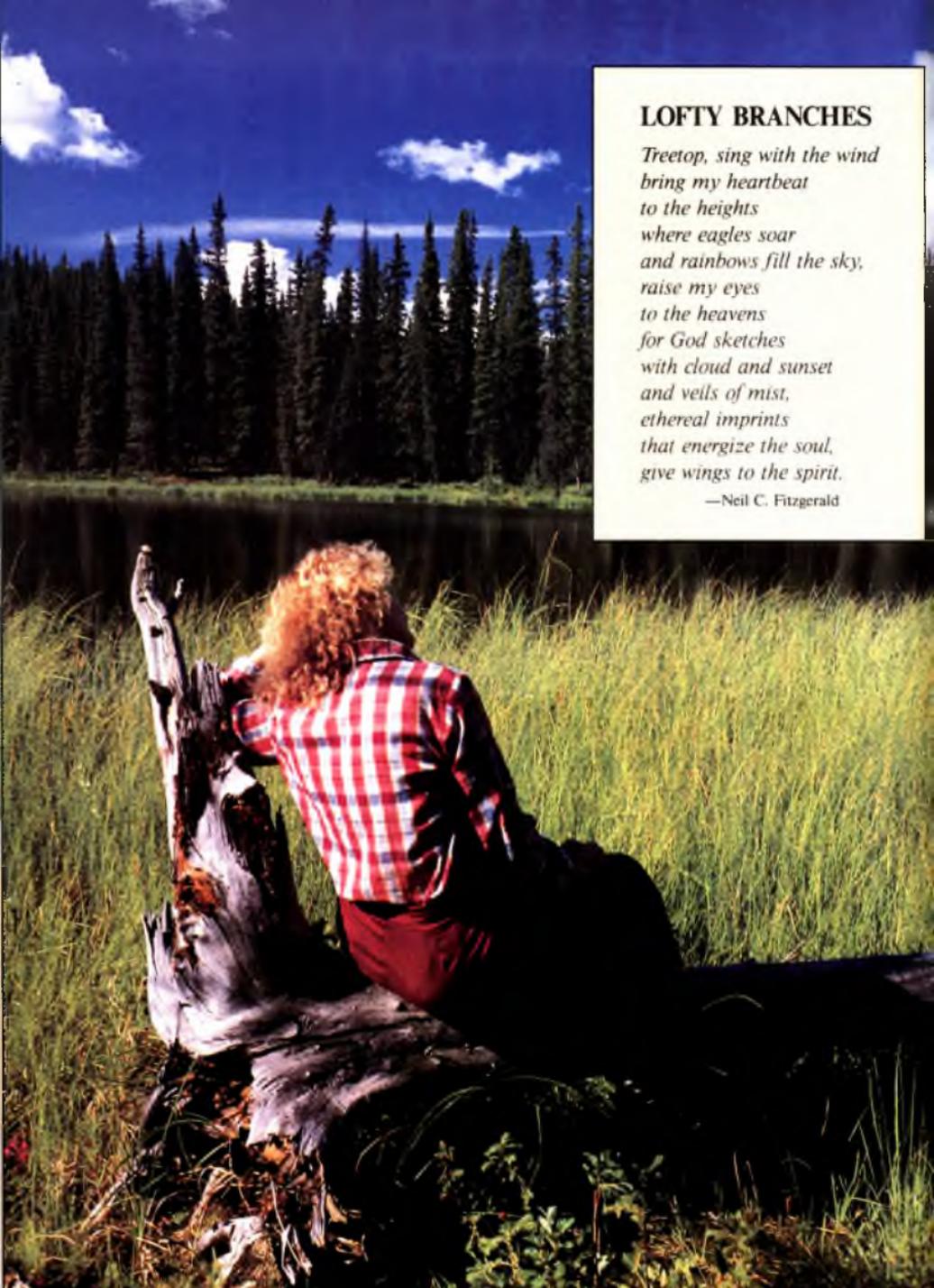


Herald of Holiness

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



CONTEMPORARY NAZARENE SONGWRITERS



LOFTY BRANCHES

*Treetop, sing with the wind
bring my heartbeat
to the heights
where eagles soar
and rainbows fill the sky,
raise my eyes
to the heavens
for God sketches
with cloud and sunset
and veils of mist,
ethereal imprints
that energize the soul,
give wings to the spirit.*

—Neil C. Fitzgerald

Herald of Holiness

CHURCH OF THE NAZARENE

FEATURE ARTICLES

Volume 80, Number 7
JULY 1991

12

Enjoying the Process

ERNIE MCNAUGHT



13

Soaring like an Eagle

MARILYN L. CHRISTMORE



DEPARTMENTS

6 Editor's Choice

MARK GRAHAM

8 The Readers Write

14-17, 41-43 News

MARK GRAHAM
TOM FELDER

35 Evangelists' Slates

36 Nazarene Roots

STAN INGERSOL

19

Contemporary Nazarene Songwriters



SPECIAL REPORT

46

Christian Holiness Association Celebrates Wesley Bicentennial

WESLEY TRACY



Inside front cover Lofty Branches

(a poem)

NEIL C. FITZGERALD

37

Peace Pact

(a poem)

E. RUTH GLOVER

PERSONAL EXPERIENCE FEATURE

2

The God Factor

DEL HAUG



CONTINUING COLUMNS

5 General Superintendent's Viewpoint

WILLIAM J. PRINCE

7 Into the Word

ROGER L. HAHN

9 Observer at Large

W. E. MCCUMBER

10 Rhythms of the Spirit

MORRIS A. WEIGELT

11 When You Pray

E. DEE FREEBORN

38 In a Woman's Voice

REBECCA LAIRD

40 Close to Home

TOM FELDER

THE GOD FACTOR

BY DEL HAUG

I want to thank you for those books you gave Nancy and me. They changed our lives!” continued the earnest young man, who had introduced himself to me as George. George who? Where had I met him? When was it? I searched frantically through the files of my memory trying to remember our earlier meeting. Responding to my puzzled expression, he described our first meeting six years previously. At last, the correct memory file was located, and I opened it to relive that encounter.

I had been in the midst of a moderately harried afternoon of family practice when I first met Nancy and George. They had asked to see me together first, and then separately, and the receptionist had made the appropriate bookings.

After introductions, George informed me, “Nancy and I have decided to live together. We don’t plan to marry, but we thought that we should have medical checkups before we move in together.”

Live-in arrangements had become very common, but I had never had a couple seek my advice before actually moving in together. I knew that it was not my role to give a moral lecture on the sanctity of marriage and the evils of adultery. How could I best help them? I asked a few other ques-

tions concerning their general health, and they were then shown to individual examination rooms.

As I proceeded with the physicals, in the back of my mind I was searching for wisdom as to what to say that might influence their relationship. Although I could not affirm their decision to live together outside of marriage, I knew that I could not impose my values on them. Nor could I judge them for making a decision based on standards different from my own. Any preaching would be a definite turnoff. Might it be

“We don’t need a piece of paper to make our relationship work.”

possible to sow some seeds that would stimulate them to think further about their feelings for each other?

They were both healthy, and a short while later we were sitting together again in my office. I began by affirming them in their concern for each other, and I told them I appreciated their concern that they would not bring any physical health problems into their life together. I probed a little

to better understand why they had decided to bypass the marriage route. Neither had a church background. Their home lives seemed to have been average, without any major trauma. Neither had had sexual relationships with others, and a high degree of commitment to each other was evident.

George told me that they had seen too much hurt resulting from failed marriages, and he did not want to have that happen. He felt that it might be less hurtful if there was no formal commitment other than their mutual commitment to live together in love.

Nancy felt that it was not a piece of paper that made a relationship work but the determination of two people to stick together. She said they did not need legal sanction for this, since they were committed to each other. She could see no benefit to going through a ceremony in order to obtain a piece of paper that would in no way hold their relationship together if things should subsequently become difficult.

As we talked, I thought of the books *Letters to Karen* and *Letters to Phillip*, by Charles Shedd. Occasionally, I had passed these books on to newly married couples, confident that their contents would prove helpful. When our time was up, I pulled the two booklets from my desk and offered them to Nancy and George, and said something like, “I’m

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“We don’t plan to marry, but we thought we should have medical checkups before we move in together.”

very impressed with the depth of your feeling and commitment to each other. I can sense that you sincerely want your love to grow, and I appreciate your openness about your decision not to marry. While I personally believe that love can *best* grow within the formal commitment of marriage, I want to wish you the very best in your relationship. These books were written by a Christian, but the advice in them is helpful to anyone who wishes to see their love grow. I hope and pray that you will find some of the ideas

helpful, and that you will find fulfillment as your love for each other grows.”

Our time was up. George and Nancy left the clinic. A few weeks later, I moved away from town to a different area and never saw them again.

Now, six years later, I had just completed a return visit to that town and was in the tiny airport waiting for my departure flight when George and I met by chance. “How did those two books change your lives?” I asked, anxious to learn more.

Bible quotations in this issue:

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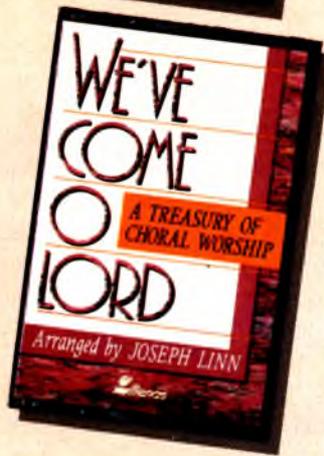
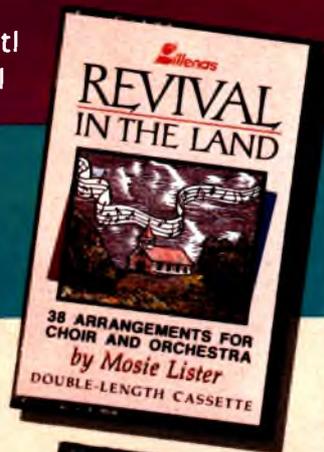
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“When Nancy and I left your office that day, we finished moving into my apartment. Later that same day, we started reading the books you had given us. We talked a lot about what we read, because some of the ideas were quite new to us. In the following days, our concepts of the meaning of commitment began to change. The books spoke of a Christian aspect of love, and we had never thought about any connection between religion and love. The following Sunday, we decided to go to church together. That was the first time we had ever done that.”

Glancing at the clock, George realized that it was almost my departure time, so he hurried on, “I can see now that God was working in our lives and opening our eyes so that we could see that we had been missing out on the ‘God factor.’ A few weeks later, we invited Jesus to be Lord of our lives. After that, our feelings for each other didn’t change, but we decided to stop living together until we could get married in the church. We wanted Christ to be the head of our home.”

The call for my flight came over the loudspeaker, and I had to say farewell without hearing the rest of his story, other than that in the following years they had been blessed with two children. They were very involved in the activities of the church and growing in their faith.

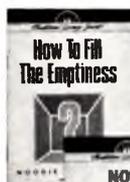
A few minutes later, I sat gazing out the plane window at the miniature landscape below. Suddenly, we lost contact with it as the plane rose into billowing clouds. I felt similarly out of contact with the world around me as I contemplated the meaning of George’s story.

I offered a humble thank you to my Heavenly Father for allowing me the privilege of sowing seeds, and being afforded the opportunity to learn of some of the results.

Del Haug lives in Outlook, Sask.

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Harvest

BY WILLIAM J. PRINCE

*The wheat harvest
is fascinating;
the spiritual
harvest compelling.*

We were driving from Nazareth to Jerusalem just as the sun was rising. It was harvest season, and at daybreak the fields were full of people. The husbands, wives, teens, children—old and young—were in the fields. The donkeys with sacks and baskets appeared here and there over the area. There were no great harvest machines as can be seen in America's midwestern breadbasket. There was no motorized machinery of any kind. The men had hand scythes, and the process certainly looked much the same as it would have in Bible times.

I was aware of the rocky soil that would not tolerate machines. The fields were beautiful with the ripened wheat. They were "already white unto harvest." We stopped to watch for a while. The people assumed different responsibilities. Some used the scythes to cut the wheat. Others followed to gather it into sheaves. Others would gather the sheaves to bind them, and still others would load the bound sheaves onto the donkeys.

I was caught up in the harvest. But as I watched this scene, I was reminded that today's activity was preceded by those who, months before, had prepared the rocky soil and sowed the seed.

The longer I watched, the more I became aware of other details. I saw women and children moving up into the extremely rocky foothills where large, awkward hand scythes could not be used to cut the wheat. The women had small scythes that they used to cut in these areas stalk by stalk. Even the children helped to gather up the remnant and conserve

the harvest.

I was aware of Jesus saying to His followers, "The harvest is plentiful, but the laborers are few; therefore beseech the Lord of the harvest to send out laborers into His harvest" (Luke 10:2, NASB).

This harvest of which Jesus speaks involves prayer. Prayer becomes a key issue in the spiritual harvest. It is true that there has never been a mighty outpouring of conviction that did not have its roots in prayer for revival. Intercessory prayer for the lost of our fields is imperative for God to be able to use His people as spiritual channels. At one point, John Wesley called the Methodists to prayer by declaring, "God does nothing but by prayer, and everything with it."

The call of God to the Church of the Nazarene is a persistent call to desperate intercessory prayer for our families, our churches, our communities, and our world.

The Scriptures link the spiritual harvest with spiritual activities such as prayer, fasting, weeping over the lost, repentance, and submission. The spiritual harvest fields are before the Church of the Nazarene as never before. Doors are opening to the message of Jesus Christ and His Holy Spirit around the world. We need a deepened spiritual concern and His holy strength to reach those that are hungering for the peace that only Christ can give.

It is true that nearly 6 billion people in our world depend on the Christians of the world to be strong, sincere, and shining witnesses to them. May the Lord of the harvest strengthen us by His Spirit for the great harvest of souls.





More than a Warm Feeling

She sang just prior to the sermon. As I watched the TV, I saw an attractive, nicely dressed, 40-something lady with a pleasing soprano voice. Her delivery was passionate—she really seemed to be moved by her song. When she concluded, a roar of applause went up from the large congregation. I thought about the song. With a pretty melody, it had been performed with skill, but it didn't seem to praise God, and it said little to encourage me in my Christian walk.

Music has been a significant part of worship from the days of Moses when he sang of God's power in delivering the Israelites from Egyptian bondage (Exodus 15). David and other writers gave us the beautiful Psalms, which have served as a part of Jewish and Christian worship through the ages. The Bible tells us that Jesus and His disciples and Paul and Silas sang hymns. Paul even encourages Christians to "sing psalms, hymns and spiritual songs" to God (Colossians 3:16, NIV).

In the Early Church, leaders like Ambrose of Milan encouraged persons to march through the streets singing songs to oppose the theological heresies that threatened the Christian faith.

For the first thousand years of the Church, music in worship was largely liturgical and was sung only by the clergy. But with the Reformation, Martin Luther took the music of worship to the people. Using the tunes of the popular music of his day (a trend that would be followed by Calvin, the Wesleys, and others), Luther added sacred words in the language of the people to be used in worship.

Isaac Watts, the 18th-century writer who gave us songs such as "O God, Our Help in Ages Past"

and "When I Survey," used his gift to create what has been called "rhymed theology." The theology that he presented was Calvinistic. If you read his lyrics, you will notice that his songs seldom extend an invitation to seek Christ.

But this was not so of the Wesleys. Probably the most prolific religious songwriter in history, Charles Wesley is reported to have penned almost 7,000 songs, among them, "And Can It Be?" and "A Charge to Keep I Have." Most of the Wesleys' songs are based upon Scripture. These brothers, our theological forefathers, are credited with creating the first "invitation songs," an outgrowth of their theology that emphasized man's part in responding to God's grace.

Among the rules the Wesleys set forth for the singing of hymns was that it should be done with "an eye to God in every word you sing," that is, our songs should be God-centered, expressing our praise to Him for His greatness, goodness, and salvation.

All of this leads me back to my concern that the music of our worship do more than give us a warm, fuzzy feeling. Some have criticized contemporary Christian music for being too worldly. But history shows us that if music is to reach persons outside the church, it must usually be couched in the music that will be heard on the street. This doesn't mean that we should ignore the great hymns of the church, only that we should remember that the great hymns are set to music that, when written, may have been popular in the streets.

But first and foremost, whether it

is set to guitars, synthesizers, a pipe organ, or a symphony, the music of worship should focus on God. As such, it should do several things. First, our music should communicate our response to God. In worship, we are responding to God's love, grace, peace, and restoration. Our music should express our praise and gratitude to Him.

Second, our music should be based on sound theology. The lyrics that we sing should encourage us to live better lives and to grow in the faith. If the message of our songs is based on incorrect theology, our growth will be stunted. Our music should always communicate truth. Third, our music should be evangelistic. Being a Calvinist, Isaac Watts did not emphasize the call to repentance. But as Arminians, our history calls us to worship with

***M**usic of our worship should do more than give us a warm, fuzzy feeling.*

songs that, used by the Holy Spirit, will cause persons to sense their need of God or will encourage them to go deeper with Him.

I thank God for the power of music and for the way He has gifted persons like the composers featured in this edition. We in the Wesleyan tradition are known for our love of music and for spirited singing in worship. May our music always be pleasing to God and nurturing to our souls.

HH

Portraits of Jesus in John



Willfully Blind

*If you were blind you would not have sin. But now you say, "We can see!" Your sin remains (John 9:41).**

As a child, I read a story about the struggles of a young soldier who had been blinded in battle. I tried to imagine what it would be like to be blind. I would shut my eyes tightly and try to move normally through our house and yard. (My experiment on riding a bicycle "blind" was short-lived.) In my childish imagination, part of the challenge was coping with whatever tragedy it was that blinded me. I never considered the possibility of being blind by my own choice. No normal person would. But many so-called *normal* people choose spiritual blindness on a regular basis.

The key to John 9 is verse 5, where Jesus states, "Whenever I am in the world, I am the light of the world." The understanding of Jesus as the light of the world was the centerpiece around which John laid out the story of the man who had been born blind. Strangely, Jesus' act of restoring sight to the blind man became the occasion for a debate between the newly sighted fellow and the Pharisees. Though the formerly blind man confessed his ignorance, he was the one with authentic insight. The Pharisees arrogantly pressed the attack against Jesus, but their spiritual blindness became increasingly visible as the story unfolded. Verse 40 confronts every reader with the decision of whether or not to continue in blindness.

John 9 is constructed in seven brief scenes. In the first scene, Jesus rejected the idea that the man's blindness was caused by his or his parents' sins and healed the blind man. The Light of the World

dispelled that man's darkness. The neighbors, who should have been rejoicing at the miracle, tightly shut their eyes to the light of Jesus in the second scene. The following three scenes show the Pharisees interrogating first the formerly blind man, then his parents, and then the man again. The issue of spiritual blindness begins to come to light in these scenes.

The fact that the man was healed on a Sabbath blinded the Pharisees to the Light of the World. Their attempt to manipulate the man into calling Jesus a sinner backfired. He confessed that Jesus was a prophet. Not every prophet performed miracles, but every Jew would have known that the ministries of Moses and Elijah had been marked by miracles.

They were the prophets *par excellence* and models for the final miracle worker, the Messiah. The insight of the man born blind was growing. The frustration of the Pharisees was growing and, in their disgust, they threw the man out (verse 34). They perfectly illustrated Jesus' comment in John 3:19, *The light has come into the world, and men loved the darkness rather than the light because their deeds were evil.*

The climax of the story comes in the last two scenes. Jesus finds the man he had healed and invites him into Christian faith. Verse 38 records the man's faith and worship; he has now truly passed from darkness to light. In the final scene, Jesus confronted the Pharisees directly. Their question, "We are not blind, are we?" reveals their spiritual arrogance. It means, "We can see quite well; we don't need any light." How

often we shut off the light of Christ because we think we have all the insight we need for ourselves!

Jesus' reply cuts to the heart of the issue. "If you were blind, you would not have [the guilt of] sin." In other words, if there was no light available, God would not hold them responsible for their sins. But in fact, the light of the world was standing before them. For them to claim to see when their eyes were shut tightly to the light of the world was the ultimate self-deception. Being willfully blind was their sin that remained.

When the light of the world stands before us, we can either permit that light to expose our evil and begin to walk in the cleansing

When the light of the world stands before us, we can begin to walk in the cleansing light, or shut our eyes and continue in sin.

light, or we can shut our eyes and continue in sin. There is no darkness like willful blindness.

For further study: (1) Read John 3:19-21; 12:35-36; and 1 John 1:5-7. Jot down what the light provides. (2) Reflect on the same verses and list what the light demands of you. (3) Identify a specific area in which you need to walk in the light, and ask the Lord to help you take the first step.

*Scripture quotations are the author's own translation.

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



Ballards the Best

From your March issue of the *Herald of Holiness*, an article titled "The Ballards of Memphis" was so moving that I made it a point to meet Joe Ann Ballard and her staff at the Neighborhood Christian Center while on a business trip to Memphis. The dedication with which she serves is a testimony to her spiritual foundation. In short, a beautiful holiness woman whose primary donational support comes from the Protestant churches and loving individuals from the Memphis community. Praise the Lord that Joe Ann didn't wait for a Nazarene revival to move our Nazarene denomination to its founder's roots, which are so deeply embedded in inner city outreach.

I praise God for her work and witness, and I praise God for your grit to publish such an article in a Nazarene publication. If we acknowledge her efforts, let's support her. If we praise God for her life, let's pray for her. If we consider her our sister in Christ Jesus, then let's not write of her and forget her like an abandoned child.

What are we willing to do as a denomination? What are we willing to do as Christians? What is our Lord saying to us as individuals? May it be a call to action and not to complacency.

*Charles J. Piche
Denver, Colo.*

Applause for the Ballards

We were delighted with the March 1991 issue. The picture of the Ballards on the front and the article about the wonderful work they are doing was so interesting to us. We hope that we may have more stories about minorities in ministry.

*Mr. & Mrs. Arthur B. Wright
Nampa, Idaho*

Catch His Spirit

I am late with this subscription. I thought because of my eyesight that I would not reorder. I go back to 1935, and remember Uncle Buddy saying, "A Nazarene without the *Herald* is a heathen." Wish you would print some of his chats, that our young crop of Nazarenes would catch his spirit.

*Erma Ruddle
Fulton, Ky.*

Wesley and the Sacraments

I want to commend you on your celebration of our Wesleyan heritage in your recent edition. Because of Wesley's tremendous legacy, it is no doubt difficult to summarize his life and teaching in a few brief articles (or books). Although your articles were very helpful, I have one suggestion.

Wesley's strong commitment to the practice and efficaciousness of the sacraments are definitely part of the essence of Wesleyanism. Wesley insisted upon the importance of infant baptism, new believer baptism, and faithful attendance to the Lord's Supper.

I support you and your efforts for Christ.

*Tom Phillips
Kansas City, Mo.*

Can Help Us All

As a Christian from a Catholic background, I would like to congratulate the *Herald of Holiness* for its many fine articles. I'm so impressed with the *Herald*.

*Bob Crump
Bridgeton, Mo.*

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Satisfactions and Concerns

Some of my friends, at a breakfast meeting, read papers that were supposed to assess my ministry and my place in the history of our church. That they would take time and trouble for this was, to me, a little embarrassing and even amusing.

I am under no illusions about my stature and influence. My contribution to the church has been erratic, minimal, and highly dispensable. What the church has meant to me is vastly more significant. I have given little but received much.

How well they knew me did surprise me, and I give full marks to a single phrase in one paper that sums me up quite well: "Out of step."

My own contribution to the occasion—requested, not volunteered—was to summarize my satisfactions and concerns as I reviewed the past and anticipated the future.

I have decided to share those satisfactions and concerns with those who read this column.

Having preached the gospel of Christ for over 50 years, I have enjoyed some immense satisfactions, and I have developed some genuine concerns. I offer the satisfactions first.

1. I've had the satisfaction of a wonderful marriage and a happy home with the woman who brought me to Christ and who became and remains my dearest, truest friend.

2. I've lived in fellowship with the church, the best people on earth, who have always treated me better than I deserved.

3. I have preached the gospel for 50 years and still rejoice in it as the power of God for salvation to all who believe.

4. I taught in two of our colleges for nine exciting years, where I learned more than I taught, and where the fellowship was enriching and joyous.

5. Writing has been a satisfying way to extend my ministry beyond those who were in earshot and awake as I preached.

6. The greatest satisfaction of all has been a daily journey with God in Christ through the Holy Spirit. His love has abounded in every situation.

Briefly, these are my concerns:

1. I am concerned that our church may exist with a doctrine of holiness that goes unpreached because we are unwilling to live by it.

2. I am concerned that loss of faith shall cause too many ministers to substitute popular psychology, flavored with religion, for the gospel of Jesus Christ.

3. I am concerned that a residual anti-intellectualism in the church may discourage the adequate preparation of many who enter our pulpits.

4. I am concerned, on the other hand, that many will offer as preaching an orthodoxy that is sterile, not having been anointed by the Holy Spirit.

5. I am concerned that growing bureaucracy, in the unwise exercise of a misconceived authority, will stifle the spiritual life and growth of the church.

I am neither historian nor prophet. I claim no special expertise as an interpreter of the past or a forecaster of the future. My satisfactions will remain intact forever, but my concerns may never

Having preached the gospel of Christ for over 50 years, I have enjoyed some immense satisfactions, and I have developed some genuine concerns.

be actualized. If they prove to have been needless, I will be happily mistaken, for I love the church and want it to be the instrument of God for entering human lives with saving love and power.

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



Fear of Commitment

A “new” phobia has been identified. It is the fear of being tied down too tightly by commitments. It is visible at nearly every level of society. One suggested designation for it is, “commitment-phobia.”

Many marriages fail because the level of commitment is incomplete. Some persons even prefer to avoid marriage (often by living together) for similar reasons.

The declining number of commitments to full-time ministry has created major problems for a number of denominations. Churches are being combined or closed because of the lack of ministers.

One local congregation has decided to only ask for short-term commitments for Sunday School teachers—for three months at a time. There is a growing proportion of short-term missionaries.

Is “commitment-phobia” at the heart of all of this? What is going to happen if the trend becomes an epidemic? Is it already an epidemic?

There is a temptation to keep all of our options open—to avoid getting trapped into something. When we transfer that same temptation into the patterns of spiritual development, we undermine possibilities for growth.

Refusal to make a complete consecration to Christ is at the core of spiritual failure. Short-term commitments in the Kingdom matters spell disaster.

Jesus spoke of the dangers of “commitment-phobia.” He called His followers to deny themselves and, “take up their cross and follow me” (Matthew 16:24, NIV). In the parable of the great banquet, those who made excuses were excluded. The cost of being a disciple was nothing less than everything. Dietrich Bonhoeffer called it

“single-minded obedience.”

A qualified commitment does not qualify as a commitment at all. Qualified commitments are actually self-deception—the desire to have the best of both worlds without paying the price of either.

Dietrich Bonhoeffer, in *The Cost of Discipleship*, calls attention to the way in which we carefully qualify the call to single-minded obedience. We use fanciful interpretation and adroit rationalizations to tone the call of Jesus down to a comfortable level.

Bonhoeffer gives a number of examples of the ways in which we retranslate the demands of the gospel. As Eve was tempted by the serpent in the Garden, we convince ourselves: “Surely, God does not intend such radical obedience!”

When we reinterpret the commandments of our Lord to suit our own situations, we have become Pharisees who use the law to avoid the law. Jesus called them “white-washed sepulchres.”

Sheldon van Auken, in *A Severe Mercy*, records an entry from his spiritual journal: “It is not possible to be ‘incidentally a Christian.’ The fact of Christianity must be overwhelmingly *first* or nothing” (p. 86).

His own movement toward commitment was accelerated by the realization that it was not simply the choice of whether or not to accept Christ. “It was a question of whether I was to accept Him—or reject. . . . There was a gap *behind* me, too. . . . There was only one thing to do, once I had seen the gap *behind* me. I turned away from it and flung myself over the gap *towards* Jesus” (pp. 98-99).

His commitment, however, was still incomplete. He records the dilemma clearly: “I wanted . . . Christ now and then, like a loved poem I could read when I wanted to. I didn’t want us to be swallowed up in God. I wanted holidays from the school of Christ” (p. 136).

Later, the imminent death of his wife, Davy, led Sheldon to the struggle of completing commitment. He placed all of the wonderful memories of the past and all of the possibilities of the future into a ball. “And then I offered-up all of it to the King. . . . That offering-up was perhaps the most purely holy and purely loving act of my life” (pp. 158-59).

Refusal to make a complete consecration to Christ is at the core of spiritual failure.

Later, C. S. Lewis termed the death of Davy, “a severe mercy. A mercy as severe as death, a severity as merciful as love” (p. 211). Lewis understood, as well, that it is not possible to incidentally be a Christian.

Suggested Spiritual Journal Entries:

1. Evidences of single-minded obedience in my life pattern.
2. Overcoming “commitment-phobia” in my circumstances.

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

More Fundamentals for a Life of Prayer



Last month we looked into the fundamentals of **intentionality** and **consistency** in building a life of prayer. We proposed that where intentionality spoke of commitment, consistency suggested obedience and discipline. It is not surprising that anything worthwhile in life begins with these two building blocks. It is no less true in developing a life characterized by the pattern of prayer.

A third fundamental to consistent prayer is **expectancy**. Praying is not just another "duty" or "obligation" in the list of Christian "oughts." We do not pray in order to qualify as a good Christian. Rather, we come to the Father with expectancy. It speaks of faith and of hope. What, then, should I *expect* (have faith for) when I pray?

First, I can expect a *presence*. I can have faith that when I come to the secret place, my Heavenly Father will be there to meet me. He *wants* to be with me; He wants me to know Him. The whole of John 17, Jesus' high priestly prayer, demonstrates an acute awareness of the presence of the Heavenly Father. No empty, dutiful praying here; there is communication and communion!

Second, I can expect a *hearing*. Part of the drawing and attraction to prayer is the belief that I *will* be heard! It is the living, personal, hearing God who waits for me to come into His presence. Isaiah declares, "O people of Zion, who live in Jerusalem, you will weep no more. How gracious he will be when you cry for help! As soon as he hears, he will answer you" (30:19, NIV). The Psalmist assures us, "... the Lord will hear when I call to him" (4:3, NIV).

Expectancy, or *prayer in faith*, is not the same as *faith in prayer*. Maxie Dunnam puts it this way: "Certainly *faith in prayer* may be presumptuous and clamorous, presenting ultimatums to God and demanding his acquiescence. But *prayer in faith* is different. It may ask and keep on asking. Indeed, it may be clamorous. But all that the asking and pleading is, is entire submission to the will of God. Our faith is not in prayer, but in God. In prayer we may plead passionately for our needs, but our faith is in God; thus we can close our petitions as Jesus did, 'Thy will be done'" (*The Workbook of Intercessory Prayer*, Upper Room, 25).

Which brings me to the fourth and final essential element in a life of prayer, that of *humility*. Humility speaks of submission and of rest. As Dunnam has suggested, if our faith is in prayer (which usually means obvious, positive answers), then we may be in trouble. However, to pray in faith (or expectancy) is to be willing to acknowledge the sovereignty of God and His right to answer my prayer in any way He deems best for me. In fact, that is exactly where my faith resides, that in all things God is working for the good of those who love Him (Romans 8:28).

Humility is to realize that there is no higher prayer (and probably none more difficult) than, "Thy will be done." It is significant to me that at the end of His ministry, Jesus, the Son of God, ended His prayer in Gethsemane with such a

declaration.

We need to acknowledge that praying "Thy will be done" can be approached in at least two ways. One is to see it as fatalistic and hopeless. It is to decide that the situation is so far gone that I pray in a spirit of resignation. This can lead to despair, discouragement, and depression.

The other approach is to pray out of faith and deep hope in the One who died and lives again! This is the God who paid the ultimate price for our redemption and who loves us beyond our comprehension. He *wills* the very best for us and sees to it that His will is carried out! I can pray in true submis-

Does God have the right to answer my prayer in any way He sees fit?

sion and rest, "Nevertheless, thy will be done."

What an honor it is to address the holy God, to come into His presence with boldness. To think that He would stoop to listen and hear me, that is good enough. How and when He answers matters little in the light of His willingness to shower me with His grace and live His life through me. What more could I ask?

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

ENJOYING THE PROCESS

BY ERNIE McNAUGHT

It is easy to get so overwhelmed by the aches and pains and scrapes of the process that you lose sight of the goal.

One of my dreams is to some day climb Mount Hood. On those beautiful, clear Oregon mornings when I watched its rugged head raised majestically above Portland, I really longed to know what it would feel like to see the world from the top of such a grand mountain.

I got excited just imagining looking down at the valleys below from the summit. I imagined my heart pounding from the rigorous climb, my breath short because of the high altitude, and my knees becoming weak from the demanding exertion of energy required to make it to the summit. But, most of all, I imagined the exhilaration of reaching a goal—of accomplishing a lifelong dream.

The *process* of getting to the top is not something I like to think about much. When I do think about it, all I can imagine is the exhausting climb, the sore feet, the strained muscles, and the seemingly endless trek up the backside of a mountain, where beauty can't even be seen, let alone appreciated. What good is all of that!

The journey of the Christian life seems to me to provide some striking parallels. I often get so overwhelmed with the process that I lose sight of the goal. I can't see any reason for enduring this hard and sometimes painful process. I get really weary and tired.

My guide, Jesus himself, knows that the process is a part of the goal, if not the goal itself. He has

experienced that which I can only imagine.

He has walked this path before. He has gone through the dark side of the mountain, the brush filled valleys, the rocky crevices. None of this difficult climb catches Him by surprise. If I can just keep my eyes on Him, and once in a while catch the gleam in His eyes that comes from having already experienced the goal, I can endure the process much easier. In fact, the process becomes the goal for me when I understand that my Guide is taking me through the rough, rocky, steep path so I, too, can experience the thrill of the top. In fact, understood properly, I can even praise Him for the process.

How great the top will be. How necessary the process is!



Camérique

SOARING LIKE AN EAGLE

BY MARILYN L. CHRISTMORE

Why is it so tempting to hold on to a safe perch when the call is to throw ourselves into the open spaces of His love?

I have always been inspired by watching the magnificent flight of eagles. Spreading their large wings, they seem to be on top of the world with no cares and everything under control. It is not surprising that one of my favorite Scripture promises is, "They shall mount up with wings as eagles" (Isaiah 40:31).

Recently, however, the Lord revealed to me through this Scripture how "uneaglelike" my life had become.

I picture an eagle sitting on a branch high above the canyon floor, its glossy feathers shining in the sun. This eagle, like many I have seen, appears rather plump. It must be awfully heavy even for that limb. I could identify with that. I had been feeling heavy. I seemed to be loaded down with

the problems and demands of daily living.

But the resemblance ends there, for the eagle takes off from the branch. Flapping his wings a few times to get high enough to catch the updrafts, he then incredibly expects the principles of aerodynamics to keep him aloft. Floating far above the ground, he seems to have no knowledge of how much he would suffer if he fell to the rocks below.

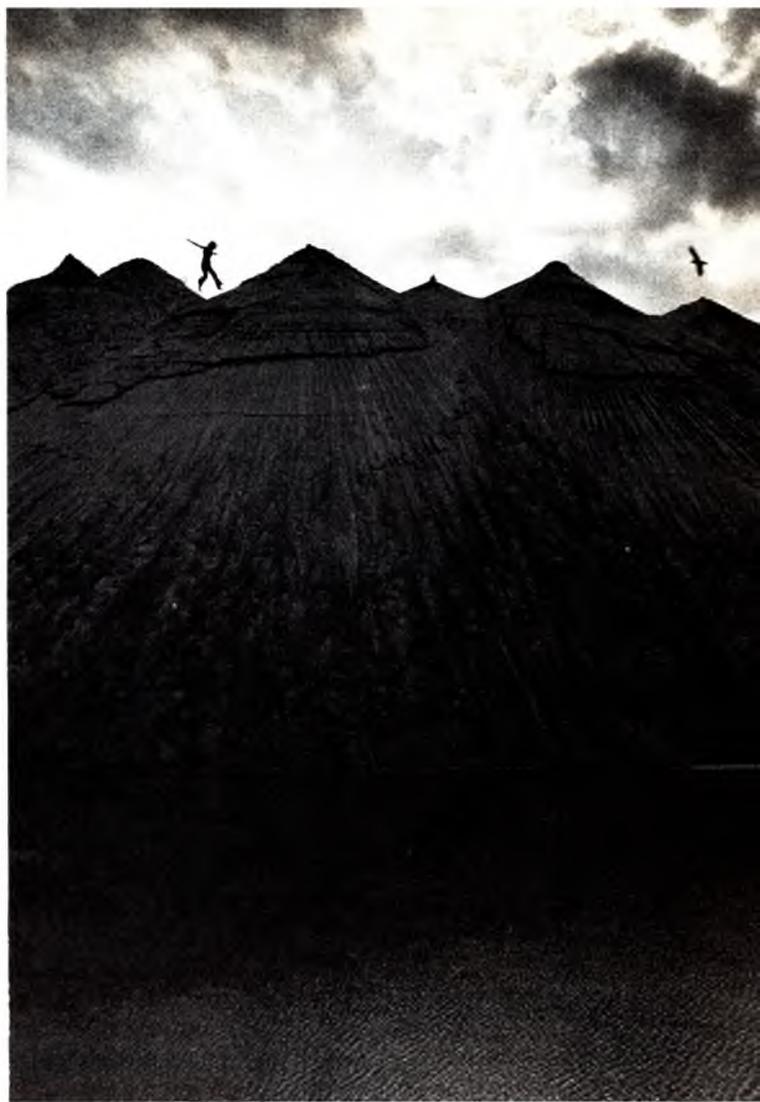
Does it really make sense for the eagle to be up there flying around? Maybe not in my way of thinking, but the eagle instinctively knows he will be held up in the invisible air.

"Why, then," I asked myself, "is it so hard to let go of the problems in my life? Why do I give Him this situation or that one, but not the whole of my life?"

An eagle could never fly holding on to a branch with one leg. Neither can we. We must let go by faith. But it is hard, even for those of us who have known Christ for a long time, to continually throw all our weight, all our cares, and even all of our joys on Him. What happens, though, when we keep something back, is that it tends to get heavier and heavier until we are no longer able to fly.

Copying the eagle, I picture myself trusting all my heaviness to the supporting power of His love. Letting it go, soaring free, upheld by His invisible love. Up here I can see far and near. I see people and their bustling activities on the canyon floor below. But, look! I can see distant peaks and clouds. I realize how im-

continued on page 44



Wes Lyle

WAR, DISASTERS PUT STRAIN ON RELIEF EFFORTS

The Persian Gulf War and recent disasters around the world have put a strain on monies available for relief efforts.

The international office of Nazarene Compassionate Ministries reports that total giving for compassionate ministries is ahead of last year, but a larger percentage of those funds are designated for specific disasters that have occurred around the world.

According to Tim Keeton, NCM financial manager, giving for designated projects such as relief for refugees in the Persian Gulf or victims of the Peru earthquake, rose from \$7,000 in January to \$44,000 in March. However, nondesignated giving has declined from its high of \$129,000 in January, although Keeton noted that this type of giving traditionally drops off for a few months at the start of the year.

"While crises prompt a quick emotional response, NCM is responding to urgent needs around the world all year long," said Bob Prescott, NCM grants manager. "This assistance is funded from regular nondesignated donations from churches and individuals. The nondesignated giving is needed in addition to giving for specific disasters."

tion to giving for specific disasters."

Since January, NCM has sponsored relief efforts for refugees in the Middle East, for victims of earthquakes in Peru, Costa Rica, and Panama, for those affected by deadly cyclones in Bangladesh and the Philippine Islands, and flooding in Malawi and Haiti. Most of these efforts have consisted of providing medicines, food, shelter, and clothing. In places like Bangladesh, NCM provides support and materials for the people to grow their own food.

All funds designated for a specific relief project are used for that purpose, Keeton said. Often, NCM will actually distribute more than what was received. For instance, NCM responded at once to the Bangladesh cyclone that killed more than 130,000 people even before donations began to arrive. According to Keeton, "We were anticipating Nazarene generosity."

Even without disasters, NCM provides relief and supplies to numerous world areas. These efforts are funded through nondesignated giving, which is used for programs such as national pastor self-help projects and child educa-



A worker for MAP International, an international relief agency, loads a ship of medicines to be sent to Kurdish refugees. Nazarene Compassionate Ministries provided thousands of dollars to purchase the medicine. (Photo courtesy of Nazarene Compassionate Ministries)

tion programs. These funds are also used to teach people how to grow food in their area or to teach them a trade. The focus is on helping people learn how to provide for themselves without having to depend on others.

Funding for these programs are strained when several disasters occur in a short period of time. Some relief efforts are also hampered as a result of one calamity occurring on the heels of another. Keeton noted that while \$6,800 was received in response to the Peru earthquake Apr. 5, only \$340 was received to help victims of the Costa Rica/Panama earthquake three weeks later.

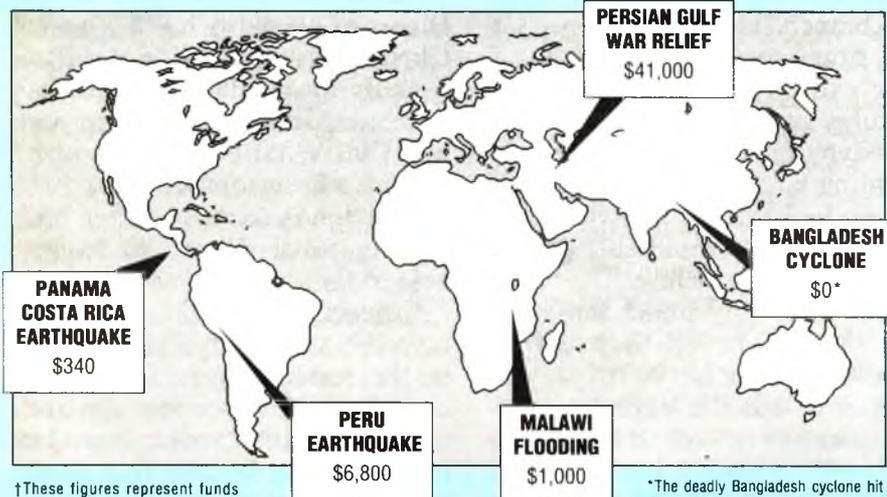
Churches are encouraged to continue responding to specific needs; however, Keeton stresses the importance of providing nondesignated funds so that ongoing compassionate ministries will not suffer.

"More and more, Nazarenes are channeling their response to world crises through their local church rather than to appeals from secular groups," Prescott said. "Giving through NCM not only delivers needed help but also shares the message of Jesus' love."

NCM responds to most major natural disasters, and churches may send funds designated for those projects as soon as the need is known. All monies given for disaster and hunger relief efforts are approved ten percent specials. Checks should be made payable to "General Treasurer, Church of the Nazarene" and sent to NCM.

NAZARENES RESPOND TO RELIEF EFFORTS†

(Funds received as of May 8, 1991)



†These figures represent funds received from churches, individuals, and foundations.

*The deadly Bangladesh cyclone hit the nation during the first week of May 1991. Therefore, no funds had been received as of May 8, 1991.

Source: International Office of Nazarene Compassionate Ministries
Graphic: Nazarene News Service

BY MARK GRAHAM and TOM FELDER

SHUTTLE CREW INCLUDES NNC GRADUATE

Richard J. Hieb, a 1977 graduate of Northwest Nazarene College, was one of seven crew members aboard the Space Shuttle *Discovery*, which went into orbit Apr. 28. Hieb was a mission specialist with the *Discovery* crew.

Hieb began working for NASA in 1979 and was selected as a shuttle astronaut in 1986. Following the *Discovery* mission, Hieb is scheduled to fly again in early 1992 aboard the new Space Shuttle *Endeavor*.

Several Nazarenes were invited by Hieb to witness the launch. These included Phil Riley, Sunday School Ministries Division director, and his wife, Shirley; Gordon Wetmore, Northwest Nazarene College president; Darrell Marks, chairman of the Division of Mathematics and Science at NNC; and D. E. Hill, NNC professor emeritus, and his wife, Helen.

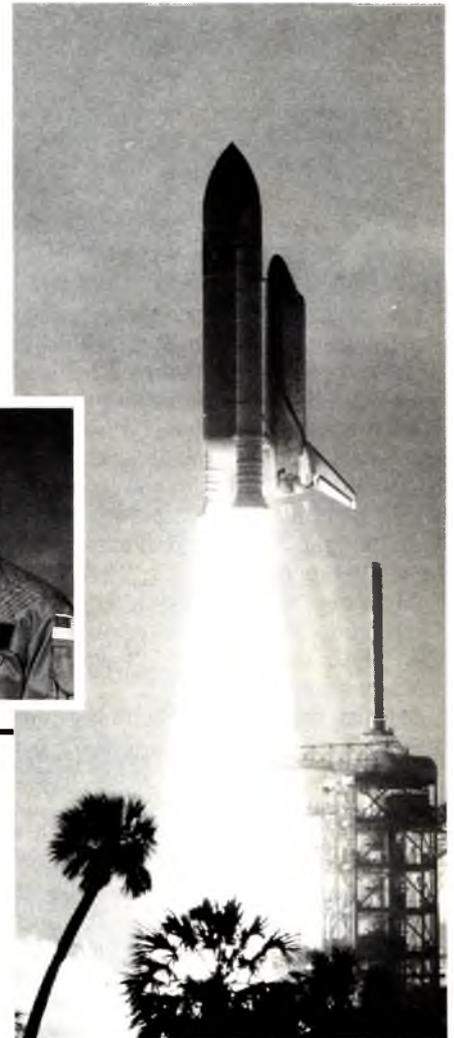
More than 20 NNC professors and

alumni also went to witness the launch, which was originally scheduled for Feb. 26 and then again for Apr. 23.

Since the launch was rescheduled, most of the guests had to return home; however, the Rileys were able to return for the launch.

The Rileys met the Hieb family in Jamestown, N.Dak., while serving as superintendent of the Dakotas District. The Hiebs were members of the Church of the Nazarene in Jamestown.

Richard J. Hieb, NNC graduate, was a mission specialist aboard the recent flight of the Space Shuttle *Discovery*. The *Discovery* lifted off at 7:33 A.M., Apr. 28, from Kennedy Space Center in Florida. (Photos courtesy of NASA)



HAITIAN LEADERS GATHER IN FLORIDA

Nearly 250 Haitian leaders from the U.S. and Canada gathered in Lake Worth, Fla., recently for the 1991 Haitian Pastors' and Leaders' Conference on Holiness Evangelism. This was the first such gathering for Haitian pastors of the Church of the Nazarene, according to Michael Funk, multicultural ministry consultant for the Church of the Nazarene.

Paul Orjala, professor of religion at Point Loma Nazarene College, was the featured speaker for the conference. Orjala pioneered the work of the Church of the Nazarene in Haiti in 1950.

The conference also included workshops on Sunday School organization, church management, and spiritual gifts. Musicians from various Haitian churches provided music for the worship services and general sessions.

"The potential for Haitian church planting is unique among all other cultural and language groups in Canada and the U.S.," Funk said. "Unlike other groups, there seems to be an abundance of pastors who have immigrated from Haiti or have responded to God's call to preach after their immigration. Haitian people are very open to the gospel, and the opportunities for

evangelism among this group are encouraging."

The conference also included the organization of a Haitian Strategy Committee, which will develop a national church planting and church growth plan for Haitians in Canada and the U.S., Funk said. The committee will coordinate its work through the local districts and will be supervised by Church Extension Ministries.

Currently, there are 31 Fully Organized Churches, 10 Church-Type Missions, and two Bible classes serving Haitians in the two countries. Member-

ship in these churches is 3,536, with a total of \$384,464 raised for all purposes in 1990. Growth in Haitian Nazarene churches has been above the average for Anglo churches in Canada and the U.S., Funk said.

STUDENT LEADERS MEET FOR ANNUAL CONFERENCE

Nearly 100 student leaders from Nazarene colleges and universities met at Point Loma Nazarene College recently for the annual Nazarene Student Leadership Conference. The theme of the conference was "Taking Up His Towel."

The conference featured workshops and general sessions directed by PLNC professors and Jim Bond, PLNC president. The meeting concluded with a Communion service directed by PLNC Chaplain Gerard Reed.

In addition to business sessions and

workshops, the students were treated to a cruise of San Diego Harbor, a visit to Sea World, and a Ken Medema concert.

Kyle Poole of Trevecca Nazarene College was elected student cochairman for the coming year. He will serve with cochairman Stephen Nease, education commissioner. Erin Nash, TNC, was elected vice-chairman, and Dustin Ledford, MidAmerica Nazarene College, was elected treasurer.

The 1992 conference will be held at Southern Nazarene University.

L.A. PASTOR HELPS POLICE NAB CON MAN

David Iglesias thought he recognized a scam, and he was right. Iglesias, pastor of Los Angeles First Spanish Church of the Nazarene, set a trap and helped police apprehend a con man who had already bilked at least three other Nazarene churches.

Iglesias received a call on a recent Monday afternoon from a man claiming to be Robert Scott, World Mission Division director. The man, not realizing that Iglesias knew Dr. Scott, told the pastor about a missionary who was stranded in L.A. According to the con man, this missionary had been robbed and had no money, and it would be a couple of days before money could be wired to him. The caller wanted to know if Iglesias could provide money for a hotel room and food.

"I knew that our World Mission Division doesn't treat missionaries like this," Iglesias said later. "I was sure this was a con game."

Iglesias played along, hoping to put an end to the con. He arranged for the "missionary" to meet him at his office, then called police.

When the missionary arrived at his office, Iglesias convinced him to repeat his story into a tape recorder. "I told him that headquarters always requires details to insure that we give money to the right person," Iglesias said.

Iglesias also made sure a witness was in the room and even marked the money he gave to the man.

The police arrived within a few minutes and arrested the man. The con

man continued to claim that he worked for Robert Scott, but a quick call to Dr. Scott refuted that story.

According to Detective Dimauro of the Los Angeles Police Department, the man, who identified himself as David Burns, was charged with theft by impersonation, a misdemeanor. Dimauro stated that the amount stolen was not enough for a felony charge and said the man would probably be released on probation.

Both Iglesias and Det. Dimauro warned pastors to be alert for similar schemes. The con man used a lot of terminology and names that would indicate that he knows something about the Church of the Nazarene. He mentioned having attended The Lamb's in New York, Golden Gate Community in San Francisco, and Grace Church in Kansas City. He also called pastors at a time when headquarters offices were closed.

Dimauro urged pastors to "always verify the story" when someone asks for money. He suggested that whoever receives such a call find out what local church the caller has attended and call that pastor.

Although other pastors spent money on the con man, Iglesias said that he would probably have done the same thing in their situations. He said he was fortunate to know the caller was not Dr. Scott and to recognize other inconsistencies in his story. He credited the other pastors for paying hotels and restaurants directly and using credit cards.

ENC BEGINS CONSTRUCTION ON NEW LIBRARY

Construction has begun on the new library on the campus of Eastern Nazarene College, according to ENC President Cecil Paul. The new facility will more than double the college's library space.

Planning for the library began in the early 1980s after a team from the New England Association of Schools and Colleges cited increased library space as a primary need for ENC.

The new library will be a freestanding structure attached at the basement level to ENC's existing Nease Library. It will consist of a basement and three levels with a total of 29,000 square feet of floor space.

The Nease Library is connected to

the Gardner Administration building and both are listed by the City of Quincy's Historical and Architectural Inventory as historically significant. The exterior of the new library has been designed to complement the existing buildings.

CNC BOARD REELECTS COULTER

Riley Coulter, Canadian Nazarene College president, was reelected to a five-year term by the college's Board of Governors at their annual meeting recently. Coulter was elected president of CNC in Mar. 1990.

In other business, the Board of Governors appointed David Neale as col-



Pictured (l. to r.): Richard Jordan, Northwest Indiana District superintendent; Dorothy Kuhn, district NWMS president; and Tom Nees, director, Community of Hope and Nazarene Compassionate Ministry Canada/U.S. at the Northwest Indiana District Compassionate Ministries Conference.

NORTHWEST INDIANA HOSTS COMPASSIONATE MINISTRIES CONFERENCE

Approximately 150 pastors and laypersons recently attended the Compassionate Ministries Conference sponsored by the Northwest Indiana District. This was the first district-sponsored conference of its kind, according to Richard L. Jordan, district superintendent.

Tom Nees, pastor of Community of Hope in Washington, D.C., and director of Nazarene Compassionate Ministries, Canada/U.S., was the featured speaker.

During the past year, the district assisted 17 families from the Highland Church of the Nazarene who lost their homes in the November 28 flooding of the Calumet River. Churches on the district raised more than \$2,050 to supplement \$3,400 raised by the Highland Church.

The conference was planned and directed by the district's Compassionate Ministries Advisory Council.

lege chaplain, approved the new Distance Education Program, and increased salaries for faculty and staff.

Robert Collier was elected to serve as chairman of the Board of Governors for 1992-93. Other board officers include Daniel Gales, vice chairman, and Wesley Campbell, secretary.

NAZARENE COLLEGE AND UNIVERSITY GRADUATIONS

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

OLIVET NAZARENE UNIVERSITY

Leslie Parrott, *president*

DATE: May 11

TOTAL GRADUATES: 350

UNDERGRADUATES: 264

GRADUATE DEGREES: 77

ASSOCIATE DEGREES: 7

COMMENCEMENT SPEAKER:

Mark Hatfield
Republican Senator from Oregon

BACCALAUREATE SPEAKER:

James Bearden
South Carolina District superintendent

HONORARY DEGREES:

J. Kenneth Grider
Nazarene Theological Seminary professor
Miriam Hall
Children's Ministries director
Minnie Willis
ONU Spanish professor

HIGHLIGHTS:

- Posthumous degrees were awarded to three seniors killed in a November 1990 traffic accident: Alex Anderson, Andrea Green, and Cindy Langdon.

SOUTHERN NAZARENE UNIVERSITY

Loren Gresham, *president*

DATE: May 19

TOTAL GRADUATES: 212

UNDERGRADUATES: 174

GRADUATE DEGREES: 38

COMMENCEMENT SPEAKER:

Stephen W. Nease
education commissioner

BACCALAUREATE SPEAKER:

Jerry White
Northwest Oklahoma District superintendent

HIGHLIGHTS:

- Stephen Nease was honored for his leadership and service to Christian higher education.
- Don Beaver, vice president for academic affairs, was honored upon his retirement after 43 years of service to SNU.

MIDAMERICA NAZARENE COLLEGE

Richard Spindle, *president*

DATE: May 6

TOTAL GRADUATES: 378

UNDERGRADUATES: 327

GRADUATE DEGREES: 51

COMMENCEMENT SPEAKER:

Myron S. Augsburg
Christian College Coalition president

BACCALAUREATE SPEAKER:

Richard Spindle

HONORARY DEGREE:

Russell Human,
Minnesota District superintendent

NAZARENE THEOLOGICAL SEMINARY

Terrell C. Sanders, *president*

DATE: May 20

TOTAL GRADUATES: 78

MASTER OF DIVINITY: 59

M.A. IN MISSIOLOGY: 7

MASTER OF RELIGIOUS EDUCATION: 12

COMMENCEMENT SPEAKER:

Jerald D. Johnson
general superintendent

BACCALAUREATE SPEAKER:

Terrell C. Sanders

HIGHLIGHTS:

- Terry Hudson, M.Div., graduated with 4.0 grade point average.

MOUNT VERNON NAZARENE COLLEGE

LeBron Fairbanks, *president*

DATE: May 20

TOTAL GRADUATES: 200

COMMENCEMENT SPEAKER:

Dennis Kinlaw
chancellor, Asbury College

BACCALAUREATE SPEAKER:

LeBron Fairbanks

HIGHLIGHTS:

- Second-largest graduating class in college history.
- William Bennett, MVNC's first and only registrar, took part in his last commencement.



Doug Smith, grandson of MidAmerica Nazarene College's founding president, the late R. Curtis Smith, was among 378 students to graduate from MANC this spring.

NAZARENE BIBLE COLLEGE

Jerry D. Lambert, *president*

DATE: May 27

TOTAL GRADUATES: 51

CERTIFICATES: 34

COMMENCEMENT SPEAKER:

Donald D. Owens
general superintendent

BACCALAUREATE SPEAKER:

Hiram Sanders
Missouri District superintendent

TREVECCA NAZARENE COLLEGE

Homer J. Adams, *president*

DATE: May 13

TOTAL GRADUATES: 433

UNDERGRADUATES: 288

GRADUATE DEGREES: 145

COMMENCEMENT SPEAKER:

Millard Reed
TNC president-elect

BACCALAUREATE SPEAKER:

James Bearden
South Carolina District superintendent

HONORARY DEGREES:

James Bearden
D. Eugene Simpson
North Carolina District superintendent

HIGHLIGHTS:

- First parent and child graduating together: Barbara White (management of human resources) and daughter, Meshelle (B.S. in biology).
- Tina Day of Dale City, Va., graduated with a 4.0 grade point average while pursuing a double major in elementary education and social science.



Dr. Dean Wessels
Director

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

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Your support of the Pensions and Benefits Fund makes possible the "Basic" Pension Plan for over 3,500 retired Nazarene ministers and widows or widowers of ministers. Since your support has made it possible, you deserve to know the results of the over \$6.3 million paid out from this Fund in 1990. The following excerpts from letters received recently by the Pensions office demonstrate the impact of your faithful giving.

... Through the years my husband and I intended to thank you for the "Basic" Pension. It has meant so much in helping us many, many times. We began our work together 52 years ago. When we retired in 1972, we continued to be active in the church until his final illness forced my husband into a convalescent center. Today I find myself very busy and happy to be used by our Lord, and thankful for those who support the Pensions and Benefits Fund which makes this possible.

... Thank you so much for the monthly check. I don't know how I could pay my bills without it. I pray God's choice blessing upon you each one.

... Thank you so much. I always tried to pay the Pensions and Benefits Fund amount in the past, but never realized what a real benefit it would be to me in retirement. The check each month relieves a lot of the financial burden.

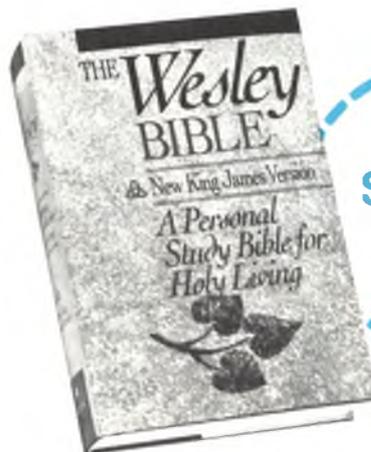
The "Basic" Pension Plan is made possible through the Pensions and Benefits Fund received from local churches on participating districts. No General Budget monies go for payment of these benefits. Therefore, your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

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CONTEMPORARY NAZARENE SONGWRITERS

Creating a Tradition

The *Herald of Holiness* is trying to start a tradition. This is the second year of the effort. We want to make each July issue of the magazine a fine arts edition, which features Nazarenes engaged in the arts. Last year, we presented “A Gallery of Nazarene Artists,” featuring seven Nazarene painters. This year, we feature seven Nazarene composers.

The seven composers featured in this issue are not the only Nazarenes doing outstanding work in this field. They are, however, the ones the *Herald* staff could contact while putting this issue together. Some songwriters we were unable to reach, one was out of the country. So if your favorite Nazarene songwriter does not appear in this issue, it doesn't mean we don't like him or her.

We encourage you, on the following pages, to get better acquainted with the people behind some of the contemporary Nazarene music that you have been hearing or singing.

Nothing would please these Nazarene songwriters more than for you to make their songs instruments of spiritual formation by incorporating them into your devotion and service to Christ.

—Wesley Tracy, *Editor*

Closer to You

Words and Music by
Dave Clark

1. I know that I've failed You, Lord, time and a - gain. But
 2. 7 Lord, I sur - ren - der all that I am. For

each time You al - ways stayed true; And
 what - ev - er You'd have me do; I've

that's why in I kneel at the cross once a - gain, And
 faith in Your pro - mise, I know that You'll show A

ask to draw clos - er to You.
 way to draw clos - er to You.

Clos - er to You, Lord, clos - er I pray.

Help me draw clos - er to Your will to - day;

It does - n't mat - ter what oth - ers may do, I

want to draw clos - er to You.

“It was an incredible feeling to hear the whole General Assembly singing my prayer, ‘Closer to You.’”

DAVE CLARK: SONGWRITING IS HIS CALLING

Songwriter Dave Clark is a fourth-generation Nazarene. He was born and raised in Jackson, Mich., the second of four children. Dave’s father was a versatile musician who helped his children learn to play several instruments.

At the age of 15, Dave was giving guitar and banjo lessons in a local music store. At 17, he left home and made his way to Nashville to pursue a career in gospel music as a songwriter.

Dave has done well in Nashville over the last 14 years. Now 32, he has established himself as a creative contributor to the gospel music industry. His songwriting credits include songs recorded by the Speer Family, the Cathedrals, the Talleys, the Gold City Quartet, the Blackwood Brothers, Doug Oldham, Truth, Jim Murray, Babbie Mason, Bruce Carroll, and Larnelle Harris.

Dave has cowritten five musicals, including *Meet Him at the Manger*, *No Wonder*, and *In His Spirit*. Since 1989, Dave Clark has had four number one songs on the national charts: “The Father Hath Provided,” “Greater Still,” “Didn’t You Know?” and “I Can Begin Again.” These songs were cowritten with Larnelle Harris except for “Didn’t You Know?” which was written with Larnelle and Danny Bunnelle. Four of Clark’s songs have received Dove nominations as Song of the Year. His production of *Victory Road*, an album for J. D. Sumner and the Stamps

Quartet, won a 1991 Grammy Award nomination. Clark has also recently produced albums for The Hawaiians and for Spirit Bound.

In 1990, Clark started his own music company called “First Verse Music.” Its roster includes several Nazarene writers. One of the company’s first songs was “I Came to Know You Early,” which was premiered as the Children’s Ministries theme song at the 1989 General Assembly in Indianapolis.

Dave Clark bases most of his songs on religious experiences that he observes and participates in. “I travel to lots of churches,” Dave says. “That keeps me in touch with the church, the people, and their needs. Back at the office, I can draw on the experiences of the things I saw and felt—that’s where the anointing required for the tedious work of songwriting comes from for me.”

Dave says that he is most creative when a deadline is staring him in the face. He does his best work, he says, between midnight and 4 A.M.

“Even when I was a child, I sensed that God had called me to a career in gospel songwriting,” says Clark. “I take the call seriously. Songwriters are the popular theologians of the day. That’s a responsibility that I’m really not

continued on page 39



“If the song does not move me, I shouldn’t presume that it will move others.”



TERRY TOLER: MIXING PASTORAL SERVICE AND SONGWRITING

At about the age of 13, Terry Toler discovered that he could play the piano. “After that,” he says, “I could not pass a piano without playing at least one tune. It drove everyone in my house crazy.”

Since that time, Terry has learned that his music doesn’t drive everyone crazy. His songs have been recorded by major artists and have been nominated for Grammy Awards. An album of children’s songs, *The Rock-A-Bye Collection*, to which he contributed the song “May All Your Dreams Come True” and co-wrote “Dreamland Concerto,” received a Grammy—the highest professional honor in the recording industry.

Terry serves as the executive pastor of Oklahoma City First Church of the Nazarene with his older brother Stan, who is senior pastor. The two have been partners in ministry for 17 years. Their younger brother, Mark, pastors First Church of the Nazarene, Edmond, Okla.

Terry has been writing songs since he was 15, although he and his family were singing in revivals and for singspirations when he was only 7 years old.

One of the greatest influences on Terry as a writer was the late Rusty Goodman, who died of cancer in November 1990. “I watched him sing with the Happy Goodmans every Sunday morning on the old Gospel Singing Jubilee,” Terry says. “I loved his

voice, delivery, and especially his writing. He was my hero. Years later, it was my privilege to meet him and to eventually have the privilege of writing with him and of having him record my music. He was not only my mentor. He was one of my best friends.”

Terry credits Goodman with helping him to get his foot in the door in the recording industry. It was Goodman who, after hearing a few of Terry’s songs, opened the door for the young songwriter to meet with a major pub-

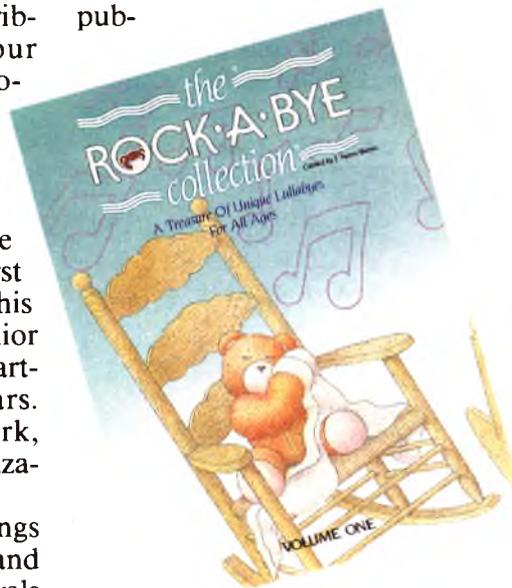
Gospel. His favorite composition is “Thinkin’ About Home.” It was recorded by Word artists, the Talleys, and produced by Bill Gaither. “I will never forget the day in Nashville when my publisher, Aaron Brown, told me that Bill Gaither had selected ‘Thinkin’ About Home’ for the Talleys project,” says Terry. “I was just overwhelmed.”

Lyrics usually come first when Terry creates a song. “Occasionally it begins with a melody, but more often with a lyric,” says Terry. “The ideas can come from just about anywhere. Sometimes it will be a passage of Scripture, a sermon, or just everyday happenings.”

When Terry is creating a song, he considers what it says to him. “I am not an expert on listeners in general,” he says. “But I do know how I feel. If the song does not move me, I do not think I should presume that it will move others.”

Terry loves the great hymns of the church, but he says there is room for other kinds of music within the context of worship. “I believe there can be an appropriate place in worship for songs about the journey,” says Terry. “Those songs can be used effectively in worship, just as illustrations may be useful to the pastor’s sermon.

“Above all,” he emphasizes, “I do believe there should be a Christ-centered focus on the difference that He has made in my journey.”



Terry was a contributing writer to the Grammy award winning *Rock-A-Bye Collection*.

publisher. Goodman taught Terry that the ability to write was not only a gift but also a craft to be developed.

Terry considers his styles of music as middle of the road, easy listening, and a little Southern

May All Your Dreams Come True

Words and Music by
Terry Toler

C D/C C D/C C



1. I look at you here in my arms, And I know that
2. Some-day you'll dream of a fam - i - ly; Chil - dren

D G C D/C



dreams come true. To - night life is sweet And
of your own. Per - haps you'll sit in this

Bm⁷ Em⁷ Am D⁷ G C/G



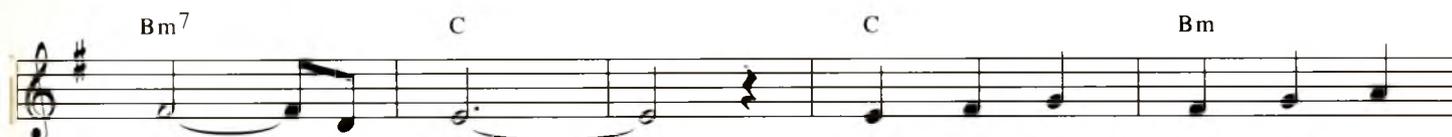
my dreams com - plete So I of - fer this prayer just for you.
same rock - ing chair And sing your ba - by this song.

G Bm⁷ C G



May all your dreams come true. May life be

Bm⁷ C C Bm



good to you. May hap - pi - ness fol - low

Am D⁷ Am D⁷ G



you your life through. May all your dreams come true.

Where the Spirit of the Lord Is

Words and Music by
Stephen R. Adams

Where the Spir - it of the Lord is, there is peace; Where the

The first system of music consists of a vocal line and a piano accompaniment line. The key signature is one sharp (F#) and the time signature is 4/4. The vocal line begins with a quarter note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. The piano accompaniment consists of a steady bass line of eighth notes: G2, A2, B2, C3, D3, E3, F3, G3, A3, B3, C4, D4, E4, F4, G4, A4, B4, C5.

Spir - it of the Lord is, there is love. There is

The second system continues the vocal line with a quarter note D5, a quarter note E5, a quarter note F5, and a quarter note G5. The piano accompaniment continues with the same eighth-note bass line.

com - fort in life's dark - est hour, There is light and life, there is

The third system continues the vocal line with a quarter note A5, a quarter note B5, a quarter note C6, and a quarter note D6. The piano accompaniment continues with the same eighth-note bass line.

help and pow - er in the Spir - it, in the Spir - it of the Lord.

The fourth system concludes the vocal line with a quarter note E6, a quarter note F6, a quarter note G6, and a quarter note A6. The piano accompaniment continues with the same eighth-note bass line.

"I want the Lord to sing His song through me."

STEVE ADAMS: THAT WHICH I TREASURE AND HOLD DEAR

You may not know his name, but you've heard his songs and, most likely, you've sung them many times. Songs like: "Where the Spirit of the Lord Is," "God Said It . . . I Believe It," "All in the Name of Jesus," "All Because of God's Amazing Grace," "Peace in the Midst of the Storm"—each one, the work of a Nazarene named Stephen R. Adams.

Steve is about as Nazarene as you can get. Raised in a parsonage, Steve's dad, Nathan, pastored Nazarene churches in New England and Indiana for more than 25 years. His mom, Mary (Moshier) Adams, is the sister of Mrs. Ralph Earle and Mrs. Harvey Blaney. His piano instructor was Rita Rundlett, a Nazarene pastor's wife and the sister of Russell DeLong, speaker on the Nazarene radio program "Showers of Blessing" for many years. Steve and his wife, Janet, and their sons, Craig and Chris, are members of Nashville First Church of the Nazarene.

Steve and his brother, Nate III, were singing on network radio before they were old enough to go to school. As teens they sang for events on the New England District.

Feeling the call of God as a child to be a writer of music, Steve composed his first song at the age of 13 while attending the Portsmouth, R.I., Camp. He began publishing music in 1971 when Doug Oldham and the Gaithers recorded his song "Ever Gentle . . . Ever Sweet." Just two years earlier, he had left his job as a high school English teacher to become accompanist for record-

ing artist Gene Braun. In 1973, he left the road for seven years to become a full-time minister of music in Xenia, Ohio.

You may remember the killer tornado that devastated Xenia, Ohio, in 1974. Steve has never forgotten that day in early April. Seeing an approaching funnel cloud, Steve ran from his car into a furniture store where he hid under an overturned sofa.

It took more than an hour to dig himself out, and he left the building unnoticed. National Guardsmen searched for two days thinking that he was still buried. Coming back to check on his demolished Oldsmobile, which was outside the store, Steve informed the searchers that he was very much alive.

Out of this experience, Steve penned the song "Peace in the Midst of the Storm."

Later that same year, an allergic reaction to propane gas in his motor home took away Steve's voice. His future musical ministry threatened, Steve began a regimen of medical treatment and speech therapy. Two and a half years later, while traveling with

Doug Oldham as accompanist, Steve regained his voice.

In 1982, David T. Clydesdale arranged the "Peace . . . in the Storm" musical. Shortly thereafter, Steve was touring the country along with the musical, sharing the stories behind the songs. He has participated in more than 1,000 presentations of the musical.

This summer he and his talented sons will tour with a family life concert titled "All in the Name of Jesus: Portraits of Praise."

Steve says his songs are the result of life situations and contemporary religious experience. "Sometimes they are born of momentary inspiration, as in the case of 'Where the Spirit of the Lord Is,' which was written while I was playing for an invitation in a local church," says Steve. "At other times, 'perspiration' is required.

"When penning dramatic musicals, I research Bible commentaries for months before writing a note. As a writer, I concern myself first and foremost with lyrics. 'What to say,' theologically, in terms of message, is harder for me than 'how to say it musically.' Melodies seem to flow rather naturally."

To Steve Adams, the praise expressed in music has horizontal and vertical dimensions: "There is room for both subjective and objective truth in Christian songs. David the Psalmist wrote eloquent vertical praises—'man to God.' But the word *worship* comes from the Old English, *worscipe*, which can be translated 'that which I treasure and hold

continued on page 44

Steve shares his story and songs in hundreds of concerts annually.



Forever Friends

Words and Music by
Kathy Frizzell and Claire Cloninger

F C/F B♭add9 F B♭add9 C/B♭ B♭6

1. All a - round us things are chang - ing, sea - sons come — and sea - sons go. —
2. We're all chil - dren of the Fa - ther, in His keep - ing and — His care. —

F C/F B♭add9 F add11 Gm add11 Am

Ver - y few things last for - ev - er, but deep with - in our
And the Spir - it that He gives us is a love — we're

B♭M9 B♭6 C⁷_{sus} C/B♭ 3 Am⁷ Dm⁷

hearts we know We're for - ev - er friends, bound by love that
meant to share.

Gm⁷ Gm⁷/C C/B♭ 3 Am⁷ C/D D⁷

time can't — take a - way. For - ev - er friends, car - ing — in a —

add11 Gm Gm⁷ Gm⁷/C A/C Dm Am/C

— spe - cial kind — of way. Heart to heart — and hand in hand, we'll

B♭ Fadd9 A E/A 3 Gm⁷ B♭/C C F

stand un - til the end. Love's for - ev - er when you're for - ev - er friends.

“What a wonderful experience it is as a writer to see God take something He gave to me and use it for His purpose.”

KATHY FRIZZELL: MINISTRY MATTERS MOST

If you attended the Sunday School Ministries Convention in Indianapolis in 1989, you probably heard this young lady perform the theme song for the quadrennium, “From Generation to Generation,” a song she co-wrote with Dave Clark.

Kathy Frizzell considers herself first and foremost a wife and mother and, second, a songwriter. She and her husband, Ron, and their children, Steffany and Sean, live in Nashville, where Ron is a part-time music minister at McClurkan Memorial Church of the Nazarene. Kathy is pianist for the church.

The Frizzells moved to Nashville after graduating from Mid-America Nazarene College and traveling with the musical group Bridge. This move enabled Kathy to be closer to the Christian music industry. Ron’s full-time job is with the pharmaceutical firm of Smith-

Kline-Beechum Laboratories.

Raised in the Church of the Nazarene, Kathy’s dad, J. McCray Holmes, is an elder who has pastored on the North Carolina District for most of his career.

Kathy sang her first solo in her dad’s church at the age of two. By the time she was six, she was writing songs of her own. In junior high, she began taking her writing gift seriously and has been writing professionally for the past five years.

Those who have recorded her songs include such artists as Sandi Patti, Luke Garrett, Truth, the Talleys, Shirley Jones, and others.

A very active person, Kathy’s typical day may find her in a

recording session doing vocal backgrounds, singing in a revival with husband, Ron, singing with two other ladies in a contemporary trio called, Channel III, or comforting 17-month-old Sean during a bout with chicken pox.

She usually finds time to write late at night or at other times when she can grab a few moments to herself. She is specially inspired during difficult times.

Kathy considers music a vital part of worship. “I don’t believe in doing anything in worship just for the sake of emotion,” she says, “but I believe the Holy Spirit can use music for His purpose. I’m convinced that there are situations when individuals will be influenced more by a song than by a spoken word, or when a song will make them better prepared to receive the spoken word.”

Her favorite work is “Come
continued on page 39



(Above) Kathy and Ron Frizzell are proud of their children (l.), Steffany and Sean.



Kathy creates a composition in her living room after her children have gone to bed.



“Christian music should inspire people to be more like Jesus.”

DANNY BUNNELLE: KEEPING HIS MIND ON MINISTRY

With a number one song on the charts and the attention such an achievement attracts, it might be easy for Danny Bunnelle to get his mind on things besides ministry. But Danny continues to look to God as his inspiration. “I know where the gifts come from, and I have no desire to use them for any other purpose,” he says. “I want to serve the Lord through my music and show the world that there is an alternative to the self-serving life-style.”

Danny is the minister of music at Grove City, Ohio, Church of the Nazarene. Originally from Nashville, he and his wife, April, attended Trevecca Nazarene College. Upon leaving TNC, they traveled with the group Bridge, under the direction of Jim Van Hook.

At about the same time Danny joined Bridge, he signed his first songwriting contract. Since then his songs have been recorded by such artists as the Speers, Doug Oldham, the Singing Americans, and Larnelle Harris.

His song “Didn’t You Know?” cowritten with Larnelle Harris and Dave Clark, went to number one on the contemporary Christian music charts in January of this year.

Danny is one of those naturally talented persons who “has an ear for music.” He was “discovered” by Randy Dodd, currently pastor of Vero Beach, Fla., First Church

of the Nazarene. At the time Randy was youth minister at Danny’s church in Nashville. “Randy encouraged me to sing in front of larger groups,” says Danny. “He gave me many Christian albums and tapes, and I was on my way.”

His inspirations as a composer have been varied. “In my earlier years, Tim Shepherd and Phil Johnson were great inspirations,” Danny says. “Today, Steven Cur-

idea and what research I had done on the subject to Dave (Clark) and Larnelle (Harris). They took it from there and a wonderful song lyric came out of it. I then took the lyric and set it to music.

“On a song like ‘In God’s Own Time,’ Dave and I spent time bouncing ideas off of each other. We worked until we felt like each line was as strong as it could be.

“Christian music should glorify



The Bunnelles, April, Danny, and Brandon.

tis Chapman, Paul Smith, Babbie Mason, Larnelle Harris, and Dave Clark would be very inspirational figures in my life.”

Danny’s creative process varies with the song he happens to be working with. “On the song, ‘Didn’t You Know?’ I was inspired by a message that I had heard about the ‘young boy, Jesus,’” says Danny. “I gave the

the Lord and inspire people to be more like Jesus,” says Danny when explaining his musical philosophy. “Lyrically, it should be scripturally sound; musically, it should appeal to people of all ages. I think that songs should focus on God. I also believe that there is a need for us to share our testimonies with each other through songs.”

Didn't You Know?

Words and Music by
Larnelle Harris, Dave Clark
and Danny Bunnelle

*f*add9 C E

1. The day seemed long and wear - y, but their fear had just be - gun,
2. The day seemed long and wear - y as she gath - ered with the crowd;

A C# Dm Dm C Dm B

As they faced what seemed an end - less search to find their miss - ing Son:
In the shad - ow of her dy - ing Son, Mar - y grieved a - loud.

Bbadd9 E A Gm7 C E

But then their search - ing fi - n'ly led them back in -
But from the hid - den plac - es in her heart came

Bb D C E D F# E G G7sus G7

to Je - ru - sa - lem, Where they found Him in the tem - ple right
words that brought her strength; She heard them in the tem - ple seemed like

Ebadd9 Csus C Gm7 E A BbM7

where He'd al - ways been. And He said to them:
on - ly yes - ter - day That she'd heard Him say:

fadd9 E A Bbadd9 Bb E A Gm

Did - n't you know that I'd be in my Fa - ther's house? Did - n't I say I had

C7 E C7 A C# Dm C E fadd9 E A Bb Bb D

plans that the world knew noth - ing a - bout? When ev - er - y road you're trav - 'ling on - ly

A C# Dm BbM7 E A Gm7 Bb C C7 F

leads you to an end, I'll still be here, right where I've al - ways been.

Restore the Joy

Words and Music by
Harlan Moore

1. Once I had ev - 'ry - thing, All the joy Your life could bring.
2. I used to speak Your words; Through my lips Your voice was heard.

Each day I lived, I yearned to talk with You, live in You,
There were so man - y then who came my way I could help

love in You. My faith was firm and strong;
find the way. But now my words are cold.

Learn - ing right, fear - ing wrong. But now love's not the way it
Joy is gone, love is old. And all be - cause I tried to

used to be; Some - thing's changed in - side of me. Re -
live a - lone. Bring me back, take me home,

store to me the joy of my sal - va - tion. Re - store to me the

joy of each new day. Give me back the love that I once

had for You; And nev - er, ev - er let me slip a - way.

Chords: B \flat , Cm/B \flat , Ebm \flat /B \flat , B \flat , Dm, Dm \flat \sharp , Dm \flat \flat , Gm, Gm \flat \flat , Cm \flat \flat , Eb/F, F \flat \flat , B \flat , Cm/B \flat , Ebm \flat /B \flat , B \flat , Dm, Dm \flat \sharp , Dm \flat \flat , Gm, Gm \flat \flat , Cm \flat \flat , Eb/F, F \flat \flat , B \flat , Eb/B \flat , B \flat , Am \flat \flat , Am \flat \flat , D \flat \flat , Gm \flat \flat , Gm \flat \sharp , Gm \flat \flat , Fm \flat \flat , B \flat \flat \flat , EbM \flat \flat , Eb, Eb, Eb, Eb, Eb, B \flat , B \flat , D \flat , D \flat \flat \sharp , Gm, Cm, B \flat /D, Eb \flat , Eb, Eb \flat /F, B \flat

“Like Charles Wesley, today’s Nazarene composers would do well to focus on songs that express the biblical doctrines of the Christian faith.”

HARLAN MOORE: CHRISTIAN MUSIC IS NOT AN ENJOYABLE FRILL; IT IS ESSENTIAL

In every great revival movement, music has played a dynamic and essential role,” declares Harlan Moore, the director of the Lillenas Music Company, operated by the Nazarene Publishing House. The music of the great revivals was not just a by-product, either, according to Moore. “Holy Spirit-anointed singing was part of the very force of these movements. When people sang divine truth, their lives were changed.”

Harlan believes that you cannot build a great church on music alone, but you cannot build it without music either. To Moore, Christian music is the ideal expression of worship. Music that expresses worship comes from both the heart and the mind. Those who worship are instructed by the Bible to worship in “spirit” (heart) and in “truth” (mind). He also cites 1 Corinthians 14:15 as part of his biblical philosophy of music: “I will sing with my spirit, but I will also sing with my mind” (NIV).

Melody and harmony are primarily expressions of the spirit, while lyrics are primarily the expression of the mind, according to Harlan. Today’s Christians need to note the accent on the “mind” or intellectual contribution of Christian music to training, discipline, and spiritual formation. We need to be, as Paul says, “admonishing one another in psalms and hymns and spiritual songs” (Colossians 3:16).

“Like Charles Wesley,” Moore observes, “today’s Nazarene composers would do well to focus on producing songs that make the biblical doctrines of the Christian faith accessible to our people. We need songs,” Harlan declares, that “go beyond praise and celebration and deliver clear messages about what we believe as Christians and as Nazarene Christians.”

Harlan Moore was born in 1952 to Ray and Edith Moore. Ray, now retired, is a well-known Nazarene musician and educator. Edith was an English teacher, but she also taught piano. “Music was such an integral part of my young life,” says Harlan, “that I have never known a time when I did not enjoy and appreciate it.”

Harlan graduated from Southern Nazarene University. Most recently, he served as minister of music, First Church of the Nazarene in Nashville, before his ap-

pointment to head the Lillenas Music Company. Harlan’s wife, Barbi, is also a musician. She was formerly a singer with “Re-Generation.” The Moores are members of College Church of the Nazarene, Olathe, Kans.

Besides his parents, Harlan says that Otis Skillings had a great influence on his development as a musician. “Skillings opened the door to my generation to move into new territory stylistically,” adds Harlan. Moore worked with Skillings for six years in San Diego. During that time, “he gave me significant encouragement and opened doors of opportunity in writing and recording for me,” Harlan reports.

What processes occur when you create a piece of music? Moore notes that other duties have kept him from doing as much composing as he would like to, but says that a piece of music usually starts with a concept or theme that seems important. Often, the next step is to develop the chorus or some other section that expresses the theme directly. When this falls into place (by way of much writing, rewriting, and experimentation), he moves on to create the supporting elements of the song. “Then I walk away from it for a while. I come back to it later with ‘fresh eyes,’ reworking it still further.” When asked, “When are you the most creative?” Moore replied, “When

continued on page 39

Harlan Moore and his wife, Barbi.



Music is the thread that holds together a well-planned service that has been anointed by the Spirit of God.

JACKSON & ALMEDA BERKEY: A TALENTED MUSICAL TEAM

Classical/eclectic” is the way this talented couple describes the style of their music.

On most Sunday mornings you'll find Almeda Berkey directing the choir at Central Church of the Nazarene in Omaha. At the piano is her husband, Jackson.

A graduate of New York's Juilliard School, Jackson is best known as the featured keyboard artist with the popular recording group, Mannheim Steamroller. The Omaha-based baroque/jazz music group's releases, *Mannheim Steamroller Christmas* and *A Fresh Aire Christmas*, both sold more than 1 million copies.

Almeda joins the group as a keyboardist on tours, but she is best known as a lyric soprano and for her ability as a choral director and lyricist. She has appeared in more than 150 concerts with the Norman Luboff Choir. Jackson and Almeda came together as a result of their association with Luboff—Jackson having been Luboff's accompanist through 10 annual concert tours.

Raised in the Church of the Nazarene, Almeda was “discovered” by a talent scout from the University of Missouri in Columbia. The recipient of a full scholarship, she went on to earn a master's degree in music before leaving Columbia.

Although primarily schooled as a classical pianist, Jackson turned to composing in 1976—two years after Almeda had brought him into the “Nazarene flock.” Many

of his compositions are in the sacred choral genre, with Almeda as librettist. These include six major works for mixed chorus, soloists, and keyboard instruments. Their Easter cantata, *Come, Follow Me!* is performed annually at Saint Cecilia's Cathedral in Omaha. Their Christmas cantatas are annual community events at their home church—Omaha Central.

As a solo artist, Jackson has been named to the Baldwin Piano Company's Roster of Performing Artists. His three solo albums—*Sunken Cathedral, Bal-lade*, and *109*—feature inventive, compelling performances of classical piano works by Beethoven, Debussy, Rachmaninoff, Puccini, Scriabin, and others.

Almeda enjoys conducting, which may account for why she has directed everything from a high school chorus to the recently formed “*Soli Deo Gloria CANTORUM*,” Nebraska's professional chorale.

“Music is the thread that holds together a well-planned service that has been anointed by the Spirit of God,” says Almeda. “We feel that there must be correlation be-

tween all elements of worship and that the same careful attention must be given to the planning of services that was given to the planning God made for Moses to build His Tabernacle. When we have given all we can, then God comes in His miraculous manner and adds His own portion of blessing.”

“All that we feel about Christian music is expressed in the name we chose for our publishing company,” says Jackson. “*Soli Deo Gloria* means ‘all to the glory of God.’ Our music is an intense expression of our love for God and gratitude to Him for redemption.”

Someone has said that the marriage of Jackson and Almeda Berkey was truly made in heaven. Certainly it seems that they have combined their many talents to bring glory to God and to help others find their way to Him. 卍



Jackson and Almeda Berkey of Omaha.

Praise Ye the Lord!

Words by Almeda Berkey

Music by Jackson Berkey

Fast, with energy ♩ = ca. 120-132

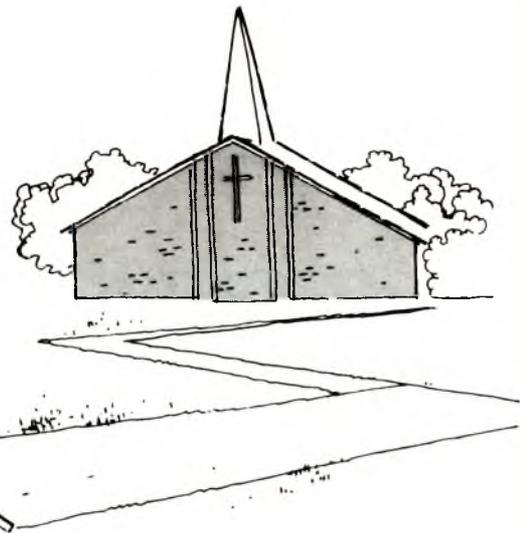
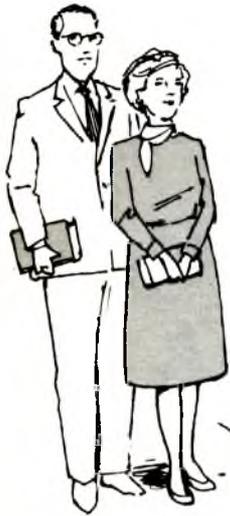
Musical notation for the first system, featuring vocal lines and piano accompaniment. The vocal line includes the lyrics "Praise ye the Lord! Oh praise the Lord!". The piano accompaniment is marked with a forte (*f*) dynamic.

Musical notation for the second system, featuring vocal lines and piano accompaniment. The vocal line includes the lyrics "Praise the Lord! Al - le - lu - ia! Al - le - lu - ia!". The piano accompaniment is marked with dynamics *ff*, *mf*, *f*, *p*, *mf*, *f*, and *p*.

Musical notation for the third system, featuring vocal lines and piano accompaniment. The vocal line includes the lyrics "Al - le - lu - ia! Praise ye the Lord!". The piano accompaniment is marked with dynamics *sub. f* and *ff*.

Musical notation for the fourth system, featuring vocal lines and piano accompaniment. The vocal line includes the lyrics "Praise ye the Lord! Praise ye the Lord!". The piano accompaniment is marked with a *rall.* dynamic and includes a fermata over the final chord.

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'Would you build a house
for Me to dwell in?'"

2 SAMUEL 7:5, NKJV

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INTEREST COMPOUNDED SEMIANNUALLY JUNE 30 AND DECEMBER 31



EVANGELISTS' SLATES

THE ARMSTRONGS, LEON: Alabama North District Camp, July 1-7; Bloomington, IN (Zion), 14-21; Shelbyville, IN, 22-28*; Archdale, ND, 29—Aug. 4; Virginia District Camp, 5-11; Greensboro, NC, 12-18*; Ashland, KY (Grace), 19-25

BAGGETT, DALLAS W.: Family Retreats in Alabama, Arkansas, and Tennessee, July 1—Aug. 31

BALLARD, DONALD K.: Millington, TN, July 7
BELZER, DAVE & BARBARA: Cache, OK (First), July 1-7; Nowata, OK, Aug. 27—Sept. 1

THE BENDER FAMILY, TIM: California, KY, July 29—Aug. 4*

BLUE, DAVE & DANA: International Laymen's Retreat, July 2-7; West Virginia South District Camp Meeting, Aug. 4-12; Concerts in Seattle, 19-22; Alaska District Tour, 23-31

BROWN, ROGER N.: Auburn, IN, July 8-14; Northwestern Ohio District Camp, 28—Aug. 4

BURKHALTER, PAT & DONNA: Durant, OK, July 30—Aug. 1; Blanchard, LA, 6-11; Dallas District Assembly, 14-16; Amarillo, TX (South Georgia), 20-25; Sallisaw, OK, 27—Sept. 1

BYERS, CHARLES & MILDRED: Iowa District Holiness Crusade, July 1-7; Iowa District Assembly, 17-19; Pella, IA, 22-28; Burlington, IA (First), 29—Aug. 4; Montrose, IA, 6-11; Falls City, NE, 13-18

CHAMBERS, LEON & MILDRED: Butler, GA, July 4-14*; Colfax, NC, 21-28*; Toronto, OH, Aug. 1-11*

CHANEY, REEFORD & BARBARA: Richmond, VA (West End), July 28; Virginia District Assembly, Aug. 5-11

CHASE, FRANK: North Platte, NE Holiness Camp, June 25—July 5

COBB, BILL & TERRI: South Carolina District Camp, July 1-7; Wilmore, KY, 13-17*; Eldorado, IL, 26—Aug. 4*; Sacramento District Camp, 12-18

COVINGTON, NATHAN A.: Dodson, TX, Aug. 6-11; Mountain Grove, MO, 20-25

CRABTREE, J. C.: Hendersonville, NC, July 10-14*; Indianapolis District Camp, 22-28; Buckley, MI, Aug. 20-25

DARNELL, H. E.: Portsmouth, OH, July 19-28*; Bruceton Mills, WV, Aug. 1-11*; Pearisburg, VA, 16-25*; Johnson City, TN, 26—Sept. 1*

DELL, JIMMY: Kalispell, MT (First), July 3-7; Michigan District Camp Meeting, 13-21; Grand Junction, CO (First), 28; Durango, CO, Aug. 30—Sept. 2

DENNISON, MARVIN E.: Anderson, IN (Goodwin Memorial), July 9-14; Southwestern Ohio District Boys' and Girls' Camp, 22-26; Southwestern Ohio District Day Camp, 27; Southwestern Ohio District Boys' and Girls' Camp, 29—Aug. 2; Chanute, KS, 6-9*; Ponca City, OK (First), 13-18

DIXON, GEORGE & CHARLOTTE: Arbdorale, WV, July 18-28

DOOLITTLE, KEVIN C.: Thorofare, NJ (Woodbury), July 1-7; Baltimore, MD, 8-14*; North Haverhill, NH (Trinity), 22-28; Moores, NY, 31—Aug. 11*; Burton, MI (Flint South), 19-25

DUNMIRE, RALPH & JOANN: Butler, OH, July 31—Aug. 4; Birdseye, IN, 5-11*; New Hampshire, OH, 12-18*

DUTTON, BARRY & TAVIA: Matthews, GA, July 18-28*; Damascus, MD, Aug. 10-18*; Concerts in Maine, 25—Sept. 8

FADER, WES & MARY: Lothian, MD, July 13-21*; Washington District Camp, 27—Aug. 4; North Dartmouth, MA, 16-25*

FRANK, RICHARD A.: Alabama South District Family Camp, July 1-6; North Carolina District Teen Camp, 8-12; Redford, VA (Christianburg), 14;

Marianna, FL, Aug. 5-9*; Chester, VA (McKenney-Dinwiddie), 18-25

THE FREY FAMILY, DONALD: Beaverton, MI, July 8-14; Northeastern Indiana Boys' Camp, 22-26; Hartford City, IN, 28, a.m.; Geneva, IN, p.m.; Northeastern Indiana Girls' Camp, 29—Aug. 2; Middletown, IN, 8-11; Grand Haven, MI, 12-16; Hudsonville, MI, 17*; Port Sanilac, MI, 31*

GESSNER, DON & SHIRL: Fort Erie, Ontario, Canada, July 2-7*; East Tennessee District Camp, 9-14; Ashland, PA, 15-21*; Vandalia, OH, 22-28*; Frankfort, IN, Aug. 2-11*; Oakland City, IN, 15-25*

HAINES, GARY W.: Auburn, IN, July 8-14; Little Rock, AR (First), 20-24; New Mexico District Family Camp, 29—Aug. 4; Mount Clemens, MI (Bethel), 10-14; Chillicothe, OH (First), 17-21; Chillicothe, OH (Westside), 22-25

HANCOCK, TIM: Virginia District Tour, July 8-21; Akron District Camp, Aug. 4-11; McCrory, AR, 13-18; Sarasota, FL (Trinity), 25-28; Okeechobee, FL, 30—Sept. 1

HAYNES, CHARLES & MYRT: Himesville, TN, Aug. 6-11; Terre Haute, IN (Southside), 27—Sept. 1

HIGGINS, CHUCK & MARGE: New Albany, IN (East-side), July 14-19

HOLSTEIN, J. TED: Auburn, IN, July 8-14

HUGHES, JOYCE: Canada West District Camp, Aug. 4-11

JOHNSON, RON & SHARON: Nampa, ID (Bethel), July 7 a.m.; Nampa, ID (Meridian), p.m.; Salt Lake City, UT (Central), 10; Colorado Springs, CO (Security), 14; Loveland, CO, 17; Great Falls, MT (First), 21 a.m.; Missoula, MT, p.m.; Sermons in Song in Alberta and British Columbia, Canada, 28—Aug. 4; Sermons in Song on the Washington Pacific District, 7-11; St. John, WA (Ewan), 18 a.m.; Spokane, WA (First), p.m.

JONES, TERRY & LAQUITA: Concerts in Houston, July 1-21; Azores, 22-28, Portugal, 29—Aug. 11; Lufkin, TX (First), 21-25; Joplin, MO (Calvary), 28—Sept. 1

KEENA, EARL E.: Tucson, AZ (Mountain View), July 15-21; Sun Valley, NV (Shepherd of the Valley), 23-28; Vacaville, CA, Aug. 5-11; Anaheim District Boys' and Girls' Camp, 26-31

LAXSON, KIP: Northwestern Illinois District Camp, July 1-7; Georgia District Camp, 8-14; Monroe, LA (First), 24-28; London, KY, 31—Aug. 4; Mount Vernon, IL (First), 7-11; Mayfield, KY, 14-18; Texas City, TX, 21-25; Hartselle, AL (Fairview), 28—Sept. 1

LAXSON, WALLY & GINGER: Northwestern Illinois District Camp, July 1-7; Georgia District Camp, 8-14; Central Ohio District Camp, 19-28; Pittsburgh District Camp, 29—Aug. 4; Virginia District Camp, 5-11; Vienna, VA, 14-18*; Southeast Oklahoma District Camp, 21-25

LIDDELL, P. L.: Mercer, WI, July 9-14; Northwestern Ohio District Camp, 28—Aug. 4; Goshen, IN, 27—Sept. 1

LOMAN, LANE: Dover, TN (First), July 7-10; Sylacauga, AL (First), 14-17; Flint, MI, 22-30*; Akron District Camp, Aug. 4-11; Nashville, TN (Immanuel), 18-22; Hinton, WV, 24—Sept. 2*

McMAHON, MICHAEL D.: Pittsburgh District NYI Convention, July 20; New England Youth Camp, Aug. 5-10; New England Junior High Camp, 12-17

MEREDITH, DWIGHT & NORMA JEAN: Wichita, KS (Indian Hills), July 16-21

MICKEY, BOB: Rocky Mountain District Children's Camp, July 15-19; Livingston, MT (First), 22-28

MILLHUFF, CHARLES R.: Casey, IL, July 10-14; Vienna, VA, 28*; Tyler, TX (Lakeview), Aug. 7-11

MILLS, CARLTON A.: New England District Camp, July 6; Harrisonville, PA, 12-21*; North Syracuse, NY (Community North), 27-28; Bluffton, IN, Aug. 18 a.m.; Huntington, IN (First), p.m.; Haines City, FL, 28—Sept. 1

MURPHY, MARK N.: Michigan District Camp, July 13-21; Canada Central District Camp, 27—Aug. 4; Philadelphia District Camp, 10-18; North Royalton, OH (State Road Community), 25. SoloCon East, 30—Sept. 2

NEFF, LARRY & PAT: Birdsboro, PA, Aug. 2-11*

OVERTON, BILL & DOT: Dryden, Ontario, Canada, July 10—Aug. 4

RICKEY, HOWARD L.: Mount Vernon, OH (First), July 7; West Carrollton, OH, 14; Otisville, MI (Richfield), 21; Indianapolis, IN (Westside), Aug. 11; Cincinnati, OH (Fairfax), 18; Charleston, WV (Davis Creek), 25

ROSE, WAYNE: MidAmerica Nazarene College, Aug. 12-16; Madill, OK, 27—Sept. 1

RUNYAN, DAVID W.: Northwestern Illinois District Youth Camp, July 8-12; Nevada, MO, 19-21; Fort Worth, TX (White Settlement), 23-28; West Texas District Junior High Camp, 29—Aug. 3; West Texas District Youth Camp, 5-10; Portugal, 27—Sept. 5

SMITH, DUANE: Suwanee, FL, July 22-28*; West Virginia South District Camp Meeting, Aug. 4-11; Bluffton, IN, 27—Sept. 1

STANFORTH, KEN: Anaheim District Children's Camp, July 15-20; Belize, 22—Aug. 12; Sacramento District Camp, 12-18; Southern California District Children's Camp, 25-31

STARK, EDDIE: Alabama South District Children's Camp, July 8-12; LeHigh Acres, FL, 22-28; Moultrie, GA (First), 29—Aug. 4; Gardendale, AL, 5-11; Alabama South District Children's Camp, 12-16; Derby, KS, 21-25

STREET, A. DAVID: Northwestern Illinois District Children's Camp, July 15-19

STRICKLAND, DICK: Lancaster, OH, Aug. 1-11*; Vienna, VA, 14-18*; Panama City, FL (First), 28—Sept. 1

TAYLOR, BOB: Alabama North District Camp, July 1-7; Michigan District Camp, 13-21; New Albany, IN, 25—Aug. 4*; Southwestern Ohio District Tour, 12-17; Greeley, CO (Sunnyview), 18 a.m.; Englewood, CO (Denver First), p.m.; Longmont, CO, 21-25

TAYLOR, CLIFF—FAMILY EVANGELIST: Christian Worker's Conference, July 8-13*

TAYLOR, MENDELL L.: Michigan District Camp, July 14-21; Northern Michigan District Camp, Aug. 5-11

WELLS, LINARD: Germany, July 3-14; Wichita, KS (Indian Hills), 16-21; Fairbury, NE, 23-28; Atlanta, TX, 30—Aug. 4; Vivian, LA, 6-11; Rockville, IN, 13-18; Georgetown, IN, 20-25; Clay City, IN (Union Chapel), 27—Sept. 1

WRIGHT, E. GUY & LIL: Clinton, OH, July 2-7; White Sulphur Springs, WV, 14-18*; Covington, VA, 21-25; West Virginia, 28—Aug. 4*; Winchester, VA, 7-11*; Hinton, WV, 13-18; Frank, WV, 20-25; Lancaster, SC, 27—Sept. 1

*Denotes Non-Nazarene Church



"We put the last evangelist in the Holiday Inn, but he stayed an extra day and left us with the bill."

Nazarene Roots

The Image of Things Past



A New England campground scene (above).
Dr. and Mrs. H. F. Reynolds and friends (below).



The photographs in this article may seem unrelated. They are not. Each is related to the others at the level of documenting the existence and character of a specific religious subculture.

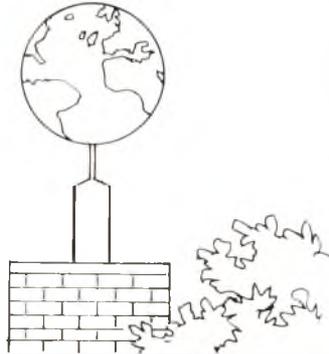
An image from the H. F. Reynolds Collection shows two sets of twins posing at a New England camp meeting ground. Besides the obvious novelty of *twins*, we see cottages surrounding the meeting place and rows of benches for worshipers. The meeting ground is within a grove of trees, and something of the sense of natural wonder that surrounded the holiness camp meeting is communicated by the setting. One other thing: This was an interdenominational holiness campground—one that Reynolds knew well—reflecting an era when Nazarenes were great cooperators in the promotion of holiness.

Another image shows Reynolds and his wife (in a dark dress) seated on the beach with friends or family around them. Reynolds is best known for promoting international missions, but here we see him in a classic American setting. Clearly, the rich enjoyment of one's own culture does not necessarily hinder a larger vision.

Two individual portraits depict women of resolve. Santos Elizondo, a native of Mexico, became an ordained minister who pioneered Nazarene work in El Paso and Juarez. This portrait was taken in Los Angeles in 1905, the year she was converted. The other shows Agnes Hynd, a young Scot, posing for her graduation picture upon earning an M.A. degree from Glasgow University. She and husband David were later missionaries in Swaziland.

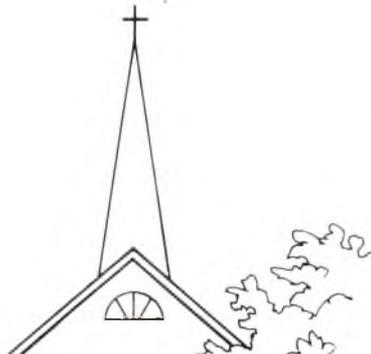
Each photograph is a thread in a larger tapestry. Three or four images provide small glimpses, but 10,000 can cre-

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Santos Elizondo (left) and Agnes Hynd.

ate a visual history. What pieces of the tapestry are in your closet or attic? What photographic record documents your congregation's common life?

—Stan Ingersol
Denominational Archivist

PEACE PACT

You said You'd give us perfect peace
In time of turmoil, Lord;
But harried spirits miss the terms
That activate Your word.
Your peace is only promised when
Our minds are stayed on You.
A vacillating faith concludes
The word must be untrue.

O help us fix our minds on You,
Your power to release,
Until, in every storm, our hearts
Are kept in perfect peace.

—E. Ruth Glover

Sources: Hiram F. Reynolds Collection for New England camp meeting, Santos Elizondo, and beach pictures; World Mission Collection for the Agnes Hynd photo.

A Woman of Prayer

Santos Elizondo is one of my favorite mothers of the faith, for she knew God would provide. Santos, a Hispanic woman, came to faith in Southern California in 1905 through the efforts of Maye McReynolds, one of the earliest woman preachers in the Church of the Nazarene. Santos soon felt a call to the ministry and, despite protestation from her husband, she began cross-national evangelistic work in El Paso and Juarez, towns on either side of the Rio Grande River.

For nearly 35 years, Santos, almost singlehandedly, oversaw a church, day school, women's society, orphanage, and medical clinic where she served as the midwife. During one year, Santos gave medical attention to 118 maternity cases, attended at 20 births, treated 114 for other diseases, and dispensed medicine to 203 others.

Funds were scarce, and Santos financed much of the work out of her own meager salary (\$25.00 monthly in 1911). Out of her own funds she also cared for her husband, who became ill, and four adopted children. Often she expanded her household to feed and shelter many more.

The following story of Santos' faith and compassion is chronicled by J. D. Scott, superintendent of the Mexican District in the early 1920s.

On a cool morning, Santos rose and went to cover the orphan children. As she did, she realized there were not enough blankets. She first felt fear, for winter fast approached, then she prayed, "Lord, You have those blankets somewhere for me. Make the one who has them bring them in."



Mrs. Maye McReynolds (l.) and Santos Elizondo (r.). This photograph was made in 1909.

Superintendent Scott's account reads:

About nine o'clock that morning, someone knocked on the door, and when [Santos] opened it, there stood the president of the Catholic societies in Juarez, a beautiful, cultured woman, saying, "Sister Santos, I woke up this morning thinking about you and your children and wondering what I could do to help you, and I thought of these blankets I had and was sure you could use them. Here are a dozen." Sister Santos said, "So

you are the one who had my blankets . . ."

I love this story because it has taught me three things about effective prayer.

First, God answered Santos' prayer because she chose to pray rather than worry. In Matthew, Jesus tells us not to be anxious about our lives, what we eat, or what we will wear. Instead, we are to seek first the kingdom, and all the things we need will be ours as well. Santos initially felt fear and worry when faced with scarcity. We all do. Yet, she chose to pray rather than dwell on her fears. We, too, have that choice.

Second, Santos didn't just petition God in times of trouble; she lived her entire life in obedience to the will of God. John reminds us that if we ask anything according

So you are the one who had my blankets.

to the will of God, we are heard, and our prayers will be answered. How do we pray according to the will of God? We spend 90 percent of our prayer time listening and adoring God before spending the remainder in making requests. When we put our priority on listening before asking, God tunes our hearts to the divine will. If we listen attentively, God will give us



the guidance we need to ask and act rightly.

Third, Santos expected God to answer her request, but she didn't stipulate how God should respond. She knew the orphans needed blankets and trusted God to provide. God chose to use an unexpected resource. Many Catholic leaders opposed Santos' work, as she was a woman and a Protestant. Yet she continued to offer compassionate care to the needy, and that won over her opponents in the long run. This story shows that God can use anyone, even those we aren't sure support our work, to answer our prayers. The Bible also tells us that we are to pray but leave the means of response in God's hands. When Jesus needed food to feed the 5,000, the disciples fretted about the money that would be necessary. They thought that was the only way to get the job done; yet, a little boy offered his lunch, and it became enough in Jesus' hands.

Santos was a woman of action, commitment, and compassion. Her way of prayer reflects her personality. There are certain principles in prayer that apply to us all; however, each of us has a unique relationship to God, so our pattern of communication with God will vary. As Thomas Hart once said, "Prayer is being oneself before God." Whoever you are, God is waiting to speak to you and act through you in the world. Take some time today to listen to God.

1. "Mexican Assembly" by the Rev. J. D. Scott, Superintendent, in *Quadrennial Report of the General Board of Foreign Missions to the Sixth General Assembly of the Church of the Nazarene*. Kansas City, Mo., September 1923, 27.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.



Kathy Frizzell . . .

continued from page 27



Home to Your Heart." A part of the repertoire of Channel III, the song is an invitation. "The first time I ever sang it in a service, people began to get up and move to the altar about halfway through the song—with no other invitation—until the altar was filled," explains Kathy. "What a wonderful experience as a writer, to see God take something He has given me and use it for His purpose."

Kathy found great satisfaction in being the coauthor with Claire Cloninger of "Forever Friends"—a song that was nominated as song of the year at the 1990 Dove Awards event. The song was included on the album *Sandi Patti & the Friendship Co.* and became the first song in gospel music history from a children's album to reach number one on the radio charts. At the close of the year, *Contemporary Christian Music* magazine named "Forever Friends" song of the year based on radio reports.

But in talking to Kathy, one gets the impression that ministry matters more than accolades. "My desire is to be a stronger influence for Him on those completely outside the church walls," she emphasizes. "That is, I believe, ministry in its purest sense."



Dave Clark . . .

continued from page 21



ready to shoulder, but it makes me a careful worker."

Which one of his songs is Clark's own favorite? "I would have to say it is 'I've Been There.' I have seen the Lord work through that song to change lives—and that's what Christian music is all about. The song came as I sang and prayed

my way through a dark physical valley," Clark says. "That's why it means so much to me."

Dave says that his most memorable moment in Christian music came at the General Assembly in 1985 in Anaheim, Calif. "I was playing guitar for the Speer Family. They sang a song of mine called 'Closer to You.' The whole assembly joined in on the chorus. As a fourth-generation Nazarene, it was an incredible feeling to hear the whole General Assembly singing my prayer."

Dave and his wife, Cindi, recently celebrated their ninth wedding anniversary. Cindi is the daughter of Rev. and Mrs. Bill Dodd. Rev. Dodd pastors the Tidewater Central Church of the Nazarene in Virginia Beach, Va. Cindi teaches junior high math in a public school and is very active in youth ministries. The Clarks are members of the Grace Church of the Nazarene in Nashville.



Harlan Moore . . .

continued from page 31



there's a deadline."

Harlan says that one of the greatest highlights of his career was directing a choir of 400 Africans in Nigeria.

The composer of the NYI quadrennial theme song, "Dare to Run," Harlan's favorite among the music he has written is "Restore the Joy." "Many people have told me that it helped them. The song seems to strike a responsive vibration with anyone who has let God down and grown careless and indifferent about spiritual things. It is the heart cry of someone who wants God in His grace to restore spiritual passion. The way life wears us down, we all need such a song from time to time. I'm glad my song has strengthened others—that's what a composer lives for, you know."



Close to Home

News About Nazarenes

BY TOM FELDER



Mary Johnson is escorted by her son, Bill, at her 110th birthday celebration recently.

TEACHER OF THE YEAR . . .

David Saturday was selected as the 1990-91 "Teacher of the Year" for Colquitt County Schools in Moultrie, Ga.

Saturday is a mathematics teacher at Colquitt County Junior High School. He serves as secretary of the

local Civitan Club, is a member of the Optimist Club, and is the sponsor of the Junior Optimist Club in the school where he teaches.

A member of Moultrie First Church of the Nazarene, Saturday teaches the junior high Sunday School class and serves on the church and the Sunday School boards.

BLUE RIBBON WINNER . . .

Johnnie Mae Welch, a member of Brunswick, Ga., First Church of the Nazarene, was honored recently at a White House ceremony. Welch, assistant principal at St. Simons Ele-

mentary School, represented her school, which was selected as a Blue Ribbon National School of Excellence.

An educator for 21 years, Welch has served as an elementary school teacher, consultant, curriculum director, and administrator.

THE OLDEST NAZARENE? . . . Mary Johnson celebrated her 110th birthday recently with family and friends at Columbus, Ind., First Church of the Nazarene. She was honored with a proclamation from the mayor and a letter from President **George Bush**. The state also recognized her as a "sagamore of the Wabash," Indiana's highest honor.

Mrs. Johnson was joined at the celebration by her son,

Bill, and her daughter, Iler, who was born on Mrs. Johnson's 31st birthday.

For years, Johnson operated a tailor shop. Her work was so good that, even at the age of 100, people continued to bring sewing to her.

"Her many friends and family members know her as a willing, helpful person who tells everyone how God has been good to her," said

Columbus Mayor **Robert N. Stewart**.



Mississippi District 1991 Ordinand class (l. to r.): General Superintendent Jerald D. Johnson, Rev. and Mrs. Paul Amstutz (credentials recognized), Rev. and Mrs. Marlin Betts, Rev. and Mrs. Jerry Guess, Rev. and Mrs. Gary Wilson, and District Superintendent Lowell Clyburn.

Arlington Calvary Church of the Nazarene, in Annandale, Va., dedicated new worship facilities recently. General Superintendent Eugene L. Stowe presided at the dedication along with Virginia District Superintendent Charles Thompson.

The new facility includes a 425-seat sanctuary, classrooms, and library. Pastor Mark W. Powell reports that the building is valued at \$8.5 million with an indebtedness of \$950,000.



West Texas District 1991 Ordination class (l. to r.): Charles Jones, district superintendent; Rev. and Mrs. Clay Hale; Rev. and Mrs. Bruce Guillot; Rev. and Mrs. Hollis Parsons; Rev. and Mrs. Rick Peak; and General Superintendent Donald D. Owens.

VITAL STATISTICS

Deaths



Trish Froshland; two grandchildren.

REV. WALTER LANMAN, 66, former superintendent of the Northwest District, died Dec. 25 in Eugene, Ore. Survivors: wife, Faye; son, Dan; daughter,



Boyd; four grandchildren.

REV. HAROLD D. DAVIS, 72, Choctaw, Okla., Apr. 18. Survivors: wife, Murline; daughters, Lynette Griffin, Haroldene Parkes, Rhonda Hendrix; one brother; three sisters.

LOIS J. DRAKE, 71, Feb. 23. Survivors: brother, Robert; sister, Betty; one stepbrother; two stepsons.

REV. EARL F. FRAZIER, 78, Hot Springs, Ark., Nov. 5. Survivors: wife, Emma; sons, Franklin, Haskell; daughter, LaRue Hudspeth; five grandchildren.

HELEN EMMA GRAHAM, 75, Bakersfield, Calif. Survivors: husband, N. B.; son, Arthur; daughter, Darlene; six grandchildren; five great-grandchildren.

LOIS ELLEN HAUN, 82, Colorado Springs, Colo., Mar. 17. Survivor: daughter, Bonnie Haun.

REV. ROSA LEE INGLE, 98, Grand Prairie, Tex., Nov. 26. Survivors: sons, J. Lewis, Ray; daughters, Geneva Johnson, Adalene Cozby; 12 grandchildren; 21 great-grandchildren.

MARIE W. LEACH, 98, Clearwater, Fla., Apr. 8. Survivors: sons, Donald, David, James; daughters, Ruth Leach, Jean Behr; 12 grandchildren; 19 great-grandchildren.

FANNIE MAE MASTBROOK, 90, Mar. 21. Survivors: daughters, Margie (Mrs. Oliver) Whipp, June (Mrs. Robert) Ernest, Joicey (Mrs. John) Thew; 10 grandchildren; 12 great-grandchildren; 3 great-great-grandchildren.

JESSIE A. MINOR, 81, Nampa, Idaho, Apr. 17. Survivors: son, Robert; stepdaughters-in-law, Edna Minor, Gladys Minor; three sisters; one brother; six grandchildren; five great-grandchildren.

JOHN D. PLATT, 76, Wellsburg, W.V., Jan. 6. Survivors: wife, Jessie; sons, Gary, Roger; daughters, Karen Rickey, Janis Stone; six grandchildren.

ARCHIE H. ROSE, 82, Apr. 17. Survivors: son, Harold; daughters, Florence Werlein, Janice May; one brother; two grandchildren.

MARY K. SNOWBARGER, 95, Rogers, Ark., Apr. 3. Survivors: sons, Willis, Marion; daughters, Velma, Katherine; 1 sister; 13 grandchildren; 25 great-grandchildren.

ORA MAE RICHARDS STEPHENS, 80, Savannah, Tenn., Mar. 7. Survivors: husband, Ealis; 5 daughters; 2 sons; 18 grandchildren; 21 great-grandchildren; 2 great-great-grandchildren.

JEANNIE TAYLOR, Bethany, Okla., Nov. 30. Survivors: husband, Emmett; two stepchildren; two sisters; three brothers.

LUCILLE TAYLOR, 88, Mar. 4. Survivors: daughters, Naomi Nordmo, Pauline Bier; son, Ira N. Taylor, Jr.

CLIFFORD L. THORNE, 83, Seward, Nebr., Mar. 14. Survivors: wife, Bessie; son, Eugene; daughters, Laurinda, Patsy; five grandchildren.

REV. CHARLES L. YATES, 54, Abingdon, Va., Nov. 30. Survivors: wife, Mozelle; sons, Charles, Doug, Curtis, David; father, Clarence; five grandsons.

Births

to JOHN AND SUSAN GLOVER, Selinsgrove, Pa., a girl, Shelby Lynn, Jan. 20

to RANDALL D. AND SHARON R. (SOUTHWELL) GROVES, Kansas City, Mo., a boy, Caleb Danford, Apr. 20

to TERRY AND ANGELA (ULRICH) HAHNEY, Merrillville, Ind., a girl, Kayla Renee, Apr. 5

to REV. CHUCK AND ANNA-MARIE LOCKARD, Plainview, Tex., a girl, Annique Marise, Dec. 26

to KEITH AND SUSAN (BLANKENSHIP) METCALF, Grand Prairie, Tex., a boy, Steven Keith, Mar. 19

to REV. STEVE AND JULIE (JOHNSON) RUSHING, Waldorf, Md., a girl, Lauren Justin, Apr. 11

to REV. STEVE AND DEBBIE (TONEY) SCOTT, Auburn, Calif., a boy, David Michael, Sept. 2

to RONALD AND DENISE SHAFFER, Selinsgrove, Pa., a boy, Barrett Gabriel, Feb. 11

to BARRY AND AMY STUCK, Selinsgrove, Pa., a boy, Andrew John, Mar. 11

to REV. BRENT AND LISA (CROMBAR) ULRICH, Bloomfield, Ind., a boy, Nathan Wesley, Jan. 18

Marriages

ROBYN LYNETTE COATS and FRED DOLAN ELLIS at Nampa, Idaho, Mar. 15

TINA M. FAUSNETT and JOHN M. GRAUBERGER at Apache Junction, Ariz., Mar. 30

BETHANY JEAN KIERSTEAD and PAUL EDWARD NICHOLSON at Worthington, Ohio, Apr. 6

Anniversary

REV. AND MRS. W. E. LATHAM, Columbus, Ga., were honored recently with a reception celebrating their 50th wedding anniversary. The Lathams have pastored 44 years in Georgia, Arkansas, Mississippi, Indiana, South Carolina, Alabama, and Florida. The Lathams have two daughters, Betty (Mrs. Roy) Rogers and Mary (Mrs. Max) Jones, and three grandchildren.

FOR THE RECORD Moving Ministers

ROBERT APPLEBY, from associate, Los Angeles (Calif.) First, to evangelism

SYLVESTER BALLARD to pastor, Port Arthur (Tex.) Central

KENT A. BLOOMQUIST, from associate, Yakima (Wash.) West Valley, to pastor, Ellensburg, Wash.

FORREST J. BRANDT, from student, NTS, Kansas City, to pastor, Camdenton, Mo.

JERRY CAMPBELL, from associate, Pompano Beach, Fla., to associate, Mansfield (Ohio) First

THOMAS G. CAMPBELL, from Everett,

Wash., to Pensacola (Fla.) Enslay

JAMES W. CHAPMAN, from associate, Xenia, Ohio, to associate, Kokomo (Ind.) First

OSCAR W. CLARK, from Fort Wayne (Ind.) West Main, to Grover Hill, Ohio

CHARLES O. COFFMAN, from Vernon (Ala.) First, to Hickory Grove, Ala.

MARK S. COPLEY, from student, NTS, Kansas City, to pastor, Abingdon, Va.

TIMOTHY S. CRAMER II, from associate, Melrose, Mass., to pastor, Arcade, N.Y.

STEVEN C. CRITES to pastor, Wheeler, Wis.

JACK L. DAVIS, from Grafton (W.Va.) Parkview, to Ravenswood, W.Va.

ROGER L. DAVIS, from associate, Bloomington (Ill.) First, to pastor, Dothan (Ala.) First

ROBERT C. DONAHUE, from Salt Lake City (Utah) Central, to Alameda, Calif.

RANDY L. DORITY, from Marshfield, Mo., to Stafford, Kans.

ALVA E. DOTSON to pastor, Bushnell (Fla.) Mission

JIMMY R. EARNEST, from Greensboro, Ind., to Anntion, Ala.

EDWARD ESTEP, from Ripley, W.Va., to Marysville (Ky.) First

TIMOTHY R. EYRING, from Belle Vernon, Pa., to education, ENC

LAMONTE M. BEIGER, from Pauls Valley, Okla., to Muldrow, Okla.

STEVEN D. GILLIHAN, from Clearwater, Kans., to Tallihina, Okla.

BRIAN L. GRIMM, from student, NTS, Kansas City, to associate, Springfield (Ohio) First

EARNEST R. HAFLEY, from Miamisburg, Ohio, to Cherry Grove, Mich.

G. A. HANKINS, from Deer Lakes (Pa.) Community, to Warren, Pa.

GARY HARTKE, from associate, South Portland, Ore., to Chicago (Ill.) First

DAVID R. HILL, from Irving (Tex.) First, to Nashville (Tenn.) Donelson

ROBERT F. HUFF, from Phenix City, Ala., to Lanett, Ala.

FRANK D. LALONE, from Kenton, Ohio, to Weidman, Mich.

RODNEY J. MILLER, from Potomac, Ill., to Belleview, Fla.

KENNETH L. MILLS, from Danvers, Mass., to Nashua (N.H.) Community Chapel

ROBERT C. MILTON, from Louisa, Va., to Martinsville Fort Trail, Va.

JAMES E. OAKLEY, from Tampa (Fla.) Grace, to Geneva, Fla.

RONALD A. PANKEY, from Webb City, Mo., to Coffeyville (Kans.) Central

BATHURST D. PEACHY, from Catlett, Va., to Smyrna, Tenn.

ROBERT E. PERRY, from Birmingham (Ala.) Huffman, to Florence (Ala.) First

VIRGIL L. PETERSON, from Weidman, Mich., to East Tawas, Mich.

TIMOTHY B. PUSEY, from Galion, Ohio, to Bedford, Ohio

JAMES M. RAUM, from Pahoee, Fla., to Boyne City, Mich.

STEPHEN R. SMITH, from Aiken, S.C., to Lexington (S.C.) Shepherd Community

STEPHEN L. SMITLEY, from Durham, N.C., to Wapakoneta, Ohio

O. DUANE SNAVELY, from Waco (Tex.) Trinity Heights, to Iola, Kans.

JEFFREY L. START to Louisa, Ky.

WILLIAM E. STOCK to pastor, Burney, Calif.

ANNA M. TAYLOR, from associate, Miami (Fla.) South Miami Heights, to pastor, Van Wert, Ohio

CHARLES E. TAYLOR, from Frank, W.Va., to Boones Mill, Va.

EDWARD E. TRUE, from Troy, Mich., to Lancaster (Ohio) First

ROBERT J. WECKLE, from Curtis, Mich., to LaPorte, Ind.

DONALD D. WOLFGANG, SR., from evangelism to pastor, West Branch, Mich.

Announcements

LEAVENWORTH (WASH.) CHURCH OF THE NAZARENE will celebrate its 50th anniversary Aug. 3-4. All former pastors, members, and friends are invited. For more information, contact the church at 111 Ski Hill Dr., Leavenworth, WA 98826, or phone (509) 548-5292.

SEBAGO (MAINE) CHURCH OF THE NAZARENE will celebrate its 50th anniversary July 21. District Superintendent Clarence C. Hildreth will speak in the 10:45 a.m. and 2:30 p.m. services. A luncheon will be held following the morning service. Former pastors, members, and friends are invited to attend or send greetings. For more information, phone (207) 787-3179 or write Route 114, P.O. Box 184, East Sebago, ME 04029.

LITTLETON (COLO.) CHURCH OF THE NAZARENE will celebrate its 25th anniversary Aug. 2-4. Friday and Saturday services will be held at 7 p.m. A potluck dinner will be held Sunday at noon followed by a praise service. All former pastors, members, and friends are invited. For more information, contact the church at 7000 South Windermere, Littleton, CO 80120, or phone (303) 794-7071.

GARNETT (KANS.) CHURCH OF THE NAZARENE will celebrate its 30th anniversary July 14. In addition to morning and afternoon services, there will be a basket dinner at noon. Former pastor, Tom Nees, of Community of Hope, will be among the speakers. Former pastors, members, and friends are invited. For more information, contact the church at 258 Park Road, Garnett, KS 66032, or phone (913) 448-3208.

KOKOMO (IND.) FIRST CHURCH OF THE NAZARENE will celebrate its 70th anniversary July 14. In addition to a guest speaker in the morning service, there will be a carry-in dinner at noon and the Kingsmen Quartet will present a concert in the evening. Former pastors and members are invited to attend or send greetings. For more information, contact the church at 2734 South Washington Street, Kokomo, IN 46902, or phone (317) 453-7078.

Recommendation

The following have been recommended by their respective district superintendents:

RICHARD LORD, JR., evangelist, 830 Kohn Ct., Palm Bay, FL 32907, (407) 725-9159, by L. Wayne Quinn, Florida Space Coast District.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India, Furlough address: c/o Ralph Wright, 536 Evergreen Lane, Bradley, IL 60915

BAKER, REV. STEVEN and DEBORAH, Paraguay, Furlough address: 6401 The

July's

10-Point Quiz

1. According to the *New York Times*, the 1991 average opening day salary for the 708 major-league baseball players was how much?

- A. \$278,520
- B. \$784,142
- C. \$890,844
- D. \$1.2 million

2. This was how much of an increase over the average for the previous year?

- A. 12%
- B. 26%
- C. 39%
- D. 54%

3. Which of the following video outlets recently decided to not carry NC-17 rated films?

- A. Blockbuster Video
- B. Movies at Home
- C. Applause Video

4. What percentage of U.S. households owns a videocassette recorder (VCR)?

- A. 40%
- B. 50%
- C. 60%
- D. 75%

5. The best-selling book in Japan is:

- A. *Shogun*
- B. The Bible
- C. *Sayings of Siddhartha Gautama*
- D. *A Season Till Spring*

6. What percentage of Japanese under the age of 30 own a Bible?

- A. 13%
- B. 23%
- C. 33%
- D. 43%

7. What percentage of female inmates in U.S. prisons are mothers?

- A. 80%
- B. 67%
- C. 15%
- D. 50%

8. In Los Angeles, gang members outnumber police by:

- A. 5 to 1
- B. 10 to 1
- C. 50 to 1

9. Which of the following enterprises are most numerous in the U.S.?

- A. McDonalds restaurants
- B. Sears stores
- C. post offices
- D. Dominos Pizza restaurants
- E. Protestant churches

10. Out of every 10 small new businesses being started today, how many are begun by women?

- A. three
- B. eight
- C. one
- D. five

ANSWERS BELOW

Paseo, Kansas City, MO 64131
BARD, REV. DONALD and PAULA*, Malawi, Field address: P.O. Box 30713, Lilongwe, MALAWI
BENNETT, REV. STEPHEN and CHRISTIAN*, Philippines-Luzon, Field address: P.O. Box 14, 2600 Baguio City, PHILIPPINES
CARNEY, REV. KENNETH and RUTH*, Dominican Republic, Field address: c/o Lynx-Air SD/DR, P.O. Box 5600, Fort Lauderdale, FL 33340-5600
CROUCH, DR. REBECCA, PNG Medical, Furlough address: 908 Maryhill Road, Pineville, LA 71360
DUFRIEND, REV. JAMES and DIANA, CNTC, Field address: CNTC, P.O. Box 1245, Port-of-Spain, Trinidad, West Indies
FALK, DR. DAVID and DAWN, Ivory Coast, Furlough address: 6401 The Paseo, Kansas City, MO 64131
GLASSCO, REV. GARY and LINDA, PNG Church Growth, Field Address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA
HEIL, REV. BRYAN and LINDA*, PNG Church Growth, Stateside Address: 877 Camelia Street, Hartville, OH 44632
HUDSON, REV. ROBERT and SHEILA, Mexico, Field address: Apartado Postal No. 6-129, 44600 Guadalajara, Jalisco, Mexico
HUNTER, REV. MERLIN and ALICE*, Holy Land, terminated, permanent Stateside address: 8820 Paloma Way, Reno, NV 89506
JAY, MISS KATHY*, Swaziland Instl., Field

address: P.O. Box 14, Manzini, SWAZILAND
JOHNSON, REV. JAMES D. and JOY, Samoa, Field address: Box 1025, Apia, WESTERN SAMOA
LUDWIG, REV. REX and EDITH, Brazil, Field address: C.P. 1191, 86100 Londrina, PR, BRAZIL
MARLIN, MISS EUNICE, Philippines Luzon, Furlough address: 722 Clairborne, Olathe, KS 66062
MOORE, MARK and CLARICE, Kenya, stateside address: 7856 W. 118th Terrace, Overland Park, KS 66210
NACIONALES, DR. BIENVENIDO and DR. MARY, Swaziland Institutional, Field address: P.O. Box 14, Manzini, SWAZILAND
ST. JOHN, MR. KELVIN and PAULA, MAC Regional Office, Furlough address: c/o Dr. Paul Skiles, 5700 W. 87th Terrace, Overland Park, KS 66207
SARMIENTO, REV. CHRISTIAN and MARGIT, Ecuador, Furlough address: 6401 The Paseo, Kansas City, MO 64131
SEAMAN, REV. JOHN and LINDA, Ivory Coast, Furlough address: 6401 The Paseo, Kansas City, MO 64131
STULTS, DR. DONALD and SUE, APNTS, Furlough address: NTS, 1700 E. Meyer Blvd., Kansas City, MO 64131
TRESSLER, MISS VEORA*, Guatemala ITN, Furlough address: RD 2, Box 104, Boswell, PA 15531
VORE, DR. VERNON and ROBERTA, PNG Medical, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA
WILSON, REV. BRIAN and JOAN, Vene-

zuela, Field address: Iglesia del Nazareno, Apartado 91, San Antonio de los Altos, 1204-A VENEZUELA
WOODRUFF, DR. ROBERT and SUSAN*, ENBC, terminated, Permanent address: 4/59 Yakola Parade, Alexandra Headland, Queensland 4572, AUSTRALIA

*Specialized Assignment Personnel

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ADDENDUM

The following district should have been included in the March 1991 issue of the *Herald of Holiness* with the Stewardship Honor Roll listing of districts that reached or overpaid their accepted General Budget for 1990.

Southern California, Rev. B. Maurice

Hall, Superintendent
Congratulations to this district on this achievement.

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.

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

10-POINT QUIZ ANSWERS

- 1. C.
- 2. D.
- 3. A.
- 4. D.
- 5. B.
- 6. D.
- 7. A.
- 8. B.
- 9. E.
- 10. A.

NEWS OF RELIGION

ANGLICANS ENTHRONE NEW ARCHBISHOP

George Carey, 55, was enthroned as the 103rd Archbishop of Canterbury, the highest office of the Church of England, in a ceremony April 19. The son of a working-class family, Carey has been described as charismatic in his faith, with a deep devotion to the Bible.

Upon his enthronement, Carey became the spiritual leader of some 70 million Anglicans in 164 nations around the world. The Episcopal church is the American branch of the loosely affiliated Anglican church and is comprised of some 2.5 million members.

PRESIDENT STRUGGLES TO INTEGRATE FAITH, LIFE

President George Bush says he struggles to integrate his Christian faith into his presidential responsibilities in a way that won't offend various religious groups, according to a story in the May/June issue of *Christian Herald*.

"I don't believe the president ought to involve himself in any way indicating a preference for any denomination," says Bush, who met recently with a dozen religious journalists at the White House.

Christian Herald says the president has recently been speaking out more forcefully about his faith.

Bush says that when it comes to expressing his faith in public, he is still not comfortable with what the role of the president ought to be. "I don't want to . . . wear my religion on my sleeve," he says. But "I want to do what many [presidents] before me have done, and that is to try to amplify . . . that we are one nation under God." (EP)

Evangelist Billy Graham attended the ceremony at the personal invitation of Carey, who said that, "Mr. Graham's ministry has made a great impact" on him and his wife. Graham's presence was seen by some as an attempt to help Carey shore up support with evangelical-leaning Anglicans who have become disenchanted with the church in recent years. (EP)



George Carey was enthroned as the Church of England's 103rd Archbishop of Canterbury in a recent ceremony.

ABORTION PROVIDERS HARD TO FIND

Access to abortion is being sharply limited, not by government, but by a shortage of doctors, clinics, and hospitals willing to perform the procedure.

According to a study by the Alan Guttmacher Institute, a research organization associated with Planned Parenthood, the number of abortion providers peaked in 1982 and has steadily declined since then.

"American women will lose the right to abortion, and the Supreme Court won't be the cause of it," said Barbara Radford of the National Abortion Federation (NAF). According to a NAF report released recently, the decline is the result of pro-life activism, declining abortion training in medical schools, and professional disapproval of

abortionists.

That's all right with National Right to Life Committee's Nancy Myers. "There should be and is a personal and professional stigma attached to people who make a living tearing unborn children's limbs apart," said Myers.

Presently, 83 percent of the nation's counties are free of doctors who perform abortions, according to the study. In Delaware and Hawaii, no doctors perform abortions. In California, abortion is available in just 31 percent of all counties, and in New York the figure drops to 23 percent. Most OB-GYN (obstetrics-gynecology) specialists say they support abortion in certain situations, but only about one in three will perform abortions. (EP)

NEW LANGUAGE GROUPS RECEIVE BIBLES

Nearly 2,000 languages and dialects have a version of at least one book of the Bible, according to the United Bibles Societies (UBS). At least 18 new languages were added in 1990, bringing the total to 1,946.

"These figures represent the millions of people who now have, for the first time, the Christian Scriptures in their own 'heart' language," said John D. Erickson, vice president of the American

Bible Society and the general secretary-elect of the UBS.

Because of these translation efforts, more than 80 percent of the world's population has access to at least a portion of the Bible.

"Even in the midst of our rejoicing, we do not forget the magnitude of the task that still faces us," Erickson said. "Until everyone has easy access to God's Word in their own language, we will not be satisfied."

AMERICANS TELL THE TRUTH?

Despite recent surveys that indicate most Americans consider themselves religious, a new poll has revealed widespread use of lies and deception. The findings are disclosed in *The Day America Told the Truth*, a new book based on an extensive opinion survey that gave participants a guarantee of anonymity.

According to the book, only 13% of Americans believe in all Ten Commandments, most workers admit to goofing off for about seven hours a week, and 91% lie regularly at home and work. The book also reveals that nearly a third of all married Americans have had an affair, a third of AIDS carriers have not told their spouses or lovers, and for \$10 million, 7% of the people would kill a stranger.

While 9 of every 10 respondents said they believe in God, only 1 in 5 had ever talked to a priest, minister, or rabbi about a personal problem. Four of every 5 said they believe in an afterlife. Almost half believed they're headed to heaven, while only 4% expected to spend time in hell.

"Americans are making up their own rules and laws," the book concluded. "We choose which laws of God we believe. There is absolutely no moral consensus in this country—as there was in the 1950s and 1960s."

James Patterson, who wrote the book with Peter Kim, admits, "There's a lot of bad news" in the results.

The survey involved more than 2,000 people selected at random at 50 sites around the nation. The participants were paid \$5.00 or \$10.00 to answer about 1,800 questions. The questions were completed in private and dropped into a locked box.

DARE TO RUN...WITH VISION

The nation's best-selling Bible for youth just got better!

This is the same best-selling NIV Student Bible but now with a *Dare to Run* edge.

In addition to the successful study techniques that have made the Student Bible so popular, this new version features a redesigned contemporary cover and a *Dare to Run* words-only chorus book—an excellent idea for group Bible study or to enhance personal devotions.

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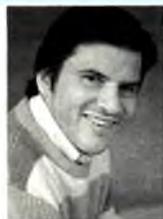
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gift for your
favorite teen.

Steve Adams . . .

continued from page 25



dear.' We often forget that David also wrote compositions (including many laments) about his life's circumstances."

Steve finds support for praising God in song in both the Old and New Testaments. He adds that "If, as Revelation tells us, we will be spending *eternity* in musical worship and praise, 'singing the song of the Lamb,' we might as well warm up our voices *here* and *now*."

Steve says his favorite song is usually his most recent work, because it reflects his current understanding and blessings. However, he says he has a special fondness for such songs as "Where the Spirit of the Lord Is," "Peace in the Midst of the Storm," "I Chose to Believe," "All in the Name of Jesus," and "All Because of God's

Amazing Grace."

But, in the final analysis, Steve says, "The greatest song I will

ever write is the *life* I lead, and I want the Lord to sing *His* song through me." H

Soaring . . . *continued from page 13*

mense our world is. This world seems so much larger than the world I was living in below.

I feel my body relax as I soar. The stresses and strains that have bound my muscles slip away. And, oh! The joy when I realize I am not responsible for everything. He is in charge.

Then the thought creeps into my mind. Isn't all this soaring foolhardy? Shouldn't I be somewhere working and worrying? But, no, it says here: "Abide in me and I in you" (John 15:4). "Be careful for nothing" (Philippians 4:6). "Casting all your care upon him; for he careth for you" (1 Peter 5:7).

And the amazing thing is that I have heard all these things before. I have felt His undergirding, His

direction, His peace, and His love. Still, I seem inclined to cling to my perch. Commitment to fly is an every day, continual act. Even when we are saved and sanctified, the pressures of daily living and our insecurities tend to lead us to put aside our trust in Him and begin to trust again in our own efforts.

How wonderful to know that we can fix our minds on, "whatsoever things are true, whatsoever things are honest . . . whatsoever things are pure, whatsoever things are lovely" (Philippians 4:8). And knowing that our God will supply all of our needs, we can open ourselves to His presence and throw ourselves out into the open spaces of His love.

Marilyn L. Christmore is a free-lance writer now living in Topeka, Kans. H



Benefits Questions

Answered by Dean Wessels

Q. What is the Nazarene TSA "Option B" account and how is it different from "Option A?"

Funds invested in an "Option B" account generally earn a higher rate of interest than those invested in an "Option A" account, but there are fewer withdrawal options under "Option B."

Under "Option A," flexible withdrawal privileges at retirement include the purchase of a fixed monthly income, periodic withdrawals, or lump-sum withdrawals. If funds are withdrawn before age 59^{1/2}, they are considered premature withdrawals and generally carry a federal excise tax penalty.

Under "Option B," The Minnesota Mutual Life Insurance company semiannually credits an additional 0.125 percent interest on the amount of the account balance in excess of \$3,500. This means a "bonus" of one quarter of one percent annually. In the event of the participant's death or disability, funds are available regardless of age. At age 62, distributions can be made in the form of a guaranteed monthly income as a single life annuity or as a joint survivor annuity (if married at the time). The primary beneficiary must be the spouse of the participant, if married. The cash value in the "Option B—Limited Benefit Options Account" cannot be taken as a lump-sum distribution except in the event of the annuitant's death or disability.

For both Option A and Option B accounts, the individual remains the sole owner of the accounts. If a change in employers occurs, the former employer would cease making contributions and the new employer would assume that responsibility. If the minister dies before the funds are withdrawn, they will go to his spouse, if married, or other designated beneficiary, similar to a life insurance policy.

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



Point Loma Nazarene College in San Diego — a conference designed to help young adults integrate authentic Christianity into their lives and into their life's work

"San Diego '91" will give direction to—

- college students who are making decisions about their career choices
- young adults who are already involved in an occupation about how to be a more effective Christian in their environment.

Their environment may be an office, the mission field, the pulpit, a Christian ministry organization, a laboratory, a hospital, a classroom, or a rescue mission.

No matter what profession they will choose or have chosen, San Diego '91's general sessions, workshops, and private consultations will guide participants toward a life-style of living out the call of Christ in their lives.

Registration is open to any young adult, between the ages of 18-30, and to pastors, professors, district leaders, college administrators, college/career Sunday School teachers, or sponsors interested in discipling young adults.

For more information about San Diego '91

contact NYI Ministries, 6401 The Paseo
Kansas City, MO 64131
or call 816-333-7000, ext. 210



"Yes, Harold, I do believe
in separation of Church and State,
but I still want to
see your report card."

SPECIAL REPORT

CHRISTIAN HOLINESS ASSOCIATION CELEBRATES WESLEY BICENTENNIAL LAUNCHES TELEVISION MINISTRY

A look backward with reverence, and a look forward with vision," was the way one delegate summarized the 123rd annual convention of the Christian Holiness Association (CHA) held April 16-18, 1991, in Columbus, Ohio.

The "look backward with reverence" came with the several events commemorating the 200th anniversary of the death of John Wesley. The celebration focused upon Wesleyan spirituality. Dr. Charles Killian, of Asbury Theological Seminary, gave a dramatic monologue called *Wesley on Wesley—I Believe*. The presentation centered on Wesley's own description of early Methodism, and recounted the religious life of Wesley from childhood to the experience of the "strangely warmed" heart at Aldersgate.

Other accents on Wesleyan spirituality were made in several addresses. Dr. Benjamin Reid, pastor of a 4,000-member Church of God in Los Angeles, delivered a mighty sermon on "The Holiness of God." Dr. Stephen Manley, Nazarene evangelist, challenged the Wednesday night congregation with an effective sermon on "The Call to Be Holy." Wesley Duewel spoke on "Holiness Affecting Our Prayer Life"; Emerson C. Frey probed the topic: "Holiness Affecting Our Singing"; Commissioner Andrew S. Miller, of the Salvation Army, spoke about holiness and service; and Dr. Luke Keefer, Jr., addressed the final session on the subject of holiness and witnessing.

The "looking forward with vision" accent came at the

presidential luncheon. Dr. Jerald D. Johnson, Nazarene general superintendent and past president of the CHA, presented the first of 13 CHA cable television broadcasts planned for the Vision Interfaith Satellite Network (VISN). The series is called *Aflame*. The pilot program features Wesley historical sites in England and a sermon by CHA President, Dr. Thomas Hermiz.

The cost of the first series of programs will be \$75,000. Dr. Jerald Johnson presented the need, and more than half of the needed funds were pledged before the convention ended, with more pledges expected soon. Dr. Johnson said that the "generosity of the holiness people had changed what only a year earlier had been a mere dream into a present reality." Dr. Johnson explained that the programs would not be denominationally focused, but would give the Holiness Movement a voice in the television marketplace.

Several Nazarenes helped plan and present the CHA convention. Rev. Herbert L. Rogers, superintendent of the Central Ohio District, served on the Executive Committee. Danny Bunnelle, music minister at the Grove City, Ohio, Church of the Nazarene, served as chairman of the Music Committee. Dr. Robert H. Scott, World Mission director, led a seminar on "The Teachings of John Wesley in an Awakened Europe." Dr. David Cubie, professor of theology at Mount Vernon Nazarene College, led a seminar on "Higher Education—What Direction?" Dr. B. Edgar Johnson, formerly general secretary of the Church of the

Rev. Stan Toler, pastor of the First Church of the Nazarene, Oklahoma City, and Dr. Robert H. Scott at the Nazarene breakfast. ▼



Rev. Herbert L. Rogers (l.) and Dr. Jack Stone at the Nazarene breakfast. ▼





▲ Dr. Jerald D. Johnson presents the new television ministry in behalf of the CHA Executive Committee at the presidential luncheon.



Dr. Susan Welch (daughter of former *Herald* columnist Reuben Welch) conducts the Malone College Chorale on opening night. Malone's Nazarene president is E. Arthur Self.



Nazarene and now president of the National Association of Evangelicals, brought greetings from the NAE and spoke in behalf of the international relief program of that organization (WRC). Dr. George Rice represented the Nazarene Publishing House, and NPH provided song-books for the convention.

The Nazarene breakfast was attended by 35 persons. Rev. Herbert Rogers presided, and Dr. Jack Stone, general secretary, gave a presentation of some of the ongoing work of the Church of the Nazarene.

The music ministry of the convention was enriched by the contributions of several Nazarene groups. Two groups from the Grove City church participated: "The Chosen" (a trio) and the ensemble called "Tapestry." The Mount Vernon College Ensemble, "The Higher Call," sang in the Thursday morning session.

The Christian Service Award was presented to Rev. Guy C. Johnson. The 92-year-old Churches of Christ in Christian Union minister (among other achievements) organized 126 churches. The Holiness Exponent of the Year Award was presented to Commissioner Andrew Miller of the Salvation Army.

The 1992 meeting of the CHA will be held in Harrisburg, Pa.

—Wesley Tracy

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▼ Dr. Benjamin F. Reid preaches on "The Holiness of God."



▶ Dr. Charles Killian as John Wesley.



▲ Commissioner Andrew Miller of the Salvation Army was honored with the Holiness Exponent of the Year Award.



◀ Evangelist Stephen Manley addresses an overflow audience at the Wednesday night service.



PARROTT ANNOUNCES RETIREMENT



Leslie Parrott, president of Olivet Nazarene University, will retire at the end of this year. The 69-year-old Parrott announced his decision to the university's board of trustees May 11. Earlier in the day, he told those gathered for annual commencement ceremonies that this would be his last graduation at ONU.

Parrott has served as president of Olivet for 16 years.

"Those who love me most, Mrs. Parrott and our three sons, will affirm that these have been the best years of my life," said Parrott in a statement presented to the board of trustees. "I love Olivet as if it were mine. I hurt when Olivet hurts, and I thrive when Olivet thrives."

Parrott said he reached his decision to retire during the Christmas season, after prayer and thoughtful consideration.

His retirement will be official as of Jan. 1, 1992.

The executive committee of the ONU Board of Trustees met May 30 to begin the process of selecting a successor to Parrott, according to B. G. Wiggs, chairman of the ONU Board of Trustees and Southwest Indiana District superintendent. Wiggs said he hopes the executive committee will be ready to present nominees to the full board by August.

Parrott has served as president of ONU since 1975. Prior to this, he was president of Eastern Nazarene College from 1970 to 1975. He pastored churches on the Washington Pacific, Eastern Michigan, Oregon Pacific, and Northwest Indiana districts and was a commissioned evangelist for two years.

He and his wife, Lora Lee, have three sons, Richard, senior pastor of Salem, Oreg.,

First Church; Les III, a teacher of psychology at Seattle Pacific University; and Roger, president of Sterling (Kans.) College.

Parrott plans to relocate to Portland, Oreg., upon retirement.

SIVEWRIGHT WILL SERVE AT MVNC



Gary Sivewright, 43, has resigned from the position of NYI Ministries director to accept an assignment to serve as chaplain and assistant professor of Christian education at Mount Vernon Nazarene College. Sivewright is leaving Kansas City following Nazarene Youth Congress '91.

NYI Ministries director since September 1986, Sivewright has created numerous programs for teens, young adults, and youth leaders. He began his service in NYI as a junior high curriculum editor. He became editor of *Bread* magazine and *Teens Today* in 1980. During Sivewright's tenure as editor, *Bread* won an Award of Excellence in its category from the Evangelical Press Association. He also directed the service project that was part of NYI's General Convention in Anaheim in 1985 and was continued in Indianapolis in 1989.

A graduate of Bethany Nazarene College and Nazarene Theological Seminary, Sivewright was minister of youth at Bethany, Okla., First Church and Shawnee, Kans., Church of the Nazarene before coming to the youth department at Nazarene Headquarters in 1979.

He and his wife, Carol, have two sons, Chad and Jason. He will assume his new responsibilities at MVNC this fall.

JOHN L. KNIGHT DIES

John L. Knight, 86, evangelist and former district superintendent, died May 1 at his home in Bethany, Okla. Death came as he slept. He



had undergone surgery for cancer a few weeks before his death but had been given a clean bill of health. He would have been 87 on May 5.

Funeral services were conducted May 4 at Bethany Calvary Church of the Nazarene. William M. Greathouse, general superintendent emeritus, delivered the message. General Superintendent Raymond W. Hurn represented the Board of General Superintendents at the service.

Survivors include Knight's wife, Beulah; three sons, C. Marselle, John Allen, and Donald L. Knight; and several grandchildren.

Ordained on the West Texas District in 1935,

Knight pastored churches in Mineral Wells and Hillsboro, Tex., before becoming district superintendent of the West Texas District in 1939. In 1943, he left the superintendency to pastor the Beaumont, Tex., Church. From 1946 to 1968, he was superintendent of the Florida District. He served as secretary of the Department of Evangelism in Kansas City from 1968 to 1975 and was involved in evangelism from the time he left Kansas City until his death.

"Dr. John L. Knight has left a mark on the church and on the kingdom of God that will live for eternity," said M. V. (Bud) Scutt, Evangelism Ministries director for the denomination. "He was an example in the pulpit, an example in leadership, and a living example of Christlikeness."

Messages may be sent to Mrs. Knight at her home: 4000 N. Thompkins, Bethany, OK 73008.

EASTER OFFERING TOPS \$8.6 MILLION

The 1991 Easter Offering for World Evangelism has topped \$8.6 million, according to D. Moody Gunter, Finance Division director. A total of \$8,650,432.67 has been received.

"We are grateful for the tremendous response to the Easter Offering by the Nazarene people from around the world," Gunter said.

CHURCH ASSISTS BANGLADESH VICTIMS

Nazarene Compassionate Ministries (NCM) is working to provide relief to victims of the deadly cyclone in Bangladesh, according to Robert H. Scott, World Mission Division director. At least 130,000 people were killed

and more than 1 million left homeless as a result of the storm.

Medicine, food, clothing, blankets, and shelter were the most urgent needs, according to Steve Weber, international coordinator of NCM. NCM has been working through World Relief to provide these items and to set up a food-for-work program in which the people will work in exchange for food to eat now and seed to plant later.

Churches and individuals wanting to assist in meeting the urgent needs of the victims of the Bangladesh storm may contribute to the NCM Fund. Checks should be made payable to "General Treasurer, Church of the Nazarene" and sent to NCM, earmarked for "Bangladesh." Such gifts are approved as a 10 percent special.

FROM FACT . . .

OUTWARD SIGN AND INWARD GRACE

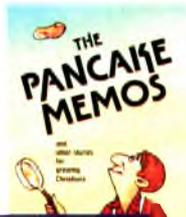
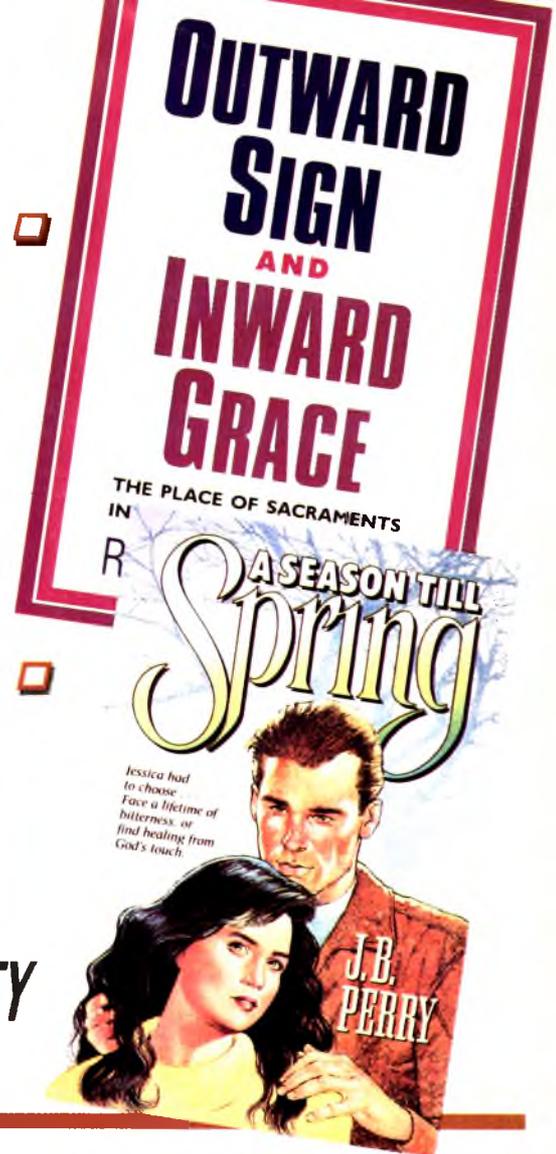
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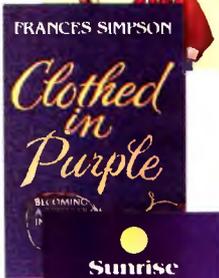
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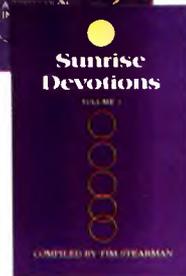
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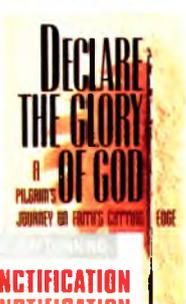


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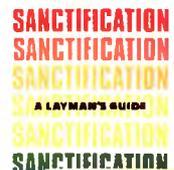
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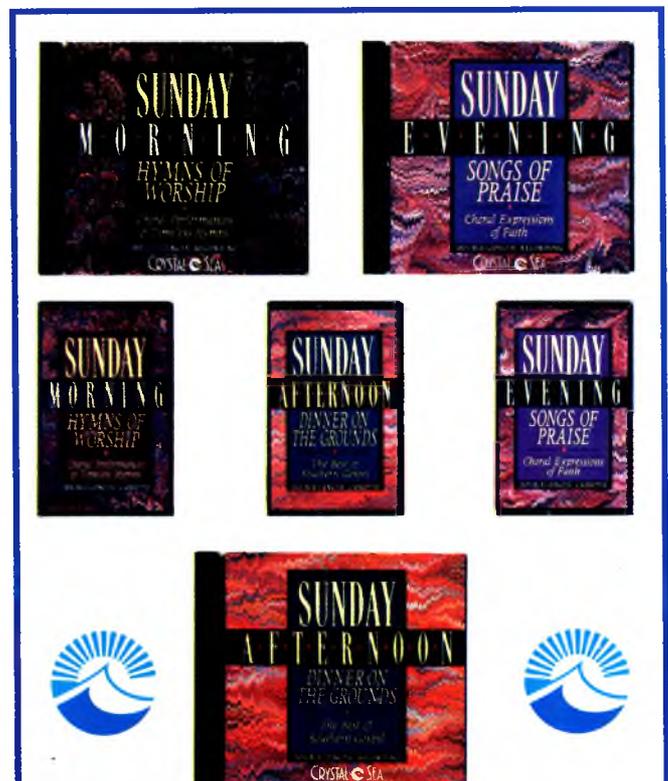
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