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NOVEMBER 15, 1988

HERALD OF HOLINESS

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A SECOND LOOK AT THANKSGIVING

I GIVE BECAUSE I LOVE

THANK YOU, GOD! EVEN NOW!

CHURCH OF THE NAZARENE

FAMINE IN THE LAND



JOHN A. KNIGHT
General Superintendent

In the Old Testament prophecy of Amos is a verse that fits our prodigal times: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (8:11). Jesus said: "There arose a mighty famine in that land" (Luke 15:14).

Famine for lack of food is very real in our world and must not be overlooked by the followers of Christ. But the fundamental famine in our day does not relate basically to physical need—for when the desire for God goes unsatisfied and there is a growing but often unconscious desire for spiritual life, the mighty famine is not a famine of bread. When a sense of sin overwhelms and self is condemned, the mighty famine is in the soul.

Like the prodigal, our generation has chosen "the far country"—it has left the Father's house. In the Western world, including North America, the pleasures of life have brought us to want. We have had our fling at life and been stranded with the hogs. We have put a price tag on life, and life cannot be bought. We have hurried after things, but things cannot bring peace of soul. Man has wanted to be master; unhappily, his desires have mastered him. Life has been crowded into a pocketbook and spelled with success. Even in the Third World countries, which have so little, ironically the dominant desire—and perhaps understandably so—is to acquire a larger share of this world's goods.

Our day has not yet discovered that the "Bread of Heaven" cannot be bought with the abundance of material things.

Though the problems of the world are many, varied, and complex, they are also *unitary*. One does not

have to be naive or simplistic to affirm that all man's *basic* ills may be reduced to one—the malady of sin.

Sin is a universal and age-old problem. From the time it made its entrance through the gate of the Garden of Eden, it has made a place for itself in the world. Its steps are continuous, and each footprint in the sands of time has become a spiritual grave into which all have fallen, and the majority remain. Its throne has been the hearts of depraved men, from which it has wrought havoc in history.

The ravages of sin loom large before our eyes—broken homes, diseased bodies, starving children, fear-ridden faces, doubt-filled minds, ruined lives, seared consciences, hearts devoid of love, material graft, exploitation of the disadvantaged, terrorist attacks, the threat of war.

The picture of sin around us is a dark one, but there *is* a ray of hope. Like a Rembrandt portrait, out of the dark background there shines a bright light. That luminary is the "Light of Life," the light that shines in the face of Jesus Christ.

Hitler boasted that he would change history for a thousand years; but our Redeemer has changed history forever.

There was a sign in a jeweler's window: "Artificial gems set in gold." But Christ proposes to set real gems in an artificial setting—to make men holy in an unholy world. He has come to reclaim the wasted life and salvage the wrecked character. He died and rose again to forgive sins and cleanse inner depravity. He has resources to feed the spiritually hungry and eliminate famine from the land.

Nazarenes who have tasted the "Bread of Life" have a keen sense of responsibility to share with others. Thus, at the Thanksgiving seasons in Canada and America they annually bring an offering for world mission to alleviate the famine found everywhere.

In order to express our gratitude to God we will bring nearly \$160 million during the 1985-89 quadrennium. In the Thanksgiving Offering we plan to lay on the altars of the church \$9 million. As a result, the famine throughout the lands will be diminished, and thousands who hunger spiritually will be fed. **H**

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H. Armstrong Roberts

A Second Look at THANKSGIVING

In our hedonistic society, with its overemphasis on material things, it is easy to direct our thankfulness toward perishables—if indeed we are thankful at all. Those who have so much can come to take even these things for granted. But beyond the obvious are many other things of far greater value that we may neglect in our gratitude this Thanksgiving.

We should be thankful for the things money won't buy. Houses, food, clothing, and other necessities of life are replaceable if they are lost. Surely we thank God that we have them. Many do not even have these. But if they are lost, money can replace them. What about the things that money can't replace? A "happy" home, loving children, good health, our sanity? These are not for sale at any price.

While pastoring in Nashville, Tenn.,

my wife and I were trying to make a quick trip to the hospital to visit a member. On a narrow two-lane street I got behind a long, slow-moving funeral. When my frustration became evident my wife asked, "Would you like to be riding in the first vehicle, the hearse?" "Or the second car?" she continued. Instantly my frustration was replaced with thankfulness.

We should be thankful for the things that we will not always have. Some good things are but for a season. We can be thankful if we still have our parents with us. The day will probably come for most when their parents will be gone. We can be thankful for children in our homes. Sure, they are a lot of trouble now. But the patter of little feet in the hallway will vanish far too soon. They will be out on their own, and the empty nest will be lonely. We

will pine for the day when we can gather them about us just one more time. Those who feel overworked can be thankful for plenty to do. The day may come when no one will want your services—you will be on the shelf wishing for something to do.

Young people will not always be young—youth is passing. Don't waste it on trivials. Far too rapidly time will change us all from fair-skinned youths to gray and wrinkled grandparents.

We should be thankful for the things that time can't steal. "Life is like a journey taken on a train. With two passengers at each windowpane." So go the first lines of a poem. While we can't slow the train, we can enjoy the trip. Most of us can remember an enjoyable trip or vacation. Time cannot rob us of its memory. So in life we can

think often of the good times we have enjoyed.

In retrospect we can even appreciate the hard times. They made us strong and increased our faith. I remember the lean years while pastoring small home mission churches. No, I don't want to go back to the "good old days," but their memories are now pleasant. My wife and I can laugh at how we existed on such meager resources. And we are thankful.

Then we should be thankful for the things that are eternal. We all have some things that money won't buy and time can't steal. Thanksgiving should be a time to be grateful for the day that God saved us. Age only makes it sweeter and more meaningful. We can be thankful for the fellowship of the saints. Age has not only enlarged my circle of friends on earth but has done so in heaven also.

I am thankful for the Bible. The thought of trying to live a Christian life without God's Word is unthinkable. I have spent my entire Christian life studying it. Its value has only increased with added familiarity.

And we cannot forget to be thankful for the hope of heaven. No matter how life has gone for us, there is a better world where, as the poet said, "we will never grow old."

Perhaps Paul, in 2 Corinthians 4:17, said what I am trying to say, and far better: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." **H**

BY ROBERT E. MANER

A commissioned evangelist in the Church of the Nazarene, residing in Fitzgerald, Georgia.



Time of Thanksgiving

*Thank You, Lord, for bounties
and for hands that toiled
lately and long ago
to make our lives replete.
Remembering the less fortunate,
we give our humble thanks
for all good things, and
especially for the food we eat.*

—JOYCE A. CHANDLER
Long Beach, California

I GIVE BECAUSE I LOVE

In the first Thanksgiving Offering of 1932 I gave because I loved what God was doing through my church. This week, 56 years later, I shall give again—for the same reason.

Money is a medium of exchange—a convenient coin. With it I can buy food to feed my body, books to form my mind, or buy into the work of God to nourish my spirit and the lives of men for whom Christ died. With money I can enrich life for others near me and send a saving gospel to persons half a world away.

That for which I spend shows the kind of person I am. It is a guide to what I count most important in life. For all of us the grocery check-out stand has a Christian claim on part of our income. The landlord has a rightful share in our monthly pay check. We live in physical bodies, and those bodies need food and shelter. Jesus said, "Your Father knows that you need them" (Luke 12:30, NIV).

But in the same breath He said, "Do not set your heart on what you will eat or drink . . . For the pagan world runs after all such things" (v. 29, 30, NIV). Ah! There it is. *Do not set your heart on them.* They are good and necessary—but they are not to be the center thrust of our concerns. The focus of Christian life belongs elsewhere.

Jesus tells us, "Seek ye first the kingdom of God, and his righteousness" (Matthew 6:33). Does seeking God first mean that I give the church more than I spend anywhere else? No. If need requires it, I can spend nine-tenths for the family; I can give God only one-tenth and still keep Him first. Loving God's work means I would give more if I could—and will give more when I can.

But putting God first means making conscious choices whenever we contemplate new spending—better food, bigger car, larger house. Available money requires Christians to ask, "Shall we buy more, invest more, or give more?"

The decision to buy more is to spend more on ourselves. To invest is to accumulate more. To give more shows that we count important what God values most. We put our money where our love is. If I am self-indulgent, I spend more. If I love security, I invest more. If I love and trust God supremely, I give more.

How am I to know what is the right decision in view of my Christian commitment? I must think. I must talk to God about it. I must ask, Lord, what do You want me to do at this time, in this decision? If we keep asking and listening we will know what He wants us to do. Jesus promised, "When he, the Spirit of truth, comes, he will guide you into all truth" (John 16:13, NIV)—all the truth that we need to know in order to live as He wants us to live.

Father, teach me to see through Your eyes, to think with Your mind. Help me to spend always with Your deepest concerns in view. Let me give because I love You and Your work. Let me give more because You gave all. In Jesus' name, I pray. **H**

BY ALBERT F. HARPER

Retired executive editor of the Division of Christian Life and Sunday School. He is currently editor of Great Holiness Classics and the Wesley Study Bible.

LAST OF ALL



Paul's graphic and grateful testimony in 1 Corinthians 15:8—"Last of all he was seen of me also, as of one born out of due time"—includes an arresting similarity between his conversion and a premature, aborted birth. Through faith alone, by grace, he was delivered out of the womb of a rebellious, frustrated, self-righteous life into a new life in Christ—totally undeserved and unexpected.

No one, least of all Paul, anticipated the frenzied journey to Damascus would end with the life-changing vision of a Risen Christ, the Lord, that would rob him of sight and appetite; that he, who was leading others in a ruthless persecution of early Christians, would himself be led into Damascus as a praying penitent. Unbelievably, he would welcome, from the lips of one he regarded as an heretic and enemy, the greeting of love and spiritual relationship—"Brother Saul."

Grace reached, redeemed, and revolutionized him, to the astonishment of Christians and Jews alike.

Contrasting his experience with others to whom the Risen Lord appeared after His passion, the apostle suggested that both vision and faith were longed for, welcomed, and thankfully accepted. In his case he was the last in the realm of possible believing, last in the time sequence of resurrection appearances, and last in meriting the salvation of a seeking Savior. God wrenched a blasphemer, perjurer, and murderer out of nature's night and religion's blight into "the light of the knowledge of the glory of God in the face of Jesus Christ"—as a premature babe is born by shock or surgery.

In measure, my experience resembles Paul's. The last thought in my family's thinking was that "Young Jim," the eldest of three boys, would become a Christian. Certainly, it was the last thought in my heart on the night I reluctantly attended a special service; primarily to hear an exceptional tenor voice. The text alone—"And in hell, he lifted up his eyes, being in torment"—

confirmed my worst fears of salvation as a grim insurance policy. But as the singing evangelist's message closed, a bewildered teenager found himself kneeling, weeping, praying, believing, and changed!

As if in a dream, apprehended by the sovereign, saving grace of Jesus, testimony was given to a first reality of faith and experience that, thankfully, has never waned. Grace alone arrested a fun-loving satirist of anyone associated with evangelical faith. The saved, I had assumed, were myopic misfits, oddities or escapists from the challenge of life and politics (my budding passion). The most surprised person in that meeting was the kneeling youth, Albert J. Lown, unlikely convert and Christian.

Epworth is not far from my Lincolnshire birthplace, Grimsby, premier fishing port at the mouth of the River Humber; departure point for Dissenters to Holland, and Pilgrims to Plymouth to join the Mayflower. No one had a more hardworking father and mother. Times were tough and wages pitiable, and Dad accepted long hours of overtime to supplement a meager income. In addition, decorating, picture framing, and any odd jobs were accepted to make ends meet, weeknights or Sundays.

Churches and parsons had no place in the family timetable or interests. Sunday School was a convenient loophole, or foxhole, to keep the kids occupied for an hour on Sunday afternoon. The usual Anglican baptism, a Congregational primary, and then an independent holiness mission supplied this service in junior years.

Life was full and happy and school no hardship; honors were easily gained. Evenings and weekends were rewarding as assistant to a working dad who would tackle any kind of job. Quieter in nature, with a more professional background, my mother was devoted to family and home. (Her early death was a grievous loss, and made my decision to enter the Methodist college a few months later a personal torture and family trauma.) Earliest teens revealed a

**CHRIST APPEARED
TO A BROKEN,
PENITENT YOUTH.**

high-spirited leader of sports and mischief, energetic and ambitious, a tormentor of anyone inclined to piety or seriousness. The powerful motorcycle, "Red Devil," on which I roared around the district, was a symbol to many of an unpredictable, impulsive "Young Jim."

A Sunday School teacher's life and friendship, a Bible class leader's prayers for one who attended occasionally—mainly for a "lark"—plus the sobering effect of an employer's sudden death on the first day of working with him as apprentice, preceded the invitation to revival. But salvation and seeking had neither place nor premium in the heart of "a root out of a dry ground," until a spirit-filled evangelist was a minister of conviction to a teenager who neither wanted nor planned to be saved.

"Last of all," Christ appeared to a broken, penitent youth. Confession was sincere and complete, counsel wise and encouraging, and the witness of the Spirit clear to a glad new birth. If the church was "surprised with joy," the family circle was utterly shocked. "There has never been a Holy Joe in our family," a cursing, swearing aunt commented. This "madness" did not fit in with a hatch, match, and dispatch valuation of the church.

Saving grace became keeping, teaching, sufficient grace in spite of ridicule, hostility, and a measure of loneliness: an unexpected spin-off in the new life. Standing alone in an unconverted home and in the critical intimacy of a small building firm was not easy. Mercifully, encouragements came at unlikely times, often through unlikely people.

As pressures increased, the preaching of entire sanctification was heard and faced, and God's Word was searched, as the need for a second, deeper grace was increasingly felt. Outwardly, and inwardly in great measure, the power of the new birth was proved in witness, service, prayer, separation, and stewardship. Gradually, carnal traits of envy, unjustified pride, inconsistent attitudes, and a lack of love gave an awareness of indwelling sin. A realization of the Holy Spirit's desire to fully possess a redeemed life led to a repentance for an unclean heart. This was confessed, with a willingness to walk in the light of God's will and sanctifying power.

Reservations in consecration, confusion of faith with feeling, and an "expected" experience modeled on strong personalities, delayed the sure entry into a second grace. After several visits to the altar, the preaching of Maynard James, pioneer founder of leading British Nazarene churches, inspired a deep longing for a clean heart. Praying through, complete consecration, and a Christ-centered reckoning faith made the fiery baptism of the Holy Spirit an assured experience of purity and power. Acts 15:8-9 lived in my soul; the inner witness was clear and the fruit of the Spirit evident in fuller measure.

In the first flush of full salvation I mistakenly assumed—under misguided teaching—that my spiritual problems were over. The experience would mature automatically; perfect love could like everybody and life's hurts would be easily accepted with unruffled feelings. Personality and temperament would be instantly and miraculously changed.

Through heartache and headache the limitations of an earthen vessel had to be accepted, without self-imposed guilt. The ascending way of maturity, human disappointments and divine chastenings, and the investment of life in God's perfect will, had yet to be discovered and faced. Yet the work of sanctifying grace, though only begun, was truly done. It abides today, richer, fuller, and deeper.

Pastoral life in England, Northern Ireland, and Scotland; building programs, administrative responsibility, worldwide lecturing, revival and convention preaching have brought needed, humbling lessons, along with seasons of brokenness

and fresh anointings of the Spirit. "But by the grace of God I [last and least of all] am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly . . . yet *not I*, but the *grace of God* which was with me" (1 Corinthians 15:10; italics added). His grace was often ministered through a life partner in the most challenging assignments; my debt is incalculable.

Mistakes have been many, misfortunes too; blessings have been manifold and legion. At my best I am only "complete in Him," who, "last of all appeared to me." **H**

BY ALBERT J. LOWN

An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.

THANK YOU, GOD! EVEN NOW!

I thank You, God, that You have not diminished the beauty of the rainbow, the grace of a cottontail, or the luminous loveliness of summer, for lack of praise from me. I am grateful, God, that You have not withdrawn the haunting music of the wind, the excitement of the cold spray of blowing rain, the enchantment of the breeze and oaks exchanging secrets, because of my negligent gratitude. I thank You, God, for not leaving unfinished one golden leaf, one tickling raindrop, one slender moonbeam, because of my sleeping thankfulness.

I am grateful, God, for grumbling thunder which rattles winter stars together; for the lazy coils of morning that unwind slowly into a lovely day; for protesting jays and sequestered thickets; for sprinkles of stars scatter-pinned on velvet folds of heavens; for giddy, happy robins to announce the arrival of spring; for the glory of a young pear tree in bridal veil.

I thank You for the diverse radiances of dawn, the crystal-ringed fishpond, the laughter of little children, the bedstead initialed by small convalescents, the quicksilver moments of love and happiness.

God, now I pause in a moment of thanksgiving. I know that it is long overdue. For the beauty with which You have filled my world has been taken for granted far too long. Accept my gratitude for Your salvation, for a place to serve, for friends who love and care, for a challenge for which to work, for a hope to hold to my heart, and for a dream to hang onto the very loveliness of spring.

And most of all, God, thank You for taking time from engineering Your planets, Your moons, Your suns, Your stars to bend above me, listening to my cry for help. Thank You, that even though I am often ungrateful and always unworthy, You care for me, You love me, You answer my prayers!

Though belated and long overdue, God, accept my thanks. **H**

BY RUTH WOOD VAUGHN

A free-lance writer residing in Yukon, Oklahoma

LIFE ON THE BOUNDARY

with Richard Schubert, President of the American Red Cross

Richard Schubert is the president and chief executive officer of the American Red Cross. There are 28 Red Cross chapters in the United States and on U.S. military bases abroad. Dr. Schubert graduated from Eastern Nazarene College in 1958 and Yale Law School in 1961. In 1961 he became an employee of Bethlehem Steel and served with that company until 1970. For five years he was Under Secretary of Labor for the U.S. Department of Labor. At the end of his term of public service he returned to Bethlehem Steel as its president. He became president of the American Red Cross in 1983. Dr. Schubert and his wife are members of Washington, D.C., First Church. He has been a member of the General Board of the Church of the Nazarene and is currently a member of the Board of Trustees of Eastern Nazarene College. At age 10, Richard Schubert became a Christian.

Boundary: Why are you serving in your present capacity as president of the American Red Cross?

Schubert: What intrigued me about the Red Cross was that it is really a significant change agent in society. I perceive my work not simply as a job but as a part of the fulfillment of my mission as a Christian.

Boundary: What is there about your understanding of Christian discipleship that would prompt you to make the sort of commitment of service to society that you have made?

Schubert: I see the function of the Christian in terms of his being light and leaven in society—light in the sense of sharing information and education regarding the critical areas of one's life, leaven in the sense of being a catalytic change agent in society. The Red Cross is engaged in both these activities. I have met



hundreds of people in the Red Cross who view their presence here in similar terms. The Red Cross is not a religious organization and contrary to some misconception, the cross in the Red Cross is not a Christian cross. It isn't shaped the way a Christian cross is. But having made that important distinction, many Red Cross personnel treat the Red Cross as a vehicle for expressing their own Christian compassion.

Boundary: In recent times, evangelicals have endured some pretty heavy blows to their public image because of the moral failures of some well-known leaders. What do you see as the major challenge for evangelical Christianity today in terms of making the faith credible and believable?

Schubert: As I see it, evangelicals must walk a fine line between sterility and being so watered down and involved in so much compromise that there wouldn't be enough evidence to convict us of being Christians. By sterility I mean failing to become change agents in society who bring

relief and compassion to those in distress, becoming withdrawn, aloof, and detached from the flow of events in the world. The AIDS phenomenon, for example, is a critical test for us. On the one hand we need not ignore the diverse reasons why people contract AIDS, whether through homosexuality or drug abuse (these two groups are the major high-risk groups). On the other hand, we must not distance ourselves from the victims of AIDS and avoid the lepers. I heard a great statement attributed to Mother Teresa: "Lepers are Christ in distressing disguises," and I believe that's what AIDS victims are. I see some people going through unbelievable contortions as they try to figure out how to deal with the AIDS phenomenon. Christ didn't seem to have that problem when dealing with the lepers. As evangelicals we must wrestle with the matter of being *in* the world but not *of* the world. We must learn how to express love and care while at the same time not abandoning the transformative nature of the gospel we proclaim.

Boundary: Now a two-part question: First, what have you seen in terms of the Church's social commitment that has made you proud of the Church, and second, have you observed a lack of sensitivity to the broader social needs on the part of the Church?

Schubert: First, I am basically an optimist. As a child I was something of an idealist. Early in my life I raised the question, how can we reconcile our commitment to foreign missions without dealing with the needs of inner-city Blacks? As a denomination we have come a long way. I am very proud of my church, Washington, D.C., First. Twice a year the

pastor, in one way or another, recognizes all the nationalities in the congregation. Normally there are approximately 30 different nationalities. I am proud of the outreach that I sense going on. I think of Tom Nees of the Community of Hope in Washington, D.C., who is doing a superb job of addressing the gospel of Jesus Christ to a wide range of problems in the inner city. There are many other people not so well known who are reaching out in unique ways to minister to other human beings. I know of Nazarenes in California, for example, who are providing ministry to AIDS patients. Second, if I have a criticism to make, it is primarily with myself and people like me who are not sufficiently involved in the broader world in which we live. I ask myself the question, are we rearing our children to care for others outside their particular religious or social or domestic grouping? This haunts me because neither the Church of the Nazarene nor any other denomination will survive by chance; rather, it will require people who are committed to demonstrating the power of the gospel across a wide range of individual and social needs. Only then can the Church grow from one

generation to the next. The Church must articulate a mission and then lead by example.

Boundary: If you could issue a challenge to the college population in the Church of the Nazarene, what would it be?

Schubert: I would urge the college students of the Church of the Nazarene to view their present place of study or work as an opportunity for mission. They should view their present circumstances and their anticipated vocations as commitments to excellence in practice as in theory. We must be committed to demonstrating in our lives excellent performance and excellent ethical standards. Sometimes I meet people in the church who are not committed to excellence, but appear to be satisfied with the slipshod, the sloppy. My second counsel is, become involved as a change agent in the the community. Become a "brokenness repairer." Every community needs people who pay their civic rent; who get involved; who use their own Christian motivation, compassion, and principles to repair the brokenness in the lives of people wherever they may be encountered. I believe we change the world beginning at the end of our fingertips. I

can't be responsible for Iraq and Iran, but I can do something about that to which I am exposed on a regular basis.

Boundary: Do you face any significant obstacles as you attempt to implement your Christian faith in the public arena?

Schubert: I do not believe that there is a necessary conflict between excellent performance in one's professional responsibility and excellence of ethical performance at the same time. What is sometimes difficult for me to sort out is how to resolve the conflict between the right of the individual to know and the right of the public to know. Many times I must choose the optimum value for a particular set of circumstances. I believe that one of the greatest tasks for us in the Church of the Nazarene is to discover that the gospel sets us free to take the sort of risks and exhibit the sort of creativity needed to work as a catalytic change agent and servant in the world. **H**

BY AL TRUESDALE

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

I'm Terminal

*If I were a terminal case
With just one year to seek His face,
Would life go on in the same way
As it does now from day to day?
Would I make my Savior Lord;
Let Him feed me from His Word?
Would others detect my course had
Changed, causing Jesus to be glad?*

*If I were a terminal case,
How much would I alter my pace?
Would there be time to share a word
Of faith and hope about my Lord?
Would schedules change for all to see
I gave Him first priority?*

*One year—so short to get it in—
To touch the lives of those in sin.
How can I reach the hearts so cold;
Help saints mature into His mold?*

*"O, Father, give, I humbly ask
An open heart for Your great tasks.
Help me to love the hearts so cold
Whom You expect through me to mold.
Help me to love the lone and sad,
While helping them—make Your heart glad.
Though time is short—it all depends
On what I do for those You send
Across my path—this very day!
Will they sense love in all I say?
Draw me so close that all may see
Your love so rich, o'er flow from me."*

*My time is short, I'm terminal.
His plans shall all my life enthrall.
I'll do His will, reach out in love
Until He calls me home above.*

—PAUL A. MCCOY

Editor's Note: Paul McCoy wrote this shortly after doctors told him he had cancer and would not live long. Rev. McCoy died April 23, 1988.

THE GOSPEL IS SHARED IN VENDA, AFRICA

While our husbands traveled to a service in Venda near the Zimbabwe border, missionary Pat Stotler and I, along with 12-year-old Jonathan, bumped our way over the dirt roads to a homestead (kraal) where she was copastor of a beginning church.

With the beautiful Zoutpansberg Mountains in the background, we passed several villages along the way. Most of them had some traditional rondavels (huts) with some regular-type rooms as well. Many were decorated with different colors of paint on the bottom half of the walls. We shared the road with grazing goats and donkey carts. We picked up a nurse who was waiting along the road to go with us to service.

We were the first to arrive at the homestead in the village for service. The mother took us into her comfortable dining room. There was a dining room suite, stereo and display cabinet with sparkling glassware inside. Two rondavels (huts) and two regular rooms were joined by a courtyard with a decoratively-swirled cow dung floor which was neatly swept. A low wall connected it all.

Hearing the singing commence, we made our way to the next hut for the service. There were two small windows near the door and unpainted mud walls. When my eyes adjusted to the darkness, I saw there were two beds covered with faded green bedspreads, two suitcases, and some boxes in the room. Only one picture graced the rounded walls. It was a poster that said, "75 Countries in 75 Years, Church of the Nazarene."

Dining room chairs were brought for Pat and me. Some adults sat on the beds and small benches that were brought in. Various skins and grass mats were put on the floor for the children and some adults.

A 17-year-old girl led in lively chorus singing over the next half-hour as people slowly gathered. Although she is an orphan and only owns one dress, she is a radiant, smiling Christian. At the close of Sunday School, everyone clapped as the excited children stood and recited their memory verses.

Chickens wandered in and out of the hut, and smoke drifted lazily from the cooking hut nearby as 46 of us worshiped the Lord together on the warm summer Sunday morning. Lustily they sang, "Jesus said, I am the Way, the Truth, and the Life" in English; then "I Surrender All" in Venda. I noticed that everyone gave something when the

offering plate was passed. After the nurse brought the morning message, some knelt on the cow dung floor for prayer.

We arrived back at the mission home at 2 P.M., thanking God for all Nazarenes who give to the General Budget so that the gospel can be shared in the remote villages and towns of the country of Venda. **H**

BY CAROL ZURCHER

A missionary to the Republic of South Africa.

With the Rose of Sharon

*"Simple vessel—
baked potter's earth,
that cannot claim
inherent worth.*

*"Why is your presence
e'er so sweet,
though you were formed
from muddy heap?"*

*"It's true from common
clay came I,"
the humble vase
said in reply.*

*"Yet sweetness from
within me flows,
for I've been dwelling
with the Rose."*

—**RICHARD A. MILLER**
Springfield, New Jersey

THE TIES THAT BIND: Part 2

Just as Eastern Nazarenes brought into the union of 80 years ago two characteristics of special emphasis—education and missions—so did the Nazarenes of South and West.

The uniting body from the South defied conventional stereotypes. Early Nazarenes from this region were characterized by strong strains of social ministry and equally vital commitment to ministry by women. In north Texas was located the two longest-lived social ministries in Nazarene history—homes for unwed mothers at Pilot Point (the Rest Cottage) and Arlington (the Berachah Home)—both founded before 1904. Berachah Home continued into the 1950s, Rest Cottage into the 1970s. Near the grounds of the latter the uniting General Assembly of 1908 was held. For a time, orphanages were operated in association with both enterprises. While these are the best-known, at least four other rescue homes and orphanages were supported by those who entered the Nazarene union via the southern Holiness Church of Christ.

The South's strong commitment to the ministry and ordination of women was symbolized by Fannie McDowell Hunter's *Women Preachers* published in Dallas in 1905—a manifesto defending the rights of women to preach and be ordained. It was produced by a circle of nine female preachers, all but one of whom became Nazarenes at the union in 1908. It, along with the autobiography of Mary Lee Cagle and the pamphlet sermon of Annie Johnson Fisher, constitutes the leading literature produced by Southern Nazarene women reflecting their consciousness and rights. In 1908, the percentage of female clergy in the Southern body was 50 percent higher than in its northern counterparts.

Nazarenes in the West were characterized especially by a more ordered sense of church government and a commitment to ethnic ministry. The first was largely a reflection of the



Distinctives of Southern Holiness: Rev. Mrs. Johnny Hill Jernigan co-officiates with husband C. B. Jernigan at a baptism. The two new Christians were unwed mothers from the Nazarene Home located in Bethany, Oklahoma.



Harbinger of Ethnic Ministries: Maye McReynolds led the early work among Spanish-speaking Americans in Los Angeles.

principal founder in the West, Phineas F. Bresee. Bresee was deeply rooted in Methodist tradition and maintained confidence in superintendency unmatched by the early founders in the East and South, who had affirmed Baptist-type congregationalism in their original polity. But the failure of congregationalism to provide adequate pastoral supply and far-sighted leadership made these groups by 1908 open to the West's form of superintendency, while Bresee's pleasing

style made superintendency more palatable.

The West's commitment to ethnic ministries was likewise made early on. Mrs. Maye McReynolds of Los Angeles spearheaded outreach to Spanish-speaking Americans in Southern California, and the shockwaves of her work spread steadily south into New Mexico, Arizona, and even into Mexico through associates like Rev. Mrs. Santo Elizondo. Outreach to Asians was soon made as well, such as returned missionary Lillian Pool's work with Japanese immigrants in the San Francisco Bay area.

None of these regional emphases was exclusive. The East's greater commitment to missions and good-quality education, the South's to social ministry and ministry by ordained women, the West's to superintendency and ethnic ministry—each was present in lesser degrees in the other regions as well. And tying them all together was a common commitment to evangelism that pervaded all three regions so strongly that there is no basis for judging one region more evangelistic than another. In October 80 years ago, three regional holiness bodies united to form a church. These were some of the ties that bound. **H**

STAN INGERSOL
Denominational Archivist

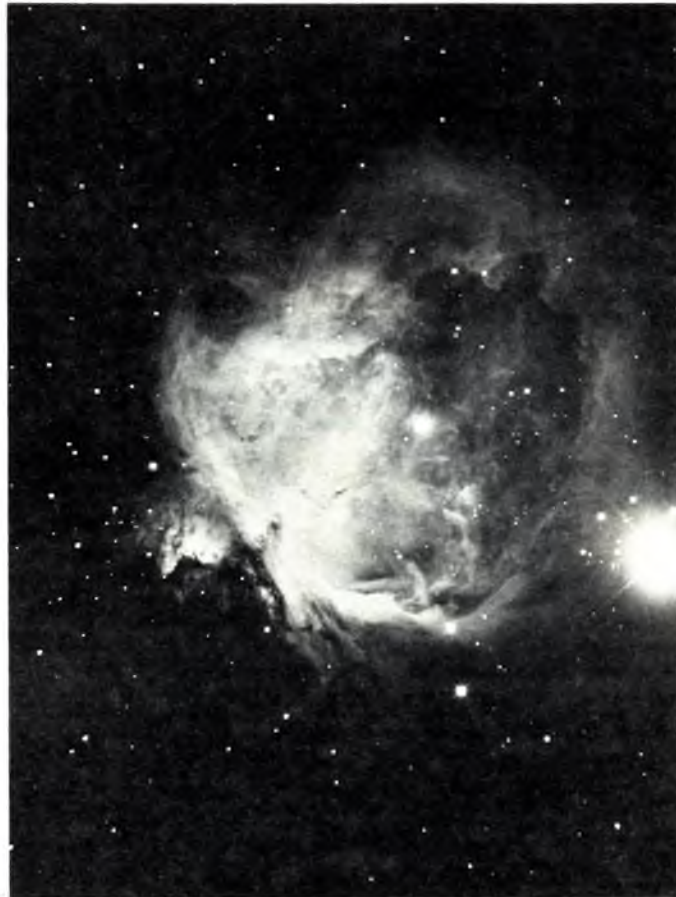
TRUSTEES OF THE TRUTH

In 1600 at Campo dei Fiori in Italy, a monk named Giordano Bruno was accused of a variety of religious heresies. One of these heresies was a speculation that the universe might be much larger than people believed the Bible said it was. This idea is accepted today, but at the time of Bruno it conflicted with the teachings of the church.

Within the Italian church at the time of Bruno there was a group of well-intentioned Christians who were very confident about their particular interpretation of spiritual truth. These self-appointed "trustees of the truth," as they might be labeled, felt that the best way they could serve the cause of Christ was to purge fellow Christians of differing ideas. Giordano Bruno was not willing to abandon his beliefs, so this group of well-meaning Christians took their Christian brother, with whom they had previously broken bread, tied him to a stake, and burned him.

One of the errors that these trustees of the "truth" hoped to destroy by burning Bruno was the "heretical" notion that the universe might actually be larger than our solar system and that there could even be life on other planets.

In Italy, in the year 1600, Christians were told to believe that the universe ended just beyond the orbit of Saturn, with a large sphere to which all the



stars were attached. The earth was the center of the universe and the only planet with life; our sun was unique and not like other stars. In the years that followed the death of Bruno, the newly developing field of astronomy continued to set Christian against Christian. It seemed as though some aspect of every new scientific development was in conflict with the doctrines of the church.

Copernicus, Galileo, Kepler, and Newton were all challenged by this same ecclesiastical attitude. The trust-

ees of the truth were always able to show how each new scientific development disagreed with their view, which they felt was based on the Bible. The "truth," fortunately, is periodically sacrificed on the altar of the obvious, and now the church accepts the universe constructed from these formerly "heretical" ideas. The church has even issued an apology to Galileo for forcing him to recant his belief that the earth was not stationary. Unfortunately, the apology came centuries after his death.

The "trustees of the truth" have recently regrouped, prepared now to wage battle over evolution.

In the current version of the "truth," Christians are told to believe that evolution is fundamentally an attempt to undermine the theistic basis for the origin of life. A true Christian *must* believe that evolution is explicitly in disagreement with

spiritual truth. To believe in evolution is to become a member of the "evolutionary religion" and subscribe to Carl Sagan's arrogant doctrine that "the cosmos is all that is, ever was, or ever will be." To believe that anything could actually "evolve" is to abandon the faith—or so they say.

This hostile attitude toward evolution has developed in response to a fundamental misrepresentation of what "evolution" means. Some misguided secular extremists have presented evolution as if it provides some

kind of evidence that God does not exist. This assertion is totally ridiculous however; evolution simply means "change." To "believe" in evolution is to believe in change. To accept the theory of biological evolution is simply to believe that life and living organisms have the potential to adapt to a changing world. This is hardly equivalent to denying the existence of God.

The current conflict emerges because the "trustees of the truth" are convinced that biological evolution is incompatible with the doctrine of God as Creator. God's creative process must be *supernatural* they argue—outside the realm of scientific inquiry. The laws of nature are not the tools of God's creative process. Creation is magical, not natural—or so they say.

The current argument about whether evolution is an adequate explanation for the origin of the universe and life itself is certainly a highly engaging scientific question. For the Christian, however, whose primary focus should be Christ, this question is becoming an undesirable distraction.

This distraction is currently the source of a very heated battle that bears an unfortunate resemblance to the controversy about the stationary earth at the time of Galileo. Then, as now, this controversy is setting "brother against brother" as sincere Christians find themselves on opposite sides of a very complex question. The division within the church over evolution is especially unfortunate in view of the fact that the major issues are still being debated within *both* the scientific and the theological communities. Scores of sincere Christians, including many of the faculty at Christian colleges, who all confidently affirm God's role as Creator, understand evolution as a *creative* act of God. To keep this issue in perspective, Christians need to recognize that the controversy is primarily a *scientific* problem, with less relevance to faith in Jesus Christ than the "trustees" would have us believe.

The latest "trustees of the truth" have claimed the title *creationists*. They have recently descended from the mountain with the claim that it is both theologically and scientifically necessary to believe that God can only create life in one specific way. If life

can evolve according to natural laws, they argue, then God cannot have been involved. God will become irrelevant and atheism will result—or so they say.

Whether or not life can develop by natural law, however, is really a *scientific* question. It is ultimately of no more *spiritual* relevance than the motion of the earth around the sun.

Man's relationship with the Creator is *spiritual*; science makes no claim to understand the origin of this aspect of humankind. Our spiritual nature co-exists in the same body with our physical nature, but it cannot be equated with our physical nature. The "image of God" is certainly not what we see in the mirror.

The spiritual nature of man is indeed a "treasure in earthen vessels"; there is nothing for Christians to fear as science attempts to help us understand how these "earthen vessels" came to have the form that they do. If the next expedition to Mars finds that Mars, which was lifeless at the time of the last expedition, is now inhabited by amoeba, does that destroy our faith in God as the Creator of life? Is there even any spiritual relevance to such a discovery?

The "trustees of the truth" have drawn a line around the origin and development of life—a line like the one they erased around a stationary earth. They have stated that a particular type of supernatural act of God is the only possible explanation for life as we see it. This kind of dogmatic position produces two undesirable results: (1) a quarrel emerges within the church as Christians find themselves on either side of the "line." Many sincere Christians feel that scientific evidence currently suggests a variety of explanations for the origin of life as we know it; (2) the "trustees" make numerous statements that go "on record" and then become potentially embarrassing as the world outside of the church thinks that these are the views of all Christians. When these views are later abandoned, the credibility of the church and its witness for Jesus Christ are seriously compromised.

There was a time when it was impossible to be a "good" Christian and believe that the universe that God created contained an earth that actually moved. The "trustees of the truth"

now tell us that a "good" Christian cannot believe that evolution might be one of the mechanisms that God used to create.

Should the kingdom of God spend its limited human and financial resources trying to persuade people that one particular interpretation of creation is valid? Should tax-deductible tithe money be spent financing efforts to show that the earth is very young, or that radioactive dating doesn't work very well? Should Christians spend their time writing books that bring no one closer to a knowledge of Jesus Christ and serve only to convince people that their faith is incompatible with the results of modern science?

Once upon a time the "trustees of the truth" told us that the radical idea about the earth moving about the sun was demonic and would destroy the faith. But the gospel of Jesus Christ proved to be stronger than they believed. Now we are told to believe that the theory of evolution will destroy the faith.

It is time for the Kingdom of God to put its energies into tasks that bring people to Christ and stop being so distracted by spiritually irrelevant controversies within the scientific community.

BY KARL GIBERSON

A Nazarene physicist living in Hingham, Massachusetts.



Heavenly Splendor

I gaze in wonder
from afar,
at the awesome mysteries
of a twinkling star
Gentle hands of God
have emplaced,
A myriad of starry worlds
in time and space.
Radiant, swirling islands,
in soft, velvet night,
God's glory to behold
in resplendent sight.

—FLOYD MAGER
Kansas City, Missouri

"BIG APPLE"

Offers Big Challenge for Thrust to New York City

A metropolis of contrasts, New York City is home to wealth and poverty, arts and ugliness. Stretch limousines cruise the streets of Manhattan while drug dealers and prostitutes pander their wares on Times Square. Executives chat at a posh deli near Wall Street while a wino stumbles into a neighborhood bar for one more drink.

Such diversity in a metro population of more than 20 million provides a formidable challenge for anyone seeking to minister the Good News of Jesus Christ. But this challenge has been met by the pastors, laypersons, church planters, and leaders of the New York District and others from around the country who have chosen to be a part of the ministry to "The Big Apple" known as "Thrust to New York City."

Superintendent Dallas Mucci and his district adopted a goal of 213 new works with 5,500 new Nazarenes for the Thrust year of 1988. Thus far they have initiated 61 new works, organizing 16 new churches among 10 different ethnic groups (Anglos, Blacks, Chinese, Filipinos, Haitians, Indo-Pakistanis, Japanese, Koreans, Portuguese, and Spanish).

Approaches to ministry have ranged

from telemarketing and passing out tracts to soup kitchens and community Vacation Bible Schools. But first and foremost the goal has been to present the love of Jesus to those who are hurting (spiritually, physically, and emotionally) in an area where it is easy for suffering to go unnoticed.

This story is about five of the church planters who are part of the Thrust to New York City. They are representative of the dedication, compassion, and perseverance that can be found in all of those men and women who are seeking to serve God in America's largest city.

—David Kuo wears a neck brace most of the time. The brace is partially the result of years of serving as a paratrooper in his homeland of the Republic of China (Taiwan). Since leaving military service, he has pastored for more than 32 years.

He first came in touch with the denomination in 1973 when he heard that the Nazarenes needed a pastor in Taipei. He was selected to fill the vacancy, and in 1980 he served as a delegate to the General Assembly in Kansas City. There he met Clarence Jacobs, pastor of the Brooklyn Miller Memorial Church. Jacobs invited the diminutive Asian to return with him

to New York City, where he spent six weeks. During that time God began to speak to him about ministry there. A year later he returned and met with Dallas Mucci.

"Dr. Mucci told me that he had wanted a Chinese Nazarene church in New York for a long time and asked me to come," said Rev. Kuo. "I told him, 'OK,' but I was greatly concerned about bringing my wife and three children to an area where there was so much prostitution, drugs, and crime."

He walked the streets of New York praying about what he should do for two weeks before he returned to Taiwan.

On his next visit he saw evidence of more crime and even witnessed a man being stabbed to death. "I thought, if I work here, I will die here."

But the burden in his heart for New York City would not lighten. He prayed, "Lord, if you want me to work here, please move these criminals from this community, and I think maybe Chinese people can come here."

On his fourth visit the area had changed and Rev. Kuo told Mucci that he would come if the district could provide housing. A financial crunch kept the project from being



(Above) David Kuo, pastor of the first Chinese Church of the Nazarene on the New York District, with his daughter, Lynn (l.), and wife, Yuen-May, in their apartment. (l.) More than 100,000 persons of Chinese ancestry reside in the Lower East Side area of New York City where David Kuo and his family are spreading the message of full salvation.



carried out at that time, but in December 1984, the pastor from Taiwan was able to return without his family to New York City. He walked the streets of the Lower East Side, passing out tracts for six months and inviting people to attend a church service in their native Chinese language.

A Spanish Nazarene congregation provided use of their sanctuary in a former library. October 25, 1985, the first Nazarene Chinese church in New York City was ready to hold its first service, but the day began with a torrential downpour.

"When the rain came I asked God, 'Why the rain today? The people will not come.' I knelt down, I cried, I prayed, then I felt God say, 'The small things you do, the big things I do.'"

God answered Kuo's prayers for sunshine, and the afternoon service was held with a crowd of more than 100 persons. The church was officially organized last year and currently has nearly 50 members.

The Manhattan Chinese Church of the Nazarene continues to meet Sunday afternoons in the sanctuary of the Manhattan Spanish Church. It is on the second floor of the tenement where Rev. Kuo, his wife, and one of his daughters live.

The Chinese church is praying that the Lord will provide the means for renovation of the third floor of the building, where they now meet, for their own sanctuary. Goals also include being able to teach English as a second language to parishioners while they teach their children to speak Chinese.

Although the pastor's wife and one daughter have been able to come to the United States, a daughter, who is a renowned operatic singer in her native country, and a son, who is serving mandatory time in the military, remain in Taiwan.

Crime still exists in the neighborhood, but the 61-year-old minister is optimistic. "I hope more Chinese people can believe in Jesus. We want to continue to work here, to meet more people, and to share the Gospel message—house-by-house, in the streets and the subways."

—Eight years ago, Abelino Palma came to the United States from Nicaragua. A pastor there for 40 years, he was also a pioneer in the use of radio for ministry in that country and responsible for planting at least eight churches.

The high concentration of Hispanics in the New York City area prompted the 63-year-old Nazarene elder to move to nearby Elizabeth, N.J., in 1985. After three years, he and his family have won the hearts of many people in their community and beyond.

The Elizabeth Spanish Church has an average attendance of 54 persons. With the advent of New York City Thrust, Rev. Palma decided that his church should also plant another church. "I was praying, and I felt God telling me to launch a church," he explains.

First, a lady who had heard the minister's radio program in Nicaragua heard his name mentioned in a radio spot for a film that was to be shown at the Elizabeth Church. She called Rev. Palma and asked him to visit her family in Plainfield, N.J.—a 35-minute drive from Elizabeth. The woman's concern for a Nazarene church in her community prompted the pastor to try and plant a new work there. But transportation was needed and a building in which to meet.

God worked out the details by providing a van from Canton, Ohio, First Church. The First Christian Assembly Community Church had been considering establishing an outreach to the

Hispanic community in Plainfield, so they have provided the space for the Church of the Nazarene.

The Nicaraguan pastor uses day-old bread provided to him by the manager of a grocery store bakery to draw others to his home. Every day people from all over his community can be seen with their bags, entering and leaving the Palma home where they receive free bread and a warm invitation to attend his church.

His hope for the future includes planting more churches: "God wants us to be a missionary church to reach more and more people for Jesus. I would like to see us mother new Nazarene churches in Rahway, Perth Amboy, and Woodbridge."

—In the late 1960s, if you had told Al Schaarschmidt that he was someday going to be a preacher of the gospel, he would have laughed. Al served as a Marine in Vietnam where he received two purple hearts and almost lost his life. Eighteen months in a Veterans Hospital, the possibility of life without walking, a battle with drugs, pain killers, and alcohol is part of the story of Al's torturous path to God.

Today he is serving God as the pastor of the Blessed Hope Church of the Nazarene in Phillipsburg, N.J. Although it is far-removed from New York City (Phillipsburg is on the border of New Jersey and Pennsylvania), the district has made it a part of NYC Thrust.

"In October of 1974, I was super-paranoid," says the young pastor. "You have to realize that 250,000 guys just like myself came home from Vietnam and were never debriefed. Lt. Calley had just been arrested in connection with the My Lai incident, and I thought that as a former soldier, I would soon be arrested too."

"For the first time, I told my wife about my life and experiences in Viet-



(l.) The sign on the door of the former Polish lodge in Elizabeth, N.J., reads "Welcome." Pastor Abelino Palma stands on the steps of his church. (Above) Pastor Palma and his wife, Adela, and two neighborhood ladies who have just come to their home to receive free bags of "day-old" bread.



Rev. Al Schaarschmidt stands in the newly finished kitchen of his church, which will provide meals for the hungry of Phillipsburg, N.J.

nam. She responded by telling me that Jesus could forgive me.

"I told her, 'I've just spent four years in the Marine Corps, often in hand-to-hand combat, and you expect me to follow some guy with long hair who wears a dress, sandals, and hangs around sheep? He's not my kind of man.'

"But instead of arguing with me, she asked me to pray with her. I told her I didn't know what to say. She asked me to repeat after her, 'Dear Jesus . . . ' But I interrupted and said bluntly, 'Jesus, if You're really there and You are who they say You are, I don't know much about it, but if You can forgive me, I'd like You to do it.'

"Boom! He gave me peace. I felt a distinct awareness of God, and I was frightened, but then I sensed God say, 'Rest My son, you'll be OK.' I felt a happy reality, like wind blowing into me, it was just like God was pumping peace into me.

"That night I went to bed for the first time in six years with real peace. No booze, no drugs, no pain killers."

Six months later he felt God's call to preach. He didn't know exactly what to do about it so he just began preaching wherever he could find someone who would listen—at prisons, nursing homes, on the streets.

"I had been arrested three times on assault charges since returning from Vietnam, so when the cops saw me preaching, they figured I was on some pretty heavy stuff, but it was just Jesus," says Al.

Two years later while attending a local church of another denomination in Washington, N.J., he noticed that some persons who weren't as well dressed or socially proper were not being assimilated into the services. "They were leaving and not coming back. I felt God saying, 'These are My people, now build My church upon them.'

"I didn't know anyone could start a church," he adds. But one day while driving down Main Street in Phillipsburg where he had recently moved, he saw an old railroad depot. "Then suddenly it was gone, but as I looked around, there was the building sitting in a field to my right."

A wrecked, abandoned, aged stone depot with three-feet tall grass and a price tag of \$265,000 would seem an obstacle for some, but not for Al.

"I called the guy who owned it. When I told him I wanted it for a church with three members, he hung up."

The fledgling pastor ended up getting the building with a down payment of \$15,000 and a balance of \$50,000. Two years later the congregation of 3 people had grown to 175.

An independent pastor, Al felt the need for supervision, so he began to investigate the possibility of denominational affiliation. In the course of his exploration he spoke with Bob Keith, Nazarene pastor in Sparta, N.J., and with District Superintendent Mucci.

"As I read the Nazarene *Manual* and compared it to my own church's constitution, I couldn't get over how close we were," says Schaarschmidt. "So I called Bob and met with the district superintendent. Six months later we were taken into the church at the 1986 district assembly."

Phillipsburg is an industrial town of about 75,000 with many hurting people. Al and his church are seeking to respond to this need by establishing a food pantry and soup kitchen. They are starting a meal program that provides hot food for persons 365 days a year—the only program of its kind in Phillipsburg. They hope to serve at least 400 meals a week and provide food for another 15-20 families through their pantry.

"Ours is an interesting church," concludes Pastor Al. "We have members with 'Caddies' and Lincolns, and some who can't afford a car, but all people in the community are welcome here."

—In a casual print shirt and with his Jersey accent, Frank Bolella might appear more at home at the physical fitness club he manages than in a pulpit. But he is one of the bivocational ministers who is planting a largely young adult congregation (the average age is 32) in Bergenfield, N.J. Bergenfield is a working-class suburb of New York City which may be remembered best as the community where four teenagers formed a suicide pact several years ago.

Only 29 years old, Frank is a busy man. During the day he manages a health club. After dark he is usually holding Bible studies in the homes of his parishioners. Until recently he spent part of his evening attending extension Bible classes sponsored by Nazarene Bible College to learn more about how to be an effective pastor.

Saved in January 1984, Frank was entirely sanctified in that same year. Within weeks he felt the call to preach. After looking around for a place to fellowship, he chose to be a part of Charlie Rizzo's Maranatha Fellowship Church of the Nazarene, Paramus, N.J.

On Good Friday 1988, he organized his own church in Bergenfield—the outgrowth of people inviting friends and fellow employees to home Bible studies. Today they average about 60 in Sunday morning worship, meeting in a rented hall.

Attendance at one of Frank's Bible studies is a treat. It is exciting to see and listen to young adults, new to the faith, who are poring over the Bible, searching for answers for dealing with the problems they face. There is a



Pastor Frank Bolella (l.) illustrates a point during a Bible study with a group of young adults. (Above) The members of a Tuesday night Bible study conducted by Rev. Frank Bolella in Bergenfield, N.J., are excited about the Good News.



A former railroad depot has been renovated to provide a home for the Blessed Hope Church of the Nazarene.

sense of freshness and enthusiasm that is contagious.

"Our fellowship consists of many people from many different backgrounds who have been awakened and are living active, spiritual lives," says church member Bob Krupp, who hosts a Bible study in his apartment. "I have seen a guy who never went to church and who was openly against the church, come to one of our Bible studies. Today his life is changed. He is hungry for the Word and continues to grow. There is not a lot of drama, but lives are being changed by the power of Jesus."

"My vision is for a close-knit loving fellowship," declares Pastor Bolella. "I want to see people finding salvation, sanctification, and living holy lives while caring for others."

—Just to sit at a phone for hours and make calls to people you don't know and ask them if they are currently worshipping at a local church may not sound exciting. Many hang up without responding, some curse, and some want to know what you're selling. For those few who answer and take a moment to respond to some simple questions, it is the first step toward inviting them to church and eventually leading them to a personal knowledge of Jesus as Savior.

No stranger to church planting, Rev. Bill Wiesman used the traditional method of planting five churches while senior pastor of Buffalo, N.Y., First Church before traveling to San Pedro, Calif., where he assisted the church in planting another congregation, using the newly developed telemarketing method. While in San Pedro he began to sense the Lord speaking to him about returning to New York and using the system there.

White Plains, N.Y., is one of the most affluent suburbs in the United States. Property taxes on a home in

the community are commonly \$600 per month. Yet, amid its affluence and wealth, great spiritual need still exists.

The people of the Yorktown Heights, N.Y., church long had a burden for their community of Westchester County. Pastor Norm Steele said his church was ready to pay off its mortgage just about two years ago when the congregation of about 100 began to think about what they would do after some of the pressure was off: "We found ourselves saying, 'I'm glad that's over,' and we were becoming complacent. We recognized the need to refocus and to do something for someone other than ourselves."

The Yorktown Heights church began to set aside the amount that they had been placing on the mortgage while allowing members to make additional pledges as well. By 1988 they had accumulated more than \$23,000.

The desire of Bill Wiesman to start his own new church and the need for a new church planter in White Plains offered the perfect combination for initiating the telemarketing project in Westchester County.

July 5 of this year, Wiesman and a Youth in Mission team began making what would eventually amount to 136,000 phone calls to the community of White Plains. At the end of the calling period they had 2,100 persons on their mailing list. They are opening doors to a brand-new congregation of 150 to 200 persons at a local YMCA.

"Our goal is to start other new churches from this church," says Pastor Wiesman. "We have already identified five other areas in lower Westchester County where we want to use the phone system to do the very same thing.

"I really believe this is God's plan for this place and this time. Twenty-eight members of the Yorktown Heights church have praying fervently

with us, and have been participating in the calling, addressing envelopes, and doing many of the unglamorous things that go along with this kind of work."

The new church is not the only one that will benefit from the outreach. Rev. Steele explains, "Helping to plant this new work has given my church a new sense of purpose. A few years ago, we were struggling just to keep the lights on, but in our giving for others, God has turned things around for us. Our attendance is up, people are excited, and lives are being totally transformed."

The Thrust to New York City is more than a statistical chart or just another program. It is lives that are being transformed by the power of Christ because some are willing to step out on faith and plant churches, and there are other faithful stewards who are willing to support the work with prayers, sweat, and finances.

"New York is well on its way to meeting its goals, thanks to the many people from our district and other districts across this country," notes Willis Scott, New York City Thrust coordinator. "The fields are truly ripe unto harvest in this vast city, and we are grateful to God for the way He is providing workers in the vineyard."

"Dr. Mucci, Rev. Scott, the church planters, sponsoring churches, and the many individuals who are making the Thrust to New York City a reality are showing the rest of the denomination that the holiness message is welcome and vitally needed even in a world class city where God is often taken for granted," says Michael Estep, Thrust coordinator for the denomination. **H**

BY MARK GRAHAM

Editor for Nazarene News Service at international headquarters in Kansas City, Missouri.



Prior to launching a telemarketing program to start a new church in White Plains, N.Y., Rev. Bill Wiesman holds prayer with members of a Youth in Mission team. Team members included Tina Newcomb, a student at NTS; Michelle Sexton, a student at IVNC; and Doug Smith, a student at MANC.



Volunteers join with Rev. Bill Wiesman (r., foreground) to make part of the thousands of phone calls that are necessary to plant a new church using telemarketing.

OUR GREATEST NEED

In the churches where I have preached in recent years, I have insisted that our greatest need is not more money, more buildings, more equipment, or even more people. Rather, our topmost need is a fresh, mighty, compelling baptism with the Holy Spirit. His cleansing and energizing effect upon us will generate the power, purity, and passion required for achieving our mission.

The church is both a spiritual organism and a social organization. As an organization it is subject to an aging process that results in tired blood, wrinkled skin, and deteriorating muscle. From time to time it must be rejuvenated by fresh measures of the divine power that created its fellowship and launched its ministry. The Holy Spirit is, as Walter Rauschenbusch once put it, "the fountain of youth for the church."

From that fountain we must drink constantly or we will become flabby, senile, and weak, unable to engage the enemy, conquer his forces, and release his captives. God is always doing what He can to reach

the world through the church. He can only do more through us, therefore, when He has done more *in* us. Renewal is the condition of advance and growth. That renewal is the work of the Holy Spirit.

The Holy Spirit, according to Scripture, is given to those who *ask* and *obey*. This is true in our initial experience of His fulness and in our repeated experiences of His fulness. To gather the church for prayer, searching our hearts, confessing our sins, imploring God's forgiveness and cleansing, and committing our resources to His mission would achieve more than our next 10 conferences or seminars. The Holy Spirit would be poured out anew, and we would become an invincible people.

The best machinery available is useless without power. Power for the church's task is God's gift to praying and obeying Christians. The Holy Spirit is that power, and moral power cannot be divorced from repentance, consecration, prayer, and faith.

Our greatest need is a fresh outpouring of the Holy Spirit.

BLESSED BOUNDARIES

A familiar television commercial affirms, "Your life should have no boundaries."

That sounds good to the unthinking, but every life has boundaries, whether they are admitted or denied.

Some of the people labeled "free spirits" are so bound by immature egos and wicked habits that their pretension to freedom would be laughable were it not so pathetic.

The freest people on earth are those who have harnessed their abilities to worthwhile activities, bringing to those activities an expertise made possible only through restriction, discipline, and practice.

I want my life to have definite boundaries. I want it bound by the will of God. Whatever lies outside that boundary cannot bring freedom or fulfillment. Beyond that fence is the sighing of the prisoner and the death of all that has value. In His will is life, peace, and liberty.

Adam rebelled against the boundaries. He interpreted freedom as the right to do as he willed. Unwilling to be a steward, grasping for lordship, he

Liberty is not synonymous with license. To sin is the abuse of freedom, not an expression of it. The sinner's vaunted freedom is nothing more than a prodigal's trail to some stinking hogpen.

pulled to himself sin, guilt, slavery, and death. His fallen offspring repeat his folly and discover depths of sorrow and suffering they never dreamed would befall them.

To them God sent a Savior. His life was strictly bounded by the will of His Father. "I always do what pleases him," said Jesus (John 8:29, NIV). Out of that glad obedience came a death that atones for our disobedience. Who is freer than the risen Christ? He offers freedom to all who follow Him.

Liberty is not synonymous with license. To sin is the abuse of freedom, not an expression of it. The sinner's vaunted freedom is nothing more than a prodigal's trail to some stinking hogpen. That hogpen was much more restricted than the Father's house!

Life within God's will is authentic and satisfying. He frees us to become what we were created to be. Remove the boundary and we are no freer than a derailed train in desert sand. Life becomes death without boundaries.

MANY BATTLES ON MANY FRONTS

Crusaders tend to have one-track minds and tunnel vision. They are so absorbed with a single issue that others are ignored. Their time, interest, and energies are so concentrated upon one matter that nothing else seems very important.

“That’s not all bad,” as one of my seminary professors used to say about positions he only partly agreed with. Very little gets done unless it becomes the burning focus of someone’s passionate efforts. Few moral and social reforms would occur without someone’s crusading zeal. Those who make the necessary sacrifices to bring about needed change deserve our gratitude.

But the crusader’s single-minded pursuit of reform can have some unhappy consequences. Frequently crusaders become impatient with and judgmental toward those who do not mount white steeds and ride with them. They lose perspective, forgetting how many important missions would be forfeited if we all devoted all our energies and resources to a single issue.

GO FOR IT!

“Go for it!” is often heard today. It is a current version of the old adage, “Nothing ventured, nothing gained”—a challenge to act, to dare, in spite of obstacles for the sake of some desired goal.

Planning is vital. Without it, action is the rash venture of fools. But we can’t spend our lives planning and get the job done, the mission accomplished. Sooner or later we have to move beyond surveys, studies, and seminars. We have to venture past brainstorming, goal-setting, and odds making; past tables and graphs and projections; and take the plunge.

We can make feasibility studies our excuse for endless postponement. Imagine coming before the Lord of nail-scarred hands with nothing to show but a wet toe from a lifetime of testing the water.

In every human venture, including those undertaken for Christ, there is risk of failure. Our knowledge and judgment are too imperfect to assure that we have always correctly interpreted the situations we enter in efforts to proclaim the gospel and expand the church. No preacher fits every place. No church

The church confronts many evils and cannot throw its whole weight and might into combatting just one. Pornography must be opposed, for example, but so also must drunkenness, abortion, wife-beating, hunger, highway slaughter, drug abuse, communism, secular humanism, racism, human rights violations—to name a few at random and in no order of priority.

The high intensity of the crusader often obliterates a sense of humor, too. As a result many crusaders are touchy, easily offended, frequently irritable. Tensions mount which are detrimental to their leadership and influence. People draw away who might have been enlisted in the crusade by a more amiable recruiter. We should take our causes seriously but not take ourselves as seriously.

Battles are being fought on many fronts. The whole war against evil isn’t being waged immediately before any of us. Let’s not slander the courage and commitment of those who engage the enemies at other points, on other issues, than the subject of our particular crusade.

wins every battle against evil forces. If we wait until we are absolutely certain that things will go as planned, we will die waiting.

“Success” and “failure” are in the eyes of the beholder as surely as is beauty. To Christ’s jubilant enemies and dejected disciples, Calvary looked like failure. To ecclesiastical leaders and community admirers, Laodicea looked like a success. Tomorrow’s events may reverse today’s failures and successes. The verdict on the present awaits the future.

The church cannot afford to be rash, leaping without looking. Headstrong, ill-advised action does not honor God who gifted people with reason. But neither can the church forever play it safe, always looking and never leaping. Faith does not despise reason, but faith refuses to be paralyzed by it.

Go for it!

THE ANSWER CORNER

What is a deacon? Much is said in the Bible about the duties of elders (or bishops), while nothing is said about the function of deacons. I hear people refer to the seven chosen in Acts 6 as deacons, but nowhere in the passage is the term used. And I hear about women serving as deaconesses. Is there a book with information on deacons and specifically their role in New Testament times?

The Greek word for deacon is *diakonos*, and a word for service is *diakonia*. In its broadest sense, then, deacon means servant, and the New Testament certainly uses it in a broad sense.

The title is given to Christ in Romans 15:8 and His earthly mission is described as a service (*diakonia*) in Mark 10:43-45.

The ministry of the Twelve is also summed up by the same term in Acts 1:17. Paul uses *diakonos* to describe gospel ministers generally in 2 Corinthians 6:4. The title is used of several of his helpers—Timothy, Tychicus, and Epaphras are examples (1 Thessalonians 3:2; Ephesians 6:21; Colossians 1:7).

Jesus used the word to indicate a king's servants (Matthew 22:13), and Paul to designate political rulers (Romans 13:4).

Among the common uses of *diakonos* was "table waiter." An instance of this usage is found in the words of Martha to Jesus in Luke 10:40.

This use of the term is why so many Bible scholars regard the Seven as deacons. They were chosen specifically to oversee the distribution of food. While they are not called dea-

cons in Acts 6, the phrases "daily serving of food" and "to serve tables" (vv. 1-2, NASB) employ forms of *diakonia*.

The deacons whom Paul addresses in Philippians 1:1 (NASB) very likely included similar functions among their duties, for the epistle is, among other things, a thank-you letter for gifts received from this church, probably including both food and money. From this greeting we know that the bishops (overseers) and deacons worked closely together.

About 1 Timothy 3:8-13: While the passage describes the moral qualifications but not the specific functions of the deacons, the character demands listed, in the light of the usages of *diakonos* and *diakonia* elsewhere, would give solid support to those who regard the deacons as administrative assistants to the bishops, especially charged with the care of the poor and with the distribution of funds.

One of the best statements I have found on the subject is from E. K. Simpson in his commentary on the Pastoral Epistles: "The deacon was the church's almoner in the distribution of gifts to the poor and associated with the 'ways and means' of its outward maintenance."

From the New Testament we cannot dogmatically affirm an order of deacons as ordained ministers in the Early Church. Such an order did evolve soon, and many believe its roots are solidly biblical.

If you could get hold of *Service in Christ* by J. McCord and T. H. L. Parker, published in 1966, I think you will find some helpful discussion in it.

After Cain and Abel were grown, did they have children? If so, who did they have them by? Did they have wives? I've been curious about this for years because, for all I can see, Eve was the only female.

Well, little friend, you did not look closely enough. Genesis 5:4 tells us that Adam "begat sons and daughters." Of course, they were mothered by Eve.

In the earliest days brothers and sisters became husbands and wives, for there were no other options. Later, cousins could marry cousins, and before long the cousins were so far removed they may not have known they were cousins.

Prohibition against such marriages came later, when the population was so greatly increased, and the fallen race so greatly deteriorated by the effects of sin, that marriages between close relatives were neither necessary nor wise.

Cain's wife is mentioned in Genesis 4:17. If Abel became a husband and father before he was killed, we are not told.

When you read those early chapters of Genesis, bear in mind that few specific details are supplied, and that huge gaps in time and the human record occur.

Conducted by W. E. McCUMBER, Editor

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

LETTERS

GROWTH SECRET

The July 15 issue was exceptionally good. Especially timely was "Observations of a Concerned Pastor" by Garland Wallace. Gently but probing he exposed the peril of laymen choosing churches on the basis of everything but doctrine.

This occurs only when they have been conditioned to think in terms of feelings, atmosphere, friendliness, ac-

tivities, and needs met (which is the me-first mood of the day), rather than truth.

As for the doctrine of entire sanctification, it is a matter of indifference with moving Nazarenes if (1) it is not an experiential reality in their own hearts, and (2) it has been an indifferent issue in their church. But a generalized blandness and vagueness in a church over a period of years is squarely the responsibility of the pastor.

When by deep personal experience and thorough and repeated indoctrination the question of heart holiness

has become a central conviction and commitment with laymen, they will not despise a Nazarene church because it is small when they move, but commit themselves to it wholeheartedly.

Our forefathers were so enthusiastically one-track-minded that if there was no holiness church where they moved, they would start one. This was the secret of their power and growth, and it needs to be recaptured as the secret of ours. "Church growth" without this centralized, all-out commitment may swell our ranks but destroy us as an authentic holiness de-

nomination. We have to make our choice—now.

Richard S. Taylor
Portland, Oregon

PROTEST URGED

I believe Christians should show more concern about the way TV deals with homosexuality. I have seen and heard too much in which homosexuals seemed to be more approved than reproved. It is wrongly assumed that homosexuals were meant to be that way and cannot help their life-style.

The Bible teaches otherwise. Romans 1 teaches there is a turning away from God and that this practice brings bad results. First Corinthians 6:9-11 teaches that this practice is a sin and,

like other sins, can be cleansed by Christ's blood. Also that unrepentant homosexuals will not inherit the kingdom of God.

One homosexual on a Donohue show was blaming the government for not doing more for AIDS victims. He should have been repenting so that the AIDS would not be spreading from the wicked homosexual life-style.

Christians should protest some of these TV shows.

Hattie Laughbaum
Pellston, Michigan

RESTITUTION MADE

I've been a Nazarene since 1950. A few years ago I was convicted of copying, or *stealing*, music from the Music Publishing Company. I could have

been prosecuted for stealing, so I wrote to two music companies, confessed I didn't know it was wrong, and sent money for my wrong. How can we ask God to send us a revival when we know we are stealing? What about some preachers who are doing the same thing?

Ernest Sterzick
Potterville, Michigan

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

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BY ALL MEANS...SAVE SOME

THE STORY OF DESSIE COLEMAN

I first met Dessie as I walked from room to room at Trevecca Health Care Center in Nashville, Tenn. I was working my way through college as a purchasing agent for the Health Care Center and came to know many of the patients very well. Many of them referred to me as their "little preacher boy."

One morning I was in my basement office when the phone rang. On the other end of the line was the fourth floor ward clerk. She explained that Dessie Coleman was very ill and needed someone to pray with her. The doctors didn't think she had long to live. As far as we knew, Dessie had never gone to church or accepted Christ as her Savior.

She was 85, and if she had any friends we had never seen them. She was one of the most miserable persons I had ever met, and she could make others' lives miserable too! It was hard to get nurses to care for her because she was so mean and hateful. I saw her claw a nurse on one occasion. On another occasion a nurse did something that she didn't like, and Dessie cursed her savagely.

I was hesitant to see her, not knowing how she would receive my visit. But I listened to my heart and went. Her room seemed very dark. The only light in the room came through the door that I left ajar. As I spoke her name softly she roused and stared up at me, trying to see who was speaking to her. Finally she whispered that she recognized the little preacher boy.

I told her why I had come, and shared my faith with her. A smile crossed her wrinkled face. I explained that she could have the same faith if she would accept Christ. Quickly the smile was replaced by a frown.

Tears ran down her wrinkled cheeks and I realized that this was the first time I had ever seen any emotion in Des-

sie other than anger. She looked up at me and said, "Preacher boy, I have lived too long and have been too mean for Christ to forgive all the wrong I have done" I insisted that Christ would forgive anyone and everyone who would but ask Him. Looking at me with a child-like expression, she asked, "Preacher boy, do you really think He would? Do you really?"

Dessie accepted Christ as I prayed with her that day. Her happiness was obvious as I watched her countenance change. She was a new creature and it was showing!

Just as soon as I left her room Satan began to tell me that Dessie was too sick to really understand what it meant to accept Christ. As I entered the fourth floor the next morning, two nurses confronted me. They said, "We don't know what you did to Mrs. Coleman, but she is a different person!" What they didn't know is that she was a *new* person, a new person in Christ.

Excited, I went directly to the ward clerk to explain what had happened the day before. Before I could get a word out, she informed me that Dessie had told her the good news. In fact, Dessie was telling all the nurses how the little preacher boy had come by and prayed with her. Not only had she grasped the truth of the gospel, she was now a proponent of the gospel.

My life is richer because of Dessie Coleman. I learned a great deal about what Jesus can do for the worst of us if we will just be His instruments. I also realized how close I came to letting someone's outward behavior keep me from helping them with their spiritual needs.

Within two weeks' time Dessie had left this world. Her last two weeks were much different than her first 85 years. I am thankful that we serve a Christ who is able to save a little old lady like Dessie Coleman, who was so embittered against the whole world! Where sin abounded, grace much more abounded.

H

BY RON DeWITT

Pastor of the Corbin, Kentucky, Church of the Nazarene.

PEOPLE AND PLACES

Donna Fletcher Crow has been named 1988 Idaho Writer of the Year by Idaho Writers' League. This is a lifetime award, based on the body of one's work.

Her most recent publications are *Something of Value*, Spring '88, Victor Books; No. 4 in The Cambridge Collection, novels of our evangelical heritage; and *A Moment a Day, Practical Devotions for Today's Busy Woman*, Summer '88, Regal Books (contributor). Writings published by Nazarene Publishing House include articles for the *Herald of*

Holiness and Come Ye Apart; and for Lillenas: *A Rumor of Resurrection*, *Puppet Programs No. 3*, and *The Case of the Mysterious Parables*, which will be out next summer.

Donna is a 1964 graduate of Northwest Nazarene College and a part-time writing teacher there. She was a speaker at the 1986 Nazarene Writers Conference. Her husband, Stanley Crow, is an attorney and economics consultant. They have three sons and a daughter. □

Mount Vernon Nazarene College Assistant Professor **Paul Whitaker** of the Mathematics and Computer Science Depart-

ment received his doctoral degree in July from Ohio State University. His concentration was in institutional design and technology, with an emphasis in mathematics education.

A professor at MVNC since 1982, Whitaker received his B.A. in mathematics from Southern Nazarene University, Bethany, Okla., and has done graduate work at Pasadena College, Pasadena, Calif.; Colorado State College, Greeley, Colo.; Central State University, Edmond, Okla.; James Madison University, Virginia; Oklahoma State University; and Ohio State University.

Whitaker and his wife, Ellen, live in Mount Vernon and have two grown children. □

event is held to raise money for research to aid those who suffer from Amyotrophic Lateral Sclerosis (ALS), also known as "Lou Gehrig's Disease."

Jones, who has suffered from ALS since 1973, is reportedly one of the longest surviving victims of the disease. He receives treatments every three days with the venom of the cobra and krait snakes. His book, *Venom in My Veins*, coauthored with David Nixon, is available from NPH.

He is an accomplished golfer in spite of his disease and credits the game for helping him to stay physically strong. He was endorsed for the Kansas City tournament by Olathe, Kans., banker Earl Chandler and Bing Hampton, owner of the Oklahoma City 89ers, the farm club for the Texas Rangers. Hampton, who heard Jones speak in a revival meeting, is also a victim of ALS.

Jones was the only ALS patient to participate in the Kansas City tourney. He shot a 63, and his team placed fifth with nine under par. □

—N.V.



Kansas City Royals first baseman George Brett (l.) welcomes Nazarene evangelist Terry Jones to the baseball star's golf tournament, which raises money to combat ALS.

NAZARENE EVANGELIST PARTICIPATES IN CELEBRITY GOLF TOURNEY

Nazarene evangelist Terry Jones participated in the George Brett Celebrity Golf Tournament in Kansas City August 25. The



Special recognition for excellence in 65 years in the ministry was given to Rev. W. M. Forsyth (l.). Presentation was by Pastor Brance E. Moyer (r.) of Lufkin, Tex., First Church, July 31.



The Beavercreek, Ohio, church hosted missionaries Mike and Rachel McCarty and daughter, Debbie, on their recent furlough. The church furnished them with a Buick Century, and Ken and Martha Willis members of the church, furnished living quarters and meals for Mike while he completed his clinical pastoral education at Miami Valley Hospital. Roberta Copenhaver is NWMS president. Pictured (l. to r.) with the car are Pastor James F. Mahan, Debbie, Rachel, and Mike McCarty.

PRAYER PARTNERS

PRAISINGS

Praise God for the planting of a new church with 100 members on the Central Ohio District through the means of telemarketing.

On January 10, 1989, Rev. Danilo Solis will be installed as the first national district superintendent of Honduras. On that date all 21 districts of the Mexico, Central America Region will have national superintendents. Praise the Lord.

All nine of the Mexico districts are now self-supporting—no longer receiving monthly assistance from World Mission Division for operations. Let's give God praise.

PETITIONS

Pray for the efforts on the Houston District to secure commitments from 300 people to give \$300 for 3 years (\$270,000) in order to start 15 new churches.

"Fridays for France" is a special time of prayer designated for the work of evangelism in that country and for the Thrust to Paris efforts. Let's join together in prayer and faith.

Pray for South America's continuing evangelistic outreach efforts (this region enjoyed 15 percent growth in 1987). South American Nazarenes are organizing 100 new churches in 1988 and are planning and praying for 200 new churches in 1989.

The campus of Africa Nazarene University College, the first school of the Church of the Nazarene in Nairobi, Kenya, is in the first phase of development with the chapel under construction. Countless young people will be trained here for ministry and evangelism. Pray for Dr. Mark R. Moore, provost.

JOHN A. KNIGHT, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Chaplain Candidate Vernon Wesley (l.), the Church of the Nazarene's first Black seminarian preparing for the U.S. Navy chaplaincy, stands with Curt Bowers (r.), Chaplaincy Ministries director, at the USN Chief of Chaplains change of command ceremony in Washington, D.C.



The second all Brazil pastors' and wives' retreat was held July 11-15 in Seven Lakes, Minas Gerais. The theme was "The Church in Search of a Holistic Mission." Arizona District Superintendent Bill Burch and his wife, Jan, ministered to the more than 150 people gathered for this occasion. The messages were inspiring and challenging. Rev. Robert Collins coordinated the retreat. Rev. Stephen Heap serves as regional director of Brazil.



Chaplain Curt Bowers (r.), Chaplaincy Ministries director, recently administered the oath of allegiance to Dan Thompson (l.) and Scott Delbridge, officially commissioning them as 2LT in the Chaplain Candidate Program of the United States Army. Both wives attended the ceremony, Kristina Thompson (l.) and Annette Delbridge. The candidates will be eligible for active duty after graduation from seminary and ordination.



A group participates in one of the workshops at the annual Church Musicians International seminar at MidAmerica Nazarene College August 3-5. CMI is a group of persons who serve as musicians and ministers of music in local churches around the world. It is an ancillary unit of Continuing Lay Training in the Christian Life and Sunday School Division. This was the largest group to ever meet for the event, which featured workshops on keyboards and conducting.

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KANSAS CITY NAZARENE CHURCHES PART OF TEST PROJECT

Five Nazarene churches in the Kansas City area are participating in a program that seeks to reach out to every home in the community to let them know about Christ. Known as "Every Home for Christ," the canvassing program has been used in other countries for 40 years. Kansas City is the second community in the United States where it has been tested—the first being Southern California.

Richard Bond, pastor of Antioch Church in Overland Park, says he is excited about the program for his church.

"We had 48 persons who began reaching out to 4,000 homes

in our community on the first Saturday," said Bond. "It did a lot for my people. It was just a victory for some of them to be able to push out into personal evangelism. Some were invited into homes. Some prayed for entire families.

"I was specially encouraged to see teens and college-age young people joining with our adults in this effort."

The program in Kansas City involves 82 congregations representing 17 religious groups or denominations. They will canvass until around Thanksgiving and then resume their work in the spring.

Teams visit each residence in their community where they invite them to their local church if they have no current place of

worship. They then present them with a piece of literature for adults and another for children. The literature explains the basics of Christianity and includes a follow-up card. At the close of the program, each participating church makes a financial contribution to help provide Christian literature for other world areas.

"We've gone out before in our community," added Bond. "But there is something special about knowing that we are cooperating with other religious groups with the same goal of sharing Christ. The sense of teamwork and the professional training just seem to make it work better."

Other Kansas City area Nazarene congregations participating in the program include Beacon Hill, St. Paul's, Grandview, and Lee's Summit. □

—NN

were present for one or more of the services. These were charter members Audry Frasier of Fortuna; Genevieve "Ginger" (Graham) Foskett, now living at LaPuente, Calif.; Glenn Booth and David Booth, now living at Redding, Calif.; and also Eula J. (Abernathy) Griesbach, who joined the church by the end of 1948. □

Norman, Okla., First Church celebrated its 75th anniversary with General Superintendent and Mrs. Raymond W. Hurn, former pastors, September 17-18. Norman First has recently been involved in a major renovation project for the church facilities. Dr. Hurn led the pastor and congregation in a prayer of dedication for the church building and for a renewed personal commitment on the part of the church staff and membership.

September 25 was homecoming Sunday with Dr. A. Milton Smith, Dr. and Mrs. Lester Dunn, Charles Wilson, and District Superintendent Carl Summer as guest speakers and musicians. Letters were received from Geren Roberts, former pastor, and former staff and friends, as well as cassettes from Dr. and Mrs. V. H. Lewis, Loy Watson, and Roger Williams, former pastors. There were also "live" reports from Ray Shadowens, George Prentice, Ralph Edwards, and Dr. Smith, all of whom were former pastors. Several "old-timer" laypeople also shared. □

THE CHURCH SCENE

Fortuna, Calif., First Church had a 40th anniversary celebration Sunday, September 25. Clarence Kinzler, superintendent of the Northern California District, preached in the morning worship service and Rev. Richard Nikkel, who had pastored the church from 1951-57, preached in the evening service. Both ministers were accompanied by their wives, Mrs. Sue Kinzler and Mrs. Ruby Nikkel.

Five of the early-day members



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August 1, the Marlboro, Md., Melwood Church officially opened its Day-Care Center with a ribbon cutting ceremony. Shown (l. to r.) are Ms. Marti Worshil from the County Executive's office, who cut the ribbon and thanked the church for recognizing the need for quality child care; David Hodsdon, Day-Care Board chairman; Pastor Neil MacPherson; Vernon Owens, Jr., first child enrolled; and Mrs. Susan (Tabor) Jackson, director. The Day-Care Center holds 36 children, ages three and four, and offers a structured program aimed at kindergarten preparation.



General Superintendent Eugene L. Stowe, Mount Vernon Nazarene College President William Prince, Southwestern Ohio District Superintendent Harold Graves, and many local and state politicians recently participated with the congregation and pastors of the Cincinnati Springdale Church in the dedication of their new sanctuary, education, and office space. This new addition increased the size of the church plant to around 70,000 sq. ft. The new sanctuary seats over 1,600 people. The value of these facilities is placed at over \$5 million, with an indebtedness of \$1 million. Since 1983, the Springdale congregation has increased from around 300 people in morning worship attendance to over 800. Dr. Stephen Green is the senior pastor.



Eight years ago Pastor Bill Arndt began the relocation of the Stephenville, Tex., church by purchasing 2.3 acres. Two years ago the actual construction of the new parsonage was begun. A brick home was completed with over 2,000 sq. ft. When the parsonage was completed they were able to sell the old property and be completely debt-free with their new land and parsonage. They began the sanctuary, education wing, and fellowship hall of 5,300 sq. ft., which was dedicated by pastor, district superintendent, and people on Sunday morning, May 22, with 106 people present. The entire relocation project cost \$350,000, but because of donations of money and labor, the church dedicated with an indebtedness of only \$63,000.



The St. Charles, Mo., Harvester Church dedicated its new sanctuary, with additional education and office facilities April 24, 1988. General Superintendent William M. Greathouse delivered the dedicatory address. The service concluded an entire weekend of celebration. Other activities also featured District Superintendent and Mrs. Hiram Sanders. The new facility added 19,100 sq. ft. to the existing 13,300 sq. ft. multipurpose building that has been renovated into a fully-carpeted gymnasium. All properties and buildings are valued at \$1.8 million, with a current indebtedness of \$675,000. The church was founded in 1978, with Rev. Gene Grate as founding and current pastor.

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SAMPLE OF PRINT

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2 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi¹ from the east came to Jerusalem² and asked, "Where is the one who has been born king of the Jews? We saw his star in the east³ and have come to worship him."

¹When King Herod heard this he was disturbed, and all Jerusalem with him. ²When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ⁴

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The first night Rev. Schofield Eversley, the chairman of the College Board of Trustees, introduced the new president, Rev. Joseph Murugan, with the faculty, staff, and students praying around the altar.

President Joseph Murugan expressed his total commitment to God and his complete confidence in the executive officers of the Board of Trustees, who were there to meet with him; in the faculty members at the workshop, which was conducted by Dr. Ronald Gray; and in the Administrative Council of the College and the Student Body.

The college welcomed Dr. and Mrs. Ronald Gray of Trevecca Nazarene College. Dr. Gray is now on sabbatical leave from TNC and will be at CNTC for one year along with his wife, Evelyn.

Rev. Harold Harris has returned to the Caribbean, this time as regional coordinator of the CNTC Pastoral Extension Training Program. The present student enrollment of CNTC on campus is 34, with 89 in the extension program. □

MVNC ADDS FULL-TIME, PART-TIME FACULTY

Eight faculty members have been added to the Mount Vernon Nazarene College staff for the 1988-89 school year.

James Dalton will be filling a vacancy in the Business Department, teaching principles of accounting and auditing. He will also be involved with Students in Free Enterprise. Dalton received an undergraduate degree in accounting and business administration from MVNC and a master's degree in business administration from Avila College, Kansas City. Dalton previously taught at MVNC from 1981-86.

Working with music methods and ensembles will be David Eaton, formerly an instrumental music instructor and band director at Delaware Christian School in Delaware, Ohio. Eaton received a bachelor's degree in humanities from Bob Jones University, Greenville, S.C., and a master's degree in brass pedagogy from Ohio State University.

Originally from Korea, Dr. Kyong Liong Kim will be director of the MVNC radio station, WNZR, and will be instructing various communication and

Retired Ministers Fellowship

RETIRED MINISTERS FELLOWSHIP MEETS

The Retired Ministers Fellowship of the Chicago Central District held its Fourth Annual Retreat September 14-16 at the district campgrounds, Aroma Park, Ill.

On Wednesday evening a Communion service was conducted by District Superintendent Keith Bottles. Thursday afternoon a memorial service was held by Rev. Joe Bright in memory of 10 of the group who had passed away since its organization in 1980.

The attendance hit an all-time high with 48 at the Thursday evening catered banquet. Following the banquet, a surprise "This Is Your Life" was held for Rev. Albert J. Shea who was in the ministry for 45 years and one of the original 10 who attended the first meeting of the Retired Ministers Fellowship.

Rev. Carl H. Roberts, chairman of the organization, was the master of ceremonies. The group was organized under his leadership in 1980 and has grown to approximately 75 members. □

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broadcast courses. Kim was previously a visiting assistant professor from the Department of Communication, State University of New York at Albany. He holds a doctorate in communication from State University of New York at Buffalo, and a master of science degree in electronics and electrical engineering from Yonsei University, Seoul, Korea.

Douglas Pittman, a 1986 MVNC graduate, will be instructing several courses in the Biology Department. He recently received a master's degree in biological sciences from Marshall University, Huntington, W.Va., where he was a graduate research and teaching assistant.

Serving as soccer coach, women's softball coach, and director of intramurals will be Keith Veale. Veale has been director of intramurals since 1979 and was the 1987 women's softball coach, but he will also be instructing some courses in the Physical Education Department. Veale's education includes a bachelor of arts degree in physical education from John Wesley College, Owosso, Mich., and a master of arts degree in physical education from Ohio State University.

Working part-time will be Karen Doenges, a 12-year secondary education teacher of math, computer science, and French. She had taught at East Knox Local Schools, Howard, Ohio. Doenges will be supervising the elementary and secondary student teachers as well as instructing special teaching methods. She received a bachelor's degree in mathematics from Olivet Nazarene University, Kankakee, Ill., and has done graduate work at Miami University, Wright State University, Ashland College, and College of Mount St. Joseph.

A part-time addition to the Journalism Department is Jan Linn, an MVNC graduate with a bachelor's degree in journalism. She will also be instructing a business communication class. She was previously the editor at *The Utica Herald*, and served as a layout designer for Professional Phototype and Graphics in Marion, Ohio.

Filling a one-year vacancy for history professor Glen Chesnut, who is on sabbatical in China, is James Rohrer, a previous teaching associate at Ohio State University. □



On June 13, 20 senior high teens and 4 adult sponsors from Wichita, Kans., First Church flew to Port of Spain, Trinidad, West Indies, to spend two weeks painting at the Caribbean Nazarene Theological College. The group used over 80 gallons of paint in painting the married couples' duplexes, women's dorm, men's two-story dorm, men's bathhouse, women's laundry room, library, five classrooms, and the main administration building steeple that is 65 feet high. The group also shared music, skits, puppets, and gospel magic in four different services. Missionaries Jim DuFriend and Russell and Tillie Brunt arranged side trips for the group.





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MANC President Don Owens (r.) discusses the corn yield on the college's experimental farm with Dr. Glenn Fell. Fell, an agricultural missionary with the Church of the Nazarene, taught microbiology at the college while on furlough this year. He returned to Ciskei in Southern Africa for four years this fall.



Charles Morrow (r.) examines a waterway with a student on MANC's experimental farm. A former agricultural missionary to Haiti, Morrow now heads the college's agribusiness program, where agrimission students learn to serve abroad.



Some of the people who attended Conservation Field Day at the experimental farm owned and operated by MANC for its agrimission and agribusiness students. Four of the students stayed in Belize this summer to help establish 16 acres of cacao trees, the plant from which chocolate is produced.

CONSERVATION DAY SHOWCASES MANC EXPERIMENTAL FARM

The 140-acre experimental farm owned and operated by MidAmerica Nazarene College (Olathe, Kans.) for its agrimission and agribusiness students was showcased July 23 in a Conservation Field Day, sponsored by the college and several other organizations.

Almost 350 people toured the farm for a glimpse of the latest in land-use conservation practices. The theme for the day was "Agriculture for a Profitable Future."

Among the highlights were field exhibits, displays, and demonstrations by sponsoring agencies and commercial companies. The farm was divided into several "stops" to demonstrate use of terraces and waterways, pasture and pond management, seed variety, diversion, and conservation tillage.

Of special interest, too, were a home energy analyzer exhibited by the Johnson County Extension Service, a display of computer applications in agriculture, and construction of a full-size barn in one day. Kansas Secretary of Agriculture Sam Brownback was among the speakers at the event.

MANC's agribusiness department, started in 1978, is headed by Charles Morrow, a former agricultural missionary to Haiti. Students can obtain a bachelor of arts degree in either agricultural business or in international agribusiness, a program designed to prepare students for service as agricultural missionaries.

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Land for the MANC-Kramer Demonstration Farm was donated by Robert Kramer of Gardner.

Field Day was sponsored by MANC, KSU/Johnson County Extension Service, ASCS (Agriculture Stabilization Conservation Service), Johnson County Conservation District, Kansas Department of Wildlife and Parks, and Soil Conservation Service. □

FIVE PROFESSORS ADDED AT SNU

Five full-time professors have been added to the teaching faculty at Southern Nazarene University, filling vacancies caused by retirements and vocational changes, according to university sources.

They are Dr. Graydon Dawson, associate professor for the Management of Human Resources and masters of science in management programs; Dr. John Goulden, assistant professor of physics and computer information systems; Dr. Edythe Leupp, visiting professor of education; and Prof. Peggy Poteet, associate professor of English.

Filling the Garner Chair of Missions in the SNU School of Religion is Rev. Howard Culbertson. The Culbertsons have returned to the United States for their furlough from their ministry in Haiti.

Also joining the SNU faculty in a part-time position is Mr. Wayne Stephens, director of SNU's aviation program. □

NEWS OF EVANGELISM

SPIRITUAL "HIGH TIDE" CROWNS REVIVAL WEEK

The blessings of God were richly bestowed at a revival this spring at the Ellington, Mich., church, where Rev. David W. Lewis is pastor.

Rev. Bud and Miriam Esselburn were the preaching and song evangelists for the week.

"The spiritual tide of this revival rose slowly but surely until in the Sunday services God's sweet, hallowed presence was very real," writes Pastor Lewis. An average of 36 persons attended the services with 7 seeking God's help at the altar.

As the revival concluded, a revived congregation made plans for renewed visitation and outreach. □

REVIVAL BEGINS HEALING PROCESS

The ministry of evangelists Richard and Lanette McFerrin began a process of healing and growth for the Cowan, Ind., church according to Pastor Charles A. Craig.

Rev. Craig noted not only a ministry in individual relationships but a renewed sense of unity for the entire church. The average weeknight attendance was 40.

There were 42 persons who met God during the revival, with 6 finding Christ as Savior and 5 testifying to entire sanctification.



Mount Vernon Nazarene College celebrates its 20th anniversary during the 1988-89 school year. Six original full-time faculty and staff were recently awarded 20-year service pins at MVNC. The honorees included (l. to r.) Dr. Charles and Nota McCall, and Eileen and William Bennett. Dr. McCall is a professor in the Religion Department, and his wife is head resident counselor of Pioneer Hall. William Bennett is registrar, and his wife is secretary in the library. Not pictured are Glen Chesnut, associate professor of history, who is on sabbatical teaching in the People's Republic of China; and Richard Schuster, the director of MVNC library.

SPECIAL NOTICE

TO: Prospective Faculty for Nazarene Colleges
FROM: Willis E. Snowbarger
Acting Secretary of Education Services

One assignment of Education Services is to provide Nazarene colleges with names of prospective faculty, administrators, and staff. I have listed below the current needs as stated by the academic deans of Nazarene liberal arts colleges for 1988 and 1989.

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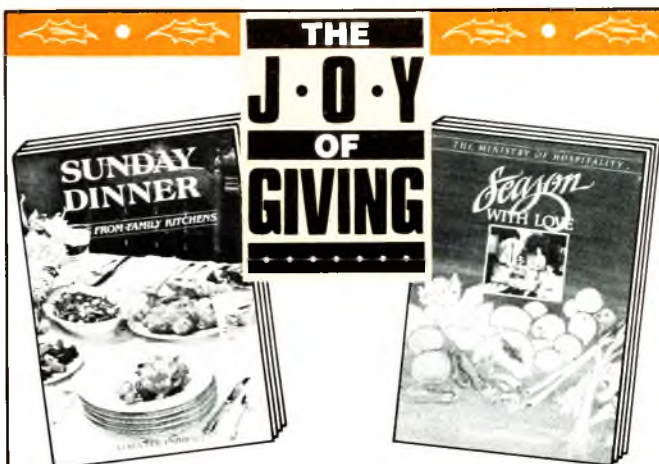
Experimental Psychology
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Speech

All needs cannot be anticipated. Openings may occur in other areas and in staff administration.

If you have interest in teaching in a Nazarene college, send me a current vita at the address below. I will share it with presidents and deans.

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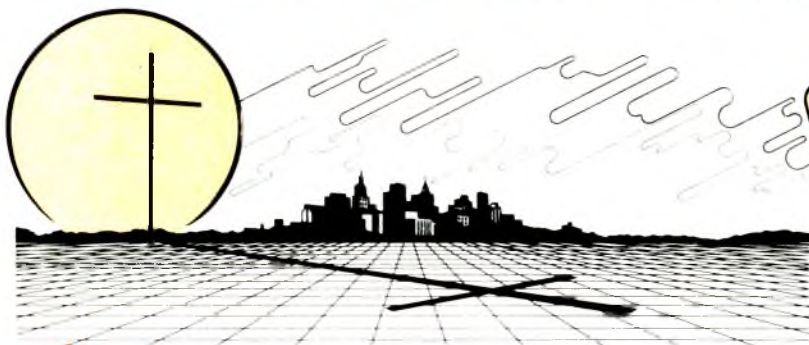
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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

GEORGIA

The 74th Georgia district assembly was presided over by General Superintendent William M. Greathouse. District Superintendent Harold Latham reported 13 churches received the Great Commission Fellowship Award, 11 churches qualified for the Evangelistic Honor Roll, and 64 churches paid their budgets in full. Giving for all purposes increased \$278,510 this year to a total of \$6,038,684. The percentage of budgets paid was 93.5% to General, 95.8% to Pensions and Benefits, 90% to College, and 90.5% to the Unified Budget that operates the district. The total membership is 8,322, with 407 new Nazarenes received.

Dr. Greathouse ordained Bill McCluskey, Mike Farmer, Jim Dunn, John Cannon, and Michael Bryant.



The Southwest Oklahoma District celebrated its 40th anniversary in the Wednesday evening service of its district assembly, August 31—September 2. All of the former district superintendents were represented. Dr. and Mrs. Ray Hance; Mrs. Helen Johnson, wife of the late Dr. W. T. Johnson; and Dr. and Mrs. Bert Daniels were the special guests of honor and brought greetings. General Superintendent Eugene L. Stowe brought a message of challenge and inspiration. During the assembly Great Commission Awards were presented to pastors and churches (*l. to r.*): J. L. Woolman, Canadian Hills (Fellowship); James Stewart, Jernigan Memorial (Fellowship); LaMonte Geiger, Pauls Valley (Fellowship); David Hoffpauir, Walters (Leadership); Mr. Leon Schultz for Eugene Brantley, Duncan Oak Avenue (Fellowship); Ed Porter, El Reno (Fellowship); Max Harris, Norman First (Fellowship); Bill Johnson, Yukon (Fellowship). Not pictured is Mark Williams, Weatherford (Leadership). At the podium is District Superintendent Carl B. Summer.

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General Superintendent Jerald D. Johnson credentialed 13 people at the Kansas City district assembly. Those ordained as elders were Richard Bisson, Dennis Crocker, Clifford Fisher, Mark Gilroy, Jeremiah Grant, Michael Hodge, J. Ray Hollis, Shinri Nishimura, Joe Noonan, Matt Weaver, and Mark York; ordained as deacon was Oliver Delgado. Elder's orders were recognized for Lowell Ferrel. Ordinand's are pictured with their wives and District Superintendent Milton Parrish (l.).

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Pictured (l. to r.) are Kansas City District's 1988 Great Commission Leadership Award winners: Richard Bisson, Randall Davey, D. L. Huffman, and Irwin Edwards; not shown, Kenneth Wells.

KANSAS CITY

The 64th annual Kansas City district assembly convened August 17-18 at Olathe, Kans., College Church. District Superintendent Milton B. Parrish gave an encouraging report of the year's activities, including the organization of the Spring Hill Church of the Nazarene with 16 charter members. Dr. Parrish was completing a four-year term, and was re-elected for a two-year term.

The district had a 3.4% increase in members this year with \$1,010,965 given for missions. Plans were unveiled for an exciting home missions ministry called "Share the Dream." Over \$45,000 was underwritten in the home mission emphasis with more anticipated as the dream is shared in district churches.

Great Commission Leadership Awards were received by Irwin Edwards, McLouth; Richard Bisson, Blue Valley; Kenneth Wells, Kansas City Southwood; Randall Davey, Overland Park; and D. L. Huffman, Kansas City St. Paul's.

MOVING MINISTERS

ROBERT L. ANDERSON from Willmar, Minn., to Grand Rapids, Minn.
HARVEY R. BAILEY from Lewisville, Tex., to Henderson, Tex.
EDWARD G. BEATTY from New Lenox, Ill., to Morgantown (W.Va.) First
DARRYL BOGATAY from Teays Valley, W.Va., to Titusville (Fla.) First
ROSSWELL P. BRUNNER from Henderson, Tex., to Atlanta, Tex.
MAURY BUSTER, student, SNU, Okla., to associate, Duncanville (Tex.) Trinity
CHESTER R. CHAMPER from Cranberry (Pa.) Faith to Doylestown, Ohio
YUN KUL CHUNG from Dallas (Tex.) Irving Korean to Richardson (Tex.) Faith
FRANK CLARK to East Bank, W.Va.

C. DALE COBLE from Waurika, Okla., to Larned, Kans.
GERALD K. CRAIG from Port Huron (Mich.) North Hills to Cedar Rapids (Iowa) Trinity
RUSSELL G. DOWNS from Point of View, W.Va., to Lima (Ohio) First
HAROLD S. EATON from Fairview (W.Va.) Central to Washington, D.C. Hart Avenue
JOHN F. FIFE, student, Colorado Springs, Colo., to Vandalia, Mo.
JACK GILMORE to Oceana, W.Va.
DAVID L. GOLDSMITH from Columbia, Mo., to Nebraska, Ill.
WESLEY C. HARRIS from association, Bonney Lake, Wash., to association, Port Orchard, Wash.
JAMES T. HILL to associate, Pasadena (Tex.) Broadway
PAUL HOLDEN from Ashland, Mo., to Pineville, W.Va.
GREGORY S. HOSTUTLER from Indianapolis, W.Va., to Bluefield (W.Va.)
H. WAYDE HUNT from Cherry Hill, Kans., to Fairmont (W.Va.) Central
O'NEAL LOETSCHER from Evansville, Ind., to pastor, Brownstone, Ind.
DANIEL J. MAPPUS from Gwynedd, Pa., to Winchester, Va.
EDWARD L. MIDCAP from Miami, Fla., to Alderson, W.Va.
D. PHILLIP PICKARD from Norfolk, Va., to associate, Weirton, W.Va.
DALE L. PIGG from NBC, Colorado Springs, Colo., to pastor, Brookfield, Mo.
BRUCE L. POLING from association, Westlake (Ohio) Parkside to pastor, Philippi, W.Va.
JOHN D. PRITCHARD from Marion, Mo., to Beckley, W.Va.
MICHAEL TODD RAYNES from Bank, W.Va., to Handley, W.Va.
STEPHEN RUBY from Alief, Texas, to Gore, Tex.

JAMES L. SHERMAN from Huttonsville, W.Va., to New Martinsville, W.Va.
 RANDY SHERWOOD from student, NTS, Kansas City, to pastor, Cayuga, Ind.
 GARY W. STATELER from Farmville, Va., to Gap Mills, W.Va.
 A. CRAIG VANDIVER from Delton, Fla., to Portsmouth, Va.
 DAVID A. WEBB from Mount Vernon, Tex., to Seth, W.Va.
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 REV. JON and MARGIE SCOTT, Azores, Field address: P.O. Box 162, 9700 Tereira, Azores Islands
 REV. DALE and PAT STOTLER, South Africa, Field address: P.O. Box 401, Amanzimtoti 4125, Republic of South Africa
 REV. WILLIS and NANCY ZUMWALT, Taiwan, Furlough address: 6005 Sundale Way, Fair Oaks, CA 95628

*Specialized Assignment Personnel

ANNOUNCEMENTS

Lynn, Mass., First Church will celebrate its 100th anniversary November 27 at 10:30 A.M. and 6 P.M. District Superintendent Neale McLain will be the speaker in the morning service and there will be special music for this event. Former pastors are invited to contact the church if they can come. Former members are encouraged to attend as well. For further information, please contact Rev. Paul N. Vail at 227 Eastern Ave., Lynn, MA 01902, or telephone (617) 593-5742.

The Chelan, Wash., church will celebrate its 75th anniversary Sunday, December 4, at the 10 and 11 A.M. and 7 P.M. services. District Superintendent Walter Lanman will be the special speaker.

For more information, write to Pastor Gene Morrell, P.O. Box J, Chelan, WA 98816, or call 509-682-5135.

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

VITAL STATISTICS

DEATHS

MARK FULTON SMITH, ordained minister, was born February 19, 1906, and died September 4, 1988.

He spent his boyhood days on the family farm in Huntington, Ind., where he was nurtured in Christian ways by his parents, George and Florence Smith.

He attended and graduated from God's Bible School, where he pastored a Black church. He then entered Olivet Nazarene College, where at the end of his junior year he married Carol Stahl, and they graduated. Subsequently, he served 7 churches during his 54 years of active ministry.

He is survived by his wife of 59 years, Carol Smith; three sons, Roy, George, and James; three daughters, Nina Sanchez, Linda Avignon, Wynona Neubauer; 14 grandchildren and 11 great-grandchildren.

LAWRENCE RYAN HANSON, Aug. 31, Placerville, Calif. Survivors: wife Rose; sons Bill and Larry; daughters Jan Fox and Linda Rhone; eight grandchildren.

DOVE JONES, formerly of Kansas City, Mo., 92, Sept. 15, Gravette, Ark. Survivors: sons Lloyd and Charles; daughters Helen Hines, Nadine Robinson, Geraldine McCoy; eight grandchildren; one sister.

FERDINAND KOCH, 80, Oct. 1, St. Louis, Mo. Survivors: wife Myrtle; son William; daughters Janet Sandbach and Joan Fore; eight grandchildren; two great-grandchildren; one sister.

KATHRYN B. TINK, 84, Sept. 26, Bloomington, Minn. Interment: Oscaloosa, Iowa. Survivors: daughter Joy Michel; four grandchildren; two brothers.

BIRTHS

to RICK AND DEBBIE (SANDBACH) BRADSHAW, Olathe, Kans., a girl, Megan Lee, Aug. 4

to REV. CHARLES AND NANCY (TWYEFFORT) HAIL, Capitan, N.Mex., a girl, Anna Christine, May 9

to STEVE AND CINDY (JONES) MICHAEL, Andrews Air Force Base, Md., a girl, Jaclyn Suzanne, Sept. 26

to BRUCE AND PEGGY (JENKINS) OLDHAM, Nashville, Tenn., a girl, Lyndsey Marie, Aug. 25

to MIKE AND ROXANE (GITTINGS) WEHNER, Willard, Ohio, a girl, Nicole Marie, Oct. 12

ANNIVERSARIES

REV. AND MRS. O. M. MILBURN celebrated their 50th wedding anniversary July 17 with a reception given by their children in their home church in Oklahoma City. They served the Church of the Nazarene as pastors for 36 years in Texas and Oklahoma. Rev. Milburn was ordained in 1956 on the Southwest Oklahoma District by Dr. Hardy C. Powers. Presently they reside in Moore, Okla., and are members of the Oklahoma City Trinity Church.

The Milburns have three children, Jerry and family of Moore, Okla.; Janice Williams and family of Manila, Republic of the Philippines; and Judy Blair and family of St. Louis. They have six grandchildren.

DIRECTORIES

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

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November 27
**"Planted or Not Planted:
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December 4
**"Planted or Not Planted:
 Selection of the Plant"**

by Stephen L. Manley, speaker

WORLD LEADER RECOMMITS EVANGELISM AS PRIORITY FOR SALVATION ARMY AT CONFERENCE

General Eva Burrow, world leader of The Salvation Army, recently told more than 2,000 delegates at Congress '88 that The Salvation Army's priority will continue to be "the gospel mandate for evangelism with compassion, a Christianity with its sleeves rolled up."

Citing numerous human tragedies, the Australian-born general recounted Christ's parable of the good Samaritan. "It is costly to live like that," she observed, adding that "evangelicals do care and we must all work together to fulfill Christ's mission to the total needs of mankind."

The Congress '88 conference was designed to address the needs of 90 million unchurched Americans.

DOCTOR REPORTS THAT PRAYER FOR THE SICK GETS RESULTS

According to a doctor's report in a medical journal, prayer for the seriously ill has a measurable therapeutic effect.

Dr. Randolph C. Byrd's conclusions, which appeared in the July 1988 issue of *Southern Medical Journal*, were drawn from observing about 400 people admitted to the coronary care unit of San Francisco General Hospital over a nine-month period.

According to the study, active, born-again Christians from several denominations prayed for 192 patients. Another 201 patients made up the control group for whom no one was known to be praying. "The intercessory prayer was done outside the hospital daily until the patient was discharged from the hospital," the report specified. Intercessors were assigned randomly to patients, who only knew the patient's first name, diagnosis, and general condition, and were given only brief updates on condition from time to time.

At the conclusion of the study, Byrd reported that those who received prayer had "significantly lower severity" scores. Those who were not part of the 192 required more "ventilatory assistance, antibiotics, and diuretics." Patients were rated good, intermediate, or bad by hospital personnel other than Byrd, who had no personal contact with any of the patients, all of whom were selected at random. Eighty-five percent of those who had been prayed for received a rating of "good" as opposed to only 73 percent in the control group. On the other end of the scale, 14 percent of those being prayed for were ranked as "bad" while 22 percent of the control group were rated the same.

NEED IN INDIA MOUNTS

By the year 2000, India's population will be one billion people. Half of those will never have heard the name of Jesus.

Today, 800 million people are living in an area one-third the size of the United States. Ray Eicher, coordinator of Operation Mobilization, challenges the church in America to use its vast prayer power to help meet the incredible needs of India.

WORLD VISION BACK IN VIETNAM

Government officials of North and South Vietnam are encouraging World Vision, the international humanitarian agency, to return to that war-torn country. World Vision has not worked in Vietnam since 1975, when its workers were ordered home because the North Vietnamese military forces had entered Saigon.

Robert Seiple, president of World Vision, plans to send a World Vision survey team to Vietnam to assess needs in Da Nang and elsewhere. The agency has made an initial \$160,000 to \$250,000 commitment to relief. According to a United States State Department report, at least 300,000 Vietnamese people are disabled.

25TH BIENNIAL PERSONAL EVANGELISM PROGRAM DRAWS SCORES

At least 185 persons attended a banquet at Kansas City First Church September 1, to launch the 25th semiannual Personal Evangelism Program sponsored by Nazarene Theological Seminary in cooperation with Kansas City area churches.

The class is for pastors, laypersons, and seminarians who wish to develop their personal evangelistic skills. Charles "Chic" Shaver, professor of evangelism at NTS, teaches the course and served as the host for the banquet.

The class members meet every

Thursday evening at NTS for training before making calls to the homes of prospects from their respective churches. Ten local churches will be sending out teams as part of the program during this semester.

The banquet serves to show those who will be participating in the course what personal evangelism has meant to individuals and churches. Seventeen persons gave testimonies about the impact of personal evangelism on their lives.

One of the highlights was the testimony of a 10-year-old boy, which was read by his father. The youth said, "... My mom and dad used to drink in nightclubs ... we never went to church ... They fought and cussed ... In November, things changed. First my dad accepted Jesus Christ, then my mom accepted Jesus Christ, and then I accepted Jesus. "Now we are a brand-new family ... We all know Jesus, and most important we're planning a family reunion in heaven."

A number of pastors were recognized and presented with awards for their churches' continued involvement in personal evangelism training. One of these was D. L. Huffman of St. Paul's, who said the program has revolutionized his church and his ministry. He stated that attendance has increased as a result of personal evangelism to the point that the church is beginning double services and Sunday Schools later this month.

"You have a chance to be involved in the biggest thing that ever happened in this world—helping men and women come to Jesus Christ," Shaver chal-



Founding pastor of The Lamb's, Paul Moore, speaks in the Sunday worship service celebrating the ministry's 15 years of service to the people of Manhattan. Also shown (l. to r.) are Dave Best, pastor of The Lamb's; Michael Faulkner, associate pastor; and Michael Estep, Church Extension Ministries director, who represented the denomination at the anniversary celebration.

lenged the new class of evangelists.

Personal evangelism trainers are available to assist churches and districts who are interested in this vital ministry. For more information, contact Evangelism Ministries at headquarters. □

—NN

THE LAMB'S CELEBRATES 15 YEARS OF SERVICE

The Manhattan Church of the Nazarene (The Lamb's) began what will be a year-long celebration of its 15th anniversary of ministry to New York City with a day of special events Sunday, September 4, according to David Best, senior pastor.

A morning celebration with founding pastor Paul Moore was followed by an afternoon presentation of the musical "Godspell," by The Lamb's Theatre Company. The evening closed with a concert featuring Lamb's minister of music Gary Reed and "His Company" with guests, "Emergency Exit."

A high point of the day's events was the sharing of testimonies by persons whose lives have been touched through the ministries of The Lamb's.

A young man who came to the United States with no knowledge of English, only a letter addressed to The Lamb's, told of how he had been befriended and helped by church members to learn the

language, find work, and to prepare for his education as a physician. A former drug addict/pusher told of how he had found Christ and had been nurtured through the ministry of the church to the point that he is now able to minister to others.

"We tried to focus on the mighty acts that God has performed through the fellowship of The Lamb's over the past 15 years, but we are fully aware that He expects us to press forward to accept the many other challenges He has for us in the coming days," said Pastor Best.

The Manhattan Church carries on a threefold ministry to the people of downtown New York. A performing arts side produces commercial off-Broadway performances and provides drama workshops for inner-city young people. The Lamb's Center provides health care, meals, social work, counseling, and clothing distribution to those in need. Third, the Lamb's Church is a body of believers who worship together and serve the Lord with their time and talents just like thousands of other Nazarene churches around the world.

The name "Lamb's" comes from the fact that the church is located in a building that served for years as a private club (The Lambs Club) for persons involved in the literary and performing arts. The Lamb's is located at 130 W. 44th St. in New York City. □

—NN



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Brenda and Bill Shaw, a couple who were impacted by personal evangelism, give their testimonies at the personal evangelism banquet.

BOARD OF GENERAL SUPERINTENDENTS RECEIVES GOAL FOR NEW CHURCHES

The Board of General Superintendents has received a goal of 1,084 new churches to be planted in 1989—the "Year of Church Planting." Each of the 263 districts of the denomination established its own goal. These were, in turn, presented to the Board of General Superintendents during their recent session in Kansas City. The goal established by the districts exceeds the one originally suggested by the Board of General Superintendents by several hundred.

"We are genuinely concerned about seeing the work of the Church of the Nazarene expanded, and we believe planting new churches is vital," said Jerald D. Johnson, speaking on behalf of the entire Board of General Superintendents. "We are excited about the prospect of seeing many new churches begun as well as seeing men and women who are willing to respond to God's call to new church leadership. We ask our fellow Nazarenes to pray that the Lord of the harvest will raise up new churches along with young men and women to pastor them" □

—NN

NTS HOSTS ACADEMY FOR EVANGELISM

Nazarene Theological Seminary was the site of the 16th annual meeting of the Academy for Evangelism in Theological Education, October 6-8. Thirty-nine

professors and other evangelism leaders from across the United States and Canada participated, under the leadership of Ray Bakke, professor of ministry at Northern Baptist Theological Seminary and an expert on urban ministry. Bakke also served as the guest speaker for the Hamlin Lectures at NTS during the week of the academy's meeting.

The keynote address, "Evangelism Resources for the Local Church," was presented by Michael Green, author of *Evangelism in the Early Church*. Charles "Chic" Shaver, NTS professor of evangelism, served as the host for the event. Others who participated included NTS President Terrell C. (Jack) Sanders, Jr.; and Charles Gailey, director of the NTS School of World Mission and Evangelism. □

—NN

LESSONS TO BE LEARNED FROM KOREA

"They are so far ahead of American churches in terms of processing people that we are not even in the same ballpark, much less the same game," is the way Church Growth Division Director Bill Sullivan described the assistance given to new church visitors that he experienced firsthand during his trip to South Korea, October 1-12.

Although in Korea to conduct a church growth seminar for Nazarene pastors, the division director used part of his trip to get a firsthand look at five of the world's largest churches. These included: Full Gospel Central, Kwang Lim Methodist, Young

Nak Presbyterian, Sung Rak Baptist, and Chung-Hyeon Presbyterian. Membership in these churches is in the tens of thousands.

"I was amazed. During the invitation he (Paul Yonggi Cho, pastor at Full Gospel Central Church) asked people to stand. When they stood, instantly there was someone at their side. If the person handling that area happened to be a man and a woman stood, he was at her side instantly, and, in a matter of moments, a woman was there to replace him. This was in a sanctuary that seats 18,000."

Sullivan said the phenomenal church growth that has been seen in Korea can probably be traced to such factors as the culture of the people themselves, the youth of the country, and the ability of the churches to focus on the needs of the people.

When asked about the lessons that can be learned by America's churches from those in Korea, the division director emphasized the importance of parishioners being willing to assist others.

"We know nothing about how to make people feel welcomed, wanted, and comfortable. What we need to do in America is to stop saying, 'Help yourself,' and start saying, 'Here, let me help you.'"

"It's like a literature table in a church. Here we've got all these programs and we've got all this stuff, and we say, 'Here, help yourself. It's all here.' But that doesn't get it done. There has to be somebody who comes over and says, 'I can tell that you need assistance. Let me help you.'"

Sullivan was in the country to conduct the first Nazarene Korean Church Growth Conference. From October 4-7, he taught church growth principles to 125 pastors from all five Korean districts.

"There was a real hunger among the pastors," said the former district superintendent. "I was amazed at their attentiveness throughout all the sessions, despite the fact that I spoke through an interpreter."

He also preached in the Seoul South Church, pastored by General Board Member Kim, Young Baik, and at the An-Jung Church.

Sullivan represented the denominational headquarters, along with Asia-Pacific Regional

Director George Rench, at the 40th anniversary of the Church of the Nazarene in Korea. The anniversary was celebrated by more than 1,500 in a special service at Korea Central Church, Monday, October 3. □

—NN

FALL ENROLLMENT SETS RECORD

Nazarene higher education showed an increase in head count enrollment this fall of 49 percent over the 1987 reports—an all-time record, according to Willis E. Snowbarger, acting Education Services secretary.

Statistics submitted by the Council of Education institutions (U.S.A., Canada, and U.K.) reported 12,589 individuals registered for the fall term. The eight liberal arts institutions showed a 6.6 percent increase in enrollment compared with last fall.

"To show increases this year required some heroic work," said Snowbarger. "It is especially important to note that five institutions reported substantial increases in their new freshman enrollments. Four others were about even with last year in this very important statistic. The addition of 393 undergraduate students is a 4 percent increase over 1987."

The statistics for the various colleges are listed below. These figures include part-time and graduate students. Full-time equivalents have not yet been determined. □

—NN

1988 FALL ENROLLMENT

College	Year	Head Count	Under-Graduate	Graduate
BINC	1988	42	42	
	1987	42	42	
CNC	1988	90	90	
	1987	121	121	
ENC	1988	972	771	201
	1987	887	713	174
MANC	1988	1,121	1,121	
	1987	1,106	1,106	
MVNC	1988	1,087	1,087	
	1987	1,059	1,059	
NBC	1988	407	407	
	1987	412	412	
NNC	1988	1,148	1,130	18
	1987	1,095	1,079	16
NTS	1988	378		378
	1987	409		409
ONU	1988	1,875	1,621	254
	1987	1,774	1,558	216
PLNC	1988	2,165	1,854	311
	1987	2,077	1,777	300
SNU	1988	1,358	1,240	118
	1987	1,308	1,187	121
TNC	1988	1,946	1,016	930
	1987	1,727	932	795
TOTAL	1988	12,589	10,379	2,210
	1987	12,017	9,986	2,031
	Inc./Dec.	572	393	179



Ray Bakke shares his vision for inner-city ministry with the student and faculty community during the recent Hamlin Lectures and Academy for Evangelism at NTS.



*Give thanks
unto the Lord, for he is
good: for his mercy
endureth for ever.*

Psalm 103

THANKSGIVING OFFERING FOR WORLD EVANGELISM

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