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HERALD of HOLINESS
CHURCH OF THE NAZARENE / JULY 15, 1987

Morning Glory

Sunrise!—
God's "Good morning!"—
The bright banner He hangs
In the eastern sky to greet us
In love.

—Alice Crane Behr
Richfield, Idaho

A NEW FRANCHISE... IN EVANGELISM

by General Superintendent Raymond W. Hurn

Every generation of Christians must determine to take out a new franchise. We talk too much about "the way it used to be." While we must honor leaders of bygone eras, it is not wise for the Church of Jesus Christ to dote too much on the past. Our history of holiness evangelism, as illustrious, beautiful, and productive as it has been, will not suffice for the 21st century.

If the young men and women arising in the Church of the Nazarene today do not determine to chart a new course of accomplishment, the 21st century will arrive and we could be in the position of a coasting jet liner, going forward only on the momentum gained from a previous power thrust. Let us not delude ourselves on thinking that we are doing a satisfactory job today in every place. We must become the means to a much greater end than the accomplishments of the past and the present.

It is an axiom of church growth that ". . . no evangelical church can grow greatly in numbers which has a program unsuited to men's needs. Men turn to those places where their actual needs are met. . . . Unless they receive real spiritual food they will not stay. . . . Growing churches are precisely those whose members believe they enjoy a life superior to that they had before . . ."[1]

There is a charm and a power in evidence when people are controlled by the Holy Spirit. The apostle Paul saw in the work at Ephesus the thrust of this power and the charm that it exhibited. He reminded the Christians there that although they had been ". . . dead in your transgressions and sins . . . because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions . . ." (Ephesians 2:1-5, NIV). The spontaneous extension and expansion of the church defies human explanation when the Holy Spirit is in control. In this atmosphere it is a natural instinct to want to share that which is so beautiful and wonderful.

In the places where our church is growing the fastest there seems to be an instinctive force that drives men and women, sometimes at great personal risk, to impart to others a new-found joy. A contagion develops when the Holy Spirit converts this natural instinct into sincere longings for the conversion of others.

This is why at the very inception of our church in 1907, when there were only 99 recorded churches, there were 67 authorized evangelists listed, 28 of them female.

By the General Assembly of 1911 when there were 470 organized churches, there were 317 authorized evangelists (a high percentage were female). At that point we really only needed 40 evangelists at the most to conduct two revivals a year in all of the churches. How did we justify that many evangelists? The answer is obvious—they were planters of new churches extending the church into areas that had not heard this glorious message of holiness. And these evengelists do not account for the pastors and laymen on the front line . . . evangelizing and also starting new works. If today we had the same ratio of evangelists to churches, we would need 3,350 clergy evangelizers this year instead of the 176 full-time commissioned and 391 registered evangelists that we presently have.

I believe that God is calling both laity and clergy today just as He did in 1907 and just as He did at the very inception of the Church following Pentecost. Will we take out a new franchise? Will we trust God for mightier exploits? Will we trust Him to call, to lead, to reward evangelizers today? I believe that we will. The harvest was never greater. Let us unite in prayer for laborers to reach the mighty harvest. □

1. *How Churches Grow*, Donald A. McGavran, p. 16.

Paul M. Schrock

MUSIC That Changed the World

by DEE COLLINS

The whole world knows of Martin Luther, recognizing him as the great German reformer of some 500 years ago. But how many people realize that in his 63 years, this man's accomplishments included being a Bible translator, a musician, and a hymnologist? Not only was he a powerful and dedicated preacher; he also gave to the German people, in their own tongue, the Bible, the Catechism, and the hymnbook.

Luther said once, "I place music next to theology. I can see why David and all the saints put their diviner thoughts in song."

After becoming an Augustinian monk and a professor in the University of Wittenberg, Luther took a deep interest in congregational singing. At that time, nearly all of the hymns that existed were in Latin. Some of these he translated or altered, and he also wrote his own. "I wish," he explained, "after the example of the prophets and the ancient fathers of the Church, to compose German psalms for the people. I mean sacred hymns, so that the Word of God may dwell among the people also by means of song."

How much influence could music have had on the Reformation? More than people generally know. One writer said, "It appears that the Reformation was first introduced there [at Hanover], not by the voice of the preacher, nor by the reading of religious treatises, but by the hymns of Martin Luther. These people sang with delight, and the saving truths they taught touched their hearts."

One 16th-century cardinal, Thomas-a-Jesu, was of the opinion that "The interests of Luther are furthered, in an extraordinary degree, by the singing of his hymns by people of every class . . . in the schools and churches . . . in dwellings and shops, in markets, streets and fields."

Some 37 hymns and psalm revisions were written by the great reformer, and these have been translated into many languages. His masterpiece, however, was "A Mighty Fortress Is Our God." This is the great battle hymn of the Reformation, which is so dear to the German heart. Some have even said that it accomplished as much for the Reformation as his translation of the Bible.

People were singing it everywhere—in the streets, in the Diet (local assembly) at Augsburg, and in all the churches of Saxony, often against the protest of their priests. It was sung by poor Protestant emigrants on their way into exile, and by martyrs at their death. Woven into the web of Reformation history, it became the "true national hymn of Protestant Germany."

Today many congregations would do well to develop a greater familiarity with this grand old hymn. What a blessing it is to sing it—to lift our combined voices until they seem to shake the rafters with a great swell of reviving strength—the stalwart reformer's rugged words and trumpeting music a mighty affirmation of our own faith.

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
the Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth, His name,
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us,
We will not fear, for God hath willed
His truth to triumph through us . . .
Let goods and kindred go,
This mortal life also.
The body they may kill;
God's truth abideth still.
His kingdom is forever. □

DEE COLLINS is assistant editor for the Biblical Research Monthly *and resides in Los Angeles, California.*

HERALD of HOLINESS

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Letters

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QUIET WITNESS

I have been reading the *Herald* since I became a Christian and a Nazarene. My Sunday School teacher passed a few issues on to me. It has provided much needed direction, inspiration, and comfort for me since.

In response to J. Grant Swank, Jr.'s, article "Saving Him Without a Word" from the March 15, 1987, issue:

My husband has not been saved, and this has created many feelings of guilt and inadequacy over the years.

I have often wondered if I was doing enough just to live my new life in Christ before him. Or should I begin to preach and quote scripture? This article had much beautiful insight into this subject and has been a blessing to me.

Emily Hastay
Eaton Rapids, Michigan

REVIVAL IMPORTANT

My husband, Dale Schneidmiller, was not raised in a Christian, church-going home. He went to Trevecca Nazarene College on a tennis scholarship and was recruited by Coach Alan Smith.

There he attended the campus spring revival with Rev. Bob Hoots, an outstanding revival with a tremendous impact on Dale. As a result, he was saved in a nearby local church. Soon after, Dale received the call to the ministry.

We are currently located in Kansas city while Dale is attending Nazarene Theological Seminary.

I want to express to others the importance of Holy Ghost revivals and taking time to reach out to others. My prayer is that our entire church, over the coming years, experiences a mighty revival and indwelling with the Holy Spirit. There are others out there who need to know Jesus Christ as their personal Savior. We need to reach out to them!

Carol Ernest Schneidmiller
Kansas City, Missouri

PATIENT PLEASED

I am in the hospital, not by choice, or for elective surgery, but due to a bad case of hypertension. I had to be hospitalized. I read the *Herald* off and on. I'm faithful to read the an-

(Continued on page 20)

The Praying JESUS

by ALBERT J. LOWN

Outstanding among several similar paintings, one famous picture superbly expresses the prayer life of Jesus. The setting is Gethsemane where the Savior kneels beside a boulder, arms resting on the stone and face uplifted to heaven. The disciples are asleep in the background as the clasped hands and concentrated form capture the essence of Christ's praying—for himself, His own, His enemies, and the world.

The picture is so moving we are tempted to think of the Lord's prayer life as far removed from our irregular, oft-discouraged intercession. Yet, as the Epistle to the Hebrews reminds us, it was the praying of a truly human Christ: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears . . . and was heard in that he feared" (5:7).

Possessing our nature and subject to human limitations; needing rest, friendship, encouragement, and guidance; and meeting the temptations and pressures we face, Jesus prayed with strong crying and tears. He knew what it was to feel physically, mentally and spiritually drained; to be perplexed without immediate or full answers, to repeat the same request with deepening heartbreak:

O Saviour Christ,
Thou too art man,
Thou hast been troubled,
tempted, tried;
Thy kind but searching
glance can scan
The very wounds that
shame would hide.

But why did Jesus need to pray when He was holy, selfless, separate from sinners, and could claim He always did the things that pleased His Father? From first to last the Father's business was life's supreme aim. He passed unarmed and unhurt through murderous mobs, calmed madmen and storms, controlled demons and crowds, discerned hidden motives behind trick questions and knew beforehand the hopeless case of those He met. He could foretell the manner and place of His death and the interval before He would rise from the tomb—why then did Jesus need to pray? Because the sustained quality of His life, the achievements of ministry, and the self-giving of His redeeming death were the *result* of His praying.

"Though he were a Son"—Son of God and Son of Man—"yet learned he obedience by the things he suffered" (Hebrews 5:8). "In the days of his flesh, he prayed." Jesus was not given a human nature superboosted above ours, with a guaranteed perfect response to every situation. He was not placed on earth with a limitless wealth of virtue and grace that needed no replenishing. He was what He was in the days of His humanity because "he prayed."

Prayer was His vital breath and native air. He entered the Temple at 12 years of age with the covenant prayers of church membership, and entered heaven at 33 years of age with the prayer of childhood days—'Father, into Thy hands." Jesus could only open a school of prayer because He was the supreme exponent of the heart and art of prayer. He "was heard in that he feared" (reverenced the Father's will and feared to fail God or man): the highest commendation heaven and earth could give. Apart from His unique Person and redeeming mission, the personal needs and human factors that inspired the Savior's prayer life are common to the whole realm of Christian experience.

A sense of duty was the anchor of His praying. "Men ought always to pray, and not to faint," He taught by example and parable. The "ought" of prayer is as instinctive to men as the babe seeking a mother's breast. "Oh, God" are words that spring from human lips in many languages and life situations. They may, alas, be misdirected to an "Unknown God" and not the God and Father of our Lord Jesus Christ. But in spite of materialism, agnosticism, anti-God philosophies, and the "couldn't care less" attitude to life and death, God has not left himself without witness in the human heart. Unlikely men pray when the chips are down.

The "ought" of prayer can be cultivated until life is unthinkable without it. "Morning and evening will I call upon Thee," the Psalmist pledged. "Daniel opened his window three times a day toward Jerusalem," an inviolate custom, undeterred by a king's death-penalty threat. Without the notion of prayer in the brain, man is no better than a brute beast, one has claimed.

Dependence and sonship redeemed prayer from being only a duty, a drudgery, and mere repetition. Of itself duty may fail. The filial aspect of prayer made this duty a delight for Jesus. He unfailingly addressed His "Father" whose approval, will, guidance and pleasure He sought. Prayer was an invitation as well as a constraint that led to communion and consecration. "O my Father" was the invocation used in the ecstasies and the agonies of prayer; the word that marked His first utterance in the Temple; His first and last prayer on the Cross, and His greetings and assurances at the Resurrection and Ascension. "When ye pray say, 'Our Father,'" was the first instruction to the disciple who asked, "Lord, teach us how to pray."

The challenge of life blended with regularity and relationship in making the prayer life of Jesus so effective. In experiences that at times moved Him to "strong crying and tears," persistent, prevailing prayer alone enabled Him to meet the strain of sanctified living and service. "Why?" "What shall I say?" and "Nevertheless" were on His lips, as on ours in moments of perplexity, crises of choice, incessant demands, conspiracies of enemies and "let-downs" by friends. Praying did not exempt Him from criticism and misunderstanding, disappointment and loneliness, reactions of anger and grief, pain and calamity. But always, instinctive and regular as sunrising—in lonely night vigil or immortal Upper Room—heart-pouring prayer comforted and sustained, illuminated and inspired, and ministered adjustment, poise and endurance.

Like Jesus, we too must pray. The wizardry and wealth of electronics may provide a more efficient ecclesiastical machine, but without the priority and practice of prayer that machine will fail in its purpose. It is still true that

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high. □

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and is a frequent contributor to religious periodicals.

Looking out today on new snow, I remember my covenant. It was a milestone in my life. And even more.

For a long time doctors searched for the source of my persistent, sometimes vague, symptoms of illness. It was very frustrating. At one point our family doctor suggested that I see a psychiatrist. Respectfully, I told him that my Heavenly Father was serving in that capacity also. Although the complaints that plagued me seemed to be unrelated, it turned out that they were linked.

One day in June, while our family was on a vacation trip, a large lump surfaced that could not be explained. Along with it came pain and illness that kept me from enjoying the outing.

Not wanting to visit a hospital or physician in a strange town, I endured the misery until we reached home, praying much along the way. At home, I knew I must have medical attention.

I quickly got an appointment with an endocrinologist who had done some routine tests for me several months before. The doctor had returned from a trip abroad earlier than expected and just happened to be in his office. He could see me right away.

The illness was serious. Cancer of the lymph glands had advanced. Tumors were growing in the abdominal cavity. Eventually, surgery was performed. But the malignancy had spread to surround the aorta and could not be removed.

When I had sufficiently recuperated from the surgery, a course of treatment was selected. Several months passed as I had four treatments.

Chemotherapy can be so harsh. The specialists do well in prescribing the dosage and spare the patient as much as possible, I'm sure, while attempting to stop the growth of the wild cells that would devastate. Sometimes the treatment is almost more than the body can tolerate.

The doctors had made a point of telling me that poisons were contained in the medications I took, and they hoped to destroy only the malignant cells.

The treatments were begun at the clinic and I continued with drugs by mouth at home. I thought of a portion of scripture that had always puzzled me, which speaks of taking poison without harm. I decided to ask God's blessing on my medication each time I took it, asking Him to flush away any poisons that my body could not use or that might do me more harm.

Blood tests were routinely done before treatments began. Often I would have to be admitted to the clinic and strengthened intravenously in order to tolerate the chemotherapy treatment.

So it was that on a January day, 10 years ago, as I looked out on a beautiful snow-covered world, I had a serious talk with my Lord. That snowy day I told my Heavenly Father that His will for my life was what I really wanted. I meant it, live or die.

It wasn't easy to pray that way. I had a husband, two married daughters, grandchildren, and an 11-year-old son. I might have given God a long list of reasons why I needed to live. But I knew in my heart that He knows best.

Many events took place after my covenant that

MY COVENANT

BY FRANCES BURRIS

greatly affected my life. I had been a Christian some 30 years and my age was 45 at the time. I had always read the Bible. Now I began to hunger for more insight. I began to saturate my mind with His Word.

It seemed that the conversations I really enjoyed with anyone were the ones in which precious promises from the Scriptures were shared. I loved reading and talking of the healings Jesus did, as recorded for us in the Gospels. I reasoned that Jesus Christ is the same yesterday, today, and forever, and is in no way limited to the miracles of ancient times. Searching the Scriptures, I saw no reason why He could not or would not make me well again.

One day a few tears splashed on my Bible as I wrote in the margin, "I believed for salvation; I now believe for healing." I had noticed that Jesus usually linked spiritual and physical healing, as though He preferred to administer both at once.

Christian friends were supportive. They showed their love with calls, cards, and covered dishes. Some shared with me their experiences of healing when medicine had no answer. My faith grew.

Still, while I felt better spiritually, physically I seemed to deteriorate gradually. At the time of my covenant with God, I had not asked Him to heal me, nor had I received any such promise from Him. His will was all-important.

One day I pinned a clipping to the kitchen bulletin board. It was taken from the weekly church paper and read, "WAITING FOR A MIRACLE? THEY DO HAPPEN!" I was more and more sure they did.

On a Monday morning in March, another snowy day, my husband drove me to the clinic for treatment. Once again I heard the doctor say I would need to be admitted. I sighed and remarked to the nurse that I could be discouraged, but I was thankful that I had the Lord to lean on at such times.

The kind nurse asked if she might pray with me. As she did I noticed that she said, "I curse this cancer in Jesus' name." I don't recall ever hearing another prayer using that terminology.

The nurse told me how she had been asked to work in that area that morning, substituting for someone who was held up by the weather. She said she felt the Holy Spirit instruct her to pray with someone who had cancer. When I spoke of my dependence on the Lord, she knew it was I who needed her prayer.

My testing continued for several days. Some friends said they would fast as they prayed. On Wednesday of that week, my doctor said that I showed signs of improvement.

Early Friday afternoon the doctor came to give me results of the tests. "I came to tell you your scans are clear. The tumors are not there." I asked him to repeat that. The Holy Spirit seemed to say that here was the healing I wanted and should acknowledge. "Praise God!" I said excitedly, "I knew it was going to happen. I just didn't know the day!"

I don't know that the agreement made on a January day brought about my healing the following March. If there was a correlation, my submission to His will had moved Him to act.

Four chemo treatments alone could not have made me well. I never needed more. Only God, whose power is limitless, did that.

The clipping pinned on the bulletin board early in my illness remained there long after I was well. It is yellowed and curled. Across the bottom is scrawled in large print, "AMEN!" □

FRANCES BURRIS is a food service employee of the Department of Education in Fostoria, Ohio, where she resides.

It has been said that the temptation to hypocrisy increases in proportion to the emphasis that is placed upon the scriptural call to Christian holiness. I cannot say whether this is true or not; however, I am certain that the holiness life-style is an attractive one, and it would not be surprising that people would wish to copy it. After all, no one counterfeits something that is worthless, but only that which is seen to have value.

We should readily admit, then, that the greatest temptation facing many Christians is not the temptation to commit some act of overt sin, but to become spiritually proud and self-sufficient, or to parade one's "spirituality" before others. Yet such pride and self-sufficiency is the very essence of sin, whether it be in the life of the unbeliever or in the life of the believer. None of us should imagine that we are immune to such temptation.

It may begin even before we experience the cleansing work of the Holy Spirit in our lives. At the time we first begin to see the beauty of God's call to holiness, we may be tempted with pride, thinking how others would admire us if our lives were really like that; perhaps even thinking how God would be impressed.

Keeping this in mind, we would do well to read the last verse of Matthew 5 and the first verse of Matthew 6 together. For chapter 5 ends with the command, "Be perfect" and chapter 6 opens with the words, "Be careful."

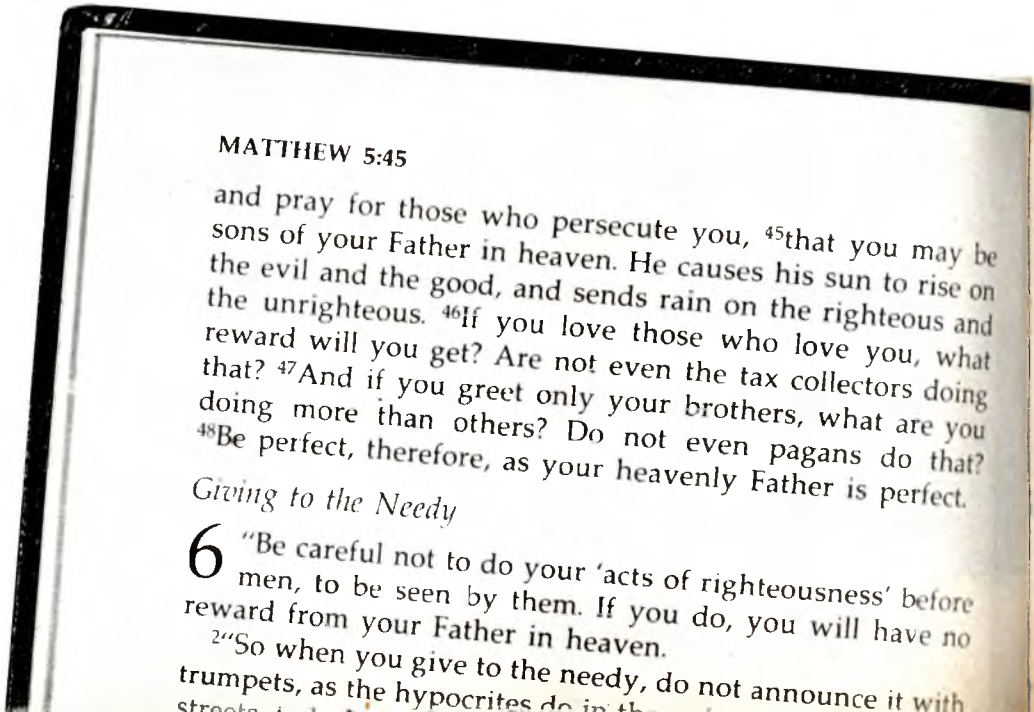
"Be perfect" but "Be careful." Be careful of the subtle temptation to seek Christian perfection for perfection's sake. What Jesus seems to be saying here is that we are to be perfect, but careful that we don't become proud. Or be perfect, but be careful that our motive is to honor God, not to impress men. Or be perfect, but be careful that we do not become preoccupied with perfection. And as Jesus continues on throughout the Sermon on the Mount, we are given specific examples of where this warning needs to be heeded. These temptations are especially acute among believers.

First, He warns that we are to be perfect, but be careful, in the area of our giving. There is no question about whether or not a Christian gives. It is assumed that every Christian gives of his money. But Jesus is obviously concerned more about the spirit in which we give than about the amount we give. He says, "But when you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret" (Matthew 6:3, 4).

When our hearts have been made perfect, we have no need of comparing our giving with that of anyone else. Often we will want to give anonymously. We will desire to give like Christ gave. We will not count the cost or try to calculate whether we have given enough or not. Out of love, we will seek in all ways to help the needy, and when we have given, we will forget what we gave. Is this not what Jesus meant when He said, "But when you give to the needy, do not let your left hand know what your right hand is doing"? In other words, be perfect in your giving, but be careful of your motives.

Be Perfect— but Be Careful

by ROY AUSTIN



MATTHEW 5:45

and pray for those who persecute you, [45]that you may be
sons of your Father in heaven. He causes his sun to rise on
the evil and the good, and sends rain on the righteous and
the unrighteous. [46]If you love those who love you, what
reward will you get? Are not even the tax collectors doing
that? [47]And if you greet only your brothers, what are you
doing more than others? Do not even pagans do that?
[48]Be perfect, therefore, as your heavenly Father is perfect.

Giving to the Needy

6 "Be careful not to do your 'acts of righteousness' before
men, to be seen by them. If you do, you will have no
reward from your Father in heaven.
[2]"So when you give to the needy, do not announce it with
trumpets, as the hypocrites do in th

Remember the words of the scripture, "If I give all I possess to the poor . . . but I have not love, I gain nothing."

Second, Jesus calls us to be perfect, but to be careful in our prayer life. Here, as in the area of giving, it is assumed that the Christian will pray. But again, just as surely as we endeavor to pray, the tempter seeks to draw our attention away from God to the prayer itself. And we become conscious of how our prayer sounds, of our posture, of the time we spend in prayer, of how others are "impressed" by our prayer or our prayer life, rather than losing ourselves in loving fellowship and communion with our Heavenly Father. The temptation to seek to impress others with our piety or spirituality is much stronger than the temptation to break a law or to turn away from the faith. Yet the sin of pride is just as deadly. And so Jesus reminds us to be perfect, but be careful that our prayers are not an effort to serve our own pride, to impress others or even God.

Third, this same warning is given concerning the practice of fasting. Jesus goes so far as to say that when we fast, we should do what we can to prevent attention from being drawn to the fact that we have been fasting. What is said about fasting can be said about any type of sacrifice that is made to do the will of Christ.

Three times in this short teaching Jesus repeats the phrase, "Then your Father who sees what is done in secret will reward you."

But, oh, how tempting it is to seek the praise of men. Perhaps one stayed up all Saturday night caring for someone who was ill and alone. As Sunday morning comes, the tempter is there saying, "When people notice how tired you look, and find out what a sacrifice you have made, they are going to realize what deep devotion you have." Yet if that situation were put in the context of the Sermon on the Mount, Jesus would probably say, "Go take a shower, and when you go to church, do your best to look refreshed and rested. Because if you seek men's reward, that is all you will have. But if you seek only to glorify God, you will have His approval." Surely to have the approval of God is of infinitely more value than to have the applause of the whole world.

How then does one keep from becoming spiritually proud. It is through daily surrender and devotion to Jesus Christ. No matter where one is in his spiritual journey, when he draws near to our Lord Jesus Christ he recognizes that whatever righteousness is his has come from Him.

So we sing "Called Unto Holiness" recognizing that holiness is,

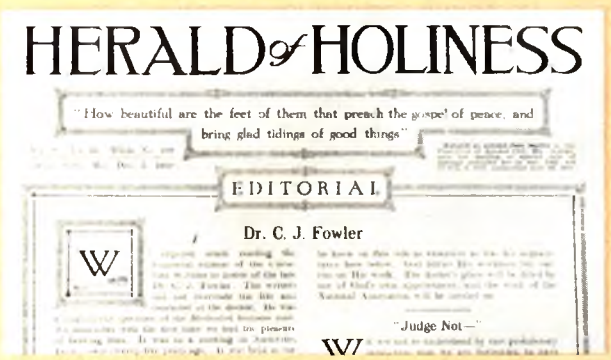
Not our own righteousness, but Christ within,
Living, and reigning, and saving from sin. □

ROY AUSTIN is pastor of the Church of the Nazarene in Summerside, Prince Edward Island, Canada.

NAZARENE ROOTS

B. F. HAYNES AND THE *HERALD OF HOLINESS*

B. F. Haynes *(r.)*, first editor of the *Herald of Holiness* (1912-1922).



HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"

EDITORIAL

Dr. C. J. Fowler

"Judge Not—"

Masthead of the *Herald* in 1919

Benjamin F. Haynes ended 35 years in the Methodist ministry by joining the Church of the Nazarene in 1911, three years after its founding. Based on his previous experience as editor of *The Tennessee Methodist,* he was invited almost immediately to become the first senior editor of the newly planned *Herald of Holiness.*

The primary issues that had led Haynes to sever his relationship to Southern Methodism—the doctrine of holiness, his staunch premillennialism, and advocacy of the prohibition cause—all found a new and unhindered outlet in the pages of the *Herald.*

But Haynes never allowed his doctrinal "specialties" to dominate the *Herald*'s agenda. Under his direction, the church paper was broad in scope and provided a forum for diverse—even competing—voices to be heard within the church. One of the *Herald*'s early features, The Open Parliament, regularly ran for several pages to comment on everything from theology and aspects of personal discipleship to issues of war and peace and the Ku Klux Klan.

If diversity of perspective prevailed, the early *Herald*'s focus of unity was equally clear: the Church of the Nazarene existed to proclaim the doctrine of Christian perfection and the *Herald of Holiness* was to be one of its chief vehicles.

Haynes stated the point in the maiden issue of the *Herald:* "Only to a paper devoted to the spread of scriptural holiness would [this editor] for a moment consent to devote his time. To this precious cause for nearly twenty years he has been uncompromisingly committed; for its [behalf] he has surrendered all which most men esteem of value in this life; and in it he sees the solitary hope for the maintenance of our civilization, the preservation of the church and the welfare of universal man in this and in the world to come." □

STAN INGERSOL, Archivist

COMMUNITY

by CAROL WHEELER

Texas, once thought of as a vast frontier with only miles and miles of rolling hills and plains, is fast becoming a center in America for urban growth. Cities such as Fort Worth, Dallas, Houston, San Antonio, and Austin are rapidly leaving their "cow-town" status as millions flock to this new "land of opportunity." But with rapid growth and urbanization, new problems arise that require concentrated attention and a faithful response and wholeness.

Anita and her 11 children, victims of family violence, fled in the middle of the night to find shelter in the city of Fort Worth. With just the clothes on their backs and a few important papers in their hands, they came to the city with no place to go, no job, no money.

In their search for help, Anita and her family drove by Liberation Community, a new Nazarene urban ministry in Fort Worth, and noticed the large sign with the word "Liberation" painted across it. Anita came in and pastors David Sabine and Bryan Stone were able to begin a relationship with her and her family.

CAROL WHEELER is a co-pastor of the Liberation Community in Fort Worth, Texas.

***(Above)* Pastor Bryan Stone with three youngsters from the congregation. *(Below)* Anita Medrano and part of her family.**

Two words describe the change that happened in the life of Anita and her family: "Liberation" and "Community." Liberation means many different things to different people. For Anita, it meant liberation from violence and abuse and the chance to find shelter and healing for a crushed spirit and a broken family. Liberation meant finding a home and job and the dignity to start over again.

But Anita's family also discovered "community." Anita and her family, now a vital part of the life, worship, and ministries of Liberation Community, found personal transformations and a community of believers with whom they could share their joys and sorrows. Anita says of her new church, "Liberation Community is a place where I can come and feel good about myself . . . a place where my children and I don't have to be afraid."

Liberation Community has three important ministries that revolve around the central worshiping community. The first ministry is that of Emergency Assistance. In much the same way that the good Samaritan saw the victim by the side of the road and was moved to care for the man's needs, so Emergency Assistance seeks to respond to the ever-present problems of hunger, need for clothing, unemployment, and homelessness. Many, like Anita, have found these ministries to be just what was

needed to get them on the road to physical, emotional, and spiritual recovery.

Although Emergency Assistance is the first step, by itself it is not enough. The second ministry is called Community Services and includes education, recreation, and training. Meeting emergency needs has little lasting effect if not coupled with an assault on the problems of ignorance, truancy, drug abuse, academic failure, and illiteracy. Liberation Community has sought to meet these problems head-on through tutoring, after-school homework sessions, G.E.D. study, and budget and nutrition counseling. A well-developed recreation program also helps to supply a healthy and constructive means to channel the energy and enrich the lives of the people of the neighborhood.

Emergency Assistance and Community Services provide a basic platform upon which to minister and lead people to Christ, but Liberation Community does not stop there. Throughout the Bible, justice is demanded as the appropriate response to poverty. Poverty is the result of sin—but not always personal sin. Sin is also very much "social" and deeply rooted in the structures of society. From Moses to the prophets to Jesus, God reveals himself as a God who demands justice in the way we order and build our society. Liberation Community seeks to bring to an end the oppression, racism, and inequality that we, as humans, build into our political and social systems. Thus, Justice Ministries is the third ministry of Liberation Community and seeks to combine advocacy, community organization, and legal assistance at a grass-roots level.

As thousands per week come to the Fort Worth/Dallas metroplex, the need for a Christian presence in the inner city grows greater. Worship and faith-sharing, emergency assistance, neighborhood development, and attention to the broad issues of justice, equality, and opportunity are all part of what it means to share the Good News with the people of the cities. □

Because You Gave...
THE LONELY FIND FELLOWSHIP IN FRANKFURT

by CURT DOWLING

Thirty minutes before Sunday School in Frankfurt, Germany, I heard the door open, and someone walked into the foyer. I was greeted by a young, energetic man named Tim. It was 17 degrees outside, and I thought it strange that he was wearing such a light jacket and clothing.

I brought him into a Sunday School classroom and offered him a cup of hot coffee. I learned that he had just flown in at Frankfurt and his hold baggage had not yet arrived. Despite his situation, this cameramen/floor director for Armed Forces Network (AFN) Frankfurt, walked 2½ hours from the center of town to find our Nazarene Fellowship. I was glad we were here for Tim.

Only nine months before this incident I was enabled to start a Nazarene church in Frankfurt. The very fact that I am here is the result of someone's giving to the European Military Coordinator program. And mine is not the only story of dedication. Five Nazarene Fellowships were begun in Germany in 1986 *because you gave;* two more have begun in 1987, making a total of nine.

The Frankfurt Fellowship began with 12 members. The average attendance to date is in the 30s. Tim and six others came into membership in March 1987, bringing our membership to 19.

These fellowships are oases for our Nazarene military personnel, but beyond that, they are lighthouses where these men and women bring their unsaved friends and coworkers—because Nazarenes are giving people.

The European Military Coordinator program is a 10% Special. □

CURT DOWLING is pastor of the Frankfurt, Germany, Church of the Nazarene.

"Because YOU GAVE..."

PROVIDED BY STEWARDSHIP SERVICES

YOUR SUNRISE

I saw Your sunrise this morning, Lord.
I was trying to wake up,
I wasn't in a very good mood,
I was feeling a little self-pity,
and I saw Your sunrise!
Your sunrise filled the sky with color,
Your sunrise filled my heart with peace,
And moved my thoughts from me to You.
I saw Your sunrise this morning, Lord,
and I saw You.

—KAREN LEA
Nampa, Idaho

A SOURCE OF POWER

by MORRIS CHALFANT

In a singular reference to India's most renowned statesman, the poet Rabindranath Tagore averred that "he fasted to save the soul of India." But Mohandas Gandhi, to whom the poet was referring, depreciated the poet's grandiose views of his efforts when he declared that "men say that I am a saint losing myself in politics. The fact is, I am a politician trying my hardest to be a saint."

It is not known whether Mr. Gandhi, before his assassination on January 30, 1948, had come to believe that he succeeded in becoming a saint as a result of the severe punishment that he inflicted upon himself by fasting and nonviolence techniques. However, both history and contemporary human experience have witnessed that "fasting has, in all ages, and among all nations, been much in use" by individuals of all social classes and by persons who had other than religious goals for their fasts. Fasting has been used for religious, magical, medical, and social purposes.

Socrates and Plato fasted periodically. Pythagoras, a Greek philosopher, reportedly did a 40-day fast before he took his examination at the University of Alexandria. His reason: it cleared his head. He asked his students to follow his example.

The Egyptians and the Druids fasted. So did the British suffragettes—"to publicize the inferior status of women."

In Russia, Tolstoy fasted. To him the refusal of food and drink was more than pleasure; it was the joy of the soul.

The modern American wife who happens to live in Alaska must feel thankful that she, unlike the primitive Alaskan woman, is not compelled to remain at home fasting while her husband is out fishing, in order that he may have a good catch!

To fast, according to Webster, is "to practice abstinence from food voluntarily for a time as a religious exercise or duty."

To fast, we are told, "is not simply or necessarily to abstain from food, but from anything that hinders our communion with God." Or some say, "Fasting means to do without, to practice self-denial." We have only to widen the meaning enough and the cutting edge has gone.

It is true that there are many things besides food that may hinder our communion with God. It is also true that we need to practice self-denial in general. The fact still remains that "to fast" means primarily "not to eat."

According to the Bible and church history, fasting and prayer went hand-in-hand. It seemed that abstinence from food, coupled with prayer, provided that catalyst that produced spiritual awakenings of such power and magnitude that nothing could stand against them. Demons fled in terror. Sickness vanished before the advance of mighty tidal waves of deliverance. The spiritually dead and unconcerned were revived, and joined in the victorious march against the strongholds of Satan.

Fasting is a spiritual exercise. It strengthens and

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

conditions the will. It is one of the quickest and most available means at hand to reveal how much or how little authority I have over my body. I must have authority or I cannot be victor.

Jesus employed the fast. His mighty victory over Satan followed a 40-day fast. It brought Him into complete unity with the Word. That was the combination that blitzed the devil: "Then the devil leaveth him" (Matthew 4:11).

Paul addressed the subject in this manner: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27). When a believer practices the art of fasting he is serving notice on his body. It is the spirit saying to the flesh, "I am the boss, and never forget it."

An interesting sidelight concerns the expression "to keep under my body." Scholars say the thought is of going into a boxing ring and fighting a fight. To fast is to put up a fight, not just with Satan but with self.

Fasting is a weapon. It is used to exert pressure—to bring a decision.

Great decisions are not easily obtained. There is an adversary. "Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8). The believer is involved in conflict.

Prayer is for battle. "Praying always with all prayer and supplication in the Spirit" (Ephesians 6:18). The Word adds fasting to prayer. It is further leverage. It is pleasing to God and hateful to Satan. It is a combination of power.

In my opinion, we have reached the time when the world is inhabited by so many people who have yielded to the power of demons that "this kind" will not be cast out except "by prayer and fasting." But if all believers around the world would unite in prayer and fasting, a mighty blow would be struck against the forces of darkness, and millions of captives would be set free.

As we participate in prayer and fasting, under the divine directive, my heart burns day and night with ever-increasing intensity. And I can see by faith great tidal waves of deliverance sweeping across the world. Nothing can stand before the united prayers of the people of God, invigorated and empowered by a season of sincere fasting.

This truth was made plain to all who lived in the state of Minnesota over 100 years ago. In the summer of 1876 the grasshoppers did much damage to the crops in Minnesota. In the spring of 1877 the farmers were worried, for there was every indication this dreaded plague might destroy the rich wheat crop and bring ruin to thousands.

The situation was so serious that Governor John S. Pillsbury proclaimed April 26 as a day of prayer and fasting. He urged every man, woman, and child to ask God to help against the terrible scourge. On that April day all schools, shops, stores, and offices were closed. There was a reverent, quiet hush over all the state. What happened? The next day dawned bright and clear. Temperatures soared to midsummer heat. This was not normal April weather. Imagine the disappointment and horror of the people when billions of larvae of the dreaded pest began wiggling into life. There were three days of unusual heat and the larvae were all hatched out, and were getting ready for their work of destruction.

On the fourth day the temperature suddenly dropped, and that night frost covered the earth. That frost killed the creeping, crawling locusts as surely as if poison or fire had been used. Grateful farmers never forgot that April 26. It went down in the history of Minnesota as the day God answered the prayers of the people.

I am so grateful to have grown up under the tutelage of parents who believed in and practiced the truth of fasting. During my rebellious teen years, mother fasted three days during a revival for my salvation. Conviction gripped me strongly and I yielded my heart to Christ. Years later as I left for college, Mother declared Friday noon as the time she would fast and pray for her children. Throughout my adult life, until her death on New Year's Day 1976, I found great comfort and strength in knowing that every Friday at noon Mother was beseeching heaven on my behalf.

Jesus said to His disciples, "When you fast . . ." (Matthew 6:16). Let us not blunt the edge of this great truth; instead let us practice it often. □

"But If Not..."

by DELLORA WEST

My pastor paused in his message about the miraculous deliverance of the three Hebrew children and looked at us as he said with deliberation, "Our God is able to deliver us, but if not . . ." His raised eyebrows asked, "What then?"

"Pastor, I know the answer," my heart cried.

I could answer his implied question with some authority since God, in His infinite wisdom, has allowed my fiery furnace to blaze away.

But as God provides grace to conquer seemingly endless tunnels and valleys of suffering and misfortune, I have discovered four wonderful things: (1) incredible spiritual growth, (2) a new and exciting dependency upon the Divine, (3) total abandonment to His will, and (4) the salvation of five close relatives in six months.

Through my sincere belief that God does indeed work even bad things to my good, and because my great need creates a hunger for and a reliance upon the Word, God has given me a consuming desire to comfort others who are hurting, even as I have been comforted.

If your prayers have brought the longed-for miracle of freedom from your fiery furnace, then rejoice. But if they have not, do not despair. Look to Jesus who, when the great apostle Paul prayed for deliverance from his "thorn," said, "No, but I am with you, and that is all you need." What more could we ask? □

DELLORA WEST is a free-lance writer and a member of the Oklahoma City Lakeview Park church.

Gary and Janalee Hoffman

FRUIT ON THE CONDEMNED BRANCH

by JANALEE HOFFMAN

For the first 41 years of my life, I was a pew-sitter! I found it very difficult to witness for my Lord.

Three years ago, I got down on my knees one night and prayed this prayer, "Lord, teach me to love You better and make me bold in my walk as a Christian."

Within days, I sensed God's leading into prison ministry. I argued with Him, but the Holy Spirit really challenged me. I had visions of walking through a cell block with long-haired Hell's Angels clinking tin cups on the bars, screaming obscenities at me.

After months of dragging my feet and telling God how busy I was, He must have gotten upset with me because He not only opened a prison door for me, He kicked it off the hinges, pointed His finger, and said, "GO!"

I went to Jean Prison in Carson City the first time with a ministry group who contacted me after a Christian lady talked to me in our store. I shared with her my interest in prison ministry, never dreaming this would be the outcome. But there I was, entering the prison chapel where we were warmly greeted by a group of neatly groomed men.

The service started with songs of praise. The rafters of that little chapel vibrated as the men raised their voices in praise to the Lord.

The music ended and the minister asked if anyone had a testimony or a praise to share. A man stood up, held his foot in the air, and said, "I'm praising God because I just got a new pair of shoes." I couldn't tell you what anyone praised the Lord for after that, because I kept thinking, "I've never thanked God for new shoes. What a curious thing to give thanks for." That really humbled me.

I don't recall what the pastor said in his sermon, but what I do remember is the joy I felt radiating from the men. They were having a great time celebrating their love for Jesus.

At the close of the service, the pastor asked once more if anyone had a testimony to share. A handsome, red haired, freckle-faced young man stood up and said, "I was involved in a drug deal that went sour. I took a man's life. Even though I will spend the rest of my life in prison, I would rather serve Jesus in here than to live the way I did on the streets. I praise God for sending Jesus to die in my place. I know I am forgiven and my name is written in the Lamb's Book of Life."

As we walked back through the gates, I wanted to fall flat on my face in front of God and thank Him for allowing me the privilege of going into that prison and being ministered to. I had never felt the power of the Holy Spirit more strongly anywhere in my life. I will never forget it.

Since then my husband Gary and I have been visiting regularly in Jean Prison twice a week for three years. Two years ago, God expanded our ministry in unexpected ways.

In May 1985, a young man named Henry, who had been a salesman in our clothing store, was arrested for first degree murder. We sent him a card and told him that we loved him and were standing by him. We visited him twice a week at the county jail while he awaited trial. Two weeks before Henry went to court,

he received Jesus as Lord of his life. His trial lasted one week. He was given the death penalty.

Henry was taken to Death Row. He witnessed to anyone and everyone who would listen to him. He called me from "The Row" the second week and said, "Jan, help me, these men are asking questions I can't answer. You know the Bible much better than I. Will you write to some of them for me?" He gave me the names of three men.

I really grumbled under my breath. I said, "Lord, I work five days a week, I go to Jean Prison two days a week, and I am already writing many, many letters a month. I don't need more pen pals." However, I reluctantly sat down and wrote to these three men, praying as I wrote.

A week later, one of the men I had written to came back to court. He was giving up his rights to all appeals and asking the court to set the execution date. God put it on my heart to visit that man, Eddie Cole. When I arrived at the jail I prayed "Lord, what can I achieve in five minutes? You will have to do the talking; I surely don't know what to say."

"Hi, Eddie," I said as I faced him. "I'm Henry's friend. I wrote to you like Henry promised I would." But Eddie had been transported from prison back to court, and hadn't received my letter. It would be waiting in his cell when he returned.

"Eddie, Gary and I love you," I said. "I want you to know that we care that you were born, and it matters to us that you are going to die. In spite of the things you did to be sentenced to Death Row, we love you." The presence of the Holy Spirit was so evident, I'm sure Eddie sensed it too. For the first time in his life, he knew he was loved. As I left the jail, I felt that had been the most important five minutes of my 43 years on this earth.

Eddie's execution was set for 2 A.M. on December 6, 1985. Twelve days before his execution and after many letters had passed between us, he called me on the phone and asked me to pray with him. He wanted to give his heart to Jesus and ask His forgiveness. With both of us sobbing, we prayed together. Eddie had murdered 13 women, but like the prodigal son, he had returned to the Father. The incredible peace, known only to those who receive salvation and forgiveness, was evident in his countenance. I'm so glad I obeyed the Lord by writing those letters and going to the county jail that day.

Letters became an integral part of our prison ministry. To handle the mushrooming communications I started a publication called *The Rising Son* and included some testimonies from Death Row. I made 60 copies and mailed them out. Phone calls and letters poured in, and several prisoners asked if I would print their testimonies. The second issue was sent to 150. The Better Business Bureau called and said they would like to print the paper for me, free of charge. Christian Radio Station KILA announced the need for volunteer help. I don't even know who contacted them! God was running the whole thing, and I was trying to keep up. I'm now printing 2,000 copies of *The Rising Son* for distribution to Death Row inmates in every prison in every state in the U.S. except Alaska, so men like Eddie Cole can exchange their old life for a new one.

On December 6, at 2 A.M. Eddie was executed. I feel certain Jesus Christ was standing with His hand out, saying, "Come on, Eddie. Let's go home." □

JANALEE HOFFMAN and her husband, Gary, are directors of Prison Ministry Outreach for the Las Vegas First Church of the Nazarene.

Book Brief

HERITAGE IN THE WARMED HEART: Our Holiness Roots

PETER W. GENTRY
author

Did you know there was a connection between the families of George Washington and John Wesley? This is just one of the little-known facts about John Wesley that Peter Gentry has unearthed. Gentry combines authentic scholarship, excellent writing skills, a sense of humor, and the brevity that is desired by people wanting to get a broad understanding of history.

The history in this particular case is that of the Wesleyan holiness heritage. Who could be more qualified to give us this authentic view than one who has lived his life in England? His familiarity with the places, as well as the times, that John Wesley lived brings a refreshing insight that causes the pages of history to come to life. There is a mixture of the family tree of our holiness heritage and interesting incidents and anecdotes from the Wesley family.

The appearance of this book about the holiness home and heritage is timely. Every generation should learn the history that has preceded it. This little booklet (63 pages) would fit well on the coffee table and family library shelf of every Nazarene home.

It is certainly not an exhaustive document, but nevertheless is an excellent outline of the forces, and especially the people, that shaped the modern holiness movement. Gentry does an excellent job in drawing together the founding of the Methodist church and the subsequent holiness movement on both sides of the Atlantic. It is a positive contribution to the strong tie that exists across this ocean. □

—Glen Lewis Van Dyne
Pasadena, California

Beacon Hill Press of Kansas City
Paper, 63 pages. *To order see page 23.*

Life's Price Tags

by CARLTON D. HANSEN

Recently I attended an auction—my first in several years. I was intrigued with the auctioneers and the emotion of the crowd as they moved among the many articles for sale.

When they came to the tools, interest was aroused by the sale of one item, a skill saw. I watched as several bid. The successful buyer seemed happy with his new purchase.

Consider some noteworthy facts about this purchase for a moment. First the man bought a used saw. Second there was no warranty with this saw; therefore, should it fail he had no guarantee. Third, he didn't get everything with the used saw he would have received with a new one.

What was more interesting, the man had paid just four dollars less than the same model cost new.

Nonetheless, he thought he had a bargain. Caught up in the emotion of the moment, he had failed to count the cost.

As I watched all this happen, I was reminded again of the price tags of life and how often people do things they later regret, simply because they don't count the cost.

The Bible is full of such instances.

David's life was filled with anguish over a moment of stolen love with another man's wife.

Abner died unnecessarily at the hands of Joab, partly because he couldn't decide whose side he was on. In eulogizing him David asked, "Died Abner as a fool dieth?"

Paul said about one of his close associates, "Demas hath forsaken me, having loved his present world."

Jesus told of a foolish man who built his house on the sand and lost it when the winds and the rains and the storms came.

Solomon had everything a man could have dreamed for, and he could have been a great force for good, but he became more interested in worldly things than godly things. In the process he expressed his view of life by saying, "Vanity of vanities, all is vanity." At that moment life was hopeless, worthless.

What about modern man, though? Does he count the price tags of life any more carefully than his predecessors?

Consider the young unmarried couple who in a moment of passion find themselves about to become parents. Agony, regret, and remorse fill them because they didn't count the cost.

Then there's the employee who embezzles money from his employer. He justifies his deed by thinking, "I'll put it back, and no one will ever know." Meanwhile he's caught and loses his job.

What about the spouse who's unfaithful and believes he's justified because his wife is cold and unfeeling. When he is caught he loses his home, the respect of other people, and sometimes his career.

Consider those who attempt suicide because hope seems gone. They don't weigh the cost of taking their lives and the pain they inflict on their loved ones.

Satan deceived Eve with the great lie when he said, "If you eat of the fruit of the tree, you shall not die. Rather, you shall become as gods." She ate. She tempted Adam. He ate. They both lost.

Satan is still deceiving people today by telling them, "You won't get caught. No one will ever know. You will be happier if only you will do it." The truth is, you will get caught and you won't be happier.

Jesus succinctly put His finger on this whole matter of counting the cost: "What does it profit a man to gain the whole world and lose his own soul?" The answer? It isn't worth the cost.

All sin has a price tag. Paul noted, "The wages of sin is death" (Romans 6:23). □

CARLTON D. HANSEN pastors the Rochester, New York, Trinity Church.

Church Extension Ministries

UP FRONT

Letter from a Church Planter

With permission from the writer, Church Extension Ministries shares the following letter straight from the heart of a young man just out of seminary. The letter was addressed to Dr. D. Martin Butler, administrative assistant to the president, Nazarene Theological Seminary.

We moved to Portland in June 1986 to coordinate an inner-city church planting project. This was a new venture for the Oregon Pacific District. Though this district had been committed to church planting for a number of years, they had not had reasonable success in the inner city. A new strategy was devised blending compassionate ministry, evangelism, and church planting methods. The critical underlying principle of this strategy is that the evangelistic task of the church is not complete until it takes seriously the needs of those around it and acts in compassion toward those needs.

As I continue to be involved in this effort, I become more and more convinced that the success of the evangelistic thrust of the church will be directly proportionate to how seriously the church responds to the needs of those around it.

And so, a major part of my task since arriving in Portland has been to survey the needs of the city. It has often proven to be a disheartening task. Our world is a hurting place and there is so much need. And, I would have to confess that at times the ugly sights and repulsive smells of the human suffering and poverty that I've seen would turn me away in despair and in disgust. But Christ continues to call me, and, I believe, to call His Church, to peer into the pit of human suffering and not to turn away. For by God's grace in Christ we are enabled to act in compassion.

Through this experience I have been forced to do some theological reflection, trying to relate the realities I see with the message I proclaim. It has come down to this for me: The Gospel message is that God is for us in an unreserved way. In Christ God was willing to suffer and die for our world. And as His Church, this same commitment toward our world becomes our witness. We are to be the Church for the world and for nothing else. The implications of such a radical call confront me at the point of my own discipleship, calling into question my life-style and my personal ethics. Maybe what I am trying to say is this: I am being challenged in this work to let my theology dictate my ethic, and since my theology is Wesleyan,

David Wheeler

then my ethic has everything to do with the needs of my neighbor. I am finding that God is increasing my desire to love and give for others, and only He knows how much improving I need.

Some of the findings of our survey work showed that the Inner Northeast District of the city was an area of great need. It is the most densely populated area in the city, with an extremely high crime rate, poor housing conditions, low income rate, and a high Black population. We also discovered that the problem of homeless families was very great in our cities. So in response to this need we have been able to purchase a large house to be used for a CARE cottage where shelter, food, help, and friendship are offered to homeless families in Northeast Portland. CARE stands for *C*ompas-

Continued on page D

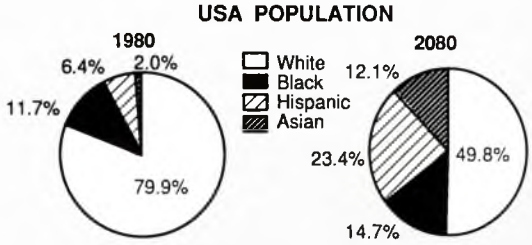
EDITORIAL

Local Action from a Global Outlook

"There is a church over yonder that speaks your language," Rev. Manuel Chavier instructed a Cuban family who came to him. After all, he was pastoring a growing church for Portuguese-speaking people.

When someone from Poland came, he directed them, "Over there, on the other side of town, is a group of your culture that meets."

But God was speaking to Rev. Chavier: "I am sending these people to *you*. Do not turn them away." Now the International Church of the Nazarene in New Bedford, Mass., has a multicultural congregation of 480 because, Chavier says, "I began to study their cultures, customs, manners, and languages, and to invite them to worship with us." Cape Verdians, Poles, Hispanics, Portuguese, Blacks, Anglos, Cubans, Germans, and others come together in joyful adoration of their Savior at New Bedford International church.



America is changing! Unless a denomination is effectively reaching the growing numbers of American ethnics, it can anticipate future stagnation and decline. Even worse, these churches will have missed one of the great growth opportunities of the 20th century!

In Los Angeles, a Black church is sponsoring a new work among Spanish-speaking people. In Chicago, one inner-city sanctuary is the place of worship for seven congregations of differing cultures: Arabic, Cambodian, Hispanic, Korean, Vietnamese, Laotian, and the regular, mixed, predominantly white-Anglo congregation.

There are other visionary Nazarene churches actively involved in reaching the burgeoning influx of immigrants to our shores. All bespeak the universal love that is shed abroad in the hearts of God's people, because "He has made of one blood all nations."

There are few communities on the North American continent where one cannot find a family or group of a culture and language not his own. We need not look far for our mission field. We just need to have our eyes open!

When Jesus said not to look for His kingdom "over here" or "over there" because His kingdom is within the hearts of those who receive Him, He was speaking to a church whose motivation and purpose made the plans of God remote. They were looking at the world and their involvement in it from a human vantage point.

Today, also, the mind-set of the church is often far removed from the plans of God. We need to ask Him for a global mind-set, locally activated.

What can you do? What can your church do?

In a recently made video, "Mission on Our Doorstep," I've outlined several steps to involvement that will help you and your church to obey the Great Commission and fulfill your responsibility to that mission. □

Michael R. Estep, director
Church Extension Ministries

BUS MINISTRY GROWS UP; BECOMES A CHURCH

Jack and Judy Kuchar purchased this home so they would be closer to the people they minister to. Flat-top annex with sign in front is the Friendly Chapel.

The children whom Jack and Judy Kuchar hauled to Springfield (Ill.) First Church of the Nazarene for many years have grown up and become a church!

Wanting to help the disadvantaged people in the John Hay housing development to know there was something better in life, Jack and Judy and two young men, their son Bret, and Steve Pearce, began a ministry to them in 1982. What they got was a busload of children, and with these and God's help, they did a lasting work.

During this time the Lord placed upon young Bret the call to preach the gospel. Jack and Judy carried on the inner-city work while Steve and Bret attended Nazarene Bible College.

"God made it clear to me He wanted me to continue in inner-city work. The burden that my parents had carried for those people fell on me," Pastor Bret Kuchar says.

In 1986 Bret went to North Little Rock and served as associate pastor with Brother Paul Holderfield whose Friendly Chapel became the inspiration for its namesake in Springfield, Illinois.

"The Lord was dealing with me to get up to Springfield and get a similar work started for the inner-city people, particularly in the John Hay housing development where my parents had labored so many years," Bret said.

Meantime, his parents purchased a large building on a main street, nearer to the people they loved, and moved in. When Bret arrived back in Springfield, Brother Paul sent a Work and Witness team of 12 people who brought cash donations and refurbished a 20′ x 40′ part of the house making it into a sanctuary.

"It's a flat-roof, built-on portion of the house that's ideal for worship," Bret says. "That team was a work force that just wouldn't quit. They whipped that sanctuary into shape and we started a church with a group of 15 teenagers—the kids we used to bus in to First church!"

The second level of the big house is "home," and the first floor accommodates social ministries, including emergency food supplies and clothing. The people from First church have donated equipment, supplies, and a lot of the food and clothing, according to Pastor Kuchar, who says one of their greatest contributions is their prayer support.

"Just before Easter we had mountains of used clothing," Kuchar says, "so we invited the people in on Saturday, requiring only that they leave their names, addresses, and phone numbers. A lot of them came to the Easter services the next day, and we also got a lot of names for contacts."

One Sunday a month is "Operation Care Sunday," when the teenagers, the Kuchars, and one other committed lady designate certain blocks and "beat on every door" getting acquainted with the people and inviting them to church.

A teen choir sings for Sunday morning worship at Friendly Chapel. Teens comprise most of the membership of this new church.

Pastor Bret Kuchar helps with serving during a noon meal at Friendly Chapel, part of their outreach.

Judy Kuchar (Bret's mother) serves a meal to children after a church service.

"These teenagers are committed to starting this church," Bret exults, "and they are right with us in what we're doing."

Several recent conversions among the youth happened when the film "Heaven's Gates and Hell's Flames" was shown at the chapel.

"It's a very impacting film," Bret explains, "and these kids who like to play so tough came piling down to the altar and wept their way to Jesus. They were hugging each other afterward, a complete turnaround."

The Friendly Chapel Mission has been self-supporting "from day one. We're happy about not having to depend on the district," Bret says. They expect to become an organized church this year. □

CENTRAL OHIO

Three newly organized churches on Central Ohio District in a week's time is not the result of April showers but of vision and hard work. They are:

Dublin—Started services October 12, 1986; organized April 12, 1987, with six charter members. Meeting in fastest growing segment of Columbus in a school auditorium. Pastor Coyt Carroll, Jr.

Carroll—Started services February 10, 1987; organized April 14, 1987 with 71 charter members. Named Gloryland Church of the Nazarene, pastored by Charles I. Williams. Meeting in a Methodist church. Sponsored by Columbus, Bellows Avenue.

Oak Hill—Started services October 8, 1986; organized April 19, 1987 with 14 charter members. Meeting in remodeled pizza restaurant. Charles Russ is pastor. Sponsored by Wheelersburg and Jackson churches.

CHICAGO CENTRAL

Chicago—A celebration service February 1, 1987, drew 31 Arabics to their new storefront worship facility in the Ravenswood area of Chicago. The group had been meeting in a Sunday School room in the overcrowded Northside church for several years. They are excited about their new rental facility, just one block from Northside church. Pastor Rihani and his faithful group are anticipating growth and organization in the near future.

Rihani's second congregation, Oak Lawn Arabic Church of the Nazarene, was organized April 19, 1987.

INTERMOUNTAIN

Nampa, Idaho—Rev. Carlos Gonzzatti, bilingual pastor, began ministry to Nampa Spanish Church in January, 1987. Attendance and interest are on the increase, and the church building has been reroofed and refurbished.

Vernal, Utah—The newest, but by no means the smallest church on the district, Vernal church recently reached 75 in attendance at worship services. Pastor Carl Koons came in February 1986.

IOWA

Des Moines—Jeff Freed is director of the new inner-city mission project, Faith Nazarene Community Center, coordinating the work with Pastor Rosa Hunter of Faith church. Clothing and food distribution and counseling services are functioning, but evangelism is the primary objective of the venture, first of its kind on the Iowa District.

LOS ANGELES

Montebello—On February 22, a new Spanish language Bible class began at Montebello church where Rev. David Tran is pastor. The church is already sponsoring an Armenian congregation pastored by Rev. Greg Haleblian.

Northbridge—Rev. Jack Nash and the Northridge church are sponsoring a new work among Korean people in San Fernando Valley which began January 11, 1987. Rev. In Gyeong Kim Lundell is pastor.

Another new work began on the L.A. District in September 1986, in the Exposition Park area. Rev. Harrie Trotman, student at Bresee Institute, Los Angeles First church, is pastoring the new work among Caribbean peoples.

NORTHERN CALIFORNIA

Berkeley—Bresee Center, second oldest church in the denomination, was flagging toward extinction in 1984. Superintendent Clarence J. Kinzler asked Golden Gate Ministries to adopt the church and try to breathe new life into it.

During the 20 months that the Berkeley project was under the administrative care of GGM, body life was reactivated, renovations and investments were made, a pastor was recruited, and a mission program implemented. Rev. Doug Hardy is now the elected pastor of Bresee Center, and Cindy Knox is director of Compassionate Ministries. BC's compassionate ministries provides hot meals and a hospitality program for the homeless.

Once again an independent, self-supporting congregation, Bresee Center is alive and well! In addition, they have contributed back to GGM most of what was raised and invested in their behalf.

NORTH CAROLINA

Hillsborough—In a commissioning service, Sunday, January 25, Pastor Stephen Smitley and the congregation of Durham church bowed at the altar, dedicating themselves to planting a Church of the Nazarene in Hillsborough. Rev. Paul Pearson and Joyce have dedicated themselves to pastoring the new work.

NORTHEASTERN INDIANA

District—Rev. Chuck Howie, pastor of Modoc church has been appointed by the district Board of Home Missions to lead a new district organization called "Miracle Workers." These workers assist small, struggling churches with building and maintenance, saving district home mission money to support home mission churches and pastors.

PITTSBURGH

Snow Shoe (Pa.)—Tom Cahill, leader of the Central Pennsylvania Pioneer Area and pastor of Philipsburg church, reports a new biweekly Bible study outreach class in Snow Shoe, Pa., 25 miles from Philipsburg, the sponsoring church. It is conducted by one of his laymen from the area and is presently being held at 1:00 p.m. on Thursdays, focusing on coworkers at the layman's place of employment.

SOUTHERN CALIFORNIA

San Diego—Rev. Ray Doane, Spring Valley Church, reports that on their second Sunday of existence, 60 Cambodians attended worship services in his church. Doane preached on John 3:16, through an interpreter, and, following the sermon, asked that anyone who wanted to accept Christ as Savior would raise his hand. The entire congregation responded with uplifted hands.

Spring Valley Church is sponsoring the new Cambodian group who first met on March 15. At their initial meeting, Ung Ty, Cambodian leader from Long Beach church, preached and brought about 50 people from his church to offer encouragement to the new group.

Young people from Point Loma made a plea for funds for the new church and received an offering of $750 during a chapel service.

Rev. Doane reports they are hoping to organize sometime in the summer of 1987.

VIRGINIA

Richmond—Southside Church has assumed sponsorship of the Cambodian congregation. With a new building addition they have equipped their former fellowship hall with sound system, platform, and accoutrements for a "Cambodian Chapel." The Cambodian congregation has reached 200 in highest attendance; they have had a yearly average of 90.

Bivocational "temporary" pastor, Rev. Sam Khuth, has served nearly two years. A full-time Cambodian pastor is being sought for needed pastoral care, Bible studies, and outreach.

WASHINGTON (D.C.)

Chambersburg (Pa.)—Organized February 15 with 11 charter members. Church planters Brian and Ruth Looney began Bible studies in their home in 1984. He continues as bivocational pastor. Sponsored by Shippensburg church. A layman in Orbisonia (Pa.) church donated $10,000 toward property purchase. Presently meeting in a rented commercial building.

WASHINGTON PACIFIC

Woodinville—December 14, 1986, organized as the Woodinville Christian Church of the Nazarene. Rev. Rick Rickman, professional engineer, is full-time pastor. Charter membership is 33, but remains open. Began with home Bible studies October 1985. Washington Pacific District is sponsor.

CLENDENEN AVAILABLE AS GREAT COMMISSION CONSULTANT

Dr. Carl B. Clendenen

Dr. Carl B. Clendenen, chairman of the Church Growth Department and professor of church growth and church planting at Nazarene Bible College, is meeting with district boards, pastors, and Mission Action Committees to help them with planting strategy and church growth principles. He recently served as consultant to Upstate New York, New York, Michigan, and Northern Michigan districts.

Clendenen distinguished himself in church planting while he was a pastor and as a district superintendent. He was superintendent for 10 years on the Northwest Ohio District and for 10 years on the Oregon Pacific District, where he developed the "Oregon Plan," a strategy for planting more than 80 churches on the district.

Dr. Carl B. Clendenen is available to districts and churches and can be reached by phone: 303-596-5110, or by mail: Box 15749, Colorado Springs, CO 80935. □

October 8, 1987

Second National ANSW Conference Nashville, Tennessee

Dr. Don Bartlette, banquet speaker; $20.00 fee includes banquet.
Thirty-seventh Annual Convention of North American Association of Christians in Social Work follows immediately, Oct. 8-11. The ANSW Steering Committee encourages participants to attend this convention also.
Special rates at Maxwell House Hotel.
Special air rates: Call American Airlines 1-800-433-1790, using S.T.A.R. #92084.
For more information call Church Extension Ministries at 816-333-7000.

October 21-23, 1987

IMPACTO '87 San Antonio, Texas

East Terrell Hills Church, 7326 Harlow Drive
Begins 8:00 A.M. Wednesday
Closes Noon, Friday
Preregistration: $10.00
On Site: $25.00 Total: $35.00
Registration includes notebook, five meals.
After September 20, 1987, cost is $40.00
Motel per night:
$21.95 (one); $26.95 (two); $31.95 (three or four)
Speakers:
Dr. Raymond W. Hurn; Dr. Carl Clendenen; Dr. Jose Rodriguez; Rev. Michael R. Estep
For information write:
Dr. R. T. Bolerjack, Vice President for Ethnic Extension Training Centers, Nazarene Bible College, P.O. Box 15749, Colorado Springs, CO 80935.
Sponsored by Church Extension Ministries/Church Growth Division and the districts: Central Latin American, Dallas, Houston, San Antonio, and West Texas.

January 25-29, 1988

Advanced Church Planters Conference

Nazarene Theological Seminary

Continued from page A

LETTER—

sionate *A*ction *R*eviving *E*vangelism. We are in the finishing stages of renovating the house and plan to open next month. As we begin this ministry our hope is to establish a worshiping congregation around this and other care centers, as well as to develop other caring ministries.

I have discovered that to be a church planter is to be a pioneer. This has its frustrations as well as its freedoms since there is no ready-made role to step into, dictating my actions. It has forced me to evaluate my objectives and to be very clear about what they are. This has been a blessing, though often a struggle, and I come away more and more committed to the task.

While in seminary I did not intend to be a church planter, though I did sense a call to the city. I have rejoiced in God's faithfulness to me in bringing me to the city as He promised. But, as for being a church planter, that was a surprise. I realize now the great need for planting new churches and am excited to be involved in that endeavor. Yet, I have had to face up to the fact that *growth* is not an adequate motivation for doing evangelism or church planting. Growth, as a motivation, becomes too easily a self-serving instrument. I have found that only *love* is an adequate motivation. So I have had to let the Lord begin to teach me to love, to love a hurting and often hostile world, to love when there is no guarantee of a positive response. But I believe that as He enables me to love others in a responsible way by taking their needs seriously, His kingdom will be furthered. I find I am staking my life and my ministry on that belief. □

Sincerely,
David E. Wheeler

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PAVT-169-BETA **$4.35** rental
Plus postage/handling

ETHNIC NAZARENE CHURCHES

Statistics as of May 5, 1987 *Canada and the United States*

Church Extension Ministries						Church of the Nazarene			
Group	1/1/70 Works	1/1/80 Works	FOCs	5/5/87 CTMs	LBCs	1986 Members	1986 S.S. Att.*	1986 S.S. Enr.*	1986 Raised
American Black	62	75	93	15	1	6,182	5,244	9,924	$1,734,063
American Indian	32	42	40	9	8	1,738	1,650	2,814	335,115
Arabic	0	0	2	4	0	33	17	34	7,807
Armenian	0	1	3	2	0	14	17	55	4,906
Cambodian	0	0	1	10	12				
Chinese	5	5	8	7	2	318	274	437	202,783
Deaf	0	0	1	0	1				
East Indian	0	1	1	0	1	65	50	65	6,140
Eskimo	1	1	1	0	0	25	27	202	23,798
Filipino	1	1	2	1	2	86	81	149	21,093
Finnish	0	0	0	1	0	0	0	0	0
French	0	1	4	3	0	123	50	99	20,668
Haitian	0	4	19	8	7	1,682	1,514	2,002	155,361
Indo-Pak	0	0	1	0	0				
Japanese	1	1	1	1	1	59	40	53	53,770
Jewish	0	0	0	1	0				
Korean	0	14	32	11	5	1,192	936	1,436	592,912
Laotian	0	0	0	4	10				
Portuguese	2	3	3	0	2	630	509	1,044	274,832
Samoan	1	2	4	1	0	452	258	411	58,510
Spanish	68	105	116	52	41	5,477	6,284	12,382	2,235,574
Vietnamese	0	0	1	0	6				
West Indian	9	13	13	1	0	1,424	1,081	2,147	699,109
Multiracial	1	1	6	5	2	393	313	674	240,172
			352	136	101				
TOTAL	183	270		589		19,893	18,345	33,928	6,666,613

A work can be either "FOC" (Fully Organized Church), "CTM" (Church-Type Mission), or "LBC" (Language Bible Class). These columns include latest data as reported to Church Extension Ministries. Other columns reflect data as presented in the 1986 assembly minutes.

*Sunday School attendance and enrollment figures include outreach.
The 270 works for 1/1/80 include 235 FOCs, 33 CTMs, and 2 LBCs.

BY THE END OF MAY **1986,** 43 NEW CHURCHES WERE ORGANIZED.
BY THE END OF MAY **1987,** 54 NEWLY ORGANIZED CHURCHES WERE REPORTED.

FROM PORNOGRAPHY ADDICT TO PORNOGRAPHY FIGHTER

by CHESTER PIKE

Phil was hooked on pornography for almost half of his present 43 years of age. This may not make him unusual in our society.

What makes him exceptional is that he is now a devoted Christian husband and father and chairman of a county organization of Citizens Concerned for Community Values.

By Phil's own account, he was addicted, unable to rid himself of the urge to view and read pornographic material. He tells how his habit led him into violent fantasies, which he might have acted out had it not been for his good early home training. He particularly remembers adopting a myth, not uncommon among pornography viewers, that most women want to be raped.

This businessman was about 15 when he found a pornographic magazine on a downtown street on his way to school one morning. This city has since become a model for cleanliness, but at that time (1950s), it was wide open for that type of material. At age 16, with a driver's license, he could buy it in any store that sold it. His addiction became so strong that he would buy it when he had money for it and steal it when he did not.

Though unconverted at that time, he attended church regularly with his family and prayed daily for deliverance from his habit. He even married at an early age, hoping this would liberate him, but he soon found himself entangled in it again.

Phil was 38 years old when he was genuinely converted to Christ and finally delivered from his terrible bondage. Though he had also used tobacco and alcohol, his worst addiction had been to pornography.

Sometime later, he was in a church gathering directed toward this problem in their neighborhood. Not everyone addressing the issue seemed sufficiently convinced of its debasing and demoralizing effects. Phil stood and said, "I know firsthand what this stuff can do to the human mind and will, and you are not describing it nearly as bad as it really is."

He calls pornography a form of prostitution—sex bought and sold.

Phil considers himself to have been a normal teenager when he became hooked on pornography as a result of his accidental discovery on the street that day. For over 20 years, he struggled with it, at one point leaving the church in which his parents had brought him up because he tired of the turmoil his double life inflicted on him.

Today, he is a devoted family man, a successful businessman, an active church member, and Christian—and a crusader against pornography. □

CHESTER PIKE is pastor of the Batavia, Ohio, Community Church.

Believing

It is easy enough
to believe in the sun
when it's shining,
in love when it
surrounds you,
in God when He is there
in all His power and glory;
but to believe in the light
when there is only darkness,
in love when there is only hate,
in God when He seems to be silent,
is quite another story.

—CHARLOTTE CARPENTER
Sabetha, Kansas

Letters (Continued from page 4)

swer column and the letters. I've always received help from them.

But today and this evening as I've sat up in my bed here in ICU I've been reading the March 15 issue of the *Herald*. It is so inspiring for me in these hours of worry I'm facing.

The articles and poems have all been such a blessing to my soul, and I wanted to share that with you.

Thank you for this issue; it was great.

Connie Johnson

INVOLVEMENT URGED

As an American Lung Association of Florida employee and fellow Nazarene, your editorial in the 4/15/87 issue captured my attention. While your views on the outrageous physical and financial impact of tobacco smoke are shared, it is hoped the sentiments expressed are more than idle rhetoric.

The number-one program priority of the American Lung Association is the "Smoke-Free Family." As concerned Christian citizens, I urge Nazarenes to become involved locally in this effort.

For example: 1) *ALWAYS*, politely request smoke-free dining; 2) Parents: *MAKE SURE* anti-smoking education is included in health education curriculum; 3) Ask your local legislators to strongly support clean indoor air laws; 4) Employees: Encourage establishment of policy protecting nonsmokers; 5) Employers: Hire only nonsmokers. Smoking is a choice, so this is not discrimination; 6) Become a "Freedom from Smoking" clinic leader and help smokers "kick the habit." Contact your local Lung Association!

Phyllis Beam
Pensacola, Florida

ALIEN QUESTION

It is a question raised by our government—whether or not these undesirables should be shipped out of our country.

Granted, there is the problem of overcrowdedness and possible deprivation of our own people. Still it doesn't seem that our famous Lady Liberty would say no to these outcasts.

When the disciples, confronted by the hungry multitude said, "Send them away," Jesus told them, "Give ye them to eat."

I think Helen Temple had a good answer for this question: "It is as though God were saying, 'I told you to go into all the world and preach the gospel. You didn't go fast enough to reach My world. Now I am sending the world to you. Act quickly. They still can be won to Me'" (*World Mission*, November 1986).

I think we have enough millionaires (even in churches) and perhaps billionaires who could help reach these immigrants with the Good News and physical help they may need.

Hattie Laughbaum
Pellston, Michigan

IT CHANGED MY LIFE

by J. SCOTT LOOMAN

I came from a large Catholic family where, for the most part, to personally know the Bible meant very little. I was taught that only the priests could and should interpret its message. For nearly all my growing years the Bible itself was absent from our home. Then Catholic Missal was the book we were to know and read. But when I heard the Bible stories we were taught at school I always wanted to know more. I wanted to know why, how, when, where, and who. I wanted God to work in my life in the same evident way He had worked in theirs, and in His own time, in His own way, God began to open the doors to such reality.

It began in October 1971. My closest high school friend had tricked me into promising him that I would attend his church, the Church of the Nazarene, for one service. This was something I would have to keep secret. Fortunately for me, the service I was to attend was on a Wednesday night, and I didn't tell my family that I was going to church, but only that I was going out with a friend. That night was the beginning of a whole new life for me.

I did not attend the prayer meeting service, but instead I sat in on the teen Bible quiz practice in an upper room of the church. I was fascinated. They were studying the book of Matthew, and they quoted it with ease. I was further shocked when the leader asked me if I would be interested in joining the team. I wanted so much to say "yes," but I wasn't sure if I could. How would my family react? I can't remember if I prayed about this, but somehow God worked things out. My parents told me that since I was only 16 and still under their roof I would have to attend the Catholic church, but I could attend the Nazarene services also if I wished. So, I fulfilled the requirements of my parents by attending Catholic mass on Saturday nights and began attending the Nazarene services on Sunday mornings, Sunday nights, Wednesday nights, and all other special services and quiz practices.

I learned more about the Bible in my first year with the Nazarenes than I had all the previous years of my life. For three years I was part of the teen Bible quiz team, and we won many trophies and awards. In the years that followed I continued actively in Bible quiz as the team coach. I was steadily growing in the biblical wisdom and knowledge that I craved.

Today, many years later, I am still growing in the Bible's truth. The relevance of the Word keeps it constantly alive in my life. I read it with diligence and obey as it leads. It is my authority for the Christian life, and I depend on its wisdom daily. The Word of God changed my life, and I thank the Church of the Nazarene for its unrelenting work in preaching and teaching its truths. □

J. SCOTT LOOMAN is a ministerial student at Trevecca Nazarene College in Nashville and an associate pastor at a local Nazarene church.

"By ALL MEANS... Save Some"

IN THE NEWS

PEOPLE AND PLACES

R. Riley Coulter, pastor of the Victoria, B.C., First Church, received the Doctor of Ministry degree from Fuller Theological Seminary in March 1987. His dissertation *(A Strategy for Growth: The Victoria First Church of the Nazarene)* is a 10-year plan for the development and growth of that church.

Dr. Coulter has pastored churches in Chilliwack, B.C., and Regina, Sask.; and has served in Victoria for almost five years. He is the director of Victoria NIROGA, and serves on the Curriculum Committee of the church. □

Gay L. Leonard received the doctor of philosophy degree in English from the University of Tulsa, May 2. She is a graduate of Trevecca Nazarene College and holds the master of arts degree from the University of Tulsa.

She has taught high school English in the public schools, and has taught writing at the University of Tulsa, Johnson County Community College in Overland Park, Kans., and Mid-America Nazarene College. Currently she is a free-lance writer and homemaker. She is the daughter of Dr. and Mrs. W. M. Lynch; the wife of Rev. Larry Leonard, pastor of Hutchinson, Kans., First Church; and the mother of two children, Jonathan and Christina. □

BOYCOTT URGED OF TV SPONSORS

Evangelicals are being urged to boycott Mazda Motors of America and Noxell Corporation for their sponsorship of television programs which promote unwholesome activities. NAE Executive Director Dr. Billy A. Melvin, chairman of CLeaR-TV (Christian Leaders for Responsible Television), called for the boycott in a recent letter to denominational leaders.

"Two major corporations have systematically ignored our requests for action—or even response," said Dr. Melvin. "We wrote to them five times and then sent a follow-up letter by registered mail.

"Mazda Motors of America ignored all correspondence and was the leading sponsor of sex, violence, and profanity in the fall of 1986. This company should be boycotted. Noxell Corporation did not respond to our mail until they received the registered follow-up letter. They refused to make any commitment to change. And yet, over the past five years, Noxell's sponsorship of sex, violence and profanity has increased by 70 percent. This company should be boycotted."

Noxell is a cosmetic manufacturer. Their wares include Noxema skin cream and Cover Girl makeup products.

Dr. Melvin said CLeaR-TV has been monitoring the networks and has written to the sponsors of the most offensive programs, urging them to bring pressure to bear upon program producers and programming executives—the decision-makers in the television industry. He added that some companies have been responsive, while others have shrugged off the requests.

Dr. Melvin requests that Christians boycott Mazda and Noxell products to get a financial message across to these companies that television programming must be cleaned up. He emphasized that it will take the efforts of thousands of concerned citizens if the impact is to be felt. □

—*NN*

Recently the General NWMS Office sent information and ideas taken from the NWMS Larger Church Committee meeting to pastors and NWMS presidents of churches with over 350 members. This material will enable these pastors and presidents to better utilize the mission education curriculum, as larger churches are sometimes challenged to find viable alternatives for implementation of the curriculum to the entire congregation. Pictured *(l. to r.)* are Robin Foster, assistant NWMS editor; Mrs. Nina G. Gunter, General NWMS director; and Mrs. Mary Alice Smee, chairperson of the Larger Church Committee.

PRAYER PARTNERS

Petitions

Pray for the MAC regional leaders (district superintendents and presidents and deans of theological institutions) who meet following the regional council near Mexico City. Also pray for their companions and families who labor with them and will be part of this leadership conference.

Praisings

Our work in Honduras has grown in five years from 171 members to 750, an increase of 29.5 percent. Eleven groups are scheduled to erect buildings in Honduras during 1987. Paul Jetter is missionary superintendent there.

We are praising God for the 7,374 revivals held in 1986 and the 84 church-type missions operating in addition to the 63 new fully-organized churches of last year in the U.S.A. and Canada as well as the 300 new fully-organized churches in World Mission areas where we now have 3,248 fully-organized churches and 1,313 missions. Many of these church-type missions could become fully-organized churches this year.

RAYMOND W. HURN, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

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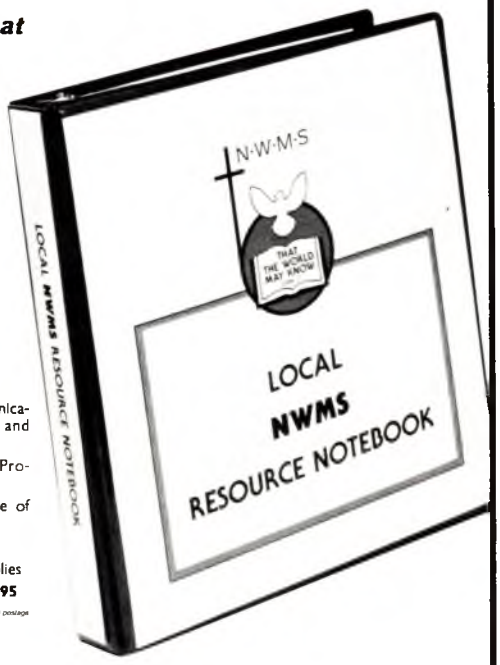

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Pictured *(l. to r.)* are Mrs. Nina G. Gunter, General NWMS director, and Mr. M. A. "Bud" Lunn, Nazarene Publishing House manager, holding the newly published *Local NWMS Resource Notebook.* This valuable notebook gives basic role training and quick reference guides to these important subjects: History, Leadership, Mission Award and other supportive programs, Finance, Deputation, and Resources. Also available are *District NWMS Resource Notebooks.*

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Some of the Irvington church group

MISSIONARY PLANTS SPANISH CONGREGATIONS IN HOUSTON

Rev. Tom Spalding, Nazarene missionary for 21 years, was recently appointed Spanish coordinator by the Houston District Advisory Board. He ministers to two new Spanish congregations and plans to assist in planting four more in the Houston area this year.

The Galena Park church building is being used for Sunday night services for a Hispanic group, and for English as a Second Language classes on Mondays and Thursdays. Rev. Spalding preaches and teaches.

A second Hispanic group of 30 meets similarly in the Irvington church with

a Spanish-speaking pastor. The community has become 50 percent Hispanic. A thrift shop has just begun there, assisting families experiencing impoverishment because of the economic crunch that has hit the area.

A third church is holding classes for Hispanics and plans to begin worship services. A fourth work is anticipated at First Church in downtown Houston in the hope that a strong Spanish church will replace the Anglo church that is planning relocation.

People across the district are lending their services and resources to help these new works. □

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NAZARENE ELECTED PRESIDENT OF POLITICAL ACTION COMMITTEE

Rev. Jim Copple, associate pastor of the Wichita (Kans.) Linwood Church, has been elected president of the Christian political action group, JustLife. The action was taken by the organization's board of directors.

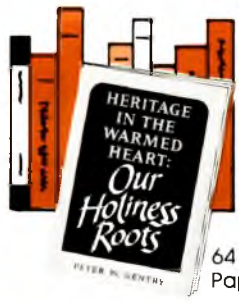
JustLife is a coalition of Christians who support the campaigns of candidates who will (1) work for an end to the nuclear arms race, (2) promote just policies for the poor, and (3) protect the lives of the unborn. The group supports "only candidates who have strong positions on all three issues." Support includes modest contributions to candidates' campaigns, local press conferences to endorse candidates, grass roots organizing in a candidate's district, and organizing within the local Christian community.

In its literature, JustLife says it is "the only political action committee that brings together the issues of peace, life, and justice."

Dr. Timothy L. Smith, Nazarene elder and professor of history at Johns Hopkins University, serves on the advisory board for JustLife. □

—*NN*

Pictured *(l. to r.)* in front of Lisbon First Church are Rev. Duane Srader, superintendent of the Portugal District; his wife, Linda; their son, Michael; and Dale Fallon. Portugal will be the first overseas location for the new Youth in Mission ministry, ADVANCE. Dale Fallon, Youth in Mission coordinator, recently visited the field to make final plans for the program. The first phase of Portugal ADVANCE will involve two participants, Barbara Craig of High River, Alta., Canada, and Rob Collins of Sparta, Ill., who will serve for one year. They will arrive in Lisbon in August 1987 and work in outreach ministries at the University of Lisbon and also with several churches in the Lisbon area. Phase II of the program will see six ADVANCE participants carry on the ministry beginning in August 1988.



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OUR COLLEGES AND SEMINARIES

SEARS PRESIDENT CHALLENGES MVNC GRADUATES

Dr. Richard M. Jones stressed the importance of individual integrity to the 154 graduates of Mount Vernon Nazarene College during the 18th annual commencement exercise. Dr. Jones, president and chief financial officer for Sears, Roebuck and Co., delivered the commencement address to the graduates, their families and friends, faculty, staff, and honored guests.

"Whatever road you walk down in life, and whatever definition of happiness you pursue, your success will be measured above all by your integrity as an individual," said Dr. Jones.

He stated there are continual reminders of an absence of integrity in the newspaper and on television each day. Unless the country changes course, said Jones, it is on the road to catastrophe. He said the problem is not a new one, and that the moral issues—responsibilities to others and ourselves—remain the same.

"In business, as in life, no judgment is as important as the one we pass on ourselves."

Shown *(l. to r.)* are Dr. Richard M. Jones and Dr. William J. Prince.

Pictured *(l. to r.)* are Rick Myatt and Pat McQuain, MVNC Service Above Self Award winners.

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Dr. Stanton Parry, vice president for academic affairs and acting academic dean at MVNC, presented 134 candidates for bachelor's degrees and 20 for associate degrees, and Dr. William J. Prince, president of MVNC, conferred the degrees.

Two seniors, Pat McQuain and Rick Myatt, received "Service Above Self" awards for outstanding contributions made over their four year college careers. Ms. McQuain, who earned a bachelor's degree in Christian education, was the 1986 Homecoming Queen and served as manager of the Cougar Den, the college's snack shop. Pat is the daughter of F. L. and Lyndel McQuain, Belington, W.Va.

Myatt, who majored in psychology, was one of 24 young people in Ohio to receive a Peace Promotion Award from Ohio Governor Richard Celeste. The religious life chairperson for two years, he took 30 students to Guatemala to work in the Children's Refugee Center, June 27—July 10. Rick is the son of George and Celeste Myatt, Cuyahoga Falls, Ohio.

Valedictorian of the Class of 1987 was Paul Cearns, of Willshire, Ohio, who earned his bachelor's degree in communication. Salutatorian was Janise Hinson, Westerville, Ohio, who earned a bachelor's degree in psychology.

MVNC honored two retiring district superintendents, D. E. Clay (North Central Ohio) and John May (Eastern Kentucky). □

NAZARENE BOARD APPROVES NEW ACADEMIC DEAN

Mount Vernon Nazarene College President William J. Prince has announced the appointment of Dr. Jack D. Anderson as vice president for academic affairs.

Dr. Anderson, 54, will assume his administrative duties on July 1, 1987. He replaces Dr. Robert G. Lawrence, who retired December 31, 1986.

Dr. Anderson comes to MVNC from the University of Tulsa. For the past four years, he has had a joint appointment as director of the Mary K. Chapman Center for Communicative Disorders, and chair for the department of communicative disorders and sciences.

Prior to that appointment, he served as coordinator of graduate and undergraduate programs in speech-language pathology at the University of Tulsa.

Dr. Anderson's undergraduate work was done at the Georgia Institute of Technology and the University of Wichita. He completed his master's and doctorate degrees in communicative disorders at Wichita State University.

He is currently a consultant for the U.S. Department of Education, Office of Special Education and Rehabilitative Services, Division of Personnel Preparation. He served as a consultant to the Oklahoma Departments of Human Services and Health for over 10 years.

Dr. Anderson has been very active in professional organizations, including a term as president of the Oklahoma Speech and Hearing Association, and three years as a legislative councillor for the American Speech and Hearing Association. In 1986, he was awarded the Honors of the state association for his contributions to the field of communicative disorders.

His extensive experience in grant writing has resulted in awards to the University of Tulsa from federal and foundation sources totaling approximately $500,000 over the last three years.

Dr. Anderson and his wife, Allene, have two daughters, both of whom are married and reside in Tulsa. □

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EASTERN NAZARENE COLLEGE CELEBRATES 65TH COMMENCEMENT

Eastern Nazarene College awarded 149 degrees at its 65th annual commencement ceremonies on May 25, 1987. Eighty-seven received the A.B. degree, 23 the B.S. degree, and 3 the A.A. degree. In addition, the M.A. degree was presented to 11 and the M.Ed. degree to 23. President Nease also recognized two who had graduated from ENC's cooperative program with the Boston University School of Nursing.

The Doctor of Divinity, honorary, was presented to Dr. Russell Metcalfe, pastor of Wollaston Church of the Nazarene, and to Dr. Dallas Mucci, district superintendent of the New York District, both of whom are ENC alumni.

The commencement address was delivered by Dr. Leslie Parrott, president of Olivet Nazarene University. Dr. Parrott, who served as president of ENC from 1970 to 1975, spoke on "Holiness and the Educated Person."

In a break with tradition, the baccalaureate service was held on Sunday afternoon in the Wollaston Church of the Nazarene. In his sermon, based on the biblical account of the resurrection of Jesus Christ, President Nease told the graduates they could have a joy that overcomes fear.

Commencement weekend was also highlighted by special activities on Alumni Day, Saturday, May 23. Ten class reunions were held. An alumni praise hour was conducted by Rev. Gary Jones, vice president of the alumni association and pastor of the Quincy Bethel Church of the Nazarene.

At the alumni banquet an aerial photograph of the campus was presented by senior class president Steve Thomas to President Nease.

Alumnus of the Year awards were presented to Dr. Charles Gailey, professor at Nazarene Theological Seminary and missionary to Swaziland; and to Miss Audrey Ward, longtime resident of Quincy and for many years the bookkeeper at the college. Outstanding Senior Awards went to H. David Stewart, a double major in history and chemistry from Rockville, Md.; and Steve Thomas, a double major in psychology and religion fron Union City, Pa.

At the banquet it was announced that Dr. Ruth Cameron would be the first holder of the Munro Chair of Literature, the first endowed academic chair in the history of the college. Dr. Cameron is a graduate of ENC and received the M.A. and Ph.D. degrees from Boston University. She has served on the faculty of Eastern Nazarene College, with brief interruptions, since 1950. A portrait of former Dean Bertha Munro was unveiled during the ceremonies. The artist, Dr. Vernon T. Groves, former professor at ENC and later at Olivet Nazarene University, was present for the unveiling. □

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VICTORIA, B.C.

October 26-30. On Vancouver Island at the beautiful Empress Hotel. Capacity: 400. *Speakers:* Dr. Edward Lawlor and General Superintendent Jerald Johnson.

ST. SIMONS

November 2-6. St. Simons island, Ga. Off the coast of Georgia. *Speaker:* Dr. Robert Scott

ANNOUNCING

HONOLULU, Hawaii

April 7-14, 1988. *Speakers:* "Brother Sam" Stearman and Carlton Mills portraying "Uncle Buddy" Robinson.

For more information or registration folders write or call:

NIROGA, International Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131 (816) 333-7000, ext. 236

President William J. Prince *(l.)* confers an honorary doctor of letters degree to Dr. Robert G. Lawrence *(center)*, assisted by Dr. Clifford Anderson, during commencement exercises at MVNC. Dr. Lawrence retired on December 31, 1986, as vice president for academic affairs at MVNC. Coming to the college in 1975, under his direction the college made the transition from a two-year associate degree-conferring institution to a bachelor's degree program. The first bachelor's degree was awarded in May, 1976. MVNC received accreditation in 1979, from the North Central Association of Colleges and Schools, and extended for 10 years. Lawrence served in Nazarene higher education for nearly 40 years. He began his collegiate teaching career at Bethany Nazarene College, Bethany, Okla. (now Southern Nazarene University) in 1947, and was there until 1968. Lawrence then went to Mid-America Nazarene College in Olathe, Kans., as associate dean and professor of biology until 1975. He served as academic dean his last year at MANC.

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—August 19-20. College Church, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. William M. Greathouse.

NORTH CAROLINA—August 19-20. People's Memorial Christian Church, Hwy. 87 North, Elon College, NC 27244. Host Pastor: Darrel Kroeze. General Superintendent: Dr. Charles H. Strickland.

Central California District **celebrated its 25th year during its district assembly, with Dr. Charles H. Strickland preaching at the all-District Celebration. Great Commission Leader Awards were awarded to those shown *(l. to r.):* Group III, Clovis Church, Rev. Jerry Morris; Group IV, Oakdale Church, Rev. Art Moore; Group II, Modesto Trinity, Rev. David Taft; and Group I, Los Banos, Rev. Ralph Slayton. Former district superintendents Dr. Eugene L. Stowe (via video) and Dr. W. H. Deitz reflected on God's working in the past. Dr. Wil M. Spaite, present district superintendent, reported membership growth this year of 3.4 percent. A new church was organized, Oakhurst Oakpark. General Superintendent Charles H. Strickland ordained J. Mark Alvord and William J. Eudy.**

Dr. J. V. Morsch, district superintendent, reported to the *Central Florida district assembly* that a new church was organized every 26 days and a new work begun every 18 days in 1986. Overall, 13 new churches were organized on the district last year while 22 missions were begun. There were 1,209 new Nazarenes on the district with a net gain of 994 in church membership. Dr. Morsch was elected to another four-year term. Dr. Morsch challenged his pastors and laypersons to establish 38 new works in 1987. He also announced goals of establishing 200 satellite Sunday Schools in the next three years, reaching 5,000 new people for Christ. Pioneer Area Leaders Nathan Price and Tom Pound continue to direct the Pioneer Area ministries. Rev. Jose Cardona has joined the team as Spanish coordinator. The Great Commission Awards were given to Pastors Stuart Rowan (Palm Bay Christian), Joseph Sejour (Apopka First Haitian), Mike Fehlauer (Merritt Island Word), and Robert L. Cook (Lakeland Lake Gibson). Dr. John A. Knight, general superintendent, ordained pastors Serge Bonhomme, Keith Branham, Dorothy Jones, Clarence Oliver, and Robert Weckle. Dr. Stephen Stanley's elder's orders were recognized. Pictured are over 600 people responding to a definite commitment to reach out and touch the lives of those who need the Lord outside the church during the 14th district assembly mission rally. A special 30-minute video presented the challenge to continue to live out the New Testament across the district.

MISSOURI—August 20. St. Louis Ferguson Church, 1309 N. Elizabeth, Ferguson, MO 63135. Host Pastor: Gilbert Rushford. General Superintendent: Dr. Raymond W. Hurn.

GEORGIA—August 20-21. Atlanta First Church, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Pal Wright. General Superintendent: Dr. Eugene L. Stowe.

NORTHWEST INDIANA—August 21-22. First Church, 3134 Swanson Rd., Portage, IN 46368. Host Pastor: Hylyard Irvin. General Superintendent: Dr. Jerald D. Johnson.

SOUTHEAST OKLAHOMA—September 3-4. First Church, 8th and Trudgeon, Henryetta, OK 74437. Host Pastor: Ark Noel, Jr. General Superintendent: Dr Eugene L. Stowe.

SOUTHWEST OKLAHOMA—September 3-4. Western Oaks, 7901 N.W. 16, Oklahoma City, OK 73127. Host Pastor: Steven C. Fletcher. General Superintendent: Dr. Raymond W. Hurn.

WEST VIRGINIA NORTH—September 4-5. Baptist Temple, 430 Morgantown Ave., Fairmont, WV 26554. Host Pastor: Thomas E. Rawlings. General Superintendent: Dr. Charles H. Strickland.

Pictured *(l. to r.)* at the assembly are Superintendent Wil M. Spaite; Pastor Michael Sampson, church planter; General Superintendent Charles H. Strickland; and Pastor Art Moore, Oakdale, Calif. Church planter awards were presented this year to new church pastor, Michael Sampson, and sponsoring church pastor, Art Moore. Sampson planted the Oakhurst Oakpark Church of the Nazarene, organized May 15, with 26 charter members on a five-acre site in the Sierras, 25 miles from Yosemite National Park. Art Moore is senior pastor of the sponsor church at Oakdale, about 100 miles from the new church. Such awards are being presented in district assemblies across the continent as the denomination presses toward their goal of 219 new churches sponsored in 1987.

MOVING CHAPLAINS

CH (LTC) KENNETH B. CLEMENTS, U.S.A., retirement from Army to Samaritan Counseling Center, Lincoln, Nebr

CH (1LT) MICHAEL S. TINNON, USAR, from seminary to U.S.A. Chaplain School, Fort Monmouth, N.J.

MOVING MINISTERS

TODD BARNES, student, NTS, Kansas City, to Loomis (Calif.) First

FRANK M. DeFISHER to Towanda (Kans.) First

CHARLES HORNE to Macon (Ga.) Trinity

PHILLIP LEDFORD to Burr Oak (Kans.) First

JAMES K. LUND from Herington (Kans.) to Wichita (Kans.) Indian Hills

JOSEPH C. MORMINO from Orleans (Ind.) First to Taswell (Ind.) First

JACK L. SUITS from Spencer (Ind.) to Seymore (Ind.) First

RAY TAYLOR from Emanuel (Ga.) First to Bainbridge (Ga.) First

DONALD R. THURMAN from Long Beach (Calif.) Bixby North to Anza (Calif.) Community

ANDREW TINDLE to Grandview (Ind.) First

EUGENE H. WISEMAN from Warner Robins (Ga.) First to Columbus (Ga.) Macon Road

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MISS RENE CHANSLER*, Japan, Field address: 101 Kobuke Cho, Chiba Chi, Chiba Ken, Japan 281

DR. GLENN and JEANNE FELL*, South Africa, Furlough address: 314 Grace, Olathe, KS 66061

Shown at the *West Texas district assembly* are the pastors of "Blue Ribbon" churches receiving boots. The "Blue Ribbon" churches and pastors were: Abernathy, Pastor Allen Schlegel; Abilene First, Pastor W. L. "Buddy" Little; Arlington East Park, Pastor Mark Fuller; Borger Trinity, Pastor Bill Ray; Breckenridge, Pastor Alpha Elder; and Dalhart, Pastor Darrell Brown. Pastor Bob Huffaker of the Hereford church received the Citation of Merit Award. Dr. Gene Fuller, district superintendent, serving an extended term, reported a new church organized at Canyon. Dr. Raymond W. Hurn, general superintendent, ordained Steve M. Coutouzis, Larry J. Hooker, Steven M. Hanby, and David L. Menefee.

At the *Philadelphia district assembly* the Great Commission Fellowship Awards were presented to: *(l. to r.)* Paul W. Thornhill, Royersford; and Howard E. Chambers, Fairview Village, by District Superintendent Talmage Haggard. Pastor Howard Chambers also received the Great Commission Leader Award, Category IV.

Great Commission Fellowship Awards were also presented to: *(l. to r.)* Delbert L. Bieber, Lavelle; Kenneth R. Mingledorff, New Holland; Allen L. Frank, Collingdale; Marvin L. Paisley, Woodbury; and Larry C. Keiser, Northfield. Pastor Larry Keiser received the Category II Great Commission Leader Award, and Pastor Kenneth Mingledorff received the Category III Great Commission Leader Award. General Superintendent Charles H. Strickland ordained Kenneth S. Lightcap and Marvin L. Paisley, elders; and Calvin T. LaVigne, deacon.

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MR. GREG and MARY BETH HOLLENBERG*, Swaziland, Furlough address: 4400 N. Peniel, Bethany, OK 73008

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REV. HILBERT and NORMA MILLER, Malawi, Furlough address: P.O. Box 443, Bourbonnais, IL 60914

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REV. STANLEY and NORMA STOREY, MAC Region, Furlough address: 2331 S. Akers Road, Visalia, CA 93277

REV. AL and ARLENE SWAIN, Bolivia, Furlough address: 83 Elm Ave., Quincy, MA 02170

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*Specialized Assignment Personnel

ANNOUNCEMENTS

Gallatin, Tenn., First Church will celebrate over 50 years of holiness ministry with a Heritage Day Sun-

Dr. D. Moody Gunter *(center)*, Finance Division director, is presenting a copy of the Great Commission Investment Fund videotape to Dr. Norman O. Miller, general treasurer *(l.)*, and to Mr. Bud Lunn, Nazarene Publishing House manager *(r.)*. The Great Commission Investment Fund, a General Budget videotape, is now available through district superintendents and district NWMS presidents. It is also available in a 16-mm film through the office of Stewardship Services. For more information, contact Stewardship Services, 6401 The Paseo, Kansas City, MO 64131.

day, August 16. Former pastors, Dr. Harold Graves and Rev. Ron Jordan, will be speaking. Dr. Graves will be the special speaker at the 10:30 A.M. service. Following dinner on the grounds at noon, there will be a 2:30 P.M. praise service with Rev. Ron Jordan as the special speaker. Special music will be provided by Al and Beverly Wood and Paul and Martha Ann Eby. All former pastors, district superintendents, members, and friends are invited.

For further information or to send greetings write: Gallatin Church of the Nazarene, P.O. Box 8079, Gallatin, TN 37066; or call 901-452-2101.

The Elwood, Ind., church will celebrate its 70th anniversary August 23. The church was organized in 1917 by District Superintendent U. E. Harding.

District Superintendent Oval Stone will be the morning speaker. Following a basket dinner at noon, there will be a service at 2:00 P.M. Former pastors or their family members will share memories with us.

All former pastors, members, and friends are invited. Those who cannot attend are encouraged to send greetings to Rev. Jesse Klingsman, Pastor, 1812 N. "A" St., Elwood, IN 46036.

Grace Church of Kansas City, Mo., will celebrate its 65th anniversary on August 23, 1987, with a combined Worship Service (Anglo and Cambodian) at 9:30. The speaker will be former pastor, Rev. Vernon Curless. At 10:45, there will be a praise and testimony service with special recognitions.

A Fellowship Tea will be held in the church hall from 4:00-5:30, and an old-fashioned singspiration service will be held at 6:00. Pastor Richard Morris will give projection for the next 65 years at the service.

Those who cannot attend are encouraged to send greetings and recent family pictures to Mrs. Wilda Mapel, 325 S. Topping, Kansas City, MO 64123

The Odon, Ind., church will celebrate its 50th anniversary September 27, during the annual homecoming Sunday. All former pastors, members, and friends of the Odon Church are invited to celebrate this special day.

Dr. Leo Davis, former Southwest Indiana district superintendent, and Dr. B. G. Wiggs, present superintendent, will be special speakers for the day. The theme for this celebration is: "50 Years of Holiness . . . Now and Forevermore."

Those who cannot attend are asked to send greetings to be read during the celebration. For further information, contact the church, Highway 58 East, Odon, IN 47562.

The Waverly, Ohio, church announces a 40th anniversary celebration on September 27, 1987. The morning service will include special singing by the Christiannaires and a great sharing of testimonies. Following the Sunday morning service, there will be a carry-in dinner on the grounds. Dr. J. Wilmer Lambert, the Central Ohio district superintendent, will speak at the 2:30 P.M. service as we continue to celebrate God's great goodness to us. All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings with a family picture to the church. For further information contact Rev. Jerry Clark, 304 Bridge St., Waverly, OH 45690 or call 614-947-2330.

The Wright City, Mo., church will hold a Golden Jubilee September 27, celebrating 50 years of serving God in the community. District Superintendent Hiram Sanders will be speaking in the morning service. In the afternoon service at 2:00, former pastors will participate. A special invitation is given to former pastors, members, and friends to attend the events of the day. For further information contact Rev. Robert D. Cannon, 521 W. N. Outer Drive, Wright City, MO 63390. Phone 314-745-3818.

The Fithian, Ill., church will celebrate its 75th anniversary September 27. District Superintendent E. Keith Bottles will be the main speaker. Services will be at the church all day. Rev. Bottles will speak at 10:30 A.M. Following dinner in the fellowship hall, a service highlighting events of the church is planned at 2:30 P.M. as the closing service of the day. All former pastors, members, and friends are invited. Please send greetings and/or pictures to pastor Dennis Anglin, P.O. Box 102, Fithian, IL 61844 or call 217-548-2233.

Plan to spend Canadian Thanksgiving Weekend in **Vancouver, B.C.,** where **First Church** is having a 50th anniversary-homecoming weekend celebration. Rev. Tom Nees, from the Community of Hope, Washington, D.C., will speak at various functions from Friday evening October 9, through Sunday October 11.

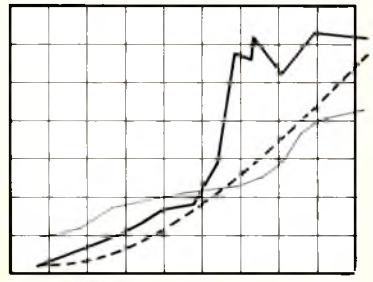
Greetings from all former members and taped greetings from previous pastors are requested. Mail information or inquiries to Chairman, Elmer McLeod, c/o First Church of the Nazarene, 998 East 19th Ave., Vancouver, B.C. V5V 1K7. Telephone inquiries: 604-874-2022 or 604-274-1103.

The Woodward Okla., Church of the Nazarene will celebrate its 76th anniversary in connection with the city of Woodward's Centennial on Sunday, October 11, 1987. All former pastors, associates, and members are invited to share in this historic occasion. Contact the church at P.O. Box 661, Woodward, OK 73802, for further information or to send greetings.

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

RECOMMENDATIONS

I recommend REV. CHARLES WYLIE, who is reentering the field of evangelism. I have known him for over 20 years, and he is an excellent pastor and preacher of the Word of God. He has pastored, as well as worked a number of years in the field of evangelism. Both large and small congregations will benefit greatly by his ministry. You may contact him at: 1308 Berkshire Way, Anadarko, OK 73005, or call



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405-247-5331.—*Carl B. Summer, Southwest Oklahoma district superintendent.*

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

VITAL STATISTICS

LONGTIME PASTOR DIES

Rev. O. Franklin Zachary, 81, of Mount Vernon, Ohio, died April 7, following a massive stroke. He was a retired elder who had served for 40 years in the Church of the Nazarene in pastorates in Illinois, Louisiana, California, and Kentucky.

Born in Nancy, Ky., he was converted and joined the church in Norwood, Ohio, under the ministry of Dr. Selden Kelly. He graduated from Olivet Nazarene College in 1936.

Surviving are his wife, Ina Bell (Sears) Zachary; a son, Beecher A. Zachary of San Diego; two daughters, Dorothy Burton of Mount Vernon, Ohio, and Constance Kolpitcke of Portales, N.Mex.; four grandchildren; three great-grandchildren; and a brother, W. Arthur Zachary of Goshen, Ohio.

Services were held in Mount Vernon, Ohio, with clergymen Dr. Forest Benner, Dr. Jack Archer, and Rev. Phillip Torgrimson officiating. Burial was in Mount Vernon, Ohio.

VETERAN NAZARENE DIES

Ayliffe M. Garrett, Erick, Okla., was born May 15, 1903, and died April 12. She was a member of the Church of the Nazarene for 69 years. During that time she served as district NYPS secretary for 7 years; as secretary of Western Oklahoma district NWMS for 6 years; as Christian Life chairman for 32 years; and as public school teacher for 46 years. She had compiled a history of the local church for its 75th anniversary, including members and pastors (38), over that period.

Ayliffe was preceded in death by her parents, E. S. and Alma Garrett, a sister, Myrta. She is survived by one brother, Paul H., of Erick, two nieces, Gaylia Suzanne Dreier of Albuquerque, and Paulyn West of Erick, a grandniece, Lori Dreier, and a grandnephew, Christopher, both of Albuquerque.

DEDICATED LAYMAN DIES

Aaron Culver, 83, died May 8 at his home, following an extended illness. Aaron and Bertha Culver were the only remaining charter members of the Kankakee, Ill., First Church.

Aaron and Bertha began holding Tuesday night prayer meetings in their home when they moved to Kankakee from Iowa 52 years ago. When about 40 people were attending the meetings in their three-room home, they asked for and received help from District Superintendent E. O. Chalfant. Dr. Chalfant officially organized the church November 19, 1939.

Aaron served on the church board for 33 years, as church treasurer, and an usher. He helped canvass, call, pray, and work for God's kingdom. On the church's 40th anniversary, Culver Center was named in honor of Aaron and Bertha Culver.

Aaron Culver is survived by his wife, Bertha. Funeral services were held May 11, at Kankakee, Ill.,

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by Stephen L. Manley, speaker

NEWS OF RELIGION

CHRISTIAN AND MISSIONARY ALLIANCE CELEBRATES ITS 100TH ANNIVERSARY. The centennial celebration of the Christian and Missionary Alliance (C&MA), the third-fastest growing denomination in the United States, commenced May 18 in St. Paul, Minn. An estimated crowd of 10,000 delegates and guests gathered to celebrate the past, review the present, and anticipate the future of the denomination in a week-long meeting of its highest governing body, the General Council.

The C&MA, with churches in 52 nations worldwide, determined in 1978 to double in size by its centennial celebration. Though the denomination has fallen short of this goal, its growth in that time period has been remarkable. The number of Alliance churches has increased by 96 percent in the last decade, and inclusive membership has grown by 80 percent.

The C&MA was born in the 1880s in the midst of a revival of teaching on holiness, divine healing, and the second coming of Christ. Dr. A. B. Simpson, then a Presbyterian minister, adopted these teachings and added an emphasis on world evangelization, launching a missionary-sending society in 1887. Today that society has developed into a worldwide evangelical denomination with more than 2 million members, and 1,214 missionaries working in 232 languages and dialects. □

LOTTERY PLAN FOR OVERSEAS GI'S OPPOSED. Many United States Army chaplains are opposing a plan to sell $1.00 scratch-off lottery tickets to troops at overseas bases.

In proposing the lottery, Lt. Col. Barry Berglund, the army's gaming and lodging director, said 32 percent of the take would help pay for soldiers' overseas recreational programs not covered by taxpayers. Then 18 percent would be used to run the game, and the remainder would go to prizes and retail outlet sales commissions.

A high-ranking army chaplain said he is fearful that officials will try to ram the lottery through without debate. □

GLOBAL POPULATION EXPLOSION CHALLENGES CHURCHES. The U.S. Census Bureau population projections have prompted Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization, to awaken Christians in the developed countries to their responsibility concerning world evangelization. Most population growth will occur in the poorer countries of the world.

The bureau estimates that in the remaining 13 years of this century, world population will increase by 1.3 billion to reach a total of 6.2 billion. The most dramatic growth is expected to be in Africa south of the Sahara. Second will be the Middle East and North Africa, increasing by 2.7 percent; third, Latin America by 2.3 percent. Southern Africa and Latin America have had explosive church growth.

Churches in those poorer regions not only need substantial financial help to produce Bibles and other Christian educational materials, but missionary personnel support is seriously lacking. □

PRISON REFORM. Lawmakers in Florida, working with Prison Fellowship Ministries, adopted legislation two years ago utilizing restitution, expanded probation, and early release programs. Since then the prison population has stabilized, wholesale prison construction has been averted, overcrowding has eased, and the crime rate has declined. □

First Church. Rev. John Hancock, superintendent of the Illinois District, and Rev. Ronald Doolittle officiated. Songs were sung by LeRoy Wright and Larry Penrod. Burial was at the Memorial Gardens in Kankakee.

CORRECTION

The obituary for Janice Irene (Arnold) Miller in our January 1 issue should have included among survivors her parents, three sisters, and a brother.

DEATHS

RUTH DEAN, 82, Apr. 28, Tuscaloosa, Ala. Survivors: daughters Ruth Winborne, Ann Stanfill, Inez Burroughs; sons Roy M. and Robert C.; 13 grandchildren; 6 great-grandchildren; 2 brothers.

MELVIN R. DORN, 72, June 3, Lincoln, Nebr. Survivors: wife Josephine "Jo"; daughters Mrs. Mitchell (Melva Jo) Sexton and Mrs. Ruben (Mary) Bley; four grandchildren; one sister.

CLARA A. GIBBS, 70, Mar. 23, Houston, Tex. Survivors: husband Jack E.; daughter Gloria A. Reeves; three grandchildren; two sisters; three brothers.

LINDA L. PHIPPS, 39, Apr. 5, Columbus, Ind. Survivors: husband Rev. Paul M.; sons Paul Timothy and James Mikeal; daughter Louanne Michelle; her parents; two brothers; four sisters.

JAMES R. "REGGIE" SIEVENPIPER, 46, May 14, Anchorage, Alaska. Interment: Juneau, Alaska. Survivors: son Seth; daughters Alisa and Regene; a sister; a brother; his parents.

BIRTHS

to REV. LARRY AND BECKY BAUCOM, Ft. Myers, Fla., *a boy,* Ryan Mark, Oct. 1

to BRAD AND LAURA (MAPES) BLAKE, Tacoma, Wash., *a boy,* Jacob Winslow, May 27

to HENRY C., JR., AND MARLENE (BEARDSLEY) COOK, Lakewood, Colo., *a boy,* Joshua Andrew, Apr. 15

to RANDALL AND BRENDA (ANDERSON) DENNIS, Nashville, Tenn., *a boy,* John Wesley III, May 1

to DAVID AND JENNIFER (LEE) KNIPPERS, Bethany, Okla., *a girl,* Amy Beth, May 15

to TOM AND BEVERLY (GARRETT) LILLY, Akron, Ohio, *a girl,* Mary Elizabeth, Mar. 24

to DON AND CINDI (WATERS) MILLIRON, Richmond, Va., *a boy,* Blake Robert, May 12

to LEE AND JEANNETTE (CRISSUP) REDMAN, Helena, Okla., *a girl,* Bethany Janelle, May 11

to REV. TIM AND BRENDA RUSSELL, Brazil, Ind., *a boy,* Kyle Edward, Feb. 15

to NELSON GENE AND BARBARA (KESSLER) SMITH, Lexington Park, Md., *a boy,* Benjamin Nelson, May 11

ADOPTIONS

by PETER AND SUSAN (TOWNSEND) DAY, Jacksonville, Fla., *a girl,* Jessica Leigh, born Jan. 18, 1987, adopted April 10

MARRIAGES

ANNA LEE HURSH and DAVID NICK SCHENDEL at Houston, Tex., May 9

REGINA KAY CRULL and STEPHEN CHARLES TALLMAN at Bethany, Okla., May 23

DIRECTORIES

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

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.

I would like to know what our church believes about keeping the Sabbath holy. Can a Christian spend Sunday afternoon at amusement parks like Disney World, even if he attends church services Sunday morning and evening?

I always thought the Sabbath was for worship, rest, or visiting the sick.

I hear unsaved folks saying they are as good as Christians who do the same things they themselves do.

Our *Manual* urges our people to devote Sundays to worship, rest, and works of mercy. It opposes unnecessary business and "holiday diversions." This latter category would, it seems to me, include amusement parks.

It would be a mistake, I think, to restrict the activities of people, especially young people, so severely as to make Sunday afternoons a time of dreaded boredom. Enough social activity is available, however, without joining godless throngs at their utterly secular diversions. The pursuit of holiness, not the pursuit of pleasure, should be the aim of Christian families and individuals.

Too many spend Sunday afternoons in ways that leave them unfitted, physically and mentally, to benefit fully from Sunday night worship services.

The "unsaved folks" you mention will not impress God with their comparative arguments at the Judgment. No one is saved by being as good as another, or lost because he is worse than another. Salvation comes through faith in Jesus Christ, not from measuring up to a human standard of conduct. Sinners cannot excuse their lostness by pointing to immature, or even insincere, Christians. □

The following facts seem so clear, direct, and forthright that they simply would not be subject to misinterpretation. God is the head of the marriage. The husband has been placed in a position of duly appointed authority over his wife. He is to treat her with love and affection. She is under his God-given authority and *subject* to him in *all ways.* The fact that the husband may be non-Christian would in no way alter this.

I held a lengthy conversation with a minister of the Church of the Nazarene who holds distinctly different views. His message was clearly this: There is *no* earthly head of a marriage—*only* Jesus is its head. Husband and wife are "subject to each other" and "their authority is equal!" Please comment.

I think the facts are clear, as you say, with one exception. A wife is first of all subject to the Lord. Therefore, when the authority of the Lord conflicts with that of her husband, she is to obey the Lord. An analogous situation arises when the Christian citizen, who is taught by Scripture to be subject to secular government (Romans 13:1-7), is commanded by that government to violate his conscience by doing what God forbids or by abstaining from what God commands. In that case, as the apostles demonstrated, "We ought to obey God rather than men" (Acts 5:29).

To interpret Paul's words in Ephesians 5:24 to mean that the wife should even sin if ordered to do so by her husband is wrong. Never does God grant to governors, husbands, or bishops *absolute* power over other peoples' lives. Such power would be idolatrous.

Ephesians 5:25 is as binding on husbands as Ephesians 5:24 is on wives.

A mutual authority is indicated in 1 Corinthians 7:4 and must be reconciled to Ephesians 5:24.

Where spouses cannot agree and decisions must be made, the husband is responsible for exercising "headship" and the wife for exercising "obedience." This does not, I repeat, extend to sin. □

The Torrance, Calif., Community Church celebrated its 50th anniversary May 31. Highlights of the day included a brief history of the first days of the church by Mrs. Wilma Penner Foster, daughter of the first pastor and now the wife of Mr. Robert Foster, manager of the Nazarene Publishing House. Every pastor of the church since 1956 was present. Pictured *(front row, l. to r.)* are: Frank Morley, Charles Little, Wilma Penner Foster, Ponder Gilliland; and *(second row, l. to r.)* are: Boyd Kifer, District Superintendent Thomas Goble, Wallis Kornegay, and Charles Bullock, present pastor. Dr. Gilliland and his daughter Sheri were featured speaker and singer. Dr. Thomas Goble, Anaheim district superintendent, fulfilled his first official act as superintendent of the new district in attending the service. Also, the people of the church had raised over $87,000 in less than nine months to burn the mortgage.

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NEWS OF EVANGELISM

NATIVE AMERICAN CONGREGATION FINDS THE KEY TO REVIVAL

"The key to our revival was that our people had prepared themselves through prayer. They spent time in personal prayer and in home prayer meetings asking God to prepare each individual heart for revival." Rev. Damon Wright, pastor of the Parker, Ariz., church, reports that "our focus was on *revival* rather than on evangelism, so we could become better witnesses to the dynamic power of God in our lives."

When evangelists George and Charlotte Dixon arrived, they found a congregation ready for revival. Pastor Wright reports, "Opening night saw several people strengthened in their faith. One person testified to the realization that the tithe is to be given to God's work. He then presented his tithe to the Lord.

"Saturday night Satan disrupted the service during the preaching. He knew revival was close at hand, and fought it hard. But many families spent additional time in prayer, binding the powers that would defeat God's plan for the church."

As a result, spiritual victories occurred throughout the congregation Sunday. "Children were saved, parents and families were strengthened, and wavering Christians found solid footing. At the close of the Sunday evening service, 32 children, teens, and young adults came forward to publicly declare their trust in God and their intention to follow His calling."

In all, 20 people found spiritual help at an altar of prayer during the special services, including 4 who were saved, and 3 who were sanctified wholly.

This small congregation on the Southwest Indian District saw its goal of revival fulfilled. □

THE CHURCH SCENE

Mansfield, Ark., First Church recently celebrated a mortgage burning with Dr. Donald Irwin, South Arkansas district superintendent. Other participants in the ceremony were Pastor Mitchell L. Burks, Ray Nichols, Jim Hickerson, Eiline Nichols, and Bettie Scantling.

During the day's activities the church also rededicated its fellowship hall, which had been completely re-

A Note of Thanks

"My husband and I wish to take this opportunity to express our appreciation for the lovely gifts we have received since he retired almost two years ago. It has been wonderful to be remembered on our birthdays with cards and gifts. These expressions of remembrance give us much pleasure.

"We also want to say how much we appreciate the 13th and 14th month checks, as well as the regular monthly checks. They aren't large, but do help out as we get along on a limited income during our retirement years. The Lord has been so precious to us, and we are thankful we have had the health to be of service to Him in our local church. . . ."

—a retired minister and wife
Northern Michigan District

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Pensions and Benefits Services USA

modeled without incurring an indebtedness. The work had been completed by faithful work and giving on the part of the congregation. □

Sunday morning, June 14, 1987, the **Ovilla Road Church in Glenn Heights, Tex.,** was officially organized with 16 charter members (6 of whom are new Nazarenes). Dr. W. M. Lynch, superintendent of the Dallas District, was present for the occasion.

Services began at the Ovilla Road Church on March 1, 1987. In its first three months, the church has averaged 27 in morning worship and has raised just over $300 per week in tithes and offerings. Recently, the church has begun to offer Sunday School as well.

Rev. and Mrs. John Whitsett serve as the founding pastor and wife of this new congregation. The church meets in a structure that serves as both parsonage and chapel, located on a choice 3.8-acre parcel of land at the southern edge of the expanding Dallas metropolitan area. □

Military Appreciation Day was celebrated at Valley-Hi Church of the Nazarene, San Antonio, Tex., May 17. Major General Chung (left of Chaplain Bowers in photo), commander of Wilford Medical Center at Lackland Air Force Base, supported the service along with numerous others. Chaplain Bowers spoke at both the morning and evening services. Pastor Charles Zink has an extraordinary outreach to the military, serving as host pastor for Lackland and Kelly Air Force Bases.

The Benzie Church of the Nazarene was organized March 22, with 15 charter members. The rented church is in Frankfort, Mich., and the group is searching for property. Pastor David Wilson has brought this church planting to organization in three years. Rev. Milton Hoose, Northern Michigan district superintendent, was the speaker and organized the church.

The Grayling, Mich., church was organized February 8. Pastored by Rev. Brent Ulrich, there were eight charter members received. Rev. Milton Hoose, Northern Michigan district superintendent, was speaker and organized the church. At present the group worships in a rented building that they plan to purchase.

Dale Foster *(center)*, retired owner of Foster's Pharmacy in Mount Vernon, Ohio, was the recipient of Mount Vernon Nazarene College's honorary alumnus award at the annual alumni banquet, May 23. Foster is flanked by MVNC president Dr. William J. Prince *(l.)* and Dan Witter, MVNC alumni coordinator. Foster, who served on the MVNC Board of Trustees, was recognized for his dedicated service to MVNC since the college's beginning.

NEW VIETNAMESE WORK ESTABLISHED IN CENTRAL OHIO

Vietnamese services began in Wilson Avenue Church, Columbus, Ohio, following a February through April visit by Sophie Tran, personal evangelist and church planter who visited Vietnamese organizations throughout the city and located 27 Vietnamese Christians hungry for an evangelical church in their language. In the Southeast Asian network, one name leads to another, making it easy to make contacts.

Nancy Clark, Sophie Tran, and others conducted cross-cultural workshops March 13-14 to train churches in the city to work more effectively with people of other cultures.

In April, Rev. May (pronounced My) V. Nguyen from Virginia came to pastor the new work. Now they are meeting on Sunday afternoons for worship, having Friday night house prayer meetings, and English as a Second Language classes on Tuesdays and Thursdays. The district is providing Pastor May with salary and apartment. Rev. Kenneth Ellis' church provides facilities, the use of a van, and other resources for the group.

"This has been an exciting experience for Wilson church," said Pastor Ellis. "There are 4,000 Vietnamese in Columbus, so it's an open mission field. It really does something for your congregation to get involved in a work like this." □

The *International Mission Education Journal*, the basic mission education study resource for non-English language churches worldwide, and for English-speaking groups outside the North American areas, has been printed in English and Spanish. This new quarterly *Journal* is sent to every identifiable language group, to be translated and adapted for their use. The *Journal* provides curriculum materials for local church missionary meetings. Leadership training materials, Nazarene missions news, and prayer requests will be interspersed in each issue. The *Journal* is the major project of the Wanda Knox Education Memorial Fund. Pictured *(l. to r.)* are Miss Helen Temple, *Journal* editor; Mrs. Nina G. Gunter, general NWMS director; and Mr. Geron Knox, son of the late Sidney and Wanda Knox. Mrs. Janie Knox Norrick, daughter of the Knoxes, was not present for the photograph.

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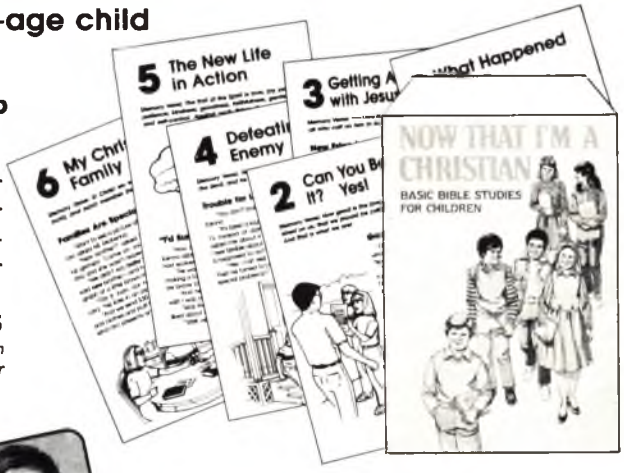
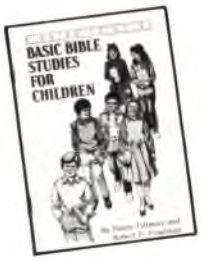


BASIC BIBLE STUDIES FOR CHILDREN PACKET

Provides the worker with six 8-page leaflets (5½" x 8½") for giving the child each week and a certificate of recognition for presenting to the child upon completion of the course. An envelope for storing leaflets not yet distributed may also be used for noting child's progress.

PAVE-50 Packet of 6 leaflets.....**$1.95**

Leaflets are designed primarily for the older elementary-age child (grades 3-6); however, in situations where adult help is readily available, the leaflets may also be used with younger elementary children (grades 1-2).



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ARCHER ELECTED DISTRICT SUPERINTENDENT OF NORTH CENTRAL OHIO

Dr. Jack Archer, 55, has been elected and has accepted (effective immediately) the superintendency of the North Central Ohio District. The election came on the second ballot, June 16.

Ordained in 1958, Dr. Archer has served as senior pastor of Mount Vernon, Ohio, First Church since 1969. Prior to this, he pastored in Springfield, Ohio, and Huntington, Elkins, and Parsons, W.Va.

Dr. Archer attended Trevecca Nazarene College and holds the B.A. in communications/sociology from Marshall University. He was awarded the honorary D.D. from Mount Vernon Nazarene College.

Since 1980, Dr. Archer has been a member of the General Board where he is currently vice president and a member of the Christian Life and Sunday School Department. He has also held numerous district posts and has been a trustee at MVNC.

He and his wife, Rachel, have two children, Jacquelyn Williams and Terri.

The election was prompted by the retirement of Dr. D. E. Clay. Ordained in 1944, Dr. Clay pastored churches in Columbus and Fostoria, Ohio, before being elected superintendent of the newly created North Central Ohio District in August 1975. □

—NN

MARY LI ADDRESSES REGIONAL CONFERENCE IN MANILA

One of the special highlights of the Regional Conference in Manila, June 10-14, was a message by Rev. Mary Li. Mrs. Li is a Nazarene elder who was converted in the Church of the Nazarene and pastored the first Chinese Nazarene congregation in San Francisco before returning to China in the early 50s. She was granted permission to leave China to attend the conference where she spoke for 30 minutes on Sunday afternoon, addressing the group in both English and Chinese.

Dr. Jerald D. Johnson visits with Rev. Mary Li at the Asia-Pacific Regional Conference in Manila.

Dr. Jerald D. Johnson, general superintendent, participated in the special convocation along with Dr. Robert Scott, World Mission Division director, and other division and ministry directors from Nazarene headquarters. The meetings were directed by Rev. George Rench, Asia-Pacific regional director. □

—NN

EASTER OFFERING TOPS EIGHT AND THREE-QUARTER MILLION

The 1987 Easter Offering for World Evangelism reached $8,753,391 as of the final accounting period of June 15, according to Dr. D. Moody Gunter, Finance Division director.

Finance Division figures show that the 1987 total is almost three-quarters of a million dollars above the amount raised for the Easter Offering in 1986.

"Nazarenes have again shown in a very tangible way that they are committed to spreading the gospel to all the world," said Dr. Gunter. □

—NN

PAPUA NEW GUINEA VIDEOCASSETTE NOW AVAILABLE

The General NWMS office announces that National Broadcasting Company (NBC) has authorized permission to Media Services at Nazarene Headquarters for duplication of the Papua New Guinea news segment aired on the "Today Show" in March 1987.

Mr. Boyd Matson, a graduate of Southern Nazarene University and reporter for NBC, read the 1986 missionary book *The Ramsey Covenant* by David Duff. He convinced "Today Show" producers that the impact of missions on the people and culture of Papua New Guinea would be of interest to the show's viewing audience.

This 30-minute videocassette may be purchased by contacting:

The Film Desk
Nazarene Publishing House
P.O. Box 419527
Kansas City, MO 64141
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Shown *(l. to r.)* following graduation at Instituto Teological Nazareno in Pasadena are *(back row)* Dr. Jose Rodriquez, ITN president; Dr. Jerry Lambert, NBC president; and Dr. R. T. Bolerjack, NBC vice president for extension training centers; and *(front row)* Alfredo Urango and Oscar N. Aquilar, graduates.

FIRST DEGREES FROM NBC EXTENSION

The Los Angeles District was the scene of a historic first for Nazarene Bible College this spring. Three Armenian Bible College and two Instituto Teologico Nazareno students were granted A.A. degrees in separate ceremonies, June 1 and 2.

These were the first such degrees to be given by any of the 11 NBC extension training centers. This was also the first time the Association of American Bible Colleges has allowed a member institution to award accredited degrees through an extension center. The extension center program is a cooperative effort between NBC and Church Extension Ministries.

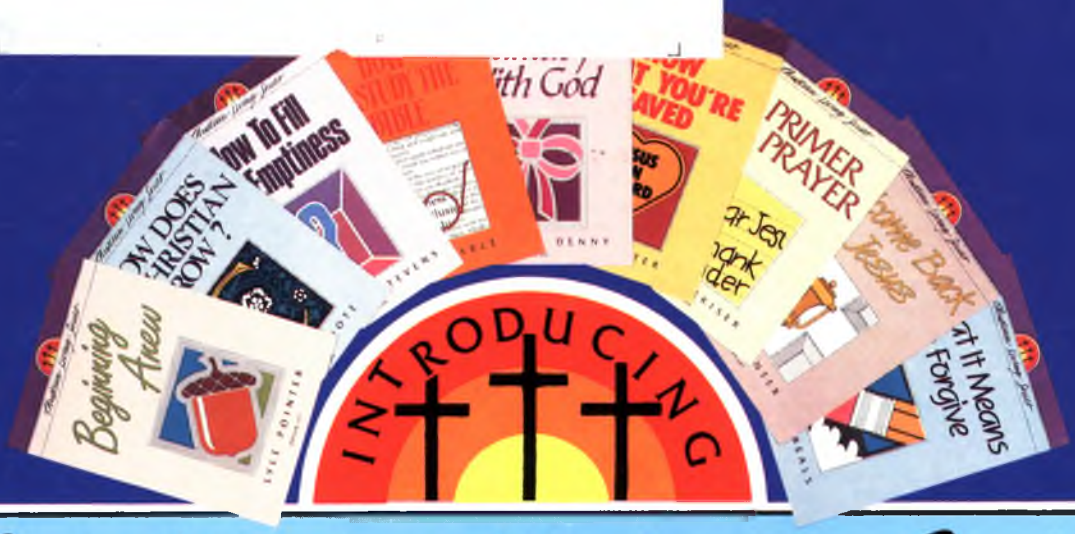
Dr. Jerry Lambert, NBC president, addressed the graduates at both institutions—speaking through Armenian and Spanish interpreters. Dr. R. T. Bolerjack, NBC vice president for extension training, also participated in the ceremonies.

ITN also graduated an additional six students from the Spanish course of study. ABC recognized the completion of individual classes by an additional 13 students from their student body.

Dr. Yeghia Babikian, ABC president, and Dr. Jose Rodriquez, ITN president, directed the ceremonies at their respective institutions. They were joined by district superintendents Dr. Paul Benefiel (Los Angeles), Dr. Raymond Z. Lopez (Western Latin American), and Dr. Maurice Hall (Southern California).

ITN is located in Los Angeles; ABC is in Pasadena. □

—NN



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