

John

herald

OF HOLINESS

Church of the Nazarene

"He that winneth souls is wise"

—Proverbs 11:30

Life can have Meaning

YOU can win a soul to CHRIST

Try these five steps

HAVE YOU EVER WONDERED WHY LIFE IS OFTEN

- SUPERFICIAL?
- EMPTY?
- MEANINGLESS?

LIFE CAN HAVE MEANING FOR YOU IF YOU will take these "5 Steps to Spiritual Victory."

STEP 1 Recognize that ... GOD LOVES YOU and Has a Plan for Your Life

- HIS LOVE INCLUDES EVERYONE
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)
- HE HAS LIFE FOR YOU
"I am come that they might have life, and ... have it more abundantly." (John 10:10)



STEP 3 Recognize that ... JESUS CHRIST DIED FOR OUR SINS

- HE DIED IN OUR PLACE.
"But God commends his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)
- HE GIVES US ACCESS TO GOD.
"I am the way, the truth, and the life: no man comes to the Father but by me." (John 14:6)



- HE HEALS BROKEN HEARTS AND LIVES.
"He heals the brokenhearted, and binds up their wounds." (Psalms 147:3)
- HE GIVES LIFE NEW MEANING.
"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (I Corinthians 5:17)
- HE OFFERS ETERNAL LIFE.
"... but the gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23)



STEP 1 Realize that ... YOU ARE A SINNER and ASK GOD FOR FORGIVENESS

- WE MUST REPENT OF OUR SINS.
"Repent therefore, and be converted, that your sins may be blotted out." (Acts 3:19)



REPENTANCE INVOLVES:

- acknowledgment of our sins
- sorrow for our sins
- confession of our sins
- willingness to forsake our sins

- FORGIVENESS IS POSSIBLE THROUGH CHRIST.
"... even as God for Christ's sake has forgiven you." (Ephesians 4:32)
- FORGIVENESS IS PROMISED.
"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9)

STEP 2 Recognize that ... SIN SEPARATES YOU from GOD

- SIN is man's rebellion against God, resulting in disobedience to God's will.
- ALL HAVE SINNED.
"For all have sinned, and come short of the glory of God." (Romans 3:23)
 - SIN BRINGS DEATH.
"For the wages of sin is death." (Romans 6:23)



STEP 5 RECEIVE CHRIST AS YOUR SAVIOUR

- CHRIST IS READY.
"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, and he will come in to him, and will sup with him, and he will be with me." (Revelation 3:20)
- RECEIVE HIM NOW.
"But as many as received him, to them gave he power to become the sons of God." (John 1:12)



Photos Courtesy APH

YOUR RESPONSE:

- Repent of your sins
- Ask God to forgive your sins
- Receive Christ as your personal Saviour

• What to pray:
Dear God, I know that I am a sinner and confess my need for your forgiveness and pardon. I believe Jesus Christ died for my sin. I now accept Him as my personal Saviour. I will forsake my sinful life and know that your grace and power will enable me to live a meaningful life. A handbook which explains this plan more fully, "Meet My Saviour," is available.

Man tries to find meaning in the broken pieces of his life through religion, philosophy, good works, etc. But ...

- OUR OWN EFFORTS CANNOT SAVE US
"For by grace are you saved through faith: and that not of yourselves: it is the gift of God: not of works lest any man should boast." (Ephesians 2:8-9)





General Superintendent Jenkins

SINGLENESSE OF PURPOSE

SINGLENESSE of mind and purpose is one of the beneficent fruits of the sanctified heart. The carnal man is subject to his own double-mindedness. For this reason the Apostle James knowingly warns, "A double minded man is unstable in all his ways" (James 1:8). The restlessness, turmoil, and upheaval evident among people almost everywhere stand as proof of what God declared through James.

There are probably times when it is easier to maintain the single mind than others. Perhaps we live in a particularly difficult time for single-mindedness. When men do not have faith in God for tomorrow, it is difficult to determine what they ought to be doing today. An age of doubt and materialism provides a field day for all the double-minded complexes.

But on the other hand, times like these have a greater need for Spirit-filled men to demonstrate how to live at peace and with purpose in the midst of confusion. Jesus declared,

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light" (Matthew 6:22). The cleansed heart is filled with a pure desire to honor and live for Jesus. To me, one of the joys of today is to observe the great company of sanctified, Spirit-filled young people within our churches whose supreme desire is to live for Christ and fulfill His will for their lives. While all about them others flounder and make shipwreck of life, they have an aim and purpose for living.

This is a great day for the Spirit-filled Christian because it is a day terribly in need of his witness. A vital Christian experience really counts today. Instead of complaining about the difficulties and unrest about us, let us thank God that He has given us opportunity to live at a time which commands our whole hearts, our complete minds, and our entire strength in total devotion and service to Christ and His Church. □

A Renewal of Mission

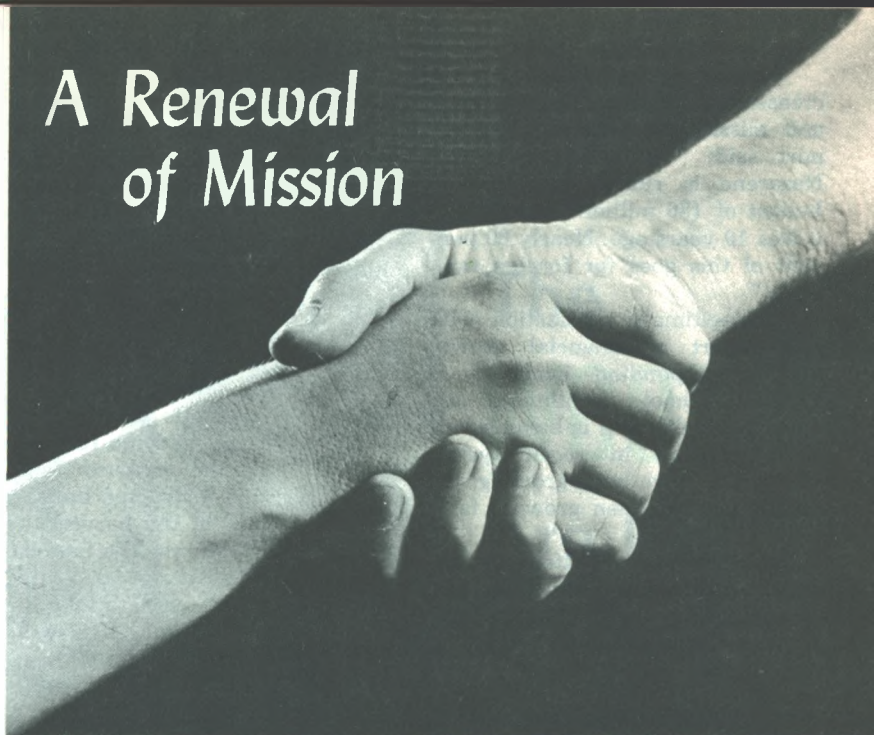


PHOTO BY DE WYS

A RECENT issue of the *Nazarene Preacher* carried an article entitled "Principles of Church Growth," by Rev. Paul Orjala, professor of missions, Nazarene Theological Seminary. Out of concern for declining church growth, Professor Orjala said: "Somewhere, sometime, we began accepting non-witnessing Nazarenes as the norm, with witnessing Nazarenes as the exception to the norm."

This is startling to read. It is painful to think of a generation of "non-witnessing Nazarenes," for I am a part of that generation. We all are.

Some Christians today have accepted a "live and let live" attitude, that whatever a person believes is his own business. People ought not to be disturbed. If they want to follow Christ, let them find a church. Why embarrass people or be embarrassed by taking the initiative in Christian witness?

The minister is not immune to these feelings. I've often thought how nice it would be to practice like a physician. With so much demand for medical service doctors don't have to advertise. In fact, to openly solicit patients would be considered unprofessional. People come to them. They don't have time to search out the sick. They have little worry about hurting people's feeling when diagnosing or treating an illness. If a patient decides not to return for medical attention, the doctor is seldom blamed. Sooner or later the infirmed will call for help.

This is not to criticize the medical profession, only to identify the uniqueness of Christian witness for both laymen and clergy. Though the crowds often thronged about Jesus, He did not wait passively until the needy found Him. "The Son of man" came, He said, "to seek and to save" the "lost." He told the disciples: "As the Father hath sent me . . . even so send I you."

"I will make you fishers of men" indicates the task to which Jesus called His disciples. These men were recruited into service. They were to share the mission of Christ in the world.

The overall picture of the New Testament Church leads us to the conclusion that the first Christian converts felt compelled to witness.

Jesus' parting word to the disciples: "Ye shall be witnesses unto me . . ." was not so much a command as authorization to do what they felt impelled to do. No one forced Christian witness upon the Early Church. They wanted to tell others of what they had experienced. When threatened and warned to cease his public testimony, Peter responded: "We cannot but speak the things which we have seen and heard."

If Paul Orjala is correct about "non-witnessing Nazarenes," then the church might be compared to

The striking thing about the New Testament movement was not its method but its lack of method

an insurance company with no salesmen but only policy holders. The fact that there are now some policy holders indicates that at one time salesmen existed.

But now the established company has settled for an office building with managers and secretaries. If anyone really wants a policy he can come to the office. At certain advertised hours a man-

• **By Tom Nees**
Dayton, Ohio

ager is usually there to write a policy. For the present though, the company exists on the premiums paid on policies written years ago.

Reserves are sufficient to guarantee payment of all dividends and death benefits. Knowing their need for insurance, policy holders will continue to pay their premiums. The company, existing only to serve the insurance in force, will survive only as long as the present policy holders live.

The invitation to Christian discipleship is an invitation to be involved in the mission Christ began. It is the remarkable record of history that Jesus Christ began a mission to which people have given themselves for the past 2,000 years. That mission, to disciple men and nations, is no less urgent today than at first.

In a recent issue of *Christianity Today*, two opposite trends of church statistics were reported. Some denominations, primarily of the liberal persuasion, are in a period of crisis with decreasing membership and finances. At the same time many evangelical groups are showing marked in-

creases in membership, finances, and missionary activity. The report said: "The Church of the Nazarene is riding high with a budget of (\$6 million) twice what it was 10 years ago. Nearly 80 percent of this goes for foreign missions."

Our legitimate satisfaction with this report of financial growth with corresponding increases in Sunday school enrollment and church membership is balanced by the fact that in recent years, though we have been growing, the population has been growing faster.

Facing up to a pattern of declining growth is disturbing and sometimes frustrating, for specific reasons are elusive. How can we regain the momentum of former days?

What is needed is more than a new approach or a return to some tried and proven program of years gone by. Our need is for a renewal of mission.

We want to grow. We pray for

growth. We pray for a spiritual harvest when people in whose heart the seed of truth has been planted will respond to the Gospel. We long for a time when people will fill our churches and line the altar when an invitation is offered.

The matter of church growth deserves prayer. But Jesus told the "seventy" in Luke 10 to pray for something other than a harvest. The harvest is plentiful, He said. People are ready to respond. He then sent the "seventy" into the harvest and instructed them to pray "the Lord of the harvest" to send out laborers into His harvest. The great need is for dedicated Christians, "labourers," to take the Gospel to the unsaved. The willingness of the "seventy" to go themselves was a partial fulfillment of their prayer.

If we would follow that pattern, our prayers would not be for receptive audiences but for men and women of mission, who like the "seventy" will find a way to reach

people who may never enter a church building.

There may be reasons beyond our control for declining church growth. Materialism in the West and nationalism in the emerging nations make it difficult to evangelize even where freedom of religion is guaranteed.

But it has never been easy to reach men and women with the Gospel. The Church has never grown when complacent, and hardly ever without person-to-person confrontation between individual Christians and non-Christians.

In every age, men of mission have found a way. The striking thing about the New Testament movement was not its method but its lack of method. New Testament Christians were spontaneous, flexible, mobile, and above all dedicated. It is only by a renewal of mission, a renewal of individual evangelism that the Church can recover its losses and again make inroads into the lives of men for whom Christ died.

ABOUT THIS ISSUE . . .

The Church of the Nazarene has always been evangelistic. Her growth to nearly a half million in 60 years says so.

Only a few of our earliest Nazarenes are still with us. Most of us have been won in the past two generations.

However, as an evangelistic church, God may have something more to say to us about reaching multitudes who do not know Jesus Christ. Our leaders, our evangelists, our pastors are urging us to confront men with the gospel everywhere possible outside of our church walls.

That's what this issue of the "Herald" is all about.

OUR COVER is a montage of the pages of a handy, 12-page booklet prepared by the Department of Evangelism and produced by our Publishing House. It is a useful and ready tool for those who wish to win souls (see special booklet ad on inside back cover).

OUR ARTICLES for this issue include four outstanding messages on the subject of personal evangelism.

REV. TOM NEES, writing on "A Renewal of Mission," observes, "It is painful to think of a generation of 'non-witnessing Nazarenes,' for I am a part of that generation."

REV. MARION McCANDLESS says, "When the church goes to the sinners, sinners will go to the church," in his article, "The Woods Are Full of Them."

MRS. MERLE CLINE'S "Footprint Fellowship" reminds us that, "regardless of the offices we may hold in our church, or our faithful attendance, we are failing if we are not interested in making contact with those who do not know our Christ."

DR. WILSON R. LANPHER, in his article on "Unreasonable Obedience," suggests that we too often look for church security for ourselves rather than opportunity to reach others. "Our real glory and destiny are rediscovering the thrill that motivated the Early Church," he says.

"He that winneth souls is wise."

—Office Editor



Herald of Holiness

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PHOTO BY DEVANEY

The WOODS Are Full of Them!

• **By Marion McCandless**
Midway City, Calif.

DURING the Civil War the story was told of an old farmer named Jake who was drafted into the Confederate Army. All he had was an old squirrel gun.

In the middle of a great battle the southern forces sounded the bugle call to retreat. Someone noticed that Jake was missing. One man said, "Oh, my, we forgot to teach Jake the bugle calls. He didn't understand the call for retreat." They finally decided that Jake probably had not survived the vicious fighting.

That evening, as the sun was setting, the noise of approaching men broke the silence. Three or four of the soldiers took their guns and cautiously stalked out into the woods. To their surprise, Jake with the muzzle of his old squirrel gun buried in the back of a Union soldier, was marching him step by step into camp. The Confederates challenged him, "Jake, where on earth did you find him?"

Jake replied, "Boys, boys, there are bluecoats everywhere. **THE WOODS ARE FULL OF THEM.**"

While on district tour recently, I walked into the pastor's study of a church in a small Midwestern town one Sunday afternoon. "Do you have boys and girls enrolled in your Sunday school whose parents do not attend?"

The pastor said, "No."

"Surely there are a few," I remarked.

"Oh, I might have four or five," the pastor replied.

"Well, let's see the attendance cards," I said.

We looked them over and I asked about one of the families. The pastor said that they had lived behind the church for two or three years and the parents had never attended. They had moved quite a distance into the country about a year ago.

"So, in other words, the children have been attending about four years?"

"That's right."

I said, "Get your coat and hat and let's go visit them."

It was a gloomy, rainy day when we drove to the home. We knocked on the door and were

invited in by a lady. After we had visited with her for a while I asked, "If you would die right now, do you know you would go to heaven?"

She replied that she hoped so.

Then I said, "Would you like to know for sure?"

She said, "Yes, I would."

And there while seated on the sofa in the living room of her home, she was led to a saving knowledge of the Lord Jesus Christ. When we got through praying, she remarked, "Oh, I'm shaking. What's wrong?"

"Well," I explained, "finding Christ is a climactic experience in one's life."

As we left, the pastor and I rejoiced. The pastor didn't really expect her to be in the services that night—after all, she hadn't come for four years. But the entire family family of five did come, and during the service that evening she stood and told the congregation how Christ had saved her.

When the church goes to sinners sinners will go to the church. **THE WOODS ARE FULL OF THEM.**

I was on a plane from Charlotte to Atlanta. A young man and his buddy were seated by me. On the far side of them was a businessman smoking a big cigar.

Tom, the boy next to me, revealed that he was a junior at Duke University. He had joined

the military service, left his school, and even more important to him, was now leaving the girl friend whom he had planned to marry. Because he was on his way to Vietnam, the wedding was being postponed.

He looked at me after we had conversed awhile and said, "By the way, what do you do?"

I told him that I was a person who told people how they could get to heaven. The businessman just about dropped his cigar after that remark.

The boy smiled. He said, "We're pretty close, aren't we?"

"That's right," I replied. "Tom, in spite of all that you have told me, did you know that God loves you and has a wonderful plan for your life?"

He looked at me seriously and said "Do you believe that?"

As I said, "Let me show you," I pulled out my New Testament and began introducing him to Christ. After we had searched the Scriptures, I prayed. He wanted to pray but said he didn't know how.

Then I asked, "Can I lead you in a prayer?"

Perspiration began to pour off his face and at 22,000 feet somewhere over South Carolina, that young Duke University student met Jesus Christ. He told his buddy at the Atlanta airport what had happened to him. **THE WOODS ARE FULL OF THEM.** □

Indeed they are a royal throng
Who spread God's news of grace,
Who go unto the uttermost—
To ev'ry clime and race.

Indeed they are a noble throng
Who speak so men may know
The plan of full salvation
O'er death, and hell, and woe.

Indeed they are a godly throng
Who go in Jesus' name
To let men know His precious blood
Will cover sin and shame.

Indeed they are a joyous throng,
And someday they shall stand
With those they've helped to show the way
Into the Glory-land.

The Triumphant Throng

• By Jack M. Scharn
Pasadena, Calif.

FINNEY

on Revival

To Win Souls Requires Wisdom

1. Choose the proper time to make a serious impression on the mind of a careless sinner, if possible when he is disengaged from any other employments.

2. If possible, where you wish to converse with a man on the subject of salvation, take him when he is in a good temper. If you find him out of humor, very probably he will get angry and abuse you. Better let him alone at that time.

3. If possible, always take an opportunity to converse with careless sinners when they are alone. Most men are too proud to be conversed with freely respecting themselves in the presence of others.

4. In visiting families, instead of calling all the family together at the same time, the better way is to see them all, one at a time.

5. Be solemn! Avoid all lightness of manner or language. Levity will produce anything but a right impression. You ought to feel that you are engaged in a very solemn work, which is going to affect the character of your friend and probably determine his destiny for eternity.

6. Bring the great and fundamental truths to bear upon the person's mind. Sinners are very apt to run off upon some pretext, or some subordinate point, especially one of sectarianism.

7. It is generally best to be short, and not to spin out what we have to say. Say a few things and press them home. Wherever you have reason to believe that a person within your reach is awakened, then is the time to try to bring him to immediate repentance.

8. "He that winneth souls is wise." Men! Women! You are wise in winning souls. Perhaps already souls have perished because you have not put forth the wisdom which you might in saving them. The world is going to hell, and must go on, till the Church finds out what to do to win souls.

—CHARLES G. FINNEY

FOOTPRINT FELLOWSHIP



PHOTO BY HAROLD M. LAMBERT

NOT MORE clerical gowns, but more overalls; not more programs but more footprint fellowship." With these statements, a leading evangelist highlighted the need of the Church today.

Christ laid aside His celestial garments to don a carpenter's apron that He might be where men are. We too must lay aside our "Sunday best" and clothe our faith in working clothes if we are following in His footsteps. He lived and worked among the common people. That too must be our methods and our goal.

An advertising firm has the slogan, "People go where they are invited and stay where they are well treated." This should be the slogan of every church. Only when a church cares enough to double its visitation will it double its membership.

Regardless of the offices we may hold in our church, regardless of our faithful attendance, we are failing as Christians if we are not interested in making contact with

those who do not know our Christ.

Visitation is God's own plan and it works. It was Christ's command to His followers. Again and again we hear Him say, "Go ye"; "Behold, I send you forth"; "Go after that which is lost"; "As my Father hath sent me . . . so send I you."

A certain family had lived in a neighborhood for more than a year. One night the new pastor and the superintendent of a nearby church called. The lady said this had never happened before and she couldn't tell them how much it meant to her. The family didn't think anyone cared that much. When the calls did not end there but were followed by calls from the Sunday school teacher and class members, the family were really impressed. They began to attend that church and soon became faithful working members.

For too long, visitation has been stressed only for special contests or revival time. It must become part of the weekly program. Since it is God's command it should be

considered as important as the midweek prayer meeting and the Sunday services.

Such a program is best carried out through the Sunday school. The teacher of each class should be responsible for new prospects and absentees. Each class above the junior age should have a plan for visitation. A definite time should be set for calling and reporting back to the committee chairman.

If those calling and those invited are of the same age, they will have the same interests. When the new prospect attends and is put in the same class with the person who visited him, he will feel less strange.

A warm welcome is of the utmost importance.

Any method of visitation adopted must be backed by sincere prayer. Only then can God truly bless our efforts. The result will be not only a numerical gain, but deep spiritual growth for the church. God will bless our footprint fellowship. □

Unreasonable Obedience

THERE is always an unreasonable quality about true obedience. Not only the completely secular person but the half-committed church member is living in the shadowland of halfway obedience.

It didn't make sense for King Saul to slay the finest of the herds and flocks in response to God's explicit command, but the bleating of the sheep was symbolic of his cowardly heart.

It wasn't reasonable for Abraham to sacrifice his only son on a forgotten hilltop, but it became the best example of God's giving "his only begotten Son"—and this unreasonable love still stabs a hardened world.

It just wasn't reasonable to feed several thousands of hungry people with five loaves and two fishes, but who can forget the thrilling miracle of "little is much when God is in it"?

It didn't make sense for the rich young ruler to sell all he had and give to the poor—but it didn't make sense for him to go away sorrowfully, either.

And this is the very point. It is true that our faith is a reasonable faith, and we are to "come now and . . . reason together." But our failure comes when we settle for the short view, and are shaped and molded by the wisdom of this world.

Some college graduates would identify with a struggling home mission church, but it doesn't make sense when one has an important position, so spiritual decisions bow to public relations.

Many parents would like to help in the throes of a beginning church with tithes, presence, and prayers, but it isn't reasonable to take their teenagers out of a "comfortable" situation and identify with pioneer struggles. So they settle for prudent security in the shadows of self-interest.

Some young men in our ministry make their decisions for service on secondary motives. Little towns, little churches, and little salaries are all so unreasonable. It just doesn't make sense to plow all their talent and training into unpromising situations.

We didn't become the largest holiness denomination by ignoring good methods and techniques. But our computer-conscious culture makes us vulnerable to the subtle idolatry of smoothness instead of soundness, of progress without pain, and token approval instead of unreasonable obedience. When this increases unduly, we have more people telling us how to evangelize and witness than we have people evangelizing and witnessing. Living for Christ and reaching the lost still runs against the grain of a "gimmick-seeking," cross-shunning generation.

But our real glory and destiny are rediscovering the thrill that motivated the Early Church—"We ought to obey God rather than men." Nothing was coolly calculated in terms of personal security or worldly advance—it was all gladly poured out and gaily gambled in unreasonable obedience.

COMING IN THE NEXT ISSUE . . .

"Are We Headed for a Volunteer Ministry?"

—By a Concerned Churchman





Faith at Home

The Bread of Life

"Neat!"

"You're a gooder cooker, Mommy."

"Wow!"

My children's muffled comments were mouthed around huge bites of homemade bread, hot and fragrant from the oven.

There is something special about a do-it-yourself loaf that can't be duplicated in mass production bakeries.

The same goes for beliefs. Oh, there are various famous brands of philosophy around. Some are passable, others very questionable. The worst are using high-impact names (such as "new morality") along with eye-catching packaging and super-slick advertising to dupe the gullible. None of these substitutes gives the heartwarming satisfaction of old-fashioned personal religion.

Maybe that's why I love my church so much. In this time of ecumenical confusion, it stands out. There's a stick-to-the-ribs solidness about it. And there are souls hungering for just *that* to fill their emptiness and dull the starvation pangs.

This fraud was emphasized recently in a local newspaper article. In analyzing the reasons young people become involved in riots, its conclusion was: our youth are disgusted to the core with materialism and hypocrisy. Spiritual malnutrition!

If this be so then isn't giving them a rich, vital, pure faith the answer? Dare we offer chaff to those who desperately need wheat?

We are a generation made highly aware of science. The majority of us know more today than ever before about balanced diets, vitamins, and supplements. Every mother wants the most wholesome, nourishing food possible for her offspring. Yet food for the soul often is taken casually or not at all. Character molding, like dough kneading, is fast becoming a lost art.

What is the recipe for honest-to-goodness faith? Sacrifice, time, prayer, effort, concern . . . all these must be added in high quantities. But they are useless without the prime ingredient which enriches and lightens it all—love.

Always blend in an overflowing measure of this. Caution! Be sure to use only the genuine kind. It's available from one Source alone—God.

By Rosemary Lee
Worthington, Ohio

Do Not Offend Your Heavenly Guest

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth . . . for he dwelleth with you, and shall be in you.

John 14:16-17

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Ephesians 4:30

GOD'S respect for man's freedom of choice never ceases to amaze me. Even as God does not force the sinner to be saved, so He also does not coerce the will of a believer to be sanctified. And even with the sanctified He leaves the dread possibility of offending the Heavenly Guest abiding within the human temple.

That our Sanctifier possesses a very holy and tender nature is seen both from the appellations given Him and from the symbols employed for Him. In the Scriptures, He is commonly known as the "Holy Ghost" or the "Holy Spirit." The proper nouns suggest that He is our *Spirit-Guest*, while the adjective denotes the nature of His being, as well as the type of work to be performed in the believer.

The verb used for "dwell" is derived from the Greek term, "to house." The Christian is privileged to "house" the Holy Spirit. When the temple of the heart is made ready, when the invitation has been sincerely given, and when the door is wide-open to Him, the Spirit of Christ will enter the life to *reside* and *preside*. As our Spirit-Guest, He must be free to cleanse us, to correct us, to constrain us, to comfort us—in short, to *control us!* Indeed, our lives are to become Guest-guided.

The intimacy of the Spirit's indwelling is set forth beautifully in two great peak-portions of the New Testament: first in that great "Catechism on the Comforter" in the Gospels (John 14:15-18, 26; 15:26; 16:7-15); and then in the great "Pente-

(Continued on page 12)

Helps
to
Holy
Living

Editorially Speaking

By W. T. PURKISER

Balcony Christians

Whoever coined the phrase "balcony Christians" has given a thumbnail description of all too many church members today.

Balcony Christians are spectators, not participants. They are withdrawn and isolated from the point "where the action is." They are so heavenly-minded as to be of no earthly use.

Balcony Christians are separated from the world in a totally wrong sense. They are not only separated from the world whose friendship is enmity against God and the love of which drives out the love of God. They are also separated from the world God loves and for which He gave His only begotten Son, that whosoever believes in Him should not perish but have everlasting life.

To distinguish between the two "worlds" spoken of in the New Testament is not always easy. It is possible so to hate "the garment spotted by the flesh" that we don't get close enough to the one who wears it to pull him out of the fire (Jude 23).

The answer is not a "secular Christianity" that throws out the supernatural and becomes all but indistinguishable from professional social work. Nor is it to isolate the Christian community on what Richard Halverson calls "a little island of irrelevant piety surrounded by an ocean of need."

The desire to save oneself and one's own from the destructive tensions of modern society is certainly understandable. But we must not forget the principle that we can save ourselves only by losing our lives for Christ's sake and the gospel's.

BALCONY CHRISTIANS tend to become excessively critical. The only time they put their "best foot forward" is to register a kick.

About the only thing with which the church is oversupplied in our day is with critics, both inside and out. But there is one thing noticeable about the critics within the Church. The most vocal are usually the least active.

Criticism never helps much as long as it is stated in terms of "you," or "they," or "it." Only

when it sincerely says "we," "ours," or "us" does it hold promise of being meaningful and helpful.

As John Drescher has pointed out, criticism often implies the subtle hypocrisy that seeks a scapegoat for its own failure.

The person who bemoans the Church's prayerlessness may himself pray but little. The person who says the Church does not preach the Word may himself let his Bible gather dust.

Mr. Drescher says, "It's possible to bemoan that the church isn't meeting the needs of the world while we remain silent and satisfied, never assuming a personal responsibility. Some of the sharpest critics of the church today, at best, sit in the balcony. They never work as the church in the world. They stand off and shout the church's failure.

"It's possible to complain about the poor job the church is doing while refusing to give one's own resources for carrying out the church's mission. All in all the church is probably doing a pretty good job considering the pennies its program depends on."

ANOTHER of the many problems of balcony Christians is that they tend to turn in upon themselves. They become excessively self-conscious. Their major concern becomes the quality of their own inner life rather than the vigorous, outgoing interest of the spiritually healthy.

Failing to use their energies in witnessing to and winning others, they pick at one another. Bishop Gerald Kennedy described both the all-too-common problem of the Church and its ideal when he wrote:

"The church which is full of quarreling bitterness is in no position to speak to the world about anything. . . . Christians are not other-worldly idealists talking about what would be nice. They are men and women who within the bounds of their fellowships are demonstrating to the world how the gospel really works."

The cure for the spectator syndrome is so simple as almost to need no mention. It is to leave the "ivory tower" and get down "where the action is." Only so can balcony Christians become part of the Church's solution rather than one of its major problems. □

No, Please, Mr. President!

The *Washington Post* recently reported that a foundation established by the head of one of America's biggest distillers of hard liquor, Schenley Industries, had given more than \$1 million to set up a fund honoring FBI Director J. Edgar Hoover.

The president of the J. Edgar Hoover Foundation is Mr. Louis B. Nichols, who was Mr. Hoover's number two man at the Federal Bureau of Investigation until 1957, when he left the Bureau to become executive vice-president of Schenley's.

Mr. Nichols, the *Post* article reports, has told associates that he has the inside track on Hoover's replacement in the FBI. He apparently believes that his services in the presidential campaign will thus be "paid off."

Whether there is any basis to Nichols' aspiration to head the FBI we probably cannot know until Director Hoover retires. In the meantime we can only say, "No, please, Mr. President!"

What we do not need at the head of the most powerful single law-enforcement agency in our country is the executive vice-president of one of the country's biggest manufacturers of booze.

For most of today's generation, the sad story of the prohibition cause in the United States is just a page in history. Historians, like men of most other professions, do not always agree in their understanding of the past. But there is little doubt that the halfhearted enforcement of the prohibition amendment to the Constitution was due to the fact that its administration was vested in a department of government headed by the nation's leading brewer.

There are, of course, other issues facing our nation than the growing problem of alcoholism. But whatever Mr. Nichols' capabilities might be, the fact that he would leave public service to work in an industry whose products are at the root of so much crime and corruption hardly qualifies him to become head of the Federal Bureau of Investigation.

All we can say in the face of this rumor is again, "No, please, Mr. President!" □

That Insurmountable Opportunity

A young executive went to the president of his company about a particularly difficult problem in his department.

"Young man," said the president, "in this company we don't have any problems. We have only opportunities."

"Well then, Sir," said the younger man, "I'd like to talk to you about an insurmountable opportunity."

Problems are everywhere. People are problems, have problems, or live with problems. The perfect computer, it has been said, would be the one into which you just feed your problems and they never come out again.

But when faced with problems, the point is to get ideas, not ulcers. Even the "insurmountable opportunity" becomes a stepping-stone if faced with imagination and energy. The brook would lose its song if all the rocks were removed.

Where the problem is makes the difference between obstacle and opportunity. It is said that the early Christians had problems on their hands, but not in their hearts. They could turn their world upside down because they had themselves been turned "inside out"—the civil war within their souls had been ended.

It is incorrect to claim that Christ solves all our problems for us. He deals with the most difficult of all, the sin problem, and gives us courage and strength to face the rest. But even when "everything inside is on God's side," we still have decisions to make, battles to fight, temptations to overcome, and trials to endure.

Without excusing passive acceptance of what ought to be changed now, it is only right to point out that time is an essential part of the solution to some of our problems. However anxious we may be for immediate results, we still don't pick fruit today from the trees we planted yesterday.

This is hard to accept in a hurried and impatient age. We are too much like the man in the song, "I want what I want when I want it."

David H. C. Read has well said that Christian love has acted as a kind of time bomb in human life. The trouble with many of us is that we'd rather rush out and shoot firecrackers than wait for the time bomb to go off.

T. R. Glover once wrote, "Four words destroyed slavery, 'For whom Christ died.'" But it took 19 centuries, and there is cause to wonder if the destruction is yet complete.

Problems are opportunities when we view them aright. Every worthwhile achievement has been made in the face of—and usually only on account of—the challenge of a problem.

We will never run out of problems. Whether they defeat us or enrich us depends in part at least on whether we look at them as hopeless obstacles or challenging opportunities. □

There are thousands ready to be won to Christ but so few to win them. People often-times ask me if I do not think folks are getting harder to win these days. The answer is no. But it is getting harder to get Christians to win people.

—Jack Hyles

Do Not Offend . . .

(Continued from page 9)

cost of Romans" (chapter 8). The first is a preparatory prophecy by the Master; the second is a practical description of the Spirit-filled life.

In Romans 8 the Holy Spirit is directly referred to no less than 24 times in the first 27 verses. Phrases revealing the intimate relationship between the Divine Comforter and the human believer—"of the Spirit," "in the Spirit," "after the Spirit," and "by the Spirit"—appear 11 times in the same number of verses. In this exposition on "life in the Spirit" there are some overshadowing principles which must not be missed.

The Spirit's theme is Christ—do not offend Him by slighting His subject! "He shall testify of me," promised the Master (John 15:26). To ignore the importance of daily developing a Christ-consciousness is to fall into condemnation by walking "after the flesh" (Romans 8:1).

The Spirit's law is life—do not violate it by courting "the law of sin and death!" "He shall take of mine, and shall shew it unto you," assured Jesus (John 16:15). The Holy Spirit will draw upon the abundant and eternal life that is in Christ Jesus and will communicate it to us. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:2).

The Spirit's mind is that of holiness—do not grieve Him by being "carnally minded!" "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The "mind of Christ" and the "mind of the Spirit" may also become ours, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4).

The entire fourth chapter of Ephesians is a complex of positive-negative balances treating of the believer's conduct in respect to the Holy Spirit, who purposes to reproduce the life of Christ through the obedient walk of any Christian in any age. Running throughout are two levels of conduct: the demeanor springing from the corrupt and self-centered nature of "the old man"—*this grieves the Holy Spirit!*; and the deportment stemming from the cleansed and cross-centered life of "the new man"—*this glorifies Christ!*

In order to know the real life of freedom and forcefulness and fullness in the Spirit, we just must guard against grieving our gracious Guest and Guide. □

CHURCH GROWTH COLLOQUIUM

The Church Growth Colloquium, held June 16-20 at Milligan College near Johnson City, Tenn., is typical of a renewed interest in church growth by many denominations.

The colloquium was sponsored by the Emmanuel School of Religion, a Church of Christ seminary and headed by Dr. Medford H. Jones, head of the Department of Church Growth and Evangelism at the school.



Dr. B. Edgar Johnson (left) and Dr. Medford H. Jones, Colloquium head.

Participating in the colloquium were 22 denominations ranging in theological orientation from the Episcopal church to the Church of God of Cleveland, Tenn. Noticeable throughout was the common concern of reaching new persons for Christ.

During the week the following areas were considered:

- Evaluating your church program
- Revitalizing old churches
- Starting new churches
- The value of the face-to-face group in making religion personal
- Sustaining church growth
- Experimental ministries
- Recruiting and training workers
- The place of the Sunday school in church growth

The principal speaker was Dr. Richard A. Myers, a research associate at the Church Federation of greater Indianapolis. He shared with the group the findings of scientific research into the causes of church growth.

Among his conclusions were:

1. Gains by profession of faith can be projected in relationship to the average attendance of the Sunday school.
2. Average attendance in the Sunday school can thus be increased by adding new teachers and new classes.

These two conclusions support the current push of the Church of the Nazarene to recruit 40,000 new teach-

ers and organize new classes. This is the only way that we can increase the average attendance.

Throughout the conference incidents were shared of the value of small face-to-face groups and how they are used in evangelistic outreach. These small groups that meet during the week are just as valuable in reaching new persons as the groups that meet on Sunday.

Attending from the Church of the Nazarene were Dr. B. Edgar Johnson, general secretary, and Bennett Dudley, director of Christian Service Training.

NAZARENE EVANGELISTIC AMBASSADORS REPORT

The British Isles itinerary of both teams of the Nazarene Evangelistic Ambassadors was marked by several notable movings of the Holy Spirit at mass revival meetings and by two or three unusual breakthroughs for evangelical holiness.

The campaign in Glasgow, Scotland, marked the first time that crowds of more than 1,000 persons attended. The singing and playing on instruments by the college-age ambassadors and their testimonies marked the services.

In Glasgow, the Nazarenes used the stands in St. George's Square, where thousands of persons stood to hear the gospel proclaimed and to enjoy the music of the church. Steve Nielsen proved a real "hit" with the crowds for his piano playing.

The British Broadcasting Corporation invited the team to its studios for a taping session, and the program directors were so enthused with the music and the quality of the message by Paul Martin that BBC carried nine minutes of the N.E.A. program on its prime-time broadcast. The BBC also gave the team an honorarium of \$50.00.

Rev. Sydney Martin, British holiness leader, said: "We did the impossible with the N.E.A. appearances both in attendance and in the BBC broadcast."

Dr. George Frame, district superintendent, was so delighted and "excited" that he told Team I Coordinator Dr. H. T. Reza, "We are going to have this sort of campaign at least every two years."

The singing and directing by Roy Moore were appreciated. His wife, Mrs. Moore, served as organist at some services.

Team I held services in Glasgow, Scotland, and Belfast and Dublin, Ireland. Team II visited Manchester, Bristol, Leeds, and London.

Late in June a series of services was held at the Church of the Naz-

rene in Haarlem, the Netherlands, where the visitors found interest was high. A crowd of 70 persons attended the services held in a private home that has been converted into a sanctuary. Paul Martin worked through an interpreter, Dr. De Vries, a layman.

As they prepared for services in Switzerland, West Germany, Norway, and Sweden, the Evangelistic Ambassadors reported team morale as high, and they anticipated additional victories for the presentation of the gospel message to full salvation.

Both teams were to hold services in Central and South America and take part in a debriefing ceremony at Los Angeles July 29-30.—N.I.S. □

GOD MOVES IN MYSTERIOUS WAYS

It all began last August when the Raymond Bolerjack family returned to Independence, Kans., on furlough after five years in New Guinea.

Raymond's father, the late L. A. Bolerjack, formerly pastored the Independence church, where Raymond met, and later married, Helen Van Dyne, daughter of Mr. and Mrs. Harry Van Dyne.

The three Bolerjack children—Jerry, 16; Linda, 14; and Beth, nine—attended school during the furlough and took an active part in many areas of church service, such as the Teen Fellowship and music program.

Then in November, Mrs. Cora Norell, wife of Pastor Clifton Norell, of the Independence church, went to heaven following a lingering, pro-

gressive illness. Having served many years in many churches and districts as a leader and loyal supporter of our NWMS program, she accepted her "forced" retirement from active participation with such grace and sweet spirit that it became a ministry of witness and example in itself—an influence which will live on for years to come.

Less than two months later Mr. Harry Van Dyne, Helen Bolerjack's father, also slipped away to heaven, leaving a testimony and example of victorious faith, and a large family of active Nazarenes in many areas of our denomination.

A few weeks later a visiting missionary, Robert McCroskey, of the Philippine Islands, challenged the church to raise funds to build a memorial missionary church in New Guinea in honor of these faithful servants on the home front.

The church board took up the challenge, and after prayer and consultation with the Bolerjacks, recommended to the church a project of raising \$3,000 by December, 1969, to build a "Norell-Van Dyne Memorial Church of the Nazarene" in New Guinea, plus \$500 for purchasing musical instruments for the Bolerjack children as a going-away gift.

Sunday, May 25—the final Sunday at Independence church for the Bolerjacks—was designated "Bolerjack Sunday," and the people were urged to bring their pledges and cash contributions in by that date.

Instead of \$3,500—the minimum goal—the total amount pledged and given was \$4,698, and more to come!



"BOLERJACK SUNDAY." (From left to right) Julie Baldwin; Mrs. Gloria Baldwin, NWMS president, Joplin District; Pastor Clifton Norell; Dr. Dean Baldwin, Joplin district superintendent; Raymond Bolerjack; Mrs. Helen Bolerjack and daughter Beth; Linda and Jerry Bolerjack.

In addition to the check for \$500 for the instruments, another check for \$2,292 was presented to the Bolerjacks by Pastor Norell to be applied on the memorial church.

Dr. Dean Baldwin, Joplin district superintendent, and his wife, Gloria, who is district NWMS president, participated in this thrilling and joyous service.

God does move in mysterious ways, sometimes, to honor the faithfulness and loyalty of His people!—SYLVAN F. STARKS, *Independence, Kans.* □

NEW ENGLAND DISTRICT EXCEEDS \$1 MILLION

Total amount raised for all purposes on the New England District the past year was \$1,093,328—over the million mark for the first time.

This news came from the report of District Superintendent Kenneth H. Pearsall at the sixty-second annual assembly, held in the College Church at Wollaston, Mass.

The district also gave 10.45 percent of its income to missions. Goals for the new year include the organization of one new church, winning 400 members by profession of faith, and a revival meeting in every church. The relocation of the District Center was voted by the assembly.

The Pearsalls were presented a silver bowl of silver half-dollars for a preaching anniversary gift—25 years in the ministry.

Dr. George Coulter, whose leadership was sound, encouraging, and a great blessing to all who attended, ordained five new elders: P. Edgar Thompson, Ronald J. Keller, Gary L. Goodell, Archibald R. George, and John E. Borgal.

Dr. E. S. Phillips, executive secretary of World Missions, was guest speaker at a special 50-year anniversary celebration of the district NWMS, at which Mrs. Albert Stiefel was unanimously reelected president.

Rev. James Baker was elected NYPs president and Rev. Paul Neal



OUR BERMUDA NAZARENES report progress is being made. They will soon occupy a church purchased from another denomination, with dedication services scheduled for October with Dr. Orville W. Jenkins. Church board members pictured include (front row, from left) Mrs. Phillip Welch, Mrs. David Ralston, Mrs. Fredrick Voegeli, and Mr. Fredrick Voegeli; (back row) Mr. Phillip Welch, Mr. David Ralston, and Mr. Edward Ming. The church, organized July 18, 1962, is under the pastoral leadership of Rev. and Mrs. James L. Collom.

is the church schools board chairman.

Elders elected to the district advisory board were Revs. William Taylor and Gordon Wetmore; laymen, Messrs. Iver Lund and E. Boyd Gardner. □

OF PEOPLE AND PLACES

GREGORY ALLEN HAYNES, son of Mr. and Mrs. Bernard Bucklen, of Karval, Colo., has been named the winner of the Outstanding Graduating Senior Award in the Mathematics Department at the Colorado School of Mines, Golden, Colo. Gregory was one of the top 500 in the Putnam Mathematical Competition sponsored by the Mathematical Association of America at colleges in the U.S. and Canada.



Haynes

Gregory is a member of the Karval Church of the Nazarene, and formerly served there as NYPS president. Pastor at Karval is Rev. Stanley J. Unseth. □

CHESTER, W. VA., rejoiced in the dedication of its first adequate parsonage in the history of the church when a brand-new brick and frame, three-bedroom home was officially dedicated June 22. Officiating was the district superintendent, Dr. H. Harvey Hendershot, assisted by the pastor, Rev. J. B. Rose. □

"MOTHERS OF THE YEAR" at Pittsburgh First Church may just be also "mothers of the century" when you consider their unique history. Mrs. M. C. Rollins (left) and her sister, Mrs. Abigail Drake, pose with their pastor, Rev. William G. Williams, following the special awards service at the church. The sisters, both past 80 years of age, were charter members of the Pittsburgh church when it was organized 72 years ago, even before it became a part of the Church of the Nazarene, founded in 1908. The sisters, with their husbands, raised their families in the Pittsburgh church. One son is a doctor, another a school board director, and another is a vice-president of U.S. Steel Corporation. Of Mrs. Rollins and Mrs. Drake, who have held nearly every office in the church, Pastor Williams said, "It is a pleasure to be pastor of two such dedicated ladies. They never miss a service or a gathering in our church."



MITCHELL, IND., dedicated its new church, May 11, with District Superintendent Rev. W. Charles Oliver, giving the address of dedication. The sanctuary is carpeted wall to wall, air-conditioned, and will seat 350 plus overflow capacity of 150. In addition to the sanctuary there are 25 Sunday school rooms, four rest rooms, a nursery, choir room, Sunday school office, and pastor's study. Building and furnishings are valued at \$150,000, although total cost of construction, landscaping, and blacktopping was approximately \$100,000. Rev. Marvin A. Patton is in his sixth year as pastor.

A SURPRISE SILVER WEDDING anniversary reception was held June 21 at the Indianola, Ia., church for the pastors, Rev. and Mrs. Stewart M. Abel. The Abels also have pastored at Ottumwa and Britt on the Iowa District, and on the Canada West and Canada Pacific districts.

Their children are Mr. George Abel, of Canada; Mrs. Bill (Lois) Rolland, of Kansas City; and Mavis and Janis Abel, at home. □

MR. CURTIS R. BOTTEMILLER, of Vancouver, Wash., recently was awarded the M.A.I. (Member, Appraisal Institute) designation by the Governing Council of the American Institute of Real Estate Appraisers. This coveted realtors' designation admits Mr. Bottemiller to the highest level of membership in the Institute.



Bottemiller

Mr. Bottemiller is currently chief of the Appraisal Branch, Portland District, U.S. Army Corps of Engineers, North Pacific Division. He has been employed by the government for 28 years.

He is a member of the church board at the Vancouver Hillcrest Church and a teacher of a large Bible class. According to his pastor, Rev. P. J. Bartram, Mr. Bottemiller is "a very consistent Christian and a real asset in the work of the church." □

MISS MARY COVE, who organized the first missionary society on the New England District 50 years ago, was given special recognition at the

golden anniversary convention of the society in June at the Wollaston church in Quincy, Mass. With her sister, Edyth, Mary had started a missionary society in the Lowell, Mass., church before there was any district organization.



Edyth and Mary Cove

Mary visited several mission fields, as well as the southern and western United States during the early days, helping establish missionary societies.

Edyth referred to Mary as the "big sister" of junior mission work. Because of their efforts, those of Mrs. Olive Gould, the second president, and others, the New England District society has been one of the strongest in the denomination. □

MOVING MINISTERS

Jack Thomas, new pastor at Tucson (Ariz.) Catalina.

James Hokada, appointed to Saltsville, Va.

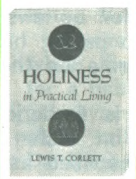
Ernest McNaught from associate minister, Oklahoma City First, to same position, Wichita (Kans.) First.

Donald Ault, Sr., from Marion (Ind.) First to Columbus (Ohio) Linden Avenue.

Leon Carrico from Covington, Va., to Manassas Park, Va.

GOLDEN PEDESTAL

Book Selection



HOLINESS IN PRACTICAL LIVING

By Lewis T. Corlett

There is the doctrine of holiness—what is taught about it? The doctrine is accepted or rejected mentally, with the mind. One may assent to a doctrine, in fact, and vigorously defend it and still not know in experience what is believed intellectually.

There are several doctrinal positions of holiness, but there is only one experience of entire sanctification, or holiness. It does the same work for each individual who receives this cleansing and fullness of the Holy Spirit.

The life of holiness or the working of this experience in the daily walk of a sanctified person may vary according to background, personality, and temperament. Holiness does not mean uniformity of disposition or point of view. Holiness does not bring exemption from temptation, problems, annoyances, and misunderstandings.

This is why Dr. Corlett has written this book, and it should be read by all who have recently entered the experience. It should also be read by those who might be struggling with questions about what the blessing of sanctification does and does not do. All can read this with profit. 82 pages, paper.

\$1.00

Order from your

NAZARENE
Publishing House

The Book Corner

PERSONAL RENEWAL THROUGH CHRISTIAN CONVERSION

By W. Curry Mavis. Kansas City, Mo.: Beacon Hill Press of Kansas City. 165 pages, cloth, \$3.50.

"Conversion" is a term as familiar as your own address, yet, for many people, as little known as the techniques of space guidance.

Well, Mavis has done something about this situation, and done it well. "Conversion" has suffered more from misrepresentation than from neglect: and here is a long, careful, depth study of the term.

Some of the questions answered are: What does conversion mean? What values are to be derived, if any, from the sense of deep guilt which precedes any valid conversion? What values are to be derived from repentance? From God's gracious forgiveness? What actually happens to the person who is "born again"?

Mavis gives the soundest and most exhaustive treatment of the aspects of conversion that I have read in a long time. He is a trained psychologist, and he turns the penetrating spotlight of modern psychology on the old, yet ever new, experience of conversion. And what he discovers is fresh and fits our age like a glove.

One of the strongest supports of the book is the frequent reference to personal experiences of people who lived in the day of the Wesleys and Whitefield. These will absolutely captivate you. People were so absolutely honest in those days; this shows through in their testimonies.

This is a "get acquainted all over again with conversion" book. And I commend it to every thoughtful Christian, be he minister or layman.

For the minister I merely state that of the 165 pages in the book I discovered a delightful quotation on the average of every other page—that is good gleaning, indeed.—NORMAN R. OKE. □

"Showers of Blessing"
Program Schedule
Dr. William Fisher

August 10—"Wanted—Dead or Alive!"
August 17—"What Do You Mean, 'Saved'?"

NEW "SHOWERS OF BLESSING" OUTLETS		
KENT	Prescott, Ariz. 1340 kc.	2:00 p.m. Sunday
KMEL	Wenatchee, Wash. 1340 kc.	7:15 a.m. Sunday
KWPR	Claremore, Okla. 1270 kc.	7:00 a.m. Sunday

WYDD-FM	Pittsburgh, Pa. 104.7 meg.	8:30 a.m. Sunday
WFYC-FM	Alma, Mich. 104.9 meg.	8:30 p.m. Sunday
KAIM	Honolulu, Hawaii 870 kc.	10:45 a.m. Saturday
KAIM-FM	Honolulu, Hawaii 95.5 meg.	10:45 a.m. Saturday
KKFM-FM	Colorado Springs, Colo. 96.5 meg.	6:15 p.m. Friday
KIBH	Seward, Alaska 950 kc.	2:00 p.m. Sunday

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS, August 13-14. Bazarebe campground, R.R. 1, Box 293, Camby, Ind. 46113. Host Pastor: Melvin Cox. General Superintendent: Dr. George Coulter.

LOUISIANA, August 13-14. Church of the Nazarene, 1705 Henry St., Pineville, La. 71360. Host Pastor: James P. Foster. General Superintendent: Dr. Orville W. Jenkins.

NORTHWESTERN ILLINOIS, August 14-15. Manville Camp, Manville, Ill. 61339. Host Pastor: Ray Gibson. General Superintendent, Dr. Eugene Stowe.

VIRGINIA, August 14-15. District Center, Dillwyn, Va. 23925. (Star Rte., Buckingham, Va. 23925, c/o Gene R. Dunaway). Host Pastor: Gene Dunaway. General Superintendent: Dr. Samuel Young.

WEST VIRGINIA, August 14-15. Nazarene campground, Summersville, W. Va. 26651. Host Pastor: William Dawson. General Superintendent: Dr. V. H. Lewis.

NAZARENE CAMPS

August 18-24, MINNESOTA. Lake Koronis Assembly Grounds, Paynesville, Minn. 56362. Curtis Smith, evangelist; Harold Stanfield, missionary; Rev. and Mrs. Mike Grimshaw, teen leaders; Mrs. Floyd Whittenberg, children's services; the James Mains, singers. Norman W. Bloom, district superintendent.

August 18-24, TABOR NAZARENE. Tabor, Ia. 51653. Charles Strickland, J. E. Childers, evangelists; James and Rosemary Green, singers. Gene Phillips, district superintendent.

August 18-24, WEST TEXAS. Camp Arrowhead, Glen Rose Star Rte., Cleburne, Tex. 76031. Stewart McWhirter, Ivan Sisk, evangelists; Gilbert Rushford, singer. Lyle E. Eckley, district superintendent.

August 18-24, WISCONSIN. Spencer Lake Bible Camp, R.R., Waupaca, Wis. 54981. Jim Crabtree, evangelist; the Roger Browns, singers. R. J. Clack, district superintendent.

August 23-31, NEW YORK. District Center, Camp Taconic, Rte. 2, Box 236, Red Hook, N.Y. 12572. M. Kimber Moulton, L. S. Oliver, evangelists; Ron Lush, singer. J. H. White, district superintendent.

August 24-31, LOS ANGELES. Pasadena College, 1539 E. Howard, Pasadena, Calif. 91104. William Greathouse, Ponder Gilliland, evangelists; DeVerne Mullen, singer. L. Guy Nees, district superintendent.

August 27—September 1, OREGON PACIFIC. New district center at Woodburn (just west of the Interstate 5 interchange). James Crabtree and W. T. Purkiser, evangelists; Berge Najarian, missionary; Floyd L. Schwanz and Child Evangelism Team, children's services; Paul Skiles, singer. (Trailer spaces and tents should be reserved through Rev. Don B. Fivecoat, 116 N.E. 29 Ave., Portland, Ore. 97232). W. D. McGraw, district superintendent.

VITAL STATISTICS

DEATHS

MR. LEROY COVERDILL, 65, died June 25 in Jacksonville, Fla. Funeral services were conducted by Rev. I. W. Justice. Survivors include his wife, Norma E.; a daughter, Mrs. Don (Mable) Wilson; two sons, Fred Coverdill and William C. Dale; nine grandchildren; one great-grandchild; and a sister.

MRS. BEULAH SHIFFLETT, 56, died May 16 in Nashville. Funeral services were conducted by Rev. T. A. Wildman and Rev. C. S. Fender. She is survived by her husband, Stewart; one daughter, Mrs. Priscilla Staples; one son, Joseph; and three grandchildren.

ELSTON H. FARNSWORTH, 73, died July 1 in Fairfield, Calif., following a stroke. Funeral services were conducted by Rev. Robert Wilden. Interment was at Lodi, Calif. Surviving are a daughter, Mrs. Robert Jordan; three granddaughters; one great-granddaughter; and a sister.

GEORGE F. CUMMINGS, 62, died May 12 at Carthage, Mo. Funeral services were conducted by Rev. Wendell O. Paris. Surviving is a daughter, Miss Betty, and a brother. Mrs. Cummings, 63, preceded her husband in death, Dec. 16, 1968.

MRS. OLLIE BRIDGEMAN, 85, died June 24 in Anna, Ill. Funeral services were conducted by Rev. Paul F. Wankel.

BIRTHS

—to Rev. and Mrs. Weston Chambers, Bel Air, Md., a girl, Rachel Lynn, June 9.
 —to Jack and Betty Chamberlain, Jacksonville, Fla., a girl, Joy Lynne, May 20.
 —to Mike and Karen Craft, Jacksonville, Fla., a boy, Timothy Allen, June 13.
 —to Wayne and Linda Knisley, Springfield, Ohio, a girl, Tamra Lee, June 17.
 —to Kenneth and Carolyn (Dinkins) Dean of Jacksonville, Fla., a girl, Tracy Suzanne, June 26.
 —to Rev. John and Rosalie (Brediger) Ross, Houston, a girl, Paula Janiece, June 25.
 —to Gary and Carlene (Ponsford) Cooper, Pasadena, Calif., a boy, Keven Scott, Apr. 28.
 —to Rev. and Mrs. Richard Reed, Estill Springs, Tenn., a girl, Shanna Patrice, June 28.
 —to Rev. Bill and Mary (McBride) Stark, Sterling, Kans., a girl, Carolyn Marie, June 26.
 —to Sgt. Lloyd D. and Betty (Crager) Foltz, Ft. Leonard Wood, Mo., a girl, Jeanie Kay, June 9.
 —to Rev. and Mrs. Ben (Sue Crager) Riggins, Bethany, Okla., a boy, Thomas Dwayne, June 11.
 —to Winston and Debby (Williams) Hatcliff, Burlington, N.C., a girl, Lois Jean, May 15.

MARRIAGES

Miss Maridel Woodcock, Nampa, Idaho, and Mr. Bradley Bowes, Prairie Village, Kans., at Nampa, Idaho, June 10.
 Miss Sandra Ann Burnette and Mr. Edward H. Fineash in Jacksonville, Fla., Feb. 8.
 Miss Linda Jane Bell and Mrs. George Wesley Libby in Jacksonville, Fla., Apr. 11.
 Miss Lynne Sharon Burnette and Mr. Donald Lee Wilson in Jacksonville, Fla., Apr. 25.
 Miss Sharon Jane Renfroe and Mr. Christopher Paul Belcore in Jacksonville, Fla., May 3.
 Miss Linda Dinkins and Mr. Robert Oliver in Jacksonville, Fla., June 6.
 Miss Carolyn Lois Walker and Mr. Richard Thomas Bowden in Jacksonville, Fla., June 13.
 Miss La Quita Appleton and Mr. Matt Frank Burnette, Jr., in Hernando, Fla., May 15.
 Miss Gail Fromm, Bismarck, N.D., and Mr. Thomas Rash, Charlevoix, Mich., at Bismarck, N.D., June 20.

ANNOUNCEMENTS

EVANGELISTS' OPEN DATES

Clive and Beulah Williams, 12560 Haster, Space 35, Garden Grove, Calif. 92640, have some open dates in September and November.
 Charles F. "Chic" Shaver announces that his slate is nearly filled through 1972, and that he is not at present planning to slate meetings beyond that time. He has an open date in December, 1970, which he would like to slate near Kansas City, and three openings in the fall of 1971. He may be contacted at 1211 Willow Dr., Olathe, Kans. 66061.

**DIRECTORIES
GENERAL SUPERINTENDENTS**

Office: 6401 The Paseo
Kansas City, Mo. 64131

District Assembly Schedule

Samuel Young	
Missouri	August 7-8
Virginia	August 14-15
Northwest Indiana	August 28-29
V. H. Lewis	
West Virginia	August 14-15
Kansas City	August 20-21
Tennessee	August 27-28
Joplin	September 10-11
George Coulter	
Iowa	August 6-8
Indianapolis	August 13-14
South Carolina	August 21-22
South Arkansas	September 10-11
Edward Lawlor	
Kansas	August 6-8
Minnesota	August 21-22
North Arkansas	August 27-28
New York	September 5-6
Eugene L. Stowe	
Southwest Indiana	August 7-8
Northwestern Illinois	August 14-15
Wisconsin	August 21-22
Georgia	September 4-5
North Carolina	September 10-11
Orville W. Jenkins	
Dallas	August 7-8
Louisiana	August 13-14
Houston	August 20-21
Southwest Oklahoma	September 4-5
Southeast Oklahoma	September 10-11

NEWS OF RELIGION

You Should Know About . . .

SUPREME COURT WILL RULE ON TAX LAWS EXEMPTING CHURCH LANDS. One of the most far-reaching church-state issues ever to face the U.S. Supreme Court is scheduled to come up for review.

The appeal, brought by a New York lawyer who acted as his own attorney and drafted the statement, involves millions of dollars in church-owned property now exempted from taxation by laws that exist in every state. The plaintiff said he objects to paying higher taxes to support churches. The Supreme Court will rule on the constitutionality of those state laws.

The man precipitating the historic appeal is Frederick Walz, a Bronx resident who owns a piece of property on Staten Island on which he pays \$5.24 a year in taxes. He is described as a recluse who is seldom seen by his neighbors and keeps to himself with numerous household pets in his rented apartment.

TAX STRUCTURE CHANGE MIGHT AFFECT CHURCH GIVING. The chairman of the House Ways and Means Committee of Congress has proposed a number of changes in tax laws that affect charitable contributions. One is a floor of 3 percent on such gifts.

Rep. Wilbur Mills's proposal would allow no federal income tax deduction on the first 3 percent of a tithe. If a person gave \$1,000 to the church out of a \$10,000-a-year income, no deduction would be allowed therefore on the first \$300.

An editorial in the "Biblical Recorder" of the American Baptist Convention states: "Tax reforms are long overdue in our country, but this seems a strange place to begin. What about the millionaires who pay no income tax?"

PEOPLE'S CHURCH SETS NEW WORLD MISSIONS RECORD. A record total of gifts and pledges for missions was reached at the People's Church in Toronto, Canada, at a two-week missionary convention.

More than \$389,000 was pledged by the congregation for the church's mission program in the 12 months ahead.

Founder Oswald J. Smith has long pushed for a goal of supporting 400 missionaries. That goal was reached, and even surpassed, this spring at the conference.

ZAMBIA PAPER ASKS WITNESSES TO GIVE UP CONTROVERSIAL ACTS. The "Zambia Mail," a government-owned semiweekly newspaper published in Lusaka, Zambia (South Africa), published an article urging Jehovah's Witnesses to "show some common sense and curb some of their activities."

UNITED CHURCH REJECTS DEMANDS OF JAMES FORMAN. The United Church of Christ publicly announced that it is rejecting the demands of James Forman and the National Black Economic Development Conference.

The statement of the administrative committee of the denomination's executive council was prepared some time earlier, but when made public, it drew immediate criticism from the head of the United Church's Committee for Racial Justice, Dr. Charles Cobb. He said the statement "evades not only the demands of the NBEDC and the Black Manifesto, but the cry of the black community."

MOVIE CONTROL BILL PASSED BY PENNSYLVANIA HOUSE. Pennsylvania's House of Representatives has approved amendments to a movie control bill making it unlawful to show persons under 18 "any motion picture showing any part of the human body that when exposed in person in a public place would be a crime."

The management of moving picture houses showing such pictures to youngsters would be liable for a penalty of \$2,000 in fines and two years in prison.

IT SAYS HERE—"Diamonds are chunks of coal that stuck to their jobs."
—"Christian Clippings."

Late News

J. Robert Meade were unanimously reelected presidents of the NWMS and NYPS, respectively. Church schools board chairman is Rev. Bill Pirtle.

A great spirit of unity was apparent throughout, according to the assembly reporter, Roger D. Freels. □



CHARLES I. BRODHEAD, commander in the U.S. Navy, is shown being decorated with the Silver Cross in Vietnam for his work in the civilian hospitals and as a teacher of Vietnam nurses. This was in addition to his regular long hours as navy surgeon for the Third Marine Division, Third Medical Battalion, at Quang Tri. Cmdr. Brodhead with his wife, Doris, will leave in August for two years' duty in Yokosuka, Japan, where they hope to spend as much time as possible helping our missionaries there. According to General Superintendent V. H. Lewis, "Everywhere they have gone in other countries they have become a part of the Nazarene team helping the missionaries in building the Kingdom." □

KILLED IN ACTION

Marine Pfc. Ronnie Ashburn, of Nashville, was killed June 10 in Quang Nam Province, South Vietnam.



He was shot to death while standing guard for a helicopter medical evacuation about eight miles south of Da Nang. Pfc. Ashburn was a member of the Nashville Immanuel Church. Services were conducted by his pastor, Rev. Troy Slay, at the church, June 24. □

NEBRASKA DISTRICT HAS 31 "10 PERCENT CHURCHES"

Thirty-one of the Nebraska District's 42 churches gave at least 10 percent of their income to missions and general church interests, according to the annual report of Dr. Whitcomb Harding, district superintendent.

Dr. Harding was given a four-year extended call by the assembly, which held its fifty-seventh annual convocation at Kearney, Neb.

Rev. Douglas Clem and Rev. Ed Johnson were the elders elected to the advisory board, together with two laymen, Melvin Dorn and Virgil Ramsey. Mrs. Ruth Beaver and Rev.

LOUISIANA DISTRICT SHOWS "HERALD" GAINS

A total of 1,207 subscriptions were secured by the Louisiana District in its annual campaign—91 percent of the assigned goal.

This is a marked increase over the 1968 campaign, in which 78 percent of the goal was reached with 1,045 subscriptions.

Twenty-eight (about half) of the district's churches reached or exceeded their quotas. Under the leadership of Campaign Manager J. T. Henderson, the district has made a gain each of the past three years, and Mr. Henderson states, "I fully expect and believe that we will reach our quota next year." □

OF PEOPLE AND PLACES

JOHN S. WILLIAMSON, son of Dr. and Mrs. G. B. Williamson, will join Mt. Vernon Nazarene College in the fall to work in the area of public relations. He is assisting the Nazarene Publishing House sales program this summer.—N.I.S. □

DR. LEON CHAMBERS, formerly of Trevecca Nazarene College, and who also served for six years as superintendent of the Gulf Central

District, is a new professor of religion at Mid-America Nazarene College, Olathe, Kans. He holds an earned doctoral degree and is a graduate of the Nazarene Theological Seminary.—N.I.S. □

LT. CMDR. JAMES E. VAUGHT, DC, USN, is leaving the navy after eight years in the Dental Corps. He will head the newly established Department of Dental Health at the Eastern Tennessee State University at Johnson City, Tenn.

Dr. and Mrs. Vaught are from Terre Haute, Ind., and his last tour of duty has been in San Diego, where they have both been active in First Church. They have three young sons. □

MOVING MINISTERS

Lester L. Ford from Ozark, Ala., to Dothan, Ala.

Thomas S. Fowler from Madison, W. Va., to Quick, W. Va.

Jim and Fern Heasley from Muskogee (Okla.) First to evangelistic field.

Terry McLaughlin from Beaumont (Tex.) Westfield to Fargo, Okla.

Merle Mead from Winchester, Tenn., to Himesville, Tenn.

Richard Moore from Nazarene Theological Seminary to Rising Sun, Md.

J. Carter Roberts from Frankfort, Ky., to Louisville (Ky.) Greenwood.

S. Frank Rowlen from Jonesboro, La., to Crowley (La.) First.



The first unit of the new facility of Trinity Church, Orange, Conn., was dedicated June 22 by General Superintendent George Coulter, assisted by District Superintendent Kenneth Pearsall. The congregation is composed in part of the congregation of the former New Haven church. The new location was chosen to serve the rapidly growing community of Orange, 10 minutes from downtown New Haven.

Next Sunday's Lesson

By W. E. McCumber

GOD'S PRESENCE WITH HIS PEOPLE

(August 10)

Scripture: Exodus 25:1-9; 28:1-3; 29:43-46; 35:1-19; 40:16-38; Leviticus 16:29-34; 19:1-4; 26:11-13 (Printed: Exodus 25:1-2, 8-9; 29:43-46; 40:34-35; Leviticus 16:29-30; 19:1-4)

Golden Text: Leviticus 26:12

God dwelling with men! What love and humility on His part! What protection, provision, and peace it meant to them! Small wonder that Israel rallied to the promise with a great freewill offering for the Tabernacle!

1. *The place of the Presence* (Exodus 25:1-9; 28:1-3; 29:43-46; 35:1-19; 40:16-38)

Three symbols of the Presence are mentioned in our lesson:

The *Tabernacle*: "Let them make me a sanctuary; that I may dwell among them." Not that God was contained in, or confined to, the Tabernacle. But the one place hallowed by His presence reminded them that He was everywhere, yet central to the life of His people.

The *priesthood*: "Take . . . Aaron . . . and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." Not that priests and their work were holier than the other people and their tasks. But they reminded Israel that she was a kingdom of priests, representing God to men, men to God.

The *Shekinah*: "A cloud covered the tent . . . and the glory of the Lord filled the tabernacle." The fiery cloud offered visible divine guidance for the people. When it moved, they decamped and followed. When it rested, they camped and waited.

2. *The people of the Presence* (Leviticus 16:29-34; 19:1-4; 26:11-13)

They were a holy people serving a holy God. They had been redeemed from slavery. They were forgiven and cleansed as atoning sacrifices were offered to, and accepted by, their God. In the midst of the redeemed and sanctified nation God set the Tabernacle, priesthood, and Shekinah as abiding symbols of His presence with them, His claim upon them, and His purpose for them.

The chosen symbols of the Presence all point to Jesus Christ, who was God dwelling with us (John 1:14), atoning for us (Hebrews 7:25-27), and ordering our lives (Matthew 9:9). □

The Answer Corner

Conducted by W. T. Purkiser, Editor

In the light of Matthew 22:39; John 15:12; I Thessalonians 3:12, how can we say that it is consistent with the law of love to fight in wars, or take combat training, where the principle of killing and hatred is majored upon? I believe the Christian's duty is not to fight for peace, but to work for it. I am encouraged to see that the Nazarene church has made provisions for conscientious objectors within its membership. I would appreciate it if you could publish this question in the "Answer Corner."

The Church of the Nazarene has always recognized the right of individual members to accept alternate service where this is a matter of sincere conscientious principle.

The verses you cite all deal with the duty of Christian love in personal relationships.

Certainly no one in his right mind would do anything other than deplore war with its horrible slaughter, and work for peace by all possible means. The ideal world would be a world where all disputes, between men and nations, would be settled by peaceful and rational means.

Our problem is, we do not live in an ideal world. We live in a world where there are criminal individuals, and where there are nations and political powers bent on conquest and destruction.

Whether it is a better expression of Christian love to submit without re-

sistance to unprovoked attack—and thereby probably to encourage it—or to resist such attack is certainly not an easy question.

Nor is the New Testament completely unambiguous at this point. Jesus said, "All they that take the sword shall perish with the sword" (Matthew 5:2). Whatever else these words mean, they show that there is a sword by which the aggressor perishes as well as the sword which he takes.

The Caesar to whom tribute is due (Mark 12:14-17; Romans 13:1-7; Titus 3:1; I Peter 2:13-17) was the head of one of the most militaristic regimes of history. Cornelius, an officer in the Roman army, apparently served the Lord acceptably without resigning his commission.

I wish I knew the answer to our complex international situation. I obviously don't. But I don't think unilateral pacificism is it.

Please advise the correct procedure to fill a vacancy on the church school board. Also, the procedure to follow if it is desired to increase the number on the board sometime during the year.

The procedure is the same in both cases. The action must be taken at a special church meeting, just as in the filling of a vacancy among the stewards and trustees or for electing additional stewards and trustees if such should be desired.

Will you please tell me who the woman is in Revelation 12? I have heard several different ideas.

The best answer seems to be that the woman is the Church constituted of the true people of God both Jewish and Gentile.

Satan's wrath, unable to reach God himself, vents itself upon His people.

We have not had a treasurer's report at our annual church meeting for the past two years. Is there any reason for not allowing the treasurer to give his report at the annual meeting?

There is the best of reasons for having the treasurer give his report at the annual meeting.

One of the purposes of the annual meeting is to hear the reports of the officers of the church and the treasurer is specifically listed (*Manual*, 106.7). One of the duties of the treasurer is "to present an annual financial report to

Dr. Kenneth Rice tells me that an additional paragraph in the church *Manual* will be offered at the next General Assembly concerning vacancies on the church board to parallel the paragraphs presently in the *Manual* regarding the boards of stewards and trustees.

If you wish to study the Book of Revelation more extensively, I recommend to you Dr. Ralph Earle's commentary in Volume 10 of the *Beacon Bible Commentary*. It is the best I have ever found on Revelation.

the annual church meeting" (138.5).

I am wondering if your question is raised because the treasurer's report was mimeographed or printed and distributed at the annual meeting. A printed report is as good as or better than an oral report. It is hard to conceive of a situation in which no report at all would be given.

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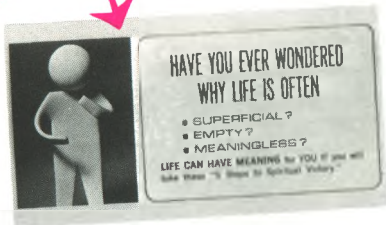
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HEY, YOU DOWN THERE!

SOUL WINNING is not the art of bringing people from down where they are up to where you are. It is bringing them to Christ.

It is not squeezing them into our molds of right and wrong, or convincing them as to how they should act when they get what we have.

Soul winning is New Testament evangelism—declaring the Bible’s judgment about sin, and presenting Jesus Christ as Saviour.

This simple, yet adequate, approach is too often forgotten in the involved church climate in which we operate. Not that there is necessarily anything unscriptural about what we believe and do at the “upstairs” level. But as long as we just lean out of the window of this ivory tower with a “Hey, you down there, come on up and do what we do and believe like we believe,” we are not soul-winning—even though some desperate, gregarious soul may decide to make a run for it, and possibly even stumble onto Christ in the effort.

The average passerby is apt to be repulsed by the church-image of redemption—even a good church’s image. It represents to him a system which he does not understand and does not feel to be worth the effort to get involved.

But should one such curious soul venture up the winding stairway to where the super-saints go through their ritual—evangelical ritual, if I may risk the anomaly—that curious soul too often would meet with a scrutiny that would convince him he had intruded into a society of untouchables. Churches today are looking more and more

like institutions and acting less and less like evangelistic centers.

Funny, too, because we haven’t always lived up there in the tower. When we first found Christ we broke out into the crowd and shouted, “Come, see a Man!” It took a while for us to assume our ecclesiastical stance and change our invitation to, “Hey, you down there.”

I shall not forget hearing the late A. W. Tozer say, “There is nothing so refreshing as to watch a new Christian before he has heard too many sermons and watched too many Christians.”

The sinner, frankly, is not much impressed by the church—even a good church. But his defense must collapse when we tell him about Jesus. He is still as vulnerable to the horizontal man-to-man confrontation with John 3:16 as he ever was.

And the Church can be as effective as it ever was when it quits shouting down at the milling crowds and risks its piety out where the action is. The first-century Christians kept unspotted from the world, but not by church fence-building. When they barged out to share Jesus Christ, they were just too hot for the devil to handle.

When a Christian is winning souls, he isn’t messing around with sin, and his personal purity is maintained by the perpetual flow of the Holy Spirit through him and out to those who are at last convinced there is something to it after all. □

—GEORGE L. SMITH
Office Editor

SAVE SOME

Cor. 9:22

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