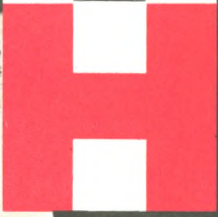
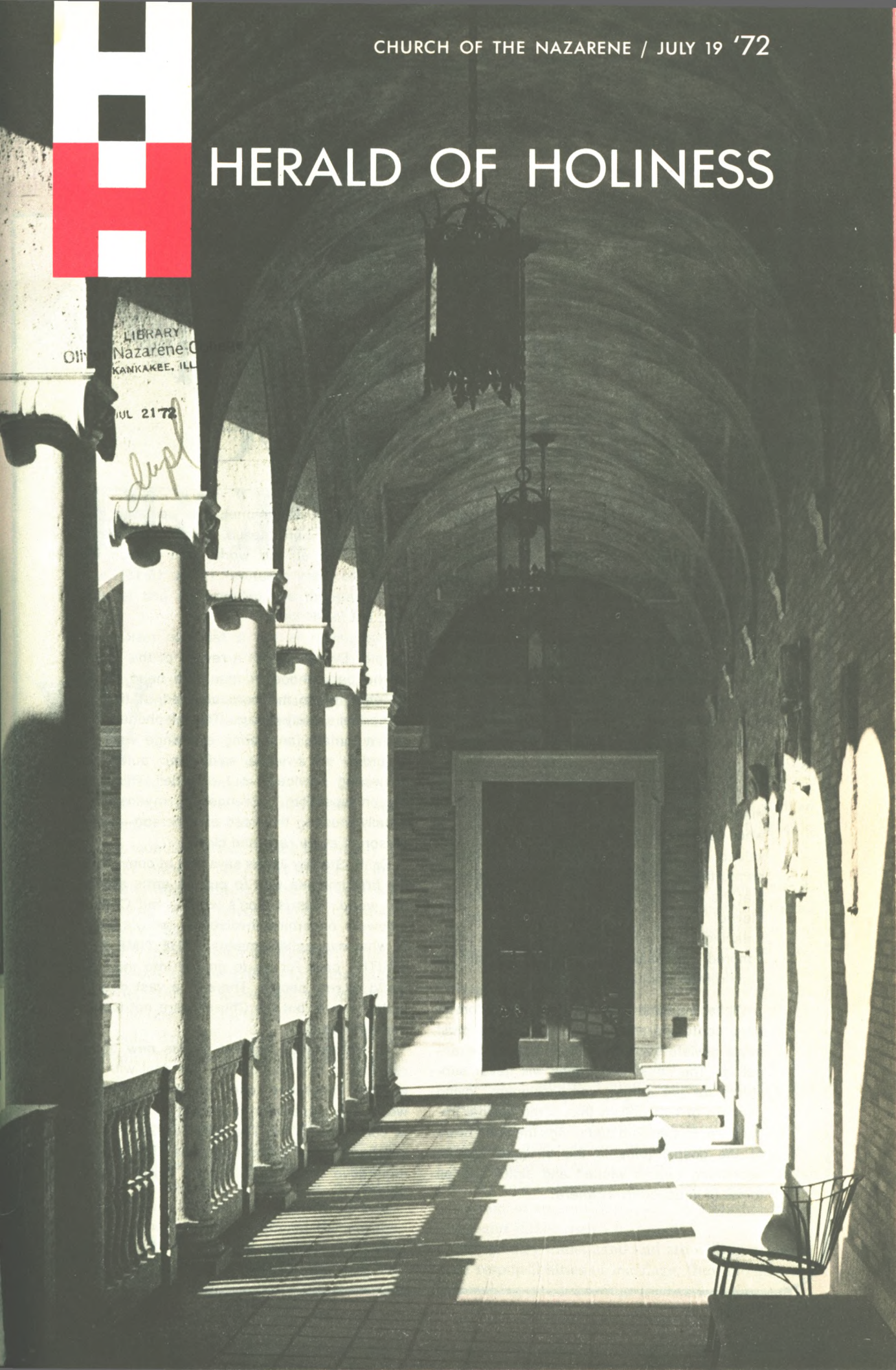


CHURCH OF THE NAZARENE / JULY 19 '72



HERALD OF HOLINESS



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The Eternal Imperative

Evangelism, the imperative command of our Lord and Saviour, knows no boundaries or limitations. Evangelism is eternally timeless, yet ever timely. It is related to the whole world, to the individual, the family, the nation. It is operative yesterday, today, tomorrow, until Jesus comes. It is situational, social, personal. It is for every person as well as for the masses. It is immediate and ultimate; it is universal and yet singular. It should be a daily experience with nothing or no one beyond its range. *It must remain the heartbeat of our Church!*

Our church has declared this quadrennium "THE TIME FOR TRUTH." Old, familiar landmarks may seem to be disappearing. And yet, when long established standards, ideals, and values are being corroded, how wonderfully comforting, and also demanding, to remember that the cornerstone of evangelism stands unmoved! Even some language that was so meaningful is being modernized, but the time-honored, compassionate heart of evangelism must remain unchanged.

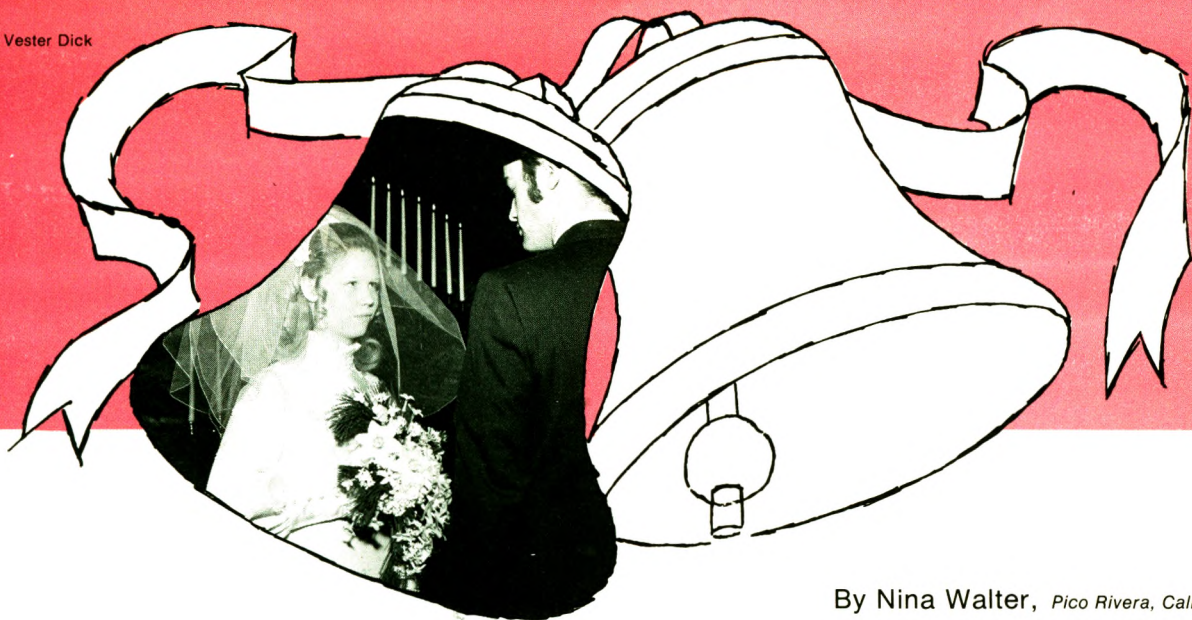
While we must make a continual effort to keep contemporaneous in outreach, we must never deviate from the truth of holiness evangelism. The finest techniques will never substitute for the caring, compassionate, loving concern of evangelism that is the eternal imperative. Evangelism that brings the good news of the gospel joins in the struggle against everything that is wicked and sinful and all forms of injustice everywhere.

Evangelism is personal. It is centered in a Person, the Lord Jesus, whose command, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), was the initiator of evangelism—not just for that age, but for all time.

Evangelism is not a faceless task. It is people. Evangelism is a revival of the reality of the personhood of man. We need to remember this in this computerized, statistical, numerical society of ours. The telephone rang. The automatic answering exchange was out of order, so a voice said, "Our automatic answering service is out of order. This is a person speaking." Evangelism means personally meeting the need of a person—every person of every race and class.

Dr. E. Stanley Jones says that at conversion his first impulse was to put his arms around the world. This is God's world—and Christ's followers becoming involved in today's world is what evangelism means. "THE TIME FOR TRUTH" calls for us to go out into this real world of real people. There is a vast deal of ugliness in it, but the Church dare not isolate herself from it.

Of tremendous interest in this new quadrennium is how our church will deal with the eternal imperative and evangelize today's world. Our generation is waiting for us. Christ is commanding us. The Spirit of God moves among us. The world needs us. The eternal imperative remains, "So send I you" (John 20:21). □



By Nina Walter, Pico Rivera, Calif.

PREPARING FOR MARRIAGE

Why do so many marriages fail?" the student asked her counselor. "When I see what has happened to some of my friends, I am almost afraid to get involved."

"What has happened to your friends?" the counselor asked.

The young woman sighed. "They fall madly in love. They get married. They start to fight. They break up. He is bitter. She is bitter. If there is a baby, it grows up feeling rejected. Why does marriage have to end like that?"

"It doesn't," the counselor assured her. "There are many reasons for the failure of a marriage. Would you like for me to venture an educated guess about the one you described?"

"Yes, I would. And it isn't just one. It seems to be an epidemic. The younger they are, the sooner they break up."

The counselor nodded.

"That figures," he said. "I believe that most marriage failures are caused by ignorance and immaturity. If either of the partners has, in addition, a neurotic approach to life, the marriage hasn't much chance for survival. A grown-up baby is not likely to be a good partner on the voyage of matrimony. He or she will certainly rock the boat. Two grown-up babies can sink the ship before it gets out of the harbor."

"I know. Some of my friends certainly have acted childish. What brought it out? How can I prevent it from happening to me?"

"Prepare for marriage," the counselor advised. "Falling madly in love is not sufficient basis for choosing a marriage partner. Often it is just an adolescent, romantic notion based on a biological urge."

"How should one prepare?"

"Begin by choosing your friends wisely, avoiding those who are immature, maladjusted in school and society, and lacking in moral integrity. Know what you expect of a marriage partner and what you are willing to give. Talk things over. If you disagree on important issues before marriage, you are not likely to make working compromises afterwards."

Let us hope that that student profited from her counselor's advice. Young people should prepare for marriage as they do for careers.

First of all, they should understand the responsibilities of marriage and be willing to accept them. A man who is afraid of responsibility is not ready for the role of husband and father. A woman who is afraid of responsibility will be a burden to her husband rather than a helpmate.

Once they understand and are willing to accept the responsibilities of marriage, they should work at making good marriage partners of themselves.

HERALD of HOLINESS



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After evaluating and eliminating their own areas of immaturity, they should try to develop in themselves attitudes of acceptance, of tolerance, of helpfulness, of willingness to adapt to changing circumstances. They should discard bigotry and willfulness and the desire to dominate others.

Both husband and wife have to work at making a marriage successful. Marital problems can be solved if both are willing and are mature enough to make the attempt to solve them on a logical, reasonable, mature basis rather than on an adolescent, emotional level.

The desire to succeed in marriage is not enough. The marriage partners must know *how* to succeed.

Society expects a woman to learn about house-keeping, cooking, the care of children, and husband-keeping. Schoolgirls are steered into the kinds of home economics and child study courses that will help them to learn these things. They should also take the kinds of psychology courses that deal with personality evaluation and development.

The potential husband needs to develop a sense of responsibility, pride in home and children, a willingness to share, and a *desire* to provide as well as to acquire adequate training to provide for a family. He needs to learn how to be a real family leader, one whom his wife and children will be proud to follow. As a beginning, he should add to his engineering courses or other career training a course in personality development, as well as a little child psychology and "wife psychology."

If young people contemplating marriage will consciously prepare themselves to be good marriage partners, they can form satisfying and lasting relationships. □

Bless the Lord

Bless the Lord for all His goodness;
Bless Him for His constant care;
Bless His name, for He provideth
For His children everywhere.
Bless the Lord, He never faileth;
Bless Him, for He's always there
To encourage, sustain, strengthen
And our daily burdens share.
Bless the Lord for all His mercy;
Bless Him for forgiveness rare.
Bless His name and show Him honor;
His is love beyond compare.

—Lily S. Thomas
Horseheads, N.Y.



Photo by H. Armstrong Roberts

THERE IS
MORE TO
A JOB
THAN
THE

PAYCHECK

By Samuel L. Dunn, *Seattle*

One of the most traumatic experiences facing an adult is that of being dismissed from a job and being forced to look for a new position. Because our society is changing so rapidly, more and more adults will find themselves in this situation.

The President's Council on Automation has suggested that today's typical college graduate will work in five different jobs during his lifetime, and the jobs will be so different that he will have to retrain as he moves from job to job.

Since most of us will be in the situation of having to change jobs or professions, some principles to use in judging the acceptability of a given job would be helpful.

The purpose of this article is to suggest that a concept developed by the microeconomists, the concept of total income, can be expanded into a useful tool for Christians to use in judging employment opportunities.

Microeconomists are concerned with the behavior of individual units on the economic scene, such as the individual worker, the individual industry, the individual factory.

In attempting to predict the economic behavior of the individual worker, the microeconomist is likely to assume that *the individual worker will*

work at that occupation which provides the greatest total income.

Total income is more than money income. It also includes psychic income.

For example, a worker might have a choice between one job paying \$9,000 per year and another job paying \$12,000 per year. The worker might select the \$9,000 job because it is a white-collar, inside job while the \$12,000 job is a blue-collar, outside job.

A steel worker might select employment in a steel mill at an \$8.00 hourly wage rather than work with a skyscraper construction crew at \$20.00 per hour because he is afraid of working on high construction projects.

A corporation president may give up his \$200,000 a year post in order to accept a \$50,000 a year federal cabinet position because of the prestige value of the cabinet position and the chance it gives him to influence government policy.

These examples show that the economists are on the right track with the concept of total income.

There are at least three other aspects of income that should be added to the concept of total income. These are the factors of social income, spiritual income, and physical income.

Man is a social and a spiritual being as well as a psychological being. Many individuals have

chosen jobs because of the service they could be to others in a humanitarian way, and true Christians have always been concerned with the spiritual and physical implications of a profession.

With these considerations, we come to an imperative for the Christian. *A Christian should work in that profession in which total income is highest*, where total income involves spiritual, social, psychic, physical, and money income. In other words, there is more to a job than the paycheck.

Christians are different, with different backgrounds and needs, so the relative importance of the social, psychological, physical, and money imperatives will vary from person to person.

However, the first concern should always be spiritual. "Seek ye first the kingdom of God . . . and all these things shall be added unto you." The beautiful aspect of seeking the kingdom of Heaven and God's will is that God has provided for the total man, and it is right and proper to seek guidance in all dimensions of life.

In seeking maximum total income, the Christian should apply the principles found in the Scriptures about the regulation of all life's activities.

Many of these principles apply to the choice of an occupation. Some of these are:

- The occupation should be compatible with God's plans for the control and administration of all His creation.
- The occupation should provide opportunity for spiritual, psychological, and social growth.
- The occupation should provide opportunities for service.
- The occupation should provide opportunities for witness.
- The occupation should enhance the family unit.
- The occupation should not be detrimental to the health of the individual or to those who utilize the output or services of that profession.

Finally, the Christian has a Helper in making choices, the Holy Spirit. If consulted, the Holy Spirit will somehow get His input into the decision-making process in such a way that the Christian can make choices within the will of God. Because God knows the individual, His direction will be toward the occupation which will provide the maximum benefits for the individual. In God's will, total income is greatest. □

PERSPECTIVE

COMMENTS
ON DAILY
CHRISTIAN LIVING

BY JOHN A. KNIGHT, Nashville

THE CHRISTIAN'S RIGHT TO ASK, "WHY?"

Years ago a devout lady in the parish where I served lost her husband in an automobile accident. When news reached me that evening, I drove to a nearby town where the man had been taken. As I entered the funeral parlor, the distraught wife said, "Pastor, why?"

Driving home alone, I pondered the question. Why did the man die? Because he was thrown at high speed onto hard pavement, and the body cannot stand such a shock? Where there is no faith the answer is easy.

It was faith that prompted the inquiry. Apart from confidence in the goodness of God the question would not have been raised. But when faith is real, "Why?" emerges.

Sometimes Christians are admonished not to question God when tragedy, misfortune, or adversity come. The counsel is well intended. But it is only the believer who can ask, "Why?" and who has a right to do so.

Should a friend spend the night with our son, and I, as father, announce that bedtime is 9:30, the visitor has no right to inquire as to why he must retire so early. He is an outsider, not a part of the family.

My own son, however, has every right to say, "But, Dad, we're having fun, and we're not together often. Why do we have to go to bed now?"

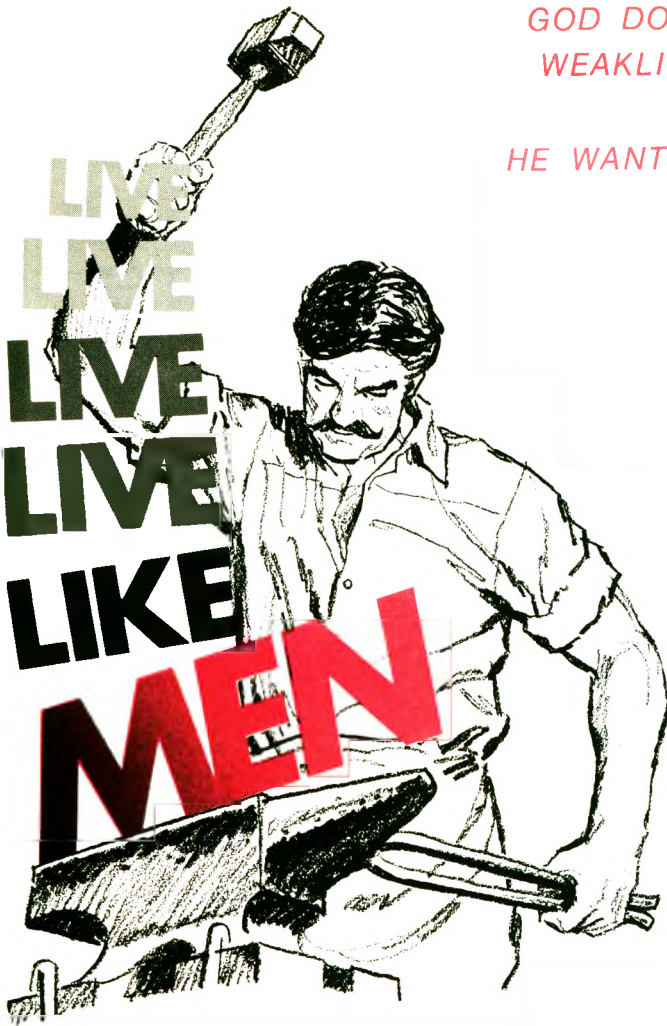
There is an obvious difference between a rebellious and threatening "Why?" and a confused, bewildered, genuine search for help. The former never characterizes the true believer. But the latter is his privilege as a child of God.

Job asked, "Why?" But he did not charge God "foolishly" (Job 1:22). Asking, "Why?" is not necessarily to question the divine integrity. It may well be the verbal expression of an inner dependence, and a deep trust that the only satisfying answer lies in a loving Father.

The Christian does not allow his "Why?" to become a bitter "whine," nor to turn into an untrusting cynicism. His "Why?" is the expression of an abiding faith. And his Heavenly Father invites him to "come boldly . . . and find grace to help in time of need" (Hebrews 4:16).



GOD DOES NOT WANT HIS PEOPLE TO BE WEAKLINGS. HE DOES NOT WANT US TO BE CHILDREN IN THIS RESPECT. HE WANTS US TO BE STRONG, MANLY . . .



By Carl C. Williams, *Houston*

Live like men" (I Corinthians 16:13, Phillips).

These words are from the conclusion of Paul's great Epistle to the church at Corinth. This was a "scorching" letter because of the enormous internal problems of this congregation, and Paul hoped to help rectify these irregularities.

These Corinthians had allowed the "party spirit" to enter in to a marked degree; revolting sexual immorality was present among them; they were having lawsuits with each other before the heathen magistrates; they had corrupted the Lord's Supper; they were having trouble over meats that had been offered to idols; and there seemed to be contentions regarding the gifts of the Spirit. So Paul had good reason for writing this "scorching" letter.

The whole text is: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity" (I Corinthians 16: 13-14). Right in the middle of this text we find this clause, "Live like men." "Quit you like men" (KJV).

Well, how do men live? or, How should men live? Some of the characteristics of men are pointed out in this text. Perhaps this is a subject which can best be considered by comparison and con-

trast. With what would we compare men to get the meaning? From the context it would seem that to compare men with children would bring out the meaning of the text. It seems that this was Paul's intention.

Men Versus Children

Children have many characteristics which Christians are to follow. We are to come into the Kingdom as little children. There is no other way to enter the Kingdom except by birth. We are to have simple, childlike faith. We are to be humble like children. We are to have forgiving spirits like little children. We are to love the Heavenly Father like children love their earthly fathers. We are to be teachable like children. As a matter of fact, we *are* children of God.

But there are many ways in which we are to be men. Paul said, "When I was a child, I understood as a child, I thought as a child, I spake as a child: but when I became a man, I put away childish things" (I Corinthians 13:11). There is, then, a child's way of speaking, understanding, and thinking, and there is a man's way of doing these things. Christians are to put away childish things.

Sometimes when people get old they enter their second childhood; they become childish. Such folk many times make life miserable for all others about them. What is happening? They think again as children. They want attention like children. They want to be humored like children. As Christians, we are not to be like children; we are to

"Live like men"

One of the characteristics of men is watchfulness. The text says, "Watch ye." Or as Phillips has it, "Be on your guard."

It is as if Paul said, "You have many enemies; be continually on your guard; be always circumspect—attentive to all circumstances or consequences; cautious; prudent; wary."

It is not characteristic of a child to watch, to be on guard. We are to watch against evil; we must continually be on our guard lest we be surprised by our enemies. We must watch for opportunities to receive good and to do good. We must watch over each other in love. "Watch that none may draw you aside from the belief and unity of the Gospel."—Adam Clarke.

Standing firm is another characteristic of men. "Stand fast in the faith," admonishes the text. Steadfastness in the faith is one of the needs of the hour. We are not to be like children, "tossed to and fro by every wind of doctrine" (Ephesians 4:14).

What faith are we to stand firm in? The faith of the gospel of the Son of God. Stand firm in the truth which we have learned.

Doubtless you have heard expressions like these: "He is not a man at all; he's too wishy-washy." "He is like this one minute and like that the next." He's with you when he is near you, and when you are not he is against you." "He believes this today, and tomorrow he is apt to believe something entirely different." "He is liable to hear some erratic radio preacher and get thrown clear off the track."

You can hear most anything on the radio these days. I mean anything in the religious line. Much of it is good; some of it is questionable (to say the least). And if one does not have a firm footing of his own, he is sure to be sidetracked.

A third manly characteristic is being strong. "Be strong," states our text. "Put forth every ounce of vigor and energy God gives you to maintain and propagate the truth."—Clarke.

Spiritual strength increases with use. How can one be strong when he isn't strong? Use what strength he has and it will increase.

God does not want His people to be weaklings. He does not want us to be children in this respect. He wants us to be strong, manly, able to do something in His kingdom.

Doing things in love is also manly. "Let everything that you do be done in love" (Phillips). "Let love to God, to man, and to one another, be the motive of all your conduct."—Clarke.

If we can just learn to do things love's way, it will save us many heartaches. Isn't it manly to put yourself in the other fellow's place? Isn't it manly to follow the golden rule in dealing with your fellowman?

The Indians have a saying like this: "Don't criticize another warrior until you have traveled 10 miles in his moccasins." It is generally true that one who has been over the same road seldom criticizes the other fellow.

So Christians should live like men. Let's not be children. Let us watch; let us stand fast in the faith; let us be strong; and let us do things love's way. Thus will we indeed "live like men." □

PEN POINTS

FELLOWSHIP IS . . .

Fellowship is loving concern between persons. It is my assuming some of the responsibility for your spiritual life and development. It is providing protection for and offering understanding of your life and character, should anyone question your actions and motives. It is the confident assurance that you will do the same for me. After all, we are members of the same body of Christ.

Fellowship is my being concerned enough to offer constructive criticism once you have no question of my love. Likewise, it is welcoming new ideas and checks from you, with a feeling of delight because here is someone who cares about me.

Fellowship is being patient and sympathetic when you err or falter, knowing full well that I too am human.

Fellowship does not ask that I agree with your ideas and opinions. But fellowship is not broken over a difference of opinion. I must be able to have fellowship with you not only on my own terms or on the basis of my thinking, but on the basis that we are both thinking, intelligent beings who are one in Christ.

Fellowship takes time, effort, and a sense of humor. It is a dynamic human relationship founded on and permeated with a God-given love that "knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen" (I Corinthians 13:7, Phillips^o).

—BRANSON ROBERTS
Washington, D.C.

^oThe New Testament in Modern English, copyright J. B. Phillips, 1958. Used by permission of the Macmillan Company, New York, and Geoffrey Bles, Ltd., London.

THE HARDY C. POWERS MEMORIAL FUND

The passing of General Superintendent Emeritus Dr. Hardy C. Powers has elicited a widespread request for a fitting memorial to perpetuate the influence of this great and good man.

Throughout his long and effective ministry, Dr. Powers was an able exponent of the doctrine of scriptural holiness. It was his compelling concern that the propagation of this cardinal doctrine should continue to be the major task of his church.

Therefore the Powers family has consented to the establishment of the "Hardy C. Powers Memorial Fund." This permanent trust fund would be administered by the General Board through the Department of Education. The proceeds from this endowment will be used to establish lectureships on Christian holiness in the educational institutions of the Church of the Nazarene.

The many friends of Dr. Powers are invited to contribute to this memorial fund. Checks should be made out to:

Dr. Norman O. Miller
Treasurer
6401 The Paseo
Kansas City, Mo. 64131

The names of all donors will be conveyed to the Powers family.

—EUGENE L. STOWE
*For the Board of
General Superintendents*



Hardy C. Powers, 1900-1972

HARDY C. POWERS

Dr. Hardy C. Powers, general superintendent of the Church of the Nazarene from 1944 to 1968, went to be with the Lord at 11:17 a.m., Saturday, June 10, 1972, after an extended illness.

The funeral service on June 13 was held in Bethany, Okla., with General Superintendent Emeritus G. B. Williamson as speaker. [A digest of Dr. Williamson's message will follow in the August 2 *Herald*.] Interment was in Kansas City the following day.

Dr. Powers was born in Oglesby, Tex., June 7, 1900. He was converted and called to preach in Alhambra, Calif., and received his theological education at Pasadena College.

Dr. and Mrs. Powers (nee, Ruby May King) were married in 1922, and served pastorates in Cucamonga and Compton, Calif., and in Council Bluffs, Ia. He was ordained by General Superintendent John W. Goodwin in 1926.

Dr. Powers was elected superintendent of the

Iowa District in 1936, where he served for eight years. He was elected to the general superintendency in 1944 by the Eleventh General Assembly.

Dr. and Mrs. Powers celebrated their fiftieth wedding anniversary in January, 1972, and shortly thereafter Dr. Powers was hospitalized in Bethany, Okla., with a nonmalignant blood disorder.

He is survived by his widow, Mrs. Ruby May Powers, of Olathe, Kans.; two sons: Rev. Hardy John Powers, pastor of the Antioch Church of the Nazarene, Overland Park, Kans.; Dr. J. Dudley Powers, physician, Bethany, Okla.; three daughters: Mrs. Nona Kelley, Cincinnati, Ohio; Mrs. Geneva McCullough, Seattle, Wash.; and Mrs. Judy Cole, Denver, Colo.; and 17 grandchildren.

He is also survived by one brother, J. C. Powers, Alhambra, Calif.; and three sisters: Miss Pauline Powers and Mrs. Lilly Andrews, of California; and Mrs. Annie Evans, of Texas.

During his general superintendency, Dr. Powers was instrumental in the opening of missionary work in Alaska, Bermuda, Bolivia, Chile, Cuba, Denmark, European South Africa, Haiti, Hawaii, New Guinea, New Zealand, Okinawa, Philippines, Samoa, Sweden, West Germany.

A memorial service was held at the General Assembly, June 20, at the time when Dr. Powers had been scheduled to give a devotional message. General Superintendent V. H. Lewis read excerpts from I Corinthians 15:42-58, and Dr. Samuel Young presented the tribute carried on these pages. Special music was provided by Professor Ray Moore, and prayer by Dr. G. B. Williamson.

Dr. Eugene L. Stowe presented the announcement of the "Hardy C. Powers Memorial Fund," also found in this issue of the *Herald*.

Hardy C. Powers has completed his earthly mission with love, devotion, and honor to his Christ, his church, and to the generation he came to serve. □

TRIBUTES FROM LIFETIME FRIENDS

Dr. Hardy C. Powers was a gentleman of sterling character as much like Jesus as one could expect to find. Humility is the proper word. He was consecration personified, and stood tall in the rank of holiness ministers. He was a high-ranking general whose ability rivaled the top.—Fred M. Weatherford, *Arlington, Ore.*

A prince in Israel has fallen, a man of unblemished Christian character, a devoted servant of God and His kingdom. He loved the Church of the Nazarene and served it with honor and distinction in many capacities. He was a faithful holiness preacher, a great soul winner, a lover of men, with world vision for evangelism. He had a heart as big as the world.—E. E. Wordsworth, *Kirkland, Wash.*



*General Superintendent Powers
in the late 1950's.*

Statement from the Quadrennial Address by Dr. George Coulter, General Assembly, June 19, 1972

Within these recent days, even while some of us were en route to Miami Beach, God saw fit to take to His heavenly home one of our general superintendents emeritus, Dr. Hardy C. Powers.

For 24 years he labored as a general superintendent. His ministry was worldwide. He was both a pioneer and a builder. He led the church in new undertakings, but by his administrative skill and insight he strengthened the whole spiritual fabric of the church. He gave himself without reserve—to the people called Nazarenes, to the ministry to which God called him, to the cause of holiness (of which he was an able exponent), to the Church of the Nazarene, which he loved more than his own life—but most of all to his Saviour, who had washed him by His own blood and made him every whit whole.

He is now at rest in the blessed home of the soul. The church for which he gave his life will remember his dedication and will confidently follow his ideals and purposes until at last we meet around the throne of God.

At the time originally set aside for Dr. Powers' devotional message to the General Assembly, we will have a special memorial service for him. The time will be 8:30 a.m. □

DR. HARDY C. POWERS

By Dr. Samuel Young
general superintendent emeritus

Hardy C. Powers stands as a strong link between the genius and strength of general superintendents in the Church of the Nazarene like Roy T. Williams and James B. Chapman and the new era of leadership and service afforded by men like Daniel I. Vanderpool, Gideon B. Williamson, Hugh C. Benner [and Samuel Young—Ed.]. Dr. Powers labored on the same team with two of these more recent men for 20 years or more.

Early in his administrative service, Dr. Powers saw clearly the need for a strong and united team effort on the part of the Board of General Superintendents. He also had the vision and goal of a truly international holiness church in life and service. He had a profound conviction that the Christian faith as a body of essential Christian truth was the true foundation for Kingdom building in and through the church. For him, the church did not possess a mission; she was the mission.

He also had an intuitive grasp of the qualities needed in spiritual leadership and always looked first for moral qualities and second for technical abilities. He was an exceptionally good judge of men.

He carried on his share of worldwide travels and never shirked an assignment. He proved to be a pioneer in overseas areas in developing needed policies and promotions. He always carried the optimism of faith in all his Kingdom endeavors and insisted that primary motivation was a first essential both at home and abroad.

First and last Dr. Powers was a holiness preacher wherever he was heard or read. He believed steadfastly that his own two epochal crises in Christian experience were both biblical and typical. He was sure that "man as man is redeemable," for the cross of Jesus Christ was always central in his message and mission.

Retirement was never a welcome word in Dr. Powers' thinking and philosophy of service. He always wanted to die "with his boots on." Even when recurring sickness plagued him in recent days, it did not deter him. He wanted to be found laboring when his Master called him. Surely his welcome on the other side will justify the investment of these many years by this man of God who has demonstrated his love for his Lord and Saviour by serving Him until the end. □



Pen drawing of Dr. Powers by the late David Lawlor, staff artist, Nazarene Publishing House.



Dr. Powers in 1944 after election as general superintendent.

SURRENDER IS NOT SO BAD

He was a career military officer of many years. He looked like one. He was built like a tank. I think he even walked like a tank would walk! He had always considered himself so adequate that any idea of a "God-need" was rejected as absurd. His exploits on behalf of his country had taken him into—and out of—incredible dangers. Who needed God!

Then one day, crisis hit him. There were greater demands than his tough military training, or stoical personality, or better-than-average affluency, or strong physical body, could meet. He went down hard! Before he came up, a brand-new reality had gripped his thinking and his heart. And "a new name [was] written down in glory."

The "babe in Christ" grew. What a "babe"! But unique background and personality quickly made urgent the need for a cleansed heart, and a Holy Spirit-empowered life.

Following an invitation, he knelt at the altar. The particular topic of that sermon was "surrender." He prayed. "O God, the pastor said I should surrender—everything—to You. But, God, 'surrender' is a word my job has taught me I should not say. To think of it now goes against everything inside me. But, God, maybe You're different. And, God, I need help. So God, I SURRENDER!"

His hand came down with force on the altar to give that affirmation emphasis. His head was lifted, and what a radiance! One more transaction was completed.

Because life is basically "self-centered," something as drastic as spiritual surrender could hardly be expected to occur without struggle.

But is some of our struggling the result of conscious and subconscious assumptions around this word? The career military officer was taught not to surrender because the alternative was betrayal of highest values, and worst of all, to surrender was to fall into the hands of an *enemy*!

How different it is to surrender to God! No high

values are lost here. They are discovered. He is no untrustworthy enemy who will hurt me or take advantage of me, restrict me or destroy me. He is the most generous and capable Friend I will ever find, but He cannot fully help me until I quit holding Him back.

Surrender! What a contrast between "spiritual surrender" and "military surrender"! How many fears in the former are based on the thinking processes that relate to the latter!

Neither must "surrender" be thought synonymous with "spinelessness." God does not give out "Brownie points" for the jellyfish. Spiritual surrender means the *exchange of commanders*, not the termination of individual expressiveness or energy.

So the soldier walked out from that moment of spiritual encounter and surrender. Too bad Uncle Sam's "Join Today" poster makers were not there to get his picture. No soldier ever looked happier, stood taller, appeared more satisfied. He was the perfect specimen to say, "Enlist!"

Historically when an army has surrendered to another, the conditions are usually such that any subsequent uprising is almost out of the question. Some terms could just as well have been cast in concrete!

It's different in the flexible and ever changing world of the human will. The surrender that must precede the experience of entire sanctification must encompass the unknown future. Some have called it the "unknown bundle."

But through the demanding days of a busy world the conditions that surrounded our "agreement" have ways of becoming tarnished and less controlling than they were. And the atmosphere of spiritual peace develops into eye-burning smog and vision-detering fog when the terms of surrender are neglected. Disaster ahead!

What do I do? Go back occasionally. Relive the moment of agreement. "Reread" the terms of the surrender. Make up-to-date application to all the changing experiences of life.

Let it be a source of new refreshment and encouragement, that we will not surrender to an *enemy*. Our surrender was to a *Friend*! In fact, He turns out to be the kind of Friend who seems to begin each day trying to think up new ways of happily surprising us!

It's not, therefore, just a "hint to holy living" to keep the surrender terms complete. It's a "hint to happy living"! Why not? They're both the same! □

helps to holy living

By Robert H. Scott, Santa Ana, Calif.

When Good Men **MAKE GRAVE MISTAKES**



By Lesle Wooten, *Decatur, Ill.*

Years ago as a teen-age lad on my first day's work with an experienced oil-field crew, I was somewhat uncertain as to how to help. The foreman; a tall, rawboned, good-natured guy from Arkansas, observing my slowness, finally said, "Wooten, do something—even if it's wrong!"

Immediately I responded, and after a few minor mistakes plus an adequate supply of good-natured ribbing from the crew, I became an asset to the overall operation with subsequent advances in position and pay.

Along with advances in position and pay came much greater responsibilities plus the possibility of serious mistakes which could cost the company thousands of dollars.

No longer could I follow my former foreman's admonition, "Do something, even if it is wrong." Now every move must be right. Each test must be accurate. Every number and measurement must be correct. Every symptom of danger or malfunction must be detected and checked out.

Only a few days after departure from my position with this major oil company, to serve in the armed forces during World War II, a good man was transferred to my old area. He failed to detect a danger signal and pumped thousands of dollars' worth of crude oil down a gully.

But much more tragically, my own brother-in-law, whom I recommended to fill the position I left vacant, made one grave mistake that resulted in an explosion which took his life and left my sister a widow with four small children.

Both sacred and secular history reveal that great causes and kingdoms as well as individuals have suffered irreparable damage, not because bad men set out to destroy them, but because good men in trusted positions made grave mistakes which should have been avoided.

Danger signals went undetected or were ignored. Safety precautions were relaxed or unob-

served. Clear vision to see the danger ahead became blurred because of carnal ambition or divided loyalties. Decisions were made as a result of human persuasion or fear instead of following the word and the will of God.

Such were the cases of King Asa and his son Jehoshaphat, kings of Judah, to cite only two (II Chronicles 15—22).

Both were good men but both made serious mistakes that resulted in God's displeasure with them and eventually led to the wicked reign of Jehoram, Jehoshaphat's son, who married evil King Ahab's daughter—the direct result of his father's alliance with Ahab, God's enemy.

This clearly demonstrates that no nation, group, or family, no matter how great, can afford the folly of grave mistakes even though made by good men with good motives.

Good motives are not enough! Decisions, methods, moves, changes, plans, and procedures must be made with an eye single to God's glory and only after God's will has been sought and found. The Word and the Holy Spirit will help us here, providing we will humble ourselves and seek wisdom from above.

This year, 1972, will go down in history as the most significant year of the current decade for both our nation and church. Decisions will be made by good men (and perhaps by some not as good as we would desire) which will prove either a bane or a blessing for years to come if Jesus tarries.

We should all pray more earnestly than ever before that good men in trusted positions in both church and government will set self aside and seek only the perfect will of God in this crucial hour when decisions are being made that will determine the destiny of our nation and church. For when good men make grave mistakes and consequences are often tragic, far-reaching, and irreparable. □

SLAVE, SERVANT, OR SON?

I sit in the church on Sunday evening. I have come early on purpose so that I may sit here alone and think before the crowd gathers.

Why *do* I come to church? What draws me to this place week after week and year after year? Duty, obligation, love, the people, prestige—what magnet keeps me here?

Trace a belief—a belief in God, in eternity, in Jesus, in forgiveness, in love, in reality. Can one ever adequately understand or explain why or when faith came? Of the myriad experiences of childhood, there are few which make a lasting impression on the conscious mind. When did my belief in God begin? I cannot recall, but I can recall a number of instances when God dealt with me.

I cannot remember ever doubting that God existed in the universe. But it took several years of fault and failure, trial and error, sin and disillusionment, tragedy and triumph for me to realize that God existed in *my* life, that He loved *me*, and that He had a good plan for *my* life.

By Shirlene Webb, *Bethany, Okla.*

I think perhaps I can trace my faith through a quotation by an unknown author: "If we serve God because we fear Him, we are slaves; if we serve God because we feel we ought to, we are servants; but if we serve God because we love Him, we become sons and daughters."

Born into a non-Christian home, I began an early search for something, I knew not what. A sensitive child, I was easily hurt and quickly pricked by conscience.

Sermons drew me to the church of a neighbor. I heard the love stories of Christ, but my mind dwelt on the ones on fear, hell, the judgment. Fear of the consequences kept me from doing a great many things of the world. I was held captive by fear. I was a slave.

Unloved, unlovely, alone, forlorn—was my childhood really that way or is that only the way I perceived life? Whether it was fact or imagination, it was no less real, because that is the way I saw life.

I wanted to be free from sin. I wanted to have the life of freedom which I observed in Christians. I began to go to church regularly. I prayed. But I could not quite believe that God loved even a worthless person like me. A sense of duty kept me a servant.

God continued to deal with my seeking heart. I'm sure He was not pleased with my lack of faith in His love. Once again I was praying and telling God I was sorry for my sins, seeking for some sort of tangible feeling of release.

An almost audible voice spoke to me: "Shirlene, you have My promises. I have said that I will forgive; can you not trust My love?"

It had always hurt me deeply when someone doubted my word. I realized that I was hurting God by doubting His word. I decided to believe even though I could not understand why He would love me.

I have come to a new and deeper experience in my life of faith, a new vision of the freedom in Christ—not only freedom from the condemnation of sin, but freedom from the guilt which haunted my mind. Freedom to accept myself as a person worthy of love! New light from the scripture, "Thou shalt love thy neighbour as thyself." I had not loved others because I was unable to accept and love myself.

"Who am I, that a King would die for me?" I am still unworthy but grateful to be a child of the King. I gladly renounce my freedom to do as I please; I will serve Him because I love Him! □

A Christian Woman's World

JESUS IS COMING . . .

When Hal Lindsey was in Seattle recently, he was happy to talk to us women of the *Herald* audience about his book, *The Late Great Planet Earth*. He was quick to state, however, that, from the feedback he has received from his book about prophecy, women are not a lot different from men in their concerns and hopes for the future.

Interestingly, most people who ask specific questions about the second coming of Christ wonder about the rapture, what Hal calls the "ultimate trip."

The Late Great Planet Earth has sold well over a million copies and is still moving briskly in Christian bookstores across the country. This is a fact not surprising to the author.

"I had the assurance from the Lord even before I finished the manuscript that the book would sell over a million copies," Hal revealed. "The reason is not because it is such a great book. It's just that this is the time and the average person can read and understand my book."

Hal sees his book as an evangelistic tool. "There's never been a time when people were so open to this particular message and it opens the door then to lead them to Christ . . . it also stirs up Christians who are kind of in neutral and gets them to see that Christ has to have first priority in their lives and they shouldn't just be living for this world."

If you're one of the million or so who have read *The Late Great Planet Earth*, you know that it is packed with evangelistic overtones. In fact, twice the author tells his readers how to receive Jesus Christ into their lives and doesn't hesitate to ask the question, "Will you be ready . . . ?"

"I receive stacks of letters every week," says Hal. "The majority are from people who have accepted Christ through reading the book."

"One night I got a phone call very late. It was a man with a heavy German accent. He turned out to be Jewish, representing Volkswagen in the United States. Someone had given him the book and he was calling from New York to tell me he had accepted Christ. He wanted to know if I could give him 100 copies at a discount. He took them back to Germany with him."

"I was at Vanderbilt University in Nashville and a colonel in the air force came up to me and said, 'A few weeks ago, someone gave me your book to read. Frankly, I'm a very irreligious person. I have no use for the church. But as I started reading the book, I became frightened. I'm in air force intelligence and work in the Pentagon. We have access to top secret material and have to be abreast of what is going on right now in the world and to project what's going to happen as well as we can. The thing that frightened me was that you were talking about things that lined up with the latest top secret information about the Middle East and Europe. It frightened me so that I finished the book and found myself accepting Jesus Christ.'"

The fact that Hal's book has been an overwhelming best-seller and the fact that he commands large audiences wherever he speaks, tells us that people are interested in the "last days" and the second coming of Christ. Even though all Bible scholars and ministers do not agree with everything Hal says in his book, as Christians we all have to agree that Christ is coming again and possibly soon.

A young coed expressed it like this: "Pondering over my recent encounters with Hal Lindsey and his beliefs on the second coming of Christ, Larry Norman's song 'I Wish We'd All Been Ready' echoes back and forth through my mind as I come to the startling realization that 'we're all NOT ready!' In this, I see our great purpose as disciples of Christ here on earth."

Have you had an evangelistic coffee or tea yet? These lazy summer evenings are ideally suited for a "couples' dessert." Have your neighbors over; invite a couple to share "the reality of Christianity in our home," and serve strawberry supreme with iced tea.

STRAWBERRY SUPREME

1½ cups graham cracker crumbs	3 eggs
½ cup butter	¾ cup chopped nuts
1 cup powdered sugar	2 cups frozen strawberries, thawed
1 cup heavy cream, whipped	

Spread half the crumbs in bottom of an eight- or nine-inch square pan. Cream butter and powdered sugar. Add eggs one at a time, beating well after each. Fold in nuts, strawberries with juice, and whipped cream. Spoon over crumbs. Sprinkle with remaining crumbs. Freeze 24 hours or longer before serving; serve frozen. Yield: nine servings.



By Aarlie J. Hull, Seattle

editorially SPEAKING

By W. T. PURKISER

Church Membership and Divorce

The action of the General Assembly last month likely to be most widely discussed was acceptance of the report of the Commission on Marriage and Divorce.

The effect of this move is to strengthen the church's statement concerning marriage and divorce while making church membership possible under carefully controlled conditions for those who have been involved in the tragedy of divorce.

Consideration of this matter was long and thorough. Rarely has the church taken a step more carefully considered. Discussed individually for many decades, the particular issues involved were carefully studied for eight years by two commissions authorized by previous General Assemblies.

When the action was taken by the Eighteenth General Assembly to adopt the Commission report and recommendations, the vote was almost unanimous.

A major part of the report as adopted follows:

PREAMBLE

In light of discussions held in various meetings of the commission and with prayerful consideration, it is our consensus that there should be no change in the position of the Church of the Nazarene as to the sacredness of marriage and the tragedy of divorce. Nazarenes believe that the God-given and biblical ideal in marriage is a sacred permanent relationship of love and fidelity between one man and one woman, united in an indissoluble union as long as both shall live.

The increasing rate of divorce in our society is indeed tragic and disturbing. It has obvious adverse effects upon our homes, churches, and communities. We believe it is the responsibility of the church to exalt the high position of marriage and the home, to speak out against the evils of divorce and remarriage, while at the same time we extend the ministry of the church to make it as redemptive as possible.

It is our belief, however, that we must recognize the inclusive mission and fellowship of the church for those who have become involved in the evil of divorce. We have no desire to weaken the position of the church regarding the evil of divorce and re-

marriage, but we do rejoice that God can forgive all sin, including the sin of adultery, and enable redeemed persons to pick up the broken pieces of their lives and consecrate them to holy living.

SOME OBSERVATIONS

While the biblical standard for marriage has always been a monogamous, lifelong relationship, the Bible also indicates that provisions have been made for those who, through sin and ignorance, have missed the divine ideal.

Jesus referred to one of these provisions: "The Pharisees also came unto him tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?" (Matthew 19:3) Jesus' reply went back to God's ideal for marriage evident at creation. But divorce was allowed.

It would also seem that the Early Church, ministering to a society filled with all types of marital irregularities, received without question those who were added to the Church. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls . . . And the Lord added to the church daily such as should be saved" (Acts 2:41 and 47).

Paul described the moral condition existing in Corinth during New Testament times: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Corinthians 6:9-11).

In such deplorable moral conditions there can be no question that divorce was prevalent. Paul then speaks of those in the church, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (v. 11).

The moral situation of our day is quite similar to the Gentile paganism of the days of the early Christian Church. Generally people have lost their respect for God and His sovereignty; the Bible has little recognized authority; the absolutes of moral living are denied; the permanency and sanctity of marriage are ignored; divorce and remarriage are common practices.

It is to this world that the Church must bring the saving message and influence of the Lord Jesus Christ. To this world, the Church must present with emphasis truths related to God and morals. We must

"The increasing rate of divorce in our society is indeed tragic and disturbing. It has obvious adverse effects upon our homes, churches, and communities. We believe it is the responsibility of the church to exalt the high position of marriage and the home, to speak out against the evils of divorce and remarriage, while at the same time we extend the ministry of the church to make it as redemptive as possible."

let our world know that God cannot be written off, His laws cannot be ignored, and His judgment is certain. But we must also declare boldly that Jesus Christ is alive and that His Spirit is working in our world, seeking and saving the lost.

The important problem before us now is, How shall we deal with people who are being saved through Christ today?

Most people who have experienced the misfortune of divorce feel keenly the failure involved. They have failed in one of life's most important areas—and they live under persistent sense of failure. This sense of failure is often their motivation for seeking salvation. When these people find Christ, they look for and greatly need the acceptance and understanding of Christian people. They need the strengthening fellowship of the church. If they have been truly converted, yet because of divorce and remarriage which God has forgiven they are not accepted into the full fellowship of God's people, they face a frustrating and defeating experience. People such as this, more than others who have not had this failure, need the help and support of full acceptance by Christian people in the church.

When the church accepts these people into full membership, such acceptance in no sense means approval of divorce and remarriage. Rather, it recognizes the power of the saving grace and love of God; that this person "for whom Christ died" (Romans 14:15) has been changed (II Corinthians 5:17) by the "Spirit of God" and is worthy of full acceptance into the household of the family of God (Ephesians 2:19), the Church.

We proclaim that God is like a potter who takes clay which has been marred and makes another vessel, even if that vessel is involved in divorce and remarriage.

Since God in His love once made provision for divorce in view of the hardness of men's hearts (Deuteronomy 24:1-2; Matthew 19:8), is it not possible in the wretchedness of man's perversity today that God in His long-suffering love would lead His people to make such provision as to further His work of reconciliation and redemption in the world among those who are involved in the evil of divorce? We believe He will. . . .

The Bible is explicit on the subject of divorce. The Commission does not alter that. The Bible is silent on the subject of specific requirements for church membership. In this area we are free to use

sanctified judgment and recognize the completeness of God's forgiveness and redemptive grace.

In view of these considerations, we submit the following recommendations to the Eighteenth General Assembly of the Church of the Nazarene:

RECOMMENDATIONS

1. We recommend that the church reaffirm its historic stand on the sacredness of marriage and the tragedy of divorce.

2. We recommend that ministers be held to the historic standard and requirement regarding their marriage relations when being considered for ordination.

3. We recommend that the church recognize her responsibility to safeguard the home, even to the point of disciplining those of her members who fail to keep their vows to God and the church. Definite programs should be provided to strengthen the home.

4. We recommend that ministers prepare to counsel couples contemplating marriage and members whose marriages are in trouble. We recommend that ministers become involved in programs and efforts designed to save homes.

5. We recommend that, in ministering to people who have been involved in broken marriages, steps be taken to extend the fellowship of the church and its ministry to such as have experienced the grace and forgiveness of God and are rebuilding their lives under His leadership. . . .

Some expressed the fear that the church was changing its stand on divorce as such. This, however, was never an issue.

The Church of the Nazarene has always officially held the validity of the "exception clause" of Matthew 5:32 and 19:9 which recognizes sex immorality as a legitimate reason for divorce.

Liberals generally reject the authenticity of the "exception clause" because of its absence from other passages in the New Testament, and because of their theory that the Early Church added it to make the position of Jesus more palatable.

Some fundamentalists have also in effect rejected the "exception clause" by limiting it to premarital immorality, confused perhaps by the changing meaning of the term "fornication," which in 1611 included adultery.

The church's attitude toward divorce has never been in question. Scripture clearly teaches and the

church affirms without qualification that God's plan for the home is the marriage of one man to one woman so long as both shall live.

What has been at issue has been the church's statement of its requirements for membership. On this subject, the Scripture simply says that "the Lord added to the church daily such as should be saved," or "those who were being saved" (Acts 2: 47).

Other conditions for membership in an organized branch of the Church of the living Lord are left to the sanctified good sense of the people and may include such doctrinal and ethical commitments as shall seem helpful.

While we have been officially agreed on the "exception clause," we had a bear by the tail in the statement of the "Special Rules" that said those who are remarried after divorce for other than scriptural reasons "are living in adultery."

The present tense of that clause has said more than we really have meant. With the exception of very few among us, we have held that the sin of unscriptural divorce and remarriage could be forgiven. It is not an unpardonable sin. The second marriage, although consummated contrary to the will of God, does represent a valid marriage and the parties to it should do everything humanly possible to make it successful.

DR. J. B. CHAPMAN, editor of the *Herald of Holiness* from 1923 to 1928 and general superintendent from 1928 to 1947, answered this question while he was editor and the answer was later printed in the volume *Ask Doctor Chapman*: "Just what can anyone do in a case where they were divorced in their sinful days and before they had light on the matter and are now married again, with children, and all are trying to live the Christian life?"

Dr. Chapman's reply was, "As to what can be done in cases like you mention: another wrong would not make a former wrong right. Trust God for mercy and pardon and for grace to live right and go on as you are—there is nothing else you can do."

In answer to the question, "Could we safely in-

fer, by taking the negative view of Matthew 19:6, that some married people are not married in the sight of God?" Dr. Chapman wrote:

"No, such an inference is neither correct nor safe, and any attempt to hold and propagate it will add to confusion. Marriage has to do with human society, as well as with individual relations, and to hold that people who are divorced and remarried without having had scriptural ground for divorce are not married is an insult to common sense and in the way of an effort to loosen the bands of human society and throw the world into chaos. . . .

"There is nothing they can do to atone for the mistakes of the past except to do all within their power to make their present marriage a success. And with the exception of a few overzealous reformers here and there, this is the position held by leaders and teachers in the Protestant Church in all ages."

This has actually been the generally accepted view among us for over half a century. This is the position we make explicit in adopting the Commission's report.

It has become increasingly difficult to justify denial of church membership to people who in the years before conversion have become involved in divorce for unscriptural reasons and who have remarried and established stable and enduring homes. We have tended to forget that divorce has its victims as well as its culprits.

As far as the literal interpretation of Matthew is concerned, both the remarriage and the adultery that results from it are one-time events. They belong to the record of a sinful past. The record cannot be changed. But the sins it lists can be forgiven.

Marriage is in no sense like the practices of an unconverted life that may be continued or discontinued at will. Marriage, even a second one, is an enduring relationship sealed by the most solemn vows two people can make to God, themselves, and the society of which they are a part.

Again, nothing is changed in the church's teaching about marriage and divorce. On this subject, we believe, the Bible has spoken definitively.

What has changed is one item in our requirements for church membership. In this area, everything the Bible says about forgiveness and redeeming grace supports us. □

A MAN CALLED BENJAMIN

When the General Assembly convened in Miami Beach, Fla., last month, a very unusual man was there.

Benjamin Silinda, a Shangaan, of the Republic of South Africa, was one of the first black Africans to visit a General Assembly and the first to pay his own way.

Benjamin is a shy, lisping shoe salesman and general merchant whose lay ministry has been respon-

sible for the conversion of hundreds. He is not the reincarnation of Uncle Bud Robinson but he works very much in the same spirit. His success is accompanied by a personal conviction that all he has belongs to the Lord—a fact often demonstrated by his lay ministry.

For years, as his store was growing, Mr. Silinda took a large tent and his business bus all over the lowveld of the Transvaal to hold weekend meet-

ings. Recently, as the numbers attending his services increased, he decided to hold nightly prayer meetings. He built a corrugated iron "tabernacle" on his business property to hold the crowd.

Every night since mid-December missionaries at the nearby Ethel Lucas Memorial Hospital have been awakened from their sleep between midnight and 2 a. m. by truckloads of singing Africans returning from the prayer meetings. On one memorable night the singers could be heard for



The iron "tabernacle" is located near Mr. Silinda's store. In the foreground are stalls where independent growers may sell their fruits and vegetables.



The crowd pressed forward as the ceremony began

several miles as the truck worked its way through the mud and rain. As the intensity of the rain and lightning grew, the fervor of the singing reached a new height.

Mr. Silinda is most noted for the conversions of young witch doctors. This is most unusual. The career of a witch doctor is very rewarding and respectable for an African. He has even received some concessions from the European community since the worship of the occult has become popular.

Before Christmas there was a ceremony for the burning of all the implements and medicines collected by two young herbalists. Mr. Silinda sent word that he would house and feed anyone who would come to the service for as many days as they wanted to stay. His four trucks made repeated trips into the bush as the appointed hour for the service approached. Over 1,000 came to see the ceremony.

Just before the fire was lit, the young woman surrendering her

"tools" fell to her knees in fear. Ministers and laymen crowded around her and laid their hands on her head and offered fervent prayers. The petrol-drenched fire shot up. The woman burst into tears with the realization that she had been truly freed.

The young man's face showed victory as he led the crowd in singing hymns. He has testified to being called by God to the ministry.

Truly Mr. Benjamin Silinda is an outstanding Nazarene layman.—
E. CHRISTIS FARRELL, JR. □

COMMUNITY REACTION TO NAZARENES IN MIAMI BEACH

Typical responses to Nazarenes meeting in Miami Beach for the Eighteenth General Assembly are expressed by two writers—Paul M. Bruun and Bob Wilcox—as follows:

WELCOME NAZARENES—Yes, welcome to the thousands of Nazarenes in Miami Beach for their convention. Unfortunately I was away when you came to town or I would have undertaken to indoctrinate my fellow Miami Beachites as to your religious philosophy, because, for the most part, it is entirely foreign to most Miami Beach citizens.

The Nazarenes believe in a living God, in Jesus Christ, the Son of God, who gave His life for their salvation—a salvation to keep them from hell and to prepare them for their eternal home in heaven. They also believe in the virgin birth of Jesus Christ.

The Nazarenes, as I knew them from my boyhood in Ohio, believe in "two works of grace"—being saved from your sins by the direct asking of Jesus Christ for forgiveness of your sins, and by being "sanctified," which doesn't remove from you the desire to do wrong, to sin, but which enables you to steer clear of commit-

ting sin, all the time conscious of the fact that there is forgiveness for sins to them who but ask it in a sincere and reverent attitude.

For the most part the Nazarenes I have been personally privileged to know are a very sincere, honest people, living their religion for others to witness, and in full conviction that this life is but a preparation for the life hereafter.

The Nazarene church is an offshoot of John Wesley Methodism with rules of conduct as strict as John Wesley intended Methodism to be, and this church of the faithful was the result of the lessening of the rules, restrictions, and conduct required by many other Protestant denominations, which through the years have become more lenient, more modern, more worldly.

There aren't, to the best of my knowledge, many millionaire members of the Nazarene church. The Nazarenes I know are hardworking, conscientious, and sincere people, the kind of people who provide a substantial backbone to this wavering nation and this uncertain world.

Few are experienced in the ways of this world as most Miami Beach

residents and visitors know them. Read the creeds of the Nazarenes and you will have to agree with me that, taken as a whole, this would be a world of heaven on earth if everybody followed their creeds.—**PAUL M. BRUUN, *Daily Sun Reporter*, June 20.**

NAZARENES WIN BEACH'S RESPECT FOR GOOD MANNERS AND SINCERITY—Nazarenes, those straightlaced, mid-American Protestants meeting in Miami Beach, are evoking praise and respect from tourist-hardened Beach workers even though they're not going to night-clubs or giving big tips.

"Everything's not dollars and cents," said sun-tanned cabby Harold Friedman, parked at Lincoln Road and Collins Avenue. "They're [the Nazarenes] very fine people. If everyone on the Beach would be like them, we wouldn't have any problems."

Cabbies, bell captains, waitresses—these are some of the people praising the Nazarenes who are billeted in hotels from 71st Street to lower South Beach.

The Nazarene delegates number around 30,000 and they obey denominational laws against smoking

and drinking.

Most of those coming in contact with them have nothing but compliments for the group.

Highest on the Nazarenes are the workers at the Miami Beach Conventions Center, where the denomination is holding daily sessions until tomorrow.

"They're beautiful people," said Dan Glaubman, manager of the concessions. "We've had a lot of groups here but they're by far outstanding."

Glaubman said, besides courtesy and patience, one of the things that has impressed him most about the Nazarenes is their practice of saying grace before eating—even sometimes right at the concession counter.

"In a convention hall where you have wrestling matches and rock festivals, it's very touching. Even my help has been influenced. My wife, who works at the counter, has cut her cigarette smoking in half. Because of the Nazarene rules, she has to go to the rest room every time she wants a smoke."

Nazarenes aren't drinking as much coffee or Coke as other groups their size do, but they're loading up on ice cream and Sprite, said Glaubman.

"I understand some of the ice-cream parlors around town are doing a whopping business."

"A lot, a lot, a lot," is the way Estelle Nahman, 16, a waitress at

Lee's Health Bar, 1665 Collins Ave., described her liking for Nazarenes. "They're very sweet and polite and usually make conversation while waiting for their order. That's almost unheard of around here. Most people are pretty nasty. By the way, I wouldn't say this if I didn't mean it. I'm Jewish."—BOB WILCOX, *Miami News*, June 22. □

SEMINARY BOARD CHOSEN

The 15 members composing the board of trustees of Nazarene Theological Seminary for 1972-76 were elected from geographical zones as follows:

Eastern, Kenneth Pearsall
Southeast, H. Harvey Hendershot
Central, Fletcher Spruce
East Central, Floyd Flemming
South Central, Thomas M. Hermon

North Central, Ray Hance
Southwest, L. Guy Nees
Northwest, Carl Clendenen
Canadian, Herman L. G. Smith

Laymen-at-large on the board are E. L. (Bud) Smees, John E. Wordsworth, and Chesley Lewis.

Pastors at large are Crawford Vanderpool, C. William Ellwanger, and Bennett Dudney. □

TRUSTEES SELECTED FOR BIBLE COLLEGE

The board of trustees for Nazarene Bible College, Colorado Springs, for 1972-76 will be composed of 16 ministers and laymen elected from geographical zones as follows:

Eastern Zone: Robert Goslaw, Clarence Jacobs

Southeast Zone: Otto Stucki, Wilbur Brannon

Central Zone: Forrest Nash, J. Don Freese

East Central Zone: Dallas Baggett, E. H. Steenberg

South Central Zone: W. Raymond McClung, L. Glenn McArthur

North Central Zone: J. W. Lambert, Blaine Proffitt

Southwest Zone: M. L. Mann, Louis Shingler

Northwest Zone: M. Bert Daniels, H. B. London, Jr.

The first official action of the new board will be to choose a president to succeed Dr. Charles H. Strickland, newly elected general superintendent. □

NEW GENERAL BOARD ORGANIZED

In a meeting following the adjournment of the General Assembly, the General Board elected for 1972-76 chose its officers and assigned its members to the departments with which they will work.

J. Wesley Mieras, a Los Angeles attorney, was named chairman.

Board president is Rev. Kenneth Pearsall, superintendent of the New England District.

Dr. C. William Ellwanger, Kansas City First Church pastor, is first vice-president; Medical Doctor Robert Mangum, Nampa, Idaho, is second vice-president.

Members-at-large of the executive committee are E. H. Steenberg, Ashland, Ky., businessman; Dr. Herman L. G. Smith, Canada West district superintendent; and Gordon Olsen, investment counsellor, Eugene, Ore.

Each member of the General Board works with two departments. Departmental assignments were made as follows:

Home Missions: M. E. Clay, Robert Collier, D. A. Diehl, C. William Ellwanger, Ralph Hod-

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ges, Don Irwin, Dudley Powers, W. Raymond McClung, Gordon T. Olsen, and George Reed
 Ministerial Benevolence: Homer J. Adams, M. Harold Daniels, Vernon Lunn, Blaine Proffitt, Bob Smee, A. Milton Smith, A. Gordon Wetmore, Morris E. Wilson, E. F. Zachary

Publication: James V. Cook, Bennett L. Dudney, Gerald Green, Talmadge Johnson, T. W. Schofield, Herman L. G. Smith, Willis Snowbarger, Fletcher Spruce, E. H. Steenbergen, Robert E. Wilfong

World Missions: Ray Hance, Jerald D. Johnson, J. Robert Mangum, Ralph Marlowe, T. E. Martin, J. Wesley Mieras, Mark Moore, Mrs. L. S. Oliver, Kenneth H. Pearsall, Lloyd Glenn McArthur

Church Schools: D. A. Diehl, Fletcher Spruce, C. William Ellwanger, Gerald Green, Ralph Marlowe, T. E. Martin, Mrs. L. S. Oliver, George Reed, T. W. Schofield

Education: Homer J. Adams, M. E. Clay, Robert Collier, Ray Hance, J. Wesley Mieras, Mark Moore, Dudley Powers, A. Milton Smith, Herman L. G. Smith, Don Irwin

Evangelism: James V. Cook, M. Harold Daniels, Lloyd Glenn McArthur, W. Raymond McClung, J. Robert Mangum, Gordon T. Olsen, Kenneth H. Pearsall, Morris Wilson, Bennett Dudney, E. F. Zachary

Youth: Ralph Hodges, Willis Snowbarger, Jerald D. Johnson, Talmadge Johnson, Vernon Lunn, Blaine Proffitt, Bob Smee, E. H. Steenbergen, A. Gordon Wetmore, Robert E. Wilfong

The full board roster by geographical areas is as follows:

Central Zone—Laymen: James V. Cook, Vernon Lunn; ministers: Fletcher Spruce, Don Irwin

East Central Zone—Laymen: E. H. Steenbergen, Ralph Hodges; ministers: M. E. Clay, A. Gordon Wetmore

Eastern Zone—Laymen: Robert E. Wilfong, George Reed; ministers: Kenneth H. Pearsall, Morris E. Wilson

North Central Zone—Laymen: Blaine Proffitt, Don A. Diehl; ministers: Ray Hance, C. William Ellwanger

Northwest Zone—Laymen: Gordon T. Olsen, Robert Mangum; ministers: M. Harold Daniels, Jerald D. Johnson

South Central Zone—Laymen: Lloyd Glenn McArthur, Dudley Powers; ministers: W. Raymond McClung, Gerald Green

Southeast Zone—Laymen: Homer J. Adams, Ralph Marlowe; ministers: A. Milton Smith, Bennett L. Dudney

Southwest Zone—Laymen: J. Wesley Mieras, Bob Smee; ministers: E. E. Zachary, T. E. Martin

British Commonwealth Zone—T. W. Schofield

Canadian Zone—Laymen: Robert Collier; minister, Herman L. G. Smith

Representatives from education—Laymen: Willis Snowbarger; minister: Mark R. Moore

NWMS—Mrs. L. S. Oliver

NYPS—Talmadge Johnson □

QUADRENNIAL ADDRESS ANNOUNCES GOALS

General Superintendent George Coulter presented the quadrennial address of the Board of General Superintendents at the opening of the Eighteenth General Assembly in Miami Beach last month.

Important goals for the denomination during 1972-76 were announced:

1. 200,000 new members received into the church
2. 400 new local churches organized
3. A Sunday school enrollment of 1,250,000
4. Average Sunday school attendance of 625,000 per week

5. 240,000 members in the Nazarene Young People's Society

6. 375,000 members in the Nazarene World Missionary Society

7. \$40 million raised for world evangelism and missionary specials

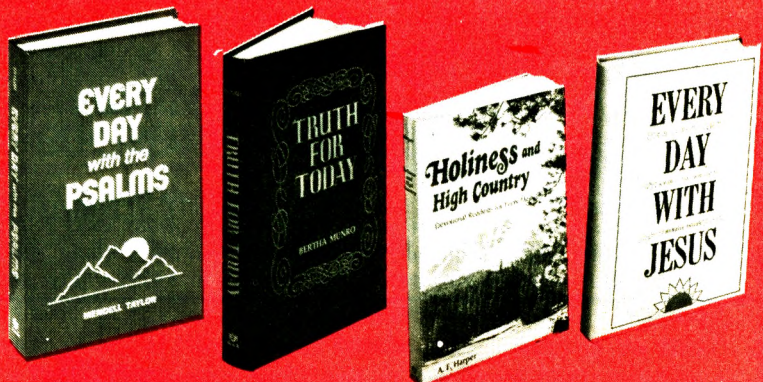
8. Each local church giving at least 10 percent for world evangelism

9. A genuine revival in every church, and in the life of every member of the church

10. A consistent and aggressive program of visitation and personal soul winning in every local church

"There are many other worthwhile objectives to which we need to ad-

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dress ourselves," Dr. Coulter declared, "but these are basic and essential. In the light of our opportunities and in the face of such desperate spiritual need all about us, we cannot afford to do less."

The Church's Role in the World

Dr. Coulter spoke of the Church's role in the world. "Just as surely as Christ established a foothold within this world so that He might redeem it. He expects us to do the same. Properly understood, it is not trite to say that the Church must be 'in the world' and yet not 'of the world.'"

"But our being 'in' the world is not merely passive presence. We are to be 'in' it as leaven in the meal, as salt in the food, as light in the darkness. We are to be 'in' the world, not as 'spectators on the sidelines,' but as vital, redemptive witnesses of the transforming power of God's grace."

Noting that the prime objective must be the winning of people to Christ, Dr. Coulter added that "we believe it is not inconsistent with this position to be sensitive and responsive to the social evils which permeate our world. . . ."

"We are concerned and burdened about the vast pocket of poverty, the racial minorities, the ghetto cities, and the terrible suffering that enshrouds us throughout the whole world. Our Christian vitality must be

turned outward to the needs of suffering humanity to minister to those about us with the compassion of Christ."

Against the humanism, liberalism, and universalism widespread in this day, Dr. Coulter placed the "message of heart holiness" as "the only adequate answer to the spiritual needs of mankind."

"We feel confident," he said, "that the joyful, aggressive, and contagious witness of Nazarenes to the reality of the Spirit-filled life is needed in this present age."

The Challenge of the Future

A changing world demands a church that is both "changeless and changing: changeless in her devotion to and declaration of the sacred truths of God's Word, but changing in the methods employed to make the greatest possible impact for Christ in our times."

Stating that the church must be "salt" as well as "light," Dr. Coulter said that "the Board of General Superintendents looks with favor upon the appointment of a commission of sound and mature churchmen to engage in a careful study and to recommend to the next General Assembly means by which our historic holiness ethic may effectively relate to the rising tide of present-day evils which confronts the church without sacri-

ficing the timeless, Bible-based principles which have given the church distinctiveness through the years."

The commission was authorized by a subsequent vote of the General Assembly.

Qualitative as well as quantitative goals must be accepted. Dr. Coulter said:

"If, in our church, we have been more concerned about statistics than about people to whom we minister, we must acknowledge it—and turn our attention to those for whom Christ shed His blood!"

"If, in our church, we have been talking to ourselves more than listening to the heart cries of sinful men, we must admit it—and tune our ears and turn our steps toward them!"


"If, in our church, we have been motivated by loyalty to mere program instead of by a genuine love for Christ and a lost world, we must renounce our coldness of heart and pray for a fresh baptism of divine love."

"If, in our church, we have been satisfied with routine activities without reaching the lost for Christ, we must tarry until we have been endued with the power of the Holy Spirit."

Introducing the listed goals, Dr. Coulter declared that "this is no time for the church to push the panic button, or to cower in fear, but to heroically launch the greatest evangelistic offensive of our entire history. Evangelism must be the watchword of the hour." □

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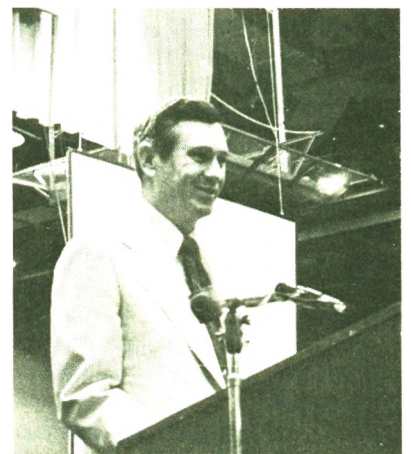
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The Honorable Reubin Askew, governor of Florida, brought greetings to the General Assembly at its opening business meeting, Monday, June 19. He acknowledged the global mission of the church and commended "Showers of Blessing" broadcast and the meaningful ministry of Dr. C. William Fisher. He said he seldom misses listening to the Nazarene radio program on Sunday mornings.

CHURCH OFFICERS REELECTED

The General Secretary, the General Treasurer, and the editor of the *Herald of Holiness* are each elected by direct vote of the General Assembly. Each of the incumbents was reelected for another four-year term.

Dr. B. Edgar Johnson, general secretary since 1964, was reelected by a near-unanimous vote.

Dr. Norman O. Miller, chosen by the General Board in 1970 at the retirement of Dr. John Stockton, was elected to a first full four-year term.

Dr. W. T. Purkiser was elected *Herald* editor for an unprecedented fourth quadrennium. Preceding editors D. Shelby Corlett and S. S. White each served for 12 years. □

CHILDREN'S ACTIVITIES SPONSORS THANKED

Thanks was expressed by Rev. Bill Young, general director of camps, Caravans, and Junior Fellowship, to all children's activities sponsors for help given Monday through Wednesday during the Eighteenth General Assembly. Three days of planned activities were enjoyed by over 600 children.

The sponsors were volunteers responding to an appeal for help by Mr. Young. Sponsors assisted the children as they visited the Seaquarium, took a boat trip, and visited a zoo. □



Following Dr. Samuel Young's valedictory message on Monday, June 19, Dr. V. H. Lewis presented a plaque to him in recognition of his 24 years of leadership as general superintendent.



General superintendents and their wives were presented formally upon the completion of elections. Pictured from left to right—Dr. and Mrs. V. H. Lewis; Dr. and Mrs. George Coulter; Dr. and Mrs. Edward Lawlor; Dr. and Mrs. Eugene L. Stowe; Dr. and Mrs. Orville W. Jenkins; Dr. and Mrs. Charles H. Strickland.

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A capacity crowd at the missions rally heard Massillon Pierre, Bahamas; and Missionary George Rench, Singapore/Indonesia, as they spoke of "reaching out to lands beyond."

SPECIAL GENERAL ASSEMBLY SERVICES OPENING COMMUNION SERVICES

Tail winds and heavy rainfall from Hurricane Agnes did not deter 27,000 Nazarenes from four major services on Sunday, June 18.

Identical Communion services which opened the General Assembly at Miami Beach, Fla., Sunday morning, June 18, were held in the Convention Hall with approximately 13,500 in each meeting.

General Superintendent George Coulter presided at the Communion services. He made the opening proclamation and later directed 550 elders in serving the Communion elements. Dr. Samuel Young delivered the Communion message.

Two other general superintendents participated in the service—Dr. Edward Lawlor read selected scriptures and Dr. V. H. Lewis led in prayer.

Congregational singing was led by Warnie Tippitt. Rev. Gilbert Rushford brought a special number in song. Combined college choirs under the direction of Professor James Main sang "And Can It Be?" Instrumentalists for the services were as follows: organist, Eleanor Whitsett; pianists, Joy Lou Hursh and Jerry Nelson.

Announcements were made by Dr. B. Edgar Johnson, general secretary. The benediction was prayed by Rev. Clarence Bowman.

MISSIONS RALLY

The Sunday afternoon missions rally was attended by 20,000 with 15,000 people filling North Hall and 5,000 others viewing the service from TV installations in other areas of the convention complex. Dr. E. S. Phillips, executive secretary of the World Missions Department, led the service.

Special music was presented by a massed adult choir and full orchestra

composed of college and church musicians. James Van Hook, minister of music at Bethany (Okla.) First Church, directed the music. The prelude was followed by a flag processional. Flags of the nations where Nazarene mission work is conducted were carried to the front of the auditorium and placed along the front sides of the platform by young people.

The Bill Gaither Trio was one of the musical features of the missions rally.

Dr. E. S. Phillips introduced new missionary appointees present and offered a challenge which was followed by a prayer of commitment.

Large, oval hanging signs through North Hall carried the service theme—"REACHING OUT."

The missions rally closed with the congregation, choir, and orchestra joining together in the musical setting of "The Lord's Prayer."

EVANGELISM

Dr. John L. Knight, executive secretary, Department of Evangelism, led the Sunday evening evangelism service on the opening day of General Assembly.

Musical highlights of the service were a solo by Horace Stevens, M.D.; offertory by Myra Schubert and Paul Orjala; and selections by combined college choirs under the direction of Mrs. Naomi Larsen, professor, Olivet Nazarene College, Kankakee, Ill.

Nineteen thousand Nazarenes heard Dr. V. H. Lewis deliver the message of the evening. He challenged the congregation in setting goals for soul winning and had district superintendents pledge goals

for their districts to be reached in 1973.

The quadrennial theme—"THE TIME FOR TRUTH"—was accentuated through the convention auditorium by hanging banners carrying appropriate scripture portions as follows: "Lead me in thy truth" (Psalms 25:5); "And ye shall know the truth, and the truth shall make you free" (John 8:32); "I have no greater joy than to hear that my children walk in truth" (III John 4); "Sanctify them through thy truth" (John 17:17).

HOME MISSIONS

The home missions service on Monday night was led by Dr. Raymond Hurn, executive secretary of the Department of Home Missions.

Special music was provided by choirs from Trevecca and Mount Vernon Nazarene colleges, by the Youth-Home Missions Teams, and by Wally and Ginger Laxson. Mr. DeVerne Mullen directed the congregational singing.

Awards were presented to district superintendents who had led in multiplying the church at home during the quadrennium.

Speakers featured at the home missions service were Rev. Cor Holleman, Haarlem, Holland; Rev. David Whitelaw, principal, South Africa Bible College; Rev. Roger Bowman, pastor, Los Angeles; Dr. Lee Shevel, IBM executive, New York. Dr. Edward Lawlor, advisor to the Department of Home Missions, brought the main address of the evening.

At the close of the service, while the Youth-Home Missions Teams under the direction of Norman Shoemaker sang "Reach Out and Touch," photos flashed on three large auditorium screens carried the pictorial challenge with the text of the song.

EDUCATION

Tuesday evening, June 20, Dr. Edward S. Mann presided over the education service. Dr. Eugene L. Stowe was the principal speaker.

Presidents of Nazarene institutions and their wives were introduced. Each president then presented a citation for outstanding contribution to a selected individual from his school zone.

Music features of the service were presented by a 1,000-voice massed college choir under the direction of Don Bell, Detroit; and a symphony orchestra under the direction of Professor Harlow Hopkins, Olivet Naza-

rene College, Kankakee, Ill. The combined choir and orchestra presented *This Same Jesus*, a musical compiled by Paul Skiles and arranged by Paul Mickelson.

The benediction was pronounced by Dr. John E. Riley, president, Northwest Nazarene College, Nampa, Idaho. □

EXECUTIVE SECRETARIES TO CONTINUE

Incumbent departmental executives of the General Board were all reelected by the board at its organizational meeting following the General Assembly. A special action, as reported below, was taken with regard to Dr. E. S. Phillips, executive secretary of the Department of World Missions.

The department executive secretaries for 1972-76 are as follows:

Church Schools: Executive Editor, Albert F. Harper; Executive Secretary, Kenneth S. Rice

Education: Edward S. Mann

Evangelism: John L. Knight

Home Missions: Raymond W. Hurn

Pensions and Benevolence: Dean Wessels

Publications: M. A. (Bud) Lunn, also designated as manager of the Nazarene Publishing House

World Missions: a special action named E. S. Phillips to continue to January, 1973, with reconsideration at the January board meeting.

Dr. Phillips' physical condition

has stabilized and the board requested him to continue to head the World Missions Department as long as his strength will permit.

Youth: Paul Skiles

Nazarene World Missionary Society: Mary L. Scott

Commission directors were also reelected: Communications Commission, H. Dale Mitchell; and Christian Service Training, Earl Wolf. □

Additional news coverage of the Eighteenth General Assembly will be included in the August 2 issue.

MOVING MISSIONARIES

Rev. and Mrs. Jim Bond (Brazil), Rte. 3, Monte Vista, Colo. 81144.

Miss Nita Clegg, Endingeni Nazarene Mission, Private Bag, Pigg's Peak, Swaziland, Southern Africa.

Rev. Ralph Cook (Jamaica), 7917 Rosewood Dr., Prairie Village, Kans. 66208.

Rev. and Mrs. Paul Dayhoff (Rep. of South Africa), c/o I. E. Dayhoff, Box 121, University Park, Ia. 52595.

Rev. and Mrs. Russell Human (Swaziland), c/o C. E. Misemer, 10906 W. 53rd St., Shawnee, Kans. 66203.

Rev. and Mrs. William Kelvington (Japan), 3100 Vincent Rd., North Street, Mich. 48049.

Miss Avineil McNabb (Swaziland), Bellshill Maternity Hospital, North Road, Bellshill, Lanarkshire, Scotland.

Rev. and Mrs. Harry Zurcher (Puerto Rico), 306 E. Main St., Berne, Ind. 46711.

Rev. and Mrs. Jerry C. Wilson, Apartado 193, Chiclayo, Peru.

Rev. and Mrs. Phillip Kellerman, c/o Rev. Phillip W. Kizzee, 2091 Baxterly, Lakewood, Ohio 44107.

Rev. and Mrs. Wayne Knox, 1212 D St., Wasco, Calif. 93280.

Mr. and Mrs. John Lewis, J-30 La Torrecilla, Lomas De Carolina, Carolina, Puerto Rico 00630.

Miss Kathleen Newlin, 700 Monterey Pl., Hutchinson, Kans. 67501 (Phone: 316-663-9175).

Rev. and Mrs. Floyd Perkins, Rte. 1, Box 305N, Beaverton, Ore. 97005.

Rev. and Mrs. William Porter, 8117 Park Terr., Houston, Tex. 77017.

Rev. and Mrs. Louis Ragains, 1434 N. Sierra

Bonita, Pasadena, Calif. 91104 (Phone: 213-797-9582).

Rev. and Mrs. Thomas Riley, c/o Clifford Allen, 160 Pinecrest, Titusville, Fla. 32780.

Miss Kathryn Savage, Private Bag, Endingeni Mission, Pigg's Peak, Swaziland, Southern Africa.

Miss Lorraine Schultz, c/o Mrs. Jane Vail, 1004 Elder, Nampa, Idaho 83651 (Phone: 208-466-2046).

Dr. and Mrs. Robert Skinner, c/o Rev. R. B. Acheson, 8620 W. 10th, Indianapolis, Ind. 42234.

Rev. and Mrs. Tom Spalding, c/o Mrs. Helen Golay, 2980 Highwoods Dr., Indianapolis, Ind. 46222.

Rev. and Mrs. Harold Stanfield, Nazarene Bible Training School, Apartado 387, Rivas, Nicaragua, Central America.

Rev. and Mrs. Stanley Storey, 1895 Sutter Ave., Simi Valley, Calif. 93065.

Rev. and Mrs. Raymond Thorpe, c/o Akron District Center, Rte. 1, Louisville, Ohio 44641.

DISTRICT ASSEMBLY INFORMATION

AKRON, August 3-4. District Center, Rte. 1, Louisville, Ohio 44641.

INDIANAPOLIS, August 9-10. District Center, Box 46, Camby, Ind. 46113.

KANSAS, August 9-10. First Church of the Nazarene, 1400 E. Kellogg, Wichita, Kans. 67211. Host Pastor: Gene Williams.

SOUTH CAROLINA, August 9-10. First Church of the Nazarene, 715 Helm Ave., Charleston Heights, S.C. 29405. Host Pastor: W. B. Welch.

IOWA, August 9-11. Nazarene Campgrounds, Rte. 1, West Des Moines, Ia. 50265. Host Pastor: R. W. Phillips.

VIRGINIA, August 10-11. District Center, Star Rte. 159, Buckingham, Va. 23921. Host Pastor: Lewis S. Guiles.

DALLAS, August 11-12. Church of the Nazarene, 1902 S.E. Eighth, Grand Prairie, Tex. 75050. Host Pastor: J. Lewis Ingle.

LOUISIANA, August 16-17. First Church of the Nazarene, 1320 Country Club Rd., Lake Charles, La. 70601. Host Pastor: J. W. McClung.

WEST VIRGINIA, August 16-17. Nazarene Campgrounds, Summersville, W. Va. 26651. Host Pastor: William Bradshaw.

MISSOURI, August 17-18. Church of the Nazarene, 1309 N. Elizabeth Ave., Ferguson, Mo. 63135. Host Pastor: Eudell Moss.

NORTHWEST INDIANA, August 17-18. First Church of the Nazarene, 3650 E. Greenbush, Lafayette, Ind. 47905. Host Pastor: Owen Burke.

NORTHWESTERN ILLINOIS, August 17-18. Manville Camp, Rte. 1, Manville, Ill. 61339. Host Pastor: Ray Gibson.

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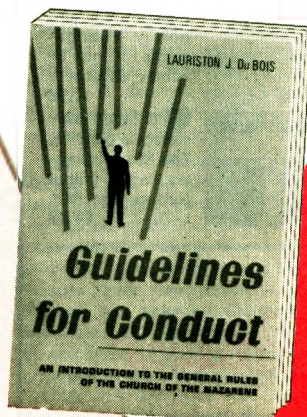
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G. B. WILLIAMSON, General Superintendent Emeritus

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NAZARENE CAMP MEETINGS

July 25-30, ILLINOIS. Nazarene Acres, Rte. 1, Mechanicsburg, Ill. 62545. Jack Sanders, evangelist. Jim and Rosemary Green, singers. L. S. Oliver, district superintendent.

July 28—August 6, EASTERN MICHIGAN. District Center, Howell, Mich. R. N. Raycroft, evangelist. Wally and Ginger Laxson, singers. E. W. Martin, district superintendent.

July 28—August 6, NORTHWESTERN OHIO. District Center, State Rte. 29, St. Marys, Ohio 45885. Richard Strickland, Dale Martin, evangelists. C. E. Shumake, district superintendent.

July 28—August 7, CANADA CENTRAL. Cedar-dale Camp (½ mile south of Hwy. 48 on Pefferlaw Rd.), Pefferlaw, Ontario, Canada. Richard S. Taylor and Charles Lipker, evangelists. Paul G. Parr and Miss Elva Bates, missionaries. Miss Shirley Brown, children's activities. Songmasters, singers. Neil E. Hightower, district superintendent.

July 29—August 6, PITTSBURGH. Mt. Chestnut District Center, R.D. 5, Butler, Pa. 16001. Stewart McWhirter and Forrest McCullough, evangelists. Gene Braun, singer. Robert I. Goslaw, district superintendent.

July 31—August 6, FLORIDA. Citrus Showcase, 100 Cyprus Gardens Blvd. S.W., Winter Haven, Fla. 33880. T. W. Willingham, Ray Hance, evangelists. Mr. and Mrs. Lester Dunn, singers. A. Milton Smith, district superintendent.

July 31—August 6, NEW MEXICO. Nazarene Campgrounds, Capitan, N.M. Mel-Roth Thomas, evangelist. Paul McNutt, singer. Harold W. Morris, district superintendent.

August 4-13, ARIZONA. Camp Pinerock, 1400 Pine Drive, Prescott, Ariz. M. Harold Daniels and Paul Martin, evangelists. Tharon Daniels, singer. M. L. Mann, district superintendent.

August 4-13, PHILADELPHIA. North East, Md. W. T. Purkiser and Charles Millhuff, evangelists. Gary Moore, singer. Gloria Files and Dorothy Adams, children's workers. James E. Hunton, district superintendent.

August 4-13, VIRGINIA. District Center, Star Rte. 159, Buckingham, Va. 23921. Morris Wilson,

evangelist. Lee Everleth, singer. Gene Fuller, district superintendent.

August 4-13, WASHINGTON. Nazarene Campgrounds, North East, Md. Charles Millhuff, evangelist. Gary Moore, singer. Roy E. Carnahan, district superintendent.

August 4-14, SOUTHWEST OKLAHOMA. District Campgrounds, 3½ miles west of Anadarko, Okla. D. I. Vanderpool and Don Pfeiffer, evangelists. Jim Bohi, singer. W. T. Johnson, district superintendent.

August 5-13, AKRON. District Center, Rte. 1, Louisville, Ohio 44641. Leslie Parrott and T. W. Willingham, evangelists. DeVerne Mullen, singer. Floyd O. Flemming, district superintendent.

August 6-13, CANADA WEST. Harmattan Campground (15 miles west of Olds), Olds, Alberta, Canada. Rev. and Mrs. Ernest A. Eades, evangelists. Herman L. G. Smith, district superintendent.

August 6-13, INDIANAPOLIS. District Center, Rte. 1, Box 293, Camby, Ind. 46113. Ross Lee, district superintendent.

August 6-13, WEST VIRGINIA. Nazarene Campground, Summersville, W. Va. 26651. M. E. Clay, district superintendent.

August 7-12, IOWA. Nazarene Campground, Rte. 1, (Grand Ave. and Fuller Road), West Des Moines, Ia. 50265. Forrest McCullough, evangelist. Wally and Ginger Laxson, singers. Forrest E. Whitlatch, district superintendent.

August 7-13, CHICAGO CENTRAL. Nazarene Youth Center, Aroma Park, Ill. Donald Snow, evangelist. Allen Killen, singer. Forrest W. Nash, district superintendent.

August 7-13, WEST TEXAS. District Center, Camp Arrowhead, Glenn Rose, Tex. Leon Chambers and Charles Ide, evangelists. Calvin and Marjorie Jantz, singers. Lyle E. Eckley, district superintendent.

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HONORARY DEGREES AWARDED

Distinguished services and accomplishments were acknowledged by five Nazarene colleges during commencement exercises in 1972. Honorary degrees were awarded as follows:

BETHANY NAZARENE COLLEGE, BETHANY, OKLA.—Doctor of Letters to Mrs. Audrey J. Williamson, professor in the Nazarene Bible College, Colorado Springs; and wife

of General Superintendent Emeritus Dr. G. B. Williamson.

EASTERN NAZARENE COLLEGE, QUINCY, MASS.—Doctor of Divinity to Rev. Earl Wolf, executive director of the Christian Service Training Commission, Kansas City; former editor of adult publications for the Department of Church Schools, a position held for 16 years; and part-time instructor of religious



The Music Commission of the Church of the Nazarene was shown the first new church hymnal, "Worship in Song," off the press. Pictured (left to right): Floyd Hawkins, Paul Skiles, Ray Moore, Don Wellman, Wannie Tippitt, D. E. Hill. Not present for the picture was commission member Paul Orjala, who is on sabbatical leave from the seminary and teaching at European Nazarene Bible College.

This is the third official church hymnal. The first, "Glorious Gospel Hymns," was printed in 1930; and the second, "Praise and Worship," in 1952. Floyd Hawkins directed the work on the new hymnal with the Music Commission.

education at Nazarene Theological Seminary in Kansas City.

NORTHWEST NAZARENE COLLEGE, NAMP, IDAHO—Doctor of Divinity to Rev. Esperidion Julca, district superintendent of Peru.

OLIVET NAZARENE COLLEGE, KANKAKEE, ILL.—Doctor of Di-

vinity to Rev. A. A. E. Berg, district superintendent of Australia; Doctor of Literature to Rockwell Brank.

TREVECCA NAZARENE COLLEGE, NASHVILLE—Doctor of Divinity to Rev. Reeford L. Chaney, district superintendent of the Alabama District. □

WEDDING ANNIVERSARIES



Mr. and Mrs. C. T. Earnhardt

MR. AND MRS. CLAUDE T. EARNHARDT, members of Charlotte (N.C.) First Church since 1943, celebrated their fiftieth anniversary with a dinner for family members at their home. The Earnhardts have been Nazarenes for nearly 50 years. They have two married daughters, two grandsons, and one granddaughter who are also members of Charlotte First Church. □

DR. AND MRS. LLOYD B. BYRON, of Novato, Calif., celebrated their fiftieth wedding anniversary with a reception given by their home church and a second celebration hosted by friends of the San Bruno, Calif., church, where the couple had served recently as interim pastors.



Dr. and Mrs. Lloyd B. Byron

Dr. L. B. Byron has served in the ministry for more than 50 years and was ordained by Dr. R. T. Williams. The couple served pastorates in New York, Maine, Connecticut, Massachusetts, Michigan, California, Illinois, and Tennessee. For 14 years they served in North Carolina, where Dr. Byron was district superintendent and Mrs. Byron was district NWMS president. □



Mr. and Mrs. William Hayter

MR. AND MRS. WILLIAM HAYTER celebrated their sixtieth wedding anniversary in December. An open house was held on Mrs. Hayter's birthday early in the month.

The Hayters have worked together in special ministries in the church. Mrs. Hayter has been pastor of several churches in the Tennessee area, including seven years' ministry in Nashville. Their home for the past 10 years has been in Nashville. □

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. Al Green, who has spent eight years in the pastorate on the Florida District, is entering full-time evangelism, September 1. He is an excellent preacher and singer. Contact him at P. O. Box 2278, Sanford, Fla. 32771.—A Milton Smith, Florida district superintendent.

EVANGELISTS' OPEN DATES

Joe Chitwood, Vision Ranch, Rte. 3, Nashville, Ind. 47448, has open July; August 14—September 3; and November 30—December 31.

VITAL STATISTICS

DEATHS

REV. PAUL A. MCGUIRE, 75, died May 18 in Sacramento, Calif. He had pastored in Colorado, California, Wyoming, and Oregon. Funeral services were conducted by Revs. K. Vogt, S. Jackson, M. Pryor, and J. McNaught. He is survived by his wife, Sophia; two sons, Francis and Dale; two daughters, Angie Moyers and Pauline Mc-

Naught; 15 grandchildren; 17 great-grandchildren; two brothers; and one sister.

MRS. ANNA T. PRESTON, 91, died May 26 in Macomb, Ill. Funeral services were conducted by Rev. D. L. Runyon. She is survived by two sons, Marion C. and Roy P.; six daughters, Mrs. Maude Emmons, Mrs. Bessie L. Esselstyn, Mrs. Jane L. Triffet, Mrs. Georgia E. Studt, Mrs. Kathryn T. Clay, and Mrs. R. Aileen Baumgardner; and several grandchildren and great-grandchildren.

MRS. CHLOIE L. STUBBLEFIELD, 87, died Apr. 27 in Dover, Tenn. Funeral services were conducted by Rev. R. B. Dowd and Rev. W. Thornton. Surviving are three sons, Cornelius, Loudon, and Glandon; six daughters, Mrs. Sidney Stavely, Mrs. Ida Hill, Mrs. Hestella Howard, Mrs. Eva Mulherin, Mrs. Chloe Jewel Cox, and Mrs. Virginia Parker; 23 grandchildren; and 42 great-grandchildren.

MRS. IVA SCUTT, 51, died May 30 at the Mayo Clinic, Rochester, Minn. Funeral services were conducted in Valparaiso, Ind., by Dr. V. H. Lewis, Dr. C. E. Shumake, and Rev. L. E. Myers. Interment was at Nashville. She is survived by her husband, Rev. George Scutt, Northwest Indiana district superintendent; a daughter, Mrs. Horace (Sue) Harper; and a son, Dave.

MRS. ZOLA MITCHELL, 76, died June 2 in Grand Prairie, Tex. Burial was in Sun City, Ariz. She is survived by three stepchildren, Wally Mitchell, Ruth Wagner, and Margaret Ryan; a brother, Verner Knight; and two sisters, Velma and Anna Lea Knight.

REV. JESSIE DAVID FOWLER, 86, died May 6 in Red Deer, Alberta, Canada. Funeral services were conducted by Rev. H. L. G. Smith and V. Hannah. He is survived by his wife, Neva; three sons, E. Donovan, Paul, and J. David; two daughters, Mrs. Mary E. Runge and Mrs. P. (Elizabeth) Love; 15 grandchildren; and seven great-grandchildren.

NAVY RADIOMAN 2C ALVA L. CLOEPFIL, 20, was lost over New Guinea in the South Pacific on July 23, 1944. The serviceman's remains and dog tags were discovered in a remote mountainous area of New Guinea last October by a civil patrol detachment. He was a native of Wichita, Kans. Surviving are his mother, Mrs. Mabel Orndoff; a brother, R. E. Cloepfil; and a sister, Mrs. Juanita Jernigan.

REV. JAMES OLEN EMORY, 52, died June 6 in Hemet, Calif. Funeral services were conducted by Revs. N. Hull, D. Thurman, W. Stone, and P. Beck. Surviving are his wife, Maxine; two sons, James and Kenneth; two grandchildren; his mother; and two sisters.

HESTER K. ASHBY, 74, died Dec. 30, 1971, in Gary, Ind. Services were conducted by Chap. Conley D. Pate. She is survived by her husband, Riley; two sons, Robert and Harry; one daughter, Mrs. Betty Wood; eight grandchildren; and two great-grandchildren.

JOHNSTON P. DUKE, 78, died May 27 in Jasper, Ala. Funeral services were conducted by Rev. H. Terry and Rev. D. Hendon. He is survived by his wife, Rena; one son, Rev. Horace E.; one daughter, Mrs. William Braden; four grandchildren; and three great-grandchildren.

MRS. EMMA SCROGHAM, 79, died May 28 in Streator, Ill. Services were conducted by Rev. Ray Gibson. Survivors include one son, John; and two daughters, Leona Stogdill and Jean Zurlinden.

REV. FRED A. POWELL, 86, died June 4 in Nampa, Idaho. He was ordained in 1920 and pastored in New Mexico, Oregon, Idaho, and evangelized in many other states. Funeral services were conducted by Rev. J. D. Johnson and Dr. John E. Riley. He is survived by his wife, Rev. Frances; three sons, Milton W., Fred A., and J. David; four daughters, Christine Quibell, Violeta Moore, Lois Brewer, and Eunice Hallin; 44 grandchildren; 59 great-grandchildren; one great-grandchild; and one brother.

MRS. IDA BARTRAM died May 17 in Vancouver, British Columbia, Canada. **CLARENCE W. BARTRAM**, her husband, died May 25. Funeral services were conducted by Revs. W. Boyd, R. Yeider, and B. Daniels. They were survived by a daughter, Jean; and a son, Lorne.



"Showers of Blessing"

PROGRAM SCHEDULE

Dr. William Fisher

July 23—"Seventy Percent Is Not Passing"

July 30—"Yes, You Can Get Back!"

REV. LESTER SCOTT, 62, died Feb. 11 in Alton, Ill. Funeral services were conducted by Rev. L. S. Oliver. Rev. L. Scott pastored at Dupon and Carlinville, Ill. He is survived by his wife; two sons, Rev. Ralph and Kevin; two daughters, Mrs. Don (Janice) Weeks and Mrs. Roger (Gloria) Lorts; and nine grandchildren.

CARLEY GIBSON, 79, died May 3 in Sayre, Okla. Funeral services were conducted in Erick, Okla., by Rev. John Smith. Surviving are his wife, Lenna; two daughters, Mrs. Teresa Wester and Mrs. Sheila Barker; four sons, Waymon C., Jay Wayne, Clarence, and Charles R.; 14 grandchildren; four great-grandchildren; and three sisters.

MRS. ELLA BANNISTER, 83, died Apr. 6 in Chandler, Okla. Funeral services were conducted by Rev. Virgil Milburn. Survivors include three daughters, Louise Lee, Jewell Grindstaff, and Geneva Stephenson; two sons, Robert and Clell; 17 grandchildren; 11 great-grandchildren; and one sister.

MRS. WILLIE KIRKWOOD, 97, died Apr. 29 in Columbia, Tenn. Survivors include a son, John Fulton; four grandchildren; and six great-grandchildren.

MRS. ROY (LESSIE) HARBISON, 66, died May 5 in Westlaco, Tex. Funeral services were conducted by Rev. Monroe Richey and Rev. J. F. McClung. She is survived by her husband; two daughters, Mrs. Betty Youngblood and Mrs. Billie Willis; four sons, Car, Don, Glen, and Lee Roy, Jr.; 20 grandchildren; and five great-grandchildren.

REV. CHESTER E. PENDRY, 82, died May 9 in Hemet, Calif. He was ordained in 1921 and pastored in Indiana, Florida, and Illinois. Funeral services were conducted by Revs. E. E. Zachary, N. A. Hull, D. Thurman, and E. R. Klassen. He is survived by his wife, Nora; one son, Llod B.; one grandson; one great-granddaughter; and one sister.

MRS. MARIE RIDDELL, 70, died May 1 in Champaign, Ill. Funeral services were conducted by Rev. Paul M. Berger. She is survived by her husband, Garland; a stepson and stepdaughter; and two brothers.

MRS. MYRTLE A. HENDERSON, 79, died May 1 in Glendale, Ariz. Funeral services were conducted by Rev. Clyde A. Rhone. She is survived by her husband, Rev. Pasco; one son, L. A.; one daughter, Mrs. Dorothea Buck; three grandchildren; and five great-grandchildren.

LEE MARTIN GLOVER, JR., 52 died Apr. 22 in Susanville, Calif. Funeral services were conducted by Rev. N. J. Arechuk. He is survived by his wife, Mary; two sons, Kenneth and Michael; his mother; one brother; and five sisters.

BIRTHS

—to Richard and Junella (Finkbeiner) Hagood, Urbana, Ill., a girl, Holly Sue, May 27.

—to Joel and Karilyn (Jantz) Pickering, Olathe, Kans., a boy, Kelly Jan, Apr. 28.

—to Kris and Donna (McCabe) Rogers, Las Vegas, Nev., a girl, Rebecca Joy, Apr. 10.

ADOPTED

—by Kenneth and Dorothy Klemme, Lone Wolf, Okla., a girl, Kari Lyn; born Nov. 7, 1968, adopted June 9, 1972.

MARRIAGES

Carla Lewis, Topeka, Kans., and Greg Snyder, Shawnee Mission, Kans., at Topeka, Kans., June 3.

Kathy Laraye Steelman, Paris, Tex., and Garry Lynn Harrison, Okemah, Okla., at Paris, Tex., June 9.

DIRECTORIES

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NEWS OF RELIGION

RELIGION'S ANTI-HEROIN ROLE CITED. For getting some addicts off heroin, religion may be better than methadone, the government's top drug-abuse official said in Washington, D.C.

Dr. Jerome H. Jaffe said treatment with the heroin substitute "is perhaps the approach that has the widest appeal for the drug user and is, for the ones we see in urban areas, the approach that is most likely to have a significant impact on social adjustment."

But the 38-year-old director of the Special Action Office for Drug Abuse Prevention said, "We have seen some remarkable changes in addicts with a varied number of religious approaches. I don't mean just one particular religion. There are Teen Challenge, Addicts for Jesus, Black Muslims, and Zen Buddhism. People find another cause. It's sort of a change through a new commitment to something. That has certainly changed a number of people.

"Now how long that will persist, I don't know," he admitted. "Nobody predicts how long a particular changed behavior will persist." □

WORLD CHAMPION COACH TOM LANDRY PARALLELS FAITH WITH SPORTS. The four goals of a champion are the same as for a successful Christian, the head coach of the world-champion Dallas Cowboys football team, told members of the Evangelical Press Association at the close of their three-day convention in Kansas City.

"If you're going to be a champion in life," Tom Landry said, "or a champion for God you've got to have faith, you've got to train, you've got to have a goal, and you've got to have the will to make it happen."

The difference between the Cowboys last year when they went to the Super Bowl and won, and the year before, when they lost, was faith, Landry told the 160 editors and writers.

"We had faith. We believed we could do it," he said. "You have to have faith to be a champion of God as well. The Bible is full of stories about such men. Take Noah. Can you imagine him building that ark when it wasn't even raining?"

Training also is needed, he pointed out. "Believing you can is not enough. You've got to train yourself."

He stressed that training is work. "It's amazing how people rationalize success. I've found the harder you work, the luckier you get."

The popular coach read from the writings of the Apostle Paul, who used sports imagery in his Epistles.

"It's pretty easy in the sports world to get a goal," Landry said. "We can set our goal in July. We're going to be in the Super Bowl."

The apostle, he said, used the finish line of a race to symbolize the Christian goal of eternal life. Citing the examples of athletes who made amazing comebacks from tragic circumstances, he said, "We can submit our own will to the will of God. That combination is hard to beat." □

VIETNAMESE CHURCH LEADER ASKS PRAYER. Rev. Doan-van-Mieng, president of the Evangelical Church of Vietnam, has issued an urgent call to American Christians to pray for churches and Christian leaders in the path of the Communist drive into South Vietnam.

In a cable to the Washington office of the National Association of Evangelicals from Saigon, the pastor expressed concern for the churches of his country, and asked that Americans intercede in prayer. □





the answer corner

Conducted by W. T. Purkiser, Editor

How can you say that Jesus was crucified on Friday and raised from the dead Sunday morning when the Bible says He was in the grave three days and three nights?

This question comes up every year around Easter. It is based on an interpretation of Matthew 12:40 that insists on a 72-hour period of time in the grave.

In fact, as F. F. Bruce noted, "three days and three nights" was a common colloquialism for "a very short time." This is clearly seen in Esther 4:16 and 5:1, where "three days and three nights" is equated with "the third day."

Mark 15:42 says that Jesus was crucified on "the preparation [Greek, Friday], that is, the day before the sabbath." He also says, "Jesus was risen [Greek, rising] early the first day of the week" (Mark 16:9).

Luke 23:54 says, "That day was

preparation [Greek, Friday], and the sabbath drew on."

John 19:31 says, "The Jews therefore, because it was the preparation [Greek, Friday], that the bodies should not remain on the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away." Sabbath as "an high day" probably means that it coincided with the first day of the Feast of Unleavened Bread.

Matthew makes the testimony of the Gospels unanimous by also saying that the Crucifixion was on "the preparation" (Matthew 27:62). The

Greek word translated "preparation" is *Paraskeue* or *Parasceve*, the ordinary Greek word for "Friday" both in New Testament times and in modern Greek.

Add to this the fact that Jesus repeatedly said that He would be crucified and rise again "the third day," which always meant the next day but one (Matthew 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 46). Both the disciples at Emmaus and Paul said the same thing (Luke 24:21; I Corinthians 15:4).

This is another good illustration of the fact that all the data of Scripture must be taken into consideration before coming to a firm conclusion.

Does the phrase "Charity should begin at home" come from the Bible or the teachings of the Bible?

"Charity begins at home" is a saying quoted by Sir Thomas Browne (1605-82), who calls it "the voice of the World."

Like most popular sayings, it is highly ambiguous.

If it means that caring begins with-

in the confines of the home, it is true. If it is used to justify disregard for the needs of those outside the home, it is false.

Caring that doesn't begin at home doesn't begin. Caring that ends with the walls of the home doesn't last long there.

A Bible verse that bears some resemblance to this proverb is found in I Timothy 5:8. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

I am greatly puzzled as I read Leviticus 18.

God clearly commands that a man should not marry his half sister nor marry two sisters.

Abraham did the first, Jacob the second. Surely what displeased God in one generation would be for all time; yet these men seemed to be God-fearing men. Please explain.

The instances you give seem to be a matter of chronology.

The giving of the moral and ceremonial law on Sinai did place some restrictions on human conduct that were not a matter of conscience be-

fore that time, nor part of the general moral intuition of mankind.

Abraham lived at least 600 years before, and Jacob approximately 400 years before the Levitical law was given.

We have a comparable situation in New Testament ethics as related to what was permitted in Old Testament times in regard to polygamy and divorce.

What can you tell me about the gold of Ophir the Bible talks about?

The references make it sound plentiful.

I can't tell you much about it. The only sources of information are the five references to it in the Old Testament.

They do not necessarily imply that it was plentiful; just that it was highly

refined, and therefore especially desired.

Ophir was the Bible name for what is now Yemen in southwest Arabia, possibly with a portion of the neighboring African coast included. It was

on the Red Sea, and special mention is made of the fact that it was the source of the "almug" (sandalwood) trees, precious stones, and gold that Solomon used in the building of the Temple (I Kings 10:11-12).

I was reading "The Answer Corner" and was wondering if there is a book published with these questions and answers.

There is. It is called *Give Me an Answer* and reprints representative questions

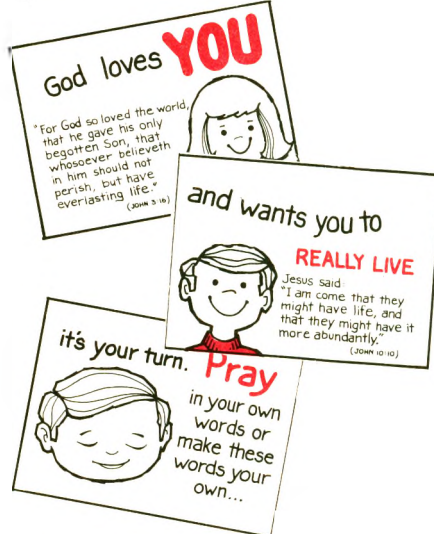
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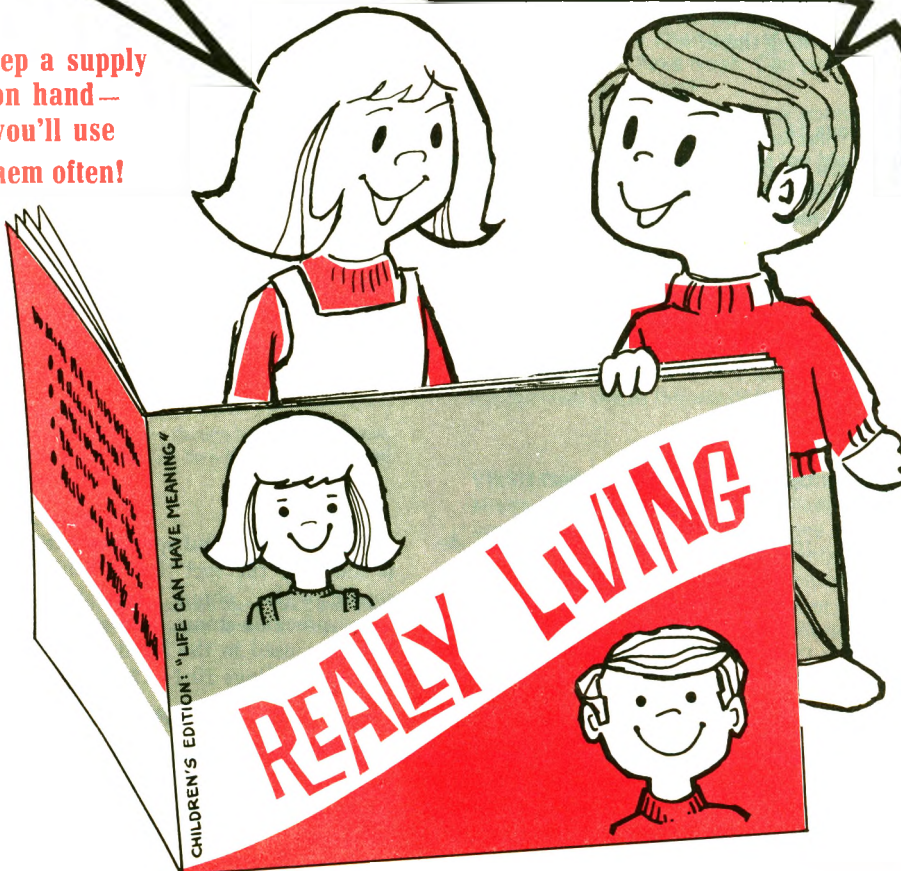
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YOUTH SHARE WITNESS AT MIAMI BEACH

Making an IMPACT on the city of Miami Beach and then on hundreds of hometowns around the globe was a major thrust of the youth happenings of the 1972 General Assembly and conventions.

Three major witnessing efforts were concentrated in the city of Miami Beach during the week of General Assembly—June 19-23.

The first was a beach rally and parade on Monday afternoon, June 19. About 1,500 Nazarene young people attended a Jesus concert at a beach amphitheater. Then in a two-mile parade they passed out 5,000 copies of the pass-along issue of *ETC.*, and shared the *Four Spiritual Laws* booklet with hundreds of persons.

Youth Reporter Timothy Dixon said: "It was not until Monday morning that teen leaders received final word from the Miami Beach City Council that they could have their youth march on the streets of Miami Beach with a police escort. Because of the upcoming political conventions, the authorities had made it almost impossible to have a march or demonstration. During the march, the teens started telling people openly of how Jesus loved them. As they marched in the 100-degree heat, one girl was heard to proclaim to a passerby, 'Sir, Jesus and I love you.' Youthful spirits were uplifted as they marched and witnessed up Ocean Avenue and then down Washington Avenue to the Convention Hall. They covered nearly 18 blocks of Miami Beach's main avenues."

EXPLO '72, the Christian-witnessing conference sponsored by Campus Crusade in Dallas, Tex., was conduct-

ed the week of the General NYPS Convention.

Several carloads of Nazarene young people who attended EXPLO '72 arrived in Miami Beach the weekend prior to General Assembly. On Monday and Tuesday mornings, June 19-20, they spent several hours training 300 Nazarene teen-agers and young adults to share effectively their faith in Jesus Christ.

These young people spent the rest of the week witnessing on a one-to-one basis throughout the Miami area.

Wednesday afternoon, June 21, had been designated as "IMPACT: Miami Day." More than 800 Nazarene teen-agers boarded 11 buses for separate locations throughout Miami. These included nursing homes, parks, shopping centers, and the beach. At each of these locations the entire busload of teen-agers spent two or three hours singing and witnessing.

One of the highlights of the General NYPS Convention itself was a change in the makeup of the General NYPS Council.

NYPS delegates elected the youngest person ever to the council, who is also the first girl ever to serve on the general council: Katrina Agner, 14, from Athens, Ga.

The convention also voted to add several new members to the council: a representative from U.S. ethnic minorities, one each from Latin America, Africa, and Asia-Oceania, plus the cochairman of the Nazarene Student Leadership Conference.—HOWARD CULBERTSON, *Department of Youth*. □



Pastor J. V. Morsch is shown covering the organ and choir loft at Nashville First Church as buckets of water pour in from the roof following the tornado which struck East Nashville at 5:15 p.m., April 7. Tennessee was hit by tornadoes in the three successive weekends that followed. Damage to the church totalled \$35,000. Insurance coverage was 80 percent for a major portion of damage and 100 percent for roof damage.

O. JOE OLSON RESIGNS N.I.S.

Rev. O. Joe Olson has resigned as director of the Nazarene Information Service, a position he has held since 1958. The resignation was announced by Dr. H. Dale Mitchell, director of the Communications Commission.

Mr. Olson requested the resignation be made effective October 1 in order that he might wind up affairs of the office, including coverage of the September district assemblies, and take a vacation.

A career newspaperman and former magazine editor at Ohio State University, Olson is a member of Sigma Delta Chi, professional journalism fraternity, and is listed as a journalist in Marquis' *Who's Who*.

He graduated from the Nazarene Theological Seminary, Kansas City, in 1954 at the age of 44 and began to pastor at Wellington, Ohio. He was ordained in 1956 and summoned to the Kansas City position at church headquarters in 1958.

He has handled press relations at six General Assemblies and pioneered news information and services to pastors.—N.I.S. □



Mrs. J. L. Johnston of Pearl River, La., church was honored for giving 45 years of Christian service. The past 13 years she has worked in the Pearl River church. Mr. Hubert Herron, Sunday school superintendent, presented a "This Is Your Life" program with several friends and family members participating. Pastor B. J. Jordan presented a certificate of appreciation for her faithful service to God and the church.

ANNOUNCEMENT

Danville (Ill.) First Church will dedicate its new facilities on Sunday, July 30. Dr. Eugene L. Stowe will deliver the dedicatory message. The church has relocated. Rev. Samuel Smith is pastor.



**"BY ALL MEANS...
SAVE SOME"**

"IT'S ALL RIGHT NOW!"

The telephone rang in the parsonage and a lady at the other end of the line asked if the children of a certain family attended our Sunday school. I told her they did.

She asked if I knew someone who could take the father of the children to the county hospital, about 35 miles away, because the mother had a broken leg and it would be difficult for them to get on and off a bus.

I contacted the family and made arrangements to do it myself.

Early the next morning I took them to the hospital. It was mostly city driving—no freeways. Tests were taken to determine the cause of the father's illness. When the results were back a few days later, it was found that he had to be hospitalized—he had lung cancer.

As the days passed, I visited him at the hospital. It was evident that death was near. Though he had been reared in a church, when I asked him if he knew why Christ died on the Cross he replied negatively.

There in that hospital room I told him

the old, old story of Calvary. I asked if he would like to have his sins forgiven, that he might one day see the Christ of Calvary. He replied that he did.

I explained the plan of salvation as simply as though I were talking to a child. He was interested. He wanted to be saved.

I asked him if he would like to pray and ask forgiveness for sin. He told me he would, but he didn't know how! I guided him in prayer, and as trite as it may sound, it seemed that heaven filled that hospital room. After the "Amen," he said, "It's all right now."

I believe there was rejoicing in heaven that evening because another name had been written in the "Lamb's book of life."

The days passed and the suffering increased. In just a short time he went to meet Jesus.

Toward whom is your love directed today? □

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