

The Challenge of the Inner City

(See page 3.)

herald

OF HOLINESS

Church of the Nazarene



WANTED: A HOLY DISCONTENT

by
Edward Lawlor
General Superintendent

DISCONTENTMENT is, ordinarily, a highly undesirable state. The discontented are usually a complaining and grumbling lot

But there arises from time to time, even within the Church, the need of a holy discontent, and today what we need perhaps most of all is a strong sense of dissatisfaction with the effectiveness of our Zion in the establishment of new churches through our arm of outreach: HOME MISSIONS!

In the enthusiastic years immediately following World War II, we organized 702 new churches in a single quadrennium. By contrast the quadrennium just concluded saw the organization of 233 new churches, and our denominational goal for this present quadrennium is 400.

While we thank God for thrilling reports of present-day home missions victories here and there, we cannot content ourselves with a downward trend while we seem to grow in other ways

Continued ➤

**HOME
MISSIONS**
Issue



General Superintendent Lawlor

Dr. Lawlor is general superintendent sponsor of the Department of Home Missions.

and the needs of men cry for our message so loudly.

The biggest factor in our denomination's early rapid growth was unquestionably the sense of urgency, resting upon the hearts of all the people, for church expansion through home missions.

Now we must stir ourselves to rise from the lethargy of indifference and self-satisfaction into which too many of us have drifted and, stirred with a holy discontent, *release our frozen assets of men and money* to start new churches everywhere.

Of course, we'll hear the argument that our whole environment is different than even a decade ago. In some ways the task will be more difficult. Not only have land costs skyrocketed, but the increased affluence of a society saturated with worldliness and the destructive influences of modernism and the "new morality" might tend to make us hesitate and rest content with what we are doing. But let these things only

spur us on, for after all they are only signs of an increasing spiritual vacuum new churches alone can fill.

Let God inject into the hearts of ministers and laity alike a holy discontent that cries out for the "one thing needful" for a revival of home mission outreach in our Zion today.

What, after all, is needed most? *More organization and increased promotional activity?* No, for many churches have plenty going on but nothing going ahead! *More money?* If every district doubled its home mission giving, more, of course could be done. But I doubt that this is the "one thing." *More volunteers to work at the home missions task?* The work cannot go forward without hands to carry the load, but I don't think that even this is the "one thing," for a few cannot carry what must be the burden of all. No, it seems to me that most of all we need in the heart of every church member a revival of the holy discontent that will

not be satisfied with anything less than the outreach spirit of yesteryear!

"The Spirit of Home Missions" . . . wasn't that really the driving force of those early Nazarenes who were ever on the offensive for home missions? *Burning hearts, aflame with a passion for God and souls, manifested themselves in the starting of new churches everywhere.*

The methods and techniques of home missions may change, but that motivating spirit of utter devotion to Christ and the spread of His Church must be always there.

Our survival as a denomination committed to holiness evangelism will depend upon our willingness and eagerness to make home missions succeed today. No Nazarene (for the burden of this responsibility is upon *every* Nazarene) must rest content until his heart is on fire with the spirit of home missions and he finds himself matching his spirit with his deeds!

□

The CHALLENGE of the Inner City



PHOTO BY VIVIENNE

SEVERAL weeks ago I returned from a Sunday morning service in one of the downtown inner-city churches on the New England District. Our small church in the Roxbury section of Boston is located in a very run-down neighborhood. The street is narrow and dirty.

Even though we are located directly behind a police station, all the windows have been boarded up—the panes were broken so many times.

After the service, the cosmopolitan members remained in order that I might better understand their problem, since the city had purchased their building and relocation was a must. It was their opinion that only a very few seemed to care, understand, or love them. They were Nazarenes and they wanted to be a part of the whole church.

For days that picture haunted

• **By Kenneth H. Pearsall**
Quincy, Mass.

me. What was our responsibility to the people and to the church? Then I read an article in *Christianity Today* which said that evangelicals were beginning to open their eyes to the problems of the inner cities of America: "As the blinders fall off, like the veil that drops from the spiritual eyes of the new believer, these Christians are asking themselves and others painful questions about their racial attitudes and looking for new ways to evangelize and minister to inner-city residents in the face of the churches' flight to the suburbs."

The article further stated that one denomination had requested that 67 of their foreign missionaries return to the United States to help relieve the racial tensions.

Other missionaries seemed to feel some measure of guilt in being out of the U.S.A. in time of crises and wondered if there were not something that they could do to be of service.

As I thought about the great needs, I was made to realize that the problems are very complex. Many inner-city areas have become cesspools of iniquity. It is a world of addicts, alcoholics, rapists, robbers, and gamblers. Divorce is most common. There are many broken homes. Illegitimate births are recorded, and life seems to be almost hopeless.

Mayor Walter Washington said, "The urban problems have no simple answers because they are interwoven into human fabric relations of congestion, misery, tension, violence, crime, hatred and discrimination."

According to Dr. L. Guy Nees, of Los Angeles, "Not only the poor

ABOUT THIS ISSUE . . .



HOME MISSIONS in the Church of the Nazarene is the concentrated effort to promote the Gospel and all phases of church work and missionary activity in the home territory, including work among ethnic groups, excepting work that is assigned to the Department of World Missions.

An increasing concern of Home Missions is that of reaching the unevangelized in the underprivileged neighborhoods of our great cities. This, together with the establishing of new churches everywhere—in the cities, in the small towns, in the rural areas, in new housing developments, in specified overseas fields—keeping pace with the vast population boom of our day with the

message of salvation, is the ongoing task of home missions.

Each year on each district the Department recognizes a small, evangelistic, young church with an achievement award, while at the same time awarding special recognition to a larger, established church for its vision in pioneering or assisting a home missions outreach work.

Heading the Department of Home Missions and Church Extension is Executive Secretary Dr. Raymond W. Hurn (whose guest editorials appear on pages 9 and 10).

Your attention is called to the four-page Home Missions Supplement following page 10 in this specially prepared Home Missions issue of the "Herald."

live in the inner city. There are the single business people, both young and old, young couples unable to finance a home in suburbia, the middle-aged and older couples with their families raised, now content to take shelter in apartments and cheaper close-in housing. There are also the affluent, the sophisticated, secluded in high-rise apartments. They take up their residence in their fortresses of isolation and prestige. Protected by locks, managers, doormen, and elevators, they become almost impossible to reach. They are smug, complacent and self-sufficient."

While contacts in the inner city may be face-to-face, they are often very impersonal, superficial, and transitory. That is why one has referred to the inner-city dweller as "the faceless cipher."

In spite of that dark, gray picture can we honestly close our eyes to the great needs of the inner city? I am reminded that our Lord prayed earnestly over the great city of Jerusalem.

When we study the history of the Early Church, we notice that the apostles went into the cities to proclaim the gospel of Good News. In fact, Luke 24:49 in a modern translation reads: "I send the promise of my Father upon you, but *stay in the city*, until you are clothed with power from on high." E. Stanley Jones in commenting on this verse says, "The city is the place of the concentrated population and problems. In the city the disciples had failed. They had fled during the crisis. Jesus would wipe out that feeling of inferiority by making them a success right where they had been failures."

Can we be honest with ourselves and our God, and close our eyes every time we drive through the inner city? Can we afford to send all of our missionary dollars

abroad when there are those in our inner cities who have such great needs? Can we honestly take our ease in our suburban homes and eat our good meals, while small children sleep several in a bed in rat-infested apartments and while malnutrition is prevalent? Can we allow the same children to grow up without hearing the name of Jesus as Saviour and Lord, and One who really loves and cares? What is our responsibility to the challenge of the inner city?

It seems to me, in order for us to be faithful to our day and in our cities, we must accept this challenge and strive to do something tangible about it. While the problem is many-sided and complex, we can begin to earnestly pray that God will lead us in the course that we shall take.

We can also present ourselves for service within the inner city. Without a doubt, we need to re-evaluate the kind of work that we are doing in our inner-city churches. If we need to change some of our methods and get out into the streets and into the homes and the hearts of the needy, let us

quickly venture out for Him. Perhaps we could make even greater use of our buildings and facilities by offering more weekday activity, a family service, and place of prayer.

To make the challenge even greater, money and men are the desperate need in order to carry on the work. The purchase of land, the construction of serviceable structures, the maintenance of the plant, and a sufficient salary for the minister so he can devote full time to the urban endeavor, will naturally present heavy responsibilities.

Along with that, we must have dedicated people who are well-trained for the work and who are willing to spend and be spent in this uphill venture. They must possess such a great love for the Saviour and be so filled with the Holy Spirit that poor, sinful people will see Jesus shining through their lives.

It is my opinion that we will accept the challenge because souls are involved, the future of the Church is at stake, and God is going to hold us responsible for our inner-city stewardship. □



Herald of Holiness

W. T. PURKISER, Editor in Chief
GEORGE L. SMITH, Office Editor
PHILLIP BLAIR, Staff Artist

Contributing Editors:

SAMUEL YOUNG EDWARD LAWLOR
V. H. LEWIS EUGENE L. STOWE
GEORGE COULTER ORVILLE W. JENKINS
General Superintendents
Church of the Nazarene

Volume 58, Number 17 APRIL 23, 1969 Whole Number 2974

HERALD OF HOLINESS, 6401 The Paseo, Kansas City, Mo. 64131. Published every Wednesday by the Nazarene Publishing House, M. A. Lunn, Manager, 2923 Troost Ave., Kansas City, Mo. 64109. Subscription price, \$3.00 per year in advance. Second-class postage paid at Kansas City, Mo. Address correspondence concerning subscriptions to: Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141. CHANGE OF ADDRESS: Please send new address and old, enclosing a recent address label if possible. Allow six weeks for change. Unsolicited manuscripts will not be returned unless accompanied by postage. Opinions expressed in signed articles are those of the authors, and do not necessarily represent the official position of the Church of the Nazarene. Printed in U.S.A.

Cover Photo: Chris Mackey

Preparing at Home for Worship



FAMILY solidarity in worship begins at home. The ability to find meaning in worship and a sensitive personal religion is nurtured first in the home. The faith of a home—not its wealth or its address—is the foundation of a life.

Attitudes toward God and the church which are felt in the home help build faith—or pave the way for its destruction.

Christian parents who, by their attitudes and conversation, magnify the church, its pastor and ministry are providing a home atmosphere that will make worshipping God in church a rich experience for their children. No minister or teacher can reach a child's heart with saving words of truth if his efforts are thwarted by a critical parent. The child is the loser.

Discipline at home prepares the family for worship in church. Children taught to listen and obey a father's voice will know how to listen to God's directives. A child, firmly disciplined in love by his parents at home, is learning the self-control he will need in order to hear, as did Samuel, the voice of God in the sanctuary.

But balancing the restraint of discipline is a quality of family

living—best called buoyancy, perhaps—that is a result of thoughtful planning. In part, this buoyancy comes from creativity, the desire to accomplish, to be worthwhile people so that we have something to contribute. And the resulting sense of achievement brings with it its own buoyancy.

Buoyancy also comes from the relaxation of a trip together, the competition of a game, the laughter and the kind of fun that do not jeopardize our children's awareness of the prime importance of God's house or His moral laws.

Buoyancy is a result, too, of the "little" moments of conversation, when suddenly, from father to son, mother to daughter, new meaning and a sense of direction are given to the ceaseless activity of every day. A philosophy of life is born; a perspective is given; a steadiness toward life and its problems is revealed; a faith is imparted.

Together we lay foundations.

Attitudes toward God and the church which are felt in the home help build faith—or pave the way for its destruction.

It is a smooth and natural transition from the discipline and buoyancy of a Christian home to rewarding worship experiences at church. Those church members who find it easy to sense God's Spirit at church have been cultivating His presence at home in family and personal devotions. We carry our spiritual sensitivities—or the lack of them—with us.

Most family activities tend to pull the family unit apart. Fathers go to work; children go to school; mothers stay home and have assorted responsibilities.

But when we go to church, we go as a family. This one thing we do together—we worship as a unit. We seek together what each of us needs individually.

The homemaker stops her homemaking; the schoolchildren close their school books; the breadwinner takes a respite from earning the living. And all together, whenever the doors at church open, we take time to do the one thing that gives us peace and balance and energy and endurance for the home, the school, and the office.

In effect, we are saying to each other as we ride to church, "This is primary. This we cannot do without. This togetherness in our

biggest moments—when we move toward God anew—this is the key to what each of us plans to be individually.”

Family members may have differing opinions about discipline or some standards of Christian conduct. But our differing thoughts and variegated personalities go to church with us. There, each in his own way opens to the great dynamic of the Spirit through song and prayer and preaching. We find we are one in purpose and goal. Our worship both renews us individually and unites us as a family.

Together we worship.

The ideal picture of family solidarity in church is not necessarily that of a father, mother, brother, sister lined up side by side on a pew. The ideal family is often scattered in church, serving, contributing wherever possible.

Participation and involvement are the key to a sense of belong-

ing. Each member of a family goes to *his* Sunday school class. Each rehearses with *his* choir. Each helps plan *his* missionary chapter's program. Each one pays *his* tithes and gives *his* offering. When it is all done we have not only helped build the church, but we have united as a family toward a common goal.

Involvement must begin early. Children are usually as active in church as their parents encourage them to be. One of the finest contributions we can make to our children's future success is our insistence that they fulfill their responsibilities. They must be urged to take assignments at church and be neither quitters nor pouters. A sense of being needed is a precious thing. Our children need to feel, I must be there. Wise parents will cultivate that sense of duty toward God's work.

Time and talent invested in Christian service are never wasted.

Our children deserve the satisfaction of the rewards that will come to them when they make a contribution of themselves and their abilities to God and the church. From the time they first sing in the children's choir till they teach a Sunday school class or serve as church pianist, they enjoy a sense of achievement through service.

Even when they go away to college or establish their own homes, they carry with them the knowledge that the whole family is serving in places of responsibility and that they too must now seek out new places in the church to serve, new expressions of their faith and devotion to God. And the family, though scattered, remains united in Christian service.

The greatest success of any family comes when each member finds God's personal purpose for him and then lives in continuing dedication to that purpose.

Together we serve. □

Why the Rod?

CHILDREN do not learn the art of self-discipline by how many times they are punished but by knowing why the rod is applied. The child who gets by with disobedience time after time at home but is punished severely if he does the same thing in public is being punished for embarrassing the parent, not for disobeying him. In turn the child punished in public is more humiliated than disciplined. Parents should recognize that the person who is their child needs discipline at home, so that public scenes are as infrequent as possible. Humiliating one another in public is something both can work at, and once it becomes a battleground, deep wounds are very likely.

The child who is repeatedly told not to throw his ball toward the house without the command being enforced is likely to be violently punished when he breaks a window. How much better if he had been consistently disciplined for disobedience rather than violently punished for breaking the window! Traffic officers do not wait for an accident to happen to fine a man for driving

through stop signs. The fact that no other car is near makes no difference to the watching officer who wants to discipline people so consistently as to avoid accidents.

The child who is repeatedly told to use care at the table, but the admonition never supported by parental wills, may be forcefully disciplined when he spills his glass of milk in his father's lap. Is he punished for disobedience or for the unexpected fact of parental inconvenience? Actually it is spilled milk whether on the table, the floor, or Dad's lap. Consistent training should deal with the disobedience rather than the unexpected complication. Parental temper may give an added dimension to discipline when the parent is unintentionally involved.

Parents who discipline a child for the sake of their own pride rather than for the personal development of the child will do poorly in their use of the rod. The value of the rod depends more upon the purpose and method of its use than upon the frequency of its application. Applied in pride, anger, inconsistency, or selfishness, the rod is a tool of sorrow. □

SO THIS IS LIFE

By Milo L. Arnold
Colorado Springs



Can a Child Stand Alone?



PHOTO BY ELDEN RAWLINGS

THE BELL rang signaling the ending of another school day. Debbie gratefully gathered her books together to leave the classroom.

This had been an awful day. She was in the eighth grade and it was a new school to her. Only two or three of the girls had made overtures of friendship, although in a very casual way others had been friendly. But she had no friend in whom she could confide—no one with whom to share the happenings of this day.

She noticed several of the kids stare at her, make a remark, and then laugh in a sarcastic manner. She knew why . . . they were in her algebra class and were friends of June.

It made her eyes smart and her heart pound just to think of it. She wanted to get out of that school as quickly as she could. With brisk steps she left the room and started down the hall to her locker. Then she heard the taunt yelled behind her.

"There goes Debbie. She's Teacher's little helper. But don't ask her to help a friend in need. Oh, no!"

Once again the whole scene grated Debbie's mind like a worn record with a blunt needle. They had been grading tests in algebra. They had exchanged papers and she had received June's paper, the girl seated behind her.

June had looked over Debbie's shoulder after the answer to each problem had been given to see how Debbie had marked her paper. Then had come problem number five. June's answer

had been wrong. Debbie had put a check on the problem as directed by the teacher.

Problem number six had been wrong too, and just as she had been about to check it wrong, June had leaned forward to look at her paper.

"What do you think you are doing?" she whispered loudly. "Why are you marking those problems wrong?"

"Because the answer is wrong," answered Debbie.

"Well, don't mark it wrong. Leave it alone. The teacher doesn't check the papers anyway. We just tell her the grade that's marked on the paper," said June.

To Debbie's embarrassment, others were now watching them.

"No," answered Debbie, "I can't do that."

"Why not? Everyone else does it," said June. "If you mark those wrong, I'll get a C instead of an A."

Debbie just shook her head no and finished grading the paper. June got a C-. As she passed the paper back to June, June grabbed it ruthlessly and sneered at Debbie.

"It had to be just my luck to get angel-child to grade my paper," she said. "Watch out, little girl, or someone might clip those wings of yours. You'd better get with it or you won't last long around here." Some of the others had snickered in agreement. It had been a miserable hour for Debbie.

Debbie faced a real problem. She was new in the school—she wanted to make friends. It

(Continued on page 12)

Surprised by JOY!

• **By Robert W. Helfrich**
New Albany, Ind.

LIFE is a "tale told by an idiot, signifying nothing!" So said Shakespeare's Macbeth. And the young woman with whom I was talking sadly agreed.

Her story was one all too familiar. Snaking through the motions of life—elementary school, high school, college, grad school, and now, more grad school—and still, existence as meaningless as ever!

"Sure," she said, "I have a goal—but *no purpose!* No joy in living! Can it be that there is no such thing?"

. . . Life, "a tale told by an idiot, signifying nothing!"

The young adult in my office was seriously concerned about herself. Raised in an academic environment; father, an internationally known scientist—and an agnostic; taught to believe that there was nothing to so-called personal religious experiences—the joy of life expressed by believers was nothing more than self-hypnosis.

Yet in spite of all these deterring factors, intellectual and emotional maturity had made her aware of a frightening void in her life—an emptiness that required filling—a fear that cried for relief—an unhappiness that defied joy in living!

Intellectual honesty, a scholarly approach to problematic situations, was on her side. Yet what was even more important,

there was a spiritual hunger which she recognized as such! And she wanted that hunger satisfied! Every fiber of her being seemed to cry:

*All my life long I had panted
For a draught from some
cool spring
That I hoped would quench
the burning
Of the thirst I felt within.*

It wasn't easy for her. Her background was in violent opposition to a personal confrontation with Christ as Saviour. Her environment was diabolically opposed to Christ as Lord. Yet the void was there; the joy of living was not!

There must be an answer! Faithfully she sought for that answer. Heart-searching attention was given to the Sunday messages from the pulpit. Question-and-answer periods with the pastor. Sharing of thought with Christian students. Prayer.

Quietly, unobtrusively, she knelt by her chair as her pastor prayed with her. In the same quiet manner she accepted Christ as Saviour and Lord.

There and then she experienced what the Psalmist meant when he wrote, "In thy presence is fulness of Joy" (Psalms 16:11). She was "surprised by joy" as the unexpected flooded her being. A joy, the nature of which she had never conceived as being a possibility!

Oh, no, the battle isn't over! But life is *no more* "a tale told by an idiot, signifying nothing!"

NOW purpose is taking shape, moved along by joy!

Questions such as "What is God's will for my life?" are being asked and answers earnestly sought after.

The void is no longer there! By faith she has been redeemed and is experiencing real joy (not gaiety without gloom, but the victory of faith). Every "cataract" is being lifted from her sight and she is singing,

*Hallelujah! I have found
Him—*

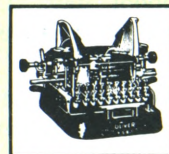
*Whom my soul so long has
has craved!*

*Jesus satisfies my longings;
Thro' His blood I now am
saved.*

Surprised by joy! In His presence, life as a reality is being meaningfully fulfilled! □

50 YEARS

AGO . . .



In the
Herald
of Holiness

THE MISSION OF JESUS CHRIST to the world was to take away its sin. He came not to save us *in* our sins but *from* them.

In speaking of the Saviour to Joseph, the angel of the Lord declared, "Thou shalt call his name Jesus: for he shall save his people from their sins."

A saved man is saved *from* something; he is a new creation in Christ Jesus. A converted soul is saved from all the old sins of his life, and he is so well saved from them that his neighbors have noticed the great change.

If he is a farmer, the cattle note something strangely new about him; the horses feel they have a new driver; the cat in the woodshed does not now flee when he comes in at the door. He is a new man.
—ARTHUR F. INGLER. □

April 23, 1919

Editorially Speaking

By W. T. PURKISER

At the editor's request, Dr. Raymond Hurn, executive secretary of the Department of Home Missions, has prepared the following guest editorials:

The Land Is Lost

The ancient Greeks planned a new city-state and named it Megalopolis, which meant "a very large city." That ancient megalopolis is now unknown, insignificant. The idea and the name are very contemporaneous in our times, for megalopolis is a reality.

A string of central cities, suburbs, and satellite areas, a true megalopolis, has developed in at least three dynamic areas in the United States. Other metropolitan centers continue to enlarge dramatically and may later reach out to one another to form other great megalopolitan areas. Some strip-cities stretch out for hundreds of miles.

In these areas land for church use is soon swallowed up in commercial development or is so high-priced that purchase is nearly impossible. The land is lost forever from church use.

Other enterprises move years ahead of expected use to tie up future sites for shopping centers, housing, and entertainment. The church is forced into secondary locations for lack of long-range planning. We have hundreds of churches squeezed into small locations with little opportunity for expansion.

Massive migrations from farms to the cities (2,300 persons daily), while armies of city dwellers move to the suburbs, cause overcrowding of schools, clogging of traffic, shortages of housing, public facilities, and services.

It is estimated that—

- 34 percent of Americans live in the suburbs
- 31 percent live in big central cities
- 21 percent live in rural, non-farm areas
- 8 percent live in small towns
- 6 percent live on farms

IN ADDITION to these considerations a "people bomb" is about to explode. United States census officials describe this phenomenon in terms of a 50 percent gain from 1967 to the year A.D. 2000, when United States population is expected to reach 300 million.

Higher marriage rates, declining death rates, spiraling inflation, and a highly mobile popula-

tion cause rapid development of cities and urban areas—and the land is lost for church uses.

We cannot turn the calendar back. We cannot longer mourn our previous failures. We must quit crying about high prices and move decisively to master-plan our cities for future church sites or a whole generation may be lost to the holiness witness of the Church of the Nazarene.

Home missions is "planned evangelism." Business, school boards, entertainment enterprises plan years ahead; so must the modern Church if she will survive! Massive efforts of land acquisition are needed in order to provide pulpits for our message.

One thousand locations are needed for Nazarene expansion during the next 10 years. We must buy the land soon or it will be gone. We must not delay. Building the church structure can follow in logical sequence at a later time. Buying the land cannot wait! This matter is of urgent quality.

Fast changing concepts make difficult the work of spreading holiness today. We still seek to win the lost of earth at every social stratum. Our program of evangelism includes the primitive, the illiterate, the superstitious, the pagan, and the highly sophisticated. We must also seek to win the lost at home.

THE ADVANTAGES in multiplying churches are many. Burgeoning cities, metropolitan growth, movement of masses of our population to these centers demand that we multiply our holiness witness through home missions. This multiplication of churches has sensible foundation.

Our own moving Nazarenes expect to find the church they love in the new and strange community. The lost of earth live in increasing numbers beyond the reach of existing churches. Expanding cities, moving population, and the shifting needs of our times demand that we multiply.

Rapid evangelization is vital. We do increase our witness through multiplying the number of pastors, prayer meetings, visitation groups, and revival meetings when we organize new churches. The greater the prayer power released and the more often the gospel is sounded out, the more likely that compassionate holiness evangelism will reach the lost.

A further advantage is seen in the strengthening of existing churches. A missionary-motivated enterprise will not weaken existing churches if both churches follow unselfish, Christlike attitudes of missionary sharing. Where we have the most, we have the largest churches.

WILLINGLY OR UNWILLINGLY, every Nazarene is involved when a new church is organized. The label "Nazarene" in a new church that is successfully launched becomes a compliment to all Nazarenes in the area. It is good business, therefore, for all to pray, give, and help the baby church to get a good start.

The word "diversify"—so important in farming, factory, and investments—is also vital to healthy expansion of God's kingdom. "I am made all things to all men, that I might by all means save some" (I Corinthians 9:22). Jesus gave "some apostles . . . prophets . . . evangelists . . . pastors . . . teachers . . . for the edifying of the body of Christ" (Ephesians 4:11-12).

We are often diverse in customs, habits, culture, and temperament. The man in business, medicine, law, farming, clerical, labor, teaching, accounting, ad infinitum, is often very different from others in or out of his own professional group. Each deserves the gospel. Each deserves a church in which he may effectively serve Christ. We should keep diversifying our witness, "by all means," to sufficiently meet the needs of all.

The very largest churches will involve only a few hundred persons in their program. Millions now live outside established church influence. We must not fail to bring Christ's gospel to all. □

Cliff Dwellers—1969

The apartment boom, having monopolized the big cities, now spreads across suburbia. The apartment dwellers want to escape responsibility for grass, shrubs, snow, repairs, taxes, depreciation, and interest rates. Home costs are in a simple, single rent payment.

Seventy-five percent of the American population will live in the cities and their urban areas by 1975. Apartment housing is the fastest growing type of home. Five hundred thousand units are constructed annually. In the year A.D. 2000 we are told that 90 percent of the people will live on 1 percent of the land. There will be two people for each foot of our coastline.

The cliff dwellers, 1969, gravitate toward specialized housing. The "single swingers" in their expensive, segregated housing, far from the noise

of families, enjoy cocktails by the swimming pool and parties most nights, planned by the management. If they marry, they move to specialized housing for couples. Apartments for the elderly, and for families, insulate against the outside society, often excluding the church.

"Planned evangelism" of home missions must include the inner city, the apartment city, suburbia, as well as the rural areas. Whatever the area, it still takes the strategic location, an adequate first unit, an effective pasoral leader, and a nucleus of missionary-motivated laymen to succeed.

Lay missionaries are needed at home today on an urgent basis. Seven hundred and eighty-four places of 10,000 or more population have been pinpointed where there is no Nazarene church. One district has 42 places of 25,000 to 40,500 population without our church. In that district, 125 additional places from 10,000 to 25,000 population exist where there is no Nazarene church. Other districts report similar findings in our great areas of growth.

In cities of greatest population growth we show declining percentages of Nazarene growth. This indicates the difficulty of evangelism in fast growing areas. The people move in so fast we haven't kept up a proportionate expansion.

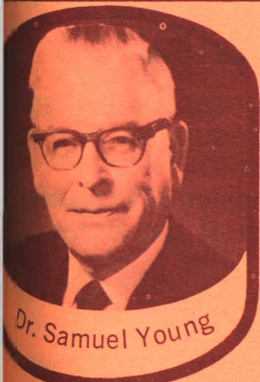
A COLLEGE STUDENT recently wrote Headquarters, volunteering to get a teaching job in a high school to help a home mission church somewhere. He offered himself as a lay missionary.

The Holy Spirit will lead some laymen to leave comfortable church homes to start new home mission churches. Some must rent apartments to "get in" where acquaintanceship may ripen into Christian witness. Others will operate the church in their home to get started in the community. The home Bible study group is a fine and acceptable tool with which to begin a new church.

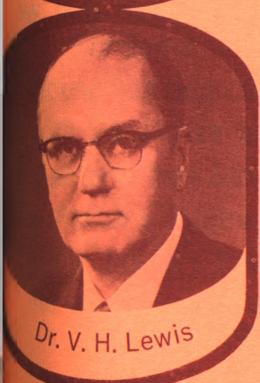
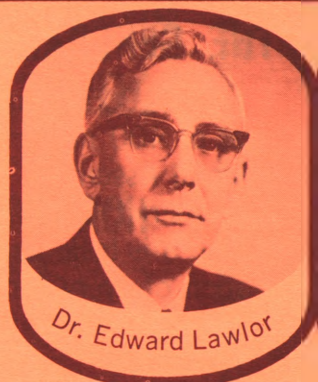
Our challenge is enormous. A great reservoir of missionary-minded talent has built up in the church. It now can be utilized to move in with "planned effort" to reach our growing cities. We are now ready to help guide young couples to areas of great opportunity for the church where they can do secular work and yet be "where the action is" in helping start a new church.

Home missions in most of our districts is a "financially starved" enterprise. Last year the denomination gave for home mission budgets 1½ percent of total raised. It is a miracle that we have done so well with our missionary enterprise at home. The time has come for every district ways and means committee to realistically face up to our evangelistic opportunity by enlarging home mission budgets. □

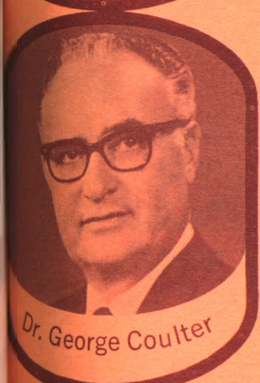
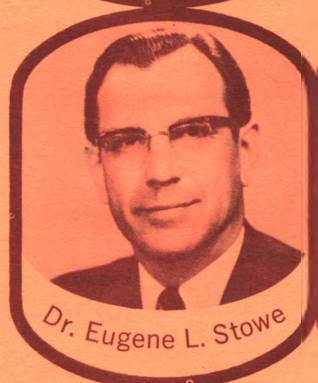
General Superintendents Approve \$200,000 LANDS Grants for Home Missions



In a challenging action, the Board of General Superintendents has approved a 10 percent missionary special for home mission lands to be administered by the Department of Home Missions. Forty \$5,000 gifts are being sought. Local churches will be granted 10 percent missionary credit. Checks may be sent to the General Treasurer marked, "LANDS for Home Missions."



The keen insight of our general superintendents is revealed in this move. The time has come for the church to give attention to broadening the foundation of our worldwide enterprise. Out of a wide background of experience, our general leaders have opened the way for a mighty thrust of "PLANNED EVANGELISM." Let us all rally to this great need for money with which to buy LANDS (Locating Another Nazarene Development Site).



At the last General Assembly, our general superintendent said: "To cease to operate the work of outreach in this country is unthinkable. This work is like breathing, like the beating of the heart. Home Missions is so vital that it is in a very real sense a kind of barometer—a measuring gauge of the fervor—of the real leadership of our superintendents and pastors. It is so vital to the growth of the Kingdom that it becomes a basic essential to us."



(Cut off and mail to Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.)

I gladly give \$ _____ as a 10 percent Missionary Special for LANDS (Locating Another Nazarene Development Site).

Please credit _____ Church of the Nazarene, _____ (CITY)

(STATE)

(DISTRICT)

Name _____

Address _____

City, State, Zip _____

Make check payable to the order of John Stockton, Treasurer, or General Board, Church of the Nazarene.

400 LOCATIONS FOR

THE GENERAL ASSEMBLY ACTS

The 1968 General Assembly adopted a goal of 400 new churches before the next General Assembly. District superintendents and district boards of home missions cannot do this task alone. It will take the cooperation of every Nazarene.

NEW CHURCHES NEEDED

Our district superintendents have listed 784 places of 10,000 population or more where we have no church.

On one district there are 37 counties where there is no Church of the Nazarene.

One district has 42 cities from 25,000 to 405,000 population without a Church of the Nazarene.

On another district there are 29 towns from 5,000 to 40,000 population that we have not yet entered.

EVERY NAZARENE CAN...

PRAY for the home missionary workers on your district.

ATTEND home missions service at your district assembly.

GIVE to your district home missions budget, revolving fund, and in special tours.

VOTE to increase the home missions budget on your district to a minimum of 3 percent of total monies raised.

WATCH for any residential development beyond the effective reach of your church. Opportunities lie all about us in growing communities.

HELP your district superintendent by suggesting areas that need a new Nazarene church.

LAY MISSIONARIES NEEDED

A thousand churches could be started in areas of dynamic population growth if laymen would volunteer to step forward as pioneers. We are urging college graduates to dedicate two to five years to help in a home missionary church.

In the early days of the Church of the Nazarene, laymen prayed, fasted, and held

services in their own homes as the foundation for a new church. One of our greatest needs today is for godly laymen to help us get started.

Can God and the church count on you to help? Additional information may be received by writing to Dr. R. W. Hurn, 6401 The Paseo, Kansas City, Mo. 64131, U.S.A.

NEW CHURCHES, 1968-72

A GOOD BEGINNING

The Nazarene Publishing House and the Department of Home Missions will jointly share in a project to give to each newly organized church a church membership record book, a church treasurer's record book, a church **Manual**, charter membership certificates, application folders for church membership, and a small quantity of good tracts.

For some time the Nazarene Publishing House has been supplying each new church with 24 **Praise and Worship** hymnals, one quarter's free Sunday school literature, and a Pastor's Program Planner. The American Bible Society has provided a pulpit Bible for each new church.



Mr. M. A. Lunn,

manager of the Nazarene Publishing House, with materials furnished in a new church packet for each new organization.

LET YOUR SAVINGS SERVE THE CHURCH

By Depositing Them in

THE GENERAL CHURCH LOAN FUND

"The Savings Bank of the Church"

CURRENT INTEREST RATES

4³/₄% - 5³/₄%

including $\frac{3}{4}$ % Interest Bonus for 1969

For information, write to:

GENERAL CHURCH LOAN FUND

6401 THE PASEO

KANSAS CITY, MO. 64131

Operated by the Division of Church Extension
of the Department of Home Missions

Mr. and Mrs. Terry Parker signing the charter member register on the organization of the new church at Harrisonville, Mo., on the Kansas City District.



Pastors write:

"It was worth a dozen of my home mission sermons."

"The film was very good for our youth and challenged them to be at their best as an influence for Christ."

"Very motivating."

"All expressed pleasure at seeing the film."

"Terrific—moving—would like to see it again. The offering from a midweek crowd was more than the offering for this same project taken on a Sunday morning with more than three times the people present."

"The film was especially valuable to us in planning for relocation and new building."

"We received \$250 in pledges for district home missions revolving fund."

"Wonderful."

"The offering applied on our district home missions budget."

Have you seen the Home Missions film,

"They Do Not Wait"?

Reserve it now from the Nazarene Publishing House,
P.O. Box 527, Kansas City, Mo. 64141, U.S.A.

HEALTHY CHURCHES GROW!

The healthy church is a growing church, because its members are constantly reaching out for others with a heart passion to win them for Christ. Numbers is not the goal nor the measure of success, but rather the desire to see the building of the Church of Jesus Christ.

Through the Growing Church Achievement Program two annual awards are made available on each district. One is to the church with less than 50 members that achieves outstanding all-around growth and development. The other is to a larger church that does something outstanding for home missions and at the same time achieves growth.

Has your church taken an inventory of its growth record and potential and laid plans to reach others for the Master? You can plan now and lay the groundwork for overcoming the obstacles to the growth of your congregation.



Neighborly Love in the Christian Life

ONE of the stock theological quibbles among the Jews of the first century was the question Jesus so often faced: "Which is the great commandment in the law?"

Our Lord had only one answer for all such questioners: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

But Jesus never failed to parallel this first with the second commandment, which "is like unto it": "Thou shalt love thy neighbour as thyself."

Moreover, when John Wesley was pressed for a definition of Christian perfection, his answer invariably was this same demand: "The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love."

In another place, Wesley amplified this definition by adding the phrase: ". . . and the loving of our neighbor, every man, as ourselves, as our own souls." This is the irreducible minimum of the Christian demand upon all men.

But how should the term "love," as here employed, be understood?

Our English term "love" has a wide variety of meanings, including the love of parents for their children, the love of brothers and sisters in the family circle, the love that exists between understanding and devoted friends, the love of a man for a maid which prompts him to seek to unite his life with hers, and the compassionate love of God for a lost and sinning world.

Of these many meanings, it is the last which must determine our use of the term. It is the love which in the New Testament is set forth by the Greek term *agape*, and which by some authors is described as "agapeic love."

The difference between God's kind of love and the love that is merely human is indeed profound.

Erotic or sexual love is, as C. E. B. Cranfield puts it, "a love that is called forth by the inherent worth of its object, and desires to possess and enjoy its object." While it would be incorrect to describe such a love as merely an emotion, yet the emotional element is one of its principal factors.

But to quote Paul Ramsey, "Christian love . . . has nothing to do with feelings, emotions, taste, preferences, temperament, or any of the qualities in other people which arouse feelings of revulsion or attraction, negative or positive preferences. Christian love depends on the direction of the will . . . not on stirring emotion."

This is evident in the fact that our love for God and neighbor is commanded. But emotion cannot be commanded. Only attitudes of will can be subject to such direction.

Joseph Fletcher, in his controversial book, *Situation Ethics*, sees this clearly and correctly. Says he: "There can be no command, no obligation, no duty, to love if love is affection, as it most assuredly is in friendship love.

. . . Genuine emotion . . . cannot be turned on and off like water from a faucet, simply by an act of will or willing obedience to a command. But the works of will, of love, *can!*"

Christian love thus becomes the response of a yielded will to what is clearly a command of the God who "is love."

Jesus makes no attempt to soften the rigors of this command. In its mildest form it is stated, "Thou shalt love thy neighbour as thyself." And when faced with the question, "Who is my neighbour?" He made it clear that every man who needs me and to

whom I can minister is one to whom I must be neighbor.

Again Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This clearly suggests that there need be nothing about the neighbor which awakens interest or arouses sympathy in us. Our love is in no sense a response to anything inherent in him, but rather is directed toward him because he bears the image of God, is a divinely created person in his own right, and is one for whom Christ died.

It is not necessary that the neighbor be likable, or that one approve of him. Indeed he may be guilty of the most odious practices. The Christian must oppose what he does and deplore what he is, but must cherish an attitude of kindness and compassion for the man himself because of what, by the grace of God, he may become.

It is said of General Robert E. Lee that on one occasion he was asked by President Jefferson Davis concerning the qualifications of a certain military officer for a responsible post. The man in question had been archly critical of General Lee. Yet Lee gave him an unqualified recommendation.

Later Lee's aide said to him, "Do you not know how virulent that man's attitude toward you has been? How then can you recommend him?"

Lee's reply was memorable: "The President was not asking what that man thinks of me, but rather what I think of him."

Is not this love perfectly exemplified by our Lord himself when He prayed on the Cross, "Father, forgive them; for they know not what they do"? And this is the love which can be shed abroad in our hearts by the Holy Spirit. □



Can a Child . . . ?

(Continued from page 7)

wasn't fun to be considered a square. As time passed, other temptations came and the intense desire to be accepted added to the pressure.

What is the answer? It happens at every age level. How can we help our children to overcome these temptations? A child's own school group or his neighborhood friends will sometimes seem to be a stronger influence on him than his parents. This may cause distress at times, but the group consciousness and the peer loyalty are part of his needed adjustment to a larger social life.

Our chief concern is that the child not become a tool of the group. He must be able to maintain his own integrity.

The solution is not simple. It involves too many things—parental example—depth of child's self-respect—the concept of God which you have endeavored to build—and those people he chooses as his "hero" or "ideal."

We as parents have to live lives of integrity and self-respect before our children. We cannot allow social status and material gain to be the values our children see us place foremost. Our children must not be able to point to us and say we are hypocrites as far as our faith and Christian life are concerned.

If we compromise on our standards of conduct because of social pressure,

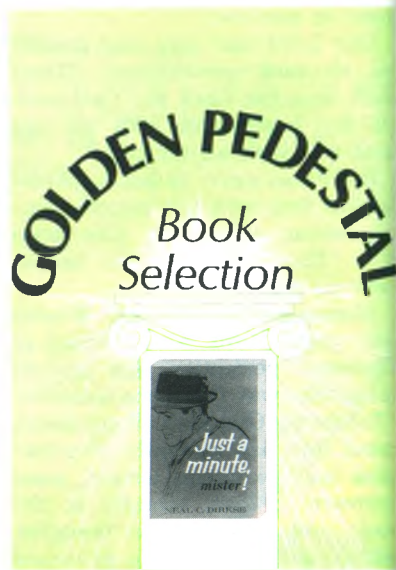
how can we expect our children to stand firm? So many teens seem to be disillusioned at what they call the hypocrisy of their parents. They say we do not really believe what we say we believe, or our lives would be different.

Our homes should be a place of strength and guidance to our children. If we are completely committed to Christ ourselves, they will be. Build an atmosphere of trust and dependence on the guidance of the Holy Spirit. Teach principles more than rules. We cannot possibly anticipate every situation our children will face in life, but if they have principles to guide them, they will have the tools to do right.

Encourage your children to choose as their "ideal" someone who loves the Lord and who has stood true to Him. Don't cling to them tenaciously and worry when they seem to confide in someone else during a period of their teen years. This is natural. And they will be closer to you if you allow them to mature in their relationships with others.

A child should learn about himself from the things you say about his efforts and achievements. Help him to draw inferences about his personality from your praise. To praise his personality will sometimes cause conflict within him, but if you praise an act, it will enable him to make conclusions without conflict. He needs to have self-respect to stand alone against the crowd if the situation demands that he do so.

Perhaps the greatest challenge to you and me as parents is the opportunity to make Jesus Christ real to our children. Let's determine to live each day with a positive, active belief in Him. Let's be effective examples instead of stumbling blocks to our children. He is waiting, in fact He longs, to show us that life is an adventure in abundant living when our faith is in Him. Perhaps then someday our children will rise up and call us blessed. □



JUST A MINUTE, MISTER!

By Neal Dirkse

Fifty-five thumbnail essays, meditations—the author calls them squibs, which indeed they are. They are inspiring, challenging, provocative, enlightening. And they are probing and hard-hitting. Watch out for that personality flaw, that weakness, that low point! You may be squirming in self-accusation, but chances are you will profit thereby.

Now about that title!

Each of these squibs can be read by a rapid reader in one minute. If you are a reflective reader, take two. And that "mister!"—it doesn't belong there. This is not a book for the sterner sex. It has 55 messages for any man or woman who wants to excel in this sometimes complicated way of Christian living.

Aren't these samplings of subjects intriguing? Reverence, Stingy, God and the Home, God's Design for a Better World, Make-believe Religion, Modesty Is Still in Vogue. 80 pages, paper.

\$1.00

Order from your

NAZARENE
Publishing House

10% MISSIONARY SPECIALS

L.A.N.D.S

Locating Another Nazarene Development Site

\$200,000 NEEDED . . .

For New Home Mission Church Locations

Name of donor _____ My gift: \$ _____

Address _____

_____ Zip _____

Church to receive 10 percent missionary credit: _____

Address _____

City _____ State _____ Zip _____

Write: DEPARTMENT OF HOME MISSIONS
6401 The Paseo, Kansas City, Mo. 64131

THE HEROICS OF HOME MISSIONS

Hewing out a place for the testimony of the Gospel in an otherwise unreached area has been the story of Nazarene home missions for over half a century. Many of today's great churches had their beginnings in homes, storefronts, rented halls, and tents.

Today, these heroes of home missionary effort are still to be found in our ranks. Typical of this spirit are two such endeavors mentioned here.

Warwick, N.Y.



Pictured is the Tom Crawford family in the basement chapel of their residence, where a courageous group of Nazarenes have been meeting for a year and a half. There is hardly a room in the Crawford home that is not being used for Sunday school classes every Sunday. Mr. Crawford is a member of the New York State Police.

Led by their pastor, Rev. Oliver Wirth, the Warwick church now has a membership of 12 and a Sunday school approaching 40. Two new families have recently moved into the area to strengthen the pioneer effort.

Available land is rapidly disappearing in this great New York metropolitan area, and the Warwick church, located about 50 miles north of the city, recently was able to purchase three acres of fine land on the main state highway. The building of their new church is planned for this summer.

Clinton, N.J.

It was the unselfish vision of the pastor and people of the Easton, Pa., church that gave birth to a home mission work in Clinton, N.J., across the Delaware River and about 20 miles southeast.

Rev. Robert D. Chew, Sr., pastor at Easton, encouraged a number of his families living in the Clinton area to launch out on this home missions venture. Mr. and Mrs. Darwin Braddee, Easton church laymen, took the lead by organizing the interested families into a Bible study group in their Clinton home, and within a year

EVANGEL TO THE INNER CITY

REV. CLARENCE JACOBS, pastor of the Miller Memorial Church of the Nazarene, Brooklyn, N.Y., is one of eight Negro pastors on the New York District. The church organized in 1902, now has a Sunday school enrollment of 357 and a weekly average attendance of 156, with a peak attendance of around 600.

Pastor Jacobs is a member of the home missions board of the New York District and is an outstanding leader in evangelizing the congested apartment areas in the heart of Brooklyn. □



Jacobs

nearly 30 were attending the studies and prayer meetings.

The church was organized in 1967 with 26 charter members and about 50 in Sunday school. They rented a Grange hall for worship and a house for a parsonage, and have now purchased land for a church building to be erected this year. Under the leadership of their pastor, Rev. Robert Rapalje, the church has an accumulated \$10,000 building fund and has become fully self-supporting. The Sunday school is up to 60 and rising.

And so will continue the story of home missions in the Church of the Nazarene. Hats off to the home missionaries—heroes all. □

OF PEOPLE AND PLACES

FREDRICKTOWN, Ohio, church reports an exceptional upward trend during the past year, during which the membership has grown from 51 to 59 and the blessings of God have been manifest. In a recent month a good breakthrough has occurred with many seeking the Lord at the altar and finances showing a real gain. A Sunday school bus has been purchased and attendance is increasing, according to a report by Irene Carpenter. Rev. Donald E. Walker is pastor. □



Leach

DALE LEACH, of the Longmont (Colo.) Mountain View Church, was a recent recipient of the Junior Chamber of Commerce "Faith in God" award as the Outstanding Christian Layman of the Year. Leach, a senior at Colorado University, serves the Mountain View church as Sunday school superintendent and on the building committee. His pastor is Rev. James Bartz. □

HEFNER, OKLA., church is celebrating its sixtieth anniversary this year. The third oldest Nazarene church in Oklahoma, it was organized in 1909 with 10 charter members, one of whom is still living, Mrs. Etta Orgain. Rev. C. B. Jernigan dedicated

the church that same year, and Dr. J. B. Chapman, president of Peniel University, held a revival there. First services in the community were held in 1903 in the Wilson schoolhouse south of Canute.

Much of this historical record of the Hefner church is the work of Mrs. Orgain, who has kept a running account of every significant happening there since opening day in 1903, including a record of every minister, evangelist, and convert, the record of each revival, every member, and a memo about each.

Her faithful and untiring service has received special recognition from her church and many friends. Mrs. Orgain is now in a rest home. Her present pastor at Hefner is Rev. Donald Konkle. □

The Book Corner

HIRAM F. REYNOLDS: MR. WORLD MISSIONARY

By M. Lunn. Kansas City, Mo.: Beacon Hill Press of Kansas City, 1968. 64 pages, paper, \$1.00.

The life story of Hiram F. Reynolds has been graphically written by Dr. M. Lunn. The writer has collected a vast amount of information, both from historical records and from personal contact with Dr. Reynolds, and the product is an exciting biographical study.

The narrative abounds in thrilling human-interest situations which reveal the greatness of Dr. Reynolds' life and service, and the skill of Dr. Lunn in presenting a life story in living color.

The early life of the subject of this study was unpromising and almost hopeless. However, in the midst of his being homeless, imprisoned by evil habits, with a total lack of religious influences, the miracle of divine grace caused Hiram Reynolds to take a turn for the better.

In the case history of Dr. Reynolds,



"Neither snow nor rain nor heat nor gloom of night can stay these couriers from the completion of their appointed rounds."

So says the U.S. Post Office Department.

While none of these deterrents stay the mail service, other factors are causing delays and that to a disturbing degree.

The Post Office Department requires that first-class mail have precedence over the three other classifications: second-class (periodical mail); third-class (advertising circulars, etc); and fourth-class (parcel post). When necessary these must be held over until first-class mail is cleared. This can, and very likely does, create a delay in the delivery of periodicals and parcel post.

The diminishing use of passenger trains by the railroads and the discontinuance of Railway Post Offices have contributed to the problem of mail delivery.

We have no complaint against our local post office management. Our relations over the years have been the best and they are most cooperative. But you don't like delayed deliveries of your church and Sunday school supplies. That goes for us too. Delays are disruptive, disappointing, and distressing to all concerned. There is an obvious remedy and, at present, the only answer to this situation: **ORDER EARLY**. Provide more time for shipments to reach you. Frankly, we are more than a little concerned about our reputation for quick and satisfactory service to our people. So please plan ahead, order earlier, and we shall continue to do our best to give you the kind of customer care you have a right to expect from

Your NAZARENE PUBLISHING HOUSE

M. A. (Bud) LUNN, *Manager*

the transformation from the old life of sin to the new life of dynamic victory is so complete the reader gains the impression that the power of Christ can "make the vilest sinner clean."

After Dr. Reynolds experienced the new life in Christ, he wanted all that the Lord had provided for him. These benefits included freedom from all sin through holiness, deliverance from illness through healing, and finding a consuming purpose in life through a call to Christian service.

The Lord placed a set of "wide-angle lenses" on the spiritual vision of Dr. Reynolds and he allowed the burden of a lost and wounded world to be placed on his heart. He became absorbed in the missionary program of the church, and never allowed this burden to slip from him.

As early as 1897, Dr. Reynolds was selected for a position of missionary leadership in the religious body with which he was associated. Ten years later he was elected general superintendent in the Church of the Nazarene, and his request was that he be given the responsibility for supervising the total missionary program of the church.

For the next 25 years he made frequent trips to foreign countries, and

became so identified with the outreach enterprise of the church that he was referred to as "Mr. World Missionary."

The reading of this illuminating biography will make you more missionary-minded than ever before.—
MENDEL TAYLOR. □



Pro: Witnessing to All

The common course of us who fly the Christian flag is to pass by on the other side without witnessing to souls in need. Today, perhaps more than ever before, there are many dissipated, dejected, and rejected souls who are seeking to communicate with someone outside their circle. They afford golden opportunities for Good Samaritans to supply them with the good news of redemption and restoration. No doubt some of them have Christian loved ones praying for their salvation. A timely question for every professing

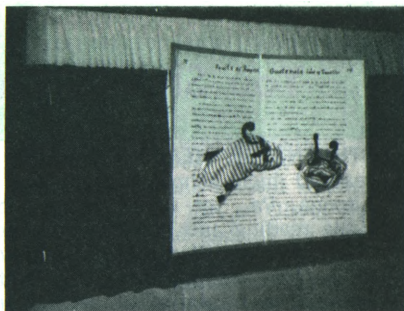
Christian to ponder is: Do I use the opportunities afforded or do I purposely pass by on the other side?

The ever present temptation and natural human inclination is to evaluate souls by what we see on the surface, social status, cultural develop-



A PLAQUE READING, "For 15 years of dedicated service in the Nazarene Sunday School," was presented to Mrs. Elizabeth Dire upon her retirement as Sunday school superintendent at the Dickinson, N.D., church. The presentation was made during a Sunday morning worship service by Rev. J. Wilmer Lambert (left), superintendent of the Dakota District. Rev. Orville H. Swanson (right) is Mrs. Dire's pastor.

"FRUITS OF PROGRESS"



THE MISSIONARY STUDY BOOK used each year in monthly missionary meetings is a continual challenge to study chairmen to conduct the study as vividly as possible in order to sustain interest and successfully get across the message.

The Chowchilla, Calif., church came up with a dandy. Using hand puppets in the form of "bookworms," Mrs. James Hill, NWMS president, and her husband talked their way through this year's study book, *Fruits of Progress*, by providing "voices" for the bookworms telling the thrilling story of Nazarene missions in Guatemala.

The bookworms "ate" their way through the simulated study book mounted on a puppet booth, carrying on a conversation that was in reality the story of the contents of the study book. In the photos are Mr. and Mrs. Hill wearing the hand puppets (left), and a close-up of the booth, the large book representing the study book with the heads of the bookworms reaching through telling the story.

The Chowchilla pastor, Rev. Frank Michael, said, "We felt that it was one of the best missionary programs which we had ever seen." It is not hard to believe that the Chowchilla missionary society got the message! □

ment, profession, position, possessions, and personal appearance. This method may have much merit in selecting a business partner, employee, or marriage mate and in many other decisions. But in soul winning it can lead to the undesirable habit of catering to the "up-and-outer" and dodging the "down and outer." . . .

Taken advantage of while trying to rescue a person from the "prodigal's pen"? Yes, occasionally. Sucker? No! Having been successful in saving a few "trophies from the rough" has been worth all the risks involved and more too!

A widely known minister, since gone to glory, proclaimed "salvation from the uttermost to the guttermost" and vice versa. May we never cease to proclaim the same while keeping in mind that except for the grace of God we too might have been social outcasts.

The compassion of Christ knows no social barriers. He died for all. Let us seek to save all as opportunity affords, even though undesirable risks may be involved. This is what Jesus practiced and prescribed. Therefore, if we would follow in His steps, we must face up to these problems and by His grace overcome them.

LESLIE WOOTEN
Illinois

Pro: Praying Families

. . . It is very nice to get the men together for prayer, and to get the women together for prayer, and to get the teens together and have their own special prayer groups. . . . We can keep on doing the same thing we have done the past several years, keep all these groups separated and don't let the problems and misunderstandings between them get into the same room, on their knees before God. I have practically begged our families to come to church on a Saturday night and have a prayer time with all the family there. . . .

My family has never been drawn closer than this year. We have almost finished the New Testament since January 1. Our hearts, minds, and our whole beings have tried to see one another and God's plan for us. God has blessed us richly. . . .

Let us get eye to eye, ear to ear, heart to heart—brothers and sisters in Christ—being faithful to each other's souls . . . asking forgiveness for neglect, and most of all praying for those souls that come into the services each week. . . .

Then our good programs will work because God will bless us.

OSCAR E. "BUD" CAMPBELL
Illinois

MOVING MINISTERS

Clayton E. Allen from Mendota, Ill., to Belvidere, Ill.
Delbert Atteberry from Falls City, Neb., to Valentine, Neb.
Sherman Crandall from Basin, Mont., to Poplar, Mont.
Raymond Dean from Roanoke, Ala., to Shiloh, Ala.
James Fennell from Ordbend, Calif., to Live Oak, Calif.
Roger D. Freels from LaPuente, Calif. (associate pastor), to Falls City, Neb.
Dale E. Hilkert from Port Elizabeth, Pa., to Medway (Ohio) Medway-Parkway.
Harold Hughes from Pontiac (Mich.) Hillcrest, to Boulder (Colo.) First.
Donn S. Littlefield from Bingham, Me., to Yarmouth, Me.
Chadron Orton from Staples, Minn., to Mora, Minn.
G. Ray Reglin from Madison, Wis., to Panorama City, Calif.
J. G. Rushing from Anniston, Ala., to Hope, Ark.
Windell L. Shirley from Phenix City, Ala., to Anniston, Ala.
Daniel Snowbarger from Anthony, Kans., to Manhattan, Kans.
James T. Staley from Farnam, Neb., to Selingsgrove, Pa.
Fred Sweet from Palestine, Tex., to Yazoo City, Miss.
Claude G. White from La Junta, Colo., to Oklahoma City Capitol Hill.
Joseph Wright from Boulder (Colo.) First, to Denver Southside.

MOVING MISSIONARIES

Rev. and Mrs. William Pease, Dhamandari, Buldana, Buldana District, Maharashtra State, India.
Miss Elva Bates, Queen Victoria Maternity Hospital, Milner Park, Johannesburg, Transvaal, Republic of South Africa.
Miss Hilda Moen, Washim, Akola District, Maharashtra, India.
Miss Nita Clegg, P.O. Box 14, Manzini, Swaziland, South Africa.
Rev. and Mrs. Kenneth Jones, Apartado No. 27-166, Mexico 7, D.F., Mexico.
Rev. and Mrs. Jakob Kanis, c/o P.O. Box 1119, Laurenc Marques, Mozambique, Africa.
Rev. and Mrs. Denny Owens, Box 912, Commercial Center, Makati, Rizal, Republic of the Philippines.



MR. AND MRS. JOSEPH ARNOTT of McArthur, Ohio, celebrated their seventy-first wedding anniversary April 10. Mr. and Mrs. Arnett, ages 90 and 91 respectively, are longtime members of the McArthur church. Their pastor is Rev. M. C. Larimore.

DISTRICT ASSEMBLY INFORMATION

MISSISSIPPI, April 29—May 1. First Church, 603 West Silas Brown, Jackson, Miss. 39204. Host Pastor: Thomas M. Cox. General Superintendent: Dr. Eugene L. Stowe.

SACRAMENTO, April 29—May 1. Seventh-Day Adventist Church, 4600 Winding Way, Sacramento, Calif. 95841. Host Pastor: Rev. Orval Seago. General Superintendent: Dr. George Coulter.

WASHINGTON, April 30—May 1. First Church, 4301 Woodridge Rd., Baltimore, Md. 21229. Host Pastor: Roy Carnahan. General Superintendent: Dr. Edward Lawlor.

WASHINGTON PACIFIC, April 30—May 1. 1152 19th Avenue, Longview, Wash 98632. Host Pastor: Darrel Teare. General Superintendent: Dr. V. H. Lewis.

VITAL STATISTICS

DEATHS

MRS. HAZEL G. COONS, 81, died Mar. 6 in Riverside, Calif. Funeral services were conducted by Rev. John M. Smea. Survivors include a sister.

GUS "POPPIE" WESTERMAN, 85, died Mar. 5 in Temple, Tex. Funeral services were conducted by Rev. W. A. McCann. Surviving are his wife, Frances R.; a son, H. N.; four daughters, Mrs. Mary Fleeman, Mrs. Edna Chupik, Mrs. Daisy Marie Howard, and Mrs. Virginia Thompson; seven grandchildren; 10 great-grandchildren; a brother; and a sister.

LEONA B. CRANE, 65, died Sept. 28 in Longview, Tex. Funeral services were conducted by Revs. Billy D. Crane, Vernon Cargill, and Harry Wales. Interment at Little Rock, Ark. She is survived by her husband, Rev. E. J.; two sons, Rev. Billy D., and Buddy; and five grandsons.

EVANGELIST ORA SCISCOE, 75, died Mar. 4 in Bloomington, Ind. Funeral services were conducted by Rev. Samuel Schimpf. He is survived by a brother.

MRS. ALLIE B. McDONALD COATNEY, 88, died Feb. 15 in Portland, Ore. Funeral services were conducted by Rev. Joseph Kiemel. Surviving are her husband, Rev. C. E., one daughter, one son, two stepdaughters, 16 grandchildren, and 14 great-grandchildren.

LAURIE LEE WATSON, stillborn Mar. 17 in Indianapolis, Ind. Funeral services were conducted by Rev. Ross Lee and Rev. R. B. Acheson in Mooresville, Ind. Surviving are her parents, Rev. and Mrs. Philip M. Watson; maternal and paternal grandparents.

HENRY W. HADLEY, 76, died Feb. 28 in Malden, Mass. Funeral services were conducted by Rev. Harold A. Parry. He is survived by his wife, Miriam (Hudson); a son, Henry H.; a daughter, Dorothy Rideout; and one sister.

BIRTHS

—to Alton W. and Wanda Coston, Tulsa, Okla., a son, Wayne Alton, Jan. 29.

—to Russell and Bonnie (Coston) Outland, Paris, Tex., a son, Michael David, Feb. 26.

—to Rev. Garry and Eleanor (Aubrey) Wright, Leavenworth, Kans, a son, Darrin Merle, Mar. 1.

ADOPTED

—by Curtis and Pat (Perryman) Dockens, Bossier City, La., a boy, Randall Glen, Mar. 3.

ANNOUNCEMENTS

RECOMMENDATIONS

Rev. R. N. Raycroft, pastor of the Church of the Nazarene in Howell, Mich., for six years, will be entering the field of evangelism in September. I recommend him unreservedly as evangelist, camp meeting preacher, and holiness convention speaker. Contact him at 422 McCarty St., Howell, Mich. 48843.—E. W. Martin, Eastern Michigan district superintendent.

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.

General Superintendents Emeritus: Hugh C. Benner, 8932 Wenona Rd., Leawood, Kans. 66206; Hardy C. Powers, 1500 Sunvale Dr., Olathe, Kans. 66061; D. I. Vanderpool, 155 N. 19th St., San Jose, Calif. 95112; G. B. Williamson, Box C, Colorado Springs, Colo. 80901.

NEWS OF RELIGION

You Should Know About . . .

STUDENT, 16, HEADS CAMPAIGN FOR VOLUNTARY PRAYER. A 16-year-old high school student has launched a national campaign in Altoona, Pa., for congressional action which would allow voluntary Bible reading and prayers in public schools.

Richard Stiffler, a junior at Altoona Area High School, hopes to go to a Bible school eventually and become a minister, but for the present he is aiming at getting one-third of the nation's citizens to sign a petition which would return Bible reading and prayer to the schools on a voluntary basis.

He recently received permission from school authorities to circulate his petition among fellow pupils. It blames "a serious setback in [the nation's] moral, religious and academic freedom" on the U.S. Supreme Court's decision that prayers and Bible reading mandated by school boards are in violation of the Constitution.

"This country was God's before it was ever America or the United States," he argues, "and if it doesn't turn back to God it will fall the way every other great country has." □

". . . in the last days perilous times shall come. . . ." (II Timothy 3:1-5).

DISREGARDING GOD AND MORALITY, SCHOOLS ENCOURAGED TO PUSH DISTORTED SEX EDUCATION—Maybe Johnny can't read, but some educators seem determined to make sure he understands the basics of human reproduction.

At the forefront of the drive is a privately supported group called Sex Information and Education Council to the United States. SIECUS publishes selected reading materials and offers films and tapes on the subject, along with reprints from the magazine "Sexology."

Dr. Mary Calderone, executive director of SIECUS, told 320 boys at Blair Academy in New Jersey recently: "We need new values to establish when and how we should have sexual experiences. You are moving beyond your parents, but you can't just move economically or educationally; you must move sexually as well." On the question of premarital sex relations she said, "You determine it. . . . I don't believe the old 'Thou shalt not's' apply anymore. Nobody from up on high determines this for you."

David Mace, past president of SIECUS, wants current sex standards replaced, because "they are based on premises that are now totally insupportable . . . on the folklore of the ancient Hebrews and on the musings of medieval monks—concepts that are simply obsolete."

A SIECUS brochure states, "It is not the job of any voluntary health organization, which SIECUS is, to make moral judgments; SIECUS can be neither for or against illegitimacy, homosexuality, premarital sex or any other manifestations of human sexual phenomena."

Dr. Lester Kirkendall, a founder and board member of SIECUS, serves also on the staff of consultants for "Sexology" magazine. Included in this high-class smut sheet are such articles as "Alcohol Can Solve Sex Problems," "Group Sex Orgies," "The Many Ways to Ask for Sex," and others. One story told how a boy was introduced to sex by his grandmother and to homosexuality by his father.

Leading sexologists admit that they have no way of knowing whether sex education is effective in reaching their stated goals of combating venereal disease, ridding youngsters of inhibitions, and lowering the rates of illegitimate births and divorce. Meanwhile children are now being told that homosexuality, sodomy, and other forms of sexual deviation are perfectly normal, and though some are not desirable, they are not to be condemned.

Perhaps sex education is needed in the schools today because parents have forfeited their opportunity to give quiet counsel to their children in the home. But how tragic it is that extremists look upon the Creator's masterpiece for married couples purely as a physical function, missing completely its mystery within the human spirit!—EP News Service. □

Late News

R. F. ZANNER ELECTED ON MIDDLE EUROPEAN DISTRICT

Elected on the first ballot to succeed Rev. Jerald D. (Jerry) Johnson as superintendent of the Middle European District was Rev. R. F. Zanner, a native of Nurnberg, Germany, and for the past seven years pastor of the Frankfurt church.

Johnson, who founded the Nazarene work in West Germany in 1958 and served as district superintendent since that time, recently accepted the pastorate of the San Jose (Calif.) Cambrian Park Church, effective Sunday, May 18.

Zanner is 35 years of age, married, and has three daughters. He attended the Nazarene Bible College in South Africa before serving as Frankfurt pastor.

Prior to Zanner's election, the Middle European District was separated into two districts, Scandinavia and Holland being separated to form a new district to be known as the Northwest European District. Dr. Samuel Young is the general superintendent in charge of the new district until a permanent district leader is appointed. □



Zanner

NEWS OF REVIVAL

PRAYER was the key to the outpouring of the Holy Spirit upon a recent revival series at the Merrillville (Ind.) Independence Hill Church, according to the pastor, Rev. R. V. Schultz. Cottage prayer meetings were held almost every night for five weeks prior to the revival conducted by Rev. Charles Ide, of Olivet Nazarene College, and assisted by various college quartets.

Prayer will continue to be the key to the preservation of the results of the revival, as small groups have been formed to pray for everyone who attended, and especially for the new converts. A systematic follow-up program on all visitors was also instituted, and a special Bible study program of instruction, leading to church membership, was set up by the pastor. □

REV. MILTON BUNKER was the evangelist at an outstanding revival at the Ridgeway, Mich., church, in which many found help at the altar through the faithfulness of the Holy Spirit and the consecrated efforts of the members of the church. Rev. D. C. Warner is pastor. □

THE MANSFIELD, ARK., church recently had one of its best youth revivals, according to Pastor H. M. Smith. God used in a mighty way the evangelists, Rev. and Mrs. Royal Schultz, of Eldorado, Ark., and the musicians and singers, Mr. and Mrs. Jerry Yarberro, of Fort Smith, Ark. □

REV. GEORGE P. WOODWARD was the evangelist for a good revival



THIRTY-EIGHT YEARS serving the church at Valparaiso, Ind., has earned Pastor and Mrs. L. E. Myers an unanimous four-year recall. Rev. George Scott, Northwest Indiana district superintendent (left), conducted the vote and then presented the pastor and wife with the key and title to a new, fully automatic Volkswagen—an appreciation gift from the congregation to "these who have served our people with wisdom, grace, and respect" for nearly 40 years.

held at Columbus (Ga.) Downtown Church recently, in which nearly 100 sought spiritual help at the altar. A new class of members is expected to be received into the church soon, according to Rev. Hilton H. Gillespie, pastor. □

EVANGELIST T. E. HOLCOMB sends words of appreciation for the many good pastors he has worked with this past year in 31 revivals on nine different districts. He reports this to have been one of the best years of his ministry in the field, in which he has seen many new families won to the Lord and uniting with the church. □

OF PEOPLE AND PLACES

ELMER L. MADDUX, board member and usher at the Freedom, Okla., church, was recently honored with the state Jaycee's Oklahoma Young Farmer Award at their annual banquet.



Maddux

Maddux, 34, operates a 3,380-acre spread 20 miles north of Mooreland, Okla., of which 564 acres are tillable land. The balance is used for grazing. He also serves on the Freedom Board of Education and is a member of the Oklahoma School Board Association. Also active at the Freedom Church are his wife, Reta Jo, and their three children. Rev. G. M. Petry is their pastor. □

LESTER L. DUNN, professor of voice at Bethany Nazarene College, has been awarded professional recognition as a teacher of voice by the Certification Board of the Music Teachers National Association. Dunn has been with BNC since 1942. □

ELECTED COACH OF THE YEAR. Varsity basketball coach of Pasadena College, Herb Bounds (at left), an alumnus of 1955, is handed trophy by Carroll Land, director of athletics, in honor of his election as "Coach of the Year" of the NAIA District Three, which includes all of the state of California. A second and even more significant honor came when Mr. Bounds was elected "Coach of the Year" by the NAIA of Area One, which includes the states of Oregon, Washington, and California. A quiet, unassuming, and devoted Nazarene layman, Coach Bounds led his team to a record of 17 wins against 11 losses before losing to Whittier College in the play-offs to represent California in the National NAIA Tournament held in Kansas City.



Next Sunday's Lesson

● By W. E. McCumber

THE AUTHORITY OF THE BIBLE

(April 27)

Scripture: Deuteronomy 6:4-9; Joshua 1:8; Luke 4:16-22; Romans 16:25-27; II Timothy 3:14-16; II Peter 1:16-19 (Printed: Deuteronomy 6:4-7; Romans 16:25-27; II Peter 1:16-19)

Golden Text: II Timothy 3:16

Historic Protestantism has found in the Bible an infallible authority for faith and life. That authority is seen in three areas in our lesson.

1. *Israel and its Bible* (Deuteronomy 6:4-9; Joshua 1:8)

Israel was to love God and obey His Word, teaching it carefully and diligently to the children. The Word was to be in the heart (v. 6), in the mouth (v. 7), and in the life (vv. 7-9). The nation was to live and witness as the people of the Book!

Joshua was given instruction our political leaders need! His prosperity and success were based upon acquaintance with and obedience to the Word of God.

2. *Jesus and His Bible* (Luke 4:16-22)

This passage shows how well Jesus knew, loved, and respected the Scriptures. He found them authoritative for determining His own life and ministry. He knew their contents and honored their claims.

Our Lord's habits of synagogue attendance and Scripture exposition, as proper Sabbath observance, condemns our neglect of the church and Bible today!

3. *The Church and its Bible* (Romans 16:25-27; II Timothy 3:14-16; II Peter 1:16-19)

The Bible has been expanded to include "the preaching of Jesus Christ." The apostolic message is God-commanded, and is universal in its claim upon human life (Romans 16:25-27).

Scripture, in its entirety, is inspired. It leads to salvation, guides the behavior, and equips for service (II Timothy 3:14-16).

The New Testament has eyewitness authority. It functions as light dispelling darkness, bringing Christ to the heart (II Peter 1:1-19).

The Bible is God's Word. It speaks with authority to determine character and destiny. Let us hear, obey, and share this Word! □

The Answer Corner

Conducted by W. T. Purkiser, Editor

I would like Article No. 702.8 in the new church Manual explained further. It speaks of the sanctuary. Does this mean only the main auditorium where the worship services are held? I'm not opposing this in any way but would like a clearer explanation, please.

This section is a revision of an action passed by the General Assembly of 1940 which had proved to be confusing. The new statement reads, "This General Assembly goes on record as being opposed to the use of any part of our church sanctuaries for recreational and entertainment purposes."

I think it means that any function which is properly a church activity can be provided for somewhere in the total church plant.

It still cautions us to have special regard for the place where we meet to worship the Lord. We will always need sanctified good sense in applying this in a local situation.

And with all due respect to the brethren who framed the original motion

Who will constitute "the nations of them which are saved" mentioned in Revelation 21:24? Could these possibly be those who die subsequent to salvation without having gone on to sanctification? Or are they some other kind of group?

The meaning of the term here translated "nations" is not political, as we would now think of the word. It simply means "multitude" or "people" and is so translated in Acts 8:9 and Romans 10:19.

The same meaning should be given to the term in Revelation 21:26 and 22:2.

Nor does "saved" in the New Testament mean "converted but not entirely sanctified." "Salvation" in the New Testament is the total redemptive work of God in Christ and includes sanctification, partial and entire (II Thessalonians 2:13).

Revelation 21 and 22 is a description of the final state of the redeemed ex-

pressed in the most superlative terms in human vocabulary and understanding. All who are there will have "washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14).

As to those who die in a state of regeneration without having experienced entire sanctification, holiness people have taught almost without exception that I John 1:7 applies to them.

This gives no encouragement to indifference about God's call to holiness, for walking in the light requires obedience. But it does explain what otherwise might be thought to be a discrepancy between Romans 5:9 and Hebrews 12:14.

If a woman is married to a divorced man whose first marriage broke up because of incompatibility without any acts of infidelity, should she be advised to leave him?

By no means.

I cannot answer this question better than did Dr. J. B. Chapman in the *Herald of Holiness* 40 years ago: "Another wrong would not make a former wrong right. Trust God for mercy and pardon and for grace to live right and go on as you are—there is nothing else you can do."

Concerning the second marriage of divorced persons, Dr. Chapman also wrote, "There is nothing they can do

to atone for the mistake of the past except to do all within their power to make their present marriage a success. And with the exception of a few overzealous reformers here and there, this is the position held by leaders and teachers in the Protestant Church in all ages" (from *Ask Dr. Chapman*, pages 135, 137).

It would be hard to say it more positively or more clearly.

Excitingly New

Church of the Nazarene PIN—TIE TAC—TIE BAR

Now the official emblem of the Church of the Nazarene is available in a handsomely created pin and tie accessory.

This meaningful design is sculptured in relief with craftsmanship care, bringing out the finest details in sharp focus. A delicate black background offers a delightful contrast to an antique silver finish. Size ½ inch. Gift-boxed.

PI-105 PIN with clutch-style back
PI-106 PIN with safety-catch back
GI-107 TIE TAC with bar chain and clutch back
GI-109 TIE BAR with alligator clip. 1¼" long.

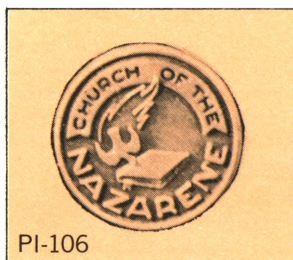
At a price impossible to resist!

ONLY \$1.25 each. Be among the FIRST to own this Nazarene FIRST.

A Great Gift for Your Pastor, SS Teacher, NYPS President



PI-105



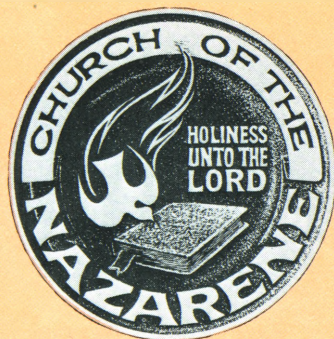
PI-106



GI-107



GI-109



A significant dove-Bible design with "Holiness unto the Lord—Church of the Nazarene" wording appears in a striking gold and black setting. Embossing provides an impressive three-dimensional effect. Pressure-sensitive backing permits instant use. Size: 1½" diameter.

Church of the Nazarene SEAL

Adds significance to a letter, promotional piece, recognition certificate, gift, place card.

U-150

.15; 12 for \$1.50; 24 for \$2.50

Prices slightly higher outside the continental United States

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141
Washington at Bresee, Pasadena, California 91104
In Canada: 1592 Bloor Street, West, Toronto 9, Ontario

We are debtors to every man to give him the gospel in the same measure as we have received it.

—PHINEAS F. BRESEE

WITNESSING • REVIVALS • MISSIONS • VISITATION • RADIO

“By All Means . . .

WITNESS . . . DAILY . . . HOUSE TO HOUSE

. . . DAILY . . . HOUSE TO HOUSE

. . . House to House

THE Book of Acts contains such key words as *witness, daily, house to house*.

In the New Testament we are told as a Church to go to sinners. Very little is said about a sinner going to church. But when the Church goes to the sinner and that sinner meets Christ, then he asks himself, Where do these Christians meet? I want to be there!

If we are to be New Testament Christians, we should have a regular time to go soul winning. There is not as much said about the church assembling itself together as there is about the church taking Jesus to the world. We must plan a time to go.

For two years, every Thursday at one o'clock was my planned soul-winning time. One of those Thursdays, after prayer, my partner and I knocked on the door of a parent whose children had just started in our Sunday school. I noted a speech accent and discovered she was Dutch.

We were invited into her home and, after visiting briefly, I asked her if she would go to heaven if she should die right now. She said she didn't know. I asked her if she would like to know. She said she would. Because it was easier for her to read the Dutch Bible, I took her step by step on the "Roman road of salvation" with her Dutch Bible.

At the close I asked her if she would like to invite Christ into her heart as Lord, and she said she would. She prayed in her own language. When she finished praying, I asked her again—if she died right now, where would she go, according to God's Word? "Heaven, heaven!" she exclaimed, and all at once she began to sob and kept saying, "Excuse me, excuse me." She kept trying to hide her face, while my partner and I rejoiced.

This woman and her family probably would never have been saved if someone had not gone to them personally in their home, dealt with them in the Scriptures, and shared their testimony under the leadership of the Holy Spirit.

Wherever I preach, I ask the congregation the question, "How many can raise your hand that in your lifetime—outside of an invitation in a church service—you can remember when someone came to you and showed you from God's Word how you could be saved?" The most hands ever raised—even in audiences as high as 1,000—have been seven.

The question is then, **WILL WE GO?** Will we be obedient? Will we as New Testament saints *witness, daily, house to house . . . witness . . . daily . . . house to house . . . ?* □

—MARION McCANDLESS
Midway City, Calif.

SAVE SOME

1 Cor 9:22



LITERATURE • EXAMPLE • CHILD EVANGELISM • MUSIC