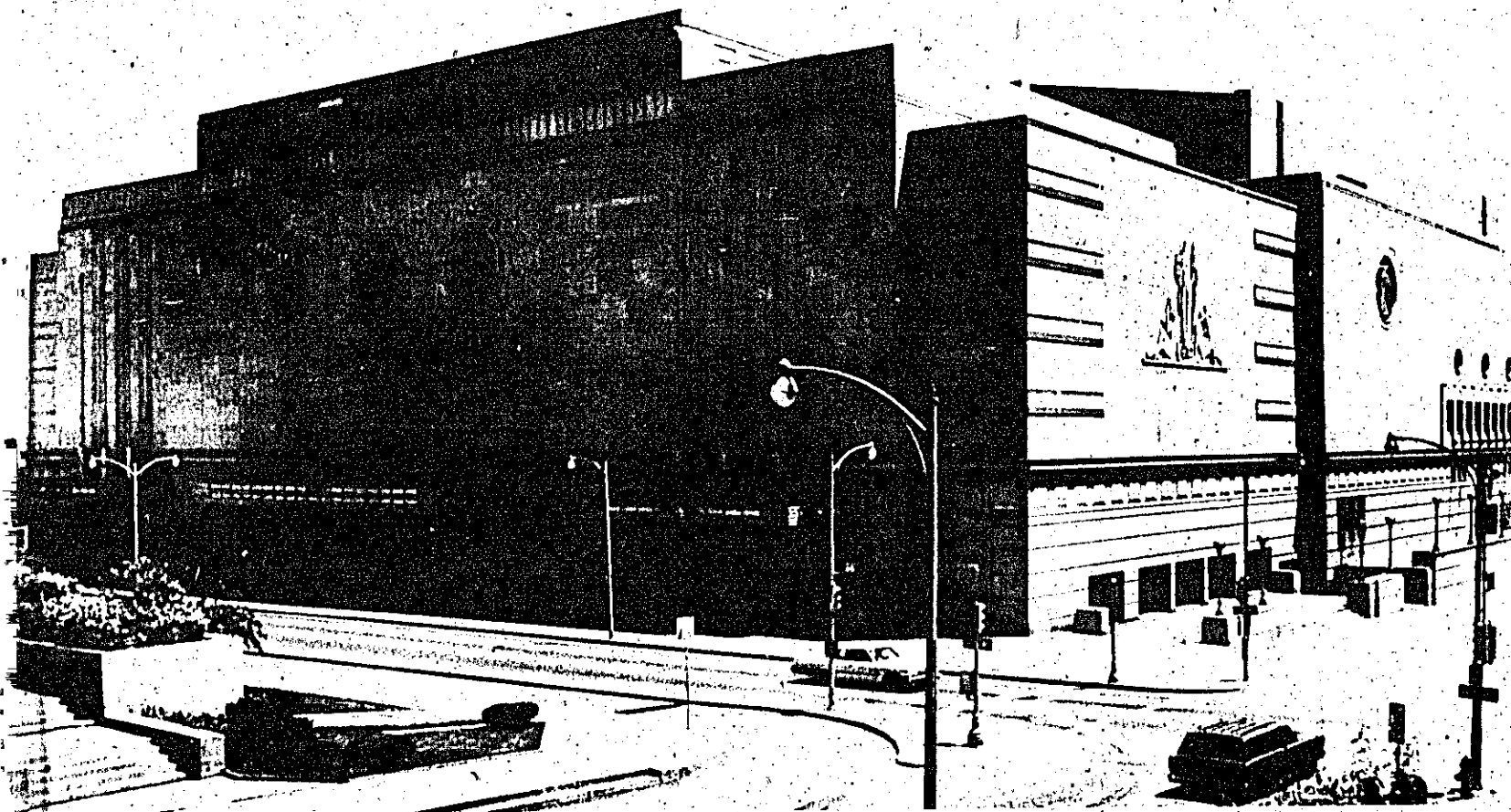


THESE TIMES . . .

GOD IS ABLE

17th GENERAL ASSEMBLY





Kansas City's Municipal Auditorium, where General Assembly sessions are held

Welcome to the SEVENTEENTH GENERAL ASSEMBLY

KANSAS CITY WELCOMES YOU! Residents of Kansas City, Mo., are wont to speak of their city as "The Heart of America." As delegates and visitors to the Seventeenth General Assembly of the Church of the Nazarene gather for this quadrennial convocation, may each one sense a hearty welcome and the cordial hospitality characteristic of this midwestern metropolis where the East and the West, the North and the South meet in neighborly fraternity.

Kansas City is the center of activity and outreach for the Church of the Nazarene. From here the church extends its evangelistic and sustaining efforts to the far reaches of the globe.

We are here to plan for the future, to push back the horizons of our involvement with the dire needs of this age. Culture, education, scientific know-how,

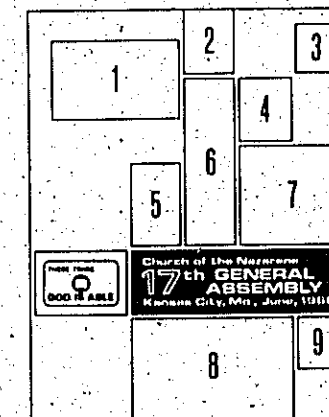
social justice and welfare programs are not the answers to the complex problems of an ailing world. Christ is the only solution for the individual, the community, the nation, the world. From nowhere else comes a glimmer of hope.

The Church at large is faced with the challenge of "the appalling erosion of moral standards." Only a gospel which offers a living Christ who in turn offers a personal experience of sins forgiven and power to live a transformed, victorious Christian life is adequate for the spiritual and moral needs of mankind.

So with thanksgiving for past blessings, with assurance of "a very present help in trouble," and with complete commitment for the task ahead, we humbly seek God's grace and direction during the sessions of this General Assembly.

In His name,

Hardy C. Powers
Chairman
Board of General Superintendents



Notable Kansas City Scenes: (1) The downtown skyline. (2) Nelson Gallery of Art. (3) Municipal Airport. (4) The Hallmark Greeting Card Company, the world's largest. (5) The Federal Building, largest west of the Mississippi. (6) KCMO-TV's 1,042-foot self-supporting tower, one of the world's tallest. (7) Freeways connect downtown area with all major highways. (8) Night view of downtown skyline. (9) The J. C. Nichols fountain on the Country Club Plaza. Photos 3 and 6 courtesy KCMO Broadcasting; 1, 2, 4, 5, 7-9 by Warner Studio.

1968 GENERAL ASSEMBLY EDITION

CONTENTS

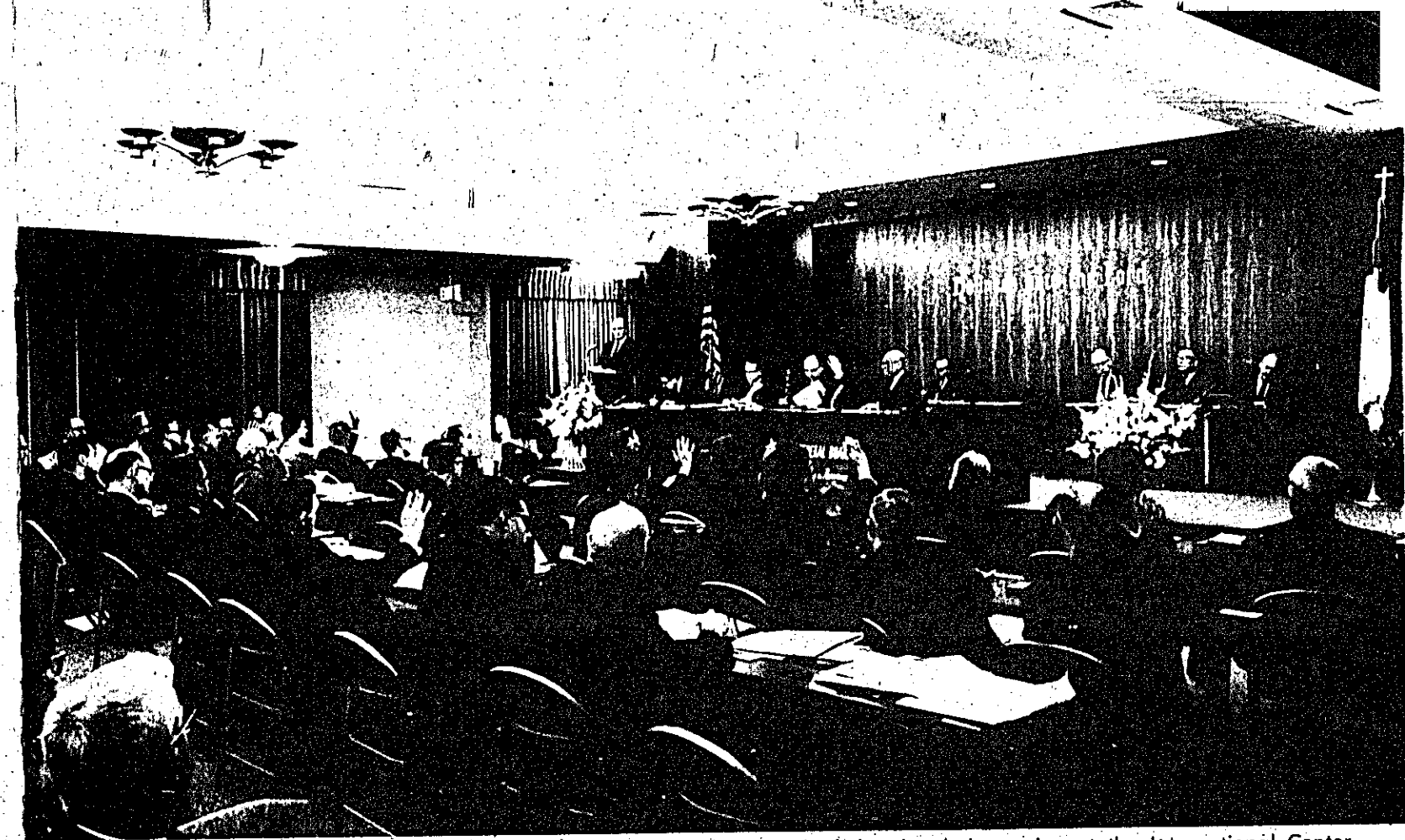
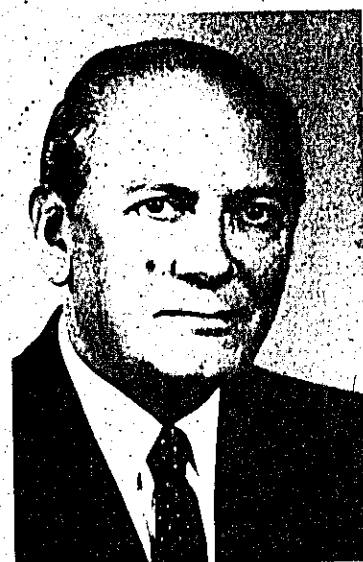
General Superintendents	2
General Board	3
General Secretary	4-5
General Treasurer	6-7
Wills, Annuities, & Special Gifts	8
Education	9-13
Nazarene Young People's Society	14-16
Nazarene Audio-Visual Committee	17
Church Schools	18-21
Evangelism	22-23
Nazarene Publishing House	24-25
World Missions	26-29
Nazarene World Missionary Society	30-31
Home Missions	32-35
Ministerial Benevolence & Board of Pensions	36-37
General Stewardship Committee	38-39
Christian Service Training	40-41
Nazarene Servicemen's Commission	42-43
Nazarene Radio League	44-45
Spanish Department	46-47
Nazarene Information Service	48

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BOARD OF GENERAL SUPERINTENDENTS



Left to right, above: Hardy C. Powers, G. B. Williamson, Samuel Young; below: Hugh C. Benner, V. H. Lewis, George Coulter.



The General Board of the church in session at the International Center.

THE GENERAL BOARD of the Church of the Nazarene

consists of 35 members elected by the General Assembly from the seven geographical zones into which the church is divided. Equal representation of lay and ministerial membership is provided.

This board continues through the four years following its election at the General Assembly and meets annually to hear reports from the general superintendents, the general officers, and the executive secretaries of the various departments.

To this board each year the General Treasurer presents a carefully prepared audit, by a public accountant, showing the receipts and expenditures of funds for the fiscal year. The members of the board also review the budgets presented by the several departments as recommended by the Finance Committee and adopts the budget they feel justified in light of the expected income.

This board, widely representative of the denomination, is the interim body chosen by the General Assembly to govern the business affairs of the church during the quadrennium. It is presided over by the several general superintendents during the annual session held each January in Kansas City, Mo.



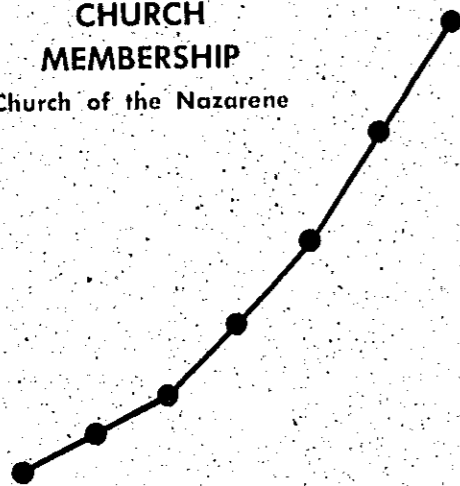
B. EDGAR JOHNSON, executing corporate papers with the assistance of Miss Kathy Butts, who is a notary public and secretary to Mr. Johnson.

The General Secretary is charged to be the custodian of all legal documents, records, and statistics which belong to the general church. The functions of the office are varied in fulfilling the responsibility—preparing Journals of General Assembly and General Board—recording correctly all statistics and reports of the general church—executing the legal contracts and records of the corporate vehicle—gather-

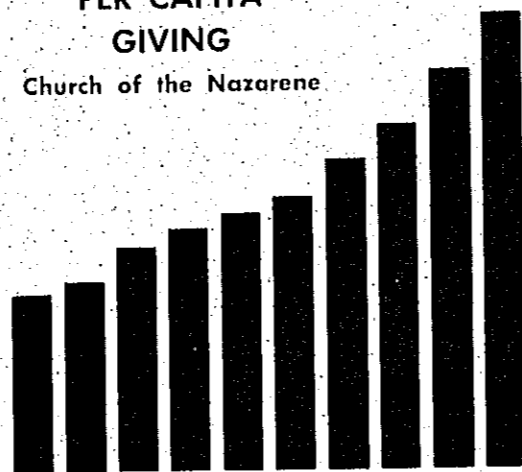
ing and making available historical material relating to the rise and development of our denomination. Among the "further services" of this office are providing materials for district assemblies, and organizing for General Assemblies and General Board meetings. The General Secretary's office functions in a coordinating role between the departments of the General Board.

Office of the GENERAL SECRETARY

CHURCH MEMBERSHIP
Church of the Nazarene



PER CAPITA GIVING
Church of the Nazarene



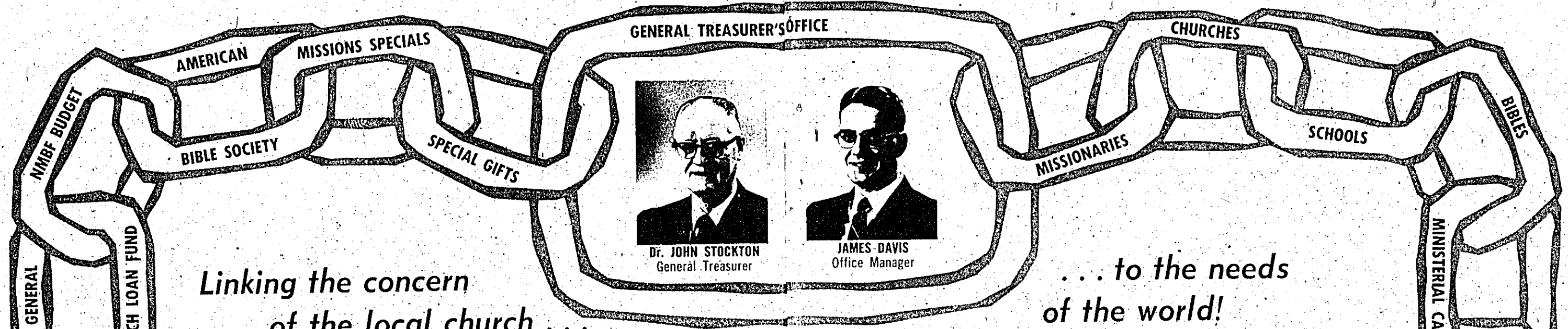
Every four years our office gears up to organize for the General Assembly. Rev. Marlow Salter, office manager, discusses problems of General Assembly planning with his secretary, Mrs. Betty Henderson.

The gathering of statistics from 4,958 Churches of the Nazarene, compiling, verifying, and recording, them is an important service to the church. Pastoral records and addresses are also constantly changing and need to be updated. John Smee, our statistician, discusses the journal and records information with Mrs. Joyce Heaton, records clerk, in front of the card file of all pastors and Churches of the Nazarene.

The General Secretary's office also serves as transportation office for Headquarters offices, and personal travel. Miss Gwen Vincent is travel counselor, and is seen preparing a plane ticket for Mr. Elden Rawlings, managing editor of the "Herald of Holiness."

The archives and historical records has been carried forward by R. R. Hodges, who this General Assembly completes 50 years of distinguished lay service to the church. He is pictured in the historical room which was set up this quadrennium in the Headquarters Building.





Linking the concern
of the local church . . .

. . . to the needs
of the world!

Office of the GENERAL TREASURER



The INVESTMENT COMMITTEE in session in Dr. Stockton's office: (left to right) Dr. Norman Miller, Dr. John Stockton, Dr. Dean Wessels, Dr. T. W. Willingham.

It is always a joy to work with dedicated people who keep in mind what our work is all about. We are grateful to have a part in the chain which takes the Good News to those who need it.

Our thanks and appreciation go out to all who have had a part in spreading the Gospel through the channels of our church.

-
- KAAREN LARSON**
Secy. to Dr. Stockton
 - ZELMA COLVIN**
Head Bookkeeper
 - HELEN BASS**
IBM Supervisor
 - ZAIDA ATKINSON**
Bank Deposits
 - VIVIAN BRUNER**
Cashier
 - MALVERENE CARTER**
Cash Disbursements
 - HELEN CORNELIUS**
Voucher Preparation
 - CATHRYN DUDNEY**
Assistant Cashier
 - DIANA FIELDS**
Key Punch Operator
 - AMANDA GILES**
Mailing & Microfilm
 - ESTHER PACKARD**
Cash Receipts
 - TONI POWERS**
Payroll
 - DONNA TINKER**
Office Secretary
 - CAROLYN WHISNANT**
Key Punch Operator
 - INEZ ZACHARY**
Ledger Posting

WILLS, ANNUITIES, & SPECIAL GIFTS



Left, Division staff: Fern Parks, Dr. J. T. Gasset, Pat Johnson. Below: Dr. Jonathan T. Gasset, executive field director of the Division of Wills and Annuities.



WILLS, ANNUITIES and SPECIAL GIFTS

Office established in 1964

QUADRENNIAL

1964-68

Number of Wills Written	1,304
Number of Contracts Written	
Annuity Agreements	31
Life Income Agreements	66
Life Loan Agreements	18
Total	115
Value of Annuity Agreements Written	\$83,550
Value of Life Income Agreements Written	24,600
Value of Life Loan Agreements Written	167,202
Total	\$275,352
8 Cast Received from Bequests	\$418,341

Bequests

1. Every Nazarene family make a will
2. Charitable bequests for all church interests
3. Information, guidance, and assistance at no obligation
4. Films and literature available for showing or distribution

Investments

1. GIFT ANNUITY AGREEMENTS—Contract guarantees a rate of return for life in return for gifts. Remainder after death to be used as stipulated in contract.
2. LIFE INCOME PLAN—Donor receives average rate of yield produced by pooled investments of general church in return for gift of cash, securities, or real estate.
3. LIFE LOAN PLAN—Money placed on deposit at five percent (5%) interest may be withdrawn; any amount not withdrawn during lifetime becomes property of general church.

Services

1. Assemblies, conventions, retreats, tours, church services
2. Confidential interviews, personal counsel and guidance
3. Estate planning, bequests, deferred gifts, and trusts

DEPARTMENT OF EDUCATION

Dr. PHINEAS F. BRESEE

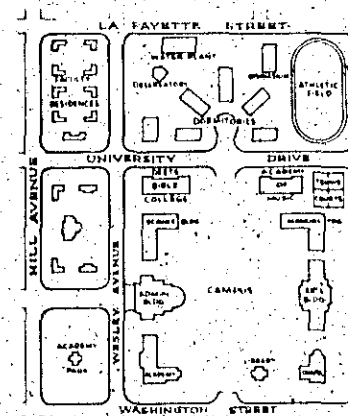


From Dr. Bresee's last public address, delivered in the chapel of Nazarene University, Pasadena, Calif., September 2, 1915:

"It is not our job to turn out worldly men . . . It is our business to turn out men and women of God . . . furnished that there may be such intellectual preparation as shall enable a man to do the work that God shall call him to do. . . . We are to furnish young life with proper ideals so that they will not be fanatics or Pharisees, but

All the branches of knowledge, God helping us, we purpose to teach to men and women, that they may be at their best advantage for God."

—PHINEAS F. BRESEE, 1915



Nazarene University campus plan, ca. 1910

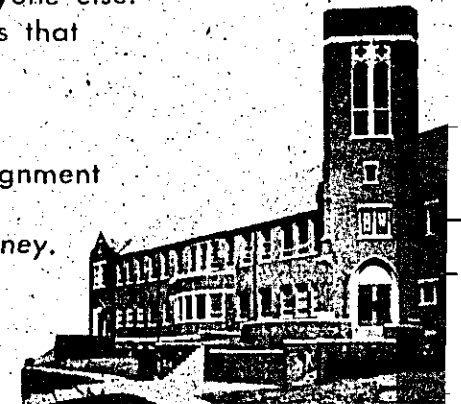
"Culture alone will not do for our day.

A recent writer observes, 'The things we really need in our rulers—mercy, financial integrity, practical intelligence, hard work, and the like—are no more likely to be found in cultured persons than in anyone else.' Our ideal for our holiness colleges is that they must be places

We dare not shirk our assignment in order to spare ourselves or to avoid the heavy costs in men and money.

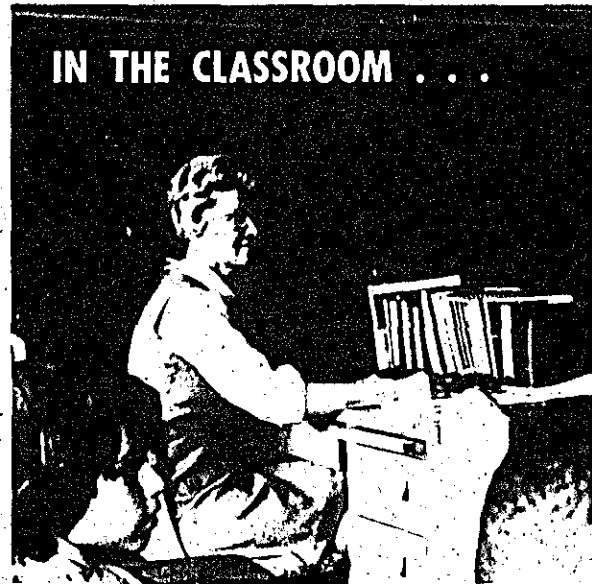
—SAMUEL YOUNG, 1968

Dr. SAMUEL YOUNG



Nazarene Theological Seminary, 1968

DEPARTMENT OF EDUCATION

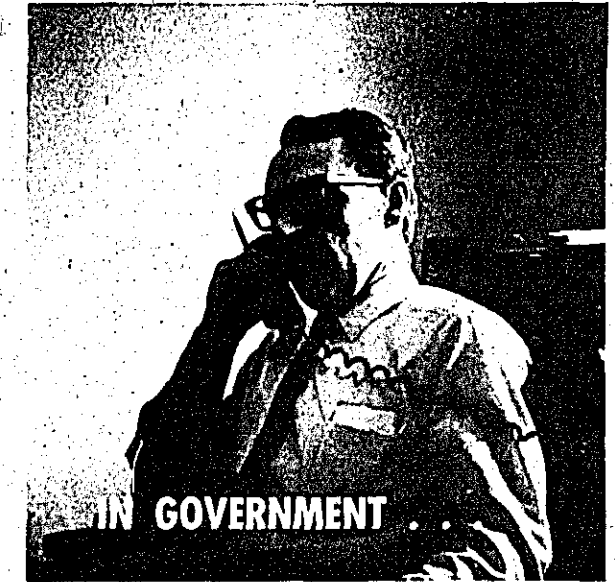


Mrs. **DOROTHY FINLEY**, fifth grade teacher, J. C. Nichols Elementary School.

Rev. **LEE EBY**, minister-missionary, with Dr. **SAMUEL YOUNG**, general superintendent, baptizing a new Christian in New Guinea.



Mr. **JAMES BURR**, lawyer and first assistant to the city prosecutor, City Hall, Kansas City, Mo.

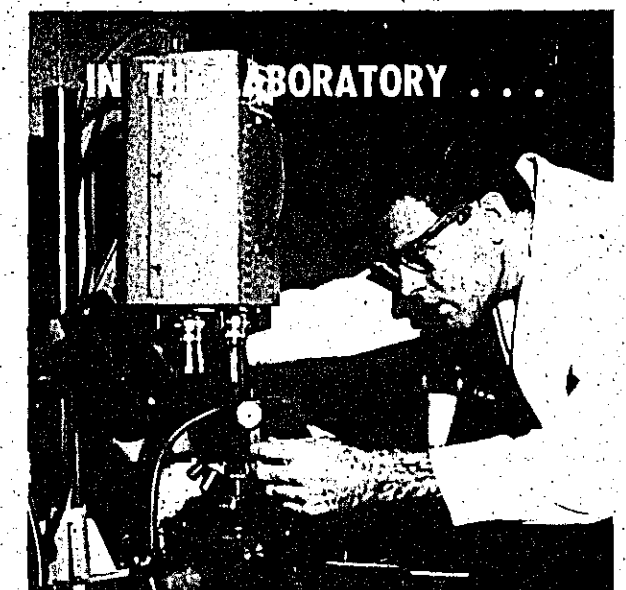


Capt. **ROBERT W. MANN**, pediatrician and chief of Newborn Services at Wilford Hall Air Force Hospital, Lackland AFB, San Antonio, Tex.

Dr. **FLOYD JOHN**, a director of research in Over-the-Horizon Radar Systems for the Raytheon Company, Burlington, Mass.

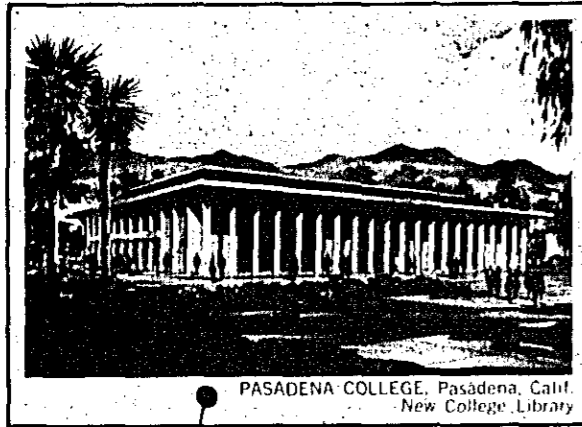


Miss. **ELIZABETH BOWERS**, Caseworker Supervisor I, Wayne Miner Housing Project, employed as a social worker by the State Welfare Department.



Dr. **MILTON L. DEAN**, professor of botany, telecasting from the microscope to his class at Northwest Nazarene College.

DEPARTMENT OF EDUCATION



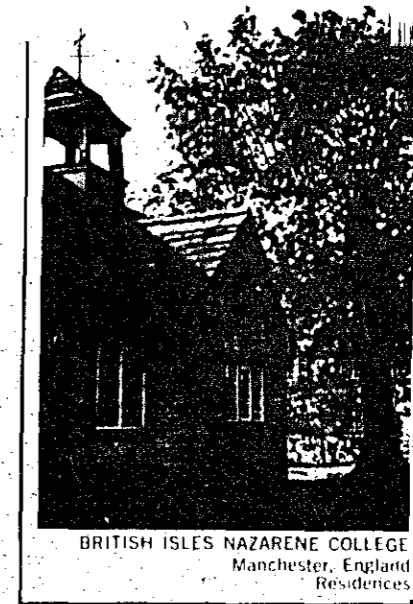
PASADENA COLLEGE, Pasadena, Calif.
New College Library



CANADIAN NAZARENE COLLEGE
Winnipeg, Manitoba, Canada
Dr. C. E. Thompson, early president
before the Administration Building



DEPARTMENT OF EDUCATION, Kansas City, Mo.
Dr. W. E. Sinswanger and Mrs. Gwilet Ganstun

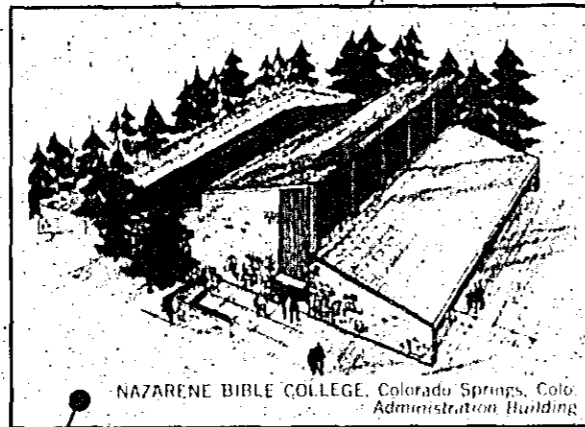


BRITISH ISLES NAZARENE COLLEGE
Manchester, England
Residences

The Task Is Tremendous . . .



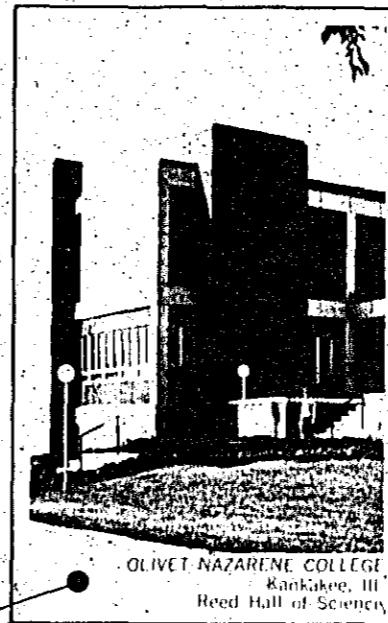
NORTHWEST NAZARENE COLLEGE
Nampa, Idaho
Culver Hall Residence for Women



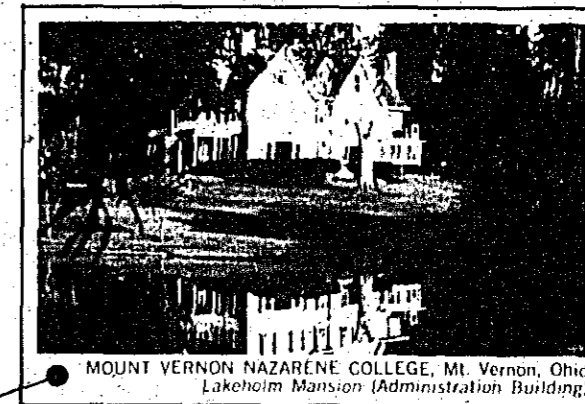
NAZARENE BIBLE COLLEGE, Colorado Springs, Colo.
Administration Building



NAZARENE THEOLOGICAL SEMINARY
Kansas City, Mo.
Interior view of the new library

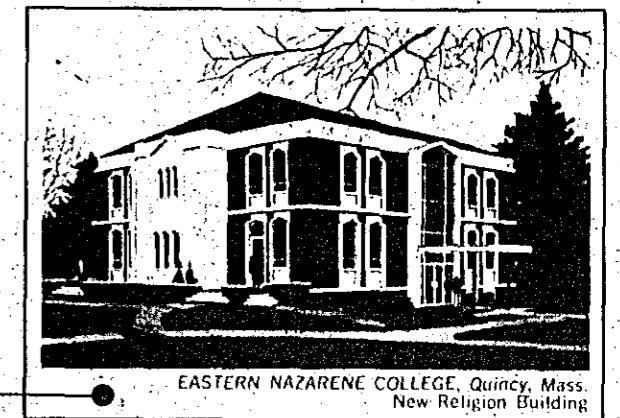


OLIVET NAZARENE COLLEGE
Kankakee, Ill.
Reed Hall of Science



MOUNT VERNON NAZARENE COLLEGE, Mt. Vernon, Ohio
Lakeholm Mansion (Administration Building)

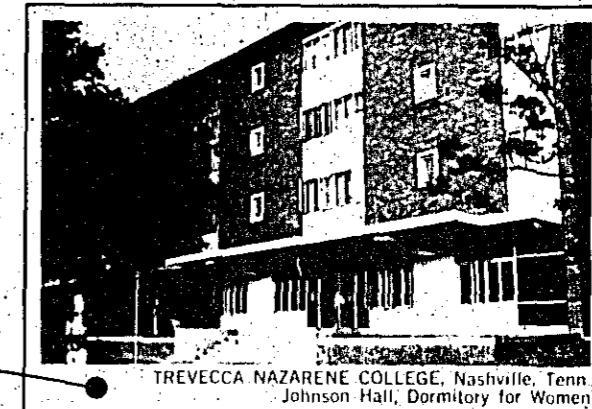
. . . but
**GOD
IS
ABLE!**



EASTERN NAZARENE COLLEGE, Quincy, Mass.
New Religion Building



MID-AMERICA NAZARENE COLLEGE
Olathe, Kans. Men's Dormitory
and Administration Building



TREVECCA NAZARENE COLLEGE, Nashville, Tenn.
Johnson Hall, Dormitory for Women

NAZARENE YOUNG PEOPLE'S SOCIETY:

involving the youth of the church through . . .



PAUL SKILES, Executive Secretary (left); **BILL YOUNG**, Director-Editor of Junior Fellowship (below, left); **DICK NEIDERHISER**, Director-Editor of Young Adult Fellowship and Editor of "Teen Topics" (middle); **PAUL MILLER**, Director of Teen Fellowship and Editor of "Conquest" (right).



The General NYPS secretarial force: **MARY ALICE SMEE** and **SARAH LEE** (right); **TERESA YORK** and **CAROLYN IRELAND** (below).



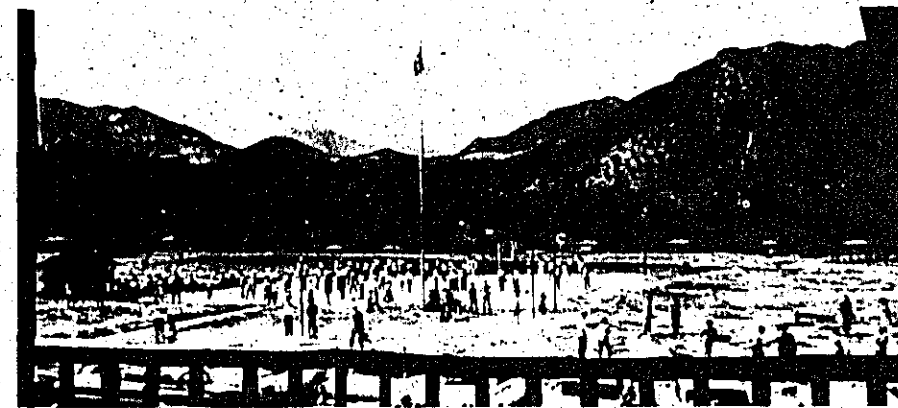
It's a complex world the world of youth, that is. Children, teens, and young adults are facing pressures and situations that a generation ago were only remote, grim stories on the front page of a daily newspaper. Now, young people in and out of the protective confines of the church are confronted with these damaging influences.

Into such a world the Nazarene Young People's Society goes with a program and influence designed to equip youth for these pressures, not by isolating them, but by giving young people opportunity to build inner resources that foster spiritual strength and lasting values. The organization's program is planned with this goal in mind.

Nazarene Young People's Society says to juniors (boys and girls four through 11), teens (12 through 19 years old), and young adults (men and women 20 through 40). Your church realizes that Christian development is more than three church services and an hour of Sunday school per week. It's getting together for informal learning and sharing. It's having fun. It's reaching out beyond the walls of the church with youth-to-youth evangelism. That's the Nazarene Young People's Society.

"The object of the society shall be to bring others to Christ and to provide ways of channeling the energies of youth into the total evangelistic mission of the church."

NYPS Constitution



Nazarene Evangelistic Ambassadors (above, right) is a joint NYPS-Department of World Missions project. In the summer of 1966 two teams of eight students visited 11 countries. **INTERNATIONAL INSTITUTE** (above) at Estes Park, Colo., was the highlight of 1966 for 1,200 teens and 300 adult leaders. **IMPACT** (below, right) is youth-to-youth evangelism. It is carried out by district, zone, and local gospel teams as well as individual contacts.



General NYPS Council, 1964-68

WIL SPAITE, Pasadena Zone; JIM BOND, Nampa Zone; RAY LUNN HANCE, Bethany Zone; HAROLD GRAVES, Trevecca Zone; DWIGHT MILLIKAN, Olivet Zone; GORDON WETMORE, Eastern Zone; RON FRY, British Commonwealth Zone; FLETCHER TINK, STEVE WARD, WAYNE BROWN, members-at-large; Dr. GEORGE COULTER, general superintendent advisor.



JOHN HANCOCK
General President



NAZARENE AUDIO-VISUAL COMMITTEE



NAVCO

COMMUNICATE THE GOSPEL!

NAVCO stands for Nazarene Audio-Visual Committee—organized in 1962 to meet our church needs for films, filmstrips, and other audiovisual tools.

NAVCO is an interdepartmental committee, with the executive of each department and agency of the general church serving on the committee. The committee selects its chairman, determines policy, approves the production of audiovisuals, and coordinates the interests of the various departments.

Besides producing films and filmstrips, NAVCO is also responsible for previewing and approving all films and filmstrips before they are stocked by the Nazarene Publishing House. This makes it possible for you and your church to come in contact with audiovisuals that are approved for a specific use in the church.

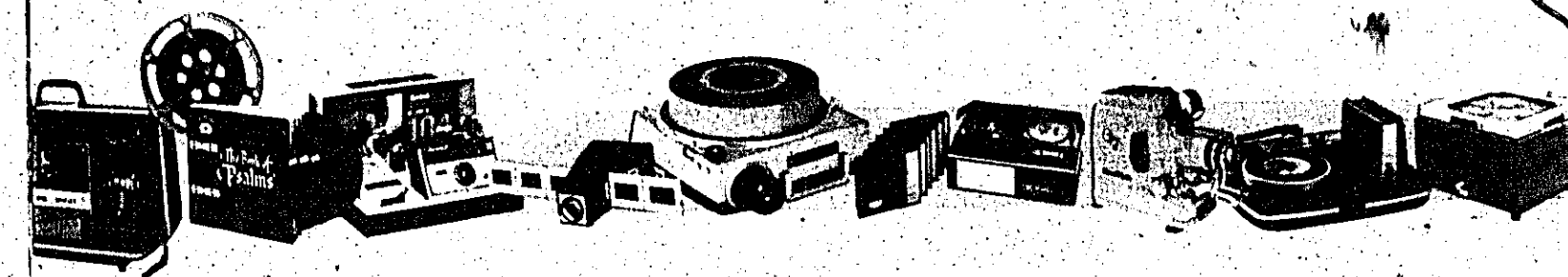
The following statement was adopted as the big idea underlying the use of audiovisuals in our church: "Audiovisuals are only tools to accomplish purposes. Unless such tools can be selected, introduced, and used in such a way that the deeper purposes show through, the means become the major emphasis

rather than the ends. These new tools must be made to contribute to spiritual goals."

World history shows that technological advances have preceded two great periods of spiritual awakening. The printing press contributed to the Reformation. After the invention of the steam engine and faster modes of travel, the missionary movement spread. Could today's development of communication media lead to spiritual progress? Will the church use these tools to give broader channels for worldwide revival?

The answer to these questions rests not in the audiovisuals themselves. They are only tools in our hands. How skillfully we use these tools—and for what purpose—will determine the outcome.

THE COMMITTEE (pictured above, left to right)—Rev. Bennett Dudley, Dr. J. T. Gassett, Dr. Orville Jenkins, Dr. B. Edgar Johnson, Dr. Edward Lawlor, Mr. M. A. Lunn, Dr. H. Dale Mitchell, Dr. E. S. Phillips, Dr. H. T. Reza, Dr. K. S. Rice, Mr. Paul Skiles, Dr. Willis Snowbarger, Dr. John Stockton, Dr. Dean Wessels.



CONQUEST continues to be the widest circulated denominational youth magazine around. It has more than 60,000 readers.

TOPICS is the best program material available for juniors, teens, and young adults.



NYPS Theme for 1968-72

Action . . . commitment . . . vitality . . . evangelism are all expressed in the new NYPS quadrennial theme, "Alive unto God." It echoes the Apostle Paul's words, "Likewise reckon ye also yourselves to be dead indeed unto sin, but ALIVE UNTO GOD through Jesus Christ our Lord" (Romans 6:11). Our youth organization is saying to young people around the world, We pledge to you our very best organizationally, program- and activity-wise. In turn, become alive to the needs of your world. And with the inspiration derived from your church and NYPS, "bring others to Christ."

ALIVE UNTO GOD

DEPARTMENT OF CHURCH SCHOOLS



K. S. RICE Executive Secretary
A. F. HARPER Executive Editor
ROY E. SWIM Associate Editor Children's Periodicals
E. G. BENSON Editor Church School Builder Asst. Executive Sec'y
EARL C. WOLF Adult Curriculum Adult Work Home Department
ROBERT TROUTMAN Office Manager Sec'y - Y.P. Curriculum Editor - "Teens Today"
DON H. HUGHES Junior High Curriculum SS Administration
LAVAN T. SHELTON Junior Curriculum
ELIZABETH B. JONES Primary Curriculum Editor - "Wonder Time"



MILDRED EDWARDS Kindergarten Curriculum
JOY LATHAM Nursery Curriculum Children's Music
BETTY J. BOWES Childen's Choir
MARGARET CUTTING Editor - Standard
A. C. MCKENZIE Sunday School Clubs Christian Family Life
J. MELTON WIENECKE Visitation Bible Studies Workers' Meetings and Journals
WILLIAM J. YOUNG, JR. Camps and Excursions
LYLE K. POTTER Post-Tenure Fund Promotion
E. LEBRON FAIRBANKS Editor - Junior Discoveries Office Editor - Curriculum

CHURCH SCHOOLS STAFF



SECRETARIAL STAFF:

Left to right, seated:

- Eileen Hess
- Evangeline Bolton

Standing:

- Beulah Partridge
- Loretta Deatherage
- Hattie Rudolph
- Grace Stonecypher
- Syble Jones
- Aletha Pittenger
- Linda Henderson

CHURCH SCHOOLS
serving the local church with

PROGRAM

ADVANCE
ADD
DEVELOP
VISIT
APPOINT
NOTIFY
CONFER
VANGELIZE

Increase in enrollment and attendance.

Award one "credit" in the Teacher's or Superintendent's Training Program to at least 50 percent of workers.

Maintain a weekly visitation program.

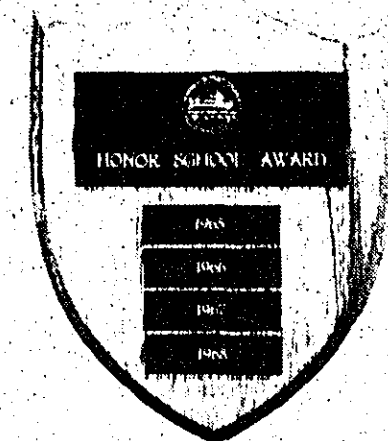
Add teachers to achieve an average ratio of one for each 10 pupils enrolled in the school.

At least 75 percent of teachers turn in the quarterly report.

Hold at least one workers' meeting each quarter.

Have at least 75 percent of teachers make not less than two efforts to win unsaved or unsanctified pupils or their parents.

COMPLETE 5 of 7



CHURCH SCHOOLS

serving the local church with

SERVICES



Giving Guidance to:

1,005,071 PEOPLE ENROLLED IN
7,158 SUNDAY SCHOOLS WITH
3,267 CRADLE ROLLS AND
2,145 HOME DEPARTMENTS AND
3,712 VACATION BIBLE SCHOOLS
AND
475 CARAVANS

From Office:

Help for . . .

- CAMPS
- CARAVANS
- CHILDREN'S CHURCH
- CHRISTIAN FAMILY LIFE
- CRADLE ROLL
- HOME DEPARTMENT
- RELEASED TIME
- SUNDAY SCHOOL
- ADMINISTRATION
- VACATION BIBLE SCHOOL
- WEEKDAY SCHOOLS

In Field:

- BUILDING PLANS
- CLINICS
- CONVENTIONS
- SPEAKING
- TRAINING CLASSES



CHURCH SCHOOLS

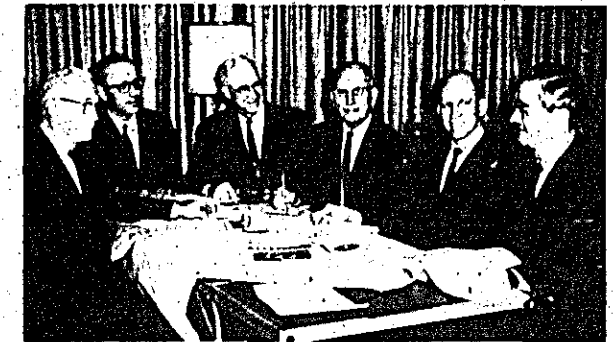
serving the local church with

MATERIALS

1969 New Graded Curriculum

Planned and Used by Cooperating Wesleyan Denominations:

Mark Burgess, United Methodist Church; Donald M. Jay, Free Methodist, chr., curriculum committee; A. F. Harper, Nazarene, chr., Holiness Denominational Publications Association; A. D. Peisker, Pilgrim Holiness Church; Almon D. White, Evangelical Friends; Paul L. Kindschi, Wesleyan Methodist Church.



New Church Year

September Opening

- September—November
- December—February
- March—May
- June—August

New Visual Teaching Tools

- Junior High
- Junior
- Primary
- Kindergarten
- Nursery



Now Coordinated for

BETTER HOME HELP!



EVANGELISM IS OUR MISSION!

"Go ye therefore, and teach [make disciples] . . ." (Matthew 28:19).

A DECISIVE DECADE

GOLDEN ANNIVERSARY "WEEK OF WITNESSING"

1,126,477 Witnesses Made by Nazarenes

TRY CHRIST'S WAY

Witnesses 1,801,488
New Nazarenes 14,003

OPERATION DOORBELL

Contacts 540,305
New Nazarenes 7,026

CONTACT TO WIN

Gospels distributed . . . 1,417,509
New Nazarenes 8,500

SHINING LIGHTS ON 14 SUNDAY NIGHTS

Average Sunday Night Attendance 256,410
New Nazarenes 12,591

10 SUNDAYS OF UNIQUE EVANGELISM

Average evening attendance 255,770
Youth attendance 131,936
New Nazarenes 9,459

LOVED-ONES EVANGELISM

Over 55,000 requests for prayer, mail, and personal contacts with "Loved Ones" of Nazarenes were processed by the Department.

SEVEN SUNDAY MORNINGS OF EVANGELISM

Total attendance 2,675,343
New Nazarenes 8,657

MID-QUADRENNIUM CONFERENCES ON EVANGELISM

Three unique conferences have been sponsored by the Department (1958, 1962, 1966). All have been times of renewed and enlarged vision for holiness evangelism.

FIRST INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM

More than 1,300 laymen gathered at the Diplomat Hotel in Florida, August 23-28, 1966; for a "first ever" time of fellowship and challenge to participation in Nazarene evangelism.



CONTINUING PROGRAMS begun in our first decade . . .

Mass Evangelism

Striving to dignify the office and ministry of the full-time evangelist. Majoring on the importance of using full-time evangelists. Making available on request the "Evangelists' Open Date Listing." Sponsoring the publishing of evangelistic books, tracts, and other literature. Upon request, the Department will plan and organize simultaneous local church revivals, and city-wide campaigns.

Personal Evangelism

Inspiring members of local churches to zeal in soul winning through intercessory prayer and personal witnessing. Challenging the local churches with plans to enlist their membership in soul winning. Cooperating in the preparation of materials pertaining to and for use in personal soul winning.

Visitation Evangelism

Encouraging local churches to maintain active, effective visitation programs. Formulating new plans and preparing materials for use in visitation evangelism. Updating the survey manual, "Reaching the Unchurched," in cooperation with the Department of Church Schools. Since, according to a recent survey, only 58 percent of our churches have an active visitation program, the Department will endeavor to accelerate visitation evangelism.

Moving Nazarenes

The following is from the 1964 "Manual, Church of the Nazarene": "When a member or friend of a local church or any of the departments of the church moves to another locality . . . beyond the assembly district, the local pastor shall immediately inform the 'Moving Nazarenes' Service of the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131, giving the name and new address." The department has set up procedures to carry out its duty to "Moving Nazarenes."

1968-72: Another Great QUADRENNIUM OF EVANGELISM These Times . . . God Is Able!

1968 PROJECT PRAYER

September 15-22:
A church-wide Week of Prayer
Theme:
"My Church Is My Concern"

1969 HIS WORD— OUR WORLD

May 25: Pentecost Sunday
November 2—December 7: Five Weeks—
"Witnessing with the Word"

1970 MISSION TO THE PEOPLE

April 19—May 17 (Easter to Pentecost):
"Crusade to Nazarenes"
November 1-29:
"Five Sunday Nights of Salvation"

1971 CRUSADE FOR INVOLVEMENT

Every church committed to use a full-time Nazarene evangelist during this year
May 30: Pentecost Sunday
September: Visitation Evangelism Month

TWO GREAT MID-QUADRENNIUM CONFERENCES

CONFERENCE ON EVANGELISM, January 13-15, 1970

Music Hall, Municipal Auditorium, Kansas City, Mo.

INTERNATIONAL LAYMEN'S CONFERENCE ON EVANGELISM

August 18-23, 1970

Diplomat Hotel, Hollywood-by-the-Sea, Fla.



Above: Edward Lawlor, executive secretary, answers an inquiry pertaining to evangelism.

Below: Willie Dishon, office manager, confers with Alicia Laser, secretary. Evangelists' pictures are displayed in background. Karen Falke, secretary, prepares correspondence concerning a "Moving Nazarene."



*These and other emphases have been sponsored by the Department since its inauguration by the 1956 General Assembly.

NAZARENE PUBLISHING HOUSE

... BY THE
PRINTED PAGE

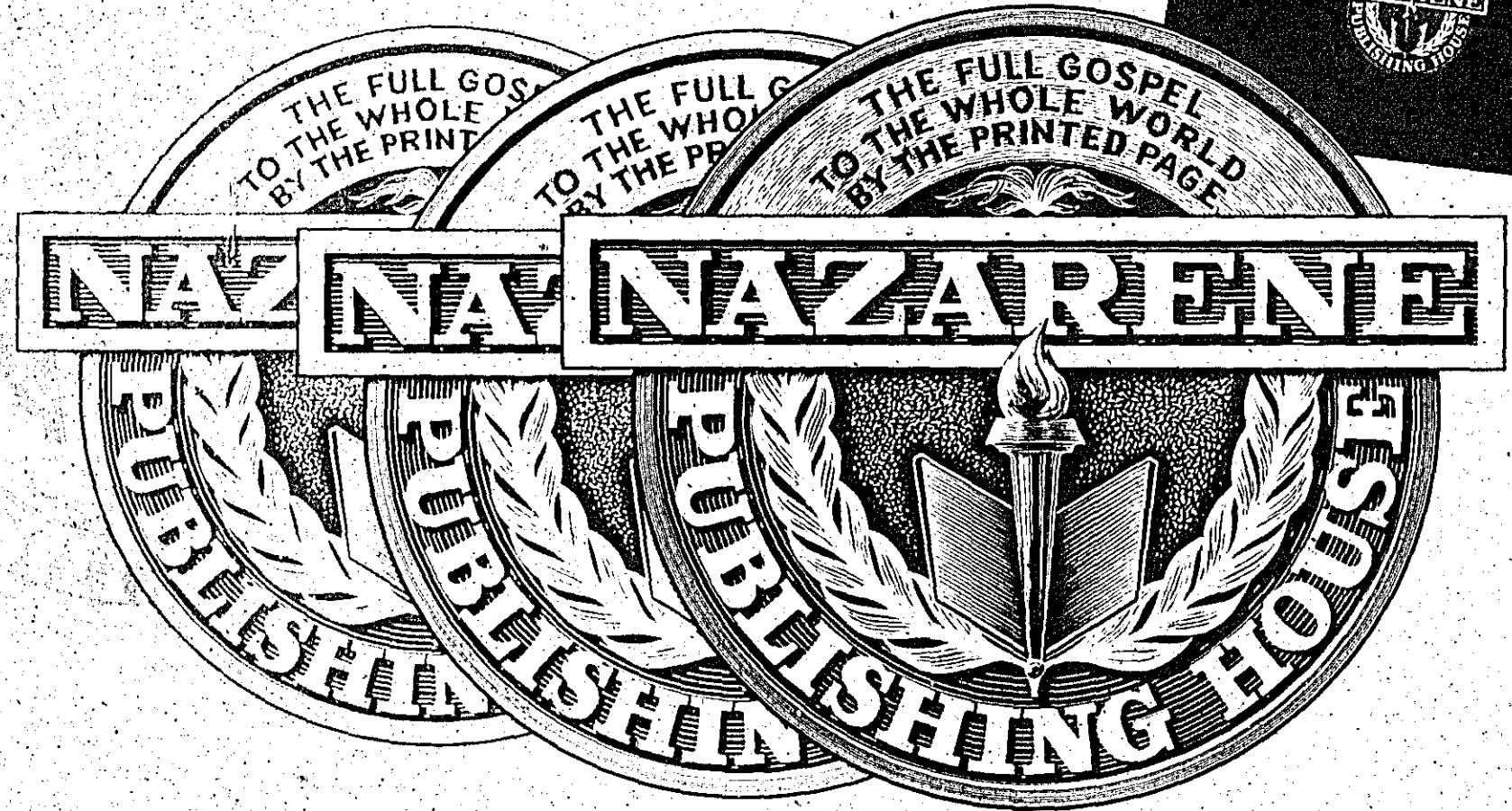


YOUR PUBLISHING HOUSE

operates not only as a business enterprise but, more important, as a vital force in the spiritual development and evangelistic outreach of the Church of the Nazarene. We gratefully recognize God's blessing and the loyal support of Nazarenes everywhere, which has enabled us to fulfill our ministry.

Methods, procedures, and products have changed considerably in our 56-year history, but the mission depicted on our newly designed medallion remains the same:

THE FULL GOSPEL . . . TO THE WHOLE WORLD . . . BY THE PRINTED PAGE.



DEPARTMENT OF WORLD MISSIONS

FOR THESE TIMES: THE OLD MESSAGE . . .



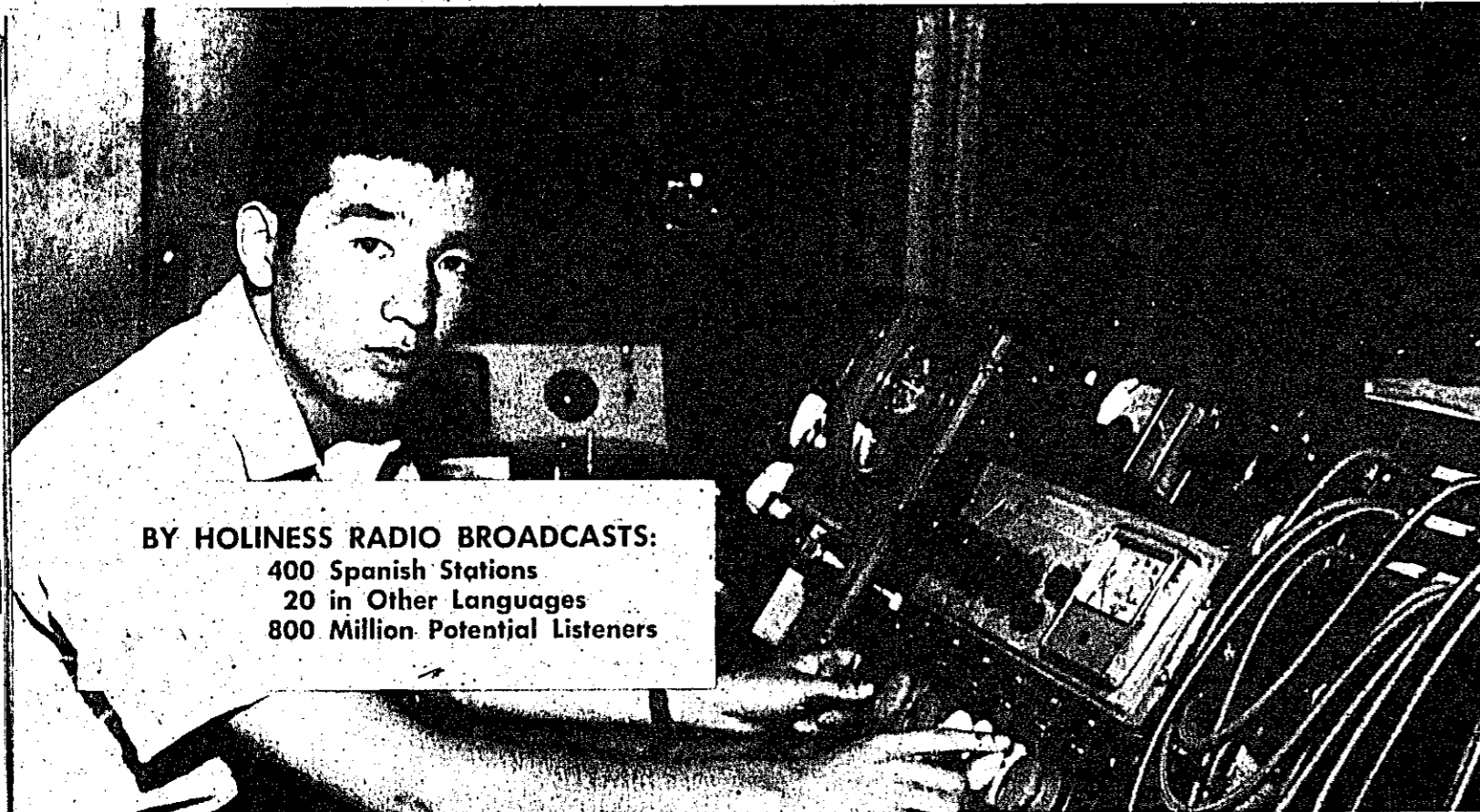
537 MISSIONARIES
in 45 World Areas
Preaching
the Gospel



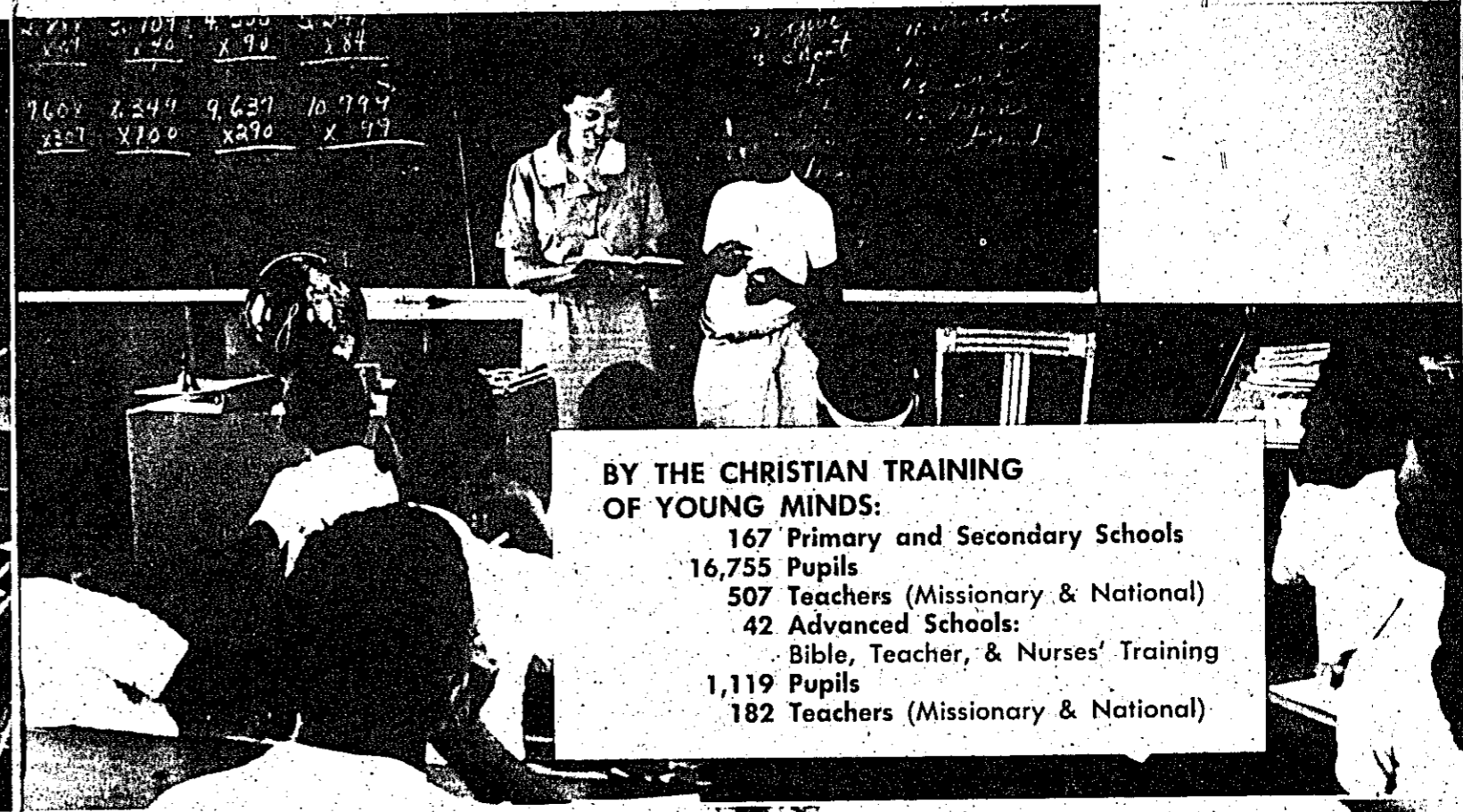
1,224 NATIONAL PASTORS
in 2,468 Churches
and Preaching Points
Proclaiming
the Good News
of Full Salvation

DEPARTMENT OF WORLD MISSIONS

BY ALL MEANS . . . TO REACH THE LOST!



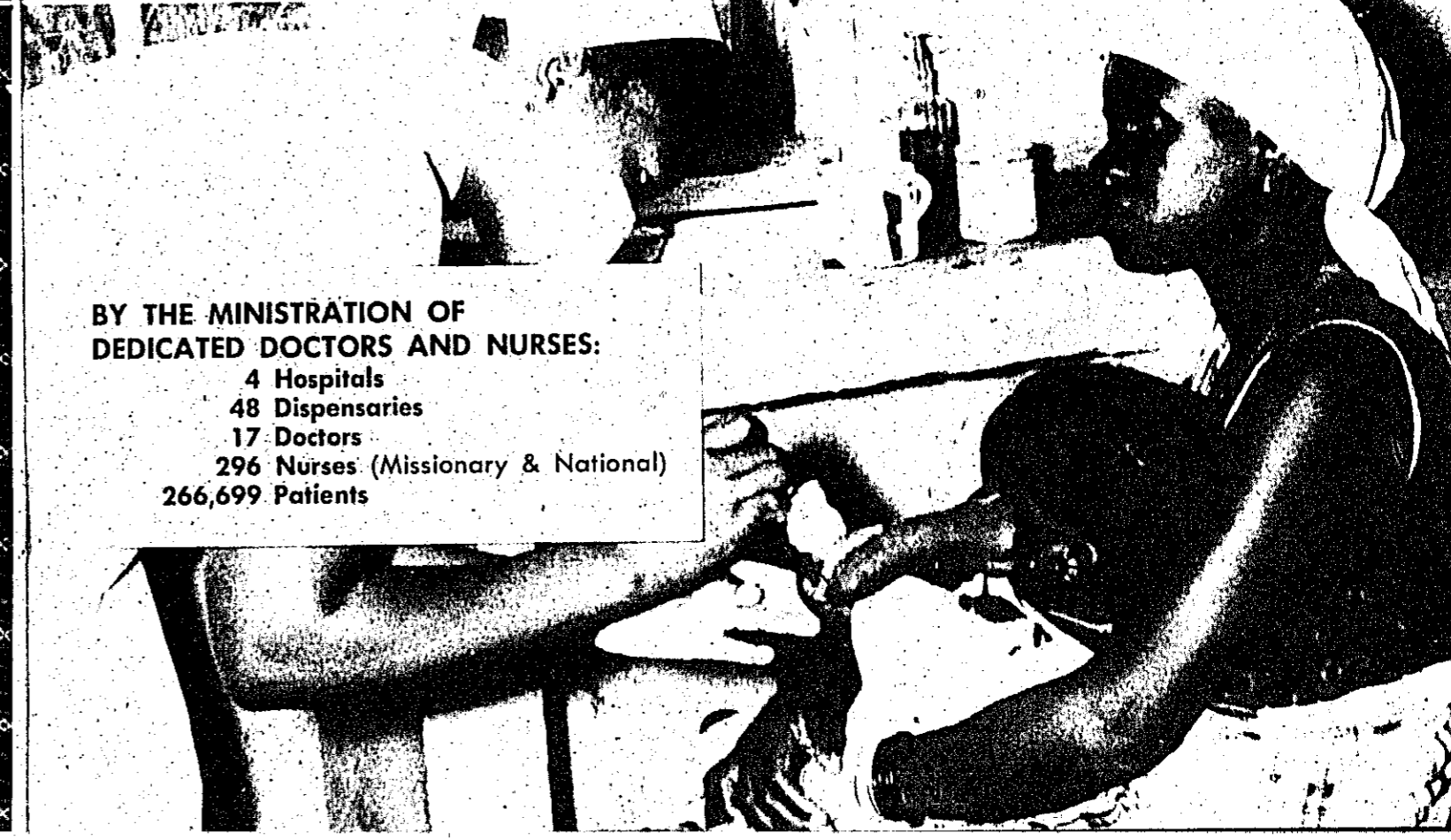
BY HOLINESS RADIO BROADCASTS:
400 Spanish Stations
20 in Other Languages
800 Million Potential Listeners



**BY THE CHRISTIAN TRAINING
OF YOUNG MINDS:**
167 Primary and Secondary Schools
16,755 Pupils
507 Teachers (Missionary & National)
42 Advanced Schools:
Bible, Teacher, & Nurses' Training
1,119 Pupils
182 Teachers (Missionary & National)



BY THE PRINTED PAGE:
1,622,000 Pieces of Literature in
26 Languages



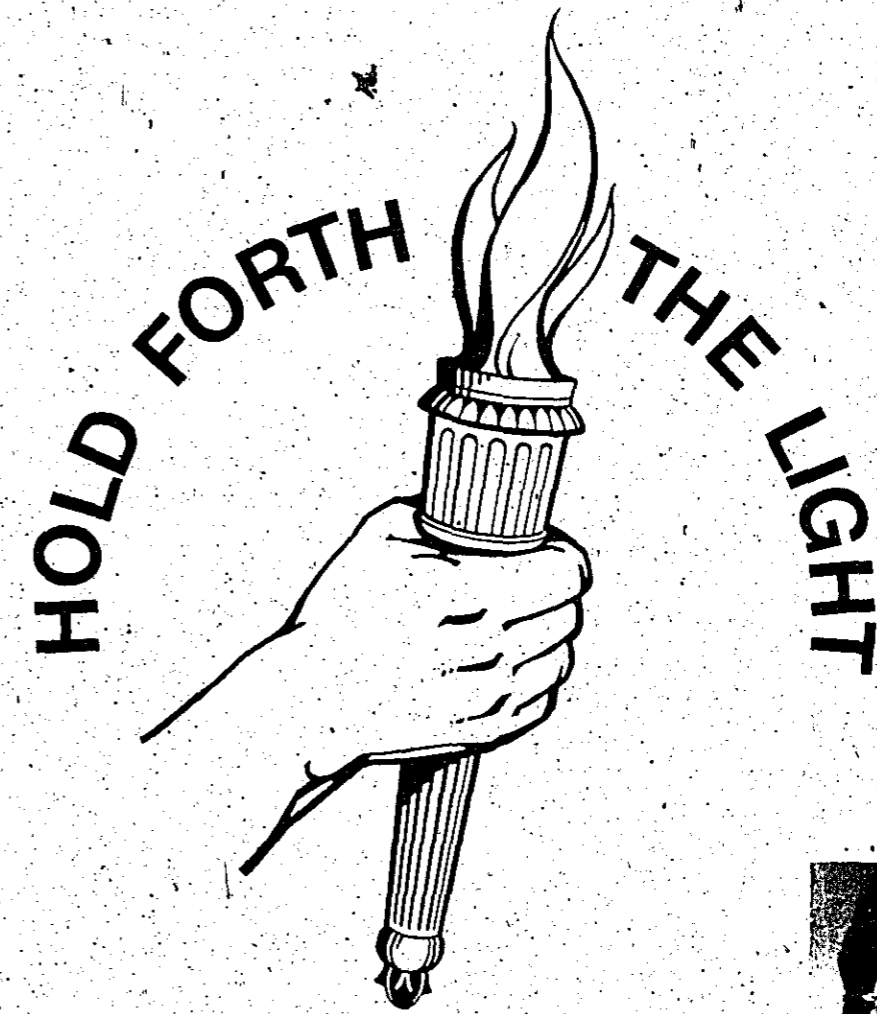
**BY THE MINISTRATION OF
DEDICATED DOCTORS AND NURSES:**
4 Hospitals
48 Dispensaries
17 Doctors
296 Nurses (Missionary & National)
266,699 Patients



IN TIMES LIKE THESE . . .

*We Will
Hold Forth the Light*

GOD IS ABLE



I have appeared unto thee to make thee a
MINISTER and WITNESS
to the people
UNTO WHOM I NOW SEND THEE,
to open their eyes, and to turn them
FROM DARKNESS . . .
INTO HIS MARVELLOUS LIGHT
and from the power of Satan
UNTO GOD.



MRS. GORDON OLSEN
General President



MISS MARY SCOTT
Executive Secretary



THE Department of HOME MISSIONS

- New Church Development
- Overseas Home Missions
- U.S. Chinese and Negro Work
- Growing Church Achievement Program
- General Church Loan Fund
- Church Building Helps
- Church Building Loans

Dr. V. H. Lewis, General Superintendent Sponsor.

General Board Department Members:

Dr. RAY HANCE, Chairman, Rev. PONDER GILLILAND, Dr. W. D. McGRAW, Mrs. GORDON OLSEN, KENNETH I. OLSEN, F. L. SMEE, E. W. SNOWBARGER, E. H. STEENBERGEN, Rev. ROBERT F. WOODS

tionist and secretary to Dr. Jenkins; Mr. GORDON WATKINS, office editor of the "Frontier," secretary for vacation Bible school Pioneer schools, and research assistant (part-time).

Above: Dr. ORVILLE W. JENKINS, executive secretary. Rev. ALPIN P. BOWES, office manager. Below, left to right: Miss FLORENCE LAWLOR, secretary for overseas and domestic Home Missions operations. Miss RUBY GIESBRECHT, secretary for church building helps, operates the Magnetic Tape Selectric Typewriter. Mrs. DARLYENE BARR, secretary for Church Extension loans and General Church Loan Fund savings deposits. Miss JUDY ATKINSON, recep-



Outreach: LANDS *Locating Another Nazarene Development Site*

A forward-looking program for Home Missions, 1968-72

- 1 The purchase of 400 church sites in the areas of greatest home missionary opportunity.
- 2 Every district assisting in this worldwide need.
- 3 Stronger districts helping smaller districts.
- 4 \$300,000 in matching grants from the Department of Home Missions.
- 5 \$250,000 in interest-free Church Extension loans.

GROWING CHURCH

Achievement Program

Recognition is given to churches on each district (1) for outstanding all-round growth by churches with less than 50 members, and (2) for noteworthy home missionary activity by churches with more than 50 members.

These churches were selected from the district award winners for special commendation on their geographical zone for 1967:

EASTERN ZONE

- (1) Norway, Me., Rev. W. Clayton Haley
- (2) Norristown, Pa., Rev. Howard Chambers

SOUTHEAST ZONE

- (1) Clearwater Central, Fla., Rev. Ellis G. Falk
- (2) Charleston Valley Grove, W. Va., Rev. Morton Estep

CENTRAL ZONE

- (1) Tuscola, Ill., Rev. Glen Eades
- (2) Des Moines Eastside, Ia., Rev. Gene O. Phillips

WEST CENTRAL ZONE

- (1) Hereford, Tex., Rev. K. Dwight Southworth
- (2) Jonesboro Edgewood, Ark., Rev. Eudell Stroud

SOUTHWEST ZONE

- (1) Los Angeles Grace, Calif., Rev. A. Roy Smith
- (2) Phoenix Monte Vista, Ariz., Rev. J. M. Burcham

NORTHWEST ZONE

- (1) Middleton, Idaho, Rev. Vern Martin
- (2) Salem First, Ore., Rev. Gerald L. Fossbennet

BRITISH COMMONWEALTH ZONE

- (1) Trenon, Ontario, Canada, Rev. Ronald E. Lambert
- (2) Moncton First, New Brunswick, Canada, Rev. David R. Morrison

DEPARTMENT OF HOME MISSIONS

TWENTY YEARS OF OVERSEAS HOME MISSIONS

In 1948 there were 200 members in 10 churches in Alaska, Australia, and Hawaii—the first overseas home mission fields. In these 20 intervening years, membership has multiplied over 16 times and many new countries have been entered. In six of these areas, districts have been fully organized and delegates will be present at the General Assembly. These fields are supervised directly by the Board of General Superintendents.

ALASKA, Rev. Roy Yeider, District Superintendent, 1943—

HAWAII, Rev. W. Lee Gann, District Superintendent, 1964—

SAMOA, AMERICAN and WESTERN (new 1965), Rev. Jarrell Garsee, 1960—

BERMUDA, Rev. James L. Collom, Pastor, 1962—

NEWFOUNDLAND, including **LABRADOR** (new, 1967)

AUSTRALIA, Rev. A. A. E. Berg, District Superintendent, 1948—; Rev. E. E. Young, Principal of Nazarene Bible College, 1960—

NEW ZEALAND, Rev. H. S. Palmquist, District Superintendent, 1960

SOUTH AFRICA (EUROPEAN), Rev. Milton B. Parrish, District Superintendent, 1966—; Acting Principal of Nazarene Bible College, 1967—

MIDDLE and NORTHWEST EUROPEAN, Rev. Jerald D. Johnson, District Superintendent, 1958—; West Germany, Denmark, Sweden (new, 1964), Switzerland (new, 1966), The Netherlands (new, 1967). Rev. John Nielson, Principal of Nazarene Bible College, 1965—

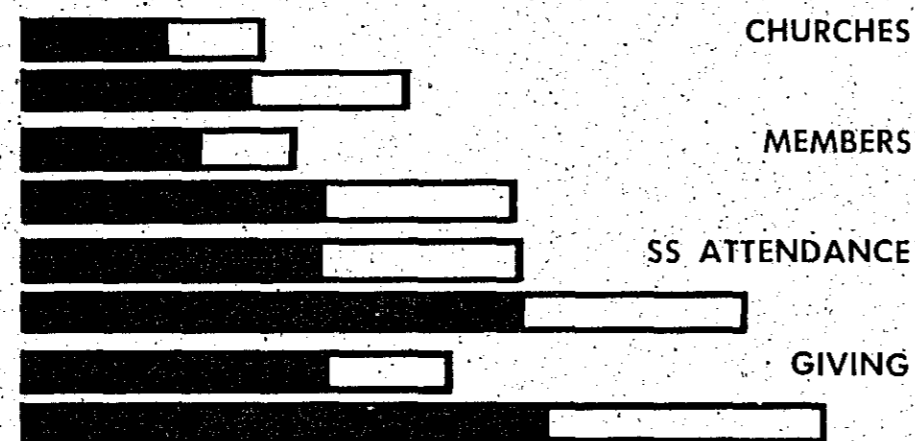
92 CHURCHES 3,200 MEMBERS
9,125 SUNDAY SCHOOL ENROLLMENT
\$600,000 TOTAL GIVING \$4,160,000 PROPERTY VALUE

UNITED STATES CHINESE

Four California churches minister to Chinese people in Los Angeles, San Francisco, and San Diego.

154 MEMBERS
416 SUNDAY SCHOOL ENROLLMENT
\$29,450 TOTAL GIVING
\$251,000 PROPERTY VALUE

UNITED STATES NEGRO



□ GULF CENTRAL DISTRICT ■ ON OTHER DISTRICTS

The Gulf Central District is a temporary home missions district to help start churches among Negroes in 12 southern states. Rev. Warren A. Rogers, District Superintendent, 1958—

Nazarene Training College, Institute, W. Va. Dr. R. W. Cunningham, President, 1955—

VISIT

the Home Missions Display in Exhibition Hall during the General Assembly and the Department's office in the Headquarters Building.



HOW FAR DO YOUR SAVINGS REACH?

DIVISION OF CHURCH EXTENSION

Today in 41 states, nine provinces, and seven countries, Church Extension loans originally amounting to \$5 million are helping to finance new church buildings, sites, additions, and parsonages—building projects that could not be undertaken without this help. Each one is a story of need, of faith, and of victory.

A major part of these loans is made up of savings, life income contracts, pooled investments, and gifts from churches and individuals. Your dollars do more for God and the church in the General Church Loan Fund, while earning interest for you.

Church Extension loans for church property or building projects must be approved by District Boards of Church Extension, recommended by the General Church Extension Secretary, and approved by the general superintendents and members of the Department of Home Missions. In 21 years there has not been one loss.

How far do your savings reach? Let them reach around the world in the work of the Lord and the church, while earning you a reasonable interest return.

SEE the Architectural Exhibit and Church Extension display in Exhibition Hall at the General Assembly.

WHEN YOU BUILD . . .

use these Church Extension HELPS:

Church Building LITERATURE

CONSULTATION and REVIEW of Plans

Home Mission PLANS

BUILDING FUND Assistance

DEPARTMENT OF MINISTERIAL BENEVOLENCE & BOARD OF PENSIONS

NMBF BUDGET

Regular retirement assistance to those who have served as pastors and evangelists—all ministers who meet eligibility requirements.

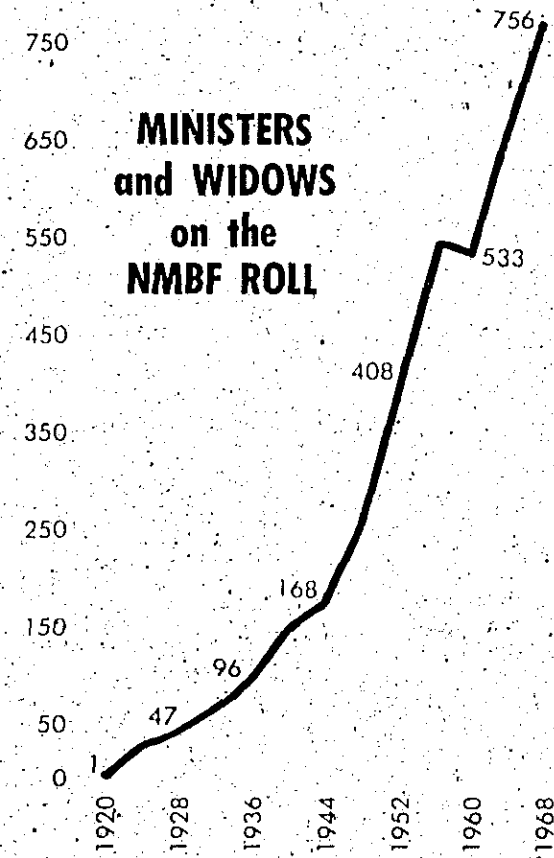
Emergency medical assistance to all ministers and their immediate families.

Funeral assistance to ministers and their immediate families who are not covered by Board of Pensions life insurance programs.

Basic life insurance for all eligible ministers.

"Double Coverage" insurance premiums for all ministers on districts paying 90 percent or more of their NMBF budget.

Pictured at right, above: **GEORGE COULTER**, General Superintendent, Sponsor. Center: **W. D. McGRAW**, Chairman, Department of Ministerial Benevolence, General Board. Below, left to right: **DEAN WESSELS**, Executive Secretary; **PAUL SODOWSKY**, Office Manager; **WENDELL WILLIAMS**, Office Assistant; **ELIZABETH BRUNSON**, Private Secretary; **HELEN STRINGFIELD**, Insurance Secretary; **HESTER VAN DYNE**, NMBF Secretary; **HELEN DAVIS**, Retirement Annuity Secretary; **RUTH STURM**, Receptionist; **MARILYN SLEMMER**, Office Editor.



90% DISTRICTS—1967

DISTRICT	PERCENTAGE	DISTRICT	PERCENTAGE
1. Gulf Central	101.41	30. Rocky Mountain	92.11
2. Minnesota	100.78	31. Joplin	91.99
3. Hawaii	99.31	32. South Arkansas	91.79
4. Washington	97.96	33. Colorado	91.74
5. Dallas	96.90	34. East Tennessee	91.69
6. Oregon Pacific	96.78	35. Canada Atlantic	91.60
7. Kansas	95.37	36. Kansas City	91.37
8. Southwestern Ohio	95.27	37. Iowa	91.31
9. Louisiana	94.98	38. South Dakota	91.17
10. Pittsburgh	94.58	39. Central Ohio	91.15
11. Nebraska	94.54	40. Alabama	90.91
12. Northwest Oklahoma	94.51	41. Indianapolis	90.74
13. Southwest Oklahoma	94.33	42. Missouri	90.68
14. Philadelphia	93.86	43. Florida	90.55
15. North Arkansas	93.78	44. Arizona	90.52
16. Southeast Oklahoma	93.59	45. Houston	90.43
17. Akron	93.40	46. San Antonio	90.32
18. New England	93.14	47. Northeast Indiana	90.29
19. New York	93.09	48. Chicago Central	90.18
20. Canada Pacific	93.01	49. Illinois	90.14
21. New Mexico	92.89	50. West Virginia	90.10
22. Idaho-Oregon	92.87	51. Alaska	90.00
23. Northeast Oklahoma	92.78	52. Canada Central	90.00
24. Southwest Indiana	92.70	53. Canada West	90.00
25. Michigan	92.67	54. North Carolina	90.00
26. Northwestern Ohio	92.47	55. Southern California	90.00
27. Kentucky	92.29	56. Tennessee	90.00
28. North Dakota	92.29	57. Virginia	90.00
29. Albany	92.24	58. Wisconsin	90.00

*Districts paying 90 percent or more of their NMBF apportionment.

BOARD of PENSIONS

Programs, Plans, and Possibilities.

GROUP TERM LIFE INSURANCE

Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence for all eligible active and retired ministers.

"DOUBLE COVERAGE" LIFE INSURANCE

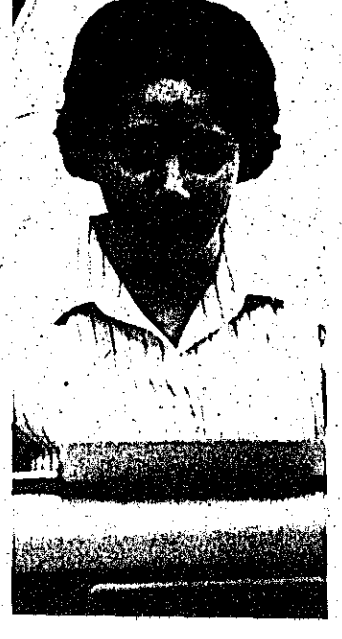
Annual premiums are paid by the Board of Pensions through the Department of Ministerial Benevolence to ministers insured under Plan I on districts paying 90 percent of their NMBF budget.

SUPPLEMENTAL GROUP TERM LIFE INSURANCE

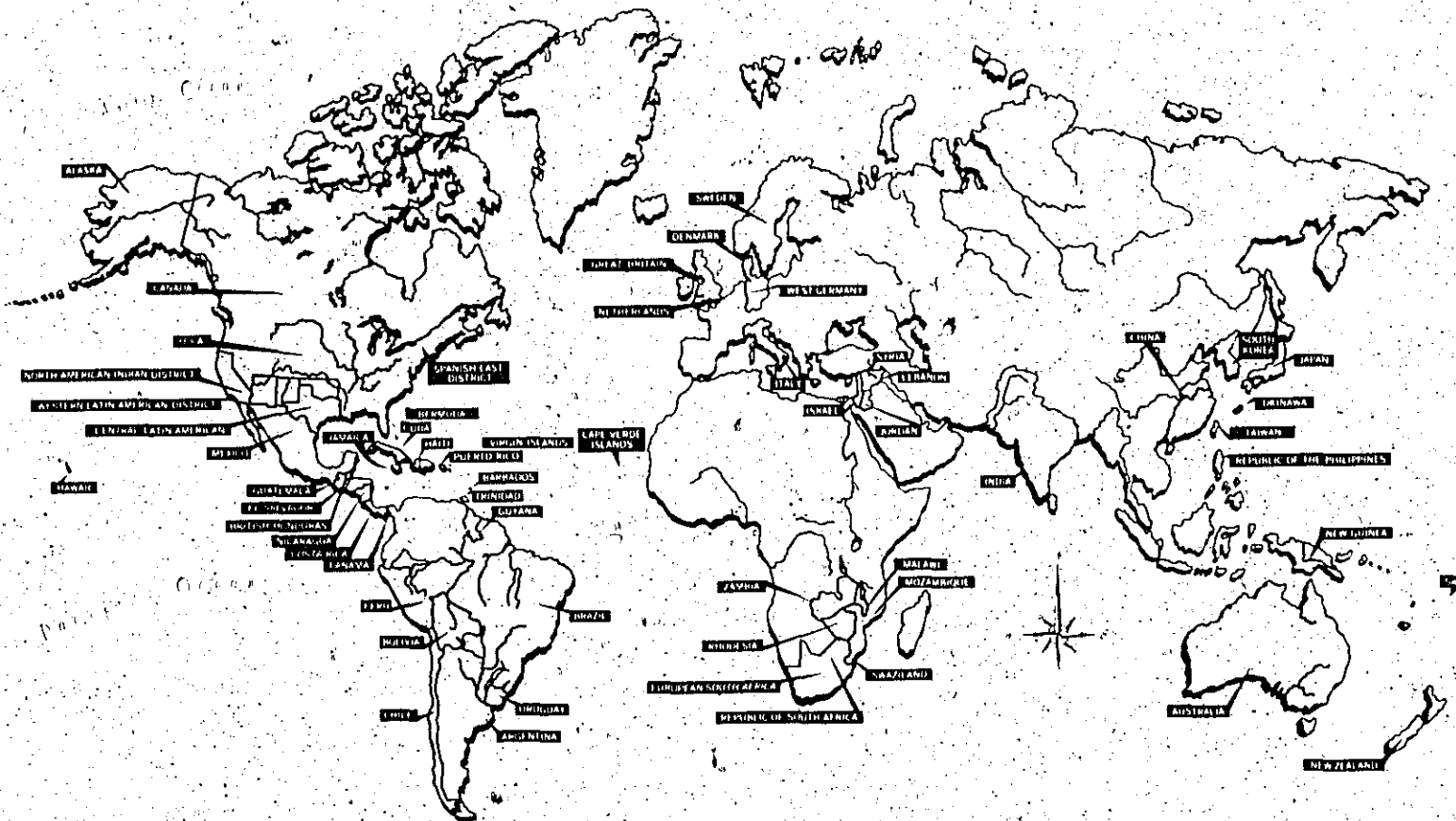
This plan offers Nazarene ministers, covered by Plan I, additional life insurance for themselves and their dependents.

NAZARENE RETIREMENT PROGRAM (Tax-sheltered Annuity)

A special government-approved program for setting aside non-taxed dollars until retirement. With income tax deferred until retirement, the minister is assured of special savings on his premiums as well as providing himself with guaranteed income upon retirement.



GENERAL STEWARDSHIP COMMITTEE



1967 RECORD OF 10 PERCENT GIVING TO WORLD EVANGELISM

Listing by percentage

District	Percentage	District	Percentage	District	Percentage	
OVER 11 PERCENT			UNDER 10 PERCENT			
1. Northwestern Ohio	12.94	25. Florida	10.67	49. Alaska	9.25	
2. South Dakota	12.16	26. Oregon Pacific	10.58	50. Washington Pacific	9.16	
3. Canada West	11.72	27. Southwestern Ohio	10.55	51. North Carolina	9.13	
4. Northeastern Indiana	11.64	28. Northwest	10.49	52. Mississippi	9.08	
5. Kansas	11.58	29. Southern California	10.48	53. Kentucky	9.01	
6. Iowa	11.54	30. Nebraska	10.45	54. Canada Central	8.92	
7. Philadelphia	11.52	31. Colorado	10.34	55. Virginia	8.89	
8. Pittsburgh	11.52	32. Michigan	10.34	56. Southeast Oklahoma	8.87	
9. Hawaii	11.23	33. East Tennessee	10.32	57. South Carolina	8.85	
10. Idaho-Oregon	11.18	34. Washington	10.26	58. Rocky Mountain	8.70	
11. New York	11.17	35. Southwest Oklahoma	10.25	59. Alabama	8.68	
12. Northwest Oklahoma	11.17	36. Los Angeles	10.16	60. Nevada-Utah	8.68	
13. Tennessee	11.13	37. Illinois	10.15	61. Indianapolis	8.57	
14. Wisconsin	11.13	38. West Texas	10.15	62. Joplin	8.56	
15. Kansas City	11.06	39. Houston	10.05	63. San Antonio	8.54	
16. Akron	11.05	40. Eastern Michigan	10.02	64. Sacramento	8.47	
17. Albany	11.03				65. Canada Pacific	8.42
OVER 10 PERCENT						
18. Central Ohio	10.94	41. West Virginia	9.91	66. North Dakota	8.42	
19. Chicago Central	10.93	42. Northern California	9.74	67. Arizona	8.32	
20. Minnesota	10.89	43. Northwestern Illinois	9.74	68. Central California	8.19	
21. New England	10.81	44. Northeast Oklahoma	9.72	69. North Arkansas	8.09	
22. Northwest Indiana	10.81	45. Louisiana	9.63	70. Gulf Central	7.83	
23. Southwest Indiana	10.79	46. South Arkansas	9.63	71. Eastern Kentucky	7.23	
24. New Mexico	10.74	47. Dallas	9.63	72. Maine	7.12	
		48. Missouri	9.49	73. Georgia	6.84	
			9.31	74. Canada Atlantic	6.73	

1964-68

- The quadrennial goal of \$22 million for world evangelism was reached in three years and eight months!
- Per capita giving increased from \$160.38 to \$190.13!
- 646 missionaries and overseas home missions ministers plus 41 appointed this year serve in 55 world areas!
- Church membership increased from 415,495 to 453,808, and the total number of churches and preaching points went from 7,168 to 7,426!

1968-72

- God is able to call and prepare at least 750 additional preachers to fill the present vacancies and the openings predicted for the next four years.
- God is able to burden His people with the desperate needs around the world that can be met when Christians give sacrificially.
- God is able to give Nazarene laymen a greater vision of their direct responsibility in spreading the gospel.
- God is able to send forth more laborers—teachers, doctors, nurses, skilled workers, as well as preachers—as long as Nazarenes throughout the world continue to give their lives, their prayers, and their financial support to the cause of world evangelism.



GENERAL STEWARDSHIP COMMITTEE

Left to right, top row: V. H. Lewis, Sponsor; M. A. Lunn, Chairman; Orville Jenkins, Vice-chairman; Dean Wessels, Secretary; Albert F. Harper; B. Edgar Johnson, Wilson Lanphier. Middle row: Edward Lawlor, M. Lunn, Everett S. Phillips, W. T. Purkiser, Kenneth S. Rice. Bottom row: Mary Scott, Paul Skiles, John Stockton, Willis Snowbarger, T. W. Willingham.

CHRISTIAN SERVICE TRAINING



Above: **BENNETT DUDNEY**, director of CST since 1959
Center: **SYLVIA FRANK**, office assistant; and **LYNNETTE SMITH**, secretary.
Lower: **Mrs. ANNE MCKENZIE**, awards; **REBECCA PEREZ**, Home Study secretary; and **CHARLOTTE WUSTER**, secretary.



The Christian Service Training program of the Church of the Nazarene is guided by the Commission composed of the executives of the various departments. During the past quadrennium it has been composed of:

Dr. G. B. Williamson, General Superintendent, Sponsor; **Paul Skiles**, NYPS, Chairman; **A. F. Harper**, Church Schools; **Dean Wessels**, Stewardship; **M. A. Lunn**, Nazarene Publishing House; **E. S. Phillips**, World Missions; **Mary Scott**, NWMS; **Orville Jenkins**, Home Missions; **Edward Lawlor**, Evangelism; **Willis Snowbarger**, Education.

The director is elected by the General Board upon a joint nomination by the Board of General Superintendents and the Christian Service Training Commission. The program is financed by the General Budget and the Nazarene Publishing House.

The value of the interdepartmental aspect of the training program is evidenced by the cooperative planning and promotion of training that are designed to meet the needs of each department of the church.

Churches Participating

1960-63	8,381	
1964-67		10,788

Total Training

1960-63	282,263	
1964-67		412,025

Teacher Training

1960-63	68,692	
1964-67		123,483

Home Study

1960-63	29,458	
1964-67		84,696

Registered Teachers

1960-63	3,496	
1964-67		8,719

1965	Sunday School—The Growing Edge		
	K. S. Rice	Churches	1,703
	Credits	27,588	Books sold 31,449
1966	Meet My Saviour	Churches	1,696
	Credits	29,003	Books sold 41,000
1967	You Can Be a Joyful Tither, Fletcher Spruce	Churches	1,065
	Credits	21,238	Books sold 27,641

STEP—Storehouse Tithing Enlistment Plan, Fletcher Spruce
Churches 300 Credits 3,723
Books sold 10,207

There are 172 courses offered in the training program. 102 can be taken by correspondence through our Home Study Plan. 103 of the textbooks are our own publication. Of these 28 were published this quadrennium:

Alert Your Conscience, Andrew G. Hanners
Beliefs of My Church, Ronald Gray

Better Kindergarten Teaching, Mildred Edwards

Developing the Young Adult Fellowship, Paul Miller

Disciplined Life, The, Richard S. Taylor
Guidelines for Conduct, Lauriston J. Du Bois

Handling Finances in the Local Church, Harper L. Cole

Life in the Spirit, Richard S. Taylor
Meet My Saviour, Handbook for Personal Evangelism

Practical Church Music, Elizabeth R. Nelson
STEP—Storehouse Tithing Enlistment Plan, Fletcher Clarke Spruce

Sunday School Superintendent, The, Bennett Dudney

Sunday School—the Growing Edge, Kenneth S. Rice

Take Care, Man, Millard Reed

This Is My Church, Robert Troutman

Too Young for Love? James and Alice Jackson

You Can Be a Joyful Tither, Fletcher Spruce
Search the Scriptures, Old Testament

Volume II, Earl Wolf; Volume V, Chester Mulder; Volume VI, R. C. Ridall; Volume VII, W. T. Purkiser; Volume VIII, Harvey Finley; Volume IX, Robert Sawyer; Volume X, C. E. Demaray; Volume XVI, Kenneth Grider; Volume XVII, Oscar F. Reed; Volume XVIII, Paul Miller; Volume XIX, Ray Dunning

The interest in a depth study in certain areas has resulted in the development of a new group of Advanced Courses. The first of this series is,

Unit 121c, "Survey of the Old Testament"
Text: **Exploring the Old Testament**

These courses are designed for Home Study, but may be offered in the local church. Other

Home Study Evaluators: **Mrs. PAUL MILLER**, **Mrs. EARL WOLF**, **Mrs. GEORGE RICE**.

units being planned will use the books **Exploring the New Testament and Exploring Our Christian Faith**.
Children's Materials

Two projects assigned to the Commission have been completed this quadrennium: **This Is My Church** (children's membership study) and **This I Believe** (a child's catechism). A leader's guide has been prepared for each study.

These materials have been designed for use in preparing children for church membership. They are not courses for credit.

Growth Analysis and Projection—1970

February-March-April of 1970 is the time set for the denomination-wide self-study by local congregations. In this study the church will review four basic areas as related to the mission of the church—evangelism. They are: (1) Outreach and Evangelism, (2) Buildings and Equipment, (3) Administrative Practices; and (4) Local Church Program. In addition to the analysis the local church will establish some long-range goals for the congregation.

Goals for the Quadrennium

1. A CST director in every church.
2. Fifty percent of all Sunday school teachers and officers reaching the REGISTERED level in the training program. We now have 65,648 officers and teachers; 12,215 are Registered.
3. Increase in lay training Institutes.
4. Launching of Advanced CST Courses.
5. Increased use of church membership materials for adults, youth, and children.
6. Twenty-five new books of our own.
7. Increased use and availability of materials in various languages for use in world areas.
8. A greater emphasis upon training for service.



For these times: **TRAIN GOD IS ABLE!**

NAZARENE SERVICEMEN'S COMMISSION

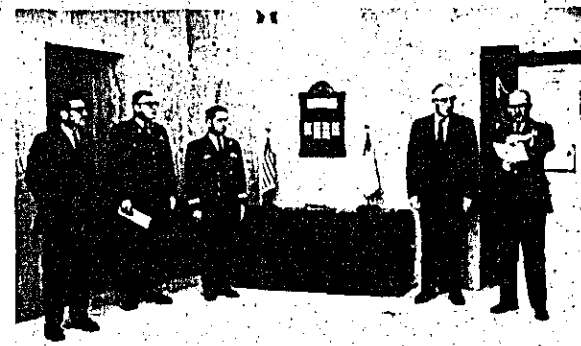
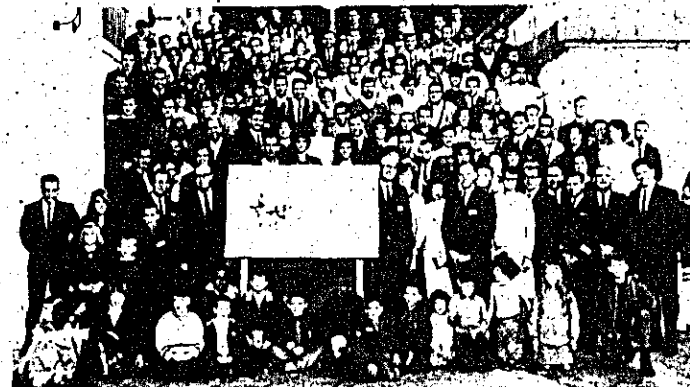


The chaplain's duties are not always confined to the post chapel or office complex. There are times during combat when, for a few brief moments, men gather in small groups—two or three, or a dozen—to pray and meditate. It's a vital part of military life. The chaplain feels compelled to be where the men are.

Lt. **LOWELL MALLIET, USNR**, (photo left) chaplain for the Eleventh Marine Regiment of the First Marine Division, observes the sacrament of the Lord's Supper with the men of the Eleventh and Twelfth Marine Regiments during Operation Double Eagle, just 40 miles south of Chu Lai, South Vietnam. This action took place early in 1966.



Upper left: The 1967 Servicemen's Retreat in Berchtesgaden, Germany, 13-17 November. Upper right: Paul Skiles, director of NSMC. Lower left: Hilda Hall, office secretary for NSMC. Lower right: Memorial service at International Center, October, 1967, in Kansas City, for military personnel who served in Vietnam.



PAUL SKILES, director

OUR 33 MINISTERS IN UNIFORM:



POST PASTORS

More than 400 pastors whose churches are located near military bases receive each month a list of those who have been stationed there. This is both a method of introduction and a contact cue for the pastor.

PUBLICATIONS

CONQUEST magazine is automatically sent free to all servicemen. However, by filling out the card provided, they may also receive, free of charge, HERALD of HOLINESS, STANDARD, and COME YE APART. OTHER SHEEP is sent to all overseas personnel.

SERVICEMEN'S RETREAT

With the cooperation of the military, religious retreats are provided for servicemen and their dependents stationed abroad. Nazarene retreats are conducted annually in Berchtesgaden, Germany. Occasionally they are held in the Orient as well.

NAZARENE RADIO LEAGUE



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Executive Director



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"Showers of Blessing"
Speaker



Dr. H. T. REZA
"La Hora Nazarena"
Speaker



GARY MOORE
Music Director

THE RADIO VOICE OF THE CHURCH OF THE NAZARENE

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Around the World

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VENEZUELA
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BONAIRE
DOMINICAN REPUBLIC
HAITI
PUERTO RICO



CLARA ROGERS
Secretary



BLANCA ROBERTSON
Spanish Secretary

we are on in PORTUGUESE

- The Portuguese broadcast began on three stations in Brazil.
- The Japanese church broadcasts throughout Japan.
- A French-Creole program is broadcast throughout Haiti.

WE CAN REACH THE WORLD WITH RADIO

"SHOWERS OF BLESSING"

"LA HORA NAZARENA"

Lenten series of both broadcasts annually over more than 1,500 stations

33 PERCENT GROWTH THIS QUADRENNIUM

TV Spots

Produced by N.R.L. and available through the Publishing House.

Thanksgiving Offering Tapes

Produced by the Radio League each year.

Tapes for the Blind

The missionary reading books are recorded each year and tapes sent to the blind persons who request them.

Audiovisual

The Radio Office does much recording for NAVCO, the audiovisual arm of the church.

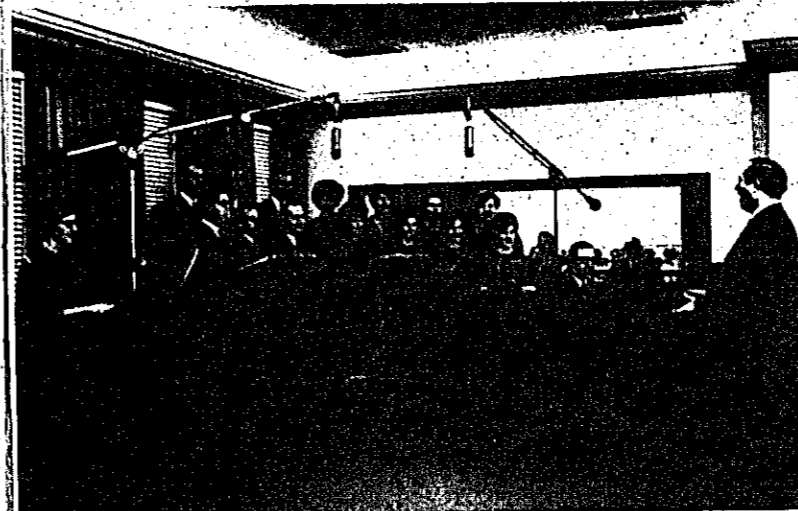
Bible Study

The "Showers of Blessing" Bible study course is now ready to be offered.

Prayer Chain

Nearly 12,000 have pledged to pray daily for the radio ministry.

Below, left: Choir, GARY MOORE directing. Right: Control Room, TOM JACKSON, engineer; STANLEY WHITCANACK, producer.



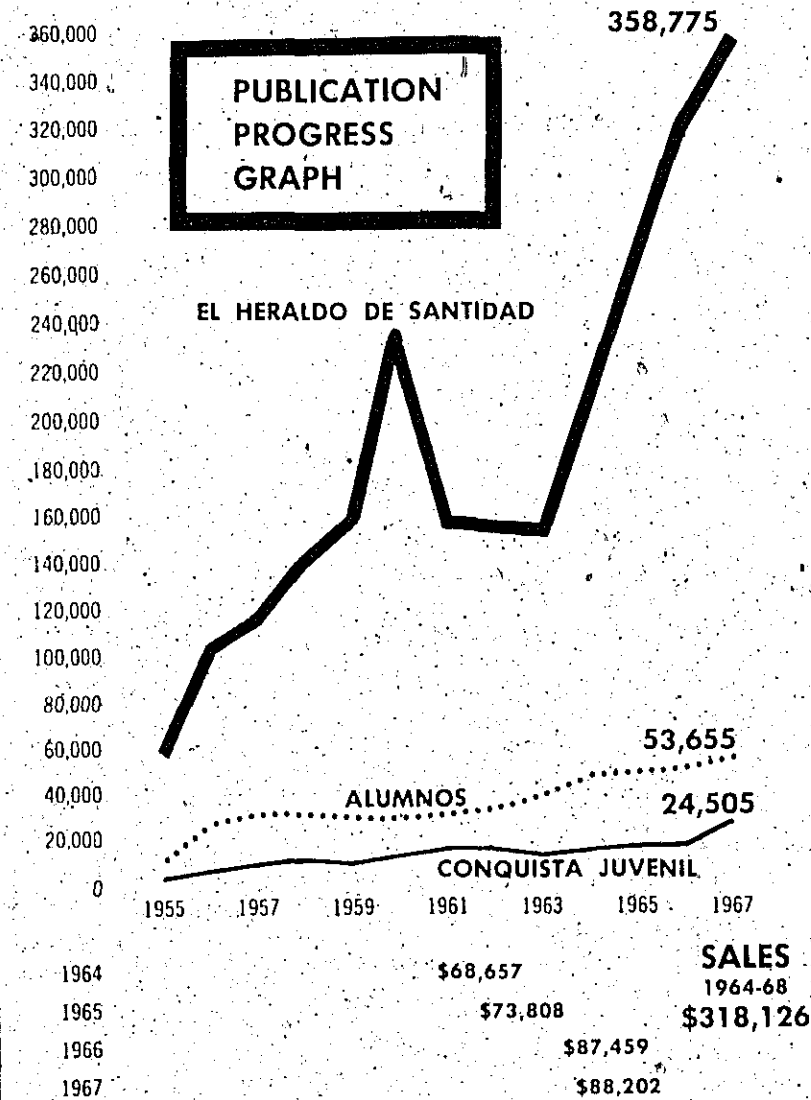


The SPANISH DEPARTMENT

For the Spanish-speaking countries of the world, times of turmoil, times of change, times when all sorts of ideologies are capturing the minds of millions of its mushrooming population. Times also of growth—growth of aspirations, and of industries, and of schools, and also of the Church. Times of change, when new generations are marching, and questing, and searching. Times, then, of opportunity, if also fraught with dangers. Times to test men's faith. And our faith is that . . .

to quench the ancient thirst of the human spirit, and, yes, even the longings of Juan Sanchez, average man of Spanish America. Our faith is that God is able to free him, and to motivate him, and to guide him aright in the difficult decade ahead, and to make him a participant in the most glorious revolution of all, that of the Spirit. What is more, we believe that God is able to do it in times like these **THROUGH THE SPANISH DEPARTMENT**, the literature arm of the missionary endeavor of the Church of the Nazarene in Latin America—a department born of the need, forged from a vision, grown strong with the prayers and support of all our people, a department with a past rich with blessings and growth,* and with a challenging future. And because we believe it, we plunge into this quadrennium, in which, the Lord willing, we shall celebrate **OUR TWENTY-FIFTH ANNIVERSARY**,** eager to serve our church and to carry out our assignment, committed to spread biblical holiness throughout the Spanish-speaking world, depending on God, and firmly persuaded that **IN TIMES LIKE THESE** millions can discover that **GOD IS ABLE**, and make that glad discovery through the miracle of the printed page. To that end, we solicit your prayers.

* See the chart across the page.
 ** Our department was established in 1946.



Above, left to right: Dr. H. T. REZA, Executive Secretary; SERGIO FRANCO, Associate Editor; RAY HENDRIX, Sales and Promotion; MARIO VELEZ, Associate Editor, Production Staff.

Below, left: Partial view of the office. Right, office staff (left to right): seated, MARK REZA, ESTHER ARREDONDO, MARIA ELENA VALDEZ, JUANITA BUXTON, JAN FRY; standing, MARIO VELEZ, SERGIO FRANCO, RAY HENDRIX. Below: at the linotype, ISAAC ABUNDIS; in the center, JOEL TENTORI, foreman; and J. R. VAZQUEZ-PLA, composition man.



NAZARENE INFORMATION SERVICE

Let the Story Be Told

THE OFFICE of the Nazarene Information Service (N.I.S.) is starting its second decade of writing and distributing the story of accomplishments by the Church of the Nazarene for the kingdom of God.

It has been the assignment of N.I.S. since 1958 to tell the evolving news story about "the people called Nazarenes."

In this endeavor, the office has enjoyed the cooperation of Nazarene leaders and the interest and support of Nazarenes everywhere.

A Fruitful Decade

During the 1958-68 decade Nazarenes made news.

World membership grew to over 450,000 persons—an increase of 125,000 since 1958.

Sunday school enrollment topped 1 million—an increase of 325,000 since 1958.

Per capita giving reached \$190 compared to \$133 in 1958, and giving for all purposes was \$70 million compared to \$40 million in 1958.

Stewardship gains made possible the advances in the Nazarene world mission program.

Writing for Newspapers

The N.I.S. sends articles of interest about Nazarenes and the Nazarene program to newspapers and magazines, and the major press associations.

The office mails stories regularly to more than 2,200 newspapers whose addresses are arranged in the N.I.S. files according to our church districts.



O. JOE OLSON
Director of N.I.S.

N.I.S. also mails regularly to editors of 45 other holiness and evangelical bodies, and to radio and television editors when the Nazarene news story warrants it.

To All Nazarene Pastors

By correspondence and through membership in the national Religious Newswriters Association, N.I.S. maintains cordial relations with the 145 leading religious news editors in the U.S. and Canada.

Among activities of the office:

Operate pressroom services at church-wide events

Provide news coverage of Laymen's and Evangelists' conferences

Advance stories on district assemblies and preachers' conferences

Send Nazarene News Briefs to 600 pastors who print weekly newsletters

Annual year-end news releases to every Nazarene pastor

Regular releases to district superintendents and their district editors

Supply photos, mats, and biographies of general church leaders and district superintendents

Seminars on press relations at district meetings

We Have a Mandate

Nazarenes, and all evangelicals, recognize a mandate from God to spread the Gospel to all nations.

Good press relations are essential in keeping our doctrine and standards of holiness before the world.

N.I.S. continues to enjoy the challenge and the opportunity of God's work in this our day.

AUGUST 1968

A NEW ERA OF PREACHING

J. B. Chapman

ON CORRALLING THE TONGUE

The Editor

THE INWARD ALTAR AND THE HOLY FIRE

Harry E. Jessop

**CHURCH ORPHANS ABANDONED ON THE STEPS OF THE
UNIVERSITY**

W. E. Snowbarger

PASTORS AND THEIR BUDGETS

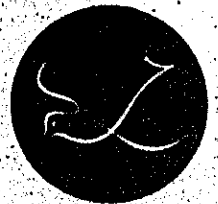
Wm. O. Welton

MARKS OF A GOOD PASTOR-COUNSELOR

Harold W. Darling

ABOUT PEACHES

Mrs. Audrey Williamson



NAZARENE PREACHER

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AUGUST, 1968

Volume 43 Number 8

CONTENTS

A New Era of Preaching, <i>J. B. Chapman</i>	1
On Corraling the Tongue, <i>Editorial</i>	2
The Inward Altar and the Holy Fire, <i>Harry E. Jessop</i>	4
Church Orphans Abandoned on the Steps of the University, <i>W. E. Snowberger</i>	8
Pastors and Their Budgets, <i>Wm. O. Welton</i>	11
Marks of a Good Pastor-Counselor, <i>Harold W. Darling</i>	13
About Peaches, <i>Mrs. Audrey Williamson</i>	33
The Greatest Prayer of All (No. 9), <i>H. K. Bedwell</i>	35
Gleanings from the Greek New Testament, <i>Ralph Earle</i>	37
Sermon Starters, <i>William A. Tolbert</i>	39

DEPARTMENTS

- Pastor's Supplement, pp. 17-32
- Queen of the Parsonage, p. 33
- Biblical Studies, p. 35
- Sermonic Studies, p. 39
- Ideas That Work, p. 42
- Hymn of the Month, p. 42
- My Problem, p. 43
- Bulletin Exchange, p. 45
- Here and There Among Books, p. 47
- Calendar Digest, p. 48
- Among Ourselves, inside back cover.

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A New Era of Preaching

By J. B. Chapman*

THE REFORMATION came as a preaching crusade. There were fingers of light here and there which presaged the dawn, but the morning was full only when Martin Luther nailed his 95 theses to the door of his Wittenberg Chapel and launched forth, no longer a monk in retirement, but a preacher of fearless mien. The early period of Protestantism was a period of preaching. There were setbacks and slumps, of course, but wherever the highway in the wilderness was pushed forward its milestones were mighty preachers and apostles of apostolic Christianity. Luther preached justification by faith; Calvin preached divine sovereignty; Bunyan and the Baptists preached the sufficiency of the believer's priesthood; Fox and the Quakers preached the dependability of the "inner light" (heartfelt religion); Wesley and the Methodists preached that men are sanctified after they are justified; and by means of them all the doctrines of primitive Christianity were restored and proclaimed to a listening world. The preacher schools of the period drilled their students in systematic theology and practical theodicy, and sent them forth to drive away error and establish the faith of men in God and in the Bible. Content was the test of preaching in those times.

About a hundred years ago doctrinal content began to yield to excellency of expression, and "sacred rhetoric" (homiletics) became an essential branch in seminaries where preachers were trained. But theology, theodicy, philosophy (natural, moral, intellectual, and practical—now called science, ethics, psychology, and art) were still the foundation and the first story of the superstructure. And the men who came forth to be evangelists and pastors were both scholars and orators.

But there came a day when piety was replaced by learning, and doubt usurped the place of faith. Knowledge, which had hitherto been religion's handmaid, became the dictator. Churches became social institutions needing managers, rather than pulpits requiring preachers. "Religious education" and "church management" became the essential courses in schools for preachers, and came the day when a student could receive a bachelor of divinity degree from a standard theological seminary without pretending to take a course in systematic theology and with nothing more than a passing glimpse at a book on homiletics or on pastoral theology!

(Continued on page 16)

*Former general superintendent, deceased.

On Corraling the Tongue

IF IT IS TRUE that more discipline in the preacher will in the long run mean more souls in the Kingdom (other things being equal), then all of us are candidates. The rub is, of course, that discipline cannot be acquired in three easy lessons. But let us at least try to discover some things that will help us in this vital area of personal character and professional efficiency.

One of the most common and embarrassing marks of undiscipline is the tendency to act and speak on impulse. We've all danced about on one foot, trying with a red face to get the other foot out of our mouth. We had spoken impulsively, then wished we had bitten our tongue first. Or maybe we resigned on the impulse, or made a hasty purchase which we neither needed nor could afford, or possibly sprung on an innocent and unsuspecting board some hare-brained scheme that hit us like the trump of Gabriel a half-hour before meeting. Too many preachers spend too much of their time backing up. This of course plays havoc with their net speed ahead.

Therefore a good start is to concentrate on practicing the art of lassoing impulses before they get away.

1. First, make this a definite subject of earnest prayer. Pray daily: "Holy Spirit, keep me alert today. Help me to guard my words. Restrain me from rash speech or rash action."

2. Talk over your problem with a trusted friend, preferably your wife. Be absolutely humble and honest about it. Discuss the times you have spoken or acted injudiciously, and think together of ways to cultivate greater caution and self-control.

3. Meditate on the problem until you have a healthy awareness of the serious consequences if you fail to correct this character weakness. Name them over. They concern people, your church, your professional future, your family, above all the honor of God. In this way you will strengthen your motivation for the grueling task of reshaping habits.

4. In conversation, break the habit of interrupting the other person. Listen until you are sure he has come to a dead stop.

5. Don't make aimless vocal sounds, such as "ahh," just to get the floor, before you are really sure you know what you want to say.

6. Learn to put a deliberate pause between the other person's comment and your response. This will give you time to savor your words, maybe swallow some of them. It will also give the Spirit time to nudge you. And since you will then appear less agitated, you will give an impression of being in perfect self-command. If others keep chattering at such a speed that you have to butt in to speak at all, then maintain a discrete silence. In the end it will be your opinion that they will want.

7. Anticipate sticky situations, where you will be in special danger. For the pastor, the board meeting is most apt to be his undoing. If this is the case, form the habit of preparing carefully well in advance, by earnest prayer, first, then by careful attention to the agenda. Your opinions on delicate issues which are likely to arise should be written out in advance. Not that you should read them; this could introduce an unnatural formality into the proceedings. You are a pastor with brethren, not a lawyer before the bar. If writing is difficult, at least discuss your opinion or plans with someone who is not afraid to challenge them.

Such writing (or discussing) will have at least three advantages: It will help you to crystallize your opinions, in case you are still fuzzy at some points. Next, you will be better able to view your ideas critically and objectively. When you start putting them down you may discover that they are not so profound or wise as you at first thought. Further, this exercise will help you put your ideas into the most convincing and exact form; and this may keep you from saying more, on the spur of the moment, than you should say. Many a preacher loses his case with his board by fumbling through ideas which are good, but still too scratchy and wordy.

If you write out your idea, test the product on your wife. If her womanly intuition raises a warning signal, better incubate the idea another month. Let the laymen talk themselves out on the issue when it comes up, and you be the wise old owl who listens. Your leadership doesn't depend on dominating every discussion. This leads to the golden rule:

8. Don't be quick to commit yourself irrevocably on any issue. You may be of the opposite opinion a month later. Better leave a side door open for retreat than to lock yourself into a position you will later wish you could get out of. As Warren Lahue said in the May issue, off-the-cuff statements are immediately beyond recall.

Some of these rules can be applied to compulsive buying and rash acting. But even if not, the man who can think before he speaks is more apt to look before he leaps.

It may not be as exciting to go through life counting 10 as it is to live by the impulse of the moment. But before life's short day is done, the way of discipline will yield the "peaceable fruit" of stability, confidence, and production. At least the district superintendent is less apt to have to come around after we have left and pick up the pieces scattered by our untamed impulsiveness.

The Inward Altar and the Holy Fire

By Harry E. Jessop*

And the fire upon the altar shall be burning in it; it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it. . . . The fire shall ever be burning upon the altar; it shall never go out. (Lev. 6:12-13).

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

It will be noted that between these two Scripture passages there is a time distance of centuries, the first being taken from the Old Testament, the second from the New. The Old Testament passage is one of the divine regulations of the ancient Jewish economy and concerns the altar of burnt offering. The fire had been divinely kindled, accompanied by the strict command that it must never be allowed to die. It must not be put out; it must not be allowed to go out; neither must any fire of another nature be substituted for it. The penalty for disobedience was death, as seen in the case of Nadab and Abihu (Lev. 9:25; 10:2).

The altar flame therefore was constantly tended, carefully watched, scrupulously guarded and daily fed. It was never left without attention either day or night, the priests in their respective courses each in turn being responsible to God for its continuity.

It will not be difficult for minds illuminated to translate this Old Testament foreshadowing into New Testament teaching and to see in it a divinely given portrayal of the spiritual experience into which God has designed

*Retired Nazarene elder, Largo, Fla.

to lead His believing people in this age of grace. We have therefore linked with it the Pauline passage which will help us in our application of its teaching. It was doubtless the thought suggested by such a combination that constrained Charles Wesley to compose those well-known stanzas which have been such a means of blessing among believing souls through the ages:

*O Thou who camest from above
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.*

*There let it for Thy glory burn
With inextinguishable blaze,
And trembling to its source return
In humble prayer and fervent
praise.*

*Jesus, confirm my heart's desire
To work, and speak, and think
for Thee;
Still let me guard the holy fire,
And still stir up Thy gift in me.*

*Ready for all Thy perfect will,
My acts of faith and love repeat,
Till death Thy endless mercies seal
And make the sacrifice complete.*

Here are some simple directives which will transform any yielded life and keep that transformation vital and progressive as the days go by: We are called to fill the inward altar. We are counselled to guard the holy fire. We are commanded to feed the flame.

Filling the Altar

Every heart truly Christian has its own personal altar, a sacred inward spiritual entity, to every eye except

its own and that of an omniscient God forever unseen. Outwardly we may think of the altar in terms of a special spot, an article of church furniture, a rail, a chair, a pew at which to kneel, bringing all in consecration on a never-to-be-forgotten day. Yet while remembering with gratitude the time and place of the happening, we soon begin to realize that it was not the outward act which men saw that was of chief importance, but rather the inward spiritual transaction that happened there.

For the believing soul, the altar transaction lies not in the place but in the fact of consecration, whether it be a church, a home, a highway, a field, or a stable. The place of God-contact, wherever it may be, becomes the place of the altar. No matter where it is accomplished, the altar must be filled, and filled as an eternal commitment. Needless to say, this altar filling does not involve the actual handling of whatever may be concerned, the most vital of which may be intangible though intensely real. It is an act of definite spiritual commitment of full and complete abandonment to God, so that from that moment onward the one who has consecrated is no longer owner but steward who must give a daily account.

Attention need hardly be called to the distinction between the act of consecration and the fact of renunciation which of necessity is to be recognized here. It will soon become evident to those who would live the holy life that there may be things in the life of which a holy God could not approve, and consequently if brought to the altar of consecration He could not accept. There is, therefore, to be a sorting-out with a clear recognition as to what goes where—some things having their place on the altar while others must go to the trash can. As to what goes where it is not usually difficult for an honest heart to decide, but when once the decision is reached everything must be committed irrevocably to one place or the other. There can be no spiritual sidelines and no neutral ground. Increasing light will come as the years go by. New circumstances will present

themselves and new demands will be made, but with them all will come increasing grace enabling the yielded soul always to say:

*Naught that I have my own I call;
I hold it for the Giver.
My heart, my strength, my life, my
all
Are His, and His forever.*

It should be noted that the work so far described has had to do entirely with the human side of the holy life, involving the soul's altar approach and the presentation it makes to God. The key word in the transaction has been, "Lord, take." Nowhere is this better expressed than in Miss Havergal's consecration hymn which has been used by earnest Christian hearts again and again. How earnestly, sincerely, and repeatedly are its stanzas used by so many in prayer and song, as consecration after consecration is made, and what emphasis is given to its comprehensive contents!

*TAKE—my life—my moments—
my days—my hands—my feet—my
voice—my lips—my silver—my gold
—my intellect—my will—my heart
—my love.*

Then as though to make doubly sure that nothing is left unconsecrated, come the all inclusive words:

*TAKE myself, and I will be
ever, always, all for Thee.*

Here indeed is consecration comprehensive and complete, and yet with many who repeatedly make it, there is still a conscious lack. These have not yet learned that their TAKE must be supplemented by a further word; they must also take, calling on God to GIVE. The time comes when craving must give place to claiming, and God's taking of my consecration is exchanged for my taking of His abundant blessing. The experience of the Hebrew prophet on Carmel's mount will help us here, illustrating the thought. The bullocks were slaughtered, cut in pieces, and every part placed upon the altar which Elijah had reared. On the human side the altar offering was complete, but the manifested acceptance was wanting. By his altar work he had said to Jehovah,

"Here is my offering; take." By the claim he made he said to Jehovah, "I have done my part; it is now for me to take and for You to give." Did anything happen? It surely did! "Then the fire of the Lord fell" (I Kings 18: 21-39).

The life that is wholly sanctified is distinguished from every other by an altar faithfully filled and an answering response by the descent of the holy flame (Matt. 3:11; Rom. 12:1). If we are to glorify God as we should, not only must the altar be fully furnished; the holy flame must also be there. One of the alarming characteristics among God's professing people in these modern days is the frequent talk about the consecrated life with so little evidence of the altar fire. William Booth voiced the necessity of receiving the altar fire when he wrote:

*Oh, see us on Thy altar lay
Our lives, our all, this very day;
To crown the offering now we
pray,
Send the fire.*

If the fire is to crown the offering, it must be fire of an unusual sort which God himself must send. It must come direct from heaven, since its nature is divine. It must be remembered that this holy fire has not been without its counterfeits, both in Bible days and in these later days. The strange fire offered by Nadab and Abihu—both of whom, though sons of Aaron, the high priest, were smitten with death for their rashness—would seem to have been ordinary natural fire of their own making. It would be good for ordinary purposes, but when substituted for what should have been fire from heaven was offensive to a holy God and incurred the penalty of death (Lev. 10:1; Num. 3:4; 26:61).

This is not without its spiritual parallel. Strange fire may still be substituted for fire from heaven, both in the censer of devotion and upon the altar of consecration, but never with acceptance by a holy God. There is the fire of human enthusiasm, which in itself none could reasonably condemn, since no enterprise religious or other-

wise is likely to succeed without it. It may be manifest in whatever may be the appeal of the moment, whether a political campaign, a sports event, a business venture, or even a revival meeting. In its rightful place it is to be recognized and commended, but it can never become an acceptable substitute for the holy fire from the skies. There is also the fire of fanaticism, often dangerous and in its final outworking may prove to be Satanic. Its manifestation may begin with the overreaching of human activity in a misguided soul, not careful to try the spirit that would control. Hence the many extremes and excesses often attributed to the Holy Spirit which later become cause for regret.

Heavenly altar fire is entirely different—a flame wholly divine. Its presence cannot be commanded by any at will. Its manifestation cannot be worked up, although when it has taken possession it will certainly work itself out. The secret lies in this simple fact: It is the divinely bestowed altar fire falling upon and taking possession of the wholly yielded soul in response to the claim of a living faith, direct from the heart of God (Mal. 3:1-3; Matt. 3:11; Acts 2:1-4; Heb. 12:29). Here is fire not only distinctive, but destructive. While possessing and illuminating whatever it comes to indwell, it must of necessity consume all that is foreign to its nature. Its coming and abiding indicate the divine acceptance of the offering presented, without which no amount of service nor even sacrifice can be pleasing to God.

Guarding the Fire

The sacredness of that old-time altar fire, emphasized by the divine insistence of the perpetual priestly watchfulness over it, has become the recognized biblical portraiture of one of the many phases of spiritual experience. The believer-priest in the age of grace is charged with just as definite a responsibility concerning the maintenance of his own inner spiritual life.

The living sacrifice on which the heavenly fire has fallen may not at any

time be taken for granted. The altar now becomes his constant care. He must live with the thought of it always supreme. Watchfulness in the holy life is one of the all-time necessities which can never be neglected without immediate peril to the soul. There are so many things which are enemies of the holy fire and without our immediate realization would tend to dampen its effectiveness. Each soul must decide for itself as to what these things may be. There are generally understood distinctions among the wholly sanctified which all who receive the heavenly fire will feel obligated to observe. Beyond this, however, there are distinct personal understandings between the soul and God, of which none but they two are aware. It is here that careful heart watch is required lest by reason of our lack of attention the altar fire loses its glow.

Feeding the Flame

As morning by morning the priest of the old time put new wood upon the altar to feed the heavenly flame, so also the believer-priest of later days must see to it that the inward altar of the yielded heart is so continually furnished that the fire will never go out. The sacrifice to be offered each new day is to be one of grateful thanksgiving in acknowledgment of the greater sacrifice of Calvary by which we have been redeemed. This is not to be regarded as the human effort to ensure continued salvation, but rather as the expression of humble gratitude for salvation received and the attitude of loving obedience by which through divine grace the blessing is maintained.

Though the heart-fire is divinely bestowed, the fuel must necessarily be of human providing, personally supplied and daily renewed. Morning by morning the wood of grateful devotion must be renewed in thanksgiving. If this is neglected the sacred altar flame must surely die, since it will have nothing on which to feed.

This continued neglect may be stated as the chief cause of so many cooling altars where profession of the yielded life is still maintained while manifesta-

tion of the holy fire is no longer in evidence, the flame either by disobedience having been put out, or by neglect allowed to die. Hence, what was once a bright testimony to God's glory is now a tragic evidence of the backslider's shame. Cooling heart-fires are a pathetic spectacle wherever they are found, while those altogether dead are an unspeakable tragedy. The first step in this direction is scarcely discernible, usually beginning with an occasional hurried morning devotion, then a slipping away without the morning prayer altogether, always with the argument, "There is no need to take the time; I can pray as I go." Soon, however, it becomes easier to go than to pray, while all the time the heart-fire is waning and its embers smoldering, and finally the last spark goes out.

The loss of heart-fire is never sudden, although to the outward observer it often comes as a sudden surprise. Spiritual loss is always gradual and is first inward and secret. It never goes on without the knowledge of the person concerned, although there is often attempted secret self-deception concerning it. We are warned in the Scriptures that there are many things by which the indwelling Holy Spirit may be grieved (Eph. 4:26-32). He also may be quenched (I Thess. 5:19). More than this, there is the possibility of His being blasphemed (Matt. 12:31-32).

How vitally important then is this inward altar and how sacred the flame! To possess the holy fire is to be trusted with a treasure indeed, and to be allowed to tend it and to feed it is to know a privilege beyond compare. To neglect it is to court disaster and irreparable loss. To lose it is to become a lifelong mourner and a calloused soul.

Hence the apostolic exhortation—that we neglect not this priceless gift, but that we stir up the precious altar flame. This will require constant diligence and daily care (I Tim. 4:14; II Tim. 1:6).

*Don't let me sink to be a clod;
Make me Thy fuel, Flame of God.*

*Still let me guard the holy Fire,
And still stir up Thy gift in me.*

Church Orphans Abandoned on the Steps of the University

By Willis E. Snowbarger*

WHILE OUR STRONGER CHURCHES generally have excellent programs for their children and teenagers, most of them seem to be baffled by their young adults. More and more of these are now, or have been, in colleges or universities. Criticism, apathy, absenteeism, backsliding—sure! In response some would punish them—at least blame them. Interestingly enough, most of the students would accept the blame, but only part of it. They are looking for (and finding) all sorts of stimulating programs and people. Is the church unstimulating? They face spiritual and intellectual problems; crises of personal identity, career choices, courtship and marriage; failures social and academic. Does the church meet, or even try to meet, their deep needs? Most of our own young people would love to be convinced that at least the church wants to understand and listen. What follows may apply to students in our own colleges but is written with special reference to those who are in secular universities. For the smaller denomination the problem is largely left to the ingenuity of the pastor if anything constructive is to be done.

TWO PASTORS OR NONE?

The young person away from home in college really has two pastors or he may well have none. The pastor

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of his home congregation is in the most strategic position. The student has warm feelings about his home community and his home church. On his decreasingly frequent trips to his home and family, he attends church largely according to the pattern of younger days. Ideally, this pastor will get the college address, contact a pastor of the university town, mail bulletins, and write (if not enact) the pastoral call. This pastor and the home church assistants know the personality, home, and religious case history, so that they are in the best position to understand and counsel the student.

The second pastor may not have a chance unless the home church pastor overcomes his irrational fear of losing a member. This pastor in the university community has the advantage of being accessible; he may be closer to the expert help the student needs in meeting his problems; and he may, if he tries, keep in closer touch with the student mind, the language, and the moods which envelop campus life.

Of course, many pastors in such cities isolate themselves from the campus and can scarcely fill the role required by the student predicament. They may declaim against the "godless university" without having made the effort to seek out the administrators, faculty, or other religiously oriented men and women who can help them literally "minister to the university"—not just "locate students

of our denomination." There may be a majority in the university town congregation who are less considerate toward collegians just because they are strangers. Town-gown relations are often strained on many other issues around universities, and the same factors complicate church life. In spite of all the handicaps, this pastor has a great responsibility. He may well be the last contact between a student and his denomination. One study shows that, of every seven people changing congregations, five of them also change denominations. There is very little reason to believe that Nazarene transfers are different along this line.

Increasingly, all of our pastors find themselves in one category or the other. Maybe all are at least somewhat frustrated. Learning the inside operations of a large institution takes time, but, if it is important to learn one's way around other community institutions, perhaps contacts and information on campus operations are part of the role. But who are these students? Getting their names and locating them on campus can be most frustrating. Sometimes it is as late as November before the university releases religious preference cards, even though in other cases they may be available in early summer as students pre-register.

Perhaps most devastating is the feeling of inadequacy. Not being well-read in the various disciplines and sensing an overcritical attitude on the part of some, he may literally fear students and professors. And after all, he is a member of another generation and the "gap" is supposedly unbridgeable.

THE PASTOR WHO ATTRACTS

Assuming the voluntary nature of all church work, and the central role

of the pastor, what kind of person can attract this student generation? Thank God, some have been successful. What are their traits? Beyond the obvious faults which may distract students more than more typical members of the congregation, what should the pastor who wishes to appeal to the undergraduate student especially avoid?

A study revealed that, while youthful pastors who have maturity without rigidity are preferred, the age of the pastor is a secondary concern. Students look for a person of understanding, empathy, and who cultivates the ability to listen. They want to feel that their pastor is in touch with contemporary events, changing methods, and the intellectual climate of the day. They prefer a person who appeals as being progressive, intelligent, open to new ideas, and who makes a good appearance. They criticize the man who cannot seem to create a meaningful personal relationship or who fails to communicate his concern for them as individuals. They react against becoming a "church statistic." They are devastating in their criticism of the phony or artificial.

On the other hand, they look to the church for spiritual nurture and Christian fellowship. They expect to hear a sermon from God's Word. They are accustomed to hearing specialists throughout the week and have the idea that the specialty of the minister should be Bible study, prayer, and the application of spiritual principles to mundane problems. They may be quite uninterested in the minister's forays into the fields of international relations, politics, or philosophy. When he touches upon their own field of study, they may become nervous and embarrassed because they know he is outside his field of expert knowledge. Whether he is a trained counselor or not, they

will look to him for advice if they feel that he is a warm, honest, and interested friend—an authentic person with no ulterior motives. It may come as a surprise, but many university students do not face deep intellectual problems related to their religion. Many of them are not "intellectual." Others will face such problems later. But to assume that the Gospel must be "intellectualized" could be a serious error.

PROGRAMS THAT ARE POSSIBLE

Assuming that pastors are determined that something must be done, what are some of the possibilities for action? To meet the first and most difficult problem, the university pastor must identify the incoming students. He needs to contact them in June or July, welcoming them to the community and to his church. The university as a source of names has been mentioned (try at least five offices before you give up there). Publicity in the campus newspaper, a general mailing to all pastors in the state, and contacts with ministers of other denominations on the campus have all furnished leads. It is very important where the student worships on the first and second Sundays of the school year. It is worth a social event or special emphasis in the services to make this school opening attractive. One can wish for student leadership from returning students, but if it is really important, the pastor cannot allow these efforts to fail, even if he has to do the hard work himself.

Once they are identified, the battle for college youth has really just begun. The church program must meet needs that they recognize and feel. If the church is near the campus, a combination recreation and counseling center are proving attractive. Reading material, modern as tomor-

row, but with a real spiritual message, can help. One group has a "Book of the Year" which is discussed in weekly "seminars." Action groups making use of musical or speech talent can serve much as the "gospel team" once did. Bible study groups in dormitories and discussions of methods of maintaining a witness on the campus are also feasible, depending upon student leadership.

Counseling perhaps should be thought of as "advising" when practiced by those of us who are not professionally trained in psychology. But the pastor need not take a backseat in this role. When a student has failed a required course in his major field, he needs a pastor more than he needs a professor of mathematics. The pastor would do well to know some good Christian professors or deans to whom just such problems can be referred. When emotional disturbances come, the pastor needs to be able to refer the student to a psychiatrist who will not unsettle the religiously oriented patient still further.

The church has established the Bresee Fellowship with the idea of penetrating the campus itself as a recognized club. The possibility of student leadership roles on campus, the use of campus facilities, and opportunity for service on the Council of Religious Advisors all seem to warrant the effort to be active "on campus." "Recognition" as a campus club also means advertising. More students and more professors are made to realize that the church is making an effort to minister to the special needs of the campus community.

Many other plans can be worked such as seminars for graduate students at the zone college, district or regional retreats, and publications on critical questions. What works well for two years may fall apart later with a change of personnel. Student

work nearly always starts from scratch every September. Then there is that pervasive apathy or what is easy to interpret as ingratitude or indifference. If we can just do our best, without judging or impugning motives, a measure of success is possible. The church seems to have a problem in talking about the need for Christian colleges without deepening the feeling of stigma on the part of those who attend the state university as undergraduates. Maybe we need to relax and talk more positively about the real advantages and strengths of Nazarene colleges. At the same time, there is no point in quarrelling with the student who is not sold or who for one reason or another decides to go elsewhere. The church wants to minister to its young people wherever they are. It wants them to become soul winners and to avoid mistakes

and entanglements which would circumscribe their effectiveness as mature Christians. When they are in the university, the church says, *We are here with you to minister to your needs to the limit of our resources.* Likewise, we need to develop better ways of thinking and talking about university administrators and professors. There are real allies for the church among them if we can but seek them out.

The church has lost a frightening number of her young adults and the end is not yet. With that loss has gone much finance, talent, and goodwill needed in the promotion of the Lord's work. If our inattention or bungling in the past can be forgiven, and if we recognize the real openness of this student generation to the Gospel, the future in this area of our work can be bright indeed.

"I wouldn't pastor a church that wouldn't pay it's budgets!"

Pastors and Their Budgets

By Wm. O. Welton*

IN 32 YEARS as pastor in the Church of the Nazarene, I have pastored the home mission church (which we organized without home mission help), the village church, the small city, and the large city church. Beginning in our first pastorate I decided on two things involving district and general church cooperation: First, I would send in every report asked for by the district or general

church. Second, I determined to pay every budget in full every year. These we have done, and how glad I was when Dr. Hugh Benner said at one of our preachers' meetings, and I quote, "Any pastor serving a church for any length of time has the kind of a church he wants or one he is willing to put up with!"

Our first two pastorates totaled only three and one-half years. We organized the first, and the other we thought many times should have been

*Pastor, First Church, Adrian, Mich.

disorganized. Even there in the face of stern opposition every budget, though small, was paid in full.

I am now in my sixth year of my sixth pastorate. The other three were from seven to 10 years each. Budgets continue to rise, but with them is still the determination to see them paid in full. Also, for a number of years our churches have been 10 percent or better for missions.

There is a strong reason for my "budget feelings." It was the Church of the Nazarene where I heard the Gospel and was convicted of my sins. There I was saved and shortly after sanctified. The church has given me a place of service these 32 years and more. The church has provided a home for my wife and family, provided the money to feed, clothe, and educate my family. Also the church insures me a place where I can preach holiness.

There is another reason I feel so strongly about "budgets." For the past 19 years I have served as treasurer of the Eastern Michigan District. My records show that it really is up to the pastor in this business of budgets. Before me is my file for these years. I find that, as pastors move, some churches begin to pay budgets and others cease to do so. Churches, as Dr. Benner said, are the product of the pastor. His ideas and

ideals are passed on to his people. If budgets become a burden to him, they will soon become a burden to his people.

Some pastors come to me to complain about the size of their budgets, apparently thinking that the treasurer sets them. All we try to do is collect them. Some come and apologize for not paying in full. I always refer them to the Lord and their church board. But they ask, "How can I pay the budgets when the church board doesn't want to?" I think it is a matter of salesmanship. If a pastor can sell himself to a congregation, surely he could sell them on the idea of loyalty to the institution that will be the means of getting the message of salvation to their families. If the local, district, or general church fails, the means of spreading the Gospel is curtailed, and perhaps my family or yours may be lost forever.

Some pastors need to reexamine their heritage and then ask themselves what kind of church they are going to pass on to their successors.

We have been in a building program in nearly every church we pastored and as many as three in some places, yet our people have paid their budgets in full every year. I still say, "I wouldn't pastor a church that wouldn't pay its budgets in full!"

Churches which have emphasized indoctrination of their own membership have an advantage in evangelism.

—From *The Church in the Community*, by Arthur E. Graf, p. 62.

Character may be manifested in great moments, but it is made in the small ones.

—Phillips Brooks

Since our calling demands that we do it,
we may as well do it properly

Marks of a Good Pastor-Counselor

By Harold W. Darling*

COUNSELING is an integral and indispensable part of the life of the ministry. To say, "I'm not prepared for counseling," or, "I'm not the type," or, "I get too involved with people in their problems," is unrealistic. It is roughly equivalent to saying, "I'm not cut out for pulpit work. I'll visit in homes and hospitals, but it makes me ill to speak in public."

Pastors have a pulpit ministry, and they have a counseling ministry as well. This is true because people have problems, and they turn intuitively to their pastors for guidance. And who can deny that people have more problems today than ever before; that life is more complex, and that there is a greater need than ever for qualified Christian counselors?

Counseling, I would further observe, cannot be separated from personal evangelism. I remember my minister, when I was a teen-ager, talking about the fact that to win a friend to Christ might cost a few dollars and sometimes a few meals, a few hundred miles of driving, and some other similar "evidences of caring." Because my thinking had been so focused upon the "ring and run" approach (trying to get a family I'd never met before to come to the church or to Christ) the "friendship"

approach was new—and perhaps it is still new to many of us.

With these observations forming a foundation for our thinking I would like to attempt to answer this question: What characterizes a good pastor-counselor?

A Bridge Builder

He builds bridges from himself to the counselee and from the counselee to God. These bridges are built by love, compassion, and genuine concern. William Glasser in his recent book, *Reality Therapy*, insists that the counselor must become interested in things that interest the client. The client is often desperate for involvement and is suffering because he hasn't been able to satisfy his needs. (Man has two basic needs, according to Glasser: to love and be loved; and to feel worthwhile to himself and others.) Thus, he needs someone he can care about, and he needs to be convinced that the counselor cares about him and will stay with him until he is helped. It sounds like hard work, exacting a great deal of time and involvement—and it is: Building bridges is infinitely more than a glib phrase; it is a most demanding and challenging task.

A good pastor-counselor, secondly, is a good listener. This may have limited appeal, for the typical pastor

*Spring Arbor College, Spring Arbor, Mich.
August, 1968

is one who usually does the talking while others do the listening. But many times a major service is done a counselee by just hearing him out, allowing him to express his deep feelings and animosities and, for that matter, whatever concerns him. Great relief comes in many instances from the process of unburdening (this is one of the reasons that prayer is such a valuable experience), and an additional benefit may come when one sees after discussing his problems that they are not nearly as serious as he originally thought.

A good pastor-counselor, thirdly, accepts a person as he is. He does not do this as a psychological technique, but he accepts him as one made in the divine image. As Billy Graham declared, "Across your life is indelibly written, 'Made in the image of God,' and try as you might you cannot get away from it." Regardless of how distasteful his appearance, habits, attitudes, or symptoms of psychological disturbance, we must accept him for what he is. To be repelled, or to be rejecting, is to fail in one of the most basic of all counseling roles and to fail as a Christian as well, for true Christian love never turns its back on another.

Again, this is not easy for the minister to do. It is easier to condemn, to moralize, to stand above and denounce—even with a "Thus saith the Lord." But the counselee desperately needs one to stand with him—not above him—in his time of need. To truly accept a man is to withhold judgment and shock (no matter what he has done); to stand by his side ready to help, to care, to love, to build bridges, to listen, and to empathize.

Fourth, a good pastor-counselor points out the resources. Actually, the counselee has inner resources as well as outer resources, but often he

may not be aware of their existence. His greatest resource, of course, is God. But so often he does not have an adequate concept of God, and thus cannot relate to Him properly or as he would desire. For many—let's face it—God is a God of fading power; and often we in our pulpits reinforce this concept by recalling only instances of His power that took place centuries ago, such as Moses at the Red Sea, Joshua at Jericho, Elijah on Mount Carmel against the 450 prophets of Baal, Daniel in the lions' den, and the three Hebrew young men in the fiery furnace.

The Divine Resources

But what about a God for 1968? How is God working today? For our counselee God may be impersonal, vague, untouchable, or irrelevant. We must help him see God as He revealed himself: as One who took upon himself human flesh, as a tiny Baby born of the Virgin Mary; as a Child who grew in wisdom and stature and in favor with God and man, who lived among us, who walked the dusty streets of our cities and towns, who ministered to the needs—physical, psychological, and spiritual—of everyone whom He met. He must see a God who accepts, loves, and cares for men, who weeps over their cities, binds up the brokenhearted, brings new hope and relief to the needy; a God great enough to put worlds in space, but personal enough to communicate with and relate personally to him.

He must also see God as One who will not only walk with him, relate to him, and forgive him, but one who will take up His abode within; a God who, in the person of the Holy Spirit, will occupy the throne room of his life. With God residing within, inner resources—formerly lacking—can be released. Having built bridges prop-

erly, listened well, and accepted the person fully, the minister may now have the supreme privilege of helping him appropriate the resources God has made available to His own.

My firm belief is that when an individual is totally involved in a vital, dynamic relationship with Jesus Christ, he has the potentiality for sound emotional health.

Such a relationship opens up a veritable arsenal of resources. First, it gives him faith: faith in God, in his fellowman, in himself, in the future. It assures him that he can do all things through Christ, who strengthens him; that nothing shall separate him from the love of Christ; that he can be more than conqueror through Him.

Second, it gives him hope: hope that right will triumph, that Christ will return, that his life and its fortunes will improve.

Third, it gives him love: the world's most powerful weapon; a force that will overcome hatred, jealousy, injustice, slights, wrongs, and, literally, any negative force.

Fourth, it gives him power: power to do good and to be good; power for service; power for witnessing; the power to make an effective impact upon the lives of others, for good and God.

Fifth, it provides him with the soundness of mind of which Paul wrote to Timothy, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7). Mental breakdown comes from unresolved conflicts, sins, anxieties, fears, and vestiges of guilt that weigh upon the mind and slowly destroy the spirit.

Sixth, it gives him the capacity of forgetting: forgetting wrongs committed against him; forgetting anxieties, fears, failures, difficulties, and

forgiven sins. One must be relatively free from such pressures to be of sound emotional health.

Once God has "made contact" with the individual, some of his own inner resources can be released. It was St. Augustine who said, "Love God and do what you will." We can be free to be ourselves when God is in control. A vitally important question, then, for the pastor-counselor to ask is, How can I assist the counselee in finding his real self?

One way is to clarify through counseling his strengths and to gain insight into his weaknesses and how to eliminate them. Similarly, he should be encouraged to identify his own values, interests, and aptitudes. He should be encouraged to strive for excellence, not to settle for the mediocre, but to attempt worthwhile goals set high enough to be distinctly challenging. He needs to be able to harness his emotions so that they work for him, instead of against him; he needs to develop his powers of concentration and his ability to delay gratification. He needs to develop self-confidence through legitimate accomplishment and achievement. He needs, perhaps most of all, to break the bands of egocentricity and to become obsessed by the cause of Christ—a cause so great that he loses himself in devotion to Christ and in service to others. Such an obsession will produce unity and integration of his personality, and aid in the achievement of balance, poise, and self-control, all of which are essential to healthy personality.

A minister-counselor, then, is one who shares with another of himself, unstintingly, pointing him to the One in whom all the resources for abundant living are found. Such a challenge is the privilege and responsibility of every minister.

A New Era of Preaching

(Continued from page 1)

We need go no farther, I think, to find explanation of the emasculated status of the program of formal Christianity which all good men of our day remark and deplore. "It pleased God by the foolishness of preaching to save them that believe," and Christianity is essentially a propagating and converting religion. When it ceases to propagate it retires, and when it quits converting it dies. But it propagates and converts through preaching, and there is no substitute for preaching. If Christianity is to have a new era of growth and conquest, it must have a new era of preaching.

Now if I were writing for all churches and for preachers in general, this would be the place to quit. But I realize that these words will be read principally by men and women, who, having been sanctified after they were justified, will say, "Amen," to all I have said up to this point. So if I stop here, I will simply console—and that is not my purpose. My conviction is that preaching is at a low ebb, even among us. Our churches, too, bid for managers and we accept their bid. Special singing, long-drawn-out announcements, and other semireligious activities have consumed the time and the sermon has become a sermonette. And sermonettes tend to produce "Christianettes." But the elimination of the sermon time is not the most serious consideration. There is loss of content. Any period which can be characterized as a period of "short preaching" must also be characterized as a period of "shallow preaching"; for it is positively impossible for anyone to develop great, fundamental themes like sin, the atonement, grace, and judgment without reasonable time for the purpose. And, still further, there is the spirit of preaching—the most essential element of all, and it is quenched when its expression is made incidental.

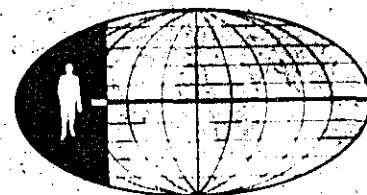
My burden is especially for young preachers—those whose day is at most

in its morning phase. For them I covet, first of all, that they may become great preachers—worthy to be heard. And it is within their power to do this. They have better general preparation than the majority of their immediate predecessors. Now if they will give attention to content and method they can become the greatest generation of preachers that has yet lived. First of all they must be men of spiritual life and power. They must be clear in their acceptance with God and definite in their knowledge of inner purity. They must pray until it can truly be said of them, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel." They must pray until God trusts them with a soul burden for the souls of the people whom they are called to serve. They must stay before God until they come away with the conviction that "a dispensation of the gospel is committed unto me." In the second place they must be sound in faith and versed in the essential doctrines. A giddy, light age makes sport of "theology." Theology is consistent, connected, logical thinking about God and our relationship to Him. Sermons without doctrine are like wagons without loads—they may rattle and make noise, but they serve to little purpose. Men need to think; they must be made to think. The preacher must reason of "righteousness, temperance, and judgment" until men tremble and act. I know the practical and the current will bid heavily but, preacher, remember to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And in the third instance, they must adapt their arrangement to an interesting style and gain and hold the attention of the people while they pour out the burdens of their hearts upon them.

I shall not argue that the Church and the world are ready for a new era of preaching. To me that is not the test. It is not ours to give men what they think they want, but to give them what

(Continued on page 46)

The Nazarene Preacher



The PASTOR'S SUPPLEMENT

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NAZARENE RADIO LEAGUE

CHURCH GROWTH AND COLLEGE GROWTH

In the past four years, college and seminary enrollments have grown four times as fast as church membership. Finance has had to keep pace with this rapid growth as shown below:

	1963	1967	Percent of Increase
THE PEOPLE			
Domestic Membership of the Church	342,032	371,117	7.92%
College and Seminary Enrollments	6,186	8,292	34.0 %
THE PROPERTY			
Valuation of Property	\$18,131,951	\$36,162,950	99.4 %
Equity	12,282,935	18,807,532	53 %
THE PURSE			
Capital Income	851,249	2,858,977*	236 %
Current Income	6,613,290	11,761,356	78 %
Total Income	7,464,539	14,620,333	96 %
Total Income from the Church	1,006,620	2,030,333	102 %

*Includes income from loans

The discrepancy in growth rates has been met by:

- Marked increase in capital indebtedness (largely for self-amortizing properties such as dormitories, apartments, and student unions);
- Developing new sources of income;
- Tight budgets and tighter budget control;
- Church giving to colleges and seminary doubled in the quadrennium;
- Increased student charges (offset by greatly improved student financial aids);
- Increased teaching and administrative loads;
- Sacrificial work for the colleges by trustees and pastors.

Pray for your president, business manager, deans, and faculty. Their work is of crucial importance to the church; we have moved out boldly; we know

GOD IS ABLE

For your Planning Calendar . . .

1968-72 EMPHASES

1968 "PROJECT PRAYER"

September 15-22 A church-wide week of prayer using theme "My Church Is My Concern" (WATCH your MAIL for DETAILS)

1969 "HIS WORD—OUR WORLD"

May 25 Wesley Day (Pentecost Sunday): Day of Commemoration, Meditation, Dedication, Witnessing

November 2—December 7 Five Weeks: Witnessing with the Word (Personal Evangelism: Salvation—Sanctification)

1970 "MISSION TO THE PEOPLE"

January 13-15 Mid-Quadrennium Conference on Evangelism

April 19—May 17 Crusade to Nazarenes: Finding Lost Nazarenes and Moving Nazarenes

August 18-23 International Laymen's Conference on Evangelism

November 1-29 Five Sunday Nights of Salvation

1971 "CRUSADE FOR INVOLVEMENT"

Every Nazarene church committed to have one revival meeting using a recognized evangelist during this year.

May 30 One Day of Sharing, Serving, Giving (Pentecost Sunday)

September Visitation Evangelism Emphasis Month

1972 "FAMILY LIFE EMPHASIS"

April 9—May 21 Seven Weeks of Family Evangelism ending on Pentecost Sunday

PASTOR! Record these dates and emphases for your future planning. JOIN with us as we **PRAY, PLAN, and WORK** together during this quadrennium, for . . .

EVANGELISM IS OUR MISSION!

HONOR SCHOOL PROGRAM

ADD
DEVELOP
VISIT
APPPOINT
NOTIFY
CONFER
EVANGELIZE

ANNUAL PROJECTS

Increase in enrollment and attendance.

Award one credit in the Teacher's or Superintendent's Training Programs to at least 75 percent of workers.

Maintain a weekly visitation program.

Add teachers and supervisors to achieve a ratio of one for each 10 pupils enrolled in the school.

Have at least 75 percent of teachers turn in the Teacher's Quarterly Report.

Hold at least one workers' meeting each quarter.

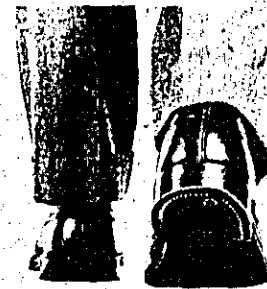
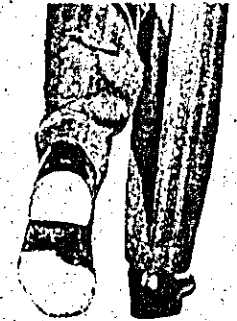
Have at least 75 percent of teachers make not less than two efforts to win unsaved or unsanctified pupils or their parents.



"BE AN HONOR SCHOOL"

NOW THAT IT'S OVER--

Follow-up is the thing to do for vacation Bible school success:



- Incorporate those contacts
- Enroll those new families
- Encourage those new converts
- Harness those new workers

CLINICS NOW AVAILABLE ON OVER 30 DISTRICTS

Want to see your Sunday school climb? Schedule a clinic! Would you like the advice of trained consultants on how to improve every aspect of your Sunday school? Schedule a clinic!

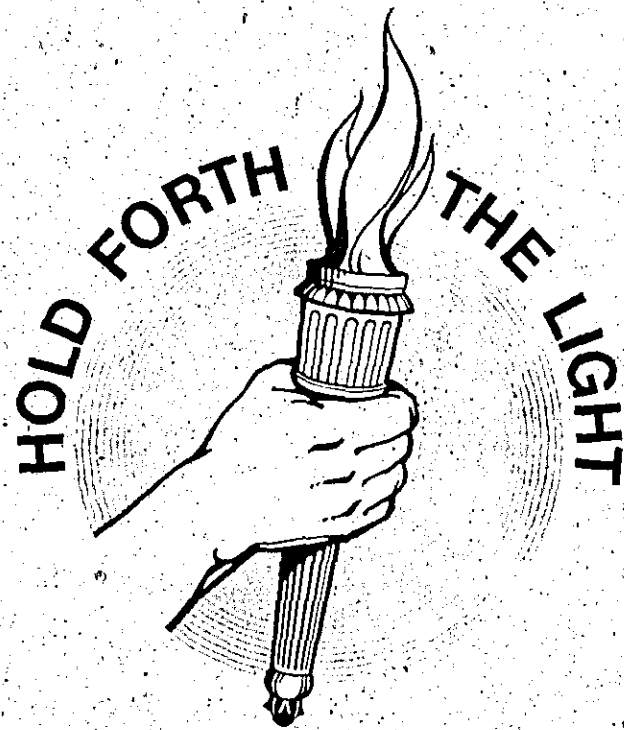
On more than 30 districts there are presently pastors who have been intensively trained as clinic consultants. They are prepared to go out in pairs holding clinics in the local churches on those districts. Twelve additional districts have training seminars scheduled.

Your Sunday school is guaranteed to climb as the result of a clinical analysis. Scores of Sunday schools are showing splendid gains now because of clinics.

If you would like a clinic in your church, contact your district Church Schools chairman for a list of available consultants and all details. If your district has not yet had a clinic training seminar, ask your Church Schools chairman to write at once to A. C. McKenzie, Director of Sunday School Clinics, 6401 The Paseo, Kansas City, Mo. 64131. He will gladly send information and details without obligation.



LET YOUR TRAINED CONSULTANTS ANALYZE AND THEN PRESCRIBE!



NWMS GOALS

1968-72

- 20,000 new members
- 20,000 new Prayer and Fasting members
- 20,000 new readers
- 8,000 Memorial Certificates
- \$15,000,000 for world evangelism
- \$2,000,000 in Alabaster giving
- \$4,000,000 in Prayer and Fasting giving

The Nazarene Preacher



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(Information taken from 1967 District Journals)

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A monthly series of questions and answers -

Q. A minister friend of mine told me recently that I should be paying Social Security tax quarterly in advance. Is this the law? I have always paid it in a lump sum at the end of the year and have never been questioned about it.

A. Until January 1, 1967, the minister was allowed to report and pay his Social Security tax by April 15 of the following year. However, beginning January 1, 1967, the law was changed and the minister is now required to estimate his Social Security tax along with his Federal Income tax and pay it quarterly in advance. The quarterly payment dates are April 15, June 15, September 15, and January 15. Failure to comply with this law can cause heavy fines and penalties.

Q. I have never paid Social Security on the parsonage rental value and now I would like to start doing so. How would I go about doing this now?

A. Paying Social Security on the parsonage rental value is *not* an optional item. Since 1957 it is mandatory for the minister to pay Social Security on the housing allowance or the rental value of the parsonage and also the utilities which are provided for him as part of his compensation. You do not report this amount, however, for Federal Income tax. You report it *only* for Social Security.

Q. I am an evangelist in the church and I am being checked by the Internal Revenue Service since they state that I cannot count my housing allowance as a deduction. I was under the impression that ministers could deduct a certain amount as housing allowance from their Federal Income Tax.

A. The Federal Income Tax auditor is entirely correct. The housing allowance is not a deduction. However, one may not be required to pay Federal Income Tax on a housing allowance under certain conditions. And under these conditions the allowance is not reported as income. The law states that a minister *does not* report as a part of his gross income (1) the rental value of a home furnished to him as part of his compensation, or (2) the rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home and (3) this amount *must be designated* previous to payment and duly recorded in the minutes of the church board or employer. You may write to the Board of Pensions, 6401 The Paseo, Kansas City, Mo. 64131, for a booklet entitled "Minister's Parsonage Allowance" for further information.

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"This Nation, Under God . . ."

OUR REVISED N.I.S. booklet on press relations for Nazarene pastors met a good response at the Seventeenth General Assembly in Kansas City that now is history.

Thousands of copies of this monograph were distributed in the form of a folder.

This article, entitled "Multiply Thy Ministry," gives an insight into the part the newspaper takes in defending and maintaining the inalienable American rights and freedom of worship.

Printed Word Foremost

The folder points out that newspapers continue to be the most valued source of information in the nation.

While Americans like to hear (radio) and see (TV) news in the making, they find no substitute for a printed account and reading it at their convenience.

This idea is expressed in verse:

The Quiet Hour

Some prefer TV for news

But I for one don't buy it.

I'd rather read and mull the news

In the calm of unsponsored quiet.

The Copley chain of 17 newspapers in Illinois and southern California emphasizes its support of religious freedom and the importance of the church in a recent broadside.

The message reviews the quest of the Puritans and their journey to America in 1630, and states:

"The religious freedom that most Americans take for granted today did not simply happen. Like many of our cherished freedoms, it was won for

us by brave, devout persons who fought—and sometimes died—because of their beliefs.

"More than 20 centuries ago, a star that shone brightly over Bethlehem's plains signaled to all men the birth of Jesus Christ, God's only begotten Son.

"Today, there are those who ask, 'Is God dead?'

"No, He is not—despite the defiant polemic of some theologians.

"That question is answered irrevocably by the great majority of Americans who strongly affirm their belief in God, the 326,000 churches in America, the 125,000,000 Americans who regularly worship in the church of their choice."

Basic Conviction Holds

It is this basic conviction that underlies and undergirds the system of the free American press. This helps to account for the "open door" for church news at nearly all newspapers in our nation.

Every Church of the Nazarene that is involved in the life of its community is making news.

The newspaper wants Nazarene church news, but in most instances it is up to the pastor to take the initiative, visit the newspaper office, and bring the story to the attention of the editor or church news writer.

The new N.I.S. folder gives some pointers on press relations that many pastors have found helpful.

Copies are free on request to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

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OUR REVISED N.I.S. booklet on press relations for Nazarene pastors met a good response at the Seventeenth General Assembly in Kansas City that now is history.

Thousands of copies of this monograph were distributed in the form of a folder.

This article, entitled "Multiply Thy Ministry," gives an insight into the part the newspaper takes in defending and maintaining the inalienable American rights and freedom of worship.

Printed Word Foremost

The folder points out that newspapers continue to be the most valued source of information in the nation.

While Americans like to hear (radio) and see (TV) news in the making, they find no substitute for a printed account and reading it at their convenience.

This idea is expressed in verse:

The Quiet Hour

*Some prefer TV for news
But I for one don't buy it,
I'd rather read and mull the news
In the calm of unsponsored quiet.*

The Copley chain of 17 newspapers in Illinois and southern California emphasizes its support of religious freedom and the importance of the church in a recent broadside.

The message reviews the quest of the Puritans and their journey to America in 1630, and states:

"The religious freedom that most Americans take for granted today did not simply happen. Like many of our cherished freedoms, it was won for

us by brave, devout persons who fought—and sometimes died—because of their beliefs.

"More than 20 centuries ago, a star that shone brightly over Bethlehem's plains signaled to all men the birth of Jesus Christ, God's only begotten Son.

"Today, there are those who ask, 'Is God dead?'

"No, He is not—despite the defiant polemic of some theologians.

"That question is answered irrevocably by the great majority of Americans who strongly affirm their belief in God, the 326,000 churches in America, the 125,000,000 Americans who regularly worship in the church of their choice."

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It is this basic conviction that underlies and undergirds the system of the free American press. This helps to account for the "open door" for church news at nearly all newspapers in our nation.

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The newspaper wants Nazarene church news, but in most instances it is up to the pastor to take the initiative, visit the newspaper office, and bring the story to the attention of the editor or church news writer.

The new N.I.S. folder gives some pointers on press relations that many pastors have found helpful.

Copies are free on request to: N.I.S., 6401 The Paseo, Kansas City, Mo. 64131.

O. JOE OLSON

Mission Field Nuggets

God Knows Our Every Need

We came to Africa in 1925, and after a week or so we decided to have church services. There was no building, but we rang the bell—a piece of iron—and two people came. We met in the shade of the kitchen wall and moved as the sun moved. As the attendance increased each week, we decided to build a church, as God gave us funds. When the money gave out we stopped building until there was more. At last the church was finished, in 1927, and needed only lights to be complete. The current was available. We didn't have the money, but went ahead and had the wiring put in. It was wonderful to have light, but when the bill came for the work, we still had no money to pay it. It really was not much, only \$50.00. But we could not pay it. We explained to the power company and they were very patient, but the account worried us. We prayed that God would supply the need. My husband wrote the mission treasurer to see if there might be some money in the building fund for the field, that we could use. The treasurer wrote that there was nothing in the account, "But," he added, "there is a special for you from a lady halfway around the world. It is marked 'for Dr. Hynd's work.' It isn't very much—just \$50.00."

Surely God had laid it on the heart of His servant in California to give this amount, even before we knew how much we would need.—MRS. DAVID HYND, Swaziland, Africa.

God's Common Blessings

There is an old spiritual that sings, "I've got shoes, you've got shoes. When I get to heaven gonna put on my shoes, gonna walk all over God's heaven . . ." I never really understood this song until I went to Haiti. There I saw the Haitian peasants, living on a meager income, or no money-income at all, guarding their precious shoes, so that when they went to town they could wear shoes. Shoes are a sign of social achievement. No peasant would think of appearing in town without shoes, especially on holidays, or for church. But shoes are expensive. So the owners carry their shoes on the long mountain trails and across the countryside until they reach the center of town. Then they put them on and wear them about the streets. As I saw the value these common items of apparel had for them, I learned the lesson of gratitude: gratitude for the common blessings of God which I had been taking for granted. Today I thank God for shoes, and clothing and food and health. And I try to show my thanks by giving the best of my time, strength, and interest for His service.—PAUL ORJALA, former missionary to Haiti, and now head of the Department of Missions, Nazarene Theological Seminary.

APPROVED SPECIALS FOR OVERSEAS AND HOME MISSIONS

Each year there are requests for special needs for our overseas home mission fields which, due to lack of funds, cannot be included in the General Budget allocations.

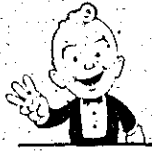
Some of these special needs, after being reviewed by the department's executive secretary and approved by the Board of General Superintendents, are given official "Approved Special" status.

An "Approved Special" is a special need which our churches or individuals can contribute toward to help meet, and at the same time receive credit for their donation in the church's 10 percent giving. Many pastors and churches want to know of "Approved Special" needs to which they can contribute.

Herewith is a list of some of the "Approved Specials" from the Department of Home Missions for 1968:

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Kaiserslautern Property	5,000
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ALASKA—Projector for Ketchikan	650
AUSTRALIAN NAZARENE BIBLE COLLEGE—	
Dormitory Addition	3,000
BERMUDA—Radio Broadcasts	700
EUROPEAN NAZARENE BIBLE COLLEGE—	
Property and Remodeling	35,000
Library	2,500
Scholarship Fund	2,000
SAMOA—Car	2,400
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SOUTH AFRICA NAZARENE BIBLE COLLEGE—	
Library Books	1,000
Dormitory	2,000
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WEST VIRGINIA—Scholarships	3,000
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FIRST CHINESE, SAN FRANCISCO—Building	12,500
FIRST CHINESE, LOS ANGELES—Building	12,500
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Queen of the parsonage..... MRS. B. EDGAR JOHNSON

About Peaches

By Mrs. Audrey Williamson*

WE HAD HARVESTED the crop of white peaches from our one backyard tree. And now it was up to me to take care of them. First, I sorted out the fine, large, perfect ones to share with neighbors and friends. Then began the task of preparing the "culls" to put into cartons for the freezer to be saved for home consumption.

As I peeled, pitted, cut away, and sliced, I meditated. And I began to realize how much peaches are like people.

Some peaches appear shapely and beautiful, with even a delicate blush, but investigation reveals them to be overripe, mushy, and spoiled. Firmness and fresh sweetness are gone.

Some peaches seemed to have had an early blight from which they never recovered, and which made them, even when mature, hard and knotty. Others, with the evidence of an injury still remaining, seemed actually to have made extra effort to overcome the disadvantage. Though the sign of a mark was there, the rest of the peach was luscious and usable.

People are like that. Some allow a misfortune to permanently distort their lives, embittering them, until no one can forget it. Others, by some hidden alchemy of grace, grow into radiant fruitfulness in spite of their handicap, and though the scar remains, no one remembers it.

Some peaches must have been picked too green. I suppose it is possible to do that to people too—push them into a place of prominence before they are matured and ready for it. These peaches, though given opportunity to ripen, never did. They stayed green and small and of little use.

The most disappointing thing was to select a fine-appearing peach, but discover that on the inside a worm was working (in spite of the much spraying that little tree had received), destroying the acceptability of the fruit and making it fit only to be discarded.

Shakespeare says something about "a goodly apple rotten at the heart." I suppose that could apply to peaches too. And the Psalmist prayed, "Cleanse thou me from secret faults."

But occasionally I was delighted to find that what appeared a flaw on the surface of the peach was in reality only "skin-deep." Underneath, the fruit was delicious and usable. The apparent defect was only incidental. It did not in any way mar the inner worth. And then I would think, Ah, that peach should have gone to the neighbors and friends. It was worthy. Instead, it blended with the less desirable fruit being prepared for the home folks, and I like to think will make their winter fare more tasty, because it was so lovely. "So, I think, God hides some souls away, sweetly to surprise us, the last day."

*Colorado Springs, Colo.

And I worked on, giving each individual piece of fruit its chance, its opportunity, to be used, in whole or even in any part that was acceptable.

God does that with us. He uses every facet of our total personalities that He can salvage for His glory and the advancement of His kingdom—everything.

Now at the end of a long day, I am wishing that peaches and people were

not so imperfect. But I am proud of those cartons of goodies in the freezer, and I am proud, too, of all the people God uses to show His likeness to men.

Well, do you think I am making entirely too much of peaches?

Honestly, I am not trying to prove a thing! These are just some random thoughts that came today while I stood beside my kitchen sink, working with peaches.

Prate Not That Thou Love Him

*Mine be the pomp and glory
And Thine be Calvary!
Give me the ease of living—
The scourge, the thorns for Thee!*

*Ah, how we prate of treading,
The path the Master trod—
Laurel and gold our portion;
Thorns were the crown of God!*

*Mine the respectful gesture;
Thine be the bloody thong!
Mine be the titled leisure—
And Thine the jeering throng!*

*Hear, and we call Him "Master!"
Our hands are pale and fine,
Too good for blood or wounding—
His blood ran down like wine!*

*Say, can we call Him "Saviour"—
We, with our place and pride?
Hast Thou dominion o'er us,
God of the spear-pierced side?*

*And if thou bear no wound-prints
For Him, thou hast not died.
Prate not! Nor boast thou love Him
Ere thou art crucified!*

—C. T. Studd

BIBLICAL STUDIES

TOWARDS BETTER BIBLICAL SCHOLARSHIP

The Greatest Prayer of All

Meditations on John 17

By H. K. Bedwell*

No. 9. The Petition for Preservation

THE TWO REQUESTS, "Sanctify them," and, "Keep them," are very closely related. Preservation without sanctification is an impossibility. How can an unseparated, impure, unconsecrated person be kept? Anyone living that kind of life forfeits the divine protection and exposes himself to the attacks of the evil one. Sanctification is a prerequisite to preservation. Paul emphasized this when he prayed, "And may the God of peace Himself sanctify you through and through—that is, separate you from profane things, make you pure and wholly consecrated to God—and may your spirit and soul and body be preserved sound and complete [and found] blameless at the coming of our Lord Jesus Christ" (1 Thes. 5:23, Amp. NT). Notice carefully how closely sanctification and preservation are linked, and how sanctification precedes preservation in the request.

In considering this petition of Jesus, it is highly important to ponder over that for which He explicitly declared He did not pray, as well as that for which He did pray. "I pray not that thou shouldest take them out of the

world, but that thou shouldest keep them from the evil" (v. 15). A true understanding of this prayer will save us from discouragement and disillusionment.

1. *He did not pray for exemption from trouble, but for perfect peace in the midst of it.*

Jesus had already made this point perfectly clear in His wonderful discourse preceding this prayer. He said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (16:33). Here it is then—in the world, tribulation, but in Jesus, peace. The true Christian lives in two environments. Physically he is in the world, and there he meets trouble; spiritually he is in Christ, and in Him he may enjoy deep and abiding peace. His physical environment is overshadowed and overcome by his spiritual communion with Christ. He enjoys the priceless legacy of Christ, "Peace I leave with you, my peace I give unto you" (14:27). We are not His spoiled darlings or pampered pets. He does not propose to pack us in a carefully padded crate marked, "Fragile! Handle carefully!"

*Nazarene missionary, Stegl, Swaziland, South Africa.

This side up! Destination: Heaven." Far from it! In effect Jesus said, "I am leaving them here on earth, amidst the frustrations and disillusionments of life; but, Father, in the midst of it all, keep them calm and trustful, faithful and true. Don't let the devil get them into the slough of despond." He overcame the world, and by His victorious power and indwelling-presence, so may we.

*Must I be carried to the skies
On flowery beds of ease,
While others fought to win the
prize
And sailed through stormy seas?*

2. He did not pray for exemption from sorrow, but for triumph in it.

The world is a world full of sorrow, and He proposed to leave us in it. He had just said to them, "Let not your heart be troubled, neither let it be afraid," and the reason? "In my Father's house are many mansions." In other words, while sorrow is keen and real, it is short-lived. It will pass. There will be an end. He will wipe away all tears. But even now we have the Comforter, the Holy Spirit, forever to abide within. He is always close, and He will always be there. The translators have had trouble getting an exact equivalent to *paracletos*. The words "counsellor," "advocate," "helper," "intercessor," "strengtheners," "standby" have been used. Literally *paracletos* means "one called alongside to help." It is true He is our Counsellor, our Advocate, our Helper, our Intercessor, our Strengtheners, our Standby, but as Samuel Chadwick remarked, "The human heart will never give up the title Comforter for He is that most of all." How many times have we seen God's people kept in amazing calm, in the midst of awful sorrow. It is God answering the prayer of Jesus, "Father, keep them." He guards them from the black depths of hopeless despair, and from the souring barrenness of bitterness of spirit. In sorrow they triumph.

We are adrift if not anchored in the past.

—G. B. Williamson

3. He did not pray for exemption from temptation, but victory in it.

Temptation is a universal experience. All are tempted. As Paul said, it is "common to man." Even great saints are not exempt. The godly are exposed to it, and that severely. It cannot be emphasized enough that temptation is not sin. The little boy's definition of the distinction is the best I know: "Temptation," he said, "is asking you to do it; sin is doing it." Yes, we will be asked to do it, but we need not, and we must not. A possible translation of this prayer is, "Keep them from the evil one." Behind every form of temptation is our subtle, implacable foe, the devil. He will drag us down if he can. Jesus prayed that we might be kept from his diabolical designs. When Christ reigns within, we are assured that "greater is he that is in you than he that is in the world." Because He overcame, so may we.

4. He did not pray for exemption from persecution, but that we should be faithful and true.

Repeatedly Jesus warned His disciples that the world hated them. It would persecute and kill. The world has not changed: It is still the enemy of God. Because we are His friends, it is our enemy too.

Persecution takes many forms. It may be violent and open, or it may be subtle and covert. The sneer, the spirit of contempt, the cold shoulder, the slander and spitefulness of men are often harder to endure than physical torture, imprisonment, and death. The offense of the Cross is real and unavoidable, if we would follow Christ all the way. We must be willing to be treated as "the offscouring of the world" if we would be loyal to Him. He prayed that we might be kept—humble and true, loyal and faithful—right to the end. Even in this we can be "more than conquerors through him that loved us."

Gleanings from the Greek New Testament

By Ralph Earle*

I Thess. 2:13-20

"Forbidding" or "Hindering"?

The verb *kolyo* (v. 16) is translated "forbid" 17 times in the New Testament (KJV); and "hinder" only twice. Once (Rom. 1:13) it is rendered "let," which is just the opposite of what the Greek word means. It occurs also in Acts 11:17 ("withstand"), Acts 27:43 ("keep from"), and Heb. 7:23 ("not suffer").

The word comes from *kolos*, which means "lopped" or "clipped." So it literally means to "cut off" or "cut short," and so "to hinder, prevent, forbid." It would seem that "hindering" is slightly more exact than "forbidding." In view of the fact that it is the present participle here, the most accurate translation may be: "trying to keep us from speaking" (C. B. Williams).

"Taken from" or "Bereft"?

The word (only here in NT) is *aporphanizo* (v. 17). It is compounded of *apo*, "away from," and the adjective "orphanos," meaning "orphan" or "fatherless." This adjective is used literally in Mark 12:40 and Jas. 1:27, and metaphorically in John 14:18 ("comfortless")—the only places in the New Testament where it occurs. So the verb means "to bereave of a parent."¹ Arndt and Gingrich say that the passive form here is used "figuratively, of the apostle separated from his church . . . made orphans by separation from you."² Probably the most accurate translation here is "bereft" (RSV, NASB). Lightfoot seeks to bring out the full force

by a double rendering: "bereft of and separated from."³

"Presence" or "Person"?

"In presence" is *prosopo*, the dative of *prosopon*, "face." Arndt and Gingrich translate the phrase here: "orphaned by separation from you in person, not in heart or outwardly, not inwardly."⁴ It would seem that "person" (Weymouth) is somewhat clearer than "presence."

"Endeavored" or "Were Eager"?

The verb *spoudazo* occurs 11 times in the New Testament and is translated seven different ways in the King James Version: "be forward" (Gal. 2:10), "endeavour" (Eph. 4:3; I Thess. 2:17; II Pet. 1:15), "study" (II Tim. 2:15), "do diligence" (II Tim. 4:9, 21), "be diligent" (Titus 3:12; II Pet. 3:14), "labour" (Heb. 4:11), "give diligence" (II Pet. 1:10).

The literal meaning of *spoudazo* is "hasten" or "hurry," and so "be zealous or eager, take pains, make every effort."⁵ Milligan comments on this passage: "a sense of eagerness being present in *espoudasamen*, which we do not usually associate with our English 'endeavored' (A.V., R.V.)."⁶ The best translation here is: "were all the more eager with great desire to see your face" (NASB).

"Would Have" or "Wanted to"?

The Greek literally says, "We wished [*ethelesamen*] to come to you" (v. 18). So the better rendering is "wanted to come" (Weymouth and most recent translations).

*Professor of the New Testament, Nazarene Theological Seminary, Kansas City, Mo.

"Once and Again" or "Again and Again"?

The Greek is literally "once and twice" (*hapax kai dis*). It means "repeatedly." The best English rendering is "more than once" (20th Cent., Moffatt, NEB, NASB) or "again and again" (Weymouth, Goodspeed, RSV, NEB).

"Hindered" or "Thwarted"?

This is not the same Greek word which we translated "hindering" in verse 16. Here it is *enkopto*. Thayer gives this definition: "to cut into, to impede one's course by cutting off his way; hence universally to hinder."⁹ Arndt and Gingrich give: "hinder, thwart."¹⁰

Stahlin notes that this word "took on its main sense of 'obstacle' . . . from the military practice of making slits in the street to hold up a pursuing enemy. Hence the basic meaning is 'to block the way.'¹⁰ He also says that "the term is used in the metaphor of running on the race-track."¹¹ So it would seem that the best translation is "thwarted" (NEB, NASB).

"Crown"

The word is *stephanos* (v. 19), already noted in Phil. 4:1. Abbott-Smith gives this full definition: "1. that which sur-

rounds or encompasses (as a wall, a crowd; Homer, others). 2. a crown, i.e. the wreath, garland or chaplet given as a prize for victory, as a festal ornament, or as a public honour for distinguished service or personal worth (so to sovereigns, especially on the occasion of a *parousia*)."¹²

"Rejoicing" or "Exultation"?

The Greek word *kauchesis* occurs 12 times in the New Testament. In the King James Version it is translated "boasting" six times and "rejoicing" four times. Thayer defines the term as "the act of glorying" and thinks the meaning of the two Greek words here is "crown of which we can boast."¹³ Arndt and Gingrich say: "crown of pride, i.e. to be proud of."¹⁴ (Cf. NEB.) Some versions prefer "boasting" (e.g., RSV). But it seems to us that "exultation" (NASB) expresses better the point of view of the apostle.

⁹Thayer, *Lexicon*, p. 367.

¹⁰*Ibid.*, p. 67.

¹¹*Lexicon*, p. 97.

¹²Notes, p. 36.

¹³Op. cit., p. 728.

¹⁴Arndt and Gingrich, *op. cit.*, p. 771.

¹⁵Thessalonians, p. 33.

¹⁶Op. cit., p. 186.

¹⁷Op. cit., p. 215.

¹⁸Kittel, *Theological Dictionary*, III, 855.

¹⁹*Ibid.*, p. 856.

²⁰*Lexicon*, p. 417.

²¹Op. cit., p. 342.

²²Op. cit., p. 427.

A PASTOR'S PRAYER

Dear Lord,

I am thankful that You allowed me to live in this generation—a spectacular one at that.

I'm thankful for the privilege of communicating with grandparents who were here before speeding cars, who lived when travel was by horseback and huggy, whose light was from a wick, and whose power was in their arms.

And too, I'm thankful for the privilege of conversing with those younger than I, who may very well step onto the moon, who could approach the speed of light. Well might they see whole lands watered by the sea made fresh.

Here I am, a part of the generation that spans the two—past and future. I am the bridge for the spreading of the Gospel and the keeping of the Light of the world. I'm glad You let me, born in the trying thirties, tell in the soaring sixties that Jesus still lives and changes hearts, that soon He will come to claim all in every generation who love Him.

Thank You, Lord, for letting me live in this generation. Amen.

Byron C. Ford
San Diego, California

SERMONIC STUDIES

TOWARDS BETTER PREACHING

The Living Word

TEXT: John 1:1

INTRODUCTION: In the Spanish New Testament, "the Word" in John 1:1 is translated *el Verbo*. This finer shade of meaning portrays Christ as Action and Life, for that is what a verb denotes. He is not the "dead letter," but the Spirit of power.

Words can serve many purposes. They reflect an individual's thinking and personality. They transmit information.

Words can be:

I. AN ESTABLISHING OF FACT—"In the beginning was the Word . . ."

A. Creation was simply spoken into being; Gen. 1:3, "And God said, Let there be light: and there was light."

B. God's existence is to be accepted, not argued. He simply was.

C. God's nature is eternal (Ps. 90:2).

II. AN EXPRESSION OF THOUGHT—" . . . and the Word was with God . . ." Jesus knew the mind of God and He came to express it to men. God's intent for man was:

- A. Salvation (Luke 19:10)
- B. Sanctification (John 17:17)
- C. Sonship (John 1:12)

III. AN EXTENSION OF SELF—" . . . and the Word was God."

- A. Identification with Divinity (John 14:9)
- B. Impact of Divinity (John 14:10)
- C. Impartation of divine power (John 14:12-14)

CONCLUSION: God not only stands behind His Word to verify it, but He is also in His Word. His truth is living and powerful.

As words help us to communicate, Jesus has come to help God communicate

to man (Heb. 1:1-2). He is the living contact between God and man.

ROBERTA LASHLEY BONNICK
Lexington Park, Md.

Sermon Starters

By William A. Tolbert*

God's Providential Care For His Own

TEXT: All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies (Ps. 25:10).

INTRODUCTION:

1. We rejoice in the fact that there is a guiding hand over the Christian's life.

2. The most minute affair comes under God's care. Jesus said: "But the very hairs of your head are all numbered" (Matt. 10:30).

I. PATHS—"All the paths of the Lord" What is implied by the "paths of the Lord"?

- A. All of God's dealings with His own.
- B. We are to see God's hand in every phase of life.

II. PROVIDENCE—"Are mercy and truth"

- A. You cannot unravel the web of providence.
- B. Many of the "paths of the Lord" are hidden and obscure.
- C. But the "paths of the Lord" are mercy and truth.

III. PERSONS—"Unto such as keep his covenant and his testimonies"

- A. The more we love God, the more we see His hand in our lives.

*Pastor, Holt, Mich.

- B. While we cannot untangle the web of providence, we need not become entangled in it.
- C. God's ways are always the best ways.

The Speaking Son

TEXT: God . . . hath in these last days spoken unto us by his Son (Heb. 1:1-2).

INTRODUCTION: God has always communicated with His people. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2).

- I. A SIGNIFICANT PERSON—"God" (Gen. 1:1)
- II. A SOLEMN PERIOD—"in these last days"
- III. A SACRED PRIVILEGE—"God . . . hath spoken unto us"
- IV. A SUPREME PROCLAMATION—"God . . . hath spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

The Pardon of Sin

TEXT: Who forgiveth all thine iniquities" (Ps. 103:3).

- I. Forgiveness is a POSSIBLE blessing.
- II. Forgiveness is a PRIMARY blessing.
- III. Forgiveness is a PRESENT blessing.
- IV. Forgiveness is a PERSONAL blessing.
- V. Forgiveness is a PERFECT blessing.
- VI. Forgiveness is a PRICELESS blessing.

On Being a Christian

TEXT: And the disciples were called Christians first in Antioch (Acts 11:26).

INTRODUCTION: To be a real Christian you need to:

- I. REVIEW YOUR LIFE HONESTLY—"I thought on my ways" (Ps. 119:59).

II. REVERSE YOUR PATH—"And turned my feet" (Ps. 119:59).

III. RENOUNCE ALL THAT IS SINFUL—"But whoso confesseth and forsaketh them [his sins] shall have mercy" (Prov. 28:13).

IV. RECEIVE THE PROMISE OF GOD FOR SALVATION—"Him that cometh to me I will in no wise cast out" (John 6:37).

V. RESTORE ALL PAST WRONGS AS FAR AS POSSIBLE—Restitution is not popular, but it is necessary.

VI. RELATE YOURSELF TO THE WORK OF CHRIST AND THE CHURCH—Get a vital link and connection between your life and the life of the Church.

VII. REPLENISH YOUR SOUL OFTEN—Your soul, like your body, needs food and nourishment.

VIII. RELEASE YOURSELF TO GOD—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The Transforming Look

TEXT: We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image (II Cor. 3:18).

INTRODUCTION: "The Great Stone Face," by Hawthorne.

- I. THE CHRISTIAN LIFE AS A LIFE OF CONTEMPLATION—"Beholding as in a glass."
- II. THE LIFE OF CONTEMPLATION PRODUCES A TRANSFORMATION—"Beholding . . . we are changed."
- III. THERE IS A TRANSFORMATION INTO AN EXACT LIKENESS—"Into the same image."

An Exhortation to Steadfastness and Service

TEXT: Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58).

- I. LOOK AT THE CONTEXT—"Therefore." (As someone has said, when you see the word "therefore" in the Bible, always find out what it is there for.)

II. LOOK AT THE EXHORTATION—"Be ye stedfast, unmoveable, always abounding in the work of the Lord."

III. LOOK AT THE ENCOURAGEMENT ENFORCING THE EXHORTATION—"Forasmuch as ye know that your labour is not in vain in the Lord."

Three Triumphant Facts About Enoch

- I. Enoch WALKED with God (Gen. 5:24).
- II. Enoch PLEASSED God (Heb. 11:5).
- III. Enoch WENT to God (Gen. 5:24).

Pentecost Promised

TEXT: And, behold, I send the promise of the Father upon you: but tarry . . . until ye be endued with power from on high (Luke 24:49).

- I. A DEFINITE PROMISE—"Behold, I send the promise of the Father upon you."
- II. A DETERMINING PREREQUISITE—"But tarry ye."
- III. A DYNAMIC POWER—"Until ye be endued with power from on high."

The Venture of Faith

TEXT: By faith Abraham, when he was called to go out into a place . . . obeyed; and he went out, not knowing whither he went (Heb. 11:8).

INTRODUCTION: Dr. Halford Luccock has captivated the thinking of hundreds by calling this incident in the life of Abraham "Marching off the Map." Let us think of it as "The Venture of Faith."

- I. ABRAHAM HAD FAITH AS A COMPASS—"By faith Abraham . . . went out, not knowing whither he went."
 - A. Abraham was more confident of God's presence than conscious of it.
 - B. What the road map is to the traveler, what the compass is to the sea captain, faith was to Abraham.
- II. ABRAHAM HAD GOD AS A COMPANION.
 - A. Abraham knew that the commands of God implied the presence of God.

B. When we cannot touch, we simply trust.

III. ABRAHAM HAD HEAVEN AS A CONSUMMATION—"For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10).

- A. The end of the journey is all-important.
- B. There are many bypasses, many detours. Some side roads may look inviting, but the end of the journey is reached by staying on the main road.

A Model Preacher

SCRIPTURE: I Cor. 2:1-5

INTRODUCTION: Notice three things about Paul as a model preacher:

- I. HIS DECLARATION—"Declaring unto you the testimony of God" (I Cor. 2:1).
 - A. Negatively:
 - 1. "Not with excellency of speech or of wisdom."
 - 2. "Not with enticing words of man's wisdom."
 - B. Positively:
 - "But in demonstration of the Spirit and of power."
- II. HIS DETERMINATION—"For I determined to know nothing among you, save Jesus Christ, and him crucified" (I Cor. 2:2).
 - A. Not merely a social gospel
 - B. A gospel of full salvation from sin through Christ's blood
- III. HIS DEPORTMENT—"And I was with you in weakness, and in fear, and in much trembling" (I Cor. 2:3).
 - A. Paul had a sense of urgency in preaching the gospel—"Woe is unto me, if I preach not the gospel!"
 - B. He had a sense of responsibility as to what he preached and how he preached.
 - C. A minister who takes lightly the preaching of the Word of God has no place in the pulpit.

CONCLUSION:

- 1. There is only one message—"Christ crucified."
- 2. One method of delivery—"In demonstration of the Spirit and of power."



IDEAS THAT WORK

Chorus of the Month

Our minister of music has been selecting a "chorus of the month" for some time. The words are printed on the back of the Sunday bulletin each week for the entire month. The chorus is sung on Sunday evenings and Wednesday evenings.

The chorus is sometimes selected to fit the preaching theme for the month or in preparation for special emphasis. More care is given to the thought and theology of the chorus than to the music and tempo.

CHARLES W. OGDEN
Whittier, Calif.

Anniversary Fellowship

Following is the form we used during our first year at our new pastorate. This enabled us to get to know many people more personally within this first year, and also gave every couple an equal opportunity to be guests in our home at least once during this first year.

When the year was completed, we had entertained 216 different persons in this way. We had seen many of them attend the Sunday evening service who wouldn't have been there otherwise. And we had shown no preference in our invitations, for all had been invited according to the month of their wedding anniversary, or birthday.

ANNIVERSARY FELLOWSHIP

Once a month, following the evening service, the pastor and his wife will open their home to groups for a time of fellowship. So that everyone will be included in this coming year, please indicate below the month of your wedding anniversary:

Month _____

If you would not be attending with your spouse, or if you are a single adult,

you may come on the month of your birthday:

Month _____

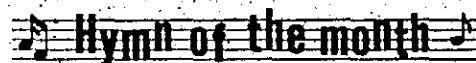
On a pre-announced Sunday evening you will automatically be included with the guests at the parsonage in the month you have indicated above. This announcement will appear in the weekly newsletter and the Sunday bulletin.

Name _____

Address _____

Telephone _____

JEANETTE MACMILLAN
Kankakee, Ill.



He Leadeth Me

(No. 98, Praise and Worship hymnal)

The author, Joseph Henry Gilmore, son of a governor of New Hampshire, editor, teacher, and preacher, wrote this hymn during a Wednesday evening service he was conducting at the First Baptist Church in Philadelphia in 1862. He had been speaking from the twenty-third psalm. The words, "He leadeth me," impressed themselves upon his heart in such a vital way that he was moved to cry, "What a blessed thought!" After the service he wrote the words of this hymn before retiring, handed them to his wife without thinking much about it. Without mentioning the fact to her husband, she sent the poem to the *Watchman and Reflector*. About three years later Dr. Gilmore picked up a hymnal in the Baptist church in Rochester and opened to his own song, "He Leadeth Me."

The composer, William Batchelder Bradbury (1816-68) had never seen a piano or organ until he was 14 years of age, when the family moved to Boston. He became a member of Lowell Mason's singing classes and progressed so rapidly in music study that he became a teacher of music to children. In 1847 he went to Europe for further study. Later, with his brother, he went into the business of manufacturing pianos—the long famous Bradbury piano.

The Nazarene Preacher

MY PROBLEM

The first question below normally would have been discussed in the July issue. Since there was no regular magazine, we have included the two problems this month in order to keep up with our schedule.—EDITOR.

PROBLEM: How do you get Nazarene church members with low incomes to pay their Prayer and Fasting offerings throughout the year?

A NORTH DAKOTA PASTOR TELLS HOW:

In my two pastorates most of the people in my charges have been of the low-income bracket. We have been somewhat successful in helping these people give to the Prayer and Fasting League on a weekly basis. Each Sunday I staple a Prayer and Fasting envelope in the bulletin. I encourage my people to give their offering weekly.

As a rule, people who do not pay do not pray. In our present church we have seen our Prayer and Fasting offering increase from \$5.00 a month to \$30.00. We not only encourage giving, but we have set one evening a week as a time to gather for prayer. This time is previous to the NYPS hour. My wife and I are always present, which is an encouragement to the people.

We have set a goal as follows: Adults, 25c a week; teens, 15c; and children 5c a week. It is necessary to keep it before the people continually. They need to be reminded as to how important it is to pray, to fast, and to give. We have found that people respond when they are made to feel there is a need.

PROBLEM: The practice in this church has been for the ushers to

take the money to the church office and count it, and as a result they miss part, if not all, of the sermon. It seems to me that money could be counted after the service. How do I initiate a change? How do other pastors handle this matter?

AN ARIZONA PASTOR ACCENTS THE WORSHIP ASPECT:

Two major reasons are given for the discontinuance of the practice: (1) The presentation of God's tithe and our offering should be a part of the worship experience, whether in the morning worship or the evening evangelistic service. The assembled worshippers should have the opportunity of seeing the tithes and offerings presented to the Lord at the altar of the sanctuary as a part of the total worship experience. (2) Those charged with the responsibility of counting the money should not be deprived of any of the service in which God is present, and that to bless.

A KENTUCKY PASTOR TESTIFIES:

I recently moved from a church that had this problem. Not only did the ushers take the money out to count it during the service, but the treasurer went out with them, carrying the money bag. She usually sat on the second pew from the front and walked down the middle aisle. They used the nursery, which was another problem.

After a few weeks I ordered four of the booklets *The Usher and How to Ush*, by Lush. I carefully filled in the blanks in the front of the booklet and called a meeting of the ushers. I went over the contents of the booklet with them. I explained how big their responsibility was, and how we appreciated them. Then I suggested that it might be good to change the order of taking the offering for a while. I suggested that they begin at the back of the church, and when they reached the front we would dedicate the offering and place it in the pulpit until the service was finished. They agreed to change and liked the plan.

A COLORADO PASTOR ADVISES:

One of the duties of the church board according to the *Manual* is "to provide a committee, no fewer than two members of which shall count and account for all moneys received by the local church" (par. 123, art. 18). Hence it is not the duty of the ushers to count the money.

In our church we have a committee of three young ladies who are the "money counters." When the offering is received, the plates are brought back to the pulpit and remain there until the close of the service. After the service, at least two of the money counters go to my study and count and record the offering.

P.S. Incidentally, our money counters this past Christmas presented me with a brand-new desk pen, for they too were tired of wrestling with a pen that flew to pieces every time they tried to use it. With the pen, one of them composed this delightful bit of verse, which I am keeping:

When with your pen we tried to write;

*It always decided to take flight!
This one, we hope, will not fly
To the ceiling or to the sky!*

*Merry Christmas
from the Money Counters.*

In a word, our money counters take pride in their office in the church and add further dignity to this act of public worship, that of rendering to the Lord His tithes and our offerings.

AN ILLINOIS PASTOR TAKES A DIFFERENT TACK:

I had this same problem when I came here. The first thing I did was to increase the number from two counters to three. In larger churches it may take more. The next thing I did was

to move the time of receiving the offering. We have our Bible meditation first, then two hymns, and then the offering. By moving it up to the earlier part of the service and increasing the counters, it has solved the problem for this church. Our counters have streamlined their work also and were happy to cooperate.

A WASHINGTON PASTOR ANSWERS:

This problem of ushers counting the money has always been a concern of mine. My ushers did the same thing until I decided to make a change. I brought it to my board and told them how it concerned me that some of my key people were counting the money instead of boosting the sermon. As we talked about it, they could see (and the counters were on the board).

We handled it by appointing a new counting committee and told them they were not to count the money until after the service. They accepted this and we have had no problem since.

Since we are on broadcast, they bring the money back up and place it on the Communion table and I pray the offertory prayer; then they come up after it following the service and go to the office and count it. One of the committee deposits it at the bank on the way home for dinner. The same at night. We take in around three to four thousand a month and it takes some time, but we feel it is much better.

PROBLEM: Some of my adult classes want to have coffee together Sunday mornings in their classrooms; others object to the aroma in the building. Is this a legitimate practice? If not, how can I put a stop to it? If so, how can the objectors be handled so that a deeper rift will not develop?

Pastors, what do you say? Write your opinions. If published, a \$3.00 book credit will be given. Not over 200 words, please.

I know whenever I have earnestly prayed, I have been amply heard and have obtained more than I prayed for.

—Martin Luther

The Nazarene Preacher

BULLETIN EXCHANGE

VACATION SUGGESTIONS

1. Begin your day with Bible reading and prayer. If you cannot have devotions at the beginning of the day, it is likely you will not find time all day.
2. Plan ahead where you will attend church. If you wait until Sunday comes to decide, you will very likely keep driving or visiting.
3. Be sure your tithe is paid before you leave. Vacations always find us short of cash and back tithes are very difficult to pay.

Rochester, Minn.
JIM CHRISTY

*Little bankroll, ere we part,
Let me press you to my heart.
All the year I've clung to you;
I've been faithful, I've been true.
Little bankroll, in a day,
You and I will go away
To a good vacation spot.
I'll come back, but you will not!*

Clearview, Snohomish, Wash.
J. K. FRENCH

YOU Think You Are Working Too Hard!

The population of the nation is 160 million, but there are 62 million over 60 years of age, leaving 98 million to do the work. People under 21 total 54 million, leaving 44 million to do the work. Then there are 21 million who are employed by the government, and that leaves 23 million to do the work. Ten million in the armed forces leaves 13 million to do the work. Deduct 12,800,000, the number in the state and city offices, and that leaves 200,000 to do the work. There are 125,000 in hospitals, mental institutions, etc., and that leaves 74,000 to do the work. But 62,000 of these are hobos or others who will not work, so that leaves 12,000 to do the

August, 1968

work. Now it may interest you to know there are 11,998 people in jail, and that leaves two people to do the work: YOU and ME! NO WONDER WE ARE SO DOG TIRED!

Quoted by ROBERT I. GOSLAW,
Superintendent
Pittsburgh District Promoter

*Have you heard what one piano said to the other? "I may not be grand, but I'm upright." * * **

*Hypocrites are like pins. They point one way and head the other. * * **

Kindness is a language the deaf can hear and the dumb can understand!

Santa Paula, Calif.
BERNARD P. HERTEL

THINGS TO REMEMBER— Things to Forget

Forget each kindness that you do
As soon as you have done it.
Forget the praise that falls on you
The moment you have won it.

Forget the slander that you hear
Before you can repeat it.
Forget each spite, each slight, each sneer
Whenever you may meet it.

Remember every promise made
And keep it to the letter.
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living.
Forget each worry and distress;
Be hopeful and forgiving.

Remember good, remember truth,
Remember heaven's above you,
And you will find through age and youth
That many hearts will love you.

—Author unknown
Santa Paula, Calif.
BERNARD P. HERTEL

A New Era of Preaching

(Continued from page 16)

we know they need. I do not speak of that heavy, uninteresting, laborious preaching style that does justice to the subject no matter what becomes of the people. I do not commend the plan of those who preach the people away. I mean it is our task to win and hold and carry through on a solid scriptural plan. We shall need tact. We shall need divine help.

Next Sunday—what shall we do? I suggest that we begin right now, and prepare our hearts and minds for the preaching service. Leave no effort unused. Select a big theme. Gather abundance of material. Make a good sermon plan. Think the introduction and the conclusion through fully. Have at least one striking illustration. Pray

and soak until you are prepared to "Preach out of the overflow." Get so full of it until when you wake up Sunday morning you will instinctively say, "Thank God, the day has come. Soon I shall have the privilege of preaching the glorious gospel to the people I love." Open the service promptly, select the hymns carefully, sing lustily, pray fervently, give liberally, announce briefly, have no more than one special song and tell the singer to sing no more than two or at most three verses, read your scripture lesson, announce your text, and preach like a "dying man to dying men," and when you get through STOP. Do this next Sunday, and when you get through you will discover that you have initiated for yourself "a new era of preaching," and I think you will get such inward reward that you will want to follow it up from then until you die.

Within My Study

I have a daily rendezvous
These quiet walls within;
The wise old books look down, close-lined,
Shut out the workday din.

A gentle light rests weary eyes;
Soft music soothes the soul;
And from the volume in my hand
The ages past unroll.

The poets sing their songs with grace;
The wise philosophize;
Historians mark the march of time;
Seers paint their paradise.

Their voices charm, inspire, lead
Down hallowed paths they've trod—
But when I take the Book of Books,
My heart mounts up to God!

—Charsten Christenson

HERE AND THERE AMONG BOOKS

Conducted by Willard H. Taylor*

Sanctify Them

By Edward F. Walker, Revised by J. Kenneth Grider (Kansas City: Beacon Hill Press of Kansas City, 1968. 79 pp., paper, \$1.00)

This little book on true sanctification (based on John 17) was written in 1899 by Edward F. Walker, later a general superintendent in the Church of the Nazarene. The clamor for its republication is understandable since it is such a down-to-earth, biblical, and practical presentation of entire sanctification as a doctrine and as an experience.

While numerous minor changes have been made, with a view to making the book clear and contemporaneous, it is still basically the book by the distinguished biblical expositor that has blessed thousands across the decades and across the world.

Where the author used the Revised Version, which had been out only a few years when he wrote, the *New American Standard Bible* of 1963 has been used in this revision in the case of New Testament passages quoted. Walker always used the KJV when quoting the Old Testament, which suggests that he did not possess the Old Testament of the Revised Version. In any case, the more crucial and more numerous holiness texts are in the New Testament. When no version is mentioned, the King James is the one being followed.

Scripture often seeps into Walker's own words, and he is quoting the Bible or almost quoting it while hardly realizing it. In this revision, more than a hundred references are added to passages which he quotes directly. But for the most part no reference is given when the wording is Walker's, and when Scripture passages are simply alluded to.

This revision is sent forth with the hope that through it Dr. Walker, deceased just 50 years, may yet in these new generations help to spread and re-spread scriptural holiness in every land.

J. KENNETH GRIDER

*Professor of biblical theology, Nazarene Theological Seminary.

(The review editor took this statement from Dr. Grider's preface, which is much more explanatory than the editor would be able to present.—W. H. T.)

Little Foxes That Spoil the Vines

By W. B. J. Martin (Nashville: Abingdon Press, 1968. 127 pp., cloth, \$3.00)

The author, British-born pastor of a church in Dallas, here gives us 15 essays on the faults of soul which bind so many of us to the chain of mediocrity. These discussions have no rancor in them, just kindly probing, with much guidance for improvement. While not profound, the book is sparkling, penetrating, and helpful, written with good humor and apt illustration. Recommended especially for the pastor, who can profit personally—then publically, perhaps in prayer meeting talks. While some viewpoints fall short of holiness, there is little but what an alert holiness preacher can rework into a holiness pattern, to the enrichment of his people.

R. S. T.

Philippian Studies

By J. A. Motyer (Chicago: Inter-Varsity Press, 1966, 188 pp., cloth, \$3.50)

This London preacher has produced in these relatively few pages an illuminating exposition of the Epistle to the Philippians. The subtitle of the book is "The Richness of Christ," based upon the premise that the Apostle Paul "wrote in order to share the surpassing worth of knowing Christ Jesus my Lord."

The reviewer finds here a fine example of exposition. The writer has done his exegetical homework, but he moves beyond that important exercise to expose the levels of meaning of the passages under discussion. And to the delight of the reviewer, he has organized the 25 chapters, which embrace every portion of the Epistle, into divisions which offer excellent grist for the preacher's homiletical mill. For example, chapter one, "The Christian Defined," is based upon 1:1-2 and is presented under three headings: (1) "The Christian's Title," (2) "The Christian's Lord," and (3)

AMONG OURSELVES

"The Christian's Setting." It is quite apparent from scanning the titles that both a scholar and a preacher are at work in this volume.

Motyer admits, to begin with, that the reader "will not find himself made the object of much exhortation, nor will he find himself over-involved in what is sometimes called 'devotional application.'" But he hopes that the reader will "take the matter on to the next stage for himself." Admittedly, Moyer struggled with the old problem of how to keep exposition and not let it devolve to homiletics. However, the author cannot help but break-out (at times) with a very practical word for his readers, as in the following instance: "Much of our difficulty in 'standing firm' in the face of a hostile world is that people do not see why we want (as they say) to be different. The world puts our attempt to live by different standards down to personal whim or fancy . . . What the church and the individual believer needs more than anything today, as at every other period of history, is the touch of the supernatural, something that cannot be explained except by saying, 'This is the finger of God' (Ex. 8:19)" (p. 167).

Rich language is employed in this volume. As a sample, we can turn to the introductory words on the famous kenosis passage (2:5-8). "But rarely does Scripture open to us the thoughts and motives of the Son of God as He contemplated the cross, and this is the speciality of these verses. We see the work of redemption as He saw it. We see the cross through the eyes of the Crucified. We enter into the 'mind' of Christ. But we do well to remember that we are privileged to enter the mind of Christ not for the satisfaction of our curiosity, but for the reformation of our lives . . . The vital element in the church on earth is the individual fashioned after the likeness of his Lord in an identity of mind, for it is out of the inner man that the rest of the life flows" (p. 73).

Wesleyans would argue with the author on at least two interpretations. First, "the sealing with the Holy Spirit" is equated with the act of believing or initial salvation (p. 12). Second, commenting on the passage on "perfection" in 3:12-15, Motyer writes: "Viewed in the light of the finished work of Calvary, Christians are already 'made perfect,' crowned and rewarded in Christ (cf. Eph. 2:5-6); but viewed in the light of their own experience they are still 'on the way,' still 'being sanctified'" (p. 137).

Here is a book that will "turn the preacher on" and help him immensely with his preaching assignments. It is worth the price.

WILLARD H. TAYLOR

The Purity We Prize

By J. Ray Shadowens (Kansas City: Beacon Hill Press of Kansas City, 1968, 62 pp., paper, \$1.00)

Shadowens, a Nazarene pastor in Topeka, Kans., has brought together seven sermons, alliteratively titled and developed, on the theme of Christian purity. He has labored long in the study to produce sermons of this caliber; in the opinion of the reviewer. These are not "skeletons" with a little illustrative flesh on them. They are laden with keen personal insights and frequent quotations from a variety of authors. Each sermon rests upon an important biblical passage or verse relating to the theme of purity. Shadowens illumines the scripture and offers a sound case for the grand experience of heart purity as espoused by us Wesleyans.

WILLARD H. TAYLOR

CALENDAR DIGEST

AUGUST—

NWMS National Workers and Bible School Emphasis.

SEPTEMBER—

Alabaster Box Breaking

CHURCH SCHOOLS—Preparation for Advance

NWMS Prayer for Minority Groups

15-25 Project Prayer

OCTOBER—

Church Schools Attendance Drive

NWMS Star Society Month

6 Worldwide Communion Sunday

13 Laymen's Sunday

Caravan Sunday

14 Canadian Thanksgiving

27 Sunday School Rally Day
Reformation Sunday

At least one game is over for a few years . . . For months before General Assembly the inevitable question was, "Who will be the three new ones?" . . . Speculation was rife, and fun too . . . How did your guesses fare? . . . Now we know, and already are surrounding them with our love, supporting them with our prayers, and encouraging them with our confidence and cooperation . . . I suppose by this time Nazarenes have shifted their excitabilities to the national guessing game, "Who's going to be elected in November?" . . . It would be folly to say that the answer will be inconsequential to the life of our nation . . . Or that we ought not to pray daily for the outcome . . . But let me dare to affirm that what the churches do, especially along some of the lines sketched in the Supplement and articles of this magazine, will prove more crucial than election day . . . No single man is able to cope with the volcanic, seething problems of this strife-torn generation . . . Unless he is called "Son of man," and he is described in Rev. 1:13-17 . . . But while we wait, our pathetic presidents, each one adding fresh evidence to the glaring inadequacy of human panaceas, have only a glimmer of hope; the churches . . . Short of a total, ironfisted police state, our leaders can bring order out of chaos only if revival in the churches shoots mammoth doses of the fear of God into the bloodstream of our common life . . . What will you and I do about *revival* this quadrennium?

Until next month,

BT

WHAT ARE



DOING



TO



**SPREAD THE
GOSPEL OF**



**SEND THE
HERALD OF HOLINESS**

...that's a start!