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JUNE 1997

Herald of Holiness

CHURCH OF THE NAZARENE

COME SHARE THE DREAM

"Holiness . . . the Message of Hope"

JUN 97

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The Family Church of the Nazarene was launched on Easter Sunday, April 19, with Rev. Jim Dorsey as founding pastor. The new church had 178 for its first public worship service. On its fourth anniversary of ministry, the church met in the new junior high school gymnasium in Rancho Santa Margarita. There were 473 present for the worship service. The church's total enrollment has now climbed to over 2,000.



Rev. Jim Dorsey with wife, Rhonda, and two daughters
—Rachel (14) and Lydia (10).



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The Church Reflects on the Past, the Present, and Its Possibilities

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THEY SHARED A DREAM

In spite of the chaos of a century in which "farmers became theologians, offbeat village youth became bishops, and odd girls became prophets," the Church of the Nazarene emerged with a God-sent dream of a "believers" church that preached and lived scriptural holiness.

STAN INGERSOL

20 The Way We Are . . .

WHAT HAVE YOU DONE WITH OUR DREAM?

What if those intrepid dreamers who put the Church of the Nazarene together at Pilot Point returned to ask you what today's Nazarenes have done with their dream? What would you say?

NEIL B. WISEMAN

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COME SHARE THE DREAM

If you long to be part of something bigger than yourself, come share our dream. Help us make it happen.

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SIS/Rafal Olbinski

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Friends
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What He Started
God Is in Control
God Still Moves
God Will Make a Way
God's Not Dead
Great Is the Lord
He Will Carry You
HERE IS MY HEART
Hidden Treasure
Higher Ground
HIS LOVE IS STRONG
His Strength Is Perfect
Hosanna
Hosanna, You're
the King
I AM SOMEBODY
I BELIEVE
I BELIEVE IN JESUS
I Build My Life on You
I Give All to You
I Humble Myself Before You
I Love You, Lord
I Love You, O My Lord

I PLEDGE ALLEGIANCE TO THE LAMB
I WAITED PATIENTLY
I Want to Be a History Maker
I Will Call upon the Lord
I Will Lift High
I Will Stand
I'M NOT ASHAMED
I'm Yours
I've Got Something to Say
If God Is for Us
In the Presence
JESUS IS A RIVER OF LOVE
Jesus Is Lord of the Way I Feel
Jesus Is the Rock
JESUS, YOU ALONE ARE WORTHY
Joy!
King Jesus Is All
Lean on Me
Leaning on the Everlasting Arms
Let Me Love You
Let Me See
Let My Life Be the Praise
Lifting Up My Voice
Lord, Be Glorified
LORD, I LIFT YOUR NAME ON HIGH
May Your Presence Purify
My Heart
My Turn Now
No Fear
NOT ASHAMED
NOTHING BUT THE BLOOD
O Lord, My Rock
O THE BLOOD OF JESUS
Only You
Open Our Eyes
PASS IT ON
Pharaoh, Pharaoh

Praise Him, Praise Him
SEEK FIRST
Seek Ye First
SHINE
Shine, Jesus, Shine
Shine Out the Light
Shoes
Sing, Shout, Clap
Sing unto the Lord
Spring Up, O Well
Stand Up and Shout
Step by Step
STUFF OF HEAVEN
The Kingdom of Our God
Has Come
THERE IS POWER IN THE BLOOD
Thy Word
TRUST IN THE LORD
Victory Chant
We Are Standing
We Are the Light
What a Mighty God We Serve
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WILLING HEART
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Mrs. Duncan

MICHAEL R. ESTEP



Michael R. Estep is director of the Communications Division, Church of the Nazarene.

WONDER WHAT MRS. DUNCAN would think? A very good question.

It is not often one person can epitomize all that is good and holy in a single moment to impact a decision in the Church of the Nazarene. But in a little northern West Virginia town, a small but energetic group of Nazarenes gathers each week in various worship services and meetings of the church. Mrs. Duncan is always there right in the middle of the action.

Chances are, if you attended a service, you would witness her tears as she prays and testifies at every opportunity given by the pastor. Her tears are often tears of rejoicing. But many times they are tears of burden for the lost members of her family and church.

She and her husband have been pillars of the church. The children of the church families think of her like a second grandma. She actively pursues

them, prays for them, and encourages them even when life takes them far away from their home church.

One such family ended up with four children being in ministry for the Church of the Nazarene. Each one of them has been influenced by Mrs. Duncan. The three sons, each one living in different communities across middle America, pastor growing churches. They are blessed, because for years Mrs. Duncan prayed for them, encouraged them, and prodded them to be all God wanted them to be.

The daughter ended up serving the church for 12 years, handling diverse responsibilities at the International Center. In every one of her assignments, she has had the privilege of creating and working on numerous teams to develop programs that have been used in Nazarene churches around the world.

**She and her
husband have
been pillars
of the church.**

As the programs are developed and discussed, one person comes to mind, and the final question to be answered is: "What would Mrs. Duncan think of this?" You see, Mrs. Irene Duncan has impacted multiple programs of the church simply because she represents

all that is good and holy in the Church of the Nazarene. She has so modeled holiness that the children of one family serving the church in three pastoral assignments and one program manager's role measure their success by "What would Mrs. Duncan think?" And Mrs. Duncan has no idea that she is even thought of. For, you see, she is just being Mrs. Duncan.

Irene Duncan is a sign. A sign of all that is good in our great heritage as a church.

HH

I Have the Nazarene Enthusiasm

WESLEY D. TRACY



I LOVE THE CHURCH OF THE NAZARENE. When I was three weeks old, my parents took me to a Nazarene church. Almost every Sunday since, I have been in a Church of the Nazarene somewhere in the world.

As a leather-lunged kid, I often belted out, "I've got the Nazarene enthusiasm down in my heart." I still do.

But if you sing that chorus today, you may be rebuked for being "ecclesiastically incorrect." (Frankly, it's no worse than some of the choruses I've been forced to sing 12 times in a row lately.)

Celebrating a denomination today is to yell "sic 'em" to a whole pack of ecclesiastical hounds. Near the front of the pack are the grassroots rebellion, the independent church craze, and the parachurch trend.

Grassroots Rebellion. Today almost all national and international institutions, corporations, and organizations are treated like guilty conspirators. Watch the television news tonight and you will see attacks on a whole string of institutions—the banking system, relief agencies, the schools, big business, the military, etc.

Christians of almost every sort have imbibed the spirit of the age. Their denominations have become one more multinational institution that they "love to hate" and hate to fund.

By the '70s, most mainline denominations found that they could no longer maintain significant programs to resource their local churches because the grassroots rebellion had eroded funding. By

the '80s, most Evangelical denominations found themselves facing that same reality.

For some 25 years, local churches in mainline denominations have been more or less on their own for resourcing. Three groups stepped up to provide the services (and collect the fees)—aggressive seminaries, mega churches, and parachurch organizations. Now no one can tell one denomination from another. Denominational distinctives have dimmed in the glow of one-size-fits-all resourcing.

The Evangelical denominations are hustling down the very same path toward generic, colorless Evangelicalism. Could it happen to the Nazarenes?

Independent Church Fever. One of the hounds that the populist grassroots rebellion has loosed is the independent church alternative. "Let's not allow some mission board, district or general assembly, or general superintendent to tell us what to do. Let's go independent and do our own thing."

The independent church suffers from several vulnerabilities. One is the lack of enforced discipline. A young pastor left the Nazarenes (too liberal to suit him) and started a flourishing independent church. I asked a mutual acquaintance how he was doing. "Excellent," came the reply. "He's running 800 in attendance, taking in a lot of money. And he and two other guys *own* the church!"

I talked to a pastor of a New England independent church. The financial pact is that he gets to keep half of whatever money comes in. "In good conscience," he said, "when my share gets to be more than half a million a year, I may have to rethink the deal." Hmm?

That is not to say that all independent churches are victims of such abuse, but neither of those abuses could have happened in a denomination like the Church of the Nazarene.

And how many independent churches do you know of that support missionaries in 116 countries?

Parachurch Movement. "The Nazarene Enthusiasm" is likely to provoke considerable yelping from a pack of parachurch organizations (PCOs). There are thousands of them: Campus Crusade for Christ, Promise Keepers, Youth for Christ, the Gideons, Jews for Jesus, the Navigators, etc., etc.

Many parachurch groups are good. Some have probably been raised up by God. Parachurch organizations can move more quickly to meet a need than a lumbering denomination. They can spot a market niche and move into it while the denomination is still trying to appoint a commission to study it.

But there are some things that even the best parachurch outfits can't do. They cannot, for one thing, teach denominational doctrinal distinctives. Some of the best PCOs like Campus Crusade, Youth for Christ, Inter-Varsity, and Navigators, for example, are Neo-

Like the memory of a guilty romance, the heritage hovers in the wings while marketplace theology romps on stage.

Calvinistic, springing from the theological fountains of Wheaton, Illinois, *Christianity Today*, and Carl F. H. Henry & Co. That is not bad or even negative. But it does mean that you cannot expect those groups to provide in their literature, programs, seminars, or language any support whatsoever for the Nazarene doctrinal distinctives. Those four PCOs, being what they are, cannot even admit the possibility of entire

sanctification as a second definite work of grace in which inner sin is cleansed. How wrongheaded to turn over all the resourcing of the local church to PCOs, no matter how fancy their videotapes.

Where do PCOs get all that money? Think about it. They extract billions of dollars from members of those denominations who thought they could not resource their local churches. One way to look at this is to say that PCOs exist by plundering the local churches.

They could not make it without elbowing their way onto the local church schedules to speak, take an offering, and—most important of all—come away with a list of names and addresses that can be plied for future sales and donations. If a church member gives a large gift—say \$1,000 or more—he or she will soon become the target of PCO professional fund-raisers.

Isn't plundering a strong word? Well, yes. Indeed, some PCOs *give* to a congregation more than they *take*, but they

all *take*. Every pastor knows that the PCOs work overtime at selling his members books, Bibles, music, magazines, tapes, seminars, and a dozen kinds of "pray and give" memberships.

Right now financial realities are shoving the Church of the Nazarene toward cutting back its support of international ministries (including missions) and district programs. Though we already require our colleges and universities to raise 95 percent of their own funds, we are now cutting church support to some 2.8 percent. Do we want church colleges? Or merely church-related colleges?

Given the stark realities, I cannot disagree with the general direction of these economizing moves. But I can't help but wonder how that financial picture would change if we could channel just half of the funds that Nazarenes give to a thousand different PCOs into our own local, district, educational, and general ministries.

But it is not just the money—it's the

theology. PCOs are forced to market their goods and services across denominational lines. Thus, they have created a theology of the marketplace. They must reduce Christian doctrines to the lowest common denominators. They have to sell the few things that almost all Christians believe. Doctrinal clarity or specificity is bad for sales.

So the PCOs have created a pragmatic theology of the marketplace. If it won't sell to Lutherans, Methodists, Baptists, and Nazarenes alike, it is dead. The marketplace ecumenism of the PCOs shows that many denominational differences should be minimized in favor of what we have in common in Christ. But it has produced a limp, generic gospel created by market mavens often selling "cheap grace."

The Church of the Nazarene has been around for nearly a century now. I feel like celebrating this denomination.

Anyone want to join in on "I Have the Nazarene Enthusiasm"? H

What Can Planned Giving Services Do for You?

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 - ◆ Planned Giving Services is staffed by trained specialists in estate planning, tax and trust accounting, and property management.

The Church of the Nazarene is not engaged in rendering legal or tax service. For advice and assistance in specific cases, the service of an attorney or other professional advisor should be obtained.

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WORLD MISSION LITERATURE

Dear Friend,

Perhaps you've never considered yourself a **writer, editor, or publisher**. Today I'd like to challenge you with a way in which you may be involved without having the ability to write one word yourself.

Never before in its 100-year history has the Church of the Nazarene faced a greater challenge than today. I am referring to the escalating need worldwide for holiness materials.

Recently I tabulated all literature requests being planned for 1997-1999 by our more than 80 language groups around the world. These are projects already in process and in many cases ready to go to printing. But there are no funds. The total funding needed was about \$1.5 million. These are all urgent requests.

It occurred to me that 50,000 committed Nazarenes giving \$25 (Writers), \$100 (Editors), or \$500 (Publishers) a year to **World Mission Literature** would more than cover these needs. We are establishing a special group of folks who feel very strongly about the role the printed page plays in our global evangelistic efforts. Please ask the Lord if He would have you join us.

Yours in Christ,



Ray Hendrix
Director of World Mission Literature



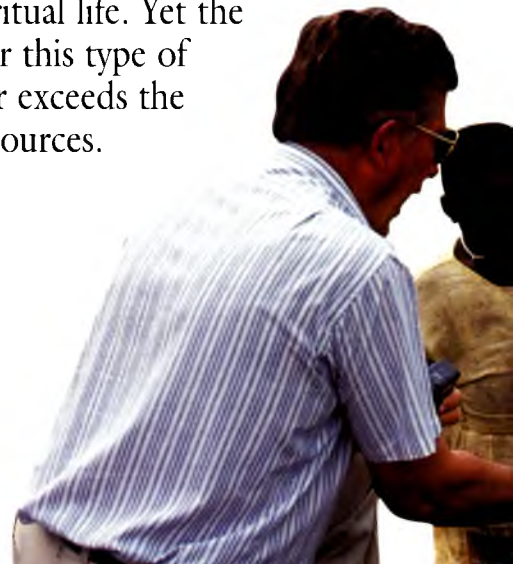
You're invited to join others who want to share God's Word with those who need it.

People around the world are coming to know Christ as Savior. As they do, they need to know what it means to follow Him. Every new believer needs the opportunity to study the Word. For this to happen, they need literature in their own language. Holiness literature in the Wesleyan tradition is essential for the Church of the Nazarene. Through such books, the church trains and develops its pastors, lay leaders, and missionaries.

Literature needs include:

- materials for Bible studies
- books on theology and doctrine
- Sunday School materials for all ages
- texts for Bible schools, colleges, and seminaries
- tracts for evangelism

Daily, requests for holiness books come to the Church of the Nazarene. It is imperative the church produce more literature about the deeper spiritual life. Yet the demand for this type of material far exceeds the current resources.





How can you help?

First, pray. Ask God to help the church find qualified writers and translators. Second, you can support **World Mission Literature** in the following ways.

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3.- Books in Mission.

Your gift of used, English books in good condition can help educate ministerial and lay students in world mission areas. This literature is sent to Nazarene Bible schools and colleges overseas. A cash gift to this program would greatly assist in shipping these books.

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*Yes!
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TREASURES and PROMISES

A heart-level message from an honored leader as he retires

by Jerald D. Johnson, retiring general superintendent, Church of the Nazarene



The Church of the Nazarene is the church I love. And why wouldn't I? It has been my home for 69 years. My father was a Nazarene pastor and my mother a strong supporter of his ministry. I was even born in a Nazarene parsonage.

This church has enriched my life with many, many friends the world over. The fellowship simply could not be greater than I have been privileged to experience.

The church gave me the very best of educational opportunities. I met my wife on a Nazarene college campus. Likewise, Nazarene church colleges have provided all of my children with an education.

Opportunities for service have been made available to me by the church throughout my entire life. Nazarenes have given me financial support so that the fulfillment of my ministerial calling has been possible. There have been honors bestowed upon me by my church that are far beyond what my imagination might have perceived.

Some Things I Treasure

I suppose our denomination has some warts, but far be it from me to point them out. If I were to do so, I would probably have to begin with myself, for I am part of it. It would be easier to get me to oppose mother and apple pie

than get me to speak negatively of my church. There certainly are many positive things I can say.

1. Preaching and Missions

For example, I have become convinced that some of the greatest pulpiteers of this day are Nazarene preachers. Also, I never cease to be amazed at the commitment our people have made to our missionary enterprise. There are more and more volunteering time on mission fields, as well as a great number who continue to be involved in Work and Witness projects.

2. Strong Educational System

Then there are our colleges, universities, and seminaries. When I walk onto a Nazarene campus, I walk tall. Our presidents, along with their administrative teams and faculty members, are tremendous models in churchmanship. As to the students themselves, so many of them are really choice young people.

3. A Committed Leadership and Publishing Team

Our leaders at International Headquarters are faithfully giving us spiritual direction along with practical helps so that our church is often at the head of the pack as far as

IT WOULD BE EASIER TO GET ME
TO OPPOSE MOTHER AND APPLE PIE
THAN TO SPEAK NEGATIVELY
ABOUT MY CHURCH.

Bride and groom, 1948: Alice Eva (Schmidt) and Jerald D. Johnson



innovative programs are concerned. The Nazarene Publishing House rounds out the total Kansas City team. There are simply not enough adjectives to describe the faithful and dedicated service of all those who keep NPH humming. The services and dollars that are returned to the church are significant. Our people, for the most part, resist submitting to the enticements of parachurch publishers who set out to compete against NPH even with our own churches. Our people love NPH and will continue to give it strong support.

4. Laypersons Who Love the Church

Last, but certainly not least, are the laypeople of our great denomination. They provide the foundation for all of the above. They are the glue that cements the fellow-

ship together. How grateful we are for the corps of 10 percent-and-more tithers among our church members, not to mention their prayers and faithful attendance.

I take great joy in walking into my own church as occasion allows it. The people are just great, and I love to hear my pastor preach. The music is unsurpassed. Especially am I pleased with the planned Sunday evening services, where the church is more likely than not to be full.

Recently I was having lunch with a gentleman friend from our congregation. A waitress overheard our conversation referring to the church. She and her husband were new in town and had been looking for a church. Two older men gave a young lady a pitch such as I'm sure she had never heard before for her and her husband to try First Church of the Nazarene. It was very easy for both of us to tell her how good our pastor and staff are and how wonderful the people in our church are.

I recall being in a strange town on a Saturday afternoon. My wife and I drove by the local Church of the Nazarene. Two men were in the parking lot, and we decided to visit with them. They had just returned from making some visits for their church. I didn't tell them who I was and—rather impishly, I'm afraid—began to inquire about their church. I asked them if I would enjoy attending there and if so, why. We were given a hard sell such as one could hardly believe. I obviously enjoyed the conversation very much. The fun I was having suddenly ceased when one of these men looked at me and said, "Hey, haven't I seen you somewhere before?" I was forced to confess my identity. But how satisfying and heartwarming to hear laypeople speak of their church in such glowing terms.

Dr. Jerald and Alice Johnson, 1997



JERALD D. JOHNSON

Mileposts in a Life of Service

Birth: August 16, 1927, Curtis, Nebraska

High school graduation: 1944, Sidney, Nebraska

Conversion experience: York, Nebraska, at age 12

Sanctification experience: 1948, at age 21, Nampa, Idaho

Marriage to Alice Eva Schmidt: August 24, 1948, First Church of the Nazarene, Calgary, Alberta (Dr. Edward Lawlor officiating)

College and university degrees:

1949 A.B., Northwest Nazarene College, Nampa, Idaho

1974 D.D., Northwest Nazarene College, Nampa, Idaho

Pastorates:

Spokane, Washington, First (associate), 1949-51

Coeur d'Alene, Idaho, 1951-56

Eugene, Oregon, First, 1956-58

San Jose, California, Cambrian Park, 1969-70

Nampa, Idaho, College, 1970-73

Missionary assignment:

1958-69 Superintendent, Middle European District.

Headquartered in Germany but also served in Denmark and the Netherlands

Other vocational posts:

1973-80 Executive director, World Mission Division

Election to the general superintendency: June 27, 1980

Retirement: close of General Assembly, 1997

Promises to Keep

Having reflected on so many positives, I will endeavor now to look to the future and express my dreams and hopes for the denomination. We have the promises of God—and we have promises to keep.

1. Holiness Doctrine and Experience

At the top of this list is my hope that the church will continue to maintain in a strong manner its theological position as a mainstream Wesleyan denomination. Holiness has been "our watchword and song." I trust it will ever be so. As the church is faithful in this regard, other basics will, I'm sure, fall into place.

2. Evangelism

It was John Wesley who inspired all of us in this tradition with his now famous statement, "The world is my parish." Our church's follow-up contribution to this concept has been the adoption of a plan we simply call "internationalization." The processes for carrying out this plan have reflected our determination not to become internal in our perspective, but rather always to be looking

continued on page 12

*My optimism for the church is grounded in our
Wesleyan-Holiness heritage*

Nazarenes Live in Privileged Times

by Donald D. Owens, *retiring general superintendent, Church of the Nazarene*



This is doubtless my final message to the church as an active general superintendent. It has been a wonderful and fulfilling experience to serve the Church of the Nazarene in this capacity for the past 8 years. I have enjoyed and appreciated all of the roles our Lord and the church have appointed to me in these 48 years.

I take this opportunity to affirm that we Nazarenes live in “privileged times” with ample justification for realistic optimism for the next century. We have never had more challenging opportunities. We have never

had so many fine and gifted persons in the church. We have never had such financial resources in the church. We have never had more knowledge and technology available to boost the church on its mission.

At the same time, we have never had more reasons for haste in completing the work God has set before us as a holiness movement. My optimism for the church is grounded in our Wesleyan-Holiness heritage and the expectations growing out of our obedience to God. We actually know *who* we are, *whose* we are, and *what* we are about. Nothing should be allowed to distort or make our identity fuzzy. There should be no wringing of hands in this regard, no “beginning of a search for our identity.” Let me tell you why.

First, we have a clear statement of mission. “The mission of the Church of the Nazarene is to respond to the Great Commission of Christ to ‘go and make dis-

FORTUNATELY, THE CHURCH HAS
BEEN BOTH WILLING AND ABLE
TO CHANGE OVER THE YEARS.



Don and Adeline (Preuss) Owens in 1952, one year after their marriage.

ciples of all nations.” Acts 1:8 describes the parameters of our assignment—it is everywhere, all the time, with all that we have. Declaring that North America is a mission field does not mean that our task “across the salt water” is completed. It is simply a recognition that the mission field is all around us. Under God, our successes on the mission fields dramatize our lack of success in recent years in reaching the “pagan pool,” the

masses reaching the shores of the North American continent. We must continue to be a Great Commission movement, global in nature.

Second, our key objective is clearly in focus. "The key objective of the Church of the Nazarene is to ad-

DONALD D. OWENS

Mileposts in a Life of Service

Birth: September 12, 1926, Marionville, Missouri

High school graduation: 1946, Stockton, California (GED exam)

Conversion experience: August 1944, Joplin, Missouri

Sanctification experience: December 1946, Joplin, Missouri

Marriage to Adeline Lois Preuss of Wichita, Kansas: May 30, 1951, Bethany, Oklahoma

College and university degrees:

1952 B.A., Southern Nazarene University, Bethany, Oklahoma

1965 Th.B., Southern Nazarene University, Bethany, Oklahoma

1966 M.A., Southern Nazarene University, Bethany, Oklahoma

1968 M.A., University of Oklahoma, Norman, Oklahoma

1975 Ph.D., University of Oklahoma, Norman, Oklahoma

Pastorates:

Fairbury, Nebraska, 1952-54
Bethany, Oklahoma, Lake Overholser, 1968-69

Missionary assignments:

1954-66 Korea
1971-72 Korea (specialized assignment)
1981-84 Asia-Pacific regional director and Asia-Pacific Nazarene Theological Seminary president

Other vocational posts:

1966-74 Teacher, Southern Nazarene University, Bethany, Oklahoma
1974-81 Teacher, Nazarene Theological Seminary, Kansas City

1985-89 President, MidAmerica Nazarene University, Olathe, Kansas

Election to the general superintendency: June 28, 1989

Retirement: close of General Assembly, 1997



Donald D. Owens, junior class president, Bethany-Peniel College, 1949.

**WHATEVER FORM THE CHURCH
OF THE NAZARENE TAKES IN
THE 21ST CENTURY, I PRAY THAT
WE WILL BE ENRICHED BY
CULTURAL DIVERSITY, UNITED
IN ESSENTIALS, AND FEARLESS
ENOUGH TO TRUST CHRIST.**

vance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures." We are firmly established and grounded in the belief that God has raised us up for this purpose. With one foot solidly in Wesleyanism and the other grounded in the Holiness Movement, we affirm that preventive grace is operative, that Christian holiness is equated with pure love to God and man, realized in the soul by the baptism with the Holy Spirit, energizing, granting spiritual gifts, and enabling a Christlike walk. Our assignment, "should we choose to accept it," is to reaffirm for succeeding generations the Wesleyan-Holiness teaching as our finest legacy.

Third, our critical objectives may be stated as follows: The critical objectives of the Church of the Nazarene are "holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament church, together with the preaching of the gospel to every creature" (*Manual*, 1993-97, par. 25).

Fortunately, the church has been both willing and able to change over the years. However, we have agreed that some things are not up for grabs! The Articles of Faith, for example. Most changes have been structural as the church has addressed matters of growth and development of ministries. Should God grant it, we do not know what shape or form the Church of the Nazarene will have after the coming quadrennia. Whatever form it takes, I would hope that the church will be enriched by cultural diversity, united in essentials, gracious in celebrating our oneness in Christ and mission, and fearless enough to trust the global church to the Lordship of Christ.

HH



continued from page 9

for places the world over where the seeds of the gospel may be sown. We sincerely endeavor to look at others—those close by as well as those far away—without prejudice either to race or economic standing. We have matured to the point where we do not compare dollars with pesos, yen, marks, or whatever. We simply try to win them all to Jesus and then invite them to be full-fledged brothers and sisters in our church family.

God has uniquely blessed this perspective, and we must not change it. North American Nazarenes, for example, must never look upon others as inferior because more money comes from the U.S. and Canada than anywhere else. Many world Christians give as did the widow with her mite. It is the depth of commitment, whatever the currency, that matters in God's eyes.

3. Commitment and Stewardship

Our emphasis on a theology that speaks of total surrender to God will also keep our giving high in every country, regardless of the economic base. We will continue to support both home and world missions as well as our educational institutions. We know that if we don't do the latter, there are those standing by in the non-Nazarene world who would consider buying their way into trustee board memberships and subsequently influence our institutions to an emphasis on secular interests rather than spiritual ones. We dare not ever succumb to such a high risk. Continued financial support through educational budgets should avoid such a possibility.

4. A Blindness to Ethnicity

I want to underscore my hope that we as a church will allow ethnics in the U.S. and Canada to emerge as leaders in the church. We must never surrender to thinking that only if they speak English fluently are they capable of leadership. The great blend of people called Nazarenes—whether they are from Asia, South and Central America, Africa, Europe, or the North American continent—make up a unique mosaic of various cultures and customs but are bound together with a common purpose expressed in the prayer Jesus taught us: "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10).

I fully subscribe to the *Manual* statement that directs general superintendents when to retire; it is time for me to step aside. Others—along with our great present Board of General Superintendents who are not retiring—will be just as committed as I have been to those ideals for the future. To say there isn't some nostalgia that I won't have this marvelous fellowship with colleagues I have been privileged to have these last 17 years would be erroneous. But I'm also aware of physical limitations as one gets older, and it's time to make room for younger ones to come on board. Looking at the year 2000 and beyond, however, from their perspective, I find myself wanting to say for my church what John Naisbitt said in a final statement of his significant work *Megatrends*: "What a fantastic time to be alive."

HH

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The Way We Were . . .

They Shared a Dream



The Nazarene movement was launched by a powerful, God-sent dream.

by Stan Ingersol, archivist, Church of the Nazarene

H

ow did the Church of the Nazarene happen? Did it just pop into existence in the fervid hotbed of religious chaos that characterized the 19th century? That feculent soil produced ecclesiastical eccentricities like Mormonism, Christian Science, and the Jehovah's Witnesses.

False prophets prospered even as they slaughtered one another. Zany new religions flourished like wisteria on the sunny side of the barn. "Farmers became theologians, offbeat village youth became bishops, odd girls became prophets."¹ Flamboyant spellbinders calling themselves evangelists mesmerized the simple with threats and promises that they bellowed God himself had endorsed.

The Wesleyan-Holiness Movement floundered at the edge of a sectarian snake pit by the late 19th century. Even the Holiness folk found themselves divided by race, religion, and national boundaries, things that really had nothing to do with the movement's essential character or message.

Out of this doubtful setting rose the Church of the Nazarene, founded on orthodox Christianity and lofted by a God-sent dream.

Holiness Movement at a Crossroads

Early in the 19th century, Sarah Lankford combined the women's prayer groups of two Methodist churches in New York City to create the Tuesday Meeting for the Promotion of Holiness. That action, coupled with the publication of Boston pastor Timothy Merritt's *Guide to Christian Perfection*, marked the Holiness Movement's advent.

The remarkable career of Phoebe Palmer, Lankford's sister, followed. Leader of the Tuesday Meeting, transatlantic revivalist, cofounder of a mission in New York City's slums, author of several books, and editor of *The Guide to Holiness* (Merritt's old paper)—Mrs. Palmer stoked the fires of 19th-century Evangelical piety.

John Inskip, J. A. Wood, and other Methodist clergy initiated a new phase of the movement after the Civil War. The National Camp Meeting Association for the Promotion of Holiness fostered specialized meetings throughout the United States. But Inskip was dead by 1890, while Wood had retired to California and preached occasionally from Phineas Bresee's pulpit.

A democratic spirit pervaded the Holiness Movement. Bishops could control Methodist clergy but not the laity who led many local, county, and state Holiness associations. Some were headed by women excluded from leadership in other arenas. Independent-minded evangelists defied the Methodist *Discipline*

and used a local preacher's license as authority to conduct revivals, even competing with local pastors.

By century's end, the Wesleyan-Holiness Movement included sectarian "come-outers," "put-outers" dismissed from their churches, and Methodist loyalists. The fragmenting Holiness revival posed daunting questions: *would* anyone—*could* anyone—gather the pieces?

The Nazarene Synthesis

The Pentecostal Church of the Nazarene originated in this milieu as a *believers' church in the Wesleyan tradition*.

THE FRAGMENTING HOLINESS REVIVAL POSED DAUNTING QUESTIONS: *WOULD ANYONE— COULD ANYONE—GATHER THE PIECES?*

The uniting General Assembly, Pilot Point, Texas, 1908. Representatives of seven holiness groups decide to share their dreams by forming the Church of the Nazarene. This photograph may have been taken by C. B. Jernigan, who was a photographer. This photo was donated to the archives by Paul Jay, son of evangelist W. P. Jay.

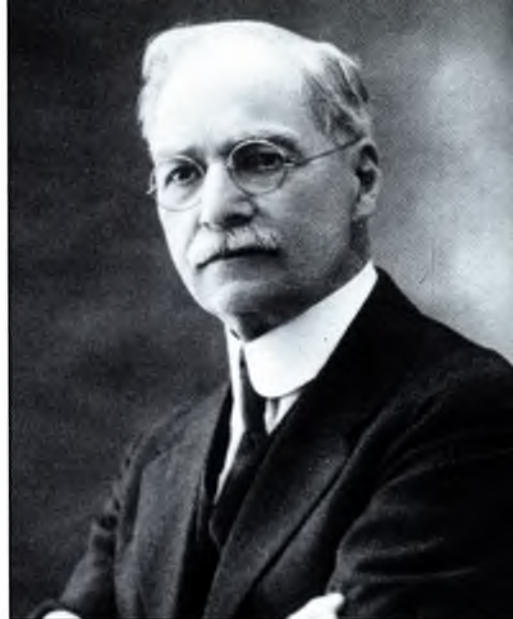
Nazarene Archives





Phineas F. Bresee (*l.*), elder statesman: Cofounder with J. P. Widney of the church in the West. First general superintendent elected. His personality was dominant until his death in 1915. His desire for a more democratic church than Methodism influenced Nazarene structure.

Hiram F. Reynolds (*r.*), missionary heart: Though seriously ill, he traveled to the First General Assembly for one purpose: "To vote for union." More than any other early leader, he stamped the church with a missionary spirit.



"Believers' churches" have a distinctive way of being the church. They are voluntary fellowships of those who have experienced the regenerating power of divine grace. Their members form a covenant between God and one another and are active in Christian works. They do not allow obvious sin among the clergy and laity to slide, but practice church discipline. They give willingly to the poor and follow a simple pattern of worship. And "they center everything on the Word, prayer, and love."²

Anabaptists (Mennonites, Amish) pioneered the type during the Reformation, and many groups have adopted it since: Baptists, Quakers, Disciples of

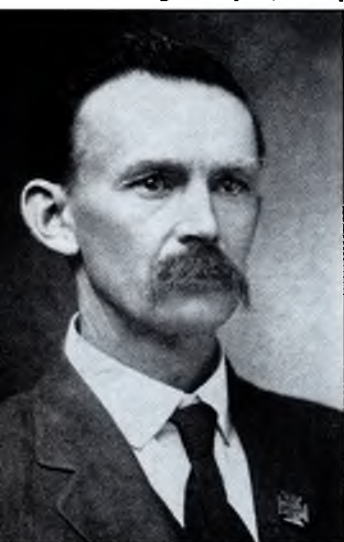
Christ, Congregationalists, Church of the Brethren—the list goes on. The parent bodies of the Church of the Nazarene shared the characteristics of believers' churches. So, too, did the united church they created.

THE EXPERIENCE OF GOD'S TRANSFORMING GRACE LAY AT THE HEART OF THE NAZARENE MOVEMENT.

To really understand the intent of the founders, we must grapple with a fact usually ignored: the majority of late 19th-century Holiness people remained in the Methodist churches and continued playing a vital role in the Holiness Movement. They supported an extensive system of Holiness camp meetings and schools, including Asbury College, Taylor University, and Asbury Theological Seminary.

What does this fact say about our founders, who

C. W. Ruth (*ctr.*), marriage broker: A National Holiness Association evangelist, Ruth made the contacts that brought representatives from five Holiness groups to the unifying Assemblies in 1907 and 1908. **John Norberry** (*r.*), optimist: When it looked as if the Holiness Church of Christ might not join, he kept shouting, "Keep on believing." Eventually his optimistic faith was rewarded.



Charles B. Jernigan (*l.*), visionary: Wanted the Holiness churches in the South to unite with a more universal body. After one union attempt failed, he looked to the Church of the Nazarene and found his home.





Nazarene distinctive: Women ministers. (Above) Rev. Mary Lee Cagle, revivalist and church planter, and Miss Trena Platt (r). Cagle's ministry laid the groundwork for the West Texas District.

stepped aside from Methodism?

It says that they wanted to put behind them the ongoing argument over the Holiness Movement's methods and theology that raged at the time. They were willing to start over again from nothing in order to remain focused on their primary mission.

It tells us that they wanted sacramental integrity. They rejected Methodism's growing acceptance of the church as a mixed multitude of Christians and "almost Christians." But they equally rejected the notion that independent Holiness missions and prayer circles would suffice. Why did C. B. Jernigan organize the scattered Holiness bands in Texas into churches? Because their people needed "a place where the sacraments could be administered." In the independent bands "there was no baptism, no sacraments for her people, and they were called come-outers by the church people."

It was not enough, however, to have a believers' church. The Nazarene founders wanted a believers' church that was rooted firmly in the *Wesleyan tradition*, oriented theologically toward landmark doctrines of original sin, justification and sanctification wrought by grace through faith, and the clear witness of the Spirit to the distinct works of divine grace in our lives.

They were not the first. Francis Asbury, founder of American Methodism, had shared the same dream. In 1784 Methodism had an exceedingly small share of the American religious public, but by 1850 it was the largest denomination in America, its



Nazarene distinctive: Education. A. M. Hills founded three colleges, including Olivet Nazarene University and the parent institution of Southern Nazarene University. Hills was a graduate of Oberlin College and Yale.



Nazarene distinctive: Care of the poor. The Berachah Industrial Home of Erring Girls, Arlington, Texas, dedicated May 14, 1903. Founded by J. T. Upchurch.

growth driven by great engines of revivalism and dedicated circuit riding preachers. It also was a victim of its own success. It excelled at reaching the unconverted but drew them in faster than it could catechize them into the Wesleyan ethos, and its identity slowly changed.

"What was your *experience* this week?" Generations of Methodist class leaders posed the question weekly to those under their care until the class meeting and its leaders were deemed unimportant and disappeared. But the question was consequential; it was a crystal-clear expression of essential Methodism. The leader was not inquiring about generalized experience but about a person's present experience of a trustworthy God.

The Nazarene prayer meeting, testimony service, and altar service were among the ways that the concern for personal, vital piety would be communicated to a new generation. The experience of God's transforming grace lay at the heart of the Nazarene movement.

Unity in Holiness

The vision for bringing these impulses together was centered in a union movement with many leaders: Bresee, Jernigan, J. B. Chapman, H. F. Reynolds, E. E. Angell, and, preeminently, C. W. Ruth, whose revivals for the National Holiness Association took him

Nazarene distinctive: Missions. Rev. John Dias, missionary to Cape Verde 1901-38. Originally sent by the Association of Pentecostal Churches of America. Became one of the early Nazarene missionaries.



to every corner of America.

Their unflagging efforts united five separate Holiness denominations and substantial portions of two other groups in a series of steps that culminated in the uniting General Assemblies in Chicago (1907) and Pilot Point, Texas (1908). In 1915 two other denominations united, including one in Scotland. Divisive forces of regionalism and nationalism were conquered by grace.

What distinguished the united church from others?

1. Women joined men in its ministry. The ordination of women—common to the parent bodies—occurred at both uniting General Assemblies. It was no secondary issue. Bresee insisted that a ministry inclusive of women is *apostolic*, while one that is not inclusive is not apostolic.⁴ The key scripture was Acts 2:16-17. Women were eligible for every office in the new church, but the essential issue regarding their ordination was not democracy or social justice but *apostolicity*. Men and women share in proclaiming the gospel in the church that moves by the power of the Holy Spirit!



2. The new church stood shoulder to shoulder with the poor and broken. Orphanages in North America and India, homes for unwed mothers, rescue missions for alcoholics—these were visible expressions of inward holiness. “We want places so plain that every board will say welcome to the poorest,” Bresee wrote from Los Angeles, while half a continent away tears coursed down Mary Lee Cagle’s cheeks as she preached to the prisoners—Black and White alike—in an Arkansas prison.⁵ The early Nazarenes listened with their hearts to, “The Spirit of the

Lord is upon me, because he hath anointed me to preach the gospel to the poor” (Luke 4:18). An identification with the Lord’s own mission had led Wesley to England’s prisons, slums, and mining communities. Now it was the founder’s concern. Holiness builds a church with a heart for the poor and broken!

3. The early Nazarenes were energized by a vision of worldwide ministry. In 1908 they already ministered in Cape Verde, India, and Japan. They soon did the same in Central and South America, Africa,

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and China. Evangelism, education, and compassionate ministries were their characteristic methods. Mission stations, preaching points, Bible women, colporteurs, schools, clinics, hospitals, and printing presses were dedicated to the global spread of the Wesleyan-Holiness revival.

4. The Christian college was regarded as an important ingredient of a Wesleyan-Holiness church. The united denomination started with more colleges than it could support and had to consolidate them. Nazarene communities grew up around these colleges, and there were parents who uprooted their families to move to these communities so that their children could enjoy the benefits of a Nazarene education.

5. Entire sanctification was the doctrinal capstone. The uniting core was the idea of a believers' church in which God's grace was real in human lives. Justifying and sanctifying grace were central in the experience and thought of the founders, who knew personally the transforming nature of this grace.

Entire sanctification represented a real cleansing—a real grace in this life—that conquers sin. Every other

THE PRAYER MEETING AND TESTIMONY AND ALTAR SERVICES WERE THE WAYS THAT CONCERN FOR PERSONAL PIETY WOULD BE COMMUNICATED TO A NEW GENERATION.

Christian doctrine was somehow related to this one, and no method could be employed that contradicted it. The deep awareness of sin, repentance, the regenerating power of the new birth, life in the Spirit, true eucharistic

celebration—all were related to entire sanctification.

The second work of grace was the doorway behind which lay rooms of further experience and life. The founders walked through the door and into the rooms.⁶ And if they could, still, they would bid us to follow.

1. Sydney E. Ahlstrom, *A Religious History of the American People* (London and New Haven, Conn.: Yale University Press, 1972), 475.
2. Donald F. Durnbaugh, *The Believers' Church: The History and Character of Radical Protestantism* (New York: Macmillan Co., 1968), 32-33.
3. C. B. Jernigan, *Pioneer Days of the Holiness Movement in the Southwest* (Kansas City: Pentecostal Nazarene Publishing House, 1919), 109, 123.
4. J. B. Chapman, *Herald of Holiness*, October 15, 1930, 5. And J. B. Chapman, "Dr. Bresee an Apostolic Leader," *Preacher's Magazine*, December 1938, 2.
5. *Nazarene Messenger*, January 15, 1902, 6.
6. The analogy is made by Carl Bangs, *Phineas F. Bresee* (Kansas City: Beacon Hill Press of Kansas City, 1985), 282.

Dr. Stan Ingersol is the denominational archivist. He graduated from Southern Nazarene University and Nazarene Theological Seminary. His Ph.D. is from Duke.



HH

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The Way We Are . . .

What Have You Done with Our Dream?



by Neil B. Wiseman

W

hat if they came back? What if, like the ghost of Christmas past, the founders who put the Church of the Nazarene together in 1908 at Pilot Point came back and wanted to know what we had done with their dream?

I pondered this enchanting possibility and drifted into that twilight state between sleep and consciousness. A fabriclike veil between this world and the other world came unzipped like a sweater, and in my thoughts I saw them—Phineas Bresee, E. P. Ellyson, C. B. Jernigan, H. F. Reynolds, C. W. Ruth. Is that John Wesley looking over their shoulders?

“What have you done with our dream?” they ask.

“What dream? Why ask me?” I stammer.

“You are a Nazarene, aren’t you?”

“Well, yes— as far back as I can remember . . .”

“Well then, tell us what you have done with the heritage we handed you.”

They had a long list.

What have you done with our dream of having a “believers’” church?

I knew what they meant. Even in their day there were more requirements for boarding a train than for joining some churches. Our founders dreamed of a whole denomination made up of born-again believers, regenerated Christians all. I happily tell them that to this day every person who joins our church is asked right out in public, “Do you acknowledge Jesus Christ as your personal Savior, and do you realize that He saves you now?” (*Manual* par. 801, 239).

So far so good. What next?

What are you doing with our dream of the Nazarenes becoming a worldwide denomination?

Good. I can answer that one too. “Well, we now have 1.2 million Nazarenes in 11,500 congregations. Evangelism is the heart of our . . . your church.” They seem pleased, so I tell them about our Nazarene work in 116 countries and world areas. I note that U.S. churches alone raised \$515 million and gave \$46 mil-



Douglas E. Bennett

lion of it for world evangelism in 1996. "The whole denomination is becoming a sending church. Just a few months ago at our General Board meeting, 20 new missionaries were appointed; 13 of them were not North Americans!"

A personage I take to be H. F. Reynolds smiles. I get braver. "What field would you like to visit first? Albania, Bulgaria, Chile? Simple as A-B-C. Choose any letter in the alphabet." Too brash, I sense at once.

"Listen, gentlemen, day after tomorrow is Sunday. That gives us time to attend a Nazarene service anywhere in the world. Maybe you would want to go to the church I visited last week. They have this candle up on the chancel. I found out it was the 'Life' candle. If anyone has found Christ that week, the candle is

burning. It is flaming nearly every week. Of course when you see it, you don't know which ministry it was that lit the candle. Someone may have found Christ in any of the four weekend services: the Satur-

LAST YEAR 446 WORK AND WITNESS TEAMS MADE UP OF 7,866 NAZARENES PUT IN 567,720 HOURS OF VOLUNTEER LABOR.

day night contemporary service, the three worship services on Sunday morning, or the informal Sunday night service. Or it could be that our personal evangelism team led some folks to Christ, or maybe the counseling ministry.

Could be the Tuesday night ministry for persons exiting the homosexual lifestyle won another convert. Again, it could have been the work of our Bible study groups, prayer cells, Sunday School classes, or the spring revival."

What would you do with this intrepid band of founders if they dropped in on your church?

I then ask if they want to visit a more distant site. Like Denver First; Campinas, Brazil; Erskine, Scotland; Kiev, Ukraine; Grove City, Ohio—or our 4,000-member church in Bogotá, Colombia. “Wherever you go, you will feel that warm Nazarene family bond,” I tell them. “Just as you dreamed—we have become a worldwide covenant community of faith.”

What are you doing with our dream to educate our Nazarene young people?

“Let me tell you about Nazarene higher education. It’s the eighth wonder of the world,” I say. “We have 58 Bible colleges, theological schools, liberal art colleges and universities, and seminaries—58 of them!”

I go on to tell them about our first-class campus educational opportunities, as well as our effective extension programs. “That’s the growth part of the business; take the education to the students,” I tell them. “We have 18,585 on-campus students, plus 7,000 extension students. Our campus properties are worth—are you ready for this, Phineas?—\$215 million.

“Would you like to visit a few of our schools? Which ones do you want to see first? Africa Nazarene University? Asia-Pacific Nazarene Theological Seminary? European Nazarene Bible College? Mount Vernon Nazarene College?

“What’s that? Yes. They are not church-related schools—they are church schools. Good ones too. If you put all the United States schools together—eight universities and colleges, one Bible college, and a graduate seminary—you would have an impressive campus, student body, and faculty that would compare favorably with any great American university.”

I wish I could introduce them to some Nazarene students. Like the young man graduating from seminary who turned down a nice church with an even nicer salary so he could go start a new church in a community that had no Holiness witness. I tell the ghost of Bresee that the student’s selfless spirit reminds me of his own challenge when he told one and all who wanted to preach that all the pioneer denomination could promise was a space under the blue sky and a place where simple people need a church.

Then I try to tell them about the 20 Nazarene college students I met who spent their summer working with our missionaries in former Communist countries. “We call it Youth in Mission—oh, you don’t know what that is. This seedbed for next-generation missionaries is a sort of Work and Witness thing—but you don’t know what that is either. Hmm? Well, it’s this plan whereby Nazarenes from many walks of life get a gang of ‘workers and witnesses’ who pay their own expenses to go to one of our mission fields to build a church, clinic, or dormitory while they teach or do



Charles Gage

evangelistic work. Nazarenes really get into such things. Last year 446 Work and Witness teams made up of 7,866 Nazarenes put in 567,720 hours of volunteer labor. That doesn’t even include Nazarenes in Volunteer Service, which is another story.”

But they have more questions.

What are you doing about our dream to minister to the poor and unwanted?

“I’m glad you asked that question. Our second generation nearly lost the dream that caused you pioneers to plant Rest Cottage and a dozen other compassionate ministries. But in the last three decades, we have re-discovered the dream that you passed to us from John

Wesley and from Jesus himself. We now have 86 compassionate ministry centers in North America alone. Plus, we have more than 650 Good Samaritan churches who have spiritual and temporal ministries to disadvantaged people.

These churches also stand ready to respond to disasters like floods and hurricanes. Time fails me to tell you of the Child Sponsorship program, the educational ministry to children around the world, and many other compassionate ministries.”

I couldn’t wait to tell Dr. Bresee about the Bresee Institute, which trains people for inner-city ministries. Didn’t Jesus say that ministry to the poor was one of the sure signs of the Kingdom?

What would you tell them about the compassionate ministries in your local church?

What have you done with our dream that Nazarenes would always “keep the glory down”?

Phineas looked me right in the face with those

THE BANNER THAT WE WILL CARRY INTO THE 21ST CENTURY IS HOLINESS . . . THE MESSAGE OF HOPE.

steely eyes of his when he asked that. I knew he meant more than just keeping the services emotionally stirred up. He was talking about a people who were on fire for God, who love Scripture as their food and drink, who make prayer a constant priority.

I almost stumbled over my own tendency to devotional dullness, but then I humbly reported, “Gentlemen, as the 24th General Assembly approaches, we Nazarenes have found ourselves on our knees. We have heard the Lord’s call to pray. We have pledged a million hours of prayer for the church as it goes to General Assembly. We are praying that the glory of God will be on us with such power that Madison Avenue hype will mean nothing to us—only the power of God. We are praying that the Spirit will guide us past petty fusses over worship styles, and that we will seek only to stand in awe before a holy God.

“And we are praying that our pastors will be so drenched with the Spirit, and so immersed in the Word, that they will proclaim the strong meat of the Word of God—even if we would rather hear pop psychology that makes us feel good.

“And we are pouring out our souls to God that all those in leadership will rise so far above church politics at any level—local, district, or general—that their humble walk with God will squelch any charge of maneuvering for gain or power.

“We pray for our teachers in our 58 schools. We pray that they will be renewed in spirit and from their hearts, live and teach our holiness heritage. We are praying that our teachers will be driven by the dream of our founders to prepare youth for sacrificial acts of devotion to God.”

I am rambling, but I can’t seem to stop. “A million hours of prayer. Not neglected in those hours is the prayer that our people, from leadership to rank and file, will be so committed to Christ, the Head of the

Church, that we all, with a do-or-die effort, will overcome apathy and plunge into the Lord’s harvest field. We pray that we will be so aware that the church is the Lord’s, that not one single person will squander the sacrifices of the founders and those who have carried the load for nine decades.”

What have you done with our distinctive doctrine?

They were asking, I knew, about the doctrine of entire sanctification. John Wesley called it the “grand depositum” that God had left to the early Methodists. Our founders boldly proclaimed it to be our distinguishing doctrine. Our *Manual* defines it thus: “We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought

into a state of entire devotion to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and

I HAD TO CONFESS TO OUR FOUNDERS THAT SOME OF US HAD NOT DONE AS GOOD A JOB OF TEACHING AND PREACHING THE DISTINCTIVE DOCTRINE AS WE SHOULD HAVE.

service” (Article X, 1993-97, 30-31).

That statement congeals acres of theologizing, exegesis, practice, thought, and the experiences of God’s people. I had to confess to our founders that some of us had not done as good a job of teaching and preaching the distinctive doctrine as we should have.

What would you have told these probing visitors?

I tried to explain. For one thing, the religious climate has made it relatively easy for a church to prosper as a generic, Evangelical, community church dealing in cheap grace. Some churches have been happy enough to enjoy the popularity of that kind of Christianity, which naturally diminishes any theological distinctives.

Others have woodenly repeated the very statements that Wesley and Bresee used to rescue a generation. But often the mere repetition of key words and examples simply has not communicated with the kind of persons who now inhabit the earth. One of the gifts of our founders was creative, timely ways to frame the message of full salvation. They got the message across.

I tell our founders, “But there are many others who are finding ways to touch the minds and hearts of today’s hearers with the truth of full salvation. The more successful ones seem to avoid red-flag, combat lingo and sectarian ‘word swords’ in favor of scriptural language and the personal testimonies of God’s people who have found the ‘second blessing’ or the ‘deeper life.’

“Many of our pastors are finding that the theology





Heart to Heart International

of popular Evangelicalism is an inch deep and a mile wide. It creates traffic in the churches but not commitment. Those pastors are searching for effective ways to communicate the essential ingredients of self-surrender to this generation drunk on the self-fulfillment of a bankrupt modernity.”

I feel the need to tell my visitors about my own need to speak and live and witness more convincingly about the reality of personal holiness. But they ask, “Do your preachers, teachers, and leaders talk about holiness when they get together?” I report that we do this all the time. “You know what our quadrennial theme is? The banner that we will carry into the 21st century is *Holiness . . . the Message of Hope*. That was the theme of our Leaders Conference. It is the theme of the 24th General Assembly. In this chaotic world of ours, our leaders think that holiness is the only answer.

But my visitors want to know more. “But are your people living the experience of sanctification? Are they a leavening force in society? Do they make a difference in this world?”

“Let me tell you what this holiness doctrine of ours has enabled us to do by God’s grace. For one thing, it has produced thousands of pastors, missionaries, and evangelists who have lived out the holiness teaching of ‘I surrender all.’ Again and again they prove that they are ready to do whatever it takes to preach the gospel.

“Further, the doctrine of ‘entire devotement to God’ and living in the power of the sanctifying Spirit has inspired a whole army of Nazarene teachers in the public schools to model Christian holiness in one of the toughest arenas of our time.”

They seem impressed; I continue. “Time would fail

me to tell you of the way Nazarene business and professional people have proved that holiness works ‘in the real world.’ I wish you could meet people like Jay Meador, Ron Mercer, Brian Sutor, and three dozen others. We have Nazarenes in government, business, and in all the professions. Did you know that the very best television programs in America for the last two decades—*Hallmark Hall of Fame*—were put together by a Nazarene PK named Brad Moore? Heard of Focus on the Family? That outfit, which has the strongest voice for the Christian family in this century, was founded and is still directed by Nazarene PK James Dobson. Same thing goes for Dr. Gary Morsch and Heart to Heart. And Compassion International was put on the map by Nazarene pastor Wally Erickson. Billy Mitchell played a key role in negotiating the peace in Ireland. And that’s just a few of the well-known ones. Everywhere you go, you find Nazarenes who are indeed a leavening influence. Read the *Herald of Holiness* (a magazine put out for the last 86 years by the largest Holiness publisher in the world, an outfit called the Nazarene Publishing House) month after month, and you will find stories of Nazarenes who are making a difference in their world.

In the dark night that is our world, the Nazarenes are a million points of light.”

As I ramble on, I begin to feel better and better about being a Nazarene. I’m glad these guys showed up to quiz me. It is so easy for me to keep my

eyes on the human weaknesses of church members and leaders, on problems that we have not yet solved. They sometimes cloud from view the marvelous way that God is using this Church of the Nazarene.

My nocturnal visitors have gone now. Did they come for my benefit or theirs? Did they already know all I blathered on about? Maybe they did, if I understand the implications of Hebrews 12:1, which says that we are surrounded by “so great a cloud of witnesses” who are watching how we run the race. Could it be that their visit was the Lord’s way of inspiring me—and you—to do what our founders did and storm our times with the biblical message of a pure heart and an empowered life? Can we, will we, take the message of a second work of grace, the gospel of perfect love, the experience of sanctifying grace, to the hurting people of the 21st century in helpful and redemptive ways? Time will tell.

What if they come back? What if they ask you these tough questions next time?

Dr. Neil B. Wiseman is professor of practical theology, Nazarene Bible College, Colorado Springs. His doctorate is from Vanderbilt University.



HH



CHURCH of the NAZARENE

THAT THE WORLD MAY KNOW

Holiness... the Message of Hope

"I know the plans I have for you . . .
plans to give you hope and a future."

(Jeremiah 29:11, NIV)

REPORT TO THE 24TH GENERAL ASSEMBLY

JUNE 18-27, 1997, SAN ANTONIO, TEXAS

THE BOARD OF GENERAL SUPERINTENDENTS



DR. JERALD D. JOHNSON
1980-97



DR. DONALD D. OWENS
1989-97



DR. JOHN A. KNIGHT
1985—



DR. WILLIAM J. PRINCE
1989—



DR. JAMES H. DIEHL
1993—



DR. PAUL G. CUNNINGHAM
1993—

Holiness—the Message of Hope

Life is no picnic in this world of ours. An unknown poet described the people who roam our globe as “poor unprayed-for wanderers living in the unlit corners of their fright.”

A contemporary novelist presents a caricature of our times when he pictures a man sitting on a crate of self-help books planning his own suicide.

Isaac Asimov prophesied that the big slogan of the 21st cen-

tury will be “No More 20th Centuries.” And who can doubt it as we end the century with the face of our world pockmarked with tribal wars in Rwanda, Bosnia, Sri Lanka, Ossetia, and a dozen other places that have not yet barged into the six o’clock news? Who could doubt the prophecy in light of the fact that our cities have become coffins for morality, decency, and justice?

There is no shortage of doomsayers. But where are the hope-sayers? But who would be so naive and daring as to proclaim

hope? Wouldn't hope now sound cheap, like a preacher intoxicated with alliteration?

The New Age gurus say that the pain, the squalor, the suffering are all unreal—just close your eyes and rise above it all. The positive thinkers recommend an attitude adjustment. Such pseudo-hope might make you feel better until the next reality check. But what of a real hope that can be an anchor for the soul, a haven for the human race?

In a hope-free time, God impressed upon Jeremiah, "I know the plans I have for you, . . . plans to give you hope and a future" (Jeremiah 29:11, NIV).

The Book of Hebrews echoes hope into the hearts of believers under pressure. They are reminded that God cannot lie, and He has promised hope. Those who have taken refuge in Him are "strongly encouraged to seize the hope set before us. We have this hope, a sure and steadfast anchor of the soul" (Hebrews 6:18-19, NRSV).

HOLINESS AND HOPE

Hope will not be found in mutual funds, a love affair, or magic crystals. It will not be advertised at the half-price sale at the mall. We do not boss God around, but the Bible lets us know that there is a connection between holiness and the springing up of eternal hope.

Listen to Proverbs 10:28, "The hope of the righteous ends in gladness, but the expectation of the wicked comes to nothing" (NRSV).

The apostle Paul prays, "May the God of hope fill you with all joy and peace . . . so that you may abound in hope by the power of the Spirit" (Romans 15:13, NRSV).

The hunger for holiness is the prelude to a future filled with hope. The same God who promised a "future with hope" also said, "If you will seek me with all your heart, I will let you find me" (Jeremiah 29:13-14, NRSV).

It seems that the Nazarenes have sensed this very truth. As they gather for the 24th General Assembly, they come having pledged and poured 1 million hours of prayer into this defining moment in the life of our denomination. How we hope that we shall truly seek God with all our heart and that He will let us find Him. The holy God is our life, our future, our hope.

By the time the gavel sounds the adjournment of the 24th General Assembly, we believe that Nazarenes from 116 countries will be energized by the Holy Spirit to proclaim in joy the radical optimism of holiness.



HONORING PAST LEADERS

General Superintendents Emeriti



V. H. LEWIS
1960-85



EUGENE L. STOWE
1968-93



ORVILLE W. JENKINS
1968-85



WILLIAM M. GREATHOUSE
1976-89



RAYMOND W. HURN
1985-93



GEORGE COULTER
1964-80 Died May 11, 1995

Promoted to His Eternal Reward



GENERAL SECRETARY

HEADQUARTERS OPERATIONS OFFICE



Jack Stone
General Secretary
HQ Operations Officer

OUR GOAL

is to create an international center that allows us to do more working together, drawing on the strengths and experiences of the entire group. This means focusing on the whole denomination and not just the parts.

Additionally we are challenged to communicate clearly, reduce overhead, define and refine roles, and enhance the core workers.

"As we look toward a new quadrennium following the 1997 General Assembly, we carry with us the theme of 'Holiness . . . the Message of Hope.'

We are called! We have the message!

The message of full salvation is a radically optimistic view of grace. We must bring to bear that gloriously hopeful message to the human community facing the challenges of the 21st century."



THE GENERAL SECRETARY'S/ HEADQUARTERS OPERATIONS OFFICE PROVIDES SUPPORT:

for general leadership of
the Church of the Nazarene, by

- facilitating events and business of the General Assembly
- facilitating business and logistics of annual General Board meetings
- serving as liaison for the Board of General Superintendents and leaders at International Headquarters

for district leadership, by

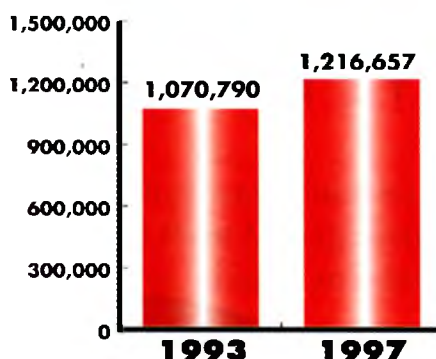
- providing supplies for 340 districts worldwide
- orienting and resourcing district superintendents worldwide (via regional offices when necessary)
- maintaining statistics and district records

for the local constituency, by

- maintaining ministerial records for over 12,000 ministers, and local church statistics
- accumulating historical documents, records, and memorabilia via Nazarene Archives

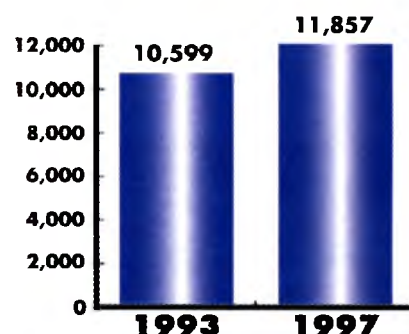
for International Headquarters,
through Business Services:

- Human Resources
- Mail Room
- Information Technology
- Word Processing
- Telecommunications and Transportation

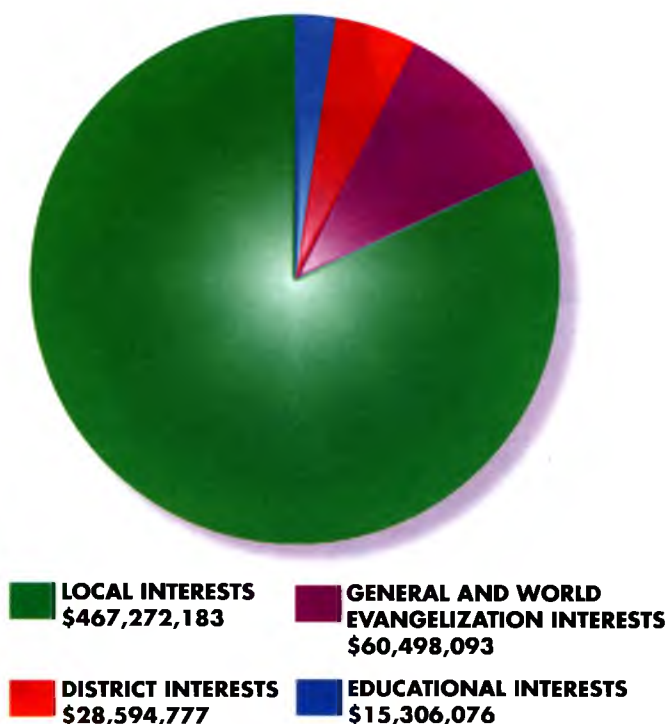


**CHURCH
MEMBERSHIP**
Net Gain 145,867

**ORGANIZED
CHURCHES**
Net Gain 1,258



PAID FOR ALL PURPOSES
(Total Paid: \$571,671,129)



GENERAL TREASURER

HEADQUARTERS FINANCIAL OFFICE



Robert L. Foster
*General Treasurer
Headquarters
Financial Officer*

MISSION STATEMENT

The General Treasurer/Headquarters Financial Office coordinates and facilitates the financial affairs of the Church of the Nazarene, while educating Nazarenes in biblical stewardship principles, in order to maximize the carrying out of the mission of the Church of the Nazarene—which is to advance God's kingdom by the proclamation and propagation of Christian holiness as set forth in the Scriptures.



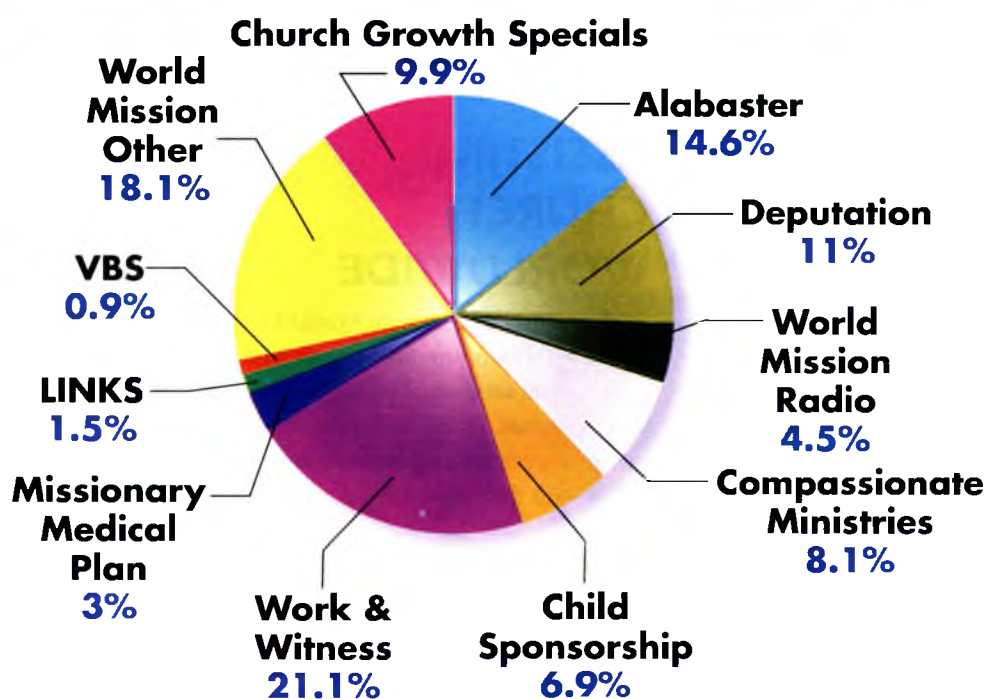
THE HEADQUARTERS FINANCIAL OFFICE INCLUDES:

the General Treasurer's office, Stewardship Development Ministries, and the office of Pensions and Benefits. It oversees the functions of Physical Plant Management and the General Church Loan Fund. The General Treasurer's office receives, invests, and disburses all general church funds in accordance with established policies.

NAZARENES RAISE **\$197,609,562** FOR WORLD EVANGELISM

Year Ending December 31	General Budget	Mission Specials	Total Received for World Evangelism
1993	\$ 32,082,589	\$ 14,542,251	\$ 46,624,840
1994	33,454,195	15,550,961	49,005,156
1995	34,311,671	15,749,336	50,061,007
1996	35,272,794	16,645,765	51,918,559
Quadrennium	<u>\$135,121,249</u>	<u>\$62,488,313</u>	<u>\$197,609,562</u>

MISSION SPECIALS 1993-96



Stewardship Development Ministries

SDM develops stewardship-themed resources for local churches around the world—training and encouraging church leaders and congregations. SDM reemphasizes the biblical understanding of stewardship—not only of our treasures but also of our time, our talents, and the gospel!

MISSION OF STEWARDSHIP DEVELOPMENT MINISTRIES

Stewardship Development Ministries is about educating people from the cradle to the grave. We want to teach our people the principles of financial planning and stewardship from a Christian viewpoint.

—Steve Weber
Director SDM



ASSISTING THE CHURCH WORLDWIDE

Stewardship Development Ministries also continues to provide churches around the world with promotional materials, which local churches can use to enhance their special mission offerings and/or organize special stewardship emphases in their churches. In addition, new series of instructional and informational stewardship resources are continuously being developed to assist local churches everywhere with their stewardship needs.

LIFESTYLES OF CHRISTIAN STEWARDS



If stewardship is dedication of “time, talent, and treasure,” then education must begin in childhood and continue throughout adulthood. To accomplish this goal, Stewardship Development Ministries is sponsoring a series of “Developing a Giving Church” seminars at the district level. Working with regional leadership, SDM also is bringing these seminars to world areas, as well as educational institutions, enabling and empowering local pastors and lay leaders with biblical stewardship principles and concepts.



Whether educating people about basic money management or preparing technical planned-giving agreements, Planned Giving Services is a vital part of Stewardship Development Ministries. With the assistance of Planned Giving Services staff, working with certified financial planners and legal counsel, Nazarenes can prepare for their financial future in ways that will benefit both them and the kingdom of God.

STEWARDSHIP DEVELOPMENT MINISTRIES
STEWARDSHIP DEVELOPMENT MINISTRIES
STEWARDSHIP DEVELOPMENT MINISTRIES



Pensions and Benefits

MISSION OF PENSIONS AND BENEFITS

Pensions and Benefits provides employee benefits to ministers and church-employed laypersons by maximizing group purchasing power and experience, while minimizing the cost of providing these benefits. This enables the servants of the church to concentrate on accomplishing the spiritual goals of their ministry.



PENSIONS AND BENEFITS INTERNATIONAL

577 participants enrolled as of December 31, 1996

389 percent increase over previous quadrennium

10 new world areas have begun participation during this quadrennium

All 6 world regions now participate in the International Contributory Retirement Program

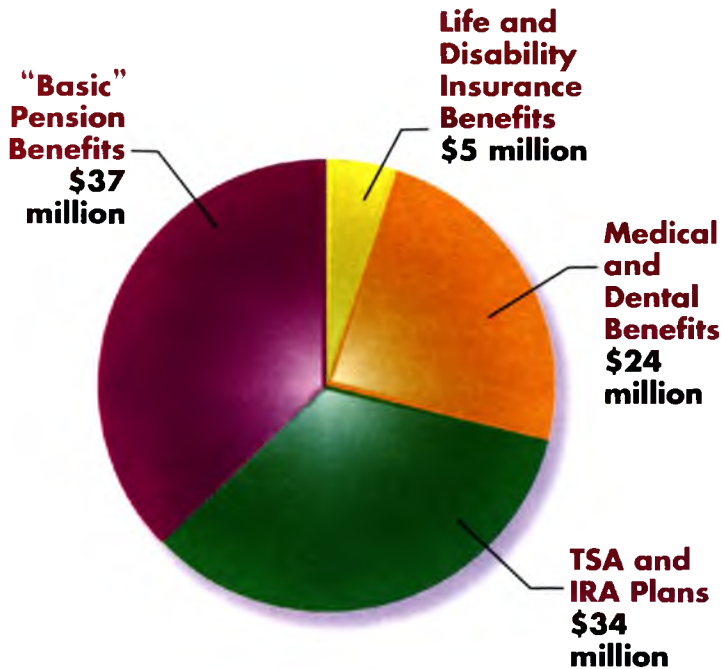


PENSIONS AND BENEFITS USA

Pensions and Benefits USA has made significant strides forward during this past quadrennium including:

- **Single Defined Contribution Pension Plan** began January 1, 1996
- **Tax-Sheltered Annuity** accounts funded for individuals
- **Insurance plans** have been reviewed and updated
- **TSA investment options** have been expanded

During this past quadrennium, the plans under the administration of the Board of Pensions and Benefits USA have paid out over \$100 million.



THE PENSIONS AND BENEFITS FUND

- contributes cash to ministers' retirement accounts
- protects ministers' families with insurance plans
- honors promises already made to current retirees
- eases financial hardships through benevolence plans

"SERVING THOSE WHO SERVE—

That the World May Know" is more than a slogan. It is the way ministers of the gospel serve other ministers of the gospel.

—Don Walter
*Director
Pensions and Benefits*

COMMUNICATIONS

DIVISION



Michael R. Estep
Division Director

ONE REASON

alone impels us to do whatever it takes to maximize the use of the Nazarene Communications Network. That reason is the Great Commission.

When Gutenberg invented the printing press in 1450 there were 30,000 books, total, in Europe. By 1500 there were 9 million books. The current communication revolution is dwarfing the printing press revolution. What a challenge. What an opportunity!

Obedying the Great Commission just got easier—or at least quicker with our new Satellite Broadcast System and the other arms of the Nazarene Communications Network in the Communications Division. We can bring the gospel, Christian nurture, and leadership training within a keystroke of most people on our planet. The Great Commission impels us to do our best."



NAZARENE COMMUNICATIONS NETWORK

Nazarene Communications Network (NCN) is our “on purpose” attempt to harness new and old technologies for the gospel. Demanding times, unprecedented opportunities, and our Savior, all demand that we, with resolute faces and Easter in our eyes, take the mission of the church as our own.

NCN throws these ministry arms around this purpose: NCN Internet, NCN News, NCN Publications—*Herald of Holiness*, *World Mission* magazine, NCN RadioNet, World Mission Radio, NCN Programming (*World Mission Video Magazine*, *Mission Today*, *Missionary Video Net*, etc.). The latest ministry arm in the NCN family is the NCN Satellite Broadcast System.

There is so much to tell our world whose Edens have all been lost. We want to tell them about hope in Jesus—the only real hope.

To find out more about NCN, visit our web page <www.nazarene.org>.

NCN SATELLITE BROADCAST SYSTEM

Leadership training, information, inspiration for the whole church . . .

These are the key words in the mission statement of NCN Satellite Broadcast System. This bold new venture will become the primary delivery system for the international Church of the Nazarene in the 21st century. Through this arm of support the very best insights and know-how of the church around the world will be delivered to all. Our worldwide community of faith will become more like a family than ever as communication between geographical and cultural groups becomes an everyday happening.

Key events—like the General Assembly—can be seen in most parts of the world. Distance education will benefit, as well as leadership development, lay training, official communiqués, continuing education, research results, and goods and services from Nazarene Publishing House.

In September 1997 NCN Satellite Broadcast System will begin with eight hours of broadcasting per month, two hours per week. Regular programs include “Leadership Today with Stan Toler,” interviews with denominational leaders, Compassionate Ministries reports, and NCN News broadcasts.

NCN Programming on the satellite and via other media includes:

World Mission Video Magazine—a resource for local churches.

Missionary Video Net—the primary communication vehicle from World Mission to the fields.

Mission Today—a resource for international mission leaders.

NCN Presents—interviews and other special programs.

NCN INTERNET

Home Page: NCN works with Information Technology (IT) to provide a Nazarene Internet home page on the World Wide Web at <www.nazarene.org>. Some 2,500 persons per day access the 600 pages of information. More than 165 U.S.A. churches, 10 districts, and a number of international Nazarene agencies are “hot-linked” to our home page. Several of our colleges are also hot-linked via the IBOE web page.

RealAudio broadcast usage is growing rapidly.

RadioNet is our new Internet radio station—one more arm of ministry (<www.nazarene.org>).



NAZARENE COMMUNICATIONS NETWORK (NCN) NEWS

NCN News embraces the Nazarene family and draws us together around the events that affect our lives—leadership information, missionary breakthroughs, natural disasters, or Nazarenes making news anywhere. Keep in touch with these ministry arms:

Weekly Summary: this newsletter can be accessed on the Nazarene home page <www.nazarene.org>.

E-mail subscriptions available. **NCN Telenews** is updated twice weekly. Dial: 816-333-8270. **NCN**

Radio News: hear late-breaking stories and weekly news updates on the NCN RadioNet <www.nazarene.org>.



NCN PRODUCTIONS

MISSION

High-tech communication is king in our world. To fail to embrace technology is to be left behind and to hinder the proclamation of the gospel. Yet millions still inhabit a "no-tech" world.

For all its power, technology cannot feed a child, hold a hand, or wipe a widow's tear.

NCN Productions walks into the world of high-tech and no touch and wields the tools of technology to bring life, hope, love, and Jesus Christ. We have gathered a crew of true believers who are committed to ministry and to holiness of heart and life. Our mission is the mission of the Church—winning the lost to Christ and preparing them for maturity and service. At NCN Productions, that mission is our only reason for existence.

—Dave Anderson, Director



SERVICES

Our award-winning professional staff has traveled around the world to create productions such as *World Mission Video Magazine*, *Missionary Video Net*, *NCN Presents*, *World Mission Radio*, *Adult Curriculum Resources*, and many other items used by the Church of the Nazarene. We produce programs for and about such events as General Assembly, Laymen's Conference, Nazarene Youth

International, and Sunday School TEACH Conferences. We create multimedia products for most agencies in the church. We also were intricately involved in the development of the various arms of the Nazarene Communications Network (NCN).

NCN Productions offers four distinct services:

Production: Video, audio, photographic, computer-based media, multi-image.

Meeting Services: consultation, AV resources, sound reinforcement, image amplification, language interpretation, electronic balloting, mic sequencing.

Media Need Consultation: available for all Nazarene churches and agencies.

Duplication Services: Audiocassettes, videocassettes, overhead transparencies, slides, and compact discs.

THE HERALD OF HOLINESS

86 years . . .

3,565 issues . . . 116,000 full-sized pages . . . in book form, that's 400 volumes of 500 pages each.

For all that time and all those pages, the *Herald* has been the leading voice for the Wesleyan-Holiness Movement. Through all the tough times of this botched civilization of ours, the *Herald* has been there informing, persuading, and guiding Nazarenes. One reader said, "The *Herald* is the glue that holds us together." During the last quadrennium, the *Herald* has been on the job offering spiritual help, standing up for the Christian family, confronting social issues, and supporting the mission of the church.

—Wesley D. Tracy, Editor



WORLD MISSION LITERATURE

The mission of the World Mission Literature Ministries (formerly Publications International) is to communicate the gospel of Christ to people of all cultures and languages wherever the Church of the Nazarene works. Our focus is printed resources for non-English-speaking people.

Working with national leadership in some 75 language groups, WML Ministries has provided Bible studies, discipleship materials, ministerial training tools, Sunday School curriculum, and music.

The international staff of writers, editors, artists, and translators makes this ministry a key ingredient in the growth of the church. Through its strategy of decentralization, training, and equipping of writers, translators, and editors, the WML Ministries is poised, by God's grace, to meet the challenge of a new day.

—Ray Hendrix, Director

WML Ministries provide printed materials in these languages: Afrikaans, Bemba, Pedi, Siswati, Swazi, Tswana, Zulu, Tumbuka, Makua, Shona, Luganda, Kikuyu, Rwandese, Lwale, Cambodian, Chinese, Danish, German, Rabinal-achi, Kannada, Marathi, Telegu, Punjabi, Albanian, Russian, Bulgarian, Italian, Arabic, Portuguese, Tagalog, Korean, Tok Pisin, Lisu, Samoan, Japanese, Chichewa, Malawi, Swahili, Sotho, Tsonga, Venda, Sena, Malagasy, Ndebele, Luo, Lunyankole, Kinyarwanda, Effik, Burmese, Vietnamese, Creole, Dutch, Kek-Chi, Pokom-Chi, Bengali, Tamil, Urdu, Oriya, Romanian, Ukranian, Hungarian, French, Bangla, Spanish, Indonesian, Simple English, Lahu, Tibetan, Wahgi.



WORLD MISSION RADIO



Now a part of Nazarene Communications Network, World Mission Radio broadcasts over 398 stations, in 91 countries, in 43 languages. WMR maintains training and

production communication centers on each of our world regions.

WMR goes where missionaries cannot go. Our *Campus Tonight* program is broadcast into mainland China every day of the year. Our broadcast from Amman, Jordan, is aired over most of the Arab world. The Nazarene pastor who produces the program reports hundreds of letters every week.

WMR broadcasts in the former Soviet Union and the Ukraine have already produced remarkable results. New programs for Rwanda, Zaire, and Burundi are scheduled soon.

During the past quadrennium Nazarenes gave \$2.8 million for WMR through NWMS!

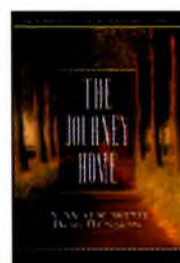
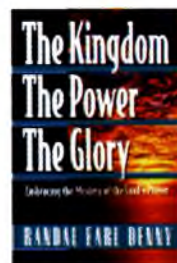
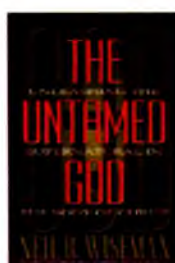
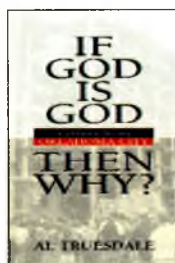
BEACON HILL PRESS

Authentically Christian books that are faithful to God's Word and relevant to life . . .

This aim echoes in the corridors and in the hearts of the staff at Beacon Hill Press of Kansas City. That mission produced 201 new titles and 2.3 million copies during the 1993-97 quadrennium. That's a 21 percent growth figure.

We are even more optimistic about the future. Providing practical resources for spiritual formation, applied Christianity, and Christian fiction, as well as college textbooks and doctrinal volumes, BHP is committed to excellence in the quality of resources it produces for the Church of the Nazarene and beyond. Providing *mission-driven* books that promote Wesleyan theological distinctives, *ministry-driven* books that support denominational programs, and *market-driven* books that touch the larger Christian community will continue to be the priority as BHP leans into the 21st century.

—Kelly Gallagher, Director



WORLD MISSION

DIVISION



Louie E. Bustle
Director
World Mission Division

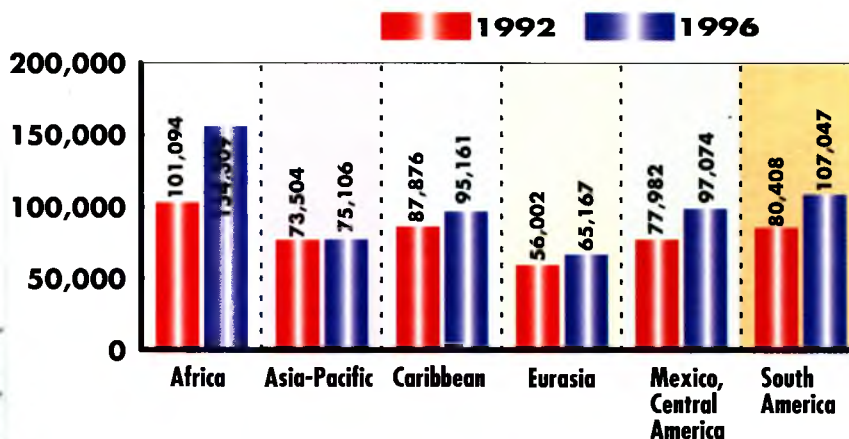
VISION

Vision makes small things great. It makes the weak strong. Our vision of a holiness movement that will touch and change the world for Christ surely comes from God. I believe that God raised up the Church of the Nazarene for the 21st century. There has never been a greater day of opportunity in our history. There has never been a greater need for a church committed to holiness. God has raised up the Church of the Nazarene "for such a time as this" (Esther 4:14).

I want to be a part of that great army of Nazarenes who will do whatever it takes to carry the message of holiness in the 21st century to every corner of our world.



Nazarene Church Membership in World Mission Regions



WORLD MISSION AREA NAZARENES

In 1992: 476,866. In 1996: 593,864.

FOR A GAIN OF **116,998!**

NEW NAZARENES FOR THIS QUADRENNIUM:

202,253!

When it comes to MISSIONS . . .

Every Country Is a *Sending* Nation

We now think of the world as the *sending* church. Many Nazarenes around the world have caught this vision and are preparing in our schools for missionary service. Twenty-nine countries have sent missionaries:

Argentina—12	Ireland—2
Australia—3	Kenya—2
Brazil—3	Korea—4
Cambodia—2	Mexico—2
Canada—7	Netherlands—4
Cape Verde—1	New Zealand—1
Colombia—2	Peru—4
Costa Rica—1	Philippines—3
Ecuador—1	Puerto Rico—4
England—8	Scotland—3
Germany—10	South Africa—5
Guatemala—1	Thailand—2
Guyana—2	United States—419
Honduras—1	Vietnam—1
India—1	

Counting Nazarenes in Volunteer Service and our Tentmaker missionaries, we now have **665** missionaries serving throughout the world.

12 NEW COUNTRIES

During this quadrennium the Nazarenes entered a dozen new countries with the message of full salvation. The new places of service are:

1993—Albania, Eritrea, Lesotho, Madagascar

1994—Bulgaria, Saint Martin, Vietnam

1995—Fiji, Palau

1996—Hungary, Kazakstan, Pakistan

Here on the front edge of the new quadrennium three more countries have been added: Burkina Faso, Congo, and São Tomé.

NAZARENES NOW LABOR IN 116 COUNTRIES!

FOUR NAZARENE SCHOOLS HELPED LAUNCH NEW WORK.

SNU—Bulgaria

MVNC—Hungary

ENC—Romania

PLNC—Albania

Nazarenes Care!

Work & Witness . . . DURING THIS QUADRENNIUM

24,879 Nazarenes . . .

in **1,484** Work and Witness teams . . .

put in the equivalent of **812** years of labor
in behalf of missions around the world!



AFRICA REGION

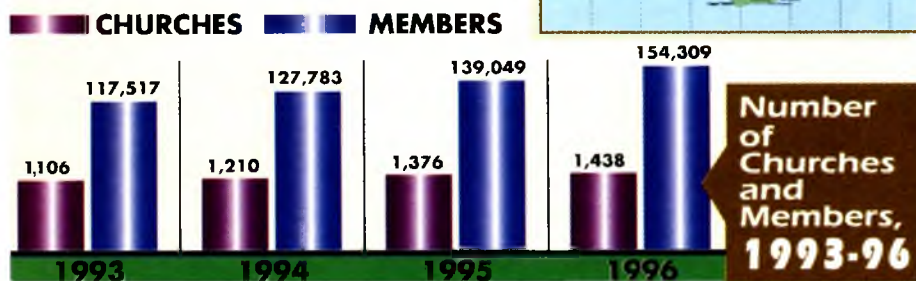
Richard F. Zanner, *Regional Director*

Highlights

- In 1980 there were fewer than 36,000 Nazarenes in Africa. Today there are 154,309. Evangelism continues. So does martyrdom. In Rwanda, more than 40 pastors have been killed.



- Mozambique and Madagascar lead the way in phenomenal growth.
- Africa Nazarene University has enrolled 214 students.
- Creation of the French Equatorial Field.

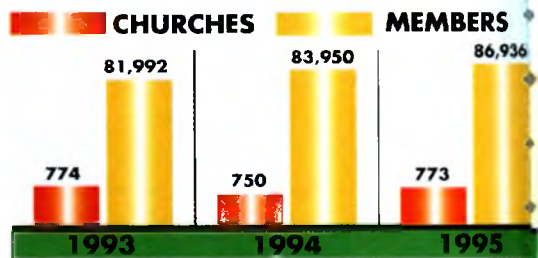


CARIBBEAN REGION

John M. Smee, *Regional Director*

Highlights

- Haitian Nazarenes break all evangelism and church planting records.
- Caribbean Nazarene Theological College launches aggressive extension education plan.
- Dominican Republic shows renewed commitment to evangelism.
- Many Phase 3 districts are being revitalized with a challenge to grow in new ways.



ASIA-PACIFIC REGION

A. Brent Cobb, *Regional Director*

Highlights

- Asia-Pacific Nazarene Theological Seminary continues to train ministers for several regions.
- Korean Nazarene University enrollment on the increase.
- Australia, New Zealand adopt energetic evangelism plan.
- Papua New Guinea continues to show 10 percent annual growth.
- High expectations for Hong Kong and Chinese Ministries.
- Japanese Nazarenes celebrate 90th anniversary.
- Korea sends missionaries to world areas.

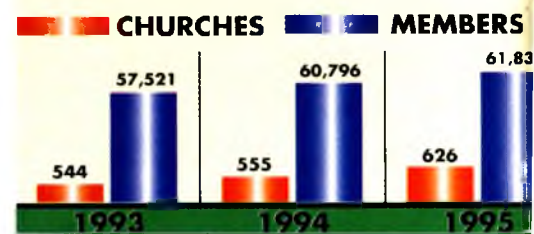


EURASIA REGION

R. Franklin Cook, *Regional Director*

Highlights

- 25 percent growth in south India in 1996.
- Each one win one evangelism in Portugal.
- Syria and Jordan have renewed hope and definite plans for mission.
- Spain has experienced a definite movement of the Spirit—new growth, new people, new churches.
- New ordinations, new missionaries sent, new extension education in England, Scotland, France, the Netherlands.
- Wonderful progress in the former Soviet Union—new churches, new educational programs, new converts.

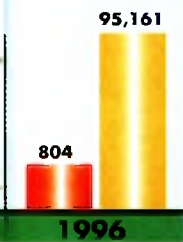


MEXICO/CENTRAL AMERICA REGION

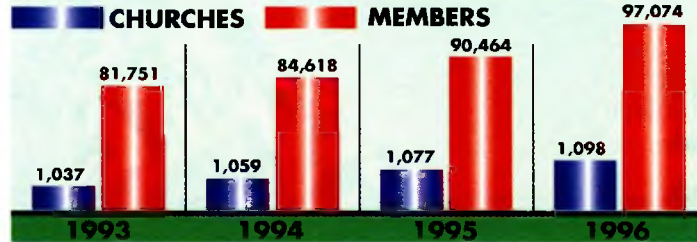
Mario Zani, *Regional Director*

Highlights

- 18 percent membership growth in the last three years.
- "Impacto" Evangelism plan is reaping splendid results in every country in the region.
- Local lay leaders are being trained to take new leadership positions in evangelism and church development.
- Educational institutions are reaching out with extension education for ministers.



Number of Churches and Members, 1993-96



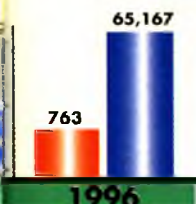
Number of Churches and Members, 1993-96

SOUTH AMERICA REGION

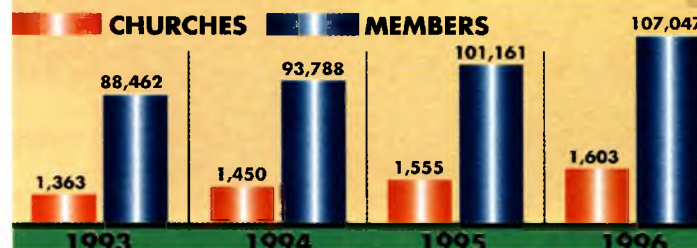
Bruno Radi, *Regional Director*

Highlights

- 33 percent membership growth during the quadrennium.
- Ten new districts organized.
- Membership in Brazil up 60 percent during this quadrennium.
- Extension education for clergy continues to flower.
- South American churches continue to use the "each one win one, each one train one, each one plant one" system for evangelism and church growth with splendid results.



Number of Churches and Members, 1993-96



Number of Churches and Members, 1993-96

NWMS

NAZARENE WORLD MISSION SOCIETY



Nina G. Gunter
NWMS Executive
Director

*J*ESUS SAID
the harvest is ready. Think
about the millions of souls
that wait. Join those already
in the field by praying,
learning, giving, and going."



Nazarene World Mission Society

Ministered Through . . . (1993-96 Highlights)

PRAYER

- **13-Day Prayer Vigil**—interceding for World Mission sessions
- **Prayer Mobilization Line**—approximately 1,600 calls received monthly; E-mail subscription list of more than 700
- **Nazarene World Week of Prayer**—annual event, calling Nazarenes to prayer for worldwide revival
- **A Million Hours of Prayer**—for the General Assembly and Conventions and for spiritual renewal

MISSION EDUCATION

- **NWMS Primer**—produced for World Mission regions
- **Mission Education Task Force**—exploring new possibilities for mission awareness
- **Mission Education Program Revised**—for well-rounded mission learning experiences
- **International Mission Education Journal**—now translated into Korean, Portuguese, Spanish, French, Kekchi, Pidgin English, and others

YOUTH/CHILDREN

- **Youth Mission Commitment Day 2**—hundreds of responses by young people committing to follow God's direction for their lives

GIVING

- **Total Giving for the Quadrennium**—\$197,609,502 (see graph)
- **Bibles for Russia**—giving totals approximately \$72,000
- **Alabaster Love Buildings**—additional opportunity for designated giving instituted
- **NWMS 80th Anniversary Project**—providing \$360,000 in student scholarships for ministerial students in world mission areas
- **Casa Robles 50th Anniversary Offering**—celebrated October 12, 1996; with \$150,179 given; “serving those who served”
- **MedCare Paks**—medical boxes going to Mozambique, Papua New Guinea, and Bangladesh

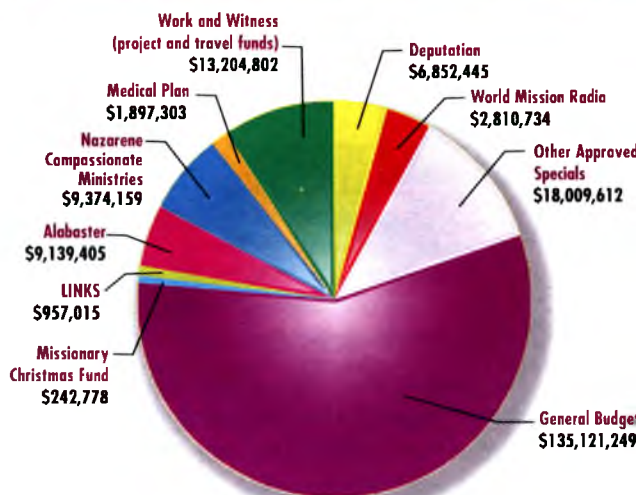
LEADERSHIP TRAINING

- **District Presidents' Gathering 2**—equipping leaders for the mission task
- **NWMS 2000 Committee**—meeting the challenge of a church in transition and entering a new millennium
- **NWMS Program Coordinator/General Council Member Network**—encouraging internationalization through networking between the two NWMS personnel leaders on World Mission regions

RESOURCES

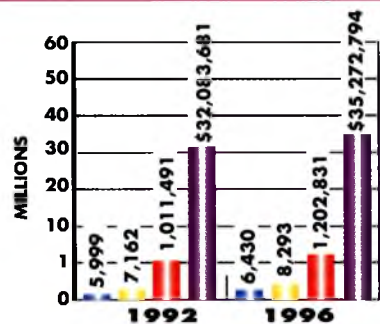
- **NWMS Web Site**—a wealth of information available at the click of a mouse button
- **Mission Illustrations Book**—a wonderful resource for the pastor; illustrations literally from around the world
- **Drama Book**—created for those churches who like to use drama to make missions come alive

TOTAL NWMS GIVING 1993-96



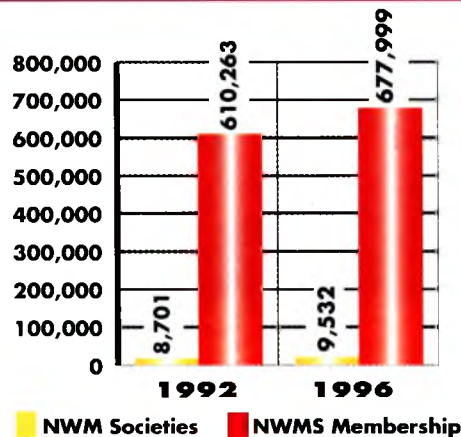
TOTAL NWMS GIVING
\$197,609,502

MISSION AWARD PROGRAM



- General Budget
- Mission Education (number of credits)
- Prayer Ministry (number of churches)
- Youth and Children Involvement (number of churches)

NWM SOCIETIES AND MEMBERSHIP



INTERNATIONAL BOARD OF

EDUCATION



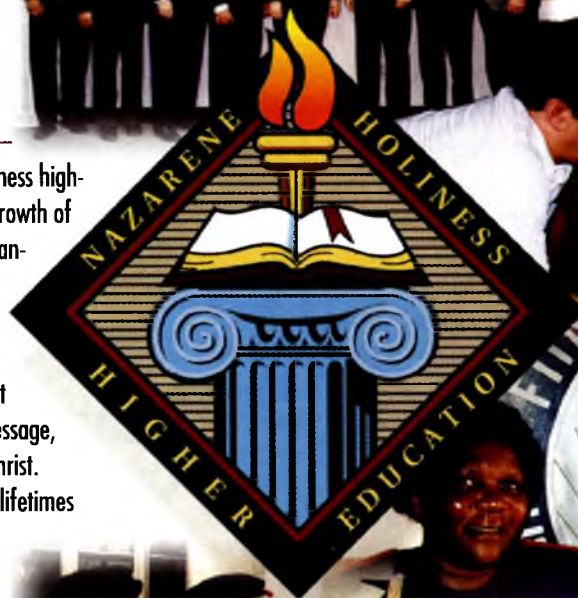
Jerry D. Lambert
Education Commissioner



*T*here is no success—
without successors. Holiness high-
er education is essential to the future growth of
the Church of the Nazarene and the evan-
gelism of the world. From our earliest
days we have begun colleges, seminaries,
and universities for our youth and
adults. A Christian education is the most
essential method for passing on the message,
mission, and models of the gospel of Christ.

"Dedicated Nazarene faculty spend lifetimes
in mentoring and teaching the magnif-
icent truths of Jesus Christ. We believe
that *all truth is God's truth*, whether it
is to be found in science, social studies,
or theology. Our schools are preparing
strong clergy leaders and outstanding
laity who will have a great
impact by meeting the needs
of a confused world.

"Encourage Nazarene edu-
cation. There really is no suc-
cess without successors."



Educating Global Christians for the 21st Century

OUR VISION FOR WORLDWIDE EDUCATION

The vision of the International Board of Education is to develop a worldwide system of *quality* education that prepares leaders to carry out the mission of our church in the 21st century.

CHURCH AND COLLEGE

The Church of the Nazarene, from its inception, has been committed to higher education. The church provides the college/university with students, administrative and faculty leadership, and financial and spiritual support. The college/university educates the church's youth and many of the church's adults, guides them toward spiritual maturity, . . . and sends out into the world thinking, loving servants of Christ—*Manual*, 380.

EDUCATIONAL MISSION STATEMENT

Education in the Church of the Nazarene, rooted in the biblical and theological commitments of the Wesleyan and holiness movements and accountable to the stated mission of the denomination, aims to guide those who look to it in accepting, in nurturing, and in expressing in service to the church and world consistent and coherent Christian understandings of social and individual life—*Manual*, 380.1.

OUR EDUCATION IS MULTI-LEVEL.

Nazarenes operate Bible institutes, colleges, graduate and undergraduate seminaries, and nursing and teacher training colleges. Students earn credentials from ordination certificates to doctor's degrees.

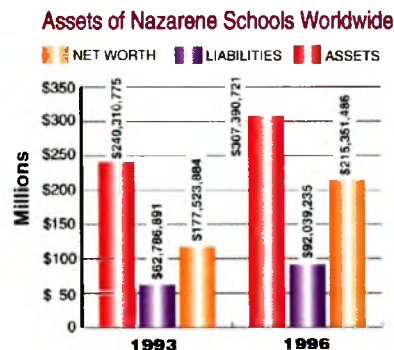
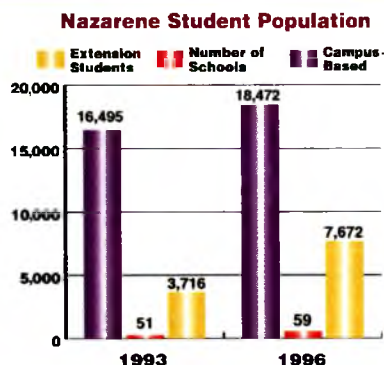
OUR EDUCATION IS MULTI-CULTURAL.

We prepare graduates to minister effectively across language and ethnic boundaries. We prepare missionaries to serve in cross-cultural assignments.

OUR EDUCATION FEATURES MULTIPLE DELIVERY SYSTEMS.

Our foundation is strong campus-based programs with libraries, prepared faculties, and mentoring for spiritual formation especially for younger students. We are also developing quality programs of extension education that extend from the campuses to the far outlying areas that we are evangelizing.

THE INTERNATIONAL BOARD OF EDUCATION PROVIDES THIS STATISTICAL REPORT.



THE ANNUAL OPERATING BUDGETS FOR NAZARENE HIGHER EDUCATION IS NEARLY \$173 MILLION.

O U R N A Z A R E N E S C H O O L S

AFRICA REGION

Africa Nazarene School of Extension (East Africa)
Africa Nazarene University (Kenya)
Institut Biblique Nazaréen (West Africa)
Nazarene Nursing College (Swaziland)
Nazarene Teacher Training College (Swaziland)
Nazarene Theological College, Muldersdrift (South Africa)
Nazarene Theological College of Central Africa (Malawi)
Nigeria Nazarene Theological College
Seminario Nazareno de Cabo Verde
Seminario Nazareno de Mozambique
Swaziland Nazarene Bible College

ASIA-PACIFIC REGION

Asia-Pacific Nazarene Theological Seminary (Philippines)
Japan Christian Junior College
Japan Nazarene Theological Seminary
Korea Nazarene University
Luzon Nazarene Bible College (Philippines)
Nazarene Bible College (Papua New Guinea)
Nazarene Nursing College (Papua New Guinea)
Nazarene Theological College (Australia)
Sekolah Tinggi Teologia Nazarene (Indonesia)
South Pacific Nazarene Theological College
Southeast Asia Nazarene Bible College (Thailand)

Taiwan Nazarene Theological College
Visayan Nazarene Bible College (Philippines)

CANADA REGION

Canadian Nazarene College

CARIBBEAN REGION

Caribbean Nazarene Theological College (West Indies)
Instituto Biblico Nazareno (Cuba)
Seminare Theologique Nazaréen (Haiti)
Seminario Nazareno Dominicano (Dominican Republic)

EURASIA REGION

CIS Education Centers (Ukraine)
Eastern Mediterranean Nazarene Bible College (Cyprus)
European Nazarene Bible College (Switzerland)
India Nazarene Nurses Training College
Nazarene Theological College—Manchester (England)
South Asia Nazarene Bible College (India)

MEXICO & CENTRAL AMERICA REGION

Huasteca Bible Institute (Huasteca, Mexico)
Instituto Biblico Nazareno (Guatemala)
Northeast Bible Institute (Monterrey, Mexico)
Northwest Bible Institute (Ensenada, Mexico)
Seminario Nazareno de las Americas (Costa Rica)
Seminario Nazareno Mexicano, A.C. (Mexico)

Seminario Teologico Nazareno (Guatemala)
Southern Bible Institute (Tuxtla Gutierrez)

SOUTH AMERICA REGION

Instituto Biblico Nazareno (Peru)
Seminario Biblico Nazareno (Chile)
Seminario Biblico Nazareno (Peru)
Seminario Nazareno Boliviano (Bolivia)
Seminario Nazareno Sudamericano (CRECE) (Argentina)
Seminario Teologico Nazareno do Brasil
Seminario Teologico Nazareno Sudamericano (Ecuador)

UNITED STATES REGIONS

Eastern Nazarene College
MidAmerica Nazarene University
Mount Vernon Nazarene College
Nazarene Bible College
Nazarene Theological Seminary
Northwest Nazarene College
Olivet Nazarene University
Point Loma Nazarene College
Southern Nazarene University
Trevecca Nazarene University

CHURCH GROWTH

DIVISION



Bill M. Sullivan
Church Growth Division
Director

MISSION OF THE CHURCH GROWTH DIVISION

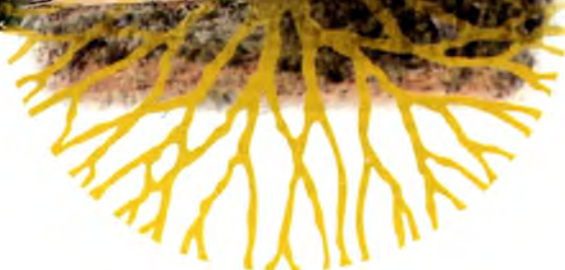
To contribute to the advancement of God's kingdom by fostering growth in the Church of the Nazarene.

To promote aggressive evangelism in all its many forms throughout the denomination.

To create an awareness throughout the church regarding the necessity for starting new churches, including the mission potential among cultural minorities.

To increase participation and effectiveness in a reproductive ministry that is engaging in Christian mission.

To provide oversight of Nazarene chaplains and military service-members equipping them to evangelize and minister beyond the walls of the church.





CHURCH GROWTH TRAINING

A move toward becoming a “learning organization” was made this quadrennium in the expansion of training programs for pastors and district superintendents. The Small Church Institute utilizes a Teach/Reteach approach. Intermediate Church Initiative takes advantage of videotapes to deliver training to lay leaders. And the K-Church Project continues a highly effective process model. A multitrack model of training was instituted for Eurasia and U.S.A. district superintendents this quadrennium.

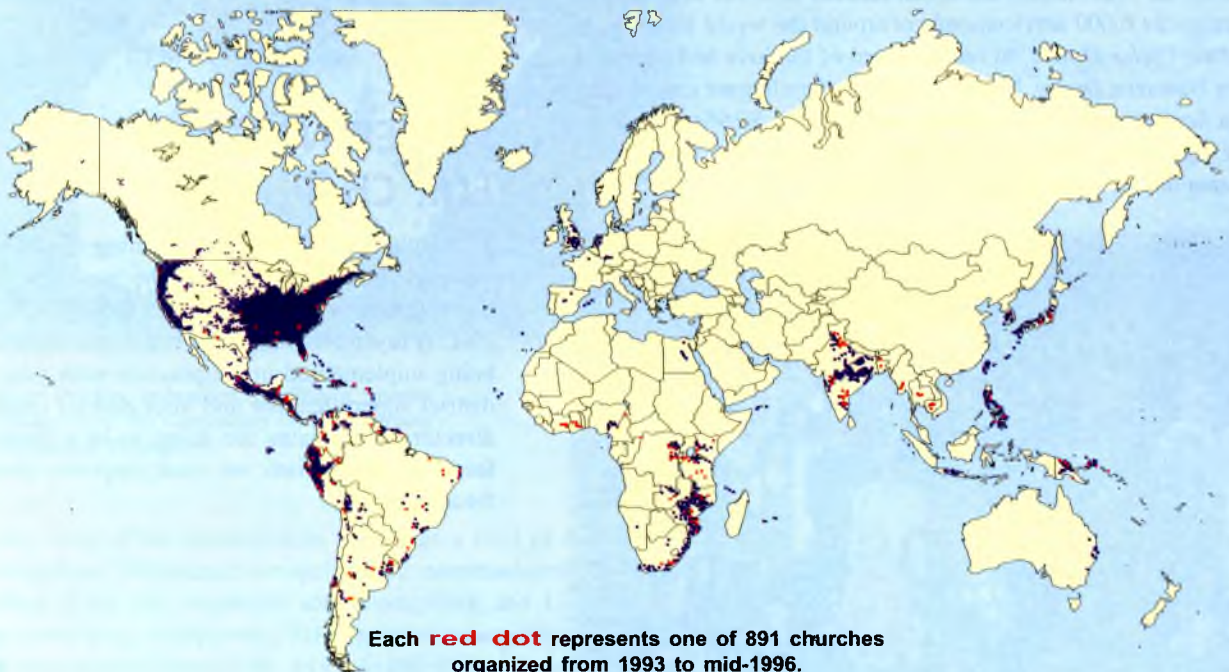
NewStart, the Strategy to Reach People for Christ, is a program to start new churches that was originated in consultation with district superintendents and launched at the close of the quadrennium. The plan empowers local churches to start new churches. This is a biblical model that has been effectively employed by the church in many ages.



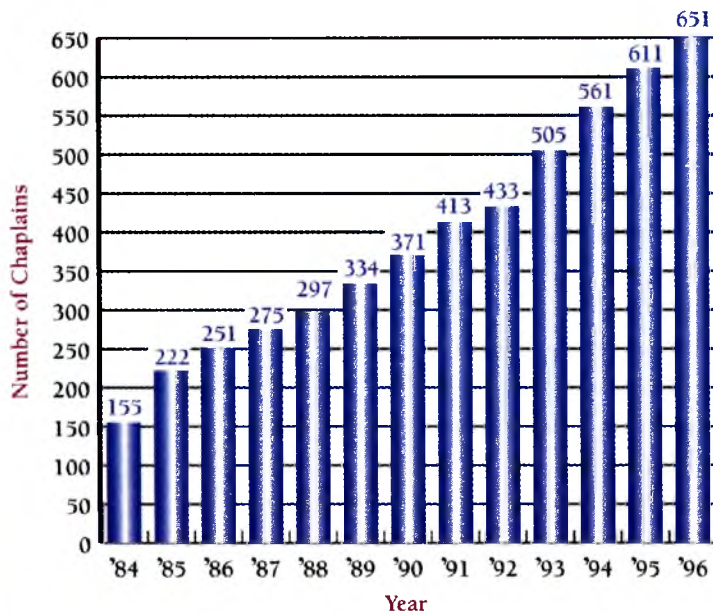
CHURCH GROWTH RESEARCH

The Church Growth Research Center assists local churches, districts, and denominational offices in planning for church growth. The Research Center’s U.S.A. database has been updated to include 1995 population estimates and 2000 projections. Worldwide, denominational churches and districts have been geographically coded to give a more detailed picture of Nazarene efforts. The research center is also helping regional research centers with data and programming resources.

The Location of Churches of the Nazarene



GROWTH OF TOTAL CHAPLAINCY



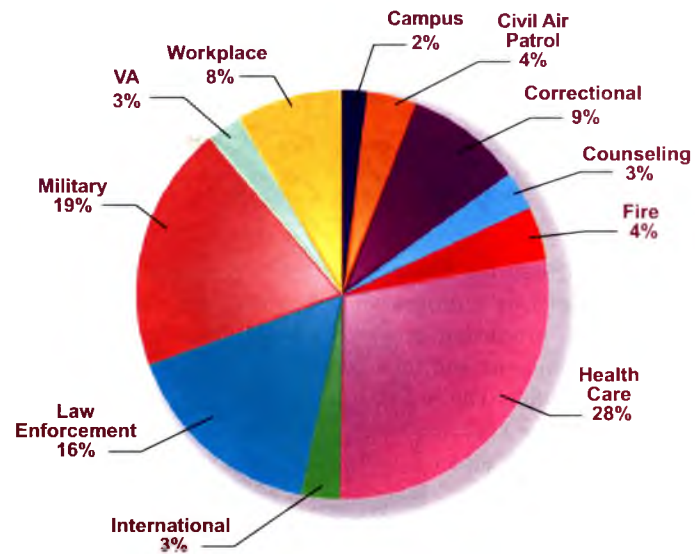
The number of Nazarene chaplains has increased from 155 in 1984 to 651 in 1996. Eleven categories of chaplains are depicted in the pie graph, representing at least 38 different settings in which chaplains work. Many opportunities exist for ministry beyond the walls of the church.

SERVICEMEMBERS' RETREAT

Servicemembers and Nazarene chaplains along with their families attended the 39th Annual European Retreat in 1996. Chaplaincy Ministries tracks 6,000 servicemembers around the world and provides a newsletter, *Under Orders*, to remind them of the love and support from their Nazarene family. Local churches or families are encouraged to order a *Servicemembers' Readiness Packet* (U-10, \$9.95) from the Nazarene Publishing House to better equip Nazarene servicemembers for Christian life and evangelism in the military.



1996 ACTIVE CHAPLAINS



PRAYER NETWORK FOR CHAPLAINS

Chaplaincy Ministries is building ties of prayer and encouragement from the local church to our chaplains and their families through Operation PNC (Prayer Network for Chaplains). This is being implemented in cooperation with your district superintendent and your district chaplaincy director. If chaplains are going to be a greater force for evangelism, we must empower them through prayer.



PERSONAL EVANGELISM

During the quadrennium 53,294 persons were trained in personal evangelism schools.

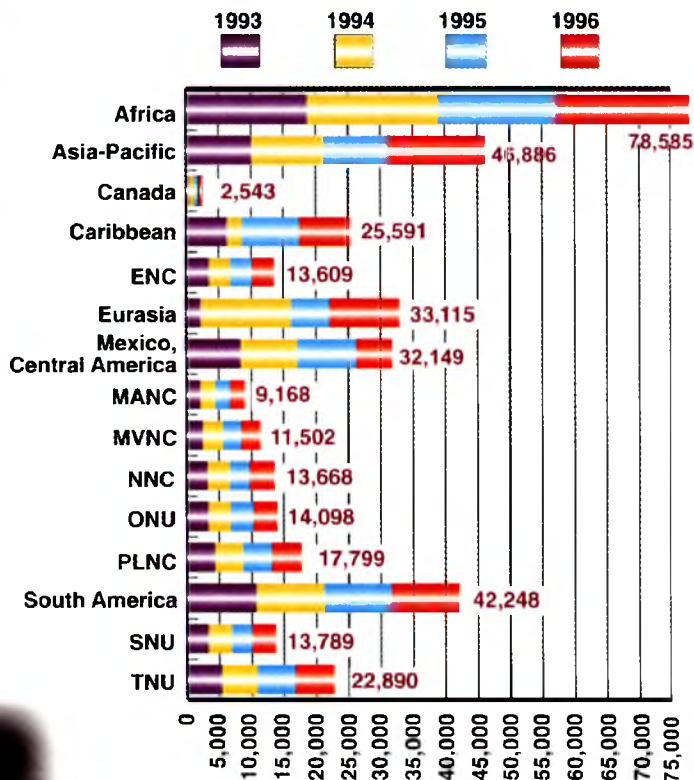


Beverly Burgess (*far right*) stands with personal evangelism trainers in Tanzania.

NEW NAZARENES

During the quadrennium there were 377,640 New Nazarenes reported.

New Nazarenes by Region



REVIVALISM EVANGELISM



Rev. Nelson Purdue, revivalism coordinator, speaks with members from the Committee on the Interests of the God-called Evangelist.

At the close of the quadrennium there was a total of 671 evangelists: 14 tenured evangelists, 62 commissioned evangelists (3 are also registered song evangelists, and 13 are also commissioned song evangelists), 211 registered evangelists, 48 commissioned song evangelists, 119 registered song evangelists, and 217 evangelism service retired. There were 23,411 revivals reported during this quadrennium.



CONSULTATION ON CLERGY PREPARATION



The sixth Consultation on Clergy Preparation was held in June 1996 at Breckenridge, Colorado. Religion professors from all U.S.A./Canada Nazarene colleges and universities, Nazarene Theological Seminary, Nazarene Bible College, pastors, church administrators, and laity have been collaborating in these sessions. The goal has been to update the way we prepare our ministers for the 21st century. Work on curricular designs and a commitment to continuing education have been focused on effectively carrying out the mission of the church in our dynamic and changing times.



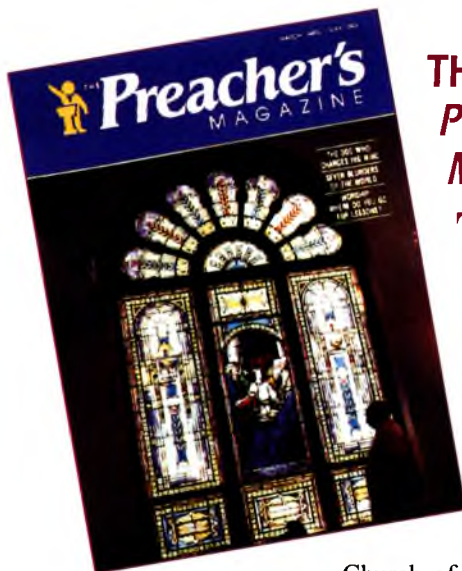
NAZARENE COMPASSIONATE MINISTRIES, USA/CANADA

Every day thousands of needy people are fed, clothed, housed, and touched by the compassion of Jesus in 100 compassionate ministry centers and over 700 Good Samaritan churches. Compassion evangelism is the church's response to human need among the poor and victims of disasters in the United States and Canada as well as the rest of the world.



PASTORAL SUPPORT

Procedures and policies for the rehabilitation and restoration of ministers have been developed with legislative proposals for the 1997 General Assembly. Revision of the pastor/church review system has changed to focus on the mission of the local church rather than on personalities and a performance evaluation of one person. The CoNET "Heartline" (a toll-free 800 number) has continued to serve Nazarene pastors and their families for counsel and guidance as well as consultation on counseling cases and interpersonal relations in the churches.



THE PREACHER'S MAGAZINE

The *Preacher's Magazine* is a professional magazine edited by Rev. Randal Denny. It is providing preaching and worship resources, Sunday night service helps, and a range of articles that cover the needs of almost every pastor in the

Church of the Nazarene. Nazarene

Publishing House is sending 5,000 copies without charge to all our pastors in the U.S.A. Over 1,000 are being sent outside the U.S.A.

MULTICULTURAL MINISTRIES

During the past two years (1995-96) minorities have become the fastest-growing segment of the Church of the Nazarene, with Hispanics showing the greatest gains (57 new congregations since 1990). Minority pastors and leaders are organized into 19 Multicultural Ministries Strategy Committees, each of which is providing a forum for communication and cooperation across district lines. To enable the church to take advantage of evangelism opportunities among the growing minority population in the United States and Canada, the Multicultural Ministries office is providing diversity leadership materials for church leaders.



THRUST TO THE CITIES (1985-95)/URBAN MISSIONARIES (1996 and beyond)

The year 1995 brought to a conclusion the 10-year Thrust to the cities project. As a result of the program, U.S. and Canadian "Thrust" cities—Chicago, New York, Los Angeles, Toronto, San Francisco, and Houston—have experienced, and are continuing to experience, encouraging growth.

World Mission area Thrust cities—Mexico City, Paris, São Paulo, Seoul, Calcutta, Berlin, Moscow, Cape Town, Johannesburg—benefited from the attention and resources of the denomination and continue to expand their mission goals.

The urban population of the world, including the United States and Canada, is growing rapidly. Plans are under way to develop the strategies and resources needed to target every major metropolitan area for evangelism and new churches. Working in cooperation with the World Mission Division, the Church Growth Division will coordinate plans with districts to assign urban missionaries to key metropolitan centers.

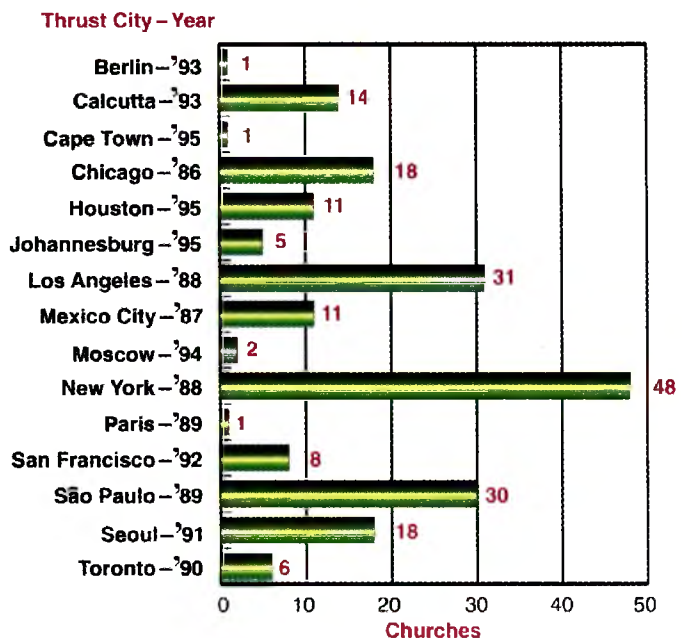
COMPASSIONATE MINISTRY CENTERS/ GOOD SAMARITAN CHURCHES



During the past four years the number of compassionate ministry centers (church-sponsored nonprofit organizations) in the United States and Canada has more than doubled to near 100 by December 1996. The combined budgets of these centers now exceeds \$30 million. CMCs, as Ten Percent Approved Mission Specials of the Church of the Nazarene, not only respond to the critical needs of the poor but also provide an opportunity for ministry and service for hundreds of Nazarene volunteers including students of our colleges and universities.

An increasing number of Nazarene congregations are organizing compassionate ministries to respond to their needy neighbors and friends. These programs vary from simple food pantries and clothing closets to elaborate neighborhood development ministries.

Church Organizations in Thrust Areas for the Decade



SUNDAY SCHOOL

MINISTRIES



Talmadge Johnson
Director

*I*N CARRYING OUT THE MISSION AND PURPOSE OF NAZARENE SUNDAY SCHOOLS

four key words describe the
focus of Sunday School
Ministries personnel:

Passion—It is our passionate
belief that Sunday School is
the one agency of the
church positioned to fulfill
the key ministries of reach-
ing, teaching, winning, and
caring for people.

Enthusiasm—It is our
enthusiasm that keeps the
task of Sunday School
from becoming mere rou-
tine.

Significance—It is the
significance of touching
lives with the gospel that
motivates our commit-
ment.

Energy—It is the ener-
gizing Spirit of God that
empowers us for mission.



The mission of Sunday School Ministries is to carry out the Great Commission to children, youth, and adults in preparation for a lifetime of Christian holiness.

THE PURPOSE OF THE SUNDAY SCHOOL IS THREEFOLD:

1. To teach the Word of God effectively until pupils are saved, sanctified wholly, and maturing in Christian experience.

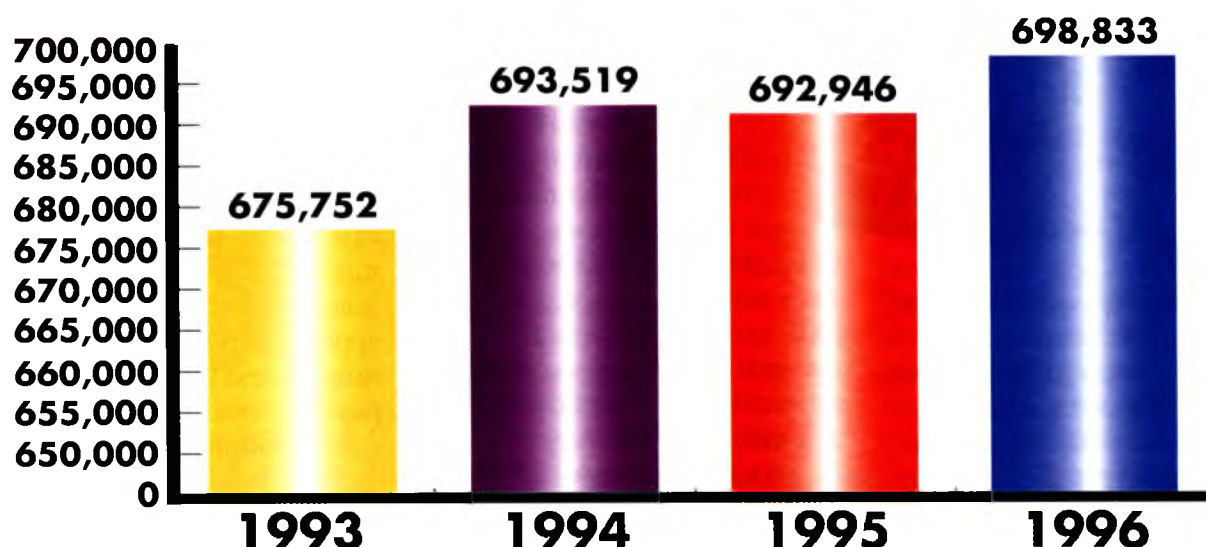
2. To help Christians grow spiritually by involving them in a reaching, teaching, and soul-winning ministry.

3. To locate and visit unchurched people until they become enrolled and regular in attendance.

Quadrennial Highlights

- 28 TEACH conferences in North America, attracting nearly 10,000 Sunday School teachers and workers
- Fall and spring Sunday School emphases and campaigns, using the themes “Rediscover the Word” and “Easter to Pentecost”
- Award-winning curriculum developed for children in partnership with WordAction Publishing
- Almost 2,000 laypersons attending the Nazarene Lay Conference in Florida
- Approximately 30,000 participants engaged in lay training studies through the CLT program
- Children’s Ministries celebrated the 50th anniversary of Caravan
- Adult Ministries sponsored family life as well as age- and gender-specific ministries and programs
- Sunday School materials for youth revised and updated
- Sunday School materials for adults revised and updated
- Sunday School Ministries represented in regional meetings in Asia, Europe, South America, and Central America
- Two Sunday-School-in-Israel trips
- Sunday School attendance is growing once again

Worldwide SS Attendance—1993-96

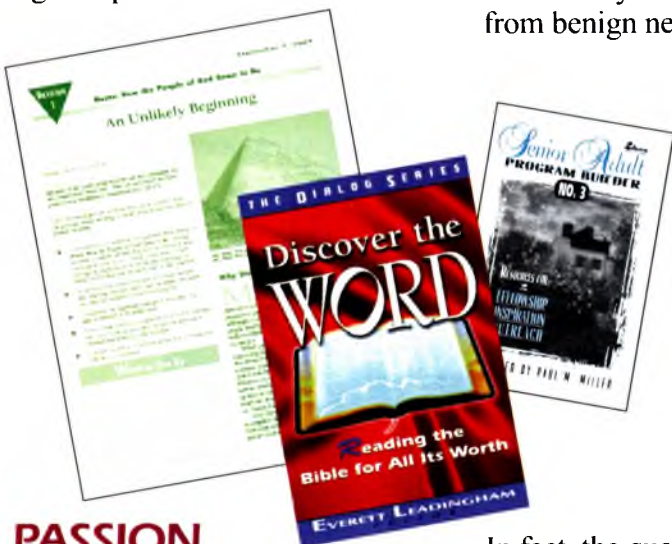


Four Years of Vi

For the personnel of Sunday School Ministries (SSM), four years seems to elapse as quickly as the pace of the Olympian's dash to the finish line. The four years between General Assembly 1993 and 1997 have been remarkable for a variety of reasons. The preceding quadrennium may be best characterized as one of significant, intentional change.

Sunday School Ministries Focus

A constellation of four terms describes the focus of SSM during this quadrennium:



PASSION

Fifteen minutes with most people reveal the core assumptions of their lives. The passion of their lives is revealed by the content of their conversation. Brief moments with SSM personnel reveal their passionate concern for the work of the

church and especially through the Sunday School and associated ministries. It is more than simple conviction; it is a passionate belief that Sunday School is the one agency of the church positioned to fulfill the key ministries of reaching, teaching, winning, and caring for people.

ENTHUSIASM

While everyone appreciates the sophistication of excellence and the pursuit of quality, almost all agree that without enthusiasm, the task soon becomes mere routine. As some social critics heralded the abrupt end of the 20th century, it was apparent to many that Sunday School was suffering from benign neglect. Long gone were the days when simple contests between groups of people could be relied upon to ignite the fires of enthusiasm in local Sunday Schools. It would take more than desperate measures to save Sunday School.

In fact, the question on many minds was, "Is Sunday School worth saving?" Harnessing passion with enthusiasm, and armed with newly discovered data, SSM has challenged both supporters and critics alike to envision a new reality as Sunday School emerged

from the paradigm of the past to possibilities for the future.

SIGNIFICANCE

The statistical evidence of previous years clearly painted a bleak picture. Looking beyond the accumulated testimony of raw statistics, arranged in an imposing record of slipping performance, SSM personnel have discovered a



powerful secret. It is the significance of touching lives with the gospel, winning them, teaching them, disciplining them, and genuinely caring for them that motivates their continued commitment to this challenge.

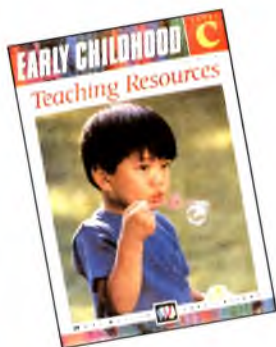
ENERGY

The combination of God-given, Spirit-inspired values that form the bedrock upon which true ministry is built must be energized by the Spirit of God. SSM personnel have plunged into this new vision with the vigor of those called from God, empowered for a mission. Energetically, they have gone about the challenge of appealing to the legitimacy of the mission and the relevance of a proven model, worthy of new configurations and expressions.

s i o n a n d S e r v i c e

Vision-Driven Ministries

Sunday School Ministries took the offensive in this quadrennium. The following are just some of the



strategic initiatives SSM launched during the past four years.

TEACH CONFERENCES

Twenty-eight TEACH conferences were held throughout the U.S.A. and Canada. Starting on Friday evening, each event incorporated an energized package of workshops, plenary sessions, and power-packed music.

REDESIGN OF SUNDAY SCHOOL CAMPAIGN

Building on the new theme of Sunday School Ministries, "Rediscover the Word," fall campaigns featured a strong emphasis on outreach as well as modeling



the teachings of Scripture. Spring emphases have a more cognitive thrust as they build on the "Easter-

to-Pentecost" season of the Christian year.

NEW CURRICULUM

Recognizing the ever-changing needs and capacities of learners of all the age spectrums of their individual ministries, educators, specialists, and curriculum developers combined their skills and commitment to produce innovative responses to these needs.

NAZARENE LAYMEN'S CONFERENCE

Previously known as the International Laymen's Conference, this event, held every four years, is now known as Nazarene Laymen's Conference.

A CLUSTER OF EMPHASES

First, the focus and mission of the Continuing Lay Training office was expanded to include the lay ministry emphasis.

SSM along with the Church Growth Division participated in a special lay ministry convocation featuring imaginative and innovative visions of lay ministry for the future.

Sunday School Ministries has endeavored to strike a more international posture by giving strong emphasis on the international dimension of Sunday School.

Sunday School Ministries has broadened the proliferation of weekday ministry programming. Now SSM features linkages to recovery ministries, lay training,

gender- and age-specific ministries, and Christian schools, to name but a few.

Children's Ministries, in collaboration and cooperation with Multicultural Ministries, is actively involved in promoting the Touch a Life ministry to children and youth at risk. Furthermore, Children's Ministries has excelled in reaching new heights in VBS curriculum and the celebration of 50 years in Caravan ministry.

SUMMARY

Summing up four years of intensive, global, and mission-focused ministry is difficult in the brief space allotted. The reality is clear: our vision still exceeds our accomplishment. The challenge remains vital and strong. Sunday School represents the local church, organized, structured, and empow-



ered to achieve new levels of ministry to the whole person, across every generational line. It is not a method, tried and found wanting. Rather, it is a dynamic initiative awaiting imaginative, innovative, and, above all, Spirit-energized implementation, directed toward mission accomplishment.

NYI

NAZARENE YOUTH INTERNATIONAL

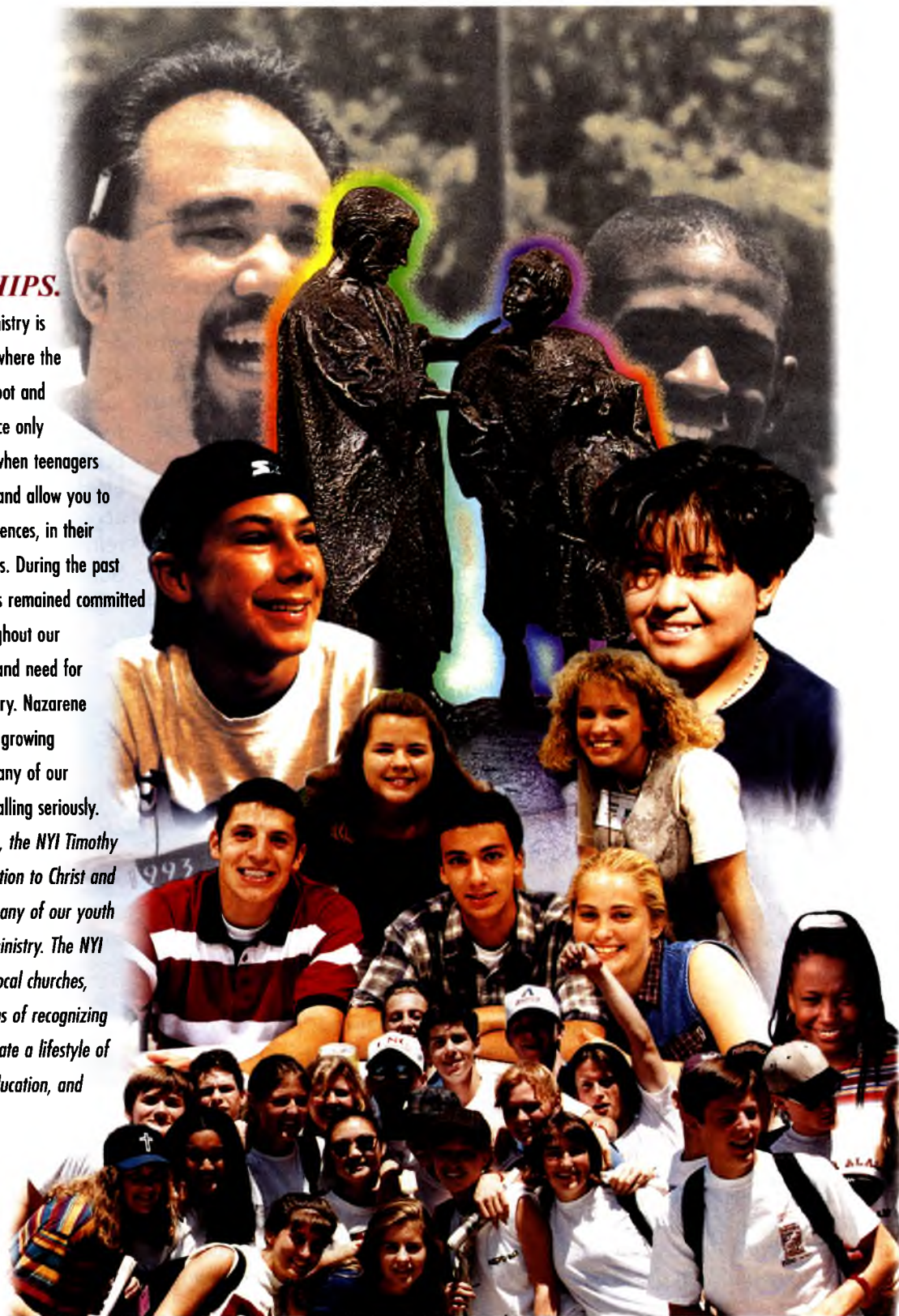


Fred Fullerton
NYI Director

RELATIONSHIPS.

That's what Nazarene youth ministry is all about. Why? Because that's where the seeds of spiritual growth take root and mature. Real ministry takes place only where relationships exist, only when teenagers believe that they can trust you and allow you to share in their day-to-day experiences, in their struggles and fears, in their lives. During the past quadrennium, NYI Ministries has remained committed to helping youth workers throughout our denomination see the value of and need for this incarnational style of ministry. Nazarene Youth International is alive and growing around the world because so many of our youth workers are taking this calling seriously.

[Right Center: Debuted in 1995, the NYI Timothy Award is symbolic of the dedication to Christ and commitment to youth that so many of our youth workers exhibit in their daily ministry. The NYI Timothy Award is available to local churches, districts, and regions as a means of recognizing those individuals who demonstrate a lifestyle of service through the training, education, and discipling of the Lord's youth.]



CORE VALUES

Throughout the past quadrennium, Nazarene Youth International has maintained its historic roots as a partner in the Church of the Nazarene's commitment to prepare each generation of youth for Christian service. NYI continues to affirm the following ministry statement and core values:

The purpose of NYI shall be to lead youth into a relationship with Jesus Christ as their Savior and Lord and to establish them as His disciples, characterized by a life of holiness expressed through devotion, worship, fellowship, stewardship, and witness (Matthew 28:19-20; 1 Timothy 4:12). This shall be achieved by:

- *reaching youth for Jesus Christ*
- *instructing them in the Word of God and the doctrines of the church*
- *building them up in the Christian faith and in holy character*
- *incorporating them into the life and ministry of the church*
- *encouraging them to join in the fellowship of membership in the Church of the Nazarene*
- *equipping them to advance the mission of the church, and*
- *mobilizing them to reach their world for Christ*
(Article II, NYI Constitution)

Today's youth population is diverse and growing. Ministry to this generation of youth must compete with a multitude of conflicting value statements and societal influences. The landscape of youth ministry—the philosophies, goals, products, and programs—must, therefore, be able and willing to adapt itself to effectively engage youth in their environment. NYI Ministries exists to serve and resource those individuals involved in this ministry on a day-to-day basis.

Highlights of the ministry of Nazarene Youth International during the past quadrennium include these exciting items:

MOBILIZING YOUTH FOR MISSION

YOUTH IN MISSION

College-age youth ministry teams equipped and deployed by the North America, Asia-Pacific, Africa, Eurasia, South America, Mexico/Central America, and Caribbean Regions during this past quadrennium

NYI MISSION PROJECT OFFERINGS

Heart to Heart—raised over \$195,000 for ministry in the former Soviet Union, including the purchase of training facilities outside Moscow

China Ministries—more than \$170,000 generated by the China Ministries project helped to enable radio ministry broadcast and literature to the Chinese people

Words to the World—this current project continues the tradition with funds pledged toward the development of culturally specific literature and resources for youth ministry worldwide



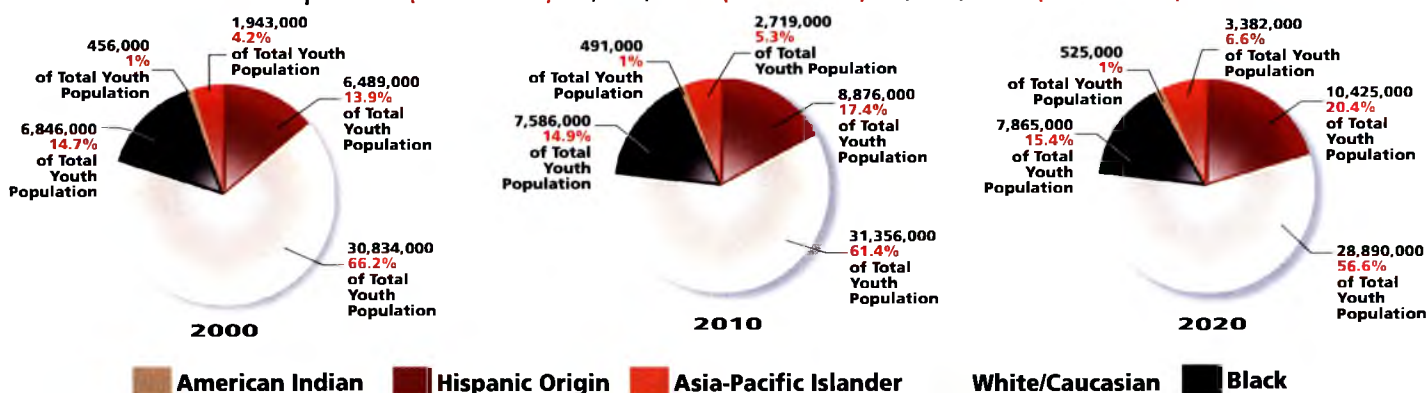
The landscape of youth ministry—the philosophies, goals, products, and programs—must, therefore, be able and willing to adapt itself to effectively engage youth in their environment. NYI Ministries exists to serve and resource those individuals involved in this ministry on a day-to-day basis.

URBAN/ETHNIC MINISTRY

The goal of this ministry initiative has been to develop ministry models to assist the church in reaching the growing population of young people in urban/ethnic settings across North America. Partnership and discussion with key youth and adult leaders involved in these ministries has produced a strong network of individuals and organizations committed to reaching the youth of these communities for Christ.

U.S. YOUTH POPULATION BY RACE/ETHNICITY (Ages 12-23)

Total Youth Population (YEAR 2000) 46,568,000 (YEAR 2010) 51,028,000 (YEAR 2020) 51,087,000



[Source: Population Projections of the United States by Age, Sex, Race, and Hispanic Origin: 1995 to 2050, U.S. Bureau of the Census, Current Population Reports, P25-1130, U.S. Government Printing Office, 1996.]

LEADERSHIP TRAINING

- TEAM NYI Youth Ministry Training seminar and training team
Veteran youth ministers training and equipping youth workers on their respective regions
- District Presidents Leadership Conferences
Annual training events for district leadership
- Continued partnership with other youth ministry organizations, such as the National Network of Youth Ministries and Youth Specialties, to provide ongoing training and enrichment for youth workers.

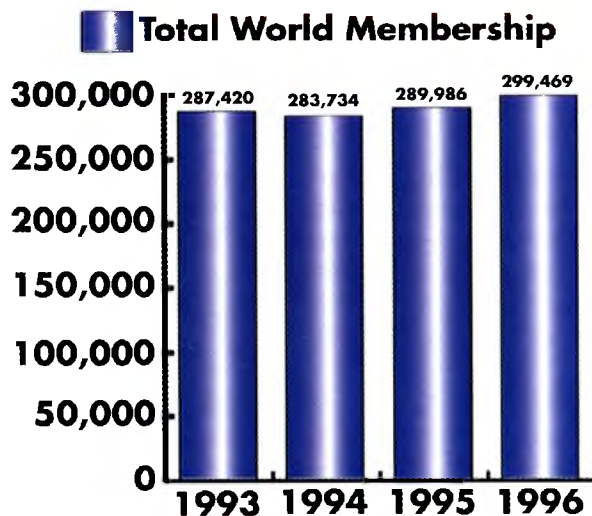
MAJOR YOUTH EVENTS

- World Youth Congresses
 - *Nazarene Youth Congress '95 / Phoenix
 - *The Netherlands
 - *India
 - *Portugal
 - *Argentina
 - *Costa Rica
 - *Colombia
 - *Venezuela
 - *Canada
 - *Chile
 - *Papua New Guinea
- San Diego '94 Missions and Ministry Conference
- 1994 and 1996 General NYI Bible Quiz Tournaments
- Annual Regional Youth Events (Nazarene Colleges/Universities)

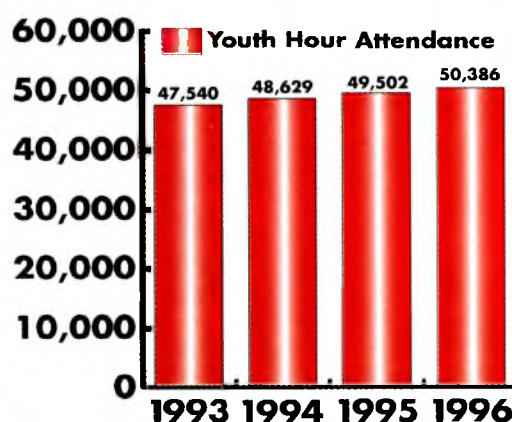
MEMBERSHIP

North American pastors have reported a slight increase in youth hour attendance in the local church for each of the past six years. While youth hour attendance experienced consistent growth, actual NYI membership has been in decline for several years. Although overall membership has still shown growth for the decade to date, we are concerned with this recent trend. Fresh efforts in the area of youth evangelism must be made.

NAZARENE YOUTH INTERNATIONAL MEMBERSHIP



NAZARENE YOUTH INTERNATIONAL YOUTH HOUR ATTENDANCE (NORTH AMERICA)



COMMUNICATION

NYI has continued to update the methods and media used in its communication among its membership, most recently through the introduction of the new TEAM NYI newsletter—a bimonthly resource for the professional and lay youth worker—and the launching of the NYI home page on the World Wide Web.

RESOURCING

Continuing a longstanding tradition, NYI, in partnership with Nazarene Publishing House, makes available a wide array of youth ministry resources for youth workers at the local, district, and regional levels. These materials include Sunday School curriculum, teen Bible quizzing resources, personal devotional series, youth mission education curriculum, personal and group Bible study resources, among others.

STRATEGIC INITIATIVES FOR THE FUTURE

Outreach/Evangelism

- We must encourage and equip youth to utilize their influence among their peers to its full potential.
- Many public school campuses are open and hungry mission fields.
- The opportunities for high school mission experiences must be expanded.

Urban/Ethnic Ministry

- Current trends in population and demographic reports call for a continued emphasis on ministry to students and communities in urban and ethnic settings.
- NYI will continue to offer strong support to the many effective urban/ethnic youth ministries already in place, with special attention given to evangelism strategies and resource/leadership development.

Family Ministry

- We must not overlook the importance of ministering to teens in the context of their family.
- NYI commits to the education and training of youth workers in this essential area of ministry.

International Youth Ministry

- NYI will continue building on a strong foundation of international youth ministry by assisting in youth ministry training and in the development of culturally appropriate programmatic and educational resources.

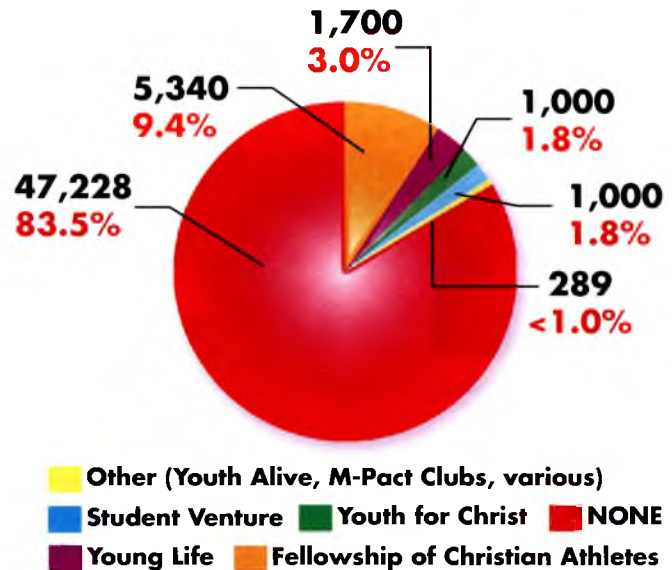
Leadership Development/Training

- NYI intends to continue as a driving force in the empowerment and training of youth workers, both volunteer and professional.

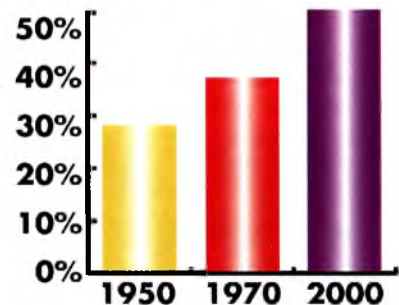
CAMPUS STUDENT MINISTRIES IN PUBLIC/GOVERNMENT-FUNDED SCHOOLS

[U.S. only; Middle/Junior High (6-8) and High School (9-12)]

TOTAL CAMPUSES 56,557



PERCENTAGE OF TOTAL WORLD POPULATION LIVING IN URBAN SETTINGS



[Source: United Nations, 1990 Demographic Yearbook.]

Young Adult Ministry

- Ministry to college-age individuals must be strengthened and renewed.
- The undergraduate and graduate students from other nations that flood North American campuses each year is a virtually untapped ministry group.

NPH

NAZARENE PUBLISHING HOUSE



Bob Brower
Nazarene Publishing House
President

NPH

COMMUNICATING THE GOSPEL TO THE WHOLE WORLD™

continues to be the mission-commitment of Nazarene Publishing House. While products and methods are changing rapidly, communication resources clearly proclaiming the messages of Christ and holiness remain the heart of the NPH ministry.

NPH serves the church by providing Sunday School curriculum, books, music, drama, and church resources with the sole purpose of communicating the gospel, nurturing believers, and resourcing churches. Uniquely positioned to serve the church and impact the world, the ever-expanding market opportunities of NPH are reaching tens of thousands of people with His good news.

The power and truth of the holiness message captures hearts and changes lives. NPH stands as a clarion force to empower believers with resources to teach, live, and communicate to a world desperately in need of truth, life, and hope. As NPH approaches the 21st century, it moves forward with confidence in its mission and message to communicate the gospel and the life-changing power of holiness to people searching for spiritual truth and life.



“I second the motion.”

“It’s been moved and seconded that we break for lunch.
All in favor . . .”

With those welcome words, the friendly man in the Nazarene Publishing House badge snaps to attention. A few hundred assembly delegates are about to swoop down upon his domain.

And here they come.

“Tell me, does this book have a happy ending? I just can’t stand stories that don’t . . .”

“My account number? Oh my, I’m not sure . . .”

“I heard my pastor talk about this book. I don’t recall the title—but he held it up and it had a green cover . . .”

“Do you have a Bible that . . .”

And then from the ten-year-old inquiring reporter, “Are you Mr. Nazarene Publishing House?”

With a smile, this friendly man in the business suit explains that he certainly is, but he’s just one in a company of almost 300 representatives, computer programmers, telemarketers, press operators, artists, editors, electronic typesetters who bring the publishing house to you, and in a way, brings the Church of the Nazarene to your front door.



There was a time early in the 85-year history of Nazarene Publishing House that when a church member said “My publishing house,” he or she was probably talking about the whole Nazarene corporate structure. That was a natural, since it was their publishing house that supplied the stuff Nazarenes read and studied and prayed over.

When an NPH press turned out the first weekly *Herald of Holiness* in 1912, the Church of the Nazarene was put into everyone’s mailbox, and made Troost a boulevard name almost as recognizable as Broadway or the Champs Élysées.

NPH IS THE CHURCH

Today, visitors who tour the 16-acre campus-plant on both sides of the street between 28th and 30th along Troost Avenue, comment on the pride they feel for their church. NPH guides are careful to inform them that all they see has come about through their prayers and support.

- Provide 165,000 square feet of building space.
- Print materials in four different languages.
- Mail or ship 2,662,200 pieces each year.
- Receive 300,000 telephone orders per year.
- Produce 635,000 books annually.
- Provide a catalog of over 8,000 items.
- Print 4,000,000 pieces of curriculum for over 11,000 churches each year.
- Produce 2.3 million pieces of music and 70,000 miles of audiotape annually.
- Provide you with a toll-free ordering number: 1-800-877-0700.



It is a given that the Nazarene International Center, located five miles up The Paseo from the publishing house, is where the organizational heart of the church is located. NPH does not send out missionaries or execute wills; we don't conduct General Assemblies, credential ministers, or receive General Budget support. But, we do provide the resources that your church depends upon to fulfill its mission in this world. As a tangible expression of our commitment to the Nazarene mission, this past quadrennium your publishing house contributed \$7 million to general church ministries.

MISSION FULFILLMENT

Fulfillment is nothing new for your friends at Nazarene Publishing House. We are involved with it every workday of the week. When an issue of *World Mission* magazine is labeled, sorted, bagged, and taken to the post office in our two-ton white Chevy truck, we are fulfilling your subscription.

When a Sunday School ordering secretary fills out the quarterly literature order blank, mails it promptly, and the requested curriculum material arrives in your church office on time and in good condition, that's fulfillment.

As your publisher and supplier of distinctly Nazarene materials, we realize that fulfillment is even more than getting our product line to you, it must also include prompt and courteous service, ease of ordering—whether by phone, letter, E-mail, or fax, receiving understandable account information, and providing accurate product descriptions.

All of the foregoing is admirable, and we strive to fulfill your expectation in these areas, but there is one other facet of fulfillment that must be highlighted—our contribution to your ministry; we are still doing it, and we always will.

In the words of a familiar NPH slogan of another day, we have "provided the full gospel to the whole world by the printed page." According to NPH President Dr. Bob Brower, though, that slogan has to be updated. Brower realistically acknowledges, "While the 'whole world' now involves 116 Nazarene world areas, the responsibility of Nazarene Publishing House encompasses more than the 'printed page.' The era of cyber communication is here, and it's affecting what we do and how we do it."

A REVOLUTION IN COMMUNICATION

Since the last General Assembly, technology has made an even larger mark on publishing and communication. This has affected and will affect just about every department at the publishing house.

In keeping with this trend, Dr. Brower has appointed a special assistant to the president for technology. Under his aegis, the NPH catalog will be made available on-line, and a relationship-service web site will be established.

Among other NPH technology breakthroughs are:

- Lillenas has developed MIDI orchestral accompaniment disks for 80 songs on 10 disks from the *Sing to the Lord* hymnal. Printed orchestrations are no longer duplicated on a copier but are run from the computer disk.



- The NPH reps whom you know so well from district events have garnered their share of the new technology. Notebook computers and bar coding have facilitated order taking and communicating electronically with the home office.

- E-mail communication with customers and missionaries around the world has cut order response time, in some cases, by weeks.

- Subscribing to Nazarene periodicals has been made easier via E-mail (Subscriptions@nph.com), as has bar coding address labels.

- Perhaps some of the most dramatic electronic innovations are happening in the company's prepress department with state-of-the-art computer graphics and page composition.

- Across the street in the plate room, the gigantic line camera has been replaced with a Gerber Image Setter that places the computer image directly onto the plate, and bindery cutting—once done with a keen eye and measuring devices—is now completely computerized.

CREATIVITY, ELBOW GREASE, AND PRAYER

A visitor's comment card recently contained this observation: "It's obvious that elbow grease and creativity are in big supply here." Glad our lady from Ohio was impressed with these qualities, but there is one other element of NPH endeavor that she did not see. Every Monday morning at 7:30 our publishing house employees, from the president on down, gather within their departments for a few minutes of prayer. Included on the weekly agenda are specific prayer requests for two of the church's districts, an overseas missionary area, the needs of a ministry or division of International Center, and the local church and personal family concerns represented in the circle.

A lesson learned over the 85-year history of committed managers and employees—when you work for the fulfillment of God's kingdom, there's not much use for creativity and elbow grease without prayer. That is our pledge to you.



FROM FICTION TO THEOLOGY . . . SPIRITUAL FORMATION TO C

BEACON HILL PRESS

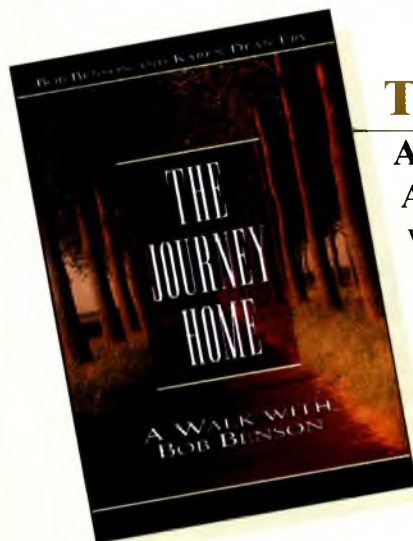
A common bond
that binds Nazarenes
together.



- A schoolteacher in Spokane, Washington, reading the newest Ruth Glover Benson book
- A dairy farmer in Ames, Iowa, seeking to improve his parenting skills from Christian family psychologist Dr. Grace Kemmerman
- An accountant in Washington, D.C., gaining insights on effective church leadership from Stan Toler

As you read a book from Beacon Hill Press it is our prayer that you will gain personal inspiration and insight and also, as thousands of other Nazarenes read the same book, you will feel connected.

We pray that through our books the church will be connected by a common pathway of communicating the beliefs and ideas that make us who we are.

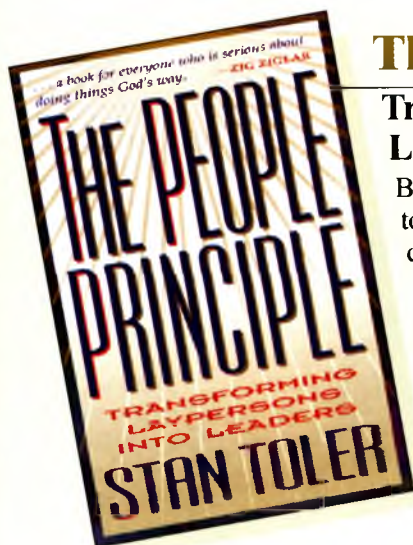


The Journey Home

A Walk with Bob Benson

A gathering of the best of Bob's writings. Included are reflections from those he personally touched, including James Dobson, Gloria Gaither, Amy Grant, and others.

HH083-411-6464 \$15.99 Hardback



The People Principle

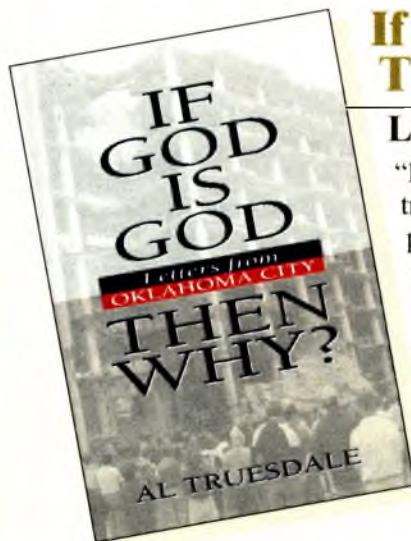
Transforming Laypersons into Leaders

Becoming a leader and motivating others toward leadership is a challenge for every church. Discover from Stan Toler the proven keys to meeting this formidable task.

"A book for everyone who is serious about doing things God's way."

—Zig Ziglar

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If God Is God . . . Then Why?

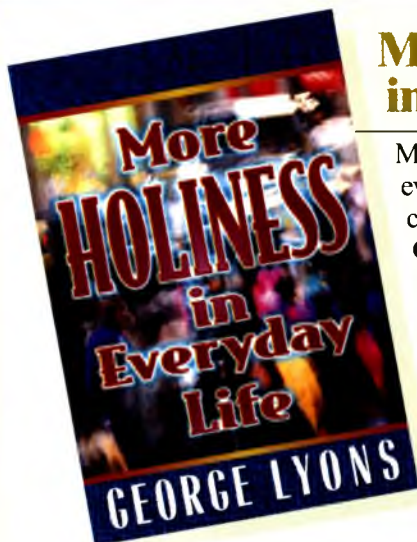
Letters from Oklahoma City

"Finally, an understandable, thoughtful treatment of the toughest theological problem in Christianity: Why evil? This scholarly work is brilliantly converted into a 'can't put it down book' . . . great reading!"

—Senator Howard Hendrick,
Oklahoma State Senate

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RCH RESOURCES . . . BEACON HILL PRESS HAS A BOOK FOR YOU.



More Holiness in Everyday Life

Meeting the demands of everyday life for many is a constant struggle. Join author George Lyons in discovering that holiness is not yet another demand to be added, rather a pathway to abundant life in the midst of life's demands.

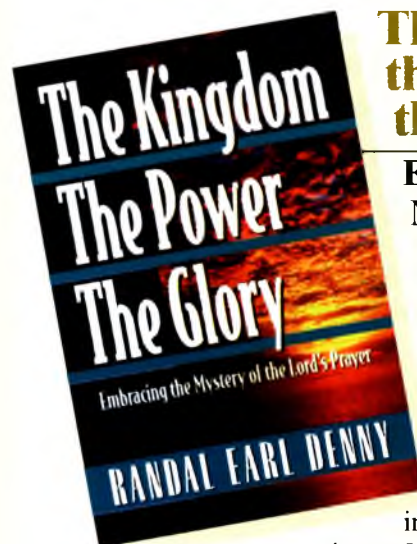
HH083-411-6618 \$7.99



Turn Northward, Love

The fourth in the best-selling Wildrose Series, *Turn Northward, Love* takes us back to the beauty and charm of Wildrose, a small frontier town nestled in the Saskatchewan wilderness.

HH083-411-5905 \$9.99

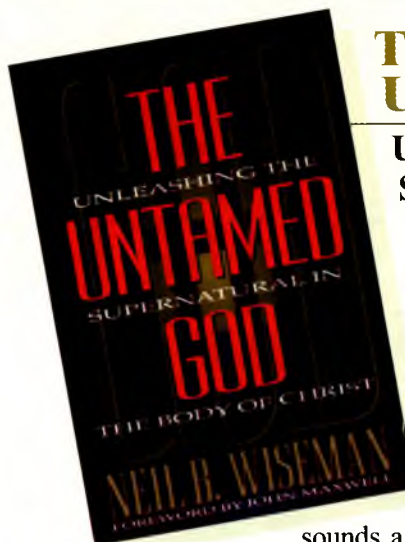


The Kingdom, the Power, the Glory

Embracing the Mystery of the Lord's Prayer

Author Randall Denny, known for his delightful stories and thoughtful illustrations, explores the Lord's Prayer for the insight it offers concerning God's incredible love, might, and generosity to His children.

HH083-411-5964 \$15.99 Hardback



The Untamed God

Unleashing the Supernatural in the Body of Christ

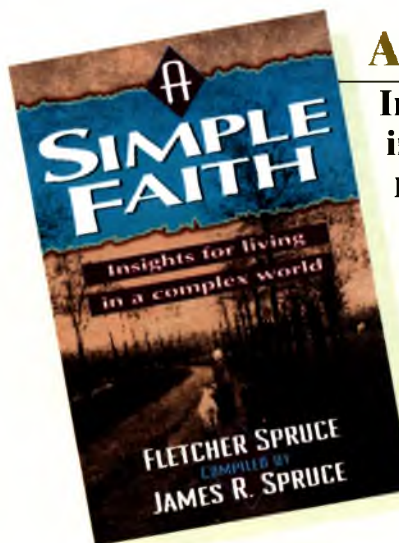
"*The Untamed God* could revolutionize your ideas about the Church of Jesus Christ."

—John Maxwell,
President, INJOY
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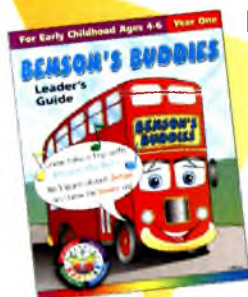
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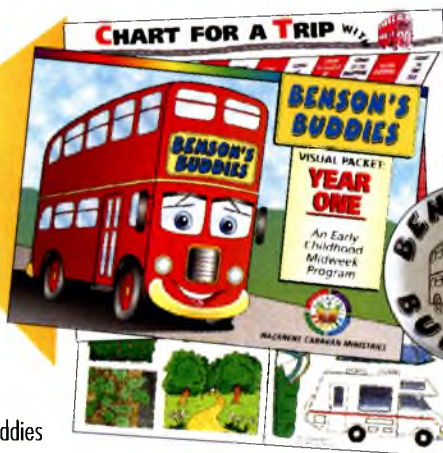
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The Way We Hope to Be ...

Come Share the Dream

by Howard Culbertson





As another Nazarene General Assembly approaches, I've been thinking back to one when I was 13 years old. That one was memorable for me because they disenfranchised me that year, stripping me of my voting rights. Even at 13, I was already voting in local church meetings. By the time that General Assembly adjourned, however, I was no longer of voting age. They had raised it from 12 to 15 years.

Actually, apart from revoking my voting privileges, the debates and legislative votes were of secondary interest. I was much more caught up in the whole event and a vision from the future that it was giving me. I wandered through the crowds around mission field displays and Headquarters exhibits. I browsed the NPH sales area. I went to all the teen activities. I enjoyed the exuberant services. I saw more Nazarenes than I had imagined existed.

To me, General Assembly was a camp meeting, state fair, and family reunion all in one package. It was the next best thing to the Rapture. As we headed home, I felt proud to be a Nazarene. I felt like I was riding the crest of a wave. I had caught a glimpse of our leaders' dreams. I wanted to help make those dreams come true.

I'll be at General Assembly again this summer. I'm especially excited because an Italian friend will be there. That friend, Giovanni Cereda, grew up in a Nazarene parsonage in Sicily. He's been pastoring in Italy for about 15 years. Last year he became superintendent of the new Italy South District. This is his first General Assembly. I'm glad to see him thrilled about attending. I want him to experience in San Antonio what I began feeling at age 13.

The Dream: A Caring Global Family

For General Assembly, San Antonio will be invaded by 40,000 Nazarenes. Only about 1,100 of them will be voting delegates. All the rest will be there celebrating what it means to be a Nazarene. Those diverse but united crowds at General Assembly remind me of the Rapture. Our quadrennial gathering is a dawnlike foretaste of the huge throng of the redeemed, which the apostle John describes in Revelation 7.

A GLOBAL DREAM IS BETTER THAN TRYING TO DEFEND AN EMBATTLED FORTRESS.

Harmony amid diversity. That's a feature of the dream that I hope captivates my Italian friend Giovanni. At General Assembly he'll be here in a strange land, having to communicate in a language not his own. I want him to feel very safe and at home. I want him to be drawn into conversations in the exhibit halls and in the restaurants. I want him showing off photos of his two daughters. I want him to share in that dream of a truly global family that reflects the "safe" theme of the Old Testament cities of refuge.

I've heard cynics explain General Assemblies in terms of Machiavellian intrigue. They point to "evidence" of "us-them" scheming. What they profess to see going on doesn't convince me. As we have planted churches and organized districts in 116 world areas, we have remained a caring, loving family. As we empower leaders around the globe, we want them to become part of our leadership team. We've no intention of break-

ing up into independent groupings of churches.

I dream of how the local churches of this global family can become safe havens for people. A brief moment in a Sunday morning service recently dramatized what I dream about for every Nazarene. During congregational singing, I glanced up at the choir. My eyes fell on Vicky, a single mother who doesn't live in the safest of neighborhoods. In her inner-city apartment complex, break-ins are frequent. Illicit drugs are sold; police often show up to quell disturbances.

That morning we were singing "Because He Lives." When we got to the phrase "because He lives, all fear is gone," I saw Vicky's face tilt heavenward. She raised her hand in testimony. The deliverance from fear that Vicky expressed that morning embodies the sense of safety I want everyone to experience in the company of the redeemed called Nazarenes.

The Dream: A Compelling Call to Holiness

There's something else about John's vision that reminds me of the Nazarene dream. He said the people in the throng were wearing robes "made . . . white in the blood of the Lamb." In that setting of purity and holiness, they were waving palm branches in a joyful celebration of victory. What an elated moment!

Not long ago, a conversation I had with a new Nazarene reminded me of this part of John's vision. The new Nazarene was Dionel Davila. I met him on a Work and Witness trip to Mexico organized by Southern Nazarene University.

During our bus trip into Mexico, I wound up sitting next to him. When he told me he had transferred to us from another denomination, I asked him: "What attracted you to our church?"

Dionel, who is from San Angelo, Texas, didn't hesitate. "The call to holiness," he said. "I have had enough of churches where people get excited in worship services but place no importance on living the holy life to which God has called us."

His answer reminded me that Nazarenes desire to be more than generic Evangelicals. We dream about our global family proclaiming the biblical call to purity of heart and saintliness of life in an atmosphere of radical optimism.

We want to tell the world: "Those clean, pure robes can be yours. You can wave palm branches of true victory." Authentic biblical holiness is more than living up to a list of "thou shalt nots." Trying to live a holy life that way often turns out to be more of a nightmare than a dream. Let's get refocused on what Christ enables us to become. Isn't our dream built on a "deliverance from . . . in order to . . ."? Such a dream will attract thousands of others into the years ahead until our Lord returns.

The Dream: Generous Givers

During that bus ride across northern Mexico, Dionel told me there was a second reason he liked being a Nazarene. He said he liked the fact that Nazarenes are generous givers. That, too, reminded me of the vision of Revelation 7. The crowd in John's vision focuses on the Lordship of Jesus. The throng's



If you share our global dream, we'll be glad for you to join us. Come help us make it happen.

SIS/Rafal Olbinski

exuberant worship of the King of Kings parallels the way Nazarenes worship through their giving. Out of overflowing hearts, we have been generous and exuberant in our personal giving. Nazarene churches give freely to support district and global ministries.

My dream is that we will continue to be others-oriented. From time to time, an occasional worried voice cries that local churches are being "drained dry" to support district and global ministries (as if a congregation's main responsibility was its own survival). Such thinking runs counter to our dream of being a Blood-washed throng where the stains of selfishness are washed away. We must not come to view Nazarene churches as beleaguered outposts struggling to

hold precarious positions. We must not succumb to such thinking. Let's dream the better dream.

For nearly 10 years, Rev. Charles Witte was the bivocational pastor of the Crescent, Oklahoma, Church. On more than one occasion, I heard Charles tell fellow pastors how to face financial pressures.

"Churches have fewer financial troubles when they make giving to world evangelism a top priority," he said over and over.

Charles was right. His little flock came to make giving to others a characteristic of their church. I watched them enjoy giving to World Mission Radio, Nazarene Compassionate Ministries, and other offerings.

He helped them catch the essence of what I dream about for our denomination.

Rev. Witte is not alone in his ideas about our needing to focus on a global outlook rather than seeing ourselves as trying to defend embattled fortresses. Dr. Gene Williams pastors Wichita (Kansas) First Church. That congregation of 1,200 is 70 times larger than the group Rev. Witte pastored in central Oklahoma. Yet, Gene Williams often uses nearly the same words Rev. Witte did.

We Nazarenes have got to be generous in giving to others if we're going to be true to who we are. We've got to take risks.

Will you share this dream? Will you be part of a church where the sound of marching is heard? We

can have every reason to wave palm branches (or whatever else signifies our sense of victory and joy).

Something Bigger than We Are

Last fall I visited Sofia, Bulgaria, on behalf of Southern Nazarene University. Nazarene work there is going on under a compassionate ministries umbrella. The volunteers and intern missionaries have been able to lead some Bulgarians to Christ, even though government recognition of the denomination has been slow in coming.

While in Sofia, I taught the first seminar for future Bulgarian Nazarene leaders in a European Nazarene Bible College extension program. In the closing hour of those concentrated few days, I asked for students' reactions to the hours we had spent together in the classroom.

It became a time laden with emotion. One young lady, Milena Eneva, said she decided that day to become a Nazarene. She was going to embrace the Nazarene dream. She said: "I decided I wanted to be part of something bigger than I."

I invite you to join her. Embrace the dream.

Let's never be content with empty pews and unconverted neighbors. The dream is still before us. Let's be the city of refuge flying the banner of holiness and trumpeting the optimism of grace.

Maybe you won't get to San Antonio. Maybe we won't have a chance to eat tacos and enchiladas together there. That's OK. Forget the tacos. Let's make the dream come true. Heaven is ahead of us. Let's reach for it now.

Dr. Howard Culbertson is professor of missiology, Southern Nazarene University. His doctorate in missions is from Denver University.



CREATIVE BROODING

Two Coincidences

DEAN NELSON



Dean Nelson teaches journalism at Point Loma Nazarene College.

TWO COINCIDENCES. Both happened in Nashville. The first was when I arrived at a downtown hotel to be part of a national journalism convention. The airport shuttle dropped me off at the door, and when I walked into the lobby, I thought I recognized several people. But they weren't who I was expecting to recognize.

They looked like Nazarenes I had met across the years, and they were everywhere.

Nah, I figured. Must be jet lag.

In my hotel room I changed clothes and had a few hours to kill before my first meeting, so I headed back to the streets of Nashville to look around.

At the end of the block was the Ryman Auditorium, where the Grand Ol' Opry has occurred for what seems to be centuries. There, in the ticket line for the show about Patsy Cline, were more Nazarenes. They were in the gift shop of the auditorium too. And in the restaurant across the street. And the guitar shop around the corner.

I went back to the hotel and inquired about the conventions scheduled for the next few days. On the list was the journalism conference, all

right. Just under it was an International Evangelism Conference for the Church of the Nazarene.

"It's easy to spot who is with which group," said the helpful concierge. "But it was even easier last week when we had a national Baptist group and the American Beer Can Collectors Association."

I saw the parallel.

An old friend of mine lives in Nashville, so I called him to see if he wanted to meet for dinner while I was in town. His wife is an elementary school teacher, and several years ago they got involved in the life of a nine-year-old girl who came to the third grade too weak to walk up the school's stairs. She was malnourished and often had bruises from the beatings she got at home. Mom was a prostitute. Dad was unknown.

My friends eventually adopted the girl, and she came with us to dinner. After the meal, we drove up to the top of a hill that overlooks Nashville.

"Those lights just below us are from Vanderbilt University," my friend said. "Next to them are the lights from the university hospital."

Here's the coincidence part.

"I used to drive up on this hill during my last year of college, and I would cry and pray because I had no direction in my life," he said.

What he didn't know at the time was that on one of those nights that very year, simultaneous with his despair, a prostitute was giving birth in the hospital at the foot of the hill. The baby eventually became his adopted daughter and was standing with us.

So many things in our lives seem random. But they're not.



Where Do We Go from Here?

by James H. Diehl



Nazarenes by the thousands will gather this month in San Antonio for the 24th General Assembly of the Church of the Nazarene. We will hear reports of another quadrennium of strong growth in membership, districts, churches, ordained elders, and deacons. Our church has now expanded into 116 countries of the world. Sunday School attendance is up, worship attendance is up, giving is up, and the number of those joining the church by profession of faith is up. God still has His hand upon us, and for this we humbly say, "Thank You, Lord!"

The question now is, "Where do we go from here?" What vision will take us into a new millennium?

Visualize a target. A target like one you would shoot an arrow into. A target that has an outer, middle, and inner circle and a bull's-eye. A vision/target.

On the outer circle, the mission of our church is stated: "to respond to the Great Commission of Christ to 'go and make disciples of all nations'" (Matthew 28:19, NIV). Acts 1:8 describes the horizon of our assignment: It is everywhere, all the time, with all that we have!

The middle circle sharpens the vision: Our church "is to advance God's kingdom by the preservation and propagation of Christian holiness as set forth in the Scriptures."

The inner circle brings the vision still tighter: "The Church of the Nazarene is composed of those persons . . . who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, . . . manifest in the primitive New Testament Church, together with the preaching of the gospel to every creature" (*Manual*, par. 25).

The bull's-eye of this vision/target is

one powerful word: *evangelism*. Persuading people to believe in Christ in Africa and Asia, North America, Europe, and the Pacific, India and Central/South America, in every nation on our globe! Persuading men, women, teens, and children. Married people and single. Older folks and younger. Wealthy and poor. Educated and uneducated. Christ died for all, and the Church of the Nazarene is committed to reach out to all people in all nations from all cultures with the gospel. Evangelism is not a circle on the rim; it's the bull's-eye of the

EVANGELISM IS NOT A CIRCLE ON THE RIM; IT'S THE BULL'S-EYE.

church! As John Wesley said, "We have nothing to do but to save souls."

The vision/target has been articulated by our leaders. But various groups within the church formulate their own specific vision. The National Board Canada unanimously adopted: "We, the people in Canada called Nazarenes, commit ourselves to . . .

- Obeying the Father
- Honoring the Son
- Living in the Spirit by
 - Engaging in effective evangelism
 - Experiencing and promoting the holy life
 - Raising a generation of competent and Spirit-filled leaders."

Praise God for this dynamic national vision statement. May it be an example for other Nazarene groups.

Where do we go from here? On with persuading people to come to Christ. On with making disciples of all nations. On with the propagation of Christian holiness. On with translating the needs of the people. On with the church being the church!

How shall we do it? Obviously it will be done differently in different cultures. But there needs to be a common "Nazarene identity." The Board of General Superintendents recently adopted a document clarifying Nazarene identity: "The Church of the Nazarene is a global family of Christian believers who are engaged in a serious effort to glorify God and share God's good news with all people everywhere;

- We strive to live according to Christian principles, regardless of the prevailing culture.
- We seek inner purity and power for authentic Christian living.
- We are an evangelistic, altar-centered church.
- We value revival as a practical necessity for maintaining spiritual vitality.
- We depend on the Sunday School for biblical instruction and assimilating people into the life of the church. We believe strongly in the value of Christian higher education.
- We are aggressive in our efforts to take the good news of salvation to the ends of the earth."

Where do we go from here? Right back to our cities, towns, and villages with renewed passion to make disciples. Right on to every corner of our globe spreading the best news this sin-sick generation has ever heard, "HOLINESS . . . THE MESSAGE OF HOPE!"

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No Proof for God?

REBECCA LAIRD



Rebecca Laird is a writer and ordained minister living in Madison, New Jersey.

WE GATHERED WITH FRIENDS for a birthday celebration in a Manhattan restaurant. We laughed and remembered silly antics and serious turns we'd all survived. As we enjoyed ourselves, a waiter gallantly attended us with grace and humor.

After one friend retold the story of his coming to faith, the waiter approached to refill our glasses. It seemed quite natural when our friend turned to him and asked, "Do you believe in God?" The waiter stiffened, straightened his shoulders, and swallowed.

"No," he answered, "I don't." Our friend asked simply, "Why not?"

He replied, "There's no proof to make me believe. I see no evidence for God." Our friend encouraged him to read the Bible and check out Jesus for himself if he wanted proof. The waiter retreated, and when he returned at the end of the meal, we sincerely thanked him for his fine service as well as his honesty.

But that waiter's reply rattled me. No proof for God? Had no parent taken this young man to church so the excitement and truth of the Bible sto-

ries and the singsong of Scripture choruses could root in his impressionable mind? Had no sunrise or sunset ever infused him with awe for the One who created beauty? Had no friend reached forth in compassion when none was due but offered anyway? Had no inexplicable good passed his way that could only be explained by the hand of Goodness itself? Had no community of faith embraced him and rocked him in its bosom of nurturing care until faith could flower? Had no Christian ever told him a personal story of being transformed by the love of God? Had God not whispered in his heart in the long dark times?

No proof for God? Perhaps he, like C. S. Lewis, the avowed atheist turned Christian apologist, was looking for scientific proof to satisfy his rational demands while all the time his heart was longing for joy—that intangible pointer toward a universe full of God. As Lewis pursued joy, he discovered that he, too, was being pursued. He writes, "You must picture me alone in that room in Magdalen, night after night, feeling, whenever my

mind lifted even for a second from my work, the steady, unrelenting approach of Him whom I so earnestly desired not to meet" (*Surprised by Joy*, Harcourt Brace Jovanovich, 228).

This is the image that I use in prayer for the disbelieving waiter. I pray that nightly as he fills and refills water glasses, an unrelenting sense of God will surround him. I pray that God will place more Christians in his path with courage to be proof enough so that he too can take what Lewis terms "that absolute leap in the dark" that leads to faith.

**The longing heart
is a pointer
toward a universe
full of God.**



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—David Felter

Sunday School Ministries Division Executive Editor, Editor WordAction Young Adult Leader

1. Shari Caudron, *Can Generation Xers be Trained?* Training & Development, March 1997, p. 20.



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The Secret of Holy Living

by William M. Greathouse,
general superintendent emeritus

I'll never make it!" she moaned. "The harder I try to live for God, the more miserably I fail. I read my Bible and pray. I go to church faithfully. I tithe. I try to witness to my neighbors. But every day I fail God. I'll never make it!" When her pastor smiled, she broke into tears. "Please don't make fun of me," she protested; "this is no joke."

"I know it's no joke," he said, "but I thank God you found it out. *You can't make it—but Christ has already made it for you.*"

Christ has already won the victory over sin and all the hosts of darkness arrayed against us. As the apostle John assures, "You are of God, little children, *and have overcome them*, because He who is in you is greater than he who is in the world" (1 John 4:4, NKJV, italics added).

Paul puts it this way: "Christ Jesus . . . has become for us . . . righteousness, holiness and redemption" (1 Corinthians 1:30, NIV). Christ is our holiness as well as our righteousness. Dying for us, He is our righteousness; living and reigning in us, He is our holiness.

*"Called unto holiness," praise His dear name!
This blessed secret to faith now made plain:
Not our own righteousness, but Christ within,
Living, and reigning, and saving from sin.*

—Lelia N. Morris

Foundational to holy living are the following three truths.

A Distinction to Be Grasped

We must keep in the forefront of our thinking the distinction between the law and the gospel. Otherwise, we consign ourselves to confusion and unnecessary condemnation.

We say with Martin Luther that the law is what God *requires* of us; the gospel is what, on the basis of His promises, He *gives* us.

The old covenant was indeed a covenant of grace,

but its central element was law. Asked which was the great commandment of the law, Jesus answered: "'You shall love the Lord your God with all your heart . . . You shall love your neighbor as yourself.' On these two commandments hang all the law and the prophets" (Matthew 22:37, 39-40, NRSV).

The weakness of the old covenant was that it contained no offer of the life-giving, sanctifying Spirit. The distinctive nature of the new covenant is precisely the promise of the Spirit. Through His Son, "God has done what the law, weakened by the flesh, could not do" (Romans 8:3, NRSV). Through Christ, God has vanquished sin and opened the floodgates of the sanctifying Spirit (see vv. 1-4).

The law remains the divine requirement, deepened and refined by Jesus; but the good news is that the Spirit who fulfills the law has been given! If the central feature of the old covenant is law (what God commands), the heart of

the new is the gospel (what God gives according to His promise).

A Promise to Be Appropriated

Writing to the Galatians, who were being seduced by Jewish legalists to return to the law, Paul penned, "You foolish Galatians! Who has bewitched you? Before your very eyes Jesus Christ was clearly portrayed as crucified. I would like to learn just one thing from you: Did you receive the Spirit by observing the law, or by believing what you heard? Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal [literally, "being perfected," NASB] by human effort?" (3:1-3, NIV).

To turn back from *Christ-reliance* to *self-effort* is the same as to "rely on works of the law" (v. 10, RSV). And this means to revert to the bondage of fear (see Romans 8:15).

Unfortunately, those who take seriously God's call to holiness often fall into the trap of slavish fear. John Wesley saw clearly that pardoning love is at the root of it all. The root of holiness is the assurance that in Christ Jesus "there is now no condemnation" (Romans 8:1,



HOLINESS IS NOT
A MATTER OF HOLY
HABIT PATTERNS;
THESE ARE SIMPLY
A CUT-FLOWER
ARRANGEMENT.

D. Jeanene Tiner

NIV). Thank God, we are “accepted in the beloved” (Ephesians 1:6). *But we must “accept our acceptance”!* In his sermon on “Satan’s Devices,” Wesley warns that one of Satan’s most potent weapons is to cause us to doubt our acceptance by God because of our shortcomings. To give way to doubt is to forfeit first our joy, then our peace, and finally our faith and love.

We must rest in the promises of God. “There is therefore now no condemnation” if we “walk not after the flesh, but after the Spirit” (Romans 8:1). To come to the point where we can exercise faith for the deeper blessing of heart holiness, we must maintain a joyous sense of our acceptance. We enter the experience of entire sanctification by faith alone. We begin in the Spirit, and we are perfected in the Spirit. Salvation is “by faith from first to last, just as it is written: ‘The righteous will live by faith’” (Romans 1:17, NIV).

What is the faith by which we are truly sanctified

and perfected in God’s love? Here is John Wesley’s answer: based on Hebrews 11:1 and Romans 10:17:

It is a divine evidence and conviction, First, that God hath promised it in the Holy Scripture. . . .

It is a divine evidence and conviction, Secondly, that what God hath promised he is able to perform. . . .

It is, Thirdly, a divine evidence and conviction that he is able and willing to do it now. . . .

To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more,—a divine evidence and conviction that he doeth it. In that hour it is done: God says to the inmost soul, “According to thy faith be it unto thee!”

“May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Je-

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for
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sus Christ. The one who calls you is faithful and he will do it" (1 Thessalonians 5:23-24, NIV).

A Grace to Be Lived

Remember, "Christ Jesus . . . has become for us . . . holiness" (1 Corinthians 1:30, NIV). To be truly sanctified is to be able to say with Paul, "My present life is not that of the old 'I,' but the living Christ within" (Galatians 2:20, PHILLIPS). It is to have experienced the answer to Paul's prayer in Ephesians: "that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith . . . that you may be filled to the measure of all the fullness of God" (3:16-17, 19, NIV).

To be Christian, said theologian Dietrich Bonhoeffer, is "to have the precise space once occupied by the old man now to be occupied by Jesus Christ."²

This is to be holy; for to be truly Christian is one and the same thing as to be holy.

Christ living and reigning in me through the power of the indwelling Spirit is the essence of holiness. The victory that overcomes the world is the faith that

WILL YOU PERMIT *CHRIST* TO LIVE HIS HOLY LIFE IN *YOU*?

"greater is he that is in you, than he that is in the world" (1 John 4:4).

"If we live by the Spirit," Paul urges, "let us also walk by the Spirit" (Galatians 5:25, RSV). Walking by the Spirit is remembering that apart from Christ we "can do nothing" (John 15:5). It is maintaining a moment-by-moment dependency upon Him as our Life.

At the deepest, holiness is not a matter of holy habit patterns; these are simply a cut-flower arrangement if we do not sustain an intimate relationship with Christ. But if we abide in Him, His life becomes our life, His love our love, and His joy our joy.

I remember hearing the late Dr. Jack Ford of England tell of a conversation he had with a man who protested that "no one can live a holy life in this sinful world." Ford responded, "Do you believe that Jesus Christ lived a holy life?"

"Of course," the man said. "This the Bible clearly teaches."

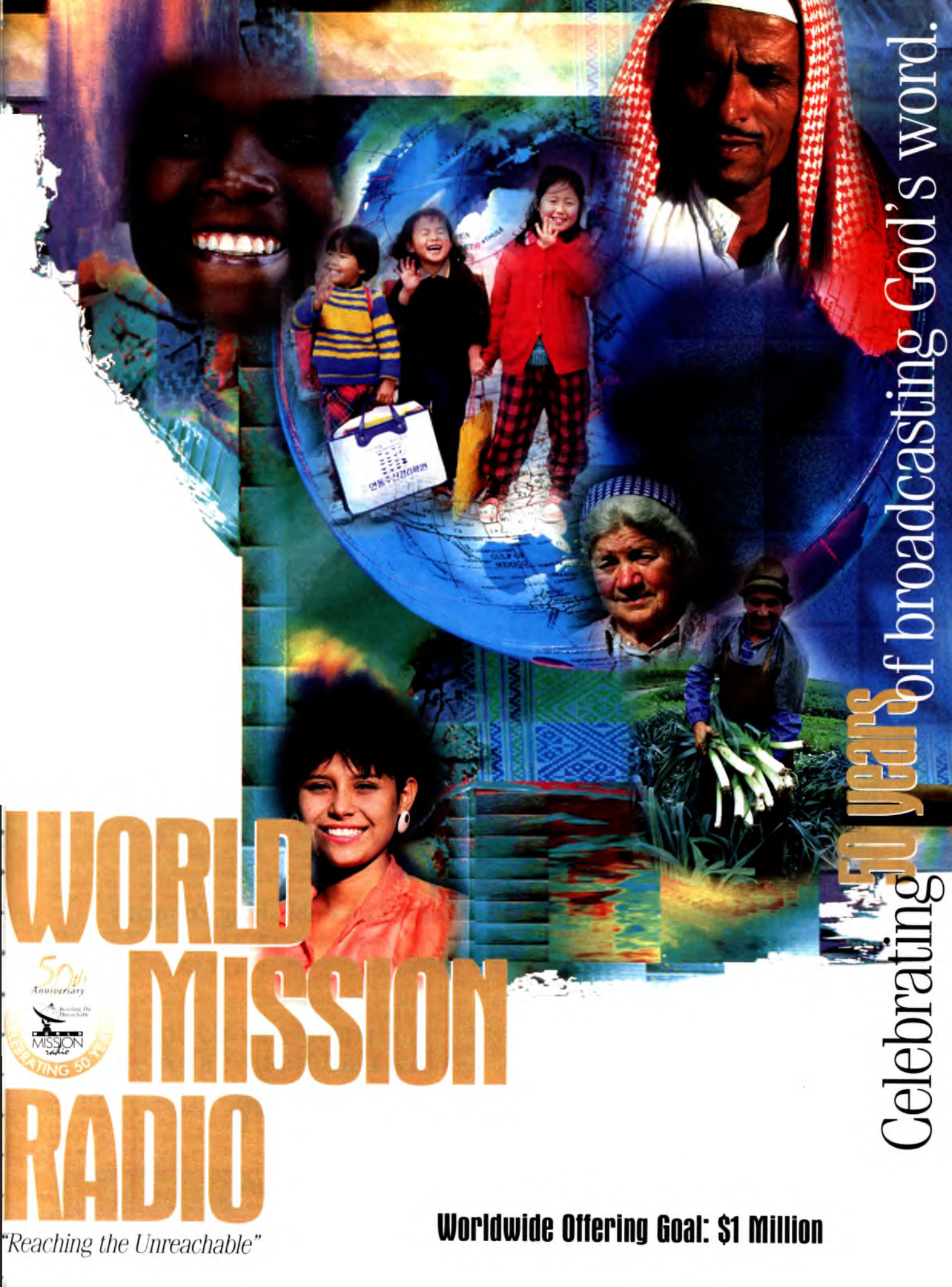
"The question, then, is this," Ford continued: "Will you permit *Christ* to live His holy life in *you*?"

Permitting Christ to live His life in me is the secret of holy living.

Reference Notes

1. John Wesley, "The Scripture Way of Salvation," in *The Works of John Wesley*, vol. 6, 3rd ed. (reprint, Kansas City: Beacon Hill Press of Kansas City, 1978), 52-53.

2. See Dietrich Bonhoeffer, *Ethics*, ed. Eberhard Bethge (New York: Macmillan Co., 1965), 41.



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ADAMS, JERRY: Cincinnati, OH (Sycamore Community), Concert, June 7-8; Indianapolis, IN, 15*; Yorktown, IN, 16*; Pendleton, IN, 20*; Paragon, IN, 22*; Camby, IN, 28*; Brazil, IN, 29*; South Whitley, IN, July 12*; Danville, IL (Northside), Concert, 13; Morgantown, IN, 19*; Indianapolis, IN, 25-26*

① **ARMSTRONG, LEON AND LINDA—THE ARMSTRONGS:** Brentwood, NY, July 15-20; Oriskany, PA, Vacation Bible School, 21-27; Shipshewana, IN, Vacation Bible School, 28—Aug. 3

BAKER, RICHARD C.: Pomeroy, OH, June 3-8; Frank, WV, 20-29

BAPTISTE, MATHEU-JEAN: Fort Pierce, FL, June 13-15*

BELZER, DAVE & BARBARA: Columbus, NE, June 3-8; Davenport, ND, July 9-13*

BENDER, TIM—THE TIM BENDER FAMILY: White Springs, FL, June 9-15*

BENSON, MICHAEL W.: Fort Worth, TX, West Texas District Camp Meeting, June 3-8; St. Louis, MO, Missouri District Camp Meeting, July 7-13; Fairmont, WV, West Virginia North District Lay Retreat, 18-20

① **BOND, GARY & BETH:** Fort Worth, TX, West Texas District Camp Meeting, June 2-8; Casey, IL, 11-15; St. Louis, MO, Missouri District Camp Meeting, July 7-13; Oskaloosa, IA, Iowa District Camp Meeting, 14-20

BORON, JERRY L.: Moundsville, WV, Evangelistic Emphasis, June 22

BURKHARTER, PAT AND DONNA: Edgewood, TX, June 10-15; Oskaloosa, IA, Tabor Camp Meeting, July 29—Aug. 3

① **CANEN, DAVID:** Chattanooga, TN (East Ridge), May 27—June 3; Tullahoma, TN, 3-8*; McDonough, GA, Georgia District Camp, July 7-13; Richmond, KY, Eastern Kentucky District Camp, 21-27

CASTEEL, HOWARD: Franklany, MO, June 4-8

CERVANTES, RUDY—HEAVENLY TRUMPET MINISTRIES: Springfield, OH (High Street), Concert, June 1A; Springfield, OH (First), Concert, 1P; Wenatchee, WA, Concert, 8A; Orville, WA, 8P*; Canton, OH (First), Concert, 15A; Bucyrus, OH, Concert, 15P; Walla Walla, WA, 29A*, Mount Vernon, WA, Concert, July 6A; Bellingham, WA, 6P*; Bluffton, IN, Concert, 13P; Jefferson, OH, Concert, 20A; Bedford, OH, Concert, 20P; Littleton, CO, Colorado District Assembly, Concert, 23; Lake Jackson, TX, Concert, 27A; Houston, TX (First), Concert, 27P

CLAY, D. E.: Worthington, KY, Faith Promise, June 7-8; Mansfield, OH (First), Faith Promise, 29

COVINGTON, NATHAN: Durant, OK (Fillmore), June 4-8; Broken Arrow, OK (First), July 13-20

DELL, JIMMY: Colorado Springs, CO (Central), June 4-8; Marion, IN, Northeastern Indiana District Camp Meeting, 9-15; Swartz Creek, MI, 21-25; Prescott, AZ (First), July 5-6; North York, ON, Canadian Central District Valley Haven Camp Meeting, 12-21; Pefferlaw, ON (Egypt), 23; North York, ON, Canadian Central District Cedarvale Camp Meeting, 25—Aug. 3

① **DENNISON, MARVIN E.:** Waldron, AR (First), Family Crusade, June 3-8; Benton, IL (First), Family Crusade, 10-15; Lyndon, KS, 24-29*; Mount Vernon, NY, Metro New York District Boys' and Girls' Camps, July 7-11 and 14-18; Jerome, PA, Family Camp, 26—Aug. 3

DICKINSON, PAUL R., SR.—MINISTRIES OF HOPE: Boyne City, MI, June 8-15*

DIEHL, ROB AND DEBBIE—DYNO-MIGHT MINISTRIES: Pelion, SC, Crusade, June 1-6; Lake-

land, FL, Central Florida District Children's Camp, 9-13; Sanford, FL (First), Crusade, 25-29; Lake Wales, FL, Crusade, 30—July 6; Overland Park, KS, Kansas City District Children's Camp, 7-11; Irmo, SC, South Carolina District Primary Camp, 14-17; Orangeburg, SC (Memorial), 29; Irmo, SC, South Carolina District Juniors Camp, 21-24; Bedford, IN, Southwest Indiana District Children's Camp, 28—Aug. 8

DUNMIRE, RALPH AND JOANN: Sanford, FL, June 9-15*

① **FADER, WES AND MARY:** Frazer, PA, Philadelphia District SAM's Retreat, June 6-8; Nashua, NH, New England District Camp, 29—July 6

GESSNER, DON AND SHIRL: Tishomingo, OK, Southeast Oklahoma District Camp Bond, June 3-8; Camillus, NY, Upstate New York District Camp, 30—July 6; Hendersonville, NC, North Carolina District Camp, 7-13; Columbus, OH, 14-20*; Butler, PA, Pittsburgh District Camp, 27—Aug. 3

GOSS, MIKKI, AND JOANN VINEYARD—M & J EVANGELISM TEAM: San Angelo, TX (Trinity), Children's Crusade, June 1-6; Breckenridge, TX, Concert, 28; Coleman, TX, 29—July 6; Imlay City, MI, 28—Aug. 3

① **HAINES, GARY:** Brandon, MS, Mississippi District Family Camp, June 4-8; Placerville, CA, 14-18; Gardendale, AL, Alabama North District Family Camp, 30—July 6; Vicksburg, MI, Michigan District Family Camp, 12-20

HANCOCK, TIM: State College, PA (Bethel), May 28—June 1; Marion, IN, Northeastern Indiana District Camp Meeting, 9-15; Mount Vernon, OH (First), 22; Tilden, IL, 23-29*; Cedarville, OH, Southwest Ohio District NYI Convention, July 12; Pleasant Ridge, PA, 13-20*; Fostoria, OH, North Central Ohio Senior Youth Camp, 21-25; Ellicott City, MD, Washington District Camp Meeting, 26—Aug. 3

HARRINGTON, MILTON: Atwater, CA, Pulpit Supply, June 1—July 27

HAY, JOHN F.: Hendersonville, NC, North Carolina District Camp Meeting, July 3-6

JACKSON, PAUL AND TRISH—JETSTREAM MINISTRIES: Houston, TX (Calvary), June 10-15

JUNEMAN, JOHN AND TRINA: New Baltimore, MI (Anchor Bay), Evangelist Training Camp, June 9-15

KENNA, EARL: Salem, OR (South), June 16-20; Glasgow, KY (First), Vacation Bible School, July 7-13; Camby, IN, Indianapolis District Boys' and Girls' Camp, 14-18

KISSEE, JOHN S.: Lafayette, CO, Vacation Bible School, June 2-8; Karval, CO, Vacation Bible School, 16-22; Fallon, NV, Vacation Bible School, July 6-11; Lompoc, CA (Trinity), Vacation Bible School, 14-20; Vacaville, CA, Vacation Bible School, 28—Aug. 3

LAXSON, WALLY AND GINGER: Alexandria, LA, Louisiana District Camp, June 2-8; Jamestown, ND, Dakota District Camp, July 6-11; Richardson, TX, Dallas District Camp, 14-20; St. Marys, OH, Northwestern Ohio District Camp, 27—Aug. 3

① **LECKRONE, LARRY AND TAMLA:** Anderson, IN (Southdale), May 31—June 4; Milan, MI, 8-11*,

Collinsville, OK, July 8-13; St. Marys, OH, Northwestern Ohio District Camp, 27—Aug. 3

LEIDY, ARNOLD—UPWARD CALL MINISTRIES: Newport News, VA, June 4-8; El Paso, TX (Open Gate), Concert, July 13

LENDERMAN, ALAN AND SHERRY: Cowan, TN, Concert, June 1A; Cleveland, TN (First), Concert, 1P; Loudon, TN, Concert, 8A; Jamestown, TN (First), 22A; Jamestown, TN (Pleasant View), Concert, 22P; Crossville, TN, 29P*; Doyle, TN, Concert, July 13A

LIDDELL, P. L.: Escanaba, MI (Lighthouse), June 4-8

LOTHENORE, BOB W.: Augusta, ME, Maine District Camp, July 16-20; Millinocket, ME, 23-27; Trenton, NJ, 30—Aug. 3

① **MANLEY, STEPHEN—CROSS STYLE PROCLAMATION:** Rochester, MI (First), June 4-8; New Baltimore, MI (Anchor Bay), Evangelist Training Camp, 9-15; Richmond Hill, NY (Queens), 25-29; Louisville, KY, July 1-6*; Tyler, TX (Lakeview), Zone Holiness Camp, 9-13; Orlando, FL (United), 15-20; Moores, NY, 30—Aug. 10*

① **MILLHUFF, CHUCK R.:** Dickson, TN, Tennessee District Camp Garner Creek, June 8-15; Mannheim, PA, 29*; Ashburn, VA, July 20*; St. Marys, OH, Northwestern Ohio District Camp, 27—Aug. 3

MILLS, CARLTON—SECOND TOUCH EVANGELISM MINISTRIES: Danielson, CT, June 8-11; Dalton, MA, 15; New Port Richey, FL (First), 29; Calhoun City, MS, July 8-13; Robertsdale, AL, 18-25*; Ellicott City, MD, Washington District Northeast Camp, 26—Aug. 3

MITCHELL, MARCIA L.: Walla Walla, WA, June 1* and 8* and July 6* and 20*

MORGAN, EARL AND NORMA: Lafayette, IN (First), Faith Promise Convention, June 1; Evansville, IN (Grace), Faith Promise Convention, 14-15; Canton, IL (First), Faith Promise Convention, 21-22; Peoria, IL (Golden Acres), Faith Promise Convention, 27-29; Camby, IN, Indianapolis District Children's Mission Day, July 17; Bloomington, IL (First), Faith Promise Convention, 26-27

PALMER, MIKE: Aroma Park, IL, Chicago Central District Camp Meeting, June 4-8; Eureka, IL, Northwestern Illinois Camp Meeting, July 1-6; Scottsville, TX, Dallas District Camp Meeting, 13-20

PARKS, TOM AND BECKY: Bloomfield, IA, June 11-15; Gallion, OH, Concert, 22A; New Philadelphia, OH, Concert, 22P; Marion, OH, 25-29*; Geneva, OH, Concert, July 13A; Ashtabula, OH (First), Concert, 13P; Barberton, OH (First), Concert, 20A; Stow, OH (Akron First), Concert, 20P; Mechanicsburg, IL, Illinois District Family Camp (Youth), 29—Aug. 2

① **PERDUE, NELSON S.:** Alexandria, LA, Louisiana District Camp, June 3-8; Newell, WV (First), 11-15; Prattville, AL, Alabama South District Camp, July 1-6; Hendersonville, NC, North Carolina District Camp, 7-13; Howell, MI, Eastern Michigan District Camp, 20-27

PETTIT, ELAINE C.—EVANGELISTIC MINISTRIES: Texarkana, AR (Cathedral Heights) June 29—

July 2; Clare, MI, Prayer and Altar Workers Training, 25-26

ROACH, JERRY L.: Logansport, IN (First), June 1-4; Danforth, IL, 6P*; Paducah, KY, 8P; Mabank, TX, 28P*; Gun Barrel City, TX (First), 29A; Mabank, TX, 29P*; Maryville, TN, July 6A; Shelbyville, TN, 13A; Murfreesboro, TN, 13P; Celina, OH, 20P; Rochester, IN, 22P; Kokomo, IN (Forest Lawn), 23P; Hoopeson, IL (First), 24P; Newton, IA (New Life Community), 27A; Newton, IA, Concert, 27P*; Council Bluffs, IA (Emanuel), 29P; Sioux City, IA (First), 30P; Le Mars, IA, 31P

SHERWOOD, SCOTT AND SHERRY: Tucson, AZ (Catalina Vista), Vacation Bible School, June 3-8; Indianola, IA, Iowa District Senior High Camp, 9-13; London, OH, Vacation Bible School, 16-22; Peru, IL, 24-29; Springfield, IL, Illinois District Senior High Camp, 30—July 4; Port Charlotte, FL, South Florida District Children's Camp, 7-11; Venice, FL, Vacation Bible School, 14-20; White-man AFB, MO, 21-27*; Springfield, IL, Illinois District Kid's Camping, 30—Aug. 3

① **SMITH, DUANE:** Ephrata, PA, June 1-4; White Springs, FL, 9-15*; San Bernardino, CA, July 5-13*; Whitney, TX, 16-20

SMITH, MICKEY G.: Charlotte, NC (Pineville), June 22

TAYLOR, ROBERT: Butler, PA, Pittsburgh District Camp, July 27—Aug. 3

ULMET, BILL: Three Rivers, MI, June 3-8; Charlotte, MI, 11-15; Batesburg, SC, South Carolina District Camp Meeting—NYI, 30—July 6;

WOMACK, PAUL W.: Nebo, IL, June 8-11; Kansas City, MO, Rescue Mission, July 28-31

YOUNG, TIM: Springfield, IL, Illinois District Singles Retreat, June 13-15; San Bernardino, CA, July 5-13*; Springerton, IL, 18-27*

① Tenured evangelist is recognized by the church as a lifetime assignment. See *Manual* 407.3.

*Denotes Non-Nazarene Church

NCN Announces New Rates

NCN's Satellite Broadcast System is available from Nazarene Publishing House at a new toll-free number, 888-663-8975.

NCN has negotiated new lower equipment rates from Dish TV Network. The rates include shipping and are below current market rates.

NCN begins a regular broadcast schedule in September 1997. General Assembly services will be broadcast beginning with Friday, June 20, through Tuesday, June 24, including the Sunday Communion Service.

Pastoral Systems (districts and all churches) now will pay only \$9.95 per month for the NCN Channel. If the church or district pays annually, the cost is \$71.40 a year, or \$5.95 per month. Residential rate is \$5.95 per month.

Be sure to order your equipment today in time for General Assembly broadcasts.

Nashville First Begins Centennial Celebration

Nashville First Church of the Nazarene begins a year-long celebration of its 100th birthday with a homecoming weekend July 4-6, 1997. Some of the scheduled activities include:

Friday, July 4, 5 P.M. Dinner and "Block Party"

Saturday, July 5, 5 P.M. Reception with former pastors Dr. William Greathouse, Dr. J. V. Morsch, Dr. Millard Reed, and Dr. Stan Toler

Sunday, July 6 Celebration Services

10 A.M. with Dr. Gary Allen Henecke, Celebration Choir and Orchestra, video remembrances, and former pastors

6 P.M. with Dr. Gary Allen Henecke and Steve Green

The extended family of Nashville First is invited to this weekend of remembering the past and anticipating the future. Please call 615-255-1289 to let the church know if you will attend.



THE CHURCH AT WORK

GENERAL STATISTICS DECEMBER 31, 1996

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

*Includes regional directors and their wives.

**Some districts used last year's figures.

Please note: World areas reported certain totals only.

	AFRICA	ASIA-PACIFIC	CANADA
Number of Districts	62	38	5
Number of Churches	1,438	857	162
MEMBERSHIP			
Full Members	125,888	54,894	11,794
Associate Members	28,421	20,212	0
Total Members	154,309	75,106	11,794
MINISTERS			
Elders	457	607	268
Deacons	1	23	2
Licensed	661	401	76
Missionaries	160	162	
SUNDAY SCHOOL	1,661	634	143
Children—Responsibility List	NR	NR	4,618
Average Weekly Attendance	NR	NR	2,755
Cradle Roll	NR	NR	229
Youth—Responsibility List	NR	NR	2,436
Average Weekly Attendance	NR	NR	1,164
Adult Responsibility List	NR	NR	6,997
Average Weekly Attendance	NR	NR	3,167
Summary—Officers and Teachers	NR	NR	1,199
Total Responsibility List	149,366	46,920	15,479
Average Sun. School Attendance	71,273	33,812	7,086
Ext. Min. Responsibility List	NR	NR	856
Average Out. Attendance	NR	NR	589
Average Total Attendance	71,273	33,812	7,675
NYI SOCIETIES	1,463	543	118
Membership	44,056	15,625	2,773
NWM SOCIETIES	1,418	490	113
Membership	70,345	22,213	7,280
VACATION BIBLE SCHOOLS	178	286	49
Membership	12,585	17,805	2,821
CLT CHURCHES			8
Credits			399
PROPERTY VALUES			
Local Churches	NR	NR	\$47,017,474
Local Parsonages	NR	NR	5,921,615
District Center and Other	NR	NR	4,101,476
District Parsonage	NR	NR	335,000
Educational Institutions	NR	NR	NR
Nazarene Publishing House	NA	NA	NA
International Center	NA	NA	NA
TOTAL	NR	NR	\$57,375,565
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local	NR	NR	\$4,777,900
All District Property	NR	NR	1,279,485
Educational Institutions	NR	NR	NR
TOTAL	NR	NR	\$6,057,385
CHURCH FINANCES—PAID			
Local	\$1,908,138	\$23,147,698	\$7,152,811
District	277,887	1,057,176	515,261
Educational	32,289	147,964	265,348
General	162,519	797,262	850,178
TOTAL	\$2,380,833	\$25,150,100	\$8,783,598
ANALYSIS OF TOTAL			
Paid by Church	\$2,282,792	\$24,884,868	\$8,078,989
Paid by Sunday School	NR	NR	184,441
Paid by NYI	NR	NR	61,331
Paid by NWMS	98,041	265,232	458,837
Supplemental Giving	NR	NR	NR
PER CAPITA			
Local	\$12.37	\$308.20	\$606.48
District	1.80	14.08	43.69
Educational	0.21	1.97	22.50
General	1.05	10.62	72.09
TOTAL	\$15.43	\$334.87	\$744.76

CARIBBEAN	EURASIA	MEXICO/ CENT. AM.	SOUTH AMERICA	UNITED STATES	GENERAL CHURCH	TOTAL	GAIN	PERCENT
28	30	29	69	79		340	2	
804	763	1,098	1,603	5,132		11,857	375	3.27%
71,701	61,669	82,003	92,899	608,008		1,108,856	42,283	3.96%
23,460	3,498	15,071	14,148	2,991		107,801	3,084	2.95%
95,161	65,167	97,074	107,047	610,999		1,216,657	45,367	3.87%
239	235	522	513	9,513		12,354	148	
13	5	14	5	242		305		
247	202	554	719	2,481		5,341	213	
42	134	56	70	29		*665	12	1.84%
709	284	1064	1,301	4,884		10,680	332	
NR		NR	NR	224,721		229,339		
NR		NR	NR	121,452		124,207		
NR		NR	NR	4,162		4,391		
NR		NR	NR	135,837		138,273		
NR		NR	NR	60,058		61,222		
NR		NR	NR	393,108		400,105		
NR		NR	NR	198,573		201,740		
NR		NR	NR	60,152		61,351		
88,900	11,873	104,275	95,508	817,980		1,330,301	-8,116	-0.61%
50,085	26,214	68,694	61,586	380,083		698,833	5,887	0.85%
NR		NR	NR	32,858		33,714		
NR		NR	NR	23,738		24,327		
50,085	26,214	68,694	61,586	403,821		723,160	5,193	0.72%
650	223	896	1,105	4,571		9,569	323	
23,545	4,003	28,726	29,479	151,262		299,469	9,483	3.27%
628	254	945	1,161	4,523		9,532	332	
25,534	8,131	45,756	47,976	450,764		677,999	15,316	2.31%
245	102	524	436	3,023		4,843	122	
22,678	6,784	42,311	29,288	244,311		378,583	-353	-0.09%
				1500	1230	2,738	1,927	
				28,131	8,421	36,951	12,700	52.37%
NR	NR	NR	NR	\$2,485,140,716		\$2,532,158,190		
NR	NR	NR	NR	305,369,919		311,291,534		
NR	NR	NR	NR	101,080,772		105,182,248		
NR	NR	NR	NR	5,431,077		5,766,077		
NR	NR	NR	NR	NA	\$307,390,721	307,390,721		
NA	NA	NA	NA	NA	6,289,738	6,289,738		
NA	NA	NA	NA	NA	6,298,940	6,298,940		
NR	NR	NR	NR	\$2,897,022,484	\$319,979,399	\$3,274,377,448		
NR	NR	NR	NR	\$337,495,237		\$342,273,137		
NR	NR	NR	NR	8,153,496		9,432,981		
NR	NR	NR	NR	NR	\$92,039,235	92,039,235		
NR	NR	NR	NR	\$345,648,733	\$92,039,235	\$443,745,353		
\$2,617,591	\$4,967,579	\$2,773,427	\$5,254,089	\$419,450,850		\$467,272,183		
233,169	368,138	259,487	476,929	25,406,730		28,594,777		
25,289	103,177	18,521	53,531	14,659,957		15,306,076		
143,366	426,607	105,812	120,608	55,291,665	\$2,600,076	60,498,093		
\$3,019,415	\$5,865,501	\$3,157,247	\$5,905,157	\$514,809,202	\$2,600,076	\$571,671,129	28,737,178	5.29%
\$2,928,027	\$5,399,977	\$3,107,896	\$5,835,570	\$459,231,283		\$511,749,402		
NR	NR	NR	NR	10,687,739		10,872,180		
NR	NR	NR	NR	3,480,178		3,541,509		
91,388	465,524	49,351	69,587	41,134,887		42,632,847		
NR	NR	NR	NR	275,115	2,600,076	2,875,191		
\$27.51	\$76.23	\$28.57	\$49.08	\$686.50		\$384.06		
2.45	5.65	2.67	4.46	41.58		23.50		
0.27	1.58	0.19	0.50	23.99		12.58		
1.51	6.55	1.09	1.13	90.49		49.72		
\$31.74	\$90.01	\$32.52	\$55.17	\$842.56		\$469.86		

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Devotion and Duty in Deuteronomy

The Memories of Worship

ROGER L. HAHN



Roger L. Hahn is professor of New Testament at Nazarene Theological Seminary.

*You will slaughter a Passover sacrifice to the Lord your God of the flock and of the herd in the place that the Lord will choose for his name to dwell there. You must not eat with it anything leavened. For seven days you will eat with it unleavened bread, the bread of affliction, for you came from the land of Egypt in haste in order that you may remember the day of your coming out from the land of Egypt all the days of your life (Deuteronomy 16:2-3).**

OUR STRONGEST MEMORIES are of our most formative moments. The highlights (or lowest points) of our lives impress deeply upon us the meaning of who we are. We cannot escape our memories. Wonderful memories from childhood follow a person wherever he or she may go with messages of value and meaning. Painful memories also follow us with messages of shame and worthlessness. At the heart of our relationship with God are our religious memories. God understood the importance of creating "good" formative memories for Israel.

Most of Deuteronomy 16 describes the three festivals that Israel was to observe. The Passover and the Feast of Unleavened Bread were celebrated in the spring, according to Deuteronomy 16:1-8. Fifty days after Passover, Israel rejoiced in the Feast of Weeks. Deuteronomy 16:9-12 de-

scribes just a few of the highlights of this festival. Finally, verses 13-15 mention the Feast of Tabernacles or Booths celebrated each fall. More extensive descriptions of the activities of these three festivals can be found in Leviticus 23 and Numbers 28—29. However, Deuteronomy 16 emphasizes the importance of these festivals for forming Israel's memories.

The Passover and the Feast of Unleavened Bread were to be celebrated so that Israel would remember the "day of your coming out from the land of Egypt all the days of your life." The formative memory for Israel was to be the memory of God's liberating them from slavery in Egypt. Freedom would forever mark Israel's memories. It is no wonder that the people of Israel have survived over 3,000 years now with their national identity intact. Every year they celebrate—and remember—that God set them free. They have survived many dark periods in their history. The Babylonian exile, oppression by the Greeks and Romans, and the holocaust would have destroyed most nations. But the memory of their freedom was kept alive in worship.

Two verbs stand out in the brief description of the Feast of Weeks in verses 9-12.

Verse 11 commands the people to "rejoice." Verse 12 commands them to "remember" that they had been

slaves in Egypt. Like all the festivals, the Feast of Weeks originally had agricultural significance. Eventually, Judaism would celebrate the giving of the Law at Mount Sinai during this festival. But Deuteronomy commanded them to remember their slavery in—and thus their deliverance from—Egypt. The Feast of Tabernacles celebrated the gift of all the harvests. While Israel rejoiced in the harvest, they were to remember that God had supplied all their needs during the years of wilder-

ness wandering when there were no crops and no harvest.

Israel understood that part of the purpose of worship was to form and renew their most formative memories. These festivals were not to be drab or boring. Rather, they celebrated the ways God had intervened to set His people free and supply their needs when they could not. These festive worship celebrations powerfully influenced the New Testament. Passover provided much of the background and symbolism for understanding the death of Christ. The Feast of Weeks celebration was known in New Testament times as Pentecost. The Feast of Tabernacles mentioned in John 7 became the occasion of some of Jesus' most important teaching.

Worship still has the capacity to powerfully shape our memories. Like Israel, we need to celebrate in worship. But it is not celebration for the sake of celebration that we need. Rather, we need worship that reminds us of the freedom from sin purchased on the Cross. If we will celebrate what God has done for us in Christ, we can and we will remember the best thing(s) that ever happened to us.

For further study: (1) Study the description of Passover found in Exodus 12. How important is memory in Exodus 12? How was that memory to be preserved

Like Israel, we need to celebrate in worship.

through the generations? (2) Study 1 Corinthians 5:6-8. How does Paul use "Passover" themes to call for spiritual renewal among the Corinthians? (3) Prayerfully consider what might be the three "festivals" Christians could celebrate that would bring to our memories the grace of God demonstrated to us in Christ. Describe a celebration of them that would communicate their significance to a new generation of believers.

*Scripture quotations are the author's own translation.



THE UNHERALDED



by J. Wesley Eby

Rev. Keith Smith—Undaunted by Challenges



hallenges. Life has a way of inventing challenges and throwing them in our path when we least expect them—or want them. All of us, even God's chosen ones, encounter them. Yet some folks, like the patriarchs of old, accept life's challenges with a courage and calmness that amaze.

Pastor Keith Smith fits this description. He's a challenge acceptor and challenge survivor. Let's hear his story.

Obedying God's call to the ministry, Smith enrolled in Eastern Nazarene College, and after graduation, he entered Nazarene Theological Seminary (NTS). The years at the seminary were filled with diligent study (he graduated with honors), ambitious work (he cooked for the NTS cafeteria and Sidney's Restaurant), and earnest courting (he pursued Reba).

He and Reba Eshleman met at Kansas City First Church, where she sang in the choir. She was also the secretary for T. W. Willingham, executive secretary of Nazarene Radio League, and a soloist for the *Showers of Blessings* radio program.

But Smith left NTS a bachelor, moving to New England to attend Boston University. By this time, his ministry goal was to earn a doctorate and teach in Nazarene higher education. While he continued his studies, he pastored a Congregational church for three years.

But something—no, *someone*—drew him back to Kansas City. Reba Eshleman and Keith Smith, in God's providence, exchanged marriage vows in the seminary chapel. In their simple wedding ceremony, they promised to be lifelong partners, "in sickness and in health . . . till death us do part." Little did Keith realize what a pledge he was making in choosing Reba to be his companion.

The newlyweds, when challenged to start a new Nazarene church, moved to Bingham, Maine. While they tackled this assignment, he taught in a public school and she worked in a bank to support their

church-planting efforts. And the Lord honored their labors. During their 10-year tenure, the church grew to more than 100 in attendance.

But Pastor Smith had not forgotten his dream of earning a doctorate and teaching at the college level. His course work at Boston University was almost done, yet he lacked the foreign language requirement. Maine would be the ideal place to study, he thought.

But church planting, teaching, and family, which now included son, Tedd, took priority over German and French. Finally, to keep from losing his previously earned hours, he applied them toward a master's degree from Boston University.

Suddenly, the Lord directed Pastor Smith to accept the challenge of Hartford, Connecticut, First Church. Challenge? Well, wouldn't that be an appropriate label for a congregation that had just experienced a three-way split? When the Smiths arrived, they found a congregation of less than two dozen discouraged but loyal Nazarenes. The year—1965.

Now, 32 years later, Keith Smith is still shepherd of the flock at Hartford First. Over the years, the church grew until it was averaging 100-plus in attendance. But the church has also gone through a major change in constituency—another part of the challenge. Today the congregation is multicultural; more than 85 percent of the people have come from the West Indies—Trinidad, Barbados, Guyana, and the Virgin Islands.

Since Hartford Seminary Foundation was nearby, Smith thought, at last, he could accomplish his goal of a Ph.D. and a career in higher education. He enrolled, thrilled to be a part of the academic setting in which he thrived.

Yet, Smith's biggest challenge of all stared him in the face only 15 months after arriving in Hartford. His beloved Reba—beautiful singer, partner in ministry, devoted mother and wife—suddenly suffered a disabling stroke. Yet, through therapy and leg braces and love, she was able to walk again and resume her life.



Then, less than 2 years later, Reba experienced a second stroke, much worse than the first, leaving her paralyzed from the neck down. Now, Pastor Smith encountered challenges of gargantuan proportions.

A nursing home for Reba was tried. But when this arrangement proved unsatisfactory, Keith brought his wife home to care for her himself. Tedd was still at home, so Pastor Smith had to become mother as well as father to their adolescent son.

For the next 23 years, Keith Smith tenderly and lovingly cared for Reba.

Feeding. Dressing.

Bathing. These challenges

became daily routines. Rarely did he sleep an entire night as he arose to turn her every two hours to prevent bedsores.

Even though Reba was paralyzed and confined to a wheelchair, Keith took her with him everywhere—church, camp meeting, district activities, even General Assembly. And because of his sacrifice, people were blessed. In spite of her physical disabilities, she could still speak. Her testimonies inspired and motivated and challenged the listeners.

But what about Smith's dream, his longed-for goal of a doctorate? This humble man of God gently placed

it on the altar, giving it to the Lord. Reba, along with Hartford First Church, became his ministry. He dedicated himself to serving the Lord by pastoring his people and nursing his much-loved mate.

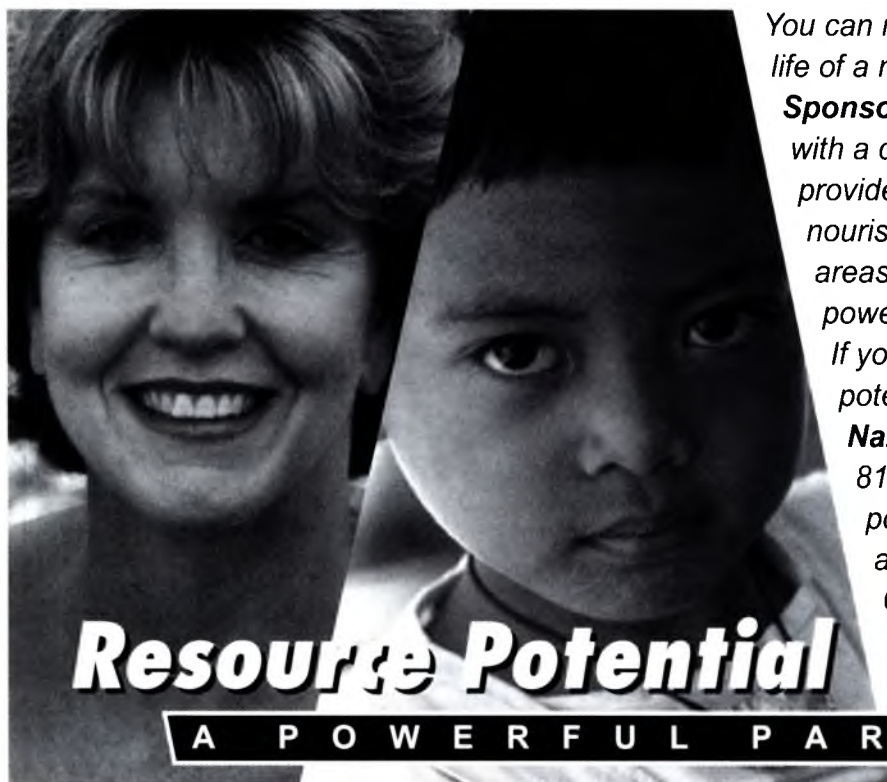
Today, Pastor Smith serves as the coordinator of and teacher in the Hartford site of the Nazarene Bible College extension on the New England District. He still lacks the hoped-for Ph.D., and he knows he will never be hired by NTS. Yet, God is allowing him to fulfill his desires to help men and women called to the ministry, providing him with satisfaction.

After Reba died in 1990, God graciously brought another helpmate into Keith's life. Elisabeth, a lady who found the Lord in his church in Bingham, agreed to become Mrs. Keith E. Smith. She joyfully joined his ministry in Connecticut, and together they are shepherding the special flock known as Hartford First Church of the Nazarene. And at age 71, this challenge taker has no immediate plans to retire.

Yes, Pastor Keith Smith has been undaunted by the challenges that his seven decades have tossed him. For that reason, he is named among the "unheralded" in the Kingdom and in the Church of the Nazarene. HH

EVEN THOUGH REBA WAS PARALYZED, KEITH TOOK HER WITH HIM EVERYWHERE— CHURCH, CAMP MEETING, DISTRICT ACTIVITIES, EVEN GENERAL ASSEMBLY.

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A P O W E R F U L P A R T N E R S H I P

Baptism

ROB L. STAPLES



Rob L. Staples has made a career of teaching the Christian faith as a pastor and as a professor at Southern Nazarene University and Nazarene Theological Seminary.

THE NEW TESTAMENT KNOWS NOTHING of “unbaptized Christians.” No such phenomenon existed in the Early Church, unless you count the repentant thief on the Cross, and he can hardly be our example, for he had no opportunity to be baptized!

A New Testament Christian is one who has repented and been baptized (Acts 2:37-38), one who has been “baptized into Christ Jesus” and “buried with him through baptism into death” (Romans 6:3-4, NIV). Therefore, if we follow the New Testament pattern, we will not neglect this holy sacrament.

This is not to say that baptism is absolutely necessary for salvation. As my grandfather used to say, “One can go down a dry sinner and come up a wet sinner!” But *faith* is necessary, and one part of faith is obedience. If Christ willed that we be baptized, as the Great Commission makes clear (Matthew 28:19), then why would any Christian wish to disobey?

Baptism marks the Christian as belonging to God. God has always marked His people. Under the old covenant, God ordained the sign of circumcision by which to mark His chosen people (Genesis 17:11). Like-

wise, baptism is the mark of initiation into the new covenant. In Colossians 2:11-12, Paul brings the old and the new sacramental symbols together and links them with the death and resurrection of Christ. Paul declares that baptism, having replaced circumcision, is now the new *outward sign* of the *inward grace* by which the Colossian Christians had been buried and raised with Christ.

John Wesley saw baptism as the fulfillment and replacement of circumcision, and the Wesleyan-Holiness tradition has generally followed him in this. “It is,” he said, “the initiatory sacrament,” which is instituted in place of circumcision, and which “enters us into covenant with God” (Wesley’s *Works*, 10:188).

What is the proper mode of baptism—immersion, sprinkling, or pouring? Since an airtight case cannot be made from Scripture for any mode (in spite of many attempts to do so), the Church of the Nazarene, in its Articles of Faith, states that “baptism may be administered by sprinkling, pouring, or immersion, according to the choice of the applicant.”

Each mode has its symbolic value. Immersion comes closest to symbolizing our union with Christ in His death and resurrection. Sprinkling best symbolizes the cleansing of the heart “from a guilty conscience” (Hebrews 10:22, NIV) described in 9:13, 19, 21. And pouring best symbolizes the outpouring of the Holy Spirit on the Day of Pentecost.

All three modes signify aspects of the work of Christ in saving us from death to life. In fact, each mode is a window shedding light on the whole work of Jesus as Savior. Each mode

of baptism participates in the meaning of the other two, so it does not matter which mode is used.

One word of caution is in order. Those who favor immersion must be careful not to denigrate the other modes. Some seem to think that the more water there is, the more valid the baptism. But baptism is a *symbolic* action. Its value is not intrinsic; it is not a particularly efficient way to take a bath! Its value lies in what it symbolizes. Size and amount are not significant factors in symbolism. If they were, there would be little value in the other sacrament, the Lord’s Supper, where the elements are provided in amounts too small to offer much physical nourishment.

We humans tend to judge the value of a thing on the basis of amount and appearance, but God judges on the basis of quality and meaning. It is not the amount of water that gives baptism its value, but rather the meaning of the whole symbolic action.

Martin Luther often became so despondent that he could virtually sense Satan slithering to his side and tempting him to doubt his salvation. In such times, he could cause the devil to slink away by declaring emphatically, “I am baptized!” He knew he bore Christ’s mark.

Baptism marks the Christian as belonging to God.

Such a declaration can be misused, causing us to rest our salvation merely on a past event. It is possible for the baptized person to quench the Spirit and fall from grace. Nevertheless, there is great comfort in knowing that we have been marked as God’s children by this sacrament that He has ordained. To know that one has been buried with Christ in baptism and raised to newness of life—that is life indeed!

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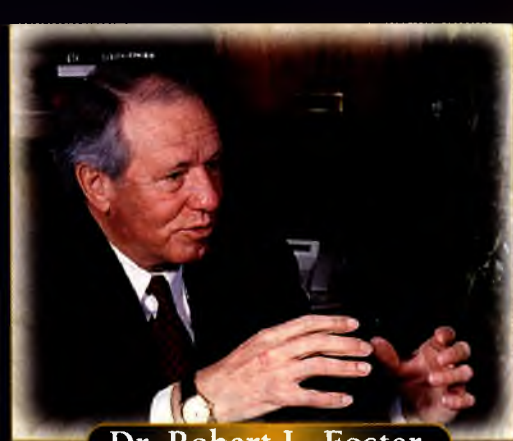


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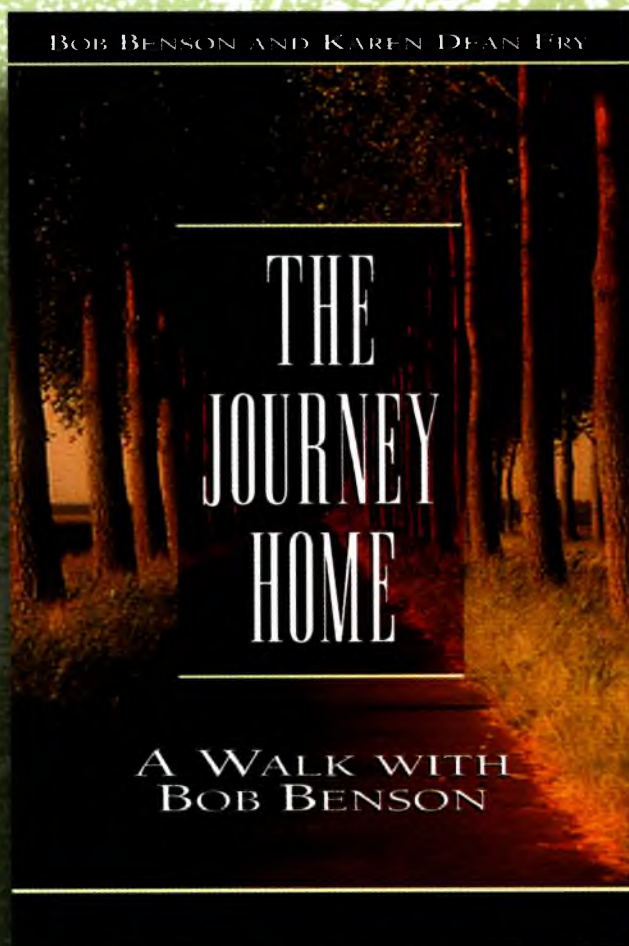
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