

MARCH 15, 1988

# HERALD

OF HOLINESS



NOTHING CAN SEPARATE US  
FROM THE LOVE OF GOD

"RECEIVE THE HOLY SPIRIT"

PATIENCE IN PRAYER

CHURCH OF THE NAZARENE

# AN ANGEL SPEAKS

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**CHARLES H. STRICKLAND**  
*General Superintendent*

**T**he closing chapter of the Gospel of Matthew unfolds for us the wonderful account of the first Easter morning. Two women, both named Mary, came early to the tomb, to worship and to care for the body of our Lord. They were greeted by an earthquake, an empty tomb, and an angel.

Angels appeared frequently in both Old and New Testament history, always in connection with a great event. This can be especially observed in the life and ministry of Jesus. An angel appeared to Joseph and Mary in the divine annunciation (Matthew 1:20; Luke 1:30). An angel announced the divine birth to shepherds in the field (Luke 2:9). An angel comforted Jesus following His temptation (Matthew 4:11), and again at Gethsemane (Luke 22:43).

On this first Easter morning, an angel is again sent as a divine messenger. His message to the women at the tomb and to the world lighted the torch of hope for man's redemption and still offers in our day a redemptive hope for our world.

Let us consider the angel's message at the empty tomb. It was a startling announcement and a message of encouragement: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen as he said" (Matthew 28:5-6). To these confused women and to the little band of fearful disciples hiding from the authorities, it lifted hope from the pits of despair and fear to a renewed courage and victory. The message validated the teaching and sacrifice of our Lord.

Let us all take new courage from the angel's message today. Christ is alive. He hears us when we pray. He takes note of our distress calls. He supplies grace and courage in the time of need. He guides us in our life choices.

The angel also issued a tender invitation: "Come and see" (v. 6). Come and observe an empty tomb. Come and see the grave clothes. Observe the stone that has rolled from the entrance. Christianity has always been a "come and see" religion. It stands well under the closest examination and withstands all attacks upon its reality.

The angel further speaks of a simple but important commission: "Go quickly, and tell his disciples" (v. 7). The good news cannot be contained; it must be told. Jesus is alive and offers eternal life to all who believe. His great love and power can transform the alcoholic, redeem the drug addict, change the nature of the homosexual, transform the child abuser, forgive the prodigal, reunite the home and family, and change our world. To this redemptive challenge let us rededicate our lives and our resources at this beautiful Easter season. **H**

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# MAKING CHRISTIANITY CREDIBLE



Dave Anderson

**I**n America, where 96 per cent of the people say they believe in God and more than 80 million claim to be “born again,” why are Christians not making a greater impact upon the moral values of our land?

Christian believers worldwide have always faced one huge problem—how to make their Christianity credible. This problem, more than any other, has hindered the witness and growth of the church.

God’s grace must be actualized in life before it will be received by men. Our Christian doctrines must come alive in human experience or they are of no earthly good. This is the challenge that confronts every believer—how to personalize the gospel.

Can this happen? Can theology and real human existence meet convincingly? This is the question Jesus answered by coming into the world. In Him, God’s love and holiness became visible. “And the Word was made flesh, and dwelt among us, (and we beheld his glory . . .)” (John 1:14).

The Word must still become flesh before the world will believe. Now, the Incarnation is in you and me. Jesus’ death and resurrection furnish the power for that to happen. We furnish the receptacle for His life and love to fill.

The world’s failure to believe the gospel cannot be blamed on Christians’ lack of tools and strategies for evangelism. Church growth seminars abound. They have their place, but they will never convert the world. All of the techniques for presenting the claims of Christ pale into impotence beside the dynamic of *love*.

What we are talking about is that *love makes better sense out of the gospel* than any doctrine or ethic we might proclaim. If we were as determined to demonstrate Christ’s love as we are to prove the rightness of our particular beliefs and convictions, we would soon convert the world.

If love is so vital and potent, then we had better have a closer look at it, hadn’t we? What does it look like and how can I possess it? Love that makes

Christianity credible will always find its origin in God and center in Him.

It has been said that *sin* is love’s perversion. Sin makes *self* instead of God the object of its devotion and adoration. Sin is a sick, selfish, selective kind of love—love that has lost its true center.

Christ is God’s correction for this love gone astray. Therefore, the only way to obtain love that bridges the credibility gap is to receive Christ and be filled with His Spirit. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us” (Romans 5:5).

This love is not a soft, indulgent kind of love that is a cover-up for sin. It is a love that desires our holiness above all.

Mildred Wynkoop reminds us that for John Wesley, “holiness and love are one blazing unity of truth.” In other words, love without holiness is not love at all, and holiness without love is not holiness at all.

Wynkoop also says that “holiness has to do with persons in relationship . . . and that has everything to do with life.” And that has everything to do with love, too. That’s what Jesus was talking about in the Sermon on the Mount—persons in a relationship of love. Our world is wobbling badly because it has ignored the sturdy ethics of that great standard.

E. Stanley Jones said, “Our present day Christianity, anemic and weak . . . needs a blood transfusion from the Sermon on the Mount.” He continued, “If we would take the whole of the Sermon on the Mount and apply it to the whole of life it would renew our Christianity—it would renew the world.”

God’s love gave birth to this great ethical charter, and only His love poured into our hearts in our own personal Pentecost provides any hope of fulfilling its demands and changing our world. Love is the only dynamic of holy living and right relationships.

Such a love-filling will promote *fellowship*. Sin destroys fellowship. Love produces harmony—but not the absence of creative conflict. Christian love must be tough enough to allow for strong differences of opinion without tearing apart the fabric of Christian unity.

*Forgiveness* is another characteristic of this love that makes Christianity credible. Chuck Colson tells a story that beautifully illustrates the dynamic

power of Christ's love. Two young men stood on a platform before a huge crowd of Catholics and Protestants. One of them, Liam, a Catholic, had been the last member of the famous Maze Prison hunger strikes, which took the lives of nearly a dozen IRA terrorists. Liam had starved himself for 55 days and was near death when his mother visited him and convinced him to break his fast.

While recovering, Liam gave his heart to Christ, and the love of God helped him to forgive those he once hated. Through his witness, another man, named Jimmy, a Protestant terrorist, also came to know Christ. Now they stood side-by-side at the International Conference of Prison Fellowship in Belfast.

In a powerful testimony, Liam put his arm around Jimmy's shoulders and said, "Before, if I had seen Jimmy on the street, I would have shot him. Now, he's my brother in Christ. I

would die for him!" Can you imagine the problems, physical, psychological, and spiritual, that would disappear if true forgiveness were suddenly offered by just church members alone?

Finally, love is not only *forgiving*; it is also *for giving*. Love is outreach. It cannot remain exclusive or partial. It cannot ignore the needs of any person.

We met him while spending a couple of nights at beautiful Glen Eyrie in Colorado Springs. He introduced himself as Jerry. He did plumbing and electrical work for the Navigator's Conference Center.

He had with him a couple he was trying to help. Jerry shared with us privately that the man had been in two or three prisons, and the woman had been a woman of the street. Yet Jerry had opened his own home to them. Risky? Yes, but love is vulnerable.

This bearded, warm, congenial lay-

man shared with me a deep concern he had. Very simply it was this: Christians talk love, but too often don't show it. Jerry and his wife had not only raised three children of their own, but had taken in many others through the years.

Later, a staff person with Navigators said to me, "Jerry always has someone with him that he is helping." Not everyone will have the gift of helping the "down and outers" like Jerry does, but all of us have the gift of God's love to share. His story simply demonstrates how concrete our love must become if credible to a skeptical world.

It's the greatest thing any of us can ever do for God—making His love visible. How about your own life? Is your love showing? Is your Christianity credible? **H**

#### BY STAN MEEK

*Pastor of Dodge City, Kansas, First Church of the Nazarene.*

## THE SIN ISSUE



*Three men died on crosses on a hill . . .  
Paying there sin's costly bill.*

*One died in sin;*

*One died freed from sin;*

*One died for all sin.*

*And because of what was accomplished  
there and then . . .*

*Sin need never win again.*

—JEANNE BARBASIEWICZ HOOGSTAD  
Long Beach, California

## SIMON THE CYRENE

*They compelled me, forcibly,  
To bear the Cross  
For Him they planned to kill.  
I shouldered the grim load  
That had Him bowed,  
And struggled up the hill,  
Pressed by that cursing, spitting crowd,  
Til, spent and shamed and out of breath,  
I dropped the grisly instrument of death.*

*I heard His final cry; I saw Him die.  
I followed to the tomb  
And saw Him thrust into the stony room,  
And sealed inside.  
And wept my bitter tears  
For this good Man who died.*

*If He indeed should rise,  
And turn on me His loving eyes  
And ask another cross of me,  
I'd take it up,  
And this time—willingly.  
For oh, the love and grace  
I saw reflected in that altered face.*

—E. RUTH GLOVER  
Lake Elsinore, California

# RECEIVE THE HOLY SPIRIT

Jesus gives the Holy Spirit to us that we may know the "peace" of a perfected relationship with the Father.

**I** sometimes find myself where the disciples were that first Easter day—"the doors were shut where the disciples were, for fear . . ." (John 20:19, NASB). The walls appear to be up all around me, and I have shut the doors tightly behind me. Uncontrolled circumstances have made anxiety an intimate acquaintance. My ability to cope with ever-pressing responsibilities has evaporated. Fear is my companion as I contemplate the realities of the day before me.

To such times and places in all of our lives Jesus comes, as to those first disciples, unexpectedly inviting us to "receive the Holy Spirit" (v. 22, NASB). In this gracious invitation I find the true meaning of Easter, the workable reality of the resurrection of Jesus—the Holy Spirit in my life.

"Receive the Holy Spirit." How are we to understand this invitation of Jesus today, here, where we live, work, and play; where we rejoice and grieve; laugh and cry? What is Jesus saying to us in the midst of life's inescapable responsibilities, tense relationships, inspiring hopes, and disappointed dreams? Jesus' own words on that first Easter Day to His disciples interpret the practical meaning of the Holy Spirit for my life this Easter Day:

"Peace *be* with you; as the Father has sent Me, I also send you" (v. 21, NASB).

With the typical greeting of His day, *shalom*, "peace *be* with you," Jesus announces His risen presence to fearful

disciples. He invites us along with them to understand the experience of Easter simply as "peace."

Jesus gives the Holy Spirit to us that we may know the "peace" of a perfected relationship with the Father. To troubled disciples Jesus said, "My peace I give to you" (John 14:27, NASB). In the Holy Spirit, they were to have, and we are to have, the peace that Jesus himself possessed in the world. His was the peace of sonship, the certainty that God was uniquely His Father.

For us this is the peace of an *assured forgiveness*. The Holy Spirit comes to bring us all the way to grace, to where we rely utterly on Jesus, His life, death, and resurrection for our acceptance with the Father. The Holy Spirit enables us to rest in the fact that we belong to God, period!

Jesus gives His Spirit to us, also, that we may have the peace of an *adequate perspective for all of life*: "not as the world gives, do I give to you" (14:27, NASB). I dearly desire the "worldly" peace of a life neatly ordered, fully under the control of my competent management, and without the disconcerting interruptions of spoiling surprises. Somehow this kind of peace never lasts! But of His peace promise Jesus says, "In the world you have tribulation, but take courage; I have overcome the world" (John 16:33, NASB). The peace the Holy Spirit brings is the inspired ability to view our lives from the divine perspective, in the transcending context of the holy: "I have overcome the world." Therefore all is never lost. "Peace *be* with you" in the gift of the Holy Spirit is what Easter is all about.

His invitation to "receive the Holy Spirit" Jesus interprets also with the words, "As the Father has sent Me, I also send you." He sends us into our worlds as He himself was sent into the world. This was His prayer earlier for all His disciples, present and future (John 17:18).

Jesus was himself the supreme One "whom the Father sanctified and sent into the world" (John 10:36, NASB). In continuity with His own life and ministry He sends us also as sanctified persons into the very same world. When Jesus prayed for our sanctification He identified our sanctification with His own: "for their sakes I sanctify Myself, that they themselves also may be sanctified in the truth" (John

17:19, NASB). Jesus' sanctification was His dedication to the redemptive mission of the Cross in the world.

So it follows that our sanctification, the work of the Holy Spirit in our lives, is our surrender to His cross in the world. We are people for whom the Cross is the touchstone of who we are. We define ourselves as Christians by it! We are people for whom the Cross is the prism of how we live and the pattern of our mission as Christians in the world.

Jesus sends us therefore in the power of the Spirit of the Resurrection as a forgiving presence into the world:

"If you forgive the sins of any, *their sins* have been forgiven them; if you retain the *sins* of any, they have been retained" (John 20:23, NASB).

The Spirit's presence enables us to be forgiving in all of our personal relationships. We become authentic and effective signs of God's forgiving presence in the world, both as forgiven and forgiving people. This is what the Holy Spirit is all about in our lives. What people do with the Spirit who speaks from our living is what they do with God—a sobering yet most encouraging thought! "As the Father has sent Me, I also send you."

As we rejoice like the disciples that first Easter, we receive anew Jesus' gift of the Holy Spirit. "Lord, I receive Your Spirit, lead me all the way to Your cross that Your resurrection may be evident in my living."

Peace *be* with you;  
as the father has sent Me,  
I also send you. . . .  
Receive the Holy Spirit. **H**

#### BY FRANK G. CARVER

*Professor of biblical theology and Greek and director of graduate studies in religion at Point Loma Nazarene College in San Diego.*

# A CONTINUING STORY

**Preface:** The Church of the Nazarene has its own "delivery vehicle." The name is not General Motors, but "General Budget." By means of this vehicle, Nazarenes are doing compassionate, thrilling, incredible things around the world. On behalf of the World Evangelism enterprise, thank you for keeping this delivery vehicle so available.

**Chapter 1:** There on the campus of one of our U.S. Nazarene colleges, a brother and sister bounded toward our car with typical college student enthusiasm. It was the first time in months we had seen them. The last time had been in another country thousands of miles away—a different continent, which they called "home." They are MK's. Mom and Dad are still "there" carrying out their missionary assignment. Their limited missionary salary could never have purchased the plane tickets back to the U.S. so these two could attend a Nazarene college. But General Budget could, and the Toms and Beckys from missionary homes thank you for this.

**Chapter 2:** Her voice carried an understandable note of anxiety. With her young husband she had only recently arrived in a northern U.S. city where a hospital noted for eye surgery is located. Hours before, a phone call from a distant country where they serve as Nazarene missionaries told that he had suffered a serious eye injury. Detailed medical attention could not be given there. Their limited salary could not have brought them to the U.S. for this fine hospital's treatment, much less have paid the bill for such. But General Budget could and she was saying now, "It will be an uphill battle, but the doctor believes his eye will be saved." Thank God. And thank you for giving, from Duane and Linda Rensberry.

**Chapter 3:** When I spoke to him we were standing on a continent thousands of miles from Kansas City. He spoke a different language from mine. He lived in a dif-

ferent culture from mine. Everything about him and his world was different from what I know so well. Yet something had brought us together and made us close like brothers. "The Church of the Nazarene has made hope and happiness possible for me, for my wife, for my little boy and girl," he was saying. "Thank the people who did this." What could possibly have taken two such distant strangers and bridged their vastly different worlds? Not my skill or resources. It was the gospel, supported by General Budget. Thank God, and thank you from a Nazarene pastor in a distant land.

**Chapter 4:** The postmark caught my attention. It said, "Temple City, Calif." That postmark always makes my heart beat faster. That means I am hearing from the Casa Robles Nazarene Missionary Retirement Home, and the greatest saints in the world. It was another letter not unlike many I receive from there. "As the extra check came this December, I realized again how good the church has been to me across the years. It cared for us during years of service in another land, and now it cares for us in these continuing years of life. How good God is to give us our church." Because you gave, they continue to be cared for. It is as it should be, but could not be, without you and the General Budget delivery vehicle. Thank you. Thank God for General Budget.

**Epilogue:** Oh good, it's Eastertime again. I love it because of what God's power did there. I love it because it gives me opportunity to present my Easter offering for World Evangelism. I love it as I anticipate continuing miracles around the world for Him . . . *because you will continue to give.* **H**

#### BY ROBERT H. SCOTT

*Director of the Division of World Mission at international headquarters in Kansas City, Missouri.*

# NOTHING CAN SEPARATE US FROM THE

# Love of God

**T**here was no obituary in the newspaper, no family to notify, and very few even cared. His memorial service was held at the Oak Street House nine months after his death. It took a while for the city to cremate his body, determine if there were any relatives, and finally turn over the ashes to Golden Gate Community, the only family that knew him or wanted him.

Richard Kearns, at 36 years of age, a mission client and church attender for four years, was found dead in his room a few months ago by a friend who notified us: "... his door was open and TV on. He was kneeling over his bed, face-down in a cup of blood ..."

Richard's friend suspected foul play. According to the police, who found an empty bottle of Percodan nearby, it was just another drug-related suicide in the city. "Percodan and cocaine poisoning" was the official cause of death according to the coroner.

"Unloved and unwanted" was how Richard felt about himself. He was a member of the "underclass"—marginal folks who seem stuck at the bottom of society. They have problems that never seem to go away. They suffer more than their fair share. They believe in God, they try to have faith, they want to overcome destructive habit patterns, they want to advance, but they never seem to get it together. Yet God loves them just as they are, and *nothing can separate them from His love!*

Richard was born on May 21, 1950, to parents in Blackfoot, Idaho. His father was killed on military duty when Richard was four years old. Richard remembers his mother dying two years later "of a broken heart."

He lived with his grandparents for a while, then with an uncle. Because he was a "problem child," Richard was shuffled from one institution to another, finally finding a foster home at age 11.

He could never live up to his foster father's expectations,

**"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future . . . will be able to separate us from the love of God that is in Christ Jesus our Lord."**

he remembers, and he rebelled. At 18 he left home and his "family" asked him never again to use their name.

Richard roamed up and down the California coast for many years as a drifter. He married a woman and was soon divorced; he became a Christian but couldn't live the life; he became a drug addict and couldn't stop using. Percodan and Valium were his drugs of choice.

To complicate matters, Richard had an epileptic seizure disorder that caused him to black out without warning. And he had hypoglycemia,

which caused him to crave food and eat constantly.

He found doctors willing to supply and case workers willing to sympathize, and he managed to create a network to get the drugs and food he required. After he had exhausted his resources in Los Angeles, he appeared in San Francisco.

It was August 1981, when Susan Gamboa, a member of Golden Gate Community and a Salvation Army social worker, met Richard in her office. As his case worker for a year, she gave him food vouchers each month and tried to help him manage his life.

Michael Dotson, former associate pastor and mission director at the Oak Street House, picked up where Susan left off in September 1982. For the next 3½ years, Michael spent an average of three hours a week as Richard's money manager, emotional supporter, confessor, and case worker.

Michael secured housing for him from time to time, got him out of jail and danger when the loan sharks were ready to kill him, rebuked him for his alcohol and drug consumption, rewarded him when he was straight, encouraged him in personal hygiene, and kept him involved in church.

Richard stabilized a bit at Golden Gate Community. His happiest moment came when he was asked to be a church usher. Also, he happily developed an emotional attachment to Dulcie, 24, a cancer patient and member of the congregation. When Dulcie died in 1985, Richard took it the hardest and really never recovered.

Richard had some legal troubles in 1985, and the court ordered that he receive psychological counseling. Ken Niles, our social worker and counselor, became Richard's therapist for seven months. Richard's emotional pain, according to Ken, was the loss of his parents, his foster fa-

**BY MICHAEL J. CHRISTENSEN**

*A Nazarene elder and mission director of our Golden State Community Church in San Francisco.*



ther's rejection, the loss of his wife, and a lack of belonging. "He did drugs and drank to kill the pain and forget."

Richard had his teeth pulled one by one to get more Percodan. He had a craving that nothing in life could satisfy. He was drawn to God, wanted to join the church, but could never manage to attend membership classes or stay sober long enough to make a new commitment.

He disappeared for several months in 1986, and then came back to church in April. During one memorable service, Richard prayed for forgiveness. He died a month later.

Despite his pathetic, peripheral life, Richard endeared himself to us. Many of us talked him out of suicide now and then. We forgave him when he got angry and busted a window. We welcomed him on Sunday mornings for church and during week days for social services. Between Susan, Michael, and Ken alone, we invested over 500

hours of time and energy, and undoubtedly extended his life a few years.

The handful of people who journeyed with Richard or felt affinity with him attended his memorial service. We buried Richard's ashes under a tree in front of the Oak Street House, in a colorful urn lovingly created by his counselor. One of our mission residents built a flower box around the memorial site.

I'm not sure where Richard is now, but I am sure of God's great love and mercy extended especially to those, like Richard, who live at the margin of life and never find its center.

The scripture read at Richard's memorial service confirms this truth for me: "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future . . . will be able to separate us from the love of God that is in Christ Jesus our Lord" (Romans 8:38-39, NIV). **H**

## BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

# BURSTING OUT DOWN UNDER

**B**ecause you gave, we (Geoff, Jeanne, Doug, and Tim) have been enabled to answer God's call to Western Australia to labor and work alongside a group of Nazarene believers in the Yokine Nazarene Church, training, teaching, and discipling. 1 Corinthians 16:9, "For a wide door for effective service has opened to me, and there are many adversaries," is a reality to us (NASB).

During the last 18 months we have seen His door opening, with the attendance in the morning worship service nearly doubling, the Sunday School attendance beginning to increase, an active ladies fellowship established and reaching out, a young marrieds and a senior ministries established, the teen class exploding in numbers with zeal and a reach out ministry to other teens. But beyond all this, we have seen people receiving Jesus as Savior and Sanctifier, people reaching out to their neighbors and the community, and an active shepherding/discipling group established and flourishing.

A 19-year-old student, a friend of

Doug and Tim's from college and formerly a strong adherent of evolution, accepted Christ at a recent evening service. He has completed the Basic Bible Studies with Doug.

Lyn, a mother of two children in our Sunday School, became burdened for the children in her children's school. She received permission to send out a special invitation to our Sunday School through the public school bi-monthly newsletter. Melanie came; she is enthusiastic and so open to spiritual things; she brought her older brother to Sunday School; she also brought her mother to our Second Annual Mother/Daughter Tea; and both of her parents attended a recent evening service.

This past Sunday four precious teens joined the church by confession of faith.

With the church growth, the small room used as a storeroom, a Sunday School classroom, and a nursery has become obsolete. The room is 9'6" x 9'10". This Sunday during the A.M. service, we had two babies, a toddler, six children, and two workers stacked in this room. Because of this, some people have caught a vision and are beginning to give sacrificially to our

building fund for an addition to the present sanctuary.

Others are volunteering to teach Sunday School, volunteering for teacher training, becoming involved in a vital prayer ministry, and some are reaching out to relatives and friends.

One young married woman led her sister to Jesus.

Syd said recently, "I used to sit and be 'Mr. Spectator,' as in the children's story, but since the shepherding group, I am now involved in a prayer and reaching out ministry. I have been rejuvenated."

Two teens, seeing the need for musicians in the evening service, have volunteered to play the organ and piano. Darryl never led a song service in his life, but God spoke to him, he obeyed, and is now leading the praise and singing service in the evening.

**BECAUSE YOU GAVE, YOU ARE LABORERS TOGETHER WITH US!**

Lest I leave you with the impression all is easy and rosy here, I must remind you of the last part of our verse, "and there are many adversaries." This is true. I cannot describe the adversary we face, but I can ask that you continue to pray and to give that "the eyes of [our] hearts may be enlightened, so that [we] may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe" (Ephesians 1:18-19, NASB). **H**

**BY JEANNE BURGES**

*A Nazarene missionary on specialized assignment in Western Australia.*

# PATIENCE IN PRAYER

“MY SOUL WAITETH FOR THE LORD” (Psalm 130:6).

Deepening prayer is a waiting on God for everything. It is patience in praying. No wonder patience is listed as a part of the fruit of the Holy Spirit (Galatians 5:22-23). Yet how difficult it is to maintain such prayer patience.

Next to the persistent question *Why?* must be *When?* Not only do we ask of God why He permitted this or that to happen, but we ask Him continually when He is going to perform this or that.

We are sick. We ask Him when we are going to be well. We are in financial strain. We ask Him when we are going to come into economic security. We are pressing for a job promotion, but it does not seem to come. We want to know *when*. We are leveled with injustices from our enemies so that we ask God when we are going to be treated fairly. We are surrounded by unpleasant circumstances. This prompts us to badger God with *when* am I going to be set free from this? We have unsaved loved ones for whom we have been praying for years. When, oh Lord, are they going to come to Jesus?

When? When? When?

Then it is that we need the reminder of Psalm 31:15: “My times are in thy hand.” And we need to believe Isaiah 30:18: “Blessed are all they that wait for him.”

Robert Leighton wrote: “My times are in Thy hand, O Lord! And, surely, that is best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When He withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into His hands, to have no will nor desires, but only this, that we may still wait for Him. Never was any one who waited for Him miserable with disappointment.”

Waiting is nothing new to God himself. After all, He waited for six periods of time in the creation of this planet before resting in the seventh. And it was God incarnate in Jesus who waited 30 long years before revealing himself as the long-awaited Messiah. Further, it was Jesus’ mother, Mary, who waited more than 30 years to see her oldest son show himself in miracle-working power to the world. Then the 120 waited—tarried—in prayer in Jerusalem’s second-story flat in the downtown business district till they were endued with the Spirit’s power. Since then, almost 2000 years have gone by as the church waits for the second advent of Christ. The planet itself—with its animal and vegetable kingdoms—will wait still longer through the millennium for the “new heaven and new earth.”

Consequently, to wait is to be in good company!

Why, however, does God allow us to wait in prayer so long? Sometimes, perhaps, to cut through our impulsive natures, to corral our bull-headedness, and pull in our headstrong tendencies to have our own way. Also, waiting in prayer deadens our foolish belief in our own conceits.

Waiting in prayer brings us closer and closer to God alone. It humbles us. Further, it renews the blessings within our souls and drives us further into the Word.

In the Christian hymn, “Take Time to Be Holy,” we sing: “Run not before Him, whatever betide . . .” Yet we do; we run ahead of God. That is why He would have us wait in prayer.

So stop running and start resting. Stop stumbling and start serving. Stop tackling and start trusting.

Christian, wait till you see His face in prayer. After all, the repentant thief waited in pain to see Jesus’ face. And when he did, he saw paradise as well. So will you in waiting prayer.

Remember that God is not concerned so much with your calendar as He is your character. We are bound by time—minutes, hours, days, months, years. God is not. We are imprisoned by our appointments, schedules, and commitments. God is not.

Then we ask ourselves why we are so spiritually weak, so shallow. It is because the calendar has produced hurry, helter-skelter, and hype; whereas God wants for us a character of holiness, humility, and honoring Him.

Wait in prayer before the Lord until your calendar recedes and a holy character takes hold in hungering and thirsting.

But why the pain, anxiety, and uncertainty in waiting, you ask. One reason: to bring us closer to the cross of Jesus, something that is rarely sought in this age of luxury and affluence, even within the church.

The more we wait in prayer, the more we are drawn into the Cross’s power. Waiting near the Cross, we grow as seed grows in time within the soil.

Waiting prayer allows the necessary time for joy to grow in our hearts. That is why the Bible can speak of “joy in tribulations.” How so? Because of our closer fellowship with Jesus, the Source of “joy unspeakable and full of glory.”

Waiting prayer assures us, furthermore, that we want Him, not only things from Him. Waiting prayer tests whether or not we are sincerely seeking first the kingdom of God or own kingdoms of things, success, comfort, and power.

In other words, seek first the Kingdom that is eternal, and let all else wait!

*I would resign my right to know  
The morrow with its mystery hidden.  
'Tis only God who has the right  
To hold the key from now till heaven.*

In the meantime, wait in prayer. **H**

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**BY J. GRANT SWANK, JR.**

*Pastor of the Walpole, Massachusetts, Church of the Nazarene.*

## EASTER FAITH AND SUFFERING HUMANITY: THE EARLY NAZARENE WAY

**W**e cannot conceive a more appropriate manner of celebrating the resurrection of our Lord than by devoting the Easter number of *Herald of Holiness* to rescue work. There is no phase of Christian endeavor more absolutely in harmony with the very heart throb of our Savior than the work of rescuing these fallen, friendless, unpitied ones."

No words better expressed the union of Easter faith with social compassion that characterized the earliest Nazarenes than this opening paragraph of editor B. F. Haynes in the first-ever Easter issue of the *Herald*. For a church that did not fully agree with the social gospel theologies of Walter Rauschenbusch or Washington Gladden, orphanage and rescue work (or work with unwed mothers) were acceptable ways of expressing the deep conviction that spirituality and the social realities of modern industrial society were riveted together by bonds of grace.

Why should the church engage in rescue work? asked Seth Cook Rees, a leading pastor. "Because the uplifting of the fallen is the true genius of our holy Christianity," and the enormous need of the hour is the reason to act, not hold back. "Is Rescue Work the Church's Work?" the Rev. Rand Pierce asked rhetorically and responded: "Just as close as the arm is to the body, so must this work be to the heart of the church . . . What church is better able to un-

dertake this work than the Pentecostal Church of the Nazarene, with its deep spiritual life and bright, joyous methods." Lou Miller, an experienced social worker who would eventually work at Rest Cottages in Chicago, Kansas City, and Pilot Point, focused her attention on the "Qualifications of a Rescue Worker." The main one, she argued, was "a heart full of divine love," for only that can provide the motivation and stamina to withstand the pressures of social ministry. "The social worker deals with a class whose lives have been wrecked," Miss Miller wrote. "The worker must live on a place above this and with the help of God lift them . . . become one with them in the conflict, yet not one of them, to exhibit true friendliness without familiarity, to baffle the power of inordinate affection and unholy love." J. T. Upchurch, secretary of the denomination's standing Rescue Commission, addressed in detail the question of "What to Do and How to Do It"—and they did just that.

The back page of the special "Rescue Number" listed nine rescue homes in operation identified with the Pentecostal Church of the Nazarene: Berachah Homes at Arlington and Texarkana, Tex.; Hope Cottage in Swampscott, Mass.; Rest Cottages in Chicago, Kansas City, Pilot Point, and Oakland; Hutchinson Rescue Home in Kansas; and The Nazarene Home in Bethany, Okla. Before the heyday of Nazarene rescue work ended, others would open: Beulah Training Home in Memphis; the Door of Hope in Nashville; Rescue Home in Wichita; Louise Home in Portland; Lebanon Home in Seattle; and Southwestern Training Home in Lake Charles, La. **H**

Sources: *Herald of Holiness* (March 19, 1913), Nazarene Archives Inventories; Photographs: Berachah Home Collection, Hutchinson Refuge Home File.

—STAN INGERSOL, Archivist

(Far l.) Handbill for the Hutchinson Refuge Home. (L.) Social workers like Miss Maud Chapman of the Berachah Home in Arlington, Tex., dedicated their lives to helping other women. (Below) One of the rescue homes supervised by J. T. Upchurch in Texas.



See also 79 get up  
HUTCHINSON REFUGE HOME.  
(1910)

MISS NETTIE BALLARD, Matron  
319 East Third Ave. Old Phone 1058

DEAR GIRLS: This card is to tell you of a home of refuge if you are a weary, sin-sick soul and want to live a new life of purity and virtue. Here you will find friends to love and help you to Jesus who is able to save and mighty to keep.

Hear the Savior's loving invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest." Sin has brought misery and shame into your life but Jesus will save if you but seek Him. If you desire to come to the HOME, either write or call on the Matron at the above address.

MR. E. J. KING, Supt.  
Hutchinson, Kans.  
607 East Sixth Old Phone 582 Black



Luoma Photos

# OUR COMFORTING ATTORNEY

Jesus Christ promised, "I will pray the Father, and he shall give you another Comforter" (John 14:16). Again He speaks of "the Comforter . . .

whom I will send unto you from the Father" (John 15:26).

Webster's dictionary defines comfort as "aid, encouragement: relief from distress, grief, etc.," Yes, the "etc." is part of the definition! It's that "etc.," the unknown and the uncertain, which produces anxiety about the future and leaves one afraid, exhausted, and unsleeping. We need a Comforter, someone who can bring aid, someone who can infuse courage, someone who can bring relief from distress and grief.

*Comforter* is a word rich in meaning. It translates the Greek *Parakletos*, which means literally "one called to stand beside us"—as our Advocate, our Guide, our Helper, our Encourager.

*Advocate* is the closest English equivalent. G. Campbell Morgan and Samuel Chadwick were both speaking in the same service of a religious convention. Objecting to the translation *Comforter*, Chadwick expressed a strong preference for the term *Advocate*. "I would never call my lawyer a comforter," he explained.

When Morgan rose to speak he said, "I beg to differ with my dear friend; if I needed a lawyer it would be a great comfort to know my case was in the hands of an expert attorney."

The term *Comforter*, as used by Jesus, meant more than someone who would pat them on the shoulder and say, "Here, here, don't cry!" Actually, it referred to a close friend who would stand alongside an accused person in a court of law. The accused doesn't know what to do. Shivers run up and down his back when he looks at the judge, the prosecuting attorney, the jury, and the onlookers. What should he say in his own defense? He has never been through anything like this.

Standing by his side is his faithful friend, the comforter who senses his nervousness and says, "Fear not, I am with you. I know how to handle the situation. I'm familiar with the tactics of the accuser. I will give you words to say."

The word *comfort* meant something different in the First Century from what it means today. What dominates your mind when you use the word? It probably is something like this: After a hard day's work you go home, have a good supper, put on your slippers, sit in an armchair, and watch TV or read a good book. That is comfort, ease, relaxation, rest. But the meaning of comfort is inward reinforcement. *Comfort* is strength, virility, not something soft and sentimental.

When Jesus told His disciples that He would send the

Comforter, He did not mean they were to experience ease and happiness. They were to be given strength and courage and power. Jeremiah, the prophet, speaks of an idol maker who, in Tyndale's version, is said to "comfort" it with nails. There is a difference between nails and a pair of slippers, is there not? The nails strengthen it and make it fit for its purpose—that is comfort. When Jesus said, "I will send you the Paraclete," He meant He was going to make them strong to face life and to do God's will. When the Comforter comes to us—and He comes to us when we are willing to receive Him—He strengthens and empowers us. To Him we may say in the words of a great verse,

*Christ is our Advocate above  
Thou art our Advocate within.  
Oh plead the truth and make reply  
To every argument of sin.*

## THEN CAME EASTER

*They spiked Him firmly to the cross—arm  
And then dared Him to come down.  
They had silenced this Rabble-Rouser  
And ripped off His peasant-gown.*

*All the hammered nails shared in His grief  
As His warm blood turned them red,  
And the rough-hewn tree on which He hung  
Became softer as He bled.*

*The dotted dice danced from devil-hands  
And their black eyes watched Him die—  
And then they hid in His bartered robe  
To muffle their shameful cry.*

*The sky turned black and the mountains shook,  
And the hillside graves split wide,  
The white-sheeted dead walked out—still bound—  
To support the Crucified.*

*They hauled Him down with their ladders leaned  
And anointed Him with myrrh,  
Then with gentle hands they carried Him  
Down to Joseph's sepulcher.*

*But wait, I can hear a distant horn,  
It is sounding loud and clear,  
It is a Resurrection-trumpet—  
Behold! Easter now is here!*

Human provocations will repeatedly come, but the comforter enables us to endure calmly any evil affliction or provocation. The Spirit that Christ showed when He prayed from the Cross, "Father, forgive," and that Stephen also displayed when he was dying, is possible only to men "full of faith and the Holy Ghost." Should not we thank Him who is with us to aid in every time of extremity?

Loss of property might be our lot, but the things lost are earthly, while those He gives are heavenly. The consolations of the Holy Spirit mean the substituting of higher, better things for things we lose. There is comfort on every side—no aching spot will be left un comforted.

One cold, wintry day, Henry Beecher, the great, warm-hearted Brooklyn preacher, was walking down an almost deserted street when he found a little child crying bitterly. He picked him up in his strong arms and held him close until he ceased his sobbing, and then asked, "What is the matter, little one?" The child replied: "Nuffin' the matter since you com'd!"

So it is with the troubled soul when the Comforter comes to abide. He dries our tears, He banishes our sorrow, He assures our hearts, He gives perfect peace.

What is the Holy Spirit's manner of comforting? He doesn't come in any mysterious or arbitrary way, but as the result of divine methods. A text is brought to our remembrance, perhaps, or a stanza of a hymn, or some thought concerning Christ's love and tender care. If we receive the

suggestion in simple faith, we cannot help being comforted.

Let us set our faces like a flint to believe, under every sorrow and trial, in the divine Comforter, and to rejoice in His all-embracing comfort. I say "set our faces like a flint" because when everything around us seems out of sorts, it isn't always easy to believe the words of comfort. We must *choose* to be comforted, put our wills into the matter, and the blessed Holy Spirit, our precious abiding comforter, will pour balm into wounded spirits, and breathe words of hope and cheer to the sorrowing. He does, in truth, comfort "on every side," provided we accept the words of comfort in simple faith.

Comforter is not a sickroom word, but a tonic word; the word for him who climbs, toils, fights. It means the One called to our side to strengthen. Let us depend on Him for strength.

In 1 John 2:1 this word pictures Jesus as our Advocate. He is our *Parakletos*—the One now on high to plead for us, to succor us as our High Priest.

We have a Paraclete with the Father. We are subject to slanderous attacks. Satan is the accuser of the brethren. To offset his malicious attacks we have the Advocate on high.

With a blessed Helper indwelling us here and a blessed Advocate on high, we can be more than conquerors. **H**

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**BY MORRIS CHALFANT**

*Pastor of the Norwood, Ohio, Church of the Nazarene.*

## RED BLOOD ON THE HAMMERS

*There is red blood on the hammers, but much redder is the spear  
That opened wide the Savior's side with a gash that was severe.  
A deep crimson stains the cross-arm as the Victim groans and dies,  
The long temple veil is severed and hoarse thunder shakes the skies.*

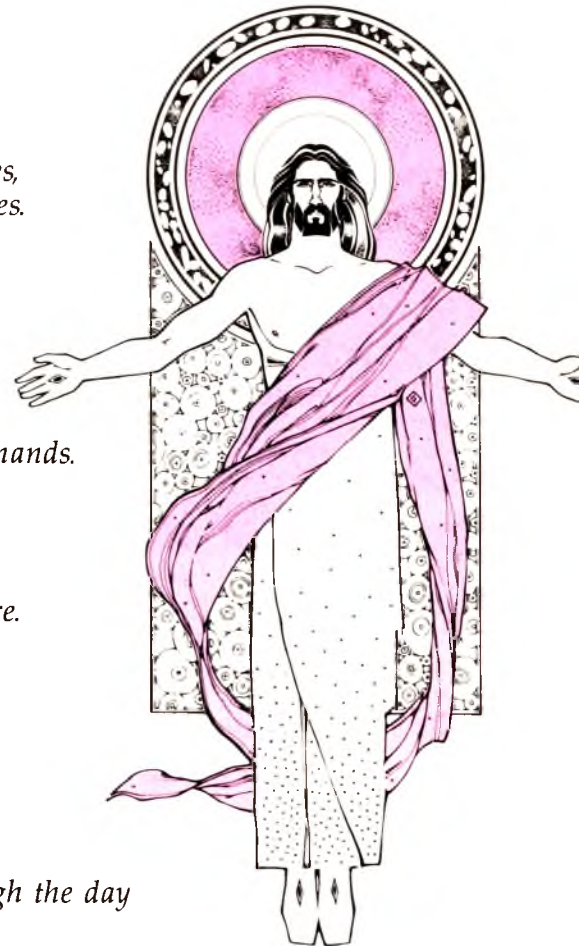
*Heavy grief hangs on the women who have collapsed at His feet,  
They find it hard to comprehend that Redemption is complete—  
That the Lamb has now been offered and a pardon now prevails  
For all the lost sons of Adam by His death upon the nails.*

*There is acid in the basin wherein Pilate washed his hands  
Then tried to appease his conscience with the mob's rehearsed demands.  
Somewhere a rooster is crowing as he did when Peter lied—  
Knowing by his feathered instinct that his Creator has died.*

*Two malefactors lie buried and three crosses now stand bare  
Gone are the executioners and the throngs who watched them there.  
Jerusalem lies in slumber, all the temple bells are still  
While memory rings the verdict of the carnage on the Hill.*

*A night wind stirs the gold velvet as it hangs in Herod's room  
As he tosses on his pillow wrestling with his guilt and gloom.  
All the Pharisees grow restless; the Sadducees live in dread  
That He will come forth on Sunday as He prophesied and said.*

*Roman soldiers guard His grave-site through the night and through the day  
When suddenly a tall angel comes and rolls the stone away.  
The soldiers fall at what they see—so awed they cannot respond:  
Tis a lighted Highway running through His grave and far beyond!*



—CHARLES HASTINGS SMITH  
*Bethany, Oklahoma*

# “GRACE”

# SINGS

# IT

# ALL!

“And the Word was made flesh, and dwelt among us, full of grace and truth.”

The peerless majesty of the prologue to John's Gospel contains this statement: “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (v. 1:14). These words might well be considered our New Testament introduction to “grace.” “Grace” could nowhere be more appropriately used than in this inspired description of the Person of our blessed Savior.

Equally appropriate is the New Testament's final benediction: “The grace of our Lord Jesus Christ be with you all. Amen” (Revelation 22:21). Rightly understood, *everything* telescoped between these two sacred utterances could be judiciously summarized as “grace.”

“Grace (Greek: *charis*) . . . the love of God, spontaneous, beautiful, unearned, at work in Jesus Christ for the salvation of sinful men,” is John Denny's succinct definition of this meaningful gospel term. To be a Christian,

in the New Testament sense, is to *know* Christ. To know Christ is to be a recipient of divine grace. The apostle Paul's classic pronouncement, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God” (Ephesians 2:8), holds out the only hope for the wretched of this world.

Thomas Erskine's incisive epigram. “In the New Testament, religion is grace and ethics is gratitude,” merits timeless appreciation. The total impact of the Gospel could be condensed to this 11-word credo.

Salvation is begun in grace, sustained in grace, and consummated in grace. Paul becomes every redeemed man's spokesman when he confidently declares: “By the grace of God I am what I am” (1 Corinthians 15:10). Some unknown disciple confesses: “The cross is no difficulty to the penitent sinner.” Nor is the appreciation of this significant five-letter word which is our theme. To humbly acknowledge that God initiated reconciliation between himself and His alienated creatures presents no moral or intellectual barrier to the contrite in heart. To the self-sufficient, haughty secularist, it could present hindrance, but not to the Prodigal's progeny.

Of all of the salvation terminology held sacred in our Christian tradition, no biblical or nonbiblical language has greater attraction for humanity than this cherished word, *grace*. This is convincingly evidenced in our hymnology. Believers joyfully worship by giving heartfelt thankfulness for the undeserved, unmerited favor of Almighty God through His Son, Jesus. From the earliest hymnists to modern gospel song writers, grace is a beloved theme. The life situations that give rise to many of these grace-compositions are intriguing.

Alex Haley, author of the internationally acclaimed book, *Roots*, made the pages of *Reader's Digest* with a gripping human interest account titled “The Amazing Grace of John Newton” (October 1986). He tells that his research that produced *Roots* led him to a fascinating biography of Newton, the composer of this universally loved gospel song. Following a tragic childhood, and a profligate youth that included sordid vices associated with the vilest slave trading and transportation, Newton experienced a life-changing encounter with our Lord. Answering a divine call to preach, he heralded the

revolutionary message so effectively that more influential opportunities were opened to him. Haley assesses his spiritual productivity at this juncture: "Though his new position brought him great influence and social status, he never lost the image of himself broken and wretched on the coast of Africa, hating God and his own soul. His constant message, even to the London's elite, was that he himself was living proof God could save the very worst."

One has to wonder at the manner in which John Newton's legacy of song has captured the affection and admiration of a complete cross section of earth's people. Persons of widely divergent religious allegiances, and even rank unbelievers, have been heard singing lustily the lyrics of this esteemed piece of Christian music. "Amazing Grace" has an uncanny way of being heard in the strangest places and in the strangest company.

On a trip to the Middle East my itinerary included an excursion into

what is now Turkey. Our destination was Antioch and other biblical sites. After our Muslim guide, Ali, had exhausted his public relation's pitches to weary tour-bus travelers, there followed a welcome hiatus—then suddenly, without fanfare, he launched into singing "Amazing Grace." Imagine our astonishment! He was joined by the American evangelicals, passengers on this chartered transportation. It was necessary to restrain the first impulsive reaction, which was to rush down the tour-bus aisle and assert that since grace, as Christians understand it, could not be properly



appreciated by a follower of Muhammad, he cease singing this sacred song instantly. However, more enlightened judgement prevailed, with a secret hope that he would personally discover the joyous reality of this unearned spiritual benefit universally proffered to every man through Christ's glorious provision.

Regrettably, even so prized a blessing as grace can be abused and distorted. Even at the hands of its friends, grace has suffered glaring misuse. To twist it so as to minimize acknowledged sinfulness, or to lessen the gravity of immoral behavior, is to end up with a warped concept amounting to dis-grace. Let even this caution, however, be just a momentary, but meaningful, pause in our personal quest for an ever enlarging understanding of this valued Christlike quality of grace. **H**

**BY J. RAY SHADOWENS**

*A Nazarene elder who resides in Houston, Texas.*

## THE LITTLE CHILD WAS NOW A MAN

*The little child was now a man,  
In keeping with the Father's plan.  
Instead of guide-star shining bright  
There was a noon sky dark as night;  
In place of stable warm and still,  
An executioner's sad hill;  
Where once a manger, now a cross;  
Instead of health, a dying pulse.  
His form that once donned swaddling layers,  
Now sweaty, blood-caked wounds it bears;  
And manger straw once kissed the face  
Which now the stabbing thorns embrace.  
His infant hands with promise great  
Now frame the nails that bear his weight.  
Where shepherds once knelt to give praise  
Stand mocking guards with calloused gaze.  
For him no parents' arms now wait,  
But cold, dark tomb with granite gate.  
The little child was now a man,  
In keeping with the Father's plan;  
Divinity with flesh and bone—  
This man for mankind does atone.*

## WHO WILL MOVE THE STONE? MARK 16:3

*With voices sad and hushed we talk,  
and with timidity we walk  
in early morning all alone.  
We come to serve our fallen Lord,  
slain by a godless, cursing horde  
upon a brutal gibbet board—  
but who will move the stone?*

*Stepping down a garden slope,  
despite uncertainty we hope  
to honor one whom we have known  
with spices to anoint His form,  
with shroud His still, cold face adorn,  
though our sad hearts still weep and mourn—  
but who will move the stone?*

*With reassurance now we stand  
before a scene divine and grand,  
recalling claims He would atone.  
For life has come where death once reigned;  
the cold tomb's loss is our great gain.  
To resurrect the father deigned—  
for He has moved the stone.*

RICHARD A. MILLER • Springfield, New Jersey

# THE NEW AGE



I recently read an article about a plan devised by a mental hospital to determine whether a patient was ready to be released into society. They would usher the patient into a room where the tap was on and water was running out all over the floor. Then the person was handed a mop to clean up the mess. If the person went over and turned off the tap before attempting to clean up the flood, he was ready to be released. If he began mopping while the water was still pouring out of the sink, he needed more treatment.

Each of us, as Christians, face our own personal world of problems and is handed the mop of truth and told to use it. But we can only help in that world if we have enough intelligence to first conquer the evil pouring into our hearts from the rulers of present darkness. It is in this context that you should read this article.

Identifying, analyzing, and critiquing something as large and varied as the NEW AGE is a formidable task. The "Harmonic Convergence" even baffles some of its own proponents. Not all the adherents even believe the same thing, because it is so eclectic. The New Age emphasizes and exalts change and evolution and shifts in perspectives.

There are six distinctives in New Age thinking:

(1) **All is One** . . . interrelated, interdependent, and interpenetrating. Ultimately, there is no difference between God,

a person, a carrot, and a rock. They are all part of one continuous reality that has no boundaries and no divisions. Any apparent differences between Joe and Judy, Joe and a tree, or between God and Judy are perceived, not real.

A Christian view affirms that God's creation is not an undivided unity but rather a created diversity of objects, events, and persons. He created light, darkness, earth, sky, dry ground, seas, plants, animals, and, finally, humans "in His own image."

(2) **All is God**. All things—plants, snails, books—have one divine essence. If "all is one" then distinct personalities vanish and everything becomes one being—"the One." The idea of a personal God is abandoned in favor of an impersonal energy. Man has created God in his own image.

The Bible, however, affirms that all is *not* God. God, the Creator, stands distinct from His creation. While God is present in His creation, He is not to be confused with the creation. Creation does not contain Him. The Apostle Paul spoke against those who "exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator" (Romans 1:25, NIV). God is a moral being who says, "Thou shalt not," and calls people to repentance and faith.

(3) **Humanity is God**. This is one of the seductive claims of the New Age: We are not only perfect, we are, in fact,





H. Armstrong Roberts

gods. New Age analyst Theodore Roszak says, "[our goal is] to awaken the god who sleeps at the root of the human being." New Age activist George Leonard preaches, "Each of us is the entire universe; we are like a god, omnipotent and omniscient."

The truth is, we are not God or god. We are made in the image of God, which means we have a capacity for the spiritual, but we are not in essence God. We think, we feel, we act, but we are not infinite, all-powerful, all-knowing. The Bible repeatedly condemns human pretenders to the divine throne. In Acts 12 we read, "On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. They shouted, 'This is the voice of a god, not of a man.' Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died" (vv. 21-23, NIV).

(4) **A Change in Consciousness.** All is one . . . all is god . . . humanity is god . . . simple enough? Then why don't we know ourselves as gods? What's our problem? The New Age says: ignorance. "Western culture has shaped our consciousness, trimmed our experience, and tamed our metaphysics. We remain content with the everyday illusions of human limitations and finitude. We need to be enlightened." New Agers believe that once true knowledge of real-

ity is realized, higher powers are activated within, e.g., levitating, flying, and becoming invisible.

Christianity agrees that we need a change of thinking. However, biblically, the dilemma of humanity is not ignorance of our true divinity but the reality of our sin. We have rebelled against a holy God and His moral law. The problem, *not* the answer, is within. Paul says, "all have sinned and fall short of the glory of God" (Romans 3:23). One does not need to dissolve logical thought to approach God. God, as a personal and rational being, reveals himself in understandable propositions in the Bible. One must approach God in humility if anything is to be discovered. "God opposes the proud but gives grace to the humble" (James 4:6).

(5) **All Religions are One.** Jesus, Buddha, Lao-tse, Krishna, Muhammad, and others have experienced that same oneness—the god within. Therefore, Jesus' claim of uniqueness must be dissolved into the cosmic unity.

The Christ of the Bible and of my very real experience is not merely one of many manifestations of God. In fact, He is the **ONLY** manifestation of God in the flesh. He is "the way and the truth and the life" and no one can know God's favor apart from Him (John 14:6, NIV). The apostle Peter declared that "salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

(6) **Cosmic Evolutionary Optimism.** Our potential is increasing exponentially and rather than being full of doomsday scenarios, we must embrace a "spiritual futurism" that incorporates radical evolutionary change; namely, we have the messiah within which will make us a suprahuman species. (In other words, they explain away the predicted and inevitable rapture by saying, when half the world disappears, it is Mother Nature "weeding out" the weak shells of humanity!)

Christians can be both more optimistic and more pessimistic about the future than is the New Age. The Bible views history as moving according to the sovereign will of the Creator and Governor of the universe "who works out everything in conformity with the purpose of His will." The culmination of history will be the return of Jesus Christ to separate the sheep from the goats for all eternity. For some, the future will be better than we could ever imagine—for others, much, much worse.

The Christian response to all we read and see in regard to the New Age is:

- (a) Watch—become culture watchers, especially in education and politics.
- (b) Evaluate—false philosophies must be refuted, not just exposed.
- (c) Act—Christianity is a full-orbed world and life view. When and where Christians retreat, the enemy advances.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (1 John 4:3-4).

H

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**BY JOHN D. WILCOX**

Associate pastor at Santa Cruz, California, First Church of the Nazarene.

## ROUGH EXIT, GLORIOUS ROAD

Jesus calls us to live. Jesus calls us to die.

"I came that you might have life," He declared of His mission on earth.

"Take up your cross and follow me," He demands of His followers, and the Cross is an instrument of death.

Is this a contradiction? No, for the life He offers is risen life, and the resurrection is beyond the crucifixion. You cannot have the one without the other.

In the throes of dying to self, a young pastor sobbed and groaned, "It's so hard to die." A friend, praying with him, replied gently, "Yes, but it's the only way to resurrected life." Jesus takes us to the Cross, but He does not leave us impaled there. He shares with us His risen life, life triumphant over sin, over demonic forces, over tempting circumstances, over human opposition, over spiritual barrenness. Through death to life is the way of Christ.

This was Paul's experience, to which he testifies in Galatians 2:20: "I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and

the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (NKJV). Unless you undergo that death to self, you can never experience the power and joy of Christ living in you and through you.

Such death is seldom swift and never easy. Self has relished its control too long to yield the driver's seat without a struggle. Sin within us will fight like a cornered rat against its threatened extermination. The "old man" will lie, dodge, alibi, negotiate, compromise—anything to remain alive. The carnal mind will consent to any truce if it can only elude the Cross. We must resolutely, by faith, bind the victim, drive the nails, and refuse its whining pleas to be spared.

Death to self must be affirmed and expressed in the tests of daily living. In the moment of temptation, in the appeal to self-indulgence, we must declare by lips and life, "I am crucified with Christ." The Cross leads to the risen life. A rough exit puts us on a glorious road.

## LOVE TRIUMPHANT

Armando Valladares was a political prisoner in Cuba, where he suffered torture that crippled his body but could not break his spirit. In prison he "embraced Christ in desperation" as he heard men shout before the firing squads cut them down, "Long live Christ the King!"

Among those who strengthened his faith during the terrible years of imprisonment was a Protestant preacher named Gerardo and called by the prisoners "the Brother of the Faith." Each evening Gerardo would call on the inmates to pray and sing hymns. Angry guards would beat them cruelly, but as soon as the guards left, the worship would resume.

The Brother of the Faith cheered his fellow-sufferers, especially in the face of death. "Above all," says Valladares, "he taught us not to hate."

Under such conditions how easy it would be to hate! Yet this intrepid preacher, when he was being beaten, would lift his arms to heaven, "seeming to draw down pardon for his torturers." He would pray for God to forgive them even as he was being savaged.

He was finally murdered, ripped apart by machine gun bullets, "still forgiving his tormentors."

*Amor vincit omnia*, the old Latins said—"Love conquers all." What they meant by love I cannot say, but the love of Christ, ruling the hearts of His people, can enable them to endure the worst of circumstances with the best of attitudes. He gives them power to love when it would be easy to hate, power to forgive when it would be natural to seek revenge.

As long as men such as Gerardo and Valladares shine like stars in the spiritual darkness that engulfs our world, others will be inspired to overcome evil with good, reflecting the spirit of Him who prayed from the Cross, "Father, forgive them, for they know not what they do." There have always been such men; there always will be. No power of evil can subdue them, not even the satanic forces of a godless communism.

Valladares said of Gerardo, "He was his own most moving sermon." Love preaches Christ through the suffering that is endured in a forgiving spirit!

# DIVINE HOLINESS— HUMAN REVERENCE

When Isaiah saw the Lord exalted in holiness he was “struck dumb.” Finding his voice, he could not join the seraphim who sang “Holy, holy, holy is the Lord of hosts.” He could only cry in anguished confession, “Woe is me . . . I am a man of unclean lips.”

When John beheld the radiant face of the glorified Christ, he “fell at his feet as dead.” Only the gentle touch and reassuring voice of the Lord brought the apostle to his feet again.

The holiness of God, breaking suddenly upon the consciousness of man, produces reverence, dread, awe. It calls into question his very existence, and only the redemptive activity of God, which Scripture identifies as an expression of His holiness, enables the human heart to hope for salvation and not destruction.

One of the saddest betrayals of Scripture can be found in the chummy attitude many professing Christians adopt toward God, and in the buddy-buddy language they use of Him. Anyone who can speak to or about God with casual flippancy has not

seen the God of the Bible, the God revealed in Jesus Christ.

This does not mean that God is aloof, remote, uncaring. But when He draws near, like Abraham of old we become aware of our frailty—“dust and ashes.” Like Isaiah of old, we become aware of moral defect—“unclean lips.” Like Thomas of old we hush our dogmatic doubts—“my Lord and my God!” Like John of old, we fall before Him in speechless wonder—“as dead.” As A. W. Tozer cautioned, with God there can be intimacy but not familiarity.

God is not a peer with whom we can be chummy. He is not a member of our club, or even of our church, with whom we can be at ease in our sin. He is the Lord “high and lifted up,” whose glory fills the earth, whose holiness condemns our impurity even as it provides our cleansing.

Cockiness in the presence of God means only that we have not seen Him as He is nor ourselves as we are. Divine holiness produces human reverence.

# SWEATING IT OUT

“Never let them see you sweat.” So runs a television commercial for a popular deodorant.

Like many sales slogans, it’s mostly humbug. A fashion designer may keep from perspiring, but put that cool woman to work in a laundry and she will soon be drenched. A coach may not sweat, but a grunting lineman, banging and being slammed in 80-degree weather, will not be able to present such a bandbox appearance.

In contrast to a stupid commercial, read again the description of Christ at prayer in Gethsemene. He is facing the rapidly approaching cross. There He will die bearing the sins of the world. From that horrible burden His holy soul recoiled, and He prayed, if possible, to be spared “this cup” of unprecedented anguish. In Luke’s account of Gethsemene we read, “And being in an agony he prayed more earnestly; and his sweat [became like] great drops of blood falling down to the ground” (Luke 22:44).

When we are deeply immersed in toil or suffering we will sweat—visibly and copiously—whether it’s “fashionable” or not.

**A famous inventor said that genius was 98 percent perspiration. Little of worth is achieved in this world without the sweat of hard labor and high stress. The “cool cats” do little more than smooth their own fur.**

As a teenage Christian I once remarked about sweating. My first pastor said, almost haughtily, “I never use that word. It’s too common. I say ‘perspire.’”

Some weeks later I was helping him construct some cement floors for Sunday School rooms. Our working area was exposed to direct sunlight and virtually airless. He had stripped to undershirt and shorts and they were soaked. Streams of perspiration rolled down his face, his arms, his legs. Wiping his brow, he exclaimed, “Whew! It sure brings the sweat out of a fellow!”

A famous inventor said that genius was 98 percent perspiration. Little of worth is achieved in this world without the sweat of hard labor and high stress. The “cool cats” do little more than smooth their own fur. The people who pour themselves into valuable projects, withholding no measure of needed love and work, are our benefactors.

Sweating it out is the only way to get the work done.

# THE ANSWER CORNER

I am fully in accord with our church's doctrine of holiness. I believe that the Lord saved me and later sanctified me. But I do not believe that I am perfect, and I feel the need to grow in my faith every day.

Recently the leader of our midweek prayer meeting proudly rose and proclaimed to all assembled, "I am perfect." I was puzzled by this statement. Several of us questioned how we could really say that we had completely attained perfection in our lives on earth. To strive for perfection, to be sure, is our daily goal, but to claim we are perfect, is this possible?

I quote from Philippians 3:12-14: "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (NASB).

I would appreciate your comments.

You stopped quoting too soon. Verse 15 reads, "Let us therefore, as many as be perfect, be thus minded."

Obviously, there is a perfection that awaits the resurrection and will be enjoyed in eternity. But there is a perfection that can be presently experienced on earth.

If you will take a concordance and trace all the uses of the word *perfect* in

Scripture, you will see that a present tense perfection is commanded, provided, promised, experienced, and claimed—what is called by theologians "evangelical" or "Christian" perfection. See, for examples, Genesis 17:1; Job 1:1; Matthew 5:48; Hebrews 13:21.

Where the King James Bible reads "perfect," modern English translations usually say "blameless."

Our problem comes from assigning the word *perfect* an absolute and univocal meaning—that which cannot be improved. But Scripture often uses the word, as we do in common practice, in a relative sense. That is perfect which answers the purpose for which it was created. In the Bible, a "perfect" or "blameless" person is not one who makes no mistakes but one who intends no evil, one who loves God supremely and others unselfishly.

The biblical perfection possible in this life is preceded and followed by growth in grace and in the knowledge of Jesus Christ. But the green and growing apple or person may be as perfect, for the various stages of its development, as the fully matured apple or person.

The brother to whom you refer was unwise in his testimony, if you have quoted him fully and accurately. It is better to say, "The Lord has cleansed me from sin and filled me with love," than to say, "I am this or that."

Your phrase, "proudly arose," is troubling. Are you sure that you are a

competent judge of another's inner life? At most, you can only say, "To me, he seemed to be acting proudly." One mark of growth of grace is our willingness to quit judging others, since we cannot really know their hearts.

**What is the difference between being baptized with the Holy Spirit and being filled with the Spirit? Acts 1:5 reads, "you will be baptized with the Holy Spirit." Acts 1:8 reads, "When the Holy Spirit comes on you." Acts 2:4, which I understand as the answer to the promise, reads, "All of them were filled with the Holy Spirit." Also, Acts 4:8 reads, "Then Peter, filled with the Holy Spirit . . ."**

The difference is one of cause and effect. The filling resulted from the baptism. The baptism was the act of God, and the filling was the result experienced by the disciples. The words quoted from Acts 4:8 simply identify the indwelling Holy Spirit as the source of Peter's bold witness. He didn't speak "on his own," but at the prompting of the Spirit, a fulfillment of Acts 1:8 and Mark 13:11.

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**Conducted by**  
**W. E. McCUMBER, Editor**

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

## LETTERS

### SURGEON'S SHOES

On December 1, I suffered a massive heart attack, at which time I had to have an emergency quadruple bypass. The surgeon told my wife that if people did not believe in miracles, they should have been standing in his shoes. I appreciate all of the prayers in my behalf.

Charles C. Davidson  
Eustis, Florida

### COMPROMISE ABHORRED

Change per se is neither good nor bad. But sinful compromise in per-

sonal living and making allowances for disobeying God is *wrong!*

The Bible exhorts us to "shun the appearance of evil." It says, "Thou shalt not kill," and such command applies to destroying the good name of another as well as terminating his mortal life.

"Remember the Sabbath Day to keep it holy" means refraining from needless secular activity such as manual labor or causing others to do so as we patronize stores and restaurants on Sunday.

"Thou shalt not covet" has to mean that one should not greedily attempt to gain the possessions of another, including his wife.

When Paul speaks of modesty and

decency, he must mean going about properly dressed as well as being of a retiring spirit.

Shouldn't we, as Christians, strengthen our moral code and bring our conduct into conformity with God's commands in the Bible?

J. M. Yarbrough  
Valrico, Florida

### SURVEY CHALLENGED

As the owner of a Christian book store, I have watched Bible version sales trends closely. I would like to explain and correct the information in "News of Religion" in the November 15 issue. The information was based on a survey of the Barna Research Group and stated that of the 93% of

Americans who own Bibles, 42% own a King James and 21% own a New King James, and concluded the KJV is the number one selling Bible. I also received information of this survey in my store. According to that information, the question was, "Which Bible translation do you own the most of?" not "Which Bible translation do you use the most?" I probably own at least a dozen KJVs, but I haven't touched one of them for at least 10 years. I read my NIV daily. The survey assumed quantity ownership meant quantity current use, and they don't necessarily mean that at all. Currently in my store I sell many more NIVs than anything else. Also the NIV has the number one selling study Bible in America. As for the second contention, that the *New King James Version* is the second most popular translation, this is just totally false. *All*

statistics put out in the Christian Bible industry say that currently the NKJV has increased to fifth place, behind the KJV, NIV, TLB, and NASB.

We must remember that using a Bible is more important than just owning one. The very best Bible translation in the world is the one that's read.

Monte Hanson  
Kirksville, Missouri

### HAPPY STUDENT

My name is Tim and I'm a student at Trevecca Nazarene College. I was raised in our church, but I had never known Christ as my personal Savior, because I was not willing. Finally, after becoming heavily involved in drugs and alcohol, in a desperate search to be happy and fulfilled, I found myself a disgrace in the eyes of my family and God.

So I asked myself, What now? How

do I get forgiveness, when I still want to sin, yet go to heaven. Well, I figured that I couldn't, so I changed all of my habits.

I made that commitment nine months ago and I am going strong, growing in Christ and knowledge.

Being a Christian is the most relaxed time I have ever enjoyed in my whole life. My life has new meaning, literally.

Tim Coleman  
Nashville, Tennessee

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

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

## BY ALL MEANS...SAVE SOME

# A PEACE THAT SHOWED

**R**ays of sunlight pierced the cloudy March sky typical in Oklahoma City. My wife Faith and I were meeting some members of Piedmont Church of the Nazarene at Western Oaks Nursing Home to have communion with one of our members, Ione Redus. Ione had given her heart to Christ a year before, but had not been able to leave the nursing facility to attend services with her new church family. Norma Davis, our church board secretary, was one of the members who met us there. God had been doing some wonderful things in Norma's life during the past 21 months. He had called her to minister to senior adults and to become a soul winner. As her pastor, I was pleased at Norma's progress, and overjoyed at her obedience in sharing the gospel. She had made great strides since taking personal evangelism training at Piedmont.

After ministering to Ione, Norma asked, "Pastor, would you and Faith go over to Walter Black's nursing home? I want you to meet him." We journeyed part way across Oklahoma City to visit Walter Black. He was Norma's first really difficult convert, but the Holy Spirit had helped Norma, and Walter had said yes to Jesus Christ. We entered the nursing care facility and the smell of decay and the closeness of death seemed overwhelming to me. (Nursing home ministry can be depressing if all we see is the physical environment.) Walter Black was unconscious. Though he seemed to be struggling for air, there was the unmistakable peace of Christ on his face.

His daughter Janet commented about that peaceful look when I met with the family on April 7, 1987, to discuss funeral arrangements. It was that same peaceful look a surprised Dr. Merki witnessed on January 2, 1987, at Oklahoma City's Baptist Hospital. You see, Walter had driven away many a minister and even a few doctors with his short temper and sharp vocabulary! But God used one of our trained lay evangelists, Norma Davis, to share the plan of salvation with Walter. And on January 2, 1987, Walter Black was born anew at age 75, just three months before his death.

It was that peaceful look and a signed spiritual birth certificate with its picture of Christ at the door that his wife Ruth was clinging to as she talked with me. She said, "Pastor, I had given up. I didn't think Walter would ever have eternal life. But thanks to you and Norma for your obedience, God didn't give up."

For a very brief time Ruth had a new husband, Dr. Merki a new patient, and Norma a new brother in Christ.

I will never forget the vivid picture I have of Ruth Black, tears running down her cheeks, as she clutched the picture of Christ. In the funeral message I told about the picture, about Walter's acceptance of Christ, and about the assurance Walter's signature on the back of the picture gave to his family and friends. Walter found Christ in the winter of his life. He had no marked-up Bible or favorite promises except Revelation 3:20 and John 6:47. But he had a picture that testified for him about his eternal home.

"By all means . . . save some!" Praise God for laymen who train to share the gospel and then do it! **H**

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### BY ROBERT SHEPHARD

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

## PEOPLE AND PLACES



Sand Springs, Okla., First Church held a reception Sunday, January 31, in honor of Rev. **George C. Mullins**, who is retiring after 37 years of pastoral ministry. He has served First Church for the last 20 years. He and Mrs. Mullins have four children.

Rev. Mullins began his pastoral ministry in Nebraska, and also served churches in Texas and Oklahoma. He holds a bachelor of arts, a bachelor of theology, and a master of arts from Southern Nazarene University. He also did graduate work at Southwest-

ern State and at Southwestern Baptist Theological Seminary. He presently serves on the Board of Trustees for Southern Nazarene University. □



**Min Gyo Shin**, Seoul, Korea, has completed all requirements for the doctorate in education at Kansas State University and will be awarded his degree at the May graduation ceremonies. His dissertation is titled "An Analysis of the Variables That Affect the Financial Support of Korea Nazarene Theological College by the Korea Nazarene Church."

Mr. Shin received a diploma in theology from Korea Nazarene Theological College; Th.B. from

Canadian Nazarene College; B.S. and M.A. from Bethany Nazarene College (now Southern Nazarene University); M.Div. from Nazarene Theological Seminary; and an M.S. from Kansas State University.

While attending BNC he was associate pastor of the Oklahoma City Korean Nazarene Church. He was ordained in 1983 at the Southwest Oklahoma district assembly. While at NTS and KSU, Rev. Shin pastored the Korean Nazarene church in Junction City, Kans.

He is married to Mee Rhan Kwon. She has a master's degree from Sejong University, Seoul, in pedagogy and a master's degree in early childhood development from BNC. The Shins have one son, Ha Seog. They have recently returned to Korea, where Rev. Shin is teaching at Korea Nazarene Theological College, Cheonan City. □

zation; (2) to bring the church together in a spirit of harmony and cooperation to work toward world evangelization; (3) to be a catalyst for new evangelistic efforts; and (4) to identify, encourage, and equip younger leaders for the task of world evangelization.

General Superintendent Raymond W. Hurn serves on the International Advisory Council for the 1989 event. Nazarene elder Roger Parrott is the director of United States operations for the Lausanne Committee. □

—NN

## EIGHT CHAPLAINS ENTER ACTIVE DUTY

CH (COL) Curt Bowers, Chaplaincy Ministries director, has announced the following Nazarene pastors who are entering active duty as chaplains:



CH (1LT) Larry Blum, formerly pastor of Lakeview, Oreg., church is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Carson, Colo.



CH (1LT) David Brown, formerly pastor of Silver City, N.Mex., church, is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Hood, Tex.



CH (1LT) John Gwinn, formerly pastor of Grace Church, Capitol Heights, Md., is attending the U.S. Army Chaplain School at Fort Monmouth, N.J.

## PRAYER PARTNERS

### PRAISINGS

Praise the Lord for the 269 new fully organized churches worldwide in 1987 (81 of these in the U.S.A.). This is the largest number of new church plantings in an assembly year in the U.S. and Canada since 1964 with the exception of our 75th anniversary year in 1983.

Thank God for the 151 net gain in elders during 1987. An increase in the number of harvesters should enlarge the harvest—for God's glory.

Give praise to God for the \$9,122,149.01 Thanksgiving Offering given by sacrificial Nazarenes around the world for world evangelization.

### PETITIONS

Sunday School teachers and workers are needed to instruct and disciple new converts. This role is important in preserving the fruit of our labors and in evangelizing. Pray the Lord will put it on the heart of thousands of Nazarene laypersons to prepare themselves for this crucial task and to begin new Sunday School classes.

This is the time of year when some of our college and university boards of trustees are meeting in annual session. Their responsibility is great as they formulate policy that impacts the lives of thousands of young people, many of whom are preparing for Christ's service. Ask the Lord to grant wisdom as they deal with crucial issues, including finance, personnel, and enrollment challenges.

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

## LAUSANNE PLANS PROGRESSING

The Lausanne Committee for World Evangelization, based in Singapore, and Charlotte, N.C., has announced that plans for the July 11-20, 1989 congress are proceeding rapidly. The congress, titled "Vision '89: Proclaim Christ the Lord, the Hope of Our World," will bring together more than 4,000 key evangelical world policy and decision-making leaders from 160 countries. They will plan, pray, and work together to design mission strategies to help lead the church to the year 2000 and beyond.

The Lausanne Committee, which was formed after the 1974 congress convened by Billy Graham, has four primary goals including: (1) to focus God's people on the task of world evangeli-



Lausanne leaders recently held meetings at the home of Billy Graham to develop plans for the 1989 Lausanne Congress. Pictured (l. to r.) are: Thomas Wang, international director; Tom Zimmerman, president; Dr. Graham, honorary chairman; and Roger Parrott, director of United States operations.

His first assignment will be to Fort Stewart, Ga.



CH (CPT) Herbert Heavner, formerly pastor of Sandusky, Mich., church, is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Jackson, S.C.



CH (CPT) Dennis Krumlauf, formerly pastor of Ann Arbor, Mich., church is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Benning, Ga.



CH (1LT) John C. Nix IV, formerly pastor of Quitman, Ga., church, is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Riley, Kans.



CH (CPT) David H. Scharff, formerly pastor of Union Gap, Wash., church, is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Drum, N.Y.



CH (1LT) Marty Steisslinger, formerly pastor of Drexel, Mo., church, is attending the U.S. Army Chaplain School at Fort Monmouth, N.J. His first assignment will be to Fort Ord, Calif.

### NAZARENE PASTOR/WIFE—SHOT TO DEATH

Charles O. Slusher, 63, pastor at Bonham, Tex., church on the Dallas District, and his wife, Sue, 64, were found shot to death at their home, 75 miles northeast of Dallas, Wednesday afternoon January 27. Police believe the shooting occurred sometime Tuesday evening between the hours of 11 P.M. and 6 A.M.

Services were held in Bonham February 1 by Dallas District Superintendent W. M. Lynch. A second service was conducted by Lynch the following day in Col-

insville, Okla., where the bodies were interred.

Survivors include two sons, Charles, Jr., and Gary, pastor of Dallas North Church; and a daughter, Karen Gray.

The Slushers had been in Bonham since 1986. Prior to this, they had pastored churches in Texas, Oklahoma, and New Mexico. He served on the Board of Ministerial Studies for the Dallas District.

A graduate of Southern Nazarene University, Rev. Slusher also attended Trevecca Nazarene College. He was ordained in 1952 on the Northeast Oklahoma District.

"I have lost not only an excellent preacher, but a good friend," said Dr. Lynch.

—NN

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## NYI MINISTRIES ANNOUNCES NEW STAFF ASSIGNMENTS



Mark Gilroy was named to the position of Teen Program coordinator, including responsibilities as General Bible

Quiz coordinator and TOTAL editor, by Gary Sivewright, director. Mark, a 1980 graduate of Olivet Nazarene University and a senior honor student at Nazarene Theological Seminary, has been senior high curriculum editor for NYI Ministries for the past three and a half years. Past assignments include youth staff positions in Chicago and Kansas City as well as sales work at Nazarene Publishing House.

Mark replaces Fred Fullerton who has started work at Northwest Nazarene College as director of Campus Ministries after four years in the department.



Alan E. Johnson has been named to the position of senior high curriculum editor, replacing Mark Gilroy.

Alan has functioned as curriculum editorial assistant for NYI Ministries for the past two and a half years. He is a 1983 graduate

of Southern Nazarene University with degrees in religion and music. Currently Alan is student association chairman in his last

January 25-29, the General Council of Nazarene Youth International met with the staff of NYI Ministries to organize and plan, giving special attention to the General NYI Convention in Indianapolis, June 21-23, 1989. The General NYI Council is composed of elected regional representatives from around the world. The council and staff are shown (*front row, l. to r.*): Karen DeSollar, *Bread* editor; Kathy Lewis, junior high editor; Cheri Tinker, member-at-large; Peg Paugh, NSLC cochairman; Teresa Ulmet, member-at-large; (*second row*) Alan Thompson, North Central Region; Bob Kring, Central Region; Francisco Cardona Garcia, Mexico and Central America Region; Emmanual Doorsamy, Africa Region; Dan Wine, East Central Region; Caleb Herrera, Ethnic Minority representative; Murray Watkinson, Asia-Pacific Region; Woodie Stevens, NYI president; (*third row*) Gary Sivewright, director, NYI Ministries; Abraham Guevara, South America Region; Mark Lawrence, Caribbean Region; Randy Cloud, executive editor, NYI Ministries; Alan Johnson, senior high editor; Bruce Oldham, Southeast Region; David Wine, NYI secretary; (*back row*) Dale Fallon, YIM coordinator; Mark Gilroy, teen program coordinator; Russ Martin, Southwest Region; Dave Murray, Canadian Region; Randy Craker, Northwest Region; Tim Taylor, Eastern Region; and Paul Tarrant, Eurasia Region; not pictured, Ed Robinson, NYI adjunct staff.

year at Nazarene Theological Seminary. He has served in youth staff assignments in Fort Worth and Richardson, Tex.

Both Mark and Alan began their new assignments February 1, 1988.

□

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LT Shannah L. Hensler (l.), Officer Programs officer of the Kansas City Navy Recruiting District, recently administered the oath of allegiance to Vernon Wesley, officially commissioning him as an ensign in the Chaplain Candidate Program of the United States Navy. Vern is the first Black to enter the Candidate Program. He will be eligible to become a chaplain serving in active duty in the Navy after graduation from seminary and ordination.

## OUR COLLEGES AND SEMINARIES

### NNC PROVIDES SUMMER SCHOOL FOR MINISTERS

Educational opportunities at Northwest Nazarene College are provided through summer school and master of ministry programs, according to Dr. Ralph Neil, chairman of the Division of Philosophy and Religion.

Summer school for ministers includes a full schedule of classes, including those needed to complete degrees in religion or religious education. Normal financial aid packages are available. The summer school session is June 20—July 15. Professor Ed Crawford is the director.

"I am very grateful . . . to NNC for starting the summer program to upgrade my Bible college training to a liberal arts degree," wrote Rev. James Todd, Jr., of Chelan, Wash. "The three summers I've completed have helped me tremendously in many ways, including several unexpected ways. The courses have met needs I didn't know I had and have whetted my appetite for more education."

The master of ministry program is averaging nine students a class, according to Dr. Wendell Bowes, director. "Ministry and Pastoral Care" will be taught by Neil during the spring term, with

Dr. Richard S. Taylor teaching the "Theology of Salvation."

Three classes begin June 13. Rev. Hal Perkins of Moscow, Idaho, will teach "Developing Servants and Servant Leaders in the Local Church." The other courses are "Church Financial Management" by business professor Milan Kaldenberg, and "The History of Ancient Israel" by Bowes.

Anyone interested in the master of ministry program can begin at any time. The program requires a five-day residential session on the NNC campus at the beginning and end of each term. Assigned research or other projects are completed at home between the on-campus sessions.

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Ron Benefiel, pastor of Los Angeles First Church, addresses students and pastors in the Advanced Church Planting course at NTS.

## ADVANCED CHURCH PLANTING COURSE DRAWS LARGE CROWD

Almost 70 persons attended the interterm Advanced Church Planting course at Nazarene Theological Seminary January 25-29. These included students, pastors, church planters, headquarters personnel, and at least two district superintendents.

Michael Estep, Church Extension Ministries director, served as instructor for the course. Most of the lecturing was done by guest instructors including: Cecil R. Paul, Communications Division director; Jim Stocks, church planter at Lake Houston, Tex., church; and Ron Benefiel, senior pastor of Los Angeles First Church. Topics ranged from urban and suburban church planting to multicongregational work and dealing with the emotions of being a church planter.

Donald Whitlock, NTS assistant professor of religious education, served as the moderator for the course, which is jointly sponsored by the seminary and Church Extension Ministries.

"We want NTS to be on the cutting edge of evangelism whether it is at home or abroad, in an established church or one that is being planted," said Jack Sanders, NTS president. "I believe this course and others offered throughout the regular semesters are helping us to effectively prepare church planters, pastors, missionaries, administrators, and educators." □

—N.V.

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## CENTRAL AMERICAN DISTRICTS SHOW GROWTH

Three Central American districts showed membership gains of no less than 10% in their 1988 reports, according to General Superintendent Raymond W. Hurn who just returned from holding assemblies on the North Guatemala, Nicaragua, and El Salvador districts.

The sixth annual assembly of the North Guatemala District was held January 3-4 in the town of Santa Elena in Peten. This was the first assembly as a district superintendent for Marcelino Tzin. He reported 1,508 church members, a 13.74% gain, with 193 persons received by profession of faith. Sunday School attendance was up by 11% with a 17.38% increase in giving. Some of the pas-

tors attending the assembly had to walk for five hours to get to a truck stop before they could catch a truck to make the 13-hour trip to Santa Elena.

Nicaragua District, under superintendent Nicanor Mairena, reported 501 persons received into the church by profession of faith with a 10% growth in membership and a 22% hike in Sunday School attendance.

"There is a great zeal for theological education on this district," said Hurn, who noted that they have a full-time staff member to coordinate the training by extension being offered by Seminario Nazareno de las Americas in Costa Rica. At least 180 persons are currently enrolled in the 12 extension training centers in Nicaragua.

This was Hurn's first trip to El Salvador where Nazarenes have been instrumental in completing 120 homes for the earthquake victims. Nazarene Compassionate Ministries has had high visibility in this effort. Despite the earthquake damage and the disruptions caused by military conflict, the district, under Superintendent Ramon Campos, showed an 11% increase in members in 1987 with 188 received by profession of faith. The district now has 23 fully organized churches with 2,113 members and 2,349 attending Sunday School. They have adopted goals for 1991, which include: 52 FOCs, regular district status; 3,000 church members; and 6,000 in Sunday School attendance.

Five young men were ordained at the close of the assembly—doubling the number of elders on

the district. The new elders are all graduates of the Costa Rican seminary. □

—N.V.

## SPRUNGERS IMPRESS THE CHICAGO CENTRAL DISTRICT

Nazarene missionaries John and Rose Sprunger (and daughter Victoria) made a big impression at an NWMS rally on the Chicago Central District recently. They arrived at a district-wide rally at Kankakee First Church aboard a Medi-Vac helicopter. The Sprungers, who are members of the Chicago Central District, have been assigned as missionaries to East Africa. An aviator by profession, John anticipates the possibility of using his flying skills on behalf of the denomination to assist in church planting.

The Sprungers spoke to young and old alike about missionary work and the importance of General Budget giving at the rally as well as at church services on the following day.

The helicopter used to ferry the missionaries to the rally was made available by Chicago Riverside Hospital. □

—N.V.

## THE CHURCH SCENE

The Hennessey, Okla., church purchased and remodeled a parsonage at a cost of \$42,000. The 2,000 sq. ft. brick home is valued at \$75,000 and is debt free.

A dedication service was held January 31, with District Superintendent Jesse Middendorf as the special speaker. Rev. Dean Ferguson is the present pastor. □



Nazarene missionaries John and Rose Sprunger and their daughter are welcomed to the Chicago Central District for a special NWMS rally by District Superintendent Keith Bottles and wife, Joan, district NWMS president.

### 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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Pastor Ron Barber (r.) of Troy, Ohio, church is shown presenting a birthday cake to Mrs. Maude Ray on the occasion of her 97th birthday. Mrs. Ray is the maternal grandmother of missionary Sue Trim who is stationed with her husband, Rod Trim, in Malawi, Africa. Hayden Young (l.), church board member, is looking on.

# 215 ATTEND FIFTH ANNUAL EVANGELISTS' GATHERING

While a snowstorm raged outside, 215 evangelists, song evangelists, and their spouses gathered inside the Hyatt Regency Hotel in Indianapolis, December 14-16, 1987. Their hearts were warmed as they listened to Dr. John A. Knight, general superintendent, speak at the opening banquet of the Fifth Annual Evangelists' Gathering.

Dr. Dennis Kinlaw, president of Asbury College, was guest speaker. Dr. James Hamilton, noted psychologist and professor at Nazarene Theological Seminary, was also featured. Song evangelists provided special music, arranged by evangelist Gary Bond.

Following Kinlaw's Wednesday morning message, there was a spontaneous altar service. Dr. Albert Lown, evangelist from England, said:

"In anointed message, the loved president of Asbury College and Old Testament scholar unveiled a wealth of truth from Isaiah's portrait of the suffering Servant-King who became Calvary's Lamb. Truth in awesome measure offered freedom from the burden of materialistic Western culture, from self-pity and self-centeredness, and from the tyranny of success-strategy and 'image.' The holy quiet of soul-searching followed, led by the choicest, most devoted hearts. Sobbing and sharing, praying and praising, the vows of youthful and mature evangelists were renewed and many covenanted to live the 'bearing, giving, redeeming' life-ministry that Dr. Kinlaw portrayed from Isaiah's prophecy and illustrated from contemporary, costly witness in Rumania."

Beverly Burgess, who has coordinated each of the Evangelists' Gatherings, reported, "The storm became so violent that it damaged the hotel roof, and the rooftop restaurant had to be closed. But we were sheltered in an atmosphere of heavenly calm as the Holy Spirit ministered to us. Many evangelists said it was the best Gathering they had attended. and though I hear this claim every year, it seemed appropriate." □



1. The enthusiastic response of 215 evangelists, song evangelists, and their spouses began at the opening banquet. Pictured in the foreground are Mrs. Dorothy Hamilton (l.), who spoke at the ladies luncheon; clockwise: Joy Wisheart, song evangelist with husband/wife team, Lenny and Joy; Connie Leckrone, evangelist's wife and master of ceremonies; Linda Lorenzen, song evangelist; Delphine Manley, evangelist's wife; and Beth Bond, evangelist's wife with husband/wife team, Beth and Gary.

2. Dr. John A. Knight, general superintendent, speaking at the opening banquet

3. Guest speaker, Dr. Dennis Kinlaw

4. Dr. James Hamilton spoke in two of the general sessions

5. Dr. Bill M. Sullivan, director of Evangelism Ministries, hosted the Evangelists' Gathering.

6. Pat Topolsky of Top in Sound (l.) provided audio sound equipment for the Gathering and recorded all general sessions. Phyllis Richards, song evangelist, talks with Sally Fierce (r.), who assisted Mr. Topolsky in making the audio-cassettes available to participants.

# NEWS OF EVANGELISM

## MEN SET CHURCH ON FIRE

"This was one of the finest revivals in the recent history of our church," declares Rev. Randall Owens of Weidman, Mich., church's recent revival with evangelists Doug and Debbie Boquist.

The highlight of the revival was the Sunday evening service. Pastor Owens reports, "The men of the church took the lead, spontaneously making their way to the altar in a spirit of contrition. Soon, nearly the whole congregation joined them. The fire of that evening is still burning. We are anticipating great things for Christ in the future of this church!" □

## FOR THE RECORD

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**NEW ENGLAND**—Neale O. McLain, 180 Adams St., Quincy, MA 02169  
**NEW YORK**—Dallas Mucci, Box 179, Yorktown Heights, NY 10598  
**PHILADELPHIA**—Talmage Haggard, 1119 Talleyrand Rd., West Chester, PA 19382  
**PITTSBURGH**—J. Roy Fuller, 175 North Rd., Butler, PA 16001  
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**INTERMOUNTAIN**—Hoyle C. Thomas, P.O. Box 1159, Nampa, ID 83653-1159  
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**OREGON PACIFIC**—Gerald E. Manker, P.O. Box 1088, Salem, OR 97308-1088  
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**ALABAMA SOUTH**—J. D. Jernigan, Sr., P.O. Box 607, Greenville, AL 36037  
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**SOUTH CAROLINA**—James R. Bearden, 181 E. Selwood Ln., Columbia, SC 29212  
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**NAVAJO NATION**—John Nells, 500 Apache Ct., Gallup, NM 87301  
**NEW MEXICO**—Leon F. Wyss, P.O. Box 11627, Albuquerque, NM 87192  
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**SOUTHWEST INDIAN**—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015  
**SOUTHWEST LATIN AMERICAN**—Moises Esperilla, 1535 West Highsmith Dr., Tucson, AZ 85746  
**WESTERN LATIN AMERICAN**—Raymond Lopez, 11226 Gareta St., Santa Fe Springs, CA 90670

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

## DISTRICT ASSEMBLY INFORMATION

**WESTERN LATIN AMERICAN**—April 20-21. Boyle Heights Church, 213 S. Breed Ave., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Jerald D. Johnson.

**WEST TEXAS**—April 21. First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: John Donnerberg. General Superintendent: Dr. Eugene L. Stowe.

**SOUTHWEST LATIN AMERICAN**—April 23. Iglesia del Nazareno, 191 S. California, Chandler, AZ 85224. Host Pastor: Ogdon Rico. General Superintendent: Dr. Jerald D. Johnson.

**NEW YORK**—April 22-23. Maranatha Church of the Nazarene, 285 E. Midland Ave., Paramus, NJ 07652. Host Pastor: Charles Rizzo. General Superintendent: Dr. Charles H. Strickland.

**NORTHWEST**—April 22-23. First Church of the Nazarene, 700 N. 40th Ave., Yakima, WA 98902. Host Pastor: J. Ronald Gilliland. General Superintendent: Dr. John A. Knight.

**PHILADELPHIA**—April 27-28. Faith Evangelical Free Church, Rte. 222, Hamilton Blvd., Trexlertown, PA 19087. Host Pastor: Aubrey D. Smith. General Superintendent: Dr. Raymond W. Hurn.

**SAN ANTONIO**—April 29-30. Grace Church of the Nazarene, 1006 Koenig Ln., Austin, TX 78753. Host Pastor: Harry Evans. General Superintendent: Dr. William M. Greathouse.

**ALASKA**—June 9-10. First Church of the Nazarene, 1220 E St., Anchorage, AK 99501. Host Pastor: Bill Childs. General Superintendent: Dr. Eugene L. Stowe.

## MOVING CHAPLAINS

**CH (CPT) DANIEL M. PARKER, USAR,** from Germany to Chaplain's Officer Advanced Course, Fort Monmouth, N.J.

**CH (CPT) GAETANO FRANZESE, USAR,** from Italy to Chaplain's Officer Advanced Course, Fort Monmouth, N.J.

**LT TOM COOK, CHC, USN,** from Destroyer Squadron Nine to Camp Pendleton, Calif.

**CH (CPT) DAVID POLLOK, USAR,** from Fort Sill, Okla., to Tonduchon-Ni, Korea

**CH, CAPT, SHELBY BARNHART, CAP,** from Superior, Nebr., to Fredericktown, Mo.

**CH, CAPT, TERRY L. VAN BLARICUM, CAP,** from Anchorage, Alaska, to Nampa, Idaho

**RENE ESCALANTE,** hospital chaplain, from Kansas City to Rockford, Ill.

**CH (MAJ) JAMES W. FARRIS, ANG (Ret)** from Manassas, Va., to Mount Juliet, Tenn.

**DANIEL B. SPROSS,** VA chaplain, from Louisville, Ky., to Lexington, Ky.

**RUSSELL A. PAYNE,** hospital chaplain, from St. Johns, Mich., to Crown Point, Ind.

**CH (1LT) STEVEN HOLLY, USAR-R,** from Champaign, Ill., to Burlington, NC.

## MOVING MINISTERS

**E. A. ANDERSON** from Colorado Springs (Colo.) Security to Amarillo (Tex.) First

**THOMAS C. ANDERSON** from Sapulpa, Okla., to Chico (Calif.) First

**J. LOWELL BELL** from Many, La., to Delmer, Ky.

**DAVID M. BROWN** from pastor, Silver City, N.Mex., to chaplaincy

**J. HAROLD BROWN** from Okmulgee, Okla., to Blue Springs, Mo.

**MITCHELL BURK** from Mansfield, Ark., to Camden (Ark.) First

**JOHN S. CAHILL, SR.,** from Kingsville, Tex., to Houston (Tex.) Broadway

**JAMES W. CHAPMAN** from pastor, Richton Park, Ill., to associate, Paulding, Ohio

**DAVID W. CLAWSON** from Pawnee, Okla., to Higgins, Tex.

**NORVIE O. CLIFT** from pastor, Montrose, Calif., to evangelism

**MARVIN DENTON** to Jonesboro, La.

**STEVEN G. DEZOTELL** from Holland, Mich., to Hayesville, Kans.

**JOHN W. DRUSEDUM, JR.,** from associate, Mustang, Okla., to pastor, Oklahoma City (Okla.) Crown Heights

**W. GLEN GARDNER** from San Antonio (Tex.) Dellview to Waco (Tex.) South Manor

**CLAY HALE** to Burkburnett (Tex.) First

**STEPHEN P. JAHN** from associate, Hutchinson, Kans., to associate, Calgary (Alta.) First

**S. M. (SAM) KIM** from Houston (Tex.) Korean to Shreveport (La.) Korean

**ROSS A. LOUGHEED** from Hoquiam, Wash., to Seattle (Wash.) Highland Park

**LYNDELL McDANIEL** to Gun Barrel (Tex.) Mission

**CHARLES W. MEINECKE** from Delphos, Ohio, to Walbridge, Ohio

**MARK R. MOHNKERN** from associate, Painesville, Ohio, to pastor, New Freedom (Pa.) Trail

**RICKIE W. NEWMAN** from Indiana, Pa., to Pulaski, Va.

**HERMAN R. PIEPER** from New Hampshire, Ohio, to Toledo (Ohio) Northpoint

**DAVID SABINE** to Bowie (Tex.) First

**MICHAEL G. STEWART** from Meridian (Idaho) Valley Shepherd to Boulder (Colo.) First

**HARVEY L. SHAPIRO** from associate, Phoenix (Ariz.) Deer Valley, to pastor, San Antonio (Tex.) Dellview

**J. W. SOUTH** from pastor, Little Rock (Ark.) Collegeville, to evangelism

**RICHARD J. STRIDE** to pastor, Silver City (N.Mex.)

**STEPHEN D. SULLIVAN,** student, Olathe, Kans., to pastor, Brandenburg, Ky.

**WINN E. SWANSON** from pastor, Shelton, Wash., to associate, Bremerton, Wash.

**RICHEY C. THOMASON** from pastor, Garland, Tex., to evangelism

**PHILIP TROUTMAN** to Grand Saline (Tex.) First

**KENNY R. WALLS** to pastor, Louisville (Ky.) Greenwood

**LINDELL K. WATSON** from Tucson (Ariz.) Mountview to Tyler (Tex.) Lakeview

**DAVID A. WEBB** from Winfield, La., to Mount Vernon, Tex.

**JOHN H. WELLER** from West Palm Beach, Fla., to Dover (Del.) Calvary

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\*Specialized Assignment Personnel

## ANNOUNCEMENTS

The **Lindsay, Calif., church** will celebrate its 75th anniversary March 26, 7 P.M., and March 27, 10 A.M. Dr. Eugene L. Stowe, general superintendent, will be the special speaker. Former pastor Charles and Marge Higgins will provide special music. Call 209-562-2304 if you need further information.

The **Nappanee, Ind., church** will celebrate its 50th anniversary the week of May 15. All former pastors and members and friends of the church are invited to attend these services. Those unable to attend are asked to send photos or memorabilia. For further information please contact James H. Smith at 402 W. Walnut St., Nappanee, IN 46550.

The **Tucson, Ariz., Palmdale Church** is celebrating its 50th anniversary May 21-22.

The Saturday evening singspiration will include people who have been an active part of the music ministry for many years. Sunday will include a worship ser-

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vice, dinner on the grounds, and an evening praise service.

Pastor Ron Sands and the Palmdale families invite former pastors, members, and friends to come and reminisce the church's 50 years of ministry.

The **Dinuba, Calif., church** will celebrate its 60th anniversary May 22. Dr. Ponder Gilliland, former pastor, will be the special speaker.

The church invites all whose lives have been touched by its ministry to help celebrate the occasion. For further information, or to send greetings, write Church of the Nazarene, 182 S. J. St., Dinuba, CA 93618. Attention Anniversary Committee. Please send photos or memorabilia to the same address.

The **Commerce City, Colo., Rose Hill Church** will celebrate its 35th anniversary May 22. Following the morning celebration service with District Superintendent Jim Diehl, there will be a potluck fellowship.

All former pastors, members, and friends are invited to attend or send greetings, photos, etc. Please address to: Rose Hill Church of the Nazarene,

6395 Monaco, Commerce City, CO 80022.

**Nampa, Idaho, First Church** will feature "A Summer of Celebration" in commemoration of the 75th anniversary of the church. The celebration begins with a Memorial Day Banquet, Friday night, May 27, with Rev. Charles Higgins and concludes Labor Day weekend with Rev. Earl Lee. Other senior pastors participating will be Rev. Raymond Kratzer, Rev. Arnold Woodcock, and Rev. I. F. Younger. Many associates will also be featured throughout the summer. Rev. Jerry W. White is senior pastor of the church.

Everyone is invited to make Nampa a part of their summer plans. For a detailed calendar, write or call First Church of the Nazarene, 600 15th Ave. S., Nampa, ID 83651; 208-466-3549.

**Grand Island, Nebr., First Church** will celebrate its 75th anniversary the weekend of May 28-29. Open house will be observed Saturday, May 28 from 4-5 P.M. A light lunch will be served at 5:30 P.M. followed by an evening service at 7 P.M. Regular Sunday morning services will be followed by a potluck dinner and afternoon service. Former pastors and district superintendents will be special speakers at the services.

All former pastors, members, and friends are invited to attend. Please send pictures and greetings to the church, 1022 W. 6th, Grand Island, NE 68801; Attention: Anniversary Committee. Church phone number is 308-384-2186.

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

**LONGTIME NAZARENE DIES**



Katie E. Davis, 85, who served as secretary at Kansas City First Church for more than three decades, died January 27 in Bethany, Okla. She had fallen and struck her head the day before. Death was attributed to a blood clot on the brain.

She was born March 6, 1902, in Wellsville, Mo. She was the last survivor of six brothers and sisters. Her father was a minister in the Brethren church and pastored in Pennsylvania and Kansas.

She joined First Church March 31, 1915. She worked at Nazarene Publishing House 1918-20. From 1920 to 1929 she was a secretary in the missions office at Nazarene Headquarters, and then as office manager for the Nazarene Mutual Benefit Fund, now Pensions and Benefits USA.

In 1929, Katie (Colbert) married Marvin B. Davis, a licensed engineer and patent attorney, who died in 1971. She was secretary to the pastors at First Church from 1950 until her "retirement" in 1982.

Pastor Keith Wright officiated at the memorial service in Floral Hills, Kansas City, January 30. The Sunday evening service at First Church, January 31, was to her memory. It included favorite scriptures read by Paul Miller, songs led by Pastor Dan Steele, and memories and tributes to her faithful Christian spirit given by six former pastors and many church members, including Dr. Orville W. Jenkins, Dr. Mary Scott, Elizabeth Jones-Ketner, Dr. Roy Swim, Bob Stringfield, Dick Fields, Dr. Ira Cox, and others.

She is survived by a daughter, Marva L. Wickersham of Bourbonnais, Ill.; a son, Richard of Bethany, Okla.; 5 grandchildren, John Wickersham, Judy W. Booton, Carol Wickersham, Marvin Davis, and Michael Davis; 2 great-grandsons, James and Ronald Wickersham; and 14 nephews and nieces.

**DEATHS**

**MRS. MYRTLE LUCILLE BARNETT**, 81, Dec. 20, Memphis, Tenn. Survivors: husband Elton C.; son William H.; daughters Betty E. Griffith, Margaret J. Hodge, Barbara A. Fry, Rebecca S. Barnett; 14 grandchildren; 6 great-grandchildren.

**MARY ELLEN CHUBB**, 90, Nov. 15, Crawford, Nebr. Survivors: sons Lyle and Leo; daughters Ruby Newell and Wanda Peiren; 16 grandchildren; 37 great-grandchildren; and 1 brother.

**JOHN KEITH COUZENS**, 43, Dec. 25, Roswell, N.Mex. Survivors: wife Wanda; son William; one brother; and one sister.

**GUILFORD E. "DID" CURRIER**, 71, Dec. 31, Oxnard, Calif. Survivors: wife Mae; son Bill; daughters Kathleen and Pauline; four grandchildren; four great-grandchildren; four brothers.

**ORVILLE W. FISCHER**, 78, Dec. 14, Buffalo Lake, Minn. Survivors: wife Sadie; sons Vernon, Karlo, and Brian.

**RUTH G. FOX**, 92, Dec. 7, Leesburg, Va. Survivors: grandson William G. Jerrell; three great-grandchildren; and two great-great-grandchildren.

**CASSIE GRUBB**, 82, Jan. 11, Anson, Tex. Interment: Hamlin, Tex. Survivors: daughter Winnie (Mrs. Buford) Griffin; one grandson; three great-grandchildren.

**FANNIE MAE JAMESON**, 86, Jan. 17, Hamlin, Tex. Survivors: son Henry Everheart; daughter Thelma Jay (Mrs. Jim) King; two brothers; three sisters; three

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**VITAL STATISTICS**

**YOUTH WORKER DIES**



Paula Renée Cooper, age 24, former student at Bethany Nazarene College, died December 19, 1987, as a result of an accident. Paula held a local preacher's license and was a commissioned minister of Christian education on the South Arkansas District.

She became a Christian in May 1975 and was called to missions at the age of 16. In the summers of 1983 and 1984 she traveled with the youth of Edmond, Okla. First Church, under the direction of Bob Bolton, to Mexico to conduct Vacation Bible Schools. In 1984 she served as ministerial intern at Little Rock, Ark., Rose Hill Church, under the direction of Revs. Michael Hull and James Harris and Prof. Lyle Flynnner. She also spent time on an Indian Reservation in Diklon, Ariz., as a youth counselor.

In 1985 Paula was selected to participate in Nazarene Youth In Missions, International Ministries. She and seven other youth spent six weeks working in missions in the Dominican Republic. In 1986 she was youth director at Rose Hill Church under Rev. J. E. Mitchell. She was a member of Perryville, Ark., Immanuel Church, where her father pastored.

Paula is survived by her parents, Rev. and Mrs. O. S. Cooper; a brother, Jack David Cooper of Little Rock, Ark.; her grandparents, Mrs. Pauline Cates of Cabot, Ark.; and Mr. and Mrs. Jack D. Davis of Little Rock.

Funeral services were held December 22, 1987, with Rev. J. E. Mitchell and District Superintendent Donald Irwin officiating.



grandchildren; and seven great-grandchildren.

REV. WILLARD E. KNOWLES, 89, Jan. 14, West Lafayette, Ind. Survivors: wife Irene; son Robert; daughters Mrs. Virginia Hinds, Mrs. Marilyn Basham, Mrs. Ruth Tinkel; 11 grandchildren; 17 great-grandchildren. Ministry: Clarks Hill, Darlington, Logansport, Otterbein, and Lafayette, Ind.

REV. CLEMENS G. KRUSE, 68, Aug. 31, Oak Harbor, Wash. Survivors: wife Merle; daughters Ruth McGee, Martha Ila Schmit; sons Clemens, Jr. David, Jonathan, Paul, Mark; 19 grandchildren; and 3 great-grandchildren; Ministry: Iowa and Illinois.

JACK J. LUCAS, 85, Nov. 13, Bonifay, Fla. Survivors: wife Martha; daughters Donna Stevenson and Debbie Crutchfield; son J. D.; four grandchildren.

VIRGIL WALTER McCLUNG, 73, Jan. 25, Harmon, Okla. Survivors: wife Irene; daughters Vernita Lamb, Marilyn Hunter, Karen Lanier; five grandchildren; three brothers; one sister.

REV. AUDRY MILLER, 63, Jan. 8, Fredericktown, Ohio. Survivors: wife Phyllis (Casteline); daughters Ellen McKinney, Betsy Sprague, Mrs. David (Christine) Charles; sons Rev. James, Rev. Paul, David, Dan, Tim; 15 grandchildren, and 4 brothers.

MARY S. NANCE, 81, Jan. 13, Houston, Tex. Survivors: son Darrell E.; daughter Wilda Levi; adopted children, John Nance, David Nance, and Debra Clifton; seven grandchildren; and nine great-grandchildren.

RAYMOND M. NEISLER, 72, Nov. 2, Union, Mo. Survivors: wife Iona; daughter Rosalie; two grandchildren; one brother; three sisters.

NETTIE OLIVER, 92, Jan. 11, Little Rock, Ark. Survivors: sons Dr. W. Charles and Albert M.; daughter Audine Neighbors; six grandchildren; four great-grandchildren.

REV. KARL W. RETTER, 56, Dec. 20, Pittsburgh, Pa. Interment: Frederick, Pa. Survivors: wife Merlene (Bolland); sons Douglas E. and Donald B.; one grandson; his mother; and one brother.

BESS ROSS, 70, Dec. 21, Dade City, Fla. Survivors: daughters Shirley Rice, Beverly Carroll; son Jerry Carroll; 16 grandchildren; 1 brother; 1 sister.

LOUIS C. SCHMITT, 78, July 5, Pittsburgh, Pa. Survivors: wife Thelma; daughters Jayne Carson, Grace Ellison, Louanne Schmitt, Lorelei Pfautz, and Lynette Sloan; eight grandchildren.

REV. WALTER JAMES YOH, of Marion, Ohio, 74, Jan. 4, Lake Worth, Fla. Survivors: wife Bernice; daughters Judy (Mrs. Lowell) Munn; two grandchildren; and two sisters. Ministry: Pennsylvania and Ohio.

#### BIRTHS

to STEVEN AND JOYCE (CONIGLIO) BLOCKER, Columbus, Ohio, a girl, Jennifer Marie, Jan. 25

to REV. TIM AND BECKY (ACKERMAN) CASEY, Fox Lake, Ill., a girl, Sarah Elizabeth, Feb. 7

to REV. BOB AND TAMARA HAND, Spokane, Wash., a girl, Haylie Kay, Aug. 22

to LYNDEN AND JAYNE (WEAVER) LEE, Duncan, Okla., a girl, Stephanie Jayne, Jan. 16

to ROBERT AND MOLLY (KEEN) MITCHELL, Overland Park, Kans., a girl, Janna Leigh, Jan. 29

to MARK AND MARIANNE (KLINK) NICHOLS, Henderson, Tex., a girl, Krista Beth, Jan. 24

to REV. BRENTON AND LISA (UL-

RICH) PAGE, Franklin, N.C., a boy, Brenton Brooks, Jr., Jan. 14

to KENNY AND VICKIE (SEAY) WALLS, Olathe, Kans., a boy, Travis Ray, Sept. 19

#### ADOPTIONS

by HARRY AND SHERRY (GRINDER) HOWARD, East Charleston, Vt., a boy, Tyler Jeremiah, born Jan. 23, 1986, and a girl, Crystal Lynn, born Sept. 21, 1981, both adopted Jan. 21

#### MARRIAGES

MARGARET EILEEN BENNETT and TODD CAMERON LANGLEY at Phoenix, Ariz., Nov. 7

JANICE CUPP and LARRY A. TUCKER at Tulsa, Okla., Nov. 22

RONDALYN SUE CALHOUN and JONATHAN KENT MERKI at Kansas City, Mo., Jan. 2

#### ANNIVERSARIES

REV. AND MRS. GLENN BOUNDS celebrated their 50th wedding anniversary November 22 in their home at Ventura, Calif. It was hosted by their children and enjoyed by many friends and relatives. Rev. Bounds pastored some 27 years, and taught school for 10 years. The Bounds have two children: Dwayne of Oakville, Calif.; and Sheri of Pasadena, Calif.; and two grandchildren.

PROFESSOR EMERITUS AND MRS. OTTO RYSER of Bloomington, Ind., and MR. AND MRS. CHARLES BEAVIN of Indianapolis, celebrated their 50th wedding anniversaries the weekend of November 29, 1987. They were married in a double ceremony in 1937 at Indianapolis First Church. Mrs. Ryser and Mrs. Beavin are sisters.

The Rysers have been active in the Church of the Nazarene for over 50 years and are members of the Bloomington, Ind., Broadview Church. A reception in their honor was given by their five children: Larry Ryser of Columbus, Ind.; Terry Ryser of Oak Park, Ill.; Gary Ryser and Barry Ryser of Bloomington, Ind.; and Beth Workman of Glen Elyn, Ill.

The Beavins have been active in the church for 60 years and are members of Indianapolis First Church. A reception in their honor was given at the church by their three children: Mary Collins of Greenfield, Ind.; Charlie Beavin of Hollywood, Fla.; and Bob Beavin of Marietta, Ga.

#### DIRECTORIES

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

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#### AMERICAN FAMILY ASSOCIATION NAMES TOP PORN ADVERTISERS

Philip Morris/General Foods and RJR Nabisco are the top advertising sponsors of pornographic magazines, according to a recent study done by the American Family Association (AFA).

The AFA studied companies supporting *Playboy* and *Penthouse* with advertising, and found that Philip Morris/General Foods placed 115 pages of advertising with those magazines in the year ending August of 1987. RJR Nabisco bought 92 pages during the same time period.

"At \$50,000 per page, Philip Morris/General Foods supplied these publications with \$5.75 million in one year, while RJR Nabisco spent \$4.6 million in advertising money to support the publications," said the Rev. Don Wildmon, the United Methodist minister who serves as executive director of AFA. "It is ironic that these two companies, which depend so heavily on the family for their income, would spend more than \$10 million supporting two of the most antifamily publications in America."

Wildmon noted that both publications are known for their advocacy of liberal drug policies; *Playboy* magazine has spent thousands of dollars in an effort to legalize drug use.

The bulk of advertising support for porn magazines comes from liquor and tobacco companies, according to AFA. Nearly all automobile makers have stopped advertising in pornographic magazines, with only Honda and Toyota appearing in the most recent AFA survey. Both *Playboy* and *Penthouse* have suffered serious circulation losses in the past three years—due in part to successful efforts to persuade convenience store chains not to stock the magazines—and have suffered losses in advertising revenue as a result.

"Without the advertising support of Philip Morris/General Foods and RJR Nabisco, these publications would be in very serious financial trouble," Wildmon concluded.

#### TWR AIRS NAZARENE PROGRAMS IN MANDARIN

Programs sponsored by the Church of the Nazarene are broadcast in 12 languages from four of Trans World Radio's locations. The Nazarene program "Showers of Blessing" is beamed to China from TWR-Guam in the Mandarin language. The program brought this inquisitive letter from a young Chinese listener:

"I accidentally tuned in on your program and heard your voice. There are some important questions for which I do not yet have any answers. For instance, where did God come from? How is He able to help us in our daily affairs? Having lived through 17 summers and winters, why is it I've never seen Him? Where does He live? Now, to change the subject, my basic problem is that I'm worried about the future. Can God really show me the way? How can I receive His help? Please, won't you give me your answers?"

#### GROWING ISLAMIC COMMUNITY IN WEST GERMANY

The number of practicing Muslims in West Germany has increased substantially since 1985. According to the Central Islamic Institute, their number is now 1.9 million, and there are 894 mosques or places of prayer.

A survey revealed that 70 percent feel "committed to their religion" compared to 58 percent in 1985. Only 20 percent of younger Muslims, however, take part regularly in Islamic community activities.

The largest ethnic Islamic group is the Turkish (1.4 million), followed by the Arabs (130,000) and then Yugoslavians (100,000). There are about 50,000 Muslims of German nationality.

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Dr. Wilson

## CHURCH IS ALIVE AND WELL IN PACIFIC/S.E. ASIA



General Superintendent Jerald D. Johnson returned to the United States with a sense of excitement following a six-week tour of the South and West Pacific and Southeast Asia. During his trip, which included stops in Australia, Hong Kong, Indonesia, Japan, New Zealand, Okinawa, Papua New Guinea, and Samoa, he ordained 29 individuals.

Full membership in Indonesia increased 46% from 566 to 828 with a 42% gain in total membership. Church attendance grew from 1,060 to 1,387. Indonesia District Superintendent Stephanus Hartoyo received a near-unanimous two-year recall as well as an extended call.

In Hong Kong the general superintendent met with World Mission Division Director Robert Scott and Asia-Pacific Regional Director George Rench. While there he ordained a young man, who becomes the only current Nazarene elder serving in this pioneer district.

While in Japan, Johnson and Scott both attended a number of meetings with ministerial and lay leaders, including sessions with the District Advisory Board. The general superintendent also preached the opening message at the Japan miniassembly.

In Papua New Guinea the reports were also positive. The area reported a net increase of 696 Nazarenes, for a total of 4,226 (which only included a 10-month statistical year).

The general superintendent was especially impressed by the ministry at Kudjip Nazarene Hospital. Although the hospital was forced to close for three weeks due to tribal fighting last year, 95 of the 96 beds were occupied during Johnson's visit, with 6,000 persons being served on an outpatient basis in an average month. Yet the hospital operates in the black with a General Board subsidy of only \$36,500 annually.

While on a tour of the O.B. ward, the general superintendent saw two of the hospital's doctors

jump into action when it was discovered that a premature baby had died.

"Life in the Third World is, at best, very difficult; but how encouraging to know there are representatives of the church out there trying to make a difference," said Johnson.

A special highlight of the trip was Johnson's attendance at a service in Australia that marked the 40th anniversary of the Church of the Nazarene in the land down under. The celebration combined the bicentennial theme (this is the 200th anniversary of the founding of Australia) and the beginning of the fifth decade of the denomination in that nation. □

—NN

## NAZARENES SPONSOR FIRST DENOMINATIONAL CONFERENCE ON AIDS

What may be the first major conference addressing the AIDS problem by an evangelical denomination has been scheduled for this summer at Camp Taconic on the New York District. The conference, with the theme "AIDS: The Challenge for Compassion," will be held July 1-4. It is being sponsored by Nazarene Compassionate Ministries, Nazarene Theological Seminary, the Nazarene Health Care Fellowship, and the Association of Nazarene Social Workers.

It is designed as an educational session for laymen, pastors, district superintendents, general church leaders, health care professionals, psychologists, sociologists, social workers, and anyone else interested in ministry to those with the disease or their families.

"We want to mobilize our church to respond compassionately to the AIDS crisis," said Gary Morsch, an Olathe, Kans., physician who serves as president of the Nazarene Health Care Fellowship (NHCF).

A planning session was held in January in Kansas City to organize the event. Those involved included Tom Nees, pastor of Community of Hope, Washington, D.C.; Al Truesdale, NTS professor of ethics and philosophy; Bill Sullivan, Church Growth Division director; Cecil Paul, Communications Division director; Dallas Mucci, New York district

superintendent; Mike Malloy, ANSW president; Dave Best, pastor of Manhattan, N.Y., church; Barry Brown, pastor of San Francisco Golden Gate Community Church; Randy Davey, pastor of Overland Park, Kans., church; Ray Cook, past president of NHCF; Paul Wardlaw, NHCF executive secretary; Becky Morsch, Nazarene Compassionate Ministries Child Sponsorship coordinator; Steve Weber, Nazarene Compassionate Ministries director; and Gary Morsch, General Superintendent Eugene L. Stowe, World Mission Division Director Robert Scott, and Jon Johnston, Association of Nazarene Sociologists of Religion president, are also involved in the planning for the conference, but they were unable to attend the organizational session.

"We believe we are one of the first denominations to take this kind of approach to the problem," added Morsch. "Nazarene doctors and ministers are already dealing with patients and parishioners with AIDS. We want to put together a good conference that will serve as a catalyst to inform the church-at-large on appropriate responses for a denomination that emphasizes holiness." □

Key speakers for the conference will be announced in the near future. For more information contact Nazarene Compassionate Ministries at headquarters.

—NN

## FIRST ORDINATION IN PERUVIAN JUNGLE



General Superintendent John A. Knight recently ordained 12 men as elders at the Alto Maranon mission station. This was the first ordination service involving a general superintendent in the Peruvian jungle, according to Louie Bustle, South America Regional director.

During his tour of several countries in South America, Knight ordained a total of 36 persons for ministry. Dr. and Mrs. Larry Garman, who serve at the mission station, have worked with the Aguaruna Indians in Peru for 24 years. The work of the Church of the Nazarene is now being extended to

several different Peruvian Indian tribes. □

—NN

## OPEN DOOR IN THAILAND/CONTINUED PREPARATION FOR CHINA

Robert H. Scott, World Mission Division director, recently spent three weeks in the Asia-Pacific Region. One purpose of the trip was to investigate with Regional Director George Rench the possibility of opening the work of the Church of the Nazarene in the kingdom of Thailand. With a population of 51 million, the country is more than 90% Buddhist and less than one-half of 1 percent evangelical Christian.

Thailand is the largest Asian country where we have no Nazarene work. While approval must still be sought from the Board of General Superintendents and the World Mission Department, Scott reports evidences of God's leadership in that country. Although Thailand has been closed to new mission groups since 1984, it is hoped that access through organizations within the country will provide an open door for our denomination.

In the first personal meeting with Thai contacts, Scott and Rench were introduced to the leader of the Church of God, Anderson, Ind. (one of the few holiness groups in Thailand), who pledged his enthusiastic support. Later in the week, they met with graduates of both Nazarene Theological Seminary and Mid-America Nazarene College who are working in northwest Thailand. Their employment in the country may offer our church the "open door" into Thailand, according to the division director.

Scott also had excellent meetings in Hong Kong with missionaries Bill and Becky Selvidge, and with specialized assignment personnel Marly and Mary Anderson. They met together with the regional director and key young Nazarene adults of the Hong Kong church to discuss the future of the denomination in Hong Kong and ultimately in China. In 1997 the governmental responsibilities for Hong Kong will be assumed by the Republic of China. Nazarenes in Hong Kong are deeply committed to assist our church in these critical years of preparation for the transition. □

—NN

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