

Herald of Holiness



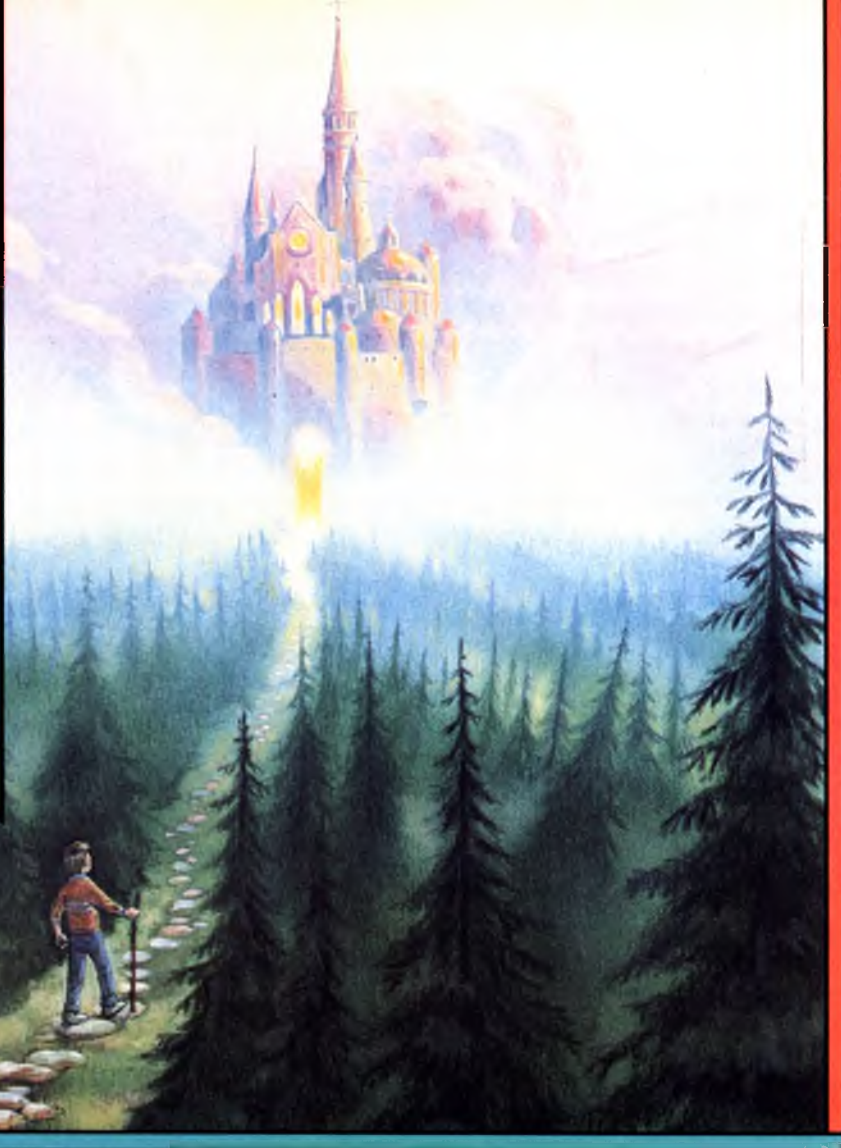
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Herald of Holiness

CHURCH OF THE NAZARENE

FEATURE ARTICLES

Volume 79, Number 2
FEBRUARY 1990

2

**A Ministry
of Medical
Research**
TOM FELDER



25

**Dealing with
Delusions and
Resistance**
LOWELL O. FERREL



28

**Youth Apathy: Do
You Care?**
J. TYLER BLAKE



8

**A Hymnal: "The
Voice of the
People"**
ROBERT L. FOSTER

22

**But I Can't
Let Her Go**
ERWIN W. LUTZER



26

Broad Street
MARK GRAHAM



30

**How the Church
Works Best**
JOHN F. HAY



PERSONAL EXPERIENCE FEATURE



46

The Gift of Stones
ANN WALKER

CONTINUING COLUMNS

- 12 **When You Pray**
E. DEE FREEBORN
- 14 **Rhythms of the Spirit**
MORRIS A. WEIGELT
- 15 **General
Superintendent's
Viewpoint**
RAYMOND W. HURN
- 16 **In a Woman's Voice**
REBECCA LAIRD
- 20 **Into the Word**
REUBEN WELCH
- 45 **Observer at Large**
WILLIAM E. MCCUMBER

DEPARTMENTS

- 4 **Editor's Choice**
WESLEY TRACY
- 7 **Nazarene Roots**
STAN INGERSOL
- 10 **The Readers Write**
- 16 **Because You Gave**
- 32 **News**
NAZARENE NEWS SERVICE
- 42 **Words and Music**
- 44 **The Question Box**
- 48 **Late News**



Joyce prepares retinoblastoma cells for examination.

William Berard

A MINISTRY OF MEDICAL RESEARCH

Nazarene Pastor's Wife Wages War on Cancer

BY TOM FELDER

More than 4,000 scientists gathered in Sarasota, Fla., May 3, 1989, to honor one of their own. The gathering was a part of the annual convention of the Association for Research in Vision and Ophthalmology (ARVO). The scientists had come together for the presentation of the prestigious "Fight for Sight" award.

The award, signed by Bob Hope (honorary chairman for the organization) and accompanied by a \$500 honorarium, was presented for outstanding achievement in the area of eye research. On stage to receive the award was Joyce Tombran-Tink, a scientist and Nazarene pastor's wife from Alhambra, Calif.

Joyce Tombran-Tink received the award because of her research presentation, "Neuronal Differentiation of Retinoblastoma Cells Cultured in

Joyce is the first to discover the RPE 54 molecule, the agent that causes eye cancer cells to divide.

Medium Conditioned by Human RPE Cells." Although a title like that does not mean much to most of us, Joyce had made what many saw as a major breakthrough in the understanding of certain conditions by which cancer cells of the eye may multiply.

The particular type of eye cancer that Joyce is focusing on is one that tends to affect children. In fact, two children of Nazarene missionaries John and Sandy Estey have died as a result of this disease. Another Estey child has been diagnosed as having it.

The research carries long-range implications. If Joyce can find out why a certain cancer cell of the eye divides, and how to stop that division process,

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William Berard



William Berard

(Above) Joyce prepares materials for a neuroscience meeting in Phoenix with USC graduate adviser Lincoln V. Johnson.

(Below) Joyce assists students in the microanatomy laboratory at USC.

she may offer a key that will impact research in all types of cancer. Joyce's work is also significant because she has found a molecule in cancer cells (called RPE 54) that is causing this conversion process. Joyce is the first to discover this molecule. It, too, may hold a key to curing cancer.

This would be an honor for anyone. However, it is especially significant for Joyce, who is completing work for a Ph.D. at the University of Southern California Medical School. This places Joyce in a position to make a major impact on the world, but, instead of being puffed up about her findings, she is quick to testify to the miraculous way God has worked in her life to bring her to this place.

Joyce grew up in Guyana in a family of 12 children. Her father, a Nazarene pastor who was born a Hindu, was a devout member of the Madras sect until his conversion in 1945.

She recalls that her desire to be a doctor was there even as a child. In fact, it was many of those childhood experiences that encouraged her to pursue that course. "You always have dreams . . . you want to help out," Joyce says, in remembering her earliest feelings of wanting to be a doctor. "I saw the poverty around me and the children who were suffering."

Joyce recalls one particular experience as a nine-year-old: "I had to go to the hospital, and we had to wait in

continued on page 6

Bible quotations in this issue:

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Who Put the Snake in the Valentine Box?

Who put the snake in the Valentine box?" That was the name of a poster we made some 20 years ago when I was editing publications for teens and young adults. The poster was to be used with some other curriculum materials to try to help Christian teens get through the sexual revolution that blazed in the '60s and early '70s. The photographer emptied a heart-shaped box of its three pounds of chocolates, left it half open, and put a garden snake in it, a garter snake, I believe, with a pretty yellow stripe, and snapped the picture. I thought it symbolized quite well the way the sensual sin had been packaged and presented to the youngsters of that generation.

Looking back, I would say that the symbolism was too mild. The garter snake was too pretty, too harmless looking. What the sexual revolution brought us was a lot more devastating than the most ferocious bite of a garter snake. Sexual freedom was the great "ideal" that the youth of that era burned for. Chastity, morality, marriage bonds, formed the chains that had to be broken. Biblical standards were swept away like sandcastles at high tide as the new quest for sexual freedom crested. The pushers for sexual freedom won in many quarters—or, they thought they had won until they discovered along with one of their standard bearers, Janis Joplin, that "Freedom's just another word for nothin' left to lose." They won—but we all lost.

The bitter residue of the sexual revolution lies sour on our tongues. Rampant abortion, erosion of the

traditional concepts of marriage and family, the agonies of single parenthood, millions of illegitimate



births, increased degradation of women, and the legitimizing of pornography, all, in one way or another, got giant campaign contributions from the sexual revolution. Epidemics of sexually transmitted diseases like herpes and AIDS are among its most bitter gifts. Yes, the garter snake made the symbol too innocuous. If I had it to do over again the snake in the Valentine box would have to be a rattler.

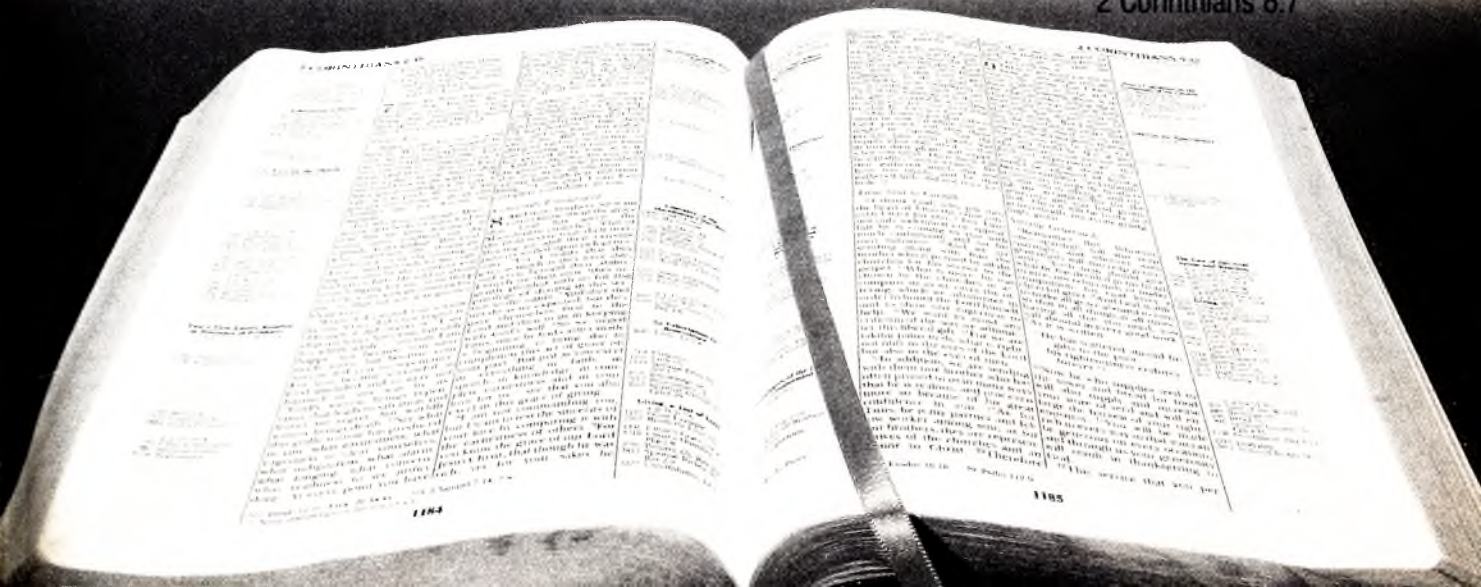
One young Nazarene woman who was a teenager when our first poster came out has corrected my garter snake understatement. Apparently she found that first poster to be a powerful symbol. Nearly 20 years after she first saw it, and after living through some tough times

herself, she commissioned the piece of art that you see pictured on this page. I think the snake in her version is a rattler, or a pit viper of some sort. Perhaps only someone who grew up during the '60s and '70s would know that if the art is to be "true" (and it is less than art if it is not true), a garter snake would never do. A pit viper is required to make the symbol resonate with reality.

Therefore, here in February of 1990, we give the "Snake in the Valentine Box" another chance to speak. The sexual revolution may be over. Hopefully, we have learned some things. Sexual sin, however, is still being packaged to make it appear as beautiful as a Valentine and as sweet as chocolate candy. It comes in various wrappings. Sometimes it appears in the form of "caring," "sympathy," or even "spiritual fellowship." Sometimes it is wrapped in some unmet need, some desire or longing that is not being fulfilled in a person's present marriage. How unfair it is to demand that a marriage partner fulfill all our needs and desires. No person can do that. It is an impossible burden we put upon our partner. Only God, after all, can be all in all to us, even if the writers of popular love songs don't know that. How frequently the enemy of our soul can count on the enormous capacity of our human hearts for self-deception to lead us ever so gradually into relationships that are ungodly violations of Christian propriety. Be sure to read carefully the articles by Erwin Lutzer and Lowell Ferrel in this issue. H

THE THING ISN'T IN GRAY, IT'S IN BLACK AND WHITE

2 Corinthians 8:7





(Above) Joyce Tombran-Tink with the women of the Bible study group that she and Dorothy Krosley lead each Tuesday.

(Right) Joyce Tombran-Tink and Dr. Lincoln V. Johnson receiving the Fight for Sight Poster Award in Basic Research from Morton Goldberg, M.D.

(Upper right) Joyce with her family, (back row) Kayla, Fletcher, Joyce, (front) Amber, Melody.



Joyce Tombran-Tink . . .

continued from page 3

line, nearly 300 people. The facility was so limited and there was just one doctor for all of these people."

That experience frustrated her so much that she determined that one day she would do something to help people. "Mostly I wanted to be a medical doctor," she says. "I was fascinated with what they did and how much they knew."

However, obstacles abounded for the little girl with big dreams. Unable to complete high school, she worked hard to earn her diploma through a correspondence course. Still, it was nearly impossible to find a good medical school in her country.

The Lord opened doors, and she was hired to teach in a private school near her home. She was only 18 years old, but she taught subjects like biology, Shakespeare, and typing to students who were older than she.

This went well until family pressures forced her to quit her job. Again, it seemed as if her dreams would remain dreams, but God had not forgotten.

A biology professor from Eastern Nazarene College, Phil McLaren, was on a mission trip to Trinidad. He decided to take a detour to Guyana

where he spent some time with District Superintendent Joe Murugan.

Joyce was making the dinner for that evening. She and Phil began to talk about her dreams and goals, and he extended an invitation to come to ENC as a student to study in their pre-medicine program.

Joyce enthusiastically accepted, but it was difficult to get out of Guyana. There were hurdles to clear, but God was there. Finally, all was ready and she went to get her visa, accompanied by missionary Wayne Knox.

She was turned down.

As she was leaving the government office she wondered how God could have brought her this far to close the door. Once more, the dream began to fade. However, the consul called her back. "For some reason, I feel that I must give you this visa," he said, and she was on her way.

When Joyce arrived in the United States, she had just \$15.00 and knew only one person—Phil McLaren. However, on the other side of the country, a pastor she had never met, shared with his people a need. Richard Warner, pastor of the Klamath Falls, Oreg., Church of the Nazarene, had learned from a friend (Donald Ault, a former missionary and Joyce's godfather) that a young lady from Guyana had just arrived at ENC with no way to pay for her education. Feel-

ing impressed to help in some way, Warner shared the need with his congregation and they responded. For the next four years that congregation paid Joyce's tuition and sent care packages, cards, and letters.

On her first day in the U.S.A., Joyce met Fletcher Tink, a former missionary to Bolivia. They became friends and, eventually, were married.

Today the Tinks live in Alhambra, Calif., where Fletcher is the pastor of the local Church of the Nazarene. Joyce describes the church as warm and loving. She proudly tells of how they have encouraged her in her studies and research.

Joyce's life is a busy one. Not only is she a wife, mother of three girls, medical student, and researcher, she also teaches courses at the medical school.

"I see my work as a ministry," Joyce says. "In one way, it is a ministry to the students that I teach, because they see someone—a scientist—who believes that there really is a God. They need to know that there is a God who is creative and who cares."

She is involved with a Bible study at the university and finds that God has given her the opportunity to witness to many students. "When they hear about God from one of their own, it's more credible," Joyce adds.

Joyce also feels that her research is a ministry. "I want to pursue my studies in cancer," she says. She is particularly interested in continuing research in the retinoblastoma field and in finding out more about this type of cancer. She concedes that she may not be the one to find a cure for cancer but, because of her research, someday, someone else may.

Dreams of a little girl combined with determination, the help of concerned Christians, and the power of a gracious God have resulted in a life that is making a difference. Joyce is quick to point out that the best part is that God is not finished with her yet.

H

— NAZARENE ROOTS —

Rebecca Krikorian's Errand of Mercy

The Nazarene work in Jerusalem began in 1921 under Samuel C. Krikorian, an ethnic Armenian and native of Aintab (now Gaziantep), Turkey. Keen, highly motivated, and an experienced organizer, he began his ministry among those from his homeland who had been displaced by massacres and war. In 1924 he married Hranoush Yardumian, an Armenian émigré from Yozgat, Turkey, who had fled as a youth to Lebanon. Their ministry in Jerusalem later extended into other parts of Jordan and into Lebanon, continuing until 1958.

Behind Samuel's story lies that of his aunt, Rebecca. Rebecca Krikorian was the 8th of 13 children of pastor Krikore Harootunian, convert of missionaries sent to Turkey by the American Board of Commissioners for Foreign Missions. His Protestant congregation was only the second of its kind in the Turkish empire. The centuries-old Armenian Church, the traditional religion of Armenians, was largely tolerant of the Protestant enclaves in its midst.

Within this milieu, Rebecca became an active Christian worker while still a child. By her mid-teens, she was a Bible woman instructing children and adult females. By her late-teens, she led over 70 Christian women whose outreach extended to over 900 people; conducted a "ragged school" for the children of the poor; was YWCA president; taught a Sunday School class with 100 women; supervised another class that encompassed 400 children; and was organizer and leader of a women's group called "Followers of Holiness." She went to London for nurses training in obstetrics, returning to Turkey in 1892, where the following year she was attending midwife when her nephew Samuel was born.

Soon, she combined gospel and obstetric work with temperance reform. In 1895, she went to London as a delegate to the World Convention of the Women's Christian Temperance

Union. There she met Frances Willard, the celebrated American temperance reformer, who urged her to go on to America to solicit funds for her work among alcoholics and addicts in Turkey. Rebecca did so and was in New York City when news arrived of the massacres carried out by Turks against the Armenian population.



Rebecca Krikorian with Frances Willard.



Samuel Krikorian, graduation picture from Pasadena College.

Responding to new needs, Rebecca Krikorian became an activist on behalf of Armenian refugees who were scattering across Europe and even-

tually to America, as well as eastward along the Mediterranean. Her family was part of this dispersion. Some eventually joined her in America, while other brothers later moved their families to Syria. Her father and one brother, the latter a Yale-educated minister, continued to lead congregations in Turkish Armenia. When not active in relief work, Rebecca was linked to gospel work in the Christian and Missionary Alliance and in the Brethren in Christ Church.

In 1911, her nephew Samuel came to America for school, and Rebecca arranged for him to attend Messiah Bible School in Grantham, Pa. Itinerating the following year on behalf of Armenian relief, Rebecca first came into contact with the Church of the Nazarene at Newton, Kans. Its pastor, Fred Mendell, helped shape an itinerary that took her to Nazarene churches across the West. In Los Angeles, she met Phineas Bresee, spoke in Los Angeles and Pasadena First churches and at Pasadena College. From that point, she was linked with the Nazarenes and settled in Pasadena.

Through his aunt's influence, Samuel Krikorian entered Pasadena College in 1914. After completing his bachelor's degree in three years, he devoted over a year as a lecturer and organizer for the Intermountain Branch of the American Committee for Armenian and Syrian Relief. Meanwhile, he and Rebecca developed a plan for a mission in Jerusalem—a plan accepted enthusiastically by the Board of Foreign Missions of the Church of the Nazarene.

Thus, a chapter began in Nazarene missionary history that was rooted in the social solidarity of a persecuted people, and in the compassionate ministry of a remarkable woman with an errand of mercy. H

—Stan Ingersol
Denominational Archivist

Sources: Rebecca Krikorian, *Jerusalem* (Kansas City: 1919); Samuel Krikorian Correspondence with the General Board of Foreign Missions.

*Spring 1992 will see the release of a worthy successor to **Worship in Song***

A HYMNAL: "THE VOICE OF THE PEOPLE"

BY ROBERT L. FOSTER

Manager, Nazarene Publishing House

There is a new hymnal on the horizon, and you need to have a part in the hymn-selection process. We want to know what you are singing, what you don't care about singing, and what you wish you could sing.

When I think about the hymns, gospel songs, and praise choruses that we sing in public worship, I often recall the words of a respected publishing executive whom the church had brought in as a resourcer for editors and other headquarters leaders.

The gentleman is part of a mainline, evangelical denomination—probably the largest in the United States. As a churchman, he is noted for a keen interest in outreach, as well as in worship and nurture. In an address at dinner he threw in this complimenting aside:

"Your Lillenas Publishing Company is to be commended for its contribution to the church music scene. Frankly, the churches of my denomination probably use more choral music from Lillenas than from our own publishing house."

The warm response to these words spurred him on to pursue the subject of church music even further: "My denomination is convinced that a church hymnal is second only to the Bible in providing the words that have come to be a major source for expressions of praise and worship." According to his tradition, that means to provide hymns that express not only our

adoration and praise but also our testimony and supplication. In the words of our guest, "A hymnal is the voice of the people." That's Nazarene tradition too!

This is the reason that Lillenas is turning an ear to a wide group of potential hymnal users, the professional musician, theologian, and educator, and the man and woman in the pew.

Ken Bible, director of Lillenas music and new hymnal project coordinator, reflects that spirited hymn singing has always characterized Nazarene gatherings. From the earliest days of our denomination a variety of small hymnbooks were widely used, principally: *Waves of Glory* (1905) and *Waves of Glory No. 2* (1921). It was not until 1931 that the first official hymnal, *Glorious Gospel Hymns*, made an appearance. This was replaced in 1953 by *Praise and Worship*. 1972 saw the release of the third Nazarene hymnal, *Worship in Song*. Thus, an approximate 20-year cycle for hymnal release was established. That places the introduction of our next official hymnbook in the spring of 1992.

Before that bright day dawns, there are some practical considerations facing the hymn selection committee that the compilers of *Waves of Glory* never had to think of. As the internationalization of the church continues, the need for indigenous hymnbooks grows. Because this proposed project is strongly directed to the North

American church, it becomes imperative that more indigenous hymn collections be encouraged. Already, hymnbooks have been developed by national Nazarene churches in Burmese, Danish, Spanish, German, Tamil (India), Italian, Japanese, Pidgin (New Guinea), and more. There are song collections available in five different African languages. These developments underscore the premise that hymns are the voice of the people.

We now face the detailed task of creating the 1992 Nazarene hymnal. To facilitate mountains of decision making the Board of General Superintendents has appointed two committees to lead in the compilation process: an 11-member Steering Committee and a 24-member Advisory Committee. Every effort was made to select committee members who are strong churchmen and who are geographically representative, and who have expertise within the focus of the hymnal project.

These committees are actively seeking input from every sector of the church—the laity, clergy, and music leadership. All opinions and suggestions are welcome. As a matter of fact, this *Herald of Holiness* carries a four-page survey insert. Please complete the questionnaire, answering the questions with candor. If you have more to say than the form allows, enclose an extra sheet of remarks and observations. We want the 1992 Naz-

arene hymnal to reflect an authentic cross section of our people and worship.

One of John Wesley's directives for hymn singing deserves to be lifted up as we consider this monumental project being undertaken by Lillenas through Nazarene Publishing House:

Above all sing spiritually. Have an eye to God in every word you sing. Aim at pleasing him more than yourself, or any other creature.

In order to do this attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve here, and reward you when he cometh in the clouds of heaven.

To assist all of us in achieving this worthy goal is at the heart of our hymnal project. We believe the hymns, gospel songs, and praise cho-

uses that are finally selected to be part of the new Nazarene hymnal must provide you with resources to sing spiritually; that you will see God in every word you sing; that the whole project will be pleasing to Him.

Please help us make this a reality by involving yourself in the hymnal survey bound in the center of this issue. Here is your opportunity to insure our hymnal to be the voice of the people.

HH

New Hymnal Committee Personnel

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THE READERS WRITE

Women and Self-esteem

Thank you for your timely articles on self-esteem, and for your writer, Rebecca Laird. I have been told that 10 times as many women suffer from depression as do men. One of the byproducts of depression is low self-esteem. I have often thought that the Church of the Nazarene has not recognized the worth of women and that the church should be a place for building self-esteem. This issue along with the monthly articles of Becky Laird will continue to sensitize our congregations to new biblical truth about the self-worth and tremendous contribution of women. Barriers will continue to be broken in what seems to be a predominantly male-oriented church world through such articles and talented writers.

Mary L. Needham
St. Paul

Taylor Responds to Hamilton's Response

I think I understand Dorothy Hamilton's concerns in her response to my article (Nov. issue) on "How Important Is Self-esteem?"

She says I do not understand self-esteem. Perhaps not. But I see it as a secure sense of self-worth, which is the psychological engine of achievement and for normal human relations.

That this is important for healthy-mindedness and successful living there can be no doubt.

But I also know that a good degree of self-esteem can coexist with pride, self-righteousness, and rebellion. When this is true the self-esteem is flawed and self-deceptive.

Self-esteem is not salvation and it is not holiness. It is holiness "without which no man shall see the Lord" (Hebrews 12:14) not self-esteem.

I'm all for helping people come to a healthy respect for themselves, and a discovery of their value, but my plea is that it be done along biblical lines—which is to say, helping them become grounded in a personal relationship with God. For this, Calvary and Pentecost are the Christian counselor's points of focus.

Furthermore, I am convinced that being a Spirit-filled Christian and being crippled with a poor self-image are contradictory concepts and mutually exclusive states. Study the Book of Acts and see if any signs of poor self-image can be found there among the Spirit-filled. See Ephesians 5:18-21 also.

Richard S. Taylor
Milwaukie, Oreg.

Disagrees With Hamilton

Dorothy Hamilton's article, "The Christian and Self-esteem" is a classic example of the bent toward the self-oriented secular psychology infiltrating Christian counseling today.

With due respect for Hamilton's 15 years of training and experience in counseling, I disagree with her and believe that Dr. Taylor in his article has presented the true biblical path to Christian self-esteem. The biblical path to Christian self-esteem leads the sincere Christian through confession, the forgiveness of God and forgiveness to others, and the cleansing, infilling, controlling power of the Holy Spirit.

The error of Hamilton's approach is evident in her summarized statement, "To be spiritually whole, the Christian must have a healthy self-esteem." I believe the Bible teaches that to have self-esteem, the Christian must be spiritually whole. Self-esteem is not the producer but rather the product of spiritual wholeness. Low self-esteem is a symptom of unwholeness. Focusing on self-esteem is treating the symptom and ignoring the disease. Biblical truth treats the disease.

Mel E. DePeal
Kalamazoo, Mich.

Disagrees with Taylor

In his article "How Important Is Self-esteem?" R. S. Taylor has taken valid scriptural and holiness teachings and lost his direction.

Pride was the source of the problem in every biblical example he mentioned in his attempt to downplay the emphasis on the rebuilding of low self-esteem. It certainly was not an inflated sense of self-esteem.

Self-esteem builds character and a good self-image, both of which are required for a healthy life-style. When a person finds Christ as Savior he is given a whole new "chunk" of self-esteem. He may need more, but he certainly has a start.

Please do not confuse self-esteem with pride in your attempt to help people stay humble and holy.

Gary Whitmore
Alamogordo, N.Mex.

Bible the Best on Self-esteem

Dr. Richard Taylor (November 1989 *Herald*) is not fearful of proper self-esteem. He only keeps us reminded that sin is at the heart of more personality disorders than we dream.

As a pastor for many years, my observation is that fewer and fewer people are really dealing with sin in their lives or seeking "divine" therapy. They would rather be counseled at men's altars than God's.

For what it's worth, I believe it is the sin of prayerlessness in the church that has led people to prefer the counsel of men over the counsel of God.

For all our sophisticated understanding of the human mind and personality, God's Word is still the safest guide for dealing with esteem problems, with personality disorders, and with sin.

I thank God for our professional therapists. We need each other, and we can help one another, but only God can cure souls.

Stan Meek
Pryor, Okla.

Where in the Bible . . . ?

Bravo for the article by Richard S. Taylor, "How Important Is Self-esteem?" (November issue).

The words high and low self-esteem and, for that matter, "psychologist," Christian or otherwise, are nowhere to be found in the Word of God.

However, they can be readily found in Egypt.

Thomas Patrick McGough
Rocky Point, N.Y.

Reader for 50 Years

I am renewing my *Herald*. Don't want to miss. Been getting it for more than 50 years, since 1934. Really enjoy article on prayer—that is extra good. Then the article Latchkey Love is out of this world. Julie Gaylord article is super good. And the articles on TV are extra good. And Dr. McCumber's article . . . "Ask Him," A-1. It's just A-1 from cover to cover. Hope you can understand what I'm trying to say, but I guess old age is getting the best of me. But we love the Lord. I'm 91, my wife is 84.

Albert E. Krumm
Pennsville, N.J.

Likes Julie Gaylord

I'm sure that sometimes Nazarenes are "in awe of" and "really inspired" by some missionaries. Today *this* missionary was "in awe of" and "really inspired" by Julie Gaylord. *Terrific article!* Wonderful testimony—a challenge to any of us. How proud I felt

as I read it to think that she is a part of the Church of the Nazarene.

Tim White's "Ten Commandments" were *excellent* too—a *must* for every Christian family who owns a TV.

However, I have felt "sick" about the cover of the October 1989 *Herald*. . . . Those items displayed *with* the Bible to make your point (and I get the point) would have been great, but *on top* of the Bible, I can't feel good about that.

Mike Curry
Manzini, Swaziland

October Outstanding

It is a pleasure to renew our subscription to the *Herald*. The October magazine was particularly outstanding with its presentation of pertinent subjects, such as judicious viewing of television, ministering to single-parent families, and caring for the homeless. Continue to provide your readers with a biblical approach to the issues of our day.

Marijane West
Denver, Colo.

Always an Inspiration

Dear Brethren in Christ: I have been reading the *Herald* for many years, as I am now 88 years old and have been a member of the Church of the Nazarene for over 60 years.

Its message has always been an inspiration to me.

A recent article by Mark Graham about the preacher who is no longer silent about the moral condition on television has my approval and applause. My prayer is that millions of Christians in all denominations will join ranks against this evil.

Latchkey Love, another great need.

Abbie Loudermilk
Blackfoot, Idaho

Subjects and Authors Appreciated

Just a note tucked into our subscription envelope.

We've enjoyed the *Herald* for many years. But we truly love and enjoy new format.

I not only look expectantly for subjects covered, but for authors. Reuben Welch and women writers, like Rebecca Laird, get stars in my opinion.

Roses to you!

Mrs. Lloyd Webster
Owosso, Mich.

Keep It Positive

As longtime Nazarenes we often use the *Herald of Holiness* as an evangelism tool. The new *Herald* is a great way to introduce people to the Church of the Nazarene. It addresses today's issues in appealing, interesting articles that speak to today's world. However, it would be much better if all letters with a definite negative tone were left out of the The Readers Write column. I think the positive letters are wonderful. But even one negative letter could sour a prospective Nazarene's attitude toward the church. Or even worse, cause somebody to lose out on an opportunity to meet Christ. To be truthful, I would be embarrassed for the new people in our local church to know there are Nazarenes out there with such negative attitudes as were presented in the October issue of The Readers Write.

Greg and Lorrie Sutter
Norfolk, Nebr.

State Bird?

Our little granddaughter, Robin Snugden, just graduated from kindergarten, was looking at the denominational seal depicting the descending dove. She looked quizzically at her mother and asked, "Mommy, is that heaven's state bird?"

Marvin G. Gilley
San Antonio, Tex.

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Dorothy Hamilton Helps

You are right, there is something very special about the new *Herald*. I'm delighted with the new format. It has given me a boost.

The articles on self-esteem are long overdue . . . especially Dorothy Hamilton's.

June Pepper
Brownsville, Pa.

Evangelist Slates

I join with thousands of other readers who have expressed their delight in the new look of the *Herald*!

I do miss the slate of our church evangelists. I am hoping that you can arrange material so that this slate can be reinstated! This is a ministry of and to the evangelists! This is a help to the pastors as we read, pray for, and plan our slates and then keep up with these coming to our church or our neighborhood.

Bill Fowler
Marlow, Okla.

Editor's note: During 1990 the Evangelist Slates will appear in every other issue.

FORGIVENESS IS FREEDOM



As she sat in my office, pouring out her accumulated load of hurt and hatred, she looked at me, and with eyes flashing defiance said, "I will never forgive him. I can't." My heart sank, for it was like the clanging of a prison door, slamming shut on the freedom God wanted to give her. Forgiveness is powerful: forgiveness is freedom.

Forgiveness is central to the Christian faith. Most of us are aware of the impact of forgiveness. We have experienced it and have helped others find it. Many in the mental health professions are coming to see the healing potential in forgiveness. It is one thing to dig into the past, to understand it and face it. It is quite another to let it go, to forgive and be forgiven. It means to be done with vindication, getting even, and to choose to forgive instead.

Jesus was never more clear than when He spoke of forgiveness. In Matthew 18, we find the parable of the unmerciful servant. As the story goes, a servant was called to account for a debt he owed his master in the amount of several million dollars. After pleading for mercy, his master canceled the entire amount. He didn't extend it, restructure the payment schedule, or reduce the interest . . . he wiped it out entirely!

The servant, now free, meets a friend who owes him a few dollars. The friend begs for mercy but instead is thrown into prison (making it even more difficult to pay the paltry loan). When the master heard of it, he pronounced judg-

ment on the servant and in anger imprisoned him. Then the hard words of Jesus, "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart" (Matthew 18:35, NIV).

"Forgive and forget" is cruel advice. The miracle is that in the midst of remembering we are given grace to forgive!

Forgiveness is inextricably tied up with prayer. When I come to pray, forgiveness is dealt with, either by conscious choice or by neglect. When God calls me to forgive, it is a serious matter. Jesus said, "And when you stand praying, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins" (Mark 11:25, NIV).

To say that if I want to be forgiven I must forgive, is to make forgiveness a matter of works righteousness. It isn't quite that simple. We forgive out of gratitude for being forgiven. Forgiveness is by grace alone and those who have been given the grace to forgive deep

hurts, know it only too well. Rather, Jesus is stating an important reciprocal principle. He is making clear the connection between prayer and forgiveness. The Psalmist says, "If I had cherished sin in my heart, the Lord would not have listened" (Psalm 66:18, NIV).

To forgive is to set ourselves free. When we forgive, we are released from the "demon" of revenge and bondage to the past. No longer does the past have power over us, nor are we destined to repeat it. Forgiveness shuts off the tape of painful memories. We do not have to continue to play it over and over. We may remember and still forgive. "Forgive and forget" is cruel advice. The miracle is that in the midst of remembering we are given grace to forgive! Not only do we separate the offender from the offense, but we ourselves are set free as well.

Lewis Smedes, writing in *Christianity Today*, says:

To forgive is to put down your 50 pound pack after a 10 mile climb up a mountain. To forgive is to fall into a chair after a 15 mile marathon. To forgive is to set a prisoner free and discover that the prisoner was you. To forgive is to reach back into your hurting past and recreate it in your memory so that you can begin again. To forgive is to dance to the beat of God's forgiving heart. It is to ride the crest of love's strongest wave.

To pray, forgiven and forgiving, is to pray in tune with the heart of God! What freedom, what joy! H

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FINELY TUNED WISDOM



For over 30 years my father taught a Sunday School class in the small church in which I was raised. My father loved the Word of God and turned to it for his wisdom. He literally lived in the Word all week long.

In my mind's eye I can still see him seated at the table in our home. While mother was putting the Sunday dinner on the table, Dad was already beginning to study next Sunday's lesson.

From my earliest days I was taught that the primary source of wisdom lay in the Bible. That lesson was so deeply imprinted that I chose the Bible as a major in seminary and doctoral studies.

My parents also taught me that wisdom could be found in and through the church. They were of the opinion that life was too short to make all the mistakes myself. The accumulated wisdom of the church could offer needed guidelines. I am grateful to them for helping me understand the church as a guide and friend, instead of a restrictive enemy.

From my parents I also learned that trusted Christian friends were valuable sources of wisdom. The guidance of those whose maturity in faith I trusted has often provided crucial information in major decisions.

The former president of Princeton Theological Seminary, John Mackay, said, "At every major intersection of my life, I have sought the guidance of trusted Christian friends!"

Sooner or later, though, each of us comes to the place where the wisdom of the Bible, the wisdom of the church, and the wisdom of trusted Christian friends is incomplete. We arrive at a complicated

intersection of life where a finely tuned wisdom for a specific person in a unique setting is required. Sometimes the guidance of trusted Christian friends is contradictory. How do we find the finely tuned wisdom that we need so much?

In the wisdom book of the New Testament, James advises: "If any of you lacks wisdom, he should ask God, who gives generously to all without finding fault, and it will be

How do we obtain the wisdom promised in the Bible?

given to him" (1:5, NIV). To the Corinthians, Paul pointed out that the real source of wisdom was "Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption" (1 Corinthians 1:30, NIV).

When the Colossians needed finely tuned wisdom, Paul spoke to them, saying: "My purpose is that they . . . have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge" (2:2-3, NIV).

Paul was convinced that any need for finely tuned wisdom was available in Christ. The "treasures of wisdom and knowledge" were no longer mysteriously hidden. It is now possible to "have the mind of Christ" (1 Corinthians 2:16, NIV).

The question still stands: How does one find such finely tuned wisdom?

The *first* answer is that the Word of God provides the basic boundaries for that finely tuned wisdom. And as we have seen, the church and trusted Christian friends can also aid us.

The *second* answer is that prayer provides a communion with God through Christ in which options can be carefully explored. As we worship and adore the gracious God who has forgiven and sanctified us, wisdom begins to be more sharply honed. As we invite God to hallow His name and send His kingdom, our perspective is enriched. As we pray for daily bread, our options are clarified.

A *third* option in searching for finely tuned wisdom is the use of written dialogues with Christ, the source of our wisdom. Numerous conversations with Christ over crucially significant issues are scattered throughout my personal spiritual journal. Again and again He has provided finely tuned understandings of His will for my life.

The process is simple. Prepare your heart and mind with quiet meditation. Write down your own name and begin the conversation. Write the name of Jesus and listen meditatively for His response. Capture that response and then respond again yourself. You will be amazed at the guidance you will receive from Him!

May I challenge you to take your most confusing issues to Christ in your spiritual journal and begin the fine art of dialoguing with Christ in your journal?

"The full riches of complete understanding" was not reserved for the Colossians alone.

General Superintendent's VIEWPOINT

The Leadership Factor

BY GENERAL SUPERINTENDENT RAYMOND W. HURN

The Chicago flight was short. My seatmate, returning from Zurich, had noticed my copy of the latest management book by Tom Peters and asked, "What kind of business are you in?" And then he wanted to know all about the Church of the Nazarene. "Who is the CEO?" "How do six general superintendents make decisions?" "To whom are they accountable?" "How do you run the church outside the United States?" "What does the General Board do?"

These and other questions came in rapid order. He explained that he worked as a consultant with governments and big corporations on how to make change. He was intently interested in the church. He frequently interrupted my dialogue with a question, an observation, or a comparison with some other denomination or corporate body.

And then he shocked me! He said, "You have 'inverted the power pyramid.'" And with some vigor, he added, "That's exactly what we are trying to get industry to do, and seldom can we get them to see it." It all came home to me in one crushing moment! Wow! Are we really doing that?

It's true that even the church—local, district, or general—must have someone with the authority to decide crucial matters. This may be seen as a position of power. At every level of *our* church, however, there is an advisory group of elected laymen and ministers to advise those who have authority to administrate.

No one general superintendent, nor the Board of General Superintendents, decides policy. That is the prerogative of the people through General Assembly and General Board action. Operational affairs of Headquarters administered by the Board of General Superintendents carry out the policy. If a department

of the General Board makes a decision that affects very many people, we usually hear about it right away with a question of, "Why wasn't this discussed when the General Board met?" The authority of a general superintendent is mostly the power of influence in a servant's attitude and behavior.

"Jesus beat the management consultants to the punch."

University and college presidents, senior pastors, district superintendents, heads of General Board departments, and general church commissions also are perceived to have authority or power. Each one is answerable to a governing board. The church is often in danger of moving in the direction of a corporate structure based on secular modes. It seems strange, but corporate consultants today lead the business community more in the direction of a biblical model. The biblical model is more of a "bottom up" style of leadership. "Smashing power pyramids" has become a very well known change in the philosophy of corporate leadership.

It took an outside consultant, a man I never met before, to announce to me with some measure of enthusiasm, "You have done what



we are trying to get other organizations to do with little success . . . you have inverted the power pyramid." I hope this is true. How gratifying it is to

hear an outsider express that analysis.

My vision for the church in 1990 is a vision of servanthood. Those at any leadership level in a holiness church must not only "know" but also "care." They must be more than just willing to "share," and "being" must rank much higher than "doing." Those responsible for decision-making must "serve" in humility and grace, modeling a holy life. And all of us must demonstrate faith in a great miracle-working God.

As I move around within the church, I usually ask two questions of leaders. The first one is, "What is good that God is doing here?" In the worst of times, in the most complex problems, I can usually find something good that God is doing. And that always encourages me. The second question I have been asking of leaders is a question of influence: "What did I do or what did I fail to do to cause this situation to be as it is?" The flip side of that question is, "What do you wish I would do to help bring about a solution to this problem?"

If you are afraid of being vulnerable, these questions will frighten you. If you really want to be a servant of all, these are easy questions to ask. It is amazing how we find solutions when we confront these questions. In 1990 could we not look around us to discover what is good that God is already doing in and through us? We can have a rejoicing church if we do this.

Then, let's just become vulnerable! Let's begin to inquire, "What did I do or fail to do to create this situation?" God and the good people just may help us find the solutions.

Need I remind us that Jesus beat the management consultants to the punch when He said, "But he that is greatest among you shall be your servant" (Matthew 23:11).

BECAUSE YOU GAVE

by General Superintendent
Eugene L. Stowe

Isn't it strange that the God who owns every ounce of gold, every gallon of oil, and every karat of diamonds in the world wants His people to give gifts to Him? Not really.

In the first place, as Dietrich Bonhoeffer reminds us, our earthly goods are given to be used, not to be collected. Manna in the wilderness spoiled if it was kept more than one day. He goes on to observe that if a disciple stores up his portion as a permanent possession, he spoils not only the gift but himself as well, for he makes it a barrier between himself and God. He concludes, "Hoarding is idolatry" (*The Cost of Discipleship*, 104).

Every time we compassionately give to people in need, we give to God. In Matthew 25 Jesus declares that whatever we do for "one of these brothers of mine," we do for Him. Missionary offerings given to evangelize a lost world are really gifts to God.

Then Jesus promises, "Give to others, and God will give to you" (Luke 6:38, TEV). Of course, we do not give to get. That would not be genuine giving. But inevitably generous giving will result in our receiving bountiful gifts from God. This is a real part of the romance of Christian stewardship. The Lord takes delight in sending happy surprises into the lives of faithful stewards at the most unlikely moments. Paying tithes and giving offerings is not discipline or duty to the cheerful giver who just can't wait to see how and when his Heavenly Father is going to open the windows of blessing above him. This is real living!

✠

HOPE DOES NOT

When the big earthquake hit the San Francisco area last October, my husband and I were in the Santa Cruz mountains at a district Pastor and Spouse Retreat. We had just flopped down on the bed in the lodge for a few minutes of rest when the room began to shake.

Somehow, I found myself on the floor crawling to look out of the balcony window before I realized what was happening. Then, as my senses took over, I turned toward the door and crawled around the lamp that had crashed to the floor. Halfway there, the quaking stopped. I was dazed and hurried to get my shoes and get outside.

A couple dozen others were already in the parking lot listening to a radio. We could see no immediate damage, and all of us were unsettled but unharmed. Then the radio reports began to broadcast vague stories about the Bay Bridge and a fire near the Marina. Many quietly turned toward the pay phones to call loved ones. Only a few telephone lines were functioning. Soon we knew that the roads were closed. We could only wait and watch until morning.

More than a hundred of us huddled together and watched a 10" television that was powered by an emergency generator. All through the night and the next day, without warning, the floor would begin to tremble, and we'd all steel ourselves until the latest aftershock subsided.

By Thursday noon, a day and a half later, we were home. Most of San Francisco's buildings looked unscathed, yet life was not normal for anyone. On Saturday I sensed

an urge to see the Marina district where so much destruction had been wrought. My home had only suffered minor cracks and a few broken items. No one I knew personally had been killed or permanently displaced. Yet, for some reason, I felt the need to see the worst

My ability to hope had been temporarily buried under tons of despair and fear.

with my own eyes. It's strange how the unknown often holds the most scary parts of life.

As I drove I tuned my car radio to an all news station. The need for information seemed unceasing even though I'd heard most of the stories repeatedly. I had just turned onto Chestnut street when the radio announcer repeated the lead story of the day. Buck Helm had been pulled out from under the collapsed Cypress freeway in Oakland.

Someone had survived! I pulled over into a bus zone so that I could concentrate intently on every detail. An engineer had seen some slight movement in an area that workers had already scrutinized. Crews went back for another look, and the rescuers extracted a man, injured but alive, from that concrete death trap.

I sat there parked in a red zone

DISAPPOINT US



and cried. I didn't know this man. I didn't live in Oakland, but I felt as if that man and his determined rescuers had given back to me the most precious thing that the earthquake had taken away—my ability to hold fast to hope.

Hope is expecting and dreaming of a new and better tomorrow that is under God's control. After the earthquake each new day dawned with the possibility of another big aftershock and more catastrophic discoveries of death and damage. The future had instantly swayed at 5:04 on October 17 from bright days of hope to fearful times of impending, continual destruction. Where was God in all of this? A woman my husband talked to at the hospital said, "I've always trusted in the earth being God's stronghold. When the earth shifted, my whole understanding of God crumbled about me."

This woman's story became a familiar one, told in similar words by different people. When things we feel sure of betray our trust, everything seems up for grabs. For several days I prayed continually for those who were suffering and for protection from further quakes, but lurking behind my prayers was a fear that God wasn't out there at all. Hearing about Buck Helm gave me back my hope in God's involvement in the future.

Outwardly, I'd been functioning well during the postquake days, but unbeknownst to me my ability to hope had been temporarily buried under tons of despair and fear. But just like that freeway engineer, God had been prowling over the ruins of my shattered hopes and saw slight signs of life in me. The story

of one man's incredible survival served to help me believe anew that tomorrow would be good again.

Several weeks after hearing about Buck Helm's rescue I reread Romans 5:2b-5:

And we rejoice in the hope of the glory of God. Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us (*NIV*).

The phrase "And hope does not disappoint us" lodged in my heart. Truly, hope had not disappointed me. When my ability to hold on to hope was gone, God faithfully gave a sign of the gracious love outpoured upon me. Buck Helm was my sign of hope.

But a month after the earthquake, Buck Helm died in the hospital. Like a candle flame trying to survive a sudden gust of wind, the life of this brave man flickered and then quietly went out. I felt foolish, even tricked, at first. Then I felt only sadness. I went to God in prayer. Later, several hours later, I sensed that God had pointed out to me in the darkness of my despair that length of days in a sinful world is not God's greatest gift to humankind.

Rather, the life of God in the human soul, in both this life and the next, is the greatest gift to us. I thought of Jesus' own suffering and death and resurrection, and held on. I believe that, as the Bible says, "hope does not disappoint us." H

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DENOMINATION'S SUNDAY SCHOOL STATISTICS RELEASED

The 1988-89 Sunday School statistics released earlier this month reflected an increase in the weekly average Sunday School attendance by 1,137 to a total of 642,676 according to Rev. Phil Riley, division director of Sunday School Ministries. This is the seventh consecutive year of increase in attendance. The Responsibility List (enrollment) declined slightly by 1,873 to a total of 1,297,407. Below are the top 5 churches in attendance in the U.S. and Canada districts:



Phil Riley
Division Director
Sunday School
Ministries

THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1988-89 ASSEMBLY YEAR U.S. AND CANADA (under roof)

AKRON

- 475 Canton First
- 308 East Liverpool First
- 247 Columbiana
- 209 Akron Arlington
- 198 Warren Champion

ALABAMA NORTH

- 353 Huntsville First
- 205 Birmingham First
- 172 Jasper First
- 154 Cullman First
- 150 Sheffield First

ALABAMA SOUTH

- 260 Lanett First
- 147 Columbiana
- 114 Tuscaloosa Holten Heights
- 110 Selma
- 105 Shawmut First

ALASKA

- 231 Fairbanks Totem Park
- 117 Anchorage First
- 112 Anchorage Jewel Lake
- 103 Juneau
- 89 Soldotna

ANAHEIM

- 1,801 Long Beach First
- 286 Anaheim First
- 276 Pomona First
- 267 Alta Loma Foothill Communities
- 225 Bellflower

ARIZONA

- 549 Phoenix Orangewood
- 369 Glendale First
- 333 Dobson Ranch
- 325 Mesa First
- 207 Tucson Mountain View

CANADA ATLANTIC

- 132 Oxford, N.S.
- 107 Elmsdale, P.E.I.
- 98 Trenton, N.S.
- 86 O'Leary, P.E.I.
- 81 Summerside, P.E.I.

CANADA CENTRAL

- 122 Toronto Emmanuel
- 106 Hamilton First
- 103 Toronto Rosewood
- 102 Newmarket
- 92 Toronto Kennedy Road

CANADA PACIFIC

- 161 Guildford
- 123 Abbotsford
- 119 Victoria First
- 97 Vancouver First
- 84 Langley

CANADA QUEBEC

- 84 Montreal Centre Evangelique
- 70 Montreal St.-Michel
- 65 Montreal First
- 46 Franklin Centre
- 27 Beauport

CANADA WEST

- 233 Calgary First
- 122 Medicine Hat
- 108 Calgary East
- 99 Winnipeg Fort Garry
- 98 Edmonton Southside

CENTRAL CALIFORNIA

- 375 Bakersfield Olive Knolls
- 365 Porterville
- 285 Visalia First
- 256 Bakersfield First
- 205 Tulare Wayside

CENTRAL FLORIDA

- 482 Lakeland Highland Park
- 430 Tampa First
- 393 Winter Haven First
- 376 Orlando Central
- 305 Zephyrhills

CENTRAL LATIN AMERICAN

- 102 Houston, Tex., Primera
- 95 San Antonio, Tex., Primera
- 93 Oklahoma City, Okla., Primera
- 84 Laredo, Tex.
- 79 McAllen, Tex.

CENTRAL OHIO

- 506 Grove City
- 300 Circleville
- 257 Newark First
- 252 Gallipolis
- 239 Columbus Whitehall

CHICAGO CENTRAL

- 607 Kankakee College
- 572 Kankakee First
- 422 Chicago First
- 265 Danville First
- 219 Danville Southside

COLORADO

- 1,161 Denver First
- 449 Colorado Springs First
- 373 Denver Lakewood
- 344 Colorado Springs Trinity
- 313 Colorado Springs Eastborough

DAKOTA

- 220 Mitchell
- 140 Jamestown First
- 130 Mandan
- 117 Minot First
- 103 Larimore

DALLAS

- 401 Richardson
- 220 Dallas Central
- 176 Carrollton
- 169 Denison
- 168 Duncanville Trinity
- 168 Texarkana First

EAST TENNESSEE

- 240 Chattanooga First
- 157 Chattanooga East Ridge
- 131 Estill Springs
- 126 Shelbyville
- 116 Greeneville

EASTERN KENTUCKY

- 303 Ashland First
- 225 Richmond First
- 168 Worthington
- 158 Maysville
- 157 Covington Central

EASTERN MICHIGAN

- 504 Warren Woods
- 493 Flint Central
- 416 Richfield
- 384 Detroit First
- 316 Howell

FLORIDA SPACE COAST

- 201 Melbourne First
- 146 Vero Beach First
- 111 Cocoa First
- 96 Titusville First
- 65 Vero Beach First Haitian

GEORGIA

- 325 Atlanta First
- 246 Sandersville
- 235 Marietta First
- 223 Dublin First
- 197 Mount Olive

HAWAII PACIFIC

- 152 Honolulu First English
- 117 Kanoeh
- 116 Kailua
- 108 Maili Samoan
- 93 Wahiawa English

HOUSTON

- 341 Houston Spring Branch
- 278 Pasadena First
- 211 Port Arthur Grace
- 191 Nacogdoches
- 177 Houston Northwest

ILLINOIS

- 259 Decatur First
- 220 Decatur West Side
- 184 Mattoon First
- 183 Clinton First
- 182 Springfield First

INDIANAPOLIS

- 566 Indianapolis Westside
- 564 Indianapolis First
- 358 Martinsville First
- 313 North Vernon
- 275 New Castle First

INTERMOUNTAIN

- 802 Nampa First
- 520 Nampa College
- 412 Boise First
- 340 Meridian Valley Shepherd
- 269 Ontario

IOWA

- 571 Oskaloosa
- 249 Cedar Rapids Oakland
- 248 Cedar Rapids First
- 213 Council Bluffs First
- 202 Des Moines Eastside

JOPLIN

- 245 Carthage
- 221 Independence
- 186 Parsons
- 178 Lebanon
- 175 Springfield Crestview

KANSAS

- 977 Wichita First
- 310 Wichita Linwood
- 286 Wichita West Side
- 280 Hutchinson First
- 263 Salina First

KANSAS CITY

- 1,334 Olathe College
- 670 Kansas City First
- 346 Kansas City Central
- 342 Overland Park
- 288 Topeka First

KENTUCKY

253 Lexington Lafayette
 223 Columbia
 200 Georgetown
 184 Lexington First
 182 Louisville Farmdale

LOS ANGELES

1,543 Pasadena First
 417 Pismo Beach—New Life
 Community
 358 Lompoc Trinity
 279 San Luis Obispo
 207 Pasadena Bresee Avenue

LOUISIANA

180 Shreveport Huntington Park
 119 Baton Rouge First
 113 Ebenezer
 112 DeRidder
 90 Blanchard

MAINE

223 South Portland
 175 Bangor
 143 Skowhegan
 107 Augusta
 100 Millinocket

MICHIGAN

290 Chapman Memorial
 268 Sturgis
 220 Owosso First
 217 Lansing South
 204 Grand Rapids First

MINNESOTA

227 Minneapolis First
 146 Fergus Falls
 136 Litchfield
 131 Rochester
 120 Backus

MISSISSIPPI

255 Meridian Fitkin
 204 McComb First
 126 Jackson First
 100 Jackson Emmanuel
 93 Gulfport First

MISSOURI

232 Harvester
 197 Hannibal First
 171 St. Louis Trinity
 168 St. Louis Southwest
 148 St. Louis Bridgeton

NAVAJO NATION

90 Smoke Signal
 74 Shonto
 67 Leupp
 60 Ramah Navajo
 57 Chilchinbeto

NEBRASKA

229 Lincoln First
 173 Hastings
 143 North Platte
 135 Cozad
 126 Omaha First

NEW ENGLAND

338 New Bedford International
 244 Lowell First
 200 Manchester, Conn.
 196 Quincy, Wollaston
 177 Nashua

NEW MEXICO

395 Clovis First
 252 Albuquerque Heights First
 211 Albuquerque Sandia
 182 Roswell First
 146 El Paso First

NEW YORK

415 Brooklyn Beulah
 176 Valley Stream
 170 Maranatha
 151 Brooklyn Miller Memorial
 122 Bronx Bethany

NORTH ARKANSAS

226 Conway First
 196 Rogers
 194 Fort Smith Trinity
 142 Bentonville
 137 Jonesboro Wood Springs

NORTH CAROLINA

286 Charlotte Pineville
 239 Hendersonville
 184 Raleigh First
 184 Raleigh North
 156 Burlington First

NORTH CENTRAL OHIO

1,093 Cleveland Heaven Train
 551 Marion First
 548 Mount Vernon First
 321 Bucyrus
 279 Elyria

NORTH FLORIDA

251 Jacksonville University
 Boulevard
 191 Pensacola First
 158 Jacksonville Central
 154 Jacksonville Oak Hill
 149 Hernando

NORTHEAST OKLAHOMA

337 Tulsa Central
 254 Bartlesville
 244 Sapulpa
 203 Broken Arrow
 201 Tulsa Regency Park

NORTHERN CALIFORNIA

351 Concord
 281 San Jose First
 228 Santa Rosa
 212 Eureka
 209 Santa Cruz

NORTHERN MICHIGAN

159 Alanson Lakeview
 130 Beaverton
 108 Traverse City
 100 Reed City
 96 Cadillac

NORTHEASTERN INDIANA

453 Anderson First
 363 Huntington First
 324 Muncie Southside
 277 Elkhart First
 256 Winchester

NORTHWEST

435 Moscow
 356 Spokane First
 304 Spokane Valley
 301 Lewiston First
 283 Yakima West Valley

NORTHWEST INDIANA

428 Portage First
 305 Kokomo First
 287 Valparaiso
 209 Noblesville
 193 South Bend First

NORTHWEST OKLAHOMA

1,739 Bethany First Church
 404 Oklahoma City First
 396 Bethany Williams Memorial
 298 Oklahoma City Lake View Park
 227 Enid First

NORTHWESTERN ILLINOIS

532 Sterling First
 261 Pekin First
 247 Rock Island
 203 Galesburg First
 197 Ottawa First

NORTHWESTERN OHIO

346 Lima Community
 243 Springfield First
 222 Wapakoneta
 221 Springfield High Street
 216 Piqua

OREGON PACIFIC

1,281 Salem First
 686 Portland First
 374 Medford First
 299 Oregon City
 273 Bend

PHILADELPHIA

636 Fairview Village
 374 Mifflinburg
 341 Ephrata
 270 Bridgeton
 235 Vineland

PITTSBURGH

244 Warren
 218 Waynesburg
 173 Oil City
 168 Pittsburgh South Hills
 139 Erie First

ROCKY MOUNTAIN

158 Kalispell
 120 Sunnyside
 120 Casper
 105 Whitefish
 103 Bozeman

SACRAMENTO

550 Sacramento Liberty Towers
 312 Auburn
 278 Redding First
 266 Oroville
 192 Sparks First

SAN ANTONIO

189 Harlingen First
 154 Georgetown First
 149 Austin South
 147 Temple First
 136 San Antonio Valley-Hi

SOUTH ARKANSAS

267 North Little Rock First
 189 Little Rock First
 170 Hot Springs First
 153 Little Rock Calvary
 138 Waldron

SOUTH CAROLINA

333 Columbia First
 265 Fort Mill
 255 West Columbia Central
 218 Chester
 215 Sumter Calvary

SOUTHEAST OKLAHOMA

214 Durant
 170 Henryetta
 162 Choctaw
 151 Ada
 144 Shawnee

SOUTHERN CALIFORNIA

454 San Diego Mission Valley
 310 Hemet
 306 Bloomington
 268 San Diego First
 263 Riverside Arlington Avenue

SOUTHERN FLORIDA

437 Miami Hosannah
 361 Princeton
 340 Bradenton First
 262 Fort Myers First
 239 Pompano Beach

SOUTHWEST INDIAN

133 Sells
 127 Cache First
 60 Parker
 54 Cocapah
 45 Poston

SOUTHWEST INDIANA

494 Seymour First
 207 New Albany First
 203 Brazil
 202 Oakland City
 185 Vincennes First

SOUTHWEST OKLAHOMA

314 Oklahoma City Trinity
 265 Oklahoma City Western Oaks
 254 Bethany Calvary
 200 Yukon
 159 Mustang

SOUTHWESTERN LATIN**AMERICAN**

105 Chandler, Ariz.
 73 Albuquerque, N.Mex.
 63 Phoenix, Ariz.
 58 El Paso, Tex.
 45 Tucson First

SOUTHWESTERN OHIO

548 Cincinnati Springdale
 352 West Chester
 332 Xenia
 277 Dayton Beavercreek
 264 Dayton Parkview

TENNESSEE

1,120 Nashville First
 468 Nashville Grace
 397 Nashville College Hill
 263 Clarksville First
 247 Nashville Bethel

UPSTATE NEW YORK

247 Owego
 207 Rochester Grace
 182 Syracuse Immanuel
 145 Rochester Trinity
 128 Plattsburgh

VIRGINIA

596 Richmond Southside
 221 Woodbridge
 213 Harrisonburg
 211 Roanoke First
 196 Virginia Beach First

WASHINGTON

353 York
 276 Washington First
 273 Bel Air
 266 Salisbury
 238 Baltimore First

WASHINGTON PACIFIC

510 Puyallup
 416 Seattle Aurora
 388 Kent First
 247 Olympia First
 235 Centralia

WEST TEXAS

435 Metroplex Chapel
 329 Lubbock First
 325 Hereford
 236 Amarillo First
 206 Fort Worth River Oaks

WEST VIRGINIA NORTH

270 Weirton
 221 Parkersburg Broadway
 211 Parkersburg First
 209 Newell First
 193 Elkins

WEST VIRGINIA SOUTH

293 Charleston Davis Creek
 282 South Charleston First
 241 Pineville
 219 Huntington First
 183 Charleston Calvary

WESTERN LATIN AMERICAN

354 L.A. Belvedere
 267 L.A. Boyle Heights
 111 Rancho Cucamonga
 110 Sacramento
 100 National City

WISCONSIN

135 Racine Community
 110 Racine Taylor Avenue
 106 Mattoon
 100 Richland Center
 100 Madison

HOW DO GOD'S PEOPLE DO A GOOD THING

In those days came John the Baptist, preaching in the wilderness of Judea. "Repent, for the kingdom of heaven is at hand."
"But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, 'You brood of vipers! Who warned you to flee from the wrath to come? Bear fruit that befits repentance, and do not presume to say to yourselves, 'We have Abraham as our father,' for I tell you, God is able from these stones to raise up children to Abraham. Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire' (Matthew 3:1-2, 7-10, RSV).

God does not operate on a series of afterthoughts. God has always worked to prepare His people for His redeeming acts. Moses, Joshua, Samuel, and the prophets interpreted the crucial epochs of Israel's history. For centuries, however, no authentic prophetic voice had been heard.

Now, suddenly, "the word of God came to John the son of Zechariah in the wilderness" (Luke 3:2, RSV). He was the last of the great prophets, and his meteoric ministry was committed to the preparation of God's people for His great good thing in the coming of Christ and the inauguration of the kingdom of God. While we share by grace in the life of the kingdom now present, we yet await the consummation and final triumph at the end of the age.

As we wait, God in His providence grants us the gifts of revival seasons, renewal times, and special occasions of insight and growth. These are some of the good things God gives us by His Spirit. I don't know what good thing you want or

need from God these days, for yourself or for your church. I do know this prophet who got God's people ready for the coming of Jesus has a directive for us.

A Word of Judgment

John's first word is a word of God's judgment, which we interpreted last month not as God's pronouncement of damnation but rather as His interrupting verdict, the revelation of His holy perspective. His declaration of divine reality. God must render judgment on our self-preoccupation and our sin. He must meddle in our affairs, interfere with our lives, and seize our attention.

It is a hard word for us who want to hold on to our heritage, or our habits of life and worship, and the old circles of comfort.

If He doesn't, how can we know where we really are and see what is actually becoming of us? We can never receive the good thing God has for us as long as we are locked into ourselves and our ingrown and distorted perspectives. From this point of view, God's judgment is not damnation—it is salvation!

A Word of Repentance

But how do we respond to the reality of God's judgment and so get ready for His good thing? We repent! Repentance was primary in

the ministry of both John the Baptist and Jesus (Matthew 3:6; 4:17). And they only renewed God's call to His people in Solomon's time. "If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (2 Chronicles 7:14, RSV). The judgment of God and our consequent awareness of the divine perspective call for repentance.

But we have a problem. Repentance is for outsiders and sinners. Where does John's word meet us insider. *Herald of Holiness* reading folks who long for a new and good thing from God for ourselves and for our beloved church? Let's begin by looking at the word itself. *Repent* means to change one's mind in a radical way. In the Old Testament the word is *turn* or *return* not just the adopting of an alternate viewpoint but a U-turn of the mind that involves the whole person. It involves a reorientation of life's meaning and direction.

The urgent heart cry of the prophets to Israel was, "Rend your hearts and not your garments" and "return to the Lord" (Joel 2:13, RSV). God's lament was that for all He had done for them, His people had not repented at the depths; they had not returned to Him with all their hearts and had not responded to Him in real and personal relationship. They were religious, but *they were not taking God seriously*. I wonder if, finally, repentance is just that: taking God seriously!

This, I believe, is precisely the truth John picked up and hurled at the Pharisees and Sadducees. They, like a brood of snakes fleeing a brush fire, had rushed to the Jor-

GET READY FOR GOD'S PART II



dan to escape the flaming judgment of God. It is truth for us also.

In distress or failure, we may confess and pour out our contrition. But we have only cried out pious words and shed emotional tears if there is no forsaking of the old nature nor any renunciation of old ways of perceiving and behaving. Repentance is more than making good some particular fault or failure by this or that particular measure. It involves our whole existence and puts us into an I-Thou relation to God.

A Word About Insecure Securities

In our Scripture text the special focus of repentance is on our turning away from our false securities, especially religious securities. "Bear fruit that befits repentance, and do not presume to say to yourselves, 'We have Abraham as our father'; for I tell you, God is able from these stones to raise up children to Abraham" (Matthew 3:8-9, RSV). What a shocking, radical, impossible statement. Children of Abraham out of stones?

There is no way to exaggerate Abraham's importance in contemporary Judaism. His merits and intercession guaranteed the continuity of Israel's covenant of grace. His obedient faith stored up merits for all true Jews. They had their place before God and before man because of Abraham! And this wild prophet comes out of the wilderness announcing that God could make children of Abraham out of stones along Jordan's riverbanks!

Here is the tragic irony. Abraham was the dynamic symbol of their cherished and trusted tradition, yet Abraham himself had a unique friendship with God (2 Chronicles 20:7; Isaiah 41:8; James 2:23) and a unique place in their history pre-

cisely because he responded to God's call to leave tradition and heritage and go to the new world of God's provision (Genesis 12:1). He became the rock of their hope exactly because he believed, against all odds, in the God "who gives life to the dead and calls into existence the things that do not exist" (Romans 4:17, RSV).

I'm not sure I can bear John's awful word any more than they could. I'm not sure you can either. God may at any time raise up authentic children to himself without any link to privilege or heritage.

That is a hard word for those of us who have been in the church, as

For believers, repentance means a continual spirit of continual devotement to God worked out over the long road of obedience.

my grandfather Bud Robinson would say, "since the apostles died," and tend to rest on a history of association and a language of experience. These are securities we mostly don't even know we are resting on. It is a hard word for us who want to hold on to our heritage, or our habits of life and worship, and the old circles of comfort. It is especially hard on those of us who have a sense of, or a need for, proprietorship. William Barclay's apt word for us is, "We cannot live on the spiritual capital of the past."

What a word now when neighborhoods are changing and the old life of the familiar church is falling away, when we are called to lay down our complacent patterns and receive the disruptive presence of new persons who are needy, hurting, or sick. Is God able of such stones to raise up children to Wesley or Bresee? Is God able of sinners and strangers to raise up children to the holiness movement? Can He, of the wounded and brokenhearted, raise up children of Zion? Oh, yes He can! And, praise be, He will!

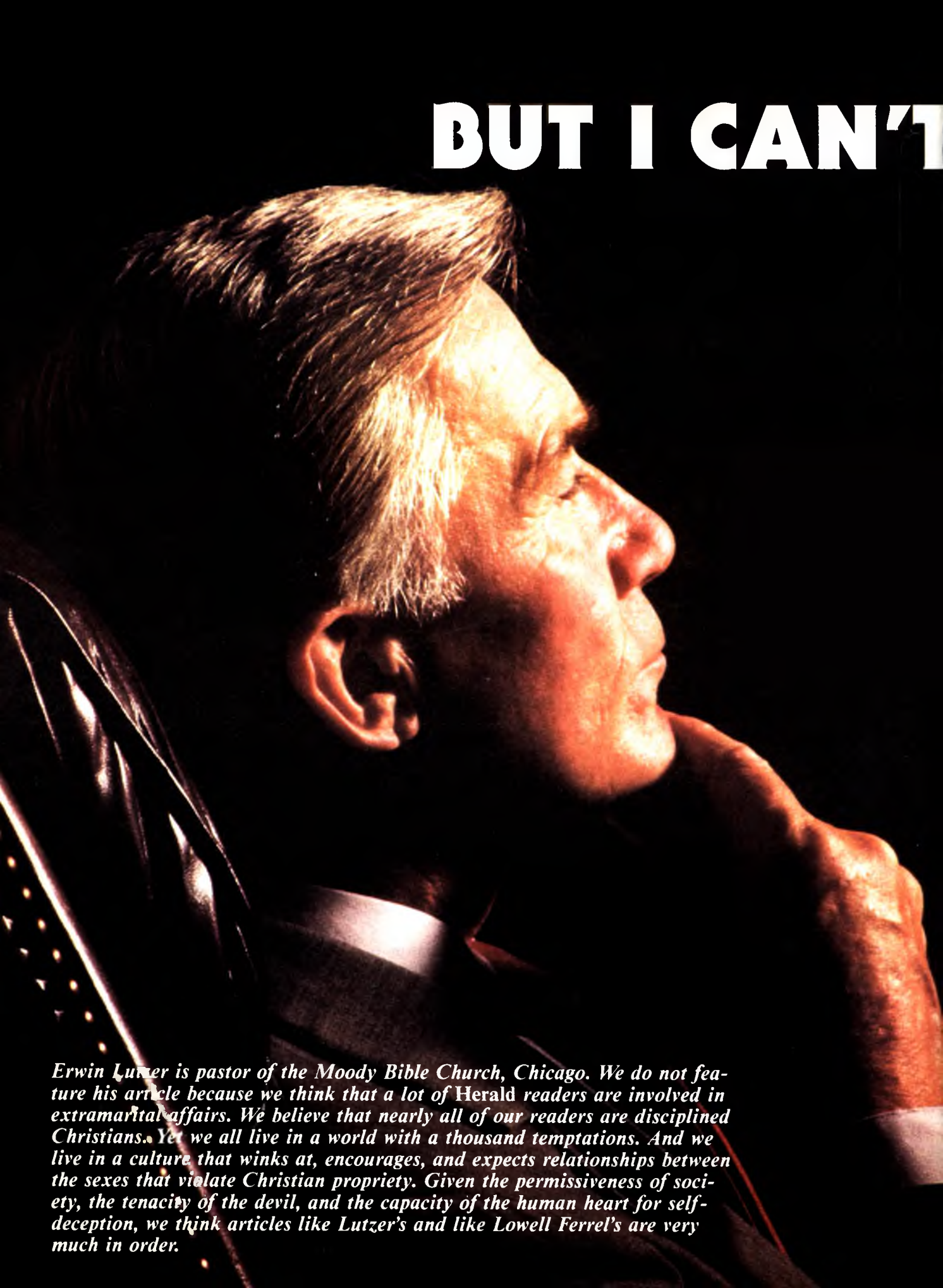
A Word About Ongoing Repentance

If repentance is a turning away from everything else and a turning toward God with the whole heart, if it is turning away from false dependencies to a personal relationship with God, then it is not a single act. It is for us all an ongoing process of openness to God and a perpetual posture of dissent toward worldly ways of thinking and depending. The judgment of God is not a one-time event in our past, and the spirit of repentance in us means a spirit of continual devotement to God worked out in the long road of obedience to His will.

There can be no other source of security. The Pharisees and Sadducees were claiming their link to Abraham for theirs. What are we claiming for ourselves? Are we looking in the wrong places and relying on the wrong persons to give us what only God can provide?

At the deepest level, we can only offer to God our contrition. Only He can give us a repentant spirit and a clean heart. That is what we all need and where we all must begin if we are to be a people prepared for God's good thing. H

BUT I CAN'T



Erwin Lutzer is pastor of the Moody Bible Church, Chicago. We do not feature his article because we think that a lot of Herald readers are involved in extramarital affairs. We believe that nearly all of our readers are disciplined Christians. Yet we all live in a world with a thousand temptations. And we live in a culture that winks at, encourages, and expects relationships between the sexes that violate Christian propriety. Given the permissiveness of society, the tenacity of the devil, and the capacity of the human heart for self-deception, we think articles like Lutzer's and like Lowell Ferrel's are very much in order.

LET HER GO

BY ERWIN W. LUTZER



His final words caught my attention. They came at the end of a long discussion with a married man about his concealed affair with a woman he truly loved. He said the words slowly and deliberately: “I can’t let her go.”

Being unable to let go also applies to other sins, but breaking a relationship with another human being is more difficult. There has been a sharing of intimacies. Abstinence seems unrealistic to one who has known fulfillment.

For you to suggest otherwise brings the objection, “You don’t understand!”

Yet God says these desires are to be laid to rest. He knows we are not at the mercy of our feelings. We read: “No temptation has overtaken you but such as is common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, that you may be able to endure it” (1 Corinthians 10:13, NASB).

Consider also Christ’s startling statement: “Everyone who looks on a woman to lust for her has committed adultery with her already in his heart” (Matthew 5:28, NASB). With such a high standard, all are indicted.

How can such desires be brought under control? Christ anticipated our response. He knows that parting with lust is like getting rid of a part of our bodies.

So He continued: “And if your right eye makes you stumble, tear it out, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to be thrown into hell. And if

your right hand makes you stumble, cut it off, and throw it from you; for it is better for you that one of the parts of your body perish, than for your whole body to go into hell” (Matthew 5:29-30, NASB).

The term *stumbling block* refers to a bait stick in a trap. The picture is that of a pit covered with a thin layer of branches for the unwary traveler to step on and fall in. Christ is saying that if your eye or hand causes you to be tripped up with sexual temptation, take drastic action.

He said that if it is necessary to cut off a hand or pluck out an eye to keep sexually pure, do it! Unfortunately, His words are often dismissed because it’s argued He was speaking figuratively.

Though Christ wasn’t telling us to amputate parts of our bodies, He expects us to cut off the source of our lust or to remove ourselves from the temptation.

Amputation Is Painful

Sitting in my study, I’m trying to visualize my right arm amputated. In ancient times there was no anesthetic to alleviate the throbbing torment that would accompany surgery. Afterward, grotesque scars would remain. But with the diseased limb removed, there was hope for recovery.

Christ knew we wouldn’t part with our hands and eyes unless it was absolutely necessary. We’d do anything to

spare them. Lust is as difficult to part with. Anyone who has experienced the exhilaration of sexual attraction knows that.

Recently I spoke to a man who was in love with another woman, but they had decided to break off their relationship so he could go back to his wife and family and rebuild his marriage. He still had a deep affection for the woman, and he wondered why his emotions didn’t change toward his wife.

Just as when a marriage partner dies, a healing process must take place. There will be grief, tears, and loneliness. Yet Christ says, “Do it.”

How?

First, by getting away from the temptation. Paul’s advice is to “flee immorality” (1 Corinthians 6:18, NASB); “flee from youthful lusts” (2 Timothy 2:22, NASB). Run from temptation without leaving a forwarding address.

What if temptation is close—next door or at the job? The seed of sensuality must be crushed before it gets an opportunity to become firmly rooted in mind and body. Whatever it takes, stop it.

It may be necessary to change jobs, stop visiting certain places, or part company with friends who influence you to do evil (Proverbs 1:10-19).

It’s true this won’t guarantee immunity from further enticement, but that doesn’t negate Christ’s words.

Often Christians know precisely what they could do to counteract sin's inroads.

We must ask God to "lead us not into temptation" (Matthew 6:13, KJV). Daily we are confronted with sin in a hundred different disguises. But God can keep us from stumbling. "The Lord knows how to rescue the godly from temptation" (2 Peter 2:9, NASB).

We must fling the stumbling block aside, treat it as we would a mugger. It is not the time for negotiations and drawn-out farewells.

Saying no to our passions is painful but possible. Many have had an arm amputated when gangrene has set in. They endured the suffering to contain the poison.

Christ knew it wouldn't be easy. Yet He asked us to do it for our own good and for His name's sake.

Amputation Is Thorough

Suppose you go to a surgeon with a cancerous growth on your arm and he says, "I plan to do this in stages; I'll cut out most of it this time and take more later. We won't decide now whether we eventually will take it all."

That's absurd. You want him to make sure he's got it all the first time.

This should also be true of sexual sin. Puritan writer Benjamin Needler put it this way: "We must not part with sin, as with a friend, with a purpose to see it again and to have the same familiarity with it as before, or possibly greater . . . We must shake our hands of it as Paul did shake the viper off his hand into the fire."

We are to burn every bridge behind us—no turning back. Just as the ancient Jews searched their houses with a candle to be sure there was no leaven left among them, we must diligently search our lives lest there be a bit of sin left to deaden our lives.

I don't mean just sexual sin; any sin we tolerate can be the cause of failure in sexual temptations. Paul taught that immorality, impurity, sensuality, idolatry, sorcery, and other sensual sins have a common root—the flesh (see Galatians 5:19-21).

Compromise in one matter leads to problems in another. Unresolved anger can lead to drunkenness; dishonesty to immorality.

In Joshua 7, Israel was routed when fighting the men of Ai. A military expert would have evaluated the army, studied its tactics, and recommended

better strategy and equipment. But the real cause of Israel's defeat was that Achan had stolen a garment that was to have been destroyed along with the city of Jericho. On the surface they were unrelated, but God established the connection.

Because all sin has the common root of rebellion, one sin, however distantly related, can be the cause of another. The forces that open the heart's door to lust may be fed from a different source.

You might not think cheating on your income tax can lead to failing in sexual temptation, but it can. If covetousness caused a military defeat, it can cause a moral one as well.

A. W. Tozer wrote, "The part of ourselves that we rescue from the cross may be a very little part of us, but it is likely to be the seat of our spiritual troubles and our defeats."

Take an unhurried half hour and pray with the Psalmist, "Search me, O God, and know my heart; try me and



know my anxious thoughts; and see if there be any hurtful way in me, and lead me in the everlasting way" (Psalm 139:23-24, NASB).

Amputation Is Worthwhile

Is the pain worth it? Ask the cancer patient who has been told by his surgeon, "We got it all."

But this exhilaration fades in comparison with the advantages of moral freedom. Christ said that if one is faced with losing his eye or losing his soul, it would be foolish to keep the eye.

To ruin the soul through guilt and shame is a high price to pay for forbidden pleasure.

A man with only one hand and one eye is unable to fulfill his cherished

dreams. He has no option except to redirect his life toward simple goals.

Christ knows our disappointments. Yet He says it's better to be able to claim God's friendship than to be fulfilled and incur God's disfavor. God is a friend of the lonely, frustrated, and tempted, but He will judge those who commit immorality (Hebrews 13:4).

Walter Trobisch spoke with insight, "The task we have to face is the same, whether we are married or single; to live a fulfilled life in spite of many unfulfilled desires."

Sexual sin, however appealing, is never worth more than an arm or a leg. Someone has said, "How prompt we are to satisfy the hunger and thirst of our bodies; how slow to satisfy the hunger and thirst of our souls."

You can only jump over a chasm in one long jump, not two short ones. We need to obey instantly—whatever the cost.

Breaking the Relationship

Let's return to the case of the man who says, "I can't let her go."

God has said no to their relationship.

But they have given themselves to an intimate relationship and have developed a feeling of indebtedness. The woman may say to him, "If you leave me, I'll commit suicide." Or she may say, "If you leave me, I'll spread it all over town; you've got more to lose than I do."

What can the man do?

He can approach her in a spirit of humility and confess his part of the sin. It's useless to argue who is responsible; to a degree both of them are.

He should help her to see he is genuinely sorry he robbed her of intimacy—that he stole what he did not own and that he took a path that leads to destruction.

He can tell her this is the end. It's final.

He should be willing to submit to any discipline the Lord might allow. Fear of exposure must not prevent confessing and forsaking sin. The detour is always rougher than the main road.

No one has succeeded in making the way of the transgressor easy. But whatever happens, it will likely be less serious than losing an eye or a hand.

Yes, he can let her go.

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DEALING WITH DELUSIONS AND RESISTANCE

A Response to Edwin Lutzer's Article "But I Can't Let Her Go"

BY LOWELL O. FERREL

In reading the article "But I Can't Let Her Go" by Erwin W. Lutzer, I am reminded of a conversation I had with my mother several years back. I had just finished my graduate training and had begun practicing as a clinical psychologist. I was home for the holidays, and we were sitting around the kitchen table discussing the societal problem of child molestation. I was commenting on how difficult it is to get sexual offenders to give up their aberrant behavior. My mother, being justifiably repulsed by such activities, became somewhat exasperated that such behavior does not come to an immediate halt. At one point in our conversation, she looked at me and said adamantly, "I don't know why you're making it so complicated! If people are doing something wrong, they need to be told simply and unequivocally to stop it!"

My mother, of course, was right—and, so is Erwin Lutzer. There is a need for a prophetic voice that speaks out in clear, unequivocal terms against the kinds of blatant sin that damage and destroy human lives. Unfortunately, people frequently do not respond as immediately and as submissively as we would like.

At the time of the conversation I had already learned (and so had my mother—having raised three children) that simple admonitions are often ignored, rebutted, circumvented, or denounced. The real problem does not stem so much from a lack of knowledge or guidance as it does from a general *resistance* toward doing that which is good. A naive approach to human behavior does not take seriously the problem of resistance. It assumes that information, admoni-

One factor in extramarital affairs, and the romantic dalliances that lead to them, is *delusions*, that is "fixed false beliefs."



Helping people entangled in improper relationships is not as simple as hurling verses of Scripture at them.

Lowell O. Ferrel is an ordained minister in the Church of the Nazarene and a clinical psychologist practicing in Kansas City. He is a member of the Dundee Hills Church of the Nazarene.

tions, and rebukes will correct aberrant behavior. Behavioral change becomes much more likely when, rather than relying solely on simple directives, we attempt to overcome the underlying resistance.

One major source of resistance in extramarital affairs comes from *delusions*. Mental health professionals think of *delusions* as being "fixed false beliefs." Those more theologically minded might tend to view *delusions* as the deceptions inherent in any type of sin. In any event, most individuals involved in extramarital affairs become deluded. They do not see what they are doing as "adultery" but as "friendship," "compassion," "caring," "shared interests," "compatibility," "empathy," etc. In the same sense, *delusions* begin to permeate and surround the existing marital relationship. The wife, children, extended family, and church community are often viewed in progressively pejorative terms. The individual begins to rationalize that the marriage was a "mistake," he and his wife are "incompatible," the spouse "cannot change," and that to stay in the relationship would be absolutely "nonredemptive and without hope."

How does one overcome such resistance? One way, as Lutzer points out, would be to bring the Word of God to bear on the situation. Here, however, one must stop short of hurling Scripture verses at people in the belief that this act in itself will be therapeutic. Some people in the church are gifted in the art of resolving resistance and leading people into genuine repentance. There are others who through their manner of approach, lack of compassion, and judgmental attitude,

continued on page 31

BROAD STREET

The story of how one church is trying to reach young people for Jesus!

BY MARK GRAHAM

Oxford, Pa. Have you ever been to Oxford? No? Well, in many ways, Oxford is no different from the hundreds of other little towns that dot the Pennsylvania landscape. Oxford has two traffic lights, four banks, two hotels, two supermarkets, two convenience stores, and a dozen churches. Nestled inconspicuously in the beautiful farmland of southeastern Pennsylvania, Oxford is, well, an ordinary little town. And most everyone who lives there likes it that way and wants to keep it that way.

But in the evening, when the sun goes down and most of the citizens of Oxford are safe and secure in their homes, a transformation takes place in that typical little Pennsylvania town. Suddenly, the normally quiet streets and convenience store parking lots of Oxford are invaded by young people—dozens of them . . . bored to death . . . looking for a place to go and something to do . . . looking for someone to talk to . . . someone to care.

Bud Reedy had not been pastor at Oxford Church of the Nazarene very long before God began to tug on his heartstrings. There were so many young people, so much potential, and so little time. “You must try to reach them for Jesus!” he sensed. But how? Who? Where? When?

What a joy when Bud discovered that a group of concerned laymen from various denominations had been praying that God would raise up a youth outreach ministry in Oxford. Bud shared his burden with his church board, and they began to pray too. The heart-tug did not go away. It became stronger than ever.

In the fall of 1986, a board member learned that the Sacred Heart Catholic Church, a 110-year-old abandoned building, was for sale. Located on Broad Street, just one block from the public school complex, it seemed like an ideal location to begin a youth outreach ministry. But how? After all, the Nazarenes weren't the biggest church in town, and they weren't the most qualified to undertake such a project. But their hearts beat for young people. So, they began to study the idea, prayed some more, and after a few months, voted to take the idea to the congregation. In a display of vision and compassion, the congregation committed \$100,000 to purchase and renovate the building and

to hire a full-time director. Broad Street Community Center, the youth outreach ministry of the Oxford Church of the Nazarene, was born.

Wayne Lynch, a nine-year veteran of youth ministry, was hired as director in June 1987. For the next year, he and several dozen volunteers worked to renovate the building. More than 2,500 volunteer man hours and 100 cubic yards of debris later, the old abandoned church was transformed into a fully carpeted, fully equipped, functional, multipurpose facility including an activity room, conference room, kitchenette, and office space.

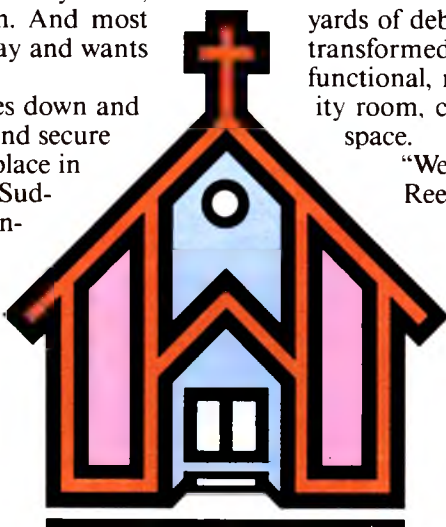
“We could hardly believe it ourselves,” says Reedy.

Tony Campolo, who spoke at the dedication celebration for the ministry, had these words for those present: “The Broad Street Community Center is not a building. It is not bricks and boards. It is people—people like you who are so in love with Jesus that they are willing to invest their lives in others. Community centers like this have been boarded up and abandoned all across America because people like you and me are not available for God to use. My prayer is that you will make yourself available for His use.”

And so, a board of directors comprised of Nazarene laymen was elected, volunteers were secured and trained, and programs were begun. Programs like: afternoon drop-ins for third, fourth, and fifth graders; after school drop-ins for junior and senior high students; Wednesday night rallies; Fifth Quarter alternatives on Friday nights; basketball, street hockey, volleyball, and indoor soccer leagues; discipleship groups; a special ministry to girls; AA meetings; a well-baby clinic; men's recreation; women's exercise sessions; and seminars on self-esteem, drug and alcohol abuse, and teen suicide.

The response of the community has been tremendous.

“Oh, definitely,” said Dennis Birt, Oxford Borough chief of police, at a public gathering recently. “There are fewer kids on the streets since Broad Street opened. And those who are on the streets from time to time are better behaved. Broad Street Community Center has made a difference in this little town.”



Sharing His Love

**Broad Street
Community
Center**

Practically every business and service organization in town has lent its financial support, and the Oxford Church of the Nazarene is developing a reputation as “the church that cares about kids.”

But the impact of Broad Street has done more than impact its community—it has affected the people who founded it.

“Our NYI hour on Wednesday night is no longer just an hour of entertainment for church kids,” says Reedy. “Our teens now view it as an outreach opportunity . . . a chance to build relationships with other community kids . . . a chance to share the love of Jesus with others. In other words, we have gotten away from the idea that the NYI is an entertainment agency and have gotten back to the idea that the NYI is a mission opportunity. Broad Street has had a positive impact on our teen group, the future leaders of our local church.”

As the Broad Street ministry grew, something wonderfully unexpected began to happen to the church as a whole. They began to experience a new sense of unity. “Suddenly, our differences didn’t seem to matter as much as they used to,” adds the pastor. “We began to see ourselves as a church with a mission: to reach young people for Jesus. Our entire congregation has learned and is learning that church unity can only exist when God’s people are one in spirit and one in purpose. Broad Street forced us to work toward one, common goal: reaching young people. And that has had a powerful impact on us.”

So, that’s the story of Broad Street—the story of how one church is trying to reach young people for Jesus. Reedy readily recognizes that his church still isn’t the largest in town. He also admits that they are probably still not the most qualified to attempt this rather unorthodox approach to youth outreach. But he is absolutely sure that the Oxford Nazarenes have made themselves available to God and are trying to obey His voice. Certainly, a unique youth outreach ministry has evolved.

Says Reedy, “I thank God for a church that really cares about teens and wants to reach them for Jesus!”

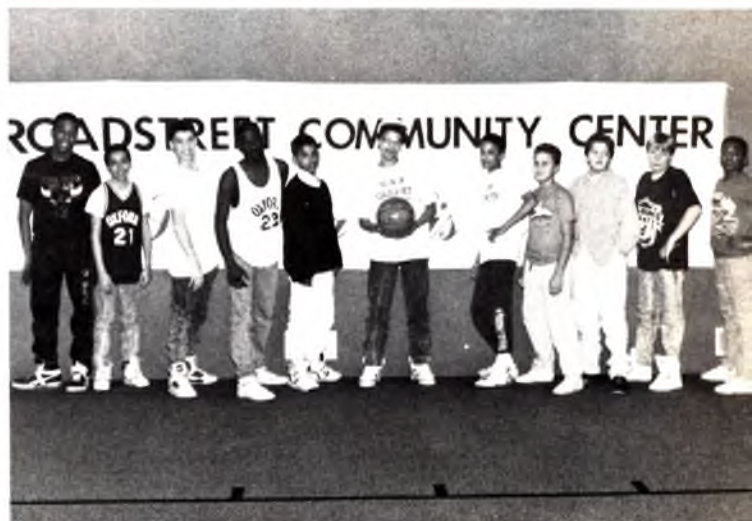
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**NAZARENE
YOUTH WEEK
February 4-11**



Bud Reedy (left) and Wayne Lynch flank Tony Campolo at the dedication of the Broad Street Community Center.

Some of the kids of Oxford who enjoy basketball at the Nazarene-operated center.



Tim Tarkas and Wayne Lynch begin removing partitions and other rubble from the century-old structure in June 1987.





Dave Anderson

YOUTH APATHY: Do You Care?

by J. TYLER BLAKE

My third week of teaching the junior high Sunday School class started out normal enough. I was working hard (in spite of the whispering, doodling, and paper-airplane making) to encourage my students to consider the plight of the poor and oppressed of the world.

Making good use of newfound teaching skills, I paused after the key question of the lesson, in order to make my young Bible scholars so uncomfortable that one of them would have to answer. They didn't look nearly so ill at ease as I felt, however, and I began to wonder if anyone had even heard the question. Then Jill somehow separated herself from the droning buzz of the class, and, raising her head from the detailed logo of her name she was designing, looked me straight in the eye. "Who cares about the poor," she said. "My history teacher says that the only reason people are poor is because they're too lazy to work and earn money. If we didn't give them any money, they'd all go out and find jobs."

I stared at her blankly for perhaps a full three seconds. If her statement had been one of the case studies in my teaching guide, I would have dismissed it as being unrealistic. But Jill's statement wasn't a case study; it was real, and the grim reality of it shocked me to the point of being unable to respond.

Jill's apathetic response to the world's needy was startling, but, according to Tony Campolo, sadly typical of the thinking of many American teens. In his new book *Growing Up in America*, Campolo asserts that apathy is a natural result of fallen humanity, and that it is the responsibility of the church to "awaken our young people from their naturally lethargic state to become enthusiastic persons who are intensely concerned about their world, their friends, and God."

Youth workers like me need laypeople like you in order to make an impact on teens.

"Hey that sounds good," you say. "Awakening teens and making them intensely enthusiastic about their world; that's what our youth leader needs to do, all right! Helping the poor would teach those apathetic kids to appreciate all they have! I'll be sure and pass this information on to him right away!"

It's true, youth workers should be aware of the need to awaken teens to the needs of their world. But before you buttonhole your NYI president or junior high Sunday School teacher, think about what **you** can do for the teenagers in your church.

"But I'm the director of senior adult ministries in my church," you say. "Teenagers are designed to be ministered to by unique, highly motivated, slightly off balanced individuals, among whom I am clearly not included."

Yet, consider the statistics. We know that roughly 80 percent of the people who are now Christians made that commitment as teenagers. Based on these findings, could it be that the same percentage of those adults who actively follow Christ's commandments to feed the hungry and clothe the naked also committed themselves to such a life-style as teens?

Think about who influenced you the most as a teenager. While it may well have been your youth leader or Sunday School teacher, it is also likely that you were influenced by a devout layperson in your church, whose job was not to influence you but who did so anyway, maybe without even realizing it.

Take a moment and visualize some of the teens in your church. Sure, they might look kind of "squirrely," but I would venture to say that you, yourself, may once have sported a strange-looking haircut (maybe even a crew cut), wore funny clothes, and spoke in a language indiscernible to even the most "with it" adult. But think about what you needed from the adult lead-

ers in your church, and what they did that helped you in your walk with the Lord. Consider some of these ideas as ways that you, as part of the church, can help move teens from apathy to compassion.

Take time to visit

Greet each teen you pass in church with a smile and a kind (maybe even a funny) word, along with a firm handshake and a pat on the back. As a teen, my pastor, along with several prominent laymen, shook my hand every Sunday. Most of the time I felt awkward about my own lack of personality and wit, but I always left with a warm feeling in my heart for the people of my church. I wanted to be kind and joyful, like they were. I listened more intently to the testimonies of those adults who demonstrated concern for me.

Minister yourself

Demonstrate the kind of compassion you wish teenagers had. Participate in food drives, local work and witness efforts, personal evangelism, and other mission endeavors. Go with your teens on a mission project, or at least financially sponsor a teen going on such a trip. Testify in church about your ministry ventures and the joy and excitement they bring to your life. Talk to teens about compassion efforts one-on-one. Encourage them to try what you have done. In other words, reinforce what youth leaders are trying to teach the teens about compassion. Show that caring is a normal requirement for all Christians—which, of course, it is.

**NAZARENE
YOUTH WEEK
February 4-11**

Talk to youth workers

Check with your youth workers to see what types of compassionate efforts the teens are involved in and how you can help. Encourage your youth leader to pursue some type of compassionate undertaking. NYI Ministries offers excellent materials, such as *The Compassion Pak*, which takes the guess-work out of planning a ministry to the poor and destitute.

Youth workers like me need laypeople like you in order to make an impact on our teens' lives. Without you providing living proof of the biblical issues we discuss with teens in class, how will tomorrow's generation ever come to know the very real joys of doing the will of God? You could be the spark that finally ignites a young person to follow the leading of the Lord. This idea is echoed by Tony Campolo, when he writes, "By helping them [teens] believe that God has called them to participate in the re-making of society, we can inspire them to action and deliver them from the deadness of the spirit we call apathy."

There is no blessing greater than the one that comes from helping others. And in the days ahead, I'm going to try even harder to help teens like Jill understand the concrete reality of that statement. Won't you join me? February 4 through 11 is Youth Week in the Church of the Nazarene. Doubtless, it would be easy to let this week go by unnoticed. The teens of your church probably wouldn't care. But isn't that the whole point? Whether they know it or not, teens, deep within their spiritual being, *want* to care.

Do you care?

H

J. Tyler Blake serves in NYI Ministries in Kansas City and is active as a junior high teacher and member of the youth council at the Kansas City Blue Valley Church of the Nazarene.

HOW THE CHURCH WORKS BEST

BY JOHN F. HAY

*Superintendent, Indianapolis District
Church of the Nazarene*

The Bible is the most reliable sourcebook for church growth that has ever been written. Its precepts and principles are the basis of volumes of how-to books. The clarity and simplicity of the Word of God in this area is astounding.

1 Thessalonians 5:11-25 gives God's insights for effective church growth, which for all our trying we have not improved upon.

Encourage One Another

In verse 11, Paul states, "Wherefore comfort yourselves together, and edify one another." It is not strange that the "God of all comfort" instructs His followers to comfort one another. The followers of Christ are to "build each other up."

Barnabas set the example (Acts 4:36). His name meant "brother of consolation." That attitude and ac-

tion is still effective in the church. It is impossible to be consoling and cutting at the same time.

What would happen in the church if every member took this procedure to heart and began to practice encouraging words and works? Much tension and turmoil would disappear. Actually, expressions of appreciation and encouragement should be common in every activity of the church.

Harold M. Lambert

Show Respect and Appreciation for Spiritual Leadership

The second principle for the church to follow, if it is to do its best work, is found in verses 12-13, namely, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." There is little doubt as to whom is referred to. It is the spiritual leader or pastor of the church. There must be a revival of respect for the minister and ministry if the church is to continue on course. Until there is proper respect for the minister of God, the church will be stymied.

Be at Peace Among Yourselves

In verse 13, we are admonished, "And be at peace among yourselves." The church, along with any other institution, will function best in an atmosphere of peace.

Where there is genuine love, there is peace. Where there is a forgiving spirit, there is peace. Where people are thoughtful of others and are unselfish, there is peace.

It is vitally important that there be peace in His church, for He hates discord. Proverbs 6:19 states that God hates, "A false witness that speaketh lies, and he that soweth discord among brethren."

The New Testament church is to "follow peace with all men." Disregard for this precept will perpetuate defeat in the church.

Discipline the Careless

The church does not do its best work by ignoring error, indifference, or insolent disregard for biblical truths. The admonition in verse 14 is, "Warn them that are unruly." It is evident that the church is charged with the responsibility to discipline the careless. However, discipline must be carried out in a spirit of love for redemptive purposes.

Support the Weak

The supportive mission of the church is evident from the words of verse 14, which reminds us to "comfort the feeble-minded, support the weak, be patient toward all men." The "feeble-minded" are, literally, the timid. And they are to be comforted by the stronger. In addition, the spiritually weak are to have the support of the more mature Christians. Generally, new converts are weaker than veteran Christians, and they need support not censorship. Also, those

who are weakened by adverse circumstances deserve support, not condemnation.

Further, there is to be patient teaching, patient correcting, patient leading, and patient understanding toward all persons.

No Retaliation

There is no assurance that one will not get hurt in the fellowship of the church. However, you should avoid retaliation or a "get even spirit." The Bible is explicit in verse 15, "See that none render evil for evil unto any man; but ever follow that which is good."

When evil befalls you, follow the kindest course of action in return. Actually, religion shines brightest when good is returned for evil. We must remember that vengeance is God's, not ours.

Follow Divine Directives

In verses 16-22, divine directives are given to enhance the church's position in the world. They are: "Rejoice evermore. Pray without ceasing. In every thing give thanks . . . Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." If a congregation will follow this advice, it will impact the community in which it serves.

Be Sanctified Wholly

It is not an afterthought that God's Word calls believers into sanctification. This was the plan of God before the creation of the world. Paul states, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (vv. 23-24).

Sanctification is a work of God for His church, as revealed in Ephesians 5:25-26, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

The experience of entire sanctification is available for every believer. And the leadership of the church must urge believers on to sanctifying grace. Entire sanctification is to be sought and expected by all believers, as promised by God.

A church that is made up of carnal, unsanctified persons will soon destroy its effectiveness. Only when sinful selfishness has been crucified, the

carnal nature removed, the heart purified and filled with the Holy Spirit can we expect to be effective workers in the church.

A friend who had been close to several church splits said, "I have decided that we have become specialists in dividing and devouring one another." That may be the method of some, but it is not the mode of God. He wants a holy people who can live harmoniously in a world that is in total discord with His will.

In these few verses of 1 Thessalonians, God gives us an intricate, incisive plan for church growth. It will be futile to search for other sources while ignoring these proven principles. The beginning point is the Word of God. H

Ferrel . . .

continued from page 7

complicate the situation by intensifying and exasperating the already existing resistance.

Jesus was a master at resolving resistance. He had the right mixture of authority, firmness, gentleness, and compassion. His approach could be direct and stinging (Matthew 5:27-32). At other times, He was quite indirect and spoke in oblique parables that demanded considerable reflection and insight before the application became clear (15:1-20). There was an incident where He seemed distracted and was scribbling in the dirt as others poured out their moral outrage and indignation toward adultery. When He did respond, He deferred telling the adulteress to "go, and sin no more" (John 8:11) until after first reprimanding the accusers of their own sin.

In Christ's ministry, resistance was taken seriously. There was tremendous variety in His confrontational encounters. He seemed to have been extremely sensitive to individual differences and treated each person as a unique case. In all of this, He was effective! Many people repented, renounced sinful ways, and embraced wholesome life-styles. For us to be effective, we, too, must focus on the individual, and never lose sight of the overall goal of redemptive encounter. H

RELIEF PROVIDED FOR ARMENIAN EARTHQUAKE VICTIMS

The Church of the Nazarene is responding to the needs of Armenians who experienced the devastating earthquake which shook that region of the Soviet Union more than a year ago, according to Steve Weber, Nazarene Compassionate Ministries (NCM) coordinator. Habib Alajaji, senior pastor of the Armenian Church of the Nazarene in Glendale, Calif., visited Armenia last fall on behalf of NCM and World Relief, Inc., in order to provide an assessment of the situation and to take some relief supplies.

Alajaji arrived in Armenia September 1, 1989, along with Aram Stepanian, arch deacon, Armenian Apostolic Church; and Bill Crouse, Christian Information Ministries International representative. The group spent two weeks visiting the devastated areas, hospitals, and churches.

Alajaji reports that two large cities, Spitak and Leninakan, were hit the hardest. It was estimated that 80,000 were killed in Leninakan, which had a population of 250,000 before the quake.

"People still live in wooden boxes, metal containers, and shacks built on their properties around the rubble," Alajaji said. "I couldn't help but cry when told of the suffering of the dozens of



Habib Alajaji preaches to more than 1,500 persons at an open air service.

people surrounding me in the middle of the road to tell me about their losses. It's one thing to read about it, and it is totally something else to be with them—to see their sufferings even ten months after the tragedy."

During the visit, Alajaji had the opportunity to speak to various groups. He preached in the Armenian Evangelical Baptist Church and in the Municipal Hall, which was the first time the Gospel had been preached there. He also spoke to about 500 people at a large hotel which was being used by the govern-

ment to house the homeless, and to more than 1,500 at an open air service.

In addition to assessing the situation in Armenia, Alajaji was able to take some relief supplies provided by NCM. Weber reports that Bibles and eight large boxes of clothing were sent, as well as enough financial support to help about 500 families until the end of November. He added that other arrangements have been made to provide weaving and sewing machines for the handicapped who will be able to earn a living, and, hopefully, be made to feel productive. Weber said the World Mission Division is looking into following up on the open door created by NCM funding.

Individuals and churches who would like to help may make contributions to the Hunger and Disaster Fund. Be sure to mark checks for Armenian Earthquake Relief.



A former church in Leninakan that was destroyed by the 1988 earthquake.

NEW OFFICERS ANNOUNCED

The Board of General Superintendents has announced its new officers for the coming two years. They are: Raymond W. Hurn, chairman; John A. Knight, vice-chairman; and Donald D. Owens, secretary. The new officers began their tenure January 1, 1990.

BY MARK GRAHAM and TOM FELDER

NAZARENE PHYSICIAN VISITS SOUTHEAST ASIA

Gary Morsch, Nazarene physician and president of Nazarene Health Care Fellowship (NHCF), visited Southeast Asia in early December to meet with church leaders in India and Thailand and to assess the situation there on behalf of Nazarene Compassionate Ministries and the World Mission Division.

In India, Morsch was able to observe some of the projects directed by Nazarene Compassionate Ministries and the church, including village health worker training and vocational training programs. He reported that a highlight of his trip was being able to meet with Mother Teresa in Calcutta.

Morsch visited Thailand with George Rench, Asia-Pacific Regional director and Mike McCarty, who opened the work in that country. They visited Site B, a refugee camp with approximately 65,000 people. He reports that there is a large group of refugees there who attend Nazarene services each week. While at the refugee camp, they met with the camp administrator and local Nazarenes to discuss possible compassionate ministry projects.

Morsch also visited Cambodia and Viet Nam during his trip. These visits were made at the invitation of the coun-



Ung Ty (left) and John Calhoun (right) pray with one of the leading Buddhist monks in Cambodia.

tries' governments. He accompanied John Calhoun, senior pastor of Long Beach, Calif., Church of the Nazarene and Ung Ty, pastor of Long Beach's Cambodian congregation. He stressed that his trips to Cambodia and Viet Nam were information gathering visits on behalf of the Long Beach Church and not official visits for the general church.

In addition to observing the many projects in these countries, Morsch was also able to deliver supplies on behalf

of the Nazarene Health Care Fellowship. NHCF provided \$25,000 in antibiotics to various ministries in Thailand and approximately \$100,000 in antibiotics to the National Pediatric Hospital in Phnom Pehn, Cambodia.

NAZARENE CHAPLAINS NEEDED IN FEDERAL PRISONS

The Federal Bureau of Prisons is asking for more Nazarene elders to serve as chaplains, according to Curt Bowers, Chaplaincy Ministries director. Bowers reports that only one Nazarene, Grady Zickefoose, represents the church as a federal prison chaplain.

"The federal prisons will double their population in the next five years," said Bowers, who added that there is a dire need for more chaplains.

Bowers noted that federal prisons require chaplains to be under 35 years of age and hold a seminary degree. However, he said state prisons, who also are facing an increase in inmates, do not always require seminary degrees and usually have no age requirement.

Bowers encourages those who feel a call to minister to the incarcerated, to contact Chaplaincy Ministries.



Meeting with the Secretary General of the "Front" (Communist Party) in Cambodia. (L. to r.) Gary Morsch, Ung Ty, John Calhoun, Ros Chhun, interpreters and assistants.

GENERAL SUPERINTENDENTS RECEIVE GALLUP STUDY

The Board of General Superintendents received the recently completed Gallup study of the church at its December 4 meeting. The study, directed by George Gallup, Jr., co-chairman of the Gallup Organization, Inc., was commissioned in 1988 to examine the use and effectiveness of resources developed by the various agencies of International Headquarters and to provide a needs assessment of lay and ministerial members of the church.

"This is one of the most comprehensive studies of a religious organization that our company has been involved with," Gallup said. "It is also one of the first major surveys by a denomination to include laity, pastors, and pastoral supervision (district superintendents) all at the same time."

Gallup noted that the findings would be helpful to the leadership of the church as it moves into the 1990s. "The Board of General Superintendents is to be commended for taking the initiative in this process of self-examination," Gallup added.

After presenting the study to the Board of General Superintendents, Gallup also shared the findings in a joint session with the division directors



George Gallup, Jr., presents a copy of the denominational study to Eugene L. Stowe, chairman of the Board of General Superintendents.

and the education commissioner. The findings are being studied and will be presented to the district superintendents and General Board at their meetings in February.

"This revealing study has given us a comprehensive and encouraging picture of our church," said Eugene L. Stowe, chairman of the Board of General Superintendents. "It will provide invaluable assistance as we endeavor to fulfill our mission even more effectively. We appreciate the cooperation of district superintendents, pastors, and lay people who have responded to the questionnaire."

JOHNSON WILL NOT STAND FOR RE-ELECTION AS GENERAL SECRETARY



B. Edgar Johnson has announced that he will not stand for re-election as general secretary. Johnson made the announcement to the Board of General Superintendents

in Kansas City December 5. Johnson, who could have remained in the post until 1992, told the board in a letter that he would be pleased to work with them and the new successor in turning over the reins of the position which he has held for more than a quarter century.

"Dr. B. Edgar Johnson has rendered distinguished service to the Church of the Nazarene as general secretary for almost three decades," said board chairman Eugene L. Stowe. "It is impossible to calculate the contribution which he has made to the cause of Christian holiness, not only through our church, but also through interchurch agencies such as the Christian Holiness Association."

Under the *Manual* guidelines, the Board of General Superintendents will serve as a nominating committee in conjunction with the General Board Executive Committee to bring one or more names to the General Board for election of a new general secretary. Stowe said he expected the position to be filled at the General Board's 1990 session.

Johnson has served as general secretary since 1964. Prior to this, he pastored churches in California for 23 years. He was district secretary for the Southern California District for 15 years.

A graduate of Pasadena College, Johnson has served in a wide variety of posts throughout his career. He has been very active in the Christian Holiness Association, the National Association of Evangelicals, the Religious Conference Management Association, National Coalition Against Pornography, and the National Christian Leaders for Responsible Television. He and his wife, Kathryn, have two daughters and three grandchildren.

TWELVE DISTRICTS PAY AT LEAST 100% OF PENSION FUND

Twelve districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund for the 1988-89 assembly year, according to Dean Wessels, Pensions and Benefits USA director. He also reported that 12 additional districts paid 95 percent or more and 41 others paid at least 90 percent.

Those paying 100 percent or more are Alaska, Canada Pacific, Canada Quebec, Florida Space Coast, Hawaii Pacific, Kansas City, Maine, Missouri, Northwestern Ohio, Sacramento, Southwest Latin American, and Western Latin American.

Wessels added that the Hawaii Pacific District has paid in full, or overpaid

its Fund amount for 22 consecutive years. The Alaska District has paid at least 100 percent for 14 consecutive years.

"Full participation in the Pensions and Benefits Fund is vital since more than one-half million dollars is now sent monthly to those qualifying for a monthly pension," according to Wessels. He added that approximately 12,000 ministers are expecting a pension in future years.

"Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit earned by ministers prior to the beginning of the 'Basic' Pension Plan in 1971," said Wessels.

SULLIVAN TO LEAD CHURCH GROWTH ORGANIZATION



Bill Sullivan, Church Growth Division director, was elected president-elect of the North American Society for Church Growth at the organization's recent meeting in Buena Park, Calif. Sullivan will assume the post when he delivers the presidential address to the organization in November 1990. He will succeed current president Eddie Gibbs.

Past presidents have included C. Peter Wagner; George W. Hunter, III; Kent Hunter; and Elmer Towns.

The NASCG represents faculty, practitioners, and pastors with special commitment to the American church growth movement as expressed in the foundational work of Donald McGavran. McGavran, who is 92, has addressed the group's meeting annually.

Sullivan was a charter member of the organization.

NEW SPANISH CURRICULUM EDITORIAL COORDINATOR NAMED



José Pacheco has accepted the position of Editorial Coordinator of Curriculum Publications for Publications International, according to Bennett Dudney, Publications International director.

"Pacheco is well qualified to give leadership to this large area of the work of our office," said Sergio Franco, administrator of Spanish Publications.

In his new assignment, Pacheco will work with the respective editors of adult, youth, and children's curriculum materials, and will be responsible for *Ministerio*, the quarterly publication for Spanish-speaking ministers.

Pacheco has served as editor of various Spanish publications. He holds a M.R.E. from Nazarene Theological Seminary and has pastored several churches in Mexico.

IN DEATH, PASTOR'S DAUGHTER PROVIDES LIFE TO OTHERS

Four people have received a new lease on life, thanks to Amy Poeppelmeyer. Ten-year-old Amy died October 11 in Rockford, Ill., of injuries she sustained when she ran into the path of a car as she tried to cross the street in front of her house.

After she was pronounced dead, her parents, Pastor Darrell and Joyce Poeppelmeyer, of the DeKalb, Ill., Church of the Nazarene, decided to donate Amy's organs for transplant.

Amy's liver was transplanted to a 5-year-old boy who was born with hepatitis, according to Robert Hoffmann, director of Multi-Organ Procurement and Preservation for the University of Wisconsin Hospital. Hoffmann also noted that a 29-year-old woman, who had been given 48 hours to live, received Amy's heart, while the pancreas and one kidney went to a 29-year-old man. The other kidney was received by an 11-year-old girl.

"Amy has left a legacy of life which lives on, not only in the love you have for her, but in the gratitude of the recipi-

ents and their families for the organs she donated," said Hoffmann, in a letter to family and friends.

"We are really very pleased," said Joyce Poeppelmeyer. "We know that that's what Amy would have wanted, because she was always giving to other people."

"Amy will live on in the hearts of others, and literally, in the bodies of many others," said Rev. Poeppelmeyer. "We pray that those people who have received organs from our child will come to know the love and peace of Jesus in their lives as we have found Him to be real in ours."

The Poeppelmeyers have established a trust fund in memory of Amy which will be used to send children to Summer Camp on the Northwest Illinois District. "Camp was the annual highlight of her life," her parents said.

Amy is survived by her parents and one sister, Jennifer Dawn. She was in the fifth grade, and was involved in Junior Bible Quizzing and the school band.



EARLE DONATES LIBRARY TO AFRICA NAZARENE UNIVERSITY

Ralph Earle, professor emeritus of Nazarene Theological Seminary, has donated 450 volumes of books to the proposed Africa Nazarene University in Nairobi, Kenya, according to Bennett Dudney, Publications International director. The books were given through Publications International's "Books In Mission" program.

"It is a tremendous contribution," reported Mark Moore, ANU rector, who also noted significant contributions from Samuel Young, general superintendent emeritus, and H. T. Reza, former director of Spanish Publications.

Bennett Dudney, Publications International director (left), and Ralph Earle (right) in Earle's library.

"The 'Books In Mission' program provides a significant way for retired ministers or families of deceased ministers to see that their books are being used to continue the training of future ministers," said Dudney. "Anyone interested in making contributions from their library should contact Publications International."





*That
the World May Know*

AN OPEN LETTER TO NAZARENES AROUND THE WORLD

Events of recent days have dramatized this faith-claim for believers, and for some nonbelievers as well. Who could have envisioned the significant changes in attitude of totalitarian governments toward their subjects? What factors brought about the new and widespread expressions of the desire for the liberation of the human spirit?

While many elements converge to effect the current changes that are creating hope around the world, no one event or combination of events can explain adequately the latest exciting turns of history. *Glasnost* and *perestroika* may have occasioned the new political and social climate in the world; but the deep desire for freedom, God, and spiritual realities have been implanted and sustained by the sovereign Lord.

Families and friends, long separated, have been reunited. Churches in Russia which were closed in the 1930s are being reopened. Throughout eastern Europe, governments are looking to the Church to develop a new social order and to provide stability and security in society. What a robust challenge and extraordinary opportunity for the Church of Jesus Christ to minister to searching humanity.

The Church of the Nazarene is mobilizing itself to take advantage of this exciting call of ministry. Thousands of persons behind the dismantled Berlin Wall and throughout eastern Europe are pouring into the West. They are hungry for both physical bread and the Bread of Life.

Nazarenes from the Eurasia Region, specifically from the Middle European District, have outlined a careful strategy for entering this open door of evangelism. Personnel are being enlisted. A minimum of \$50,000 for the next 12 months is needed to put the proposed plan into operation.

Time is of the essence. What we do, we must do *now*. Therefore, the Board of General Superintendents has authorized the World Mission director, the regional director of Eurasia, and the responsible general superintendent for World Mission and Eurasia to proceed with possibilities of opening a new holiness witness in eastern Europe.

However, because of large demands placed upon the General Budget, no funds are available from that source. Only if Nazarenes find it in their hearts to support the project *financially* can we move forward immediately. All funds contributed will go for this purpose and will be treated as an *Approved Ten Percent Special*. Churches and individuals may contribute to this historic new possibility for ministry.

To the Corinthians, Paul said: "For a great door and effectual is opened unto me" (1 Corinthians 16:9). The Lord of history is opening a great door for holiness evangelism to the people called "Nazarenes." May we walk through that door before it closes. Our confidence in the sovereign Lord of history, our commitment to evangelism, the unusual character of the need, the unique sense of timing will prompt Nazarenes to rise to this unexpected but welcomed challenge.

If we faithfully follow the Spirit's leadership, we may be like the early New Testament believers of whom it was written: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how [the Lord] had opened the door of faith unto the Gentiles" (Acts 15:27).

Nazarenes, lift your prayers and faith to God in behalf of this evangelistic thrust and send your sacrificial financial gifts to Dr. Norman O. Miller, general treasurer, 6401 The Paseo, Kansas City, MO 64131, U.S.A. Mark your tax-deductible, Ten Percent Approved Special gift "Evangelistic Efforts for Eastern Europe" (EEEE).

"Behold, now is the accepted time. Today is the day of salvation" for these millions who have been incarcerated politically, socially, and spiritually. What a thrilling opportunity to be collaborators with the Lord of history.

BOARD OF GENERAL SUPERINTENDENTS

Eugene L. Stowe
Jerald D. Johnson
John A. Knight

Raymond W. Hum
William J. Prince
Donald D. Owens

VITAL STATISTICS

Deaths

RALPH W. ALLER, 86, Johnson, Kans., Nov. 18. Survivors: wife, Helen; two brothers; one niece; and two nephews.

EMMA C. BOTTLES, 96, Dayton, Ohio, Aug. 18. Survivors: daughter, Ruth Tiley; sons, Harold and Keith.

DOUGLAS BROWN, 73, Boise, Idaho, Oct. 22. Survivors: wife, Marjorie; daughters, Ronda Vanderbush, Carol Moore, and Karen Robinson; sons, Wayne Brown, Larry Brown, Paul Brown; 10 grandchildren.

MICHAEL J. CONWAY, Roeland Park, Kans., Nov. 14. Survivors: wife, Shirley; daughter, Jane Ellen Conway; son, David Michael Conway.

LAURA B. DODSON, 90, Albany, Ky., Oct. 12. Survivor: sister, Gladys Penny-cuff.

THOMAS W. FOSTER, Medford, Oreg., Nov. 18. Survivors: wife, Margaret; sons, John and Phil; eight grandchildren; one great-grandson.

HOLLIE M. GREENHILL, 96, Covina, Calif., Sept. 27. Survivors: son, Wesley; daughters, Elvada Stafford and Frances Boney; six grandchildren; four great-grandchildren.

JOHN E. MELLISH, 93, Lapeer, Mich., Oct. 27. Survivors: wife, Mary; sons, George, John W., Paul, Frederick, James; daughters, Pauline Spray, Opal Roberts; 21 grandchildren; 32 great-grandchildren; 1 great-great-granddaughter.

NORA V. PENDRY, 95, Battle Ground, Wash., Nov. 7. Survivors: grandson, Donald C. Zachary; one great-granddaughter; two nieces.

ED PUGH, 87, Monterey, Tenn., Oct. 24. Survivors: wife, Edna; two daughters.

ESTHER B. REYNOLDS, 70, Nashua, N.H., Nov. 3. Survivors: Carolyn J. (Mrs. David) Wells and Rosalyn S. (Mrs. Scott) Turcott; four grandchildren; one sister.

WILLIAM H. RODDY, 49, Granite City, Ill., Oct. 8. Survivors: wife, Marquita; daughters, Robin and Gina; parents, Duane and Mary Roddy.

NAOMI K. STRIMPLE, Carbon County, Wyo., Dec. 4. Survivors: husband, Justus; four children.

ROBERT LEE WARD, Vicksburg, Mich., Oct. 9. Survivors: wife, Edith; sons, Robert, Dennis, and Charles; one brother; one sister.

MARY VAUGHN WILLIAMS, 57, Little Rock, Ark., Nov. 18. Survivors: husband, Jerry; daughters, Marilyn Sue Osborne and Jalana Kay Silvey; four grandchildren; three brothers; two sisters.

Births

to DAN AND JAMIE AMES, Winona, Minn., a boy, David Wesley, Oct. 19

to JOHN AND CAROL (McCARTNEY) CHILDRESS, Midland, Tex., a boy, Matthew Allen, Oct. 18

to SCOTT AND JENNIE (BARBER) COUCHENOUR, Columbiana, Ohio, a girl, Anna Caitlin, Aug. 5

to DAVID SCOTT AND DEDRA DAVIS, Kaiserslautern, West Germany, a boy, David Seth, Oct. 12

to RANDY AND NANCY DODD, Littleton, Colo., a boy, Tyson Lee, Nov. 2

to DAVID AND DORIS (KELLY) DRAIN,

Lowell, Mich., a boy, Ethan Michael, Nov. 7

to JAMES M. AND BETSY (NORRIS) EVANS, Syracuse, Ind., a boy, Jeffrey Mitchell, Oct. 4

to JOSHUA AND KAREN GUEVARA, Brentwood, N.Y., a boy, Jacob Silas, Nov. 30

to STEVE AND KELLE (SUTTON) GOLDSTEIN, Fairfax, Va., twin boys, Nathan and Seth, Aug. 2

to MARTY AND SUSAN (BELZER) HUIE, Walla Walla, Wash., a boy, Michael James, Sept. 1

to STEPHEN AND SUSAN (FLACK) PENCE, Seattle, Wash., a girl, Heather Annette, Nov. 6

to CLARENCE AND LINDA (BRUBAKER) PINK, Olathe, Kans., a girl, Leslie Joy, Nov. 16

to BYRON AND DEBORAH (BETZER) POTTER, a son, Shawn Donovan, Nov. 14

to MICHAEL AND CAROLEE (VEVIG) SEPE, Seattle, Wash., a boy, Derek Michael

to JIM AND MARY (McDONALD) SPAID, Dawson, Minn., a girl, Emily Marie, Oct. 10

to BEN AND KELLY SPITLER, Gaithersburg, Md., a girl, Rebekah Autumn, Nov. 12

to DANIEL V. AND DONNA J. THOMPSON, Olympia, Wash., a girl, Melinda Suzanne, Aug. 31

to JAMES AND CHERYL (MERRILL) UNDERWOOD, Houston, Tex., a boy, James Clark, Oct. 10

to JOHN AND ANGIE (LUNS福德) WHITSETT, Red Oak, Tex., a boy, Collin John, Oct. 11

to PERRY AND K'LYNN WINKLE, Connell, Wash., a girl, Kayla Lynae, Dec. 6

A reception in their honor was hosted by their daughters, Nancy Fountain and Linda Dickinson.

MR. AND MRS. WHEELER G. SHEETS of Midland, Mich., celebrated their 50th wedding anniversary Sept. 30. Their family hosted a reception in their honor at the Community Nazarene Church. The couple has two sons, Gary and Dale.

REV. AND MRS. ALLEN BENNETT celebrated their 50th wedding anniversary Sept. 18. They were honored at events hosted by their children: Gaymon and Evelyn Bennett; Dennis and Cammi Ellis; and Andy and Judy Bennett.

**FOR THE RECORD
Moving Ministers**

RICHARD K. ADAMS from associate, Lowell, Mass., to associate, Collingdale, Pa.

HOWARD W. ARMSTRONG to pastor, Greenville (S.C.) Calvary Community Mission

E. JAMES BARBER from Navajo Station, Ariz., to Milan, Tenn.

JEFFREY H. BAUGHMAN from Antioch, Calif., to Centralia, Wash.

KIRK BEATTY from Mason City, Ill., to Virden, Ill.

CLAYTON L. BONAR from Richland (Wash.) First to Bremerton, Wash.

DARRELL W. BROWN from student, NBC, Colorado Springs, to pastor, Fritch, Tex.

JOHN J. BUCHKO from Erie, Pa., to Somerset, Pa.

MICHAEL T. BURKE from Pocomoke City, Md., to Parish, N.Y.

KENNETH BURTON from student to pastor, Northridge, B.C.

GEORGE CAMP to pastor, Morrow, Ohio

HAROLD W. CANADAY from Chrisman, Ill., to Danville (Ill.) Cedar Grove

RICHARD K. COPPLE from Antlers, Okla., to Bradleyville, Mo.

THOMAS D. CRIDER from Monmouth, Ill., to Limestone, Ill.

WILSON DEATON from Sandusky, Mich., to Alpena, Mich.

HEYWARD M. EVANS from pastor, Charleston, S.C., to associate, Chester, S.C.

LARRY R. FAIRBANKS from Hamilton (Ohio) Turley Road to Chattanooga (Tenn.) Grace

C. LEE GAMBLIN from pastor, Fairfield, Iowa, to Evangelism

JOSEPH T. GORMAN from student, NTS, Kansas City, to pastor, Denver (Colo.) Golden

WILLIAM (BILL) L. GREEN from associate, Nampa (Idaho) First to associate, Olathe (Kans.) College

DAVID H. GREENE from Greensboro, Pa., to California (Pa.) Calvary

DONALD G. HALL from student, NTS, Kansas City, to pastor, Dayton (Ohio) Maryland Avenue

PATTY CRAFT HALL from General Assignment, Children's Ministries, Kansas City, to associate, Dayton (Ohio) Maryland Avenue

Anniversaries

WILLIAM J.D. GRESSER AND OLA WARD GRESSER celebrated their 65th wedding anniversary Dec. 10. They are charter members of Grace Church of the Nazarene in Evansville, Ind., where a dinner was held in their honor.

They had six children, Martha Niswender, deceased; Ralph F. Gresser; E. Phyllis Welden; Gilbert Gresser; David Gresser; and Naomi Austrew.

WOODY AND LOUISE HOLDREN celebrated their 50th wedding anniversary Sept. 2. Their children, Patricia O'Dell, David Holdren, and Kathy Biberstine hosted an open house in their honor. The couple was married in Columbus, Ohio, where they resided until their move to Brooksville, Fla., in 1986.

GILBERT AND CHLOE PETERS celebrated their 70th wedding anniversary Sept. 28. They are members of the Angus Church of the Nazarene, Capitan, N.Mex. A reception in their honor was hosted by their children and grandchildren.

REV. W. E. AND ZELMA ROTHMAN celebrated their 50th wedding anniversary Dec. 23. The Rothmans served as pastors for 39 years. Since their 1982 retirement, they have lived in St. Joseph, Mich.



Juanita Buxton, senior accounting clerk for Publications International, was honored at a reception in December for 31 years of service at International Headquarters. She began in 1958 as secretary to H. T. Reza, former director of Spanish Publications, and has been in Publications International ever since.

Pictured (l. to r.): Publications International employees with long-time service who have served with Buxton: Linda Gabourel, Isaac Abundis, Karen Phillips, Juanita Buxton, Olga Wittman, Manuela Barros, and Roland Miller.

NEWS OF RELIGION

Christians Jailed for Preaching the Gospel

The Nepali Supreme Court recently handed down decisions in three cases involving Christian leaders who were arrested for preaching the gospel. The three were given three to six year prison sentences, bringing to almost 100 the number who are currently imprisoned in Nepal for their Christian faith. Nepal is a strongly Hindu country which prohibits evangelism and conversions from Hinduism. —EP News

Most Would Like to Spend Day with Jesus

Most Americans would like to spend a day with Jesus Christ according to a recent nationwide telephone survey taken by the Gallup organization. The adults surveyed were read a list of eight prominent figures in history and asked to name those they would most like to spend a day with. Nearly two-thirds (63%) named Jesus Christ as their first choice, while an additional 7% named Him as their second choice.

Three in four Protestants and Catholics (75% each) named Jesus Christ as their first or second choice. Only half (37%) of those who did not state a Christian religious affiliation expressed a similar preference. Others named frequently included: Abraham Lincoln (33%), George Washington (28%), Leonardo da Vinci (15%), and John Wayne (14%). Cleopatra was the choice for 11%, but very few chose Joan of Arc (7%) or Napoleon Bonaparte (5%).

Appeals Court Upholds Judgment Against Landlord

The Minnesota Court of Appeals has upheld a lower court finding that a Marshall, Minn., man was in violation of the state Human Rights Act when he acted on his religious convictions and refused to rent a house to an unmarried couple.

Jim Anderson, attorney for landlord Layle French, said he was not surprised at the ruling. "Going into the matter, I thought it would be difficult to reverse the administrative law judge's decision," Anderson said. Anderson had been encouraged by the court's interest in the case, "but they used the broad brush and said, 'this is discrimination,'" he said.

French had first agreed to rent to Sue Parsons, and accepted a deposit check from her. But two days later he changed his mind, explaining that after discussing the situation with his wife and pastor and praying about it, he felt he could not rent the house to her because of his religious convictions concerning her plan to live there with her fiancé. French returned Parsons' deposit check, and Parsons then filed a complaint against French. The state took up the dispute, accusing French of violating the state's Human Rights Act, which prohibits discrimination based on marital status. —EP News

DAVID W. HOLTZ from General Assignment, Headquarters, Kansas City, to pastor, Toledo (Ohio) Chapman Memorial

ARNOLD R. JOHNSON from Fort Fraser (B.C.) Community to Fort Saskatchewan, Alta.

THOMAS KRANTZ from Brandon, Man., to Cougar Mountain, Yelm, Wash.

RUODOLPH LEE from student to pastor, Indianapolis (Ind.) Bridgeport

GILBERT O. LEIGH from evangelism to pastor, Chicago (Ill.) Ingleside

GORDON F. McCANN from student to pastor, Como Lake, B.C.

THOMAS L. McDANIEL from Rockdale, Tex., to Tuscaloosa (Ala.) South

GUY McPHERSON to associate, Abbotford, B.C., First

RANDY MILLER to associate, Salem (Ill.) Grace

FRED T. MORRISON from Missouri Valley, Iowa, to Cedar Falls, Iowa

SAMUEL A. MOUNTAIN from associate, Bel Air, Md., to pastor, Bethlehem, Pa.

KEVIN NEWBURG from associate, Seattle (Wash.) First, to pastor, Lynden, Wash.

MICHAEL QUIMBY from associate, Colorado Springs (Colo.) Trinity, to pastor, Spring Hill (Fla.) Calvary

ERNEST REVELL from associate, Shelbyville, Ill., to pastor, Barry, Ill.

W. C. (BILL) ROHLMEIER from Fort Smith (Ark.) Trinity to Grand Prairie, Tex.

JAMES W. SHERRILL from Albany (Ky.) First to Indian Lake (Ohio) Northside

GARY JAMES SMITH from Gwynn's Island, Va., to Coraopolis, Pa.

M. RAY SNOW from Vero Beach (Fla.) First to Valdosta (Ga.) First

GARY W. STATELER from Gap Mills, W.Va., to Fredonia, Kans.

MICHAEL W. STIPP from Schaumburg, Ill., to Danville (Ill.) Southside

KIM I. SUITS from Indianapolis (Ind.) Ritter Avenue to Moravia, Iowa

W. E. SWANSON from associate, Bremeron, Wash., to associate, Bethany (Okla.) First

RICHARD D. WAGONER from Wrightsville, Ga., to Doyle, Tenn.

RANDY WELLS from student, NTS, Kansas City, to pastor, Eaton (Ohio) First

Furlough address: 13655 High Street, Whittier, CA 90602

REV. JEREMIAH and LYCIA GRANT*, Zimbabwe, Field address: PO Box 503, Bulawayo, Zimbabwe

REV. FRED and DINAH HUFF, South Africa (ACC), Field address: PO Box 21392, Helderkruijn 1733, Republic of South Africa

REV. ALFRED and KITTY JONES*, Kenya, Field address: PO Box 20025, Nairobi, Kenya, East Africa

REV. JAKOB and GEZINA KANIS, Botswana, Furlough address: c/o MANC Box 9301, Olathe, KS 66061

REV. WAYNE LaFORCE*, Papua New Guinea, Field address: PO Box 6606, Boroko, N.C.D., Papua New Guinea

MISS EDNA LOCHNER, Swaziland (ACC), Furlough address: 1206 Curdes Avenue, Fort Wayne, IN 46805

REV. GARY and LAVONNA MOORE*, Kenya, Field address (language study): c/o AFEB Centre Missionnaire, 50, rue des Galibouds, 73200 Albertsville, France

DR. MARK and CLARICE MOORE*, Kenya, Field address: PO Box 53057, Nairobi, Kenya, East Africa

DR. JOHN and JANICE NIELSON*, Philippines, Field address: Asia-Pacific Nazarene Theological Seminary, PO Box 556, MCPO 1299, Makati, Metro Manila, Republic of the Philippines

REV. SAM and GRACE PICKENPAUGH*, Australia, Field address: 69 Waratah Avenue, Victoria Point, Queensland 4165, Australia

MR. HENK and DIANE PIETERSE*, South Africa (ANTC), Furlough address: c/o Murphy, 205 Draper Avenue, Green Brier, TN 37073

REV. MARK and KRIS RYAN, Colombia, Furlough address: c/o Mrs. Eileen Estle, 8516 W. Pershing, Peoria, AZ 85381

MISS JENNIFER SUTCH*, Swaziland, Field address: PO Box 121, Siteki, Swaziland

REV. AL and ARLENE SWAIN, Chile, Furlough address: 83 Elm Avenue, Quincy, MA 02170

*Specialized Assignment Personnel

Recommendations

The following have been recommended to evangelism by their respective district superintendents:

VERN CARPENTER, 1458 Friendship Lane West, Colorado Springs, CO 80904, by Leon F. Wyss, Colorado District.

J. T. DRYE, 5130 Trinity Church Road, Kannapolis, NC 28081, (701) 938-2916, by D. Eugene Simpson, North Carolina District.

DENNIS D. FREY, 291 Avant, Hazelwood, MO 63042, (314) 838-4503, by Hiram E. Sanders, Missouri District.

BENJAMIN D. LEMASTER, 813 N. Tyler Dr., Santa Maria, CA 93454, by Paul Benefiel, Los Angeles District.

JOSEPH MADDEN, 704 Golden Arrow Drive, Miamisburg, OH 45342, (513) 866-0514, by Harold B. Graves, Southwestern Ohio District.

Moving Missionaries

MISS JULIA BOYD, Papua New Guinea, Furlough address: c/o Jesse Boyd, PO Box 675, Condon, OR 97823

MR. LINDELL and KAY BROWNING, Jordan, Field address: PO Box 19426, 91.193 Jerusalem, ISRAEL

REV. ROBERT and FRANCES COLLINS, JR., Brazil, Furlough address: 9369 York Road, SW, Pataskala, OH 43062

REV. BILL and MARTHA DAWSON, Haiti, Field address: Nazarene, c/o MFI, Box 15665, West Palm Beach, FL 33406

DR. PAUL and MARGARET DAYHOFF, South Africa (ANTC), Field address: PO Box 3021, Honeydew 2040, Republic of South Africa

DR. LARRY and ADDIE GARMAN, Peru,

KEETON JOINS COMPASSIONATE MINISTRIES STAFF

Tim Keeton, 32, has joined the staff of Compassionate Ministries as Child Sponsorship field supervisor. Keeton will be responsible for supervising daily operations of the four programs in the Child Sponsorship area. These include the National Pastors' Children Education program, Twin Wells Indian Schools program, Haiti Hot Lunch program, and the Guatemala Widows and Orphans program.

Keeton is a 1979 graduate



Keeton with children in San Juan Chimalco, Guatemala.

of Olivet Nazarene University with a degree in Business Administration. Prior to moving to Kansas City, he worked in a variety of positions at the Twin City Federal Savings and Loan in Minneapolis, Minn. He also

spent two summers as a volunteer at the Golden Bell Ranch in Colorado.

Keeton is enrolled in the M.R.E. program at Nazarene Theological Seminary and will receive that degree in May.

ATTORNEY RECEIVES SPECIAL ACHIEVEMENT AWARD



David DeTar Newbert, assistant U.S. attorney for the Western District of Mis-

souri, has received the U.S. Department of Justice's Special Achievement Award for his work on a recent civil case.

The case resulted in the federal government receiving \$3.3 million on behalf of the U.S. Department of Housing and Urban Development.

As a federal prosecutor in Kansas City, DeTar Newbert routinely handles criminal cases, but has worked to collect money owed to the federal government by debtors in bankruptcy court. He was on the prosecution team that broke a large Jamaican crack/cocaine operation in Missouri and Kansas last year.

DeTar Newbert is a graduate of Rhode Island School of Design and the University of Nebraska Law School. His father, C. L. Newbert, is a retired Nazarene elder. He and his wife, LeAnne, have one son, Christopher.

CHURCH HONORS CHAPLAINS

The Carlsbad, Calif., Los Flores Church of the Nazarene celebrated Military Personnel Appreciation Day in November 1989

with Curt Bowers, Chaplaincy Ministries director, as special speaker. Bowers was presented with a Mizpah medal and a banner representing the mission of Chaplaincy Ministries.

"The Mizpah was given as a token of the congregation's covenant to pray and support all Nazarene servicemembers, particularly those who are separated or deployed," said Steve Seelig, senior pastor. He added that half of the Mizpah was kept by the congregation as a reminder of their covenant.



Pictured (l. to r.): **Cris Fosback, chaplain; Steve Seelig, pastor; Bowers; and Tom Cook, chaplain.**

POINT LOMA RECOGNIZES ALUMNI

Jan Bernard and Mendell-L. Thompson have been awarded the Alumnus of Point Loma Award at Point Loma Nazarene College in San Diego, Calif. The award is presented annually to PLNC alumni in recognition of outstanding achievement in



Bernard

academics, vocation, and community and church involvement.

Bernard serves as associate dean for resident life at PLNC. A former restaurateur and real estate agent, Bernard has been at PLNC since 1977 when she became a resident counselor in the freshmen women's dormitory. She completed a B.A. degree in 1985 and earned the M.A. in guidance and counseling in 1987. Bernard was appointed to her present position in 1985.

Thompson is the Chief Executive Officer for the Nazarene Federal Credit Union (NFCU). A 1976 graduate of PLNC, he is responsible for planning, directing, organizing, and controlling the operational activities and staff of NFCU. He directed a pilot program with the Pasadena/Point Loma Alum-



Thompson

ni Association for the first alumni Visa card, which is now used by four Nazarene colleges.

Thompson is also involved at Pasadena First Church and is a member of the Los Angeles District Advisory Board.

Send your items for ETCETERA . . . to the *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Etcetera...



THE CHURCH AT WORK

1989 GENERAL STATISTICS

CHURCH OF THE NAZARENE

FROM THE OFFICE OF THE
GENERAL SECRETARY

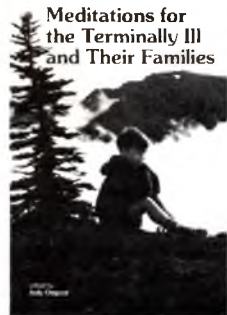
*Total includes 14 regional directors and
wives and 11 regional staff.

	Africa	Asia-Pacific	Canada
DISTRICTS	44	30	5
CHURCHES	839	635	157
MEMBERSHIP			
Full Members	48,053	39,690	10,779
Probationary Members	17,474	16,061	13,717
Total	65,527	55,751	10,916
MINISTERS			
Ordained	309	445	231
Licensed	304	316	48
Deacons	16	1	1
Missionaries	198	170	
SUNDAY SCHOOLS	954	611	150
Children—Responsibility List			5,856
Average Weekly Attendance			3,391
Cradle Roll			160
Youth—Responsibility List			2,334
Average Weekly Attendance			1,126
Adult—Responsibility List			6,051
Average Weekly Attendance			3,039
Summary—Officers and Teachers			1,269
Home Department			150
Outreach Enrollment			434
Total—Responsibility List	119,770	54,829	15,820
Average SS Attendance	56,617	33,785	7,556
Average Outreach Attendance			282
Average Total Attendance	56,617	33,785	7,838
NYI SOCIETIES	662	477	108
Membership	23,205	14,762	2,316
NWM SOCIETIES	722	506	140
Membership	38,958	20,589	7,573
VACATION BIBLE SCHOOLS	206	295	52
Membership	18,432	23,200	3,753
CLT CHURCHES	29		16
Credits	314		624
PROPERTY VALUES			
Local Churches			\$44,012,691
Local Parsonages			6,676,936
District Centers and Other			1,596,000
District Parsonages			281,000
Educational Institutions			
Nazarene Publishing House			
International Center			
Total			\$52,566,627
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local			\$ 5,795,781
All District Property			436,470
Educational Institutions			
Total			\$ 6,232,251
CHURCH FINANCES (Paid)			
Local	\$4,835,791	\$ 8,208,462	\$ 6,409,504
District	1,086,253	1,708,027	580,603
Educational	71,100	440,204	258,396
General	582,912	1,178,875	954,565
Total	\$6,576,056	\$11,535,568	\$ 8,203,070
ANALYSIS OF TOTAL			
Paid by Church	\$6,520,998	\$11,457,000	\$ 7,435,851
Paid by Sunday School			207,257
Paid by NYI			34,953
Paid by NWMS	55,058	78,568	433,917
Supplemental Giving			91,092
PER CAPITA			
Local	\$ 73.80	\$ 147.23	\$ 587.17
District	16.57	30.64	53.19
Educational	1.09	7.90	23.67
General	8.90	21.14	87.44
Total	\$ 100.36	\$ 206.91	\$ 751.47

Caribbean	Eurasia	Mexico, Central America	South America	United States	General Church	Total	Gain
26	20	22	48	80		275	12
667	335	695	808	5,518		9,294	363
51,635	21,035	51,966	47,371	558,664		829,193	
31,298	2,819	10,714	8,977	2,589		90,069	
82,933	23,854	62,680	56,348	561,253		919,262	45,284 (5.18%)
221	194	329	290	9,061		11,080	
288	105	370	483	2,476		4,390	
6	3			77		104	
41	52	55	81			622	
573	219	749	832	4,990		9,084	
	3,053			258,485		267,394	
	2,609			137,688		143,688	
	375			5,032		5,567	
	814			142,213		145,361	
	594			60,689		62,409	
	797			389,299		396,147	
	675			200,484		204,198	
	727			60,715		62,711	
	109			8,959		9,218	
	460			24,653		25,547	
75,834	13,186	81,714	71,551	864,703		1,297,407	
39,294	7,880	55,198	43,485	398,861		642,676	1,137
	358			15,986		16,626	
39,294	8,238	55,198	43,485	414,847		659,302	
535	160	579	604	4,066		7,191	
19,699	3,385	16,863	18,677	151,878		250,785	2,928
545	189	598	619	4,592		7,911	
26,283	5,634	27,589	27,316	414,256		568,198	15,429
187	78	395	278	2,900		4,391	
22,905	4,720	32,668	19,948	245,799		371,425	1,510
3	3			669		720	
88	79			14,581		15,686	
	\$29,926,620			\$1,952,911,989		\$2,026,851,300	
	5,827,138			274,756,610		287,260,684	
				75,189,440		76,785,440	
				6,248,572		6,529,572	
					\$251,623,530	251,623,530	
					5,672,281	5,672,281	
					5,468,751	5,468,751	
	\$35,753,758			\$2,309,106,611	\$262,764,562	\$2,660,191,558	
	\$ 896,844			\$ 330,935,857		\$ 337,628,489	
				9,775,135		10,211,605	
					\$ 61,749,443	61,749,443	
	\$ 896,844			\$ 340,710,992	\$ 61,749,443	\$ 409,589,537	
\$1,776,025	\$ 3,234,024	\$1,371,281	\$621,542	\$ 322,924,598		\$ 349,381,227	
155,278	229,171	118,869	58,515	20,488,022		24,424,738	
16,173	65,090	19,588	6,795	11,436,703		12,314,051	
108,485	316,808	56,224	26,109	44,701,188	\$ 2,145,944	50,071,110	
\$2,055,961	\$ 3,845,093	\$1,565,962	\$712,961	\$ 399,550,511	\$ 2,145,944	\$ 436,191,126	\$24,493,051 (5.95%)
\$1,992,003	\$ 3,616,450	\$1,543,628	\$704,201	\$ 352,539,866		\$ 385,809,997	
	47,238			9,603,065		9,857,560	
	27,946			2,167,179		2,230,078	
63,958	153,459	22,334	8,760	34,569,023		35,385,077	
				671,378	\$ 2,145,944	2,908,414	
\$ 21.42	\$ 135.58	\$ 21.87	\$ 11.03	\$ 575.36		\$ 380.07	
1.87	9.61	1.90	1.04	36.50		26.57	
.20	2.73	.31	.12	20.38		13.40	
1.30	13.27	.90	.46	79.65		54.47	
\$ 24.79	\$ 161.19	\$ 24.98	\$ 12.65	\$ 711.89		\$ 474.51	

WORDS AND MUSIC

Reviews of recently released books and music



MEDITATIONS FOR THE TERMINALLY ILL AND THEIR FAMILIES, *Judy Osgood*, editor.

Sunriver, Oreg.: Gilgal Publications, 1989, 70 pages. **HH091-689-505X. \$5.95.**

Cancer, Alzheimer's disease, AIDS, cystic fibrosis—no one knows the loneliness, the terror, the anxiety caused by terminal illness better than the people who have received that diagnosis for themselves or for a loved one. This book is their story, rather, it is a collection of the stories of 40 men and women of various ages who are facing their own death or the death of a loved family member.

For the most part, the persons whose stories are told in this short book have gone beyond "Why?" to ask the question, "Now that this has happened, what am I going to do about it?"

None of the writers preach. Their collective message is, "This is what helped me to deal with the situation; maybe it will help you too."

—Nathan Hargrove

CHRISTIAN PEER COUNSELING: LOVE IN ACTION, by *Joan Sturkie* and *Gordon R. Bear*. Dallas: Word Publishing, 1989. **HH084-990-6725. \$12.99.**

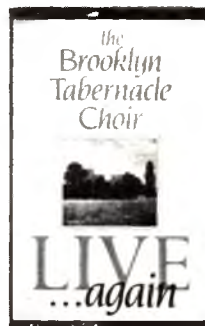
Caring people in all walks of life can be found in about every church pew. Trained to respond appropriately to others in need, these individuals can extend the passionate reach of over-worked pastors and mental health professionals in church and para-

church organizations by becoming "peer counselors." At least this is the premise of Sturkie and Bear.

The book outlines eight major components of a peer counseling program. Thirteen models of ministry from representative churches and community organizations provide practical insights into this area of service.

Sturkie is a registered nurse and a former high school guidance counselor. Bear is a licensed social worker and a psychotherapist.

—Margaret Thorwald



THE BROOKLYN TABERNACLE CHOIR: LIVE AGAIN, by the *Brooklyn Tabernacle Choir*. Word Records, produced by Lari Goss. **HH701-909-8606. \$9.98.**

In a music world where often the recorded works are dominated by soloists and groups, along comes a church choir that glues you to your headphones. The Brooklyn Tabernacle Choir stands in the tradition of the best in black gospel music, with a blend of recent contemporary favorites. This is the second live album recorded in the Tabernacle with all of the spirit and enthusiasm that was evident that night.

The style of arrangements (mainly by well-known producer/arranger Lari Goss) is in the standard black music format of solo on the verses and mostly choir on the choruses. The choir is blessed by some out-

standing soloists, such as Alvin Slaughter, David Long, and Cynthia Greene. Particularly meaningful was Damaris Carbaugh on the award-winning Wayne Wayson tune, "Friend of a Wounded Heart." In addition to the choir soloists, Mike English of the Gaither Vocal Band provides a stunning rendition of the classic "I Bowd My Knees and Cried Holy."

Mention should also be made of director Carol Cymbala, who penned 5 of the album's 15 songs. She has a gifted way of locating simple, powerful germ ideas for songs and growing them into full-blown occasions for praise and worship, such as in the opening "Give God the Glory" and the moving "All I Want Is You, Lord."

But the highlight of the album is the Brooklyn Tabernacle Choir itself. If ever there was doubt that there is power in choral singing, this recording will dispel that in a minute. The sound is full-bodied and energetic. There is conviction pumped into every line. When they sing "there's gonna be a revival in the land," you believe it! It makes me wonder if we are hearing again some of the same passionate style of singing that marked the early years of our Nazarene congregations, when the glory of God would enter during the song service or the choir number. No half-hearted lip service, this is foot-to-the-floor adoration of the Heavenly Father. I see a trend to this kind of musical involvement in our churches again; maybe not this style, but certainly to this level of spiritual command in the service. The whole movement of praise and worship that is captivating the musical expressions in various churches is having its impact on us Nazarenes as well. We are rediscovering the joy and power of abandonment to the Lord in song.

Hear it for yourself. Drop a cassette of the Brooklyn Tabernacle Choir into your car tape player and "have church" wherever you may be!

—Harlan Moore

March/April/May 1990

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THE QUESTION BOX

CONDUCTED BY WESLEY TRACY, *Editor*

My neighbor says that she knows in advance what Bible passages her pastor will preach from because he follows "the lectionary." What is a lectionary, and do Nazarene pastors usually follow one in their preaching?

The lectionary method simply refers to the way some denominations organize the reading of the Bible in corporate worship. Passages read in the worship service and used as the text for the sermon are taken from the selections in the lectionary. The most popular lectionary in the United States is *The New Common Lectionary*. It is organized to lead its users through the principal parts of the Bible in a three-year cycle. For each Sunday a passage from the Prophets, Wisdom, or historical books, a passage from an Epistle, and a passage from a Gospel is selected.

One of the advantages of the lectionary is that it keeps before the people and the preacher the whole scope of the Bible. Some of us preachers tend to preach from a narrow range of our own enthusiasms rather than declare the whole counsel of God. For example, when I was a young pastor, I preached so often on the unconditional love of God that I must have neglected His judgments.

The New Common Lectionary provides a Christ-centered focus for the entire year. The Christian calendar has its high points in the December to June span of months (Advent, Epiphany, Lent, Holy Week, Easter, Pentecost), but what of the June through November span? NCL keeps the focus on Christ by directing its users to read through one of the Gospels during that time.

One of the disadvantages of lectionary use is that, in the opinion of many, it suits a style of worship not usually preferred by Nazarenes. Also, Nazarenes treasure the immediate and direct guidance of the Holy Spirit in the heart and mind of the preacher when it comes to selecting sermon material.

The discipline of working with a lectionary would probably be profitable for both pastor and people, at least from time to time. However, it is unlikely that a large percentage of our churches will adopt the practice during this century.

In your December editorial you described Mary the mother of Jesus as a 14-year-old teenager. The Bible doesn't say how old she was. What makes you think she was a young teen?

No one can say for sure how old Mary was. Christian tradition holds, however, that she was very young. Further, in Bible times a Jewish maiden was usually "betrothed" by the age of 12, but not "given in marriage" until she had reached full puberty—usually about age 15. It was in that period between "betrothal" and "giving in marriage" that Mary was "found to be with child."

The views expressed in the responses in this column are those of the editor and do not constitute official statement by or for the Church of the Nazarene. The editor is not able to send replies to questions not selected for publication. Address: Herald of Holiness, 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.

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THE LAST LAUGH

Being married to Abraham was no picnic. Sarah lived in tents and traveled on donkeys. The tents were good and the donkeys were strong, but that didn't relieve Sarah's deepest hurt—she was childless.

God had long ago promised Abraham, "Thou shalt be a father of many nations" (Genesis 17:4). Sarah was now in her 90s but had never cradled a child in her arms. Along comes the Lord and says again to Abraham, "Sarah shall have a son" (18:14). As the Lord conversed with Abraham, "Sarah was listening at the tent door behind him."

Imagine yourself in Sarah's sandals. At her age, hearing what she heard, how would you react? Her reaction is recorded—"Sarah laughed."

She did not laugh aloud, for she didn't want the Lord and Abraham to know she was listening. "Sarah laughed to herself, saying, 'After I have grown old, and my husband is old, shall I have pleasure!'" (Genesis 18:11, RSV). She was thinking, "Where were You, Lord, when I was young and vigorous and praying for a child? You didn't bless me when I was a grape; now You taunt me when I am a prune!"

Have you ever felt like that about God and His promises? God, You didn't come through when I expected help. Your promises only mock me now.

Last week one of the members of our church was praising God for employment. He had been out of work for months, and we had prayed earnestly for him. During that long and trying period of unemployment, God seemed to be dragging His feet while bills

mounted and fears increased. God's timing is perfect, but our perspective and patience is limited.

Here is God's answer: "Is anything too hard for the Lord?" His wisdom, power, and love are perfect. If God says to a woman, "You are going to have a child," she might as well start knitting booties. His purposes never fail.

L Laughing with God is a glorious experience of rejoicing in fulfilled promises.

When her son was born, Sarah named him Isaac, which means laughter. She had laughed earlier in unbelief. Now she was laughing in joy.

A crowd of mourners, gathered to wail over a dead girl, once laughed at Jesus. He told them she was sleeping, and "they laughed at him." They knew a dead girl when they saw one. But they didn't know Him who is "the resurrection and the life!" He shooed them out, raised the girl to life, and presented her to the flabbergasted parents.

Laughing at God is wasting your breath. He can do whatever He pleases. Laughing with God, however, is a glorious experience of rejoicing in promises fulfilled and life enriched.

Caught with the laughter in her throat, knowing that she had foolishly questioned the power of God, Sarah was suddenly stricken with

fear. Her reaction was typically human—she lied. "Sarah denied, saying, 'I did not laugh'; for she was afraid" (Genesis 18:15, RSV).

Most of the lies we tell are spawned by fear. We are afraid of being punished, losing face, or being humiliated. We are afraid of losing money, or friends, or jobs. For every kind of lie there is a corresponding fear. If you think back on the last lie you told, you will probably find fear at its root.

Fear is a terrible thing when it nerves a woman to lie to God. It is bad enough that she would lie to her husband, but to lie to God! Terrible.

In Sarah's defense, we must admit that lying was not her life-style. Abraham's own fear twice trapped her into half-lies. She identified herself as his sister, not as his wife, for Abraham feared that certain men would kill him to get his widow. We cannot harshly judge a person with only two lies on record. The Lord rebuked her, but we are not qualified to condemn her. How many of us have fewer lies on our records?

The shortest route to a lie is the path of fear. The surest antidote to fear is faith. When we trust the promises of God and credit His love, truth, and might, no evil can overcome it.

Under the pressure of oppressive circumstances and baffling disappointments we may be calling divine promises into question. We need to hear again the Lord's challenge to Sarah, "Is anything too hard for the Lord?" He can turn our fears and doubts into joy.

He laughs last and best who laughs with the Lord, not at the Lord!

H

THE GIFT OF STONES

BY ANN WALKER

There is a man in our church whose name is Mr. B. He looks like any other man you find in congregations, but if you look closer, you will see that Mr. B is unique. Every Sunday morning he loads his car with as many boys and girls as can possibly squeeze inside and brings them to Sunday School.

When my husband and I moved into the small community where we now live, we immediately visited the tiny Nazarene church with the anticipation of making it our home church. Right away we were greeted with a warm, hearty welcome that convinced us we were indeed at home.

The first person who made friends with my two small daughters was Mr. B. He dug deep in his pocket and brought out some stones. He presented one to each of the girls and gave them a loving smile and soft pat on the head.

I paid little attention to the stones at the moment, but later at home, my youngest child pushed the stone into my hand. "Look, Mommy, what the man at church gave me. Isn't it pretty?"

I looked at the small stone resting in my palm. It was multicolored and smooth, as though someone had

taken a great deal of time to rub away the sharp edges. It was also polished to a rich shine and very pretty. "You must keep this," I said, handing the stone back to her. "It's much too nice to throw away."

She left the room and returned a short time later with an old box in which she kept crayons. "See?" She showed me. "I'll keep it in here."

Every Sunday morning, without fail, another stone was placed in the





box. Finally, I had to find another container for the crayons. Each stone was smooth and shiny but, other than that, no two were alike. Some were big, some small. There were flat ones, round ones, oblong ones, and funny-shaped ones. Some were designed to wear on a chain. The collection grew and grew.

Our congregation was growing too. Our tiny sanctuary was much too small to seat everyone comfortably. Something had to be done. The board decided it was time to build a new, larger church, and so they set out to purchase land and to draw plans for the building.

Everyone seemed eager to share the funding. The teens held several car washes and bake sales. Members added a little extra for the project in their tithing checks, and many donated church pews in memory of loved ones. It was exciting to watch the figures posted in the sanctuary change from week to week.

On Friday morning before Easter Sunday, my youngest took her box of precious stones to the baby-sitter's house without my knowledge. That evening when I picked her up, she held out her hand and showed me 40¢ in change. I was alarmed. "Where did you get that money?" I asked. "From some people who live on Barbara's street," she admitted readily.

Instantly, I had visions of my little daughter going from house to house begging for money. I was beginning to feel embarrassed. "Why did they give you money, Stephanie?" I had to ask. I stopped the car and was prepared to turn around so we could go together to give it all back. "You shouldn't ask people to give you money, Sweetheart, don't you know that?"

"I didn't just ask them for money, Mommy," she replied simply. "I sold two of my stones for it?"

"But you shouldn't sell your pretty stones," I protested. "Mr. B would be disappointed if he knew you were doing that."

"No, he wouldn't," Stephanie corrected me. "Not if he knows I'm going to give the money to the church for the building fund." She lowered her head, thinking I was angry. "I wanted to help, and this was the only thing I could think of to do," she said tearfully.

I smiled at her as I started the car. "I'm sure he won't mind," I assured her. She beamed as she dropped the coins in the box and closed the lid.

The next day, Saturday, my daughters closeted themselves to plan their activities for the day. They dressed, hurried through their breakfast and chores, and asked if they could walk down the road to play with their friends. When I gave permission, I did not notice that they were taking the box of stones.

When they returned at lunchtime, they entered the house noisily, eager to show me what they had done. They opened the box, and to my surprise, there were several bills along with a pile of change. "You got all that money selling stones?" I exclaimed.

They shook their heads. "Some of the people didn't want to take my stones," said Stephanie. "When I told them it was for a new church, they gave me a donation."

I later found that they had put their stone collections together so that people could have a better selection to choose from. I know that certain ones were favorites, but neither of the girls seemed to regret that a few of these had been selected by the buyers.

Easter Sunday morning, Stephanie presented her money to the pastor. It totaled \$15.23. Not much, you say? Maybe not. But to a seven-year-old, it was a fortune, and it was her own way of saying, "Even though I'm small, I can help."

What a lesson we adults learn sometimes from little children. Stephanie's childlike faith and desire to do something for her church and her Lord is an inspiration to me and, I'm sure, to many others who have heard this story. But I have to give credit to Mr. B, too, for his immense love for children and his gift of stones. H

In each issue we hope to bring you personal experience stories of God at work in the lives of Nazarenes. Last month we featured the story of one young man's "Ordeal in the Atlantic." Next month you will read the story of a Green Beret turned pastor. We invite our readers to submit personal experience stories for this feature. Manu-

scripts should be typewritten, double spaced, and three to six pages in length. Include a self-addressed, stamped envelope. We cannot promise publication, but we will publish the best ones that we receive. Send your articles to PERSONAL EXPERIENCE, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Epilogue: Author Ann Walker writes that Mr. Harold Berridge, Mr. B in the story, passed away a few months ago, after this story was accepted for publication. She wishes to dedicate this article to his memory.

LOCATION CHANGE FOR TWENTY-THIRD GENERAL ASSEMBLY

The site for the Twenty-Third Quadrennial General Assembly and Conventions will be Denver, Colo., rather than Houston, Tex., as was previously announced, according to B. Edgar Johnson, general secretary.

"There was a grassroots dissatisfaction with the plan for 1993, which led to a reevaluation of the Houston site and a decision to change locations," said Johnson.

The assembly and conventions will be held at the new Colorado Convention Center and at adjacent facilities in downtown Denver. Sunday's traditional opening services will be held at Denver's Mile High Stadium.

The Colorado Convention Center is located within two blocks of the city's 16th Street Mall and within walking distance of 4,000 hotel rooms. It is scheduled for completion in April 1990.



The new Colorado Convention Center (foreground) as it appeared in September 1989. The center, scheduled for completion in April 1990, will be the site of the 23rd General Assembly.

"Easy accessibility by air and land plus many wonderful, relatively low-cost hotel facilities, and a beautiful new downtown convention center make Denver an excellent choice for our quadrennial gathering," said Johnson. "It

also offers hundreds of possibilities for pre- and post-assembly vacations in the nearby Rocky Mountains."

The General Conventions and Assembly are scheduled to run from June 23 to July 2, 1993.

NAZARENES OPEN DOORS TO EAST GERMANS

The Church of the Nazarene in West Berlin has opened its doors to the thousands of East Germans flooding the city since East German officials began allowing their citizens to travel freely to West Germany, according to Thomas Vollenweider, Middle European District superintendent. Nazarenes are using their churches and homes as places of refuge, providing soup and tea and a place to rest.

Vollenweider reports that nearly 2 million people from East Germany visited West Berlin Friday, November 10, and throughout the weekend. Although the crowds caused

massive traffic jams, he noted that the people saw the chaos as wonderful and "celebrated this freedom that we have missed for 28 years."

"This was an outstanding weekend that we will never forget," Vollenweider said. "We have ministered to many East Germans, serving coffee and cake on the street and talking about God and the church. The Lord wants us to go to the roads and hedges, to our neighbors. It is not only a new chance to go, it is our duty! We want to be His witnesses in this new and challenging situation."

Vollenweider added that a

third church was organized in Berlin, December 17. The church is located in the Wedding district of the city, which is near a new opening in the Berlin Wall. The Nazarene churches are making plans to start a work behind the Iron Curtain in the form of a Bible study or preaching point, he said.

"We are planning a major thrust to Berlin in 1995," Vollenweider added. "I am personally convinced that 'Berlin '95' will be an outreach to all of Berlin; a city of 3.3 million inhabitants; a city of two worlds and a gateway and foothold to Eastern Europe!"

NAZARENE LAYWOMAN KILLED IN EL SALVADOR

A local NWMS president has been killed and one Nazarene church bombed in fighting between government troops and rebels in El Salvador, according to Steve Weber, Nazarene Compassionate Ministries coordinator. The woman, a member of the Amatepec church in Sayapanco, was among the more than 1,500 killed in and around San Salvador during heavy fighting in November.

The Madre Tierra Church in Apopa was bombed during the fighting. A nearby neighborhood, Villa de Jesus, was evacuated and partially leveled. The Los Santos Church, which is in that area, has been helping families build homes since the October 1986 earthquake.

Nazarene churches in El Salvador, under the leadership of Ana Cecilia, a surgeon and district coordinator for Nazarene Compassionate Ministries, have been working with World Relief to provide assistance and shelter for those displaced because of the war, Weber said. They are also trying to deal with the psychological trauma induced by the war.

"The Nazarenes are sheltering displaced families in three city churches, as well as in private homes," reported Peter Clark, spokesman for World Relief, El Salvador. Clark added that the churches have established an emergency assistance plan to provide food and medical assistance.

Individuals and churches who would like to help may make contributions to the Hunger and Disaster Fund. Be sure to mark checks for El Salvador Relief.

"In 1981, the disease had no name. Only symptoms. Only victims. Eventually the mention of it would trigger debate and charges of conspiracy. One thing was certain—the disease was deadly and growing."

As the AIDS epidemic spreads across the nation and the world, this deadly disease will touch the lives of nearly everyone. The Church cannot remain isolated; she must plan for ministry to victims and families.



Michael Malloy



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