

MARCH 15, 1989

# HERALD

## OF HOLINESS



WHAT MAKES A CHURCH GROW?

HOLINESS AND ETERNAL THINGS

BROKERING THE TRUE POWER

CHURCH OF THE NAZARENE

# THE PARADOX OF THE CROSS



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

**W**hen Joseph revealed himself to his brothers who had sold him into Egyptian bondage, he affirmed, "God sent me before you to preserve life. . . . it was not you who sent me here, but God. . . . As for you, you meant evil against me; but God meant it for good" (Genesis 45:5, 8; 50:20, RSV).

Out of Joseph's brothers' treacherous act the sovereign God brought salvation.

The supreme example of God's sovereign control over the forces of evil is the crucifixion of Jesus. By His death on Calvary Jesus defeated Satan, doomed sin, and destroyed death itself!

In the moment of Satan's apparent victory he experienced his own downfall. An early church father put it quite graphically. "Satan swallowed the bait of Jesus' humanity," said he, "only to be caught on the hook of His divinity!" Through death Jesus destroyed "him who has the power of death, that is, the devil" (Hebrews 2:14, RSV).

Furthermore, the death of Jesus was the defeat of sin. "For God has done what the law, weakened by the flesh, could not do: sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the just requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit" (Romans 8:3-4, RSV).

The incarnate Son met sin on its own ground—in human personality—and there "doomed sin in the flesh," so that we might be liberated for a life of holiness in the *agape* of the Spirit.

Finally, the death of Jesus was the death of death. "As it is, we do not yet see everything in subjection to him. But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one" (Hebrews 2:8-9, RSV).

Every foe we shall ever meet was foredoomed at Calvary!

Satan has met his Waterloo. "Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world" (1 John 4:4, RSV).

Sin has been routed. "So you also must consider yourselves dead to sin and alive to God in Christ Jesus" (Romans 6:11, RSV). In the faith that yields utterly to Christ and rests in Him, His death to sin becomes *our* death to sin and His life to God *our* life to holiness.

And death is swallowed up in the victory of Christ's glorious resurrection. "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. . . . then shall come to pass the saying that is written:

***'Death is swallowed up in victory.'***

***'O death, where is thy victory?'***

***O death, where is thy sting?'***

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:51-52, 54-57, RSV).

By raising Jesus from the dead and glorifying Him as Lord and Christ, the sovereign God has transfigured the ignominious cross into the means of our salvation. The supreme act of Satan's perfidy has become the symbol, not of divine defeat but of divine victory.

**H**

# CONTENTS

## ARTICLES

WHAT MAKES A CHURCH GROW? <i>Artie H. Whitworth</i>	4
GIVING TO KEEP <i>Charles Gailey</i>	5
LOVE CONQUERS ALL <i>Albert Lown</i>	6
HOLINESS AND ETERNAL THINGS <i>J. Melton Thomas</i>	10
THE HAYFORD STREET GANG <i>Russell Metcalfe</i>	11
OUR HELP COMES FROM GOD <i>Dorothy Boone Kidney</i>	12
BROKERING THE TRUE POWER <i>Stan Meek</i>	14
CARING FOR THE HOMOSEXUAL <i>Paul D. Tarrant</i>	16
AM I DODGING ACCOUNTABILITY? <i>Dellora West</i>	17

## POEMS

SIMON PETER SPEAKS <i>Virgie Mae Webber-Klein</i>	9
SOLDIERS ARE A'MARCHING <i>Richard R. Miller</i>	15
GRAVESIGHT <i>E. Ruth Glover</i>	17

## COLUMNS

THE PARADOX OF THE CROSS <i>General Superintendent William M. Greathouse</i>	2
"BECAUSE YOU GAVE..." <i>From the Pit to the Pulpit—Kathie Ketchum</i>	7
LIFE ON THE BOUNDARY WITH LINDA STEVENS... <i>Al Truesdale</i>	8
NAZARENE ROOTS: DIVIDING THE RANKS, PART 2	13
THE EDITOR'S STANDPOINT <i>W. E. McCumber</i>	18
BY ALL MEANS <i>Forgiving and Forgiven—Newman Sheldon</i>	21

## DEPARTMENTS

ANSWER CORNER	20	NEWS OF RELIGION	33
LETTERS	20	LATE NEWS	35
IN THE NEWS	22		

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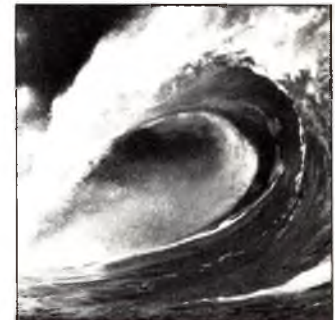
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# WHAT MAKES A CHURCH GROW?



Some years ago, while pastoring in northern Missouri, a dear older friend of mine was holding a revival for us. At night we were in open warfare with Satan to gain some ground for the kingdom of God, but throughout the day, he and I were in deep discussion on the subject, "What makes a church grow?" We read some of the current thinkers' writings on the subject of church growth, then discussed their ideas. Most of the literature then, as now, advocated some gimmicks to use to get people to come to church.

At one time during the week the evangelist said, "I don't know why, but I know where there is a church growing." He gave me the name of the church, and I wrote their pastor, offering to exchange newsletters with him, which he graciously did. Some months later, I saw my evangelist friend and told him I had discovered how that particular church was growing. They had an inside track on slating workers that I was unable to slate. They had Peter Cottontail for Easter Sunday, and I didn't even know how to contact him. Sadly, after Peter Cottontail, goldfish swallowing, and the world's largest chocolate sundae, this church went below its beginnings faster than it had risen. It caused me to wonder if this was really church growth at all, or just success in the numbers game.

What did Jesus mean when He said, "I will build my church"? Surely we agree that He was not taking responsibility for church growth out of the hands of the disciples. No, He was basing the building of the church on the faith that Peter confessed—that He was the Christ, the Son of the living God.

When we take the New Testament

as a guide for church building, I see three basic building stones for church growth. There are others, and a great number of scriptures refer to means and methods to get the job done, but I only wish to discuss the basic principles in this article. These three are: (1) unity of the Body, (2) charity toward each other, and (3) demonstrating the love of God to our communities.

In Jesus' high priestly prayer for His disciples, He prayed five times for the Father to unify them, "that the world may know that thou hast sent me." This seemed rather important to Jesus and was heavy on His mind. He was placing it as the very foundation of church building. There must be a foundation for a church to grow on. Even a home mission church needs a foundation to grow on, if only the faith of the home mission pastor and his family. Unity in the body is a must for church growth.

Charity among the members is the second most important building block for church growth. Real love among the brethren is a value that the world cannot offer. Such love is the proof of the existence of Christ within us and evidence that this Christ can change lives. Our church can offer dozens of ministries to the community around us, but first we need to be a family church, loving and caring for each other. This no-strings-attached love within the Body of Christ has no duplication or substitute in the world. It is attractive and desirable to the hurting, hungry society we live in today. If we would wrap arms of love and fellowship around those who enter our sanctuaries, we could not erect buildings fast enough to house them.

The third foundation stone for church growth is demonstration of the love of God in our homes, community, and workplace. Love in action is the true evangelistic arm of the church. The world does not know what God is like until they see His love demonstrated in our daily lives. The church family should exhibit God's love to the homes in its community. Hell cannot prevail against that kind of church growth, and it is far more tasteful than swallowing goldfish. **H**

**BY ARTIE WHITWORTH**

*Pastor of the Midwest City, Oklahoma, First Church.*

Give Generously  
THAT THE WORLD  
MAY KNOW  
EASTER OFFERING  
FOR WORLD EVANGELISM  
CHURCH OF THE NAZARENE



# Giving to Keep

**C**lothes from tree bark! The Nazarene pastor from Mozambique said, "Many of our people have no clothes to wear, so we are now peeling bark from trees and trying to make clothes from it." While this story was still being told at the Africa Regional Conference last year, a Christian lady from Swaziland thrust money into my wife's hand and said, "Please give this anonymously to the people of Mozambique."

The lady who gave had learned an important spiritual truth: You can only keep the gospel by giving it away! As soon as you hug the gospel to yourself, it begins to shrivel and die.

God intends for us to give it away. He is not willing that anyone perish (2 Peter 3:9). He desires that all people be saved and "come to a knowledge of the truth" (1 Timothy 2:4). He always wraps this message up in people. We Christians are to be vehicles and conduits of the gospel to others.

Giving the gospel is central to the Christian faith. It is not a "tack-on" or an "add-on." The Great Commission is not the Great Suggestion! It is a command. Inasmuch as missions is an integral part of our faith, it must be an important part of our lives. That is why we believe in missions. That is why there is a General Budget. That is why we have the Easter offering in our churches.

The General Budget is the "life-blood" of our outreach around the world. Limitations on this budget are the reason why we are not expanding as rapidly as we should in our missionary force. Of the 34 missionaries commissioned in 1988, 30 were for replacement purposes (retirees, etc.). Only four represent growth. When I asked the Division Director about this his reply was, "Church, pray for the General Budget!" The fact is that during 1988 we filled less than *half* of the top priority requests for missionaries. And there are still 16,750 people groups in our world with no viable Christian witness! It's true—we need to pray about the General Budget, and what God would have us give in

the Easter offering this year. The character of the gospel is such that it must be given, and for that to happen, *we* must give.

I knew a 12-year-old girl in Swaziland who was very, very poor. She was so poor that her parents actually gave her away to anyone who would feed her. That is how Bongi came to live in our Nazarene pastor's home. There she learned about the love of Jesus.

One day, Bongi saw her real father, who had had to send her away to keep her from starving. Can you imagine such an emotional encounter? In that cauldron of human emotion, the father gave Bongi a coin worth about five cents. For her it was a fortune. The next night, however, when the offering was taken, the little girl, barefoot and owning only one torn dress, placed the entire coin in the offering.

When I heard that, I said to myself, "You have given nothing to come halfway around the world to give the gospel." Because I remembered that hundreds of years before, Jesus himself had stood beside an offering table. The fat cats gave large amounts. Then a poor widow came and put in two small coins. Jesus said, "I tell you the truth, this poor widow has put more than all of the others. All the people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on" (Luke 21:3-4, NIV).

What will you give in the Easter offering this year? Will it be a large amount from abundant resources? Or will you let God guide you, as he did Bongi, in making a really sacrificial gift? Jesus said, "Whoever wants to save his life will lose it, but whoever loses his life for me will find it" (Matthew 16:24, NIV). You can only really keep the gospel by giving it away! **H**

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**BY CHARLES R. GAILEY**

*Professor of missiology at Nazarene Theological Seminary in Kansas City, Missouri.*



# Love CONQUERS ALL

**T**he last night of Christ's earthly life was somberly called by Paul, "the night in which he was betrayed." The description is found in 1 Corinthians in a passage relating to the sacrament of Holy Communion, which recalls the farewell feast planned by Jesus in the Upper Room; Gethsemane's travail; the betrayal by Judas; and the long hours of illegal night trial before Annas and Caiaphas, the Jewish high priests.

John's record of "betrayal night"—compared with the other Gospels—gives an insight into the heart and mind of Jesus as He faced His final hour—the closing night of human pilgrimage and the dawn of Calvary's redemptive day. John declares the mind of Jesus was wonderfully exalted, for He knew the valley of the shadow of cruel death would lead to light and the glory of the Father—"he came from God, and went to God." With inner assurance and clear testimony He was aware of possessing full divinity and sovereignty—the Father had "given all things into his hands." He had power to take all that eventful night held—including the devil's invasion of the heart of Judas, and the betrayer's intrigue with the high priests—and mold the events into the Father's design for the world's salvation.

Supremely, in the darkest night of His own and the disciples' lives, the Savior's desire and intent was to reveal to them a love that conquers all. Love came shining through victoriously.

The love of Christ triumphed over devilry. As the broken Passover bread was received and eaten by each disciple, Jesus knew that Judas had yielded to the pressures and

temptations the devil had woven into his decision to betray his Lord. "The hand of him that betrayeth" was with Jesus on the table. Taking advantage of loneliness, Judas' envy of Peter's leadership and his own exclusion from the inner circle of three, covetousness, and total bewilderment over the tame ending to Palm Sunday, the devil found full room and cooperation in the heart of Judas. There is mystery in the words, "the devil having now put it in the heart of Judas Iscariot, Simon's son, to betray him"; but neither God nor the devil occupy a human heart without the consent of the person's will.

Yet love was poured upon Judas. He was welcomed to the table, his feet washed, bread and wine offered, and love still challenged to last minute second thoughts: "What thou doest, do quickly." Love's final appeal followed in the garden: "Friend, betrayest thou the Son of Man with a kiss?" If love could have saved thee," reads a memorial plaque on the western face of the Berlin Wall, remembering a son who died seeking freedom, "thou wouldst not have died." Judas was loved to the end, despite every rebuff and refusal.

Christ's love was victorious, too, over division. The strained fellowship among those closest to the Lord can be sensed in Luke's Last Supper account: "There was a strife among them, which of them should be accounted the greatest." Stubbornness, and perhaps sullenness, were allied to competing pride. Not one, not even John, volunteered

for the servant's task, and a disciple's privilege—to wash the Lord's feet.

In the face of that omission and to challenge that spirit, Jesus acted. Love stooped. Knowing He came from God as Son, Savior, and Sovereign, Jesus took a basin, water, and towel and began to wash feet—in incredible silence until he came to Peter. "Never," Peter blurted out.

"Unless I wash thee" Jesus replied, "thou hast no part with me." The washing was a seal and symbol of fellowship and cleansing.

Then with typical impulsiveness, utterly sincere, Peter said, "Lord, not my feet only, but also my hands and my head"; the whole personality. Life's greatest loss would be to forfeit fellowship with Jesus.

The Master turned omission into opportunity and hurt into healing action, shaming the war of words and attitudes, the spirit of division. He made ministering love the badge of discipleship and the bond of fellowship; "I have given you an example, that ye should do as I have done to you."

The enduring love of Jesus overcame defilement. Reminding the disciples of the dust upon and within their sandals—necessitating the courteous foot washing welcome in inns and homes—Jesus made this an illustration of the need for daily cleansing from the world's atmosphere and impact: "He that is washed needeth not save to wash his feet." The emphasis upon daily cleansing did not contradict or weaken the Savior's strong testimony to the disciples' experience: "Ye are clean . . . clean every whit." Rather, the

call to responsible, maintained cleansing confirmed and safeguarded love's cleansing power.

As a nonsmoker thankfully inhales fresh air after being in a smoke-laden atmosphere, those who are "washed, sanctified, and justified" breathe in afresh the cleansing virtue and life-giving efficacy of the blood of Christ. They are sensibly and humbly aware of the poet's truth: "Every moment, Lord, I need the merit of Thy death." Walking in the light as He is in the light, cleansing and fellowship are maintained, and believers become mature.

Love, divine love, was silhouetted on "betrayal night" against the darkest background Satan and sin could devise. Samuel Rutherford wrote of this love from his prison cell:

*Love, I mean Christ's Love, is the hottest coal that I ever felt. Oh, but the smoke of it is hot. Cast all the*

*salt sea upon it, it will flame. Hell cannot quench it. Many waters will not quench love. Christ is turned over to His poor prisoner in a mass and globe of love. I wonder that He should waste so much love upon such a waster as I am. He is no waster, but abundant in mercy. He hath no need of alms when He is pleased to give. Oh, that I could invite all the nations to love Him! . . . There are infinite measures in His love that the saints will never begin to unfold. I would it were better known, and that Christ got more of His own due than He doth.*

H

**BY ALBERT LOWN**

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

## **B**ECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

In Martinique, people love sports. Soccer is the most important spectator sport, with cycling a close second. There is one sport that becomes more than a diversion. Once involved, it becomes a passion—cock-fighting. The cockpit is not a place for Christians.

Francois lived his life for the pit. Behind his small, cement block home stood rows of cages. In those cages were the roosters he lovingly cared for. Five days a week, Francois would get up before daylight, care for his animals, and go to work for the city of Fort-de-France. At work he would plaster walls, tear down a building, do whatever was assigned for the day. But Francois lived for the passion he indulged on weekends. Saturday he was up before light, feeding and tending his birds. He would groom and train them as only he could. Francois had a reputation in Martinique. No one trained a better bird than he did. On Saturdays men from all over the island would come to buy cocks for the fights. On Sundays at the pits bets were placed.

Francois' wife was a good Christian. She loved the Lord with her whole heart. Every day, she took the bus to work at the public school. One day at the bus stop, she noticed a poster advertising a Creole revival at the new Church of the Nazarene. French is the official language of Martinique. Everyone speaks this language of the motherland. Schools are taught in French; banks and businesses operate in French; French newspapers and magazines enjoy a large circulation. But

# FROM THE PIT TO THE PULPIT

Creole is the heart language of the Martiniquais. Veronique began to hope. A Creole revival. What a good idea! Maybe she could convince her husband to go to a service with her.

Veronique began to deal with her husband in the same way that water works dripping on a stone. Eventually, she wore him down, and he agreed to attend one service. That evening, God graciously used a pastor from the neighboring island of St. Lucia to speak to the hearts of an overflow crowd. As the message came to a close, the altar was opened. Francois rose to his feet, entered the aisle, turned, and left the building. Veronique didn't give up. She arranged a meeting between her husband and the gifted young preacher, and for the first time, Francois, an audience of one, heard the gospel in his heart language. He realized that he was a sinner, in need of the gift of God's Son, Jesus Christ. Francois prayed, accepting Christ as his personal Savior.

As he entered his home that evening, Francois experienced his first battle with temptation, cages and cages of temptation. Without being told, he knew that the life of the pit was no life for a Christian. What he could not give away, Francois boiled, and his family ate those beasts of

temptation. When Saturday came, men arrived looking for a fighter for the weekend. Instead of a bird, they received a clear witness of God's transforming love. The joy of the Lord radiated from this new creature. Everywhere he went, he shared God's love through Jesus.

It wasn't too long before Francois realized that the Lord wanted him to preach, so he enrolled in the Institut Biblique Nazareen, a training program for Martiniquais pastors. Today, he serves in a church that had died and had to be rebuilt from zero. Francois still works for the city of Fort-de-France. Five days a week, he rises early and goes to work. But Francois lives for the weekends when he can indulge his passion. No longer does he spend his Sundays at the pit. Francois' passion is to preach the word of God to the lost. No longer does he tend and groom fighting cocks; now he feeds God's sheep. For he has truly left the pit of sin for service in the pulpit of the Church of the Nazarene, proclaiming the message of new life in Jesus Christ. Why? Because you gave.

H

**BY KATHIE KETCHUM**

*Nazarene missionary serving in Port-au-Prince, Haiti.*

# LIFE ON THE BOUNDARY

## with Linda Stevens, Regional Manager of Community Relations for Portland General Electric Company

**L**inda Stevens wears many hats: wife, mother, representative of industry, politics, and community servant. Since her graduation from Northwest Nazarene College in 1968, Linda's life has been a very busy one. Through the years she has been called upon to assume an ever-expanding range of professional and community responsibilities in the city of Salem, Oreg. Currently she is employed as the Regional Manager of Community Relations for Portland General Electric Company. In this assignment she must deal with diverse governmental bodies and agencies, the media, major customers and their problems and challenges, environmental groups, and all community-based organizations that either affect or are affected by her company. She serves on the board of trustees of the Salem Hospital. In this capacity she also serves as a vice president of the Salem Planning Commission. On June 1, 1988, she became only the second woman in the history of the city to become president of the Salem area Chamber of Commerce.

Most importantly Linda Stevens is a disciple of Jesus Christ who wants to exercise her discipleship in the public arena. Not only does she represent the growing number of women who succeed in what was predominantly a male world, she is doing it as one who openly confesses her faith in Jesus Christ.

**Boundary:** Linda, as a woman you occupy a rather prominent position in the Salem community. Have the values communicated to you by your life in the Church of the Nazarene encouraged you to pursue such a public career, or have your accomplishments come in spite of opposition to a woman attempting to succeed in what has traditionally been a predominantly male sphere of influence?



**Stevens:** I am not a flaming feminist. I am a woman. What I have learned from my parents and the church is that God expects a person to develop his or her full potential. God gives talents to us and expects us to develop them, not hide them. Christians must contribute their best to the world in which they live. So, over the years I have attempted to exercise my Christian responsibility by exploring and developing my full potential.

**Boundary:** Are there any fixed boundaries placed upon you because you are a woman?

**Stevens:** No. In God's eyes there are no limitations placed on talents and their development. The church has fostered rather than crippled this philosophy. My family was blessed with a number of outstanding pastors who encouraged the development of young people in the church.

**Boundary:** Were there limitations you had to overcome?

**Stevens:** During the period in which I grew up we were sort of taught to live in a Christian ghetto. We surrounded ourselves with Christian friends only. My life revolved around the church. I was encouraged to go to a Christian college, an experience I would not trade. But as I grew older I came to believe that the Lord wanted to use me in a range of services that reached beyond the immediate Christian community. I struggled with the responsibility of speaking for Christ beyond the boundaries of the Church. It finally dawned on me that I must minister. That opened a whole new world for me. With increased visibility and opportunities for leadership there came an increased opportunity for witness.

**Boundary:** Does anyone ever say to you, "If you are participating in the political arena you certainly can't be an authentic Christian?"

**Stevens:** Yes, numerous people have said that to participate in public life, I must compromise my faith somewhere. The Lord has a plan for me, and I can't turn away from the developing path on which He has placed me. I am where He wants me. My father said, "Do not pursue any career in which you cannot be used by the Lord, where you cannot bear witness to Him."

**Boundary:** Does your Christian commitment aid you in fulfilling your professional responsibilities, or is it a hindrance for you?

**Stevens:** I believe that a leader is more effective if his motive is bigger than the person, if it is for the common good and toward a loftier goal than settling for mediocrity. As a Christian, by seeking to be the best that I can be, and by following the goal of Christian excellence, I am encouraged to become a better manager. I



am often asked to make very difficult decisions. I try to preface such decisions by saying, "Lord, help me to be unbiased. Help me to make the decision that best illustrates and achieves excellence." Sometimes I simply pray for strength to be honest, to be on target, and not to be swayed by peripheral interests.

**Boundary:** In what area do you find it most difficult to implement your Christian faith?

**Stevens:** In recent years, as I have grown stronger, bearing witness to my Christian faith has not been as difficult as in earlier years. I remember when there was a great temptation to cave in and support positions I did not believe to be of the highest moral order. But today I do not cave in; I say, "Wait a minute, does this proposed course of action meet the highest moral criteria."

**Boundary:** You serve on the Medical Ethics Committee of the Salem Hospital. Could you identify some of the problems you face.

**Stevens:** One of the most difficult dilemmas I face has to do with abortion. Sometimes I encounter complex problems for which simplistic answers are inadequate. When I am asked to vote or make a decision on a very difficult issue, I go to the Bible and pray for clarity of thought. The dilemma I face is that if our hospital, which is the one major hospital in the community and which serves a population of 2 million, will not perform abortions for women, then they will be performed in dirty trailers and back alleys rather than in a hospital setting where there are adequate medical facilities. In that case we would put not only the fetus' life in jeopardy but also that of the mother.

**Boundary:** But you would rather live in the world and deal with these difficult questions than live in the safety of a religious ghetto and not have to face them?

**Stevens:** That's correct. If we live in a ghetto, if we keep our faith contained, what value is there in what we have been given? Of what value is our faith to society at large? If Christ isn't available to society at large, then something is wrong. Either the Christian can be an effective servant in the world or the whole thing is a sham. My encour-

agement to young college students in the Church of the Nazarene is that you refuse to live with a ghetto mentality. Serve Christ in the much larger world. **H**

**BY AL TRUESDALE**

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

## Simon Peter Speaks

*"I should have been the first one at the tomb  
That day, since it was Jesus lying there;  
But oh! my soul was shrouded in such gloom  
So leaden was my heart with sheer despair,  
My body just could not support the weight—  
Had I not seen the Master crucified?  
And when they asked was I with Him of late,  
Incredibly my treacherous tongue denied  
That I had ever known Him! He had turned  
At that, and looked on me; and though the blows  
Were raining on Him, I could see He yearned  
To comfort me, a friend who stooped to pose  
As stranger! Long I wept in agony,  
Remembering how He turned and looked on me!*

*"So I could not approach the sepulcher,  
I was not worthy to go near the place!  
But Mary went, and took along with her  
Sweet spices to anoint Him. Could that Face,  
A glimpse of which had brought new life and peace  
To dying, burdened hearts, so lowly lie?  
No! All this horrid nightmare soon must cease,  
And we should wake again—Judas and I.*

*"And then she came, as if on unseen wings—  
Mary, with half of heaven in her eyes,  
Talking of angels, empty tombs, and things  
That all but burst our numbed hearts with surprise.  
We fairly flew, did John and I, and found  
It even as she said; but do you know,  
Despite the evidence all around,  
We were not sure He'd risen? We were that slow  
To understand the Prophets. . . . Then, that night,  
He came! I saw Him there; I heard Him say,  
'Peace be to you,' and then the sweetest Light  
Just melted all my guilt and grief away.  
And as I looked at Him, somehow I knew  
That since He lived again, I would live, too!"*

—VIRGIE MAE WEBBER-KLEIN  
Knoxville, Tennessee

# HOLINESS AND ETERNAL THINGS

The holiness emphasis of our founding fathers included the relationship of holiness and eternity, whether that eternity meant heaven or hell. The fathers did, indeed, teach a holiness that makes a difference in life. The experience of holiness, effected by the baptism with the Holy Spirit, was seen as preparation for living and dying. A common phrase among us was, "One is not ready to live until he is prepared to die!"

Holiness preaching and teaching related to death, the second coming of Jesus, heaven, and hell. Revelation 21 and 22, as representative of heaven, and Luke 16:19-31, as representative of hell, were taken seriously. If interpreted literally, bright, glowing pictures were painted of heaven; dark, tormenting pictures were painted of hell. Those who had trouble with *actual gold* in heaven or *actual fire* in hell felt that, even taken symbolically, heaven could be no worse, nor hell any better, than the literal versions made them to be.

Relating holiness to final things is valid. Heaven is "the most holy place." To be at home there, with a holy God, holy angels, and holy people, an individual must be holy. Hell is "the most evil place." To those on His left hand, the King will say, "Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels" (Matthew 25:41, NKJV).

The sobering truth is taught that holiness is required to escape hell, and so our fathers preached. Perhaps the strongest of the proof texts was, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Some of our fathers preached quite bluntly, "Holiness or hell!" As I recall, this motivation applied in numerous areas. We were given the loophole of "getting the light." But if we "got the light" on tithing, or a call to preach, or holiness, or anything else, and didn't "walk in that light," the most rugged named hell as the alternative. It didn't make for happy religion; but it did point to the vital truth that hell is the final, permanent, irreversible *separation to evil and from the God who is Holy Love*. One verse succinctly states the truth. "But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. This is the second death" (Revelation 21:8, NIV). I must add that we were advised to be compassionate when we preached in this manner. Dr. C. A. McConnell, of Bethany Peniel College, would say, "Never preach on hell unless you do so with a broken heart!"

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**BY J. MELTON THOMAS**

*A registered evangelist in the Church of the Nazarene, residing in Nampa, Idaho.*



H. Armstrong Roberts

We were reminded in those early days that, "This world is too much with us." We were advised, "Set your eyes on the goal / That sweet home of the soul." Life was a journey and heaven was the Christian's shining goal. I remember the testimonies of "Mother" Reed, in my home church, Elk City, Okla. She started her testimony by singing, most often "Amazing Grace." By the time a stanza or two was finished, she was shouting. Then came the unvarying testimony, "Praise God! After today, I'm one day nearer Father's house!"

Heaven was tremendous incentive. We could make it through anything that earth might hurl at us, if we could just retain the hope of heaven. We were among those, "who have fled for refuge to lay hold of the hope set before us. This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil" (Hebrews 6:18-19, NKJV).

One of the popular gospel songs of those days was "The Eastern Gate." We were told that it was sung at every funeral in P. F. Breesee's early Church of the Nazarene. The song spoke of heaven as the gathering of God's holy family and made promises to be at the gathering.

*I will meet you in the morning,  
Just inside the Eastern Gate,  
Then be ready, faithful pilgrim,  
Lest with you it be too late.*

*Keep your lamps all trimmed and  
burning,  
For the Bridegroom watch and wait,  
He'll be with us at the meeting,  
Just inside the Eastern Gate.*

That phrase about keeping lamps trimmed and burning pointed toward the relationship of holiness and heaven. Just as we kept waste portions trimmed off the wicks of our kerosene lamps, we were to keep sin out and holiness in life. The burning lamps were symbols of the bright light of holiness, shining by the power of the Holy Spirit in life and witness. Such earthly living would naturally merge into the holy life of heaven.

Keeping heaven in mind as our eternal goal, we shall be better able to withstand the engulfing waves of the materialism of this age. Death will lose its paralyzing fear, for "Blessed and holy is he who has part in the first resurrection. Over such the second death has no power . . ." (Revelation 20:6, NKJV). We shall be ready for Christ's second coming, should that glorious event precede death. Let John say it for us, "Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure" (1 John 3:2-3, NKJV, italics added). **H**

# THE HAYFORD STREET GANG

**W**hen I was a little boy my parents moved into a house on Magnolia Street, in Lansing, Mich. That year I entered the fourth grade in the Allen Street School. I soon learned to walk to school with the other boys from Magnolia Street for the sake of our mutual happiness and well-being.

You see, the boys from the next street over, Hayford Street, walked to school together, too. And the Hayford Street gang had a bully or two in it who could make life miserable for me and my friends if we happened to meet them alone. We discovered the practical wisdom of peace maintained by mutual strength.

But one afternoon I had to stay after school, and my friends had to leave without me. And that which I feared came to pass as I started for home.

I looked into the next block on Kalamazoo Street and saw five or six members of the Hayford Street gang—and what is worse, I saw that they had recognized me. My nervous system went into high gear, and I felt that my short life might be nearing an untimely end.

But just then I noticed that a great big kid—he must have been a sixth or seventh grader—was overtaking me, walking in the same direction.

Inspiration!

I said, out of the corner of my mouth, "Can I walk with you? Those kids are *after* me!"

And he said, "Sure!"

And so I started talking and smiling like he was my brother or something, and when we came to the Hayford Street gang they parted like the Red Sea and didn't say a word while we walked straight *through*, clear to my corner, right to my door!

I don't know how many times since I've thought about that scary time. Now after these years, I can look back and laugh. And I'm glad *now* that it happened.

Because many times since I've looked ahead and seen frightening things bigger and more evil than the Hayford Street gang ever thought of being. And for a moment or two, while panic mounted, I've prepared for a fight to the death or worse.

And then I've seen Him, my Big Brother, walking with me. And the miracle of the Red Sea has happened one more time.

I don't know what "Hayford Street gang" may be threatening you. But you don't need to take a beating! Isn't it great that Jesus is *your* Big Brother, too? **H**

**BY RUSSELL METCALFE**

*Pastor of the Quincy, Massachusetts, Wollaston Church, located on the campus of Eastern Nazarene College.*

The day had been a bummer. I will spare you the details, but everything had gone wrong since I had gotten up in the morning. By mid-morning my mind was like a skein of tangled yarn. Problems continued to pile up. By noontime I'd really had it. I knew I needed to get away for at least an hour—to sort things out, to quiet myself, to untangle the skein of yarn.

I was staying near the ocean at the time, so I got into my car, drove across Belleair Causeway and found a bench. The ocean, it seemed, was as churned up that day as I.

The water was not blue and glistening with sun. Greedy waves scooped sand from the ocean floor, then, brown-tinged and in turmoil, they charged shoreward and crashed noisily in beige foam at my feet. There was no quiet peace in the snarling ocean that day.

I had hoped to watch sea-gulls swooping in easy flight across the sky. I had looked forward to watching pelicans plunging for fish. Instead, gulls huddled miserably on shore as if painted on canvas. Pelicans, solemn and grim, sat motionless on a pier. There were a few people on the shore looking for shells.

I lay down on the bench and flung my arm across my eyes. Strangely, the crash of the churned-up ocean beside me became soothing, relaxing. I felt we had a great deal in common. Wind whipped at my hair and salt-fresh air felt refreshing.

Lying there, I thought, "There are over 4 billion people in the world and no one knows where I am at this moment except God." I

was glad that He knew where I was right then, physically and spiritually. I drew comfort from that thought, and I tried to pray silently. I did not know where to start. There were so many problems, so much unrest in me.

If people on the beach glanced at me at all, they saw only a woman in crumpled blue slacks and a heavy white sweater relaxing on a bench. God saw more than that. He saw it all. He saw what had brought me to the edge of the crashing ocean.

Slowly, silently I began to pray—to try to

*"Strangely the crash of the churned-up ocean beside me became soothing, relaxing,"*



## *Our Help Comes from God*

*"I sought the Lord, and He heard me, and delivered me from all my fears."*

unravel the skein of my thoughts. My prayer was punctuated by the noisy crashes of ocean, by the laughter of small children down the beach, but gradually my mind quieted, and I remembered that people in the Bible had had days like this.

I recalled that the Psalmist cried out, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance" (Psalm 42:5). And the Psalmist also cried out "I am troubled; I am bowed down greatly; I go mourning all the day long" (Psalm 38:6).

As I continued to pray, my problems seemed smaller. By comparison with the gigantic, sprawling ocean beside me, the vast sky over me, and the far stretches of sand beyond me, troubles did not seem so overwhelmingly large. I began to gain calmness and perspective and felt better suited for "putting it all together." With relief, I remembered verse 4 of Psalm 34, which declares, "I sought the Lord, and He heard me, and delivered me from all my fears."

I could not stay on the bench forever because that's not where the game is played. So I drove back across the Causeway to the mainland, but I had found strength and courage to face the remainder of the day. My problems no longer loomed large and insurmountable.

Prayer and moments alone with God are important. I know that escaping to the ocean is not always possible for me or for anyone else, but escaping for a few minutes *somewhere*—to

a quiet room, a backyard, a country road, or even to a dusty attic—is important at times for everyone. Christ himself urged, "Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31). I am grateful for country roads, friendly churches, and quiet places—even for a churned-up ocean—where I can escape to untangle my thoughts and pray. **H**

**BY DOROTHY BOONE KIDNEY**

*Free-lance writer residing in Washburn, Maine.*

## DIVIDING THE RANKS, Part 2

**W**illiam J. Seymour, a Black holiness preacher, arrived in Los Angeles in February 1906, shortly after receiving instruction in the new doctrines of Pentecostalism from Charles Fox Parham in Houston, Tex. A Bible study led by Seymour developed into a revival that from April on was conducted at 315 Azusa St., and over the next decade the Azusa Street Mission was the leading center for the spread of Pentecostalism across the North American continent and to other regions of the world. In its early days, Seymour preached generally to racially integrated audiences. Many influential leaders in the spread of white Southern Pentecostalism, for instance, learned their doctrines from Seymour rather than from Parham.

An early witness to the Azusa Street revival was Isaiah G. Martin, early Nazarene minister and composer of the "Battle Hymn of the Assembly" sung at the 1908 General Assembly at Pilot Point. While on tour, Martin read a glowing report of the Azusa Street revival in *The Way of Faith*, an Atlanta holiness paper. Later in Los Angeles, Martin investigated the report for himself. His account, written in November 1906, is one of the earliest comments on West Coast Pentecostalism by a Nazarene:

"A meeting usually takes on the name of whatever subject is stressed or made prominent. . . . In this instance it is called the 'tongues meetings,' because they make prominent the speaking with tongues. We found on investigation that there were already divisions among them, and that one meeting had become three meetings. For, while some were saying, 'We are with Seymour,' others were saying 'We are with Parham'; and still others, 'We are with Bartleman.' Now, who is Seymour, and who is Parham, and who is Bartleman?"

"Seymour is a colored man who has been prominently identified with the 'tongues meetings' since they started . . . Parham claims to be the founder of this new movement, and came here



Isaiah G. Martin, critic of Pentecostalism

recently from Topeka, Kansas, to assume charge of the work; but it seems that he repudiated him. So he opened up a work in another part of the city. Bartleman has lived here for some time, and until recently has had charge of a little band on the South side. In fact, none of the bands are large.

"As to the character and sincerity of these people, we have nothing to say. We do not feel called upon to sit in judgement on them or anyone else. One thing is certain, if these people are right in their teachings, the holiness movement, and all the great teachers of the past, including the

apostles and prophets, were wrong. . . ."

Martin noted that Rev. Joseph Smale, former pastor of First Baptist Church in Los Angeles, had been connected with the Pentecostals but later concluded that the new emphasis "engendered strife, the fanatical spirit, and division, and . . . that the same manifestations as took place in meetings of spiritualists, were prevailing among us, such as shakings, babblings, uncontrolled emotions."

At the end of his report, Martin noted that after a year "the organized centers of holiness [Los Angeles] have not suffered to any great extent from the fanatical teaching." That did not mean, however, that individuals had not defected from one movement to the other. Phineas Bresee's *Nazarene Messenger* took scant notice of the spread of Pentecostalism on the West Coast, but Seymour's paper, *The Apostolic Faith*, reported several accessions to his Pacific Apostolic Faith Movement from the Church of the Nazarene. On the whole, Martin's critique of Pentecostalism in the West was much the same as that made by R. L. Averill of Pentecostalism in Southern Texas earlier that year. **H**

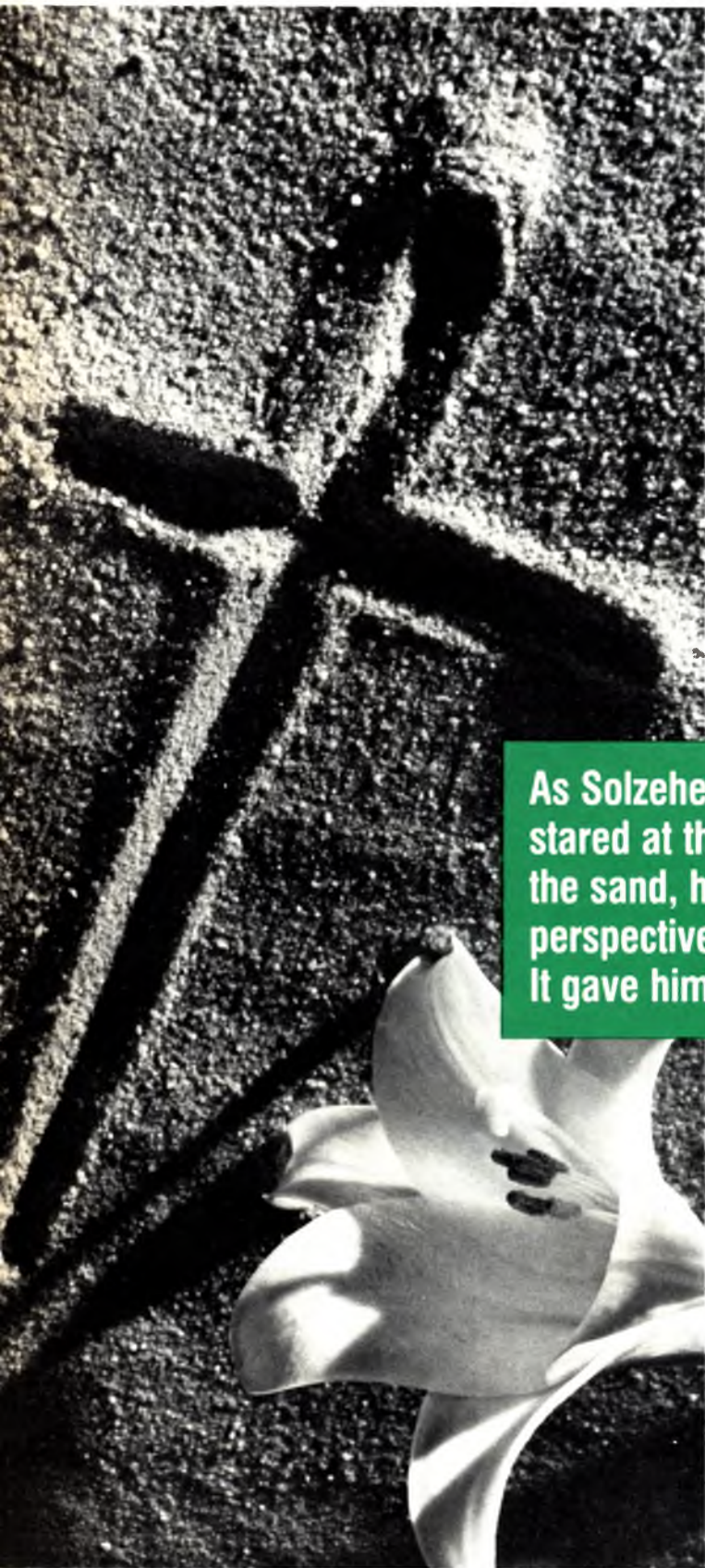
STAN INGERSOL,  
*Denominational Archivist*

Sources: Isaiah G. Martin, "Los Angeles Letter," *The Pentecostal Herald*, December 12, 1906.

William J. Seymour, leader of the Azusa Street Revival



# BROKERING THE TRUE POWER



As Solzhenitsyn stared at that cross in the sand, his entire perspective changed. It gave him hope.

Many lament the powerlessness of the church today. They point to its absence of power to effectively influence and produce change in society and our present culture.

Others point to the powerlessness of preaching to produce conviction and repentance and to result in significant changes in the character of today's hearers.

Church leaders point to the lack of power in overcoming the obstacles to church growth even when the formulas and techniques are followed. What is the reason for this powerlessness?

Perhaps in the midst of the epochal changes in today's culture and affluence, Christian believers and church leaders have lost sight of the true power of the gospel. Maybe we are acting too much like the political and financial power brokers of today.

If we would recapture the power of the Early Church, or the "later" church in its periods of great awakening and revival, we must become "brokers," not of power or wealth or even *wellness*—but of *brokenness*. That is the secret to the true power of Christ's kingdom.

In his book, *Loving God*, Charles Colson recounts a moving story from the life of Aleksandr Solzhenitsyn. As a prisoner of the Soviet state, Solzhenitsyn's life was one of backbreaking labor and slow starvation in the fields.

One day, when hopelessness had engulfed him, Solzhenitsyn slumped down on a crude work-site bench. He knew that any moment he would be ordered up, and if he didn't respond he could be bludgeoned to death with his own shovel.

While waiting with his head bowed, Solzhenitsyn felt a "presence." Slowly he lifted his eyes to discover next to him an old man. Hunched over, the old man drew a stick through the sand at Solzhenitsyn's feet, tracing the outline of a cross.

As Solzhenitsyn stared at that cross in the sand, his entire perspective changed. It gave him hope. Although he realized that he was only one man against the powerful Soviet empire—yet in that moment he saw clearly that the hope of mankind was in the Cross, and through that power *anything* was possible.

Solzhenitsyn slowly picked up his shovel and went back to work, not knowing that one day his writings on truth and freedom would enflame the world.

Such is the power of the Cross—but do we really understand the nature of that power? The Cross is worshiped and enshrined. It is worn on lapels and gold chains, and is lifted high on the lofty steeple—yet it adorns the necks of people afraid to die.

Simple words from Jesus may explain the power of the Cross and the gospel. Inviting His disciples to partake of, and better understand, the sacrament of His whole life, death, and resurrection, Jesus said, "This is my body, *which is broken for you*" (1 Corinthians 11:24, italics mine). The power of Jesus lay in His *brokenness*.

The world doesn't understand *brokenness* as power. It is not very appealing either to the common man or the ruling classes of any society. Society is obsessed with its own kind of power.

And Jesus was not without temptation here. Frequently He was asked to exhibit power, but Jesus was never distracted from the centrality of the Cross and the "power of brokenness."

Charles Colson said of his own life, "All my life I sought wealth, success, and fame because they were the keys, or so I thought, to security and power." Colson, however, found what so many have found—these are only the illusions of power.

"I was blind," he said. "Indeed only in the breakdown of power did I finally understand both it and myself."

Although we do not generally seek it, brokenness has its own dynamic. God allows brokenness in our lives because it often becomes a catalyst of needed change.

It is not difficult to understand how unconverted men may be lured by the illusion of power, but should the body of believers be so easily deluded? While we don't easily admit it, the Church, Christ's body, has adopted many of the attitudes and methods of the secular models of power.

Quite frankly, a highly sophisticated, well-planned, and executed children's ministry is not going to save our children. Neither will a youth program, professionally managed by the most dynamic and supertalented and trained youth worker in America, save our teens.

What's going to save our children and our youth is the "power of brokenness." That brokenness must be seen in moms and dads, Sunday School teachers, pastors, and youth workers just as surely as it was seen in the body of our Lord—for we are His body now.

Let's face it, the power of the gospel is not in beautifully orchestrated and properly balanced worship services; it is not in choirs or presentations or property or personalities. God will use all of these things when they are properly related to the Cross, but the power of the church is in the "power of brokenness."

The church will find power for ministry and for saving a lost world precisely where Jesus found it—in a broken body. The trouble is, we are not too fond of brokenness, are we? We rather like being whole, well-kept, and preserved.

How can we change our reference point regarding power? How can we exchange the illusion of power for real power? How can we become "brokers of brokenness"?

First, by looking at Jesus and His sacrifice. By looking at the Cross. Not the steepled cross or the delicate, necklaced cross—but the ugly cross of Calvary where Jesus was subjected to the most brutal brokenness possible.

We'll never be broken by watching the world and copying its concept of power. We'll never be broken by watching one another. Pride is too subtle and human templates will crack. We must watch Jesus.

To do that, we must devote ourselves to a serious study of God's Word and to fervent prayer. Neither of these disciplines are too popular even among the family of believers today. Almost every survey that's been taken among laity and clergy alike reveals a serious default here.

Whenever and wherever men or churches will be serious about these disciplines, brokenness will result. Indeed to be serious about prayer and Bible study is to *choose* broken-

ness. Although God can work through any brokenness, the greatest power and blessing come through "chosen brokenness."

The great revivals of the world have been born in times when Christians were so intent on prayer that they experienced brokenness. Who will pursue brokenness so that a family, a church, a world may experience revival?

T. A. Hegre, for many years president of Bethany Fellowship, has reminded us that "The treasure dwelling within us is Christ. In Him there is not the slightest lack in purity and power." But, he cautions, "Unbrokenness hides our treasure . . . only brokenness will reveal Him." Let's not hide Him; this "body" must be broken so that the world's only treasure might be clearly seen. **H**

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**BY STAN MEEK**

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

## *Soldiers are a' marching*

*Soldiers are a' marching, marching  
to every mother's door.  
They find an infant's hiding place;  
there's grimness written on their face;  
with sword—the parents' hopes erase.  
The male babes cry no more.*

*Soldiers are a' marching, marching  
beneath a dawn-lit sky.  
Assigned a task on distant hill;  
they take this Man, his Voice to still  
upon a cross where pain is real,  
to watch Him slowly die.*

*Soldiers are a' marching, marching  
with faces full of gloom,  
to tell their king unpleasant news:  
try to explain how guards of twos  
could fail to do their job and lose  
a corpse sealed in a tomb.*

*Soldiers are a' marching, marching  
but unlike all the rest,  
they march in that triumphant throng  
with risen Lord who conquered wrong,  
and taught them all redemption's song;  
they share His holy quest.*

—RICHARD A. MILLER  
*Springfield, New Jersey*

*Why should those who have knowingly broken God's laws not also know that there is deliverance through the loving provision of our righteous God?*

# CARING FOR THE HOMOSEXUAL

**T**he Bible clearly teaches that while God loves the homosexual, he abhors the practice of homosexuality. But God does not blame the homosexual because of his tendency.

While it is recognized that certain backgrounds give rise to a higher proportion of homosexuals than others, it is seldom possible for those counseling homosexuals to identify which of the possible factors was the main trigger and which were the results of that trigger. There are some who come from a home where one parent is domineering, overprotective, and possessive and the other parent ridicules the child for being unable to break loose. Others seem to have been victims of early traumatic sexual encounters where they were sexually abused by adults. Some have come through the practice of group masturbation where self-stimulation has been superseded by mutual stimulation.

In most cases there is no set pattern, and in fact many seem to come from a happy, undistorted home. Until this present age, when homosexuality is portrayed as "normal sexual variation" by those who elevate freedom of sexual practice above principles of biblical morality, homosexuality has never been openly sought but has been considered to be outside the control of the sufferer, with no remembered trigger.

It is vitally important to remember that most, if not all, children pass through a stage in life when they prefer the company of their own sex. This is a necessary developmental stage, and during puberty it is quite normal to experience strong feelings for friends of the same sex. Later during adolescence there is an awakening to

the attractiveness of the opposite sex and a growing desire to have deeper friendships with them. It is not, however, undesirable for boys to maintain strong friendships with boys and girls with girls. This is a normal phenomenon and does not indicate a homosexual tendency. Too often those who shout for "gay rights" infer that any person who enjoys the friendship of their own sex may well be homosexual or bisexual. That very suggestion has led many young people to fear that they may be sexual deviants and has placed in their minds the thought that they should experiment with their sexual orientation rather than expect a natural move into a single healthy heterosexual relationship when they are emotionally ready.

## WHAT DOES THE BIBLE SAY?

First Corinthians 6:9-10 reads: "Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God" (NIV).

God seems quite clear there. Among all the other sinners who are equally to be banished to hell are the homosexual offenders. Now note that the term is the "homosexual offender," not the homosexual. That is, it is the practicing homosexual, but not the person who has the tendency while keeping himself back from the practice.

God also seems to have a word about the cause of the tendency. In Romans 1, Paul says that God's punishment is being "revealed . . . against

all the godlessness and wickedness of men who suppress the truth by their wickedness" (v. 18, NIV). Paul goes on to say that because "they neither glorified God nor gave thanks to him, their thinking became futile, and their foolish hearts were darkened" (v. 21). This darkness that comes about by shutting out the light of God results in a withdrawal of the protection of God. Paul says: "God gave them over to shameful lusts. Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion" (Romans 1:26-27, NIV).

So it appears the tendency toward homosexuality comes from the blatant refusal of the light of God.

## IS THERE ANY HOPE FOR DELIVERANCE?

Yes, there is hope. Having listed certain sinners who will not inherit God's kingdom, including "homosexual offenders," Paul goes on to say, "Some of you were like this; but you were washed, you were sanctified, you were made just in the name of our Lord Jesus Christ and by the Spirit of our God."

Christians in that troubled and perverted ancient city were cleansed from homosexuality. To the homosexual who feels trapped in his practice that must present great hope, because until now they have lived with the devil's lie that there is no escape from their sordid life-style. But if God had delivered those first-century Christians from all kinds of sexual perversion, He can do the same now.

## WHAT IS THE RESPONSIBILITY OF THE CHRISTIAN CHURCH?

1. Never diminish the sinful act. Homosexuality is SIN.
2. Never condemn the tendency.
3. Never fail to love the homosexual. Be supportive, even to those who suffer physically and socially from the results of their life-style by way of disease, family breakdown, and so on.
4. Lead the sufferer to the counsel of a Christian psychiatrist or an experienced Christian counselor. These professionals tell us that there is a 70 percent cure rate, where the homosexual can become comfortable and capable of proper heterosexual rela-



tionships, and others can be helped to a nonpracticing life-style.

5. Encourage the sufferer to seek healing of the emotions. Healing may well depend upon an ability to forgive and accept those who were responsible for some past deep hurt.

**WHAT ARE THE STEPS OF HEALING?** Jim White, in "Eros De-filed," gives the following steps, which are expanded here and must be explained to the sufferer. Tell them!

**STEP 1.** You are not loathsome to God. God's image may be defaced in you but it is still there. Behind the ugliness of sin you are still worth more to God than all the stars in the heavens. But you will never feel that worth until you progress through the the rest of these steps.

**STEP 2.** Take the risk of exposing your inner self, revealing what you are ashamed of to a Spirit-filled Christian. With their God-given compassion, wisdom, and discernment, they will bring you through the stages of inner healing.

**STEP 3.** Recognize the homosexual act is sin.

**STEP 4.** Recognize the power of God to deliver, and His desire to do so. The Bible says: "And having disarmed the powers and authorities, [God] made a public spectacle of them, triumphing over them by the cross" (Colossians 2:15, NIV). God creates beauty out of disaster, showing His power over the work of the devil, who constantly opposes Him and tries to diminish the understanding of those God is seeking. Christ descended into hell so that He might bring us out of our personal hell into triumph with Him.

**STEP 5.** Ask the Lord to forgive you now and to keep you by His power. The devil will still try to entice you, but the Bible promises: "God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide a way of escape, that you may be able to endure it" (1 Corinthians 10:13, RSV).

Why should those who have knowingly broken God's laws not also know that there is deliverance through the loving provision of our righteous God?

This message must be shared. **H**

**BY PAUL D. TARRANT**

*A family physician in Erskine, Scotland.*

# Am I **DODGING** Accountability?

**B**eing a member of a large congregation and a senior adult student at the university next-door can provide an escape from responsibility and accountability, or it can produce incredible spiritual growth. Unfortunately, it allows some to enjoy beautiful music, skilled proclamation of the gospel, excellent teaching, eloquent praying—just about the best of everything in corporate worship—without actually becoming involved.

Being among so many talented people can also produce crippling inhibitions. But can I escape my own responsibilities simply because everyone seems to be more gifted than I? Can I excuse myself on the grounds that my church has a dedicated but overworked full-time staff? Am I any less responsible for studying God's Word in total obedience and praying in transparent honesty simply because I listen to inspiring messages and excellent lectures? Indeed not!

In witnessing, I am not required to be a Bible exegete in order to tell someone "Jesus loves you." I am not required to be an official counselor in order to tell a confused individual that Jesus Christ is the answer to his problem. I am not required to be an eloquent prayer in order to pray for a person who hurts.

But I am required to use what I have as best I can wherever I am. Conviction sets in when I am tempted to feel that what I do makes no difference. I cannot escape from God by hiding in the crowd—I must be accountable. So whether my church is small, middle-sized, or large, I can risk getting involved because all God wants is all I have. **H**

**BY DELLORA WEST**

*A free-lance writer and member of the Oklahoma City Lakeview Park Church of the Nazarene.*

## Gravesight

*There is a hole within a hill  
In old Jerusalem,  
But if you're looking for the Christ,  
Don't look in there for Him.*

*Other graves are sealed and silent,  
Other forms are still,  
Moldering to dust and ashes,  
Locked within the hill.*

*But see the neatly folded linen  
In the gaping room?  
Victory has swallowed death—  
There's no one in this tomb!*

—E. RUTH GLOVER  
*Lake Elsinore, California*



## EASTER CHANGES EVERYTHING

Was Jesus the Messiah? Some Jewish philosophers and theologians argue that He could not have been, because Messiah would change everything and Jesus changed nothing. With Messiah's coming, they believe, the old age of sin and death will end and the new age of holiness and life will begin. Since the world is still filled with sin and strife and sorrow, the Messiah must still be awaited.

Their logic omits one fact—the resurrection of Jesus Christ. That changes everything!

The Resurrection declares that His death as an atonement for sin has been accepted by God. Through the merit and power of that atoning death we can be forgiven, renewed, and enter into the life of the new age here and now.

The Resurrection declares that death has been defeated. His triumph over death becomes the triumph of His followers. They face death as a promotion to glory, not as a capitulation to the enemy. As John Wesley said of the early Methodists, "Our people die well."

In the journal of Charles Wesley one such death is recorded. A woman in Dublin, identified only as

"our sister Baker," was dying. Charles actually felt that she had "too great contempt of death" and "checked" her for it. But the nearer to death she came the more confidence she evinced. His journal entry of Saturday, October 31, 1747 reads:

I heard the best news of any since our coming hither—that our sister Baker is departed in full triumph. To one who asked her this morning how she did, she answered, "Bravely! bravely! never better!" The pains of death had then got hold on her, but she smiled on the welcome messenger; took leave of her husband and children with calm joy; expressed great satisfaction at having chosen to suffer affliction with the people of God; confirmed those about her in the same happy choice; and soon after fell asleep, and awoke in paradise.

When the power of the Risen Christ enables people to live and die in such victory, His credentials are intact and unassailable as mankind's Savior.

The new age has overlapped the old age and will one day completely replace it. The sun has risen, the darkness is past, and we are moving toward eternal noon. Easter has changed everything.

## PROCLAIM THE WORD!

The Bible does not require defenders, only proclaimers and practitioners.

No one can prove that the Bible is the word of God. No one can prove it isn't. To state either position is a confession of faith, not a conclusion of science.

If we faithfully proclaim the Bible, expounding and applying its message, the Holy Spirit will bring people to faith and to the spiritual, ethical, and moral changes which faith produces. That is His business, and He is good at what He does.

Should we, by dint of argument, succeed in getting someone to say, "OK, the Bible is God's word," what have we achieved? There are thousands of people who are ready to make that affirmation, but they do not trust in Christ as Savior or follow Him as Lord.

The Bible is not self-contained. It is written in order that people may believe in Christ and have life in His name. The purpose of the Bible is to point to Christ, exclaiming, "Behold! The Lamb of God who

**The purpose of the Bible is to set forth Him who is God's Son and mankind's Savior. Unless people believe in Him, what they believe about the Bible is of no consequence.**

takes away the sin of the world!" (John 1:29, NKJV). The purpose of the Bible is to set forth Him who is God's Son and mankind's Savior. Unless people believe in Him, what they believe about the Bible is of no consequence.

In my whole life I have never met a person who first came to faith in the Bible as the word of God and then, because of that, to faith in Christ as his Savior. But I have talked to hundreds who came to faith in Christ as their Savior and through Him came to realize that the Bible was God's word for their lives. The sequence has been (1) hearing the gospel, (2) trusting in Christ, and (3) discovering the Bible.

Less argument about the Bible, more proclamation of the Christ to whom the Bible bears witness, will ultimate in more people who honor the Bible as God's word by life-style and not lip-service.

The Bible is placed in the service of the gospel, and the gospel is God's power for salvation to everyone who believes in Jesus Christ.

## NO EXCUSES FOR DISOBEDIENCE

Nothing excuses us from obedience to God. When He commands we are to salute and obey. We are not free to question His wisdom or to amend His orders. His word is not submitted to us for editing. He is to be obeyed—period.

This comes hard to people rebellious by nature and egocentric. Some have been saying “I will not” to parents, teachers, employers, and officials since they first learned to talk. When their wills are challenged by the word of God their instinct is to refuse the message.

We learn—usually the hard way—that God speaks not to assert His power but to achieve our good. He speaks in love, power, and wisdom that have our holiness and happiness as their aim. We refuse to hear and obey to our own destruction. Nothing demolishes the walls of our happiness faster than having our own way.

A Sunday School teacher posed this question: “You are urging a man to become a Christian. He says, ‘If I do I’ll have to attend church on Sundays. I work hard all week and need my Sundays to relax.’ How would you answer him?”

## AGING: PROBLEMS AND POSSIBILITIES

During a camp meeting Mark Murphy took perverse delight in teasing me about my age. He finally infected Gary Haines, who told this story for my benefit. An 80-year-old golfer, whose eyesight was failing, engaged as his caddy another 80-year-old who boasted of excellent vision. Said golfer teed up a ball and whacked it lustily with his driver. Down the fairway it sped, immediately out of the golfer’s sight. “Did you see where it went?” he asked the caddy. “Sure did,” the octogenarian replied. “Well, where is it?” Confessed the old caddy, “I forget.”

I enjoyed the joke and I love the jokers, but the aging process does indeed bring its peculiar problems, some of them traumatic. Physical deterioration can be painful and embarrassing. Mental loss can be more so. But medical science continues to lengthen the average life span and to make longer *quality* life a possibility for most people.

My mother-in-law died at 89. Her last years were filled with increasing physical misery. Nearly blind,

When the class had tossed around a few answers, I said, “I’d tell him that many people find it quite easy to sleep in church.”

A woman seated nearby retorted, “That’s often the preacher’s fault.”

She was right. A droning voice and a prosaic sermon are sleep-inducing. Poor preaching may excuse inattention, but it doesn’t justify rebellion. We may not like the messenger or the message, but if God’s word is proclaimed we are summoned to obedience. God may wrap His truth in odd packages, but our distaste for the package does not excuse our rejection of that truth.

God’s word creates a personal encounter. How a third party has treated me or repulses me can never justify my refusal to hear and obey the Lord. When He speaks all else is irrelevant. I am to listen and respond no matter who, no matter what!

nearly deaf, she was also the victim of a crippling form of arthritis. Her mind was sharp to the end, however, and she was still memorizing scriptures and critiquing the U.S. Supreme Court in her last year of life.

As I continue to age I pray especially to retain a sharp mind. Some think it’s already too late for those prayers to be answered affirmatively. More than anything, however, I pray to be a gentle-spirited, kind-hearted old man. Old grouches, spewing anger and frustration about them, are sad spectacles. Even if I lose my mind I want to be as friendly as a beagle without fleas.

Meanwhile, I rejoice that I can achieve valuable kingdom work at a slightly slower pace. There are no age limits to the miracles of God. He can save old sinners and utilize the witness of old believers. He can even teach old dogs new tricks.

# THE ANSWER CORNER

The doctrine of the Trinity is facing anti-Christian onslaught by those who insist that the Holy Spirit is not a person but only a force.

Typical argument is drawn from references to the Spirit being "poured out." They ask, "How can you pour out a person?"

On the other hand, does a force speak without being a person? "The Spirit and the bride say, 'Come!'" (Revelation 22:17). Can a Christian have fellowship with a mindless, impersonal force? (Philippians 2:1). John 14:26 says, "He shall teach you all things . . ." Is "He" a person? Can a force teach truths about Christ?

Please comment.

I think you have pretty well supplied your answer. The Holy Spirit bears personal names, performs personal acts, and receives personal treatment. To reduce Him to an impersonal force is to deny or distort the total biblical testimony to Him.

Jesus describes Him as "another Comforter" who will be to the disciples what Jesus was to them. No force can take the place of a person.

As for a person being poured out, see Psalm 22:14.

Some Nazarenes are hosting wedding receptions where there is drinking, smoking, and dancing. The minister marries the couple, stays briefly at the reception, then leaves, but he does not express his thoughts about such situations, making it seem all right.

Should we speak against such practices, or be silent and let people think we condone it?

I am not in favor of any silence that can be construed as assent to sin. We should make known our beliefs and standards honestly, courageously, and kindly. We cannot fail to warn our people against practices injurious to their spiritual lives and remain guiltless. "Speaking the truth in love" is vital to Christian growth (Ephesians 4:15).

In Genesis 14:18-20 Abraham tithes to Melchizedek, king of Salem, which was later called Jerusalem. It had to be a city.

In Genesis 22:2 God tells Abraham to go to the land of Moriah and offer Isaac as a sacrifice.

In 2 Chronicles 3:1 Solomon builds the Temple on Mount Moriah.

Where Abraham offered Isaac seems anything but a thriving city. How do these fit together?

Rather well, actually. That Melchizedek was king-priest of Salem does not mean that Salem was a thriving city at the time. In primitive tribal societies the patriarch of the family was both ruler and priest. Melchizedek's tribe may not have been extensive.

Jerusalem was a Jebusite stronghold until David conquered it. He made it the center of the political and religious life of his kingdom, but even then scholars estimate that Jerusalem occupied no more than eight acres. It

was enlarged under later rulers, especially Solomon.

I recently had a question put to me that I found hard to answer to the person's satisfaction. We were reading Revelation 21, and the question was, "Why is the Holy City made of gold, pearls, and precious stones, when on this earth we are taught not to worship such things?" My own feeling has always been that this is a symbol of the purity of heaven, and these things are not exactly as we see them today. "Pure gold, like unto clear glass," does not sound like the gold of this earth. I'd like your opinion.

I am inclined to agree with a modern commentator, Morris Ashcraft, who writes, "Although given in literal terms, John appears to mean that the city defies description: its beauty and magnificence are boundless." And with Harvey Blaney who says, "John is straining the powers of finite language to describe the indescribable." Of course the gold and jewels are not in heaven to be worshiped. They serve to describe the glory, beauty, majesty, and purity of heaven.

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## Conducted by

**W. E. McCUMBER, Editor**

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

## LETTERS

### HELP FOR REAL WORLD

This is my first letter to the editor, but I can no longer hold back my extreme pleasure, excitement, and approval of the articles that have been appearing in the *Herald of Holiness* concerning areas of life where we all really live. Of particular interest was the excellent article in the November 1 edition titled "The Bitter Legacy of Addiction" by Dorothy Tarrant, who also authored another good one on anger ("The Forbidden Emotion") a few months ago. Other recent articles

that I consider timely and appropriate in this forum dealt with homosexuality, alcoholism, and AIDS.

Having been a Nazarene for over 48 years hasn't made me a biblical scholar or theologian, but it has provided a constant beacon of light for me when the path of life has sometimes been very dim and at times seemingly hopeless.

Although these comments are strictly my personal opinion, it has become apparent to me from the subject matter covered in your publication that there are many other Nazarenes out there who also live, as I do, in the "real world."

Thanks for keeping that light di-

rected on the central issues in an ever changing society.

**Charles R. Battin**  
*Levelland, Texas*

### MEMORIZATION MENACED?

I have heard it said that should all the Bibles be destroyed, enough people have memorized enough scripture that much of the essential content of the Bible could be reproduced. With so many of our churches using the NIV almost exclusively, will that be possible in the next generation when this generation has passed on?

I'm not putting the NIV down—it's very useful as a help. But I don't believe that scripture memorization will

come as easily and as naturally as when the KJV is used. I often hear people quote passages verbatim from the KJV, but will anyone quote passages from the NIV that way? It lacks something of the power and authority with which "holy men of God spake as they were moved by the Holy Ghost" to give us the KJV. Should we deprive our children of the Living Word that's "quick and powerful, and sharper than any two-edged sword," a word that has a way of imprinting itself upon the heart and mind?

V. W. Reynolds  
Hartly, Delaware

## TALK NICE

Thank you for the special October 1 issue. It is a great collection of real-life inspirational stories. I have read and enjoyed them all.

When I was reading "Nice Talk" and came to: "Think of the destructive power of a well-aimed word of discouragement." I thought to myself, that sounds just like something that Roger Schoenhals would say—and sure enough, he was the author!

"God wants us to talk nice," and I

sure am going to try harder from now on. I know where my strength comes from!

Bob Mitchell  
Joshua Tree, California

## FREEDOM TO THINK

Kudos on your "Diversity in Unity" piece November 1, 1988. It was precisely this "diversity in unity" that attracted me to the Church of the Nazarene. After witnessing the stultifying ecclesial atmosphere of another era, I was more than ready to exchange that for freedom to think for myself. While I do not always agree with everything I read or hear, I have felt free to think and let think in the Church of the Nazarene. Thank you for encouraging what must always be kept beyond the reach of meddlers and prophets of conformity.

David J. Felter  
Kansas City, Missouri

## HURTING HELPED

I'm sure I speak for a great host of hurting people when I say "thank you" for printing Donna Gilbert's article "Empty Arms."

It is ironic that church seems to be

one of the hardest places for an infertile couple to go. While the world will accept a "two-adult family," the church seems to take every opportunity to make a childless couple feel out-of-place. I'm certain this is not intentional, and anyone interested in learning how to better relate to and respond to infertile couples should read "Empty Arms" thoroughly. Mrs. Gilbert has expressed the trauma of living an involuntarily childless life so very well.

Thank you for opening the door of educating people about what it is like to live in this other world.

Mrs. Jennifer Brown  
Marmet, West Virginia

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

*Note: Unsolicited manuscripts will not be returned unless accompanied by a self-addressed, stamped envelope.*

## BY ALL MEANS...SAVE SOME

# FORGIVING AND FORGIVEN

A lady in my church told me that her brother was in the hospital in Xenia, Ohio, and asked me to pray for him. Returning from an out-of-town trip, I decided to visit him. He was critically ill with sugar diabetes, and it appeared he might not live.

As I visited him in the intensive care unit it was soon apparent that he held a grudge against one of his brothers over something that happened years before. He had been a Christian some years before this but had backslidden and had lived a very wicked life. I urged him to forgive his brother and to give his heart to the Lord. He told me he couldn't forgive him. I did all I could to help him, had prayer, and left.

I visited him later at home, and he reiterated the injustice of his brother and told me of someone else who had cheated him out of some money. He insisted he couldn't forgive these wrongs.

Weeks later I visited him again. I took my harmonica with me and played several songs, and he seemed to enjoy

this. I didn't say much to him this time about his problem. I had prayer and left. A week or so later his sister called to tell me that Winfred was in the intensive care unit of the Miami Valley Hospital in very critical condition. His sugar count was over 2,000.

Again I urged him to make his peace with God and to forgive the wrongs that had been done against him. I reminded him that he was very ill and shouldn't wait. He seemed close to giving his heart to the Lord that day, but he still refused to forgive others.

The next day the Lord burdened my heart heavily for him, and I felt I should go and talk to him again. When I arrived, he had been in a coma for several hours. I sat by his bed and prayed for him. In a few minutes he regained consciousness. One of his Christian brothers was with me, and we both urged him to forgive the wrongs done to him. He agreed to give his heart to Christ and to forgive. He prayed and was saved. His brother against whom he held a grudge came in, and Winfred openly forgave him. In a short time he slipped back into a coma, and the next day he died. God's grace was beautifully and powerfully manifested in the conversion of Winfred Daws. **H**

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## BY NEWMAN SHELDON

Pastor of the Alpha, Ohio, church

## PEOPLE AND PLACES



**Don L. Newell**, of Lake City, Fla., has been appointed chaplain of Florida Association of Realtors for 1989. With 80,000 members, it is one of the largest trade organizations in the state and is the second largest Realtor organization in the nation.

Mr. Newell has served as a director of the association and is currently serving on three standing committees. He is immediate

past president of the Lake City Board of Realtors, which has over 250 members in four counties, and was Realtor of the Year of his local board in 1988.

Chaplain Newell is serving in his 21st year as chaplain in the Civil Air Patrol. He holds the rank of Lieutenant Colonel and is serving his 17th year as chaplain of the Lake City Holiday Inn and his 17th year as staff chaplain of Biggs Funeral Home. □

**Professor Alden Aikens**, chairman of the Religion and Philosophy Division of Canadian Nazarene College, and professor of Historical Theology and Prac-

tics, was successful in the oral defense of his Ph.D. dissertation at McGill University in Montreal, Que. His dissertation was a study of "Christian Perfection in Canadian Methodism—1828 to 1884." He will be awarded the degree in early June.

Dr. Aikens is a graduate of Nazarene Theological Seminary ('62) and of CNC ('57). In 1975 he was awarded the Th.M. degree by Wycliffe College, of the Toronto School of Theology.

He has served as a pastor in Canada for years, serving on the Canada West and Canada Central districts. He has taught on the CNC campus for the past six years. He is married to Esther and has two children, Debbie and Heather, both of whom are married. □

Lois Gimmaka. Mr. Loeber has known Mr. Ambacher during his years in Connell, and he ministers to Mr. Ambacher and other shut-ins. □

## NEW EDITOR JOINS ADULT MINISTRIES



Beth A. Fisher has joined the Adult Ministries staff as the new editor of *Standard, Family Forum*, and *Adult*

*Teaching Resources*. She fills this position due to the resignation of Sheila Boggess, former editor.

Beth is a 1989 graduate of the University of Kansas and has a bachelor of science degree in journalism, with a specialty in magazine. Her previous experience has included work in newspaper, magazine, and business publications. □

## MINISTERS REDISCOVER WORSHIP

"I am persuaded that nothing we do as ministers is more important than our own personal worship, in which we have the high privilege of leading God's people into a living encounter with Him in His holiness and grace." So stated General Superintendent William M. Greathouse in his keynote address at the "Worship of God" conference held January 9-11.

Jointly sponsored by Pastoral Ministries, Nazarene Theological Seminary, and Northwest Nazarene College, the conference was held at the Menucha Retreat Center outside of Corbett, Ore. One hundred and two pastors, staff ministers, and facilitators gathered to examine the importance of worship to the Wesleyan tradition, and to discuss methods to promote worship in local churches.

Dr. Greathouse, via a videotaped address, spoke of his concern for "the present crisis in Nazarene worship." He suggested that the emphasis evangelicals have tended to place on evangelism has had an adverse effect on the understanding of worship. "There seems to be in many churches" he said, "confusion as to what really constitutes worship." Other critical concerns he addressed were, "the growing tendency to crowd out congregational singing with special music," and "the drift toward re-

## PRAYER PARTNERS

### PRAISINGS

Praise God for the outstanding harvests in the Thrust to the Cities program. With the assembly year not yet closed, the New York District has reached over 2,000 new persons. This more than doubles the best previous year. Approximately 20 new churches have been organized.

Praise the Lord for Alabaster love gifts, which have provided 80 percent of church buildings in World Mission areas.

### PETITIONS

Pray for our Nazarene brothers and sisters and other fellow Christians in Mozambique, who recently have been innocent victims of terrorist activity. Approximately two dozen Nazarenes "suffering for Jesus' sake" have died since September. The Mozambique Church of the Nazarene increased by 23 percent in membership this year. "The blood of the martyrs is the seed of the church."

Pray for the Easter Offering for world evangelism. Nazarenes gave almost \$10 million in the Thanksgiving Offering. Ask God to inspire our people to give sacrificially that "the world may know" the joys of salvation.

Pray for the São Paulo Thrust, which was initiated January 21 during the evening service of the first assembly of the Brazil South—Paulistano District. The national mission district was organized one year ago to facilitate the thrust effort. At this year's first assembly, Superintendent Leite announced 10 fully organized churches, 13 new church-type missions, and 11 Bible studies. São Paulo '89 has a goal of 30 fully organized churches.

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



**Albert Ambacher** celebrated his 100th birthday January 28. Ambacher joined the Connell, Wash., church in

April 1939—50 years ago. Ambacher came to the United States from Germany at the age of 14 and moved to Connell at the age of 17.

A birthday reception was held at the church with over 100 friends and relatives in attendance. At the reception greetings were extended by Catherine Weatherby, who was his pastor's wife in 1939.

Coordinators for the reception were Erv and Evy Loeber and

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ligious entertainment in our services."

The conference was coordinated by Rev. Wilbur W. Brannon, director of Pastoral Ministries. "Worship gained a lot of interest during last summer's PALCONS," Brannon said. "Worship was the catalyst that helped bring about renewal then. This was not a repetition of PALCON, but an examination of what we believe about worship."

Wesley Tracy, editor of the *Preacher's Magazine* and professor of preaching at NTS, added. "Our goal was not to establish any one official type or pattern of worship, but to provoke critical thought, study, and evaluation that will result in a more informed practice of worship."

Besides Dr. Greathouse's presentation, "The Current Crisis in Worship," issues and presenters included: "The Biblical Foundations of Worship," Morris Weigelt, professor of New Testament, NTS; "Essential Elements in Classical Christian Worship" and "Exploring Worship in the Wesleyan and American Holiness Movement Traditions," Paul M. Bassett, professor of the history of Christianity, NTS; "Francis Asbury's Contribution to Our Way of Worship," Donald Irwin, Southern Arkansas district superintendent; "Music and Worship," Dennis Crocker, assistant

professor of music, MidAmerica Nazarene College; "Creating a Context for Public Worship," Ed Crawford, professor of philosophy, NNC; and "The Pastor's Plight: Meeting Expectations and Guiding the Local Church in Making Wise Changes in the Practice of Worship," Bruce Peterson, pastor, College Church, Nampa, Idaho.

Besides the examination of worship in the daily seminars, conferees participated in worship services at the close of each day. Worship services were led by C. S. Cowles, professor of religion at NNC, and by Wes Tracy. The conference came to a close with a Communion service led by Dr. Gordon Wetmore, president of NNC.

The "Worship of God" conference was, by all indications, a success. Rev. Brannon reports: "We have already heard from one district superintendent that his pastors came back inspired, ready to pass on what they've learned at their zone meetings. From Pastoral Ministries' standpoint, we were able to facilitate a continuing education event that helped NTS realize its goal of making its resources available on the field—closer to where our pastors are. More importantly, we were able to help our pastors develop their own skills for more productive ministry and effective worship." □



Chaplain Paul Bradford (r.) Nazarene chaplain stationed at Fort Polk, La., congratulates Rev. Steve Boling (l.) after administering the oath of office bringing him on active duty as the newest Nazarene chaplain. Chaplain Boling will attend the U.S.A. Chaplain's School at Fort Monmouth, N.J., and will be assigned to Fort Carson, Colo., April 21.

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# NEWS OF EVANGELISM

## LIVES CHANGE DIRECTION IN NEW YORK REVIVAL

Evangelist P. L. Liddell preached the Word and the Holy Spirit touched lives at the Bath, N.Y., church, according to Pastor Watson L. Swope.

The attendance was not large, but for individuals touched with God's presence, the results were significant and life-changing. Two were saved, one an alcoholic who had been separated from his family and out of work. He is bringing his life back together under the leadership of Christ.

Two teens who received help at

the altar have petitioned for all-night prayer vigils on behalf of the church and community.

Approximate weeknight attendance was 35 with 2 professing salvation and 1 sanctification, but the outflow from those works of God continue to bless this upstate New York community of believers.

## YEARS OF PRAYER BEAR FRUIT IN REVIVAL

A man for whom the congregation had been praying for years was both saved and sanctified during revival services held at the Mannington, W.Va., church. According to Pastor Carl D. Smith, the revival with Evangelist Dan Newton was "a very important revival for us."

A woman, sanctified on Sun-

day morning, had the joy of praying with her son that evening when he came to Christ. With an average weeknight attendance of 86, 12 people sought help at the altar. Five professed salvation and 3 sanctification.

## REVIVAL MEETS INDIVIDUAL NEEDS IN OREGON

Revival was evidenced in God's answers to individual needs during scheduled evangelistic services at the LaGrange, Oreg., church, according to Pastor Marshall Vaughn.

Rev. Vaughn reports that three persons were sanctified under the preaching of Evangelist Tom Floyd. None of them had had prior teaching in the doctrine.

Two persons suffering from intense bitterness of heart found pardon and healing, and two teens felt the call of God to Christian service.

Nineteen persons sought help at the altar, with 3 professing salvation and 4 sanctification. Average weeknight attendance was 62.

## OUR COLLEGES AND SEMINARIES

### NNC RECEIVES SCIENCE GRANTS

A unique piece of scientific equipment using light to analyze for tiny quantities of metals will be installed at Northwest Nazarene College. The Department of Science also announced a \$31,600 National Science Foundation grant to purchase equipment. Dr. Darrell Marks, chairman of the Division of Mathematics and Natural Science, made the announcements.

The Atomic Absorption Spectrometer is a joint effort of Battelle Pacific Northwest Laboratories in Richland, Wash., the University of Umea in Sweden, and Dr. David Redfield, a professor of chemistry at NNC.

"With the spectrometer we will analyze for tiny quantities of metals," Redfield said. "By tiny, I mean one part in a billion."

Redfield and a student, Jerry Harris of Prairie City, Oreg., will provide manpower. They will spend the summer at Battelle working on the instrument. "We know we have \$23,000 to spend," Redfield said, "and the final value of the instrument will be more than \$50,000."

Another upward step is a grant from the Instrumentation and Laboratory Improvement Program of the National Science Foundation. "It is a \$15,800 matching grant, meaning NNC adds \$15,800 to the grant," Marks said. Dr. Francis Sharp-ton, head of the Department of Physics, was responsible for the successful grant application.

The funds will be used to purchase a Tel-X-Ometer, a gamma spectroscopy system, a radon counting system, and six oscilloscopes for the electronics laboratory. The Tel-X-Ometer will allow experiments on uses of X rays in areas of atomic and solid state physics.

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# NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1987-88.

## MISSION AWARD DISTRICTS 1987-88

Akron	North Arkansas
Alabama North	North Carolina
Alabama South*	North Central Ohio
Alaska*	North Florida
Anaheim	Northeast Oklahoma
Arizona	Northeastern Indiana
British Isles North	Northern California*
British Isles South	Northern Michigan*
Canada Central*	Northwest
Canada Pacific*	Northwest Indiana
Central Florida	Northwestern Illinois
Chicago Central	Northwestern Ohio*
Dallas	Oregon Pacific
East Tennessee	Rocky Mountain
Eastern Kentucky	Sacramento*
Eastern Michigan	San Antonio
Georgia	South Carolina*
Hawaii Pacific*	Southeast Oklahoma
Houston	Southern Florida
Illinois	Southwest Indiana*
Indianapolis	Southwest Oklahoma
Intermountain	Southwestern Ohio
Iowa	Tennessee
Kansas	Virginia*
Kansas City*	Washington*
Maine*	Washington Pacific
Mexico South	West Virginia North
Mexico South Pacific	Western Latin American*
Michigan	Wisconsin
Minnesota	
Missouri	
New England	
New York	

\*Districts paying 100% or more of General Budget

## WORLD MISSION RADIO OFFERING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION

ALABAMA SOUTH	100%
ILLINOIS	100%
MICHIGAN	100%
NORTHEASTERN INDIANA	100%
OREGON PACIFIC	100%
WEST VIRGINIA SOUTH	100%
AKRON	99%
SOUTHWEST INDIANA	98%
TENNESSEE	98%
INDIANAPOLIS	95%
WESTERN LATIN AMERICAN	95%

## 1987-88 TOP TEN—WORLD MISSION SUBSCRIPTIONS

1. CENTRAL OHIO	3,619
2. SOUTHWESTERN OHIO	3,119
3. SOUTHWEST INDIANA	2,832
4. SACRAMENTO	2,421
5. MICHIGAN	2,170
6. WASHINGTON	2,161
7. NORTHEASTERN INDIANA	2,115
8. COLORADO	2,114
9. ILLINOIS	2,112
10. SOUTH CAROLINA	2,095

## DISTRICTS ACHIEVING WORLD MISSION SUBSCRIPTION GOAL IN 1988 (30% of Church Membership)

BRITISH ISLES NORTH	39.0%
ALABAMA SOUTH	33.5%
ALABAMA NORTH	32.3%
SACRAMENTO	31.8%
SOUTHWEST INDIANA	30.9%
CENTRAL OHIO	30.8%
SOUTH CAROLINA	30.4%

## TOP TEN—MEDICAL PLAN GIVING

1. SOUTHWESTERN OHIO	\$10,260.68
2. SOUTH CAROLINA	9,071.25
3. NORTHEASTERN INDIANA	8,547.03
4. INDIANAPOLIS	8,333.79
5. GEORGIA	8,307.20
6. SOUTHWEST INDIANA	7,839.39
7. TENNESSEE	7,583.32
8. ILLINOIS	7,063.07
9. MICHIGAN	6,867.59
10. AKRON	6,709.43

## HIGHEST PERCENTAGE OF PARTICIPATION —MEDICAL PLAN

1. ARIZONA	6. SOUTHWESTERN OHIO
2. SOUTH CAROLINA	7. NORTHWESTERN OHIO
3. TENNESSEE	8. MINNESOTA
4. DALLAS	9. SOUTHWEST INDIANA
5. WESTERN LATIN AMERICAN	10. WEST VIRGINIA SOUTH

## TOP TEN—ALABASTER GIVING

1. NORTHEASTERN INDIANA	\$48,560.58
2. MICHIGAN	43,309.46
3. AKRON	42,946.03
4. NORTHWESTERN OHIO	41,452.07
5. NORTH CENTRAL OHIO	40,037.96
6. SOUTHWESTERN OHIO	40,032.55
7. WASHINGTON	38,406.26
8. PITTSBURGH	38,377.24
9. COLORADO	37,648.25
10. KANSAS	35,579.80

## ALABASTER GIVING TOP TEN—HIGHEST PERCENTAGE OF PARTICIPATION

Dakota	100%
Intermountain	100%
Michigan	100%
Northern Michigan	100%
South Carolina	100%
West Virginia North	100%
West Virginia South	100%
Akron	99%
Iowa	99%
Kansas	99%
Northeastern Indiana	99%

## THE HARDY C. POWERS EDUCATIONAL CENTER OPENED

Alhambra, Calif., First Church has announced the opening of the Hardy C. Powers Educational Center in honor of former General Superintendent Hardy C. Powers (1948-68). He was saved, sanctified, and called into ministry in this church at its location in the early 1920s.

The Powers Educational Center was formed by the church board to respond in creative outreach ministries to the western San Gabriel Valley community. Alhambra First Church, founded in 1916, already ministers in three language congregations (English, Spanish, and Taiwanese). It has developed programs for English as a second language and amnesty classes. In a program sponsored by the Alhambra School District, over 50 adult students from 12 nations are studying English, while in evening classes one-on-one tutoring is available under the direction of a church staff member.

Alhambra First Church has already nurtured the beginnings of four neighboring Nazarene churches under a succession of 20 pastors. However, in the last decade, demographic changes show the fastest growing Asian migration in the U.S., with over 50% of students in the school district coming from Asia. Additionally, 38% are of Hispanic background.

The Powers Educational Center exists to advance the kingdom of God with the special programs that are being developed to evangelize cross-cultural populations that know little about Jesus Christ. Over the past three years, 50 members have been received into the church through profession of faith; most of these converts are of the non-Anglo populations. □

## TRANSFER OF NAZARENE TSA AND IRA FUNDS COMPLETED AT IMPROVED INTEREST RATE

The process of transfer of all Nazarene TSA, IRA, and HR-10 Plan accounts from the Northwestern National Life Insurance Company to the Minnesota Mu-

tual Life Insurance Company was completed January 20, 1989. Since January 1, all transferred funds and all current contributions are now earning 8.90 percent annual effective interest. The rate on these funds is guaranteed for at least two years, according to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA. The current rate on TSA "Option B" accounts of over \$3,500 is 9.15 percent annual effective interest.

In 1988 the weighted return on all funds in these plans was 8.13 percent. According to contractual provisions it was understood that Northwestern National's rate for 1989 would have been significantly below the 1988 rate.

"We definitely believe God's hand was at work throughout the negotiations to establish the rate where it is," said Dr. Wessels.

Although just over three quarters of 1 percent may not seem at first significant, it represents over \$500,000 in additional interest earned by all participants in one year.

The transfer was made pursuant to a unanimous vote of the Board of Pensions and Benefits USA in 1988 to approve such a transfer.

The plans provide retirement income for Nazarene ministers and church-employed laymen and are funded by voluntary contributions from local churches, church agencies, and individuals.

Although the plans had been under contract with the same company for the past 25 years, the program has periodically been rebid from among the largest insurance companies to keep it competitive.

The Minnesota Mutual Life Insurance Company offered a proposal that included improved administrative procedures, favorable interest crediting policies, and a better initial guaranteed interest rate. The previous company had indicated a desire to phase out this type of retirement plan administration.

The transfer is now enabling over 5,000 participants as well as each new enrollee to enjoy the maximum advantage of favorable provisions of the IRS Code for these retirement plans.

Additional information is available from the Pensions Office, 6401 The Paseo, Kansas City, MO 64131. □

## MEMO to church board members:

The Board of Pensions and Benefits USA desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, and so forth.

This memo offers you the opportunity to request any brochures you desire, at no cost. Simply check the appropriate box(es).

All MEMOS listed are revised periodically to keep up to date with tax law changes.

- MEMO No. 1, Housing for Your Pastor: Parsonage or Housing Allowance?
- MEMO No. 2, Church Employees or Independent Contractors?
- MEMO No. 3, The Local Church as Employer—What Are the Tax Implications?
- MEMO No. 4, Changing Patterns in Ministerial Compensation
- MEMO No. 5, Minimizing Income Taxes for Church Employees
- MEMO No. 6, Annual Wage Statements for Church Employees
- MEMO No. 7, Payroll Tax Procedures for Congregations
- MEMO No. 9, Workers' Compensation Laws and the Local Church
- MEMO No. 10, Can Ministers Opt Out of Social Security?
- MEMO No. 11, Auto Expenses and Federal Income Taxes
- MEMO No. 12, The Deacon's Tax Status
- MEMO No. 13, The Minister's Housing Allowance
- MEMO No. 14, Social Security for Ministers and Church-Employed Laymen
- MEMO No. 15, Moving Expenses: Reporting Requirements and Deductions
- Benefits Summary Brochure
- "Basic" Pension Plan (SPD)
- Preretirement Planning Brochure
- District Record Brochure
- The Nazarene Tax-Sheltered Annuity Plan (TSA)
- The Nazarene Individual Retirement Annuity Plan (IRA)
- Information on Group Term Life Insurance for Church Employees
- Information on Long-Term Disability Income Protection for Church Employees
- Information on Accidental Death and Dismemberment Insurance for Church Employees
- Minister's Parsonage Allowance and Social Security Guide—Teitell

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_



Clip this column and return to:

Board of Pensions and Benefits USA • 6401 The Paseo • Kansas City, MO 64131

## DISTRICT SUPERINTENDENTS

The following are district superintendents of Phase 4 (Regular), Phase 3 (Mission), or Phase 2 (National Mission) districts.

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- BOPHUTHATSWANA EAST**—Wilton C. Maenetja, P.O. Box 32, 0100 Mabopane, Republic of Bophuthatswana (Southern Africa)
- BOPHUTHATSWANA SOUTH**—Jacobus Dibakwane, P.O. Box 3960, Mmabatho 8681, Republic of Bophuthatswana (Southern Africa)
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- MALAWI SOUTH**—L. Domoya, P.O. Box 136, Zomba, Malawi
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- MOZAMBIQUE MANJACAZE**—Benjamin Langa, CP 96, Manjacaze, Republic of Mozambique
- MOZAMBIQUE MAPUTO**—Manual Tshambe, Rua de Aveiro 545, Bairro da Motola, Maputo, Mozambique
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- RSA EASTERN CAPE**—Joshua A. Hamilton, P.O. Box 8109, Schauderville 6060, Republic of South Africa
- RSA EUROPEAN**—Jerry Jennings, P.O. Box 48, Florida 1710, Republic of South Africa
- RSA KANGWANE**—S. G. Thabethe, P.O. Box 592, Sabie 1260, Republic of South Africa
- RSA KWANDEBELE**—Nicholas Mahlangu, P.O. Box 633, Emphumalanga 0458, Republic of South Africa
- RSA KWAZULU NORTH**—Joseph Hlatswayo, c/o Kwa Zulu North District, P.O. Box 465, Eshowe 3815, Republic of South Africa
- RSA KWAZULU SOUTH**—Samuel Ndhlovu, P.O. Box 1042, Pietermaritzburg 3200, Republic of South Africa
- RSA NATAL**—Michael Porthen, P.O. Box 14019, Austerville 4005, Republic of South Africa
- RSA NORTHEAST**—Wilson Makhubela, P.O. Box 160, Letaba 0870, Republic of South Africa
- RSA NORTHERN**—L. B. Smith, P.O. Box 88588, Newclare 2112, Republic of South Africa
- RSA NORTHWEST**—D. L. Mokebe, P.O. Box 137, Seshego 0742, Republic of South Africa
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- RSA SOUTHWESTERN**—Minaar Zwane, P.O. Box 93, Orlando East 1804, Republic of South Africa
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- \*INDIA NORTH: EASTERN MAHARASHTRA**—S. T. Gaikwad, Nazarene Spiritual Centre, Chikhli, District Buldana (M.S.), 443 201, India

- \*INDIA NORTH: WESTERN MAHARASHTRA**—M. V. Ingle, Nasori Nabhowani, 24 Divyanagar, Wanowrie, Pune 411 040, Maharashtra, India
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- COSTA RICA CENTRAL**—Hector Acuna A., Apartado Postal 271-1100, 1100 Tibas, San Jose, Costa Rica
- COSTA RICA NORTH**—Jorge Garcia, Apartado 204.4050 Alajuela, Costa Rica
- EL SALVADOR**—Ramon Campos, Apartado 01-136, San Salvador, El Salvador
- GUATEMALA ALTA VERAPAZ**—Jesus Reyes de Leon, Apartado Postal 73, 16901 Coban, Alta Verapaz, Guatemala, Central America
- GUATEMALA CENTRAL**—Juan Lucas, 3a Calle 7-23, Zona 2, 01002 Guatemala, Guatemala, Central America
- GUATEMALA EAST CENTRAL**—Santiago Guzman, Iglesia del Nazareno, Barrio Abajo, 15007 San Jeronimo, B.V., Guatemala
- GUATEMALA NORTH**—Marcelino Tzin, 4a Calle 4-15, Zona 1, 17029 Santa Elena, Peten, Guatemala, C.A.
- GUATEMALA SOUTH CENTRAL**—Eber Martinez, Apartado Postal #4, 04904 Chimaltenango, Guatemala, C.A.
- GUATEMALA WEST**—Lauro Santiago, Apartado 288, 09901 Quetzaltenango, Guatemala, C.A.
- HONDURAS**—Danilo Solis, Apartado 3356, Tegucigalpa, D.C., Honduras, Central America
- \*MEXICO CENTRAL**—Julio Perez Sanchez, Apartado 136-042, 08020 Mexico D.F., Mexico
- \*MEXICO EAST**—Antonio Alvarado G., Apartado Postal 653, 97000 Merida Yucatan, Mexico
- \*MEXICO GULF**—Sr. Felix Gonzalez Linares, Calle Ernesto Ortiz Medina # 16, 91000 Jalapa, Vera Cruz, Mexico
- \*MEXICO NORTH**—Apolinar Lopez Solis, Apartado Postal 980C, Cuidad Juarez, Chihuahua, Mexico
- \*MEXICO NORTHEAST**—Ruben Jimenez R., Apartado Postal 1699, 64000 Monterrey, Nuevo Leon, Mexico
- \*MEXICO NORTHWEST**—Antonio Lara, Cantu y Callejon Madero 24, Tecate, Baja California, 21410, Mexico
- \*MEXICO SOUTH**—Rene Jimenez Guzman, 1 ra. Avenida Norte Oriente 1018, 29000 Tuxtla Gutierrez, Chiapas, Mexico

**MEXICO SOUTH PACIFIC**—Manuel Gurrion Lopez, Av. Guerrero #1-A, Juchitan, Oaxaca, 70000, Mexico  
**MEXICO WEST**—Jonas Aquino Lopez, Apartado 1-1969, 44100 Guadalupe, Jalisco, Mexico  
**NICARAGUA**—Nicanor Mairena, Apartado 5396, Managua, Nicaragua  
**PANAMA**—Jose B. Gordon, Apartado Postal 8378, Panama 7, Republica de Panama

**SOUTH AMERICA**

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**ARGENTINA CUYO**—Eduardo Urraco, c/o Formichelli, Colon 930, 5500 Mendoza, Argentina  
**ARGENTINA NORTHEAST**—Salvador Pereyra, Almirante, 3500 Resistencia, Chaco, Argentina  
**ARGENTINA NORTHWEST**—Ignacio Malca, Av. Salta 1675, San Miguel de Tucuman 4000, Argentina  
**ARGENTINA SOUTH**—Jorge Daniel Cabrera, Mitre 561, 8500 Viedma (Rio Negro), Argentina  
**BOLIVIA LA PAZ**—Armando Callizaya, Casilla 1056, La Paz, Bolivia  
**BOLIVIA LOS YUNGAS**—Agustin Ajata L., Casilla 1056, La Paz, Bolivia  
**BOLIVIA SANTA CRUZ**—Macedonia Daza  
**BOLIVIA TITICACA**—Santiago Mamani, Casilla 7958, La Paz, Bolivia  
**BRAZIL CENTRAL WEST MINAS GERAIS**—Dilo Palhares, Caixa Postal 115, CEP 30.161, Belo Horizonte, Minas Gerais, Brazil  
**BRAZIL NORTH NORTHEAST**—Joao Arthur de Souza, CP 1196, 58.000 Joao Pessoa PB, Brazil  
**BRAZIL SOUTH-CURITIBA**—Eloi Lopes Moutinho, Caixa Postal 7722, 80.021 Curitiba PR, Brazil  
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**SUDESTE**—Lazaro Aguiar Valvassoura, Caixa Postal 1008, 13001 Campinas, SP, Brazil  
**BRAZIL SOUTH-RIO DE JANEIRO**—Amadeu Teixeira, Caixa Postal 77101, 26.000 Nova Iguaçu R.J., Brazil  
**CHILE BIO BIO**—Guido Rosas, Casilla 523, Concepcion, Chile  
**CHILE CENTRAL**—Alfredo Veloso, Casilla 123, Correo 30, Santiago, Chile  
**CHILE NORTH**—Edgardo Urrea  
**COLOMBIA COSTA NORTE**—Eduardo Meza, Apartado Aereo 133, Cartagena, Colombia  
**COLOMBIA NOROCCIDENTE**—Hector Machuca, Apartado Aereo 66020, Medellin, Colombia  
**COLOMBIA SUROCCIDENTE**—Adalberto Herrera, Apartado Aereo 7784, Cali Valle, Colombia  
**ECUADOR AUSTRO**—Dario Falconi, Apartado 436, Riobamba, Ecuador  
**ECUADOR COAST**—Wes Harris, Casilla 2200, Asuncion, Paraguay  
**ECUADOR-COSTA NORTE**—Wilfredo Canales, Casilla 5027, CC1, Quito, Ecuador  
**ECUADOR SIERRA**—Carlos Dellepere, Casilla 5027, Sucursal 11 CCI, Quito, Ecuador  
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**PERU AMAZONAS**—Roberto Atamain, Apartado Postal 193, Chiclayo, Peru  
**PERU ANDINO**—Carel Figueroa, Jr.,

Apartado 68, Cajamarca #119, Chota, Peru  
**PERU CAJAMARCA**—Julio Nunura A., Apartado 104, Cajamarca, Peru  
**PERU CENTRAL**—Orestes Barboza Majia, Apartado Postal 3179, Lima 100, Peru  
**PERU EAST CENTRAL**—Simon Vasquez, c/o Bob Gray, Apartado 21-0065, Lima 21, Peru  
**PERU LOWER AMAZON**—Victor Datsa, Apartado 193, Chiclayo, Peru

**PERU NORTH**—Modesto Rivera, Apartado 209, Chiclayo, Peru  
**PERU NORTHEAST**—Mario Acuna, Apartado Postal 139, Moyobamba, Peru  
**PERU RIO SANTIAGO**—Wilson Lucas, Apartado 193, Chiclayo, Peru  
**PERU SOUTH**—Sr. Macario Balcazar, Apartado 2027, Arequipa, Peru  
**URUGUAY NORTH**—Jesus Bernat, Manuel Oribe 338, Tacuarembó, Uruguay

**URUGUAY SOUTH**—Adan Villalba, Av. lino Miranda 2667, Montevideo, Uruguay


**IMPORTANT**—\*Correspond using plain envelopes. It is hazardous to the receiver if "REV" or church name appears in either the address or the return address.

**\*\*DO NOT** use air forms when corresponding.



The Millinburg, Pa., church people celebrated the dedication of their new and renovated church facilities and properties July 17. There were 500 in attendance in the morning worship service. The congregation currently averages over 400 in A.M. worship. The sanctuary was expanded to accommodate 600 people, with a new foyer added (4000 sq. ft.), containing handicap access ramps to both sanctuary and annex levels. Four new classrooms were installed. The entire complex was recarpeted and reroofed, including the parsonage. At the same time, property and a house were purchased adjacent to the church for additional parsonage space, needed by the staff. Officiating with Pastor Dave West were General Superintendent Jerald Johnson; Philadelphia District Superintendent Talmadge Haggard; Rev. Ron Warfle, minister of youth; Rev. Fred Pick, founder and former pastor; Ralph Miller, chairman of CL/SS; and Rev. Matthew Haggard, minister of music.

April Selection



Ltc

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<sup>12</sup>The next day the great crowd that had come for the Feast heard that Jesus was on his way to Jerusalem. <sup>13</sup>They took palm branches and went out to meet him, shouting,

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## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**ALABAMA SOUTH**—April 19-20, 5 P.M. Mobile First Church, 669 Azalea Rd., Mobile AL 36609. Host Pastor: O W Wilson. General Superintendent: Dr. William M. Greathouse.

**PHILADELPHIA**—April 19-20, noon. Faith Evangelical Free Church, Rte. 222, Hamilton Blvd., Trexlertown, PA 18087. Host Pastor: Aubrey D. Smith. General Superintendent: Dr. Raymond W. Hum.

**WEST TEXAS**—April 20. Lubbock First Church, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: John Donnerberg. General Superintendent: Dr. Eugene L. Stowe.

**SOUTHERN CALIFORNIA**—April 20-21. San Diego Mission Valley, 4750 Mission Gorge Pl., San Diego, CA 92120. Host Pastor: Dan Copp. April 20 evening service at San Diego First, 3901 Lomaland Dr. General Superintendent: Dr. John A. Knight

**WESTERN LATIN AMERICAN**—April 21-22, 9 P.M. Boyle Heights, 213 S. Breed Ave., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Jerald D. Johnson.

**NEW YORK**—April 28-29, 1:30 P.M. Maranatha Church, 285 E. Midland Ave., Paramus, NJ 07652. Host Pastor: Charles Rizzo. General Superintendent: Dr. John A. Knight.

### MOVING MINISTERS

**DONALD E. BALLIS** from evangelism to pastor, Apelar, Okla.

**GREGORY H. BEATY** from Center, Tex., to Vidor, Tex.

**FRED BORGER** from Burlington (Iowa) Flint Hills to Marengo, Iowa

**DENNIS P. BURTON** from Pontiac (Mich.) Hillcrest to Rush Community, Ohio

**WILLIAM R. CLARK**, student, NTS, Kansas City, to pastor, Brookfield, Ill.

**JOHN R. CONLON**, student, NTS, Kansas City, to pastor, Leavenworth, Kans.

**PAUL A. CRAIG** from LaFargeville, N.Y., to Albany, N.Y.

**JIMMIE A. FRANKLIN** from Kalawa, Wash., to Bend, Oreg.

**RICHARD R. REESE** from Beaver Falls (Pa.) College to Schenectady, N.Y.

**ROBERT D. SAY** from Kissimmee (Fla.) Gateway to Thomasville (Ga.) First

**BUCK W. TRAYLOR** from Cleveland (Ohio) Richmond Heights to Calvary Ridge, Ohio

**GEORGE A. TUCKER** from pastor, Olive Hill, Ky., to associate, Portage, Ind.

**HARRY L. VANPATTEN** from Winterset, Iowa, to Newton, Iowa

**DOUGLAS S. WARD** from associate, Middletown (Ohio) First, to associate, Newton (Kans.) First

**LARRY P. WEST**, student, NTS, Kansas City, to pastor, Iatan, Mo.

**JOHN L. YODER** to pastor, Canon City (Colo.) First

**DARRELL R. ZUMALT** from Huntsville, Tex., to Livingston (Tex.) Mission

Correction from the January 15th issue:

**FREEMAN T. HODGINS** from pastor, Hamilton Mountain, Ont., to associate, Columbus (Ohio) Whitehall

### MOVING MISSIONARIES

**REV. TOM and BARBARA LONG**, Spain, Field address: Calle Pelicano 26, Madrid 28025, Spain

**MR. GEORGE and NANCY MILLER**, Papua New Guinea, Furlough address: P.O. Box 555, Carnegie, OK 73015

**REV. JOSEPH and ALICE MURUGAN**, Trinidad (CNTC), Field address: P.O. Box 3781, Cantaro, Santa Cruz, Trinidad, W.I.

**MR. BILL and SHERRILL WAGNER**, South Africa (ACC), Furlough address: c/o 1552 W. Nopal, Mesa, AZ 85210

\*Specialized Assignment Personnel

### ANNOUNCEMENTS

The **Saginaw Valley church** (formerly Sheridan Avenue Church) at 1815 Tit-tabawassee Rd., Saginaw, MI 48604, cordially invites you to its 50th anniversary celebration. Special services will be held on May 5-7. For further information contact the church at 517-754-1751. Allen D. Sprunger is the senior pastor.

The **Temple, Mich., church** is celebrating its 50th anniversary May 7. There will be morning, afternoon, and evening services with a celebration dinner following the morning worship service. All former pastors and members are invited to attend or to send greetings to be read. For further information or if anyone has pictures or historical facts, please contact Pastor Dorothy Prosseri, 112 Second St., RD 1, Harrison, MI 48625, or call 616-743-6385.

The **Bloomington, Calif., church** will celebrate its 60th anniversary Sunday, May 7. Rev. J. Wayne Eyestone, pastor of Puyallup, Wash., church, will speak in the morning service. Dr. H. B. London, Jr., pastor of Pasadena, Calif., First Church, will speak in the afternoon service. These men are former pastors of this church. Superintendent B. Maurice Hall, of the Southern California District, will bring greetings.

Time of services will be 10 A.M. and 2:30 P.M. There will be dinner on the grounds immediately following the morning service. All former members and friends are invited to this celebration. Those who cannot attend are encouraged to send greetings and a family picture. Rev. Larry V. Wright is the present pastor. For further details please write the church at P.O. Box 355, Bloomington, CA 92316.

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

### RECOMMENDATIONS

Effective May 1, **GARY MOORE** is entering the ministry of song evangelism. It is my pleasure to recommend him to our churches. His spirit and his talent will make him a blessing wherever he goes. Contact him at 14915 Quivira Rd., Olathe, KS 66062 (913-897-3045).—*Milton B. Parrish, Kansas City district superintendent.*

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

### VITAL STATISTICS

#### DEATHS

**REV. WARREN W. ROOD**, retired elder, died September 23 in Canoga Park,



Calif. Rev. Rood had pastored churches in Oklahoma City; Kalama, Ridgefield, and Vancouver, Wash.; Fostoria and Mansfield, Ohio. His last pastorate was Los Angeles Grace Church. He had been director of boys' and girls' camps on both the Washington Pacific and Central Ohio districts while pastoring there.

He is survived by his wife, Mardell; one son, Warren Frank of Northridge, Calif.; and two grandsons, Dane and Brandon Rood.

\* \* \* \*

REV. LOUIS G. KETTELHUT, 93, of San Jose, Calif., died December 23. He was born in Bennet, Nebr. He and his wife, Ida, pastored churches in Colorado, Washington, and northern California.

He is survived by a son, Roy Kettlehut, Auburn, Calif.; two daughters, Elva Garcia of San Jose and Fern Morse of Pasadena, Calif.; five grandchildren, and five great-grandchildren.

\* \* \* \*

REV. M. L. TURBYFILL, ordained elder, 86, died Jan. 7 at Bethany, Okla. He had given more than 58 years to the ministry. After attending God's Bible School and Bethany Nazarene College, his pastoral ministry was mainly in Oklahoma, Kansas, and Illinois. A few years of his ministry was given to the evangelistic field.

Under his leadership the Paul's Valley Church was organized and a new building erected. New buildings were also erected under his leadership at Enid, Okla., First Church and Dodge City, Kans., First Church. Other building improvements were made at Oklahoma City Southside, where he pastored for 19 years.

Rev. Turbyfill is survived by his wife, Ruth; one daughter, Aline Nesmith of East Liverpool, Ohio; and one son, Howard of New Orleans; also four grandchildren; six great-grandchildren; three sisters; and three brothers.

\* \* \* \*

BEULAH ADAMS, 76, Jan. 28, Lamesa, Tex. Survivors: husband Elmer; daughter Joyce White; son Jerry Don; two sisters; five grandchildren; six great-grandchildren.

ARDA MARIE JENKINS BRACE, 47, Dec. 16, Hemet, Calif. Survivors: husband Paul; son Eliot; daughter Leah; six grandchildren; her parents; two sisters; one brother.

OPAL E. BROOKS, formerly of Santa Cruz, Calif., Oct. 24, Kansas City, Mo. Survivors: husband La Moyne; daughter Juanita Hollingsworth; four grandchildren; eight great-grandchildren; three great-great-grandchildren; four sisters.

DONALD L. BROWN, 58, Jan. 4, Georgetown, Ill. Survivors: wife Dorothy B. (Tucker); daughters Mrs. Gary (Jodi) Poynter and Beth Lynn Brown; two grandchildren; one brother.

ARCHIE J. FRAZIER, 81, Jan. 31, Hollis, Okla. Survivors: wife Theima; three brothers; one sister.

WILBERN T. ("PA") LITTLE, formerly of Oklahoma City, 76, Jan. 18, Francis, Okla. Survivors: wife Eula Mae; son Travis; daughter Faye Moore; 3 sisters; 1 brother; 11 grandchildren; 20 great-grandchildren.

ELIZABETH J. MINOTT, 49, Jan. 18, Peabody, Mass. Survivors: father The-

odore S.; brothers Theodore S., Jr., and Bernard E.; sisters Pricilla Clapp and Donna Minott.

DOUGLAS L. STAATS, 27, Sept. 23, cycle accident, Burlington, Iowa. Survivors: wife Ginny; his parents; one brother; and one sister.

WINIFRED A. STEMBLER 86, Jan. 20, Bradenton, Fla. Interment: Ellenton, Fla. Survivors: husband Wallace P.; sons Wallace P., Jr., and Robert W.; daughter Joan Adele Mantell; 10 grandchildren; 9 great-grandchildren.

PAMELA S. WELCH, 26, Dec. 13, cardiac arrest, Danville, Ill. Survivors: mother Rev. Frances Welch; brothers Jonathan and David.

## BIRTHS

to DON AND MARSHA (ABLA) CUTTILL, Decatur, Ill., a boy, Chad Edwin, Jan. 26

to JOHN AND VONDA (MILLER) DAHL, Johnson, Vt., a boy, Ryan Matthew, Dec. 9

to KENNETH ROBERT (deceased 3/17/87) AND RUTH ELIZABETH (ALLEN) JACK, Kingston, Ill., a girl, Kendra Rayanne, July 17, 1987

to REV. KEN AND WENDY (JENNINGS) KIRKLAND, Goldsboro, N.C., a boy, Walter Zachariah, June 23

to REV. PAUL AND SHERRILYN MINGUS, Alma, Mich., a girl, Faith Susanna, Jan. 28

to REV. TODD W. AND GAIL LYNN (ALLEN) RENEGAR, San Jose, Calif., a girl, Megan Elizabeth, Jan. 23

to DOUGLAS AND REBECCA (LEIBY) RETTER, Pottstown, Pa., a boy, Karl-Douglas William, Dec. 21

to DONALD AND DEEDRA (HUTTON) RETTER, Oklahoma City, Okla., a girl, Caylea Joy, Dec. 27

to RANDY AND JENNY (SPIVEY) SHAW, Garner, N.C., a boy, Dillon Clint, Jan. 2

to JOHN AND ROSE (BITZER) SPRUNGER, Kenya, a boy, Christian Peter John, Jan. 16

to REV. JOHN H. AND DARLENE (MEDLOCK) WELLER, Dover, Del., a girl, Jalaine Nicole, Dec. 12

to JOE S. AND BECKY L. (CHAMBERS) WILLIAMS, North Charleston, S.C., a boy, Justin Scott, Jan. 9

## ANNIVERSARIES

REV. AND MRS. HUGH E. HINES' 50th wedding anniversary was celebrated November 5, 1988, in Flintridge, Calif., by their three children and grandchildren.

Rev. and Mrs. Hines were married in the San Diego University Church of the Nazarene November 1, 1938, by Rev. Will South. Rev. Hines received his theological training in Pasadena College, Pasadena, Calif. He was ordained in 1947 by Dr. G. B. Williamson. He pastored in California, Alaska, and Montana and served as district secretary for a number of years on the Alaska and Rocky Mountain districts. He is now retired but actively serving in interim pastoring and evangelism.

Rev. and Mrs. Hines reside in Florence, Mont., and worship at the Victor, Mont., church.

## 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.

## MODERN STUDY FINDS CHARITY STILL DEPENDS ON WIDOW'S MITE

Christ's parable contrasting a wealthy man giving from abundance with a widow who gave the mite she had still holds true, according to Independent Sector, a Washington-based nonprofit organization that recently conducted a study on private giving to charity.

"Contrary to popular opinion, the well-to-do in America cannot be described as generous, explained Brian O'Connell, Independent Sector's president. "People of means cannot be described as particularly caring. For that primary category of humaneness, it is the poor and struggling who generally lead the way."

The study found that households with incomes below \$10,000 give away an average of 2.8 percent of their income, while households with income between \$50,000 and \$100,000 give away only 1.5 percent.

Nearly half of the total contributions to charity in the U.S. comes from households with incomes below \$30,000, the study found. Religion, health, and education are the main categories of giving. Over half of those surveyed had made donations to a religious organization, with an average gift of \$715 per household; the average total giving to charity per household was \$790.—EP News Service

## ARABIC BROADCAST INITIATED

Campus Crusade for Christ's Middle East operations are nearing the end of a new six-month program to reach Arabs in the Middle East and Northern Africa using radio and postal services. The agency began broadcasting a 20-minute radio message each Monday and Tuesday and will continue to do so through the end of March. The programs are in Arabic. The effort is to raise the awareness of Arabs concerning Christianity. Many positive responses are expected by the end of the broadcasting period, according to a Campus Crusade for Christ release.

The shows include offers for free Bibles to those who write in requesting them. A correspondence course to study the Bible is also being offered through the presentations, as is a direct explanation of the gospel and an invitation to accept Christ during the radio program. The broadcasts are designed to enhance a Campus Crusade ministry in the Middle East that otherwise relies heavily on "relationship evangelism," a style of witnessing that calls for the befriending of people before an attempt is made to share the gospel with them.—World Evangelization Information Service

## MOBILIZING MEXICO'S YOUTH

By 1990 nearly half the population of Mexico will be under 20 years of age, while only 20% will be over 40. This demographic explosion is forcing the Latin America Mission of Mexico (MIL-AMEX) to refocus its evangelistic efforts toward teenagers and children. Churches that have traditionally directed their outreach to adults are ministering to a dwindling target population.

In view of this great need, MILAMEX will be spearheading a National Evangelism-in-Depth Youth Conference in August of 1989 to equip a new generation of Christian leaders to reach Mexico with the gospel. The goal of "Juventud '89" is to unite 5,000 high school and college age young adults in the port city of Veracruz for a week of intensive training in Evangelism-in-Depth, including total mobilization, discipleship methods, leadership preparation and strategies in soul winning.

According to Dan Hartzler, national coordinator, "Never has such an activity been attempted on a country-wide scale in Mexico, and it will require much planning and prayer." Numerous established denominations and independent Christian groups throughout Mexico have shown enthusiasm for this conference and have requested hundreds of spaces for their young people to fill.—WEIS



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**D. MOODY GUNTER**  
Stewardship Services Director



General Superintendent Greathouse ordains one of 31 pastors in Haiti.

## CARIBBEAN CHURCH GROWTH CONTINUES

January district assembly reports from Haiti and Cuba indicate 1989 will be another year of outstanding church growth in the Caribbean, according to James Hudson, Caribbean regional director.

Cuba reported a net membership increase of 27.4 percent with a gain of 167 members for a total of 767.

Haiti '88, the church growth emphasis sponsored by the region, ended with a great month of celebration in Haiti with the conducting of eight assemblies by General Superintendent William M. Greathouse and Hudson. Following the assemblies, the general superintendent ordained 31 new Haitian pastors.

"I greatly appreciate the wonderful spirit of unity I found among our missionary family in Haiti," said Greathouse. "I am still rejoicing in the unusual spirit of blessing manifested in a three-day preachers' meeting that climaxed my two-week visit."

According to the regional director, most of the goals of Haiti '88 were met or surpassed:

GOALS	ACHIEVEMENTS
8 districts	8 districts (an increase of 2)
8 clinics	8 clinics
28 new ordained elders	31 new ordained elders
88 new congregations	69 new FOCS (1988 & 1989)
8 new clinics	8 new clinics
28,888 full members	30,000 members (total membership 58,000)

"We were not able to reach our goal of 18 new churches constructed because of unstable political conditions, which caused the cancellation of several Work

and Witness teams," said Hudson. "The political conditions have now stabilized, causing the U.S. State Department to lift its negative travel advisory to Haiti."

Two districts showed exceptional church growth. Nine new churches were organized on the Haiti Northwest District, and full membership grew from 3,228 to more than 6,000. When asked about the phenomenal growth, Superintendent Jean Lubin Paul said, "It was a miracle of God." He added that besides their regular revival services, each church held two city-wide open-air evangelistic crusades and four baptism services during the year to receive new members.

Haiti South District gave 12 churches to the new Southeast District and then replaced them by organizing 16 new churches.

—N.N. □

## ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and at the request of the district assembly, I have appointed Rev. Samuel P. Pickenpaugh superintendent of the Australia Northern Pacific District. He will also continue to serve as superintendent of the Western Australia Pioneer District. The appointment is effective immediately.

—Jerald D. Johnson  
General Superintendent

## PICKENPAUGH APPOINTED TO AUSTRALIA NORTHERN PACIFIC



Samuel P. Pickenpaugh has been appointed superintendent of the Australia Northern Pacific District. The action was taken by General Superintendent Jerald D. Johnson with the unanimous approval of the Board of General Superintendents and at the request of the district assembly. The appointment is effective immediately. He replaces John White who resigned because of poor health.

Pickenpaugh will continue to serve as superintendent of the Western Australia Pioneer District, a specialized missionary as-

ignment he has held since April 1987.

He served as pastor at Pensacola, Fla., First Church from 1981 to 1987. Prior to that, he pastored other churches in Florida, Kansas, Virginia, and West Virginia.

A graduate of Trevecca Nazarene College, Pickenpaugh was ordained in 1959. He and his wife, Grace, have one daughter, Charlotte.

—N.N. □

## THOMPSON RELEASED FROM HOSPITAL

Virginia District Superintendent Charles Thompson and wife, Mary, surprised pastors and their spouses by participating in their recent Valentine's Day dinner.

The crowd was told that they were going to view video greetings from their superintendent during the dinner Tuesday evening, February 14. When the houselights were dimmed, the Thompsons were brought into the room in wheelchairs. Rev. Thompson then left his chair, walked to the podium, and brought greetings and thanks to the ministers of his district.

"The crowd went wild," said General Superintendent Raymond W. Hurn, who was present for the retreat. "The atmosphere was filled with people praising God for more than an hour."

Thompson and his wife remained at the meeting until later in the evening. He subsequently was released from the hospital the following Tuesday and is now at home.

Hurn added that members of the District Advisory Board will continue to carry the district superintendent's load until Rev. Thompson has recovered to the point where he can resume his regular responsibilities.

"There has been such a spirit of unity on this district—people joining together in service and prayer, believing God for a miracle in the life of this district parsonage family," added Hurn.

Thompson and his wife were almost killed in a three-car crash November 7 in Richmond. This was the first time the superintendent has been allowed out of the hospital since the accident. He will continue to undergo therapy, but he has made reservations and plans to be at this summer's General Assembly.

—N.N. □

## NAZARENE WEEKLY EDITOR VICTIM OF CANCER

Walter (Walt) Moore, 65, editor of the Nashville First Church *Nazarene Weekly*, and a member of the Nazarene Publishing House Board, died early Sunday morning, February 12, after a battle with cancer that lasted about 19 months.

Funeral services were held at Nashville First Church February 14, conducted by General Superintendent William M. Greathouse, First Church Pastor Millard Reed, and Evangelist Bob Hoops.

Survivors include his wife, Joan; four children, Kathryn Ann Massingille, Lori Mahan, Walter Robert Moore, and Russell Chapin Moore; and six grandchildren.

Walt worked as manager of a printer's supply company, Taylor Impressions, in Nashville for more than 30 years. He served as the editor of the *Nazarene Weekly* for almost four decades, during which time the church paper grew to have one of the largest circulations of any local church newsletter in the denomination.

"Walt Moore was one of the finest and most loyal churchmen I have ever known," said General Superintendent William M. Greathouse, who served as Moore's pastor from 1958 to 1963. "His positive and radiant spirit was a blessing to all of us who knew him. Not only Nashville First Church, but the many Nazarenes around the world who read his column in the *Nazarene Weekly*, will miss him."

Walt will best be remembered for his optimistic view of life. He never missed a chance to lift someone up or to praise God.

—N.N. □



Walt Moore at his usual post in the *Nazarene Weekly* office at Nashville First Church.

# EASTER

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