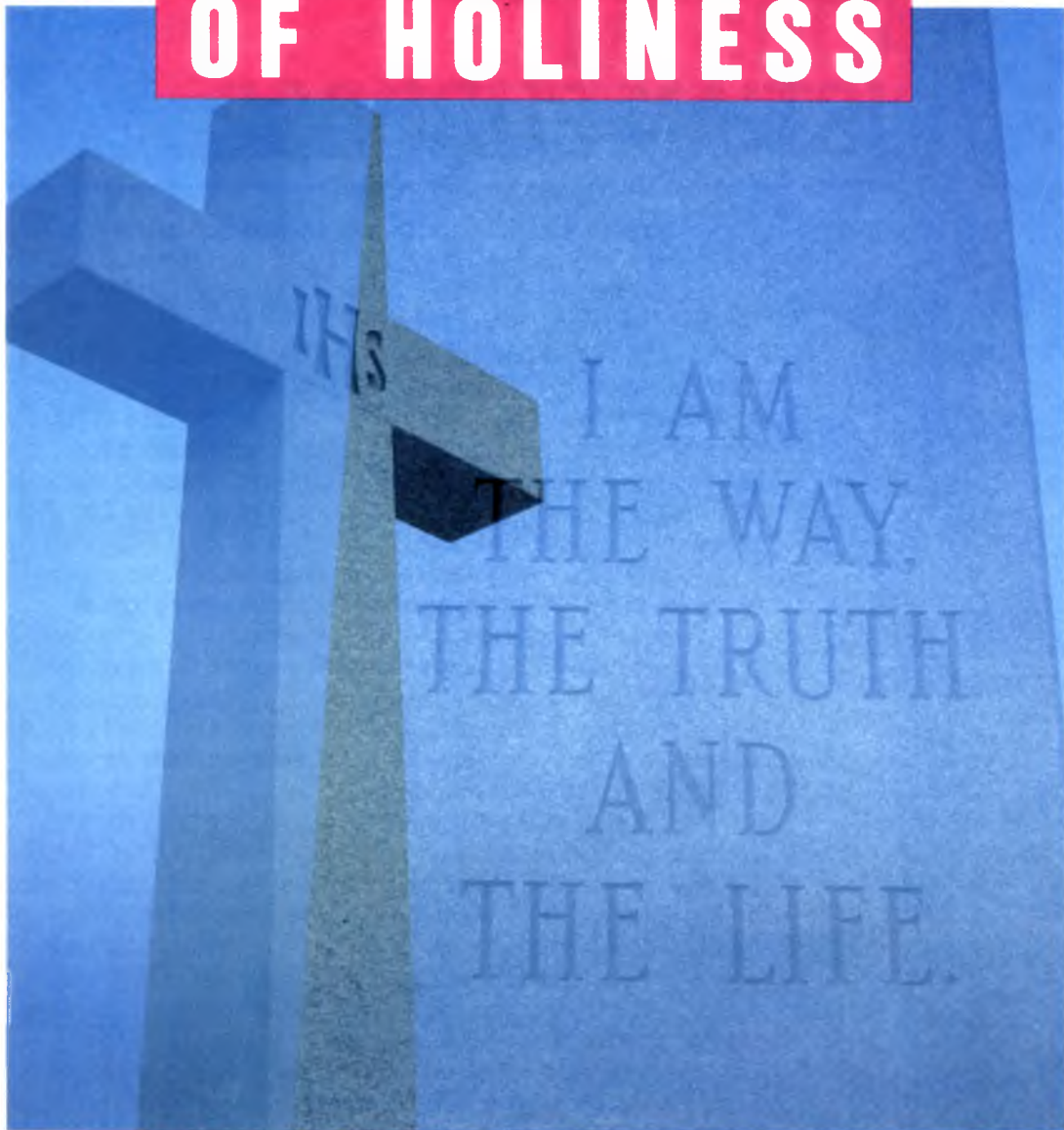


APRIL 15, 1988

# HERALD

OF HOLINESS



NAZARENE COLLEGE DAY • APRIL 24

VALUE, COST, AND PRICE

---

NO HOMESICK PILLS

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WHAT NOW?

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AFTER THE SHOCK ... THE SONG

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CHURCH OF THE NAZARENE

# EDUCATION WITH A CHRISTIAN PURPOSE

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**WILLIAM M. GREATHOUSE**  
*General Superintendent*

**T**he colleges and universities of the Church of the Nazarene stand in a tradition that reaches back to the medieval university where life and thought were permeated by faith, love, and hope in God.

This tradition found unique expression in American soil in Christian colleges and universities. Harvard, Yale, Princeton, and Columbia—to mention a few—were all children of the church. The presidents of these schools were philosopher-theologians whose burning conviction was that faith and learning, religion and culture not only may but must be brought into active and creative integration.

It is in this tradition that our Nazarene schools were given birth. In a day when only a relatively small percentage of Americans were college graduates, Dr. Phineas F. Bresee and other early holiness leaders saw the key to the future of the Church of the Nazarene was in establishing holiness colleges where both our preachers and laity might become well educated persons in an environment that would deepen their devotion to God and their love for humanity.

“The Church of the Nazarene is face to face with the great problem of the education of her young people.” Dr. H. Orton Wiley wrote in 1915. “The ideals formed in youth are the ideals bodied forth in life. The conditions which made the Church of the Nazarene a necessity are demanding a type of education which only our schools and colleges can furnish. Others may educate their own according to their ideals, but the Church of the Nazarene will be able to perpetuate her high ideals of Christian experience, her intense and enthusiastic loyalty to Jesus Christ, her unswerving faith in the authority of the Scriptures and her aggressive type of evangelism and missionary effort only as she instills these ideals into the minds and hearts of her young people. Without this there can be no future for us as a church.”

These words are just as true today as in 1915.

Thank God, our church has not committed the grave error of leaving the work of education to state or secular institutions. Through the years of our history we have sacrificed to make possible holiness schools where the best in education is wedded to the best in religion.

Our colleges and universities are not merely church-related, they *are* the church educating our youth, endeavoring in the name and spirit of our Lord Jesus Christ to prepare them for life and service to God and humanity with the view of preserving our mission to spread scriptural holiness to the ends of the earth.

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# JESUS

## and truth

The scene was an alumni gathering. In the group was a neurosurgeon who discussed with classmates—now in various professions—the undergraduate course of study they would choose to take if they had to do it over again. A consensus was quickly reached that they would spend more time on general education, on how to think, and on moral values.

These concerns are at the heart of why Nazarene colleges and universities exist. Liberal arts education at colleges of the Church of the Nazarene was built on the belief that all knowledge, both sacred and secular, is understood best in the light of Jesus Christ. No matter what my profession may be in life, my perspective on learning and service is true only as I personally walk in the light provided by the life and teachings of Jesus and revealed through God the Spirit. This walk is the living out of my personal experience of coming to know Jesus as my Savior and Lord.

The great philosophical ideas have not changed essentially. The greatest of these, and the one upon which Christian higher education is based, is that God has spoken to us in His Son, Jesus Christ. God has said it all in Jesus Christ and in His light we find light for all learning and truth. He is the origin and the efficient cause of all. He is the shining of God's glory and the expressed image of His nature (Hebrews 1:1-3).

Colleges and universities of the Church of the Nazarene, in building their curricula and hiring their faculties, pray earnestly that everything they do from history to homiletics and from residence hall life to religious life week will reflect the truth that is in Jesus.

Christian liberal arts education at the college level is a combination of rigorous academics and spiritual search. To begin to understand this truth is to be set free to search for truth wherever one finds it. Only the student who is walking in the light of Jesus is free to search for truth from all sources.

Dr. Theodore Hesburgh, president of Notre Dame University from 1953 to 1987, in his book, *The Hesburgh Papers*, points out that only in Christian higher education is the student free to study both the sacred and the secular. The secular educational system does not give academic credence to revealed truth. Christian higher education affirms that God is the ground of all life and being. Because of that

the knowledge of God and the life of God become fundamental to the understanding of all knowledge and wisdom.

Undergraduate education in the Church of the Nazarene is centered on the holistic assumption that all truth, knowledge, and wisdom begin and conclude in Jesus Christ. When I begin to understand that truth I begin to understand that I do not have to know everything about everything but I do need to study hard as I walk in the light of Christ. I am beginning then to become an educated person.

In the years leading up to the Second World War a young German Lutheran theologian/preacher whose name was Dietrich Bonhoeffer was teaching a summer course in the University of Berlin. The year was 1933. This was the same time that Adolf Hitler was beginning to gain control in Bonhoeffer's land. Bonhoeffer's notes are lost but some of his students, led by Eberhard Bethge, put together class notes and produced the book titled

*Christ the Center*. In this set of class notes Bonhoeffer stated that Christ is the center of human existence, the center of history, and the center of nature. He is not only the source of religious truth, but He is the source of all truth in that He is the light of God among us.

The class notes contain an answer that Bonhoeffer gave to the question, "Where is Jesus Christ today?" His answer was, "Jesus is at the border of my existence! Jesus is at the center of meaning in history! Jesus is at the heart of nature!"

The earlier we learn this the better. We are beginning to understand what true Christian liberal arts education is about. We can now begin to understand what academic development is and what liberated learning and open-mindedness are. Jesus Christ, the light of the world, the source of all truth, is the great antidote to closed-mindedness.

Higher education in the Church of the Nazarene is built on the premise that Jesus Christ, "whom God appointed heir of all things, and through whom He made the universe," is the light of truth in which all knowledge and wisdom, sacred and secular, are grounded. **H**

### GORDON WETMORE

*President of Northwest Nazarene College in Nampa, Idaho, and chairman of the Nazarene Education Commission.*



Comerique

# VALUE, COST, AND PRICE



Nowhere is there more confusion and misinformation than in discussions of college finances. There seem to be three prices for everything. When we are discussing this *once-in-a-lifetime* expenditure for the persons we hold most dear, let us begin with the value or product first.

A Nazarene college education is much more than an extension of high school for two or four more years. Well prepared, experienced teachers stand before freshman and sophomore classes. These teachers accept the frightening role of modeling Christian values and attempt to apply Christian teachings to the discipline. Most are full-time professionals, not students working for their graduate tuition. The courses are substantial chunks of truth which, put together in a sequence, lead to a degree and some mastery of content as well as personal maturity. Among the requirements are courses in Bible, doctrine, and churchmanship. These matters are not pushed to the fringes in these years of rapid student development. Not least, the value of a Nazarene college is found in fellow students who share these values and priorities. Graduates from Nazarene colleges are admitted to the best graduate and professional schools. They compete in business. And they strengthen our churches. This is a very high quality product, and no one wants to see it cheapened. Are the analyses you have seen comparing apples with apples? The *value* is more important than cost.

What about cost? No student pays the full cost of education. In state institutions the taxpayer picks up approximately 80% of the cost, thus giving an 80% no-need scholarship to everyone, including the sons and daughters of millionaires. In Nazarene colleges, the "educational budget" of our churches offsets between 12 and 25% of the costs at the liberal arts colleges. The total cost of education is about the same in a state institution as in a Nazarene college. The difference is who pays those costs.

The student who qualified for a state or federal grant can take this money to a Nazarene college. Students with high grades may consider them

"money in the bank." The colleges are awarding twice as many scholarships as they did only five years ago. About 80% of the students attending Nazarene colleges qualify for student financial aid. By all means, check it out. In fact, don't say you can't afford it until you have talked in person with the financial aid officer.

Now, price must be considered. If we are talking about the same value, and often we are *not*, the question becomes, "What is the price to me and my family?" Then, "How can I meet it?"

In the 1960s the price of a college education (board, room, tuition, and fees) was the same as that of a full-sized Chevrolet. It is no more today at a Nazarene college. The actual price ranges from \$6,682 to \$8,400 for the 1987-88 year. Our students are not from wealthy homes. In fact, the average family income of students attending independent colleges is lower than that of those attending state institutions. So check it out carefully. With your grants and scholarships to help, you and your family can manage the price.

It becomes apparent that those who go to Nazarene colleges do so because they consider the value more important than the price. Like the Chevrolet, there are ways to finance it. If you don't like to pay even low interest, then working your way and savings from birth to college age are good alternatives.

Before any Nazarene student decides where to attend college, the student, the family, and the local church could well ask:

- (1) Am I insisting on the values? Christian professors, Christian classmates, a curriculum based on Christian values?
- (2) Am I counting the cost if I fail to make this investment?
- (3) Where can I get these values for this price?

I want the best for my family and my church. Once in a lifetime, I must afford it. **H**

---

## BY WILLIS E. SNOWBARGER

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

# Challenges

## TO NAZARENE HIGHER EDUCATION



H. Armstrong Roberts

Throughout our history, our church leaders have repeatedly reminded us that our Nazarene colleges are the backbone of our church and are essential to her well-being. "As go the colleges, so goes the church," it is said. But these are days in which small, private colleges face unparalleled challenges to their continued existence. Our Nazarene colleges are not by any means immune. The primary challenges that face us are not challenges to academic freedom or excellence. It is not that we face a shortage of qualified, dedicated professors. There are, however, forces at work that *do* challenge us. Not all of them are readily observable. They do not have simple solutions. But they do have serious consequences.

We must deal with rising costs, a shrinking enrollment pool, changes in educational goals and expectations, and much more.

Some have suggested that it is impossible for our schools to survive. Others have recommended means of survival that could divert our colleges from their God-given mission. Our colleges do not *need* to survive unless they remain true to the original task. In other words, any "solution" that weakens our mission must be discarded. If we cannot maintain ourselves as Nazarene colleges fulfilling our original assignment, then we might as well disorganize.

Although we refuse to offer sacrifices on the altar of sur-

vival, we must face head-on the challenges that confront Nazarene institutions of higher learning. Since we are tied to our world and to our church, we must recognize that these challenges grow out of what is happening in the local church, in the denomination, in our culture, not just what is occurring on campuses. It is similarly true that the answers must be found in this larger context as well. The future of Nazarene higher education does not rest in the hands of the colleges alone, but in the hands of pastors, district and general leaders, and all who call themselves Nazarenes.

In analyzing the challenges that confront us, we must first of all look to those areas that lie within the direct purview of the college.

- We must maintain a warm, spiritual climate.
- We must always have a dedicated, qualified faculty.
- We must provide a quality, liberal arts education.
- We must uphold high standards of moral and ethical behavior.
- We must follow sound financial policy.
- We must maintain an aggressive recruitment program.
- We must maintain strong bonds between the college and the churches that support them.

In each of these areas, Nazarene institutions of higher learning have been and are working hard to fulfill their responsibilities and to do all in their power to be faithful to God and the church in fulfilling their mission. But part of the challenge we face lies in the fact that many of the things that affect our task lie outside of the control of the college in areas where we must depend upon the understanding, good will, and support of others.

If 60% of all Nazarenes are new to our church in the last 10 years, then the majority of Nazarenes may not have an appreciation for our educational heritage or an understanding of the importance and value of a Nazarene college. In addition, they have brought with them loyalties to other institutions, both religious and secular. Therefore, a Nazarene school may not be viewed by them as the first or best option for their children.

There seems to be more theological vagueness in our day, which means that there is less concern that our children attend a Nazarene college because of its theological stance.

At times we see evidence of an inward, local focus that causes us to think of our own interests in the short run

rather than what will best serve the student and the church in the long run.

The mobility of pastors and people tends to erode institutional loyalties.

The materialistic mind-set of our day has a greater impact on us than we realize. It determines our priorities, influences the kind of education people are looking for, and decreases our sense of patience.

Attending a Nazarene college no longer seems to be considered the automatic choice for Nazarene youth. We seem more apt to take a passive role in the student's decision about where to attend school. Faced with the rising cost of education and the increased competition among colleges in light of the decreasing number of available students, and the availability of tax-supported colleges nearer home, many Nazarene young people are overlooking and thus missing the life-changing impact a Nazarene college would have upon them. What to earlier generations were secondary reasons for selecting a college have become primary ones, and vice versa.

At times, we may tend to see our Nazarene colleges and their financial needs as outside organizations. They are not! They are the creation and extension of the local church. To the degree that we have lost it, we must recapture the understanding that our colleges are an integral part of the church for which the local congregation has the primary responsibility. Historically, Christian colleges that have lost the financial support of their sponsoring denomination have soon been lost to the denomination.

All of these trends work against the colleges just at the time when the church desperately needs the impact of Nazarene colleges to counter the secularism and materialism of our day.

Many of the trends mentioned here pose a serious threat, not just to our colleges, but also to our denomination—a threat that needs concerned study by all levels of church leadership. How does the church minister effectively to this secularized, electronic, materialistic, unrooted world into which we have slipped almost without noticing it?

The time has come for our preaching to challenge the materialism of our age—to call people to a radical discipleship that makes a real difference in the priorities of our lives—to call our young people to lives of ministry (whatever their vocation)—and to hold up holiness higher education as an indispensable part of the process of maturation and preparation for life.

Part of the problem for Nazarene colleges is that while the colleges cannot control or strongly influence these trends, they are strongly affected by these trends:

- at the point of enrollment
- at the point of financial support through budget payments
- at the point of raising money for building and endowments
- at the point of maintaining Nazarene theological and ethical standards among the students
- at the point of relationships with all our constituents

If we would maintain our Nazarene colleges, we must

- finance them through the educational budget
- populate them with Nazarene students
- remain true to our theological heritage and mission
- maintain a vital spiritual climate
- have the love, respect, and prayers of all our people

We must understand the true mission of Nazarene colleges—their importance to our young people, their importance to our denomination, and how radically different they are from secular institutions.

In short, we are calling our beloved denomination at every level of its structure and ministry to find more effective ways

- to combat the materialism of our times, materialism that exists even within the church
- to combat the eclectic, non-discriminatory theology of our times
- to develop a more cohesive, rooted, loyal membership
- to build a stronger foundation in the lives of our children and young people
- to return Nazarene higher education to a more central place in our understanding of the mission of the church and the life of our people

It is not Nazarene colleges that are at stake, but our denomination. For it is also true that “as goes the church, so goes the college.”

**H**

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#### BY JOHN M. NIELSON

*Vice president for church and public relations at Eastern Nazarene College, Quincy, Massachusetts.*



### *e Have Known and Believed*

*I wasn't there when Jesus walked  
The paths of Galilee,  
I didn't see Him calm the waves,  
Or walk the stormy sea . . .  
But I have often met Him  
In the secret place of prayer;  
I've called, and He has answered;  
I have reached, and He was there.*

*I didn't sit at Jesus' feet  
And hear the words He said;  
I wasn't at the supper where  
He broke and shared the bread . . .  
But I have heard His whisper  
As He bade me come apart  
And meet Him at the altar  
In the temple of my heart.*

*And someday faith will turn to sight  
And by His matchless grace,  
I'll hear Him call me home, and  
I will see Him face to face!*

—E. RUTH GLOVER  
*Lake Elsinore, California*

# MY TESTI- MONY

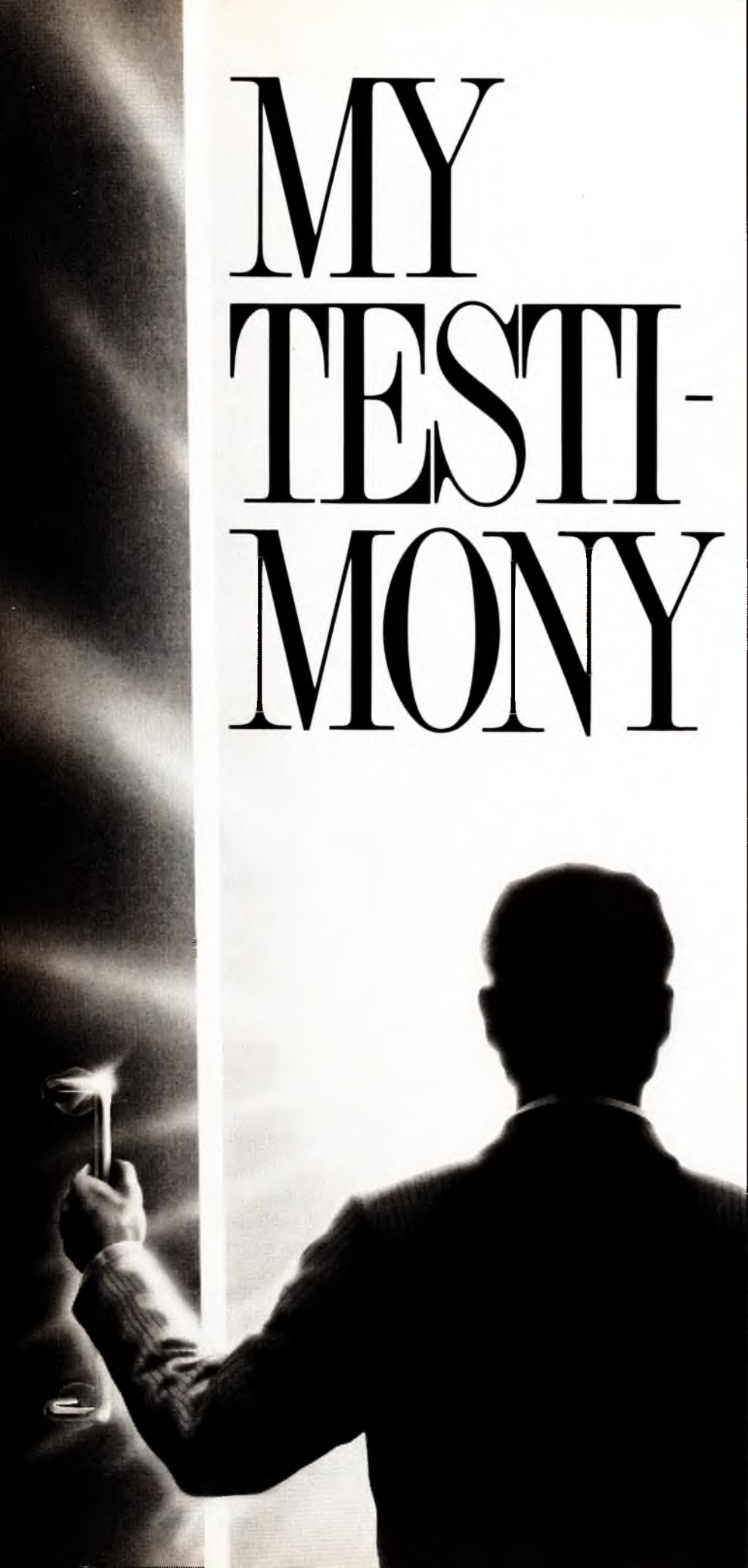
I was born in Praia, capital of the Cape Verde islands, in 1956, the second child of a Nazarene family that attended Maud Chapman Memorial Church of the Nazarene. My mother, who had been led to Christ under the ministry of pioneer missionaries, the Everett Howards, passed away a few years later, a victim of cancer. I was four years old when she died. One of the few treasured memories of her is the picture of the four of us—my mother, two brothers, and me—going to church. I also remember her last days. A Nazarene missionary from Ireland, Jessie Eades, was at her bedside refreshing her mouth with a cotton ball soaked in water at the time of death.

My father carried on. The Church of the Nazarene became the most influential factor in my childhood and youth. After some troublesome adolescent years, I gave my life to Jesus, and found joy in reading the Bible and working in the church. When I graduated from high school I was offered a full scholarship to go into a medical school abroad. Everything was ready.

Then came the Nazarene youth camp of 1974 in San Francisco. God had been, for some time, calling me to the ministry, but I had been doubting the call, because I could not understand how God could use someone like me. In high school classes I could not read one or two sentences without stammering terribly. In Sunday School I was horrified if my teacher asked me to read aloud a single Bible verse. Because of this handicap I became shy to the point of not participating with my peers in most of the activities and programs of church and school.

I was in the middle of a tremendous struggle that week. Then the voice of the Lord came clear. He was calling me to preach His gospel in the Islands. I remember clearly the night when I testified, stumbling and crying, that I was saying yes to the call of the Lord. I would do whatever He told me to. I was not aware of all the implications of that total submission to the Lord's will.

A week later I rejected the scholarship offered by the government. Two months later I entered Bible school in St. Vicent Island. My first testimony at the St. Vicent Church was both frustrating and exciting. I was delighted because I was where





God wanted me. But I was also facing at least 200 people. Fear possessed every ounce of my being. Almost 60 seconds went by before I could even sputter a few words and take my seat. But faith in the promise of God and His faithfulness kept me in the Bible school for three years. In 1978 I graduated and with my wife, Rita, I was assigned as an assistant pastor for youth and music in my home church in Praia.

The fear that overshadowed my life for so long was slowly vanishing. The Lord was working wonders in my life. After serving there for almost a year, I pastored a small rural church for about six years. In the power of God, I preached in my church and held revival meetings in other islands, telling others of the wonder of His salvation and miracle in my life. The fear was completely gone. I went so far as to accept the positions of NWMS District President and District Secretary. At the General Assembly of 1980 in Kansas City, I represented the Cape Verde District at the NWMS Convention. God was opening doors that never had seemed possible. Who was I? A small, shy boy who could not even recite a few lines for a Christmas program without stammering terribly. On one occasion I was so embarrassed

that I lied to a missionary, telling her that I had problems with my eyes. She recommended a check with the eye doctor.

During those six years of ministry I was doing my best to build upon the educational foundation laid in Bible school. I read most of the books and magazines in English that came to my hands. On my own, I even tried, without success, to study some Greek! Then I started to dream and pray about going to a school where I could further my studies in the theological field. But so far all the doors that I had tried were locked; it was impossible. By that time my family had grown to three. That made my dream more difficult financially.

Then, in 1983, Dr. Leslie Parrott visited the Cape Verde islands as the speaker for the pastors' retreat. During the candid and friendly sessions with the pastors, he hinted that it would not be impossible for a pastor to come and study at a Nazarene college in the States. After long months of follow-up, letters, and persistence I came with my family to Olivet. It was a dream of faith coming true.

The three years I spent there, though not easy, were fruitful. To study full-time, take care of a family, and work full-time is not the most en-

viable situation. But I thank God for the doors that opened for me to come to Olivet. The willingness of people to help an international student left a profound impression on me. The financial support from the college, individuals, and local congregations was much more than I could have even expected.

The interaction with excellent professors opened up new horizons and showed me several areas of deficiency in my educational background. Their commitment to Christ and to the Church of the Nazarene left profound marks in me. The spiritual emphasis that pervades the whole campus, especially through chapel time, was more than I expected. The exposure to a liberal arts curriculum widened my view and understanding of the world.

Now at the Nazarene Theological Seminary, I look to myself and ask: "Why me, the least among the pastors, the one that could not even speak?" And I thank God for His power that opened up all those doors.

H

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#### BY DAVID TAVARES

*Student at Nazarene Theological Seminary. He also works at Publications International, assisting with the Portuguese language work.*

## NO HOMESICK PILLS

I went in June. My pastor felt it would be a good time to go. "You may be able to get a lead on a good campus job," he told me.

Within hours I knew it was the worse mistake of my life. The campus was deserted. All summer students were strictly serious about their studies and since I was taking no classes, I had plenty of time on my hands.

My pastor contacted a student whom he had pastored earlier, and she did all she could to make me feel welcome. She introduced me to people, showed me places on campus, etc. She was a summer student, though, and spent long hours at the library. She also had a job, so I didn't see her often.

I was so homesick I was just about ready to pack up and head for home. Forget about a Christian education. Forget a Christian college. I wanted to see a familiar face.

For some reason my eyes fell on my first aid kit. I remembered the precious nurse, a member of my home church, who gave it to me at the "going away" shower the church had given to me.

"You'll find everything you need in here," she said, "except homesick pills. They are in the Bible."

Taking it from my desk, I held the Bible close to my breast, remembering the Sunday School teacher who had presented it to me that sixth grade Christmas, and my

pride in seeing my name in gold lettering on the front.

I slipped to my knees, I began to read the Psalms and God began to administer His "homesick pills." Psalm 18:2: "The Lord is my rock, . . . my God, my strength." Psalm 40:3: "And he hath put a new song in my mouth, even praise unto our God." And the one verse that took me through Trevecca Nazarene College, Psalm 40:17: "I am poor and needy; yet the Lord thinketh upon me."

I stayed at that Nazarene college four years. There I met and married my husband. We took a pastorate from there. Sent our children there.

I thank God today for pastors who urge their young people to attend Christian colleges, for professors who pray with and encourage students, and for the area ministers and wives who take these young people into their church fellowship, and many times into their own homes for meals.

Thank God for a home church that cared, for a pastor and wife who urged me toward a Christian college, and most of all for the "homesick pills" in God's Word that caused me to stick it out through the loneliness.

H

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#### BY FRANKIE ROLAND

*Fourth grade teacher in Coffeyville, Kansas, and wife of a Methodist pastor.*

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# WHAT NOW?

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Holiness does not guarantee  
the absence of conflicts  
but promises grace to overcome.

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**A** songwriter said that the Lord leads us from victory to victory, but there can be no victory without a battle. In reality, we can not really enjoy a victory that we did not fight for. Life's struggles are unceasing and from birth to death, "there is no discharge in that war" (Ecclesiastes 8:8).

We take comfort in knowing that while we can not predict the future, we know who protects it. This is a secret learned by all who experience the amazing grace of God.

Even among sanctified people, hardly does one conflict pass until we are faced with another. It is no wonder that the little question, "What now?" is so much part of our vocabulary.

It is more than a question gener-

alized for the common problems of humanity, it is personalized in the tensions of our own small world. All of us have deep concerns for the world, but our own conflicts are held to be critical. They are not to be taken lightly.

Our personal tensions, trials, and troubles are nothing to laugh about. They may be life or death situations with us. Finding how to cope with them is one of the most important activities of sanctified minds and hearts, and we often ask, "What now?" Holiness does not guarantee the absence of these conflicts but promises grace to overcome.

Probably no one in history had more right to ask that question than Job. A godly man who offered sacrifice just in case someone in his family had sinned, he was struck by a series of devastating blows that left him with absolutely nothing, sitting on an ash

heap scraping his boils with a broken shard of pottery.

Sadly this was not the end of Job's troubles, nor the turning point to a better day. The devil had bargained with God and he was not done yet.

His friends came by to comfort him. For seven days they just sat there and stared at him. Although they went through the ritual of comfort and commiseration they had no answers, so they sat a week in silence.

When they did speak they had nothing to offer but accusations and criticisms. God does not work this way. He does not pervert justice. Surely Job must have sinned and he was paying for it with catastrophic losses. One after another they took turns berating him. Even his wife turned on him bitterly and asked why he didn't just curse God and die.

With friends like that, who needs enemies? The problem was that the friends of Job equated prosperity with purity, a common mistake with people even in our day. Often the devil prompts the question in our minds, if we are really sanctified why all this pressure, why this illness, why these reverses?

Even if truly sanctified, people are not always able to face the "what nows" in life with optimistic attitudes. The truth is, faith does not operate only when the "what nows" are good things that happen to us, but when difficult days come in like a flood. Friends do not always understand. They may even accuse and berate. It is then that the sanctified individual must stand on his own relationship with God.

At times his stomach is in knots and his heart is heavy. Sometimes he just has to let go and air his problems, else he will burst. That happened to Job (chaps. 26—31) and when he had finished, exhausted he said, "The words of Job are ended" (31:40). It is not the end of hope when we come to the end of ourselves. It wasn't with Job. It is then we may enter new doors and experience new vistas of holy living.

When Job had come to the end of his rope he found God there, speaking out of a whirlwind and peppering him with at least 59 questions (chaps. 38—40:2). All of the questions pointed up the inability of man and the almighty power of God. Job was made to see that God was able to do anything that needed to be done at

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**BY JOHN W. MAY**

*A Nazarene elder residing in Colliers, West Virginia.*

any time and in any manner. God was still in charge of the universe.

The answer to the "what nows" in Job's life was complete deliverance and restoration, but he had long before settled on a philosophy that made

the vital difference in his life. He expressed it in the words, "Though he slay me, yet will I trust in him" (13:15). If he died on that ash heap he would die trusting God.

The same kind of consecration and

commitment is demanded for holy living today, and only here may we find a meaningful answer to the "what nows" in our own lives. There is triumph over tension and victory in the valley for us as we trust in Him. **H**

## **N** AZARENE ROOTS

### **PRESSING THE VISION: OLIVE WINCHESTER AND NORTHWEST NAZARENE COLLEGE**

**T**he value of a Christian college captured Eugene Emerson in 1912, while visiting Nazarene University (later Pasadena College) in California. A native Kansan, founder of an Idaho lumber company, and future mayor of Nampa, the taciturn Emerson had been recently sanctified and drawn into the holiness movement. After meeting Phineas Bresee, Seth Rees, and H. Orton Wiley, Emerson returned to Nampa and organized support for a new school that opened the following year. During its first two years it operated as an elementary and secondary school, but in 1916 a college department was provided for and H. Orton Wiley named as its first president. Wiley moved to Nampa in 1917 and devoted the next 10 years to strengthening the institution financially and academically.

Key to the success of the new college was the recruitment of qualified faculty who blended graces of the

spirit with keenly honed intellect. None met (if not exceeded) Wiley's academic expectations more than Olive Winchester, who followed him to Nampa in late 1917. Winchester's undergraduate degree was from Radcliffe, the women's college of Harvard University. More impressive was her record at the University of Glasgow, Scotland, where she broke a gender barrier as the first woman admitted to and graduated from (1912) the Bachelor of Divinity program. While in Scotland, she was ordained in 1910.



(R.) Olive Winchester taught at three Nazarene colleges but served longest at NNC (1917-35).  
(Below) Campus of NNC in about 1932.



Her education continued at Berkeley, California, where she received the S.T.M. (Master of Sacred Theology) degree from the Pacific School of Religion just prior to going to Nampa. She also brought to her position eight years of teaching experience at early Eastern Nazarene College.

Throughout her tenure at Northwest, Winchester taught her specialties: Biblical literature and languages. Later she added sociology and Christian education to her teaching load. President Wiley, who appreciated good talent and Olive Winchester, made her vice president of the College in 1922, and the following year she was appointed academic dean as well, holding both positions simultaneously until her resignation in 1935. Somehow she also found time to complete her Th.D. (Doctor of Theology) degree, which she received from the divinity school of Drew University in 1925. A history of Northwest's first quarter-century summarized her administrative role in a sentence: "She contributed very much to the development of the right attitude toward scholastic standards, and as vice-president and dean of the college had much to do with the internal organization of the institution."

Dr. Winchester resigned in 1935 and went to Pasadena College where she taught until her death 12 years later. Among her three books, *Crisis Experiences in the Greek New Testament* stood in the linguistic-exegetical tradition of 19th-century Methodist theologian Daniel Steele. But at the center of her legacy stood the undeniable fact that she was a pivotal figure in the transition of Northwest Nazarene College from a sagebrush academy to a sound academic institution. **H**

Sources: *Northwest Nazarene College: 25 Years of Progress*; "History of Northwest Nazarene College," typescript; Olive Winchester Materials.  
Photographs: Olive Winchester Materials, and 1932 *Oasis*

STAN INGERSOL, Archivist

Yogi Berra said "If you don't know where you're going, you'll probably wind up someplace else."

Dr. Mark R. Moore knew where he was going—his job description included planting churches.

Since Mark Moore knew he was expected to plant churches, he did just that—50 of them over the years of his ministry. Of these, 37 were still active in 1986 when Church Extension Ministries did some "checking up" and found that they accounted for a combined membership of 2,746, and from 1977 to 1986 they listed 1,262 new Nazarenes. Total funds raised for 1985-86 was over \$1.8 million. Property value of those churches, excluding parsonages, was over \$8 million.

"We had the idea," he says, "that every pastor should, at least once in his career, start a new church for someone else to pastor since he started out in a church that somebody else had planted. It was only fair."

Mark Moore left the equivalent of an entire new district, but perhaps that's only fair as well, since he was a district superintendent.

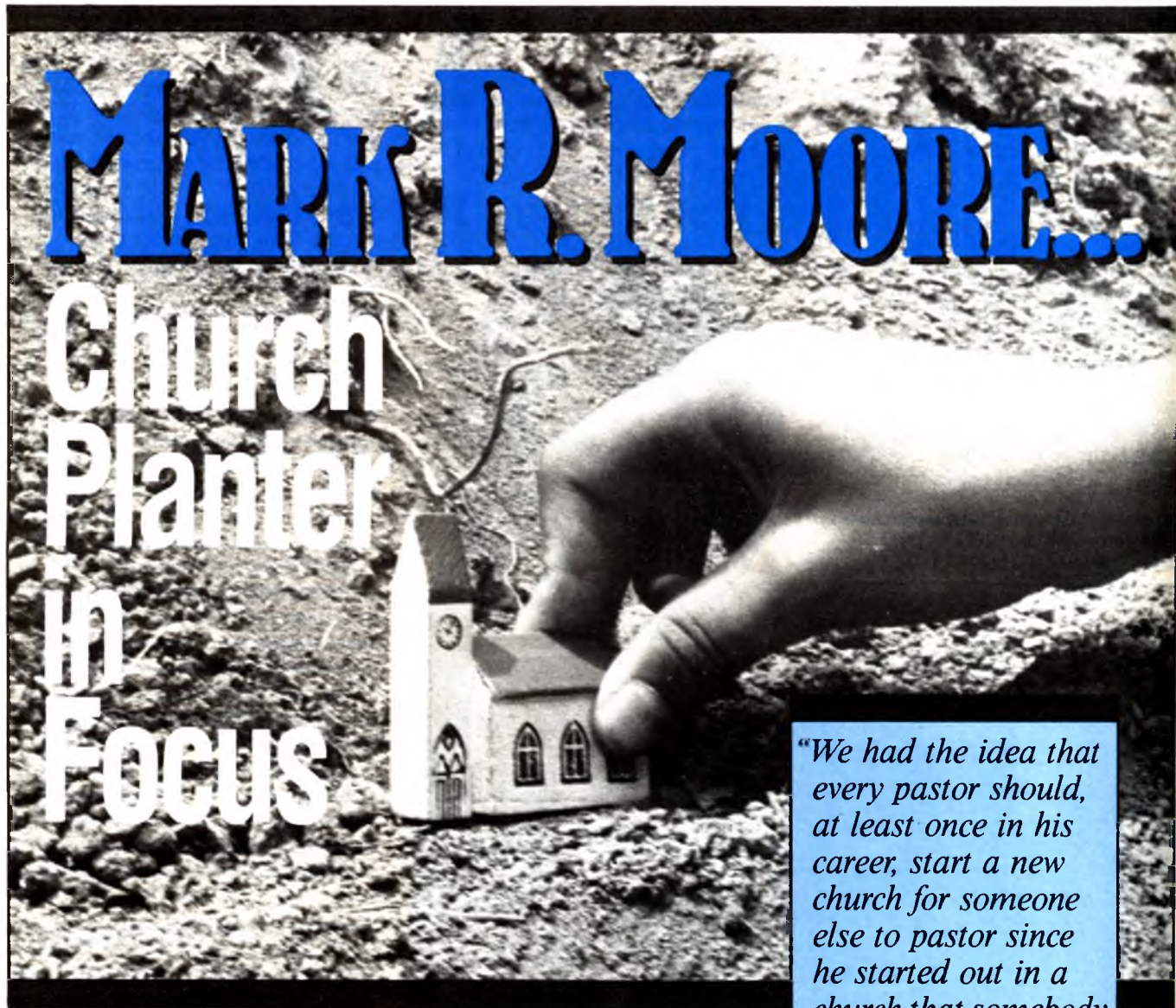
"District superintendents were expected to plant churches," he recalls, "all across their districts in places that were needy."

"Prior to my time, men like E. O. Chalfant, J. W. Montgomery, C. A. Gibson, and my father, J. E. Moore, had a sense of spreading the gospel through the organization of churches. They would do this in tents, schoolhouses, store buildings, or any place they could find, but they would do it because they believed that was a part of the assignment. My generation just accepted church planting as our mission because that's what we had observed in these older leaders.

"Our focus was on new churches. Our primary motive then, as now, was to win souls, to educate and train them in the Christian life-style. We felt the best way to do this was in churches."

These days a popular phrase in "help wanted" advertisements is "Wanted: Highly motivated, goal-oriented, achiever." As Mark Moore describes it, these would be ideal qualities for a successful church planter.

You have to begin with the proposition that God calls men and women into His service. You can't get more highly motivated than that. And God surely does enable those whom He calls. But when all of this is granted, the church planter is often out there working alone, digging out a work with nothing but a vision to drive him, and



*"We had the idea that every pastor should, at least once in his career, start a new church for someone else to pastor since he started out in a church that somebody else had planted. It was only fair."*

Paul M. Schrock

where the promised land remains for the time only a promise.

Church planting is not unlike the art of sales, says Moore. "I looked for preachers who could sell intangibles. Now a lot of people can sell tangibles—here's a car, you can touch it, drive it, and it almost sells itself. But to sell an idea, now that takes a special type of salesperson. This type of person takes an idea and makes it live. You have to make it live in the mind of the pastor and prospective members."

Dr. Moore's first venture into church planting was as a pastor; he had a major part in establishing two churches. The next was in Northwest Oklahoma, a rural district totaling more miles than men. He started churches in homes and schoolhouses. Often he bought abandoned schoolhouses and moved them to town. When remodeled they served as adequate church buildings.

"I would go to the public auctions dressed like a preacher and tell everyone I wanted to buy that building to be moved into town for a church. If those ranchers and farmers loved the teachers and the little old school building, they wanted it to continue to serve the community needs. I often bought the building for a very modest price."

From rural Oklahoma, Moore became superintendent of the Chicago Central District—one of the most urban districts in the nation. Only the problems changed; the focus remained. The rural church planter became an urban church planter, but different problems called forth different methods of solution.

On the Chicago Central District Moore hit upon the organization of day-care centers to share the enormous costs of urban property. The centers used the facilities for five days each week and paid five-sevenths of the mortgage and utility charges.

A revolving fund was also established to help new churches two ways—by providing needed funds and by requiring that they pay them back, thus establishing good habits of stewardship in the fledgling congregations.

In securing home mission pastors, Moore says he "never gave a guaranteed wage, but I never let a preacher starve either. I always found the best man would respond to the Herculean challenge. The response matches the focus. If you focus on church planting, you'll have church planters."

Moore says that for a while the Nazarene movement got away from the strategy of planting churches "any place, anywhere, anytime there was an opportunity."

"We started doing it 'right'" he says, "and doing it 'right' required a new building on a choice lot with a fully paid pastor from day one. Doing it this way cost so much money that it took a district a year or two to plant a new church. And if that church didn't make it, it could kill church planting enthusiasm for years afterwards."

"I started some churches the 'right' way depending on the community, the interested group, and other factors. But," Moore admits, "more often I started them without all the advantages. The bottom line is, we focused on church planting and we planted churches."

The churches planted under Dr. Moore's direction are an important legacy to this generation of Nazarenes. **H**

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#### BY JOHN C. OSTER

Editor for public relations and information for Pensions and Benefits, USA, at international headquarters in Kansas City, Missouri.

# The Nazarene College: Through the Eyes of a Parent

Our Nazarene "modus operandi" has been simple. We have proclaimed the message of full salvation to the world, a message that gives all who believe a new heart and a new life. We have sought to make our homes a "fellowship of the concerned" for holy living. And we have sought to train our sons and daughters not only to obey the special calls of God for ministry but also to use their natural gifts for His glory.

Our schools were established to prepare capable witnesses in every legitimate vocation and calling in life. In our contemporary world we certainly need a corps of well prepared people who march to "the beat of a different drummer." Wordsworth described the dangers of our times.

*The world is too much with us:*

*Late and soon, getting and spending.*

*We lay waste our powers.*

I say with deep appreciation, "Thank God for Nazarene higher education!" Oliver Wendell Holmes spoke of our obligation to lift that which was "real" up to the level of the "ideal." Our educators have worked hard to realize improvements in many areas. Our colleges have come a long way, offering more courses in many fields of learning. Faculty members have improved their preparation. Facilities have been upgraded. Graduating students are better prepared and able to compete with the best in the society.

Since this education is offered in an atmosphere of Christian purpose most of our graduates know why they are here. It is the "why" that comes from a knowledge of the will of God in their lives. They cannot be bought or even persuaded to take the lower road.

There is no way to measure the positive influence of a sanctified, Bible-loving professor. Divinely anointed chapel services, prayer groups, college revivals, and Christian friendships are of inestimable value for Christian growth.

As a college trustee and pastor of a College church, as well as a parent of four who benefited from Nazarene higher education, I can attest to the presence of a great group of Nazarene educators who desire more than anything else to be a part of a spiritually energized program of college education—a program where the Bible is God's Word of authority and where Christ, the Son of God, is the redeeming basis of life and reason.

As we pray for revival, the thrust to the cities, the local church, let us include our educators in our colleges and seminaries. Let us pray that our graduates with burning hearts and trained minds will make a difference in their world by a radical kind of perfect love. **H**

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#### BY FORREST W. NASH

A Nazarene elder and former district superintendent who resides in Olathe, Kansas.

# GROWING PAINS

*I am 46 years old and having growing pains. They are mid-life spiritual growing pains, only these growing pains don't hurt. They feel good.*



**BY C. DALE GERMAN**

*A Nazarene elder currently teaching at our Australasian Nazarene Bible College in Queensland, Australia.*

Perhaps I always have been behind the rest of the crowd. Follows I went through seminary with had these things figured out before graduation day. It has taken me all my adult life to begin to get the big picture of how my Christian faith really works in a world hostile to it. I am finally beginning to understand what the Bible says and what I have preached for all these years.

I had to get out of my lifelong American culture to grow spiritually. In America I was too materialistic and too quickly opinionated. American wealth and media enculturated me that way. But in order to teach for three years in the Australian Bible College, I had to sell everything I owned to be free to go, and I became free from TV with its never ending "special segment" reports that kept me instantly informed about everything but God.

I see a different world than I used to see. In these four areas I believe I am growing.

**1. True values.** True values are not found in things we own, or in things we think. True values are not found in science, politics, position, prestige, or power. Ultimate values are spiritual.

I knew that before. But for the reality of spiritual values to become the one true foundation for living is a wondrously new and liberating faith for me. I've had a new glimpse into Paul's words, "I die daily." I have a new understanding of his words, "for me to live is Christ, to die is gain."

For the first time in my life I look forward to my own death. Heaven is as real as earth and far more important. I don't need payments on a big car to make me happy. As long as God gets me to the next pulpit to preach another sermon, any car will do! When I've stood behind the last pulpit and preached my last sermon, then die, whatever car I have gets left behind. I've never yet heard of any holiness preacher driving a car to heaven.

**2. Open system world view.** Humanists—those poor wretched fools (according to Psalm 14:1) who have talked themselves into believing there is no God almighty, maker of the heaven and earth, believe instead that the earth we walk on and the cosmos beyond is a big machine. Humanity is an accident, a temporary fluke of nature, and only good for tinkering with the engine. Nature is a

closed system to them, utterly mechanical and without moral significance.

I never believed this nonsense. Not even for one split millisecond. Even the boys and girls who never went to seminary never believed this, not if they believed Genesis 1:1.

But I am now beginning to see the vast difference between the pessimism of a closed system and the eternal hope of an open system that sees God, believes in eternity, and experiences the joy of salvation in Jesus Christ.

My new perspective gives me a greater appreciation for the Church. I used to be a little apologetic about some of the music in the church, for instance. Now when I hear somebody sing the gospel a little off key, I compare it with the frantic screaming of some doped-up, spaced-out, pink-haired, profanity-spewing TV singer on a set with smoke, snakes, and sex all over the place, and I figure I'd be due an apology from everyone associated with that—from the performer, camera man, producer, director, right up to the sponsor, not to mention the song writer, music publisher, and all those who influenced and encouraged them to create such tasteless insanity. I'd rather hear the worst off-key gospel singer sing of the love of God than the best secular singer sing of the love of self.

**3. Scriptural foundation.** I have never doubted the Bible in my life. What's new for me is a fuller understanding of how crucial, how absolutely imperative, a biblical foundation is for a nation and the world. Anything less is certain doom for a society, for civilization.

We live in a time when everything biblical is challenged. Like never before, I have the personal conviction of biblical principles so firmly in place in my own belief system, that I am willing to stand alone at any and all cost to try and preserve godly living for the next generation.

Space does not allow an explanation of how loss of biblical principles threatens national morality, economy, health, social well-being, and security.

I see the connection. I see the importance of refusing to be duped and brainwashed by the philosophical pabulum strutting about in the guise of liberal intellectualism.

**4. Personal Christian ethics.** Here's a big area of growth for me, and it fits right in with my mid-life age.

I have given up the youthful dream of being a formidable world personality with an international influence—not exactly a Billy Graham, but you know what I mean.

The Lord has shown me clearly that God's kingdom marches on as faithful, dedicated, willing, sanctified, anonymous people by the millions each do their small part in their own time.

This changes everything. My first priority is to prayerfully develop my own personal Christian ethics and to consistently live by them. Then I care for my family. Then my church. Then the world around me. If I can show my three-year-old son the way to Christ, show him by example how Christianity works at home, and show him concern for the lost world around me, I will have been a success and my life will not have been in vain.

We fight the Christian warfare inch by inch. Every soldier has to find his own Christian ethic so he can stand alone in the midst of enemy troops.

These four things, true values, an open-system world view, scriptural foundation, and personal Christian ethics, are more than just spurts of growth for me. They are changing my life for the better. I pass them along because it's too easy to just go along preaching and singing without really involving ourselves in what we are doing.

I've discovered that when I took the time to really analyze my life, I came out more convinced than ever that the choice I made long ago to follow Christ was the right choice. To live for Him every moment of every day, filled with fearless joy, is my urgent task. **H**

## **S**torms

*When the storm clouds surround me  
And the waves crash and roar,  
When my frail ship is battered  
And I'm far from the shore . . .  
When the darkness o'erwhelms me  
In the midst of the night,  
Though I can't see His face  
I'm never out of His sight.*

—**BONNIE R. BENEDIX**  
Orlando, Florida

## **B**ECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

# OTHERS LEARN TO GIVE

**W**orld Mission giving has long been a part of the Church of the Nazarene worldwide. I cannot speak for other fields, but in Martinique, mission giving is one of the distinctive factors of the *Eglise Evangelique du Nazaréen*. Other evangelical groups are amazed at all our people give to others. Does it make a difference? We certainly think so.

It started in 1981, when the NWMS program first began in our one little Nazarene church and it is still true today in our three churches and two missions. It began with Alabaster. Our one church with about 50 members was challenged to give \$100 in the Alabaster Offering. Sacrifice was the theme and this little church responded by meeting and surpassing their goal to give 12 times that amount! It continued with the advent of Thanksgiving and Easter Offerings.

This idea of giving is important to our people. They know how blessed they are and are eager to share with others who have never heard. Soon after our return from furlough in June of 1986, our newest pastor came to me and begged me to come give missionary lessons in his church on a monthly basis. I agreed and with my first visit knew that these people also had a heart for missions. Tears trickled down their faces as I shared the trials of Filipo from Samoa; the obedience of the late Reine Bellamy from Boise, Idaho; the consecration of Pat Burgess, late missionary to Taiwan. When the time came for the Thanksgiving Offering in November, this little group of 10 gave \$50.00.

Why? Because they are so thrilled to belong, really belong to the "international" Church of the Nazarene and they want the world to know this Jesus who has so changed their lives.

My husband and I are temporarily pastoring our second mission in Martinique. Within our first six months of ministry, we introduced a mission education program and challenged our people to pray for our missionaries and our church family worldwide. We set a goal for our Easter Offering of 300 francs (\$50.00 U.S.) and urged them to think of the millions who live in darkness without a saving knowledge of Jesus Christ. When the time came to tell them the result of our offering, we said, "We did not give 300 francs . . . we gave 565 francs!" (almost \$95.00!). Praise the Lord! There was great excitement in our church of 15 that morning.

Last month, I sent our district's Easter Offering to Kansas City. To date this year, our field has sent in \$2,556.98 for World Evangelism and Alabaster. This is no enormous amount of money, but it is a solid contribution and with it go the hundreds of prayers of our Martiniquais who eagerly share the responsibility of proclaiming the gospel worldwide. Because you gave . . . they now give . . . and so it will continue. **H**

**BY KATHIE KETCHUM**

*Nazarene missionary serving in Martinique, French Antilles.*

# AFTER THE SHOCK...

## The Song

A series of events that would drastically alter my life began on a winter day in January 1983. I arrived home from work to find my wife, Evelyn, doing the things she enjoyed most in life, being a mother and housewife. As she prepared the evening meal, she stated in her quiet manner, "I went to the doctor today." Since a visit to the doctor was an unusual occurrence in her life, I asked, "What for?" I felt the first of a series of shocks when she replied, "The doctor said I have an ovarian tumor and I need to check into the hospital as soon as arrangements are made for surgery."

Three days later, with family members and associate pastor Dan Vanderpool, I waited four anxious hours for the surgeon to give us the results of the surgery. Difficult news came as I stood in a cold bare hallway; the doctor told me they had found extensive cancer, and in spite of their best efforts they could not remove it all. He said that Evelyn had a 50/50 chance to live, and they would begin chemotherapy as soon as her physical condition would allow. Shocked by the gravity and reality of the situation, we needed the help of physicians—and the Great Physician.

Life had to go on. Evelyn, in her strong spirit, made that happen during a year of monthly chemotherapy treatments. She bravely battled the anxieties of total loss of hair, round-the-clock nausea, and the emotional stress of cancer. Undaunted, Evelyn returned

to her job as athletic secretary at Mid-America Nazarene College, where her immeasurable impact upon the lives of many college students continued.

Her devotion to her family of five children was sustained in spite of her pain. During this time, rather than dwelling upon the uncertainty of the future, we decided to build upon the joys of the present and the beautiful memories of the past. In the words of her close friend, Bev Smith, "Evelyn never revealed her pain or feelings but continued to give and think of others."

She attended Mike's high school basketball games and was thrilled to see him enter MidAmerica as an honor premed student. Evelyn was able to attend Denise's graduation from MidAmerica and rejoiced as she completed a master's program at the Medical Center to teach the hearing impaired. She took a strenuous family vacation to Florida to visit René and our son-in-law, Glenn. They suffered during this time because they were so many miles from our home. Evelyn was always available to help our other children, Brenda and Bob, through some transition periods of their lives. Most important, she maintained her devotion to God and the church. Life must be lived wherever we are on the journey, and God gives the necessary strength.

The year of chemotherapy treatments came to an end and surgery was performed to determine the results. We rejoiced when the doctor in-

formed us that extensive biopsies revealed no evidence of the cancer. We knew, however, that a five-year remission period was necessary to establish a cure. Our joy was evident as we returned to normal routines. Life was vibrant and fulfilling, especially after our first grandchild, Whitney, arrived.

On another wintry day in March of 1986, a numbness and slight swelling on Evelyn's left leg caused concern. Tests confirmed our fears that the dreaded disease had returned and again we felt the strong emotional shock. Surgery confirmed that the cancer had returned with a vengeance. The battle would be uphill.

Evelyn prayed, "Father, if it is not Your will to heal me, don't let me suffer long." Eight weeks later on Sunday morning, June 1, 1986 at 9 A.M., she passed away. Now the pain was mine to bear without her. Evelyn had lived her life unselfishly, and she would not want us to mourn unnecessarily but to live joyously. I am convinced that it's not how or when we die, but how we live, that determines the healing process for those who remain.

The summer passed quietly. Mike returned to college and Denise, now teaching, moved to her own apartment. Again shock hit me—I was alone for the first time in my life. It was suffocating, and frightening; not a pleasant experience. I needed to know myself and have inner peace and strength or I couldn't make it alone. I began to pray earnestly for God to meet my need, and true to the promise He had given me earlier, the healing had begun.

*Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy. . . .*

*Ask and you will receive, and your joy will be complete* (John 16:22, 24, NIV, italics added).

I began to receive strength from God, family, friends, the church, and a meaningful career. As I became more giving and comforting to others, I received in kind. Opportunities to testify, counsel, and demonstrate God's mercy and grace began to multiply. As a school administrator I had many opportunities to counsel and witness to students and patrons. One incident is vivid and precious to my memory.

Roy, our painting supervisor, came to my building to work, and as a result of our past friendship he began to share the recent death of his wife from



cancer. An hour later, amidst tears, I concluded sharing with him God's mercy and love.

My life went on after the blow of Evelyn's death. God's promises are true. "I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2-3). I have vivid memories of Evelyn's suffering, but I know she now experiences heavenly joy. Though I miss her deeply, I do not mourn unnecessarily.

Our son Mike wrote this tribute to Evelyn's life on an application for a National Academic Dean's Scholarship.

"When one of us kids were sick we knew Mom was there for us, loving, listening, providing, and feeling our pain.

"We praise God for the three extra years we had with her, for many people lose their loved ones in sudden tragedy.

"The impact of my mom has been great on my life. Through her ordeal I have learned many things about the physical and spiritual needs of people. If her life can be seen through my life as a physician, I will be blessed beyond measure."

I have come to rely upon the promise Evelyn received during her first hospitalization: "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness . . . For I the Lord thy God will hold thy right hand, saying unto

thee, Fear not; I will help thee" (Isaiah 41:10, 13).

The challenge for all of us is to rejoice as did the Psalmist. "I will sing of the Lord's great love forever; with my mouth I will make your faithfulness known through all generations. I will declare that your love stands firm forever, that you established your faithfulness in heaven itself" (Psalm 89:1-2, NIV).

I pray that as you face the difficulties of your daily living, you too will experience God's strength, peace, and joy. **H**

**BY GERALD YOESEL**

*Administrator in the Shawnee Mission school district, Johnson County, Kansas. He resides in Olathe, Kansas.*

# AN INTERNATIONAL DENOUEMENT

**I**sabel did not know that her application for a teaching job in the Middle East was actually her letter of introduction to a life of slavery!

In the Philippines, Isabel took care of her mother and father. Times were hard for them and Isabel, finding it necessary to look for work, answered an ad for a teaching job in the Middle East. When Isabel arrived to take up the work her employer had promised, her world lay at her feet in broken pieces, like a stained-glass window shattered by rocks. Suddenly she was a prisoner, the slave of this merciless man who had deceived her through an ad.

For six months Isabel was held captive with no opportunity to communicate with the outside world. Then something happened that cannot be explained as simply as an act of fate. The hand of God? You decide.

Isabel's captor had to have emergency surgery, which required that he come to the United States. To leave Isabel in the Middle East was too risky; besides he needed her help. She had the ability to speak English, so he took her to the U.S. with him. At the hospital in Columbus, Ohio, where her captor was sent for medical help, the opportunity finally came for Isabel to share her plight with a little Cambodian nurse.



At Isabel's "international baptismal service," Pastor Richard Fisher (l.) begins the ceremony, assisted by Sitha Huot, Cambodian lay minister (second from l.). Behind Isabel is her new husband, Jim Koger.

In Cincinnati, the Clifton Avenue Church of the Nazarene has a growing Cambodian ministry that was known to this nurse. She called a taxi and sent Isabel to some of her Cambodian friends who attend Clifton Avenue church. The Cambodian lay minister brought Isabel to the services at the church where she heard the message of the love of God in Jesus Christ. Isabel listened. It was not hard for her to believe what she was hearing because she was experiencing His love through the people of several nationalities attending Clifton Avenue church (they minister to nine different ethnic groups).

As Isabel's interest in Jesus Christ blossomed, another fasci-

ination was also coming to fruition. A young man, Jim Koger, who grew up in the Chase Avenue Church of the Nazarene, saw in Isabel a beautiful spirit and he courted her. It was during the premarriage counseling session with Rev. Richard Fisher that Isabel made a firm commitment to the Lord. She was baptized after they were married.

Jim and Isabel are now active members of Clifton Avenue Church of the Nazarene. **H**

**BY NINA E. BEEGLE**

*Division of Church Growth editor at international headquarters in Kansas City, Missouri.*

## COLLEGE BUILDERS

For its size, the Church of the Nazarene maintains an unusual number of excellent colleges.

Every one of them has been made possible by the sacrifices and labors of dedicated Nazarenes.

A majority of those who have poured time, money, and labor into the colleges have been laypersons.

Among these devoted persons, and representative of them all, was Wesley G. Angell of Wollaston, Mass., who died this past October 5.

For 37 years "Wes" Angell served as a trustee of Eastern Nazarene College. For 50 years he was a board member of the Wollaston Church of the Nazarene, located on the campus of ENC. His sustained interest in the college and the church are matters of record, public and private.

Stephen Nease, president of ENC, and Edward S. Mann, president emeritus, said at Angell's funeral that no other person, apart from full-time employees, contributed more to the college.

Wes Angell was involved in the planning and building of the structures that adorn ENC's campus. In addition to gifts of money, he invested hundreds of hours of manual labor in these buildings.

His pastor, Russell Metcalfe, reflecting on the part Wes played in campus construction, said, "The life of

faith he lived was expressed in faithfulness to God by the employment of his talents; by the quality of everything he did. *Nothing* Wes Angell ever did was shoddy."

It was my privilege to know Mr. Angell and to be his pastor for a brief while. I can add "amen" to another statement by Pastor Metcalfe: "Mr. Angell was a genuine New Englander! He didn't usually say anything unless he had something to say. Of course when he had something to say *he said it!*" He was a true friend to me and I will always be grateful that I knew him and his lovely wife, Katharine.

But much more important than his friendship to me was his love for and loyalty to the college and the church. He was a splendid example of the commitment and effort by which godly laypersons have made possible our educational work. To them all we are deeply indebted.

Mr. Angell was summoned home at age 80. His passing, and that of others of his generation, remind us that a new generation of similarly dedicated Nazarenes will always be needed in order to sustain and advance the institutions into which earlier Nazarenes poured their lives.

## NO HIGHER CONFIDENCE

I received today a kind and gracious note from a lovely Christian couple. They expressed appreciation for my ministry, and for the sacrifices Doris makes that allow me to share myself and my message with the church. That was most encouraging to me, and I was grateful to them.

The closing paragraph of the note touched me deeply. Their daughter is soon to enter college, and they expressed a wish that I could be there so that she could be under my "influence and leadership."

People can express no higher confidence in another than to wish their children under the other's influence. We have no treasures more precious than our children. To entrust them to the influence of others comfortably is to place exceptional premium on the life and ministry of those who are recipients of that trust.

That expressed wish had two effects on me. It was humbling, and made me want to serve Christ and the church more faithfully than ever before, to be a better person and workman for His glory and others' benefit.

It also made me appreciate the wonderful men and women who are serving as administrators and teachers in our colleges. I thought of the very school that young woman will attend, and the influences that will help to shape her character, behavior, and future. The man who now serves where I once did at that college is a better man than I. His intellect, character, and spirit are excellent. To have any of my own children or grandchildren influenced by his life and work would be immensely satisfying to my heart. And he is but one of many.

I thank God for those who have accepted the awesome responsibility of teaching in our colleges. Their valued ministries can never be adequately compensated in a material way. We should do our best for them, for they are pouring their very lives into the education of our most priceless assets. Let them know they are appreciated. Send them word of your love and prayers and support. Encourage them in what is often a difficult and demanding task.

## SICK!

I read in the newspaper this morning that a young man has inked a contract to play football for 10 years for \$11 million.

In yesterday's paper I saw that the average salary for school teachers in this state is less than \$25,000 per year.

A stronger commentary of the sickness of American society would be hard to find.

Last night a colleague preached from the text, "In the last days . . . men will be lovers of self, lovers of money . . . lovers of pleasure rather than lovers of God" (2 Timothy 3:1-4, NASB). The newspaper furnished a convincing illustration of the text.

In any community it is difficult to get voters to approve a tax or bond issue to upgrade schools and increase teachers' support, even though the issue desired would only cost taxpayers an additional five or ten dollars annually. Thousands of those same taxpayers will spend hundreds each year to fill stadiums or theaters, enriching fabulously the athletes and entertainers whose contribution to their children's lives is minimal and often detrimental.

Society is sick and evil.

There has been intensive media coverage and social analyses of certain "televangelists" who were ex-

posed as self-indulgent money grabbers. The public's reaction was almost entirely negative, *and rightly so*. The spirit and life-style of such preachers is utterly alien to the gospel of Jesus Christ.

A healthy society, however, would impose a similar judgment upon paying astronomical salaries for pleasure-producers while those entrusted with the awesome responsibility of educating children are usually overworked, underpaid, and hardly noticed.

America is diseased throughout with hedonism. It penetrates the churches, corrupting their life and contradicting their witness. Some members give deeper loyalty to a football team or television program than they do to Christ.

## THE MASTER'S FAVOR

In a history of British colonial rule in Africa, I found an interesting tidbit. A native cook who served the Governor of Nigeria was picked up in a police raid. In his home they found 10 "affability potions." Each was labeled, "To make my master look on me with the eye of favour." For five years he had been mixing such potions into the soup and tea served to the governor and his wife. What the superstitious fellow lacked in efficiency and quality of work he sought to make up with these magic potions.

His superstition is amusing but his intention was laudable. A man is wise who curries favor with his master.

Our Master is Jesus Christ. We gain His favor, first of all, by obedience. When He speaks, we obey. The earliest Christian creed, scholars say, was the simple affirmation, "Jesus is Lord." The creed is easier to recite than to practice. Every Sunday, in churches around the world, thousands piously affirm the creed in hymns, prayers, and sermons, who make no serious effort to match their words with deeds.

**Our Master is concerned about the lost, the sick, the poor, the lonely, and He is pleased with us when we share His ministry to their needs.**

Favor with our Master calls for sharing His mission. From His own lips we learn what makes Him look on us "with the eye of favor."

Then the King will say to those on His right hand, "Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:

"for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in;

"I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me . . . inasmuch as you did it to one of the least of these My brethren, you did it to Me" (*Matthew 25:34-40, NKJV*).

Our Master is concerned about the lost, the sick, the poor, the lonely, and He is pleased with us when we share His ministry to their needs.

Our "affability potions" are obedience to God and service to people.

# THE ANSWER CORNER

All my life I was taught there is no physical manifestation of the Holy Spirit. I hear and see a lot on television about being "slain in the Spirit," laying on of hands to receive the Holy Spirit, and asking for and receiving a "heavenly" language.

Am I missing something? Has my church been keeping something from me? Am I being told the truth? Why is there always uncertainty and confusion regarding the doctrine of the Holy Spirit? Or the doctrine of "tongues"?

Scripture nowhere teaches: (1) that persons are slain in the Spirit, (2) that laying on of hands is *necessary* for receiving the Holy Spirit, or (3) that we should ask for and receive any language.

Regarding the first: Being "slain"—losing consciousness—is a physical and psychological phenomenon that neither proves nor disproves the reality of any spiritual experience. Such phenomena have occurred from time to time in church history, usually in connection with revivals and camp meetings. We are not instructed to seek such experiences. When genuine, they are the effect of the Spirit's convicting, converting, or cleansing power, an effect unsolicited by the persons who experience it.

Regarding the second: There are instances in Scripture of persons receiving the Holy Spirit when others (usually apostles) laid hands on them and prayed for them. The Samaritan converts (Acts 8:14-17), Paul (Acts 9:12, 17-18), and some Ephesian disci-

ples (Acts 19:6) are examples of this. However, while *asking* and *obedience* are specified as conditions for receiving the Holy Spirit (Luke 11:13; Acts 5:32), the laying on of hands is not. That God does not bestow the fullness of the Spirit apart from the laying on of hands is an unwarranted assumption. That He does not bestow the Spirit today during such laying on of hands is equally unwarranted. The Spirit's *sovereignty* forbids either assumption.

Regarding the third: Scripture plainly teaches (1) that there is a spiritual gift of languages; (2) that this gift is to be exercised in public worship according to specified governing rules only; (3) that this gift is bestowed sovereignly by the Spirit as He wills and is not intended for all believers; (4) that this gift, like other gifts, can be selfishly and immaturely displayed, occasioning harm rather than good (1 Corinthians 14). The precise nature of this gift, whether a human language or a "heavenly" language, is often debated and never decided. More important than the "gift of tongues," Paul teaches, is love. Unfortunately, love has often been lacking in the way persons on all sides of this debated matter have responded to one another.

**A long-lost cousin recently pointed out to me that we have considerable information on Job. No commentary, to my knowledge, has anything to say about this ancient man except that he was "thought" to be many things.**

I am a lifetime Nazarene and have been on the ORU School of Medicine faculty for 10 years. In spite of some doctrinal difference, I have been greatly edified by the spiritual environment here. The charismatics have a zeal for the Lord and a sense of the presence and power of God that is sorely needed in our denomination today. It seems that we Nazarenes have been so afraid of "emotional excesses" that we have drawn back from what may be the greatest move of God's Spirit in our generation.

After overcoming my initial trepidation, I have felt very much at home

Some say he did not exist at all. Genesis 46:13 lets us know that he was Issachar's son, and the grandson of Jacob and Leah. He was taken to Egypt with the rest of the family, and that is the end of his history.

My class was shocked over this bit of information. What is your comment?

Your long-lost cousin (congratulations on finding him!) was probably mistaken. The "Job" mentioned in Genesis 46:13 and the "Job" for whom the Book of Job is named are seldom, if ever, identified as the same person.

The Job of Genesis 46:13 appears in parallel lists as "Jashub" (Numbers 26:23 and 1 Chronicles 7:1). The Greek Old Testament (the Septuagint) also reads Jashub. It seems likely that an early copyist dropped a Hebrew letter from the name, resulting in the shorter name found in Genesis.

The name found in the Book of Job and that found in the other lists are not spelled alike in Hebrew.

Scholars have always been aware of all the "Job" references in the Old Testament, but for the reasons cited above have not identified the Genesis "Job" with the Job "Job."

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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

### THE "WHERE" SUPPLIED

I would like to point out an omission in the December 1 issue, "Symposium Meets on Alzheimer's Research," which illustrates a very unfortunate attitude in our denomination. The report does not mention that the symposium was held at the Oral Roberts University City of Faith. The *Herald* staff must have felt that a charismatic institution is too controversial among Nazarenes to be cited.

among charismatics mainly because of my belief in the miracle-working power of God, which I gained from a Nazarene background. It is my conviction that our denomination stands in a unique position to bring reconciliation between the charismatic and noncharismatic camps, and I pray that we will get beyond our fears and allow God to use us to that end.

David H. Jones  
Tulsa, Oklahoma

### UNCONVINCED

I could not agree with the article "What Value Tradition?" in the December 1 issue. There is a Scripture

about following the traditions of men rather than the commandments of God. In my opinion the traditions of the Christmas tree and Santa Claus are in the realm of idolatry and the traditions of the world, which have also become widely accepted by the Church.

As far as making so much of family traditions, I do not believe that it is always so good either. Jesus said we were not to place family members above himself. It seems this is what often occurs at Christmas especially.

Families can become very selfish in pleasing themselves and friends and neglecting the poor, which things displease Jesus at Christmas and all times.

Your editorial: "The Poor Always," I consider excellent and timely as well as your "While Millions Starve" of a while back. However, this urgent truth does not seem consistent with excessive Christmas shopping, Santa Claus, and Christmas trees. The saying, "Everyone does it," is no excuse for the Church unless it is convinced this is

God's way. I do not seem to be convinced.

**Hattie Laughbaum**  
Pellston, Michigan

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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

# SOMEONE NEEDED THELMA

Someone needs you, Thelma," said the Inner Voice. "Who, Lord?" whispered Thelma. "Look behind you. I'll lead you to him."

It was revival time at Central Church of the Nazarene in Jacksonville, Fl., in 1945. Rev. Aubrey Ponce, a young man not far out of his teens, was the beloved pastor of the newly organized church.

Military personnel were everywhere in the city. Young men on short leave wandered about the town, lonely, far from home. Many of them were lured into bars and movie theaters; a smaller number, feeling the need of spiritual enrichment, found their way into various churches.

Frank Dzeduluwiz, a young GI of Polish descent, was sitting in Central Church of the Nazarene one night during the revival. He couldn't even explain to himself why he was there. While strolling idly around town, he had passed by the church and heard the singing. On impulse he had slipped inside and found a seat at the rear of the sanctuary. To his surprise people near him smiled and someone handed him a hymnbook opened to the right page.

Everything was different from the churches he had been accustomed to all his life. There were no robed priests, no burning candles, no images, nothing but a cross behind the pulpit. What made him feel so warm within?

He listened attentively to the evangelist. Frank had never heard the Word preached before, but this man seemed to know what he was talking about. The heart of the soldier was filled with a strange yearning. He wanted whatever those happy people had. The evangelist said he would have to confess his sins.

Thelma Kimball turned around obediently and looked toward the rear of the sanctuary. "There he is, standing near the door," said the Inner Voice. "Go to him now."

Immediately she approached Frank Dzeduluwiz, who was nervously twisting his cap. "My brother, you need Jesus. He just told me. If you will come with me to the al-

tar I'll pray with you and try to show you the way to Him. He loves you and so do I."

That night, on his knees at an altar, under the guidance of a devout Christian young woman and her young pastor, Frank confessed his sins and opened his heart to receive Christ. Thelma later presented him with a copy of Strong's Concordance. "I'm loaning this to you to help you in the study of your Bible," she said. And Frank thanked her, promising to return the book if he should be shipped out.

The next day at dawn he was loaded into a truck for some point of departure for the South Pacific. There was no time to return the book he hadn't yet opened.

Thelma Kimball moved to another state for several years before returning to Florida to settle in the little town of Perry. She never saw or heard from Frank Dzeduluwiz again—until camp meeting time at Suwanee Camp Ground in north Florida in August, 1987.

Thelma, who never missed a chance to testify, stood to her feet and poured out her heart, telling of the love, joy, and peace she experienced in serving the Lord.

"Thank you, Sister Kimball," said the district superintendent, who knew her well, "God bless you!"

Instantly a gentleman in his early 60s stood to his feet in another part of the tabernacle.

"Praise God!" he shouted. I have just found a wonderful lady I've been trying to find for 42 years! Mrs. Kimball led me to Christ at an altar in Jacksonville in 1945 just before I was sent to the South Pacific. When I came back I couldn't find her and no one could tell me where she was. I've been a lot of places and traveled many miles since then. But now I've found her and I have a book she loaned me that I must return. Since that night so long ago I have been following the Lord I love and serving Him."

The reunion was a joyous one. "This is my first trip to this camp," he said as they talked later. "I think God decided that it was time to return Strong's Concordance!"

Those who would like to know the joy of seeing the results of faithful witnessing need only to talk to Thelma Kimball. **H**

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### BY FRANK EIFERT

*A song evangelist in the Church of the Nazarene and a member of Tampa, Florida, First Church.*

## PEOPLE AND PLACES

### BUTLER NAMED GA COORDINATOR



D. Martin Butler, 37, has been selected as the 1989 General Assembly arrangements coordinator. The action was taken by the Board of General Superintendents in consultation with the general secretary. In this capacity, Butler will work under the super-

vision of the general secretary in planning the various arrangements related to the 22nd General Assembly in Indianapolis. The appointment is effective July 1, 1988.

Although this assignment is full time, Butler will maintain his title and continue to fulfill his responsibilities as executive assistant to the president of Nazarene Theological Seminary. During his nearly 10 years at NTS, he has been responsible for business management, placement of graduates, financial aid, and teaching.

"We are grateful to NTS Presi-

dent Sanders for his willingness to share Marty with us," said General Secretary B. Edgar Johnson. "I believe he will make an excellent contribution to this great Nazarene reunion."

A graduate of Mount Vernon Nazarene College (A.A.) and Bethany Nazarene College (A.B. and M.A.), Butler also holds degrees from NTS (M.Div. and D.Min.), and recently completed the master of public administration degree at the University of Missouri Kansas City.

He and his wife, Ruth, have one son, Ryan. They attend Overland Park, Kans., Church where they are active members.

—NN □



Albert Downard (l.) was awarded a certificate for 49 years perfect attendance in Sunday School by Pastor Hylward Irvin of the Glendale, Ariz., church. Mr. Downard has attended the Glendale church most of his life. When congratulated on his outstanding achievement, he simply replied, "Oh, 49 years isn't really such a long time."

## PRAYER PARTNERS

### PRAISINGS

Monterrey '88 (Mexico) has been launched. National leaders report unusual blessings upon the thrust. Rev. Carlos Perea, regional evangelist in the MAC Region, reports that by the end of January eight new missions were already functioning, one of them with an attendance of 50 people. They have set a goal of 59 new preaching points, 34 church-type missions, and 12 newly organized churches (115 new works) this year in Monterrey. Praise God for the initial successes and for the vision of the people.

Let's bless the Lord for His manifest presence during the recent superintendents conference in San Antonio and the meeting of the General Board in Kansas City. Thirty-four new missionaries were commissioned by the Board. Cause for rejoicing!

### PETITIONS

The General NYI Council has laid plans for evangelistic outreach through NYI, including plans to be carried out during the General Assembly in Indianapolis in 1989. Council members are particularly concerned about ways to get the message about biblical holiness to their generation. Pray for these youth leaders and this noble enterprise.

Recently Dr. Robert Scott, director of World Mission, and Asia-Pacific Regional Director George Rench had fruitful discussions with key leaders of the Hong Kong church regarding the future of the Church of the Nazarene in Hong Kong and ultimately in China. In 1997 governmental responsibility for Hong Kong will be assumed by the Republic of China. These are critical years of preparation. Pray for our Nazarenes and for the future of our church in Thailand and Hong Kong.

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



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to David Cary, officially commissioning him as a 2LT in the Chaplain Candidate Program of the United States Army. Present for the ceremony were his wife, Robin, and their three daughters. David's goal is to become a chaplain serving in active duty in the Army. He will be eligible after graduation from seminary.



Nazarenes attending the annual Executive Briefing, conducted by Win Arn, Institute for American Church Growth, shown in foreground (l. to r.) are Roy Fuller, Pittsburgh district superintendent; George Teague, Upstate New York district superintendent; and Jess Middendorf, Northwest Oklahoma district superintendent. Not pictured, but also attending, were Bill M. Sullivan and Wilbur W. Brannon, Kansas City; and Clarence J. Kinzler, pastor from Northern California District. The Executive Briefing session was held in Anaheim, February 16-18, with George Gallup as keynote speaker. Other speakers included Norman Whon of "The Phone's for You" telemarketing fame, and Bill M. Sullivan who spoke on growth in the small church.



World Mission Division Director Robert Scott introduces the 34 missionary candidates to the General Board.

# 65TH GENERAL BOARD CONVENES

The 65th annual session of the General Board of the Church of the Nazarene convened in Kansas City, February 29—March 2. Among other actions, the board appointed 34 persons to missionary service and adopted the recommendation of the Board of General Superintendents that 1989 be designated as the “Year of Church Planting.”

“This was one of the smoothest running sessions of the board that I can remember,” said General Secretary B. Edgar Johnson, ex officio secretary of the General Board.

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

The following stories feature many of the highlights of the annual convocation.

## THIRTY-FOUR MISSIONARIES APPOINTED

The General Board of the Church of the Nazarene ap-

pointed 34 persons to missionary service at Monday evening’s meeting. Those selected to life-long service as “career missionaries,” their home district, and new assignments include: Pam Borger, registered nurse from Kansas City, to Papua New Guinea Medical Council; Hal and Nancy Cauthron, professor/teacher from Tennessee, to Africa Nazarene Theological Council, Swaziland Bible College; Mario and Raquel Cintron, pastor/homemaker from Northwest Oklahoma, to general appointment in South America pending medical clearance for Mrs. Cintron; Floyd Cunningham, professor from Washington, to Asia-Pacific Nazarene Theological Seminary, Philippines; Carl and Judi Duey, teacher/secretary from Northwest Oklahoma, to Africa Region; Glenn and Jeanne Fell, agriculturalist/homemaker from Washington to Africa South Field—Ciskei; Lane and Janelle Fosnaugh, administrator/accountant and office manager from Northeastern Indiana, to Papua New Guinea Medical Council; David and Beverly Gruver, pastor/teacher from Kansas City, to Paraguay; Scott and Pamela Hannay, builder/accountant from West Texas, to Haiti Church Growth Council; Richard and Jean Knox, pastor/teacher from Kansas City, to General Appointment, Asia-Pacific Region; David and Marquita Mosher, teachers from Rocky Mountain, to Bible College, Swaziland Institutional

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Council; Tom and Mary Robinson, pastor/homemaker from British Isles, to Swaziland Institutional Council; Suzanne Schuler, clinical nurse specialist from Dallas, to Papua New Guinea Medical Council; and Russ and Margaret Slaughter, radiology technician/beautician from Arizona, to Raleigh Fitkin Memorial Hospital, Swaziland Institutional Council.

The following candidates were given Specialized Assignments: Robert and Ramona Craft, pastor/homemaker from Alabama North, to General Assignment; Anna Eads, registered nurse from Southwestern Ohio, to Papua New Guinea Medical Council; Lemoyne and Priscilla Pringle, surgeon/homemaker from Indi-

anapolis, to Raleigh Fitkin Memorial Hospital, Swaziland Institutional Council; Phillip and Paula Troutman, pastor/homemaker from Dallas, to General Assignment; and Paul and Diane Witt, electronics engineer/accounting clerk from Eastern Michigan, to South America Regional office.

### MISSION AVIATION PROGRAM GIVEN GREEN LIGHT

During the first week of March 1986, God gave Rose Sprunger a promise from Isaiah 43:19: "See, I am doing a new thing! Now it springs up; do you not perceive it?" (NIV). At the time, she and her husband, John, were Naza-

renes serving in Ethiopia as aviation missionaries for an interdenominational ministry. Only three months before, they had come in contact with Nazarene missionaries to Kenya, Harmon Schmelzenbach and Roger Gastineau. That meeting helped them to catch God's vision for a mission aviation ministry in the Church of the Nazarene. Stepping out on faith, they applied to the World Mission Division of the denomination as missionary candidates.

One year ago, the Sprungers were commissioned as missionaries to the Africa Region with the hope that God would open doors for them to begin an aviation ministry for the Church of the Nazarene. Major obstacles



Raymond W. Hurn presents the annual report for the Board of General Superintendents.

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Millard Reed (l.), General Board member from the southeast U.S.A. Region, chats with Harlan Heinmiller during a break in the proceedings. Heinmiller served on the General Board from 1952 to 1972.



One of the newest members of the General Board, Florencio Vargas, chats with veteran member Enrique Rojas. Both men represent the Mexico, Central America Region. In the background, Ramon Campos, also from the Mexico, Central America Region, chats with his regional director, Jerry Porter.





Seoul, Korea, was announced as the Thrust City for 1991. General Superintendent Jerald D. Johnson (r.) presents General Board member Young-Baek Kim (a resident of Seoul) with the special commemorative bronze created to honor those involved in the Thrust program. Shown (l. to r.) are Michael Estep, Thrust to the Cities director; Robert Scott, World Mission Division director; Kim; and Johnson.

included the matter of obtaining aircraft and receiving approval of the General Board to begin a unique new form of ministry.

To make a long story short, the Sprungers' year of deputation work indicated that there were many Nazarenes across the United States who also had a vision for an aviation mission program. They believed in it so much that one businessman was willing to donate his private helicopter. Others have donated enough to purchase a used Cessna U-206-G airplane—commonly referred to as the workhorse of all aviation mission groups. Other donations have ranged from radios and headsets

to modifications to prepare the aircraft for the African bush.

General Board approval for the project came during the 1988 session. In response to questions about the program, World Mission Division Director Robert H. Scott indicated that the four-year pilot project would be supported with non-General Board funds and subject to advice from the legal counsel of the General Board.

The Sprungers, along with daughter Victoria, plan to be on the field in Kenya by July 1 of this year. Their work will include ferrying national Nazarene church planters as well as supplies into hard-to-reach areas.

"The priority need in all the

programs of World Evangelism continues to be General Budget. We are happy, however, when giving beyond General Budget can make possible such potential-filled ministry as this," said Scott.

How does it feel to be a pioneer in an area of ministry that the church has not attempted before? John Sprunger has a quick response: "As a pilot for World Vision, I had an opportunity to fly Mother Theresa of Calcutta into Ethiopia where she was establishing new clinics. Among the things she shared with me was, 'God has given us 295 houses in 72 countries, and He's not bankrupt yet!' I believe God has given us a helicopter and money for an

'81 Cessna U-206-G... and He's not bankrupt yet."

## SAN FRANCISCO/SEOUL ARE NEW THRUST CITIES

The 65th General Board approved Seoul, Korea, and San Francisco as the targets for the Thrust to the Cities program in 1991 and 1992, respectively.

Thrust Director Michael Estep informed the members of the Church Growth Department that more than 180 new works have resulted from the efforts of those involved in the program since it was begun in Chicago in 1986.

Other Thrust cities and their respective year of emphasis include: Mexico City, 1987; Los Angeles and New York City, 1988; Paris and São Paulo, 1989; and Toronto, 1990.

## CHURCH CONTINUES TO EXPAND WORK

The 65th annual General Board approved the recommendation of the World Mission Department to open the work of the denomination in Uganda and Senegal. Nazarene presence is already in both countries.

As the 86th world area for organized work in the Church of the Nazarene, Uganda has a small congregation pastored by Steven Babi in the capital city of Kampala. Babi is also ministering among destitute and abandoned war orphans in the East Africa field.

Senegal, on the Africa West



This was the first General Board meeting for Robert Foster and Cecil Paul. The men were elected at last year's session to the posts of NPH manager and Communications Division director, respectively. Shown (l. to r.) are Foster, Paul, and Paul Skiles, Media International director.

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field, represents the 87th world area for the denomination. As reported previously, Gilbert Evora has moved with his family to Dakar to pioneer the work of the church to this French African country.

A basic policy relating to continuing expansion of the Church of the Nazarene in world areas was adopted by the General Board. The policy states the need of penetrating areas where the denomination is now located, as well as for continued entrance into new countries. Acknowledgment was made that either type of advancement must be made "in conformity with available personnel and financial resources."

Since doors are closing for ac-

cess to many new countries, it was recommended that registrations be made where possible "in new countries without immediate major financial requirements." On the basis of acceptance of this policy, the General Board approved the future opening of the work of the church in the Kingdom of Thailand (Asia-Pacific Region) and in Rwanda (Africa Region).

### 1989: "YEAR OF CHURCH PLANTING"

The General Board has adopted the recommendation of the Board of General Superintendents that 1989 be the "Year of Church Planting." The recommendation, which sets a goal of 730 Fully Organized Churches or

2 per day, was included in the report of the Board of General Superintendents, which was delivered by Raymond W. Hurn.

"This church planting effort should renew among us the 'norm' of extension growth for every church," said Hurn. "This is the most biblical method of evangelizing known to man, and every church should consider planting a new church."

"This is the most significant, ambitious attempt at church planting in the history of the denomination," said Michael Estep, Church Extension Ministries director. "It will take an all-out effort on the part of pastors, district superintendents, regional and mission directors, headquarters ministries and services personnel, and laymen around the world. Most importantly, it will take praying without ceasing."

The report of the general superintendents also noted that the church is on target for the first two years of its decadal goals with 8,615 churches, 754,218 full members, and ministry in 85 world areas, although it is slightly behind the goals in the areas of Sunday School enrollment and number of missionaries.

The report added that stories of revival are being received from all world areas. In one instance in Mexico, an entire town of 30,000 persons was impacted by the Holy Spirit when a Nazarene preacher came and began ministering in the city.

Two other recommendations were made by the board in their report. These include maintaining the number of general superintendents at the current level of six for the coming quadrennium and that the Christian Life and Sunday School Division find the ways and means to multiply the deployment of teachers and officers in the Sunday School.

### MISCELLANEOUS HIGHLIGHTS FROM 65TH GENERAL BOARD

The following represents actions taken by the board or items of significance which were mentioned in the course of reports presented to the General Board at the 1988 session:

#### CL/SS

- Sunday School literature offering for non-English speaking areas reached \$190,000
- Sunday School responsibility

list (enrollment) increased by 33,588 to 1,264,876

—VBS offering by children of \$107,000

—Approval of a North American Nazarene Youth Congress for 1991

#### CHURCH GROWTH

- Worldwide full membership growth rate of 3.98% (up from 3.34% in 1986)
- 3,430 students enrolled in Course of Study
- 10,579 elders (+232)
- 4,086 licensed ministers (+95)
- 29 deacons
- 801 associate ministers
- 577 certified evangelists and song evangelists
- 7,089 revivals reported
- 269 churches fully organized worldwide (+19)
- 626 ethnic works in U.S.A. and Canada
- 52 active duty military chaplains (record high)

#### COMMUNICATIONS

- Release of Volume 6, *Holiness Teaching Today*, edited by A. F. Harper in *Great Holiness Classics* series
- Approval of *Grace, Faith and Holiness: A Systematic Theology* by H. Ray Dunning
- Denominational radio programs in 38 languages and/or dialects in 80 countries
- Name change of Media Services to Media International
- Development of catechism materials, *Foundations of Faith for Believers*, for 20 language groups
- Launching of *Puntos Cardinales*, the Spanish mission education magazine
- First year of publication of Spanish quarterly preacher's magazine, *Ministerio*

#### EDUCATION SERVICES

- 11,975 students enrolled in Nazarene colleges in U.S.A., Canada, and British Isles (+750)
- FTE enrollment of 10,975 (-161)
- 6,639 Nazarene students total enrollment
- 2,148 degrees awarded

#### FINANCE

- 1,987 churches on Stewardship Honor Roll
- 2,881 churches (U.S.A. and Canada) paid budgets in full (55%)
- 1,493 persons included one or more of the ministries of the church in wills made through Life Income Gifts Services for

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**LOCAL TREASURER'S RECORD BOOK**

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- 12 Horizontal Receipts/Distribution forms fold out to 8½" x 22". Includes larger area for recording dollar amounts and description of entries.
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B. Edgar Johnson, General Secretary, Church of the Nazarene

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a total of \$18,512,877 committed

—91.47% denominational payment of Pensions and Benefits Fund

#### GENERAL SECRETARY

—234 elders credentialed in U.S.A. and Canada

—139 elders credentialed in other world areas

—34 elders had their credentials recognized

—13 new deacons ordained

#### GENERAL TREASURER

—\$44 million total income (+6%)

—\$27.2 million in General Budget receipts (+2.2%)

—\$12.1 million in Mission Specials (+23.5%)

#### NPH

—50% of 1987 net proceeds from NPH (up to \$100,000) to be given as a grant to African publications

—858,836 books printed (445,594 new), (413,242 reprints)

—The cantata, *The Glory of the Lord*, sold more in its first season than any seasonal work ever produced by Lillenas

#### WORLD MISSION

—629 missionaries in 85 world areas

—15% of missionary staff from areas outside U.S.A., Canada, and Great Britain

—7,445 NWMS societies

—\$33,042,832 in NWMS giving

—NN □

## NEWS OF EVANGELISM

### SPIRIT MAKES REVIVAL

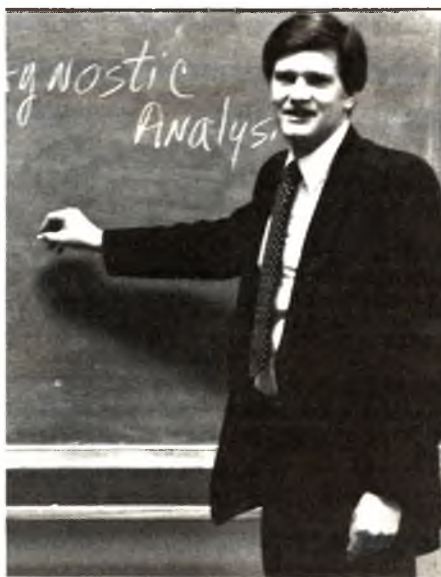
Danville, Ill., First Church's recent revival was what Pastor William Cole would term a "genuine revival." Approximately 100 persons found spiritual help at an altar of prayer, including 38 people who accepted Jesus Christ as their personal Savior, and 5 who were sanctified wholly.

Rev. Cole reports, "The church experienced healing of attitudes and relationships. Four teens were baptized on Sunday evening."

To what does Pastor Cole attribute the revival's success? "One of the most significant contributions was the spirit in which Evangelist Bud Esselburn ministered. He came with a genuine desire to serve the church, and our people responded to that."



(Above) Beverly Burgess (2nd from r.), personal evangelism program manager, presents the new video "A Personal Evangelism Call on Mike and Janet," to Rev. Mark McCuistian, host pastor of the Joplin District School of Evangelism and pastor of Springfield, Mo., Scenic Drive Church. Pastors who attended and those who served as trainers (l. to r.) are: Larry Brinkley, pastor of Tulsa, Calvary Church; Wayne Stark, pastor of Pleasanton, Kans.; Jim Avey, Kansas City layperson; Mark McCuistian; Rev. Kim Smith, pastor of Collinsville, Okla.; Beverly Burgess; and Roy Adams, Kansas City layperson. (R.) Rev. Keith Wright, pastor of Kansas City First Church and southeast area coordinator, teaches the Iowa District School of Evangelism in Des Moines, Iowa, First Church. Seventy-nine pastors and laypersons took personal evangelism training. Beverly Burgess was co-teacher.



Dr. Lyle Pointer, pastor of Boise, Idaho, First Church, and northwest area coordinator, teaches Personal Evangelism Training each year.



(Above) Rev. Ruth De-Long, minister of outreach at Phoenix Orangewood Church and southwest area coordinator, teaches the School of Evangelism in Arima, Trinidad. (L.) Mrs. June Cole, Grove City, Ohio, northeast area coordinator, taught a School of Evangelism at Lanett, Ala., church, November 19-21, 1987.

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Seniors at banquet hosted by the Board of Pensions and Benefits USA

## OUR COLLEGES AND SEMINARIES

### SENIORS AT NTS, NBC ATTEND 15TH ANNUAL BANQUETS

The 15th annual senior banquets for graduating seniors and their spouses/guests at Nazarene Theological Seminary and Nazarene Bible College, respectively, were held in February under the sponsorship of the Board of Pensions and Benefits USA.

The banquets have become an annual forum where graduating seniors can learn about the im-

portant services provided by the Board of Pensions and Benefits USA to the ministers of the church.

Dean Wessels, administrator of the board, hosted the banquets and stressed the immediate impact of many of the Board's services for beginning ministers, including health and life insurance, tax information, and financial planning. □

### MVNC BOARD OF TRUSTEES MEETS

Breaking ground for the chapel/fine arts complex and approval of a record budget for the 1988-89 academic year highlighted the Mount Vernon Nazarene

College Board of Trustees annual spring meeting held on the MVNC campus March 2-3.

Braving 25-degree temperatures, freezing rain, and gusty winds, approximately 200 people attended the community ground breaking service for the \$5 million chapel/auditorium/fine arts building March 3. MVNC President William J. Prince turned the first shovel full of dirt.

Dr. Stanton Parry, vice president for finance and management at MVNC, reported the Finance Committee approved taking bids preparatory to starting the new chapel/fine arts building. Construction should begin about mid-April, 1988.

Over \$4.2 million has been donated to this project to date according to Dr. Ron Phillips, director of Development and College Relations at the college.

The Board of Trustees also heard the report on bids for additional men's apartment housing. Construction on these units will begin as weather permits for completion in August 1988. □

### NEW ONU DIVISION CHAIRS

Several Olivet Nazarene University faculty have been appointed to new leadership roles, according to Dr. Ivor G. Newsham, vice president for academic affairs.

Three new division chairmen have been named. Dr. David Whitelaw will join the Olivet faculty in August 1988 as chair of

## Every Child a Winner



**Children's Week**

June 5-12

#### Children's Ministries Gold Medal—For Every Child

Minted especially for Children's Week '88. This 1 1/16" diameter medal has a rich antique gold finish and comes with a 30" royal blue neck ribbon. An impressive keepsake for Children's Day, June 12.

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the Division of Religion. He holds the Th.D. degree from the University of South Africa where he has been teaching.

Whitelaw succeeds Dr. J. Ottis Sayes as chair of the Religion Division. Sayes, who has taught at Olivet since 1956, will continue teaching at ONU as a professor of Christian education.

Prof. Loretta Reinhart is chair of the newly formed Division of Health Sciences, which includes departments of Nursing and Physical Education. She earned her M.Sc. degree at Case Western Reserve University, and expects to complete the Ph.D. degree this year at the University of Illinois. She has taught nursing at Olivet since 1979.

Dr. Ken Armstrong is chair of the newly formed Division of Business, which includes accounting, business administration, economics, and home economics. He has the Ph.D. degree from Northwestern University, and has taught at Olivet since 1972. He is also coordinator of Olivet's Master of Business Administration (MBA) degree program.

New department chairmen include Prof. Gene Shea, accounting; Prof. Larry Vail, computer science; and Prof. Michael Gingerich, engineering. □

### BREAD AWARDS NAZARENE COLLEGE NEWSPAPERS

*Bread* magazine, the official youth periodical of the Church of the Nazarene, recently sponsored the first Nazarene College Newspapers Award Contest. Editors, staff members, and faculty advisers from several of the Naza-

rene schools met on the campus of Olivet Nazarene University February 24-27 for seminars and discussion about the specifics of the Nazarene College newspaper and for presentation of the awards by *Bread* editor, Karen DeSollar.

The Award of Excellence for overall journalistic achievement was given to *The Reveille Echo*, the student newspaper of Southern Nazarene University. The editor of *The Reveille Echo* is Melissa Henderson.

One first place award was given in each of 11 categories.

Results of that competition are listed below.

- Reporting (Karen Kay) *The Point*
- Single black/white photo (Diane DeTienne) *The Reveille Echo*
- Publication Design (Staff) *The Glimmerglass*
- Humor Article (Kip Robisch) *The Glimmerglass*
- Standing Feature (Rob Stutzman) *The Point*
- Cartoon (Gijo Tirado) *The Point*
- Editorial (Crystal Abell) *The Point*
- Photo Feature (Staff) *The Point*
- Personality Article (Crystal Abell) *The Point*
- Critical Review (Cheryl Shira) *The Glimmerglass*
- Interview Article (Darin Bunch) *The Point*



*Bread* editor Karen DeSollar (center) is pictured with editors of four of the Nazarene college campus newspaper editors, (from l. to r.) Crystal Abell, *The Point*, Point Loma Nazarene College; Melissa Henderson, *The Reveille Echo*, Southern Nazarene University; DeSollar; Carol McGowan, *The Trailblazer*, MidAmerica Nazarene College; Ann Jones, *The Glimmerglass*, Olivet Nazarene University.

### ANNOUNCEMENT

The Wesleyan/Holiness Study Project at Asbury Theological Seminary invites application for grants of \$1,000 for travel and research in 1989 and 1990 relating to studies in the place of the Wesleyan/Holiness tradition in American religion. A total of 20 grants will be provided over the two-year period.

Applications must be received by *September 15, 1988*, for the 1989 grants and by *September 15, 1989*, for the 1990 grants. The focus of the 1989 research is on "Social Reconstruction and Reform from the Wesleyan Perspective" and for the 1990 grants "Mission, Globalization, and Cross-Cultural Concerns in the Wesleyan Tradition."

For further information about the grants and conferences, contact Dr. Melvin E.

Dieter, Director Wesleyan/Holiness Study Project  
Asbury Theological Seminary  
Wilmore, KY 40390

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Sunday School Reflections  
—Gene Van Nale

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# HERALD

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The annual district campaigns for subscriptions to the *Herald of Holiness* are not contests, they are forms of ministry. The primary motive behind these campaigns is not to sell a product but to serve a people. We deeply appreciate all who participated in the 1987 campaigns.

For these campaigns the districts are grouped according to size. Those that reached the highest percentage of the goals assigned them were:

#### Group I (8,500 members or more) ILLINOIS



John J. Hancock, Sr.  
District Superintendent



Riley Powell  
District Campaign Manager

#### Group II (6,500-8,499 members) SOUTH CAROLINA



James Bearden  
District Superintendent



Dana Snodgrass  
District Campaign Manager

#### Group III (5,000-6,499 members) SOUTHWEST OKLAHOMA



Carl Summer  
District Superintendent



Emmett Taylor  
District Campaign Manager

#### Group IV (3,500-4,999 members) MAINE



J. E. Shankel  
District Superintendent and Campaign Manager

#### Group V (3,499 members or less) DAKOTA



F. Thomas Bailey  
District Superintendent



Roger Liebing  
District Campaign Manager



The Illinois District Work and Witness team led by Rev. Mick Ice of Anna, Ill., spent February 8-19 in Paris, France. Participating in the preparation for PARIS '89, they completed an emergency staircase and worked on electrical and plumbing renovations in the Paris Rue Myrha Church. Team members also worked on the Versailles church. They labored long hours and were used by God not only to accomplish their work goals, but also to witness to the people.

## DISTRICT CAMP MEETINGS

ROCKY MOUNTAIN—May 15-19, evenings. First Church of the Nazarene, 805 Alderson Ave., Billings, MT 59102. Special workers: Fred Lester, evangelist; Jim and Rosemary Green, musicians. Arnold R. Carlson, Jr., district superintendent.

## MOVING MINISTERS

PAUL A. ANDERSON from Kirkland, Wash., to Tacoma (Wash.) First  
 CURTIS J. BLAIR from Berthoud (Colo.) Garden Valley to Appleton, Wis.  
 DONALD CANNON from Portales, N.Mex., to Abilene (Tex.) Trinity  
 JACK CARPENTER from New Richmond, Ohio, to Florence, S.C.  
 MACK L. CLARK from Wellington, Kans., to Wichita (Kans.) Eastridge  
 WILLIS G. COBURN to Akron (Ohio) Arlington  
 WILSON DEATON from Lindenwood, Mich., to Sandusky, Mich.  
 JAMES M. ENNIS from Berwick, Maine, to Franklin Centre, Quebec



The new sanctuary of the Phoenix Iglesia del Nazareno was dedicated January 2, with about 250 in attendance. Dr. Bill M. Sullivan, director of Church Growth Division, was guest speaker for the occasion, with D. Hernandez translating for the Spanish-speaking congregation. Moises Esperilla, superintendent of the Southwest Latin District, dedicated the new building. Carlos Fernandez is pastor.

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**SOUTHERN FLORIDA**—May 18-19. First Church, 2300 S.W. 15th Ave., Fort Lauderdale, FL 33315. Host Pastor: James A. Bailey. General Superintendent: Dr. Raymond W. Hurn.  
**SOUTH ARKANSAS**—May 19. First Church, 1200 N. Mississippi, Little Rock, AR 72207. Host Pastor: Gavin Raath. General Superintendent: Dr. Charles H. Strickland.  
**ROCKY MOUNTAIN**—May 19-20. First Church of the Nazarene, 805 Alderson Ave., Billings, MT 59102. Host Pastor: Arthur H. Fish. General Superintendent: Dr. William M. Greathouse.  
**LOS ANGELES**—May 20-21. 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 24. Twin Wells

Indian School, P.O. Box 14, Sun Valley, AZ 86029. Host Pastor: School Director Roy Lynn. General Superintendent: Dr. Eugene L. Stowe.  
**CANADA ATLANTIC**—May 26-27. Church of the Nazarene, Main St. and Duke St., (Box 69) Trenton, Nova Scotia, Canada B0K 1X0. General Superintendent: Dr. Jerald D. Johnson.  
**INTERMOUNTAIN**—May 26-27. College Church, 504 E. Dewey, Nampa, ID 83651. Host Pastor: Bruce Peterson. General Superintendent: Dr. John A. Knight.  
**SOUTHWEST INDIAN**—May 26. Nazarene Indian Bible College, P.O. Box 12295, Albuquerque, NM 87195. Host Pastor: Thomas McKinney. General Superintendent: Dr. Eugene L. Stowe.  
**CANADA QUEBEC**—May 31. Montreal First Church, 455 Spring Garden, Dollard Des Ormeaux, Quebec H9B 1T2. Host Pastor: Ivan Lathrop. General Superintendent: Dr. Jerald D. Johnson.  
**NORTHERN MICHIGAN**—May 31. First Church, 1023 S. Division St., Traverse City, MI 49684. Host Pastor: Alan Campbell. General Superintendent: Dr. Raymond W. Hurn.



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- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other \_\_\_\_\_

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Families find themselves in the midst of a battle of epidemic proportions—a battle for the sexual purity of our youth. It's time to take decisive action. The 1987 "Study on Teen Sexuality in the Evangelical Church" indicates the seriousness of this conflict. The results are shocking.

## A majority of church youth surveyed:

- Have been sexually intimate by age 18
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- Over 35% could not state that premarital sexual intercourse was morally unacceptable

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NOBLE (MATT) GOLDEN from associate, Lakeview, Tex., to pastor, Waukegan, Ill.

DALE D. HARDY from associate, Citrus Heights, Calif., to associate, Pineville, N.C.

HERBERT B. HEAVNER from Sandusky, Mich., to Chaplaincy

JIM D. KELLEY from Bay City, Tex., to Biloxi, Miss.

FRANCIS D. KETNER, Jr., from Roanoke, Va., to Mattoon, Ill.

JEROLD W. KETNER from associate, Colorado Springs (Colo.) First to pastor Colorado Springs (Colo.) International

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LEO LEONARD, student, to pastor, Kirwin, Kans.

RANDY A. LINGENFELTER, student, NTS, Kansas City to pastor, Countryside, Mo.

MARK McCUISTION from Springfield (Mo.) Scenic Drive to Colorado Springs (Colo.) Security

PAUL MEYERING from Waukegan, Ill., to Tinley Park, Ill.

WALTER R. MINGLEDORFF from Hampton, Va., to Moultrie, Ga.

TROY D. NEFF from Robeline (La.) Friendship to Benton, Ark.

JAY W. OTT from Gaylord, Mich., to St. John's, Mich.

MICHAEL F. RAINES from Maili (Hawaii) English to Lincoln City, Oreg.

EARLENE RATLIFF to Syracuse, Kans. DAVID G. ROBERTS from Myrtle Beach, S.C., to Maryville, Tenn.

DUANE C. SCHMIDT from Decatur (Ill.) West Side to Portage (Ind.) First

WILLIAM J. SEAL from Karval, Colo., to Berthoud (Colo.) Garden Valley

GALE W. SHAFER from Poplar, Mont., to Harve, Mont.

MIN GYOO SHIN, pastor Junction City (Kans.) Korean to Education, Korean Nazarene Theological Seminary

RICKEY D. SHORT, associate Oklahoma City (Okla.) Trinity to associate Norman (Okla.) First

JAMES A. STOREY from Greencastle, Ind., to Vincennes, Ind.

ROBERT L. THOMAS from pastor, Craigsville, W.Va., to associate, El Reno, Okla.

LELAND R. TILLER from Homedale, Idaho, to Clearlake, Calif.

RICK E. VERNIER from Konawa, Okla. to Hominy, Okla.

DAVID E. WILSON to Elkton (Ky.) First HOONG YEUL YOO, associate, Junction City (Kans.) Korean to pastor, Junction City (Kans.) Korean

## MOVING MISSIONARIES

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REV. MAURICE and JEANETTE RHODEN, Japan, Furlough address: 317 22nd Ave., Springfield, TN 37172

REV. JOHN and LINDA SEAMAN, Ivory Coast, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire (Ivory Coast), West Africa

REV. WALLACE and MONA WHITE, Papua New Guinea, Field address: P.O. Box 6606, Boroko, Papua New Guinea

## ANNOUNCEMENTS

**Belleville, Ill., Emmanuel Church** will celebrate its 50th anniversary and dedicate a new parsonage, May 15. The observance will feature morning worship, church fellowship, 2:00 P.M. celebration service, and a gospel music concert at 6:00 P.M. District Superintendent John Hancock and Dr. L. S. Oliver, former district superintendent, are the featured speakers. Dr. Oliver will remain to hold revival services through May 22. For further information write Emmanuel Church of the Nazarene, 8201 Old St. Louis Rd., (Hwy. 13 W. & Byp. 50), Belleville, IL 62223, or call (618) 538-7335.

**Ventura, Calif., First Church** will celebrate the 50th anniversary of its founding with special activities Saturday and Sunday, June 25-26. All former pastors, members, and friends are invited to be a part of this celebration. Those unable to attend are encouraged to send greetings. Former pastors David Rodas, Stewart Johnson, Charles Muxworthy, Frank Watkins, and William Prince are to be in attendance. Dr. Prince, now president of Mount Vernon Nazarene College, will speak in the Sunday morning service. There will be other fellowship activities to highlight the weekend. For further information write Pastor Dan Hull, 365 S. Seaward Ave., Ventura, CA 93003.

**The Timberlake Church**, formerly of East Point, Ga., is celebrating its 54th anniversary July 2-3, with a weekend of Spirit-filled activities. Saturday features an old-fashioned church family picnic with a gospel concert presented by Trevecca's "Trevadores." Sunday will include a special morning worship service with activities recognizing former pastors and highlights of church history and growth. A time of fellowship with a covered dish dinner will follow the morning service. An afternoon concert will follow.

All former pastors, members, and friends are invited to attend. Host families will be available for lodging out-of-town guests. Those who are unable to attend are encouraged to send letters of greetings and pictures. For more information and host arrangements, please contact: Homecoming '88 Committee, P.O. Box 960068, Riverdale, GA 30296.

**The Scottsbluff, Nebr., church** will celebrate its 58th anniversary July 3. All former pastors, members, and friends are invited to attend. For more information please contact Pastor Ken Heller at 1013 E. 19th St., Scottsbluff, NE 69361 or phone (308) 632-8237 or (308) 632-6553.

**Colorado Springs Central Church** (also known as Palmer Heights Church of the Nazarene) will celebrate its 50th anniversary, Sunday, July 3. Former pastors, members, and friends are invited to attend these festivities, and to send old photographs, stories, and recollections to the church office at 2550 E. San Miguel, Colorado Springs, CO 80909.

**The Ava, Mo., Highway Church, Rte. 2, Box 774, Ava, MO 65608**, will celebrate its 60th anniversary Sunday, May 22, 1988 beginning at 10 A.M. The featured speaker for the event will be Joplin District Superintendent Pal Wright.

Pastor John D. Moles and the congregation extend a special invitation to all former pastors and members of the church to attend the "homecoming event." A carry-in dinner will be served in the church gymnasium at noon.



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

## RECOMMENDATIONS

This is to commend REV. RICKEY C. THOMASON for evangelism ministries, camps, revivals, etc. Rev. Thomason is an excellent speaker. His wife often travels with him. They have a very strong music program. Rev. Thomason has served the church in the past in the area of pastoral ministries as well as evangelism. He may be reached at: 2000 Greenbrier Ln., Plano, TX 75074.—*W. M. Lynch, Dallas district superintendent.*

I recommend REV. MARTIN HARTZLER to our pastors and people throughout the church for revivals and evangelistic outreach services. Rev. Hartzler, a registered evangelist on the Rocky Mountain District, entered the field of full-time evangelism following the last district assembly, after having served the Church of the Nazarene as a pastor for over 25 years. Rev. Hartzler may be reached by writing to him at 3531 E. 21st St., Casper, WY 82609 or phone (307) 472-3920.—*Arnold R. Carlson, Jr., Rocky Mountain district superintendent.*

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

## VITAL STATISTICS

### RETIRED MINISTER DIES

Murrel Deckard, 80, of rural Franklin, died February 16 at Johnson County Memorial Hospital, Franklin, Ind., after a three-year illness.

He was born March 20, 1907, to Vernon and Daisy (Strain) Deckard in Brown County. He had been living in Johnson County for nine years, moving from Camby.

On July 27, 1929, he married Hazel Moore, who survives. Also surviving are a son, Robert Deckard of Franklin; three brothers, Earl Deckard of Columbus, Lester Deckard of Morgantown, and Cora Deckard of Houston, Ind.; a sister, Vella Fleetwood of Nashville; six grandchildren and six great-grandchildren.

Two sisters, Vernita Baxter and Bea Kennedy; two sons, Kenneth Deckard and Chester Deckard; and a daughter, Geneva Mae Deckard, preceded him in death.

Rev. Deckard taught at schools in Brown, Johnson, and Bartholomew counties for 30 years. He served as a minister at the Franklin Church from 1941-65 and at South Meridian Church from 1965-79. He retired in 1979.

He was a member of the Franklin Church of the Nazarene.

The funeral service was held at the Franklin Church of the Nazarene. Revs. John Hay and Keith Robinson officiated. Burial was at Bethel Cemetery, Bartholomew County.

### DEATHS

FRANCES BIMBERG, 62, Jan. 20, Vancouver, Wash. Survivors: daughter Mary Knapp; four grandchildren; two sisters; two brothers.

CHLOE CHATTERTON, 101, Feb. 29, Pittsburg, Calif. Survivors: daughters Vida Lewis and Floris Lathorp; 7 grandchildren; 13 great-grandchildren; 3 great-great-grandchildren.

THOMAS JOHN DAY, 3, Feb. 18, Rantoul, Ill. Survivors: his parents John and Vickie Praither Day; brother Jacob

Charles; paternal and maternal grandparents.

HANK (HENRY) T. FIMREITE, 51, Jan. 12, Waterloo, Iowa. Survivors: wife Audrey; daughters Lori, Leah, Amy, Andrea; son Aaron; his mother; two brothers; one sister.

REV. CLYDE H. HARLEY, 75, Jan. 31, Findlay, Ohio. Survivors: wife Ruth (Henning); son Daniel C.; two grandsons. Ministry: Pennsylvania and Ohio; evangelism.

EDNA MARIE TATE MORRIS, 73, Dec. 23, Bethany, Okla. Survivors: husband Dr. Robert; daughters Jeanene Stevens, Rose Marie Boyer, Barbara Vineyard, Carol Newman; three grandchildren; one sister.

MRS. L. EUNICE (LANPHER) SCHLOSSER, 77, Jan. 15, Mount Vernon, Ohio. Survivors: daughters Jane Young, Lois Marquart, Esther Martin; six grandchildren; one great-grandchild.

CLAUDE ROGER TAYLOR, 93, Mar. 2, McPherson, Kans. Survivors: wife Jewel; sons Finley and Al; daughters Lillian, Alethea, Helen, Jodi; 17 grandchildren; 27 great-grandchildren; 1 great-great-grandchild.

MRS. LENORA MYRTLE VERBLE of Oak Ridge, Tenn., 86, Dec. 5, Monterey, Tenn. Survivors: brother Alfred Driver; several nieces and nephews.

### BIRTHS

to JIM AND JANE (JOHNSON) FINNEY, Salinas, Calif., a girl, Amy Jeanette, Feb. 20

to FRED AND ROSIE (STOOPS) FURSTON, Pekin, Ill., a boy, Michael Andrew, Dec. 25

to GERON AND LAURIE GRAY, Laguna Hills, Calif., a girl, Lauren Elizabeth, Jan. 31

to JEFFREY AND DIANA (TAYLOR) IRVING, Banning, Calif., a girl, Alexa Faith, Feb. 11

to JEFFREY AND JULIE (PELTON) JOHNSON, Kansas City, MO., a girl, Alyson Jenae, Jan. 12

to HAROLD AND BRENDA (KNEPPER) KAATMAN, St. Charles, Mo., a girl, Melissa RaAnn, Jan. 17

to RICHARD AND BECKY (BIBERSTINE) RUSSELL, Copperas Cove, Tex., a girl, Ruth Ann, Feb. 14

to REV. LARRY AND JOYCE (SHEPHERD) SCHMIDT, Topeka, Kans., a girl, Debra Lynn, Dec. 14

## 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; Charles H. Strickland; William M. Great-house; Jerald D. Johnson.

## SHOWERS OF BLESSING'S

**MASTER plan™**

April 24

"Why Am I Not Listening?"

May 1

"Why Am I Receiving?"

by Stephen L. Manley, speaker

# NEWS OF RELIGION

## BURGER TELLS RELIGIOUS LEADERS OBSCENITY IS NOT PROTECTED

Former U.S. Supreme Court Chief Justice Warren Burger told 300 religious leaders with the Religious Alliance Against Pornography (RAAP) gathered in Washington March 1-2 that, "Nothing could be clearer from the Court than that obscenity is not protected speech."

Representatives of major Protestant, Catholic, and Jewish groups attended the conference, which was chaired by Dr. Jerry Kirk, president of the National Coalition Against Pornography (N-CAP).

RAAP is an effort to mobilize churches and church leaders to renounce hard-core pornography, encourage the passage of child protection legislation, and participate in a national campaign to promote awareness of the harmful effects of pornography. Those attending the conference heard a wide variety of religious leaders address the need for a stepped-up war against pornography.

Clinical psychologist Dr. Victor Cline outlined the steps taken by hundreds of men he treated following their conviction for sex-related crimes. Cline said that viewing pornographic material leads to a sex-related addiction followed by departure from the values an individual has previously held. The appetite for pornography grows, and the addict finds himself desiring more and more violent and bizarre material until they finally act out some of the fantasies they have become obsessed with through their exposure to obscene material.

William Weld, assistant attorney general, outlined current activities being undertaken by the U.S. Justice Department's Obscenity Enforcement Unit. That unit is completing the training of 5,000 individuals who will enforce obscenity laws and prosecute offenders. The unit provides support for district U.S. attorneys and local law enforcement units who need expert legal advice, including supplying experienced trial attorneys. The unit is also involved in long-range planning toward the goal of dismantling the obscenity industry.

## STUDENTS' RELIGIOUS NEWSPAPER UPHELD

A United States district court, reemphasizing that students do not "shed their constitutional rights to freedom of speech at the schoolhouse gate," ordered Pennsylvania school officials in Waynesboro, Pa., to allow three students to distribute a religious newspaper in their junior high school.

Two years ago when these students passed out copies of *Issues and Answers* in the school hallways, they were suspended. The paper is a free monthly newspaper published by Student Action for Christ.

The students and their parents brought the case before the courts through The Rutherford Institute, a Virginia-based non-profit organization specializing in the defense of religious groups and individuals.

## LIVE BROADCASTS IN THE SOVIET UNION

The Far Eastern Broadcasting Company has begun transmitting live broadcasts in Russian to listeners in the central Soviet Union, and for the first time a live Christmas service was transmitted. Officials of FEBC hope the new program, called "Radio Church," will spur more correspondence with Russian Christians.

## NEW AGE MOVEMENT IN WEST GERMANY

Campus Crusade for Christ in West Germany reports that West German young people are turning "in droves" to the New Age Movement. Poor career prospects and increasing skepticism toward reason and science are basic causes for the revival of interest in astrology, parapsychology, and the occult. Campus Crusade leader Rainer Harnisch also blames the lack of powerful teaching about Jesus Christ by the churches.



## BOARD OF PENSIONS AND BENEFITS USA

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

Phone: (816)333-7000

DEAN WESSELS, administrator

Dear Church Member:

Recently, a widow of a Nazarene pastor wrote to the Pensions office and included the following statement:

*"I have so much to thank you for. My heart is overflowing with appreciation for the many blessings coming to me from my beloved church through our Board of Pensions. I received the extra (14th) check. It was much appreciated and took care of a real need."*

**YOUR SUPPORT OF THE  
PENSIONS AND BENEFITS FUND  
MADE THIS LETTER POSSIBLE!**

The letter was sent to the Pensions office, but in reality it should have been sent to you and to your local Nazarene church. Without your continued strong support in full payment of the local church's Pensions and Benefits Fund, these much-needed resources would not continue to be available for the retired ministers and their surviving spouses.

Your strong support has enabled the Board of Pensions and Benefits USA for the past several years to issue additional "13th and 14th month" bonus checks to the recipients of benefits under the "Basic" Pension Program. As you can imagine, this additional support has meant much to them.

It is our prayer that the Board of Pensions and Benefits USA can continue to count on your encouraging support in full payment of the Pensions and Benefits Fund so that together we can "Honor the Trust" of those who have given their lives for the establishment of the church that we enjoy today.

Yours in His service,

*Dean Wessels*

Dean Wessels, Administrator  
Board of Pensions and Benefits USA



**D. I. VANDERPOOL  
DEAD AT AGE 96**

General Superintendent Emeritus D. I. (Daniel Isom) Vanderpool, 96, died March 21 in Chandler, Ariz. Funeral services were held March 25 at the Phoenix Biltmore Church. Ron Lush, pastor of the Biltmore Church, directed the service. Jerald D. Johnson represented the Board of General Superintendents. Burial was in the Greenwood Memorial Park in Phoenix.

The late general superintendent is survived by a daughter, Ramona McLean; and three sons (all elders in the Church of the Nazarene): Wilford, Crawford (who served the South Dakota and Arizona districts as superintendent before retiring in 1985), and Ramon; 11 grandchildren and 23 great-grandchildren.

His first wife, Edith, died in 1928 while the couple pastored at Denver First. He later married Emmalyn Whittington. She died in 1977.

Vanderpool was elected to the Board of General Superintendents at the District Superintendents' Conference in January 1949. Prior to this, he had served as superintendent of the Colorado District (1922-24) and of the Northwest District (1937-49). Churches he pastored included: Denver First, Pasadena Bresee Avenue, and Walla Walla, Wash. He also served a number of years as an evangelist.

Vanderpool holds the distinction of being the only person ever elected to the Nazarene district superintendency as a non-

elder. He was elected superintendent by the Colorado District Assembly in 1922 but had not yet completed his work toward ordination. Sensing the potential of the young evangelist and the love of the people on the district for him, General Superintendent H. F. Reynolds told Vanderpool that he would ordain him if the licensed minister would promise to complete his course work within six months. Vanderpool was thus ordained and elected to the district superintendency at the same assembly.

A graduate of Pasadena College, Vanderpool was converted in a Free Methodist church in 1909 and began his preaching ministry that same year. He joined the Church of the Nazarene in 1913. He retired from the active general superintendency in 1964, but he continued to serve in the area of evangelism. □

—NN

**Editor's Note:** Tributes will be printed in the June 1 issue of the *Herald*.

**INTERNATIONALIZATION  
COMMISSION  
HOLDS FINAL SESSION**

The Internationalization Commission met March 3 in Kansas City. Members were present from Korea, Africa, New Zealand, Ecuador, Belize, Canada, Scotland, and the U.S.A.

"The meeting was characterized by an unusual sense of unity among the members," said commission member Charles Gailey, Nazarene Theological Seminary professor of missions.

"There seems to be a growing understanding of internationalization within the Church of the Nazarene," said Don Owens, commission chairman and president of MidAmerica Nazarene College. "There was joy among us when we realized that this process had been envisioned by the early leaders of our church, and that through our work we were fulfilling their vision for a worldwide church."

This was the last of three meetings of the commission for the quadrennium. The final report of the body will be presented to the 22nd General Assembly in Indianapolis. □

—NN

**WATSON RETURNS TO  
NAMPA**

Ken Watson, academic dean at Northwest Nazarene College, returned to Nampa, Idaho, from Denver March 15, exactly four months after the air accident that nearly cost him his life. He will be continuing therapy in Nampa, according to NNC spokesman Gil Craker. No date has been set for his return to work.

Watson was aboard Continental flight 1713 when it crashed in a snowstorm at Denver's Stapleton Airport. He had been hospitalized in Denver since the accident. □

—NN

**RETIRED ELDER SLAIN**

H. Wayne Edwards, 58, a retired Nazarene elder on the San Antonio District, died following a knife attack by a 17-year-old boy early Thursday morning, March 17. His body was discovered around 7:30 A.M. on Beach Street in Corpus Christi, Tex., where he often went to take walks on the public beach and to study. His watch, a ring, and his car were taken.

The youth was arrested with three other teens (two 16-year-olds and a 17-year-old) the same evening of the murder after a policeman spotted the minister's car.

Citizens from the surrounding community joined with Nazarenes to honor the slain elder at funeral services at Trinity Church, March 19. Burial was in Duncan, Okla.

Edwards is survived by his wife, Virginia; one daughter, Tresa Beardsley; and two grandchildren.

Bivocational through much of his ministry, Edwards served as a public school teacher and principal for more than 30 years.

He held the B.A. from Bethany Nazarene College and the M.S. from Texas A & I University. He was ordained on the Northeast Oklahoma District in 1956. Since 1959, he had served in ministerial assignments on the San Antonio District. During most of this time, he served as associate minister at Corpus Christi Trinity.

Most recently he was serving as fill-in pastor for the Kingsville, Tex., church where he conducted

the annual church elections the evening before his death. □

—NN

**EVANGELICALS TOLD  
"GO . . . TEACH!"**



U.S. Secretary of Education William Bennett says traditional moral values should be taught in the public schools. Bennett made the remarks during his address to the annual session of the National Association of Evangelicals in Orlando, Fla., March 8.

"There is nothing in the First Amendment requiring us not to tell the truth about our history," said Bennett, a Catholic. Later in a question-and-answer session, he alluded to the well-publicized moral scandals involving TV evangelists, saying, "It doesn't help my cause to teach moral values when those who speak the loudest cannot live up to their own beliefs."

The theme for this year's convention, "Go . . . Teach!" was centered around the Great Commission of Christ. Other special speakers included: Jerry Falwell, John Haggai, Elisabeth Elliot, Karen Mains, Chuck Singleton, M. Wayne Benson, and John C. Maxwell.

In business sessions, Phyllis Perkins, administrator at Nazarene Bible College, was reelected to a second three-year term on the NAE Board of Administration. Also reelected to posts were: Church Growth Division Director Bill Sullivan as chairman of the Evangelism and Home Missions Association; Christian Life and Sunday School Division Director Phil Riley to the Christian Education Commission; and John Smee to the Evangelical Foreign Missions Association. General Secretary B. Edgar Johnson served as chairman of the Resolutions Committee for this session and was elected to the post of first vice president of the NAE for a two-year term. He will also chair the Bylaws Committee next year.

J. V. Morsch, superintendent of the Central Florida District, played a major role in helping to host the convention in Orlando. □

—NN

# 1988 VBS PUBLICITY SUPPLIES

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Will add interest to your closing program. Inside two pages are blank for use as a church bulletin. Theme song included on back page. Full-color art on front. High grade mimeo stock; shipped flat (8 1/2" x 11"). Packaged in 100s. **PAV-9888 1 PKG., \$5.95**



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Priced for mass distribution to homes or to be inserted in mailings and bulletins. Size, 5 1/2" x 7 1/2". Packaged in 100s. **PAV-2088 1 PKG., \$4.95**

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An attention-grabbing red, white, and blue silk-screened banner that you can localize with dates and time. Printed with weatherproof inks on nontearable plasticized materials. Size 3' x 5'. Grommets in all four corners. **PAV-381 \$11.95**

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These "VBS IS GREAT" hot iron transfers will make any T-shirt become a traveling advertisement for your school. Brilliant wash- and heat-resistant color and artwork give these transfers added appeal. Suitable for adult leaders and kids alike. **PAV-150 \$1.50**

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