

Herald of Holiness

C H U R C H O F T H E N A Z A R E N E

Lord, these people are homeless and mentally ill!
WHEN ARE YOU GOING TO DO SOMETHING ABOUT THIS?

Hmm...I was about to ask you the same question!



WHO WILL MINISTER TO THE HOMELESS MENTALLY ILL?
WHY THE MARLBORO MAN WANTS YOUR KIDS
FAILURE TO TREAT THEN THE RAINS CAME

Herald of Holiness

CHURCH OF THE NAZARENE

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Square Convictions

I've been called "square." Once, when my boys were still teenagers, I was giving them a free lecture peppered with good advice. But I could tell they weren't really listening, so I stopped and said, "You think your dad is really square, don't you?"

In the sudden silence that followed, one of them replied, "Dad, you don't even have round edges."

Perhaps so, but I have found some convictions that make life worthwhile. Assuming that a square is still a figure with four equal sides and four right angles, let an old square share with you his square convictions.

Side one is, "God loves me."

I didn't learn this from nature. Too many storms were life-threatening to convince me that God is love. Too many people have been wiped out by natural disasters to bear that message to my heart.

No, I became convinced that God loved me through the cross of Christ. There the best of men died for the worst of sinners. There He who was himself sinless bore our sins in order to reconcile us to God. That "God was in Christ reconciling the world to himself" pierced my mind, heart, and conscience with the overwhelming truth that God loves even me.

Side two is, "Jesus saves me."

On a summer night in 1940 I gave my heart to the Lord Jesus Christ. He forgave my sins and assured me inwardly of His acceptance of that offer. Crisis moments have occurred throughout my years when events took place that had

life-changing and life-redirecting consequences. None of them rival that moment when I turned from sin and asked for mercy and Jesus bonded me to himself forever.

But salvation is not past tense, period. I enjoy a day-by-day fellowship with Him that makes forgiveness, cleansing, peace, and joy the constants of life. His salvation has taught me not to live looking backward with a sigh of relief but to live looking forward with a gasp of hope. Like the peppermint stick a boy was licking, "it gets gooder and gooder."

Side three is, "People need me."

They may not always want me, but they need me, and for that reason I attempt to serve their needs in the name of the Lord.

I was visiting a friend in a hospital room where three other patients were housed. When I told him that I was going to pray for him and for the others, a fellow over in one corner exclaimed, "You can leave me out of that." Of course, I couldn't and I didn't. I simply asked the Lord not to exclude from His love and power the man who wanted to be excluded from my prayer. Later, the same man was glad to have me at his bedside sharing Scripture and offering prayer.

Because people need the Christ who graciously turned my life around, my life can be invested as

a mission, as service to humanity's deepest need.

Side four is, "Heaven awaits me."

Beyond the pain, grief, and death that abounds on earth, God has a better country where none of the negative forces intrude. In that hope I have buried my dead, and in that hope I will face my own death.

I am well aware of the contempt poured upon that hope by philosophers and politicians who dismiss heaven with the sneer, "Pie in the

His salvation has taught me not to live looking backward with a sigh of relief but to live looking forward with a gasp of hope.

sky by and by." Well, I agree with Paul: "If for this life only we have hoped in Christ, we are of all men most to be pitied" (1 Corinthians 15:19, RSV). There is pie in the sky by and by, and I look forward to my slice of what God has graciously provided as the eternal home of His redeemed people.

Living by these square convictions has brought me down to old age with no complaints to make, with abundant joys to share.

W. E. McCumber is a preacher, teacher, author, and former editor of the Herald of Holiness.

When the Mighty Rushing Wind Blows

The Holy Spirit is as uncontrollable and unpredictable as the wind that sweeps across the desert, swishing the grasses low, swirling the sand into dusty clouds, whistling through the cedars, and roaring through the rocky canyons. This "mighty rushing wind" of a God came upon the believers on the Day of Pentecost.

This powerful God cannot be manipulated or fully explained. Those who think they have figured out a formula to get Him to do what they want have yet to learn some things about the sovereignty of the Holy Ghost.

Uncontrollable, mysterious, and unpredictable as He is, there does seem to be a pattern to what usually happens when this "mighty rushing wind" of a God moves among us. In preparation for Pentecost, I studied the first 12 chapters of Acts again. When the Holy Spirit was poured out—almost always upon a praying group of people—three kinds of ministry broke out.

First, the believers witnessed boldly. "They were all filled with the Holy Spirit, and they spoke the word of God with boldness. . . . And with great power the apostles gave witness to the resurrection of the Lord Jesus" (4:31, 33, NKJV). One after another, those early disciples reenacted Peter's bold declaration of the gospel to the same crowd he lied to and ran from before he was filled with the Spirit (Acts 2).

The second kind of ministry that broke out was a reckless sort of stewardship that went beyond all reason. We read that those Spirit-filled people "sold their possessions and goods, and divided them among all, as anyone had need" (2:45, NKJV). They discovered the truth celebrated in Albert Orsborn's song:

*Earthly things are paltry show
Phantom charms, they come
and go.*

The third kind of ministry that broke out when the Spirit came had escaped my serious attention until this year. I had always noticed the bold witnessing and the reckless stewardship. What had nearly escaped me was that ministry to the weak, the sick, and those oppressed by evil forces comes on like a flood when the Spirit is poured out.

From many possible examples, Luke chooses one which perfectly symbolizes the dispossessed and our Christian responsibility to them. He shows us a crippled beggar. To that outcast Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (3:6).

Many such events occurred. People came from far and near "bringing sick people and those who were tormented by unclean spirits, and they were all healed" (5:16, NKJV).

In chapter 6, we find the community organizing to feed the hungry. In chapter 11, we find them planning "famine relief." And, in chapters 8 and 11, we also discover the gospel being shared with those who once were called "Gentile dogs." Though it amazed the Jewish believers that God would extend salvation to Gentiles, they accepted it—after they were filled with the Spirit. Isn't it marvelous what a Holy Ghost revival will do for the social conscience!

I am not surprised, therefore, to find that same Pentecostal evidence when I study those days when the holiness movement swept across the

prairies like a mighty rushing wind, whistling through the cedars, and roaring down the barren canyons of a nation's hungry heart. Everywhere those forefathers of ours went they established orphanages, homes for unwed mothers, schools, and other ministries to the weak and vulnerable. If you are too young to remember doing without something so you could give an offering for Rest Cottage, you have missed a blessing.

The Great Depression made most of our outreach to the poor seem "financially unfeasible." Besides, social service was the type of thing those "modernist liberals" did. But many of us have learned our lesson and have returned to the Source with William Cowper's prayer in our hearts:

When the "mighty rushing wind" of God comes upon His people, powerful new ministries break out.

*Return, O holy Dove, return
Sweet Messenger of rest!
I hate the sins that made Thee
mourn,
And drove Thee from my breast.*

This issue of the *Herald* features three articles that remind us of our Christian responsibility to the homeless and the mentally handicapped. I invite you to read them carefully and prayerfully, along with the first 12 chapters of Acts. H

NONE

No gold—except the ore pass through the furnace;
No gems—but from the sharp, abrasive wheel;
No harvest—'less the earth be torn with furrows;
No building—but with tools of gleaming steel.

No bread—except with turn of crushing mill wheels,
and heat of oven glowing bright and long;
No water—but where earth's far depths are pierced;
No meat—but death to creatures, weak or strong.

No life—but by the valley of the shadows;
No hope—but in a Christ who died one day;
No peace—except by full and free surrender;
No heaven—but by the strait and narrow way.

—*Jean Leathers Phillips*
San Diego

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Thank you...

"Thank you for remembering. It says so much for those of us who are no longer able to make the strong contribution of ministry of former days. The Lord has been good to us. These are the happiest years of our lives, and you have helped to make it so. Thanks for everything."

Letters such as the one above come to the Pensions office every day. The writers know that their thanks should be directed to the entire church whose members have contributed to the Pensions and Benefits Fund. Your support of retired ministers and their spouses is deeply appreciated.

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Portraits of Jesus in John

The Open Door

*I am the door, if anyone enters through me he will be saved and he will go in and come out, and he will find pasture (John 10:9).**

John 10 is built around the parable of the shepherd and the sheep told by Jesus in verses 1-5. Most people think of this chapter as the chapter of the good shepherd. But the good shepherd teaching of Jesus was the second application of the parable of the shepherd and the sheep. The first application appears in verses 7-10, where Jesus describes himself as the door, the door of the sheep. The statement "I am the door" appears twice in these verses, and Jesus made two very different applications of this figure of speech.

Jesus introduced the metaphor of the door in verse 7, "Truly, truly, I am saying to you that I am the door of the sheep." Verse 8 makes it clear that Jesus is the authentic door in contrast to those imposters who had come before, the thieves and robbers. As the door, Christ provided access to the sheep. That means that He was not thinking of himself as the shepherd at this point. Rather, God was the Shepherd who approached the sheep through the door, Jesus. Ezekiel 34 furnishes background for understanding this. The prophet described Israel as God's flock and the rulers of Israel as the shepherds. Rather than caring for the flock, those rulers had alternately ignored God's people or actually preyed upon them. Ezekiel announced the coming judgment of those rulers as the flock would be scattered and the false shepherds would be removed from their positions of responsibility.

Ezekiel then looked forward to a day when God himself would be Is-

rael's Shepherd. He would gather, protect, and lead the flock to good pasture. In John 10:7-8, Jesus was announcing that the day Ezekiel had hoped for had arrived. Jesus was the door that God was opening to enter this world and regather His scattered people. Through Christ, God himself nurtures His flock and leads us to peaceful waters and green pastures. It is a beautiful picture of the Incarnation that John paints for us here. Jesus is the open door by which God comes to us.

Verses 9-10 turn the door metaphor around. There, Jesus is the door by which the sheep go in and out. The application is very clear because the literal benefit—pasture—and the spiritual benefits—being saved and life—are intermingled in verses 9-10. Jesus is the only way the flock has to gain access to pasture and abundant life. Other people may offer other ways of salvation, but they are imposters and thieves. Not only do they fail to provide nurture and life, but they, in fact, steal the salvation and life that Christ has already provided. Should the flock be fooled by the thief, they will be led to death and destruction.

Verse 10 concludes by stating Jesus' purpose: "I have come that they might have life and that they might have it in abundance." In John 10:9-10, finding pasture leads to having life. John has already portrayed Jesus as living water (the water of life) and as the bread of life. Using the sheep metaphor, Jesus provides the pasture of life. And that pasture is abundant; it provides all that is needed and fully

satisfies. Jesus is not just the only way by which salvation and life can be obtained. The life He provides is totally sufficient and satisfying.

At this point, many of us have done a disservice to Christ. We have acted and allowed others to act as if the Christian life were a restrictive, unpleasant life. Authentic life, life to the full, can only happen in obedience to the whole will of God. When we understand the will of God to be the salvation of all creation and the establishment of His righteous reign on earth instead of just "being good," the Christian life becomes tremendously exciting and challenging. Jesus is the door that opens that exhilarating life to us.

At this point, many of us have done a disservice to Christ.

For further study: (1) Read Ezekiel 34:1-26. What elements pertain to John 10:1-18? What elements describe Jesus? (2) Reflect on the benefits Jesus has opened up to you. list some of them, and give thanks. (3) Identify a specific area of your life in which you need to open up to God. Ask Christ to help you open that door of your life.

*Unless otherwise noted, the Bible quotations in this article are the author's own translation.

Roger L. Hahn teaches New Testament at Southern Nazarene University.

TH



The Call to Intercession

A Christian fellowship lives and exists by the intercession of its members for one another, or it collapses." The more I meditate on that statement by Dietrich Bonhoeffer, cited by Bob Benson in *Disciplines for the Inner Life*, the more the call to intercession grips my mind and heart.

Such a declaration raises all sorts of questions. Can intercessory prayer be *that* important? What place does it occupy in the mosaic of my life of prayer? Why is it so hard, and does it really make a difference anyway? What *is* intercession?

Let's consider the last question first. Some writers suggest that it is "asking God to grant something for another person" (Biehl and Hagelanz, *Praying: How to Start and Keep Going*, Questar Pub., 72). Such a definition is headed in the right direction, but I believe there is more to intercession than that. Kenneth Leech says, "Intercessory prayer is not a technique for changing God's mind, but it is a releasing of God's power through placing ourselves in a relationship of cooperation with God" (*True Prayer*, Harper and Row, 25). He introduces here the elements of intentionality, action, and commitment.

In the judgment of Gordon MacDonald, "Intercession usually means prayer on behalf of others. It is the greatest single ministry, in my opinion, that the Christian is privileged to have. And perhaps the most difficult . . . Intercession literally means to stand between two parties and plead the case of one to the other" (*Ordering Your Private*

World, Nelson, 155). Here again, the definition points to participation in an activity of cosmic importance.

Henri Nouwen describes intercessory prayer from a more imaginative and contemplative viewpoint when, speaking of the interior life, he says: "To pray for others means to offer others a hospitable place where I can really listen to their needs and pains. Compassion, therefore, calls for a self-scrutiny that can lead to inner gentleness." He goes on to say, "If I could have a gentle 'interiority'—a heart of flesh and not of stone, a room with some spots on which one might walk barefooted—then God and my fellow humans could meet each other there. Then . . . God can hear the prayer for my neighbors and embrace them with His love" (cited by Bob Benson in *Disciplines for the Inner Life*, 74).

All of this is to say that the call to intercession is more than saying (as I have done so many times), "I'll be praying for you."

Sometime during nearly every prayer retreat or seminar, the question arises, "What is the difference between *supplication* and *intercession*?" From my perspective, *supplication* is the broader term and includes all my requests of God. *Intercession* has to do with praying to God on behalf of others and can include the range from family to the world. Therefore, in

my journal, I have a "prayer list" and an "intercession list."

We will have to come back to this subject next time, but let's get started this month on answering God's call to intercession. In a place of quiet, with some time to spend, try the following exercise. Slowly, meditatively read Ephesians 3:14-21 and Colossians 1:9-12. Take time to let the Word speak to you; listen to what it is saying. Then, on a sheet of paper, spontaneously list the first six to eight names of persons who come to your mind. List no more than eight, but six will be enough.

In silence, look over your list.

Is there a place in the center of your heart where God and the people you know can meet?

Think about each name individually. What would you like God to do for them? Within the knowledge you have, what are their deepest concerns? Is there illness, depression, anxiety? Is there a struggle with loneliness, a moral problem, or grief? Has there been a heavy loss of some kind? What are their struggles? In a word or two, indicate these needs to the right of each name. Now let this list be the beginning of your ministry of intercessory prayer this month!

H



Better and Better

I've been taking the *Herald of Holiness* since 1940. I'm now 90 years old. I see no reasons for any change in our *Herald*. In fact, I think it's getting better and better.

*Leone Scott
Shippensburg, Pa.*

High Point

Truly, the high point of the April edition of the *Herald* was the General Superintendent's Viewpoint! Dr. Knight's article: "Our Mission! Replace or Renew It?" is a masterpiece that deserves to be put into a convenient tract form to allow a widespread mass distribution. How pertinent it was! The chief reason why I, along with most other Nazarenes, am satisfied to belong to this denomination is that I am convinced that we are a church that truly has been raised up by the Lord to preserve the emphasis on the biblical doctrine, the vital personal experience, and the consistent joyful living that characterize entire sanctification. We are not ashamed, and make no apologies whatever for our loyalty to this church. The Church of the Nazarene has no reason at all for maintaining its radical separate existence if we ever stop being a second-blessing holiness church.

I am a retired Nazarene elder, having joined the church in 1939. Along with Dr. Knight, I, too, cast my vote to "renew" our mission rather than replace it.

*Edward Bass
Union City, Calif.*

Renew Our Mission

I commend General Superintendent John A. Knight for his most timely article under Viewpoint, "Our Mission! Replace or Renew It," which I read in the April 1991 issue of the *Herald of Holiness*.

I, too, am concerned about the lack of emphasis of this most vital and distinctive doctrinal position of our church. It would appear that many of our ministers are either confused or are simply neglecting the doctrine of our church that has set us apart from other denominations. We must be reminded that to neglect to teach and preach this important tenet of our doctrinal belief will lead us into confusion and spiritual weakness . . .

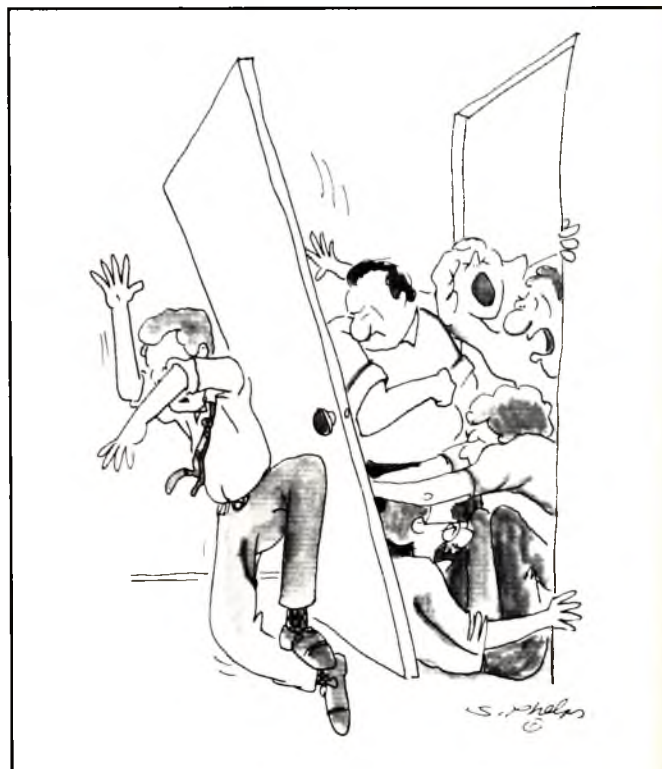
*Ralph L. Moulton
St. Petersburg, Fla.*

Holiness Standards

As a minister in a conservative holiness denomination (Bible Missionary Church), I try to read religious periodicals from other denominations so as to be informed and to gain truth from other sources. For the most part, the *Herald* still leads the way in number and quality of articles on the doctrine of holiness.

However, one thing disturbs me when reading and looking at the majority of older holiness church periodicals, and that is a lack of emphasis on Wesleyan standards of dress and appearance. A type of antinomian attitude seems to permeate much of the old holiness movement. It is commonly stated that the convictions of the past were mere opinions and do not apply to the age in which we're living.

But what does Scripture say? The classic dress scriptures are 1



Youth Pastor Mel meets a little earlier than planned with the parents of his youth to discuss "Christian" rock music.

Timothy 2:9-10 and 1 Peter 3:3-4. John Wesley, in his "Advice to Methodists with Regard to Dress" (*Works* 11:466-78), says that these verses ought to be literally applied as the forbidding of stealing or adultery is applied. He also says in the same article that Methodists should imitate the Quakers of that day in plainness, neatness, and modesty. In his notes on the New Testament on those verses, he says in regard to "gold, pearls, and costly array," "a part is put for the whole." He gives a long list of forbidden things that many professing Christians wore even in his day and says, "that these are not worth defending" and "Let all who see us know we're not of this world. Let all our adorning be that which fadeth not away ever in righteousness and true holiness." It used to be also that no holiness woman even trimmed her hair in accordance with 1 Corinthians 11:1-16.

I wonder how many older members within churches of the older holiness movements remember when Wesleyan standards were the practice and rule instead of the exception? It would be good to reprint Wesley's "Advice to Methodists with Regard to Dress." I wonder what the reaction would be to it if Wesley's name wasn't attached to it. Would it be passed off as though it were written by some fanatic?

Richard D. Swift
Eldon, Mo.

Christian Rock

Angela Hunt wrote a fine article in the May *Herald*, "Managing Music in Your Home," directed primarily toward parents of youth. I wholeheartedly agree with her premise that parents need to be aware of the music their kids are listening to, and take steps to steer them away from what is harmful to what is positive.

However, Ms. Hunt seriously short-changed what I believe is the most positive and viable option parents have to address in this area of their kid's life: Contemporary Christian Music. She first suggested that parents "analyze" the message of "Christian rock" (which is fine), but then simply left the topic with a quote from a Baptist youth pastor who believes the message often gets lost in the "beat and the wild sounds." If that's the case, it seriously undermines her argument that the Beastie Boys (a loud, lurid group that is quite passe in the current music scene and with teens) and the like are drilling negative messages into our children's heads. Though I do agree this is happening.

More importantly, though, it should be noted that Michael W. Smith, DeGarmo and Key, Stephen Curtis Chapman, Kim Boyce, Glad, Margaret Becker, Petra, and a host of other artists are providing a solid, youth-oriented Christian message (that will stand up to "analysis"), in the style(s) that kids truly appreciate. According to a 1991 study on teenagers in America by George Barna, a majority of teens who have been exposed to "Christian rock" truly enjoy it. Alas, only 45% have been so privileged. I would encourage parents to plug into a ministry that meets kids where they are.

Mark Gilroy
Kansas City, Mo.

John Wesley

I just read your report on Wesley in the *Herald*. I found it quite accurate and very interesting. I have been reading his works for almost 50 years. To me, he is the greatest man in history, with the possible exception of St. Paul and, of course, the Master.

Thanks again for bringing to public notice the greatest theologian, teacher, preacher, organizer, and super saint the world has seen or probably will ever see. Oh, what a revival would take place if our preachers knew, experienced, and taught holiness as it really is: *Wesleyan*, or should I say, Christian!

I'm afraid if Mr. Wesley were to appear dressed in modern

garb, preaching as he did, he would be declared the biggest legalist since the apostle Paul and Jesus.

Joe O. Howell
Miami, Fla.

The Tithes Is the Lord's

I have always enjoyed the *Herald*, and one of the features I especially like is "The Question Box."

Your answer on the practice of withholding tithes in order to force the pastor out was right on target. . . .

Our tithes should never be used as a tool, by withholding them, to force out the pastor. They should always be used for the intended purpose—to help spread and proclaim the message of salvation and holiness.

As a bivocational pastor, I count it a great privilege to share with my congregation every Sunday morning the act of worship in the giving of the tithes and offerings so that we may do our part in fulfilling the Great Commission.

I learned it long ago, but my district pastor keeps reminding us that we can never outgive God.

Darrell E. Lloyd
Yuma, Ariz. **PH**

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A Universal Nation

BY RAYMOND W. HURN, GENERAL SUPERINTENDENT

The dawning of the first universal nation" will cause turmoil but is . . . "an incredibly poetic fact," according to author and demographer, Ben J. Watenburg (*Kansas City Star*, March 11, 1991). His observation is based on the enormous growth of racial minorities in the United States of America.

The United States annually receives more immigrants than all other nations of the world combined. These culture groups tend to cluster—Asians around the Pacific Coast, Caribbean people in the Southeast, Hispanics in the Southwestern states, and Europeans in the Northeast. But this tells only part of the story. Secondary migrations carry them everywhere in America.

By the year 2080 it is projected that the American population will have fewer Anglo-Saxons than those of other nationalities.

In spite of this varied multicultural challenge, the church in America remains the most segregated of all public institutions. First-generation immigrants often want to preserve their historic language and culture. Succeeding generations are more comfortable in a society integrated at all levels. All minorities want to be included at levels of leadership and decision making. The church in America cannot succeed in reaching minorities without greater sensitivity, especially to their needs for a voice and for equality.

Incredibly, the Asian population in America increased 107.8 percent in the '80s. Expected to grow another 37 percent by the year 2000, the American Asian population would then top 10 million.

During this same period, Afro-Americans, with 30 million in 1990, will grow to a population of 35.8 million. The Hispanic population in-

creased 53 percent in the '80s. Growth in the '90s is expected to be 19.6 percent, reaching 26.8 million by the year 2000. Only three African nations in the world have more than 35 million people—Ethiopia, Nigeria, and Zaire. Only four Spanish-speaking nations in the world have more than 30 million Spanish-speaking people—Argentina, Colombia, Mexico, and Spain. The U.S.A. is the fourth largest African nation and the fifth largest Spanish nation in the world.

By the year 2080, Anglo-Saxons will be in the minority in the U.S.A.

Other races in the U.S. grew to 9.8 million or by 45.1 percent from 1980 to 1990. These other races include people from lands where missionaries are often forbidden or where Christianity is openly opposed. There are 5,220,000 Muslims in the U.S. Many, if converted and Spirit-filled, could help to reach 919,391,000 Muslims worldwide.

Christ long ago gave direction to Christians in a universal nation. In John 4:35-36, Jesus said to His disciples, "Do you not say, 'Four months more and then the harvest'? I tell you, open your eyes and look at the fields! They are ripe for harvest" (NIV). Christ spoke these words to Jewish Christian disciples who had been prejudiced to hate non-Jews. Samaritans were a great cross-cultural challenge to the Christian

Jews. Ordinarily, this traveling party would have rushed through Samaria, but Jesus did not hurry on. They stayed two more days while Christ reaped a multicultural harvest.

Paul and Barnabas, as well as Peter, were led into cross-cultural successes from the first of their evangelistic endeavors. This brought controversy in the New Testament church. Chapters 2, 10, and 19 of Acts deal with the apostles' approach to the cross-cultural and language barrier. Only in these chapters are tongues mentioned, and in each case it related to crossing cultural and language barriers.

We ought not to think it strange that the cross-cultural challenge is fraught with complexities, even oppositions. Despite such problems, culture groups should be the major part of the harvest for Nazarenes during this decade.

Nazarenes have experienced some phenomenal progress in planting multicultural churches in the U.S. We grew from 183 multicultural works in 1970 to 627 active multicultural works by October 11, 1990. Of these, 428 were fully organized churches, and the rest were church-type missions or extension works. While we rejoice in these successes, we must now increase this outreach.

Christ, I believe, is saying to Nazarenes in America today as He said to the Jews in the midst of their Samaritan surroundings: "You're not looking . . . you need to lift up your eyes and look . . . with intensity and with the intentionality of possessing the harvest."

In the year of "Harvest Now" we must go and make disciples of all nations—especially those citizens of other nations who have come to our doorstep.

"Look at the fields! They are ripe for harvest."

JOHN 4:35b, NIV



GOALS

U.S./CANADA: 39,610

WORLDWIDE: 52,024

Reported New Nazarenes as of 5/31/91

U.S./CANADA: 3,708

WORLDWIDE: 619

THE YEAR OF THE HARVEST • EASTER 1991—EASTER 1992



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HISTORIC CONFERENCE FOR BLACK PASTORS CONVENES IN KANSAS CITY

More than 100 black pastors attended the first National Black Pastors Conference of the Church of the Nazarene in Kansas City recently.

Clarence Bowman and Gilbert Leigh were honored with Distinguished Service Awards for ministry to Blacks. The pastors also honored Warren A. Rogers, Sr.

Rogers, who was unable to attend because of complications resulting from a stroke, was praised for more than 60 years of service as a pastor, evangelist, musician, student recruiter, and district superintendent. Bowman served for 40 years as a pastor, dean of men, professor, and student recruiter. Leigh has pastored for 27 years. He is the founder and president of New World Christian Ministries, an outreach program in the inner city of Chicago.



Chicago minister Gilbert Leigh expresses thanks for the Distinguished Service Award at the Black Pastors Conference. General Superintendent William J. Prince looks on.



General Superintendent Raymond W. Hurn, who has long been involved in the promotion of multicultural ministries within the Church of the Nazarene, was honored by the pastors for his service to Blacks. Hurn was conducting a district assembly in Arizona and was unable to attend the conference. His wife, Madelyn, accepted the award for him.

The pastors also presented an award to Michael R. Estep, Church Extension Ministries director and Urban Ethnic Ministries consultant, for his service to black Nazarenes.

General Superintendent William J. Prince was the guest speaker for the conference banquet. R. W. Cunningham, director of NBC Extension Center in South Charleston, W.Va., also made comments at the banquet. A longtime educator of black pastors and evangelists, Cunningham is the former president of Nazarene Bible Institute and was the first recipient of the Distinguished Service Award.

During the week, the pastors discussed a variety of topics. Among these were the development of local and national strategies for reaching and saving black families; how to accelerate black evangelism; and creative ways to encourage black students to attend Nazarene institutions of higher education. They also met with general church leaders to discuss strategies to increase black participation in denominational

◀ **Greg Dixon, executive pastor of First Church of God, Los Angeles, addresses a morning session of the conference.**

▼ **Persons attending one of the plenary sessions of the first Nazarene Black Pastors Conference.**



Distinguished Service Award winner Clarence Bowman with his wife, Charlotte, and their family.

Barry Cunningham, one of the organizers of the conference, presents Mrs. Raymond W. Hurn with an award honoring the general superintendent for his service to Blacks within the Church of the Nazarene.



operations.

Other special speakers for the conference included Christian psychologist Yvonne Abatso; NBC professor Roger Bowman; and Greg Dixon, executive pastor of First Church of God, Los Angeles.

Church Growth Division Director Bill Sullivan greets Robert E. Hunter, Jr., pastor of Detroit Grace Church of the Nazarene.



Communications Division Director Paul Skiles and wife, Maxine, chat with Samuel Cleare, pastor of Kankakee, Ill., Wildwood Church of the Nazarene.



BY MARK GRAHAM and TOM FELDER

SOWDER IS NEW MANAGER



Richard (Dick) Sowder, 50, is the new Human Resources manager at Nazarene Headquarters, according to General Secretary Jack Stone.

Sowder began his new assignment June 1.

Sowder came to the assignment from a pastorate in Bristow, Okla., where he had served since 1988. He pastored the Idabel, Okla., Church from 1986 to 1988. He was ordained in 1990.

A former major in the U.S. Army, Sowder was the executive officer of the U.S. Army Denver District Recruiting Command when he retired in 1979. In this post, he was responsible for the supervision of 85 recruiters in four states. He also developed the budget for his command and was responsible for the processing of all recruits.

From 1979 until he entered the ministry in 1986, Sowder was owner of several retail businesses and served as general manager for an Oklahoma City pipeline company.

Among other things, he is charged with handling personnel responsibilities for Nazarene Headquarters. Human Resources is part of the General Secretary's Office under the direction of Jack Stone.

Sowder is a 1972 graduate of the University of Nebraska where he earned a B.A. in economics and human resources. He is currently working toward completion of the requirements for an M.A. in religion at Southern Nazarene University.

"I believe Dick will do an exceptional job," said Stone. "He will manage



Representatives from more than 50 churches that support the Community of Hope stand on the steps of the U.S. Capitol. These churches were honored with the "Good Samaritan Award" in a special luncheon hosted by Senate Chaplain Richard Halverson. Tom Nees (right), Community of Hope director, and Halverson are pictured in front of the group.

the day-to-day functions related to personnel—a job for which he is well-equipped." Stone also praised Judy Veigl, D. Moody Gunter, and Sandy Felter for their assistance in moving the personnel responsibilities from the Finance Division to the General Secretary's Office.

Sowder and his wife, Ellen, have four children, Verna, Scott, Rick, and Stefan.

COMMUNITY OF HOPE RECOGNIZES "GOOD SAMARITANS"

More than 50 churches were honored with the "Good Samaritan Award" for their support of the Community of Hope urban ministry at a luncheon in Washington, D.C., recently. Hosted by Richard Halverson, chaplain of the Senate, the luncheon was held in the U.S. Capitol.

Halverson encouraged the pastors and church leaders to continue following Christ's example of preaching good news to the poor.

"Churches participate at the Community of Hope in many ways," according to Tom Nees, director. "They provide financial assistance and volunteers, collect food, clothing, furniture, and even operate a free dental clinic."

Nearly 30 Nazarene churches from across the U.S. were among those honored.

MORE THAN 300 ATTEND EURASIA CONFERENCE

More than 300 persons from across Europe and the Middle East met in Swanwick, Derbyshire, England, recently for the Eurasia Regional Conference, according to Robert H. Scott, World Mission Division director.

"Missionaries and national leaders from across the region were challenged to continue in their work to reach the unsaved in their countries," Scott said.

In addition to the general sessions, seminars and workshops were present-

ed dealing with compassionate ministries, world mission strategy, internationalization, holiness heritage, English as a Second Language, and other topics.

The services included testimonies from persons attending from the Middle East, the Azores, and England.

During the conference, General Superintendent John A. Knight ordained seven elders from the British Isles districts and France.

PASTOR CLAIMS STREETS FOR THE LORD

The message was loud and clear: the streets belong to the Lord.

Under the leadership of Nazarene pastor Warren Rogers, Christians in Des Moines, Iowa, have turned to prayer in their fight against crime and violence. Rogers, senior pastor of Faith Church of the Nazarene, recently organized an "Adopt-a-Street" prayer rally in an effort to show that prayer can defeat crime. His motto is "Prayer will defeat crime on your street."

"Our purpose was to have as many churches as possible come together and pray to defeat the criminal element in our streets," Rogers said.

The three-day prayer rally featured Des Moines Police Chief William Moulder; Leon Herndon, chairman of the Black Ministerial Alliance; and Fae Brown, administrative assistant to Iowa Governor Terry Branstad. Several area churches participated in the rally, each agreeing to pray specifically for streets around their church building.

During the rally, participants prayed for cocaine dealers, gang members, pimps, and prostitutes. They also prayed for problems facing single mothers, the unemployed, and neighborhood children. Four officers who were present represented the police department as the congregation "prayed for, prayed over, and praised them," according to Rogers.

"Tonight, we are going to call in a new force," Chief Moulder told the



Des Moines, Iowa, pastor Warren Rogers stands in front of Faith Church of the Nazarene where the first "Adopt-a-Street" prayer rallies were held recently. Rogers developed the prayer plan as a means to defeat crime and violence.

opening night congregation. "What is happening here tonight is truly important and powerful. You have raised the fight against crime to a new high."

Because of the success of the rallies in his neighborhood, Rogers has announced plans for another "Adopt-a-Street" prayer rally May 1-3, 1992. Rogers also hopes to expand the idea to all 50 states.

For more information about the 1992 prayer rally, contact Rogers at 1501 22nd Ave., Des Moines, IA 50311.

LILLENAS ANNOUNCES PROGRESS ON NEW HYMNAL

Lillenas Publishing Company has completed its work on the compilation of the new Nazarene hymnal, according to Harlan Moore, Lillenas director. Titled *Sing to the Lord*, the new hymnal will contain 611 hymns (up from 514 in *Worship in Song*) with approximately 100 readings. All Scripture readings will be from the NIV translation.

"Overwhelming denominational response to a complete set of surveys gave the committee accurate information on both current hymn usage and preferences," Moore said. "Thus, the hymnal will include more choruses and current gospel songs, as well as a stronger selection of standard hymns, both old and new."

The new hymnal will contain at least a dozen songs by the Gaithers and a better representation of Wesley hymns. There will be more seasonal hymns, as well as more on worship and praise and holiness, according to Moore.

Sing to the Lord will include nine hymns previously found in *Praise and Worship* but omitted from *Worship in Song*. These include: "Beulah Land," "Come and Dine," "It's Real," "Every Bridge Is Burned Behind Me," "Sweet Will of God," and "The Eastern Gate."

Lillenas has begun the process of preparing several companion products. The new hymnal will be produced by Lillenas on the company's new computer music typesetting equipment.

Release of *Sing to the Lord* is scheduled for spring 1993.



Walter Rodriguez and Kim Hane assist in packing books bound for the Nazarene seminary in Nigeria. NTS students, through the World Mission Fellowship, donated 29 boxes of books.

NEW SCHOLARSHIPS ESTABLISHED AT NTS

Four new scholarships have been established at Nazarene Theological Seminary, according to Terrell C. (Jack) Sanders, Jr., NTS president.

The Bud Lunn-Leonard Whipple Fund for Personal Evangelism was created to assist students in training for personal soul-winning. Mr. and Mrs. Leonard Whipple provided money to Bud Lunn prior to his death to be used in some ministry. Lunn chose NTS as the recipient. Several others have contributed to the endowment since Lunn's death. According to Sanders, the fund remains open for contributions.

The Bud Lunn-Paul Smith Memorial Scholarship Fund was established by

Harold Ivan Smith in memory of the former NPH manager and Smith's father, Paul Smith.

Henry and Clarissa Smits established a scholarship fund in their name. Henry is an NTS graduate and a retired professor of philosophy at Northeast Missouri State University. He now teaches part time at NTS.

Chaplaincy Ministries and the chaplains of the Church of the Nazarene established and are funding the Chaplains Memorial Scholarship. This scholarship, honoring deceased chaplains Gilbert Spencer and Byron Lee, will assist students preparing for the chaplaincy.

COLLEGE GRADUATIONS CONTINUE

EASTERN NAZARENE COLLEGE

Cecil Paul, *president*

DATE: May 27

TOTAL GRADUATES: 175

UNDERGRADUATES: 137

GRADUATE DEGREES: 38

COMMENCEMENT SPEAKER:

James Sheets
mayor, Quincy, Mass.

BACCALAUREATE SPEAKER:

Roy Carnahan
Washington District superintendent

HIGHLIGHTS:

- Donald Young appointed academic dean emeritus
- Barbara Finch appointed registrar emeritus



Mayor James Sheets, Quincy, Mass., delivers the commencement address at Eastern Nazarene College, May 27. A 1958 ENC graduate, Sheets was elected mayor of Quincy in 1989.

POINT LOMA NAZARENE COLLEGE

Jim L. Bond, *president*

DATE: June 9

TOTAL GRADUATES: 448

UNDERGRADUATES: 327

GRADUATE DEGREES: 121

COMMENCEMENT SPEAKER:

Os Guinness
author and sociologist

BACCALAUREATE SPEAKER:

Jim L. Bond

HONORARY DEGREES:

W. W. (Jack) Morris
assistant to the president (PLNC)
Francis L. (Bud) Smee
attorney



MVNC Valedictorian Tami Hardesty (Coschocton, Ohio) receives congratulations from E. LeBron Fairbanks, Mount Vernon Nazarene College president.

NORTHWEST NAZARENE COLLEGE

Gordon Wetmore, *president*

DATE: June 9

TOTAL GRADUATES: 180

UNDERGRADUATES: 164

GRADUATE DEGREES: 6

ASSOCIATE DEGREES: 10

COMMENCEMENT SPEAKER:

Richard Hieb
astronaut

BACCALAUREATE SPEAKER:

Gordon Wetmore

ASIA-PACIFIC NAZARENE THEOLOGICAL SEMINARY

John M. Nielson, *president*

DATE: April 6

TOTAL GRADUATES: 11

MASTER OF DIVINITY: 5

M.A. IN RELIGIOUS EDUCATION: 6

COMMENCEMENT SPEAKER:

Michael McCarty
mission director, Thailand

HIGHLIGHTS:

- Two graduates completed their course work with thesis, qualifying for a degree with a special order number, the highest recognition available from the Philippine government.
- Dedication of the administration building in honor of General Superintendent Donald D. Owens, founding president of APNTS.



STUDENTS GRADUATE FROM NBC EXTENSION CENTERS

Twenty-seven students graduated from 3 of the 22 Nazarene Bible College extension centers this spring, according to Jerry Lambert, NBC president.

The students received biblical studies, Christian education degrees, or lay ministry diplomas through NBC. Twenty-four others graduated from the 20-course ministerial studies program at eight of the centers.

At the Colorado Springs campus, 51 NBC students received associate degrees and 34 received certificates at commencement exercises May 27.



Mark Burkey, Nazarene Bible College graduate, passes the torch during graduation ceremonies at NBC's Colorado Springs campus.

John M. Nielson, Asia-Pacific Nazarene Theological Seminary president (*right*), leads the ceremony naming the school's administration building in honor of General Superintendent Donald D. Owens, founding president of APNTS. Owens' brother, Denny (*second from left*), represented the general superintendent at the ceremonies, which were held during APNTS's commencement.

10-Point Quiz

1. According to a study recently conducted by the U.S. Department of Health and Human Services, how many of the approximately 20.7 million American teenagers drink alcohol weekly?

- A. 8 million
- B. 6.2 million
- C. 3.75 million
- D. 1.5 million

2. How many of the above teens are considered "binge" drinkers—consuming an average of 15 drinks weekly?

- A. 4 million
- B. 2 million
- C. 750,000
- D. 450,000

3. Of the almost 89 million gallons of wine coolers sold annually in the United States, what percentage is consumed by teenagers?

- A. 50%
- B. 40%
- C. 35%
- D. 15%

4. According to a report in the journal *Science*, what percentage of U.S. children will witness the breakup of their parents' marriage before reaching the age of 18?

- A. 53%
- B. 50%
- C. 45%
- D. 40%

5. According to a survey conducted by the Anti-Defamation League of B'nai B'rith, what percentage of Americans think the Holocaust could happen again to Jewish people?

- A. 42%
- B. 33%
- C. 25%
- D. 12%

6. The annual child care bill for the average working parent comes to:

- A. \$1,000
- B. \$4,000
- C. \$2,500
- D. \$3,000

7. The number of countries in which more than half the population is Muslim is:

- A. 53
- B. 36
- C. 42
- D. 28

8. Children who live with their parents report that they engage in meaningful conversation with their father for:

- A. 15 minutes per week
- B. 5 minutes per week
- C. 45 minutes per week
- D. 90 minutes per week

9. What percentage of U.S. hospitals do not require that patients be told if they test positive for the AIDS virus?

- A. 65%
- B. 51%
- C. 25%
- D. 9%

10. North American pastors are resigning from their churches at the rate of:

- A. 75 per day
- B. 100 per day
- C. 200 per day
- D. 300 per day

Answers on page 40

SUNDAY SCHOOL TEACHERS INVITED TO ISRAEL

When, in spring 1992, students in adult Sunday School classes study the life of Christ, many teachers will be presenting the lessons from a different perspective. They will have gained their unique point of view by visiting Israel. At least 80 teachers and students of adult Sunday School classes will be able to participate in the trip to the Holy Land Feb. 12-21, 1992.

Sponsored by Adult Ministries, the trip will provide background material for the March—May study of the Gospel of Luke, according to Stephen Miller, *Illustrated Bible Life* editor.

"We'll be visiting sites mentioned in the spring lessons, as well as some sites mentioned in other lessons coming throughout the year," Miller said. "And, we'll have holiness scholars sharing insights we can take back to our classes."

The trip will be directed by Wilbur Glenn Williams. A veteran of more than 50 trips to Israel, Williams is a professor of archaeology and biblical literature at Indiana Wesleyan University. He is also a frequent contributor to *Illustrated Bible Life*, a life-in-Bible-times magazine.

"This is a unique approach, to tie a Holy Land trip to a specific set of lessons," Williams said.

In addition to Williams, Roger Hahn, professor of New Testament at Southern Nazarene University and a colum-

nist for the *Herald of Holiness*, will help lead the group.

For more information, contact Adult Ministries at 6401 The Paseo, Kansas City, MO 64131, or phone 816-333-7000, extension 480.

NTS HOSTS WORSHIP AND MUSIC CONFERENCE

More than 100 educators and ministers attended the Nazarene Worship and Music Conference June 3-5 at Nazarene Theological Seminary. Sponsored by NTS, Pastoral Ministries, and Lillenas Publishing Company, the conference included workshops, worship sessions, Christian drama, and dialogue sessions centered around the theme "Traditions in Transition."

"The conference on music and worship demonstrates what can be accomplished when various agencies of the church pool their resources," said Al Truesdale, NTS dean.

Angela Latham-Jones, professor of speech communication and director of theater productions at Olivet Nazarene University, presents a reading during the Nazarene Worship and Music Conference.

Robert Webber, professor of theology at Wheaton College, was the principal resource person for the conference. He has authored numerous books and articles in the field of church and society, including *The Church in the World* and *Evangelicals on the Canterbury Trail*.



FAILURE TO TREAT

BY GUILFORD FITZ, JR., M.D., ANDERSON, CALIF.

Failure to treat” continues to make the list of complaints triggering medical malpractice suits year after year. Some people seem almost anxious to bring such a lawsuit against their doctor.

The way some Christians talk, they would also like a chance to sue God for “failure to treat.”

When words such as *divorce*, *cancer*, *unemployment*, *funeral*, *poverty*, or *coma* stop being abstractions and turn into monsters that elbow their way into our own family circle, we develop a sort of spiritually litigious mindset. “Why don’t You do something, God?” we demand.

But the spiritually litigious attitude over God’s action, or lack of it, may rob us of the opportunity to discover the deep meaning of what Paul called “the fellowship of his [Christ’s] sufferings.”

My own struggle with “bad” things happening to good people under the eye of an all-knowing, all-powerful, loving God, came to a head as my mother became more and more helpless with Parkinson’s disease.

My feelings became more and more bitter against God. I complained, “Mother sacrificed everything to serve You; she put her all into missionary service in China and Alaska; and now You’ve turned Your back on her.”

I prayed more insistently, thinking my persistence was the key. I became increasingly demanding, and increasingly empty spiritually.

Finally, the Lord seemed to answer, “Your mother has victory over this, how come you don’t?”

During a visit to my parents when they were living in Nampa, Idaho, I heard Mother testify to God’s gift of triumph in the midst of physical decay—the “right now” reality of God’s sufficient grace. At that moment, I stopped accusing God of “failure to treat.”

The Problem of Evil

Volumes have been written about the “problem of evil.” A variety of suggestions have been proposed. One is that God allows us to suffer the consequences of our foolishness so that we learn

Could I have a part in “the fellowship of Christ’s suffering”?

responsibility or stewardship. For example, God has no plans to protect us from getting tickets for speeding.

In a similar vein, some writers call attention to the high priority of freedom to God and man alike. Freedom is an indispensable ingredient for real love. I could program my computer so that when I typed in “I love you,” it would answer back, “I love you too.” So, the love of a robot is meaningless, but the love of a free person is priceless.

Yet, real freedom opens the door to evil. Lust, murder, and war are diametrically opposed to God’s purpose, but freedom to be real means that man must be able to act contrary to God as well as in harmony with Him.

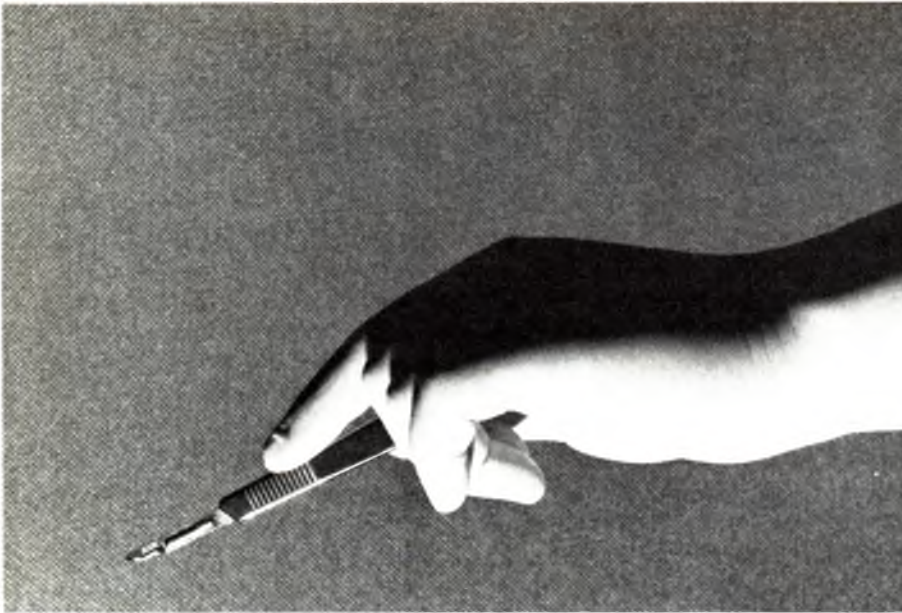
God, in effect, surrenders some of His sovereignty as He grants man the gift of freedom.

Further, when a person perpetrates evil, that evil frequently makes victims of innocent people. For example, if I should choose to steal your car, God would not be obliged to stop me. But you might miss an airplane, lose your job, or be unable to take the children next door to Sunday School. Though innocent enough, you would suffer.

Many writers on the problem of evil point to the tremendous potential for personal and spiritual growth that trials, difficulties, and suffering can bring. Some of the experiences these writers share are marvelously inspiring and provide great comfort and reassurance of God’s love. Joni Earekson eloquently describes her path of tears in *Joni* and the sequel, *A Step Further*. She describes the disaster of breaking her neck in a diving accident and the horrors of a young athlete being paralyzed from the neck down. Yet, in the midst of this imprisonment, she found God working to create from the raw material of a young broken teen a window to the heart of God.

The key phrase of Romans 8:28, “work together,” is *synergei* in Greek. Literally, it means, “He [God] works with.” What an open door! In the midst of any situation, whether by chance, or brought on by forces of evil. I can bank on the assurance of “He works with . . .” Yet, this verse implies my cooperation: I must work with Him.

While there is profound signifi-



Media Resource Communications

Surely, tragic human suffering has a deeper meaning than merely teaching us “a lesson.”

cance to the insights and the growth that hardship can bring, this train of thought does not adequately address the meaning of the suffering of Jesus. I simply cannot conceive of God, the Father, taking Jesus, His Son, through Gethsemane and Calvary to teach Him some “lesson”—as though there were some “defect” in His Person. Rather, the Bible is very clear that Jesus’ death on the Cross was the act that reconciled believing sinful people with a compassionate sinless Father.

Far from seeking His own “personal growth,” Jesus suffered to rescue you and me and all others who would believe, from the clutches of sin. The sufferings of Paul, very similarly, were the consequence of his alliance with Jesus in the “ministry of reconciliation.”

But the very act of proclaiming Christ as the solution for sin is in itself declaring war on the arch-sinner and all his followers and fellow travelers. And as long as that war continues, an emergency exists where peace, justice, and comfort are only partial, if present at all.

The real question, then, about my suffering, when it comes, is not “Why?” but rather, “Lord, how do You want to use this in Your great plan of reconcilia-

tions?” or possibly, “How can I serve Your cause and glorify Your name through this?” As I am allied with Christ in reconciliation, I am His to be spent as He chooses.

When God decided to redeem the world, He chose to do it through suffering. Why would He do that?

The meaning of Christ’s suffering on the Cross was not apparent initially, and the first Christians were devastated until the Father, through the Resurrection, transformed disaster into victory. Similarly, our perception of tragedy usually stops at the pain and does not penetrate to the awareness that God can use this loss or pain as a stepping-stone for someone’s redemption.

Elisabeth Elliot speaks so movingly of God transforming the death of her husband, Jim Elliot, and his four colleagues, into the key whereby the land of the Auca Indians was opened up to mis-

sionaries (including Elisabeth herself). That same key also opened up the hearts of many of the Auca to our reconciling Christ.

Similarly, prior to Dr. Paul Carlson’s martyrdom, the Africans in the area where he had ministered were very unreceptive, but afterward, his depth of commitment broke the barriers down and a new hunger for the message of reconciliation was seen.

At the time of Jim Elliot’s and Paul Carlson’s death, my reaction was “What a waste!” But faith held their widows steady—faith that God would transform disaster into victory.

Yet, the transformation of suffering into God’s open door is not automatic. It requires my commitment, my yielding, my participation in God’s great plan. What folly to suffer for nothing!

Sharing His Suffering

But as my suffering is dedicated to Him in the ministry of reconciliation, He sanctifies it; He glorifies it; and I become a partner with Christ in a most beautiful sense.

In this partnership, meaning and purpose come alive with personal growth as a by-product. Yet, growth cannot be the central explanation for the Christian, for it

Continued on page 43

WHO WILL MINISTER TO THE HOMELESS MENTALLY ILL?



NOTICE

In some places, we are doing better now. But the rude facts are that 30 years ago, 96% of the patients in our mental hospitals never got better! Think of it—armed with all those Freudian and neo-Freudian insights, our institutional therapists couldn't help 9 out of 10 people they treated.

Americans are pragmatists to the end, so the answer was "deinstitutionalization." Since they weren't getting better in the hospitals, the system put them out on the streets (think of the tax dollars saved). Today, one out of every three homeless persons on our streets is a victim of mental illness.

Since the Lord of the Church calls us to protect and care for the weak and the vulnerable, these homeless mentally ill people have a claim on us. Working with the mentally handicapped is tough, tedious, demanding work. The returns are slow and small—so much so that those who want to make an attention-getting splash in Christian circles will soon give it up. But the rewards are there. As Katie Bonn, who has a Bible study in her home every week for the mentally handicapped, tells us, one discovers powerful new insights about the gospel and the grace of God by working with these special persons.

—The Editor

THE WEEDS

BY TED R. HAMBRICK

I stood gazing out the window of my office, watching the rain drip from the roof. This much rain is unusual for San Diego, and so are the cold temperatures. I thought of Willie and breathed a prayer for him.

Willie is relatively new to our church. He has been coming off and on for the last month. I'm not sure who invited him. He just appeared. As soon as the services were over he seemed to disappear. No one knew anything about Willie.

Last Wednesday night all that changed. We meet each Wednesday night before church in the fellowship hall and have our evening meal together. As we ate and laughed and visited with one another, the door slowly opened and in stepped Willie. He picked up a plate, filled it, and quietly sat down alone. I went over and welcomed him and told him how good it was to see him. Returning to my seat, I watched Willie out of the corner of my eye. He was talking to himself! Then I heard what he was saying. "Thank You, God. Thank You, God. Thank You, God." I watched and listened as his words turned to tears. He began to bitterly weep.

I walked over and stood looking down at Willie and said, "Is there anything I can help you with?" He said, "Pastor, I'm so hungry! Thank you so much. God bless you. Thank you so much."

"Willie, I'm glad we were here for you."

I sat down beside him as he ravenously ate his meal. He talked with his mouth full. It was as if he had to hurry to tell me what had brought him to church. He shared the story of his life of alcoholism, and how he struggled just to get by. I wondered how long it had taken him to fall from the place where he held a job and had a home and a family. Now he had nothing.

As Willie spoke, his breath revealed that he had been drinking, and his slurred speech revealed that he had had too much. "Willie, have you been drinking? Aren't you a little tipsy?" Willie said, "Yes, Pastor. I'm sorry." I said, "Willie, I'm glad you're here."

Bible study soon began, and I sat on the front row with Willie. I leaned over and whispered in his ear. "Willie, you've been drinking and you're not in control of your speech. I'm going to ask for testimonies.

DON'T STAND UP." As the congregation concluded a hymn, I rose and walked to the pulpit. I smiled and asked, "Would anyone like to share a testimony about what God is doing in your life?" My heart sunk when Willie jumped to his feet. But my heart was moved as I listened to his words.

"I'm a thief and a liar. I'm an alcoholic and a drug addict. I'm a hustler." He reached into his pocket and unfolded four one-dollar bills. He said, "I hustled this and I want to leave it here." He stepped forward and handed the money to me.

That night Willie knelt at the altar. We prayed and he pleaded with God to deliver him from his alcoholism. His entire body shook as he cried and pleaded with God.

After prayer meeting, I walked out with Willie, and he turned and surprised me with a hug. Then he promised, "Pastor, I'll never come here drunk again." I knew Willie was a street person, but I asked, "Willie where do you live?" He said, "Pastor, I don't want to tell you." I was surprised, but I assured him that he didn't have to tell me. He turned to walk away, then turned toward me and said, "Pastor, I live in the weeds beside the church." He pointed to the place. It broke my heart. Willie walked away as I, stammering, tried to offer help.

Sunday morning Willie came to Sunday School—sober. In the worship service he sat on the front row. When the invitation was given, Willie was the first one on his knees. Once again, he pleaded with God to deliver him.

I was thrilled when one of the men in the church offered to pay for Willie to go through drug and alcohol rehabilitation. Willie was instructed to be in my office Monday morning at 10 A.M. We would try to help him.

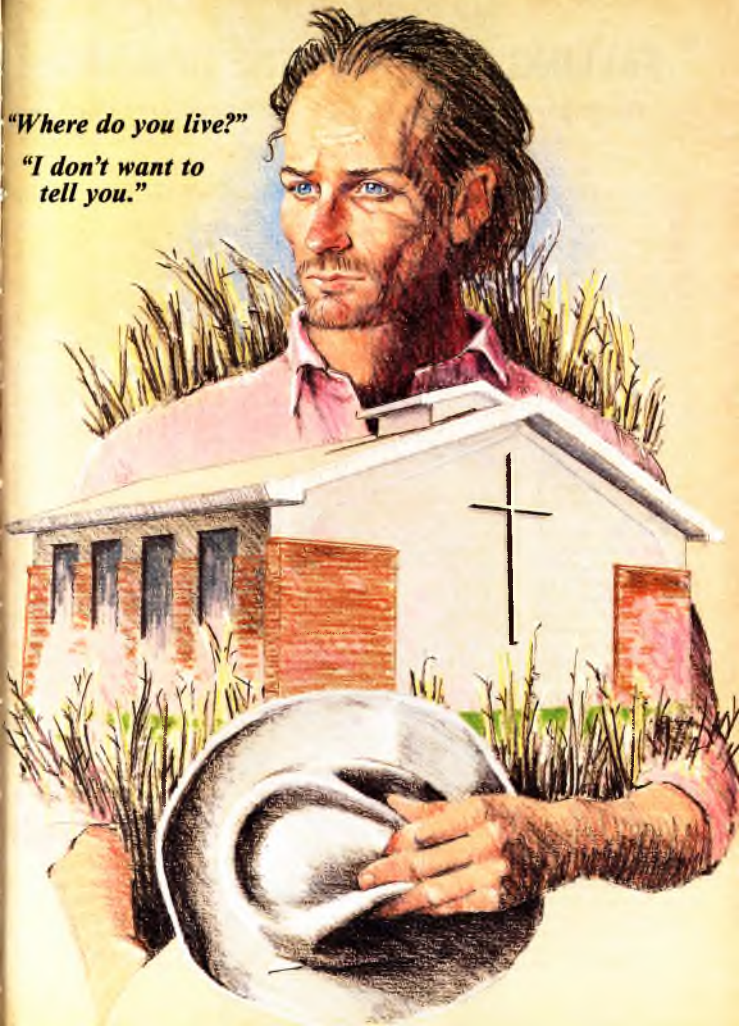
Most of Monday I looked out through the cold rain, hoping to see Willie. He never came. You thought this was going to be a story with a happy ending. So did I. But it didn't turn out that way.

Willie may never change, but I hope I have. You see, I've never known anyone who lived in the weeds. Now that I do, what will I do? What does the church do?

H

"Where do you live?"

*"I don't want to
tell you."*



FALLING THROUGH THE CRACKS:

The Plight of the Mentally Ill Who Wander Our Streets

BY LES PARROTT III

I met John in the emergency room of a psychiatric hospital. He was brought in by police for trying to direct traffic in the middle of a busy downtown intersection. The report said he was 24 years old, but he could have passed for 40. His clothes were worn through, and the places where his skin should have shown revealed only dirt and grime built up from endless days of rummaging dumpsters and sleeping in alleys. You could smell him at 40 paces.

John wasn't an unusual patient, he was one of dozens of homeless mentally ill people I would see that week—people suffering from unresolved, severe psychological problems like schizophrenia and mental retardation. They have no home, no family to live with.

Who Are the Homeless?

There are many different types of homeless, with an infinite variety of problems and life histories. Generally, they fall into four main groups:

- *Street people*: With their eccentric and bizarre behavior, they have made the streets their home and have developed a peculiar life-style to survive.

- *Homeless alcoholics*: They come closest to fitting the old stereotype of the "skid row" person who is distinguished by slavery to alcohol.

- *Situationally homeless*: For these, unemployment, spousal abuse, illiteracy, eviction, or urban redevelopment has resulted in an episode of hopelessness. For some, it may be temporary.

- *Chronically mentally ill*: They lack the capacity to function in society without support. These casualties have fallen through the cracks of the community mental health system.

Recent studies find more people homeless today than at any time since the Great Depression. About

one-third of these have an ongoing history of severe psychiatric illness.

The number of homeless mentally ill is usually attributed to *deinstitutionalization*—a policy of 30 years ago that led to the release of patients from state mental hospitals. Today, the mentally ill who are without homes and are dangerous to themselves or others often show up in emergency wards of psychiatric hospitals. After a short stay, they are released with medication—only to show up again a few months later.

The problem is so vast it is almost impossible to approach without being overwhelmed by a sense of helplessness. This article, however, is not meant to prompt a "why aren't we doing more?" guilt trip. We

are already asking that question. Rather, our intent is to help us keep from unknowingly stepping on the cracks into which the homeless mentally ill have already fallen.

The Church and Mental Illness

In the 14th and 15th centuries, the Church emphasized a movement toward individual responsibility, and those who could not take total responsibility for themselves were oppressed and even persecuted.

Martin Luther, for example, once encountered a 12-year-old child who was mentally retarded. He was disgusted by her "eating, defecating, and drooling." He recommended that she be taken to a nearby river and drowned. Luther believed that those with mental suffering were merely "a mass of flesh with no soul . . . the devil sits where their soul should be."

Fortunately, this frightful attitude represents only a small segment of church history. Before care for the disabled passed into secular hands and out of



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the religious orders, the Early Christian Church saw persons suffering from mental illness as participants in God's grace. Caring for the mentally ill was seen as an opportunity to meet the needs of Christ.

As a result, Christian hospices and hospitals were established throughout Europe. In the fifth century, Christians organized monasteries that were developed as hospices to formalize Christian service to persons who were ill. To them, it was service to and for Christ.

However, after a series of crop failures, famine, pestilence, the Black Death plague, and class division, the burden for assistance with health care, employment, food, shelter, and social reform was transferred to the government. This trend has continued to this generation.

Thankfully, the Church has moved far beyond the barbarous attitudes of the 15th-century days of Luther. But still, we as Christians wonder what we can do when we encounter a homeless person who suffers from mental illness. After all, who hasn't read the stories of psychotics who have attacked innocent bystanders for reasons known only to the patient? It takes a professional who can properly diagnose a potentially dangerous mentally ill person. Is there anything the layperson can do at a personal level for the mentally ill who wander our streets?

The Personal Gift of Mercy

In Jesus' immortal Sermon on the Mount, He paints a word portrait of a person who gives with mind and will. He emphasizes several qualities. Look at just one:

Blessed are the merciful: for they shall obtain mercy.

Regardless of the number of dollars we give, it is apparent that everywhere the need for treatment, beds, and meals outweighs the resources. Mercy, however, does not have to be in short supply. We may run out of soup, but we don't have to run out of mercy.

Mercy has an interesting background. It does not mean to feel sorry for someone who suffers. Mercy, *chesedh*, is the gift of identification with a fellow human being—stepping into the skin and soul of another



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A common scene along Chicago's Michigan Avenue—known as "the Golden Mile."

person. It is not an emotional wave of pity; it is seeing life as another sees it.

Christ coming to earth is the ultimate example of mercy. By becoming human, He got into our skin, literally. That enabled Him to see life through our eyes, feel our pain, identify with our anguish, and understand us.

When we do the same for a person who suffers from mental illness, he is no longer a "mass of flesh without a soul." When we identify with the anguish of another human being, we take lofty leaps toward understanding his plight—and understanding is as rare as prime rib to

the homeless mentally ill.

Mercy has a side effect. Whether it is in the commotion of a psychiatric emergency room or in an encounter on a city street, a merciful attitude perpetuates itself. God promises that when we reach out in mercy we, in turn, receive it.

A Community of Mercy

In a church not far from me, a group of people have become increasingly familiar with this boomerang blessing. It all started with Randy.

Randy came to church at the insistence of his grandmother. Randy suffers from schizophrenia. Pastor Bruce Howell met Randy for the first time in the church foyer. "He was pathetic," the pastor told me. "He had a scraggly beard and dirty hair, he smelled, and we never once made eye contact. Randy just looked at the floor the whole time." The pastor continued, "I gave him my card and invited him to our next worship service. He came and has been a part of our church family for the past 14 years."

This church now has an ongoing ministry to the mentally ill. When asked about the impetus for starting a community of mercy—a home for the homeless mentally ill—Pastor Bruce points to Randy. "It was so fulfilling to see the difference we could make in Randy's life."

According to Pastor Bruce, "Randy isn't cured, and we certainly have our awkward moments—like when he wanted to sing in the choir—but Randy now has 15 to 20 friends he never had before. He lives in a home where he receives

About one-third of the homeless have been booted into the streets by serious mental illnesses.



Bethany House volunteers and residents enjoy a picnic on a sunny afternoon.

care. He takes his medication, and he's not hospitalized nearly as often as he was in the past." A psychologist would call this "socialization." Pastor Bruce calls it mercy.

Randy told others about his community of mercy, and they began to come. Today, Pastor Bruce works with a network of courageous volunteers from his congregation who show mercy to several homeless mentally ill people weekly.

"Working with the mentally ill has been God's way of getting my attention," says Howell. "Jesus, in His story of the sheep and the goats in Matthew 25, makes it clear that ministry to the needy is ministry to Him. That means to me that Jesus will often come to us in unrecognizable forms . . . people in need. Those who battle mental illness have most often been Jesus' way of sneaking up on me. I am somewhat embarrassed to say that they have often exposed me to my own intolerance, prejudice, and pride."

Several laypersons at Pastor Howell's church came to share his concern for the homeless mentally ill. They formed an association within their church called Bethany Advocates for Mental Health. A house was rented near the church and was dubbed Bethany House. Some 40 people donated 400 hours renovating the building as a residence for homeless mentally ill persons. It came about as the result of a "desire to do something tangible for the mentally ill of our community," says Jim Giordano, one of the Bethany House steering committee members.

The purpose of the project includes educating the congregation regarding the needs of the mentally ill as well as providing long-term Christ-centered friendships with the mentally ill and their families, along with assistance in finding housing and employment.

The varied services provided by this ministry in-

The Mentally Disabled

Mental illness is a fact of life in the city: A bag lady sits in her usual spot and talks incessantly to herself; a street preacher rants and raves at those who pass by; a derelict strutting down the street shouts obscenities for no apparent reason; a little old man sits silently on a park bench, unresponsive to human interaction.

These are familiar scenes in most cities. By some estimates, as much as 50 percent of the homeless population is mentally disabled. Deinstitutionalization of the chronically mentally disabled is largely the cause for the large numbers of psychiatric patients walking the streets.

In the past 25 years, the patient population in mental hospitals decreased by 65 percent. The idea was for community health clinics, halfway houses, and residential care units to help integrate the mentally disabled population into public life. But the idea did not work. Thousands fell through the cracks in the system and were left to survive the best they could.

Stressful setbacks and life on the streets over an extended time also can cause otherwise normal personalities to go over the edge. As Jesse Jackson said at an Oakland rally for the homeless, after he was interrupted by a mentally disabled shelter client, "Take away a person's home, and it will blow his mind!"

All aspects of society are affected by the problem. It tears families apart; confronts our moral sensitivities; fuels ethical and legal debates; drains the resources of existing social services, mental health programs, and housing programs; and challenges the urban church.

Urban churches and city missions automatically attract the mentally disabled to their services and programs. Beyond offering love and acceptance, little can be done for this group. It helps to know the symptoms of mental illness so that tolerance instead of anger can be directed toward those who sometimes act inappropriately.

A staggering 29.4 million Americans suffer from a psychological disorder! Traditionally, mental health professionals have divided psychological disorders into two main groupings: neuroses and psychoses. Labels change, but for simplicity's sake, let us briefly identify the disorders of each.

Neuroses are characterized by uncontrollable anxiety, fears, depressions, and obsessions. Sometimes these are due to a chemical imbalance in the brain. At other times they are due to childhood traumas and life experiences. Though these disorders affect one's quality of life, they do not usually involve a loss of contact with reality. Panic attacks, phobias, and obsessive-compulsive behaviors are examples of neuroses.

Psychoses are disorders that involve a loss of contact with reality. Schizophrenia is the term applied to severe cases of delusion, disturbed thought processes, bizarre feelings, and uncon-

clude housing, vocational help, counseling, and meaningful relationships with people who listen, care, and understand. Religious instruction comes in varied forms, but one of the most useful is the weekly Bible study. Mike and Katie Bonn open their home each Friday night for a Bible study with the volunteers and the mentally ill.

The session begins at 7 P.M. and includes casual socializing, refreshments, a half hour of singing praises, a Bible study session, open sharing time, and a long season of prayer. Usually, 15 to 20 persons attend.

Katie Bonn, a wife, mother, and registered nurse,

rollable behavior. Schizophrenia affects approximately 1 percent of the American population and accounts for roughly half the patients confined to mental institutions. The disease is also found among city people on city streets.

Schizophrenia has easily recognizable characteristics. Persons may appear withdrawn, unresponsive to what is going on around them, and into their own unique time and space. They may display unusual motor behavior ranging from frenzied excitement to complete immobility or a catatonic state. They may react with inappropriate emotions or entertain delusions of grandeur (believing themselves to be Jesus Christ) or paranoia (believing others are conspiring against them).

With proper medication, most mentally disabled persons are manageable and responsive to spiritual truth. A man I call "King Fisher," for example, is our most faithful church attender and Bible study participant. His knowledge of the Scriptures, church history, and the etymology of words is staggering. He loves God and prays for others. But without his medication, King Fisher is wacko!

One time when he got evicted from his residential care unit, King Fisher went without his medication for a week on the streets. Though out of control, he managed to call the mission from a pay phone. His message required deciphering: "The well doesn't go to the thirsty; the thirsty goes to the well. Send an emissary to Haight Street." We sent our social worker to Haight Street to find him and assess the situation. King Fisher needed his medication. We got him admitted to a crisis center, and they found him a new residential program. He stabilized and returned to church and mission activities the following week as though nothing had happened.

I recall another encounter with a mentally disabled person that did not turn out as well. An unruly man walked into church service a half hour late. As he approached me at the pulpit, I knew we were in trouble. He started yelling at the top of his lungs: "Hypocrites! Serpents! Brood of vipers! Who do you think you are!" Our usher was too shocked or afraid to try to stop him. The deluded man declared himself to be Jesus Christ and then proceeded to baptize me and others with spittle from his mouth. I managed to remove him from church myself, making the sign of the cross in front of him as I backed him out the door.

Both neurotic and psychotic disorders are common and treatable. Therapy can help and inner healing is possible. However, patience and a willingness to deal with people who live in a different reality are required.

—Michael J. Christensen

From *City Streets, City People*, by Michael J. Christensen, Abingdon, 1988. Used by permission.

says her work with the mentally ill has changed her life. "Never have I been so challenged, so stretched—or so *blessed!*"

"I no longer think of our involvement as 'ministry' but as a 'life-style,'" Katie says. "It just happens that some of our special friends have profound mental illnesses. Their struggles are glaring but certainly not unique. They battle isolation, loneliness, wounded self-images, prejudice, and unmet desires to be happy and useful. I'm learning new things about the gospel of Jesus Christ and the grace of God through my involvement with victims of mental illnesses."



Bethany House volunteers and residents.

Volunteer Janice Myrick calls the work with the homeless mentally ill "our family ministry." Her husband, Alex, agrees, saying that it has "provided us with an opportunity to befriend lonely people, meet some tangible needs, and help educate my church community about issues related to mentally ill people."

A serendipitous blessing has been the deepening relationships with other volunteers. "After many hours of planning, sharing, praying, working, and even arguing with each other," Alex declares, "we see and understand one another on a deeper level, 'warts' and all, and we care for each other even more."

Perhaps no other issue more clearly invites the church to seek an understanding of how the community of faith is a place designed for relationships—with God and each other—than a ministry to mentally ill persons. It invites the church to broaden its doors and include all who wish to participate.

I don't have the answers for pulling our nation's homeless mentally ill out from the widening cracks created by social policy, but with mercy I am convinced that we can keep from stepping on the fingers of those who are barely hanging onto the edge. As Pastor Bruce said, "The mentally ill persons to whom we have ministered have helped me see how much of life I have taken for granted and how little pain I have had to endure, how important a friend is, how important laughing and crying are. They have really taught me to understand faith and life. The only question that remains is *Will we, the church, be taught? Will we listen to them; or rather, will we listen to Him?*"

Les Parrott III, an ordained Nazarene minister, is professor of psychology at Seattle Pacific University and a member of Aurora Church of the Nazarene.

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Working with the mentally handicapped does not always create a sense of serene nobility.

PART OF THE PROBLEM

BY PENNY BARGO

Breakfast was on the table at the home for mentally retarded children where I worked. Everyone was seated, quietly waiting for grace to be offered, when all at once there was an ear-splitting scream in the middle of, "Our Father, we thank You . . ." It came from the blue-eyed blond with the pigeon-toed gait.

"I want a YELLOW bowl," he howled. "Gimme a YELLOW bowl! I HATE this bowl! I want a YELLOW bowl!"

Clenching his teeth and clawing at his face, his rage continued with increased ferocity until he was hustled out of the dining room. The rest of us sat aghast as we listened to the now faint ravings of the 10-year-old hyperactive boy as he was led to his bedroom. After he had settled down, he was marched back into the dining room to eat his cereal from the GREEN bowl.

There were similar rages throughout Butch's daily routine. He frantically tore at his clothing or bedding, cursing and screaming. "I hate those tags! I will kill them! Get out of here, I hate you. I hate you!"

Butch's obsessions were com-

plex, and I never knew when he would throw one of his assaultive tantrums. He was the first of the hyperactive, brain-damaged children with whom I became involved as a residential worker in a program for developmentally disabled children.

I was 34 years old and the mother of two sons when I stepped into this role of house-mother. I was inexperienced in the area of behavioral disorders and without professional training, but I believed that my faith in God would meet any situation. It did not take long to discover, to my dismay, that my temper was put to the test. As I struggled with my reactions to the episodic events that occurred hourly, I found that I needed some controls of my own.

Hyperactive kids are affectionate but manipulative. Of course, I didn't know this when I became a substitute mom, so working with Butch was a constant challenge. Sometimes his conduct was outrageous, and at those times he delighted in getting a rise out of me. He would empty his dresser drawers and throw the bedclothes from his bed, then pace back and forth, as he yelled, "Someone messed my room—I hate it! I



hate it!"

As frustrating as Butch's behavior was, he somehow managed to creep into my heart. After ranting and raving, he would run into my arms, liping, "I'm thorry, I wuv you. I won't do it again. I WILL behave." I would melt.

But in spite of my growing affection for Butch, he was wearing on my patience. I became short-tempered with my own children, until I found myself becoming a screamer. Instead of being an example to Butch, I was becoming like him.

One day, Butch and another boy sat in the dining room with their writing tablets. They whispered and giggled while I washed windows nearby.

"My, they're quiet," I mused. As I worked my way around the room, their conversation interrupted my preoccupation with the windows.

I flushed as I realized that I



Illustration by Roland Miller

“I knew I had a problem. I prayed for more patience, more grace, more of Christ’s Spirit.”

was the topic of the discussion.

Complete with gutter language crudities, the boys plotted a strategy to seduce me!

My reactions emerged, one wave upon another, rising in crescendo from mortification to anger to outrage. My voice sounded hysterical to my own ears. I reached the table in two strides, but both boys were already making their escape.

They tore through the kitchen and into their rooms. Infuriated, I pounded my fist on the table. I could hear Butch wailing, so I clapped my hands over my ears. I knew I had scared him, and I was glad. That’s when I got scared. Was I losing the initial compassion that had brought me here? I sank to the chair at the table and dropped my head on my arms and prayed.

O, God, I cried, what have I gotten myself into? Am I losing my religion? How can I ever cope with these kids? I can’t walk out on them—not now when they’ve just begun to trust me. Please, please, give me patience. Show me how to handle them—and how to control myself.

Eventually, I calmed down. When Butch ambled out of his room, he stole up beside me and tugged at my sleeve. I put a motherly arm around him.

“Young man, I think you owe me an apology.”

“I’m thorry,” he said. “I will behave.”

I’m sorry, too, Lord, I thought to myself. Sorry that I can’t change him. Sorry that he can’t do much to help himself. And most of all, I’m sorry that I seem to be failing him.

That night my conscience was stricken. I was dealing with my temper that had long been quieted. When I was younger, frustration could drive me to smash my fist through a window or to throw anything within reach across the room. My temper had been comparable to that of the child who was now in my care. The difference was that Butch had an excuse. He was brain-damaged.

I had changed when I turned my life over to Christ. Now I wondered if my temper was

“controlled” simply because there was little aggravation to trigger it. Butch was arousing feelings in me that I thought were gone forever. I knew I had a problem. I prayed for more grace, more of Christ’s Spirit.

Early the next morning, I heard Butch ranting and raving in his bedroom, even before I called him to breakfast. It was the old story. He found a tag, which I had forgotten to remove from his bedsheet. I cut the tag off and tried to talk him down. He cursed and threatened, paced and raved.

“All right, Butch,” I said. “You will have to stay in your room until you get control of yourself.”

He cursed and darted past me into the kitchen. He ran to the counter, picked up the plate of toast, and threw it across the room. I began to tremble with anger.

Butch then ran into the bathroom. I reached the door just in time to hear the bolt slide into the latch.

“You can’t get me,” he taunted. “Dummy, you can’t get me.”

Frustrated, I rattled the doorknob. Butch responded with his usual heinous laugh.

Stay there, I thought, and returned to the kitchen to clean up the mess. Twenty minutes later, I heard the bathroom door open.

Continued on page 33

WHY THE MARLBORO MAN WANTS YOUR KIDS

BY CHARLES SCRIVEN

As the tobacco industry goes after minors and Third World markets, the church stands strangely silent.

Hook children or lose business. It's that simple for the tobacco companies. They know it, and they act on it. Meanwhile, even though a vigorous opposition—galvanized by tobacco's harvest of death—is fighting back, the churches are surprisingly quiet.

In October of 1990, however, anti-tobacco activists in Washington, D.C., connected for the first time with a circle of the city's church leaders, including a representative from the National Association of Evangelicals. Meeting in the Rayburn Building on Capitol Hill, church participants heard startling accounts of death, greed, and indifference from the coleaders of the Congressional Coalition on Tobacco and Health and two representatives of the Coalition on Smoking OR Health, a lobbying arm of the American Heart and

Lung Associations and the American Cancer Society.

Rep. Bob Whittaker of Kansas, at the time the Republican coleader of the Congressional Coalition, left participants with an astonishing image of tobacco's human toll. He said that of the 2.5 million people who die each year from the effects of tobacco, 390,000 are Americans. This latter figure alone, he said, equals the number who would die if three 747 jumbo jets, fully loaded with passengers, crashed every day for an entire year.

In February, the Centers for Disease Control revised their figures upward to 434,000 preventable tobacco-related deaths each year. That is an increase of 11 percent—or more than two additional plane crashes each weekend.

Against killing and destruction, the Lord of the Church strives for life abundant. God wants the best for every human being, and He wants us to challenge the world to this same end. Whittaker's image of death surely invites the church to make the fight against tobacco part of its witness





NPH/Crandall Vail

Eighty percent of new smokers come from the child and youth segments of the population.

to the gospel. The more you realize about tobacco's impact, the more compelling the case for church involvement becomes.

A tobacco pandemic

Whittaker might have added that tobacco causes more deaths each year in the United States than heroin, cocaine, alcohol, AIDS, fires, homicides, suicides, and auto accidents combined.

Studies show that in 30 years, the number of tobacco-related deaths, worldwide, will jump to 10 million annually. Of all the children now living on the planet, 200 million will eventually die as a result of tobacco use. Yet despite the overwhelming evidence that tobacco causes cancer, heart disease, and respiratory illness, the industry continues to deny that its product is dangerous and continues to market it aggressively.

When a product causes premature death, the key to marketing success is new customers. But United States government statistics show that only one new smoker in five begins using tobacco *after* turning 21. That fact invites the cynical attention

the tobacco industry is paying to the young, both here and abroad.

Fran DuMelle, who represents the American Lung Association on the Coalition for Smoking OR Health, showed participants at the October briefing a poster with the familiar "Smooth Character" from Camel cigarette ads. The dapper, confident-looking camel conveys an impression of sexual and material well-being and appears often in *Sports Illustrated*, one-third of whose readers are under the age of 18. The ad tells you how to order the poster. The poster arrives with a coupon for obtaining free cigarettes. Even though the offer stipulates that participants must be of adult age, no one verifies how old you are when you write in.

Recent shipments of millions of packs of cigarettes to the Persian Gulf to hook vulnerable young men at a time when they are unusually susceptible to peer pressure is deplorable. But it only extends standard industry practices, such as sponsorship of rock concerts, sports events,

Tobacco causes more deaths than heroin, cocaine, alcohol, fires, murders, auto crashes, and AIDS combined.

In America alone, 6,000 children and teenagers must begin smoking each day just for the tobacco companies to maintain current sales levels.

and the like—events, that is, with special appeal to the young. These efforts further exemplify a strategy whose result is that new customers are hooked on an addictive product before they can give adult consent to the risks. The fact that the product is addictive helps keep the customers buying for a lifetime.

In America alone, some 6,000 children and teenagers must begin smoking *each day* just for tobacco companies to maintain current sales levels. The industry's large stake in attracting the young is obvious.

It is true that in December the Tobacco Institute said it was starting a campaign to discourage smoking among people under 18. But it gave no substantive reasons for this. "Are they afraid," one health advocate asked sarcastically, "that the children will burn their little fingers?" Moreover, the institute's proposals for discouraging smoking were pale compared to what industry critics espouse. This moved columnist Ellen Goodman to dismiss them as "a savvy attempt at freezing the smoking status quo."

Usage levels are actually falling off in the United States. Cigarette sales declined here 7 percent during the early 1980s. If the industry were really intent on a new phase of public virtue, it would not be working so hard to expand its markets overseas.

American tobacco products sold outside the United States often bear no health warnings. They often contain higher levels of tar. They are often sold "by the stick" rather than "by the packet" to expedite easy purchase. They are often distributed for free, even to children. Young women dressed as cowboys, for example, are these days offering samples of Marlboro cigarettes in the town squares of what used to be East Germany.

For all six major U.S. tobacco companies, foreign sales now exceed domestic sales. Much of the industry's energy is focused on the susceptible populations of the Third World. Overseas efforts helped increase cigarette consumption by 33 percent in Africa

and 24 percent in Latin America during the period when it was declining by 7 percent here.

Fran DuMelle put the effect of all this in perspective at the Capitol Hill briefing. Of the 10 million annual deaths that will occur as a result of tobacco use by the year 2020, 7 million will occur in the world's poorer countries. If the tobacco industry's marketing aggression knows any obstacles, human vulnerability is not one of them.

Government complicity

No less astonishing than the death statistics and corporate greed is the indifference—or better, complicity—of the United States government.

True, certain steps, admirable and important steps, have been taken. In the early 1960s, the government sponsored the Surgeon General's Advisory Commission on Smoking and Health, and the report of that commission popularized the idea that smoking damages human health. The government has since mandated warning labels on cigarette packages and disallowed broadcast advertising. In 1988, another report from the surgeon general was released, documenting the addictive nature of cigarette smoking. Illinois Democrat Richard Durbin, the other congressman who spoke at the October briefing, led out in the struggle to ban smoking from most domestic airline flights. The ban took effect in 1990.

Unfortunately, the branches of our federal government do not always coordinate their efforts. While some departments, regulatory agencies, and congressmen fight this health hazard, others seem captive to complex economic forces centered largely in tobacco-producing states. Thus, these laudable efforts hardly make up for other disastrous aspects of tobacco policy. The only way to reduce the number of premature deaths is to reduce the number of tobacco consumers. Yet the government continues to pay huge sums—\$279.2 million in 1987—to support guaranteed prices for growers.

Besides this, it subsidizes the marketing of tobacco by allowing manufacturers to deduct as a legitimate business expense the full cost of advertising their products. American businesses normally benefit from such a deduction, but tobacco products are unique for being *lethal when used as intended*. This makes industry pro-



motions—which routinely associate tobacco with intelligence, beauty, and youthful vigor—not only false but brutally false. When a government that acknowledges the link between tobacco use and premature death helps promote these products, that government is blameworthy too.

More amazing still, the federal government has assisted the tobacco industry in opening markets in other nations, often Third World nations. Although the United States thinks of itself as the world leader in promoting international health, it is the world's leading exporter of cigarettes.

But here there is reason for hope as well as outrage. Until November 1990, recent government efforts to open trade opportunities for the tobacco industry had focused substantially on Thailand. That country banned not only tobacco imports but also tobacco advertising. American government officials wanted both bans lifted and fought for this under the provisions of the General Agreement on Tariffs and Trade.

This was so even though experience in Japan, Korea, and Taiwan suggests that with the introduction of U.S.-style promotion and advertising, cigarette consumption increases dramatically, particularly among women and children.

According to embassy officials in Washington, the Thai government wants to protect the health of its citizens by reducing tobacco consumption. In the end, however, the Thais had to agree to lift the import ban. But pressure from the anti-tobacco lobby in Washington helped convince the United States government to back down on the matter of advertising.

Now foreign companies can sell tobacco products in Thailand but cannot promote them, except by the display of empty packs at retail counters. In the words of one antitobacco lobbyist, this constitutes an "extraordinary victory." But for the manufacturers, other markets beckon, especially now the markets in Eastern Europe. Tobacco promotions abroad will continue, and they will also continue, no doubt, to focus on the young, as they do here.

With this in mind, Matthew Myers of the Coalition on Smoking OR Health remarked at the Rayburn Building briefing that we are "in the truest way the ugly American, preying on the children of other nations." Even though it is a begin-

ning and not an ending, the Thailand case supports the hope that this can change.

Private vice or social evil

At the briefing, the speakers' message for the churches was this: Fight tobacco; raise your voices too. Here and there this is already happening, as in the work of the Interfaith Council on Corporate Responsibility and in the witness of such inner-city congregations as the Abyssinian Baptist Church in Harlem. But for the churches in general, and certainly for religions' lobbyists in Washington, tobacco's harvest of death still ranks low as a subject for public witness.

Why? It may partly be that the grim facts still elude attention. Former President Jimmy Carter recently remarked, "It's sobering for me to know that more Colombians died last year [1989] from smoking American cigarettes than did Americans from using Colombian cocaine." This is not only sobering but also surprising—people are still not fully aware of the extent of the damage tobacco causes.

Another reason for tobacco's low rank as a subject of public witness is the commonplace idea that smoking is a merely private vice. On this view, as philosopher-economist John Stuart Mill might have said, you may be justified in "remonstrating with" smokers, but since they are "sovereign" over their own bodies, you would not be justified in "interfering" with their freedom to smoke. Or to paraphrase philosopher-musician Leslie Gore, "It's my body, and I can die if I want to."

The feeling that smokers only harm themselves has typically stunted enthusiasm for governmental action on the tobacco question. But because the nicotine in tobacco is addictive, the choice to smoke does not in the long run express the ideal of personal choice so revered in our society. It undermines it. This in itself lends plausibility to at least some efforts of tobacco control, including, surely, efforts to protect children from the industry's cynical inducements.

Continued on page 33



Young women dressed as cowboys distribute free samples of Marlboro cigarettes.



I was “harrowing out the middles”
between the cotton rows. I was 10.

The blazing sun shone from a cloudless sky. The temperature was about 115 in the shade, but there was no shade. It was dry, dry, dry! The dust was hot under my bare feet and squirted up between my toes like powder. At times, it rose in a cloud and choked me. The nit flies tormented Kate, our faithful, docile old mule.

THEN THE RAINS CAME

BY LEROY REEDY, SACRAMENTO, CALIF.

ILLUSTRATION BY MARVIN ESPE

Kate was covered with dust, and her back was streaked and caked with sweat. The cotton leaves and the tree leaves all hung limp like weeping willows. Sun devils danced before my eyes. Huge cracks ran along the unplowed ground. My battered old burlap-covered canteen sat at the end of the rows where I had drained it hours ago.

All of nature seemed like a man dying of thirst, staggering and gasping out one word, “Water, water, water!” All I could think of was “cool, clear water.” I looked up at the blazing sun and prayed, “O God, send us rain!”

Suddenly, I noticed a white thunderhead boiling up on the western horizon. It looked like a fluffy ball of cotton. Soon it was joined by many others. A dark cloud drifted under the sun and gave sweet relief from its fire. A sudden gust of wind brought the sweet smell of rain and cooled my red, sweating face.

A flash of lightning lit the sky from east to west, and a deep thunder jarred the ground. A few very large drops fell on Kate’s back and began to wash off the dust. Many large drops struck the dust and rolled up into little dirty balls.

Then the rain came, gentle at first, then a sudden downpour. The clods began to melt like sugar lumps. Mud began to stick to my bare feet, and Kate’s feet began to make large holes as the mud

stuck to her hooves. I headed for the nearby barn but was soaked to the skin before we pulled into the dry shelter. I leaned against the handles of the old harrow and watched the rain pour down. Suddenly, I was overwhelmed by a strange ecstasy. A bubble of joy and thanksgiving began to rise from the deepest core of my soul. I felt that I would explode if I did not give vent to it.

I took off my old broad-brimmed straw hat and let the rain fall on my hair and run down my face. Without understanding exactly why, I began to dance and spin around in the rain. I knew how David felt when he danced before the ark. I screamed and whirled until I was too dizzy to stand. I stood and watched the streams of water run off the old corrugated tin roof of the barn. I held out my old hat and let it fill up with the clean, cool water. I drank deeply and then turned it upside down on my head and let it run down by back. Kate turned her head and plainly asked for a drink. I filled my hat three times for her. Again, I leaned against the old harrow handles and watched the life-giving rain pour down.

I knew the crops were saved. I knew my parents’ many prayers for rain had been answered. The sky was a solid gray now from east to west. This was not just a local shower, but a general, soaking rain that

***I took off my old
broad-brimmed hat and let
the rain fall on my hair and
run down my face.***

would fill up the wells, make the creeks run again, and bring food to our table.

Rain meant rest! Rain meant fresh vegetables on the table; rain meant no more hauling water. It meant a good cotton crop and money for school clothes, books, money to pay our grocery bill at the general store. Rain meant that God was smiling down on us again. Rain relieved the haunting feelings of insecurity and fears of hunger that plagued us all. The grass would grow again; the corn would mature and our corncrib and hayloft would bulge with food for our animals. God had saved our lives and we knew it!

God had said to Israel through Moses, "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first and the latter rain, that thou mayest gather thy corn, and thy wine, and thine oil.

"And I will send grass in thy fields and for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish from off the good land which the Lord giveth you" (Deuteronomy 11:13-17).

Some people used to say we lived from "hand to mouth." Mother's answer: "We live from God's hand to our mouths." We knew where our food came from. We lived in constant awareness of our dependence upon God's bounty. As the old poem goes, we knew that:

*Back of the loaf is the snowy flour,
And back of the flour is the mill,
And back of the mill is the wheat and the
shower
And the sun and the Father's will.*

In the Bible, rain is often used as a symbol of revival. For many months now, we have been praying



for revival on a national scale as well as locally. Praise God! We are beginning to see some signs—free and easy altar services, more smiles and hugs, more liberal giving, better church attendance.

Bill Gaither wrote a song that expresses our hopes.

IT'S BEGINNING TO RAIN

The turtle dove is singing the sweet song of morning.

The leaves of the trees turn their silver cups to the sky.

The silent clouds above are beginning to gather.
The barren land is so thirsty and so am I.

It's beginning to rain!

Hear the voice of our Father.

Saying, "Whosoever will come drink of my water.

I promise to pour my Spirit out

On your sons and daughters,

If you're thirsty and dry,

Look up to the sky,

It's beginning to rain!"

A young man's eyes start to shine as he tells of his vision.

The old understand what he sees.

For they have dreamed their dreams

With the thrill of being alive.

They reach for each other.

And dance in the rain

For the joy of the things they see.

At the first drop of rain

That you feel throw open your windows.

Then call all the children together.

Throw wide the door

When the rains of the Spirit are falling.

Fill every vessel

For he who drinks his fill will thirst no more.

Written by William J. and Gloria Gaither and Aaron Wilburn © Copyright 1979 by William J. Gaither and First Monday Music. All rights reserved. Used by permission

The tobacco companies shipped millions of packs of "free" cigarettes to the Persian Gulf to hook vulnerable young soldiers.

Why the Marlboro Man . . .

Continued from page 29

But smokers, in fact, cause harm to others. Women who smoke while pregnant harm the unborn children they are carrying. Likewise, smoking in men has been linked to a higher incidence of congenital weaknesses in their offspring. All smokers harm those who must breathe the air they contaminate. The evidence establishes all this beyond reasonable doubt. Indeed, according to the January 1991 issue of *Circulation*, a journal of the American Heart Association, passive smoking kills 53,000 Americans each year and is the third leading, preventable cause of death in the United States. Only alcohol and active smoking rank higher.

Another hindrance to the Christian witness on tobacco and public policy is the lingering sense that the gospel addresses individuals rather than societies. But more and more, Christians are recognizing that the quality of personal life depends substantially on the quality of public life. And more and more, they are recognizing that the biblical call to win converts is also a call to heal societies.

For each individual and for the whole world, the divine goal is abundant life, exuberant, joyful peace. God not only promises such a blessing but also invites us to be, like Abraham, mediators of this blessing in all the earth.

One way for the churches to embrace this hope and task is to join the struggle against the tobacco pushers. Users of tobacco harm themselves—in the end not so much because they choose to do so as because they are addicted. Those who smoke harm others too. The industry harms others on a massive scale, and with massive cynicism.

The U.S. government should, without pinching off the freedoms our Constitution guarantees, take ever stronger action to stop the harm. And to this end, the churches should raise their voices high. This is not a question of merely private vice. It is a question of social evil and institutional wickedness. In large part, it is a question of the deliberate victimization of children for profit. The Christ who took children in His arms would disapprove, and so should we.

From *Christianity Today*, April 8, 1991. Used by permission.

Dr. Charles Scriven is the program chairman of the Washington Institute for Contemporary Issues.

HH

Part of the Problem . . .

Continued from page 25

"It is wet—I will kill it! I hate it!" he screamed.

Exasperated, I went to the door and was met by a flood. He had tried to flush a roll of toilet paper down the commode. I was ready to explode, and Butch knew it.

"Don't hit me! Don't hit me!" he pleaded. I wanted to spank him, but experience had taught me that spankings just didn't impress Butch. Here it was, first thing in the morning, and already I was unhinged.

"Butch," I said through clenched teeth, "get out of here."

My expression must have pronounced a death sentence. He paled. I was about to scream at Butch when a thought shot through my mind.

"You are becoming part of the problem—that is why you cannot control him."

Where did that come from, I wondered. Then I remembered my prayer the day before. God did care, and He was showing me what to do. I took a deep breath and let it out slowly while I prayed for wisdom.

"Come here, Son," I coaxed. "Let's get the mops and clean up this mess together."

I knew Butch's attention span wouldn't attend a mopping lesson for long, but my tone of voice stopped him. His face turned up, tears filled his big, blue eyes, and tumbled over his cheeks.

With a shudder, he lisped, "I'm thorry. I will behave."

"Good boy," I responded. "I will too."

Butch was right. I was a dummy. Butch needed external help and support to guide him into more appropriate behavior, just as I needed the Lord's help to control my temper. I had asked Butch to control himself when he just was not able. God meant for me to show Butch the appropriate behavior that I wanted him to exhibit. I was his mirror. If my reactions to him were more positive, perhaps Butch would feel more secure and, in time, he might even internalize enough support to learn to control himself.

I knew there would be many more episodes to encounter. Butch would never function normally. He had problems that only a miracle could cure. But I intended to be as much a part of that miracle as possible—instead of part of the problem. HH

PLAYING IN THE SAND

The great Augustine was troubled. He was wrestling with the problem of the Trinity. Then, as he walked by the ocean, he saw a child playing in the sand. "That is what I am," the great thinker said, "a child playing in the sand."

Nothing is "it."
That is the simple truth
that opens up
the secret of the universe.

Nothing is "it,"
but everything
is just a part of It.
We, like Augustine,
simply find a pebble
in the shore,
and shout: "Hurrah,
I've found it!"

But then,
after a while,
we are surprised to see
the small dimension
of our find.
Disenchanted, we
move to another "it"
or other shore . . .

Beware, my heart!
You
are
about
to sink.

Stop.
Be as Augustine and see
the pebble as it is:
a pebble in the shore,
along
a thousand million more.

It's not for us to know
but six, or eight, or ten
—at best a score.

Therefore,
we must not ever rest
in our study of the whole
nor be unbending in our
view,
as only Omniscience,
God,
can be.

To see your it
as part of It,
you must place Him
in the center
of the whole.

Jesus, the God-man.
He is the axle and the core.
He is the center piece
of It.

He is the key we need
to understand the rest
and all of It.

He is the wisdom of the old,
and for the new.
Around Him
I will place
my pebbles,
one or two . . .

Nothing is "it."
But Jesus is the center
of the world,
and of my world.

—Sergio Franco



IXOYS

PORTRAIT

If I were a skilled artist and wished to paint a portrait of Christ, how would I go about it? Well, I'd have to start with some idea of what He looks like before I could start brushing paint on canvas. I've seen many pictures of Him. El Greco, da Vinci, countless others have painted Christ in the traditional manner. The surrealist, Salvador Dalí, did an interesting, haunting impression of Him. But what would my concept be?

The long brown hair, the beard, the white robe are basics. These were commonplace among the men of His place and time, and He walked as one of them. So, yes, He would have worn His hair in that way, dressed in that particular manner. But these are outward appendages, not important. I need to catch His face, His attitude, His expression.

His expression? I believe I'll paint Him smiling. This isn't unusual, but the idea appeals to me—a perfect smile

on an imperfect face. No, His face was not perfect. He was not a statue, but a living, breathing, suffering human being. Lines should be traced here and there to show where He smiled, even laughed—for I'm sure He laughed now and then. Some shadowing under the eyes, for it is recorded that He wept. How would I paint compassion on His face. Kindness? Love?

Kindness would show in His smile; compassion—and some sadness—in His eyes. Love—love would show in His whole being, for Christ *is* love. His hands should be outstretched, not gesturing, but giving.

What about the background? Should I paint Him with children? It's a special joy to think of Him with children. And, most assuredly, He would be smiling then. But He will be the most significant figure in my portrait; children might detract. I could portray Him preaching to the multitudes, but I want this to be a more intimate picture. On the other hand, I don't want to paint Him as being alone; He loved mankind too well. I'll have Him talking to a few friends, just indicating them off to one side.

So . . . there . . . I have depicted Him: smiling, relaxing with friends, kindness, compassion, love shown in His face as well as my skills will allow. I wonder what He would think of it? I wonder how much of himself He would see in it . . . and how much of me?

—Lela Marie De La Garza
San Antonio



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Benefits Questions

Answered by Dean Wessels

Q. Is it true that Social Security pays 100% survivor benefits to widows? If so, why doesn't the "Basic" Pension do the same?

Social Security pays a separate benefit to both the husband and wife who qualify. When either of them dies, the survivor receives 100% of whichever benefit was larger, but the other benefit is discontinued. Generally, the result approximates 66 2/3% of the former "combined" benefit. This is comparable to the 60% survivor's benefit paid by the "Basic" Pension Plan. Of course, the "Basic" Pension also offers the option of a 100% survivor benefit. This option must be selected at the time of benefit application and initially involves a slightly lower monthly benefit in return for the survivor continuing to receive 100% after the death of the participant.

Questions about benefits may be sent to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131-1284.



HOLY BY FAITH, NOT BY WORKS

BY J. RAY SHADOWENS, HOUSTON

Dave Anderson

Near holiness is not Christian holiness, certainly not as Wesleyans interpret its biblical basis and proclaim its doctrinal significance. Unfortunately, some seem captivated by more recent pronouncements and fall under the spell of almost-holiness advocates.

A renewed interest in and proclamation of holiness is always heartening and merits an enthusiastic welcome from lovers of free and full salvation. One non-Wesleyan religious journalist observes: "Personal holiness also benefits society. It encourages wholesome standards. It challenges others toward righteous-

ness." We applaud this insightful acknowledgment, especially from one whose theological orientation is not generally known for placing strong emphasis on Christian sanctity.

A manual on prayer that has enjoyed a noteworthy sales record includes a chapter titled "The Cove of Holiness." The author effectively employs a collection of vignettes of historical "heroes of the faith"—Billy Bray, William Bramwell, John Hyde, Brother Lawrence, and John Fletcher, who "became synonymous with holiness," not only for their spiritual winsomeness but as models of effective pray-ers.

References to these saintly stalwarts, in the context, recalls W. T.

Purkiser's incisive words: "The final proof of Christian doctrine is its embodiment in flesh and blood." One of the most convincing arguments supporting the validity of New Testament holiness is the array of flesh and blood examples, past and present.

While providing a challenging guide to prevailing prayer, the inadequacy of this popular author's views of "personal holiness" is reflected in the definitions offered. Consider: "Holiness is doing all within one's power to become like Jesus. Holiness is seeing Christ in His completeness; doing all we can to pattern our life after His example." Again, "Holiness is not a lengthy list of negatives. Holiness is never whipping our

spiritual selves in attempts to become humble. Rather, it is simply living near to the heart of God.”

What is doubtless intended to encourage the disciple’s quest for “personal holiness” may, in fact, discourage the sincere believer. “It is true that holiness is difficult to *attain*” (italics mine) and “*Achieving* [italics mine] holiness is not impossible, as some suggest.” Christian holiness, to which thousands will humbly witness, is never “attained”—it is obtained! Again, Christian excellence, as envisioned here, is never “achieved”—it is always a work of divine grace. The redeemed one surrenders to the sovereignty of the blessed Holy Spirit and experiences His cleansing and empowering.

Doing all within one’s power to measure up is also a mistaken definition of holiness. This is contradicted by a more accurate statement: “Holiness to Brother Lawrence was not the result of painful endeavor.” With this latter statement, we could not agree more. As A. F. Harper states: “God calls us to be pure in heart, but not through our own efforts.”

Another non-Wesleyan favorite advances a faulty concept of personal holiness when he writes: “We must understand that our goal as believers is to seek what we can do to please God, not what He can do for us.” Both of these popular authors would fiercely deny the possibility of unregenerate men obtaining the new birth through good endeavors. But once one has trusted Christ for the forgiveness of sins, then (according to their formulas for holiness) one is obliged “*to seek what we can do*” (italics mine) to realize the fullness of the blessing. How, and at what point in the venture of faith, this subtle shift of emphasis takes place we are not told.

These esteemed writers and speakers deserve credit for taking seriously the scriptural injunction: “Be ye holy; for I am

holy” (1 Peter 1:16). In marshaling the spiritual exploits of some extraordinary Christians in support of his doctrinal position, he evidences some commendable insights into holy living. Nevertheless, his theological perspective is flawed.

trinal accuracy unimportant.

C. William Fisher, in a printed radio sermon titled “Holiness Is Not ‘Trying Harder,’” summarizes this cardinal truth: “It is Halford Luccock who reminds us that ‘we have missed the essential lesson of the New Testament if

Christian holiness is never attained—it is obtained.

That many exemplary Christians outside of the Wesleyan tradition enjoy and evidence heart holiness we acknowledge readily and gladly. There are radiant saints whose religious experiences and spiritual insights are better than their theological tenets. There is a vital bond among Spirit-filled Christians that transcends historical traditions and ecclesiastical allegiances. This does not, however, make doc-

we think of it just as a summons to “try harder.” The men and women we meet in the Acts and in the Epistles who experienced Pentecost and were living a life of holiness are not people who were “trying harder,” but men and women whose lives were open to the continuing penetration and power of the Holy Spirit.’”

We are sanctified, as we are justified, by faith and not by works.

H

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NEWS OF RELIGION

SUPREME COURT UPHOLDS BAN ON ABORTION COUNSELING FUNDING

Federal regulations that forbid the use of government funds for abortion counseling were upheld by the U.S. Supreme Court May 23.

The 5-4 *Rust v. Sullivan* decision means that clinics that receive federal money under Title X of the Public Health Service Act of 1970, must stop providing abortion counseling or referrals, or face the loss of public funding.

Under the regulations, the nation's 4,500 federally funded "family planning

clinics" will be required to refer pregnant women for prenatal care, rather than for abortions. If asked about abortion, clinic workers are required to explain, "This clinic does not consider abortion as an appropriate method of family planning."

Douglas Johnson, legislative director of the National Right to Life Committee, called the decision "a defeat for those organizations that demand tax dollars to promote abortion as a 'family-planning option.'"

CHURCH MEMBERS ARE NOT AS LOYAL AS THEY USED TO BE

Church loyalty isn't what it used to be. Although the average church member has been an official member of his church for more than 17 years, a recent study by the Barna Research Group (BRG) shows that a sizable group of church members are willing to change churches, or even denominations. One-fifth (21%) of those surveyed

were members of their church for less than 3 years.

"Given the fact that overall church attendance has not changed significantly in at least the last eight years, the only way to account for this large group of new church members is through transfer growth from one congregation to another," said George Barna, BRG president.

Barna pointed out that those who are unhappy or unfulfilled in their local church are more likely to try another church than church members in the past. He also

PRESBYTERIANS REJECT SEXUALITY REPORT

Presbyterians have reaffirmed that premarital sex, homosexuality, and bisexuality are wrong. In the recent General Assembly of the Presbyterian Church (U.S.A.), delegates rejected a report on human sexuality that would have given the church's blessing to sexual practices currently prohibited by the church.

The delegates rejected the report from the church's Special Committee on Human Sexuality by a 534-31 vote. The convention also voted to send a letter to its 10,500 churches affirming the sanctity of the marriage bond and

past church statements declaring homosexuality to be wrong.

The 2.9 million-member denomination was rocked by the committee's report, which said that responsible and committed sexual expression among unmarried, homosexual, and bisexual people has ethical integrity.

More than half of the church's 171 presbyteries had urged rejection of the report on grounds it ignored biblical prohibitions against adultery and homosexuality and appeared to endorse lax sexual standards.

FAMILY SHOULD TEACH CHILDREN ABOUT GOD, SAYS PSYCHOLOGIST

The family, not the church, is the institution God has established to teach children about faith, according to Christian psychologist Harold Hime. In a recent *Baptist Press* story, Hime said the family is God's primary institution.

"The purpose of the family is to live out the will of God," he said. "The purpose of the church is to equip the family to live out the will of God."

Hime uses Deuteronomy 6:6-7 as the basis for his statement. That passage says: "These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up" (NIV).

"It never says the church will teach them," Hime noted. "It says the family will teach them. It says to teach them the laws and the statutes of God."

Hime stresses that, to restore biblical families, churches should put parents in a priestly role.

noted that when today's church members move to another city they do not necessarily limit their search for a new church home to the denomination they came from.

"The environment for Christian affiliation in America has changed," Barna said. "People are more open to changing churches today—we can see this in the fact that more than 4 out of 10 church adults visit churches other than the one they attend most often."

JUDGE CLEARS DISTRIBUTION OF RELIGIOUS TRACTS

A federal judge in Philadelphia declared unconstitutional a public school district's policy barring the distribution of religious literature by high school students on school premises.

U.S. District Judge Joseph L. McGlynn, Jr., issued a 45-page opinion recently that said the policy of prohibiting literature that "proselytizes a particular religious or political belief" is "overbroad and . . . invalid."

The case began last year when Scott Slotterback, 16, was told to stop handing out

tracts to fellow students at Interboro Senior High School in the Philadelphia area. Principal Nicholas Cianci told Slotterback and fellow student Keith Ferry that they were violating the rule of separation of church and state.

The ruling was issued before a trial in response to pretrial motions. The judge ordered the case to proceed to trial on the narrow question of whether the literature distribution had disrupted school activities and could be restricted for that reason alone.

CHURCH ATTENDANCE IN A TYPICAL MONTH (among all "Christians")

•four or more times	40%
•three times	11%
•twice	12%
•once	12%
•don't know/it varies	1%
•none/would not attend	23%

LIKELIHOOD OF CHANGING CHURCHES IN NEXT YEAR (among church members)

•very likely	4%
•somewhat likely	7%
•not too likely	16%
•not at all likely	71%
•not sure/undecided	1%

Source: Barna Research Group

VITAL STATISTICS

Deaths

EDWARD A. BRODIEN, Bourbonnais, Ill., Feb. 20. Survivors: wife, Elaine; sons, Elmer, Ray, Roger; six grandchildren; eight great-grandchildren.

REV. J. E. CHILDRESS, 64, Indianapolis, Ind., Mar. 3. Survivors: wife, Sara; daughters, Joyce Childress, Susan Brown; three sisters; one brother; two grandchildren.

DONALD L. CRAWFORD, Houston, Tex., Mar. 23. Survivors: wife, Ruth; daughter, Ladonna Cramble; sons, Michael, Gregory; two brothers; two sisters; two grandchildren.

REV. THOMAS R. FIELDS, 63, Chesapeake, Ohio, Feb. 8. Survivors: wife, Betty; son, Thomas David; daughters, Kathy (Mrs. Mike) Pitsenbarger, Carolyn (Mrs. Gary) Ratcliff; stepson, John Smith; one brother; four sisters; his mother; seven grandchildren.

REV. ROGER A. FLEMMING, 65, Circleville, Ohio, May 2. Survivors: wife, Ruth; sons, David, Daniel, Daryl, Douglas; daughters, Debbie Boquist, Demaris Mosley, Doreen Youngman; 1 brother; 2 sisters; 10 grandchildren.

HAROLD GARRETT, 57, Daytona Beach, Fla., Nov. 24. Survivors: wife, Betty; sons, Dennis, Tim, Mark; daughters, Beverly, Eovonne, Darlene; 10 grandchildren.

CARL W. GOBLE, 85, Phoenix, Ariz.

Survivors: sons, Thomas, Jerald; three grandchildren; two great-grandchildren; two brothers.

WILLIAM A. GRIMES, JR., 52, Manchester, Ohio, Apr. 11. Survivors: wife, Linda; sons, Andrew, Wesley, Richard; daughter, Paige Stout; two grandchildren.

REV. WOODROW WILSON "CUB" HOOT, 77, Morgantown, W. Va., Nov. 9. Survivors: wife, June; sons, Gale, Byron; daughter, Esther (Mrs. Dave) Wooley; one sister; five grandchildren.

REV. HENRY B. HUGHES, 83, San Angelo, Tex., May 7. Survivors: son, Jim; three grandchildren.

EVELYN A. LANDRETH, 67, Fort Wayne, Ind., May 24. Survivors: husband, Duane; daughters, Deborah Johnson, Rebecca Repass; one sister; one brother; three grandchildren.

REV. CORA WALKER MacMILLAN, 74, Kelowna, B.C., Aug. 22. Survivors: brother, Charles; sister, Grace Harrison; nieces and nephews.

JESSIE GERTRUDE (SNIDER) McCULLOUGH, 87, Nashville, Tenn., May 18. Survivors: daughters, Eleanor Frazier, Bobbie Jones; son, Joe Strickland; stepdaughters, Thelma Trumbo, Bill Hunter; stepson, Bob McCullough; 20 grandchildren; 23 great-grandchildren.

CAROL ELAINE (ROWE) MILLER, 47, Oklahoma City, Okla., June 13. Survivors: daughters, Melissa O'Bryan, Amandah Rice; parents, Floyd and Louise Rowe; one

brother; one granddaughter.

GENE MOFFITT, 66, Dewey, Okla., Jan. 31. Survivors: wife, Verna; daughters, Sandra Neely, Pam Lunsford; five grandchildren.

THEMA PICOU, 83, Arcadia, Calif., May 3. Survivors: husband, Ollen; daughters, Carol (Mrs. Paul) Jones, Evelyn (Mrs. Don) Weick; one sister; three granddaughters; one great-grandson.

MILDRED RUTH (TIMM) PRITCHARD, 72, Azusa, Calif., May 19. Survivors: husband, William; son, Richard; one sister; one brother.

REV. JAMES M. RAUM, 56, Boyne City, Mich., Apr. 20. Survivors: wife, Louise; daughters, Michelle Waller, Jamie Hill; mother; one brother; two granddaughters.

ROBERT REED, 73, Hannibal, Mo., May 10. Survivors: wife, Dorothy; daughters, Pamela, Jeanie; two brothers, Millard and Harold; one sister, Martha Garvin.

MILDRED A. DAVIS SCHOLE, 83, Indian Atlantic, Fla., Mar. 2. Survivors: husband, Ray; one sister; one brother.

MARJORIE J. TANNER, 66, Crown Point, Ind., Apr. 21. Survivors: husband, Gene; one sister; three brothers; four grandchildren.

ELIZABETH (BOYER) WILLIAMS, 33, Old Hickory, Tenn., May 10. Survivors: husband, Douglas; son, Lucas; her mother; one sister.

Births

to LEE AND KARLA ADAMS, Roswell, N. Mex., a boy, Camron Lee, May 22

to RICHARD AND MELODIE (BULLOCK) ALTON, Olathe, Kans., a boy, Nathaniel Wesley Arlan, Mar. 15

to RICK AND KARLA (SCHACK) BUCHANAN, Duncan, Okla., a girl, Ashleigh Christine, May 5

to TOM AND APRIL DUNCAN, Vandalia, Ohio, a boy, Tyler Alan, Apr. 17

to RANDY AND JOAN (HESS) EPPES, DeSoto, Tex., a girl, Anna Alexandra, Mar. 11

to MARK AND RENESSA (CARDWELL) KLINK, Dodson, Tex., a boy, Cade McCoy, May 25

to BRENT AND MISSY (ENDERSON) LAYTHAM, Durham, N.C., a girl, Monica Olivia, Feb. 27

to ROBERT AND MOLLY (KEEN) MITCHELL, Overland Park, Kans., a boy, Samuel Joseph Robert, Apr. 2

to REV. STUART AND TERI (STRICKLIN) ROWAN, Palm Bay, Fla., a girl, Morgan Whitte, Feb. 18

to REV. KEITH AND MAGGIE (POWELL) SMITH, Maumelle, Ark., a boy, Caleb Scott, Apr. 18

to REV. JOHN AND ROSE SPRUNGER, Manzini, Swaziland, a girl, Elizabeth Rose, Nov. 20

to REV. CLIFFORD AND BARBARA (LEE) VANDERBURGH, Sanborn, Iowa, a boy, Philip Lee, Jan. 14

to DONALD AND MICHELLE (RAUM) WALLER, Stuart, Fla., a girl, Sarah Ann

Anniversaries

MR. AND MRS. JESS HAMILTON celebrated their 75th wedding anniversary June 21 in Trinidad, Colo. The reception was hosted by their sons Ramon, Jack,

Boyd, and Jim. The Hamiltons have eight grandchildren and nine great-grandchildren.

BILL AND WANDA MARTIN, Wichita, Kans., celebrated their 50th wedding anniversary with a reception June 2. Their children, Sherill Hubert, Jerry Martin, Bev Martin, Janis Munn, their children's spouses, and their grandchildren also accompanied them on a week-long vacation in Hawaii.

REV. WILLIAM A. AND REV. MITTIE A. READING, Pueblo, Colo., celebrated their 50th wedding anniversary July 28 with a reception that included repeating their wedding vows. The Readings have been in full-time ministry for more than 50 years.

ROBERT AND MARGARET SPRINGS, Durand, Mich., celebrated their 50th wedding anniversary Apr. 12 with a reception given by their children. Mr. Springs has served on the board of the Durand Church. Mrs. Springs has played the piano and organ. The couple has four children and eight grandchildren.

FOR THE RECORD Moving Ministers

DONNELL R. ARMSTRONG, from Valley View, W. Va., to Aiken, S.C.

WILLIAM H. BLAND, from Hastings, Nebr., to Roswell, N. Mex.

ROBERT L. BUSH, from Science Hill, Ky., to Marietta (Ga.) First

W. MICHAEL BYUS, from New Cumberland, W. Va., to Youngstown (Ohio) First

LARRY D. CARR, from DuQuoin, Ill., to Winslow, Ind.

MICHAEL S. CHAMBERS, from student, NBC, Colorado Springs, to pastor, Rome, N.Y.

LARRY W. CHANDLER, from Bingham, Maine, to Pittsfield, Maine

R. BRUCE CLARK, from Leeds, Maine, to Bethel, Maine

THOMAS L. COOK, from Dalton (Ga.) First, to Lilburn (Ga.) Parkview Community

ROBERT E. COY, from Northwestern Illinois District, to pastor, Kankakee (Ill.) Eastridge

G. TIMOTHY DRISKELL, from Minneapolis (Minn.) Spring Lake Park, to Keokuk, Iowa

DALE W. FALLON, from NYI Ministries, Headquarters, to pastor, Kansas City (Mo.) Dundee Hills

FRED J. FORSTER, from San Francisco (Calif.) First, to Pasadena (Calif.) Bresee Avenue

THOMAS C. FREDERICK, from student, to pastor, Sharpville, Pa.

PAUL R. GEORGE, SR., from Indiana, Pa., to Punxsutawney (Pa.) Mission

LEWIS P. GRIMM, from Pittsburgh (Pa.) Terrance, to Indiana, Pa.

DAVID A. HAWKINS, from associate, Bakersfield (Calif.) First, to pastor, Los Angeles (Calif.) Highland Park

CHARLES A. KOHR, from evangelism, to pastor, Bell Vernon, Pa.

BENJAMIN D. LEMASTER, to associate, Denver (Colo.) First

RUSSEL R. MCCOLLOM, from associate, Yuba City (Calif.) First, to pastor, Wintertown (Calif.) Bard

RONALD J. MCGILVRA, from Osseo, Minn., to Sidney, Mont.

RONALD L. PERRY, from Connersville (Ind.) Gortner Memorial, to Valley View, W. Va.

SUNDAY SCHOOL IN ISRAEL

Prepare for the Spring '92
Sunday School Lessons on the Life of Christ
by Visiting the Holy Land

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10 Days for \$1495

The March-May lessons from Luke focus on Christ's life.
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Fax: 1-816-333-1683.

Hosted by: Adult Ministries, Church of the Nazarene

ARTHUR T. ROXBY, JR., from Mercer Pa. to Lakeville, Mass.
 DAVID L. SPEICHER, from Syracuse N.Y. to Hastings, Nebr.
 GREGORY J. SUTTER, from Norfolk (Nebr.) Faith, to Laramie, Wyo.
 LISA KAYE TUEMLER, from student, NTS, Kansas City, to associate, Concord (N.C.) First
 ALAN B. WHEATLEY, from associate, Lake Los Angeles, Calif., to pastor, Lake Los Angeles, Calif.
 MICHAEL R. WILLIAMS, from Merritt Island (Fla.) Community, to Galion, Ohio
 RICHARD E. WISE, from associate, Pittsburgh (Pa.) South Hills, to pastor, Deer Lakes Community, Pa.

Recommendations

The following have been recommended by their respective district superintendents:

CARLOS ARTECHE, JR., evangelist, 12909 Morning Ave., Downey, CA 90242, (213) 923-3054, by Thomas L. Goble, Anaheim District

BILL HINNEN, evangelist, 2107 Kirby Lee, Waco, TX 76712, (817) 666-5147, by James R. Blankenship, San Antonio District

JOHN JUNEMAN, evangelist, 11125 E. 27th St., No. 3, Independence, MO 64052, (816) 461-7207, by Keith Wright, Kansas City District

DEAN L. THOMPSON, evangelist, 508 Timberlane, Carl Junction, MO 64834, (417) 782-7769, by Pal L. Wright, Joplin District

CHARLES J. WHEELER, evangelist, P.O. Box 185, Hawthorn, PA 16230, (814) 365-5424, by J. Roy Fuller, Pittsburgh District

Announcements

GRASSLAND (TEX.) CHURCH OF THE NAZARENE will celebrate its 75th anniversary Aug. 4. A carry-in dinner will be served following the 10 A.M. service. A special musical service will be held at 3 P.M. Former members and friends are invited to attend or send greetings.

For more information, contact the church at (806) 327-5656, or write Rte. 5, Tahoka, TX 79737.

ELDON (MO.) CHURCH OF THE NAZARENE will celebrate its 70th anniversary Aug. 25. Hiram Sanders will speak at the 10 A.M. service, which will be followed by a potluck dinner. The 2 P.M. service will feature special music and former pastors. All former pastors, members, and friends are invited.

For more information, contact the church at Rte. 1, Box 404, Eldon, MO 65026, or phone (314) 392-3440.

DENVER CITY (TEX.) CHURCH OF THE NAZARENE will celebrate its 50th anniversary Aug. 31—Sept. 1. All former pastors, members, and friends are invited.

For more information contact the church office at (806) 592-3038.

FORT MADISON (IOWA) CHURCH OF THE NAZARENE will celebrate its 50th anniversary Aug. 30—Sept. 1. Robert Condon will be featured in concert at 7 P.M. Saturday. Jerald D. Johnson, general superintendent, will speak at the 10 A.M.

and 3 P.M. Sunday services.

For more information, contact the church at 511 22nd St., Fort Madison, IA 52627, (319) 372-5845.

MEDINA (OHIO) CHURCH OF THE NAZARENE will celebrate its 50th anniversary Sept. 8. Dr. D. E. Clay, founding pastor, will be the speaker. Music will be provided by Dave and Dana Blue. All former pastors, members, and friends are invited.

For more information, contact the church at 360 W. Lafayette Rd., Medina, OH 44256.

KNOXVILLE (IOWA) FIRST CHURCH OF THE NAZARENE will celebrate its 50th anniversary Sept. 18-22 with revival services every evening and two services on Sunday. Gene Phillips, district superintendent, will preach on Sunday morning. All former pastors, church members, and friends are invited.

For more information, contact pastor Ted Henderson, 1113 W. Roosevelt, Knoxville, IA 50138, or phone (515) 842-4134.

Moving Missionaries

ANDERSON, REV. JOHN and DORIS, India. Furlough address: 401 E. Grand Ave., No. 6, Bourbonnais, IL 60914

BECKUM, REV. RANDY and LORI, France. Field address: 28 allée des Genets, Guyancourt 78280, FRANCE

BLISH, REV. KENNETH and SUSAN, Bolivia. Leave of Absence: 47 Brooklyn St., Akron, NY 14001

BOLERJACK, REV. RAYMOND and HELEN, PNG Church Growth. Furlough address: c/o Wayne Van Dyne, RR 2, Box 231, Independence, KS 67301

BUNCH, REV. GARY and FERN, Brazil. Leave of Absence: 8804 N. Rockwell Dr., Oklahoma City, OK 73132

BURKHART, REV. PETER and MERYL, Philippines-Luzon. Furlough address: c/o World Mission Division, 6401 The Paseo, Kansas City, MO 64131

DANNER, MR. BEN and ALBERTA, * Belize. New field address: P.O. Box 357, Belize City, BELIZE

DUCKWORTH, REV. LARRY and FRANCINE, Western Samoa. Furlough address: 4775 54th St., San Diego, CA 92115

DUFRIEND, REV. JAMES and DIANA, Trinidad-CNTC. Furlough address: P.O. Box 1225, Globe, AZ 85502

FLEMMING, DR. DEAN, Philippines-APNTS. Furlough address: MANC, P.O. Box 1776, Olathe, KS 66061-1776

FRYE, DR. KAREN, Swaziland. Furlough address: 6401 The Paseo, Kansas City, MO 64131

GASTINEAU, REV. ROGER and ROWENA, Kenya. Furlough address: 6401 The Paseo, Kansas City, MO 64131

GRIFFITH, REV. MARSHALL and DELLA, Dominican Republic. Furlough address: 10416 Bayberry Dr., Oklahoma City, OK 73132

HANE, MR. DAVID and KIM, * Asia-Pacific Regional Office, Stateside address: RR 1, Box 124, Waukomis, OK 73773

HATCHER, REV. MARK and ROVINA, Korea. Field address: 178 Yongjon-

dong, Tong-ku, Chungnam, Taejon 300-200, KOREA

HELL, REV. BRYAN and LINDA, * PNG Church Growth, Stateside address: 1982 Cornell Dr., Uniontown, OH 44632

HILL, MR. SCOT, * Japan, Furlough address: 4505 N. Central, Bethany, OK 73008

HOWARD, MISS ESTHER, India, Furlough address: 18363 Basler Rd., Cottonwood, CA 96022

JACKSON, MISS BRENDA, * Japan, Field address: 101 Kobuki Cho, Chiba Shi 281, Chiba Ken, Japan

LONG, REV. THOMAS and BARBARA, Spain. Field address: Calle Pelicano #26, Madrid 28025, Spain

McCLINTOCK, REV. RALPH and ELIZABETH, Namibia. Furlough address: 6401 The Paseo, Kansas City, MO 64131

MERRITTS, MISS MARJORIE, PNG Medical, Field address: P.O. Box 376, Mt. Hagen, WHP, PAPUA NEW GUINEA

MOORE, MR. BEN and JANELL, Asia-Pacific Regional Office, Furlough address: 423 Holly, Nampa, ID 83686

MOUNTS, DR. ANTHONY and RITA, * PNG Hospital, Field address: P.O. Box 456, Mt. Hagen, WHP, PAPUA NEW GUINEA

MOYER, MR. DAVID and MARYEL, Africa Ministries Council. Field address: P.O. Box 106, 1710 Florida, REPUBLIC OF SOUTH AFRICA

NASH, REV. JIM and JOY, * MAC Regional Office, Field address: Apartado 820-A, 01909 Guatemala, Guatemala, C.A.

PAGE, DR. PATRICK and CHRISTINE, Swaziland. Leave of Absence: 6401 The Paseo, Kansas City, MO 64131

PORTER, DR. WILLIAM and JUANITA, Venezuela. Furlough address: 6401 The Paseo, Kansas City, MO 64131

RESTRICK, REV. DAVID and RHODA, Mozambique. Field address: P.O. Box 1460, Manzini, SWAZILAND

RICE, MR. JERRY and BRENDA, Mexico Seminary, Field address: Apartado 22-690, 1400 Tlalpan, Mexico D.F., MEXICO

RIGGS, REV. DENNIS and JACALYNN, Mozambique. Furlough address: 6401 The Paseo, Kansas City, MO 64131

ROTZ, REV. JAMES and CAROL, Africa Nazarene Theological College. Furlough address: c/o Northwest Nazarene College, Nampa, ID 83686

SARMIENTO, REV. CHRISTIAN and MARGIT, Ecuador. Field address: Casilla 17-11-05027, Quito, ECUADOR

SEAMAN, REV. JOHN and LINDA, Ivory Coast. Field address: 22 B.P. 623, Abidjan 22, COTE D'IVOIRE, WEST AFRICA

SHMIDT, REV. LYNN and SHEARON, Botswana. Field address: P.O. Box 970, Gaborone, Botswana

STANTON, REV. DARYLL and VERA, Africa South Field North. Furlough address: 1916 E. 79th St., Kansas City, MO 64132

STULTS, DR. RAY and SUE, Philippines-APNTS. Furlough address: 1445 Penrose, Olathe, KS 66062

TROUT, REV. TIMOTHY and JADONNA, Philippines-Luzon. Field address: P.O. Box 641, 1502 Greenhills, Metro Manila, Philippines

WILLIAMS, REV. MERRILL and JANICE, Philippines-Luzon. Furlough address: 3600 N.W. 71st St., Oklahoma City, OK 73116

WOODS, REV. WENDELL and TWYLLA, Japan. Furlough address: 6355 N. Oak Ave., Temple City, CA 91780

*Specialized Assignment Personnel

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS: Office: 6401 The Paseo, Kansas City, MO 64131. Raymond W. Hurn, chairman; John A. Knight, vice-chairman; Donald D. Owens, secretary; Eugene L. Stowe, Jerald D. Johnson, William J. Prince.

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ADDENDUM

The following should have been included in the Evangelists' States in the July *Herald of Holiness*. We regret the omission.

BOQUIST, DOUG & DEBBIE: Greensburg, IN, July 8-12; Indianapolis District NYI Convention, 12-13; Greensburg, IN, 14; Kentucky District Camp, 15-19; Eastern Michigan District Camp, Aug. 5-9; Central Ohio District Camp, 12-16; Worthington, OH (Columbus Northwest), 17-18; Brookville, PA (Calvary), 21-25; Anchorage, AK (First), 26-30

ROGER BROWN: Mount Pleasant, MI, July 21-27
BRISCOE, JOHN: Fort Mohave, AZ (Mohave Christian Joy), July 9-14

CANFIELD, DAVE: Fort McKinley, OH, July 31—Aug. 4; Mount Vernon, KY, 14-18; Reedsville, OH (Chester), 21-25

HANCOCK, TIM: Hubbard, OH, July 21; Pensacola, FL (First), 26-28

HARRINGTON, MILTON: Fairfield, CA, July 7 & 14
JACKSON, PAUL & TRISH—JETSTREAM MINISTRIES: Del City, OK, July 14 a.m.; Yukon, OK, 17; Concerts in Oklahoma and Texas, 19-21; Kansas District Assembly, 31—Aug. 2; Concerts in Kansas and Oklahoma, 5-11

MANLEY, STEPHEN & DELPHINE: Alabama North and South District Camps, July 1-7; Georgia District Camp, 8-14; North Central Ohio District Camp, 17-21; Eastern Kentucky District Camp, 22-28; New Mexico District Camp, 29—Aug. 3; Arizona District Camp, 4-11; West Frankfort, IL (Bonnie Holiness Camp), 12-18; Chrisman, IL (Olivet Holiness Camp), 20-25; Odessa, TX (First), 27—Sept. 1

MICHAEL, RANDY: Budapest, Hungary, July 1-5
MONCK, JAMES A: Redding, CA (First), July 14
PFEIFER, DON: Nippen, OH, July 20-28
PIERCE, CATHERINE: Tilden, IL, July 18-28

*Denotes Non Nazarene Church

10-POINT QUIZ ANSWERS (From page 14)

- | | | |
|-------|-------|--------|
| 1. A. | 5. A. | 8. A. |
| 2. D. | 6. C. | 9. C. |
| 3. C. | 7. B. | 10. C. |
| 4. D. | | |

Close to Home

News About Nazarenes

BY TOM FELDER



A CHURCH IS BORN . . . The newest church on the Kansas City District was organized June 9, according to **Keith Wright**, Kansas City District superintendent. Seven Oaks Church of the Nazarene was planted by the members of the Blue Hills Church of the Nazarene under the direction of pastor **Larry Lott**. Lott reports that more than 23,000 persons live within a mile of the new church.

District Superintendent Keith Wright (far right) with Preston Miller and his wife, Charlette, and congregation at the organization of Kansas City Seven Oaks Church of the Nazarene.

Wright organized the church and commissioned its pastor, **Preston Miller**. About 100 persons are expected to be charter members with about 60 percent joining by profession of faith.

LAY PASTOR SPEAKS OUT FOR MANY . . . **Sophal Kim (pictured right)**, lay pastor at St. Paul, Minn., First Church of the Nazarene, was invited to speak at Minnesota's International Day of Prayer service at the state capitol recently. Kim was asked to represent 35,000 Southeast Asians living in the state.

Kim's children, **Nareth** and **Narin (below)**, also participated in the program.

"The U.S. is a country of immigrants and refugees," Kim reminded the crowd.

"Since the first settlers arrived more than 400 years ago, wave upon wave of foreigners have started new lives here, escaping from oppression and deprivation in their homelands."



1991 INTERMOUNTAIN DISTRICT ORDINAND CLASS (l. to r.): General Superintendent William J. Prince; Rev. Karl Mitchell; Rev. and Mrs. Randy Herman; Rev. and Mrs. Stephen D. Bogart; Rev. and Mrs. Daniel Thompson; Rev. and Mrs. Terry Jones; and District Superintendent Ronald Kratzer.

NEW SANCTUARY COMPLETED . . . Pekin, Ill., First Church of the Nazarene recently celebrated the completion of a 900-seat sanctuary, according to pastor **Jim Kent**. Former friends and pastors joined the celebration as General Superintendent **William J. Prince** dedicated the new building.

Valued at \$900,000, the new facility was built for about \$300,000. Nazarene builders **Dick and Elsie**

Moore led the project with church members and friends doing most of the work.

In addition to the new sanctuary, the church plant includes an educational unit and gymnasium on 28 acres.

Donald Cooper, director, leads the Pekin, Ill., First Church choir as the church celebrates the completion of a new 900-seat sanctuary. General Superintendent William J. Prince (far right) led the dedication.

SEVENTY-FIVE YEARS A NAZARENE . . . **Nina Ray** has seen a lot in the 75 years she has been a member of the Church of the Nazarene. She has served as Sunday School superintendent, NWMS president, and church board member. Her home has been open to evangelists, ministers, and several general superintendents.

During the past year, her

church, Glendale, Ariz., Vineyard Church of the Nazarene, celebrated her anniversary with a special day in her honor.

"At the age of 87, Nina still has that beautiful spirit and is in church every time she can be there," said her pastor, **Everette Baker**.



HEADQUARTERS SALUTES THE 1990 PHINEAS F. BRESEE RECIPIENTS

The Phineas F. Bresee medal is the only general church award presented to children. To receive this top Caravan award, children must complete four years in a Caravan, earn 40 badges, learn the 15 Articles of Faith, read biographies of Nazarene leaders, and give a minimum of 7 hours of service to the local church. Nazarene International Headquarters is honored to present the 1990 recipients of the Phineas F. Bresee award.

Akron

Melissa Dillon
Rachael McClellan
J. Eric Peterson
Tom Warrick, Jr.
Christy White
Stephanie Yingling

Alabama North

Candy Allen
Matthew Cameron
Andy Luna

Alaska

Heather Lewis
Jason Pepperd

Arizona

Madeira Bowell
Jaime Burton
John Chapman
Michaela Covington
Brooke Felker
Tammy Hallman
Warren Krantz
Curtis Pierce
Leilani Ramsay

British Isles South

Geraldine Allam
Louise Barker
Jeanette Beard
Sarah Boston
Jennifer Jones
Ann Marsden
Helen Thomas
Karen Thomas
Catherine Thornton
Karen Toothill
Claire Walker
Emily Wilde
Yvonne Wright

Canada Atlantic

Ann Bushen
Lynda Rossiter
Marla Wallace

Canada Central

Stephanie Coburn
Tara Cullen
Jeanette Stephens

Central California

Brook Bartlett
Tiffany Denney

Central Florida

Kyle Dodson
Joshua Evans

Central Ohio

Daniel Damron
Cheilon Mitchell
Erin Rogers
Stacy Strous

Chicago Central

Brian Boelk
Jessica Dezwon
Michael Fruehling
Keren Greenawalt
Amy Hendricks
Tim Laver
Andrea Martin
Melissa McCrary

Alicia Metz
Melissa Moreno
Joel Newsham
Meredith Nicholson
Shelley Patton
Nathan Rieder
Amy Shank

Amy Jo Snellinberger
Jason Stecks
Kimberly Tuntland
Eric Vail
Kim Vichers
Holly Watson
Amy Williams
Jeffrey Wine

Colorado

Stacy Bishop
Nathan Brown
Melissa Bruneau
Jennifer Buffington
Christina Geist
Chad Gunstream
Theresa Jones
Trisha Muttschall
Julie Rodriguez
Ashly Smith
Kristen Smith
Todd Swart
Justin Sword
Cara Thiessan
Christy White
Kenzi Wilkes
Allison York

Dakota

Katee Brackett
Kelly McGraw
Amber Unruh
Kevin Will
Casey Willman

Dallas

Kristen Craig

East Tennessee

Andrew Cox
Patty Hale

Eastern Michigan

Gregory Chambers, Jr.
Catherine Cloutier
Heather Cloutier
Bethany Heidel
Yvonne Keelor
Jennifer Kelly
Kimberly Morgan
Scott Ries
Jennifer Schuneman
Lori Smith
Jeff Spencer
Brook Taylor
Angela Wehrli
Andrea Williams
Meggan Williams

Florida Space Coast

Sarah Spencer

Houston

Amanda Battles
Emily Bettenfield
Christy DeRanier
Vonnice Gragg

Danny Rankins
Blake Rogers
Sean Ulrich
Kelli Wied

Illinois

Richard Davis
Amy Fritcher
Trent Krassow
Amy Long
Neely Marshall
Herman Wallace

Indianapolis

Kristin Cox
Chris Hall
Stephanie Johnson

Intermountain

Ellen Carter
Colleen Caylor
Becky Cross
Jolie Drahn
Kyla Edelman
Derrick Eisenbeis
Jennifer Holmquist
Adam Koontz
Rachel Long
Dustin Mandell
Jennifer Marquardt
Amy Parsons
Erik Peterson
Sam Robertsson
Erica Shafer
Alisa Stanford
Scott Stewart
Alysha Van Hooser
Jennifer Weymouth
David Wick
Kara Wolf
Jodie Yoder
Michael Young

Iowa

Heather Beyer
Alicia Kadner
Felicia LaRose
Elizabeth Loose
Donnie Miller
Joe Modrell
Gabriel Padilla
Heather Spiker

Joplin

Eric Van Dyne

Kansas

Jeff Beckwith
Tarl Bestauter
Julie Chew
Christy Culver
Danielle Horsley
Jamie Lange
Jereme Long
Christopher Mann
Katie Patton
Daniel Willard

Kansas City

Joel Balam
Karla Brown
Becki Cook
Katherine DeGraffenreid

Kate Fitzgerald
Becky Gragg
Jennifer Hager
Tiffany Hook
Rikki Lane
Shyloe Leonard
Amy Martin
Marlo McFarland
Mary Meador
Kerri Powell
Jessica Raney
Holly Rich
Melody Smith

Louisiana

Nikki Beeson
Wynter Harvey
Coretta Johnson
Sarah Phillips
Kevin Toler

Michigan

Kent Allison
Melissa Beckwith

Mississippi

Bridgett Burnett

Missouri

Richard Anderson
Matthew Kaatman
Daniel Sheldon

New England

Jacqueline Allen
Matthew Beausoleil
Troy Cully
Jeffrey Hitchcock
Raymond Honi
Rebecca Honi
Heather Howard
Sarah Johnson
Raymond Mattos
Heather Rakoski
Lynn Snyder
Malia Snyder
Scott Thomas
Krista White

New Mexico

Brian Betoni
Jennifer Chisum
Mary Forsythe
Erica Nixon

North Carolina

William Bledsoe
Monica Taylor
Angie Webb

North Central Ohio

Kari Bennett
Gina Flood
Janelle Fowler
Larry Friend
Sarah Fruehling
Jason Gearheart
Angela Goyer
Jessica Henthorn
Ted Kendzerski
Amy Lipps
Amy Malugani
Renee Martin
David Morris
Andrea Paulson
Amy Phillips
Brandy Smith
Crystal Smith
Angie Tracy
Kelly Williams
Becky Zagala

Northeast Oklahoma

Stacey Conrad
Nathan Miller
Jill Stipp

Northeastern Indiana

David Chasteen
Nick Collins
Brock Hambrook
Ryan Hickey
Cassandra Lawrence
Joel Marks
Shannon Owen

Northern California

Meriah Earle
Ryan Gage
Jason Jones
Amber Long
Sarah Wessman

Northern Florida

Robert West

Northern Michigan

Ralph Claypool, Jr.

Northwest

Jason Buttles
Lori Fish
Tommy Houck
Gary Stinson

Northwest Illinois

Christina Bright
Jessica Forsythe

Northwest Oklahoma

Sarah Densmore
Phillip Meier
Misty Stevens

Northwestern Illinois

Jeremy Beck
Ryan Miller

Northwestern Indiana

Misty Blackwell

Northwestern Ohio

Holly Avery
Karla Baker
Cristi Champion
Charity Knapp
Melissa Pfister
Matthew Sertell
Erica Sund

Oregon Pacific

David Campbell
Aron Depew
Eric Depew
Jeff DeHaven
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Failure to Treat

Continued from page 16

was not central to Christ's suffering.

Our partnership with Christ in reconciliation is surely what was in Paul's mind when he wrote of the "the fellowship of his sufferings."

Reconciliation is why Jesus came. Reconciliation is why the church was born and is the destiny of each one who claims Christ as his Lord.

Long before I had any understanding of how suffering could be the open door to vital meaning and purpose (I was still eaten up with the issue of fairness), the Lord gave me an amazing insight into the heart of God. It seemed He said to me, "I'm sorry you don't understand what's happening. Why don't you just try to forgive Me for the way I'm working on you until you do understand."

I know there's no scripture to confirm that kind of conversation. Yet, it is in harmony with His tenderness and sense of humor. Imagine it! I, who had failed Him so many times, should forgive Him when He's working for the best for all His children!

As we wrestle with God (to borrow the phrase of a great Bible story), seeking strength and comfort in our trials, let's confess that some of our misery is our own doing, but at the same time allow Him to comfort us and love us in spite of our stupidity.

Let us acknowledge the value of freedom and not blame God for the things people do in their sin that are already breaking God's heart.

Let us commit ourselves to "working with" God in every problem and heartbreak for our own growth and/or God's mission in the world.

We might well find the prayers we raise to our Father in the moment of anguish shifting from, "O Lord, why this?" to the fervent outpouring of, "Lord, I commit even this to Your glory!" H

THE QUESTION BOX

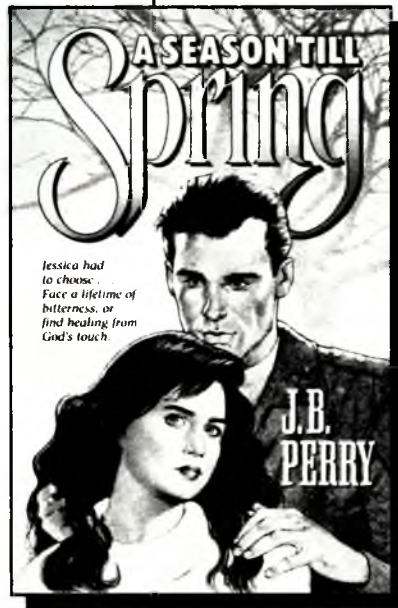
CONDUCTED BY WESLEY TRACY, *Editor*

What does the Church of the Nazarene believe about cremation?

Our church has issued no official statement about cremation. Some of those who oppose it fear that it might cause the person to miss the resurrection somehow. There is no theological reason to think that participation in the resurrection depends on finding the actual physical remains of a person's body. If that were the case, those who, for example, were lost at sea and their physical remains consumed by fishes would be in the same jeopardy.

Traditional Christianity does believe in the resurrection of the body—the Apostles' Creed affirms. But there is much that we do not know about the resurrection body. Paul counsels us that our body "is sown a natural body and raised a spiritual body. . . . And as we have borne the image of the man of dust, we shall also bear the image of the heavenly Man" (1 Corinthians 15:44, 49, NKJV). John advises, "It has not yet been revealed what we shall be, but we know that . . . we shall be like Him" (1 John 3:2, NKJV).

Some oppose cremation because they think that burning the body seems more in harmony with the thought of religions that believe that individual existence ceases with death of the body and the only life after death is absorption into the great "oversoul" or "nirvana." Some believe that cremation shows something less than the traditional Judeo-Christian "respect" for the dead. But these positions may represent personal preference more than anything else. Some good and godly people I have known have had their bodily remains cremated. I fully expect to see them in heaven. H



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Wrestling with the Spirit

Flannery O'Connor, a provocatively spiritual writer of this century, wrote, "You shall know the truth and the truth shall make you odd."

I recently thought of this phrase while I was sitting in a circle of women in the professional ministry of several denominations. As we talked together, we noticed a shared feeling of being seen as odd—outside the expectations of what a minister "should be like."

Each woman spoke of wrestling with a call to ministry. Was ordination the best path? What did it mean to faithfully follow God's calling and try to balance caring for children and home?

One woman in the circle, seminary-educated but determined to work as a laywoman, said, "I believe the Holy Spirit is at work in me and the church today. Empowering the laity as a layperson is what I am called to do."

I admire this woman's clarity of conviction. I attended seminary with her and recall how she struggled with whether or not to be ordained. Only by faithfully wrestling with the Spirit had she come to a place of peaceful acceptance of what God had created her to do.

Following divine conviction is essential for all women of God, whether called to preach or not. And like it or not, following the call of the Spirit might make us seem odd, or out of step in the eyes of others. But take heart, being viewed as one who listens to the beat of a different drummer is nothing new for women of faith.

Shortly before the turn of this century in Alabama, Mary Lee Harris Cagle, who would later become one of the earliest ordained women in the Church of the Nazarene, felt called to the ministry.

Mary was a young teenager and

concluded that her call must be to foreign missions as there would be no opening for such a life in her native land. When she shared her calling with her mother, Mary recalled, "She gave me no encouragement, but on the contrary bitterly opposed me, saying she would rather have me go to my grave than to a foreign field as a missionary" (*Women Preachers*, Fannie McDowell Hunter, 71-72).

Five years later during a revival service, Mary felt the Holy Spirit direct her to ministry in her own country. She struggled with this revelation and writes:

On my face before God, with tears, I would plead to be released. I knew to go out in this country as a woman preacher would mean to face bitter opposition, prejudice, slanderous tongues, my name cast out as evil, my motives misconstrued and to be looked upon with suspicion (*Hunter*, 74).

Mary married a preacher and helped him in his revivalistic work. Then he became ill unto death. Mary was disconsolate, and in her grief she locked herself in a room to plead with God.

"Lord, if you will heal my husband, I will preach"; and God answered me with these words: "Will you do what I want you to do whether I heal your husband or not?" These words came as a thunderclap to my soul (*Hunter*, 75).

Mary's husband died, and she committed herself to evangelistic work and church planting, primarily in West Texas. Her work was not easy. In Anson, Tex., Mary "encountered strong prejudice against

her ministry, with rumors flying that she had abandoned her children and had once operated a bordello" (*Burden of Dissent: Mary Lee Cagle and the Southern Holiness Movement*, Ph.D. diss., Stan Ingersol, 168). These accusations only served to bolster attendance.

Mary preached for 60 years. When it came time to retire, she wrote a letter to the official in charge of the denomination's pension plan, "What you said about grace to retire gracefully struck me . . . We are queer creatures anyway. I almost had to know that it was preach or go to hell before I would do it, and now when the time is nearing when I will have to quit,

Like it or not, following the call of the Spirit might make us seem odd or out of step in the eyes of others.

the thought of it nearly breaks my heart" (Ingersol, 284).

Blind and infirm, Mary preached on her 90th birthday, held up by two friends, and delivered her final rousing half-hour sermon. This outstanding church pioneer died the next year.

Following God's calling may require us, as people of God, to seem odd in the eyes of some. But Mary Cagle and a host of others before us can witness, living by the truth may make us odd but it shall also set us free.

Rebecca Laird is a professional writer and editor. She lives in San Francisco and is a licensed minister.

IT TAKES TIME TO BE A GOOD SAMARITAN

According to a story in the New York Times News Service recently, two psychologists recruited 40 volunteers from Princeton Theological Seminary to restage the story of the Good Samaritan.

All of the volunteers were male Protestants who were told that they were participating in a study of the vocational placement of seminarians, and they were asked to record a brief talk on a given text.

To half of the volunteers they presented a text on job opportunities; the other half were given the *Revised Standard Version* of the Good Samaritan parable.

One by one the volunteers were told to proceed from Green Hall to record their talks in the annex. Each was given a map showing the route to the recording site: out the front door, turn right, go into the alley at the right, then first left.

The young men were dispatched at intervals of 15 minutes. Each turned right, right again, and there—lying in a doorway in the alley—was a young man coughing and groaning and seemingly in pain.

Of the 40 young men involved in the experience, 16 stopped to help. Twenty-four did not swerve from their path. One even stepped over the victim to get through the doorway that he had mistaken for the one that he wished to enter.

The determining factor as to whether a man stopped or passed by was not the personality or character of the seminary student, but simply whether or not he was in a hurry.

Some of them were told that they would be early for the recording and it was suggested that they take their time. This was termed the “low hurry” condition. Others were simply told that it was time to go (intermediate hurry). A final group were in the “high hurry” condition and were told that they should rush to the place where the recording was to be made.

Of those in the low hurry situation, 41 percent stopped to help. In the high hurry condition, 10 percent stopped to offer help.

It seemed to make no difference whether the man was en route to

record a speech on vocational opportunity or on the Good Samaritan. The men who were under the pressure of time were too busy to turn aside to help a man in need.

From the cradle to the grave, we live in a rushing world. Even in doing the good deeds of a Christian life, we work under the gun of time pressure. A minister commenting on the priest and the Levite in the Gospel story suggests that the former passed by quickly because he was on his way to Jericho to give a lecture on “Man’s Duty to His Fellowmen” and the Levite was on his way to meet with a prayer and Scripture study group in that same city. Both were on a tight time schedule and really did not have the time for a roadside encounter with a man in need of help.

It takes time to be a good Samaritan. If we do not find the time, we must make the time. Too often in our rushing to do the good things, we miss the opportunities to find God’s best.

—Ross W. Hayslip

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The Faucets of Personality



Christ found him in mid-life. The joy and dynamic of this new relationship was visible in every aspect of his life. In Sunday School class, the young Christian testified: "When the Holy Spirit came into my life. He affected every faucet of my personality."

I am quite certain he meant to say "facet" instead of "faucet." But 30 years later, I am still praying that every faucet of his personality is dripping with evidence of the work of the Holy Spirit in his life.

One of the principles of spiritual formation identified by Suzanne Johnson, in *Christian Spiritual Formation in the Church and in the Classroom*, deals with this very issue. She writes: "The fundamental contrast for Paul is between life lived wholly under the pervasive influence of God's Spirit, and life that utterly refuses and resists the Spirit. 'Inmost self' and 'inner nature' . . . [refer to] our whole human existence as qualified and determined by the creative, mysterious breath of God's Spirit" (Nashville: Abingdon Press, 1989, 113).

The call to spiritual formation is one in which every element of our lives reflects the pervasive work of the Holy Spirit within.

Suzanne Johnson understands the formation of Christian character as a lifelong project constantly coming under the shaping of God's call. "Though we do have inconsistencies, Christian character means at least that we are committed to bringing every element of ourselves, everything we believe, feel, do, or do not do, into relation with our primary loyalty to God's Realm" (115). The young man was correct: Every faucet of our personality should reflect the fundamental loyalties and priorities of our

commitment to God.

Samuel Shoemaker wrote: The Holy Spirit "comes into our energies and expands them . . . We can face things, create things, accomplish things, that in our own strength would have been impossible . . . The Holy Spirit seems to mix and mingle his power with our own" (144, *I Stand by the Door*, Helen Shoemaker, New York: Harper and Row, 1967).

The pervasive work of the Holy Spirit is vividly captured in the metaphors of "mixing and mingling." The metaphors speak of dynamic and action. Each term recognizes the giftedness of the presence of the Holy Spirit.

The Book of Acts is a wonderful example of what happens to persons when the Holy Spirit enters their lives. On the Day of Pentecost, a group of fearful disciples, who were hiding behind locked doors "for fear of the Jews," suddenly become witnesses on a grand scale. The sermon that day was a masterpiece—given by a fisherman touched by the Holy Spirit.

When the courage of Peter and John is displayed at the trial in chapter 4, even the educated members of the Sanhedrin are surprised: "When they . . . realized that they were unschooled, ordinary men, they were astonished and they took note that these men had been with Jesus" (v. 13, NIV).

Persons chosen to administer the fund for the poor turn out to be Spirit-filled leaders. Witness the case of Stephen, the first martyr—and Philip, who took the revival to Samaria.

Saul is transformed on the Damascus Road from a persecutor of

"The Way" to a dynamic witness to the Resurrection—and later becomes the author of nearly one-third of the New Testament.

The most important witness of the Book of Acts, however, is that the principal work of the Holy Spirit is in community. Repeatedly, the author notes the way the Holy Spirit "mixes and mingles" His power in and through the community. If the community were to testify, it would echo the testimony of the young Christian: "The Holy Spirit affects every 'faucet' of the life of the church."

Lloyd Ogilvie, speaking in chapel at Nazarene Theological Seminary, observed: "If the Holy Spirit had been removed from the life and ac-

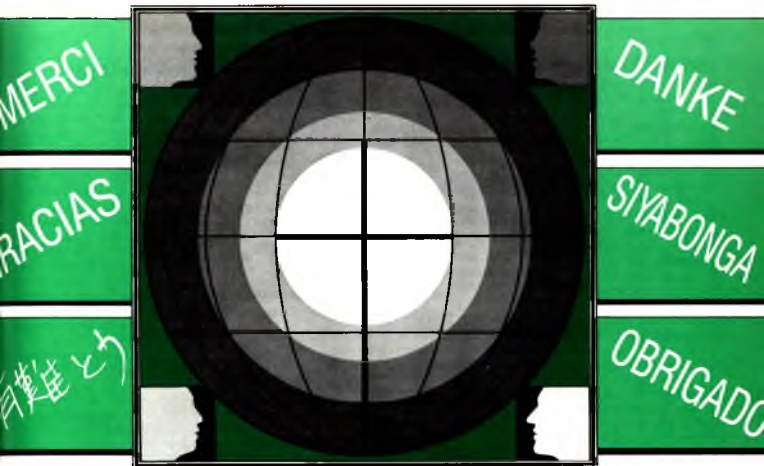
**Someone has said,
"Remove the Holy Spirit
from the contemporary
church and 95% of its work
would continue."**

tivities of the Early Church in the Book of Acts, 95% of their work would have ceased. If the Holy Spirit were to be removed from the life and activities of the contemporary church, 95% of its work would continue." Even granting that the speaker was using hyperbole for shock treatment, the commentary brings all of us into judgment.

Suggested Journal activity: After reading the Book of Acts, write a reflective essay on the evidences of the work of the Holy Spirit in your life and/or church.

HH

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MISSIONARIES RECALLED FROM PERU

Nazarene missionary personnel have been recalled from Peru. According to Robert H. Scott, World Mission Division director, the missionaries were evacuated in response to increased terrorist activity by antigovernment guerillas. Tensions have increased in Peru since the May 15, 1991, signing of an antinarcotics agreement between the U.S. and Peru.

According to Scott, missionaries have become targets for assassinations. A World Vision official from the organization's California headquarters was shot and killed and his associate critically wounded in an ambush in Lima May 17. In another incident, a nun was shot following a trial in a Peruvian village.

"With other missionaries being threatened, the World Mission Division felt it would be best for our missionaries to remain outside Peru until the situation appears safer," said Scott. Scott said he made the decision to move the missionaries out of the country in conjunction with the World Mission Security Management Council.

Mr. and Mrs. John Miller and Miss Mary Miller traveled to Ecuador where they will remain in Quito and serve at the Bible college, according to John Smee, Mission Services director.

Dr. and Mrs. Larry Garman and Rev. and Mrs. Robert Gray returned to the United States. Rev. and Mrs. Daniel Brewer will remain on furlough.

Smee added that the Garmans, Grays, and Brewers are available for deputation services until further notice. They may be contacted through the World Mission office.

"We are calling on Nazarenes to pray for peace in Peru," said Scott.

More than 25,000 Nazarenes worship in 350 churches in the South American country. Nazarene work began there in 1914.

MOUNT PINATUBO BURSTS CREATE PHILIPPINE DILEMMA

Bursts of smoke, gas, and ash from Mount Pinatubo have caused the deaths of more than 300 persons in the Philippines, but no Nazarenes are known to have been injured.

At least a dozen homes of Nazarenes were destroyed by mud and ash in the area immediately around the volcano.

Mount Pinatubo is only six miles from the Angeles City Church, the largest Nazarene Church in the Philippines, according to Asia-Pacific Regional Director George Rench.

CHURCH REGISTERS IN LESOTHO

The Church of the Nazarene has been officially registered in the Kingdom of Lesotho, according to Robert H. Scott, World Mission Division director.

Lesotho, home to 2 million people, is completely surrounded by the Republic of South Africa.

"Although we do not yet have an organized church within this country, this is a

major step toward the beginnings of our church in Lesotho," Scott said. "The Kingdom of Lesotho has been without the presence of a Nazarene church since the beginnings of our African work."

Richard F. Zanner, Africa regional director, worked for more than a year on the registration project, along with church attorneys and mis-

TOLER IS NEW PASTOR OF NASHVILLE FIRST



Stan Toler, 40, has been elected senior pastor of Nashville First Church of the Nazarene, according to Talmadge Johnson, Tennessee District superintendent. The congregation chose to call Toler to the post June 2 with a vote of 563 yes and 19 no. Toler accepted the call and began his new assignment in July.

Toler fills the slot recently vacated by Millard Reed, who was elected president of Trevecca Nazarene College.

Toler has served as senior pastor of Oklahoma City

First Church of the Nazarene since 1984. Prior to this, he pastored Heritage Memorial Church, near Columbus, Ohio. Ordained by the Church of Christ in Christian Union, his credentials were recognized by the Church of the Nazarene in 1985.

A graduate of Circleville Bible College, Toler has a master of arts in theology from Florida Beacon Seminary and a D.Min. from Maranatha Seminary, as well as a degree in management from Southern Nazarene University.

Toler and his wife, Linda, have two sons, Seth and Adam.

The day school at the church was used as a shelter for refugees following the first explosions of Mount Pinatubo. The church was unharmed by the blasts, but the roof of the parsonage partially collapsed.

Some refugees fled to the campus of Asia-Pacific Nazarene Theological Seminary, some 60 miles away in Manila. Nazarene Compassionate Ministries sent a team of persons from APNTS to Angeles City to provide food, water, and gasoline.

Individuals and churches wishing to provide assistance to cover the costs of this aid may send contributions to the Nazarene Compassionate Ministries Fund. All gifts are

approved as 10 percent specials and should be sent to the general treasurer, marked for Philippine Volcano Disaster.

MISSIONARY DIES



Mrs. Raquel Cintron, 48, missionary to Guatemala and Central America, died June 16 in Barceloneta, Puerto Rico. She had suffered from cancer for many years.

Three special services were held in her memory June 17 at the Barceloneta Church of the Nazarene. Mrs. Cintron was born in Barceloneta and was known throughout the community as a strong evangelical Christian.

Survivors include her husband, Mario; a son, Mario, Jr.; a daughter, Raquel; and her parents, Mr. and Mrs. Pedro Reyes.

From 1983 to 1988, the Cintrons served as missionaries in Venezuela. Since 1988, they served in Guatemala where Rev. Mario Cintron is the Central Region field director.

tionaries Jim Smith, John Cunningham, and Norman Zucher.

"With the help of God, our church has accomplished what many others have said would be impossible," Cunningham said. "We thank every Nazarene throughout the world for praying for this miracle to take place. Now, we ask for your prayers as we begin evangelism there."

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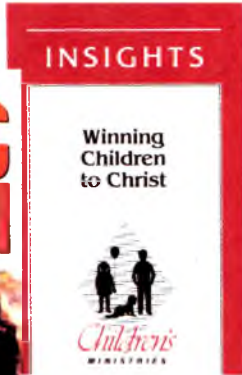
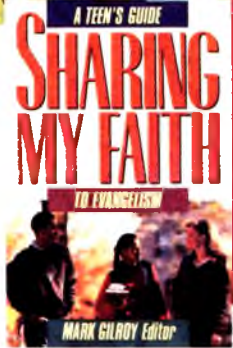
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