nine great-grandchildren.

CONSTANCE SPRUCE, 85, Bethany, Okla., Apr. 20. Survivor: sister, Rhoda Newman.

LENA M. STONE, 83, Feb. 12. Survivors: husband, J. W. "Bill"; son, William; daughter, Ann (Mrs. Robert) Burdick; six grandchildren; four great-grandchildren; one brother.

REV. RANCEFORD NOAH WEBB, 90, pastor for over 60 years, died Apr. 21. Survivors: wife, Alberta; daughter, Pauline; 5 stepchildren; 5 grandchildren; 11 great-grandchildren; 3 great-great-grandchildren.

JOHN WESLOW, 81, Frostburg, Md., Feb. 9. Survivors: wife, Minnie; daughter, Dolores; sons, Ed, John.

HEIDI JOLENE WIEDERRICK, 14, Republic, Wash., Oct. 25. Survivors: parents, Frank and Pam Wiederrick; sister, Juli; brothers, Frank, Jeremy; grandparents, Jerry and Mabel LaCelle.

RALPH EMERSON WILLIAMS, 81, Gardnerville, Nev., Jan. 11. Survivors: wife, Bessie; son, Ronald; daughters, Vivian Irenga, Shirley Schreckenghost, Bernice Rodgers, Deanie Maine, Connie Fong; 22 grandchildren; 51 great-grandchildren.

SHIRLEY J. WILSON, 44, Huntsville, Ala., Mar. 4. Survivors: husband, David; daughters, Jennifer, Amanda, Tiffany; mother, Alice Dool; one brother.

EVA WOODRUFF, 85, Columbus, Ohio. Survivors: daughters, Donna Faye (Mrs. James) Gee; Verneilia "Tudie" (Mrs. Harry) Shields; 6 grandchildren; 14 great-grandchildren; one sister; one brother.

WILLIE MAE THOMPSON WRIGHT, 66, Brunswick, Ga., Apr. 3. Survivors: husband, Rev. Bill Wright; daughter, Sharon Driskell; sons, Charles, Clifton; four grandchildren; one brother.

Births

to TIMOTHY AND SUSAN (KERR) DABNEY, Lindsay, Calif., a girl, Kelsey Alison, May 1

to REV. DAVID AND DEBORAH (WIECZOREK) FREES, Littleton, Colo., a boy, Joel Russell, Mar. 22

to CHRISTOFER AND LINDA HUGHES, Spring Hill, Kans., a boy, Michael David, Feb. 24

to TODD AND MARGARET (BENNETT) LANGLEY, Peoria, Ariz., a boy, Cameron James, Mar. 27

to GARY AND DENISE (NESS) O'NEILL, Everett, Wash., a girl, Paige Rochelle, Apr. 19

to STEVEN AND KELLY (KOEHN) PARKER, Colorado Springs, Colo., a boy, Joshua Thomas, Feb. 9

to STEVEN AND BRENDA PARKS, Enid, Okla., a boy, William Howard, Mar. 27

to GREG AND BETH (WATERS) PEMBERTON, Nashville, Tenn., a boy, Seth Gregory, Mar. 10

to WILLIAM AND STEPHANIE (ALBRIGHT) REBLE, Security, Colo., a boy, William David Reble IV, Dec. 8

Marriages

CAROLE SARAH ROGERS and CHRISTOPHER GENE ARCHER, June 13

Anniversaries

MR. AND MRS. THOMAS HARLEY BYNUM, Pittsburg, Tex., celebrated their 50th wedding anniversary Apr. 26, with a reception given by their children and grandchildren. The Bynums have attended Pittsburg Church of the Nazarene since they were teenagers.

JOHN AND BEBE ROGERS, Hampton, Ga., celebrated their 50th wedding anniversary Apr. 5 with a renewal of vows. They have four children and eight grandchildren.

REV. AND MRS. ALECK G. ULMET, Bella Vista, Ark., celebrated their 50th wedding anniversary July 18 with an open house given by their five children. The Ulmets have pastored for 50 years. Rev. Ulmet was district superintendent of the Kentucky District for 13 years.

FOR THE RECORD Moving Ministers

VERNON R. ADAMS, from evangelism to pastor, Flatwoods (Ky.) First

TERRY L. BOGER, from Newport, Tenn., to Johnson City, Tenn.

KEN BOLTON, from pastor, Fremont, Iowa, to associate, Davenport, Iowa

ROSCOE G. BOONE, JR., to associate, Sterling (Ill.) First

VICTOR M. BUFFEY, from Tucson, Ariz., to Tucson (Ariz.) Northside

TERRY W. CHAPMAN, to pastor, Fairgrove, Mich.

DONALD L. FISHER, JR., from associate, Wooster, Ohio, to associate, Garden City (Kans.) First

JAMES R. FITTS, from Bennettsville, S.C., to Summersville, S.C.

CHARLES A. FOUNTAIN, SR., from Jacksonville (Fla.) First, to Lake City (Fla.) Trinity

GLEN L. FRESHOUR, from Jackson Center, Ohio, to Springfield (Ohio) Maplewood

GARY D. GERSTENBERGER, from associate, Venice, Fla., to associate, Sterling (Ill.) First

STEPHEN G. GREEN, from Cincinnati (Ohio) Springdale, to Pasadena (Calif.) First

JAMES H. INGALLS, from Mount Laurel, N.J., to Ashland (Ky.) First

FRANK H. JOHNSON, from chaplaincy to pastor, Palmdale, Calif.

WILLARD C. McCOMAS, from associate, Peoria, Ariz., to pastor, Youngstown (Ariz.) Grace Mission

CYRIL G. McKAY, from Tuttle, N.Dak., to Mount Pleasant, Iowa

A. GLENN MESSER, from Dumas, Tex., to Winston-Salem (N.C.) First

JERRY L. MORRIS, from Clovis, Calif., to Lompoc (Calif.) Trinity

RANDELL T. MYERS, from district assigned, Tennessee, to pastor, Phoenix (Ariz.) Deer Valley

STEPHEN R. QUANSTROM, from associate, Dayton (Ohio) Parkview, to pastor, Gregory (Mich.) Southwest

GAVIN C. RAATH, from Little Rock (Ark.) First, to Calgary (Alta.) First

LARRY S. SCOTT, to pastor, California City, Calif.

RONALD J. SEIGMAN, to pastor, Greenwood (S.C.) Mission

B. CURTIS SELLERS, from Sumter (S.C.) First, to Ironton (Ohio) First

SHAWN SIEGFRIED, from associate, Topeka (Kans.) Fairlawn, to pastor, Hooker, Okla.

PAUL M. SOTO, from pastor, South Pasadena (Calif.) Angel Kamp, to South Pasadena, Calif.

LARRY SPRAKER, from Summersville, S.C., to Clarksville (Tenn.) Park Lane

JAMES M. TODD, from Indian, Md., to Mount Laurel, N.J.

TERRY TOLER, from associate, Nashville (Tenn.) First, to pastor, Bethany (Okla.) First

JOHN D. TROTTER, from student to pastor, Roseville, Ill.

RICHARD C. WAGNER, from Melbourne (Fla.) Eau Gallie, to Jacksonville (Fla.) First

DAVID E. YOUNG, from Lexington (Ky.) Calvary, to Augusta, Ky.

Recommendation

The following have been recommended by their district superintendent:

C. ED AND REBECCA IRWIN, evangelism and music, P.O. Box 3374, Brentwood, TN 37024-3374, (615) 661-6956 or (615) 377-9008, by W. Talmadge Johnson, Tennessee District.

Announcements

BROOKFIELD (MO.) CHURCH will celebrate its 50th anniversary July 12. Hiram Sanders will be the speaker for the 10 A.M. service. There will be a special celebration service at 2:30 P.M. All former pastors, members, and friends are invited. For more information, phone (816) 258-3845.

SCHUYLKILL HAVEN (PA.) CHURCH will celebrate its 50th anniversary July 18-19. For more information, write the church at 220 W. Main St., Schuylkill Haven, PA 17972.

CLEVELAND (OKLA.) CHURCH will celebrate its 85th anniversary Aug. 16. Bob Smith will speak in the morning service, followed by a dinner and afternoon music celebration featuring the Silver-tone Quartet. All former pastors, members, and friends are invited to attend or send greetings. For more information, write the church at 104 E. Wichita, Cleveland, OK 74020, or phone (918) 358-2154.

Moving Missionaries

COOPER, DR. JIM and BETTY, Brazil, Field address: Rua Jose Portolano, 171, Jordim da Imbuías, 04829 São Paulo, SP, BRAZIL

FARRIS, DR. RON and ANITA, Cote d'Ivoire, Furlough address: 910 Carnoustie, Kansas City, MO 64131

FELTS, MR. MELVIN and MARY LOU, Swaziland, Furlough address: 6401 The Paseo, Kansas City, MO 64131

FOSNAUGH, MR. LANE and JANELLE, Papua New Guinea, Furlough address: 2215 Bryant Ct., Fort Wayne, IN 46819

HARRIS, REV. PAUL and LILLIAN, Okinawa, Japan, Furlough address: 6401 The Paseo, Kansas City, MO 64131

HEAP, REV. STEPHEN and BRENDA, Brazil, Furlough address: c/o Rev. Charles Pickens, 200 Brittany, Olathe, KS 66061

JAKOBITZ, REV. ARLEN and JOYCE, India, Furlough address: 1990 Rocksprings Rd., Decatur, IL 62521

KRATZ, REV. ELTON and KAY, Brazil, Field address: C. P. 123, Porto Alegre, RS 90000, BRAZIL

McCARTY, DR. MICHAEL and RACHEL, Thailand, Furlough address: c/o Robert Dykhous, 2951 Black Bridge Rd., Osseo, MI 49266

RYAN, REV. MARK and KRIS, Guatemala, MAC Regional Office, Field address: Apartado 820-A, 01909 Guatemala, GUATEMALA

SCHUBERT, REV. KEN and JOANNA, Korea, Furlough address: c/o Irene Holden, 4509 Ashworth, Lakewood, CA 90712

STOTLER, REV. DALE and PATRICIA, South Africa, Furlough address: 84 Wendell Ave., Wollaston, MA 02170

SUNBERG, REV. CHUCK and CARLA, Russia, Field address: 6401 The Paseo, Kansas City, MO 64131

TEAKELL, DR. GARNETT and MARILYN, Costa Rica, Field address: Apartado 3977-1000, San Jose, COSTA RICA

WHITED, MR. JIM and KATHY, Swaziland, Furlough address: 34 Derhenson Dr., Naples, FL 33961

ZIEGENFUSS, MR. DAVID and CATHY, Papua New Guinea, Furlough address: c/o Alton Ziegenfuss, 4116 Wood Dr.,

Walnutport, PA 18088
ZURCHER, REV. NORMAN and CAROL, South Africa, Furlough address: 305 Riverside Dr., Huntington, IN 46750

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: George Coulter, 9310 Canterbury, Lea-

wood, KS 66206; V. H. Lewis, 1406 Cambridge, Olathe, KS 66062; Orville W. Jenkins, 2309 W. 103rd St., Leawood, KS 66206; William M. Greathouse, 1179 Rosewood Trail, Mount Juliet, TN 37122.

Notice

Vital Statistics are printed as soon as possible after they are received. When submitting information, please observe the following guidelines:

DEATHS: Please provide name, age, hometown, date of death, and the names of survivors and their relationship to the deceased.

BIRTHS: Please provide parents' names, hometown, name of child, sex of child, and date of birth.

CHURCH ANNOUNCEMENTS: Please submit church announcements at least three months prior to the issue you want the notice to be printed in.

Please include your name and phone number when submitting information for the Vital Statistics pages to:

Herald of Holiness
6401 The Paseo
Kansas City, MO 64131

NEWS OF RELIGION

NEA HEAD WILL NOTE PUBLIC SENSIBILITIES

The concerns of taxpayers and Congress will be taken into consideration in future grant-making decisions by the National Endowment for the Arts (NEA), the agency's new head told a House appropriations committee recently.

"If we find a proposal that does not have the widest audience . . . even though it may have been done very sincerely and with the highest intentions, we just can't afford to fund that," Anne-

Imelda Radice said.

Radice replaced John Frohnmayer, who was fired by the White House in February after three years as head of the NEA. Frohnmayer resisted critics who insisted that public money should not be used for art that outraged public morals.

Radice showed a willingness to veto grants for sexually explicit art. "When a decision has to be made by the chairman, the decision will be made," she said.

REPUBLICANS AND DEMOCRATS HOLD SIMILAR RELIGIOUS ATTITUDES

There is very little difference in religious attitudes and preferences between Republicans and Democrats, according to recent surveys conducted by the Princeton Religion Research Center.

Republicans tend to be Protestants, but a majority of Democrats also are counted among the Protestant faithful.

Republicans and Democrats are almost identical in their religious behavior as measured by attendance and

church membership. Democrats, however, are slightly more likely than Republicans to say that religion is very important in their lives.

Political independents are somewhat less likely to be church members and to consider religion very important in their lives. Accordingly, they also tend to lack confidence in organized religion and are less likely to feel religion is relevant in the modern world.

MEXICO RALLY TESTS NEW FREEDOMS

Nearly half a million people attended an evangelistic rally in Mexico City recently, presenting an early test of Mexico's new religious freedoms. The rally featured evangelist Luis Palau, who was in the city for a three-week crusade.

"This is a triumph beyond anyone's imagination—a triumph for the resurrected Christ and a triumph for evangelical Christians," Palau said.

Evangelicals have been targets of violence and persecution in Mexico for many years, according to Mike Umlandt, spokesman for the Luis Palau Evangelistic Association. However, proposed constitutional amendments would provide new freedoms for the church.

"This festival is a historic moment for Mexico," said crusade chairman Julio Cesar Perez, superintendent of the Mexico Central District of the Church of the Nazarene.

Religious Profile of Political Parties

Preference	Republicans	Democrats	Independents
Church member	72%	73%	60%
Religion very important	59%	64%	51%
Great deal or quite a bit of confidence in the church	63%	61%	48%
Bible is inspired Word of God	50%	48%	44%

1992 Seminary Offering

Nazarene Theological Seminary wants to thank the hundreds of churches that have contributed to the January 1992 Seminary Offering. As of April 30, 1992, over \$235,000 has been received. This generous offering has enabled each Nazarene student to receive a scholarship for the 1992-93 academic year.

We would like to recognize the following churches and districts that have led the way.

TOP CHURCHES

1,000 or More Members

<i>Church</i>	<i>Pastor</i>	<i>Amount</i>
Nashville (Tenn.) First	Stanley Toler	\$6,156.00
Bethany (Okla.) First	Melvin McCullough	3,400.00
Kansas City (Mo.) First	Jesse Middendorf	2,736.00
Olathe (Kans.) College	Paul Cunningham	2,535.00
Nampa (Idaho) College	Bruce Petersen	1,125.00
Denver (Colo.) First	Jim Diehl	1,000.00

500 to 999 Members

Cincinnati (Ohio) Springdale	Stephen Green	\$2,003.34
Overland Park, Kans.	Randall Davey	1,725.00
Indianapolis (Ind.) First	Charles Kirby	1,610.00
Puyallup, Wash.	J. Wayne Eyestone	1,500.00
Indianapolis (Ind.) Westside	J. K. Warrick	1,010.00
Richfield, Mich.	Stephen Anthony	876.25
Marion (Ind.) First	David Wilson	800.00
Flint (Mich.) Central	James Spruce	678.77
Kankakee (Ill.) College	Dan Boone	654.00
Nashville (Tenn.) Grace	David Graves	618.19

200 to 499 Members

Charlotte (N.C.) Pineville	Russell Branstetter	\$6,000.00
Mason (Mich.) First	Winn Allison	1,225.00
Bedford, Ohio	Timothy Pusey	800.00
Elkhart (Ind.) First	Edwin Abila	682.00
South Portland, Maine	James Mullins	670.00
Princeton, Fla.	Myron Wise	554.39
Richardson (Tex.) First	Larry Dennis	525.00
Columbus (Ga.) Macon Road	Eugene Wiseman	525.00
Woodward, Okla.	Lynn Holmes	500.00
Belair, N.J.	Quentin Caswell	500.00

Under 199 Members

Miami (Fla.) South Miami Heights	John Sluyter	\$5,063.00
Fairfield, Ohio	Timothy Gocha	1,130.00
Brantford, Ont.	Wes Coburn	681.00
Denair-Turlock, Calif.	Danford Alger	640.00
Grandview, Mo.	Richard Neiderhiser	506.00
Pukalani, Hawaii	Dale Kreps	493.93
San Francisco (Calif.) Chinese	John Liu	411.00
Moncton (N.B.) First	K. Clair MacMillan	402.50
Des Moines (Iowa) First	Dale Humble	363.00
Abbotsford, B.C.	J. J. Ross Johnson	360.00

*NTS Thanks
You for Your
Support!!*

TOP DISTRICTS

Over 7,000 Members

<i>District</i>	<i>Superintendent</i>	<i>Amount</i>
Kansas City	Keith Wright	\$11,956.38
Tennessee	Talmadge Johnson	10,051.34
Southern Florida	Robert Spear, Jr.	8,290.89
Kansas	W. T. Dougharty	7,440.05
Washington	Roy Carnahan	6,468.63

Under 7,000 Members

North Carolina	D. Eugene Simpson	\$8,096.67
Canada West	Glenn Follis	3,465.06
Upstate New York	George Teague	2,615.65
Iowa	Gene Phillips	2,596.92
Canada Central	Lorne MacMillan	2,295.25



PENNSYLVANIA CHURCH PROVIDES ACCESS FOR HANDICAPPED . . . Warren, Pa., Church of the Nazarene held a dedication service recently for the installation of a new elevator to be used for a ministry to the handicapped of the area.

The dedication was the climax of several years of planning by the church board, according to pastor **G. A. Hankins**. The board had wanted to reach out to those in the community who had limited access to the church's sanctuary and basement classrooms because of handicaps and infirmities.

The total cost of the project was paid for by gifts from members and friends of the church.

Jennifer Huck (front) cuts the ribbon for the new elevator at Warren, Pa., First Church of the Nazarene. She is joined by (l. to r.) Tim Greenlund, Warren County commissioner; Ray Schermerhorn, associate pastor; Hadean Huck; Denny Sorensen, contractor; J. Roy Fuller, Pittsburgh district superintendent; G. A. Hankins, pastor; Kathy Rapp, MECCA representative; and Linda Bartholomew, director, Warren County Department of Human Services.



SCOUTS HONOR MISSOURI NAZARENE . . . A. Ralph Boxell, a Nazarene from Clinton, Mo., was recently honored with the Boy Scouts' God and Service Award. The national recognition was presented to Boxell in recognition of his distinguished service, as an adult, in ministry to young people through both the church and Boy Scouts.

Boxell is an Eagle Scout and has been involved with the Boy Scouts program for 54 years. He was awarded the Silver Beaver award by the scouts several years ago.

1992 British Isles North District Ordinand Class (l. to r.): General Superintendent Jerald D. Johnson, Rev. Phyllis Hanna, Rev. and Mrs. Edward Davis, Rev. and Mrs. Richard Haggarty, Rev. and Mrs. Ivan Miles, and District Superintendent John Paton.



1992 British Isles South District Ordinand Class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Alan Robinson, Rev. and Mrs. Gordon Thomas, Rev. and Mrs. Barry Hall, Rev. and Mrs. Tony Tamburello, and District Superintendent John Packard.



Close to Home

News About Nazarenes

BY TOM FELDER

NAZARENE HONORED AS TOP COUNSELOR . . . Mary Needham, school counselor, has been named Middle School/ Junior High Counselor of the Year for both the city of St. Paul and the state of Minnesota.

Needham was recognized for her selflessness, integrity, reliability, and thoroughness.

A graduate of Northwest Nazarene College, Needham

holds masters and specialist degrees from the University of Minnesota and the University of Idaho. She is an active member of St. Paul Church of the Nazarene.

Needham is the 1992 president-elect of the St. Paul School Counselors Association.



NAZARENE YOUTH LEADS STATE GROUP . . . Andrew Percy was elected president of the Tennessee Society of the Children of the American Revolution at the recent state conference.

Percy is a member of Monterey, Tenn., Church of the Nazarene, which his great-grandfather, **A. P. Welch**, founded in 1903.

A sophomore at Battle Ground Academy in

Franklin, Tenn., Percy has been active in the T.S.C.A.R. for several years. He has served as state first vice president, editor of the T.S.C.A.R. newsletter, and as local society president. He received the Outstanding Society President Award for the past year.



SNU TEAM CAPTURES BUSINESS TITLE . . . The Southern Nazarene University business management team captured the national championship at the recent Intercollegiate Business Policy Competition in Reno, Nev. This was SNU's second title in five years.

The competition included establishing a "test business." SNU's business was called Cambridge Corporation and it marketed a new cure for cancer called "Jin-

sei," which means new life in Japanese.

The preliminary competition included decision-making processes based on a variety of variables in managing the company, including sales forecasting, production planning, market strategy, finance, and investments.

SNU competed against 20 universities over a 10-week period prior to the IBPC nationals.



The SNU gaming team included (l. to r.): Danny Thomason, Denise Watson, Lori Bennett, Greg Hall, Warren Isom (judge), Blaine Versaw, and professor Larry Mills.

THE QUESTION BOX

Conducted by Wesley D. Tracy, *Editor*

Unsaved Family Members

Can I claim Acts 16:31 as a promise that if I believe in Christ all the members of my family will someday be saved?

I wish I could say yes. But there is nothing in this verse that guarantees the salvation of the relatives of believers. You refer, of course, to the words of Paul and Silas to the repentant Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

What is reflected here is an old Hebrew tradition of receiving whole families of Gentile proselytes into the Jewish religion through the rite of baptism. The apostles, everyone of them raised in the Jewish tradition, were just carrying forward into early Christian practice the Jewish practice of baptizing whole households into the faith. Note that everyone in the jailor's household was instructed in the gospel before they were baptized (verses 32-33). This indicates that each member of the household heard the gospel, accepted it, and made this public by receiving baptism. Our unsaved family members must also hear and accept the gospel if they are to be saved.

Although this verse does not mean what your aching heart so desperately wants it to say, the sacred Word does assure us that God loves our not-yet-saved family members even more than we do. We know He will meet them at every corner, and continue to call them to himself.

Does the Pastor Tithe?

A few months ago I became the treasurer of our church. Imagine my shock to discover that our pastor does not pay a full tithe. I can tell by the weekly amount that he puts in that he is not tithing on the \$50.00 per week car allowance we give him or on the \$490 payments we make on the parsonage he lives in. I'm disillusioned. What should I do?

I am afraid, dear friend, that you are not only disillusioned, but ill informed. Please understand that the \$50.00 car allowance is a reimbursement of expenses and not salary. Not even the IRS regards reimbursement of corporate expense as taxable income. The pastor's car allowance is not personal income, but a regular expense of the church, just like the light bill.

The payment that you make on the parsonage that your church owns cannot be regarded as the pastor's personal income either. The pastor certainly benefits by the church's provision of living quarters, but the parsonage belongs to the church, not the pastor. The parsonage benefit, to quote a tax agent, "is one part of the pastoral support package that the church keeps when the pastor leaves or retires. The church always keeps the equity."

Pastors also have many other professional expenses, many of which are not refunded by the local church. But the pastors that I know don't count pennies on these matters, rather they generously pay more than a strict accounting of a 10% tithe would require. Most pastors that I know give 15% to 30% of their income year after year, counting tithes and special offerings. Some pay even higher percentages.

As to your question: "What should I do?" You should talk to your pastor about these matters—which is what you should have done in the first place instead of writing me. H

The views expressed in this column are those of the editor and do not constitute official statements 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.



Dr. Dean Wessels
Director

**"HONORING THE TRUST"
AND
"SERVING THOSE
WHO SERVE"**

YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,700 retired Nazarene ministers and widowed spouses of ministers. Since your support has made this pension possible, you deserve to know the results of the over \$6.7 million paid from this Fund in 1991. The following excerpts from letters received recently by the Pensions office demonstrate the impact of your faithful giving.

... Thank you for the very generous check. It is almost a life-saver for us and has eased the strain considerably. God bless our Church of the Nazarene. We still need your prayers.

... My husband passed away recently. I want to thank the Board of Pensions for the many things that were done for us over the years. It made us feel so good to be remembered.

... We really do not know what we would do if we didn't know that you loved, cared, and prayed for us.

... Thank you and the Board of Pensions for everything you have done for me. The checks you send to me every month help out so very much.

... I have told folks for years that the Church of the Nazarene is wonderful to all of its retired ministers. I think I am one of the oldest on your list. I will be 98 this year.

... Thank you for your faithfulness in sending us our church pension check every month. We do appreciate it so much.

The "Basic" Pension Plan and related services are made possible through the Pensions and Benefits Fund received from local churches on participating districts. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

**BOARD OF
PENSIONS AND BENEFITS USA**

Church of the Nazarene • 6401 The Paseo
Kansas City, MO 64131-1284



THE GRACE NOTES OF LIFE

BY NEIL HIGHTOWER

Grace notes are those little musical notes set down in a musical score as “extras,” which may be played at the choice of the musician if he sees them as useful for communicating the message of the song. They are a *gift* from the mind of the composer, saying, “There’s no necessity, but if they will help you communicate, my friend, use them.”

This meaning springs out of the original usage of the Greek word from which the New Testament gained its word for “grace.” The word in Greek was *charis*, and meant “attractiveness or charm; easy, natural elegance or harmony; beauty of line or movement.” Those ancient peoples instinctively saw that real beauty or harmony was not a human achievement, but rather a gift of God.

At every step we take along the pilgrimage of life, God’s grace is given to us as a free expression of the happiness that flows from His love and mercy. Perhaps unthinkingly, because of the Puritan or Pietistic background from which we spring, we tend to link somberness and pain with spirituality. In fact, God has attached much joy to the saving work of His grace.

An article in Northwest Airlines magazine, *Portfolio* (December 1988), described some interesting things about Bangkok. It told me that “*Sanuk, sabaay, sad-uak*” is a motto often repeated in this city of 6 million. Freely translated, it means, “Savor your fun and well-being. Go with what life gives you.”

As in every megacity, whether Western or Oriental, developed or developing, life in this context “gives” a lot. Much of what it

gives is sordid, cheap, and grotesque; but, on the other hand, there are moments and places where the attractive and noble vault through. This is especially true where the old meets the new. There is, for instance, a chaotic charm and energy generated between the old Bangkok and the new Bangkok. The traditional city is still alive and well, we are told in *Portfolio*, with country markets and narrow canals, and golden palaces and temples. Both quaintness and “quackery” sur-



**Where would we
be without God’s
“grace notes”
written in love
throughout the
score of our lives?**

round this traditional setting. However, the traditional setting is being challenged, as it is everywhere on this planet, by hotels and automobiles, office towers and executive suites, computer banking and plastic credit cards.

In the midst of this collision, the Thai concept of *sanuk* still prevails. Roughly equivalent to the English word *fun*, it really transcends that concept. It is rather the philosophy that the real values of life can best be found “in its grace notes.”

What does all this have to do

with our Christian walk? To me, the application is that we live in a world that challenges every step we take in Christ. However, God gives His grace, a benefit over and beyond any clever striving we may make. Our Lord never forces us into some cul-de-sac, but rather bestows His loving favor without any determinism or necessity. We may gratefully receive this added benefit to enhance the music of our lives.

Grace is the harmony and beauty of Jesus settling upon us, healing our restlessness and calming our irrational fears. Grace is the smile of God breaking in upon us in the moments of gloom. Not to be irreverent, but it is the “eye” of God winking at us when we stub our toe and stumble, and saying to us, in the words of John’s first letter, “But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One” (1 John 2:1, NIV).

Grace is the theme of gratitude that rumbles in our souls as it interweaves the song of mercy penetrating there and gushing forth from our character as a peace and a mellowness. To use a term connected with guitar-playing, grace is the *clamp* across the bridge of our life, setting the key for whatever tune we ought, in God’s will, to play. The composition is a co-operative affair, for God’s salvation is by grace through faith. God takes the initiative, but man responds in free involvement.

Where would any of us be today, if it were not for God’s “grace notes” written in divine love throughout the score of our lives?

Neil Hightower is administrator of the Canadian National Board, Church of the Nazarene.

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CHRISTIAN SEXUALITY: LAW OR CONVENTION?

BY TED F. BADER, M.D., LAKEWOOD, COLO.

God made sex. He created the anatomy, biology, and exciting emotions. Therefore, He should know best how to use it.

Is the Christian code of sexual morality a whimsical set of conventions or does it describe practical rules of behavior? There are two types of “laws.” One is a convention or agreement by

groups of people, which may or may not describe reality. For example, in some states one may turn right on a red light and in other states one may not. This type of law is merely convention and can be changed at any time. Natural laws are laws that describe reality. For example, placing a finger on a hot burner causes a painful burn. No agreement between people can change the fact that placing skin and fire together will result in a burn. This is a natural law.

Medical and social data are increasingly supporting the idea that there are some natural laws that describe practical reality in the area of sexual mores.

We no longer have to endure the whining complaint heard in the 1950s and '60s against sexual restraint voiced by liberal intellectuals in the form of “if we didn’t have all these Victorian inhibitions about sex, then all of our psychological and social problems would disappear.” Our society no longer has these inhibitions, but have things improved? Decidedly not. Divorces are at an all-time high. Venereal diseases are epidemic, and child abuse is rampant. Our society has learned the hard way about the utility of Christian mores over the past 20 years.

An example of practical reality being violated was the concept represented by Nena and George O’Neill’s book, *Open Marriage*, published in 1972. The thesis of this book was that a marriage relationship could endure multiple sexual partners of both man and wife and that this would represent an open marriage. This is in contrast to a traditional, or closed, marriage relationship where the man and woman have sexual relations only with each other.

Open Marriage hit the *New York Times* best-seller list for many weeks, and the idea swept the country by firestorm. As a college student, I realized this idea was wrong. I decided that perhaps God (the manufacturer) knew something about adultery. As C. S. Lewis wrote in 1939, “[Are we] immune from the great cataract of nonsense that pours from the press and microphone of [our] own age?”

Most authorities agreed by the early 1980s that the open marriage concept was a disaster. In Nena O’Neill’s own words in a preface to a 1984 reprinting of her 1972 book, “It [open marriage] proved neither a panacea or a viable life-style. Jealousy and honesty proved to be the most formidable impediments. . . . [It is] no longer popular.”



Comstock

The full-scale retreat made by this school of thought is dramatic. Nonetheless, can they retract and repair the thousands of marriages they surely destroyed with their fictitious proposition about adultery?

The same comments apply to premarital sexual intercourse:

Many who have worked closely with adolescents over the past decade have realized that the

new sexual freedom has by no means led to greater pleasure, freedom, and openness, more meaningful relationships between the sexes, or exhilarating relief from stifling inhibitions. Clinical experience has shown that the new permissiveness has often led to empty relationships, feelings of self-contempt and worthlessness, an epidemic of venereal disease, and a rapid increase in unwanted pregnancies. . . . They have noted that students

caught up in this new sexual freedom found it “unsatisfying and meaningless.” In a more recent study of normal college students (those not under the care of a psychiatrist), Nicholi found that although their sexual behavior by and large appeared to be a desperate attempt to overcome a profound sense of loneliness, they described their sexual relationships as less than satisfactory and as providing little of the emotional closeness they desired. They described pervasive feelings of guilt and haunting concerns that they were using

others and being used as “sexual objects.” These students’ experiences underscore Freud’s observation that, when sexual freedom is unrestricted, “love [becomes] worthless and life empty” (*Harvard Guide to Modern Psychiatry*).

Medical reasons also support the law of Christian morality.

Statistics show that if a person has more than two sexual partners, there is a strong likelihood they will contract a sexually transmitted disease (STD). Many of these diseases are incurable and wreak havoc both physically and emotionally. “Except for the common cold and flu, sexually transmitted diseases are the most common diseases in the United States” (American College of Obstetricians and Gynecologists).

Josh McDowell likes to ask audiences whether they have ever seen an actor on TV contract an STD from his or her illicit sexual behavior. The response is a deafening silence. The agony and widespread occurrence of STDs is not generally apparent to society. As a physician, I see the deep pain and damage these diseases cause, and wish we could sound more effective warnings.

The proper control of sexuality has always been a challenge. Current college students like to moan about the difficulty of purity in a pornographic society. In response to this, we need to point out that Christianity was born in a Greco-Roman society of unbelievable debauchery. The prevalent worship of fertility goddesses in the first century A.D. involved sexual relationships with male and female

“Except for the common cold and flu, sexually transmitted diseases are the most common diseases in the United States.”

temple prostitutes. If this was not enough, in cities such as Corinth, these prostitutes would come into the city in the evening to knock on doors and invite inhabitants to come worship.

Abortion was not a question in the first century, since unwanted infants were left to die in the street (i.e., infanticide) without any adverse legal action.

It was in this background of moral filth that the early Christians made their call to purity. The attractiveness of purity may have been part of the reason for the explosive growth of

the Christian faith in the first few centuries.

Thus, Christian morality is closer to a natural law of sexual satisfaction rather than an arbitrary convention.

The *Manual of the Church of the Nazarene* has an excellent statement on human sexuality. It reads in part:

The Church of the Nazarene views human sexuality as one expression of the holiness and beauty that God the Creator intended for His creation. It is one of the ways by which the covenant between a husband and a wife is sealed and expressed. Christians are to understand that in marriage human sexuality can and ought to be sanctified by God. Human sexuality achieves fulfillment only as a sign of comprehensive love and loyalty. Christian husbands and wives should view sexuality as a part of their much larger commitment to one another and to Christ from whom the meaning of life is drawn. . . .

Our ministers and Christian educators should state clearly the Christian understanding of human sexuality, urging Christians to celebrate its rightful excellence, and rigorously to guard against its betrayal and distortion.

Sexuality misses its purpose when treated as an end in itself or when cheapened by using another person to satisfy pornographic and perverted sexual interests. We view all forms of sexual intimacy that occur outside the covenant of heterosexual marriage as sinful distortions of the holiness and beauty God intended for it. H



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Notes from an editor's journal

by Mark Graham, Managing Editor

Missed Opportunity

It didn't happen overnight, but we were surprised when it came. We weren't being snoop, but as neighbors, we began to notice things. When I took Missy (our slightly addled Shih Tzu) outside, I observed that things looked different across the street. The house seemed darker. Something was amiss.

It became most evident around Christmas. Bill's* house is usually covered with strings of brightly colored bulbs. I know because Joey, my son, annually asks me, "Dad, why don't you put lights on our house like Mr. Robertson?" I usually mumble something about the chances of electrocution and hope nothing is said until next Christmas. But this year, there were no lights on Bill's house—not one.

I also noticed that I didn't see Bill's kids outside much. We have watched their oldest boy, Jon, grow up during our nine years on this street. In fact, I figure we have bought about \$1,000 in magazine subscriptions, candy, and assorted other wares that Jon has hawked to raise money for school or scouts.

I began to miss Bill's truck in the garage. When Louanne would get home, she would pull her car into the garage and hurriedly close the doors. Waves of hello were not acknowledged.

Bill and Louanne's five-year-old, Keith, finally solved the mystery for us. He was playing games with my son one warm winter day when he matter-of-factly stated, "Mommy and Daddy got divorced." I don't think he knew what it meant.

Talk about being surprised. We had suspected separation, but not a divorce—and it was already final.

We now watch the boys involved in a new ritual. Their father pulls up in front of their house in his truck,

honks the horn, and the boys scramble out—arms loaded with sleeping bags, pillows, and toothbrushes—headed to their Dad's apartment for the weekend.

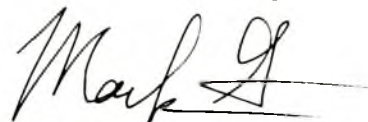
Louanne apparently is dating a guy, who comes to call from time to time.

It is a sad situation, compounded by the fact that I had felt compelled for a long time to try to become closer friends with Bill and Louanne. I knew they didn't attend a church, but I never invited them to go with us. I was content to occasionally borrow Bill's ladder and to talk to him about such things as white grubs and sod. Not very consequential topics in terms of time and eternity.

I'm not saying that they would have gone to church with us or that their going to church would have prevented the divorce, but it wouldn't have hurt them.

Last weekend, Louanne came over and asked if I could lend her a hand. She was having trouble getting the mower started. It was the first time we had talked since she was divorced. I was glad for an opportunity to help. My wife and I are hoping we can encourage her and the boys as they face the future.

The experience has made me more aware of the fragility of marriages and of how many times we only see the superficial side of others. It has also impressed upon me the importance of being Christ to those few people who comprise my world. I think I let God down in this situation. I don't want to do it again.



*Names have been changed.

WETMORE ELECTED PRESIDENT OF SEMINARY



Gordon Wetmore, 61, has accepted the call to serve as the seventh president of Nazarene Theological Seminary. Wetmore was elected president by the NTS Board of Trustees, Saturday, May 30, according to Wil Spaite, chairman of the board.

Wetmore flew to Kansas City June 1 to meet with the administration and faculty of NTS. He announced his decision to accept the call on Wednesday, June 3.

"The trustees feel very positive about Dr. Wetmore's acceptance by pastors, students, the academic community, and by the church at large," said Spaite.

Wetmore was elected on the fourth ballot by the board. Melvin McCullough, senior pastor of Bethany, Okla., First Church, and Bill Sullivan, Church Growth division director, were elected on earlier ballots. Both men declined the call.

Wetmore has served as president of Northwest

Nazarene College since 1983. Prior to this, he was senior pastor of Kansas City First Church for five years.

Other churches pastored include Columbus, Ohio, First; Quincy, Mass., College; and Monroe, Wis. He was also dean of students and chaplain at Eastern Nazarene College for three years.

A member of the General Board, Wetmore is a graduate of Eastern Nazarene College. He holds a bachelor of divinity from Nazarene Theological Seminary and a doctor of ministry from Fuller Theological Seminary. He was ordained in 1961 on the Wisconsin District.

He and his wife, Alice Jean, have four children, Gordon, Jr.; Tim, Paul, and Judy.

Wetmore is expected to assume his new assignment in early or mid-August, according to Spaite.

The election was prompted by the retirement of Terrell C. (Jack) Sanders, Jr. Sanders had served as president of NTS since 1981.

SEARCH BEGINS FOR NNC PRESIDENT

The search for a replacement for Gordon Wetmore has begun, according to Leon Doane, chairman of the NNC board of Regents.

Doane announced June 4 that the search for a new president of NNC would begin immediately.

"We accept this action with regrets because of the great leadership provided by Dr. Wetmore during his nine years at NNC," said Doane.

"I'm hopeful we can have a president selected before school starts."

Doane, who served as board chairman when Wetmore was selected, said the same process will be used again. This includes a search committee to determine a profile and to submit a list of names to the regents.

Wetmore was the eighth president of Northwest Nazarene College.

COEN ELECTED SUPERINTENDENT OF ROCKY MOUNTAIN DISTRICT



Larry D. Coen, 51, pastor of Kalispell, Mont., First Church of the Nazarene, was elected superintendent of the Rocky Mountain District Thursday, May 20. The election came on the fourth ballot, according to General Superintendent John A. Knight, who presided at the assembly. Coen accepted the call.

Coen has served as pastor of Kalispell First since 1989. Prior to this, he pastored Honolulu, Hawaii, First English Church for seven years. Other churches pastored include: Kona, Hawaii; Las Vegas, Nev.; Charleston

Heights; and Rupert, Idaho.

A graduate of Northwest Nazarene College, Coen attended Nazarene Theological Seminary. He was ordained on the Intermountain District in 1969.

He and his wife, Judy, have two children, Russell and Chris.

The election was prompted by the retirement of Arnold R. Carlson. Carlson had served as superintendent of the Rocky Mountain District since 1983.

Prior to this, he pastored churches, including: Casper, Wyo., First; Springfield, Oreg., First; Redwood City, Calif.; Riverside, Calif., First; and Bakersfield, Calif., East.

HEALTH INSURANCE RATES LOWERED

Many participants in the Nazarene Health and Hospitalization Program will be paying lower rates following actions taken recently by the Board of Pensions and Benefits USA. According to Dean Wessels, board director, the rate calculations have been restructured based on the age of participants.

Those 35 years old and younger will receive a 35 percent savings over the standard rate, Wessels said. Those 36 through 50 years old will experience a 10 percent savings.

"This was done to more equitably allow for the rela-

tive risk of the various age-groups," Wessels said. "It is hoped it will also make the Nazarene Health and Hospitalization Program more attractive to some who have been tempted to go outside the group plan for coverage."

In a related matter, the board voted to continue participation with the Church Healthcare Network, a cooperative effort of 15 denominational boards. The goal of the group is to find solutions to certain healthcare challenges and develop areas of cooperation that would benefit all participating denominations, Wessels said.

DISTRICT CHANGES NAME

The New York District has changed its name to the Metro New York District, according to Dallas Mucci,

district superintendent. The name change was approved at the recent district assembly.

For the latest in news about the Church of the Nazarene, phone the Nazarene TeleNews Service (816) 333-8270 Updated Mondays, Wednesdays, and Fridays

HEARTFELT AT THE DAWNING

*Would dawn touch the horizon half so fair
without the night?
Would peace so sweetly be embraced
without the flight?*

*And would a crust be honey on the tongue
without the fast?
Or happiness so dearly treasured till
the sorrow's past?*

*I revel in Your rescue, Lord, because
I was so lost;
And marvel that for one so poor, You'd pay
so great a cost.*

—Ruth Glover

Rudi Von Briel



NAZARENE PUBLISHING HOUSE

Features of the Month

CRYSTAL SEA
RECORDINGS

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