

Herald of Holiness

CHURCH OF THE NAZARENE

APRIL 22, 1970

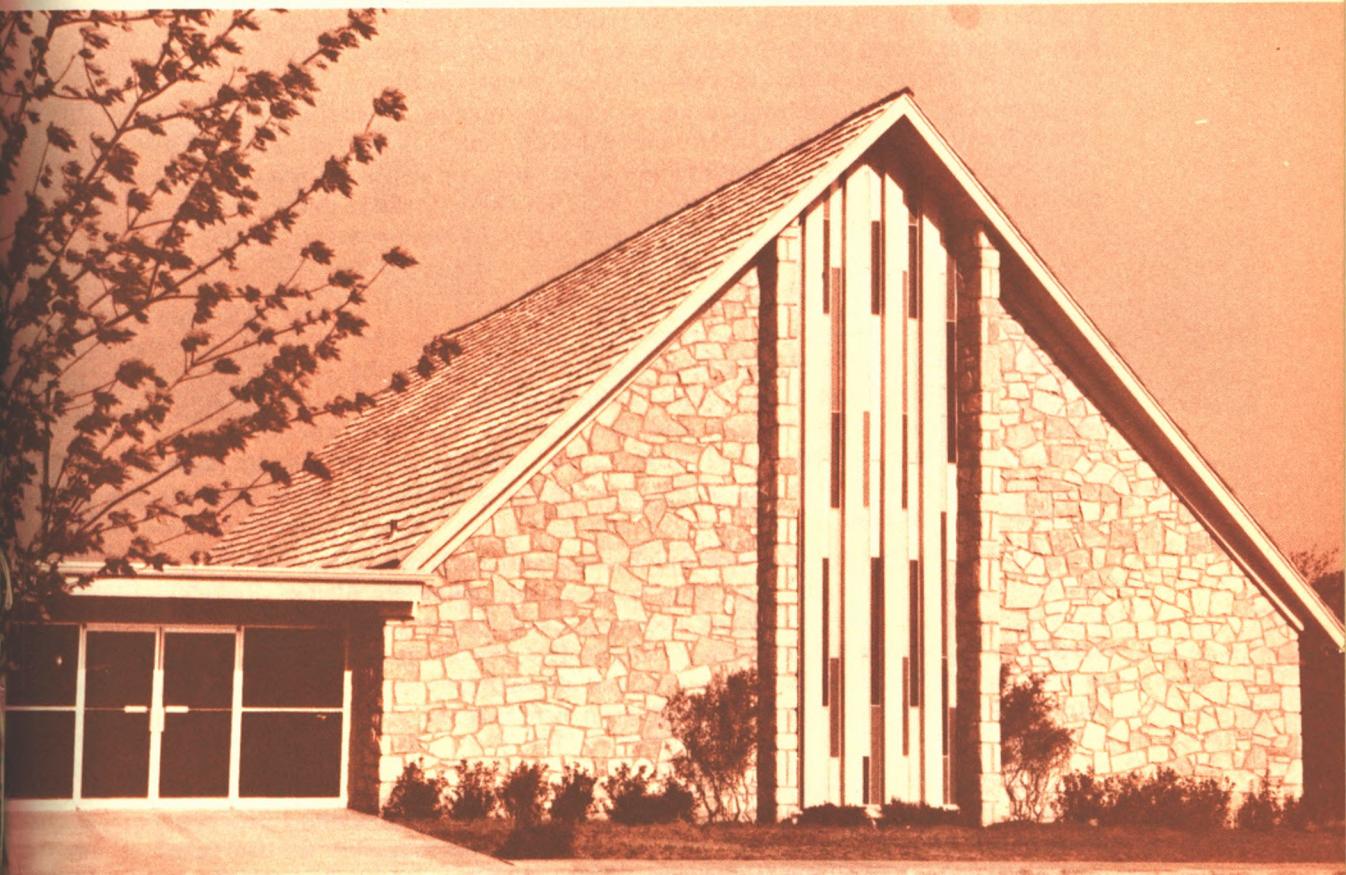
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Squeezing into the 70's
(See page 3.)

The Miracle at Maynard
(See page 5.)

"... the new church is everyone's business."

—Raymond Hurn



HOME MISSIONS ISSUE

—General Superintendent Jenkins



LET THE WINDS BLOW

LET the winds of revival blow. There is always excitement and encouragement when revival comes to God's people and churches. In recent weeks the gracious winds of revival have begun to blow. On our college and seminary campuses, and in many of our churches, there are and have been stirrings and movings of the blessed Holy Spirit in revival power. For all of these manifestations and evidences of God's nearness we are grateful, and earnestly pray that the spiritual tide may rise higher, and the gentle winds increase in velocity and power until they become a veritable gale of Pentecost.

All of this revival interest is occurring while spiritual darkness and increasing moral chaos and anarchy are prevalent in the world. Even in the church world, during the last decade there came the ivory-towered, theological abstraction—the “God is dead” theory. However, the pendulum could now be swinging toward God and matters spiritual and of eternal value. The lively resurgence of interest and concern in religion by many people from hippies to heads of state promises a revival in vital religious faith for our decade.

We praise God for the new quickening and reviving in the hearts and minds of our own people. Now should *be* a time when we pledge ourselves anew to earnest prayer, fasting, personal witnessing, soul-searching, and humbling ourselves before God, until the Holy Spirit may find in us open hearts through whom He can work and direct. May none of us clog the channel and thereby quench the Spirit's presence or His function in our churches.

We all acknowledge and are aware that the Satanic forces of evil are at work in the world, and the pall of the darkness of evil seems to increase as the nearness of Christ's return to earth approaches. But as the great Apostle Paul declared centuries ago, “But where sin abounded, grace did much more abound” (Romans 5:20); we can experience this great truth in our day. May we all be encouraged to believe the Lord for revival in every local church around the world. Let the winds of revival blow! □



photo by Warila

SQUEEZING into the 70's" was the title of an article in *Life* magazine, January 9, 1970. It reminded us that Americans face a new frustration . . . "for all their prosperity, they are unable to buy their way out of the crowd. Wealth is already judged by how much privacy it can buy.

"The next decade will begin the fatal math, the doubling and tripling of national and world populations to levels that present-day science predicts will be impossible to support without widespread starvation, violence, and constant bristling annoyance with our fellow space-usurpers. It took the entire history of the world until the mid-19th century to amass a population of one billion people,

• **By Raymond Hurn**

Executive Secretary
Department of Home Missions

another 80 years to reach a second, 30 years to the third. At present growth rates, mankind will number six billion people by the year 2000."

Life editors concluded that, "In the 70's we may not need a President who can bring us together so much as one who can pull us apart."

Some experts believe that housing in the super-city will be prefabricated, ordered from a catalog, and lowered into place by helicopters. They believe that costs will increase. Government will be more and more involved in hous-

ing. New cities will be planned and built, and buildings in the major cities will often have 100 floors. Life expectancy could rise above 100 years by the year A.D. 2000.

Mr. Orlando L. Tibbetts, in his book *The Reconciling Community*, speaks of the "strange new church of the 21st century, decentralized, resulting in more house churches located in apartments, business offices, shopping centers, airports, super highways and leisure centers." He predicts fewer clergymen will be giving full time to the ministry, and a larger number of worker-ministers will work at secular jobs, giving part time to ministerial services.

"Offerings for churches will be made by credit card designations through one's local bank and the Christian community will be freed to give time to meaningful evan-

PICTURED above is the old church in Maynard, Mass., where a new church (first organization of the current quadrennium) was started.

gelism in a world which will have become almost totally pagan.”

These are days when we must take a “hard look” at the home mission program of the church. We are competing, not with other denominations, but with many stresses created by a highly mobile population that tends to pile up in great city centers. Five guidelines may help us in thinking our way through the home mission strategy for the decade of the seventies and beyond.

1. Let us agree that the new church is everyone’s business. Laymen at every level, pastors in all sizes of churches, executive and connexional representatives are all affected directly or indirectly when a new church begins. If the church is poorly planned, pastored, or promoted, it reflects on every Nazarene in the community. On the other hand, if the church is well planned and financed, receives enthusiastic endorsement, and gets off to an excellent start, this becomes a blessing as well as an advantage to every church on the district. All are involved, whether we want to be or not, in the start of a new church. It behooves us to help the new church start in the best possible manner.
2. Let us all seek to understand the advantages in multiplying churches. The advantages are not readily understood by a lot of people. We are sometimes guilty of assessing present-day prospects on depression-day memories. This is a major fallacy among us. We recognize that everything in life has changed since the 1930’s, but often fail to understand the advantages that are pres-

About the cover . . .

The Lake Overholser Church in Bethany, Okla., is one of our newest churches. It was started under the leadership of Professor Don Owens of Bethany Nazarene College along with several missionary-minded young families. This church has advanced to a full-grown status. The congregation is rapidly approaching the 200 mark in beautiful facilities located on a 4½-acre tract.

ent in the 1970’s. We should go where we are able to win the most people in the largest numbers for maximum success of the church. We cannot longer neglect the great, dynamic population centers in our domestic districts. Let us objectively audit the real advantages today in seeking to multiply churches.

3. Let us agree not to divide existing churches, but enter into the multiplying of churches from missionary outreach motivations.

We would seek not to solicit Nazarenes to join a new effort, but would rather seek for all to be led of the Holy Spirit in expressions of outreach. We would seek, in primitive New Testament missionary zeal, to win the lost to Christ in outreach effort beyond the constituency of the established church.

4. We would seek to involve every pastor and layman as a volunteer to optimistically sell the entire church on the value of multiplying churches. One church in a huge city can reach only so many. Multiplying pastors, altars, Sunday schools, teachers, and visitation can surely produce “gain” for the church even as multiplication of commercial units can produce great-

er gain for large commercial enterprises.

5. Since the new church either complements or is a reflection on all Nazarenes in the area, we would seek to get it off to the best start possible by financially underwriting the beginning expenses. This is best done through the district home missions budget.

Out of the \$80,960,752 raised for all purposes last year in the Church of the Nazarene, a too modest amount went into district home missions budgets. Slightly more than 1 percent of total raised last year was paid out for this cause. District home missions programs are, by and large, “financially starved” operations. Home missions budgets have not been hooked to a percentage escalator to ride the economy upward. We have let this budget lie dormant in many districts of the church. It is now time that we recognize the importance of our missionary assignment at home by underwriting more realistic home missions budgets in every district.

A “fair goal” is 5 percent of total monies raised for district home missions budget. We are so far below this fair goal that it may take some years to achieve this level. It is hoped that every district will embrace a district home missions budget of not less than 3 percent of total monies raised in the year 1970. The important cause of district home mission development deserves our serious thought as we enter the district assembly season. □

“Fellow-laborers in His vineyard, it is quite evident that our Master desires us to ask, and to ask much. He tells us we glorify God by doing so! Nothing is beyond the scope of prayer which is not beyond the will of God—and we do not desire to go beyond His will.”—Selected.



WHEN YOU ARE a new home missions church, you celebrate your first anniversary at six months. That is what Pastor Edison Grant and his Maynard, Mass., crowd are doing here. They started with five.

The Miracle at Maynard

A PREACHER, his wife, two children, and the preacher's mother.

You have just read the story of the Maynard, Mass., Sunday school at its opening meeting June 13, 1968. Five.

Five. A little discouraging? It would be—unless God had given you a vision for the unsaved in this untapped mission field. But to these five—Rev. and Mrs. Edison M. Grant and family—it was anything but discouraging. After all, hadn't God promised a miracle here?

Part of that miracle included a rallying force of three Nazarene families found living within four miles of the church. So the five became 20, the 20 became 40, and 11 months later the miracle number was 74!

There was the young college professor, Mr. Paul Schimmel, Ph.D., his wife, and two children who had become spiritually restless in a non-evangelical church.

• **By George L. Smith**
Anaheim, Calif.

A bit skeptical, the Schimmels tiptoed into a service of this friendly group of Maynard Nazarenes. Eureka! This is just what they had been looking for! Today, they are faithful Christian stewards and members of the Maynard church.

Then there was that Saturday of "windshield wiper evangelism." A church invitation slipped under a wiper of a car parked on a shopping center lot brought a young couple to the church one Sunday morning. They had never heard of the Church of the Nazarene before. She was a registered nurse and a Christian. He, an IBM programmer, was not. But he soon found Christ as his Saviour, and afterwards related that Jesus as the divine Son of God had never before been presented to him in the liberal church they had previously attended. They, too, are now part of the Maynard miracle.

The Maynard church was organized August 21, 1968, by Kenneth H. Pearsall, superintendent of the New England District.

An excellent church building, appraised now at \$60,000, was purchased from another denomination for \$22,500. Well on the way to a self-supporting status, the church is also making parsonage payments of \$95.00 per month, church payments of \$200 monthly, paying all utilities for both buildings, has furnished five classrooms and a nursery, and contributed over \$900 for worldwide missions during the first year of operation.

This is what home missions miracles are made of. And Pastor Grant and his band of pioneers are enjoying their role. They are determined to be the rod in God's hand, the instrument through which God releases His power in the days ahead.

There are souls in their future. You haven't heard the last of the miracle at Maynard. □



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• **By Duane E. Muth**
Yakima, Wash.

WE live in a fragmented world. Families are torn apart by dissension. Communities are deeply divided by racial strife. Nations engage in cold or hot wars occasioned by ideological differences.

The almost unbearable strain of these pressures is with us daily. World chaos reflects man's inner disharmony. From the soul there comes a plaintive cry, "Put me together again—bring some wholeness, some harmony, some peace to my life—my world."

That we live in a Humpty-Dumpty world is beyond dispute. Wars, riots, and strife characterize this era. In spite of scientific research, educational programs, and social reforms the condition only worsens. "All the king's horses and all the king's men" cannot "put Humpty-Dumpty together again."

While the need is glaringly apparent, human remedies are both illusive and inadequate. Man's ingenuity is not enough. L. Nelson Bell, writing in *Christianity Today*, substantiates this viewpoint: "The world is a raging inferno. The water pistols of human programs are not the ultimate answer."

In William Barclay's book *The Hand of God*, the author relates having a conversation with a psychiatrist. The minister, considering the psychiatrist as having been so successful in curing his patients, commented, "I suppose that when people leave this hospital they are cured, and they are new men and women."

The doctor half-smilingly remarked, "So you are another of these people who believe in psychiatrists."

"Well, I suppose I am," replied Dr. Barclay.

"Let me tell you something," said the psychiatrist. "All that psychiatry can do is strip a man until you get down to the essential man, and if the essential man is bad stuff, there is nothing that can be done about it. That is where you come in."

And Dr. Barclay commented, "I think he meant that is where Jesus Christ comes in."

For centuries the Church has been declaring, "Christ can meet human need!" This is the essential message of the Bible. **GOD CAN PUT US TOGETHER AGAIN.** He can make us whole. His Spirit can unite our divided souls. There is cleansing from the sin that fragmentizes human nature. Jesus "suffered without the gate" for this express purpose.

Our disharmony springs from an "enmity against God" inherent in man's nature. As Paul so graphically expressed it in his letter to the church at Rome, "When I would do good, evil is present with me." Within Paul was a raging civil war. Little wonder he bitterly exclaimed, "O wretched man that I am!" With all honesty he related the experience of us all. This evil nature of man fragmentizes the soul—destroys peace of mind—makes a shambles of living.

Many questioning moderns are sincerely asking, Can God put the pieces together again? Is there an adequate answer? A convincing answer?

Many whom we encounter refuse to accept



worn-out clichés. They challenge us to “tell it like it is.”

And Paul does. He asks today’s question, “Who shall deliver me from the body of this death?” With characteristic forthrightness he answers, “I thank God through Jesus Christ our Lord.”

How can we speak meaningfully to the times in which we live? How can we make today’s questing soul understand? He apparently does not want to make his way through a maze of theological riddles. So we must keep what we have to say simple.

This was Christ’s method. He ministered to people right where they were. He spoke to their needs simply and directly. “Take up thy bed, and walk.” “Go, and sin no more.” “Thy faith hath made thee whole.”

Christ will meet us where we are—in our need of spiritual wholeness, harmony, peace. He desires to touch us with His love and spiritual warmth. He longs to “put us together again.” In Him are harmony and peace.

It will shake us out of our twentieth-century complacency to realize that if we are to be made whole something is demanded of us. The price comes high. It means surrender.

Full commitment not only attracts the attention of our Heavenly Father, who longs to give the Holy Spirit to us, but also prepares the soil of the divided soul for the entry of His unifying love.

As we come to Him in honest confession of need, we are prepared for the second step. Acceptance! We now trust His redeeming love to dissolve our tensions resulting from inner warfare. We receive Christ’s healing warmth. We acknowledge, deep within, the cleansing work of the Holy Spirit. We accept His power to restore to our lives spiritual health—wholeness. The reality of being “put together again” is a climactic and never-to-be-forgotten experience.

When we find genuine reality in this encounter with God, we enter the high road of full-orbed Christian living. We must now live daily in the confidence that Christ has fulfilled His promise to us.

Let each new day’s journey find us praying for Christ’s continued control of our lives. There is a scripture for it: “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (I John 1:7).

It is as simple as that. By His Spirit we have been “put together again”—we have been made whole. This transforming experience may be summed up in the words of Bill Gaither’s gospel song, “He Touched Me:”

*Something happened and now I know
He touched me and made me whole.** □

*Copyright by Bill Gaither.



A WALK IN THE WOOD

**I took a walk in the wood today
And was reminded on my way
Of many wondrous things.
I was reminded by a bird,
Whose winsome song I also heard,
That I have angel wings.**

**I was reminded by the trees
That shimmered in the April breeze
That I should stand me tall;
The trees that lift their branches high
Bespoke in me the thought that I
Must act when high things call.**

**I was reminded by a stream
Of Father God’s redemption scheme
For creatures such as we;
The water’s purifying flow
Helped me, an erring one, to know
That grace is cleansing me.**

**I was reminded by a flower
That He who made it has the power
To order all my day;
The flower’s symmetry and hues
Suggest a help that I can use
Along my heavenward way.**

**The baby bird within its nest,
Of all these things, instructs me best
On “After earth, what then?”
It helps me see that when I die
I need give no more than a sigh,
For I’ll come forth again.**

By J. Kenneth Grider
Kansas City

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THE VOICE OF GOD IN THE SOUL

*I have set the Lord always
before me (Psalms 16:8).*

• **By L. Wayne Sears**
Lombard, Ill.

HOLINESS writers and speakers have often defined the difference between temptation and sin. It is agreed that the thought of sin is not sin, neither is the temptation itself a sin.

Only when the will agrees to the temptation does it become sin. That is, if we give consent whether or not we actually perform the act, it is sin.

Jesus made this very clear when He said "Whoso looketh on a woman to lust after her hath committed adultery with her already in his heart." The only reason that the overt act is more to be condemned than the willingness of the heart to sin is because of other people involved in an act of sin.

But the difference between the thought of sin and the will to sin is not always clear. Could someone set up a rule by which I may know exactly when a temptation becomes a willingness to sin? Or could someone use a stopwatch and say: "You may entertain a thought of sin for so many seconds before it becomes sin"? I think not.

The roads that lead to the seven deadly sins are not always clearly marked. To be more explicit:

How long can you regard your-

self in a favorable light, even religiously, before it becomes pride?

How long can you desire the good things of life before you become covetous?

How long can you behold beauty before it becomes lust?

How long can you disapprove of wrong actions before it becomes anger?

How many times can you enjoy the good things of life before you become gluttonous?

How long can you think about the good fortune of others before it becomes envy?

How long can you "take no anxious thought for the morrow" before it becomes sloth?

All of this is to emphasize the absolute need for the leadership of the Holy Spirit for each individual. No one can monitor our inward state of grace, nor can we sit in judgment on others.

The inner region of the heart of each individual is the battleground. Only the Holy Spirit can tell you when you have passed from the consideration of sin to the willingness to sin. If you will make it a practice to listen closely to Him, He will tell you, and you will know.

This is the reason for the oft repeated admonitions of the Bible to "pray without ceasing," to "grow in grace," and to "watch . . . in all things." It is part of the work of the Holy Spirit to "guide you into all truth." This is why we should "practice the presence of God."

Too many people live below their privileges, fight a continuous running battle with sin, and find times of spiritual defeat because they do not listen for the "still small voice" of God in the soul.

The blessedness of the experience of holiness is the tender, intimate, personal fellowship between the Spirit of God and your own sanctified soul. One said: "And the joys we share as we tarry there, none other has ever known."

To maintain this relationship requires continuous watchfulness and care and the counsel of the Word. We must wait on the Lord for our directions, tarry until we sense the checks of the Spirit, and listen earnestly for His voice of judgment on all of our thoughts, words, and deed. □

BY EARL G. LEE



Pasadena, Calif.

DISCOVERY

Immaculate Honesty

THE HOLY Spirit is never casual in His dealings with us. He insists that we be immaculately honest in our relationship with God. To knowingly hide behind subterfuge and rationalization creates a screen of guilt.

But there is a domino reaction to honesty. You start getting honest with God and it's amazing how defenses fall and light breaks through.

Honesty was extremely humiliating for Thomas. Can you imagine his embarrassment when the risen Christ asked him to feel His riven side and be done with his doubting? Surely before Thomas' finger touched the scar he fell on his face crying, "My Lord and my God."

Honesty must have burned Peter's soul as he looked into the eyes of the One he had betrayed and strongly affirmed, "Thou knowest all things; thou knowest that I love thee." How Peter needed the Holy Spirit to love as Christ wanted him to love!

C. S. Lewis states that prayer is the unveiling of oneself before God. We are reticent to reveal our inner selves to others. But before God, complete openness is the avenue through which He reveals himself.

It generally hurts to be honest. How difficult it is to stand on our two feet before God; how prone we are to shuffle and not face the true nature of our problem! But as the Holy Spirit is never casual in His workings, so we dare not be casual in our responses!

From the day that God called to Adam, "Where art thou?" until now, He compels honesty. There is no place for rationalization nor for hedging.

Where art thou? Living in the great "stream of the Holy Spirit," or lost on the shore somewhere?

The Meaning



of Love

THE most misunderstood word in the English language is *love*. A boy *loves* his dog, a soldier *loves* his country, a man *loves* his wife, and a gambler *loves* a bet; and the same word, *love*, is used to describe each of these relationships.

A barbershop quartet belts out a roaring version of "I Love a Parade"; the Beatles stomp and wriggle their way through a song about teen-age *love*; a television chorus emotes in front of a \$2,000 backdrop showing Parisian rooftops and the Eiffel Tower in the distance while they sing "I Love Paris in the Springtime."

A contralto from the sanctuary choir stands in the glow of flattering candlelight and sings to the couple about to exchange their marriage vows "I Love You Truly."

Then a great congregation stand on a Sunday morning and lift their hearts and voices together in a great hymn of the Church, "Love divine, all *loves* excelling, joy of heaven to earth come down."

We use the same word for *love* in each of these instances although the settings and purposes are radically different.

At the time St. Paul preached and wrote letters to the New Testament churches, there were four Greek words used for various kinds of *love*.

One word for "love" was the Greek "eros." It is from this word that we get our English *erotic*, or *eroticism*. This word has to do with physical love. It generally is associated with sex. This is the kind of love most often sung about and most often seen on billboards and in magazines. This is the popular kind of love based on the physical attraction of a boy for a girl.

• **By Leslie Parrott**
Portland, Ore.

The second word for "love" in the New Testament is the word "philia." This is the kind of love ordinarily referred to in friendship. It is from this Greek word that we get the name "Philadelphia," the City of Brotherly Love.

Philia love indicates the openness one person has toward another in friendship. All of us have many acquaintances but only a few friends with whom we are willing to become vulnerable. There are only a few people with whom we have an open communication allowing the guard to be dropped and the inner thoughts of hope and despair to be revealed. This kind of love always depends upon open communication between people and is by nature reciprocal.

Then there is a third word for "love" that is not used in the New Testament but was often used in the conversations of the day; this is the word "storge." This is the kind of love which operates between members of the family.

Children in a family may quarrel with one another, and sometimes get very vehement in their language, even to the point of violence. But let an outsider threaten one of them and they close ranks to fight together for each other because of *storge* love. Although this love is biological in its roots, it is socially derived and depends upon the bonds that are built up between members of the same family.

The fourth kind of love referred to in the writings of St. Paul is called "agape." *Agape* love is altogether different from the other three. When we begin to talk about *agape* love, we are not talking about love based on human attraction, channels of friendship, or family relationships; we are talking about a love that has only one base, and that is the source from which it flows.

Agape love is that kind of love that has an unbeatable goodwill in it. It is the kind of love that makes you appreciate people and give them the benefit of the doubt even when they resent and misuse you. It is a love that is open and unending, continuing to flow even when the person on the other end seemingly does not care. *Agape* love helps you love the people you don't even like. This is the kind of love that God, through His Son, Jesus Christ, demonstrated through the Cross, that all men might be saved.

Agape love is Christian love. Those who love Jesus Christ have an inner reservoir of *agape* love that just does not quit. It flows out to human beings all around. It helps you to love people when you may not love their behavior or what they stand for.

When a Christian has *agape* love, the admonition of Jesus Christ is fulfilled when He said, "I, if I be lifted up . . . will draw all men unto me."

You may be as theologically sound as John Wesley, and as ethically straight as the forefathers of the church, and as loyal to the denomination as a bishop himself, but if you do not have this *agape* love which shines through your eyes and shows in your smile and in your silences as well as in your conversation, then you probably are a Christian who is hard to live with. In some instances your witness may become absolutely worthless. □

From *Easy to Live With*, Beacon Hill Press of Kansas City, 1970.

WHAT makes a couple shun the security of an established church fellowship for the rigors and lonely vigil of a struggling new work? What inner imagination sparks a young man with a growing family to see

It meant a move in communities. It meant a change in church fellowship. It meant an uprooting.

Slim, dark, and methodical Melvin Pierce made no impetuous decision. He and Becky began to pray and by faith laid out a fleece

walked through it together. Together with God.

It was lonely at first. Memories are still vivid of cottage prayer meetings when only a few gathered to pray.

"But we learned to stand." Becky smiled. "In those beginning days there were no 'hangers-on.' The original 13 had no one to hang on to but the Lord. We stood. Our children stood, too. And we worked. How amazing what God has done!"

From the active toddler to the college professor father,

the Pierces developed the spiritual rudiment of church faithfulness. They learned, adapted, adjusted, and grew. The lines were drawn clearly for the lay missionaries. They did not ask how well they could do a task; they just did it. How? Even they have not understood the intricate way God moved, guided, and instructed.

"And that blank check," Becky added joyously, "has been filled in with the most marvelous and hardworking people."

"Our children have known unusual benefits, too." Melvin continued. "Our eldest daughter at such an early age was playing the piano for the children's department. This has given her a musical confidence. She has moved up to church organist with a minimum of self-consciousness. She reached out to the zone and district, as did Becky and I, for fellowship. Our younger children have had 'built-in' friends at the church and have such fun with them. We cannot honestly say which of our children has benefited most from our lay missionary adventure of faith."

From the pioneer 13 and the pastor, the Lee Ebys, Arlington East Park has grown to a Sunday school averaging 95 with a 1969 financial report of \$21,500. The Pierces have experienced the poignant reality of the truth: God leads all the way.

What is a lay missionary? A new breed of Christian layman working in a new way during a new day for the oldest of all religious reasons: the propagation of the gospel of Jesus Christ and the building of His kingdom upon this His footstool. □

LAY MISSIONARIES

• **By Waulea Renegar**

Fort Worth

brick, mortar, and a spire rising from a weedy vacant lot?

Is there still a daring for God that holds no fear of native spears, coiling cobras, uncharted trails, or foreign faces? Is there yet a place to pioneer even within a concrete metropolis?

The answers to these questions are being exhibited daily in the lives of a new breed of Christians called the lay missionary. These new disciples for a new day are carving out a new, exciting, and thriving work.

The lay missionary is not a minister in a new frock, but a revival of the New Testament laity. He is the layman convert who extends the gospel wherever he is. And, if need be, he does it alone.

Melvin and Becky Pierce and their three children moved into Fort Worth, Tex., upon the completion of Melvin's master's degree. He had never considered any other vocation than teaching, yet frustratingly no position opened. With all avenues closed, he reluctantly applied for a computer position at the giant corporation of General Dynamics. There he worked as a computer programmer while his family settled comfortably into the community and the local Nazarene church.

Then the opportunity came. The position was suddenly available that would put into action all his training, education, and desired vocation. He was to become the director of computer laboratory and to teach computer science at the University of Texas at Arlington. It was what they both wanted.

Yet with the opportunity came decision. It meant a cut in salary.

before the Lord. And with his fleece he placed his family's willingness to pioneer with others a new work that was desired for Arlington. God answered the fleece and two lay missionaries were born.

"There was no shining vision," Melvin stated simply. "I just felt it would be easier for us to help in a new work, since we would be new in the community, than it would be for others who had spiritual and emotional ties to existing church fellowships." This decision had never seemed unusual, nor sacrificial, to Melvin. It was a logical open door that went with his new position at the university.

For Becky the move and the role as a lay missionary held an emotional commitment. She knew the enjoyment of fellowship with other young couples. And the children? What would this require of them? They would no longer share the benefits of departmental classes nor energetic romps outside the church with children their own age. This new work would introduce a new aspect into their home—loneliness.

This was not a quick nor an easy decision for a mother nor a father. Following her husband's decision and the Lord's leading were no struggle, but quieting her questioning heart would have to be done by the Master himself.

"Melvin," she confided, "it's like signing a blank check. We'll be committed. We won't even know what kind of people will come . . . or if *anyone* will come."

The fleece had been answered. The door had been opened. They

HOME MISSIONS



Photo by Chapin Studio

PICTURED are Northwest Nazarene College students chosen by the General Missionary Society to represent the college in home missionary activity scheduled in a new church at Anchorage, Alaska, for June, 1970. With their faculty sponsor, Professor Irving W. Laird, they met with the executive secretary of the Department of Home Missions, Dr. R. W. Hurn, to discuss strategy for opening the new church and to hear a report from Dr. Hurn relative to a recent visit to the Anchorage Jewel Lake Church. The church was officially organized February 1, 1970.

A LAY MISSIONARY CHALLENGE

A new movement of lay missionaries is forming in the church. A restless breed, not content that missionary work should be done for them by a few select contemporaries in faraway places, these committed ones would match zeal and sacrifice with world missionaries. Their personal Christian beliefs blaze hot enough to communicate Christ's love to others. They are willing to go into the areas of great human need to bring the Gospel to those who are "lost." Some will move across the country into an area where the church needs them the most. Others may move only across the city. They will support themselves with secular work and form a lay missionary nucleus out of which a new church may be born. These general categories of volunteers have emerged. They include:

COLLEGIANS WHO CARE

1 Active, energetic, aware...our college young people are truly "Alive unto God." They have a sense of loving concern that grips young hearts, which contrasts so sharply with some of their contemporaries who would only dissent.

On every campus there are those who express this loving concern through outreach. The Northwest Nazarene College student body will send a group of 20 by airplane to Anchorage, Alaska, in June, where they will finish a home mission building and put on outreach evangelistic efforts. They also will take along a check for \$5,000, which was given by students and faculty. Last year they built a church in Arizona for Nazarene Indians. This is a sample of the spirit expressed on every Nazarene college campus as young people involve themselves in outreach evangelism through inner-city mission work, evangelistic teams, and missionary bands.

Two hundred fifty college couples graduating this spring are being sought, who will be willing to take their first job in an area where the church needs them the most. After a period of two to five years they may wish to return to the location of permanent residence. We challenge collegians to give the first years after graduation to missionary endeavors at home.

FAMILIES OF FAITH

2 Families of faith; mature, well-settled, Nazarene families will join forces in new and dynamic outreach with our college couples. (See the list of 350 target areas.)

Our churches in many places have started from simple Bible study in the home. This is still a tested and tried technique for multiplying the church. Churches that began in this fashion can quickly graduate to more permanent-type facilities. We are searching for 750 mature families who will purpose under God in the summer of 1970 to be lay missionary families in helping to start new Nazarene churches. An additional 750 families will be sought in the summer of 1971 who will also be lay missionaries.

SENIOR AMBASSADORS

3 We have had teen-age evangelistic teams, college evangelistic ambassadors, youth missionary corps, and now senior citizens who want to help build new Nazarene churches in strategic areas. Some who have been successful businessmen, but are now retired, want to help do this vital work of establishing new Nazarene churches. Pilot projects, in the South for the winter and North for the summer, are being planned.

Three hundred fifty target cities are to be entered in 1970-71. Will you be a lay missionary and help us enter some of these cities? Clip and mail the information coupon at the bottom of this page. Send it to Dr. R. W. Hurn, Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

RAYMOND HURN

I AM INTERESTED . . .

In becoming a lay missionary, I will work where the church needs me the most.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

CITY OF MY CHOICE: _____

- Collegian
- Young Family
- Senior Ambassador

I will write to the district superintendent listed in the area of my choice.



TARGET CITIES

- AKRON**—Rev. Floyd O. Flemming, District Superintendent. Akron, 573,000; and Cleveland, 2,090,800
- ALABAMA**—Rev. Reeford Chaney, District Superintendent. Homewood, 22,000; Talladega, 14,000; Alexander City, 14,000; Enterprise, 13,000; Troy City, 12,000; Andalusia, 12,000
- ALASKA**—Rev. Roy Yeider, District Superintendent. Anchorage, 80,000; White Horse, 11,600; North Kenai, 5,000; Kodiak, 3,500; Eagle River, 1,500
- ARIZONA**—Dr. M. L. Mann, District Superintendent. Tucson, 325,000; Scottsdale, 75,000; Tempe, 60,000; Mesa, 60,000; Glendale, 30,000; Kingman, 8,000; Lake Havasu City, 3,000
- AUSTRALIA**—Rev. A. A. E. Berg, District Superintendent. Brisbane, 555,000; Toowoomba, 47,000
- BRITISH ISLES NORTH**—Dr. George Frame, District Superintendent
- BRITISH ISLES SOUTH**—Rev. T. W. Schofield, District Superintendent. Blackburn, 110,000; Newport, 100,000; Rading, 90,000; Swindon, 90,000; Cheltenham, 50,000; Braintree, 40,000; Oxford, 40,000
- CANADA ATLANTIC**—Rev. Robert F. Woods, District Superintendent. Halifax, Nova Scotia, 100,000; Fredericton, New Brunswick, 70,000; Charlottetown, Prince Edward Island, 20,000; Goose Bay, Labrador, 6,000
- CANADA CENTRAL**—Rev. Bruce T. Taylor, District Superintendent. Metro Toronto, 2,000,000; Burlington, 66,000; Sarnia, 60,000; Bramlea, 20,000; Lindsay, 13,000; Georgetown, 12,000
- CANADA PACIFIC**—Rev. Roy J. Yeider, District Superintendent. Haney, 20,000; Prince Rupert, 15,000; Kelowna, 12,000; Trail, 11,000; Kamloops, 10,000; Vernon, 8,000; Campbell River, 5,000; Prince George, 3,000
- CANADA WEST**—Dr. Herman L. G. Smith, District Superintendent. Thompson, Manitoba, 22,000; North Battleford, 15,000; St. Alberta, 10,000; Portage la Prairie, Manitoba, 12,000
- CENTRAL CALIFORNIA**—Rev. W. H. Deitz, District Superintendent. Avenal, 3,500; Gustine, 3,000; Dos Palos, 2,500; Livingston, 2,400
- CENTRAL OHIO**—Dr. Harvey S. Galloway, District Superintendent. Brook Park, 22,500; Strongsville, 9,000; Huron, 5,500; Ontario, 5,000; Millersburg, 3,000; Harrisburg-Orient, 3,000
- CHICAGO CENTRAL**—Dr. Forrest Nash, District Superintendent. West Elgin, 60,000; Highland Park, 35,000; Hoffman Estates, 30,000; Downers Grove, 16,000; West Chicago, 15,000; Harvard, 5,000
- COLORADO**—Rev. E. L. Cornelison, District Superintendent. Denver, 858,000; Northglenn, 30,000; Alamosa, 5,000; Salida, 5,000; Gunnison, 3,000
- DALLAS**—Dr. Paul H. Garrett, District Superintendent. Plano, 25,000; Athens, 15,000; Kaufman, 12,000; Ennis, 12,000; Mexia, 8,000
- DAKOTA**—Rev. J. Wilmer Lambert, District Superintendent. Fargo, N.D., 100,000; Watertown, S.D., 16,000
- EAST TENNESSEE**—Rev. Victor E. Gray, District Superintendent. McMinnville, 9,000; Dayton, 3,500; Clinton, 5,000; Rogersville, 3,000; Livingston, 3,000; Sevierville, 3,000; Kingston, 2,000
- EASTERN KENTUCKY**—Dr. D. S. Somerville, District Superintendent. Ashland, 31,000
- EASTERN MICHIGAN**—Dr. E. W. Martin, District Superintendent. Livonia, 89,500; Northville, 4,000; Chelsea, 3,300; Romulus, 3,500; Marlette, 1,600
- FLORIDA**—Dr. A. Milton Smith, District Superintendent. Key West, 34,000; North Fort Myers, 23,000; Haines City, 9,500; Vero Beach, 9,000; Boca Raton, 7,000; Jensen Beach, 1,500 (summer), 5,000 (winter)
- GEORGIA**—Rev. Jack Lee, District Superintendent. La Grange, 24,000; Carrollton, 11,000; Cedartown, 9,000; Covington, 8,000; Statesboro, 8,000; Jessup, 7,000; Elberton, 7,000
- HAWAII**—Rev. W. Lee Gann, District Superintendent. Honolulu, 468,000; Lihue, 4,000; Kailua, 26,000; Kailua-Kona, 600
- HOUSTON**—Dr. W. Raymond McClung, District Superintendent. S.W. Houston, 1,125,000; N.W. Houston, 1,125,000; Pasadena, 100,000; Orange, 20,000; Baytown, 35,000; Liberty, 5,000
- IDAHO-OREGON**—Rev. Grady W. Cantrell, District Superintendent
- ILLINOIS**—Dr. L. S. Oliver, District Superintendent. Vandalier, 6,000; O'Fallon, 6,000; Sullivan, 4,500; Carlyle, 4,000; Godfrey, 3,500
- INDIANAPOLIS**—Rev. C. Ross Lee, District Superintendent
- IOWA**—Dr. Gene E. Phillips, District Superintendent. Spencer, 8,800; Webster City, 8,500; Denison, 6,700; Perry, 6,000; Maquoketa, 6,000; Independence, 5,500; Lake Mills, 1,800
- JOPLIN**—Rev. Dean Baldwin, District Superintendent. Springfield, 125,000; Joplin, 40,000; Pittsburg, 20,000; Bolivar, 3,500; Mount Vernon, 2,500
- KANSAS**—Dr. Ray Hance, District Superintendent. Wichita, 346,000
- KANSAS CITY**—Dr. Wilson Lanpher, District Superintendent. Olathe West, 18,500; Chillicothe, 10,000; Belton, 5,000; Lexington, 5,000; Hiawatha, 3,400; Blue Springs, 2,500
- KENTUCKY**—Rev. Dallas Baggett, District Superintendent. Louisville, 500,000; Lexington, 100,000; Bowling Green, 50,000; Florence, 10,000; Russellville, 10,000; Harrodsburg, 9,000
- LOS ANGELES**—Dr. L. Guy Nees, District Superintendent. Los Angeles (Japanese), 3,500,000; Carpenteria, 50,000; Ventura East, 50,000; Moorpark, 10,000; Newbury Park, 5,000
- LOUISIANA**—Rev. T. T. McCord, District Superintendent. New Iberia, 29,000; Morgan City, 18,000; Hammond, 18,000; Gonzales, 12,000
- MAINE**—Rev. Joshua C. Wagner, District Superintendent. Biddeford, 20,000; Ellsworth, 6,000
- MICHIGAN**—Dr. Fred J. Hawk, District Superintendent. Saginaw Valley, 10,000; Cheboygan, 6,000; South Haven, 6,000; Manistique, 5,000; New Buffalo, 2,000; Carson City, 1,200
- MIDDLE EUROPEAN**—Rev. Richard F. Zanner, District Superintendent. Hannover, 532,000; Frankfurt, 975,000; Berlin, 3,900,000
- MINNESOTA**—Rev. Norman Bloom, District Superintendent. West Minneapolis, 700,000; Austin, 35,000
- MISSISSIPPI**—Rev. W. M. Lynch, District Superintendent. North Jackson, 100,000; Corinth, 10,000; Lucedale, 5,000
- MISSOURI**—Dr. Don Gibson, District Superintendent. Poplar Bluff, 16,000; Boonville, 8,500; Houston, 2,000
- NEBRASKA**—Dr. Whitcomb Harding, District Superintendent
- NEVADA-UTAH**—Rev. Murray J. Pallett, District Superintendent. Reno,

TARGET CITIES 1970-71

Our district superintendents have named nearly 400 places where new churches could be established if they had a nucleus of dedicated members with which to start the new work. Some of the cities named below need more than one church now. Would you dare to be a missionary at home? Would you, at your own expense, move in to work at your secular job and help start a new church? A new church was begun recently in some of the districts named below as target areas. Write to the Department of Home Missions, or the district superintendent named in the area where you have greatest interest.

- Neu., 51,000; North Las Vegas, Nev., 18,000; Logan, Utah, 19,000; Cedar City, Utah, 7,500; Battle Mountain, Nev., 1,000
- VERMONT**—Rev. Kenneth Pearsall, District Superintendent. Montpelier, Vt., 50,000; Westerly, R.I., 35,000; Bedford, Me., 30,000; Barrie, Vt., 30,000; Great Barrington, Me., 25,000
- NEW MEXICO**—Rev. Harold W. Morris, District Superintendent. Los Alamos, 20,000; Pecos, Tex., 18,000; Grants, 17,000; Silver City, 16,000; Socorro, 14,000; Belen, 12,000; Lordsburg, 8,000
- NEW YORK**—Rev. J. H. White, District Superintendent. Brooklyn (Negro), 3,000,000; Harlem (Negro), 2,000,000; Jersey City, 300,000; Bridgeport, 156,000; Elizabeth, N.J. 125,000
- NEW ZEALAND**—Rev. H. S. Palmquist, District Superintendent
- NORTH ARKANSAS**—Rev. Boyd C. Hancock, District Superintendent. North Little Rock, 100,000; Fayetteville, 40,000; Springdale, 10,000; Wynn, 5,000; Pocahontas, 5,000
- NORTH CAROLINA**—Rev. Terrell Sanders, Jr., District Superintendent. Raleigh, 100,000; Rocky Mount, 40,000; Hickory, 25,000; Greenville, 25,000; Wilson, 30,000; Lexington, 20,000; Shelby, 23,000
- NORTHEAST OKLAHOMA**—Rev. E. H. Sanders, District Superintendent. Tulsa, 300,000; Bartlesville, 30,000
- NORTHEASTERN INDIANA**—Rev. Fletcher Spruce, District Superintendent. Fairmount, 3,000
- NORTHERN CALIFORNIA**—Dr. E. E. Zachary, District Superintendent. North San Francisco, 46,000; San Ramon-Dublin, 35,000; Novato, 30,000; San Rafael, 30,000; Menlo Park, 26,000; Pacifica, 24,000
- NORTHWEST**—Rev. Raymond C. Kratzer, District Superintendent. Columbia Heights, Wash., 3,000; Tekoa, Wash., 1,200; Republic, Wash., 1,000
- NORTHWEST EUROPEAN**—Rev. Orville H. Kleven, District Superintendent. Helsinki, Finland, 400,000; Oslo, Norway, 400,000; Copenhagen, Denmark, 1,198,000
- NORTHWEST INDIANA**—Rev. George Scutt, District Superintendent. Gary, 179,000; Lafayette, 47,000; Michigan City, 41,000; Cedar Lake, 6,000; New Haven, 4,000; Russiaville, 4,000; Dyer, 4,000
- NORTHWEST OKLAHOMA**—Rev. Jerald R. Locke, District Superintendent. Oklahoma City (N.E.), 324,000; Seiling, 1,000
- NORTHWESTERN ILLINOIS**—Rev. Floyd Pounds, District Superintendent. East Moline, 17,000; Sycamore, 7,000; Morton, 6,000; Savanna, 5,000
- NORTHWESTERN OHIO**—Rev. Carl Clendenen, Jr., District Superintendent. Toledo, 340,000; Springfield, 100,000; Lima, 60,000; Bowling Green, 20,000; West Jefferson, 5,000
- OREGON PACIFIC**—Dr. W. D. McGraw, District Superintendent. Monmouth-Independence, 4,200; Redmond, 3,300; Lakeview, 3,200; Silverton, 3,100; Junction City, 1,600; Gold Beach, 1,800
- PHILADELPHIA**—Rev. James E. Hunton, District Superintendent. Philadelphia (North), 2,002,000; Scranton, 111,000; Wilkesbarre, 63,500; Vineland, 38,000; Levittown, 60,000; Lebanon, 30,000
- PITTSBURGH**—Dr. Robert Goslaw, District Superintendent. Erie, 200,000; Monroeville, 20,000; Greensburg, 20,000; Uniontown, 20,000; Clarion, 10,000; Connellsville, 8,000
- ROCKY MOUNTAIN**—Rev. Alvin L. McQuay, District Superintendent. Anaconda, Mont., 10,000; Gillette, Wyo., 8,000; Glendive, Mont., 8,000; Lewistown, Mont., 6,000
- SACRAMENTO**—Rev. Kenneth Vogt, District Superintendent. Tahoe South, 200,000; Tahoe North, 40,000
- SAN ANTONIO**—Rev. James Hester, District Superintendent. San Antonio, 800,000; Austin, 250,000; New Braunfels, 15,000; Sequin, 14,000; Portland, 6,000
- SOUTH AFRICA**—Rev. Milton Parrish, District Superintendent
- SOUTH ARKANSAS**—Rev. Thomas Hermon, District Superintendent. Monticello, 6,000; Brinkley, 5,000; Dumas, 5,000; Warren, 5,000; Nashville, 3,000; Booneville, 3,000; Hamburg, 2,500; Sheridan, 2,500
- SOUTH CAROLINA**—Dr. Otto Stucki, District Superintendent. Anderson, 50,000; Greenwood, 20,000
- SOUTHEAST OKLAHOMA**—Rev. Glen Jones, District Superintendent. Midwest City, 65,000
- SOUTHERN CALIFORNIA**—Dr. Nicholas A. Hull, District Superintendent. Kerney Mesa, 125,000; Westminster, 81,000; San Clemente, 8,500
- SOUTHWEST INDIANA**—Rev. W. Charles Oliver, District Superintendent. Evansville, 175,000; Columbus, 35,000; Sellersburg, 10,000; Jasper, 10,000; Bloomfield, 3,000; Jasonville, 2,500
- SOUTHWEST OKLAHOMA**—Rev. W. T. Johnson, District Superintendent. Mustang, 198; Oklahoma City, 448,000
- SOUTHWESTERN OHIO**—Dr. M. E. Clay, District Superintendent. Sharonville, 10,000; Germantown, 5,000; Greenhills, 4,000; Blanchester, 3,000; New Lebanon, 3,000
- TENNESSEE**—Dr. C. E. Shumake, District Superintendent. Dyersburg, 20,000; Savannah, 17,000
- UPSTATE NEW YORK**—Dr. J. T. Gasset, District Superintendent. Tonawanda, 89,000; Cheektowaga, 84,000; Troy, 65,500; Irondequoit, 61,800; Amherst, 52,000; West Seneca, 43,000; Brighton, 30,000; Buffalo, 1,500,000; Hamburg, 45,000; North Chili, 2,000
- VIRGINIA**—Rev. Gene Fuller, District Superintendent. Danville, 20,000; Martinsville, 12,000; Culpeper, 5,000; Big Stone Gap, 5,000; Woodstock, 3,000
- WASHINGTON**—Rev. Roy E. Carnahan, District Superintendent. Baltimore, 1,000,000; Washington, D.C., 763,000; Wilmington, Del., 100,000; Altoona, Pa., 70,000; Bowie, Md., 5,000
- WASHINGTON PACIFIC**—Rev. Bert Daniels, District Superintendent. Redmond, 20,000; Shelton, 18,000; Hazel Dill, 30,000; Chehalis, 12,000; Home, 5,000
- WEST VIRGINIA**—Dr. H. Harvey Hendershot, District Superintendent. Huntington, 85,000; Charleston, 95,000; St. Albans, 20,000; Weston, 8,000; Ripley, 3,500; Mason, 1,200
- WEST TEXAS**—Dr. Lyle Eckley, District Superintendent. Irving, 74,000; Grand Prairie, 42,000; Richland Hills, 8,000; Spearman, 4,000; Panhandle, 2,000
- WISCONSIN**—Rev. R. J. Clack, District Superintendent. Green Bay, 85,000; Wauwatosa, 60,000; Fond du Lac, 35,000; Marquette, Mich., 30,000; West Allis, 35,000; Manitowoc, 30,000



Our missionary outreach at home can be strengthened through cooperation with the program LANDS (Locating Another Nazarene Development Site). We have a threefold need. To succeed, the need must be met in these three special areas: Soul Winners, Sites, and Specials.

LANDS

LOCATING ANOTHER NAZARENE DEVELOPMENT SITE



We Need

SOUL WINNERS!

Witnessing with power is the promise of Pentecost (Acts 1:8). Lay missionaries who will support themselves at secular work, while joining the soul-winning effort of home mission outreach, are being sought.

Missionary-minded pastors, willing to launch out in a truly missionary endeavor through home missions, are greatly needed in the growing cities of the homeland.

We Need
SITES!

Three hundred fifty target areas, and more, have been named by district superintendents where we could enter new doors of missionary opportunity during 1970-71. Nearly 1,000 cities of 10,000 population or more lie within the United States and Canada without one Nazarene church. Great cities of opportunity exist in the British Isles, Europe, South Africa, Australia, and New Zealand where building sites are needed for new church expansion.

We Need
SPECIALS!

Ten Percent Approved Missionary Specials can now be given to help purchase locations for new Nazarene churches in the homeland; \$200,000 was approved. We need this money now. Districts will match the contributions from the Department of Home Missions. Guidelines have been developed so that this money will go to work immediately in the most dynamic areas where the districts are geared up to cooperate fully with a strong missionary challenge at home.

MAKE CHECKS PAYABLE TO:

DR. NORMAN MILLER, *General Treasurer*, and designate that it is for LANDS. Ten Percent Missionary Credit will be given to your home church and your district. Any individual, church, or district may give a 10 Percent Special on LANDS.

Raymond H. Miller

Join the missionary movement at home!

Editorially Speaking

● By W. T. PURKISER

Journey Inward, Journey Outward

Many of our readers will recognize the title of this editorial as the name of Elizabeth O'Connor's second book describing the Church of the Saviour in Washington, D.C.

The words are chosen here, not to put blanket approval on a very novel and challenging concept of the Church, but to point to one of the ever present tensions to be found in the work of any group of Christians in today's pagan world.

The Church must always move in two directions. Its people must make the "journey inward" to spiritual reality, to a deep and personal realization of the saving and sanctifying power of God.

But the Church must also make the "journey outward" to its ministry in the world, to its mission as the extension of the life on earth of the Word made flesh dwelling among men.

The Great Commission has several summaries in Scripture, but the briefest yet most complete is the saying of the Saviour, "As my Father hath sent me, even so send I you" (John 20:21).

As is so often true in the things of God, there are those who would make one or the other of these journeys the only one.

Some would give all their attention to the "journey inward." Theirs is an individual and personal religion whose reality is an inner experience of the grace of God.

That such persons start at the right place is scarcely to be denied. The process of bearing fruit begins with the cultivation of the root.

But when we stop with the "journey inward," we miss the purpose of it all. As God blessed Abraham and for the same reason, so He blesses us: "Thou shalt be a blessing . . . and in thee shall all families of the earth be blessed" (Genesis 12:2-3).

Others would give all their attention to the "journey outward." Theirs is a collective and social religion whose reality is in good works and active service.

If such persons attempt the "journey outward" before they have taken the "journey inward," they go carrying empty vessels and torches that have no light.

The truth is, of course, obvious. We make the "journey inward" not only for our own sakes but for the sake of those we can help. And we make

the "journey outward" to fulfill our destiny as the people of God in this world.

It is this rhythm of worship and witness that brings wholeness and healing to the soul. We must never neglect the "journey inward." Nor can we afford to fail in taking the "journey outward."

MUCH OF THE MATERIAL in this issue of the *Herald* is concerned with the outreach of the church in the great harvest field with which we are immediately surrounded.

There is good practical reason to make a distinction between "world missions" and "home missions." But theologically, there is no difference at all. We are commanded to go into "all the world" and preach the gospel to "every creature." This means "our own little corner of the world" as well as that portion of the world that lies across the ocean. "Every creature" includes the man next door and the children just down the street.

The witness of a Spirit-filled church is given "in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In terms of today's situation, this would be in one's own hometown, in his own country, in other countries of the hemisphere, and to the farthest reaches of the earth.

We are called, not only by denominational leadership but even more by our responsibilities as Christians in a world without God and having no hope, to a new degree of seriousness in the "journey outward."

The decade of the 1970's has been named for us as a "Decade of Impact." Our young people have used the term IMPACT with great effectiveness for six years as standing for "Immediate Personal Action for Christ." But the present challenge is for us all.

The hour is late. The night comes when no man can work. Now is the time for all who know the Saviour to take "Immediate Personal Action for Christ" in providing the channels through which the Holy Spirit can make His impact on hearts in need.

If any among us have not made the "journey inward" to a personal experience of redemptive grace, God's word is, "Now is the accepted time" (II Corinthians 6:2). But the word is no less

true for the "journey outward": "Behold, now is the accepted time; behold, now is the day of salvation." □

Freedom Through Surrender

The idea that freedom is anything other than complete license is foolishness to a great many people in our age. Freedom through surrender is an idea quite beyond the reach of the sense-bound mind.

But one of the great insights of Christian truth is that man's freedom is not license to follow his own whims. It is liberty to live according to the will of God.

Apart from the Bible itself, few have expressed this view more clearly and forcefully than George Matheson, the Scottish preacher-poet of the last part of the last century.

In lines entitled "Christ's Bondservant," Matheson wrote:

*Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.*

*My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch's throne
It must its crown resign:
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant
And found in Thee its life.*

Just as the freedom of a train is to operate on its track, and the freedom of a plane is to fly by the beacon, so the freedom of a human being is the law of the Lord.

This would not necessarily be true if the law of the Lord were arbitrary and imposed from without. But it is not. It is a transcript of reality and a reflection of the nature with which God has endowed us.

By this very token, sin is never freedom. Sin is always bondage. The whole universe is against the man who breaks the law of God. In the end, it is he who is broken and not God's law.

Matheson was right. I am not free until I am Christ's captive. I cannot conquer until I give up my sword. My will is not truly mine until I have surrendered it to Him. I can never reign with Him until I have cast my crown at His feet. My freedom is through surrender. □

Those Who Didn't

These are topsy-turvy times. The news media keep us well informed of the odd and offbeat happenings of our day. It's the man who bites the dog who gets the headlines.

But Donald MacLeod of the North American Rockwell Corporation has pointed out that we may be looking at the wrong numbers on the social balance sheet. He says, for example, that in the United States last year:

96,459,483 men did *not* commit a criminal offense.

4,896,720 college students did *not* participate in campus violence.

201,489,710 citizens did *not* use illegal drugs.

17,613 baby doctors did *not* urge violation of the draft law.

I cannot, of course, vouch for the accuracy of Mr. MacLeod's figures. They are probably reasonably correct. But I can add some of our own.

471,846 Nazarenes did *not* backslide and leave the church.

8,741 ministers in the Church of the Nazarene did *not* surrender their credentials last year and turn to secular work instead of the ministry.

883,722 Sunday school students did *not* become dropouts and have their names removed from the roll.

4,251 local churches in our connection did *not* go a year without receiving any new members by profession of faith.

This may not prove anything. But it does point to the danger of getting so preoccupied with the negative that we forget to "accentuate the positive."

We regret the exceptions. But we must not conclude that the exceptions are the rule. The Church is not promised that it will win every battle. It is promised that it will "win the war" because the banner overhead is the sign of the conquering cross. □

Ye are the light of the world. . . . Our life is a series of encounters with people. We may encounter schoolmates, fellow workers, or neighbors. It may be just a chance encounter with a traveler, like Philip and the Ethiopian. On all these occasions God would have us be kind, friendly, always alert for an opportunity to witness for Him. We never know when our witness may find its mark and bear fruit in a heart that is heavy or hungry for God.—Orin B. Dalaba.

1970 District Assemblies Launch Decade of Impact



Church of the Nazarene

INTERNATIONAL HEADQUARTERS / 6401 The Paseo, Kansas City, Mo. 64131 / (816) DEImar 3 7000

■ Board of General Superintendents

SAMUEL YOUNG
V. H. LEWIS
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ORVILLE W. JENKINS

April 22, 1970

Dear Pastor:

In recent months, all the headquarters Executives and General Superintendents met at a hotel retreat near Kansas City for a time of soul searching and quest for plans and emphasis for the seventies. It was a time of deep yearning for a visitation of the Holy Spirit upon our lives and our church, which would result in the primary task -- the winning of souls to Christ. We came from the meeting affirming our commitment to lead the church in witnessing and soul winning until it becomes our "way of life."

Then, in the light of the Evangelism Conference with its thrust on mobilizing for evangelism in the seventies, we have felt there should be an accent in our district assembly pastors' reports which will dramatize our soul-winning concern and our care for people as well as interest in the other numerical and financial statistics of the local church.

In keeping with these concerns, we are asking all our pastors at the assembly time to major on these items in their reports: pastoral calls, personal soul-winning, successful revivals, members received by profession of faith, and new homes on responsibility lists.

We trust you will help us emphasize this primary concern of witnessing to and winning souls to Christ and the Church.

Sincerely yours,

V. H. Lewis
George Coulter
Edward Lawlor

Samuel Young
Eugene L. Stone
Orville W. Jenkins

BOARD OF GENERAL SUPERINTENDENTS

THREE INTERNATIONAL BIBLE COLLEGES

Administered by the Department of Home Missions

THE Department of Home Missions, Church of the Nazarene, administers three Bible colleges located in Europe, South Africa, and Australia. These are truly international as students come from many nationalities and backgrounds for Bible training. The pictorial report helps one to understand the international character of these institutions.

EUROPE

European Nazarene Bible College, located at Busingen, Germany, had nine different nationalities represented in the student body in 1969. Recently, Acting Principal Dr. Richard Taylor sent pictures of these nationalities.



England and Switzerland



Holland



Israel—United States—Indonesia



Germany



Italy

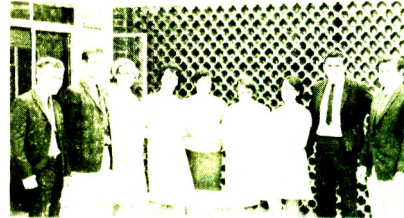


Finland

SOUTH AFRICA

The Nazarene Bible College of South Africa, located in Florida Transvaal, has had an enthusiastic beginning of its college year. Acting Principal Rev. J. J. Scheepers reports that there are nine first-year students. These are pictured.

Married students are shown in their "flat" or apartment.



First-Year Students



Married Students

AUSTRALIA

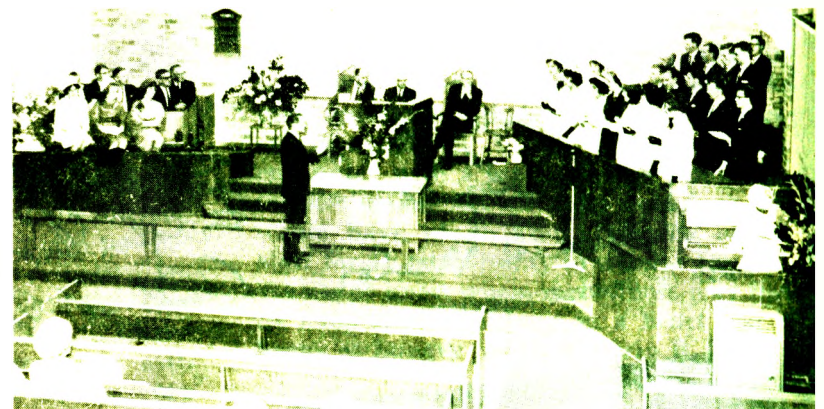
The Department of Home Missions sponsors the Australian Nazarene Bible College, located in Thornleigh, Sydney, New South Wales, which



serves Australia, New Zealand, and Samoa. The college church is shown, both interior and exterior. There are five Samoan young men attending the Bible College this semester. Rev. Al Jones has just taken over his duties as pastor of the college church. He will also have some teaching assignments, under the direction of Dr. Chester O. Mulder, who assumed the principalship of the college last summer. Formerly pastor of our church at Meridian, Idaho, Brother Jones, his wife, and two young sons enplaned for Australia last month. □



Rev. and Mrs. Al Jones and Family



Australian College Church



John E. Andre, his wife, Peggy, and their two children.

OFF DUTY—ON DUTY!

It was, in fact, a dual assignment that sent Sgt. John Andre to Goose Bay, Labrador, Canada. He was sent by Uncle Sam in December, 1965, with military orders. In his heart, he was aware also of divine orders.

Without question a church was needed in the area. Sergeant Andre had contacted a Nazarene family and learned of other Nazarenes living nearby. He channeled his concern through correspondence with Dr. Orville W. Jenkins, general superintendent, and Robert F. Woods, superintendent of the Canada Atlantic District. He received encouraging responses.

Prayer and promises from the Word of God preceded steps of faith. The home of the Andre family was opened as a meeting place for Sunday school on November 19, 1966. Only five people were present—the Andre family and one other lady, but to John Andre it was equal to 500 people. He was feeling the thrill of home missions.

The first year's average in the new Sunday school was 12. In 1968 the Sunday school averaged 27, and in 1969 increased to an average of 36. The current year started out with

attendance increases averaging 47 and over.

In reflecting on the work, Sergeant Andre reports—"I have never been so thrilled about the work of the Lord. We find opportunities daily to serve the Lord and work in the community. This is such a wide-open field to work for the Lord! He truly blesses our lives."

The Goose Bay church has reached farther into the community through its vacation Bible school program. Its first school held in 1968 brought an average attendance of 81 and an enrollment of 135. In 1969, the VBS climbed to an enrollment of 325 with an average daily attendance of 193. Several children sought the Lord.

Plans for a July, 1970, VBS are being made to encompass a sizable increase. Several people from neighboring communities have indicated a desire to assist. John Andre has suggested that some from the U.S. taking vacations in the East could travel to Newfoundland and fly to Labrador to add a dimension in service by assisting in the Goose Bay VBS.

Four years of assigned service at Goose Bay will soon be concluded for Sergeant Andre. He and his family will be moving to Tucson, Ariz., where he is scheduled to transfer. Already, he is anticipating other lay ministries through his church.

Off duty from his daily military responsibilities, Andre finds being on duty for the church a rewarding fulfillment of his life. It is a vital part of a dual assignment. He has discovered that being a lay missionary is a rewarding commitment. It is a venture of faith. It is an opportunity to share Christ wherever one is.—OFFICE EDITOR. □

DIRECTORIES

**General Superintendents
Office: 6401 The Paseo
Kansas City, Mo. 64131**

DISTRICT ASSEMBLY SCHEDULE

Samuel Young	
Idaho-Oregon	May 14-15
Canada Pacific	May 21-22
Alaska	May 28-29
Canada West	June 11-12
Upstate New York	June 25-26
Eastern Kentucky	July 8-9
Central Ohio	July 15-17
Illinois	July 29-31
Southwest Indiana	August 6-7
Dallas	August 13-14
Houston	August 26-27
Georgia	September 3-4
V. H. Lewis	
Washington	April 29-30
Philadelphia	May 6-7
British Isles North	May 11-12
British Isles South	May 16-18
Canada Central	June 25-26
Colorado	July 9-10
Oregon Pacific	July 15-16
Northern California	July 22-23
Iowa	August 5-6
Louisiana	August 12-13
Minnesota	August 27-28
South Arkansas	September 9-10
George Coulter	
Washington Pacific	May 6-7
West Texas	May 13-14
Spanish East	May 29-30
American Indian	June 4-5
Dakota	June 18-19
Nebraska	June 25-26
Kentucky	July 23-24
East Tennessee	July 30-31
Missouri	August 6-7
Northwestern Illinois	August 13-14
North Arkansas	August 26-27
Southeast Oklahoma	September 3-4
Southwest Oklahoma	September 10-11
Edward Lawlor	
Hawaii	April 23-24
Sacramento	May 6-7
Northwest	May 13-14
Arizona	May 21-22
Southern California	May 27-29
Rocky Mountain	June 11-12
Northeast Oklahoma	June 17-18
Northeastern Indiana	June 24-25
Northwestern Ohio	July 8-9
Michigan	July 15-17
Akron	July 30-31
South Carolina	August 5-6
Wisconsin	August 20-21
Tennessee	August 26-27

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Maine	June 10-11
New England	June 18-19
Northwest Oklahoma	July 22-23
Indianapolis	August 5-6
West Virginia	August 12-13
Kansas City	August 26-27
Joplin	September 2-3
New York	September 11-12

Orville W. Jenkins

Mississippi	May 6-7
Alabama	May 13-14
Florida	May 18-19
New Mexico	June 10-11
Nevada-Utah	June 17-18
Southwestern Ohio	July 1-2
Chicago Central	July 9-10
Eastern Michigan	July 15-16
Pittsburgh	July 23-24
Kansas	August 5-7
Virginia	August 13-14
Northwest Indiana	August 27-28
North Carolina	September 9-10

VITAL STATISTICS**DEATHS**

MRS. GOLDA FORTHUN, 81, died Mar. 8 in Williston, N.D. Funeral services were conducted by Rev. Owen Burke and Rev. David Kealiher. Survivors include her husband, Julius; four sons, William, Oren, Vernon, and Stanley; one daughter, Mrs. Ed (Eula Vaughn), Langsrud; 19 grandchildren; and three great-grandchildren.

MARTIN V. TAYLOR, 75, died Feb. 17 in Tulsa. Funeral services were conducted in Madill, Okla., by Rev. Clifford Joines and Rev. H. M. Curtis. Surviving are one son, Harold; two daughters, Mrs. Helen Boese and Mrs. Katherine Shreffler; nine grandchildren; and two sisters.

INEZ A. JOHNSON, 84, died Mar. 1 at Gary, Ind. Funeral services were conducted by Rev. J. Graves. She is survived by three daughters, Mrs. George (Ileta) Hollenbaugh, Mrs. Udell (Amy) Frye, and Mrs. Ron (Audrey) Tanner; two sons, John and Dean; 22 grandchildren; and 11 great-grandchildren.

REV. MAURICE S. COOK, 82, died Oct. 26 in Moultrie, Ga. Funeral services were conducted by Rev. Doyle Smith and Rev. A. Wayne Mills. Survivors include his wife, Eva; two daughters, Mrs. Evelyn Carey and Mrs. Muriel Keller; four grandchildren; two great-grandchildren; four stepchildren; 14 stepgrandchildren; a sister; and a brother.

MRS. LUCY ANGLIN, 83, died Mar. 11 in Dallas. Funeral services were conducted by Revs. Paul H. Garrett, Robert Williams, and L. Eugene Plemons. Surviving are one son, William; two grandchildren; and one great-grandchild.

MRS. OLA McLENDON, 73, died Mar. 2 in Columbia, S.C. Funeral services were conducted in Winstboro, S.C., by Rev. Moody Gunter. Survivors include three daughters and two sons.

JAMES D. RINEBARGER, 48, died Mar. 18 in Kenosha, Wis. Funeral services were conducted by Rev. William E. Varian and Rev. A. R. Aldrich in Bourbonnais, Ill. Survivors are his wife, Rhoda; a daughter, Gayle Elaine; a son, Gary Wayne; his mother; three sisters; and a brother.

MRS. LILLIE B. MOBLEY, 67, died Feb. 11 in Stanley, N.C. Funeral services were conducted by Rev. Clyde E. McKenzie and Rev. Robert F. Turner. She is survived by her husband, Hugh; two sisters; and one brother.

ADOLPH HILL, 67, died Feb. 26 at Hooker, Okla. Funeral services were conducted by Rev. Grady B. Bohannon. He is survived by his wife, Hilola; one daughter, Mrs. Ruby Yarbrough; two grandchildren; three brothers; and two sisters.

BIRTHS

—to John and Betty (Crouse) Shearer, Middleboro, Ky., a girl, Katherine Ailene, Mar. 12.

—to Rev. Don C. and Sue (Jennings) Gadbow, Many, La., a girl, Sherri Lynette, Jan. 12.

—to Rev. and Mrs. Ralph England, Wright City, Mo., a boy, David Dwight, Mar. 11.

—to Ron and Kay (Vanderpool) Lush, Casa Grande, Ariz., a girl, Stacy Kay, Mar. 1.

ADOPTED

—by Rev. Marvin and Waneta (Taylor) Kelman, Fritch, Tex., a boy, Marvin Clark, Mar. 7.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City 64131. V. H. Lewis, Chairman; George Coulter, Vice-chairman; Edward Lawlor, Secretary; Orville W. Jenkins, Eugene L. Stowe, Samuel Young.

NEWS OF RELIGION**You Should Know About . . .****PENNSYLVANIA VOTES \$23 MILLION FOR NON-PUBLIC SCHOOL AID.**

Pennsylvania's legislature has approved a \$23 million program of state aid to parochial and other private schools for the school year, almost five times the \$4.8 million allocated last year.

The greatly expanded private school benefit bill was passed by the State Senate as part of a budget-fiscal breakthrough, by a vote of 38 to 6. It passed the House of Representatives earlier, 114-76.

Most Roman Catholic schools are in financial distress and the measure is expected to alleviate this condition somewhat, and in some cases preclude the closing of certain schools.

CALLS CHURCH TAX "INSIGNIFICANT." If churches, temples, and synagogues in California suddenly were required to pay property taxes, the total take would be insignificant, according to a top tax authority.

Places of worship given exemption from taxes in California last year had a combined assessed value of \$411,043,000—only 8 percent of the \$52.1 billion total value of the non-government property assessed in the state.

Richard Nevins, chairman of the California State Board of Equalization, stated that "if all churches went on the tax rolls it would be such an insignificant increase in revenue that you wouldn't even notice the reduction on your tax bill." □

DOROTHY C. HASKIN, 65, RETIRING. "I am retiring to a full life which will find its expression through the relief ministries of 'Dorothy and Her Friends,'" says one of America's best-known Christian writers.

Dorothy C. Haskins began in 1940 to write books and articles for the religious press. For the past 11 years she has served as staff writer for World Vision International. In her 30 years she has written 71 books and countless articles. □

LOW-FAT DIET AND FAITH IN GOD, DOCTOR'S PRESCRIPTION. A diet low in cholesterol and fat for the body and faith in God against anxiety of the soul were the twin prescriptions of a physician in San Carlos, Calif., against heart attacks and strokes.

"We're killing our families with kindness," Dr. Charles K. Guttas told junior matrons.

"Man is an interrelation of body, mind, and spirit," the physician said. He emphasized the need for people to "keep up with knowledge or lose your life." □

LIFE BEAUTIFUL TO HEALED SINGER. "That I am sitting here in front of you is a miracle from God," a famous singer told a "Chicago Tribune" reporter in Chicago.

Mrs. Marguerite Piazza's bout with cancer (melanoma) took her through five major operations. But because of them, she said, "I promised God if He would let me live I would never complain about anything again. Life is beautiful."

Her first public appearance after radical facial surgery was at President Nixon's inaugural. She sang the national anthem and admitted she was "a little scared."

"I'm so grateful to the Lord that he has let me live and take care of my six children and sing," she said. □

OSWALD J. SMITH ON FILM. The world-famous faith-promise sermon of Dr. Oswald J. Smith of Toronto has been put on film by Wycliffe Associates, authorized lay division of the Wycliffe Bible Translators.

Titled "How God Taught Me to Give," the sermon by the noted founder of The People's Church tells how Dr. Smith has raised more than \$15 million for missions in half a century.

A spokesman for Wycliffe Associates said Boston's Park Street Church, using Dr. Smith's strategy, has seen its mission budget grow from \$3,000 to more than \$300,000 per year. □



Vision + dedication + hard work = the Benton, Ky., church

LAY MISSIONARIES AND THE MIRACLE CHURCH

"... Oh, and he's a doctor, too"

ASK him. This successful surgeon in the town of Benton, Ky., will tell you it is his avocation.

He's really a lay missionary for Christ and the Church of the Nazarene. He prayed and planned it that way. That's one reason there is a holiness church in Benton today.

It was 1964, and Dr. Paul W. Schaper had just completed his requirements for public practice. Behind him were his college years, medical school, internship, and residency training. But where should he and his wife locate? Where should they start?

Among the first considerations was, Where is there a community without a positive holiness witness? The Schapers, raised in holiness homes of other denominations, learned through Dr. Dallas Baggett, superintendent of the Kentucky District, that the Nazarenes planned to start a church in Benton.

When the Schapers arrived in June of 1964, a founding pastor, Rev. Stannard Phelps, and his family were already on the scene and services were begun in the courtroom of the county courthouse.

Needless to say, there were many jobs to do and few people to do them. That meant the town's new doctor carried a big load in addition to attempting to initiate a medical practice in a strange community.

Through the dedicated efforts of Pastor Phelps and his family, the Schapers, William Kelly, and a few other committed Christians, a new

church was dedicated in November, 1965. Within three years, using volunteer labor, a beautiful parsonage was built by the second and present pastor, Rev. Ralph Fink.

A slow but steady and solid growth followed. Today the Benton church is self-supporting, and last year raised nearly \$13,000 for all purposes.

Working faithfully in the Benton church, and supporting his pastor, Dr. Schaper is letting his Christian testimony shine through his professional career. He is not only a successful physician and surgeon but a successful lay missionary—a great blessing in Benton over the past six years.



THE DOCTOR in surgery. His avocation? He's really a missionary.

Binding wounds for the physically ill is still his avocation. In his own words, he tells of his primary interest: "I feel that if we could get more people vitally involved in new or struggling churches, each of our lives could have a greater impact for Christ. . . . May each live daily as a representative of Christ wherever we are, under whatever circumstances."

It is Dr. Schaper's conviction that "we must see that scriptural holiness is preached in every part of our own land as well as through world missions."

That is the spirit of home missions. What if 1,000 other laymen throughout our land accepted a similar call? What if 1,000 others saw pioneer home missionary work as their real avocation? Wouldn't God help them to similar success, both in soul winning and their other careers?

The miracle at Benton testifies, "It can be done!"—SUBMITTED BY DEPARTMENT OF HOME MISSIONS.



BENTON, Ky., Lay Missionaries—Dr. and Mrs. Paul W. Schaper and family.



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Jim Monck
The Pickering Family
Paul Qualls
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Next Sunday's Lesson

The Answer Corner

By John A. Knight

JERUSALEM AND BEYOND

(April 26)

Scripture: Acts 6:8-8:40; 10:1-11:18
(Printed: Acts 8:1b-5; 11:11-18)

Golden Text: Acts 4:20

Tertullian, one of the early Church Fathers, graphically described how the Christians turned their persecution into Kingdom growth: "The blood of the martyrs is the seed of the Church." "The more you harvest us, the faster we multiply." The Book of Acts, the first recorded history of the Church, shows clearly how the earliest believers turned their suffering into opportunities for witness.

1. Total Involvement

Following the stoning of Stephen, there arose "a great persecution against the church at Jerusalem; and they were all scattered abroad . . . except the apostles" (8:1). The laymen, including Philip, who took the gospel to Samaria, went everywhere preaching the Word of God (8:4-5).

No fundamental distinction must exist between clergy and laity. Evangelism is the task of all! God still builds His Church through mobile Christians who take the gospel with them.

2. Breakdown of Prejudice

The dramatic visions given to Cornelius and Peter demonstrate the universality of the gospel. Peter, under the guidance of the Holy Spirit, was enabled to overcome his preconceived ideas, and carried the Good News to a Gentile proselyte to the Hebrew faith (c. 10).

Narrow prejudice cannot long endure where the gospel is taken seriously. The Great Commission encompasses all peoples of every territory, race, or background.

3. Our Task

Suffering is the Christian style of life. To be Christian is to suffer—to become involved. Christ became "in-ghettoed" into our world, and He taught us that the servant is not greater than his lord (Matthew 10:24). Involvement is Paul's meaning in his words: "[I] fill up that which is behind of the afflictions of Christ . . ." (Colossians 1:24).

Our times of great intercultural exchange call upon us to become the instruments of God's reconciling grace. Then our witness will be effective in "Jerusalem and beyond." □

Conducted by W. T. Purkiser, Editor

In the "Answer Corner" some months back you mentioned the fact that some of the heresies of Swedenborgianism are carried on by Herbert W. Armstrong and the "Radio Church of God." Can you tell me where I can get more information about Mr. Armstrong's program?

Yes, in the booklet by Walter R. Martin entitled *Herbert W. Armstrong and the Radio Church of God* (32 pages, 60c) which you may order from the Nazarene Publishing House.

This is a chapter from a larger book, also very valuable, entitled *The Kingdom of the Cults* (413 pages, \$5.95) which includes discussions of Jehovah's Witnesses, Christian Science, Mormonism, Spiritism, Father Divine,

theosophy, Zen Buddhism, Swedenborgianism, the Bahai faith, the Black Muslims, the Unity School, Unitarianism, and the Rosicrucian fellowship.

Not the least important part of *The Kingdom of the Cults* is the chapter that deals with witnessing to people who have been drawn into these various movements, and the final chapter on "The Road to Recovery."

Isaiah 66:17 condemns those who eat swine's flesh. Does this mean that it is wrong to eat pork?

Pork was one of the food items declared ceremonially unclean in the Old Testament. Jewish people still observe the prohibition against the use of pork for food.

The ceremonial law contained much more than food taboos. It commanded animal sacrifices, required circumcision, and prescribed the mode of worship to be followed in the Tabernacle and later the Temple.

The New Testament makes it clear that the ceremonial law with its food restrictions and its requirements for sacrifice was done away in Christ (cf. Mark 7:18-23; Romans 10:4; Galatians 3:24-25; 5:18; Philippians 3:3-16; and Hebrews 7:18-19).

You will never understand the seemingly contradictory things the New Testament says about "law" (e.g., Romans 7:12 and Galatians 4:3-6) until you see that there are two very different things in mind.

What happens to faith when we add to our prayers, "Thy will be done"?

It is immeasurably strengthened. Then our faith is on God's side, working in harmony with His will instead of against it.

Really, it is hard for me to see how any true child of God could want anything contrary to the will of God. We are not so smart that we can plan anything better for ourselves than God has planned for us.

Paul said that the will of God is "good, and acceptable [well-pleasing], and perfect" (Romans 12:2). No one can improve on that.

There is a lot of muddly thinking in this whole area. Prayer is like a hawser whose purpose is not to bring the dock

There is the moral law of both the Old and New Testaments—the great principles of right and wrong inscribed on the pages of God's Word and written into the nature of man. This law is a transcript of God's nature and will and is forever settled in heaven (Psalms 119:89).

Then there is the ceremonial law of the Old Testament, which was a preparation for the coming of Christ and God's ordering of the religious life of His people in preparation for the Messiah.

The ceremonial law served a valuable function, but when it was fulfilled in the life, death, and resurrection of Jesus, it ceased to be valid.

Paul's unceasing opposition to the misuse of this ceremonial law—that is, supposing that keeping its ordinances had saving value—is reflected throughout his letter to the Galatians.

The purpose of prayer is not to get for us what God does not want us to have. The purpose of prayer is to get for us what God does want us to have, but which in His divine arrangement cannot be had apart from prayer and faith.

I do not deny that it may be possible for a person to get by his insistence what is contrary to God's will. But when this happens, the case is like that described in Psalms 106:15—"He gave them their request; but sent leanness into their soul."

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SOUL-WINNING “B’S”

UPON returning from the Conference on Evangelism in January, I passed out slips of paper and asked my prayer meeting crowd to write down some “Soul-winning B’s.”

Here are the results, coming from both old and young and those in-between.

- | | | |
|------------------------------|----------------------------|------------------------------------|
| 1. Be truthful. | 16. Be untiring. | 32. Be informed. |
| 2. Be kind. | 17. Be congenial. | 33. Be willing to answer. |
| 3. Be yourself. | 18. Be prayerful. | 34. Be not conformed to the world. |
| 4. Be holy. | 19. Be thankful. | 35. Be a living witness. |
| 5. Be helpful. | 20. Be unselfish. | 36. Be firm. |
| 6. Be happy. | 21. Be sincere. | 37. Be faithful. |
| 7. Be humble. | 22. Be visiting. | 38. Be Christlike. |
| 8. Be consistent. | 23. Be pleasant. | 39. Be nice. |
| 9. Be interested. | 24. Be considerate. | 40. Be gentle. |
| 10. Be sympathetic. | 25. Be compassionate. | 41. Be sweet. |
| 11. Be an all-out Christian. | 26. Be on time. | 42. Be winsome. |
| 12. Be loving. | 27. Be cheerful. | 43. Be clean-cut. |
| 13. Be patient. | 28. Be encouraging. | 44. Be solid. |
| 14. Be understanding. | 29. Be counted. | 45. Be cautious. |
| 15. Be friendly. | 30. Be in the will of God. | 46. Be tactful. |
| | 31. Be warm. | |

—J. TED HOLSTEIN
Springfield, Ohio

SAVE SOME

