

APRIL 15, 1989

# HERALD

OF HOLINESS



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*Nazarene College Day*

APRIL 23

CHURCH OF THE NAZARENE

# UNDISCIPLINED KNOWLEDGE



**JOHN A. KNIGHT**  
*General Superintendent*

Careful observers remind us that we live in an age of unprecedented “knowledge explosion.” The knowledge bank has increased more rapidly in this century than in all the other periods of history combined. Our times have *produced* facts, *accumulated* facts, *preserved* facts, and *made facts accessible* at an unbelievable rate.

Yet with all of this increase in knowledge, the quality of life on planet earth—environmentally, socially, spiritually—is deteriorating rapidly. Is there an inevitable inverse ratio between the acquisition of knowledge and the ability of society to improve its lot?

The unthoughtful may be inclined to answer in the affirmative, and to frown on educational processes. On the other hand, others insist that education is the solution to man’s societal ills.

Both positions in their extreme form are in error.

Surely ignorance is not to be preferred to knowledge and understanding. Education has some obvious merits in that it challenges preconceived prejudices, expands one’s mental horizons, points to technological enhancements, and brings joy with enlightenment.

But while education can provide coherence and a degree of significance to life, it is capable of being used as another “tool” to forward one’s selfish desires and goals.

Even education, important as it is in itself, must be subservient to a larger meaning in order to achieve its fullest potential. Undisciplined knowledge can, and does, become demonic and threatening, rather than godlike and fulfilling.

Christian faith insists that all things, including education, must become subservient to Christ and subject to Christ’s Lordship. Only then can it become an instrument of service to mankind and a positive force in society. Otherwise, it becomes its own god and degenerates into a destructive cultural force.

As we approach the 21st century, the solution to

our social predicaments is neither to abandon education nor to make it a leader in man’s pantheon of gods. The answer is to align education with the redemptive purposes of Christ who is “the Way, the Truth, and the Life.”

The Church of the Nazarene historically has had a vision of providing knowledge that is disciplined and harnessed to fulfill the great commission of Jesus.

Thus Nazarenes have understood the importance of educational institutions. Her colleges and universities, her seminaries and Bible schools have sought to be Christian and to see truth as objectively as possible, and effective ways to communicate it. But the commitment that makes the pursuit Christian must always be in evidence. Waldo Beach has expressed this colorfully: “Underneath solemn gowns of academic objectivity, the slips of faith are always showing.” Within this commitment, quality, excellence, and clear purpose must always be present.

Nazarene colleges refuse to make a god of education—valuable as it is. Rather, they endeavor to effect enriching and spiritual changes in the lives of men and cultures. They seek to be instruments for equipping students to be creatively oriented rather than disoriented in our rapidly changing society. Their existence is justified only if they can make possible wholesome and responsible moral choices in our pluralistic world.

Elton Trueblood, well-known Christian philosopher and educator, has said, “I don’t see any great hope for our civilization unless we can build up a new community of Christian intellectuals—people who can *outthink* as well as *outlive* and *outlove* all opposition—people who will courageously go on even when their position is unpopular. Wouldn’t it be a strange thing if the Christian college should turn out to be our greatest hope?”

Our educational institutions in the church are in the knowledge business, but not in the “undisciplined” knowledge business. The knowledge they promote is “disciplined,” harnessed to the aims of Christ who said, “Even . . . the Son of man came not to be ministered unto, but to minister . . .” (Matthew 20:28).

The college motto of one of our Nazarene liberal arts colleges says it well: “To seek to *learn* is to seek to *serve*” (MVNC). For this reason our institutions of learning and service are worthy of our prayerful support.

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# From Backwoods to Boardrooms

**Gordon T. Olsen came to college from a small, rural place called Wood Mountain.**

**BY KENNETH F. WATSON**

*Assistant to the President at Northwest Nazarene College in Nampa, Idaho.*

**D**o I believe in miracles? Indeed, I do, and sharing the life of this graduate of Northwest Nazarene College greatly expands my belief in God's divine leadership for our lives.

He came to college from a small, rural place called Wood Mountain. Yes, Gordon T. Olsen came from behind the backwoods of southern Saskatchewan, where his godly Norwegian parents developed a homestead

for wheat farming. Life was not easy, but parental emphasis on education and seeking God's way was distinctly important for the Olsen family.

Gordon's early life was seriously impacted with infantile paralysis at age four. While a homemade wooden cart was erected and used for scooting about the home, prayer for his healing was a family priority. Miraculously, the Lord met the need. One day, during family worship, Gordon immediately started to walk!

Education was a goal for Gordon. At age 13, he moved 40 miles away from home to Limerick, Sask., living in a small shed to attend high school. As the cook, he prepared food from wheat spilled from grain cars along the railroad tracks. Would you believe, he felt restitution was necessary soon after and paid the railroad company \$3.00 for the spilled wheat?

Gordon's priority for "education in a spiritual environment" prompted another move. With \$25.00 in his pocket, he traveled to Nampa, Idaho, to attend the academy. High school was completed while he cleaned a grade school furnace room at night for support.

College days followed directly at Northwest Nazarene College despite the onset of the depression years. To earn tuition credit, Gordon hauled sagebrush as fuel for the NNC furnace. Fortunately, summer employment had its options—wheat harvesting in the state of Washington, touring with a college quartet, or working 10 hours per day for \$1.00 in the onion fields at Nampa. Nevertheless, Gordon's college years remained a steady mixture of academics, service to God, and financial innovation. For a time, he committed himself to a Sunday School class of eighth grade boys. Of seven, six became ministers and the seventh became a dedicated layman. Not bad ministry, instruction, and en-



H. Armstrong Roberts

# A Rare Treasure

couragement! Further, Gordon built a school bus on an old truck bed. With it, he developed a personal Sunday School route to the rural periphery of Nampa. Later, with help, he purchased a regular school bus that he also used to assist in financing the remainder of his college costs. In 1934, he graduated cum laude with an A.B. from Northwest Nazarene College.

Gordon Olsen also impacted the lives of many following his college graduation. After three sessions of postgraduate work, he entered public school leadership as a superintendent for five years. Following one year in a grocery business in Boise, he returned to public education as business manager of Boise Junior College. During World War II, he turned to management training with a large ship-building firm in the Pacific Northwest. Following the war, he made a significant transition to the development of his own refrigeration business. In time, his successes led him to be founder and president of Gordon Olsen Investments.

An honest business leader, Mr. Olsen also clearly modeled his desire and ability to serve the Church of the Nazarene as a devoted believer, dedicated churchman, and loyal supporter of Christian education. First, in the local church, he committed numerous years as adult teacher, board member, and church schools director. Additionally, he became an active member of the Oregon Pacific District Advisory Board and Camp Meeting Board. Educationally, he returned to serve Northwest Nazarene College for more than 30 years, first as president of the Alumni Association and then as a member of the Board of Regents. During this time, he was honored as the first Alumnus of the Year for NNC in 1953 and then honored with an honorary doctorate of law degree in 1963. Mr. Olsen served on the General Board of the Church of the Nazarene for more than 20 years and was chairman of its Finance Committee. He also was a member of the departments of Home Missions and World Missions, and more recently became a member of the Department of Communications.

The family, the Church of the Nazarene, and Northwest Nazarene College suffered a great loss in the passing of Gordon Olsen in 1977. The skills and friendship of this great Christian will not be forgotten. **H**

I read recently about a most amazing discovery that took place in the Northeast last year. A Massachusetts man who had been collecting early books on New England history for about three years was browsing in a roadside antique shop in New Hampshire in February 1988. In a bin of early 20th-century pamphlets on farm machinery he spotted a book that looked older than the other books and pamphlets in the bin. The title was *Tamerland and Other Poems*, written by an anonymous author listed simply as "A Bostonian." The publication date on the title page was 1827. The price was a modest \$15.00. The novice book collector felt that he had found a book of some value, and that same day he contacted the Boston office of Sotheby's, a major auction house in New York. The next day the collector arrived in New York with his copy of *Tamerland* for an appraisal.

The book was indeed a treasure. It was a previously undiscovered first-edition copy of one of the rarest books written by an American. In the 161 years since its publication in 1827, only 11 copies of *Tamerland and Other Poems* had been discovered. The work consisted of poetry written prior to the author's 14th birthday. And who was that author? Edgar Allen Poe.

On June 7, 1988, that rare volume was sold at auction at Sotheby's, New York, for \$198,000. What an incredible discovery for the Massachusetts book collector! What a shock for the New Hampshire bookseller.

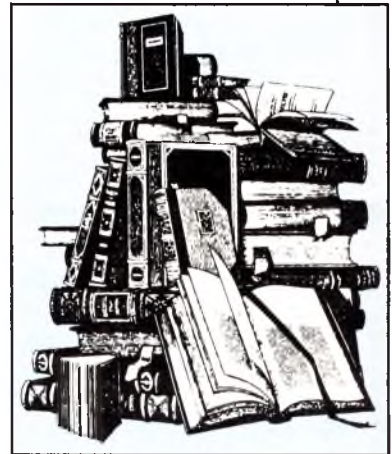
A college education is a bit like a rare, old book. Lying undiscovered, the college experience may appear to the untrained eye to be an old, overpriced, out-of-date, unnecessary luxury. To the trained investor, it is a rare treasure. While a college experience won't appreciate in value quite as fast as will one of Poe's first editions, the value of a college education multiplies over the span of a lifetime.

A recent study by Kevin Murphy of the University of Chicago and Finis Welch of UCLA shows that the spread between the earnings of college and high school graduates has grown rapidly since 1979. Their study revealed that the average college graduate earns almost 60% more than a high school graduate. Over a lifetime, a college graduate may earn some \$600,000 more than a high school graduate. Gary S. Becker, writing in the May 30, 1988, issue of *Business Week*, concludes, "College remains a good investment even without factoring in cultural and other advantages." And when one factors in the cultural, spiritual, and relational benefits available to students on a Christian college campus, the evidence is overwhelming. It pays to attend a Christian college.

A rare treasure? Indeed. **H**

**BY TOM BARNARD**

Vice president of student affairs at Eastern Nazarene College in Quincy, Massachusetts.



# From Nightclub to Pulpit

**H**ow does a third generation Nazarene go to Nazarene Bible College and enter the field of evangelism by way of Detroit's nightclubs? That's the miracle of Gary Haines.

Born and raised in the Motor City, Gary grew up in the home of his grandparents—along with his mother, brother, and two uncles. His singing career began early. A child song evangelist at age three, Gary began singing in revivals, camp meetings, and his home church, Bethel Nazarene. His accompanist was his mother, Edith. No one foresaw the changes in store for the Haines family.

At age seven Gary contracted polio. Gary was paralyzed from the neck down, and doctors predicted he would never walk again. Through much prayer and rehabilitation, the prognosis was proven wrong. He slowly and painfully regained the use of his arms and legs. God had worked the first miracle in Gary's life.

During his early teen years, Gary began to pursue music in earnest. Invitations to sing at school assemblies and dances evidenced a growing recognition of his vocal talents. Eventually, "Gary Haines and the Sequins"—a five-member, all-male singing group—was born. As radio stations began playing the group's music, nightclubs and bars began calling. "To do this," recalls Gary, "I had to falsify my age. At 18, my I.D. read 21."

When the "Sequins" disbanded, Gary continued working solo the nightclubs of Detroit. In the next 11 years—until age 29—he became one of Detroit's most popular entertainers. "All the time," Gary admits, "I knew I didn't belong. Drugs, but mainly alcohol, became my way of coping."

The change in Gary's life began one Monday evening while watching a Billy Graham Crusade. Under conviction he prayed, "Lord, if You'll get me out of this, I'll serve You the rest of my life." Because nightclub enter-



GARY HAINES

tainment was all Gary knew, he despaired of the future. What would he do? How would he make a living? His struggle was not with the God of salvation but with the God of provision. For eight months, he kept struggling—and God kept speaking.

On a Saturday morning in April of 1972, Gary called Pastor Howard Rickey of Detroit Bethel and said, "I'm coming back. Let me get to the altar I knew as a kid." Intoxicated, and going on two days without sleep, Gary made his way to the church. Draping himself over the altar, he prayed with the assistance of Pastor Rickey and the church custodian. God worked another miracle, and the new Gary Haines was born.

In revival services two months later, God used Evangelist "Chic" Shaver to reawaken Gary's boyhood call to evangelism. It was also the first time Gary had ever heard of Nazarene Bible College—a place for older students to train for ministry. One particular verse became increasingly significant to him in those days—Deuteronomy 4:23: "Beware lest you break the contract the Lord your God has made with you!" (TLB). Gary accepted the call to evangelism that September. To cement his commitment, he had

drafted, notarized and sealed a formal document specifying the terms of his agreement with the Lord. It hangs in his office today. Why? He thought of all the nightclub contracts he had signed and never broken—and he wasn't about to break this most important one with God.

Gary remembers writing NBC for an application and returning a 10-page testimony with the attached note: "There wasn't enough space on the application." Within a few weeks, Gary was notified of his acceptance and began classes winter quarter, 1972-73. His reaction to being back in school after so many years? Says Gary, "I vividly remember Dr. Norman Oke's Doctrine of Holiness class. The terminology alone caused me to leave the first class in tears. I scheduled an appointment with him, and after hearing my complaints, he asked, 'Are you through? You're going to make it.'" Gary did make it, graduating in 1975. Today, the annual "Gary Haines Invitational" golf tournament in Detroit provides scholarship money for many NBC students.

Has Gary made good on his contract? He is in his 16th year of full-time evangelism. How does he view his role as an evangelist? "To preach so that people are challenged to a total commitment to Christ; also, to offer encouragement to the hurting." His greatest joy over these 16 years? "Introducing people to Christ and helping them—especially young people—grow in the faith." His greatest challenge? "Traveling and having to be away from home so much." Gary travels over 100,000 miles each year.

As we concluded our interview, Gary said to me, "Tell the church I'm proud to be a graduate of Nazarene Bible College." I thought to myself, NBC is proud of you, too, Gary. **H**

## BY BILL BRAY

*Registrar and intern director at Nazarene Bible College, Colorado Springs, Colorado.*

# The Coal Miner's Son

**H**ere's a kid whose father is a coal miner. The father dies before the boy is two years of age. What chance does that boy have of getting a college education? Well, that depends.

Donald Metz, his mother, his brother, and a sister moved in with his maternal grandparents when his father died. Although they were always on the ragged edge of poverty, his mother directed his steps to Sunday School (sometimes by force). By the high school years he was no longer attending church, but his mother got him into a "college preparatory" program at McKeesport, Pa., public high school. After graduating from high school, Don was drifting for two years: no job, no goals, no personal salvation.

In a revival at a small Methodist church, Don was saved in the spring of 1935. He felt a call to preach and began to look for a college to attend for a year. During that summer he met a quartet from Eastern Nazarene College. That settled it. But after one year he knew he needed two. Two years turned into four, followed by an additional 256 hours of graduate credit at the Evangelical and Reformed Seminary, University of Maryland, Southwestern Baptist Seminary, and the University of Oklahoma. He earned the A.B., B.D., M.A., D.R.E., and Ph.D. degrees. The degrees were in theology, history, Christian education, and philosophy. And how did he pay for all that? The old-fashioned way! As an undergraduate he washed windows, shoveled snow, was a janitor, and eventually graduated to "waiter" in the dining hall. "That was the best job on campus," explained Dr. Metz. It was inside work, pleasant surroundings, and steady.

I interviewed Donald Metz after he had retired. He had given 12 years in the pastorate and more than 35 years in teaching. His work was primarily the preparation of hundreds of young ministers and missionaries. He de-



DONALD METZ

**Don was drifting for two years; no job, no goals, no personal salvation.**

voted 2 years as executive editor in the Division of Christian Life at Nazarene Headquarters. That's 49 years and counting. He was guided all the way by the Great Commission: "Go . . . Preach . . . Teach!"

"What did your experience at ENC do for you, Dr. Metz?" I asked him. He was quick to enumerate:

1. It opened my eyes to my need for education.
2. It sparked a love of learning.
3. I found my wife there.
4. I saw models there like S. S. White, Bertha Munro, Ralph Earle, and L. A. Marquart. They loved the Lord, loved people, and loved scholarship.
5. ENC guided me into the niche I could fill best.

He told of observing young Ralph Earle, as personable as any of his

teachers. But while waiting for a committee or class to begin, Dr. Earle was reading a book—almost always.

These influences shaped Donald Metz. In turn he has shaped lives in Bethany, Okla.; Olathe, Kans.; Busingen, Germany; Manila, The Philippines; and Harare, Zimbabwe. For 49 years he spoke the precepts and set the example. Early leaders said we must build colleges or the church will die. "It's even more true today," says Metz. People expect more of the minister today than in the 1930s.

To Dr. Metz a call of God to serve is a call to prepare. Whatever the difficulties, there is no other way. To him America is a great land of opportunity, of pioneering, and of new frontiers. In his perspective, it is a country open to the adventure of ideas, a land rich in natural resources of which a Christian is called to be a steward. We have a great religious heritage. As individuals, we are responsible to maintain our historic ideals and use present opportunities to serve God and our fellowman.

It is said that baseball is a game of inches. There is a slight difference between a ball and a strike, between safe and out. Life is that way. What if Don had taken a mechanical arts course in high school? What if the local church had not sponsored a revival in 1935? What if the ENC quartet had not appeared at the interdenominational camp that year? What if he had attended the closest state university? What if teachers had taught only course content and failed to present an example of scholarship and Christian living combined? What if the wife he married had been uncooperative through all those years of graduate study?

What if . . . ? But the God who called him was faithful. **H**

**BY WILLIS E. SNOWBARGER**

*Acting Education Services secretary at international headquarters in Kansas City, Missouri.*

# The Presence That Made a Difference

The house located outside of Crookston, Nebr., is similar to others in the area: two stories high, white in color, and resting on a grassy plain. Large shade trees provide a cool respite from the burning sun in summer. For the former ranch hand standing beside me, the aromas emanating from the house and the barnyard are familiar. To me, this is anything but home. To my friend, this is God's country, and heaven cannot be far away.

Everything seems so uncomplicated as we stand together and take in the full sweep of the landscape. No lights, no glitter, no freeways to complicate the scene. Not even the sound of a passing car can be heard. Can anything profound come from this place? And yet, this is the cattle ranch where my colleague was raised. His name is Frank Carver, a faculty member at Point Loma Nazarene College.

Following a meeting in Colorado Springs, Frank invited me to accompany him on a brief trip home. It seemed like a good idea at the time, and it was. A drive late into the night, with open spaces and good fellowship to pass the many miles away, and constant laughter at my use of turn signals to change lanes when no cars were within miles of us. (Urban habits are hard to break.) Getting to know Frank's mother, meeting his brother, wandering around the barn (carefully!), examining gopher holes in fields, crawling over fences, all made for a delightful experience. In the process I discovered the difference between a farm and a ranch. The den in the house was a page right out of Americana—or was it the Ethan Allen catalog? Numerous trophies and ribbons hung everywhere. Frank's father did well in horse shows.

But the old home place is unable to fully explain Frank Carver. He rejoices, cries, laments, dreams, and



FRANK CARVER

apologizes when his Irish side gets the best of him, as he is prone to say. Best of all, Frank is a warm, good-hearted person. His desire to do more is hampered by his constant appointment schedule, and the cry goes forth: "Where is Frank?" On any given morning, he's out early reading Hebrew with a pastor; or drinking his inevitable cup of coffee while encouraging a former student; or visiting a terminally ill friend. The man's phone would be a financial bonanza if Pacific Bell charged him by the call. What makes Frank so special? What accounts for a man newly introduced to me saying three minutes later, "Frank's truly a saint, but I wouldn't feel right saying that to him."

After some 18 years—first, as a faculty member under him and, more recently, as a chairman over him (at least, on paper)—I have come to the conclusion that the Holy Presence best describes who Frank Carver is. In Frank's case, the Presence is prior to the quest for the Presence. God is primary, Frank's yearning for more of the Divine follows. It's a question of prior-

ity. Like the love of God for us, which is prior to our love for God, so the Holy is first a Spiritual Presence before we get caught up in our human quest for the Holy. To rest content with only the quest is dangerous, as any number of spiritual biographies show.

For Frank, this fascination with the Holy represents a lifelong adventure. From his earliest days, the Holy stands out as a dominant concern. It was the reality of the Holy that took him from the Nebraska ranch and the local Methodist church into the Church of the Nazarene. It was a quest for the Holy that led him through three graduate degrees on two continents and into the Bible as the focus for his life-work in the classroom. It is his respect for the Holy that provides distance for his humble walk with the Lord.

Through this colleague I am learning that the adventure with the Holy is rocky at times. Frank would be the first to confess that his life has not been an easy pilgrimage. "Once upon a time" beginnings have not had "happily ever after" endings. The spiritual tradition and Frank's life are reminders of the dark nights of the human soul, when pain reduces the size of the vision and personal hurt clouds hope for the present. Similar to Luther, Frank often speaks of the path of the heart that proceeds by way of the Cross.

For those who know Frank, the last 10 years represent a watershed in his life. For a brief period of time (my reckoning and not his), his emotional resources ran dry, draining his physical strength in the process. Misunderstood and dismayed, Frank turned for help to the spiritual resources in the various traditions of the Christian Church. Soaking himself in the literature of the past, in the spiritual torments of kindred souls who lived near to the thick darkness of God (Exodus 20:21),



Frank found new hope among writers as diverse as Protestants and Roman Catholics, Episcopalians and Wesleyans. Evidently, no one has a monopoly when it comes to the dark night of the soul. Frank discovered (or better, God revealed) His presence anew in his life. The experience of Isaiah and the burning coal came alive (Isaiah 6:1-8); the Book of Exodus disclosed the reality of God on earth (Exodus 19:16-25); and the words of Hosea took on new meaning: "I am God and not man, the Holy One in your midst" (Hosea 11:9, RSV).

Careful readers of the second edition of Frank's book, *The Cross and the Spirit*, see in the new sixth chapter some measure of Frank's breakthrough. He came to realize that the Christian walk demands that one go beyond the demands of justice, as Carlo Coretto once put it. Submission, with its suffering ethic, is at the heart of the gospel (1 Peter 3). Perhaps this is what it means to live within the presence of God.

I am learning much from my friend. I am learning that perhaps all of us need our spiritual confessors who

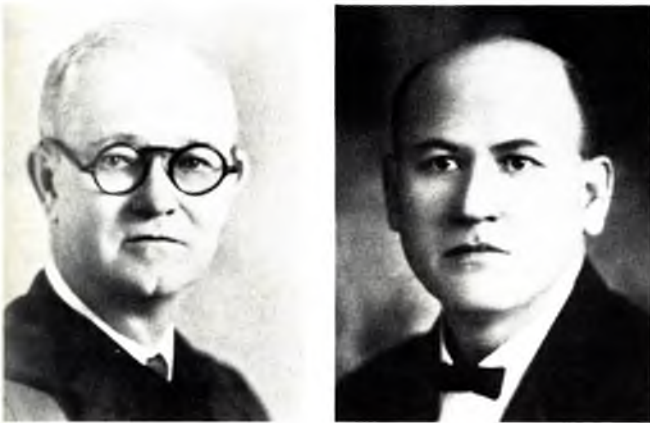
stand in Christ's place and speak the word of forgiveness. But above all, I am learning that one person makes a difference in our time. That is, if that person lives out of the presence of God. I believe that Frank lives there. And because he does, it makes me think that I can too. Maybe growing up in Nebraska is not so ordinary after all!

**H**

#### BY HERB PRINCE

*Chairman of the Philosophy and Religion Department at Point Loma Nazarene College in San Diego, California.*

## NAZARENE ROOTS



Leaders of Nazarene educational development: (l.) H. Orton Wiley and (r.) James B. Chapman.

### The Inherent Tension in Nazarene Education

Nazarene liberal arts colleges, even from their origins, have been caught between two impulses that often clash: sectarian purpose and broader Christian ideals. The point is well illustrated by a statement in 1902 announcing the founding of Pacific Bible College in Pasadena, Calif., the forerunner of present-day Point Loma Nazarene College: "For some time this work has been pressed upon us; to open a school that should teach the *Word*, with such collateral courses of history and Christian literature, together with methods of Christian work." Though the school was to be operated under the control of the Church of the Nazarene, the announcement claimed that "this college is not sectarian, but is in the broad sense Christian. . . . It seeks not sectarianism but Bible culture for all men and women who may desire to avail themselves of its advantages." Though sectarianism was disavowed, it could hardly be avoided, as events within a decade and a half showed dramatically. In 1917, the college at Pasadena was one of the centers of a struggle between competing elements of the Southern California District that resulted in a small but significant schism known as the "Rees Dis-sension." Clearly, the Nazarene college could no more sepa-

rate itself from sectarian concerns than could the denomination that supported it. In one sense, the history of Nazarene higher education has been shaped by the same tension between sectarian purpose and broader Christian ideals that gave rise to the schools themselves.

In the 1920s, J. B. Chapman, a Southern churchman, and H. Orton Wiley, the key Nazarene educator in the West, led the way in urging a strong system of liberal arts colleges across the church. Though they faced detractors who considered this an unnecessary direction to take "for the training of ministers," leaders such as Wiley and Chapman believed that an intelligent and educated Christian laity was just as essential as an educated ministry if the church was to achieve its social and religious goals.

Chapman articulated the broader view behind a liberal arts college in 1930, when he dedicated the Fowler Memorial Building on the campus of Eastern Nazarene College. Citing St. Paul's statement to early Christians that "all things are yours" (1 Corinthians 3:21), Chapman argued that "the treasures of art and literature belong to the Christian and the Church." Though some of his thoughts showed affinity with the fundamentalism of the period, Chapman was equally direct in declaring that "there is no war between science and Christianity," adding: "We are bound to accept the demonstrated facts of science, even though they may upset theories and shade time-honored creeds." He paid further tribute to the nonsectarian ideal by noting that the building he was dedicating was named in honor of Rev. C. J. Fowler, whom his audience knew well was a Methodist, not a Nazarene.

The tension between the particular concerns of sect and denomination versus broader Christian visions is one that is finally irresolvable within history. The denominational college is likely to find its future shaped by this tension just as fully as its past has been, for resolutions of this conflict are never final but only a series of adjustments. The heritage of the "Wileys" and "Chapmans" was the erection of institutions that were not destroyed by that tension but which used it to shape Christian minds and character. **H**

STAN INGERSOL  
*Denominational Archivist*

Sources: *Nazarene Messenger* (Aug. 14, 1902); 2; *Herald of Holiness* (Oct. 22, 1930): 5-7; Timothy L. Smith, *Called unto Holiness*, 322-34.

# LIFE ON THE BOUNDARY

## with Jim Sheets, City Councilman, Quincy, Mass.

**T**he professional world of Jim Sheets is the political arena. He is a city councilman in Quincy, Mass., a city of over 85,000 people located on the Boston South Shore. He is now serving his eighth term as a city councilman, a record for the city of Quincy. Jim also served two terms in the Massachusetts State Legislature. Currently he is running for mayor of Quincy.

But the world of big city politics was not the world into which Jim Sheets was born. He came to Quincy from a small coal town in southwestern Pennsylvania where he and his family lived in a "coal patch house" (a house built and owned by the coal company, which also owned the town). For Jim, "the company store" was more than merely a line in a song.

Upon graduating from high school, Jim came to Quincy to attend Eastern Nazarene College, only to satisfy his mother's request. He arrived in Quincy in 1953 on a Greyhound bus, intending to remain only long enough to show his honor to his mother. He has been in Quincy ever since.

After graduating from ENC with a double major in physiology and history, Mr. Sheets completed a M.A. in political science at Park University in Worcester, Mass. Later he did work toward a Ph.D. at the University of Pittsburgh. In 1963 he became a full-time professor at Quincy Community College where he is presently chairman of the Division of Social and Political Services.

Jim and his wife, Jo Ann, are members of the Wollaston (Quincy) Church of the Nazarene, on the campus of ENC. They have four children: Kimberly, age 24; Jimmy, a senior at ENC; Tad, a junior at ENC; and Luke, age 13.

**Boundary:** What prompted you to enter the political arena?

**Sheets:** Since high school days I have had an interest in politics. I became an admirer of Abraham Lincoln and read all of his writings. My de-



sire was to become a U.S. congressman. In 1973 I was urging upon my students the importance of service in the public arena, especially politics. They responded, "Why don't you do it? Why don't you run for public office?" Accepting their challenge, I said, "I will if you will help me." With their help and the help of others, I campaigned in 1973, won election, and took office in 1974. The prodding of my students coincided with my growing desire to become a public servant. I was quite active in the church, but I felt as though I had to do even more in a broader arena.

**Boundary:** What role can a Christian play in public service or even more specifically in the political arena?

**Sheets:** The role that I play in politics isn't basically different from my life in the church. I've given my life to Christ, and God is with me. No matter what the arena—the church, teaching, politics—I am never made to do anything I don't want to do. No one can force me to make decisions that are morally objectionable. Jim Sheets is what he is no matter where he is. I have never subscribed to the idea that Christians don't belong in politics.

**Boundary:** Are there clear risks that Christians face in politics?

**Sheets:** Yes, there are risks. The political arena can be a very difficult place. It's a tough arena; you are constantly being judged—and maybe rejected. One must be able to take both, and this is not easy—to have your weaknesses laid bare for people to see and talk about. But one never has to do anything that he doesn't want to do. I have many friends all over the city. I have always been what I believe I should be, and I have never had to compromise my values. I have been what I am, and by the grace of God that is how it will always be.

**Boundary:** As a political leader, what do you think you are contributing to society?

**Sheets:** Frankly, I see my participation in politics as something of a ministry to a whole section of the city, as a means for helping people, listening to them, and responding to their needs. This is a tremendous responsibility, and I have always recognized this. But in order to accept such a responsibility one must be willing to receive from angry people telephone calls any time of the day, including the middle of the night. One must be willing to deal with all aspects of people's lives.

**Boundary:** So, in the most honored tradition, you think of yourself as a public servant.

**Sheets:** Absolutely! When I leave public office I will leave just the way I came in—as the same person, with the same values, and with no more of the world's riches (gained from politics) than what I had when I came into office.

**Boundary:** How has your involvement in politics affected your family? Aren't there considerable risks at this point?

**Sheets:** Indeed. There are considerable demands and strains placed on the family, such as having to be away four or five nights every week, or sitting at the dinner table and re-

ceiving disruptive telephone calls. One night after I had come home from a meeting, my middle son Tad took hold of my pants leg, looked up, and asked, "Dad, why can't you just be a regular daddy?" I have never forgotten Tad's shocking question. Some time ago, I delivered a public speech at a memorial service, and I took Tad along. In the address I reminded my hearers of just how mortal all of us are and urged them to join with me in committing our lives to the higher spiritual values. I think that for the first time Tad saw that I am attempting to bring together my religious commitments and public service. I believe that on that day Tad, now a college junior, received an answer to the question he asked as a little boy.

**Boundary:** As a community leader what counsel would you give to Christian college and university students who are contemplating lives of public service?

**Sheets:** I would say, first of all, don't expect personal gain; instead, expect personal sacrifice. The glamor of walking in parades and sitting at

head tables soon wears thin. What is left is service to people. If you are going to serve people, you must roll up your sleeves and labor in the vineyard, no matter what the job. Don't expect to be rewarded through public service. You can, as I do, hope to leave the world in better condition than when you found it. Your satisfaction must simply be in knowing that you have helped people. Second, you must be able to accept criticism. Third, be determined to make the community in which you live a richer one. All of this requires that you have a stable temperament and stable character. Recently I was the subject of an unjust law suit. The community I have served came to my defense; the suit was dropped. But in the meantime, everything I own, all that Jo Ann and I have been able to save, was in jeopardy. I had to have faith in the Lord, and that was not always easy.

**Boundary:** What are some of the major social problems that government must face?

**Sheets:** The drug problem. Unless we really become serious about the

problem of illegal drugs, this society is in jeopardy. Our moral fiber will continue to weaken. We must deal with the problem at its source—where it is produced—and at all levels of government. The high crime rates, the break up of many homes, both are directly related to illegal drugs.

**Boundary:** What importance does your church have for you as a political leader?

**Sheets:** My church is a vehicle, a source of energy and power, acceptance and care. There are people in the church who pray for me, care for me, and lift me up. In the world in which I work it is essential to have this refuge. Also my church teaches the value of integrity, it helps me to build the foundations on which I can stand every day of my life. The church gives me courage to go on. **H**

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#### BY AL TRUESDALE

*Professor of philosophy of religion and Christian ethics and academic dean at Nazarene Theological Seminary in Kansas City, Missouri.*

## BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

# A SMART INVESTMENT

Six years ago Pierre Madsen arrived in St. Michel de l'Attalaye. Fresh out of Haiti's Nazarene Bible College, Pierre had gone to that Haitian town and dreamed of planting a new church. To fund this church planting project, the Haiti North Central District had offered Pierre \$100 per month. This monthly subsidy from General Budget would last a maximum of three years. That meant that within three years Pierre must find a way to support himself, his family, and the new congregation.

It would not be easy. As Pierre rode into St. Michel on the back of a truck, he knew that he and his wife would face some lonely days. The district superintendent had told him that, as far as he knew, Pierre and his wife were the first Nazarenes to ever live in that valley. Pierre would not have the advantage of any longtime Nazarenes transferring there. He would be starting from "scratch" with only three years of minimal financial help.

Haiti's extreme poverty created other obstacles to reaching total self-support in 36 months. As Pierre and his wife went to St. Michel de l'Attalaye, they were clearly taking a step of faith.

Recently I saw Pierre on the campus of Haiti Nazarene Bible College. He had come to the capital city to complete the paperwork for a government license for his church's elementary school. I recognized him and walked over to where he was talking with some students.

"How's it going, Pierre?" I asked.

"Oh," he said rather matter-of-factly, "OK."

He paused. Then a smile lit up his face. "Well," he said, "actually, it's going really well! Our elementary school is about to get a government license. Exciting as that is, it's only part of what the Holy Spirit has been doing.

"Not long ago," he said, "a registered nurse found the Lord at our altar. With her help, we've started a small dispensary. So we're saving souls and also healing bodies. Then, the biggest news of all is that the Lord has enabled us to start *five* other churches in the surrounding mountains. God has so used us to transform lives and situations in that valley that people have begun to call it 'Nazarene Valley.'"

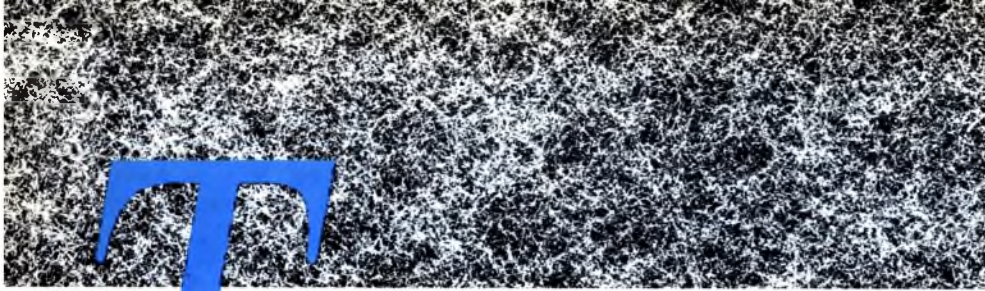
What a bargain! I thought, as Pierre finished his story. Six churches, a school, and a dispensary—all this for a three-year investment of \$100 per month. That particular General Budget investment is paying some impressive dividends.

Because you gave! **H**

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#### BY HOWARD CULBERTSON

*Mission director for church growth in our Nazarene work in Haiti.*



# T HE CRASH THAT PUT ME TOGETHER AGAIN

*As told by Sherry Kragh*

It was unseasonably warm and beautiful for Western Kansas as I headed for Ulysses that day. That day was January 17, 1986—a day destined to become a “BC/AC” swing point in my life. When my family and I are now trying to pinpoint a particular happening, it is either before the crash or after the crash.

I’m surprised I even noticed what kind of day it was. My life had become what many call “treadmill existence.” As I rode along toward my destination, I thought of the thousands of miles I had put on my “bonus” car. I thought, too, of how tired I was. My grandfather was dying in Arkansas, and I had just returned from a trip to visit him.

But I knew I could do it—this “treadmill” thing, I mean. I had been doing it for nine years. Through blowouts, blizzards, and dust storms, I had traveled these long, lonely Western Kansas highways.

Following my “sales party,” I filled my car with fuel and headed it back down that same road toward Dodge City and home. I needed to be there by 10:30. My police officer husband would be leaving for work then, and our two girls would be in bed asleep.

Ah, Kendra and Krista! They were growing up right before my eyes, and I didn’t even have time for them. It was hurry, hurry, hurry. Everything revolved around my work, it seemed.

I remembered Mother’s words. Just yesterday, as we returned from Arkansas, she said, “Sherry, the Lord is going to do something big to slow you

down and get your attention. I just pray it won’t involve the girls.”

I was weary of this constant daily traveling and hectic schedule, but unable to see any real options, I soon dismissed those troubling thoughts. Little did I realize that soon—in a fraction of a second, that “something big” was about to happen. God would give me all of the time I needed.

Just east of the little town of Montezuma, I believe Jesus prayed over my life as He did when He broke the bread and passed the cup to His disciples. Suddenly there were bewildering lights, grinding steel, and shattering glass. My life was broken to bleed . . . and bless. Never again would I be the same. Nor did I want to be.

I was the victim of a head-on collision with a drunk driver. En route to Dodge City by ambulance, my vital signs deteriorated rapidly. EMTs were dispatched to meet us. At 2 A.M. I was airlifted to Wichita—150 miles east. Thick fog had socked Wichita in, and our plane was sent to Hutchinson. From there, I was transported back to Wichita by ambulance.

Only then did the extent of my “brokenness” begin to emerge: head injuries, multiple broken ribs, a bleeding spleen, a serious gash on my forehead, a damaged left eye, and a mangled arm.

To restore me to consciousness was the first concern of the medical staff and my family. I have only vague memories of nurses and family members working over me. They kept asking me, “Where are you?” “Do you know why you are here?” Surgery was done on my right arm, and walking therapy began. The head injury was

hardest to cope with. I slept like Rip Van Winkle—18 to 20 hours a day.

Once at home, my family had to teach me how to take care of myself all over again. I was like a tiny baby. I did not know how or when to take a bath or brush my teeth. My mother cared for me for weeks, carefully tutoring me.

When I finally learned how to take care of myself, I also had to learn again to care for my family. As Gary and I prepared for bed one night, he said, “Sherry, set the alarm for me, will you?” I had to admit, “Gary, I don’t know how to set this alarm.” Things one ordinarily does without thinking—turning on the kitchen stove, unlocking the front door—were now a mystery to me.

From a totally independent, self-assured person, I had been reduced to a very helpless creature who couldn’t even drive her own car. I was totally frustrated.

Further results of my head and nerve injuries surfaced. I began to complain of a bloody taste in my mouth, and of being unable to smell. Eventually the dried, bloody taste left, only to be replaced by the taste of gasoline.

I am able to tolerate only certain foods. All others nauseate me (not exactly the way I wanted to lose weight). If the nerve is cut, I may never regain this faculty. If it is only damaged, I may eventually regain near normal senses.

Can any good come from such a crash? From a brokenness that left me without a secure job, the loss of a sense of smell and taste, injuries to the neck and back, impaired memory, and possible permanent arm damage?

You may be surprised, but my answer is a clear, unequivocal YES! My accident was really the crash that put me together again. You see, prior to the accident, I appeared to have it together, but on the inside, I was falling to pieces. I was not the person God wanted me to be.

Although I considered myself a Christian, guess who was in charge? Me . . . and I was making a mess of my life. I had become so busy that I had let my daily quiet time with the Lord go by the wayside. One can’t let that go for a week without something happening . . . but I was going months and months.

Little things that shouldn’t have

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## BY STAN MEEK

*Pastor of the Pryor, Oklahoma, Church of the Nazarene.*

mattered would get blown all out of proportion. I would hold grudges. It was a nightmare—really it was. I was pressured, exhausted, moody, quick-tempered, and upset with everyone and everything around me.

My accident gave my personal schedule a much-needed slowdown. It gave me time to get with the Lord and to discover my wonderful family again. It became a giant spiritual turn-around.

I experienced the closeness of true friendship. My church provided a generous love offering, meals were brought in, friends became chauffeurs for the girls' activities and for my appointments.

I began attending a Menninger Bible study class, which had been a longtime desire. Later I began my own neighborhood Bible study. Through this and other open doors, God has allowed me to share what I have learned about His love and mercy.

During my recovery I began studying faith. I learned how faith grows through adversity. I have experienced a number of dynamic miracles as a result of a growing faith.

I learned how to forgive, too. Even with the suffering, expense, and trials of my accident, I have no conscious anger or hate toward the drinking driver who caused my accident. I continue to pray that somehow through this accident he may come to know the Lord personally.

Recently I was asked, "Was it worth it?" The question meant, "Was the new me worth what I had gone through." My answer was, "Yes, if I had it to do all over again, I would take the same route and endure the crash again to get where I am spiritually. I claim Jeremiah 29:11: "For I know the plans I have for you, says the Lord. They are plans for good and not for evil, to give you a future and a hope" (TLB).

Being "broken" is never great fun. It wasn't for Jesus, and it wasn't for me. I guess it never will be for any of us, but it's the only way Jesus can use many of us.

Although the doctors have termed my medical condition as "totally disabled," the fact is, God has enabled me through my brokenness to become a whole person again—a person more interested in others than self. I thank God for the crash that put me together again. **H**

# TEACHABLE OR GULLIBLE

**C**an you detect relevance for today's religious world in Hosea's warning: "My people are destroyed because they don't know me" (Hosea 4:6, TLB)? Do you see people flocking after spiritual leaders who refuse to submit to accountability because they claim to be God's anointed?

You and I, as God's holy people, must wake up and face the frightening fact that false teachers continue to appear with alarming rapidity. Their message appeals to the crowds. But their message also constitutes a threat because it contains an element that simulates the truth but actually misses the mark.

When the word "know" (or knew) appears in Scripture, it implies an intimate relationship. Hosea portrays God's compassionate, redeeming love for a disobedient Israel whose sad spiritual state had come about, in part, because even their priests were corrupt and were distorting God's message to His people. Since the Israelites were disgruntled and rebellious, they willingly embraced foreign gods, thus rejecting Yahweh, their true God.

With knowledge comes responsibility and accountability. We Christians must beware of any leader who scorns accountability on the grounds that he is answerable only to God. We can readily see if his lifestyle supports his claim of divine authority. If it does, he will lift up Jesus Christ, not himself. He will put the good of the body of believers above his personal rights as a believer. He will serve God in humility and honesty, with no trace of a self-seeking spirit.

Imperative for us is the ability to discern what is false and what is true. While we must remain teachable, we must never become gullible. Able-bodied Christians cannot afford to substitute any television ministry, no matter how uplifting, for corporate worship. Neither must a television program ever replace personal devotions. Such substitutions constitute a real threat to spiritual growth and maturity because they can become an avenue of escape from responsibility and accountability.

Our protection from false doctrines and man-made traditions depends upon an intimate relationship with Jesus Christ and upon a thorough knowledge of God's Word. Through the faithful guidance of the indwelling Holy Spirit, we can know for certain whether a message contains "thus saith the Lord," or whether it comes from "thus saith the man." Knowing the difference could determine our destiny. **H**

**BY DELLORA WEST**

*A free-lance writer and member of Bethany, Oklahoma, First Church.*

# Beyond the Tithe

The startled look on the bank officer's face indicated shock, confusion, and a lack of understanding. How could he be expected to know what was behind the strange request? Actually I, as a pastor, was also in a state of bewilderment.

It all started with a phone call. "If your schedule permits within the next two weeks, would you take me to the bank?" "Certainly!" That was the first request this church member had made. Why?

The appointment was made and upon arriving at the bank I was requested to go with the member as he was ushered into the office of a vice president. Wasting no time with formalities, the member said, "Recently I have received an inheritance and I want to place the entire amount in a Certificate of Deposit." The hitch came when the bank officer asked what name(s) should be on the C.D. "I want it made in my name and the name of my church."

"Made payable to the church? Do you understand that if you leave the money on deposit, at your death the church will receive the full amount?"

"Yes, that is exactly what I want. The church has been so good to me; it is my second home. I want the church to have all I own when God calls me home."

Outward appearance gave no indication that the church member had anything to give. He lived in a depressed neighborhood, his car was of ancient vintage, the government gift of cheese, rice, butter, and flour was frequently augmented by food packages from the church fellowship. All the signs of poverty were present, yet there was a small fortune that was earmarked for God's kingdom.

On second thought, why was his act of stewardship novel? The first Sunday of every month his tithe envelope was in the offering plate. On those rare occasions when weather or illness prevented church attendance I was called and told, "My tithe envelope is ready." The tithe on that small government check was faithfully and lovingly given.

On the way home he related a story that I had heard, in part, before. "You probably want to know why I put the church's name on the C.D. There are three reasons: (1) As a child, I was taught to give to God; (2) When I was away from God, people from the church prayed for me, contacted me, and ultimately led me back to Christ; (3) Now the people in the church are my family, showing me love, concern, and kindness. I couldn't make it without the church. I want the church to have whatever I have. I'll be in heaven because the church has been faithful."

His stewardship is not only for the present but also for the future. Stewardship involves more than a tithe envelope! The congregation had been good stewards of gospel witnessing, giving time, talent, and possessions. The amount of the C.D. was minimal compared to the expressions of stewardship demonstrated in love by His children.

Two biblical truths were reinforced by the incident: (1) God always rewards obedience—"Give and it will be given unto you"; (2) The church member lives on a poverty level income, but he is rich in happiness, contentment, and the joy of the Lord. Faithful stewardship could be his secret. Stewardship involves more than a check; it is a way of life, offering rich rewards. **H**

## A Presence

*I listen to rolling waves  
breaking upon the shore,  
a rhythmic roar of surf  
mounting the pliant sand.  
I hear the raucous cries  
of circling gulls and terns  
ascending to the heights,  
fighting the howling wind.  
Still, midst this thunderous sound  
swirling round about me  
I find a certain peace,  
a touch of God upon the shoulder.*

—NEIL C. FITZGERALD  
South Dartmouth,  
Massachusetts

**BY JOSEPH D. BISCOE, JR.**

*Pastor of the Victory Hills Church of the Nazarene in Kansas City, Kansas.*

# HOW TO BE A RECEIVER

Jesus said, "It is more blessed to give than to receive" (Acts 20:35, NKJV). The true Christian gives out of love with no thought of reward, reciprocity, or putting another under obligation, and would never *think* of using the act of giving as a form of manipulation.

There are some Christians who give constantly. They are so thrilled to be able to give, whether it be the giving of money, time, or ability—that they usually forget that the people to whom they are giving are on the receiving end.

All of a sudden, when Christians who have always been givers, and have never *wanted* to receive, find themselves on the receiving end, something new and strange happens in their hearts. When Luke 6:38 becomes a reality—"Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, *it will be measured back to you*" (NKJV, italics added)—the impact of this verse *literally* fulfilled is often a traumatic experience.

Many Christians who have always been "givers" find it hard to deal with being receivers. Their first impulse is to *refuse* to be a receiver. Why, after all, they think, I'm a giver, not a receiver! It is not right that I should receive something.

How can a giver also be a gracious receiver? The Bible says to give—give to God, give to others. Give, give, give! With all these injunctions about giving, and with the love

of God dwelling in the heart, how can one even *think* of receiving and feel good about it, and know that it is all right to receive? A number of things need to be kept in mind.

1. Receive, knowing that man has always been a receiver. From the beginning of creation, man has always received from God. God is the great giver of eternal life, blessings, necessities and love. Indeed, God wants to give *himself* totally to those who would receive Him. "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks receives . . ." (Matthew 7:7-8, NKJV).

2. Receive, knowing that the one giving to you also needs to be blessed. If all seek to be givers, there can be no receivers! Never deny a blessing to the one who wants to give to you.

3. Receive, recognizing from whom you are receiving. Let God fulfill His promises to you. He wants you to give, but *He* wants to give to *you*, also. Consider that you are receiving a gift from God through this human channel.

4. Receive, believing that receiving brings joy. Just before His crucifixion Jesus said to His disciples, "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full" (John 16:24, NKJV).

5. Receive, believing that the one who gives to you gives in the same spirit as you give. Do not feel under obligation to the giver. Do not think they are giving to you because they want something from you. Never refuse a gift that is given out of *their* heart of love. Ask yourself the question: Would I want them to refuse *my* gift?

6. Receive, appreciating the gift and the giver. Be courteous and thankful. Praise God for allowing you to be one through whom someone else can receive a blessing.

In one of his first pastorates, a preacher was encountered by a poor woman of his congregation who wanted to give him a sum of money. At first, he was unwilling to accept it because he knew the woman had barely enough to live. The Lord brought to his mind the words of Jesus concerning the widow's mites (Mark 12:42). As he thought of the motive behind the poor woman's giving—he humbled himself and graciously received what she had to give, thanking God.

Yes, it may be more blessed to give than to receive, but joy is complete when one learns how to be a "receiver" and is able to receive graciously. **H**

**BY CAROLE D. MORTENSON**

*A free-lance writer residing in Colorado Springs, Colorado.*



# CANDY TOUCHES BASE FOR GOD

Candy Ford, an Air Force wife, is an active member of the Church of the Nazarene. Ever alert for new ways to work for God, she discovered a way to touch base for Him (Air Force Base, that is). She, her husband, Staff Sergeant Dale Ford, and their three young children live in military housing at Patrick Air Force Base, Satellite Beach, Fla.

Day after day the neighborhood small-fry congregated at the Ford home to play. Candy decided that since they were there so often they might as well learn something about God. She would start a neighborhood Bible Club.

Being a savvy military wife, Candy knew her first hurdle would be the Air Force. The military has strict regulations about anything that affects servicemen and women or their dependents, especially those living in base housing. Realizing she would need official permission from the Air Force to undertake such a project, she got in touch with the religious coordinator on base.

She asked to be allowed to have children meet regularly in her home for a Bible story and related activities. She would limit the age level from three to six.

The coordinator said, "You really need to expand more than just your block. Open it to all the Air Force children on base in that age-group."

Stunned, Candy asked, "Where would they meet? I can't possibly get that many boys and girls in my house."

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**BY LOLA M. WILLIAMS**

*A free-lance writer who resides in Palm Bay, Florida.*

The coordinator explained, "You will probably be able to use the base chapel. I'll talk to the chaplains. Bring me your material."

Candy decided to start out with the material her church had used in a recent Bible school. Designed for a 10-day school, she would stretch it out for 10 weeks. It included songs and crafts.

The coordinator called the next day, saying, "The chaplains approved. You can have Thursday for your Bible Club. Please stop by for the key to the chapel." She shocked Candy even more by adding, "The Air Force will fund the *entire* program, including the crafts."

Things were moving too fast. Candy had meant only to have a small Bible Club in her home. How would she handle so many children? Where would she find the time and energy? It weighed on her mind until she could scarcely sleep for thinking about it. When she felt God nudging her, she asked, "How can I possibly do it, Lord?"

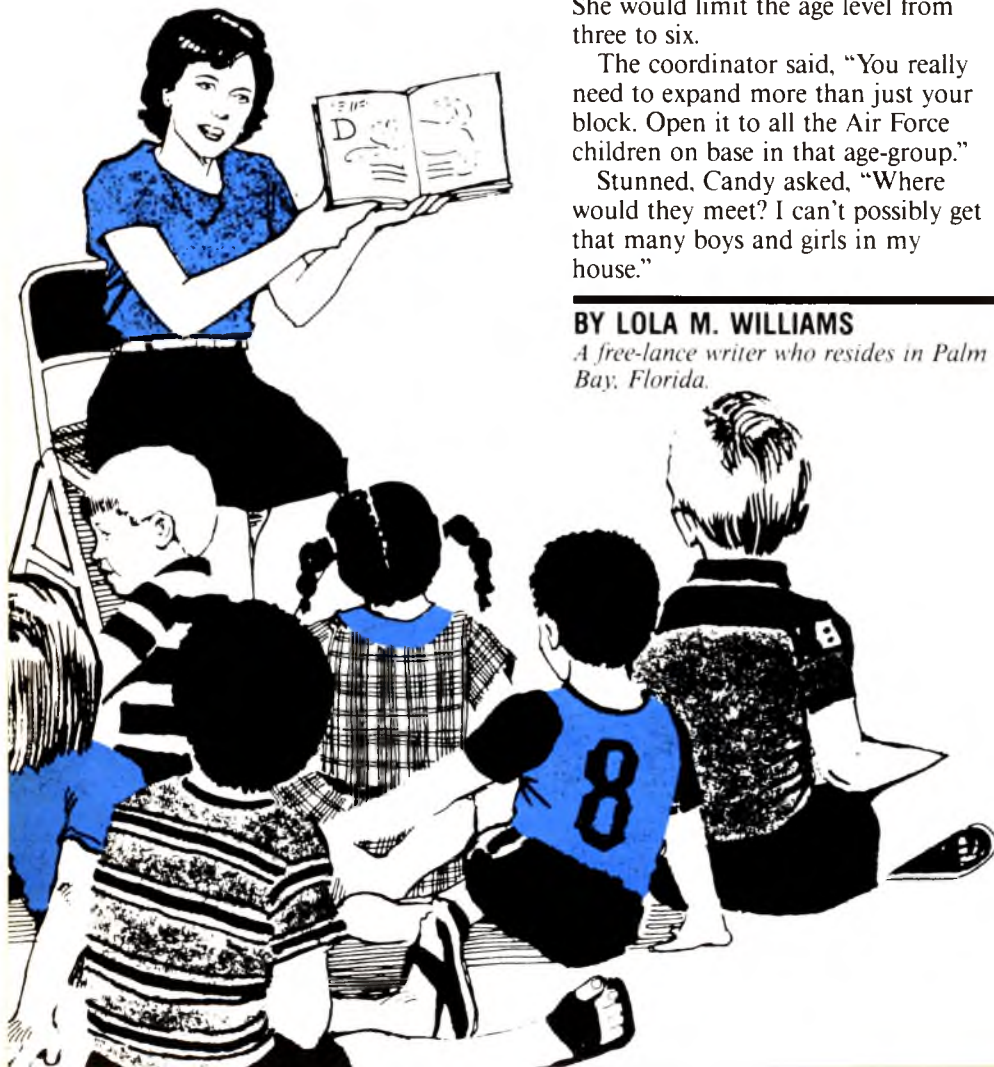
Finally she consulted with her pastor, Tal Denny, of the First Church of the Nazarene, Melbourne, Fla. When she told him the Air Force wanted her to have it at the base chapel, and they planned to finance the entire program, he was amazed. He advised her to go for it.

At last her doubts were laid to rest. She was ready for action. It would be a God-given opportunity to touch lives for Him.

Candy began the Bible Club in August of 1986. They meet every Thursday afternoon year round for an hour and 15 minutes of Bible stories, songs, prayer, snacks, and crafts. Often Candy shows them Christian videos designed for young children.

She has one helper, Dawn Herrington, another Air Force wife. They sometimes have as many as 40 children. Generally, however, they average around 25. Candy would like to have even more boys and girls, but until more help is available the Lord keeps it to a number with which they can cope. While lively, the children are generally well behaved.

When Candy started the Bible Club, the majority of the children came from totally unchurched homes. In a recent craft time the children were given pictures of Jesus to color. One little boy looked at his picture in awe





and exclaimed, "So that's what Jesus looks like!"

While not wishing to compete with Sunday services at the base, Candy still desired to help people find a place of worship. It would reinforce the Bible Club teachings and perhaps bring some face-to-face with their need of salvation.

She had asked, right from the beginning, if she would be allowed to tell people about her church and invite them. The chaplains assured her that was no problem. If people connected with the Bible Club asked where she went to church, she was free to tell them—and invite them to attend. That eased her mind.

Now, because of the Bible Club, at least some of the families are attending Sunday services at the base chapel—whereas before they did not go anywhere. None as yet have attended the Church of the Nazarene. Due to Candy's influence, however, it is very possible that some will in the future. At least the door has been opened.

A lot of people ask her, "Don't you feel that you are just a free baby-sitter? It's easy for people to dump their children off on you."

She replies, "I would rather have those children left here and learn something about God than to be dropped off somewhere else and not learn about Him."

Others have suggested that what Candy does is a ministry. She shrugs, gives a little smile, and says, "I just think of myself as a friend to the children."

While she has no formal training in this area, she nonetheless feels led of God to do it. Though she has a natural way with children, she leaves nothing to chance. She realizes that an unplanned Bible Club session invites disaster as surely as an unprepared military unit invites defeat.

She never lets time lapse between various activities. The hour and 15-minute sessions fly by quickly. The children respond well. Most important, they are learning about God. Who knows what influence that weekly Bible Club may have in their lives and in the lives of their parents?

Being active in her local church and teaching her own children the Christian way is not enough for Candy Ford. She also makes time to serve God by touching base for Him with families serving their country. **H**

# "FOR SALE" SIGN MIRACLE

**I**n November 1986 I arrived in Daytona Beach, Fla., to pastor First Church of the Nazarene. I found a people almost broken under their struggles, heartaches, and letdowns. Most of the original group of members, disheartened by the financial pressures, had elected to worship elsewhere. The remaining small group were eager to grow, but circumstances were forbidding.

It soon became apparent that we would have to sell our property and seek smaller, less expensive buildings in order to keep our group together and get the financial monkey off our back.

Reluctantly we placed a 2' by 8' sign in the front yard of the church, which read, "FOR SALE, CONGREGATION RELOCATING." This occasioned the loss of a few more of our people.

A few weeks earlier I had begun to exhort the people to pray that God would either send some good Christian people to reinforce our work or send us a buyer who could pay us enough to enable a new start in the first unit of a smaller building.

Other congregations began to call about our property. Among them was Terri Evans. I made an appointment with Mrs. Evans to show the property to her group. They came on a Thursday evening, some 40 to 50 people who were seeking a place for worship, Sunday School, and related activities. They wanted to raise their families in a supportive Christian environment.

The following Sunday some 40 of these people attended our evening worship service. These people were out of the United Brethren church and a deeply spiritual group.

The next week they wanted to talk with me. "Could we come and worship with your people?" they asked. They felt it useless to struggle, perhaps for years, to finance a new situation, when God had already placed a church in their neighborhood with whom they could worship and work.

I began a membership class with them, and we studied the doctrines and polity of our church. Much discussion led to the conclusion that there was little, if any, difference in our beliefs.

Since September 25, 1988, this group has joined us, making us a much stronger congregation. Our morning worship attendance is over 100 and growing. We are averaging over 80 in Sunday School, over 70 in Sunday evening services, and over 50 in midweek prayer meetings. New Sunday School classes have been established. A Thursday night youth meeting averages over 35 youth and 10 adults. Our finances have tripled, and the victories continue.

I would not recommend "FOR SALE" signs as a common method for pulling struggling churches out of the slump, but this is how it happened to us. God answered our prayers and sent wonderful reinforcements. **H**

**BY V. LEO KINNETT**

*Pastor of First Church of the Nazarene in Holy Hill, Florida.*

## NOT FOR SALE

The people of God prefer poverty to sin. They had rather struggle on the ragged edge of nothing than to enjoy a comfort purchased by moral compromise. The conscience of a true Christian is not for sale.

She was an attractive widow, caught in the grip of the Great Depression with two sons to raise. Jobs were scarce, and money was tight. Bread lines formed across America, and thousands were driven to despair.

A banker called on the widow. He had an offer to make. From time to time business friends came to that little city, and he had to entertain them. If she could be "on call" to provide sexual favors, he would see that she and her sons were cared for.

With a tongue of fire she denounced his insult, informing him that she would join her husband in the grave before she would peddle her body to his lusting friends. He took his leave, coldly and contemptuously.

I was her pastor some years later. Her hair was prematurely white. Her face was still lovely, scarcely lined by stress. Her sons were grown and doing well.

She owned her own home, a humble but clean and comfortable cottage. Through the lean years she had worked hard, thanking God for daily bread and keeping her moral life unstained. The Lord had helped her through depression, sickness, financial distress, and many other troubles. Her way was hard but honest, decent, and Christian, and she was radiant with peace, love, and joy.

Her example could be multiplied by thousands. Some people will not hang a "For Sale" sign on their souls. They will accept death before dishonor. They are the salt of the earth, where millions worship Mammon.

That courageous widow had something that wealthy reprobate banker never experienced—peace with God, with others, and with herself. He was a prominent member of a large, fashionable church, but his life was a lie and his footprints pointed toward hell.

Nothing is worth the loss of your soul. Don't put it on sale to anyone for anything.

## AN ASPECT OF WORLDLINESS

In *Unforgotten Years*, sketches of his boyhood and youth, Logan Pearsall Smith wrote: "To become young again would seem to me an appalling prospect. Youth is a kind of delirium, which can only be cured, if it is ever cured at all, by years of painful treatment."

In the United States youth is too highly prized. The accent on youth fills people with inward panic, compelling them to spend huge amounts of time and money on pathetic efforts to disguise the aging process.

One of the sad aspects of this youth worship is the foolish insistence of many churches on youth as a criterion for selecting a pastor. It becomes difficult for men over 50 to secure new places of ministry. However gifted and experienced they are, however solid the "track record" they have, they are often dismissed out of hand by church boards seeking to replace a departing pastor. We prefer the "delirium," because it is effervescent and energetic, to the sober wisdom and patient love developed through "years of painful treatment."

This priority on youth is one of the blatant expres-

sions of worldliness in the church. Any person who learns and grows will be better equipped to serve a congregation at 50 than at 30. That the person is a little weather-beaten and less "bubbly" is inevitable, but prettiness and bounciness are insignificant as pastoral assets.

Dining with a couple from a church I was serving as an interim preacher, I remarked, "The board is going to interview So and So, I hear."

"Waste of time," my friend grunted. "We won't call him. He's 60 years old."

A few minutes later he said, "Why don't you become our pastor?"

I laughed. "You don't want me. I'm over 60."

He was surprised and a bit embarrassed.

Truth is, I could do a better job now than when I was 30 or 40, but who would want me? I don't regret aging, but I regret any church's unwise emphasis on the importance of youth.

## HOW NEAR TO HELL?

Beaten at Gettysburg, the Confederate army was retreating. Bone-weary and hungry soldiers slogged through deep mud as rain poured relentlessly. When lightning ripped the sky apart, one frustrated soldier yelled, "Hell is not a half-mile from here!"

Hell is not far from any bar. Casual surveys of daily newspapers reveal a steady stream of tragedies caused by drink. Auto wrecks, shootings, and knifings claim hundreds of lives annually. Battered wives, abused children, job losses, and bitter divorces result from drinking. Men languish in prison whose crimes would not have occurred had those men not been boozed up.

Hell is not far from a drug purchase. Trying to escape reality, questing for some artificial high, the emotionally crippled pop pills, inject veins, snort powder, and in other ways place themselves under the capricious bondage of drugs. In that condition anything can happen. In Atlanta police found a spaced-out woman sitting on the floor staring at something only she could see. Beside her was the

Hell is not a half-mile from anyone's consent to sin, from anyone's denial of God.

body of her dead baby. She had cut the infant's heart out and stuffed a soft drink bottle into the cavity.

Hell is not far from casual sex. Men and women give their bodies to one another for the sake of fleeting thrills. In the wake of our vaunted sexual revolution floats the miserable human debris—trotted with disease, alienated from families, driven from jobs, dying with AIDS, filled with cynicism for others and hatred for themselves. What looked and sounded so exciting in books and films turned out to be disappointing and destructive.

Hell is not far from an empty altar. When people are called to repentance and offered forgiveness and freedom in Christ, their refusal places them a step from ruin. Sadder than hospitals, prisons, battlefields, and graveyards is the spot where a man could have met God and found mercy but scorned the opportunity.

Hell is not a half-mile from anyone's consent to sin, from anyone's denial of God.

## COMPARISONS ARE ODIOUS?

An ancient adage runs, "Comparisons are odious." I've heard that all my life and finally decided to look up *odious* in my trusty Webster's. It is defined as "arousing or deserving hatred or loathing; disgusting; offensive." For synonyms the dictionary referred me to "hateful." Odious is really bad stuff!

What got me thinking about the adage was a letter I received this week from a friend. He compared me favorably with J. B. Chapman, former editor of this magazine and former general superintendent of our church. Since I have always regarded Dr. Chapman as one of our wisest and best leaders, I felt good about the comparison. Then I recalled the adage. Well, I said to myself, this letter just proves that the old saying is untrue. But then a little voice within spoiled everything by challenging, "The comparison may not be odious to you, but how would Dr. Chapman feel about it?" I had to admit that if he really was as wise and good as I thought him to be, he would find the comparison unflattering, to say the least, and odious—offensive—to say the most.

There's nothing like dictionaries, adages, and honesty to mess up a fellow's good moments.

One thought solaced me—I am not called to be a Xerox of Dr. Chapman. "To whom much is given, of him will much be required." That's not an old adage but a statement of Jesus Christ, so you can take it to the bank. Accountability is measured by ability and opportunity to use that ability. Meagerly endowed, I will not be hugely accountable.

On the other hand, a small endowment doesn't let me off the hook. I am responsible for doing the best I can with what I have. It was the servant with the least—one talent—who was judged as wicked by his returning Lord in the story Jesus told. He did not invest that one talent, and his failure to do so robbed the Lord.

Comparisons, whether offensive or pleasing, are not too helpful. Each of us is one of a kind and, therefore, uniquely responsible for making the most of our own lives. I can't be another J. B. Chapman. On the other hand, I can't simply be myself. I must be my best self by the grace of God for the glory of God.

# THE ANSWER CORNER

If the carnal nature is removed, how is it possible for the sanctified person to sin?

The holiest of persons can be tempted. Tempted persons can yield and sin. Sanctification, in any degree, does not destroy moral freedom. Temptation can appeal to legitimate desires, not just to carnal natures. Jesus—without sin—was tempted and refused. Eve—without sin—was tempted and assented. One exercised freedom responsibly, one did not.

I am encouraged to believe that evangelical Christians are gradually abandoning the dangerous theory of a secret rapture. The Thessalonians seemed to have been disillusioned by it, and Paul strongly set them on the right track by assuring them that Christ would not return for our "gathering together unto him" until after the "man of sin" had lived out his entire life span and had done his thing and then been destroyed by the brightness of that coming (2 Thessalonians 2:1-8).

My question is this: Is this "man of sin" the same as we commonly think of as the Antichrist and as the Beast who establishes the mark of the beast and who will be a great persecutor of Christians during the last days? Even though Christians must endure the tribulation of this "man of sin" they will escape the horrible time of the great day of God's wrath, for this starts with His coming in power and glory (Revelation 6:14-17). Paul as-

ures us that at this coming, as announced by the blast of the last trumpet, we will rise to meet Him in the air and be changed (1 Corinthians 15:52; 2 Thessalonians 4:16-17).

I nearly lost your question in your affirmations, but the answer is yes. In my years of reading exegetical material I have found that however various scholars interpret the rapture and whoever they think the Antichrist will be, they identify the Antichrist, the Beast, and the man of sin as one and the same person.

I have always heard of the 10 Northern tribes, yet Simeon, considered a northern tribe, is south of Judah. How come?

The tribe of Simeon was allotted territory in the extreme south of Canaan in the midst of Judah's territory.

The subsequent history of Simeon is sketchy and confusing. Most scholars agree that (1) portions of the tribe migrated northward and (2) the greater part of the tribe disappeared as a separate entity, assimilated into neighboring tribes.

Ezekiel's prophecy of a future restoration (Ezekiel 48:24-25) includes Simeon, and John's vision of 144,000 persons sealed from the tribes of Israel includes 12,000 from Simeon (Revelation 7:7), for whatever that's worth. The vast bulk of Israel, during the period of divided monarchy, lay north of Judah, hence the designations of "northern" kingdom/tribes and "southern" kingdom/tribes.

Is it true that we are "in the process of being saved," or are we who trust in Christ already saved?

Yes.

Salvation is a process to be consummated at the return of Jesus Christ. For example, Hebrews 9:28 tells us that "he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (NIV). 1 Peter 1:5 speaks of believers as those who are "shielded by God's power until the coming of the salvation that is ready to be revealed in the last time" (NIV). Paul declares that we are "saved through the sanctifying work of the Spirit," and that work continues throughout our lifetime, from conversion to the coming of Jesus (2 Thessalonians 2:13, NIV).

On the other hand, Paul can say, "By grace you have been saved" (Ephesians 2:8, NIV). Again, he writes, "He saved us" (Titus 3:5).

It is correct to say, "We have been saved," "We are being saved," and "We shall be saved." God will complete the process that begins with the new birth and ends in the New Jerusalem (Philippians 1:6).

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**Conducted by**  
**W. E. McCUMBER, Editor**

*We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.*

## LETTERS

### LIKES THEM ALL

I wish to respond to the question Wendell Wellman asks in his article "If Jesus Came to Your Church" in the February 15 issue. I've been in services with hymnals; with praise songs and choruses; with piano and organ; with keyboard and guitar. One thing I can say with certainty regardless of the type of music or instrument, is that I have felt the presence of God and have been ministered to by the music. I would be glad to find Jesus sitting in

the service. Since I can feel His presence, I know He is there whether I see Him or not.

**Paul Gibson**  
*Riviera, Ariz.*

### REVIVAL MEETINGS NEEDED

I was encouraged to see "the Place of the Revival Meeting" in the February 15 issue. As a child and as a teenager revival time meant much to me. As a married adult, revival has been a source of encouragement and renewed commitment to Christ for my husband and me.

The church has gotten a little too sophisticated. Instead of revival meet-

ings, we have seminars and workshops. It's just not the same. Maybe some things in our Nazarene traditions we can live without, but more than ever we need revival meetings in which we seek Christ with our whole hearts. When believers are revived, souls will be won through our testimonies, and numbers will be added to the church.

**Vivian Leon**  
*Cary, N.C.*

### OURS OR GOD'S

Is life ours? Or does it belong to God?

Is the church an organization that a

local congregation creates and owns? Or is it created by God, and thus His?

When you work in the church are you working your vineyard; or are you a servant commissioned of God to support the best organization on earth, but one that belongs to Him?

If God owns it, why not allow Him, through the use of His ministers, to run it while you eagerly support it and them?

The destiny of ourselves, our families, and our friends surely depends on our answers!

J. M. Yarbough  
Valrico, Florida

## JUSTICE, NOT VENGEANCE

Devastation occurred when Pan-Am Flight 103, "Maid of the Sea," came hurtling down on the little town of Lockerbie in the Border Country of Scotland. In the rubble lay buried so many broken lives and hearts of loved

ones. In the midst of all this rubble and confusion, a great army of volunteers, police, fire, and ambulance men, Armed Forces personnel joined hands and hearts—not forgetting the beloved Border collie sniffer dogs—and started to bring some sort of order out of the chaos. Two hundred fifty-nine people on the plane and some 17 people on the ground and motorway were killed. Some will probably never be found, so violent was the crash. Despair and shock will be the outcome, but there are those who are ready to show care and compassion to the families and relations of these who lost their lives. And sabotage was the cause of this tragedy. How can this rubble be put together? Impossible, humanly speaking. Clever and intelligent people try to piece together evidence of what happened. There are many who have been saddened to the point of revenge,

which can be easily understood. When you think about it, revenge will solve nothing. By all means seek out those who were responsible and bring them to justice, but always remember God has the last word. Romans 12:19 says, "Dearly beloved, avenge not yourselves, but rather give place unto wrath. . . . Vengeance is mine; I will repay, saith the Lord."

Allan Paterson  
Carlisle, Cumbria, England

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*Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.*

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## BY ALL MEANS... SAVE SOME

# FROM CANDIDATE TO CONVERT

It was a great day for calling. Dan and I were making many new contacts, searching for bus prospects. As we were driving down the street, I noticed an apartment complex that we had never entered before. There was a sudden urgency to stop and knock on doors there, so we did just that. We received an unusually warm and friendly response and were able to enroll a couple of children that day.

As we continued to call day after day, week after week, the reception became warmer and friendlier, and God gave me a new idea. Since many of the people were single mothers, and since several of them had accepted Jesus, and since Dan and I were men, why not find a woman to be a "pastor" or spiritual leader to them? After much prayer and deliberation, I found a woman who was interested, so Peggie and I went together to meet the people.

Often in my prayer and contemplation I had remembered Darla, the young mother in Apt. 1. She was married and had two cute children, the oldest of which she finally allowed to ride the bus. Darla was never talkative, but along the way I learned that she had once attended the Church of the Nazarene. But that was long ago and far removed. The day I took Peggie to meet the people I felt strongly that she should also meet Darla.

We met her at the door, and I explained that Peggie

would be doing the calling and that she wanted to start a Bible study with the ladies there. But Darla was adamant, "I send my little girl on the bus, and that's all I'm interested in." Peggie and I continued to call, but each time the reception was the same.

One day we knocked and found that the little girl had fallen and cut her lip, requiring stitches. Darla was more responsive this time. When we were ready to depart, Peggie asked if we could pray together. Darla was happy for the prayers, but when we mentioned coming to church, the old wall arose. In defiant tones she said, "I've told you I'm not ready for that." Then, almost as an afterthought, she added, "But I'm definitely a candidate." I rejoiced within and told Peggie, "No one has ever told me they were a candidate!"

The following Sunday, without any further contact from us, Darla was in Sunday School and church. The next week she was there for Wednesday night prayer meeting, and again on Sunday morning. When the pastor's message ended and the last "Amen" spoken, everyone began to leave. I noticed Darla standing there with a pained look of confusion. I motioned to Peggie who joined me at Darla's side. I talked to her about salvation and how she could know Christ personally. Together we three approached the altar and there Darla gave her heart to Christ.

Since then she has rarely missed a service. She has a long way to go and a lot to learn, but Darla is on the way, and with Jesus as Lord, she cannot go wrong. **H**

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## BY GARY E. JOHNSON

*Resident evangelist of Eureka First Church of the Nazarene in Eureka, California.*

## PEOPLE AND PLACES



**Rev. James Dlamini** is the second student at Southern Nazarene University on the Swaziland Nazarene Bible College Graduate Scholarship. He has been at the university since last September and should complete his M.A. degree in religion in June. James Dlamini is a professor at SNBC on sabbatical and will return this summer to continue teaching. He is a second generation Nazarene whose parents were converts of Louise Robinson Chapman.

The first scholarship recipient, Timothy Dlamini, is now in his second year of teaching at SNBC. The superior work done by both of these men is a strong testimonial of the excellent work being done at SNBC by Principal Ken Walker and his staff. □

**Rev. Fred Wenger**, who has been chaplain at the Parsons State Hospital and Training Center for nearly eight years, is in the process of changing his areas of ministry.

In addition to spending 10 hours a week at PSHTC, Wenger also spends an hour each day at the Labette County Medical Center to continue to oversee and expand the Voluntary Chaplaincy Program there. Wenger

helped design the program and has served as its director.

Along with the two part-time chaplaincy positions, Wenger will continue to serve as adjunct staff of three Nazarene churches—in Parsons, Independence, and Carthage, Missouri—as pastoral counselor.

Wenger also conducts Saturday seminars and weekend meetings for churches of all denominations. □

## GENERAL NYI CONVENTION UPDATE

Plans are in place for the General NYI Convention, June 21-24 in Indianapolis. Those plans include the business of the convention and much more. Part of the business of the convention will be the election of a new General NYI president, secretary, and representatives. Dr. Woodie Stevens has served this past quadrennium in the office of president; Dave Wine has been the secretary. Every region will elect a new representative, plus two teens will be elected as members-at-large.

**Theme:** The new theme and theme song for NYI will be unveiled. "Share His Spirit" has been the theme for this past quadrennium and at this convention, a new theme will be announced in a multimedia presentation during the Wednesday night NYI service.

**Missions Project:** Since last October, thousands of members of NYI all over the world have been raising money for the 1989 Thrust to the Cities locations—São Paulo, Brazil, and Paris, France.

The money will be channeled into youth ministry in those two cities. It will also fund YOUTH IN MISSION teams (college students who give summers or even longer for short-term missionary assignments) to Paris and São Paulo. This money is raised by teens for teens and will finance other NYI members as they minister. Perhaps the most dramatic and exciting moment of this convention will be the roll call of regions, districts, and Nazarene college campuses to report tallies for the project.

**Special Activities:** A package of special activities for teens and youth leaders includes a party at Indianapolis Union Station, Thursday, June 22.

NYI Night at the brand-new Indianapolis Zoo is scheduled for Friday, June 23, from 9:00-11:30.

Saturday, hundreds of Nazarene teens and youth leaders will take to the streets of Indianapolis for "A Heart for the City" service project. The day begins with a training session at 9 A.M. at the Convention Center. Doug Runyan, youth pastor at Nashville First Church, will lead teens through the orientation time and then commission teams. John Hay, Jr., of the Indianapolis Shepherd of the Heart Church will introduce teens to the Indianapolis area. Teens and their leaders will walk to the central project site, have a McDonald's lunch, and then spend the afternoon ministering to downtown Indianapolis.

After the service project and the evening service, everyone is invited to a special concert of Nazarene talent. The evening will feature Crystal Lewis, who was nominated for a Dove Award in 1988 as best newcomer in Christian music. Lisa Mercer, Gerald Smith, Harlan Moore and his band from Nashville. The Spirit Bound Quartet, and Kimberley Rose Blaney are also scheduled.

A special activity package ticket is available for these four events (Union Station, the Zoo, service project, concert) for \$13.00 if ordered before May 22.

**Meal Events:** Several special meal events are also on the agenda. A District NYI Officers luncheon will be Thursday, June 22, at noon in the Grand Central Station Room at the Union Station Holiday Inn. This luncheon is open to anyone who holds an elected or appointed position on a District NYI Council. Tickets for the luncheon are \$12.00.

The YOUTH IN MISSION Reunion dinner will be Friday, June 23, at 5:30 P.M. in the Grand Central Station Room at the Union Station Holiday Inn. All former and 1989 YOUTH IN MISSION participants are invited to attend. Tickets are \$17.00.

Youth ministers are invited to a late-night burger fry as part of NYI Night at the Indianapolis Zoo, Friday, June 23. The event will be in the Gallery of the Whale and Dolphin Pavilion on the Zoo grounds and begins at 9:30 P.M. The price of the ticket is

## PRAYER PARTNERS

### PRAISINGS

Revival seems to be springing up in numerous places across the church. For example, Bethany (Okla.) First Church in recent weeks has seen hundreds of persons coming to the altar for spiritual help. Disrupted personal relationships have been mended, and restitution has been made where wrongs have occurred. Let's praise the Lord for these signs of His blessing and pray for this renewal to become widespread.

Praise God for the recent phenomenal growth of the church in the Caribbean Region. Cuba reports a net increase in membership in 1988 of 27.4 percent with a gain of 167 members. Nine new churches have been organized on the Haiti Northwest District, and full membership has grown from 3,228 to more than 6,000. Superintendent Jean Lubin Paul says the rapid growth is "a miracle of God."

Thank the Lord for the latest of the 88 world areas where the Church of the Nazarene is at work—French Guinea.

### PETITIONS

Pray for our districts and our district superintendents. There are 172 districts and 9 pioneer areas in the six world regions. Twenty-eight of these are fully self-supporting (Phase 4) districts. There are 85 regular districts in the United States and Canada.

Dr. Mark Moore states that six to eight one- or two-bedroom apartments are needed at the proposed African Nazarene University now under construction. Pray that "God's way" will open before us and that God will supply this need.

**JOHN A. KNIGHT, Secretary**  
BOARD OF GENERAL SUPERINTENDENTS



NMSA Executive Council members Herb McMillan, Ivan Rexroth, Maureen Box, Bob Kring, Dan Vanderpool, Wilbur Brannon, and Dwight Douglas.

\$7.00 and is not included in the zoo ticket price.

Ticket orders for meal functions must be received in the NYI Ministries office by June 9. Spouses are eligible to attend all events. Send requests and checks (made payable to Norman O. Miller) to NYI Ministries, 6401 The Paseo, Kansas City, MO 64131.

**Workshops:** Besides the business sessions and special activities, workshops for youth and adults will be part of the schedule.

Two special workshops are being planned for teens and college age. In a seminar scheduled for Thursday, June 22, at 3:30 P.M., Susie Shellenberger will help young people develop a heart for evangelism. Friday, June 23, at 3:30, Steve Weber will challenge youth to live a life of compassion.

A variety of additional workshops for teens and college-career, and adults are also scheduled.

Each morning at 6 A.M. all runners and walkers are invited to participate in the early morning Fun Runs around downtown Indianapolis.

After the Fun Runs and before the business begins, devotional sessions are scheduled. Ed Robinson, author of the teen devotional book, *Walking Worthy*, will speak Thursday morning; Stephen Manley, author of *More than Words*, will be Friday morning's speaker, and Saturday will feature Susie Shellenberger, author of *Straight Ahead*.

Wednesday night, after the NYI service, the teen choir will meet to rehearse with leader Harlan Moore. The choir will perform during Thursday evening's

Christian Life and Sunday School service. Any teen or choir can be a part by participating in the rehearsal on Wednesday night.

While business sessions and workshops are in session, Bible Quiz competition will determine which of the regional teams will win the trophy this year. Besides the teams quizzing in English, Central American teams will quiz in Spanish to determine their winner.

Check out all the happenings during the NYI Convention. □

### NMSA COUNCIL PROMOTES ASSOCIATE STAFF MINISTRY

The Executive Council of the NMSA (Nazarene Multiple Staff Association) met February 6-7 in Kansas City to discuss issues af-

fecting over 1,200 full- and part-time associate pastors in the Church of the Nazarene.

Under the leadership of NMSA President Dan Vanderpool and the guidance of Rev. Wilbur Brannon, director of Pastoral Ministries, this group devoted its efforts in part to revisions of the association's constitution and bylaws, and to making plans for their quadrennial meeting and reception to be held in conjunction with the General Assembly Sunday evening, June 25, at the Indianapolis Hyatt Hotel. Preliminary discussions were also held regarding a gathering for associate pastors to be held April 26-29, 1991, to challenge, equip, and renew these key local leaders.

NMSA membership is available to all full- or part-time associate pastors, college and seminary professors of Christian education and religion, college and seminary students, and all others who are interested in, and supportive of, the associate staff ministry. To join, an individual must simply complete and return an Associate Staff Information Card, obtained from Pastoral Ministries. Members receive the quarterly publication, *The Associate*, and are kept apprised of critical issues pertinent to their ministry.

For more information regarding membership, or how to be personally involved in supporting the efforts of NMSA, write:

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# 66TH GENERAL BOARD CONVENES

The 66th annual session of the General Board of the Church of the Nazarene convened in Kansas City February 27-28. Among other actions, the board elected a new editor of the *Herald of Holiness* and approved a new class of missionaries.

The board is responsible for overseeing the work of the denomination around the world.

The stories that follow feature some of the highlights of the annual board meeting.

## '89 MISSIONARY CLASS ANNOUNCED

The General Board of the Church of the Nazarene approved 11 persons as career-status missionaries at its opening plenary meeting Monday evening, February 27. Additionally, 9 were reinstated and 18 were given specialized assignments.

"I pray tonight, O God, as these missionaries—representatives of You and representatives of the Church of the Nazarene—

are commissioned, that in a very real sense, all of us will feel anew that we are sent of God to a world that cries, to a world that falls, to a world that hungers, to a world that is thirsty for the message of hope," said Talmadge Johnson, chairman of the World Mission Department, in a prayer for the new class of missionaries.

Those appointed to career-status and their assignments include: Rev. David and Susan Downs, Korea, Asia-Pacific Region; Miss Pam Buttery, Papua New Guinea Medical Council, Asia-Pacific Region; Mr. Melvin and Mary Lou Felts, Swaziland Institutional Council, Africa Region; Rev. Doug and Pamela Runyan, Ivory Coast, Africa Region; Rev. Brian and Joan Wilson, Colombia, South America Region; and Rev. Verne and Natalie Ward, Papua New Guinea Church Growth Council, Asia-Pacific Region.

Missionaries reinstated include: Dr. John and Natalie Holstead, Hong Kong, Asia-Pacific Region; Miss Evelyn Wiens, Papua New Guinea Medical Council, Asia-Pacific Region; Rev. Juan and Noemi Vázquez Pla, Miami, Caribbean Regional Office; Dr. Robert and Elizabeth Merki, Swaziland Institutional Council, Africa Region; and Rev. Mark and Evangeline Rudeen, Peru, South America Region.

Those given specialized as-

signments include: Rev. Gary and LaVonna Moore, Kenya, Africa Region; Miss Maree Chesson, Papua New Guinea Medical Council, Asia-Pacific Region; Mr. Martin and Debbie Hoskins, Ecuador Council, South America Region; Rev. Brent and Cynthia Poe, Papua New Guinea Church Growth Council, Asia-Pacific Region; Mr. David and Cathy Ziegenfuss, Papua New Guinea Church Growth Council, Asia-Pacific Region; Rev. Marvin and Patti Thrasher, Papua New Guinea Medical Council; Rev. Jeremiah and Lycia Grant, Zimbabwe, Africa Region; Rev. Randy and Alicia Vorce, Costa Rica, Mexico and Central America Region; Mr. Craig and Gail Zickefoose, Venezuela, South America Region; and Miss Bonita Phillips, Swaziland Institutional Council, Africa Region.



Tennessee District Superintendent Talmadge Johnson congratulates missionary appointees from Nashville, Doug and Pam Runyan.



Seventeen persons with missionary assignments were presented to the General Board at the opening plenary session this year. They are (l. to r., lower level): Juan and Noemi Vázquez Pla, Jeremiah and Lycia Grant, Susan and David Downs, Joan Wilson, Natalie Ward, LaVonna Moore, Verne Ward, Pamela Runyan, Bonita Phillips, and Pam Buttery; (upper level): Marvin Thrasher, Brian Wilson, Gary Moore, and Doug Runyan.





Dr. and Mrs. William M. Greathouse received a standing ovation from the General Board.

## GREATHOUSE CALLS FOR RETURN TO MOVEMENT

General Superintendent William M. Greathouse urged Nazarenes to seek to continue as a dynamic spiritual movement and to seek to avoid the lack of spiritual vision that has characterized some other denominations that have become institutionalized. Greathouse made the comments in the report of the Board of General Superintendents to the General Board which he presented in the first plenary session of the 66th General Board.

"Let us tonight, as the Board of General Superintendents and the General Board of the Church of the Nazarene, officially announce to all the world that we are a movement raised of God to spread scriptural holiness to the ends of the earth," said Greathouse in the report that he presented on behalf of the entire Board of General Superintendents.

Following his report, Greathouse and his wife, Ruth, were honored with words of praise and with a monetary gift.

"Dr. and Mrs. Greathouse, we just want to tell you we love you," said Eugene Stowe, chairman of the Board of General Superintendents. "At this General Board, which will be your last in active service, we just want to say, 'thank you' for all that you are and for all that you have done for the church that you love and that loves you so very much."

Greathouse, who was saved at the age of 16 in a Nazarene home mission campaign in Jackson, Tenn., will be retiring from the general superintendency at this summer's General Assembly. He recently celebrated 50 years of ministry in the Church of the Nazarene.

The General Board also enthusiastically

recommended a resolution to the General Assembly granting the retiring superintendent emeritus status.

## BOARD APPROVES BUDGET FORMULA ADJUSTMENT

One of the far-reaching actions taken by the 66th General Board was its approval of a measure that reduces budgets paid by local churches.

The measure calls for a district's budget base to continue to be column 9, minus columns 1 and 2, but credit would be given to churches with totals raised of from \$1 to \$100,000. In this category, the per church base formula credit would be raised from \$3,000 to \$4,000. Churches raising totals of \$100,001 and above would receive no credit; however, the percentage allocations for the various budgets would be reduced for all churches. The newly recommended formula would be 15 percent for General Budget; 7 percent for Education; and 4 percent for Pensions and Benefits. This translates to percentage reductions in the formula of 1 percent in General Budget, .5 percent in Education, and .3 percent in Pensions and Benefits, for a total decrease of 1.8 percent in the budget base formula.

"Slightly more than 80 percent of our churches would receive the extra \$1,000 credit," said Finance Director D. Moody Gunter. "But all churches would be benefited by the overall reduction of budget percentages. Based on the past year's figures, we believe this will result in a reduction of about \$2 million in General Budget alone by churches in the United States and Canada, based on last year's figures."

Gunter added that the General Board also is asking all districts raising \$4 million or more annually to consider a reduction in their District Administration Budget.

The General Board also approved the recommendation that the hardship clause be deleted from the previous formula and that the 26 percent cap on all budgets continue.

The current formula has been in effect since 1980. Slight adjustments were made in 1985.

The recommendations for the modification were made following research by the Finance Di-

vision of the budgets paid by all the Nazarene churches in the U.S.A. and Canada.

"We researched every church in the United States and Canada—their percentage of giving to others and the impact that the 1980 formula and the '85 adjustment were making on different-sized churches," said Gunter.

Besides the General Board, the new formula has received the approval of the Board of General Superintendents, the college presidents, and the district superintendents, said the former superintendent of the South Carolina District.

"We believe our churches will respond to this approach by giving liberally to help insure that all budgets are paid in full to enable



International board member Lidia Birkardo keeps track of a report while listening to a translator on a headset.

the church to carry out the Great Commission," added Gunter.

"This does mean that Nazarene Headquarters will have to continue to face the reality of reduced income and will continue to make adjustments accord-

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ingly; however, we will not jeopardize the ministry of the church."

The new formula goes into effect with the 1989-90 assembly year.

## MISCELLANEOUS HIGHLIGHTS FROM 66TH GENERAL BOARD

The following represents actions taken by the board or items of significance that were mentioned in the reports presented to the General Board at its 1989 session:

### CL/SS DIVISION

*Phil Riley, Director*

—Sunday School Responsibility List (enrollment—U.S.A. and Canada) of 1,299,280 (+34,404)

—Weekly average S.S. attendance of 641,539 (+6,407)

—\$100,000+ raised by children in VBS for "Thrust to the Cities"

—105 Special Education volunteers serving on 55 districts

—300 persons participated in YOUTH IN MISSION

—First General NYI Invitational Bible Quiz tournament held

—*The Bible Speaks to Me About My Church* was top CLT book in sales (12,312 copies sold)

—Name change from Christian Life and Sunday School to "Sunday School Ministries" will be proposed to General Assembly (will allow for the election of a Sunday School superintendent rather than a CL/SS chairman)



Members of the General Board listen to reports during one of the plenary sessions.

### CHURCH GROWTH DIVISION

*Bill Sullivan, Director*

—358 new churches fully organized (worldwide)—the largest number in the history of the denomination (increase of 90 over previous year)

—236 registrants at European Servicemen's Retreat—largest in 31 years

—317 Nazarene chaplains—largest number in history

—68 new works started in Thrust cities of Los Angeles and New York in 1988 (28 became fully organized churches)

—Hawaii Pacific and Space Coast became Phase IV districts

—630 non-Anglo, non-English-speaking works in Canada and U.S.A. (membership of 26,241)

—First national congress for Hispanic leaders

—15 extension centers preparing 500 students from 17 cultural groups for various types of ministry

—576 commissioned or registered evangelists and song evangelists

—29 Schools of Evangelism

—10,857 ordained elders: 4,215 licensed ministers (worldwide)

—9,172 elders (Canada and U.S.A.): 7,216 active, 5,536 pastors, 409 associates, 182 missionaries, 141 commissioned evangelists, 161 registered evangelists, and 118 chaplains

—2,483 licensed ministers (Canada and U.S.A.): 2,389 pastors, 478 pastors, 27 registered evangelists, 8 missionaries, and 6 chaplains

—57 deacons (7 in World Mission areas) (+28)

—578 students preparing for ministry (a decline from 785 in 1980)

—3,661 in Course of Study, 419

in college programs, 64 in NTS, 67 in NBC, 1,890 in Directed Studies program

—445 women enrolled in ministerial courses of study, of which 196 are in the elder track

### COMMUNICATIONS DIVISION

*Cecil Paul, Director*

—Release of *Grace, Faith, and Holiness* by H. Ray Dunning

—Completion of 42-volume *Beacon Small-Group Bible Study* series

—51 different radio programs in 20 languages and dialects, reaching listeners in 80 countries

—40 Literature Development Committees in world areas

—Holiness literature created, printed, and distributed in many areas, some of which include: Korea, Taiwan, Papua New Guinea, Denmark, Burma, Philippines, Brazil, Africa (20 or more languages), Italy, Netherlands, West Germany, Indonesia, Samoa, and Haiti

### FINANCE DIVISION

*D. Moody Gunter, Director*

—3,329 persons assisted in preparation of a will

—Bequests to various ministries of the church reached \$20 million



Sergio Franco, editor of the Spanish *Herald of Holiness*, translates proceedings for Hispanic members of the General Board. The annual session is simultaneously translated into three languages.

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- 3,300 retirees served by "Basic" Pension Plan
- 91.08 percent denominational payment of Pension and Benefits Fund
- Second largest Thanksgiving Offering in history (\$9.6 million)
- 2,817 churches (53 percent) (U.S.A. and Canada) paid their budgets in full
- 1,880 churches on Stewardship Honor Roll

#### WORLD MISSION DIVISION

Robert H. Scott, Director

- Field of Thailand opened to denomination
- 639 missionaries in 88 world areas
- Largest church group (6,500 in Nigeria) to join denomination at one time since Pilot Point
- Golden anniversary of Reynolds Memorial Hospital in Washim, India
- 36 percent of all Nazarenes live in regions other than the U.S.A. and Canada
- 7,747 NWMS societies (+302)
- \$34,288,536 in NWMS giving (+\$1,245,704)

#### EDUCATION SERVICES

Willis Snowbarger, Acting Secretary

- Record enrollment of 12,589 students in Nazarene colleges in U.S.A., Canada, and British Isles (+614)
- FTE enrollment of 10,483 (+357)



Wesley Tracy expresses his thanks to the General Board for their vote of confidence in selecting him as the ninth editor of the *Herald of Holiness*.

- 3,557 freshmen (+291)
- 6,647 Nazarene students enrolled (-49)
- 2,507 degrees awarded (+358)

#### GENERAL SECRETARY

B. Edgar Johnson

- 259 new elder's credentials issued (U.S.A. and Canada); 178 in other world areas
- Credentials recognized of 39 elders from other denominations
- 21 new deacons ordained
- 263 districts (worldwide) (+6); of which 109 are regular (Phase IV); 36 are mission (Phase III); and 34 are pioneer (Phase I)
- 4.28 percent membership growth
- 873,978 total membership
- 8,931 churches (+316)
- \$411,698,075 paid for all purposes (+5.52 percent)
- Per capita giving up \$3.31 to \$471.06
- Completion of 25 years of service as general secretary by B. Edgar Johnson

#### GENERAL TREASURER

Norman O. Miller

- \$46.7 million total income (+6.1 percent)
- \$12.4 million in Mission Specials (+2.5 percent)

#### NAZARENE PUBLISHING HOUSE

Robert Foster, Manager

- Gross sales of \$18.2 million (+6 percent)
- 641,362 books printed (392,177 new; 249,185 reprints)
- 56 new titles
- New Lillenas releases included: 30 books, 22 choral anthems, and 13 recordings, plus companion materials
- First CD (compact disc) *Come Before Him* released
- Steering and advisory committees appointed for new denominational hymnal (tentatively scheduled for release in 1992). □



W. E. McCumber is joined by wife, Doris, as the longtime *Herald of Holiness* editor makes parting comments to the General Board.

## LOOKING BACK:

### The Herald of Holiness



The 66th General Board selected Wesley Tracy to serve as the ninth editor of the official magazine of the Church of the Nazarene. Denominational Archivist Stan Ingersoll takes a brief look at the history of the *Herald*.



In 1912, founding editor Benjamin F. Haynes launched the *Herald of Holiness* as the first general-interest periodical of denomination-wide scope in the Church of the Nazarene. Authorized by the 1911 General Assembly, the *Herald* represented the merger of two previously existing publications of regional significance: the *Nazarene Messenger* of Los Angeles, and the *Pentecostal Advocate* of Greenville, Tex.

Haynes announced in the inaugural issue that while the great "endeavor shall be the inculcation and propagation of the new birth from above, and of holiness as a second definite work of grace, *Herald of Holiness* will stand for every principle and truth essential to civilization in the highest and best sense, and the advancement of our Redeemer's Kingdom in the world."

That burden has rested on the shoulders of a series of able editors: B. F. Haynes (1912-22), J. B. Chapman (1922-28), H. Orton Wiley (1928-36), D. Shelby Corlett (1936-48), Stephen S. White (1948-60), W. T. Purkiser (1960-75), John Allan Knight (1975-76), and William E. McCumber (1976-89). All but one were college educators at some point in their careers, while Wiley and White brought to their editorial tasks established reputations as serious and noteworthy theologians.

The *Herald* has evolved steadily throughout its history, periodically changing its size, format, and publication schedule. Still, it has consistently maintained its place as one of the unifying threads of the church, though even that aspect has diminished as the Church of the Nazarene becomes stronger in non-English-language populations. One sign of that trend is the publication today of Spanish and Portuguese language *Heralds*: *El Heraldo de Santidad*, edited by Sergio Franco, and *O Arauto da Santidade*, edited by Manuela C. de Barros.

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William M. Greathouse  
General Superintendent

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## NEWS OF EVANGELISM

### CANCELLATION BRINGS OPPORTUNITY FOR MICHIGAN REVIVAL

The Holy Spirit took a reversal and turned it into a victorious advance for the Flint, Mich., Westgate Church. An unexpected cancellation for evangelists Mike and Gloria Helms opened the way for them to accept an invitation from Westgate.

Pastor Glen D. Matthews, Jr., says that a short "preweek" of cottage prayer meetings brought the presence of the Holy Spirit. During the week of special meetings, a father first dedicated his own life to the Lord, then the lives of his eight family members.

Many teens gave their hearts to the Lord for the first time, and three were sanctified wholly. Sunday night ended with many testimonies of victory and a songfest on the lawn in front of the church building. □

### SUNDAY MORNING SERVICE SPARKS REVIVAL

"Sunday morning the Holy Spirit fell on the congregation, and 21 persons sought the Lord's help," according to Pastor James C. Baker of the Brazil, Ind., church.

The moving of the Holy Spirit continued in the evening service and throughout the week as evangelist Gary Haines sang and preached. Seven people were saved and one was sanctified, with a total of 37 seekers, and an average weeknight attendance of 131 for the special services. □

### TOPEKA CHURCH SEES REVIVAL BETWEEN PASTORS

The Topeka, Kans., Oakland Church was between pastors when the Lord graciously sent revival. Tom Floyd was the previously scheduled evangelist.

An unusual service ensued on Wednesday night when members of the youth group attended en masse, many of whom had never attended a revival service. Between 55 and 60 teens heard Rev. Floyd's message on conversion. Several responded, giving their lives to the Lord at the altar.

Average weeknight attendance was 80 □

### SIXTH ANNUAL EVANGELISTS' GATHERING HELD IN INDIANAPOLIS

Two hundred attended the sixth annual Evangelists' Gathering for evangelists, song evangelists, and spouses, held at the Hyatt Regency Hotel in Indianapolis, December 19-21, 1988. The theme was "An Examination of Purpose."

Dr. M. V. Scutt, director of



Evangelism Director M. V. Scutt leading the Gathering.



Evangelist P. L. Liddell sang at the concert Monday evening while Mrs. Rosemary Green played the piano.

Evangelism Ministries, spoke at the opening banquet and gave a challenging paper on "What Is Our Purpose?" "Is the Purpose Being Fulfilled?" "What Kind of People Will be Needed to Fulfill the Purpose?" and "Can the Purpose be Fulfilled?" The evangelists were deeply moved by this message.

General Superintendent John A. Knight and his father, Dr. John L. Knight, were the special speakers. The challenging messages from these men of God were on living a life of holiness, dedicating the remainder of their lives to preaching the Word and living their lives in the power of the Holy Spirit.

Dr. Bill M. Sullivan, director of Church Growth Division, was honored for his eight years of dedicated service as the director of Evangelism Ministries. He was presented with a plaque, a bust of John Wesley, and a gift from Evangelism Ministries. He received a standing ovation.

Mrs. Cleah Scutt, wife of the present Evangelism director, spoke at the ladies luncheon Tuesday on the topic of "The Beauty of Joyful Service." Mrs.



Mrs. Phyllis Richards (l.), song evangelist, pins a corsage on Mrs. M. V. (Cleah) Scutt (r.), speaker at the Ladies Luncheon.

Scutt gave her testimony and told how God had been her Guide through the years of raising four children and in her ministry with her husband.

Song evangelists ministered in each service, adding significant blessing. Mrs. Carolyn Pickering of Olathe, Kans., played the organ and Mrs. Doris Courtney of Springfield, Ohio, accompanied on the piano for most of the special music. Something new this year was a musical concert following the general sessions on Monday and Tuesday evenings. These concerts, led by Rev. Jim Green and Rev. Gary Bond, were used of God in a special way, as more song evangelists ministered.

Dr. Dean Wessels of Pensions and Benefits USA set up an exhibit at the gathering and answered questions about financial matters pertaining especially to evangelists.

Rev. Paul Neal, sales representative of Nazarene Publishing House, managed the book store, answered questions, and spoke in most sessions promoting books of information and relevancy to evangelists and their ministries.



General Superintendent John A. Knight (l.) autographs one of his books for song evangelist Marcus Whitworth (r.).



Dr. John L. Knight preached to the evangelists

Top in Sound Corporation provided, free of charge, the sound and recording of all sessions at the gathering. Audio cassettes were made available for sale.

In the last service Wednesday morning, Communion was served to all evangelists, song evangelists, and spouses by General Superintendent John A. Knight.

Many said it was the best evangelists' gathering ever. □

## OUR COLLEGES AND SEMINARIES

### MANC SINGERS PERFORM FOR GOVERNOR

The Heritage Choir of Mid-America Nazarene College performed March 14 for the Governor's Prayer Breakfast in Topeka, Kans. The breakfast was held at the Kansas Expo Center.

The 47-voice choir, directed by Dr. Dennis Crocker, chairman of the MANC Fine Arts Division, sang before a crowd of around 800 people, including Governor Mike Hayden and members of the Kansas legislature. Their performance included two sacred selections and a patriotic piece. □

### MANC TO OFFER MASTER'S IN EDUCATION

For the first time in its 23-year history, Mid-America Nazarene College in Olathe, Kans., will offer a graduate level course of study. The college will begin a master of education program geared toward classroom teachers this summer.

The college received official approval to offer the master's program from the North Central Association of Colleges and Schools the first part of March.

Unlike most master's programs, the MANC program will be structured so it can be completed within 14 months. According to Dr. Bob Brower, dean of Innovative Education, classes will meet for one night a week during the fall, winter, and spring with a more concentrated class load during the summer. The unique schedule is designed to complement traditional teaching

hours. During the first year, enrollment in the 30-semester-hour M.Ed. program will be limited. Participants must have at least two years of teaching experience. The first classes will begin June 5, 1989, and run through July 1990.

Focusing on the teacher as the primary resource, the curriculum is targeted toward development of the teacher personally and professionally. The emphasis will be on learning techniques, concepts, and ideas that can be applied in the classroom as well as on enhancing skills and refreshing enthusiasm.

Among the courses to be offered are Educational Practices Related to Contemporary Families; Teaching Effectiveness; Educational Trends and Futuristics; and Building, Developing, and Facilitating Relationships in the Classroom.

Heading the new M.Ed. program will be Dr. James Rohe, who comes to MANC from Eastern Nazarene College in Quincy, Mass., where he was director of teacher education and coordinator of the graduate program in education. His 27 years in education includes experience as a teacher and administrator in public schools as well as college teaching and administration. He holds a doctorate in education from the University of Illinois. □



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The Pilar, Argentina, Work and Witness project on dedication Sunday

## DECATUR FIRST BUILDS CHURCH IN ARGENTINA

January 13, a team of 14 men and 6 women left Decatur, Ill., for a WORK AND WITNESS project in Argentina. The group returned January 28 with their mission accomplished. In addition to the actual building of the church, the local Decatur church congregation donated \$11,000 for the property and building materials.

A new church was built in Pilar, about 30 miles from Buenos Aires. When the 20-member team, led by Pastor Carl R. Allen, arrived, the foundation for the new building was finished. When the group left, the walls were up, the roof was in place. Thursday, January 26, the church was dedicated, with Pastor Allen delivering the dedicatory message.

This was accomplished because of the cooperation of the local people who worked side by side with the team, and the willingness to work long hours. The ladies prepared the meals and did the laundry. Services will continue at the new location, although plastering and other finishing touches will be completed by the local people.

The Decatur, Ill., First Church team included the following: Pastor Carl and Madonna Allen, Elmer Barr, Doug Brackett, Richard Harris, William Harrison, Fred and Jean Hector, Charlene Ely, Linda Karl, Wilbur and Anna Michels, Robert Oak, Doug Deal, Cynthia Tidyman, Frank Reed, Gene Gordon, Stan Sitton, Dave Nelson, and Larry Cearlock.

On Sundays, the team divided into small groups that went out and ministered in Churches of the Nazarene in the greater Buenos Aires area. The interaction with the local Argentina people and the team was a great blessing. □



Chaplain Curt Bowers, (l.) Chaplaincy Ministries director, swears in Curt Dowling (r.) as a Chaplain Candidate for the United States Air Force. He will be eligible for the USAF reserve or National Guard after graduation from seminary, and active duty after ordination.



Chaplain Candidate (1LT) Greg Dawson (l.) administers the oath of office to his wife, Rosemary Dawson (r.) in Chaplain Bowers' (Chaplaincy Ministries director) office. Rosemary is commissioned a 2LT in the Chaplain Candidate program while attending seminary. They will both graduate in May 1989.

## GROUP TERM LIFE DIVIDENDS MAILED FOR SEVENTH YEAR IN ROW

The Board of Pensions and Benefits USA has issued a dividend check to each district and church agency participating in the NHHP Group Term Life Insurance Plan. The refund was made possible by the low ratio of expense to income on the life insurance portion of NHHP. It was



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the seventh year in a row that such a dividend was paid.

Dr Dean Wessels, administrator of the Board of Pensions and Benefits USA, indicates that this payment further reduced the already low net cost of the life insurance protection.

The Group Term Life Insurance Plan is part of the Nazarene Health and Hospitalization Program (NHHP). Wessels reports that in addition to the savings on life insurance, many NHHP participants have realized a savings of about 15 to 20 percent on the cost of comparable medical coverage. Because of its structure and size, NHHP provides plan sponsors with more purchasing power than could otherwise be accomplished.

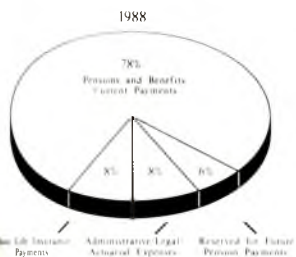
Over 70 percent of U.S. churches are now eligible to have their ministers and lay employees covered under NHHP. □

## PENSIONS AND BENEFITS FUND SERVES OVER 12,000 MINISTERS

The Pensions and Benefits Fund served more than 12,000 Nazarene ministers and their families throughout the United States and Canada in 1988, reports Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA.

Also served are widows of ministers and church-employed laypersons. The following chart illustrates how the dollars local churches paid into the Pensions and Benefits Fund were spent in 1988.

Expenditures of Pensions and Benefits Fund Income from Local Churches



The Board of Pensions knows that members of the "Basic" Pension Roll have placed their faith in the future of the church and in a God who would provide for their retirement needs. The Church of the Nazarene, through the Board of Pensions and Benefits USA, is committed to "Honoring the Trust" not only of those

who have served but also of those who are now serving. □

## FOR THE RECORD DISTRICT ASSEMBLY INFORMATION

**NOTE:** The site for the CENTRAL FLORIDA district assembly has been changed to First Church, 560 3rd St. S.W., Winter Haven, FL 33880.

**SOUTH ARKANSAS**—May 11-12. First Church 1200 N. Mississippi, Little Rock, AR 72207. Host Pastor: Gavin Raath. General Superintendent: Dr. William M. Greathouse.

**LOUISIANA**—May 17-18, noon. District Conference Center, 908 Mary Hill Rd., Pineville, LA 71360. Host Pastors: Fred Summers/Ron Perry. General Superintendent: Dr. Eugene L. Stowe.

**NEW ENGLAND**—May 18-19, 9 P.M. Church of the Nazarene, 5 St. Laurent St., Nashua, NH 03060. Host Pastor: David N. Wells. General Superintendent: Dr. William M. Greathouse.

**SOUTHERN FLORIDA**—May 18-19, 9 P.M. First Church, 1616 59th St. W., Bradenton, FL 34209. Host Pastor: Robert C. Simmons. General Superintendent: Dr. Raymond W. Hurn.

**CANADA CENTRAL**—May 19-20, noon. Altona Road Church, 1367 Altona Rd., Pickering, Ontario L1V 1M2. Host Pastor: Larry Chovanek. General Superintendent: Dr. Jerald D. Johnson.

**LOS ANGELES**—May 19-20, noon. First Church, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Host Pastor: H. B. London, Jr. General Superintendent: Dr. John A. Knight.

**NAVAJO NATION**—May 23. Twin Wells Indian School, P.O. Box 14, Sun Valley, AZ 86029 (five mi. E. of Holbrook, Ariz.) General Superintendent: Dr. Eugene L. Stowe.

**NEW MEXICO**—May 24. First Church, 501 N. Sycamore, Roswell, NM 88201. Host Pastor: Philip Lunn. General Superintendent: Dr. John A. Knight.

**CANADA WEST**—May 25-26, noon. First Church, 126 14th Ave. S.W., Calgary, Alta. T2R 0L9. Host Pastor: Danny Gales. General Superintendent: Dr. Jerald D. Johnson.

**UPSTATE NEW YORK**—May 25-26, noon. Rochester Calvary, 285 E. Henrietta Rd., Rochester, NY 14620. Host Pastor: Kevin Donley. General Superintendent: Dr. Raymond W. Hurn.

**SOUTHWEST INDIAN**—May 26. Nazarene Indian Bible College, P.O. Box 12295, Albuquerque, NM 87195. Host Pastor: Tom McKinney. General Superintendent: Dr. Eugene L. Stowe.

**NORTHWESTERN OHIO**—May 26. High Street Church of the Nazarene, 1625 High St., Springfield, OH 45505. Host Pastor: C. Michael Courtney. General Superintendent: Dr. William M. Greathouse.

**KENTUCKY**—May 30-31, noon. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Host Pastor: Samuel Farris. General Superintendent: Dr. John A. Knight.

**ARIZONA**—May 31. Phoenix Biltmore Church, 5604 N. 24th St., Phoenix, AZ 85016. Host Pastor: Ron Lush. General Superintendent: Dr. Eugene L. Stowe.

**ALASKA**—June 8, 7 P.M. Jewel Lake Church of the Nazarene, 402 W. 88th Ave., Anchorage, AK 99502. Host Pastor: Larry Edwards. General Superintendent: Dr. Eugene L. Stowe.

## MOVING MINISTERS

**LESTER L. ANDERSON** from pastor, Brookfield, Mo., to District Assigned, Mo.

**ROBERT R. APPLEBY** from pastor, Albuquerque (N.Mex.) Los Altos to associate, Los Angeles (Calif.) First S. BOYD BONEE from Hueyton, Ala., to Claremore, Okla.

**RAY L. BOOTON** from Las Animas, Colo., to Council Bluffs (Iowa) Community

**MCKINLEY BROWN** from Whitesbur, Ky., to Neward (Ohio) East

**J. MARK COLLINS** from Middleton, N.S., to Stettler, Alta., Canada

**RANDY L. DORITY** from St. Joseph (Mo.) Hyde Park to Marshfield, Mo. DONALD D. DUNN from Kingston, Mo., to Lawrence (Kans.) First

**BRENDA E. FORMAN**, student, NBC, Colorado Springs, Colo., to pastor, Petersburg (Va.) Black Mission

**K. DAVID FULKS, Sr.**, from District Assigned to pastor, Columbus (Ohio) Bellows Avenue

**J. RONALD GILLILAND** from Yakima (Wash.) First to San Marcos (Calif.) Mission

**GARY L. GOODELL** from Alloway, N.J., to Burlington, N.J.

**CARL C. GREEN** from Seattle (Wash.) First to Yakima (Wash.) First

**ROBERT R. HAKE** from associate, Clovis (N.Mex.) First to associate, Phoenix (Ariz.) Orangewood

**MARK K. LEHMAN**, student, NTS, Kansas City, to associate, Grandview, Wash.

**HOLLAND T. LEWIS** from Anaheim (Calif.) First to Detroit (Mich.) First

**ALBERT O. LOETSCHER** from Browns-town, Ind., to Columbus (Ohio) Southwest Community

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JIMMY J. LYNCH from Aztec, N.Mex., to Albuquerque (N.Mex.) Los Altos  
SHINRI NISHIMURA from Kansas City (Mo.) Nall Avenue Japanese Mission to pastor, Paradise Park, Hawaii  
HAYES OLIVER from Decatur (Ala.) First to Farview (Ala.) Mission  
PRESTON W. PALMER from Arcola, Ill., to Cherryvale, Mo.  
ORLANDO PERDOMO from pastor, Rancho Cucamonga, Calif., to associate, Miami (Fla.) Central  
BOBBY D. PIERPONT from Newark (Ohio) East to Hilliard (Ohio) Mill Run  
MICHAEL P. SHELTON from student, NTS, Kansas City, to pastor, Kansas City (Kans.) Stony Point  
TANDY N. VAUGHN from Vicksburg (Miss.) First to Decatur (Ala.) First  
"LUKE" GORDON WEHNER from Creswell, Oreg., to Watertown, S.Dak.  
R. TODD WEBB from associate, Birmingham (Ala.) First to Independence (Kans.) First  
W. DONALD WELLMAN from Denver (Colo.) First to Lakeland (Fla.) Highland Park  
RONALD K. WILLIAMS from associate, Westminster (Calif.) Community to associate, Kelso, Wash.  
WALTER V. WILLIAMS to associate, Melbourne (Fla.) First

**CORRECTION TO JANUARY 15th**  
RUSSELL W. HAMILTON should have read from: pastor, Red Bluff, Calif., to pastor, Fresno (Calif.) First, not associate.

## MOVING MISSIONARIES

REV. RONALD and NEVA BEECH, Philippines, Furlough address: c/o Dan Cochran, Northwest Nazarene College, P.O. Box 2753, Nampa, ID 83686  
MR. BOB and BESSIE BLACK, Papua New Guinea, Furlough address: 1445 Penrose, Olathe, KS 66062

DR. DAVID and SUSAN DOWNS, Korea, Furlough address: Road 2, Box 332, Owego, NY 13832

MR. MARTIN and DEBBIE HOSKINS, Ecuador, Field address: Casilla 4964, Sucursal II CCI, Quito, Ecuador

REV. RICHARD and JEAN KNOX, Thailand, Furlough address: 1000 W. 100th St., Kansas City, MO 64114

REV. GARY and LAVONNA MOORE,\* Kenya, Furlough address: 1286 Parque Dr., Chico, CA 95926

REV. RON and LAURIE MOORE, Indonesia, Field address: P.O. Box 75, Yogyakarta, Indonesia

REV. BRENT and CYNTHIA POE,\* Papua New Guinea, Furlough address: 4916 Charlestown Rd., New Albany, IN 47159

REV. LYNN and SHEARON SHMIDT, South Africa (ASF) North, Field address: P.O. Box 2229, Giyani 0826, Republic of South Africa

MISS BARBARA STRANG, Papua New Guinea, Furlough address: 284 Bloomfield St., Cleveland, Brisbane Q4163, Australia

REV. MARVIN and PATTI THRASHER,\* Papua New Guinea, Furlough address: 11228 Eastern, Kansas City, MO 64134

MR. DAVID and CATHY ZIEGENFUSS,\* Papua New Guinea, Furlough address: 9420 Cleveland, No. 82, Kansas City, MO 64132

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

**The Topeka, Kans., Fairlawn Church** is having a 45th anniversary celebration

and dedication of their new Family Activity Center June 3-4. The special speaker will be General Superintendent William M. Greathouse. Correspondence may be addressed to the church at 730 Fairlawn Rd., Topeka, KS 66606; Rev. Roy Pedersen, pastor.

**The Francisco, Ind., church** will celebrate its 60th anniversary Sunday, June 4. District Superintendent B. G. Wiggs will be the speaker. Pastor Robert King and congregation invite all former pastors and friends to attend. For more information, call 812-782-3619/386-7041/749-4292; or write to the church: P.O. Box 96, Francisco, IN 47649.

**The Harmon, Okla., church** will celebrate its 75th anniversary June 4. All former pastors and members are invited to the special services of the day.

The guest speaker for the day will be District Superintendent Jesse Middelendorf. The schedule includes morning worship at 10:45 A.M., a potluck dinner in the new fellowship hall at noon, and an afternoon service at 2 P.M. For further information, contact Pastor Frank Elliott, Rte. 1, Box 70, Harmon, OK 73832 or call 405-939-2410.

**The Nazarene Indian Bible College**, started 40 years ago, is inviting all who have attended or worked with the school since its beginning to a reunion. It will be held May 26-28 on the NIBC campus.

The schedule will include a cookout, banquet, sharing of pictures and slides, and a special service on Sunday in the chapel. Speaker for the banquet will be Rev. G. H. Pearson.

If you plan to attend or need further information, contact Nazarene Indian Bible College, 2315 Markham Rd. S.W., Albuquerque NM 87105 or call 505-877-0240

Announcements should reach us three months prior to the date of the event announced

## VITAL STATISTICS

### DEATHS

FANNIE B. DAYHOFF, 98, of Oskaloosa, Iowa, died Feb. 16, 1989, at the Pleasant Park Manor in Oskaloosa. She was born Aug. 16, 1890, in Holton, Kans., to John and Barbara Brubaker Longenecker. She graduated from the Tabor Bible School in Tabor, Iowa, in 1916. She married Irvin E. Dayhoff and together they were pioneers in missionary work. They were involved in church planting for three years in Nebraska, Kansas, and Iowa. She was affiliated with the Hephzibah Faith Mission, a division of International Holiness Mission, and the Church of the Nazarene. She and her husband served as missionaries in South Africa for 41 years, from 1919 to 1960. She was a member of the Oskaloosa Church of the Nazarene.

She is survived by one son, Paul S. Dayhoff of Oskaloosa. Nazarene missionary since 1952, now on furlough; four grandchildren; Paula Else of Bettendorf, Iowa; Pat Barnes of Belton, Mo.; Elizabeth Dayhoff of Kansas City; and Jamie Dayhoff, student in South Africa; and four great-grandchildren. She was preceded in death by her parents, her husband Irvin who died Dec. 19, 1982; three brothers; and seven sisters.

Memorials may be made to the Dayhoff Memorial Library Fund at the African Nazarene Theological College, Port Elizabeth, South Africa.



REV. ROSS L. KEYT, retired elder, 81, died at his home in Gravity, Iowa, February 22. After serving as a Free Methodist pastor, his elder's orders were recognized by the Church of the Nazarene at the Iowa district assembly in 1963. Since 1963 he served as pastor at Gravity, Iowa. After his retirement in 1978, he continued to pastor the Gravity church until he sustained a stroke in March 1988.

Surviving are his wife, Ruth; three sons: Leroy of Hartley, Iowa; Steven of Cheyenne, Wyo.; and Robert of Sioux City, Iowa; a daughter, Rachel Adams of Gibbons, Nebr.; nine grandchildren; five great-grandchildren.

\* \* \* \*



REV. EDWARD K. RICHEY, 73, passed away November 6, 1988. He was pastor of Zanesville, Ohio, First for 2 years, Columbus, Ohio, Shepherd Church for 39 years; and 4 years as

associate emeritus.

He served many years on the District Advisory Board, Camp Meeting Board, and as chairman of the Ministerial Studies Board. He served on the Board of Trustees of Olivet Nazarene University and Mount Vernon Nazarene College.

Survivors include his wife, Shirley; two sons, Rev. Edward L. and Steve; one daughter, Kathy; and two grandchildren, Edward Jeremy and Charity Richey.

\* \* \* \*

ANNICE (PEELE) ALBERTSON, Jan. 17, Spokane, Wash. Survivors: husband Robert E.; daughters Sherry Yerkes and Marie Albertson; two granddaughters; two sisters; and two brothers.

ROSE BIGGS, 87, Feb. 23, Clewiston, Fla. Survivors: husband Livingston V. Biggs; daughters Dorothy Zaravecchia and Gladys Mancini; son John; 9 grandchildren; and 21 great-grandchildren.

KENNETHS DILLINGHAM, 82, Sept. 11, Lansing, Mich. Survivors: wife Althea (Ridenour), daughters Margie (Richard) Hulke and Eloise (Donald) Taylor; 9 grandchildren; 16 great-grandchildren; and two sisters.

J. FRANK FIELDS, formerly of Dallas, 83, Feb. 19, Oklahoma City, Okla. Survivors: sons J. Frank, Jr., and Charles; daughters Rowena Bennett and Patricia Burke; 14 grandchildren; 10 great-grandchildren; and 2 sisters.

FLORENCE FUSON, 94, Feb. 25, Wellington, Tex. Survivors: sons John M., Col. Frank C., Jr., Lonnie W.; daughters Irene Hardin, Ruth Cook, Olene Moss, Betty Marin; 18 grandchildren; and 20 great-grandchildren.

MARGARET R. KELLY, 64, Feb. 27, Van Wert, Ohio. Survivors: husband Rev. William A. Kelly; daughters Kathy Dean and Kay Leboda; stepdaughter Suetta (Kelly) Freeman; sons Mike Kern and Lester Kern; six grandchildren; six step-grandchildren; two brothers; and one sister.

JANICE C. OWENS, 59, Oct. 26, Kokomo, Ind. Survivors: husband Rev. Verdean F. Owens; sons Stephen D. and Rev. Dennis A.; five grandchildren; and one brother.

MARGARET PICKENPAUGH, 86, Feb. 5, Monticello, Fla. Survivors: sons Bill and Rev. Samuel; six grandchildren; and nine great-grandchildren.

DR. JOHN NORMAN SMITH, of Bedford, Tex., 32, Jan. 9, Dallas, Tex. Survivors: wife Renee (Massey); sons Brian Mathew and John Thomas; daughter Sharon Renee; his parents; one brother; and two sisters.

CECIL SNEED, 66, Mar. 3, Cleveland, Okla. Survivors: wife Rozena; daughters Linda Worcester and Cathy Barkley; four grandchildren.

#### BIRTHS

to DR. DANIEL AND MARGARET (JOHNSON) CLARK, Bolivia, a boy, Andrew Daniel, Jan. 28

to JAMES AND ELIZABETH (POWERS) FITZGERALD, Kansas City, Mo., a girl, Erin Elizabeth, Jan. 6

to ROGER AND DEBBY JO (RUSSELL) GRAYBEAL, Lincoln, Nebr., a boy, Charles Lewis, Jan. 27

to TODD AND BARB (JEWETT) HANSEN, Tulsa, Okla., a girl, Kendra Michelle, Feb. 19

to DUANE AND JUDITH (DAY) HINKLEY, Grissom Air Force Base, Ind., a boy, Jeffery Mark, Feb. 9

to STEPHEN AND PAM HOLSTEIN-LANG, Euclid, Ohio, a boy, Brandon Jeffrey, Feb. 17

to DWAYNE AND KATHY JAMES, Pasadena, Tex., a girl, Kamie Lynn, Feb. 12

to REV. DANIEL AND CYNDI (LAYMAN) McDONALD, Laporte, Ind., a girl, Katherine Danae, Jan. 23

to GREG AND CHARLENE (PRATER) McDONALD, Bourbonnais, Ill., a girl, Kristen Leann, Feb. 20

to WILLIAM "BILL" AND ANGELA MCKEE, Garland, Tex., a boy, James Sheridan, Jan. 16

to STEVE AND BRENDA (HANSEN) NAUTA, Lowell, Mich., a girl, Tasha Marie, Feb. 20

to REV. GERALD AND SHIRLEY (FERGUSON) NORRINGTON, Carrollton, Tex., a boy, Zachary Andrew, Feb. 24

to DALE AND CAROL (ERNEST) SCHNEIDMILLER, Kansas City, Mo., a boy, Daniel Wayne, March 1

to DR. RICHARD AND JO DELL (SANFORD) SIMONS, Hershey, Pa., a boy, Tyler Richard, Nov. 19

to JAY AND LORI (HENDRICKS) STEWART, Meeker, Okla., a girl, Candace Brooke, Jan. 12

#### ANNIVERSARIES

HAROLD AND CORA ECCLESTON celebrated their 70th wedding anniversary on Jan. 7 at the Binghamton, N.Y., church, where they are members. A reception in their honor was hosted by their daughter and son-in-law, Esther and Lloyd Shafer of Binghamton. Other children attending included a son, Gerald, and his wife Patricia of North Carolina; and a daughter, Lillian, and her husband David Passet of Wisconsin. Another daughter, Ruth, and husband Gordon Nichols of Texas were unable to attend. More than 120 friends were present. The Ecclestons were married in Johnson City, N.Y., in 1918.

Pastor Noah Sharp presented Harold and Cora with a plaque commemorating the occasion.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, MO 64131. Eugene L. Stowe, Chairman; Raymond W. Hurn, Vice Chairman; John A. Knight, Secretary; William M. Greathouse; Jerald D. Johnson.

## NATIONAL DAY OF PRAYER

On May 4, the 37th consecutive observance of the National Day of Prayer will reach into cities and towns throughout the United States. This year marks the beginning of a new era for the National Day of Prayer whose origins date back to the First Continental Congress.

Acknowledging its long tradition and growing vitality, a bipartisan coalition in Congress last year passed legislation to give the National Day of Prayer its own permanent date on the nation's calendar, the first Thursday of May. Like his predecessors, President George Bush has officially proclaimed the day for 1989, encouraging Americans to join together again to affirm our spiritual roots and seek God's blessing for our land.

## FIRST AMERICAN BIBLE SOLD

The first Bible ever printed in America was sold at auction February 21 for \$330,000, a new record for the sale of an American Bible.

The 1661 Bible was sold by Christie's galleries to New York dealer Glenn Horowitz. Christie's experts had given the Bible a presale price evaluation of \$250,000 to \$330,000.

The Bible is a translation in the Algonquin dialect, made by Rev. John Eliot, who was known as the "apostle to the Indians." He translated the Bible for Indians living in Natick, Mass. It was published by Samuel Green and Marmduke Johnson in Cambridge, Mass., and was paid for by the Society for the Propagation of the Gospel in New England. Of the first printing of 220 copies, only 20 are known to exist.

The previous record for an American Bible was \$220,000 for a second edition of an Eliot Bible, set in 1986. The Bible just sold was consigned by the estate of Estelle Doheny, a Los Angeles collector. It is bound in ornately-tooled English black Morocco leather, and is considered the finest copy of that edition still in existence.—EP News

## SAME OLD RUMORS

Two old, discredited rumors have precipitated fresh flurries of activity. The continuing lie about a Madalyn Murray O'Hair attempt, through petition 2493, to get the FCC to remove religious broadcasting from the air has been revived for the umpteenth time. So has the bogus allegation that Proctor & Gamble is involved in Satanism either through its trademark or current financial support. That maligned company has taken some rumor-mongers to court. INSIGHT has denied these rumors for years. Now we must do it again.

Why not adopt this rule of thumb? If INSIGHT does not warn you about such matters, treat them as probably inaccurate and perhaps even fraudulent. At least ask us, before warming up your copy machine and circulating a petition. These hoaxes are extremely irritating to those receiving threats or useless petitions. They are also extremely embarrassing to the Christian community, when gullible people harass the innocent.—NAE WASHINGTON INSIGHT

## MISSION TO REACH KURDISH REFUGEES UNDERWAY

A pioneering effort to translate the scriptures into the Kurdish language is underway, spearheaded by People International, a mission based in England. The translations will provide workers with the ability to reach, among many others, the Kurdish refugees who fled into Eastern Turkey from Iraq last fall to avoid governmental attacks. The effort is one of a few in the region designed to reach the Muslims.

In another instance, a leader of the Kurdish movement—converted after being befriended by Christians who helped him recover from an attempted poisoning—has become involved in Scripture translation. The unidentified leader, who fled to the West to obtain an antidote for the poison he ingested as part of a suspected Iraqi government plot, met the Christians on his trip. "The Koran says nothing, but says it beautifully," the man said. "The New Testament says deep things, but says it simply."—World Evangelization Information Service



Shown (l. to r.) are Dan Vanderpool, Wilbur Brannon, and Dwight Douglas

## NEW TOOLS AVAILABLE FROM PASTORAL MINISTRIES

Pastoral Ministries Director Wilbur W. Brannon and Nazarene Multiple Staff Association President Dan Vanderpool presented first-run copies of six new monographs to their author, Rev. Dwight Douglas, at the recent NMSA meeting in Kansas City. These new information tools deal with various roles and job descriptions within associate ministry, including the associate pastor, administrator, children's pastor, youth pastor, minister of music, and minister of Christian education.

These monographs provide basic information about the selection process for associate pastors and the development of job descriptions in the local church. These tools are of specific interest to senior pastors, church boards, professors of Christian

education and their students, as well as all individuals considering the associate ministry.

Copies of these monographs are available for \$1.00 each at General Assembly or through Pastoral Ministries. For further information regarding these and other materials pertaining to pastors or associate ministries, contact:

Pastoral Ministries  
6401 The Paseo  
Kansas City, MO 64131

## PARTICIPATION INCREASES IN NAZARENE TSA AND IRA PLANS DURING 1988

Annual contributions to the Nazarene TSA and IRA Plans exceeded \$6 million in 1988. Dean Wessels, administrator of the Board of Pensions and Benefits USA, says that this represents a nearly nine percent increase

over the previous year's annual contribution amount.

Enrollment increased during 1988 by 339 participants, which brought the accumulative enrollment to 5,507 participants since the beginning of the program.

Since 1963, it is estimated that an aggregate of over \$31 million of interest has been credited to the accounts of these participants. □

## YOUTH AND CHILDREN'S MISSION GROUPS NAMED

During a four-month contest, Nazarene children and youth submitted suggestions for titles of the respective mission groups. A committee recently selected what seemed the most appealing names for each age level. These were submitted to the Executive Committee of the General NWMS Council for approval.

The youth mission group was named ACTION, and the children's mission group was named AMBASSADORS. These names will be used to refer to the groups on the local, district, and general levels internationally.

The groups were given new names to provide identity for each age level, as well as to unify members in each group in mission endeavors. The General NWMS Council wants the children and youth to be more involved in the mission branch of the church. The Council thinks the new names will renew an awareness of mission in these age-groups.

Mrs. Nina Gunter, general NWMS director, encourages all local churches and districts to utilize the names ACTION—youth; AMBASSADORS—children. This also invites more interfacing with NYI and Children's Ministries in terms of mission education and activities. □

## OPPORTUNITY FOR NAZARENE MINISTRY BEHIND IRON CURTAIN

The Church of the Nazarene has been contacted by several major religious broadcasting organizations in recent days about the possibility of producing programs for broadcast to the Soviet Union, according to Ray Hendrix, World Mission Radio director.

Recent developments in the Soviet Union have opened the door there for increased Christian ministry. The Soviet Union stopped jamming radio signals from outside the country last year, enabling citizens to hear international broadcasts without interference.

A letter from one broadcasting organization to Hendrix said excitement is growing about the possibility of producing programs within the Soviet Union itself. "Several contacts have been made with evangelical Christians in the country who would be in a position to aid us in our efforts to produce programs," the letter reads. It goes on to say that an immediate opportunity for producing programs is available in the Ukraine.

The Ukraine is one of the 15 republics of the Soviet Union. With a population of approximately 52 million persons, it is estimated that perhaps 90 percent of the Ukrainian people are not born-again Christians. "Many of them believe in God in a cursory way, but are in need of hearing the true gospel," said the letter.

"The Church of the Nazarene is being asked to seriously consider the possibility of becoming involved in this challenging ministry," said Hendrix. "In particular they would like us to produce Nazarene program materials using indigenous Ukrainian producers. They are also asking us to consider establishing a production studio in either Moscow or Kiev.

"It is thrilling to think about the prospect of evangelical ministry where there has been so little for so many years," added Hendrix. "We would like to accept this terrific challenge, but we are limited by the level of giving to World Mission Radio.

"I don't know for sure, but it may be that perhaps the vision Louise Chapman had of persons giving \$1,000,000 for World Mission Radio may be directly connected to the opening of the door for us to take the gospel to the Soviet Union."

Former General NWMS President Louise Chapman called on 400 persons in her annual Christmas letter to help find a total of 40,000 Nazarenes who will each give \$25.00 for spreading the gospel electronically through World Mission Radio. □

## SINGLE ADULT BREAKFAST at General Assembly



Sunday, June 25, 1989  
7:30 A.M.

THE WESTIN HOTEL  
Price: \$11.00

Special Speaker: Norm Shoemaker

For tickets send \$11.00 to:  
Linda Hardin, Single Adult Ministries  
6401 The Paseo, Kansas City, MO 64131

Make checks payable to *Single Adult Ministries*.

Be sure to order your tickets by May 30. Tickets will not be available for purchase at the General Convention.

## PARIS '89 OFFICIALLY BEGUN

The official kickoff for Paris '89—Thrust to the City of Paris, was held March 4-6 in connection with the Paris District Assembly.

Thomas Schofield, Eurasia regional director, prayed for God's blessing on the evangelistic emphasis, which will seek to open the door for Parisians to know Christ in a personal relationship. Other persons participating in the service included General Superintendent Eugene L. Stowe, Thrust to the Cities Director Michael Estep, Paris '89 Coordinator Randy Beckum, and Paris Mission Director Paul Orjala. A mini-concert was also presented by the European Nazarene Bible College choir.

Models of the two churches that have been organized were presented to the general superintendent by Paul Orjala. Presentations were also made to the pastors of the two Paris churches and to the members of their boards.

"The high point was the gathering of the two boards and their pastors around the altar as Dr. Schofield prayed a commissioning prayer for the Thrust," said Randy Beckum. "You could sense the very real presence of the Lord."

Beckum adds that the work of Paris '89 is progressing well. Work and Witness teams from Germany, Holland, Tennessee, and Michigan have served in Paris since July.

"Paris '89 has a goal of 10 new

French-speaking churches by 1991, but the immediate goal is to see lives changed by the power of Christ," said Beckum.

"Just a couple of days ago, a lady in the church office came to me and said, 'I need to be sanctified.' We are seeing lives changed like this on a continuing basis."

Thrusts are being conducted this year in São Paulo as well as Paris. Work continues in the Thrusts to Chicago ('86), Mexico City ('87), New York and Los Angeles ('88), and plans are progressing for next year's Thrust to Toronto and the 1991 Thrust to Seoul, South Korea. □

—NN

## GENERAL SUPERINTENDENTS URGE NAZARENES TO PARTICIPATE IN "NATIONAL DAY OF PRAYER"

The Board of General Superintendents is encouraging all Nazarenes in the United States to participate in this year's National Day of Prayer, May 4.

"We believe it is fitting for our people to take time on this special day to seek God's guidance for our nation's leaders and His grace upon us as a people," said John A. Knight, speaking on behalf of the entire Board of General Superintendents. "We encourage all of our local congregations to participate in this effort."

President Ronald Reagan signed a bill into law last year de-



Kansas City Times/John Sleezer

The Lady Redskins of SNU celebrate being the number one NAIA women's team in the nation following their victory against Claflin College March 20.

claring the first Thursday of every May as the National Day of Prayer.

More information on this event and how churches may participate is available from the National Prayer Committee, P.O. Box 6826, San Bernardino, CA 92412 (714-882-9932). □

—NN

## SNU WINS NATIONAL WOMEN'S CHAMPIONSHIP

The Lady Redskins of Southern Nazarene University won the NAIA National Women's Championship in a cliffhanger Monday evening, March 20, as they defeated Claflin (S.C.) College 98-96.

This was the first time the Lady Redskins had been to the NAIA Nationals and the first time a Nazarene women's team has won the tournament.

SNU coach Bob Hoffman was honored as the NAIA Women's Coach of the Year. Six-foot-five freshman Katrina Springer was the high scorer for the Redskins with 33 points. She was followed by junior guard Avril Freeman with 26 points. Freeman was selected to the NAIA All-America women's second team. Eleshia Ballard, the only senior on the team, received the tournament's "Hustler" award.

The Lady Redskins closed the season with a 36-2 record. □

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Thrust director Michael Estep presents a watering can to members of the board of the Paris Versailles Church. The can is a symbol representing Paul's statement in 1 Corinthians 3:6: "I planted the seed, Apollos watered it, but God made it grow." The Paris District has developed an "Apollos" program of nurture for Paris '89.

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**NPH representatives** (clockwise from far left):  
Marlow Salter, Paul Garrison, Mike Helms, Tim  
Brown, Paul Myers, Randy Gant, Don Hughes,  
Paul Neal, Linda Gabourel. Not pictured; Ron Wil-  
son, Calvin Oyler, Dave Becker, Jesse Buchanan,  
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