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HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1986



JESUS—“HELPER” OR SOVEREIGN LORD?

by General Superintendent John A. Knight

A recent television commercial advertised a packaged, precooked “dinner delicacy.” It showed the mother with everything under control, totally relaxed, ready to serve guests. Then the camera focused on two small children who exulted with pride, “And we helped.”

Too often we relegate Christ to the secondary, insignificant, uncreative role of a token “helper,” when His rightful place is Sovereign Lord.

We may have at least a surface desire that the Lord’s will be done. But we proceed to determine for Him what is His will. It is easy to assess for ourselves what the solution to any problem is, and then ask: “Lord, *help* us to bring about *this* solution.”

It happens in our *personal lives*. Financial, domestic, physical, emotional problems arise. We analyze them carefully and conclude how they are to be resolved. Then we “inform” God and seek His “help” in making things right.

It happens in our *corporate* and *communal relationships*. We go ahead of God, lay out the plan, and then look for divine assistance. Problem-solving seminars, retreats on management, cassettes, lectures, and books on decisive leadership incline us to take things into our own hands. Having outlined the plan of action, we appeal to God to make the plan successful.

Sad to say, it happens in *ecclesiastical circles*. Even the method, as well as the outcome, too frequently is dictated to God. Challenges in the local church, or on the district or general level are scrutinized, dissected, reviewed, and studied with the aim of correcting the situation. Then we proceed to entreat God to bless our “program,” endorse our plan, and “help” us succeed in reaching the goal.

Insofar as this is an accurate characterization of the church, we are doing things exactly backwards. The first priority is to discern *God’s* will and *God’s* plan of

action and then to offer ourselves as instruments to accomplish *His* purposes.

Our “backwards” way of “problem-solving” may grow out of a faulty concept of God. God is not some heavenly errand boy who is standing by to carry out our every command or to fulfill our every desire. He is not waiting to place His stamp of approval on the activities we have devised apart from His direction. Rather, He is God, who knows in every detail the situation we face and holds in His mind and heart and hand the plan and the resources to rectify it.

It is unbiblical to declare that we must “build Christ’s Church.” There is nothing of this in the New Testament. Jesus said, “*I* will build *my* church; and the gates of hell shall not prevail against it” (Matthew 16:18). The Church, His Body, belongs to Him. We are to be *His* “ministers,” *His* “servants,” *His* “co-laborers,” *His* “helpers.” He is not merely to help us as we outline the program for building His Church. Rather, we are privileged and commissioned to help Him.

None of this is to despise advance planning, effective programming, or efficient organization. It is to say that the first thing we must do is seek God’s face. When this most obvious step is omitted, we can miss God’s will.

Because we believe our wills in general are in accord with His, we assume—sometimes erroneously—that what we want in a specific case is what He wants. Our consequent action can be destructive. We can be saved from this tragic result only by urgent prayer, meticulous examination of our personal desires in order to detect any selfish motives, faithful adherence to the Word, and by focusing our attention on Christ. Along with these things, it is helpful to “listen louder” both to God and to our spiritual peers.

Let us not grieve the Master by subordinating Him to the level of mere “helper,” assistant to our pet projects. Let’s acknowledge Him for who He is and allow Him to be Sovereign Lord of our lives and of His Church. □

So Poor, So Rich

by JUDY HICKS

We don't usually sit around the table with tears in our eyes at Sunday dinner, but this wasn't a normal dinner. We were listening to the recollections of two Christians who had recently been involved in Work and Witness teams. My husband, a pastor, had the privilege several years ago of spending 10 days in Haiti, where he worked on buildings and did some preaching. Leora recently returned from a month in Haiti serving as a registered nurse on a medical



Dave Anderson

team. They had each gone to different parts of the island, serving different denominations, and with different ways of ministering, but their experiences were remarkably similar. The effect of those short visits upon them was profound and will affect them and those around them for the rest of their lives.

Two themes kept coming up again and again, and in my mind they formed a kind of chorus: "So poor . . . so rich."

"So poor." Most of us never see the kind of poverty that was found in Haiti. People with literally nothing—not even a place to call their home. It is impossible to describe the conditions. We who have never seen it cannot imagine what it would be like to have no money, no food, no source of clean water to get rid of dirt and infection. Greg has trouble with the glib way that we quote, "And my God shall supply all your needs," since he heard that 1,500 people starved to death during the time he was there, including 5 Nazarenes. What are our needs, really?

Leora felt unable to handle the reverse culture shock she experienced as she came home around the first of December—the beginning of Christmas season. How could she reconcile the materialism around her with the terminal poverty she had just left? "So poor, so very poor!"

"Yet so rich"! Greg and Leora were overwhelmed with the spiritual wealth they saw in the people they ministered to. This was not a denominational phenomenon, but seemed to encompass born-again Christians in many different churches. These are some of the comments they made: "I have never seen inter-

cessory prayer like that. . . ." "The thankfulness of their hearts as they sang 'Count Your Many Blessings' made me weep. I thought, 'Lord, what do they have to be thankful for? They have nothing.' Then I realized how materialistically I look at everything—not realizing the spiritual treasures that they have!" "I would sure like to see Americans sing like that!" "Even the demon possessed would come, and be delivered!" "So rich, so very, very rich!"

So many times we see the same pattern in the Bible. When the children of Israel experienced wealth, they became complacent, even turned to other gods. God allowed hardship to come upon them, causing them to call on Him again. Then He delivered them, and they began the cycle again.

I suppose that not all Haitian Christians live close to God, and not all American Christians are complacent, but when the collective spirit of a group is so easily sensed by an outsider, I believe it tells us something about the general spiritual condition!

Jesus had some words to say about how hard it is for the rich to enter the kingdom of heaven. Must we sell all to follow Him? I don't know—He demanded it of one young man that we know of. Somehow I feel that it is not the wealth itself, but the lack of dependence upon God, that causes the problem. We don't need to ask God for our daily bread because it's in the freezer. We cease to depend on Him; we lose the intimacy of our walk. Soon we are living a life-style based on a set of doctrines, without daily communion with the One who paid so much to make the abundant life possible.

I want to do some things to help me gain the intimacy with God that I crave. I want knowing God to be the first priority of my life, and of my individual days. I want to treasure freedom from the power of darkness more than material comforts. I want to spend quantity time communing with Him. I want to become honest and unafraid of others' reactions in expressing my praise and love to Him. I want to give voice to the music in my heart.

As we parted company, one of the guests expressed for all of us what we felt: "Thank you for sharing with us today. I've been stirred." My prayer is that we will stay stirred until we do some radical changing, until we reflect the love, joy, and power that Christ died to give us. □

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SUPPORTS RECORD LABELING

I'm a student at one of our Nazarene colleges who is very concerned about the present record labeling issue concerning rock lyrics. The labeling of records is a very reasonable way to help the consumer know what he is about to purchase. Personally I don't know what I'm getting until I get home and listen to it. If I find it offensive, I take it back and exchange it.

On the other hand, unsuspecting children are even worse about buying music they know nothing about. Parents are no help either, because they usually don't keep up with the groups.

A labeling system like this one is ingenious. It will help me out and parents out. People have a right to

know what their children are putting into their minds. So a thumbs-up to the ladies in Washington for this move.

*Mark L. South
Bethany, Oklahoma*

HERALDS HELPED

For many years I was a busy housewife and mother, always in a hurry to keep up with my crowded schedule. The mailman faithfully brought the *Herald of Holiness* to our home. I would dutifully glance through it and file it with other magazines to be read "someday." Much to my dismay the pile grew to embarrassing numbers.

Then came my personal Gethsemane and life crashed to an aching halt. I suffered the bitter trauma of unwanted divorce. During my

struggle back to fruitful life, I read every single article in my out-of-date *Heralds*. I can't tell you of the number of times I would be driven to my knees in praise to God for giving the right words to the authors of the articles. God seemed to put a big circle around many thoughts contained therein. Through reading them, I was comforted, forgiven, understood, and challenged to carry on the life He wanted me to lead.

I thank Him over and over for that pile of unread magazines.

*Vera Smith
Hamilton, Ontario, Canada*

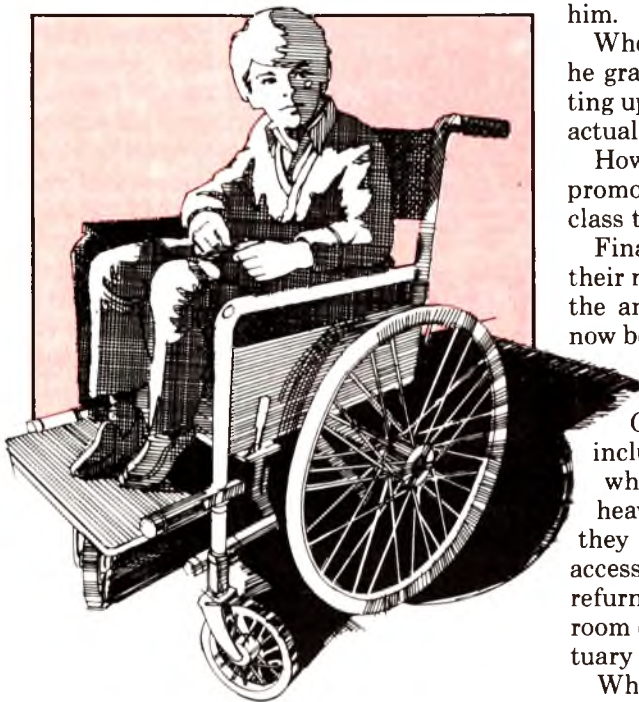
GRATEFUL FOR ARTICLE

I really appreciate you publishing that article in the August issue, "Thou Shalt Not Kill—Thyself." My

(Continued on page 20)

THE INVISIBLE SIGN

by MARILYN L. CHRISTMORE



Jesus went into the Temple and healed the blind and the lame (Matthew 21:14). Yet in many of our churches today it seems that a sign is posted saying, "No handicapped persons allowed." Why? Because our buildings and our programs are not accessible to those who have impairments of some kind.

Since our family includes a son in a wheelchair, we have always had to "church shop" when we moved to a new city to be sure we could find an accessible church.

Many older churches were built with formidable flights of stairs at the entrance. These stairs were likely built to look impressive, and believe me, they do when you are looking up at them from a wheelchair. Many elderly are under physician's orders not to climb stairs.

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Some church members see no need to make things more accessible because they don't have any wheelchair people in their church. Well, of course they don't; they can't get in! But what about Grandma Meyers, who can no longer climb the stairs but is too proud to admit it, so she quietly stays at home while her heart yearns for the fellowship, the hymns, and the preaching?

When we moved to one city, we found a church home that had the sanctuary on the main level. Our son's classroom was up a flight of stairs, but we were repeatedly assured, "Someone will help you."

That "someone" never seemed to be around so my husband struggled alone, maneuvering the wheelchair up the stairs while small children darted in front of him.

When "someone" did show up, I held my breath as he grabbed the chair by the removable armrests, setting up a potential fall, or "helped" in other ways that actually made it more difficult for my husband.

However, there was to be an end to our labors. When promotion Sunday came, our son would advance to a class that met on the main level.

Finally the day came when students were to go to their new classes. Along with this reorganization came the announcement, "The fifth and sixth grades will now be meeting on the upper level since we need more room to act out dramas."

I felt shocked and betrayed. In the house of God, is acting out dramas more important than including a child who has the misfortune to be in a wheelchair? Should parents already carrying a heavy load be given an obstacle course to run when they come to church? Yet in many of our churches accessibility is not considered as a priority. We can refurnish the ladies' parlor but cannot widen the bathroom doors for wheelchairs. We can beautify the sanctuary but can't afford a ramp or an elevator.

When Jesus said, "Suffer little children to come unto me, and forbid them not" (Luke 18:16), did He exclude those retarded, blind, or in wheelchairs?

When our son's classroom was relocated, I felt a deep, piercing hurt. Did we mean so little to this church that we had so faithfully supported in many ways? Was drama more important than my son?

This is what the handicapped and their families see and feel when they can't get into your building or into your classrooms or bathrooms. They see a big sign that says, "This church loves the world, but it doesn't love me."

Disabled persons are not asking for the impossible. They are asking for an awareness of the problems they face, coupled with the kind of love that helps to look for ways to remedy situations that lock them out of our churches.

When the Spirit of Christ makes us willing to bear our handicapped brother's burden, the church will more truly be "the house of God." □

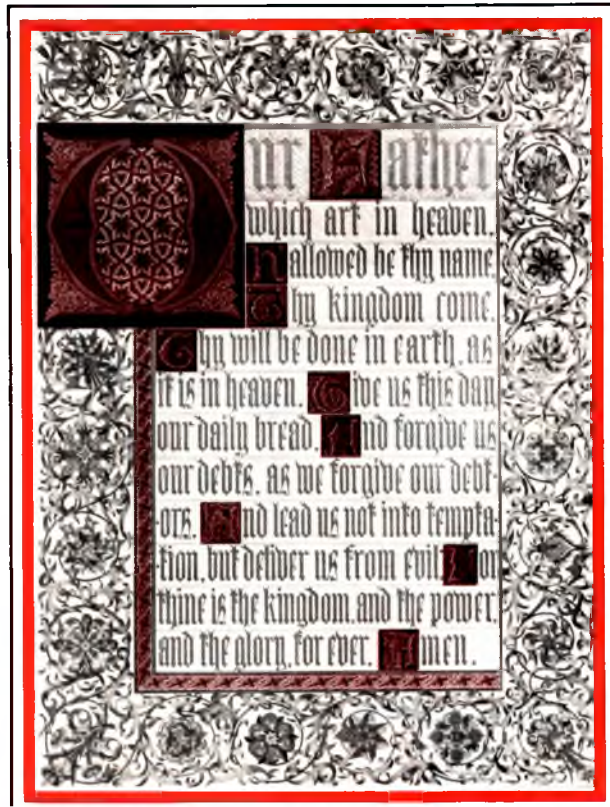
Jesus taught His disciples to pray, "And forgive us our sins, for we ourselves also forgive everyone who is indebted to us" (Luke 11:4, NASB). Matthew places this prayer in the context of the Sermon on the Mount, but Luke says the disciples saw Jesus praying "in a certain place" (11:1). When Jesus finished praying, they were so impressed that they asked Him to teach them to pray "just as John also taught his disciples" (11:1, NASB). Without hesitation Jesus taught them a prayer. Right in the middle of that memorable prayer He taught them to pray, "Forgive us . . . as we forgive" (Matthew 6:12).

Negative emotions are hazardous to the health—physical, mental, and spiritual health. Learning to forgive has to do with learning to rid ourselves of negative emotions. Anger, hostility, and resentment are especially capricious culprits. These negative emotions dissipate energy so that one does not have the strength to pursue positive and worthwhile goals. In addition, they have ways

of showing up suddenly as physical and functional disorders that can cripple an individual for life.

"Forgive us . . . as we forgive" contains elements of promise and dread. I need the forgiveness of God, but do I really want God to forgive me as I have forgiven others? In Matthew's account, Jesus lifted up the petition on forgiveness by saying, after He ended the prayer, "For if you forgive men for their transgressions, your heavenly Father will also forgive you. But if you do not forgive men, then your Father will not forgive your transgressions" (6:14-15, NASB). No other petition in prayer was repeated and thus made emphatic like the one on forgiveness.

Learning to forgive is no easy lesson. To know God's forgiveness, however, you must learn to forgive. Certainly this does not mean that God forgives on some kind of exchange basis. There is no bargain counter for exchanging forgiveness. Rather, forgiveness of a fellowman is a condition of your ability to accept the



Paul M. Schrock

Learning to FORGIVE

by JERRY W. McCANT

giving, they project the guilt of that onto others and assume that others are as unforgiving as they are. Pushed to the extreme, then, it becomes impossible to believe that God would forgive. Potentially, in Christ, God forgave the world, but so long as we hold on to our own resentments, for all practical purposes God has not forgiven us. While I nurse my grudge, I do not "feel" forgiven and my brain has a difficult time separating what is "real" from what I "feel." Consequently, I behave as if I have never been forgiven.

Learning to forgive, then, means that we must learn to forgive ourselves. We inflict as many wounds on ourselves as others inflict on us. We want terribly to be perfect, and we are very hard taskmasters. We cannot let up on ourselves. We beat ourselves on the head with self-condemnation, self-doubt, and megatons of guilt. We will not allow ourselves to be guiltless and we exact a terrible price for the alleged "crimes." Guilt is a subtle attempt to gain salvation by works. It is an attempt to correct or pay for a wrong (as one perceives it) done in the past. We must learn to forgive ourselves and others if we expect to enjoy the forgiveness of God.

forgiveness of God. An unforgiving spirit completely blocks God's forgiveness and mercy to you.

Jesus taught His disciples that one can expect God to forgive only as he forgives others. There is a real sense in which one must learn to "forgive and forget." On the cognitive level, it may be impossible to "forget" anything, but one must "forget" emotionally. At least one must put the "sin" of the brother behind him and quit rehearsing the wrongs done. Forgiveness must not become a kind of emotional blackmail (i.e., one forgives but never lets the other person forget that he forgave!). Forgiveness must be a cancelled mortgage that is torn in two and burned so that no future payments can be demanded. A "mortgage burning ceremony" is not a bad idea when we really mean to forgive.

Perhaps the reason so many people find it hard to believe God has forgiven them is because they have not "let go" of the resentment they have against someone else. Knowing themselves to be unforgiving,

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Once God has forgiven us, we need to learn how to "act forgiven." We do not need to go on trying to pay our way and earn salvation through self-mortification or self-flagellation. Until we "feel" forgiven, we are not likely to "act" forgiven. Until one "acts" forgiven, his emotional system does not know he is forgiven. So, when we do this, instead of living a life of freedom in the Spirit we spend our days and nights punishing ourselves for sins of the past. God forgives and we need to "feel" and "act" forgiven.

"Feeling" and "acting" forgiven will remove old emotional scar tissue. It removes the infectious pus from the wound and allows healing to begin. One must give up old grudges in the same way he would give up a gangrenous arm, seeing them as dangerous and undesirable. It is a matter of health and survival. One does not forgive so that he can "be good." Rather, one forgives so that he can throw off the excess emotional baggage and enjoy a bit of happiness in his life. A failure to forgive is emotional suicide.

Learning to forgive demands honesty. Forgiveness does not mean that wrongs have not been done. That wrong has been done is precisely the reason forgiveness is difficult. It is also the very reason why forgiveness is needed. Forgiveness does not require that we say, "Oh, it's all right," or that we say, "It's no big deal." The wrong done is still wrong and not right; it was a big deal or the forgiveness now being offered would not be needed. With eyes wide open and being as honest as is possible, we forgive with no strings attached.

We learn how to forgive when we admit that we are not perfect ourselves. We need forgiveness and so we pray, "Forgive us . . . as we forgive." We learn to forgive when we learn to love. Who needs our love more than that person consumed with hatred? We learn to forgive when we begin trying to understand others and their behavior in the best light. We may have misunderstood the word spoken or the act done. We can never know another person's motive. We learn to forgive when we discover that resentment is a deadly poison that we cannot afford. We learn to forgive when we acknowledge that we do not have the right to sit in judgment over another person's life.

Usually we are more forgiving when we ourselves "feel" forgiven, that is, when we are growing in grace. It is then we can afford to "act" forgiven and thus to forgive others their wrongs. When we do not "feel" forgiven, and are not growing in grace, we tend to be judgmental and unforgiving of others. The poet places the question bluntly:

*Has God deserted heaven,
And left it up to you
To judge if this or that is right
And what each one should do?
I think He's still in business
And knows when to wield the rod,
So when you're judging others,
Just remember, you're not—God!*

"Forgive us . . . as we forgive." And help us learn to be more and more forgiving!

GONE

by PHOEBE BELL HONIG

Like fog blowing in off the ocean, or like a lingering odor of something unpleasant, wisps of regret from time to time obscure the beauty of the day. I think of that as I walk, willing myself to stop dwelling on things past. I pause and chat with a new neighbor, out repairing a coachlight recently hit by a truck. The post leans at a drunken angle, and the globe is shattered. Calmly and purposefully, its owner is replacing it with a new one, throwing into the trash the shards of broken glass.

As I walk on, I see smoke coming from a distant fire, smoke that, no matter how it may be polluting the atmosphere, can never be recalled. Even as we learn how to prevent future sullyng of the air, we can never bring back the smoke of the past.

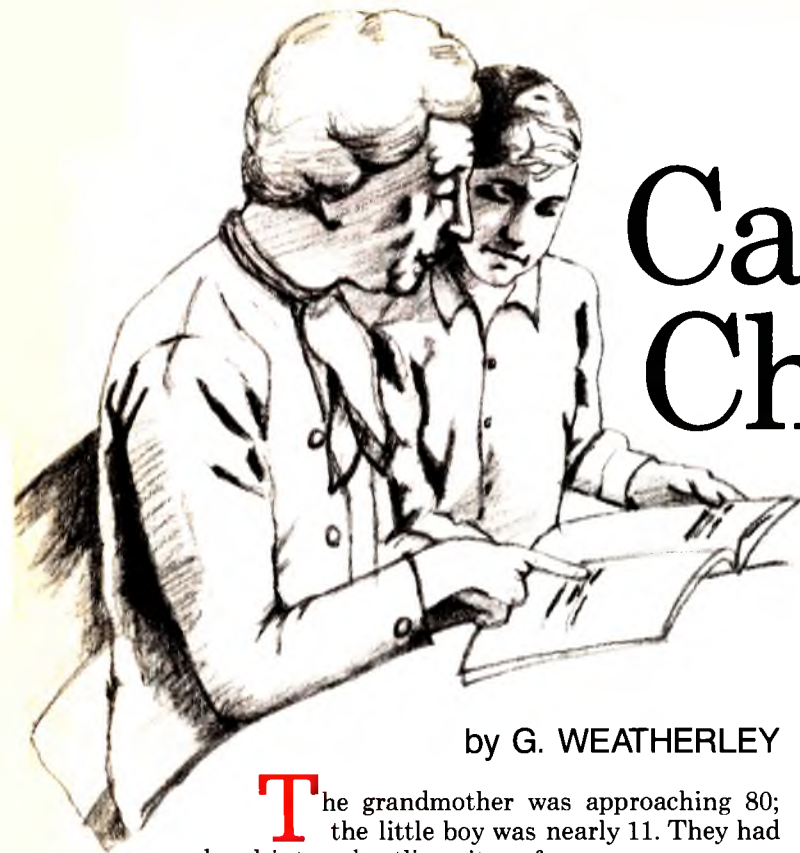
I stop to look at the brook, frozen in mid-flow, and know that when the season warms up it will continue downhill, never to retrace its course.

Then why can't I see the futility of trying to take back yesterday, no matter how painful it may have been, or how ashamed of my part in it I may be now? Like a child who has broken a toy, I want to take my life to my Heavenly Father to have it made better, but there is no guarantee that it can ever be the way it was . . . or that it even ought to be. If I thank Him for what I have learned from this lesson, and trust Him to heal the hurts, there is no telling how happy tomorrow may be.

Rollo May observed, "Nature does not require that we be perfect; it requires only that we grow, and we can do this as well from a mistake as from a success." Jesus said that He came to save, not the righteous, but the sinners. It is when we can look back with regret—and then let go of that flawed past—that we can turn our faces forward and vow not to repeat the same mistakes. It is when we come to God in our brokenness and ask for healing that He can best use us.

And today, at least—today, at last—we can begin to learn the meaning of peace.

PHOEBE BELL HONIG resides in Pittsfield, Massachusetts.



Caring CAN Change Life

by G. WEATHERLEY

The grandmother was approaching 80; the little boy was nearly 11. They had wandered into a bustling city cafe.

The little boy carefully handed in his grandmother's big black purse and shopping bag, then sat down opposite her. The old lady fumbled for her glasses. Her grandson said, "I'll read you what's on the list, Grandma."

Two truck drivers were trying to date a waitress—and making her more and more annoyed. Two businessmen were arguing hotly, bending their heads together as they challenged each other's figures written in biro on beautiful linen napkins.

Suddenly everybody in the cafe stopped talking. Grandma and grandson had bent their heads.

When they had finished saying grace, the waitress approached them, but differently. She tousled the boy's hair and smiled at the old lady. Though the truck drivers had been ahead of them, she served them first.

The proprietor, who had been standing like a statue near the till, suddenly moved toward them. He asked where they came from, how the crops were, and if they liked the food.

The young woman at the counter surreptitiously put out her cigarette. The businessmen stopped arguing. As long as one small boy and his grandmother sat there, the whole tempo of life in the cafe changed.

"He's caring for his grandma and she's caring for him," a woman observed.

It is no surprise that this caring changed the situation. Such loving concern is far too rare.

The world would have been ruined if God had not cared. He saw people suffering from sorrow, pain, and injustice. The burden of guilt was crushing them. No one could help another person with his load because no one could drop his own.

God showed His deep concern by becoming involved in the human situation.

When Jesus came to earth He made God's caring obvious. Jesus shared the people's lives. Looking on pain, misery, sin, or death moved Him to the depths of His being.

It did not lessen His concern if a person had caused his own suffering. Nor was His care restricted to spiritual needs. He was concerned when crowds were hungry; because men were blind; because one man was a leper; because a widow's only son was dead.

His concern never evaporated into mere sentiment but was always channeled into decisive action.

Jesus showed His concern in His parable of the Good Samaritan. Religious people did not want to get involved; they might have to suffer. The Samaritan cared enough to brave dangers, to use his resources, and to spend his time and money.

Caring for another person, then, is Christlike; a noble trait in any character.

We may not fully fathom the sorrows that are hurting people we meet on the street, in business, or in church. A crushing anxiety and fear can lie behind a calm and cheerful appearance. Our caring, a tender thought, a loving inquiry, and a kindly smile can relieve the pain and change life.

Business is dominated by competition. Men get ahead by crushing others. Truth is swept under the carpet if lies will increase sales.

Any other attitude is a refreshing breeze on a sweltering day. Jack Goldsmith was for 22 years a foreman in a large mill. He had developed an unshakable faith as loss and grief piled up on him. His goodness and concern for others shone out. Workers went to him, confident that he cared for them enough to listen patiently and to help in any way possible. When he retired, the men gave a present to the one they described as "the only sunshine on the dull days in the mill."

Old and lonely people may never leave the room on the 15th floor that imprisons them. Visitors are fewer than memories. How different they feel when someone cares enough to visit them with a gift of food!

People who got a rough deal from relatives or former friends can become cynical and sour. A cantankerous woman of uncertain age was in a Salvation Army home in Canada. She constantly complained. Her accents were harsh. She rebuffed friendly advances and magnified any episode of gloom that might embarrass her Salvationist benefactors. Vinegar was in her veins.

One day the officer discovered she suffered chronically.

G. WEATHERLEY is a free-lance writer from Norwich, England.

cally from bad feet and offered to bathe them. The simple act touched a tender cord. After some days of treatment she began to sweeten and to express her thanks. "You know," she said, "I had heard of the good Lord who used the wash the feet of poor folk. But I thought He and His followers had died long ago. Then you were so kind and I knew it was not so." Gradually his care for her changed her personality completely.

Is our loving concern to be limited to the deprived? A pastor can find his emotions and vitality heavily taxed. A concerned people can renew his spirit by their

care. An encouraging word will lift his spirits. Sharing his excessive load of typing, mimeographing, and chauffeuring will increase his time to enjoy family life.

Baron Von Hugel's last words are most significant: "Christianity taught us to care." "Caring is the greatest thing. Caring matters most."

As we see how much the Lord cared for us, we are challenged to care for one another. Caring is not automatic; it must be cultivated. It is also costly; it cost Jesus His life. Genuine concern will never resent the cost or restrain its help. □

NAZARENE ROOTS



(Right) Christian W. Ruth, in his prime, already had a national reputation as a holiness evangelist. (Below) Handbill, 1940s.



REV. C. W. RUTH, D. D.

Hear
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of Pasadena, Calif.

Whose ministry as an Evangelist has reached every state in the Union and every province in Canada.

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Church of the Nazarene
F and Irving Streets, Bellingham, Wash.

Services Every Evening, Except Saturday, at 7:30 Sundays: 11 a. m., 3 and 7:30 p. m.
YOU, OTHERS TOO, MOST WELCOME

Born in Pennsylvania in 1865, he was nurtured in the warm piety of the Evangelical Association (a German-American body of Methodistic bent) but began his ministerial career in 1884 in the Holiness Christian Church. Though he served the latter as a presiding elder for four terms, his heart was in evangelism and his field of labor was national in scope.

After holding a revival at Los Angeles First Church of the Nazarene, Ruth became assistant pastor under Phineas Bresee from 1901-03 before returning to Indianapolis, his headquarters for the next four decades. He helped extend the small body beyond its West Coast origins and continued to assist Bresee in editing the *Nazarene Messenger*. But in the following years, much of his activity was sponsored by the National Holiness Association, where he functioned in an interdenominational capacity.

Burdened for uniting the small and often parochial holiness bodies scattered across the United States, he made the contacts that brought the Church of the Nazarene (West), the Pentecostal Association of Churches (East), the Holiness Christian Church (Mid-Atlantic), and the Holiness Church of Christ (South and Southwest) into a common fellowship. A facilitator of the movement toward union through his winsome advocacy, he was empowered by the Nazarenes to represent their interests in the merger process, and at the Pilot Point Assembly of 1908, Ruth seconded the motion that united the northern bodies with the southern one, thus participating constitutionally as well as prophetically in the outcome.

As the new denomination began to develop sectarian qualities of its own in the 1920s, Ruth again showed the way to balance institutional needs with sensitivity and openness toward other Christians. In 1908 Ruth accepted a leadership role in the National Holiness Association and was the "right hand man" of president C. J. Fowler for the rest of the decade. In 1910, he was instrumental in establishing its missionary arm, the National Holiness Missionary Society, which he served as president from 1925 until his death in 1941.

A trustee of Asbury College, he died at its campus following a meeting of the NHA. The scores of tributes that poured out following his death bore eloquent testimony to the fact that this man—so pivotal in the formation of the Church of the Nazarene—was a Nazarene best remembered for his work in interdenominational holiness. □

STAN INGERSOL, Archivist

FOE OF SECTARIAN HOLINESS

"Few men have traveled more, worked more constantly, and had more definite or larger results in their ministry than did he. His books are as clear as his preaching. His work in the National Holiness Association, both with Dr. C. J. Fowler and as leader of its 'across the nation' campaigns, was a large contribution to the total work [of the holiness movement]. He was too large to be sectarian. He loved holiness more than he loved any denomination. That was fine evidence that he had the blessing." Such was the description of Nazarene revivalist Christian W. Ruth by a Methodist clergyman (John L. Brasher, *Glimpses*).

Two aspects of Ruth's career demonstrated the opposition of this loyal Nazarene to narrow sectarianism. The first was his tireless devotion to bringing the denomination itself into existence as a way of overcoming the plethora of small sects the American holiness movement had spawned. Ruth was well aware of the movement's fragmentation by 1900.

God's New Roof

by DANIEL L. HULL

These last six months have been the most wonderful months of ministry in 11 years of serving the Lord. As pastor of a small Nazarene church in a rural, isolated community, I came here believing I would do the job set before me. But now, after pastoring here for five and a half years, God is doing the job and I'm going along with Him. Numbers are often the real taskmasters of the ministry, and they are very unforgiving and harsh. But there is a story about a small Church of the Nazarene, just 50 years old last summer, that I'd like to tell.

It is the largest church in a community of 1,500 people that boasts nine churches. It is an attractive church, red brick with white trim, neatly cut grass, and a natural wood fence. A fine handcrafted wooden sign proclaims "Church of the Nazarene."

In our years here we have struggled to meet financial obligations as did the pastors before us. There have been good years and not so good years as we have worked together to build Jesus' church.

But in these last six months something has happened to this church and its pastor. Twenty-three people have come into personal relationship with Jesus Christ and they are all in new Christian Bible studies. For five years there were two or three each year who would seek forgiveness at the altar of the church, but for six months there has not been a Sunday morning without at least one life changed at the altar of the church.

The church buildings have needed repair for several months. The roof has been blowing away in the wind and is badly in need of replacement. The first bid to replace

it was \$14,109.08. For a church that has never raised more than \$50,000 for all purposes in any one year, that seemed impossible. The second bid was \$6,500, much more reasonable but far beyond anything we had. We decided to borrow the money and pay it back as we could, but plans didn't seem to be coming together. Finally, before our board meeting in May, I called the bank and found that it would cost us nearly \$3,000 in interest over the payback period. As I hung up the phone the Lord stopped me and said, "Now will you do it My way? We can raise that money if you'll do it My way!"

The board agreed that night to see if the Lord could do it. On Sunday morning, May 19, I preached from Joshua 6 and told the people we faced our own wall of Jericho in the amount of \$6,500, and we too needed to ask the Lord what He would have each of us do, obey Him when He told us, and give Him the glory for doing. We would take the offering the next Sunday and let God put the roof on His temple.

As we approached that Sunday, May 26, people were calling and saying, "How can you expect to take the largest offering in the history of this church on the last Sunday of the month and it Memorial Day weekend as well?" If I had planned it, I would have planned it

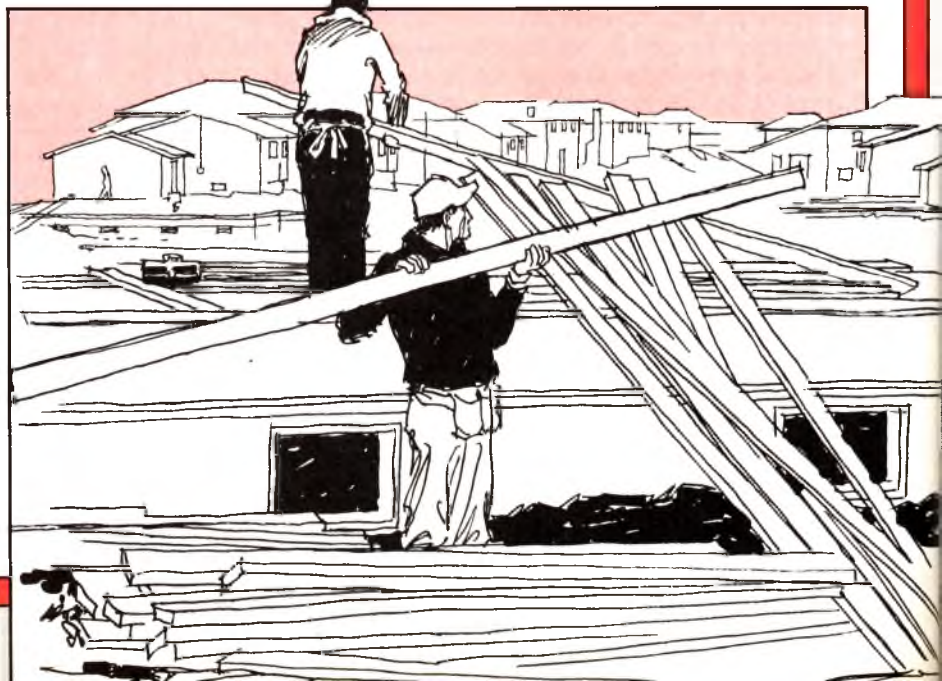
for any weekend but that one, but God was planning; we only obeyed.

On that Sunday nearly 100 people were in the sanctuary (usually there were 80). I asked the treasurer to count the offering quickly and let me know the total.

At 11:30 there was \$5,790 to the glory of God. At 12:20 there was \$6,290 to the glory of God, and at 1:00 there was \$6,500 to the glory of God! The Lord took care of it all during a luncheon that had nothing to do with raising money. And at the conclusion of that miraculous Pentecost Service, the Southern Area Commander of the California Highway Patrol and his wife knelt at the altar to proclaim Jesus as Lord. This was only their second Sunday in church!

Today a man from another town, 15 miles to the north, and a member of a different church, stopped by because he had heard about God's roof. He wanted to see what God was doing only three days after that miraculous service. He looked at me through tears as we watched six men reroofing, and said, "God has given you a miracle to proclaim His grace in this town."

As I sit at my desk and listen to men tearing off the old roof and putting on the new, each stroke of the hammer sounds like "Praise the Lord, to God be the glory, great things He is doing!" □



DANIEL L. HULL pastors the Lone Pine, California, Church of the Nazarene.

Because You Gave... Marriages Are Made Healthy

by RICK and SUE SKEEN

The General Budget giving of Nazarenes everywhere makes possible the ministry of Nazarene Marriage Enrichment and is having a visible impact on the marriage and family relationships of our people. The entire Body of Christ benefits from the growth and healing experienced by couples who have participated.

Obviously a church can only be as healthy and dynamic as the homes it represents. The marriage enrichment ministry is focused on the development, nurture, and equipping of couples in Spirit-filled living. The fruit of the Spirit is paramount as husbands and wives focus their attention on being like Christ. The fall-out is inevitable—healing and growth in all relationships among the Body of Christ. The following scenario identifies one such experience.

Positive and beautiful things began to happen from the very first session of our first Marriage Enrichment Retreat and far-reaching results continue to surface.

The Holy Spirit did some beautiful things in the couples who attended the retreat. Two of our couples began to deal constructively with specific conflict. We saw new openness and communication even in tense situations and could almost see some persons blossom as their spouses began to express to them their value and importance.

The Lord certainly used the tools taught in Marriage Enrichment to draw husbands and wives together and to strengthen their relationship. We continue to see those tools being used in various relationships throughout the church. There was, first of all, an acceptance, support, and unity that developed among the couples who attended. The realization that others face some of the same struggles and are reaching for the same goals had a unifying effect. It was beautiful to see the affirmation and support for one another.

But the effects go even beyond that. Teri,* one of the ladies who attended the retreat, shared with me how she learned about communication to deal with a painful relationship within the church. Teri thought that Lisa did not like her because Lisa would not talk to her, thus she withdrew from the relationship. When we talked about the importance of recognizing that we may interpret other people's actions incorrectly, Teri applied this not only to her relationship with her husband but also to her relationship with Lisa. She began to ask herself if there might be other reasons why Lisa

did not talk to her and decided the only way to know was to ask her, so she used another communication tool. Rather than saying, "You never talk to me," she expressed how she was feeling with "I" messages. She said, "Lisa, I really want to be your friend, but I'm not sure how. Sometimes when I try to talk with you I feel that you must not like me because you don't seem to respond."

Lisa then opened up and shared with Teri her painful shyness. She told Teri that she really did want to be friends, but she never seemed to know what to say. A deeper relationship was established, some hurts were healed, and the Body of Christ moved to a greater level of unity.

This is just one example of the many results we have begun to see. When God's children learn to communicate in love, deal with conflict in a constructive manner, esteem one another consistently, and become committed to the Lordship of Jesus Christ in their everyday lives, the results just go on and on.

Growing marriages, healed friendships, and members bearing fruit are attractive to a world that is hungry for the love of Christ. Thanks to a denomination that cares about the home and church of future generations. Your General Budget giving makes this ministry possible. □

*Not their real names.

EVENING PSALM

*As You rested on the seventh day,
God of evening, grant me rest.
As weary shadows long and gray
Themselves stretch out upon the grass,
Let me forget my work, I pray,
And cast myself upon Your breast.*

*As the Hebrew writer longed for sabbath
Rest, God of twilight hear me
Pray. Like flowers closing fast
Their eyes at night—knowing they'll see
The morning sun when dark is past—
So I would rest in faith's serenity.*

*And when the final twilight comes—
God of night (as well as day)—
With no promise of earthly dawn,
Light the stars to show the way
For my heavenly voyage home
There to rest eternally.*

—GAYMON BENNETT
Nampa, Idaho

RICK and SUE SKEEN are pastor and wife from the Church of the Nazarene in Pendleton, Oregon.

"Because YOU GAVE..."



♥ A L E S S O N I N ♥

WITNESSING

by MARTHA JESSON

The car was packed and good-byes said. We backed out of the driveway and began the long ride home. The children went to sleep, leaving my husband and me with our quiet thoughts.

We had enjoyed our vacation with his family. We have a good relationship with Mom and Dad and see them several times a year; but it is only at Thanksgiving that we see Greg and Jenny, my husband's brother and sister-in-law.

Every year I ask the Lord to help me to be a positive witness to them, but again I was returning home feeling like I had dismally failed. I reviewed the hours we had spent with them and the opportunities I had missed to share my faith. If only, I thought to myself, even though I knew from past experience that anything I could have or should have said would have sounded preachy to them. Jenny, especially, had made it clear during other visits that she wasn't interested in religion. I longed to show her that it was a relationship with Someone who loved her so much that He had died for her.

I have no problem sharing my faith with others. Why can't I share it with her? I asked myself.

"It's hardest with those we love the most," my husband said, reading my thoughts. "But we can keep praying. The right time will come."

Silently I prayed again for Jenny's readiness to receive the Lord. Then in a surprising way the Lord began to teach me some things about my readiness to share Him.

"It isn't just words," He reminded me.

"I know, Lord," I responded. "That's why this time I tried not to say so much but rather to live my faith." I thought of the way I had refused a drink and the disap-

proval I expressed about some of the movies on cable television. Suddenly I blushed with shame as I realized how my attitudes, actions, and words must have made Jenny feel. I was judging her and she knew it.

"Lord, forgive me," I prayed. "Please show me what I need to do." Here is what He showed me.

1. *Prepare through prayer.* The effectiveness of my witness is directly related to the earnestness and faithfulness of my prayers. It is not enough for me to pray for Jenny once a year before each visit. I need to be interceding for her regularly.

2. *Put on God's armor.* Any time I seek to share Christ with an unbeliever, I become a threat to the enemy. In a very real way I am going into battle for a soul. To go into this battle unequipped is as foolhardy as it would be for a soldier to leave his shoes, helmet, weapons, and other equipment back in camp. I need to put on all of God's armor if I am to win others to Christ (Ephesians 6:13-17).

3. *Be a friend.* A friend listens and loves. I thought of past visits when I had been so busy trying to speak—to share my opinion, my feelings, my faith. Although I had been silent much of this visit, I knew I had not exhibited 1 Corinthians 13 love. Patience, kindness, and loyalty were lacking in my approach to Jenny.

4. *Replace judgment with empathy.* "He who is without sin among you, let him be the first to throw a stone at her," Jesus said to a crowd of men gathered to stone the woman caught in adultery (John 8:7, NASB). In my own way I knew I was guilty of throwing stones at Jenny. Although I am far from a perfect Christian, I was projecting a "holier than thou" attitude that was certain to push her away from the very One I wanted her to find. While I could not condone some of the things Jenny did, I could, with the Lord's help, choose

MARTHA JESSON is the pen name of a free-lance writer.

to look beneath the surface and empathize with her unspoken needs.

5. *Be gracious.* Kindness and courtesy are words used to define *gracious* in *The Merriam-Webster Dictionary*. It is neither kind nor courteous for me to try to corner Jenny into a discussion about the Lord, like I have done some years. Theological arguments and preaching need to be reserved for the pulpit, not my sister-in-law's living room. I also need to watch for the patness of religious cliches. My greatest need is for the wisdom that comes from God. Only He can enable me to be an effective witness and to make the most of my

opportunities to share the Good News (Colossians 4:5-6).

6. *Wait on the Lord.* Keep praying and believing. Looking back over the years I felt like I had done everything wrong. I had failed to lead Jenny to the Lord, but I may have sowed seeds someone else may water. Sometimes it takes a long time for them to germinate. Adverse conditions may slow their growth, but the warmth of sunlight—of God's love—reaches deep into the soil of our hearts. He loves Jenny. He's not going to stop reaching for her or for me. There's hope for us both! □

I Had to Go to a Nursing Home



by BESSIE TROUT

I am 87 years old, and I lived with my daughter. I had a stroke and had to go to the hospital. After four mini-strokes, I improved enough to go home. However, I could not walk alone, though I did fair with a walker. My bedroom and bathroom were upstairs, and I could no longer get to them.

My daughter worked and I would have been alone all day. So the doctor said I would have to go to a nursing home. It was a blessing in disguise. At first it was a hard thing to accept. I had been very regular in attendance at my church. I had lots of friends and family and had been very active. Going to a home seemed to be a very unpleasant alternative.

One morning I awoke praying and crying. I lay there continuing to pray and ask the Lord what He wanted me to do. In a while I got out of bed and on my knees and continued to seek the Lord's will for my life.

I was desperate. At last the Lord lifted the burden from me. He impressed upon me 1 Corinthians 13:13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

So I came to the nursing home with a great love that He gave me. I was filled with love for everybody here. So many of the people here felt rejected and depressed as I had before. But the Lord showed me how I was to be used here and helped me to be happy and content.

After a while I shed my walker and was walking on my own. I go around and speak to everyone, especially to those in wheelchairs. If some are feeling down, I talk to them and hug them and tell them I love them and God loves them. I wheel them to the dining room and lead those who lose their way.

One woman, a spinster, was sour on the world. I kept telling her I loved her and would hug her. Finally she began to believe it and has had a pleasant personality change. She felt the love.

I also have a very warm relationship with all of the employees. I keep busy crocheting and sewing things for those who wish something done. I go to my own church on Sundays. I go out to eat occasionally with my daughters or friends.

I am truly content and happy now in my new home with my big beautiful family, black and white and from all faiths. □

Editor's Note: Esther Aldridge, a nurse at the home where Bessie Trout resides, Arcadia Manor Nursing Home, Cincinnati, Ohio, was impressed by her spirit and witness, and urged her to write this account for the encouragement of others who are compelled to enter nursing homes.

Yorktown Heights Is Expecting a Baby!



Gann/Vail

by NINA E. BEEGLE

Church mortgage burnings can bring the mercury to the top of the spiritual thermometer, and the longer the contract, the higher emotions rise.

For 22 years (since 1963), Yorktown Church of the Nazarene, on the New York District, had been making monthly mortgage payments. In September 1985, they had the joy of watching that old contract reduced to smoke and ashes. Their dreams rose with the smoke—oh, the things they could do with that monthly stipend to benefit Yorktown church!

But those dreams also evaporated with the smoke. No, they decided, they would not spend that money on themselves. They had done without it and met all their budgets up to now, and they could continue the same way. They voted to use it to plant another church in Westchester County. Yorktown Heights church is the only Nazarene church in the county, a thickly

populated area of about 850,000 people—larger than the corporate limits of Kansas City.

October rolled in and Yorktown church took a pledge offering that exceeded their regular mortgage payment. They put it into their church planting fund.

What now? Yorktown is ready to parent a new church, but there is no baby.

“We’re not going to worry about that for six months or so,” said District Superintendent Dallas Mucci.

“We’re not going to get locked into a fast track before we know which track to get on. The word is out that God has spoken to Yorktown church and everyone on the zone is praying. God is going to do something. The church could start in Rye, White Plains, Yonkers, Scarsdale; it could start in Bronxville. We have targeted Westchester County, so of course we are going to look first at the heaviest population concentration.

“We have announced our intent to our pastors on the zone,” Mucci says, “and we will be praying for a pastor who can fit into the scene here without having to go through culture shock—hopefully one who will have some idea about what New York is like.”

Westchester County is referred to as a bedroom community. Many of the people commute 33 miles to Times Square to work. Known as “The Golden Apple,” housing and utilities have blown the top off the cost-of-living charts.

“My mother-in-law’s home in Kansas City would cost one and a half times as much here,” said Mucci. “Westchester is a high tech, highly educated community, and economically only Winnetka, on the far northwest side of Chicago, would even rival it. But how can we ignore the spiritual needs? We can’t have the luxury here of weeping over just the ethnic or the bowery or the people over in Spanish Harlem. New York is a world-class city, meaning it is not a collection of tribal villages or ethnic communities, like some of our other larger cities. Our people have no fears about having too many Blacks or Haitians or Chinese or Koreans or Whites. And there are no lines



Burning the mortgage didn’t mean the end of monthly payments for this New York District church. It meant the beginnings of a new church. (From left to right) Ken Knowles, Dean Zachos, Rev. Jay Bergers, Dr. Robert Goslaw, Dr. Lee Chevel, District Superintendent Dallas Mucci, Rev. Norman Steele, pastor of Yorktown Church of the Nazarene, and Pearl Braswell.

NINA E. BEEGLE is Division of Church Growth editor at International Headquarters in Kansas City, Missouri.

drawn so that we can ignore the Golden Apple—or the slums. Christ died for the fat cat as well as the hungry one.

"God has been good and we have some men and women here who are willing to look at the inner city, whereas once it was called the graveyard. But it is clear our people here will not succumb to becoming a one-note instrument. The trumpet call is to win the lost and that means we don't care what shade they are, their culture—we'll celebrate with them and eat their food and enjoy their uniqueness. Our Christ is supra-cultural."

The remarkable thing about Yorktown church's vision for reaching Westchester County for Christ is that their membership is only 67. "We don't have a wealthy congregation," Pastor Norman Steele confirms. "We have a real cross section of people—three or four with Ph.D.'s and some on federal aid. The common denominator is Christ."

The cross section also includes Chinese, Korean, Greek, and Middle Eastern people. Several Black families, lots of Italians, and some Germans who still speak their own language in their homes, are a part of this multicultural English-speaking congregation.

"Any time you can get the kind of mix we have here, it is super!" says Pastor Steele.

"Westchester County is 60 percent Roman Catholic and 30 percent Jewish. So we dig them out," he adds.

The community's transient character makes the digging even harder. The presence and explosive growth of several large corporate headquarters—Pepsico, IBM, Texaco corporations, and others—have brought a tremendous burst of economic life and opportunity.

"We've been here six years and probably every two years 50 percent of our congregation changes. It's almost like trying to build a church around an army base."

With all these deterrents, excitement is still high in Yorktown Heights about the new church-to-be. Pastor Steele and his congregation don't find it hard to believe the impossible from their great God who has brought them together from the far reaches of planet Earth to exult together in His goodness. What He has done in Yorktown He can do elsewhere in Westchester County. □

Where Was God?

by ROSE MARIE GRAY

I picked up the messages at the desk at the local hospital where I served as a chaplaincy associate one day per week. The day was cloudy and bleak, and even as I stood there I was conscious that my boots were leaking and a steady stream of water was dripping from my umbrella to the floor.

I hung up my coat and made my rounds to the various wards and units that I normally visit.

The bad weather had its effect on everyone. Finally I slipped into the chapel for a few moments alone. I felt very unspiritual. Usually I look forward to coming to the hospital and ministering in God's name, but not today. So I told the Lord that if any ministering were to be done, He would have to do it.

I went back to ask the nurse if there was anyone who might like to see a chaplaincy associate. At first she said no, but then she called me back and said there was a lady who *needed* to see someone because she was very bitter.

That's what I need, I thought, today of all days. I gingerly entered the room, very conscious of the fact that Emma had not sent for me. I was seeing her on my own, or so I thought.

Emma was a tiny, sad Black woman who had just discovered that she had cancer. Her life had been hard—an alcoholic husband, a son on drugs, and now a terminal disease. What in the world could I tell her that would solve one problem? That would make life worthwhile again?

I introduced myself and sat down by her bed. She turned to me, and bitterness poured from her mouth.

"OK, Miss," she said. "You tell me . . . where was God when I got this cancer? Where was God when my husband beat me almost senseless? Where was God when my son was arrested for drug possession? Where was He?"

Almost without thinking my answer came. "Emma, He was in the same place as He was when His Son was falsely arrested. The same place He was in when His Son was crucified. Oh, Emma, I can't tell you the reasons, I can't give you all the answers, but Emma, He is still in the same place. Right beside you! He's right here, Emma. He's waiting for you to turn to Him with all of your questions, with all of your bitterness, with all of your hurts. He really can help you. He really loves you."

With that, the dam broke. With my arms around Emma, I led her tearfully to the Throne of Grace.

By the time I left, Emma's lunch had arrived. I fixed her tray so that she could eat properly, and promised to stop in to see her again.

I thanked God for His faithfulness for once again putting the right words in my mouth. That evening over dinner in a nice restaurant, I reached my hands across the table to a very special friend and said, "Honey, let me tell you about the fantastic day I had." □

ROSE MARIE GRAY is a free-lance writer who resides in Baltimore, Maryland.

THEY CRY IN ENGLISH



Shown in a recent photo (l. to r. front) are Hang and Lieu, (back) Dang and Dao.

I couldn't understand a word they said to each other, but their tears and their heart-cry of inner pain was "in English."

by HUBERT HELLING

On the Washington Pacific District, we have approximately 300,000 who fit into the category of ethnics. This includes all, from our Native Americans to the Hmong from the highlands of Laos. The refugees alone number about 30,000 and most are from Southeast Asian countries. Now we are receiving a good number of Eastern Europeans as well, such as Rumanians, Czechoslovakians, and Poles.

Approximately 45% of our

HUBERT HELLING, formerly missionary to Japan, now works with ethnic ministries in Seattle, Washington, First Church of the Nazarene.

churches on the district have some involvement in ethnic ministry. Most mainstream the ethnics into the regular program of the church, while some have specially planned ministry. Some limit their groups to one nationality and others have various groups together.

Circumstances vary greatly, but sharing naturally is vital to bringing men to Jesus. Ethnic ministry takes many forms in various settings. At times it begins when we first meet them in their homes, or in a classroom, or when we accept an invitation to a cultural celebration in their community. At times it is eating with our new friends from a common dish, or sitting with them when they finally do come to church, or helping them by providing some of their needs as we be-

come aware of them, or by letting them help us, thus preserving their pride. We cannot allow ourselves to become too hasty in presenting the claims of the gospel, while yet being watchful. An article in *Come Ye Apart* recently said it well, "Opportunity doesn't travel on schedule, you have to watch for it."

I had no problem understanding the tears of Lieu and her children, Hang and Dang, ages nine and six. Their husband and father, Chin (Chên) had died barely an hour before. Sitting there on the floor with this stricken little flock, I couldn't understand a word they said to each other, but their tears and their heart-cry of inner pain was "in English."

I had arrived at the hospital about 15 minutes after Lieu called. Surely all was well! Chin had experienced problems with his heart before. He was only 34. Now what were they saying? "He died moments ago." I couldn't believe it. Lieu arrived in a few minutes. I must tell her. No easy answers here. This was especially true, because Lieu had no foundation for a Christian faith yet. Her background was Buddhism. She was not prepared with a faith that "sees through" even when the glass is dark. So the weight of despair was overwhelming.

When we first met this couple, Chin had told us of becoming a Christian and of being baptized in the refugee camp in Thailand a year before. Now, "Chin has gone to be with Jesus in heaven," I told Lieu. To us this was a reassuring answer, but to Lieu the question remained, "Why he leave us?" Yes, they hurt "in English" too. I conducted the Christian funeral at Lieu's request, while she included a few Buddhist customs as well.

How happy the past six months had been. In southeast Asia, Chin and his family had been separated for over two years. Neither spouse knew if the other had survived in their escape. Their ordeal of escape to freedom included capture, prison, hiding during the day and walking by night, near drowning at sea, hunger, thirst, and then refugee camp life. And all that waiting and not knowing.

But finally that glorious day of meeting at SEATAC airport in Seattle . . . thanks to God and the Red Cross. What a moment of happiness! We could still see it written on their faces each time we were with them. They came to our home often and we went to theirs. They had nothing of this world's goods, but they had each other. Their love and gratefulness was clear . . . "all in English."

But what now? Lieu asked if the church (Seattle First) would even let her come. Of course they would, we told her, and Lieu and her children began attending regularly. Finances were a problem. Rentals were high. We offered furniture while Chin was living, but his answer was always, "No need." This former army officer in the South Vietnamese military was firm. But now Lieu must begin anew. The church helped in many ways. Lieu and the children were buoyed up with a flood of love and concern.

She attends faithfully now. "Chin is waiting for the day when you will all come to heaven too," we told her. "He needs you to take up

reading the Bible to the children as he did." As a Buddhist, this was hard for Lieu to imagine.

At church Mabel, a faithful layman and retired teacher, took the job of teaching Lieu during the Sunday School hour on a one-to-one basis. It went on for several months. The course was "How to Become a Christian." The children were mainstreamed into the regular classes and did well.

Finally the time was right. I asked Lieu if she was ready to become a Christian. She was. We wanted her to feel a closeness to the church, so we had asked Pastor Tharp to present the steps of faith in Jesus Christ. He did, and Lieu crossed the threshold of faith as naturally as breathing.

"Will you baptize me?" Lieu asked one day at our home. We all rejoiced over her newfound faith and agreed, of course. What a happy Sunday evening! Lieu read her testimony to the whole congregation before being baptized. "Now I will see Chin again some day!" she concluded thoughtfully.

Lieu prays with her children each

morning. Once when a prayer was slow in being answered, Dang gave his evaluation. "Mom, you're just got to pray louder and in English to get things done." And before breaking up in the morning, to go their separate ways, they follow our example and join hands and repeat, "The Lord watch between me and thee, when we are absent one from another."

Yes, Lieu is a Christian now, and a member of the Church of the Nazarene. She is very active in the "New Americans Bible Study Class" at Seattle First. She helps as a teacher's assistant. Mabel and Ethel, another retired schoolteacher, work together and Lieu helps.

And many others across the districts are responding to the Master's call, "Bring him (her) here to me!" Listen! "They Cry in English." Start today! Start somewhere! Begin your outreach into your ethnic community. The Master asks that they be brought. He awaits your response with outstretched arms. □

EDITOR'S NOTE: Lieu has now completed a two-year college program for pharmacist assistant and is working in a large Seattle hospital.

Book Brief

SEASON WITH LOVE



A Recipe Collection from Audrey Benner



Compiled by Kay Wordsworth Wilder

Kay Wilder's book proposal was received warmly at NPH because of the widespread memories of happy events in the Hugh C. Benner home in Kansas City. Everyone who ever enjoyed Audrey Benner's superb cooking—everyone who experienced the "at home" feeling she created—was eager to see her recipes and skills shared with others. As the project moved along, the hospitality tips of Gloria Ramquist Willingham were added, as well as comments from 18 other experts in Christian entertaining. The end prod-



uct: a complete "how to do it" guide for the learner, and a treasury of hints and recipes that will make the most seasoned pro's mouth water.

Dr. Benner became a seminary president and general superintendent, so Mrs. Benner scaled the social ladder with him to the top. Her grace in serving was enhanced by delicious and beautiful—but simple—meals. The book thus reflects all levels of entertaining. The hospitality expertise ranges from Elvin and Lois Hicks' early day experiences (one tasty, economical dish she used so often they had to warn the children not to blurt out "this again?!"), to Jeanne Millhuff's women's Bible study in their "great room," to Dick Willis' wonderful California-style hospitality on a grand scale. Tips cover putting the hostess at ease, as well as the guests, and preparing food to take *out*, as well as having guests *in*.

I personally like the recipe collection. Mrs. Benner favored midwestern cooking and hospitality, which suits my style. The recipes I've tried turned out A-OK. The collection covers a good selection for every course plus snacks, tried-and-true recipes for the unique entertainment enjoyed within the family of God. It would be especially nice for brides and young mothers, or for moms of any age. Who wouldn't love the luxury of a new cookbook! □

—Evelyn Stenbock

Beacon Hill Press of Kansas City
Kivar. 7" x 10". 400 recipes. To order, see page 23.

the editor's STANDPOINT

UNFAILING SECURITY

Michael Straight and his wife rescued a small mutt from the dogpound to be their watchdog. One night he and his wife were awakened by the sound of an intruder forcing open a downstairs window. Creeping downstairs, Straight saw no one, but the dog was missing. As he looked around for the mongrel, he heard whimpers coming from beneath the refrigerator. In its fright, the dog had sought refuge there and could not crawl back out. So much for the guard dog!

There is a spiritual lesson there somewhere. We can trust, for our security, in resources that will fail and disappoint us.

In the face of life's threats will money secure us? "Riches," says the Book of Proverbs, "certainly make themselves wings; they fly away as an eagle toward heaven." If riches don't leave us, we leave them. "There are no pockets in a shroud."

Can health protect us? The tiniest of germs can fell the strongest of people. Overnight our vaunted health can be destroyed by crippling accident or incurable disease.

The man who "wrote the book" on running dropped dead while jogging one day.

Can others safeguard us? "The arm of flesh will fail you." Parents, children, siblings, colleagues, workmates—all of these may let us down or cast us adrift when we need them the most. Jesus found it so. "They all forsook him and fled." Paul lamented, "No man stood with me, but all forsook me."

Real security, now and forever, is found only in the Christ who promises, "I will never leave you nor forsake you" (NKJV). In Him, who cannot be defeated, we are victorious in all life's changes and in death's clutches. Nothing "shall be able to separate us from the love of God which is in Christ Jesus our Lord." Without Christ, all our fancied security is well symbolized by a frightened mutt trapped in a panic-chosen hiding place!

Follow Christ and nothing can defeat you, nothing can destroy you. We are secure in Him. □

A WISE REQUIREMENT

Some time ago I fielded a question about a pastor's nonuse of the ritual forms found in our *Manual*. In my reply I said that, "in my opinion," these forms should not be required. That is still my opinion.

However, two people who wrote about the matter reacted as if "should not" equaled "are not." In point of fact, one form is specifically required, that for receiving members into the church (*Manual*, paragraph 107.1).

A letter from a friend, who is a district superintendent, reveals the wisdom of making this approved form also a required form. He has found instances where people were received into the church without being informed fully and frankly about our doctrines and standards. He concludes that some pastors do an "end run" around our beliefs and behavioral requirements because certain prospective members have "an axe to grind" at these particular points.

I confess that his letter surprised and saddened me. That any one should be brought into our church with-

out knowing about and agreeing with our doctrinal and ethical positions is indefensible. No one should be smuggled through a side door. Every candidate for membership should be told clearly what our beliefs and rules are, and if they reject them, admission to membership should be withheld.

An "end run" around these doctrines and standards is dishonest. Any ritual by which members are received into any church should call for those joining that church to pledge covenant-loyalty to its stated beliefs and ethics.

Unless and until paragraph 107.1 is changed, and only the General Assembly can change it, our pastors should honor it as a requirement.

The best way to receive people into membership is at the conclusion of a "pastor's class" in which prospects have received clear instruction concerning the doctrines and standards of the church. Then none will be able to complain of having been deceived or exploited because they were not informed. □

Real security, now and forever, is found only in the Christ who promises, "I will never leave you nor forsake you" (NKJV). In Him, who cannot be defeated, we are victorious in all life's changes and in death's clutches.

PEACE FOR TODAY

"Sandy" Ardrey, superintendent of our Canada West District, experienced a deep loss when his wife died a few months ago. He included in a letter to me an expression of his emotional travail. With his permission, I want to share it with you.

60 Days Later

*Sometimes I think I will survive.
Sometimes I'm certain I won't.
Most times my head says I will.
Most times my heart says I don't want to.
Sometimes my emotions say it's hopeless.
Often I listen to the Lord and He says, "I'm here."
Other times I ask, "Where are You, Lord?"
I continue to ask, "What will I do?"
He keeps saying, "Be still and trust Me."
I tell Him I'm hurt and alone.
He says, "Yes, I know; I've been there."
Then He seems to say (I think it is He),
"You'll soon be ready to bear others' hurts."*

*Then today I cried as I saw one hurt.
I came to my room to pray just for him.
The Lord was pleased, but I still cry for myself.
But I look and He cries with me.
Even in these "late" years I'm learning,
Yes, learning what compassion really is:
"Com"—with; "passion"—to suffer; "to suffer with."
So He suffers with me in my deep grief
That I may be able to live out His compassion.
Jesus was made perfect through suffering.
I will surrender to His perfecting process—
I am sure this is where He is leading.
I've been singing it: "Surrender, completely
surrender."
His will is my peace for today.*

I am sure that many of our readers know from personal experience what Sandy is going through. God grant that all who grieve may know also the peace and strength of surrender to the will of God. □

FORGETTING GOD IS RUINOUS

Forgetfulness may not be sinful, but it sure can be embarrassing and frustrating.

This is something I know from experience. I usually arrive at a distant destination only to discover that I forgot to pack some needed item. With a face full of stubble, I discover my razor is missing. I put on a navy suit and, behold, my black shoes are in a closet back home. Once, I found to my chagrin, that I had rushed off without a Bible. Thank God for the Gideons! I even showed up to preach at our seminary chapel and had forgotten my coat.

When I make my first phone call home, Doris usually asks, "What did you forget this time?" One of these days I'll probably say, "Who am I talking to?"

There is a forgetfulness, however, that is sinful. It springs not from infirmity but from carnality. Scripture, in several places, warns against forgetting God, and records the folly of some who did. "Beware, lest you forget the Lord" (NKJV). We are warned against

forgetting His laws, His works, His precepts, and His mercies. We are warned against forgetting Him as our Maker and our Redeemer. "They forgot the Lord" is one of the saddest statements in Scripture and was the cause of severe judgments.

Forgetting God stems from a rebellious heart, not an infirm mind. We cannot unintentionally forget Him. If we forget His laws, it's because we choose to live instead by our lusts. If we forget His works, it's because we reject the commitment to serve Him as Lord that His redeeming mercies involve. God is too great to be overlooked. Forgetting God is deliberate sin.

Such sin exacts an awful punishment. Those who forget God, the Psalmist tells us, will be "turned into hell." They may seem to "flourish" as they plant and cultivate, "but the harvest will be a heap of ruins," as Isaiah warns (17:11, NKJV). If those who have forgotten God will repent, however, He promises, "I will heal your backslidings." How great is His mercy! □

son took his own life, and if I had known some of the signals, I might have saved his life. He was what the article described as "a kid who gave the appearance of having everything going for him."

You just don't believe something like this can happen to you, and when it does, you're in shock, asking yourself, "Why didn't I do something or recognize the signs?" I firmly believe this article should be published periodically. Maybe another parent out there can save a precious life. Thank you again. I really enjoy your magazine.

Mrs. Donald Rusher
Bedford, Ohio

FAITH FOR HEALING

In the November 1 issue Stan Meek asks, "But what of those who are not healed or delivered from their handicaps or suffering? Do they have defective faith or less love for God?" Since God does not hide His will as it relates to us (Luke 8:16-18), I believe that these questions ought to be answered.

As to their love of God, I cannot comment, nor would I be the judge of anyone who asks for but does not receive healing. As to their faith, I can comment and it is not judgment but rather revelation. If we imply by any means that God will not heal or does not want to heal, we immediately deny God's promises in Psalm 103:3, Mark 16:8, and James 5:15, and run afoul of the record of Jesus' healing ministry—He "healed all who were ill," Matthew 8:16 (NASB). Nevertheless, not all are healed, and the Scriptures give us two distinct reasons why they are not.

The first is that many prayers are not prayers of faith. Faith is laying claim to what has already been done for us. In Isaiah 53:4-5 where our healing provision is set forth, the text reads that our griefs are already born, our sorrows have been carried, and "by His stripes we are healed."

In Jesus' ministry only one thing could prevent healing—a lack of faith, and that was as true for the Nazarenes as it was for the rich, young ruler (Matthew 19:16-22). In our understanding of healing, a

man-made distinction has been erected between physical healing and spiritual healing that the Scriptures do not bear out (James 5:14-16). Satan has used this distinction to bring frustration and spiritual defeat to many Christians.

I have been healed of chronic high blood pressure and nose bleeds, of arthritis, and of a crushed spinal cartilage. I have laid hands on the sick according to Mark 16:18 and seen recovery. Not a day goes by that I do not see God's hand move in some definite way in my personal life.

Frank Rott
Killam, Alberta, Canada

ANTIABORTION

I think there should be laws against abortions. They should raise the age to at least 18. They should make it illegal for anyone to get an abortion. The only way you could have an abortion is if birth is harmful to the mother and/or the child. Everyone else should be made to have and raise what they created.

Janis Lybarger
Conway, Arkansas

POP GOT SAVED

by ELBERT ISLEY

Today was a very special day. Pop got saved! His real name was Cecil, but everybody had called him Pop for as long as I can remember.

Actually this story began many years ago when my dad and I took a lawn mower blade to Pop's garage to get it sharpened. Pop and his brother were busy but told us to go ahead and use the grinder to sharpen the blade. I have never been too good at mechanical things and probably looked very foolish trying to sharpen the blade—foolish enough to make Pop very angry, angry enough to grab the blade out of my hand and, with an oath, sharpen it himself. Pop didn't take to Christians much then.

Almost nine years ago, I came back home to pastor the Nazarene church here. Pop wasn't a mechanic anymore, but he still lived next door to the garage where his brother worked and went over to the little cafe almost every evening with his brother and another mechanic for coffee. One afternoon, my wife and I were

there when they came in. We exchanged greetings and soon Pop asked a question. "Are you saving any souls down there?"

"Well, no," I answered, "but the Lord is saving a few, and we still preach Him and want to see many more saved."

Pop was still agnostic. I could see his body was wearing out.

Today, when we visited the nursing home, Pop came in where we were visiting one of the ladies and asked us to pray for him, and for his wife who is living at home alone since Pop entered the nursing home. We prayed for him, and afterward we asked Pop how things were with his soul.

"Well, I pray," was his answer.

We went on down the hall, and after we had visited and prayed with Granny Moore, Pop met us once more and motioned for us to follow him to his room. As soon as we got inside his room, Pop fell on his knees and said, with tears flowing down his face, "It's not all right."

This time we prayed for Pop's salvation and it wasn't long before he said, "It's all right now."

It pays to be faithful. Who would have thought over 20 years ago that we would be able to kneel by a bedside and pray Pop Smith through? But God is faithful, and I'm thankful I was there when Pop needed me.

□

"By ALL MEANS...
Save Some"

IN THE NEWS

PEOPLE AND PLACES

Rev. Carlos H. Sparks, pastor of the Portland, Tenn., church, has again been elected president of the Portland, Tenn., Chamber of Commerce. There are 35 industries and over 200 businesses and professionals in Portland. Sparks served as president three years ago, during which he began the continuing Holi-Fest Parade and introduced a monthly communicator, *The Chamber Made News*. □



Mrs. Linda S. Worcester, instructor, Sanford-Brown Business College, St. Louis, is among 1,348 secretaries in the United States, Canada, Puerto Rico,

Virgin Islands, Jamaica, and Malaysia who earned the Certified Professional Secretary (CPS) designation this year, according to the Institute of Certifying Secretaries, a department of Professional Secretaries International.

The CPS rating is achieved by passing a two-day, six-part examination administered by the Institute and by fulfilling work and educational requirements. Since the CPS Examination was begun in 1951, 19,746 secretaries have earned the designation.

The 1985 exam was taken by 5,645 candidates, including 2,248 who took the exam for the first time. Of that number, 291 or 12.9% passed all six parts. Mrs. Worcester was one of those who passed all six parts the first time.

Mrs. Worcester earned the bachelor of science degree in business education from Bethany Nazarene College in 1971. She was also awarded the Business Division's Outstanding Senior Award that year. In 1979 Mrs. Worcester earned the master of science degree in education from Western Illinois University. During that time she was elected to membership in Delta Pi Epsilon, an honorary fraternity for business educators. She began teaching for Lincoln Land Community College, Springfield, Ill., and for Western Illinois University, Macomb, Ill.



Oscar Hickerson, Sr., 92 (second from r.), joined the Church of the Nazarene in Boise, Idaho, in 1919, where he is currently the oldest member. His son, Oscar Hickerson, Jr. (r.), attends the Renton, Wash., church, where he has been a member since his conversion in 1953. His granddaughter, Shirley Arthalony (second from l.), also attends the Renton church where she has been a member for 33 years. Great-granddaughter, Sonya Edgbert (l.), attends the Molalla, Oreg., church, where her husband is the associate pastor. Great-great grandson, Brandon Edgbert, a fifth-generation Nazarene, attends the Molalla church with his parents. □

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners and all who worked with them in the program.

- | | |
|-----------------------------------|-----------------------------------|
| Lori Cline, Lakeland, Fla. | Judson Tompkins, Carthage, Mo. |
| Perry Dettling, Lakeland, Fla. | Megan Craycraft, Minneola, Fla. |
| Bobby Feiel, Lakeland, Fla. | Cynthia Woodhouse, Minneola, Fla. |
| Kim Hash, Lakeland, Fla. | Bryan Whaley, Minneola, Fla. |
| Rhea Hoult, Lakeland, Fla. | Jodine Jewett, Ottawa, Ill. |
| Sherri Robertson, Arvada, Colo. | Shelly Bergin, Howell, Mich. |
| Renee King, Huntington, Ind. | Brenda Klontz, Howell, Mich. |
| Renaë Kyle, Huntington, Ind. | Kenny Birshey, Howell, Mich. |
| Mandy Mishler, Huntington, Ind. | Susan Rogers, Baltimore, Md. |
| Jennifer Ulrich, Huntington, Ind. | Kris Stone, Oxnard, Calif. |
| Hudson Anglin, Chandler, Ariz. | Jody Taylor, East Liverpool, Ohio |
| Matt Guelich, Chandler, Ariz. | Brad Watson, East Liverpool, Ohio |
| Leslie Davis, Phoenix, Ariz. | Jenny Ice, East Liverpool, Ohio |
| Scott Ellis, Phoenix, Ariz. | Jayson Rosco, Houston, Tex. |
| Jonathan Sydow, Phoenix, Ariz. | Julie Nielsen, Houston, Tex. |
| Mike Gusman, Phoenix, Ariz. | Melissa Siberts, San Jose, Calif. |
| Rachel Tweedy, Phoenix, Ariz. | Michelle Wyatt, San Jose, Calif. |
| Charlotte Mabbitt, Phoenix, Ariz. | Carl Wright, Rockford, Ill. |
| Andrea Hunter, Phoenix, Ariz. | Steve Wright, Rockford, Ill. |
| Jenny Hettick, Phoenix, Ariz. | Brad Juchems, Pekin, Ill. |
| Amy Messer, Phoenix, Ariz. | Chris Sies, Pekin, Ill. |
| Lorena Jacobs, Phoenix, Ariz. | Stacey Stoehr, Pekin, Ill. |
| Donald Wade, Phoenix, Ariz. | Denise Johnson, Pekin, Ill. |
| Cybil Hildreth, Phoenix, Ariz. | Mary Ann Hale, Bath, N.Y. |
| Stephen Kelly, Phoenix, Ariz. | Heather Cove, Bethany, Okla. |

The list of winners will be continued in future issues.

OUR COLLEGES AND SEMINARIES



BNC HONORS OUTSTANDING ALUMNI AT HOMECOMING

Bethany Nazarene College's alumni association honored two persons during the Fall Homecoming '85 festivities, with the "B" Award, the most prestigious award bestowed by the alumni family. This year's recipients included Rev. C. William Porter, missionary to Venezuela; and Mrs. Elizabeth R. (Beth) Knighton of Chicago, assistant to the president of MAP International.



Rev. Porter received his B.A. degree in religion from BNC in 1949, with a B.A. in french horn from the Conservatory of Music of Puerto, San Juan.

After serving pastorates in Galveston and San Antonio, Tex., Rev. Porter joined the faculty of the Nazarene Bible Institute in San Antonio, which taught ministerial students for Mexico.

In 1954, Rev. and Mrs. Porter were appointed missionaries to Puerto Rico.

There, Rev. Porter served as Bible Institute director at San Juan, mission director, printer, building supervisor, and developer of musical talents of the country. During their tenure, Puerto Rico became a self-supporting district with a membership of over 2,000.

In 1976, the Porters were transferred to New Zealand for six years as district superintendent of the district's initial development.

In February 1982 the Porters were appointed to be the pioneer missionaries for the Church of the Nazarene in Venezuela. From a beginning of 2 local churches, the work has blossomed into 15 churches with a membership nearing 1,000.

The Porters have two sons, John and Jerry, a missionary and president of the Seminario Nazareno de los Americas in Costa Rica.

Mrs. Knighton, daughter of Rev. L. A. Reed, received her degree in music in 1942. Her background in business and education includes personnel work at the U.S. Rubber Company and as women's personnel manager with Chrysler Corporation. She has taught in secondary education in both the public and private sector, joining the Medical Assistance Program (MAP) in 1966.



Mrs. Beth Knighton accepts the 1985 "B" Award from BNC president and former fellow classmate, Dr. Ponder Gilliland.

MAP International is a Christian global health charity serving over 300 medical missions since 1954, providing medical supplies and community health programs to the people of the Third World countries.

While with MAP International, Mrs. Knighton has progressed to the position of senior vice president and assistant to the president. She has served as liaison for MAP International with the Agency for International Development, Washington, D.C., executive assistant to the executive director and CEO of World Relief Corporation, and was nominated to the Commission on Hunger by President Ronald Reagan.

In 1983 she was recipient of the "Faithful Servant Award" given by the National Association of Evangelicals, and holds the first honorary membership of the Christian Medical Society.

She is a member of the Board of Trustees of Chicago Sunday Evening Hour, the nation's oldest weekly forum program, and is one of the presiders on the television program "An Hour of Good News," on the Public Broadcasting Network.

She serves as a member of the Board of Directors of the Tyndale House Foundation, Wheaton, Ill., as well as Mission Aviation Fellowship, and Air Serve International, in Redlands, Calif. Mrs. Knighton is an active member of College Church in Wheaton, Ill. □



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Ltc

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 Bible Study: Hebrews 12:14-17, Indispensable Grace
 —*W. T. Purkiser*
 "When I Survey the Wondrous Cross"
 —*Olivet Nazarene College Choir*
 Pause of Spiritual Refreshment—*Mendell Taylor*
 Devotional Nuggets

Side Two
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 Sunday School Reflections—*Gene Van Note*
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TNC PRESENTS "T" AWARDS

At the Homecoming Banquet the highest awards given by the Trevecca Nazarene College Alumni Association were presented to Dr. John Chilton and Dr. Don Jernigan. The "T" Award recognizes a distinguished lay and ministerial alumnus who have made outstanding contributions in their chosen fields.

Dr. John Chilton ('65) is professor of history and has served on the TNC fac-

WE LIVE IN A MOBILE SOCIETY

If you know of someone who is moving from your Bible study, Sunday School class, youth group, choir, or someone who is associated with your church in any way, please call Moving Nazarenes Service. We can help them find a new church home.

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ulty since 1975. Dr. Chilton holds a B.B.A. from Emory University, B.A. from Trevecca, and M.A., Ed.S., Ph.D. from Peabody/Vanderbilt. He has been active in campus activities and professional organizations.

Dr. Don Jernigan, superintendent of the Alabama South District, has served as pastor, architect, developer of nursing homes, and superintendent. The New Student Life Center was named for the Jernigans last October at the dedication of the building. Dr. and Mrs. Jernigan are Trevecca's largest single contributors, having given \$1 million to the college in 1982. Dr. Jernigan is a 1951 graduate and was awarded an honorary doctorate in 1982.

TNC WINS GRANT

The Brunswick Foundation of Skokie, Ill., recently announced the 15 colleges in the United States that are winners of its 1985 Small College Program national competition. Each is to receive an unrestricted grant of \$5,000. Trevecca is the only Tennessee college receiving a grant.

Ray Harstein of the Brunswick Foundation said, "It is our opinion that too frequently the research or prestigious universities and colleges are provided the greatest share of donors' contributions, and the small colleges that are greatly in need of support are very often neglected. Therefore, in addition to providing funds to small colleges through state associations of independent colleges, matching gift programs, and direct grants, the foundation de-

veloped its Small College Program as an additional way to meet their needs."


The colleges are chosen on the basis of action plans implemented on their respective campuses that contribute to strengthening the quality of education. The four-year undergraduate colleges eligible to compete are those with enrollments of 2,000 and under. The 15 colleges were selected by an outside nonpartisan board.

TNC GRADUATE PROGRAM FULLY ACCREDITED

At the annual session of the South-

ern Association of Colleges and Schools meeting in New Orleans in December, Trevecca Nazarene College's graduate program was granted full accreditation. In 1984 the program was given candidate status. After graduating the first class last spring, full membership was possible.

The graduate program, established June 1984, has had phenomenal success. It has increased in enrollment from 35 in 1984 to 185 in 1985. The master of education, with concentration in elementary education or curriculum and instruction, is available at Trevecca.



Book Briefs

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See page 17 for description.

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To new people

MARCH 9—APRIL 13



Basic "tools" for building attendance



"I Care" Cards

Let newcomers know they are "welcome" and absentees they are "missed." Attractive, full-color designs with appropriate wording. Reverse side suitable for personal message and/or mailing address if desired.

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- BAPC-863** "Dropping by to say . . . we miss you" Balloon
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Helpful for recording the essential information needed to place a new member on the Sunday School roll. 3" x 5".

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BAO-109 \$3.95



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SPECIAL FEATURE *A unique way for personal involvement in the denomination-wide offering in October 1986.*



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Plain box with coin slot gives children and teens the opportunity to create their own theme-related designs before taking home to accumulate an offering for Sunday School literature in other languages during the next six months. Size, 2½" x 3½" x 1½". Come flat, but easily assembled.

BAO-885B
Package of 8 for 79¢
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BAO-885S
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**VIDEOTAPE ON TAXES
WELL RECEIVED**

The videotape on taxes produced by the Board of Pensions and Benefits USA and featuring tax expert Rev. Manfred Holck, Jr., has had an excellent response. Mailed out during the latter part of December 1985 to all district superintendents in the United States, the videotape dealt with the fol-

lowing topics: (1) 1985 Income Tax Filing for Ministers; (2) 1986 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.

According to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, responses received from district superintendents indicate that the videotape has been a success-

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BP083-410-7341\$8.95
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By John A. Knight. 304 pages.
BP083-410-3206\$8.95

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ful resource for district zone tours, district workshops, preachers' meetings, church treasurers' workshops, and as a resource available on a loan basis from the district office to the local churches.

Dr. Wessels suggests that districts will gain the most benefit by using the videotape before the April 15, 1986, income tax filing deadline. However, the third segment of the videotape dealing with tax strategies for ministers and churches may be used throughout the year since it gives the various ways local churches may structure their compensation package for their minister and staff so that the best tax advantage is achieved for all concerned. Local churches or pastors who have not yet seen the videotape are encouraged to contact their district office. □

NEW NAZARENE CHAPLAINS



CH Don Wilson has been accepted for active duty as a chaplain in the army. He has been assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J., until March 1986. His next assignment will be to Fort Benning, Ga.



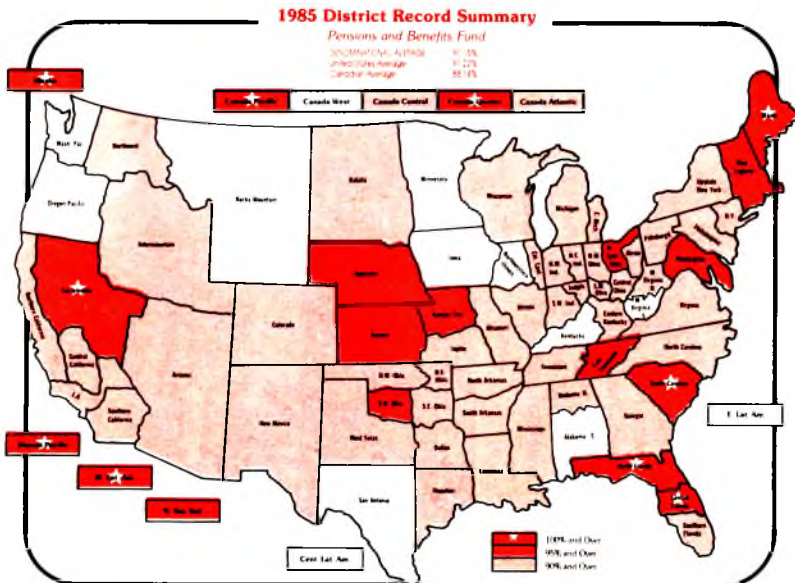
CH James Roberts has been accepted for active duty as a chaplain in the army. He has been assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J., until March 1986. His next assignment will be to Fort Knox, Ky.



CH Everette Hayes has been accepted for active duty as a chaplain in the army. He will be attending the second phase of the U.S.A. Chaplains School in Fort Monmouth, N.J., in February 1986. His next assignment will be to Fort Sill, Okla., in March 1986. □

1984-85 DISTRICT RECORD

for
payment of the
Pensions and Benefits
Fund



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

ASSEMBLY YEAR 1984-85 LISTING BY PERCENTAGE

★ Canada Pacific	105.11	Missouri	91.03
★ Central Florida	101.29	Pittsburgh	90.97
★ South Carolina	101.22	Southwestern Ohio	90.94
★ Western Latin American	100.42	West Texas	90.92
★ Maine	100.23	Dakota	90.91
★ North Florida	100.15	Chicago Central	90.89
★ Hawaii Pacific*	100.08	Illinois	90.74
★ Alaska	100.00	Tennessee	90.73
★ Canada Quebec*	100.00	Michigan	90.70
★ Sacramento	100.00	Eastern Kentucky	90.58
		Intermountain	90.56
Kansas City	97.58	Southern California	90.49
Washington	97.31	Wisconsin	90.48
North Central Ohio	96.13	Joplin	90.44
Nebraska	95.68	South Arkansas	90.33
New England	95.55	New York	90.26
East Tennessee	95.37	Los Angeles	90.17
Southwest Oklahoma	95.22	Southeast Oklahoma	90.17
North American Indian*	95.03	Georgia	90.15
Kansas	95.00	Southwest Indiana	90.05
Northeast Indiana	93.96	Upstate New York	90.01
Northwest Oklahoma	93.79	Akron	90.00
North Arkansas	93.67	Alabama North	90.00
Philadelphia	93.55	Central California	90.00
Canada Central	93.43	Central Ohio	90.00
Northeast Oklahoma	93.20	Colorado	90.00
North Carolina	93.14	Dallas	90.00
West Virginia North	92.87	Northwestern Ohio	90.00
New Mexico	92.85	Iowa	87.59
Arizona	92.74	Kentucky	87.33
Northwest Indiana	92.61	Washington Pacific	86.38
Indianapolis	92.37	Alabama South	85.18
Eastern Michigan	92.24	Eastern Latin American*	83.54
Southern Florida	92.11	Oregon Pacific	81.94
Northwest	91.75	Minnesota	80.75
Houston	91.65	Canada West	80.06
Virginia	91.51	Rocky Mountain	79.26
Canada Atlantic*	91.35	Central Latin American*	79.04
Northern California	91.27	Northwestern Illinois	78.36
Louisiana	91.07	West Virginia South	77.46
Mississippi	91.04	San Antonio	74.36

DENOMINATIONAL AVERAGE 91.15

Annual premiums for Basic Group Term Life Insurance for ministers are paid by the Board of Pensions and Benefits USA. Coverage for ordained ministers is \$1,500. Coverage for district-licensed ministers is \$1,000. Increased coverage is automatic to all ministers for the 1985-86 assembly year if your district paid 90 percent or more of its official Pensions and Benefits Fund for the 1984-85 assembly year.

"Double Coverage" is awarded your district if it paid 90 percent or more of its Fund. "Triple Coverage" is awarded your district if it paid 95 percent or more of its Fund. "Double-Double Coverage" is awarded your district if it paid 100 percent or more of its Fund. (Maximum coverage for ministers age 70 and over remains \$3,000.) All coverages include an additional amount in case of accidental death. The Board of Pensions and Benefits USA is able to offer this valuable coverage through the continued faithfulness and cooperation of local congregations, pastors, and districts.

DENOMINATIONAL AND DISTRICT PAYMENT RECORD

The shaded spaces indicate each year the district paid 90 percent or more of its Pensions and Benefits Fund.

DISTRICT	1982	1983	1984	1985	Percent
Akron					90.00
Alabama					N/A
Alabama North	N/A	N/A	N/A	N/A	90.00
Alabama South	N/A	N/A			85.18
Alaska					100.00*
Arizona					92.74
Canada Atlantic*					91.35
Canada Central					93.43
Canada Pacific					105.11*
Canada Quebec*					100.00*
Canada West					80.06
Central California					90.00
Central Florida					101.29*
Central Latin American*					79.04
Central Ohio					90.00
Chicago Central					90.89
Colorado					90.00
Dakota					90.91
Dallas					90.00
Eastern Kentucky					90.58
Eastern Latin American*					83.54
Eastern Michigan					92.24
East Tennessee					95.37
Georgia					90.15
Hawaii Pacific*					100.00*
Houston					91.65
Illinois					90.74
Indianapolis					92.37
Intermountain					90.56
Iowa					87.59
Joplin					90.44
Kansas					95.00
Kansas City					97.58
Kentucky					87.33
Los Angeles					90.17
Louisiana					91.07
Maine					100.23*
Michigan					90.70
Minnesota					80.75
Mississippi					91.04
Missouri					91.03
Nebraska					95.68
New England					95.55
New Mexico					92.85
New York					90.26
North American Indian*					95.03
North Arkansas					93.67
North Carolina					93.14
North Central Ohio					96.13
North Florida					100.15*
Northeast Oklahoma					93.20
Northeast Indiana					93.96
Northern California					91.27
Northwest					91.75
Northwest Indiana					92.61
Northwest Oklahoma					93.79
Northwestern Illinois					78.36
Northwestern Ohio					90.00
Oregon Pacific					81.94
Philadelphia					93.55
Pittsburgh					90.97
Rocky Mountain					79.26
Sacramento					100.00*
San Antonio					74.36
South Arkansas					90.33
South Carolina					101.22*
Southeast Oklahoma					90.17
Southern California					90.49
Southern Florida					92.11
Southwest Indiana					90.05
Southwest Oklahoma					95.22
Southwestern Ohio					90.94
Tennessee					90.73
Upstate New York					90.01
Virginia					91.51
Washington					97.31
Washington Pacific					86.38
West Texas					90.92
West Virginia					90.00
West Virginia North	N/A	N/A			92.87
West Virginia South	N/A	N/A			77.46
Western Latin American					100.42*
Wisconsin					90.48
DENOMINATIONAL AVERAGE	90.67	90.11	91.82	91.15	
United States Average	90.81	90.18	91.81	91.22	
Canadian Average	84.97	87.35	92.00	88.14	

*designates Mission Districts

NAZARENES REPRESENTED AT CHURCH PENSIONS CONFERENCE

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, and Rev. Paul D. Fitzgerald, administrative assistant, recently attended the Church Pensions Conference held in Indianapolis. The annual conference brings together pension boards from 38 denominations as well as other groups who specialize in pensions and denominational health insurance plans. Currently, the group serves over 427,000 ministers and lay church employees.

Among the important topics discussed this year were the far-reaching implications of the pending impact of the 1985 tax legislation on the various pension and benefit plans provided to church employees.

Dr. Wessels has served as administrator of Nazarene pensions since 1956 and has participated in the Church Pensions Conference for each of those 30 years. He has previously served as president of the conference. □

MINISTRY INTERSHIP SEMINARS HELD ON FOUR DISTRICTS

Wilbur Brannon, director of Pastoral Ministries, and David Felter, education program manager for Pastoral Ministries, conducted orientation and training seminars on Ministry Internship on the Pittsburgh, New England, Upstate New York, and Maine districts. Seventy-five ministers and interns attended the series of seminars.

Ministry Internship focuses on "hands on" ministry by linking experience and youth in a mutual learning and growth environment for the first five years of the intern's ministry. It builds on models found in the fields of medicine, law, and education, but it is more than just field experience or just another program. It is a learning situation in the context of an actual ministry setting.

"In reality," says Rev. Brannon, "it is a relationship."

Maine District Superintendent J. E. Shankel said, "More and more, new pastors are discovering that 'they never told us about that' in seminary or Bible college, and that they need one particular person to whom they can turn for guidance." The mutual support and affirmation of Ministry Internship provides this opportunity for learning ministry skills. □

FOR THE RECORD

MOVING MINISTERS

HOWARD C. BLACK from evangelism to Redford, Mo.
 JERRY L. BORON from Clay, W.Va., to Elizabeth, W.Va.
 MARTIN W. BORTON from Leroy, Mich., to Alpena, Mich.
 PHILIP BOUGH to Sheridan, Ind.
 PHILLIP W. BOWLES from Worthington, Ky., to Chester, W.Va.
 JOHN BOWMAN from Newcomerstown, Ohio, to Lake Charles (La.) College Park
 JOHN J. BRILES from Elizabeth, W.Va., to Shinnston, W.Va.
 MICHAEL D. BROWN from Huntington (Ind.) Faith Chapel to West Bend, Wis.
 HAROLD BUGHMAN to Cridersville, Ohio
 DAVID L. CANEN from Panama City (Fla.) First to evangelism
 ROBERT D. CANNON from St. Louis (Mo.) Kirkwood to Wright City, Mo.
 LOWELL CHURCHILL, JR., from McAlester, Okla., to Claremore, Okla.
 RICHARD A. CORNELIUS from Chester, W.Va., to Vienna, W.Va.
 DON FARNSWORTH to Cortez, Colo.
 ALAN L. GRACE from Burnwell, W.Va., to Clay, W.Va.
 GEORGE S. HALLIWELL from Sacramento (Calif.) Madison Avenue to Newport, Oreg.
 WILLIAM F. HURT, JR., from Lowell, Mich., to Grand Ledge, Mich.
 V. LEO KINNETT from Samuelson Road (Ill.) to Daytona (Fla.) First
 ELDON R. KIRKS from Wright City, Mo., to Vandalia, Mo.
 JAMES A. LEITZMAN, JR., from Beaverton, Ohio, to Zanesville (Ohio) Northside
 WILLIAM MCKNIGHT to New Iberia, La.
 GLEND D. MATTHEWS from evangelism to Windham, Maine

COURTNEY C. MICHAEL from Mount Vernon (Ohio) First to Springfield (Ohio) High Street
 ALLEN D. MIDCAP from Vienna, W.Va., to Charleston (W.Va.) Valley Grove
 J. E. MITCHELL from St. Augustine, Fla., to Little Rock, Ark.
 PAUL R. NESMITH from Midwest City (Okla.) Chapman Memorial to East Liverpool, Ohio
 PHILIP J. PATALANO from Norwalk, Conn., to Edinburg, Scotland
 DALE B. PAULUS from Ellendale, N.Dak., to Waynesville, Mo.
 HERMAN C. PEIPER from Trinity (Ohio) Wesleyan to New Hampshire, Ohio
 S. JERRY SPARKS from Ashtabula (Ohio) First to Saginaw (Mich.) First
 GORDON TAYLOR from Clayton, Ind., to Indianapolis (Ind.) University Heights
 L. DEAN THOMPSON from Guymon, Okla., to Tucson (Ariz.) Mountain View
 JAMES WALKER from West Bend, Wis., to Pottstown, Pa.
 C. D. WALLACE from Trinity Mission to Great Oaks (Fla.) Village Mission
 LINDELL WATSON from Guymon, Okla., to Tucson (Ariz.) Mountain View
 LARRY D. WALKER from Renton, Wash., to Parkway (St. Clair, Mo.)
 CHARLES WOODS from Tallahassee (Fla.) First to Birmingham, Ala.
 ROBERT J. WECKLE from Fort Meade, Fla., to Bartow, Fla.

MOVING MISSIONARIES

REV. DOUG and ANNE ALEXANDER, South Africa, Furlough address: 7720 W. 85th St., Apt. 104, Overland Park, KS 66212
 REV. BRUCE and RUTH BLOWERS, Papua New Guinea, Furlough address: Box 112, Intercession City, FL 33848
 REV. ROBERT and FRANCES COLLINS, Brazil, Furlough address: 9339 York Rd. S.W., Pataskala, OH 43062
 REV. FRANK and HEATHER HOWIE, Mozambique, Field address: P.O. Box 331, Florida 1710, Republic of South Africa
 MR. DAVID and MARLENE JEROME, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 REV. KENNETH and BARBARA JONES, Argentina, Furlough address: 8509 N.W. 91st, Oklahoma City, OK 73132
 DR. ROBERT and SUSAN WOODRUFF, Australia, Furlough address: Western Ave., Montville, Queensland, Australia 4560

ANNOUNCEMENTS

First Church of the Nazarene of Great Bend, Kans., will celebrate its 60th anniversary March 16, 1986. The special speaker is former pastor, Rev. Tommy Burton. Former pastors, members, and friends are invited to attend. Contact Pastor Gayland Aubrey at 4811 Broadway, Great Bend, KS 67530, for more information.

Decatur, Ind., First Church will celebrate its 50th anniversary April 22-27, 1986. They will have special services all week. The "Evangels" will have a concert Friday, April 25, at 7 P.M. The "Brethren Quartet" from Olivet Nazarene College will sing in the Saturday evening and Sunday morning services. Dr. Leslie Parrott, president of ONC, will speak in the morning service at 10:30 A.M. The Decatur First Church family invites all former pastors, former members, and friends for this very special occasion. Those who cannot attend are encouraged to send letters of greeting. For more information, write the church at 316 N. 7th St., Decatur, IN 46733, or telephone 219-724-2332.

The Elkton, Ky., church will celebrate its 50th anniversary with a "Homecoming Day" on April 20, 1986. The church family invites all former pastors, members, and friends for this very special occasion. Those unable to attend are encouraged to send letters of greeting. Rev. Harry Curry, pastor, will speak in the morning worship service. Rev. Edgar Ray, former pastor, will deliver a special homecoming message after the noon meal, held on the grounds.



Pastors and interns are shown at the Maine District Ministry Internship Seminar. In center (standing, l. to r.) are Rev. Wilbur Brannon, Rev. David Felter, and Maine District Superintendent J. E. Shankel. The Maine District was the 18th district to utilize Ministry Internship.

Nanty Glo, Pa., church will celebrate its 50th anniversary April 20, 1986. The anniversary service will be preceded by a holiness convention (April 16-20). Dr. John W. May, Eastern Kentucky district superintendent and former Nanty Glo pastor, will be the guest speaker for these services. All former pastors, members, and friends are invited to attend or send greetings to the church. For further information, contact Nanty Glo Church of the Nazarene, 1125 Cambria St., Nanty Glo, PA 15943. Rev. Ronald C. Schaefer is the present pastor.

The Parkdale, Oreg., church will celebrate its 50th anniversary April 6, 1986.

The church was organized April 5, 1936, under the direction of District Superintendent J. N. Tinsley and as a result of a revival conducted by Rev. J. C. Anderson.

Some of the early pastors were Rev. L. J. DuBois and Rev. Floyd W. Watkins. Rev. J. H. Brasch became the pastor and led the congregation through economic decline and the birth of the Hood River, Oreg., church, from some who had relocated to the lower part of the valley.

Your presence and/or communication concerning the history of the church is requested. Services will be held at 2:30 P.M., with refreshments served following the service.

Please send all communication to Rev. Clifford E. Watt, senior pastor, at 3344 A.G.A. Rd., K-7, Hood River, OR 97031.

The Portland, Tenn., church will celebrate its 66th anniversary each Sunday during May 1986 in conjunction with Tennessee's Homecoming '86 celebration. All former members and friends are asked to contact the church by writing 315 S. Russell, Portland, TN 37148.

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

RECOMMENDATIONS

I am pleased to recommend REV. WILLIAM H. DOAN, 40 Clark St., Henderson, KY 42420, an elder on the Kentucky District, for evangelistic services and pulpit supply.

Rev. Doan has pastored churches on the Southwest Indiana, Kentucky, and Eastern Kentucky districts. He is a sound Bible preacher, and a sincere, consistent servant of the Lord.—*Aleck G. Ulmet, Kentucky district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

WIFE OF GENERAL BOARD MEMBER KILLED IN AUTO ACCIDENT

Mrs. Janet Gamertsfelder, wife of General Board member, Dr. Paul Gamertsfelder, was killed instantly, in a one-car accident, December 26. She was en route to Mount Vernon, Ohio, to meet with her daughter for a day of shopping when the car she was driving hit a patch of ice, spun out of control, and slammed into a tree.

Besides her husband she is survived by her daughter, Adria Schumann, and one son, Thomas Paul Gamertsfelder. Mrs. Gamertsfelder served as NWMS president at the Columbus, Ohio, Shepherd Church and has been the pianist there for many years.

Funeral services were held December 30 at the Columbus Shepherd Church.

Dr. Gamertsfelder represents the East Central U.S.A. Region on the General Board and serves as a member of the Communications Department.

REV. CORBETT EXPIRES AFTER LONG ILLNESS

Longtime evangelist Rev. C. T. Corbett, 80, passed away December 17 following an extended illness. Funeral services were held December 21 at Kankakee, Ill., College Church where he was a member.

Rev. Corbett was an evangelist in the Church of the Nazarene for 50 years, holding more than 1,000 revivals in the United States, Caribbean, South America, and Europe. It is estimated that 50,000 persons sought the Lord during his revivals.

Born in St. Paul, Minn., Rev. Corbett was converted

in the church at an early age. Ordained in 1928 in Jamestown, N.Dak., he attended both Northwest and Olivet Nazarene Colleges and served as the first superintendent of the Wisconsin District from 1936 to 1945.

"He not only served the district well in its formative years, but he remained a lifelong friend to Wisconsin and to his many Nazarene friends here," said Rev. J. Ted Holstein, current Wisconsin district superintendent. "Wisconsin District is what it is today much because of the solid spiritual foundation made by Rev. Corbett."

Rev. Corbett was the author of the Beacon Hill Press book, *Pioneer Builders*, about men who helped shape the Church of the Nazarene in its formative years.

He is survived by his wife, Gladys, and one son, James.

LONGTIME EDUCATOR DIES

Memorial services for Elmore W. Vail, 61, of Nampa, Idaho, who died December 27, 1985, at home following an extended illness, were held January 2 at Nampa College Church. Rev. Clarence Kinzler, superintendent of the Northern California District, officiated, assisted by Rev. Duane Yoesel, College Church pastor.

Mr. Vail was born April 27, 1924, in Goodland, Kans., to Arthur Edmund and Anna Elnora Albright Vail. In September 1929 they moved to Nampa, where he graduated from College High in 1942.

After the war, he returned to Nampa, enrolling at NNC. While attending NNC, he met Jeanne Durrand of Coos Bay, Oreg. They were married June 13, 1947, in Pasadena, Calif.

He graduated from NNC with honors in 1949. He entered the University of Idaho graduate school, earning his master's degree in 1950.

He filled a number of positions in education from 1950 to the time of his death, including teaching at College High in Nampa; assistant professor and chairman of the Physical Education Department at Olivet Nazarene College; teaching in the Physical Education Department at NNC; head basketball coach and athletic director at Trevecca Nazarene College; dean of students at TNC; associate dean of students at NNC; and in 1982, athletic director and chairman of the Physical Education and Athletics Department at NNC, posts held until his illness.

In 1984, he was inducted into the National Association of Intercollegiate Athletics District II Coaches Hall of Fame. He was also recently honored for 25 years of service to NNC.

He was a member of College Church and served on its governing board for many years.

He is survived by his wife, Jeanne, of Nampa; three daughters—Marilyn (Joe) Daniels with grandchildren Thomas and Sarah of Nampa, Sandra (Patric) Cudmore with granddaughter Stacie of Nampa, and Barbara (Dick) Robertson with grandchildren Sam and Carrie of Denver; a son, Jay Edmund of Nampa; two sisters, Velma Blacklock of Nampa and Lois McWaters of Glendale, Calif.; three brothers, Marion of Nampa, Harley of Temple, Tex., and Virgil of San Diego; and numerous nieces and nephews.

DEATHS

CLARIBEL EVA BEAVER, 85, Dec. 29, Fort Dodge, Iowa. Survivors: husband Daniel; sons Rev. Paul D. and Warren; six grandchildren; four great-grandchildren; one brother; and one sister.

GEORGE BURTON CUMMINGS, 85, Dec. 24, Cloverdale, Calif. Interment: Redding, Calif. Survivors: wife Dorothy; son Dr. G. Herbert; daughters Mrs. Virg (Catherine) Hutcheson, Mrs. Kenneth (Car-



When should you plan your will?



(choose any 4)



- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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Mrs. _____
Miss _____
Address _____
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State _____ Zip _____
Telephone _____
Birth Date _____
(Month) (Day) (Year)
Birth Date of Spouse _____

olyn) Smith, Mrs. Don (Dottie) Jenkins, and Mrs. Robert (Martha) May; 15 grandchildren; 17 great-grandchildren; and 2 sisters. Ministry: Indiana, Illinois, Kansas, Colorado, Texas, New Mexico, and Northern California.

MARY CHLORAS DENSMORE, 80, Dec. 26, East Liverpool, Ohio. Survivors: sons Reid O. and Carl; daughters June Toland, Mary Jo Gates, and Linda Crawford; 19 grandchildren; 26 great-grandchildren; 2 sisters; and 1 brother.

LEONARDE FETTER, 94, Nov. 14, Boonville, Ind. Survivors: wife Georgia; daughters Lorena Moesner, Irene Dorsey, Margaret Williams, Nora Lee Roll, June Hess, Velma Dykes, Maxine Alexander, and Sandra Corn; stepdaughter Maxine Johnson; sons Russell and David; stepsons Jerry Jewell, Wendell Jewell, and Michael Jewell; 29 grandchildren; 56 great-grandchildren; 7 great-great-grandchildren; 11 step-grandchildren; 1 sister; and 1 brother.

ISABEL EDITH HATHAWAY, 94, Dec. 1, Tempe, Ariz., formerly of New Bedford, Mass. Survivors: daughter Marjorie MacKay; sons M. Kenneth, Wesley E., and Chaplain Dudley C.

MRS. BARTO (GERTIE BRANSCUM) JAMESON, 84, Dec. 28, Iowa Park, Tex. Survivors: son Estel; five grandchildren; six great-grandchildren; and one sister.

ROSCOE J. JOLLIFF, 93, Oct. 22, Lacon, Ill. Survivors: sons Donald and Merle; daughter Mrs. Harold (Phyllis) Bottles; eight grandchildren; and two great-grandchildren.

MRS. NORMA V. KIRBY, 77, Dec. 31, Overland Park, Kans. Survivors: sons Dorsey R. and Glen; daughter H. Ruth Clark; six grandchildren; and four great-grandchildren.

OLA (LEACH) MARKHAM, 68, Dec. 26, Rotan, Tex. Survivors: sons Jimmy and David; three brothers; and one sister.

IDA MAY SAWYER, 99, July 13, Backus, Minn. Survivors: sons Leslie, Kenneth, and Paul; daughters Lena Kruckow and Marjorie Pallson; 18 grandchildren; 39 great-grandchildren; and 5 great-great-grandchildren.

WALTER SIFFERATH, 85, Nov. 20, Buffalo Lake, Minn. Survivors: wife Mabel; daughters Mrs. Lamont (Ruth) Jacobson, Mrs. Richard (Janet) Bredeken, and Linda Sifferath; son Warren; eight grandchildren; and nine great-grandchildren.

JOSEPH C. WARD, 72, Apr. 24, Princeton, Ind. Survivors: wife Vivian; two sisters; and one brother.

RAYMOND L. "POOCH" WILSON, JR., 63, Dec. 31, West Baden Springs, Ind. Survivors: wife Miriam "Sue"; sons Robert, Tom, Earl, and David; daughter Billie June Hall; seven grandchildren; two great-grandchildren; and two brothers.

PEARL D. WRIGHT, 74, Nov. 16, Satanta, Kans. Survivors: husband Edmund; sons Dale Buffington and Rev. John H.; daughters Sylvia Garner, Crystal Aubrey, and Carolyn Pickens; 15 grandchildren; and 3 great-grandchildren.

BIRTHS

to LT. JOHN AND CATHY (COOLEY) BALL, Subic Bay, Philippines, a boy, John Allen, Nov. 7

to DALE AND KATHY BLAKE, Fountain, Colo., a boy, Jesse Dale, Jan. 6

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February 23

"Who Is He?—The Choice"

March 2

"Who Is He?—The Choice—
A Determiner"

Stephen L. Manley, speaker

NEWS OF RELIGION

ANTISMOKING TECHNIQUES FOCUS ON TEENAGERS. Advocates of a smoke-free society have chosen new weapons when teenagers are the target.

Health education has taught teens the potential dangers of cigarette smoking, yet 15% of teenagers still smoked in 1982, according to John W. Trank, Ph.D., president of the Kansas Affiliate of the American Heart Association.

Since 1977, more girls than boys are smoking cigarettes. Senior girls lead all groups of teenagers with 20.5% of young women ages 17-18 smoking. In contrast, 16% of senior boys are smokers, but this number doubles to 38% when the young men reach age 24.

According to researchers, most teenagers now accept the fact cigarette smoking is dangerous to their health. Some young children often "lecture" their parents on the dangers of smoking. Yet, in later teen years, some of these youngsters begin to smoke.

Peer pressure is one common reason, according to Trank. "Teens smoke because other teens smoke, because their parents or other significant adults smoke, or because advertising makes it attractive. Teens are also risk-takers, and smoking is one way they assert their independence," he said.

Previous smoking prevention programs focused heavily on the long-term effects, such as heart and lung disease. According to Trank, a more effective approach for persuading teenagers not to smoke is focusing on the immediate drawbacks—eye and throat irritation, bad breath, tobacco stains on teeth and fingers, smoke odor that permeates clothing and hair, decreased athletic performance, rejection by nonsmoking peers, and the drain on spending money. □

STUDY SHOWS RELIGION IS STILL VITAL IN WESTERN EUROPE. Religion plays an important role in Western Europe: two-thirds of all Western Europeans regard themselves as "religious." Most of them pray or meditate occasionally. These are some of the findings of one of the largest experience surveys ever conducted in Europe.

More than 12,000 citizens of nine countries—Belgium, Denmark, France, Great Britain, Ireland, Italy, the Netherlands, Spain, and West Germany—were interviewed. The study was commissioned by a Dutch foundation (the European Group for the Study of Value Systems) and published by Readers' Digest in Stuttgart.

Farmers were the most religious professional group, followed by top-level managers, and unskilled workers. Skilled workers are among the least religious. Even among those describing themselves as "unreligious," 23% believe in God and 27% in a "spiritual power." □

U.S., SOVIET CHURCH LEADERS WILL CONTINUE MEETINGS IN APRIL. American and Soviet church leaders who met during the Reagan-Gorbachev summit agreed to continue their meetings in the United States in April.

The two groups, each with 11 lay and clergy religious officials, spent four days praying together that their political leaders might find ways to lessen international tensions and slow the arms race. The church leaders met in Geneva at the suggestion of Rev. Arie Brouwer, general secretary of the National Council of Churches of Christ in the U.S.A. (NCCC).

They also adopted plans for a delegation of up to 300 U.S. Christians to visit churches in the U.S.S.R. next June.

The delegations' final communique expressed appreciation for the summit conference and the hope that further Reagan-Gorbachev meetings would take place soon and bring about specific accords to reduce the sphere and severity of confrontation between the nations.

The church leaders said that "in order to stay together," they had learned in Geneva that they require "the challenge and support of Christians and churches around the world to whom we are in turn mutually accountable." □

to REV. JAKE AND BECKY (FARR) BLANKENSHIP, Idabel, Okla., a girl, Christine Diann, Nov. 19
 to SAM AND DIANA (PARTON) BUCKNER, Nashville, Tenn., a girl, Elise Danielle, Dec. 13
 to REV. JERRY AND BARB (POSTON) CLARK, Clyde, Ohio, a boy, Micah Aaron, Dec. 27
 to KEVIN AND LINDA (MITCHELL) FOLSOM, Muncie, Ind., a girl, Ashlee Nicole, Oct. 23
 to JOEL AND BRENDA (ULRICH) HELMER, Owosso, Mich., a boy, Michael Jeffrey, Dec. 4
 to E. J., JR., AND LINDA (HITE) HUNDLEY, Bassett, Va., a girl, Stephanie Dawn, Jan. 2
 to JAMES AND JOY (LANOUE) JOHNSON, Samoa, a boy, Darrell Joseph, Dec. 22
 to REV. RANDALL AND STEPHANIE (FUSKA) MCCALL, Wyoming, Mich., a girl, Alesha Ranee Fuska, Dec. 8
 to REX AND REBECCA (MATTHES) NEWCOMER, Warrenton, Mo., a girl, SARAH ELIZABETH, Dec. 23
 to DWIGHT AND CAROLYN (FRAZIER) RICH, Ecuador, a girl, Stefanie Danielle, Dec. 16

to DAVID AND NORMA (ESPERILLA) RUNION, Tucson, Ariz., a girl, Anna Christina, Dec. 4
 to RON AND JOYCE (SCHARMER) SPRUILL, Olathe, Kans., a boy, Andrew Ronald, Dec. 6
 to REV. FLETCHER L. AND JOYCE (TOMBRAN) TINK, Los Angeles, Calif., a girl, Amber Rachele, Sept. 10
 to DOUG AND SALLY (HATTON) THOMPSON, Sterling, Ill., a boy, Brian Wesley, Oct. 23
 to DAVID AND DEBBIE (THORSON) WALKER, Houston, Tex., a girl, Nicole Suzanne, Dec. 10
 to LOU AND DONNA RHAE (PATTERSON) WALTERS, Folsom, N.J., a girl, Leah Michelle, Oct. 25
 to CHRISTOPHER AND JONDA (EADES) WEIR, Rockport, Mass., a girl, Ciara Michelle, Oct. 9
 to MERRILL AND JANICE (MILBURN) WILIAMS, Philippines, a boy, William Jordan, Dec. 27
 to PAT AND JUDY (HEWITT) WOIDKE, Tuttle, Okla., a girl, Holly Beth, Jan. 1

ADOPTIONS
 by SUSAN EVANS, Kankakee, Ill., a boy, Jonathan Matthew, born July 17, 1983, adopted Jan. 8

MARRIAGES

SHARON KAYE AX and STEVEN IRL CHANSLER at Nampa, Idaho, May 25
 DANA WATSON and JAMES PAULEY at Fountain, Colo., Jan. 6

ANNIVERSARIES

LESIE AND GLADYS SAWYER celebrated their 50th wedding anniversary July 21 with a reception at the Backus, Minn., church, where they are charter members. The reception was given by their children: Charlene Sawyer, Mariam Blackburn, Bill Sawyer, and Bonnie Yungner. The Sawyers have 12 grandchildren.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—
 Office: 6401 The Paseo, Kansas City, MO 64131.
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THE ANSWER

CORNER 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.

Should I adhere to Acts 4:19 or to my promise to uphold church beliefs?

The church is not infallible in faith and morals. Why promise as a member to accept church beliefs blindly?

The church does not require blind acceptance of its beliefs. We want people to listen to God, as Acts 4:19 indicates. If you are in fundamental and irreconcilable disagreement with our "Articles of Faith," for your sake and ours, the Lord may direct you to another church, whose creedal statements you do concur with. For the church to be divided, or for you to feel harassed, would be unpleasant and unnecessary. I am talking about—as I suppose you are—stated official beliefs (as published in our *Manual*), and not interpretations of isolated, particular verses of Scripture.

We do not believe that those who cannot see "eye to eye" with us are, for that reason, non-Christian. We do, at the same time, value common agreement on major doctrines as important to our mission. □

Please explain 2 Kings 18:27. This verse sure has me stumped.

In the *New King James Version* this verse reads, "But the Rabshakeh said to them, 'Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you?'"

The "Rabshakeh" was an Assyrian official sent by his king, Sennacherib, to deliver a dire message—Assyria was going to destroy Jerusalem.

The Jewish officials who received this boastful and cruel message asked the Rabshakeh to speak Aramaic, and not Hebrew, so the common people

who were listening would not understand the threats and be panicked.

But the Rabshakeh refused, saying, "[They] will eat and drink their own waste with you." By this he meant that Jerusalem would be placed under siege until its supplies of food and drink were exhausted, and then desperate people, in their starved and maddened condition, would resort to eating their feces and drinking their urine to stave off death.

The boast proved empty, as God intervened to deliver His people. □

Another Sunday School teacher and I have been wondering when the use of phylacteries and frontlets began. One source tells us their use was begun by the Pharisees, and they were never used by the Sadducees. My *Smith's Bible Dictionary* tells me the Pharisees were first noted as a sect in 150 B.C., but their origin is not recorded. It does not tell us anything about the use of phylacteries by the Pharisees. When were phylacteries first made and used? Can you help us?

Phylacteries, should any of our readers not know, are small leather receptacles worn on the foreheads and left arms of Jewish men when they pray. These receptacles, made from the skin of a "clean" animal, and fastened in place by leather straps, contained verses from the Old Testament on parchment—Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21. These are the scriptures used to validate the custom. They are called *tephillin* by the rabbinical writers.

John Broadus, in his commentary on Matthew, says "We find no evidence of their use until the interbiblical period," i.e., after the O.T. was written and before the N.T. was produced. The *Interpreter's Dictionary of the Bible* says, "It is claimed that they were in use as early as the fourth century B.C." The precise time of their origin is unknown and disputed. Also a matter of debate is whether the scriptures cited were intended to be *literally* or *figuratively* applied. Most O.T. scholars think figurately. □

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THE CHURCH SCENE



Los Angeles First Church of the Nazarene celebrated its 90th anniversary October 20, 1985, with a rousing weekend of spiritual festivities and the burning of the mortgage.

The church, organized in 1895 by Dr. Phineas F. Bresee, first general superintendent of the Church of the Nazarene, is recognized as the "mother" church of the denomination, which has spread now into over 75 countries. The international flavor was most evident in the Sunday morning worship service attended by 1,135 persons, in a celebration that combined the five congregations (English-speaking, Filipino, Spanish-speaking, and two Korean) in a united service under the direction of Senior Pastor Ron Benefiel. Dr. L. Guy Nees, former pastor and director of the Division of World Mission, preached the morning sermon. Five other former pastors (Dr. Kimber Moulton, Rev. Wendell Wellman, Rev. James Ingalls, Rev. Randal Denny and District Superintendent Paul Benefiel) also brought greetings to the gathering and hosted luncheons for those members of their individual ministry eras.

General Superintendent William M. Greathouse conducted the mortgage-burning ceremony, representing full and final payment on properties now valued at \$6 million. The church has been relocated three times since the days of the "Glory Barn" and has been in its current location three miles west of downtown Los Angeles for over 30 years. Its leadership and membership remain committed to its current location, entrenched in a transitional community made up largely of Latino, Korean, and Filipino immigrants, along with an unusually high percentage of young singles. A quarter of a million people reside within two miles of the church.

Sunday morning worshipers received key chains bearing the insignia of the 1895 seal of the church. Its presentation symbolized commitment to the founding purposes of the church—the

declaration of the message of holiness of heart and life, ministry to the poor, and the training of leadership to practical urban ministry.

In an international gesture, the con-



Waldron, Ark., First Church began construction on their new building March 22, 1984. May 19, 1985, the new facilities were dedicated by Dr. Jerald D. Johnson, general superintendent. The church has 19,000 sq. ft. and is valued at \$664,000. The cost was \$340,000 (less than \$19.00 a sq. ft.). The indebtedness is \$120,000. It consists of a Family Life Center with a gymnasium, kitchen, game room, banquet room, two educational wings, and the main sanctuary that seats 250 people. With the overflow rooms, it has a total capacity of 400. The facility is located on a 10-acre plot on the edge of town on State Highway 71. Rev. Ronald E. Estes is the pastor.



The Black congregation of the Columbus, Ohio, Mifflin Church marched into their new sanctuary singing "We've Come This Far by Faith," November 3, 1985. It was the dedication of the new facilities for the Mifflin Church, which grew out of a crusade four years ago, under the leadership of Warren Rogers. It was organized with 25 members October 25, 1980, in the Mifflin Middle School. The congregation worshiped in the school for eight months and in July 1981 moved into a spacious store front. In 1981, the Central Ohio District purchased five acres of prime land. Groundbreaking was July 9, 1985, with construction beginning three weeks later. The building was completed November 2, 1985. A sanctuary that will seat 150 and four classrooms are included in the 36,000 sq. ft. building. There is also a 65-car paved parking lot. Cost of construction was \$147,000. The value of the property and building is \$250,000. Dr. J. Wilmer Lambert, district superintendent, brought the dedication message to a congregation of 140. Rev. Josephus Foster and his wife, Clara, pastor the Mifflin Church.



A three-week crusade with Rev. Charles Johnson and the evangelistic team of the Meridian, Miss., Fitkin Memorial Church was held in Huntsville, Ala. The crusade climaxed Sunday, November 24, with the new congregation organized as the St. John Church of the Nazarene. Pictured with the congregation (front row, l. to r.) are Rev. B. J. Garber, Alabama North district superintendent; Rev. Ralph Brown, pastor of Huntsville First Church; and Rev. Charles Johnson, consultant for Black Ministries in the Church of the Nazarene. Rev. and Mrs. Frank Crutcher (front row, center) are the first pastors of the new church. This was the third new church on the Alabama North District in 1985.

WANDA KNOX



I represent today the Board of General Superintendents in an expression of appreciation to one of the church's finest missionaries—Wanda Knox. Her career is indeed unique in our Nazarene missionary history.

In 1955 Wanda and Sidney Knox were appointed to pioneer the opening of Nazarene missionary work in Papua New Guinea among a tribal people whom civilization had bypassed. Their success was phenomenal. Tragedy struck in 1958 in the illness and death of Sidney Knox. Wanda, however, returned to New Guinea following her husband's death and served in many areas with main responsibilities in teaching.

She returned to the United States in 1975 at the call of her church to become the executive secretary of the Nazarene World Mission Society. She served this office with honor, and her missionary passion and gracious spiritual warmth won the admiration of the entire church in North America. Her dedication and commitment awakened in our youth a desire to serve God, and many young missionaries testify to having received their call in a convention led by Wanda.

Wanda relieved the Morgans on furlough in Jerusalem in 1980. In 1982 she was appointed as a teacher in our Caribbean Nazarene College in Trinidad. It became necessary for her to return in 1983 due to serious illness. She felt that God was healing her and had planned to return to her assignment in 1986. God seemed to have other plans and called her to a higher service.

Wanda Knox has given to the Church of the Nazarene a modern example of what a totally dedicated life can give to advance the kingdom of God. From all sections of our beloved church, at home and abroad, a great host of people will rise to call blessed this beautiful handmaiden of the Lord who brought light to so many who were in spiritual darkness—particularly those from the mountain jungles of New Guinea whom the world had forgotten.

Our board extends our deepest sympathy to members of the family. We do rejoice with you in the precious memories of this dedicated servant of God, and we trust the church will never allow to be forgotten this beautiful life so dedicated to Christ and the church she so greatly loved.

Charles H. Strickland, *Chairman*
Board of General Superintendents
January 6, 1986

Editor's Note: See June issue of *World Mission* magazine for further tribute to Wanda Knox.

gregation sent a telegram of Christian love and support to the Clapham Junction Church of the Nazarene in London, England, which during the same month celebrated its 100th anniversary of continuous holiness ministry, though not all under affiliation with the Church of the Nazarene. □

Pastor Larry L. Hawn of the **Two Rivers Community Church of the Nazarene**, a rural church northeast of Fairbanks, Alaska, reports a record attendance for their annual Christmas Eve Candlelight and Communion service. This home mission church, with their building still unfinished and meeting in the basement, had an attendance of 85. Their average attendance in the last assembly year for the morning service was 46. □



Shown is principal Errol Hada, of the Austin, Tex., Nazarene Christian School, receiving an IBM check for \$4,000 from IBM employee Kay Johnson, whose daughter is enrolled in the first grade at NCS. Mrs. Johnson initiated the request for the grant and her assistance was instrumental in the grant being obtained. The grant will be used to improve and develop programs and purchase equipment for the elementary and high school departments. Nazarene Christian School offers quality Christian education for 215 students in kindergarten through 10th grade. The school is a ministry of the South Austin Church where Randall Wyles is the pastor.



Two members of the Virginia Beach, Va., First Church, were recently honored for their faithful service: Mrs. Lillie Mae Senerchia for 45 years of Sunday School teaching and Mr. Elmer Byrum for 53 years as church board member. Pictured also (*far l.*) is Ernest C. Lewis, pastor; and (*far r.*) Dr. Ree-ford Chaney, district superintendent.

FRENCH NAZARENES INVOLVED IN BILLY GRAHAM CRUSADE PREPARATION

The Church of the Nazarene in France is involved in the planning for the Billy Graham crusade scheduled for the greater Paris area September 20-27, 1986. The crusade will be transmitted throughout France via satellite.

Rev. Russell Lovett, mission director for France, reports that the Nazarene church at Versailles is being considered as a site for bimonthly prayer meetings in preparation for the crusade. He asks Nazarenes around the world to pray for this evangelistic thrust. □

—NN

REV. ESTEP ELECTED CHURCH EXTENSION MINISTRIES DIRECTOR



Dr. Bill Sullivan, Church Growth Division director, has announced the election of Rev. Michael Ray Estep as Church Extension Ministries director. Rev. Estep was elected to the post by the Board of General Superintendents with the approval of the Church Growth Department of the General Board. He succeeds Dr. Raymond W. Hurn who was elected general superintendent by the General Assembly in Anaheim. Among his responsibilities Rev. Estep will promote church planting throughout the denomination and ethnic church planting in Canada and the U.S.A. As a special assignment he will direct the "Thrust to the Cities."

Rev. Estep comes to the division from Bethany Nazarene College where he has served as executive director of Enrollment Development and Church Relations. In this position he has worked closely with district superintendents and pastors. Prior to accepting this assignment, he served as Campus Ministries Program director for Youth Ministries of the International Church of the Nazarene. While there he was active in ethnic and inner-city ministries, directing the Youth in Mission program. In this position he developed the Mission to the Cities program, which focused on providing direct support to urban ethnic ministries around the world and included the

planting of new churches in several cities.

From 1975 to 1979, Rev. Estep was the director of Church Relations and Missions for Trevecca Nazarene College. Before this he pastored churches in East Kentucky and Tennessee. Three of these churches received "Outstanding Church Growth" awards under his leadership. Also, while a pastor, Rev. Estep and his congregations sponsored the establishment of two home mission churches.

From 1982 to 1985 Rev. Estep served as Urban Ethnic Ministries consultant to Church Extension Ministries of the denomination. His responsibilities included the development of urban ethnic training conferences.

A graduate of the University of Kentucky at Ashland and Trevecca Nazarene College, Rev. Estep has done graduate studies at Memphis Theological Seminary and Simpson College in San Francisco.

He is currently serving as executive director of Towel and Basin Ministries, an organization providing volunteer consultative services and resourcing for urban ethnic ministries.

He and his wife, Ginger, have one daughter, Kimberly.

He assumed his new responsibilities February 14. □

—NN

UPDATE ON PRAYER PARTNER EMPHASIS

Almost 3,000 persons have already become "Prayer Partners" with the Board of General Superintendents to pray daily for an outpouring of the Holy Spirit and for revival in the Church of the Nazarene. The denominational leaders have asked for 10,000 persons to join them in the daily intercession. Cards are being received from all parts of the world.

The cards may be found in the December 1 and 15, 1985, editions of the *Herald of Holiness* and are also available from the General Superintendents' Office in Kansas City. □

—NN

CHRISTIANS CONTINUE USELESS CAMPAIGN

The Federal Communications Commission says it continues to receive 100,000 letters per month concerning the bogus Madalyn Murray O'Hair petition RM 2493 from well-meaning but uninformed Christians. The petition was resolved a decade ago, and it was

not targeted at eliminating religious broadcasting. Reports indicate that the petition drive was actually started by atheists in an attempt to get Christians to waste their time and to make them look foolish.

Nazarenes are encouraged to contact the General Secretary's Office at headquarters about such matters. □

—NN

1987 THRUST TO CITIES TO TARGET MEXICO CITY

The Board of General Superintendents has announced that the target for the "Thrust to the Cities" in 1987 will be Mexico City. Recent census figures indicate this city to be the largest in population in the world. The projection is that it will reach 27.6 million people by the year 2000. Since the earthquakes there in September 1985, much of the attention of the entire world has been focused on the Mexican capital. The Board of General Superintendents believes these factors create a tremendous opportunity for the Church of the Nazarene to make a concentrated effort there as the city continues to rebuild.

The "Thrust to the Cities" emphasis announced at the General Assembly in Anaheim proposed to target a major city for outreach in each year of the next decade, beginning this year in Chicago. The proposal originally included Jakarta, Indonesia, as the target city for 1987; however, due to reevaluation of strategies, etc., the "Thrust" will focus on Jakarta at a later date. □

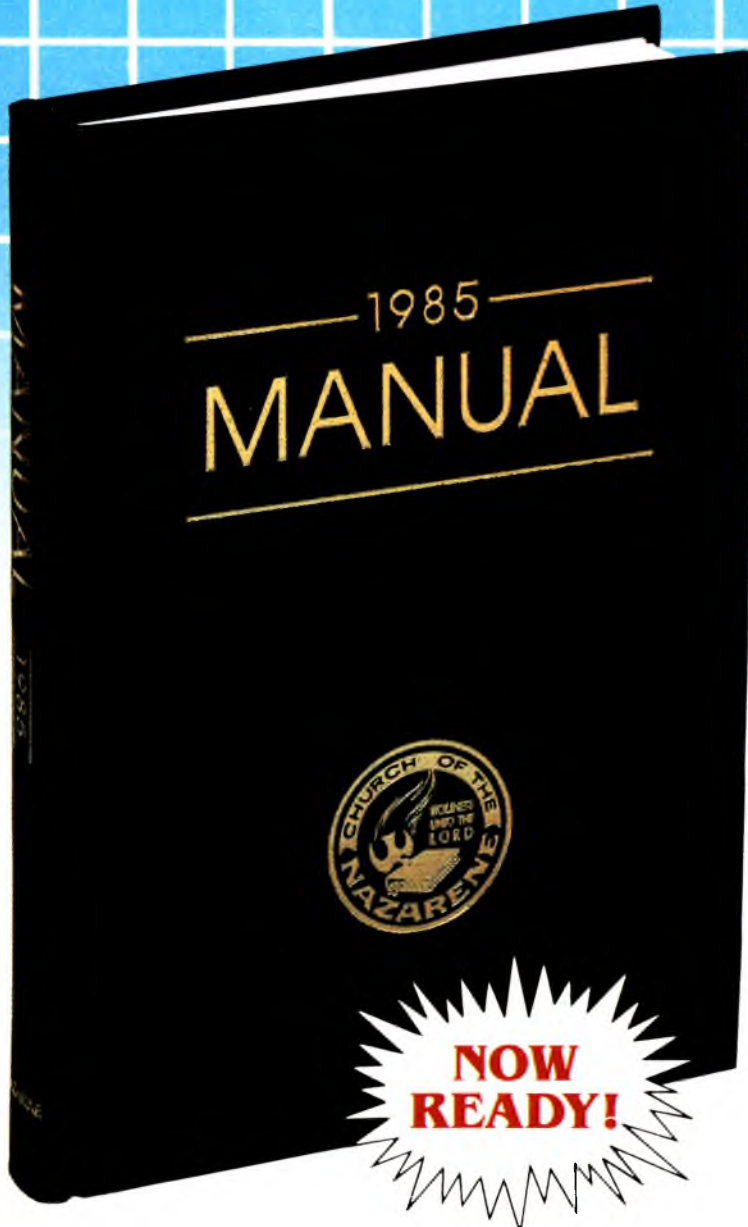
—NN

SOUTHWEST LATIN AMERICAN DISTRICT REPORTS RAPID GROWTH

Rev. Moises Esperilla, superintendent of the Southwest Latin American District, reports that miracle growth is occurring among Hispanic churches on his district. The Albuquerque, N.Mex., church, which last year reported an average of only 27 in Sunday School, has reached an average of around 70. The Douglas, Ariz., church has also reached a Sunday School attendance of 70. December 22, the church in El Paso, Tex., had 135 people in the evening service; that same day the church in Tucson had an attendance of 120.

"We're excited because we're experiencing the great possibilities that exist in the Hispanic work in this district that was organized in July of 1985," said Rev. Esperilla. □

—NN



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