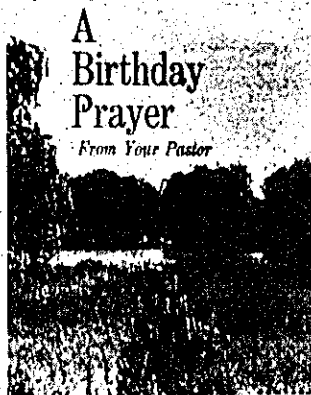


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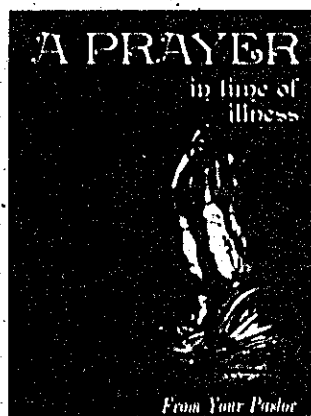
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REVIVAL ESSENTIALS: PRAYER AND PEOPLE

Hugh C. Benner

FISHING SEASON

The Editor

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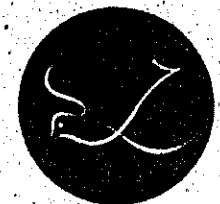
THE EVANGELIST WHO HAD A FRIEND

J. C. Wallace

Sermon of the Month

FOR ME TO LIVE IS CHRIST

James F. Ballew



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MAY, 1970

Volume 45 Number 5

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Revival Essentials: Prayer AND People

By Hugh C. Benner*

Prayer is essential to revival. There should be no question at this point. Doubtless many revival efforts are limited or frustrated because of the lack of "effectual fervent prayer."

But prayer alone is not enough! I have encountered situations where a relatively small group engaged most earnestly in prayer for revival and soul winning with little effectiveness. Why? Because of the lack of PEOPLE. Certainly those of that small, intensely earnest group were strengthened spiritually, but there was no broad outreach simply because the attendance at most of the services was small.

It is my observation over many years that a very high percentage of revival and evangelistic projects result in relative failure because *our own Nazarene people do not support such events by consistent attendance.* On Sundays the church may be well-filled, but on week-nights the number present often averages not more than half the Sunday attendance.

Only as we find the means of securing the attendance of all able-bodied members at every service can we hope for any deep and significant spiritual awakening. Spasmodic attendance vitiates the convicting power of the Holy Spirit and constitutes a weakening element in revival possibilities.

Let every pastor and evangelist give serious thought to means of securing that which contributed so greatly to the effectiveness of earlier revivals—the consistent attendance of our people. This is their Christian duty, their responsibility, as well as their privilege.

We must have prayer—more prayer—earnest, burdened, prevailing prayer. But let us also do whatever it takes to have PEOPLE. Only thus can our prayers have much genuine relevance or effectiveness.

*General superintendent emeritus, Kansas City, Mo.

May, 1970

Fishing Season

July and August call us to the outdoors. A lot of preachers will get their tackle out this month, and dream of the magic hour when they can slip off to the rippling stream or placid lake or pounding surf. Of these there are two kinds of fishermen. Some will simply go fishing; others will go to catch fish.

To those in the first group it is the fishing that counts. What matters is the outdoors, the silence and aloneness, the chance to sit quietly with a dangling pole, and watch the fleecy clouds skip lamb-like across the sky. If a fish decides to bite, this is a bonus. But a full creel is not indispensable to their enjoyment.

The other class, on the contrary, can't get too excited about the idea of mere fishing. They are after fish, and without fish they cannot be happy. This writer's father was such a fisherman. The Pharisees who would compass sea and land to make one proselyte had nothing on him. He would compass sea and land to catch one fish. Once I tried to follow him over jagged, slippery rocks and through tangled slashings along a wild mountain stream. I was soon worn out, but it seemed that every trout he thrust triumphantly into his basket gave him a burst of new energy, and on up the stream he raced.

But he went after souls that way too. As a pastor he was never content to enjoy a quiet, comfortable pastoral relationship as shepherd and sheep. As an evangelist he couldn't go out just to "hold a meeting." He was after souls, and generally he got them. Without them he was a very restless and frustrated man.

Could it be that some of us, as preachers, go about this holy business of fishing for men like the first group, instead of like the second?

And are we not sometimes mistaken about what is the best fishing season? Summer!—our boys' and girls' camps, vacation Bible schools, youth institutes, camp meetings; these are not just babbling, aimless creeks, but deep pools and whole lakes of opportunity, literally teeming with fish. Do we plunge into these waters with a glint in our eyes and a quickened pulse, with determination to go back to our churches with trophies of grace?

Is it not strange that we struggle for a few fish in the fall and spring, then laze through the most promising fishing season of all?

What would happen, in the year of our Lord 1970, this summer, if every Nazarene pastor would get excited about the fishing prospects, and would scheme and plan and manage to have people, young and old, from his church, in every single summer event; would pray for

them, sit with them, help them through at the altar, with big, hot, shining tears; then stick right with them, take them back home, nurture them, put them in a membership class, and before the autumn leaves turn crimson and gold have them all in church membership!

Here's one editor that knows exactly what would happen. We would more than surpass the vision of our secretary of evangelism, Dr. John L. Knight, that during this summer we might "garner a minimum of 2,500 church members by giving careful attention to those who prayed through at our altars."

Does Anyone Else Feel This Way About It?

As an occasional guest preacher or evangelist, I find myself now and then the happy recipient of a check. I am not about to register a complaint over that. I am always grateful (and seem never without places to put it) no matter what its size. Normally I quickly slip it into my Bible or pocket without looking at it.

Rather furtively, in fact. For very frequently the pastor or treasurer will wait until I am surrounded by church members and visitors at the door, then in the grand manner thrust the check into my hand. "Here's something for your services," they will announce distinctly. Maybe they are trying to make sure that the folk know they are not forgetting their duty to the preacher. More likely they have no motive at all except to catch up with the guest speaker before he escapes out the door.

But regardless of motive, at least this preacher is embarrassed. To observers who are not initiated in such matters the "payoff" might look like the settling of a business contract. There is something distasteful about this. It would not be surprising if some laymen in this moment of anticlimax (maybe after a great altar service) secretly felt "let down." The preacher seemed to be so spiritual, so earnest, in his search for souls—but maybe, after all, this was what he was really after.

Clearly, this way of paying a preacher is crude, to say the least. And it is misleading. True, the Bible says that those who minister in spiritual things should be ministered to in earthly things. But not as a commercialized transaction. The truth is that in most cases no agreement was entered into at all. The preacher was invited to fill the pulpit—for one service or a week—and he came. Sometimes (yes, this happens) he gets nothing. Generally he is remunerated. But to avoid embarrassment and a false image, the check should be given privately. Furthermore, the amount should not be the subject of an emergency board meeting after the last service. And it should be presented in a sealed envelope. The evangelist should be paid, but not in such a way as to make him feel—or look—like either a hireling or a heavenly porter who is getting his tip.

Famous British Preachers on Holiness

By H. K. Bedwell*

III. Robert Murray McCheyne

ROBERT MURRAY MCCHEYNE was one of the outstanding Scottish preachers of the early nineteenth century. He was much used of God during the revival that swept Scotland and Ireland in the early part of that century. His name became a household word for saintliness of character. He was brilliant in intellect, and it is said that he taught himself the Greek alphabet for recreation at the age of four. He later became an accomplished Hebrew and Greek scholar. Among his closest friends were the two well-known brothers, Andrew and Horatius Bonar, and it was Andrew Bonar who wrote the biography of McCheyne.

McCheyne did not enjoy good health, and was only 30 years of age when he died. Yet in the few years allotted to him he accomplished much more than many who live to be 90.

His life was deeply influenced by the saintly David Brainerd, and there is much in common in their spirit and outlook. A London minister described McCheyne as "altogether one of the loveliest specimens of the Spirit's workmanship." Another said, "To know him was the best interpretation of any text."

While he held tenaciously to the Calvinistic view that we can never be free from inbred sin in this life, his

life, his prayers, and his preaching went far beyond his theology. He was a holy man in every respect, and his passionate prayers reveal his ardent pursuit of holiness. In a charge to a young man being ordained into the ministry he said, "I believe, brother, that you are born from above, therefore I have confidence in God touching you, that you will be kept from evil. But oh, study universal holiness of life! Your whole usefulness depends on this. Your sermon on Sabbath lasts but an hour or two, your life preaches all the week. Remember, ministers are standard bearers. Satan aims his fiery darts at them. If he can only make you a covetous minister, or a lover of pleasure, or a lover of praise, or a lover of good eating, then he has ruined your ministry forever. Ah! (says Satan) let him preach on fifty years, he will never do me any harm. Dear Brother, cast yourself at the feet of Christ, implore His Spirit to make you a holy man. Take heed to thyself and the doctrine."

In a pastoral letter to his flock he challenged, "What fruit is there in you of crying after holiness? Is this the one thing you do? Do you spend your life in cries for deliverance from this body of sin and death? Ah, I fear there is little of this. The most of God's people are contented to be saved from hell that is without. They

are not anxious to be saved from the hell within. What fruit is there of actual likeness to God in you? Do you love to be much with God, to climb up near to God, to love, to plead, to long, to wrestle and stretch after Him? Are you weaned from the world, from its praise, from its hatred, from its scorn? Do you give yourselves clean away to God? Are you willing that your will should be lost in His great will?"

In a powerful sermon on "What Have I to Do with Idols?" (Hos. 14: 8), he reaches the climax in these burning words: "Dearly beloved and much longed for, my heart's desire for you, is to see you a holy people. How much longer my ministry may be continued among you, God only knows: but if God will give me health and grace among you, I here willingly devote my all to Him. No moment, no pleasure, no ease, no wealth do I wish for myself. I feel He has bought me and I am His property. Oh come, give yourselves to the Lord with me! Bind yourselves to the horns of God's altar. Time past is enough to have been the devil's, the world's, our own. Now let us be Christ's alone. Are you willing? Lord, bear witness, seal it in heaven, write it in Thy Book! Bear witness, angels, devils, scowling world; bear witness, sun and moon; bear witness, stones and timber; bear witness, Lamb of God. We are Thine now and forever. What have we to do any more with idols?"

In a letter to Rev. W. C. Burns discussing the revival fires then burning in Scotland, he declared that his prayer was that the revival should be deep and pure, widespread and permanent. Then he followed this up with these words: "I am also deepened in my conviction, that if we are to be instruments in such a work, we must be purified from all filthiness of the flesh and spirit. Oh, cry

for personal holiness, constant nearness to God by the blood of the Lamb! Bask in His beams, lie back in His arms of love, be filled with His Spirit; or all success in the ministry will only be your everlasting confusion."

To George Shaw of Belfast he wrote: "Let your soul be filled with a heart-ravishing sense of the sweetness and excellency of Christ and all that is in Him. Let the Holy Spirit fill every chamber of your heart; and so there will be no room for folly, or the world, or the flesh, or Satan."

Again in writing to the members of a prayer group he inquired, "Do you bear fruit? Without holy fruit all evidences are vain. Dear friends, you have awakenings, enlightenings, experiences, a full heart of prayer—but if you lack holiness you will never see the Lord. Do not be content with bearing thirtyfold or sixtyfold, pray to be sanctified wholly. Pray that the whole lump may be leavened. Pray that, day or night, in company or alone, Sabbath and weekday, you may adorn the doctrine of God our Saviour in all things."

In another searching sermon on the breaking of the alabaster box and anointing of Jesus, he quotes the Song of Solomon concerning the church: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" He goes on: "The holiness of the believer is like the most precious perfume. When a holy believer goes through the world, filled with the Holy Spirit, made more than conqueror, the fragrance fills the room; 'tis as if an angel shook his wings. Oh there is no argument like a holy life!"

May God give us more holy men of God like Robert Murray McCheyne.

*Nazarene missionary, Swaziland, Africa; presently on furlough.

Quotations from *Memoirs of Murray McCheyne*, by Andrew Bonar. Moody Press.

How to Have a Magnificent "Failure" in Your Church Revival

By William S. Deal*

ONE COULD STATE how to succeed in fulfilling this title in a single sentence. But it should be a bit more fully stated, and some definite points clearly made, if one is going to really succeed in having a truly magnificent failure in his church revival! And here is how to do it most successfully:

1. *Make no definite plans for the meeting beyond the date.* Years ago one could set a date, announce a revival, and expect to have quite a good time with desired results. But that day is past. If one wishes to make the best flop of revival, start with no real planning for it—just expect the miraculous to happen!

2. *Keep yourself so busy with the church's routine program and all its social functions that you have no time to really work for revival.* The average pastor today among the holiness churches is continually programmed, socialized, and rushed almost to the breaking point. There is hardly a night that something is not going on to call for his time, attention, and strength. A "revival," then, becomes

only another function he must take time out to attend and direct. To find a true man of God in his study with two or three hours daily for prayer, meditation, research, and study for better sermon preparation has become almost a rarity. So if you really want to give the revival a good flop, keep up this routine and keep the membership just as keyed up as possible right up to revival time. They will all be too worn out to really get into the meeting, and will do well to attend it half the time.

3. *Do not bother to have any special community, church extra prayer meetings.* Let the revival carry its own load. Take the attitude that it is a "policy of the church" to have regular "revival efforts," but do not get too excited about it. Keep your congregation pretty much on the even keel. Take the position that, after all, revivals never built a church. This will keep the ardor cool enough to insure failure for the upcoming meeting.

4. *Do not bother to advertise the meeting beyond the mere announcement in services and possibly one*

small ad in the local paper. It is really better not to even use the newspaper for announcing it. Only a few will see it and it may not be worth your money. Don't try to get a "news release" into the paper. If properly written, this is often free and very effective. Often, too, the editor succeeds in making changes you don't especially like. So try to avoid news releases. Take the attitude that, even though several thousand may read a news release, they will not likely come.

If the evangelist is an outstanding person, has traveled widely, held important offices, and made a successful contribution to the work of the Lord, try to avoid mentioning any of these things. It is possible that some of the congregation may be quite attracted to him. You may, thereby, lose some of your own popularity. Too, if his work is advertised, he may draw much larger crowds from the outside and your own people may be confused by such unexpected crowds. As a consequence, after the meeting is over, it may seem more difficult for you to preach to the smaller, normal crowds again. So be sure to play down the advertising—it is an extra cost that can be avoided.

5. *Build the revival program around as much entertainment as possible.* Don't allow anyone to get the idea that anything too serious is going to happen during the revival. Take up as much time as possible for preliminaries; repeat the announcements every night, and comment at length on them—they are so very important! If you have any kind of outside meetings—district youth rally, zone meeting, etc.—coming up in your area within two or three months, be sure to announce it several times during the meeting. Comment, too, on anything else connected with, but gen-

erally irrelevant to, revival. It helps to detract from the spirit of the revival, takes away from the evangelist's needed time for a soul-burdened message, and generally helps to contribute to effective failure in revival.

6. *Try most of the time to get someone for an evangelist who is not so strong in this field.* Quite often you can secure a neighboring pastor who is far too busy to spend any worthwhile time in prayer. Occasionally you might also secure a fellow who has nothing else to do, and whom you wish to help a little. Often he will be so busy with other things that he has little burden for, or understanding of, the great needs of revival in the church. Or quite often you can get popular singing groups, and splice in a few short "sermonettes" of a light nature, and attract quite an attendance. Never mind about getting seekers forward; the day is past when this is the rule in many meetings. Don't be disturbed if you have no seekers. Take the attitude that the times in which we live don't warrant much of this anymore.

If these things don't cause your church to have a failure in revival effort, add to it as much pressure as you can get to get the service over early, so all can rush back home to see their favorite TV programs. Don't have any lingering sessions of prayer. Try not to worry any of the saints about the fact that they may have lost ground spiritually and need to move up closer to God.

But if you really want to have a live-wire, successful revival, Brother, then translate everything in this article into positive action. Take every suggestion in just the reverse order, do some extra praying, and you'll likely have a successful revival in your church.

*Author and evangelist, El Monte, Calif.

What can be done to protect young ministers from the knockout blow of debt?

Say It like It Is

By Harvey J. S. Blaney*

AMONG THE PROBLEMS which face young people preparing for the Christian ministry, none is more far-reaching than that of finances. Just as a business will fail if it is not adequately financed, or a church will close its doors unless it is supported, in like manner it is possible for a student to fail in achieving his goals if he must go too deeply into debt in the process.

A young pastor and wife took their first church, full of optimism and faith for a fruitful ministry. The salary was small but they were willing to sacrifice because they believed that they were where God wanted them. The pressures soon began to build up when they realized how much it took to keep a home, raise a family, run a car, and make monthly payments on the loans which both had taken out for their education. He obtained part-time work, but the church suffered for lack of attention, and soon this very promising young couple decided that they had attempted the impossible.

A second very talented young minister graduated from college with an excellent record. He had borrowed toward college expenses, partly because he was pastoring a home mission church, and it became necessary to contract for additional loans to attend seminary. As he looks ahead he says that he will probably need to teach school or engage in some

kind of secular employment long enough to pay off his debts.

Another young man is entering college this fall to prepare for the ministry. He is enthusiastic and his parents are overjoyed. But the family finances are not adequate for college expenses, and so for the first semester he has borrowed \$1,500. At this rate the potential debt during his years of preparation could be staggering in light of his anticipated ability to pay.

Attitudes toward this situation vary all the way from ignoring the problem to charging those who hesitate to face this kind of prospect with lack of dedication and failure to obey God's call. But the real answer lies somewhere in the realistic recognition of the very practical problems involved, and serious attempts on the part of God's people to help solve them. Entire consecration to the call of God does not deny that some loads may be too heavy to carry and some responsibilities beyond one's current resources. The more seriously a student takes his call to the ministry, the more seriously he should take the planning necessary to finally reach his goal of being a full-time preacher of the gospel.

What should be the attitude of the ministerial student? He should first be careful not to accumulate debts larger than he will be able to pay as the pastor of a small church. He may have to resist opportunities to make loans, extend his education over a longer-than-normal

period of time, earn more of his own expenses than is ideal, and perhaps even delay the delightful experience of establishing his own home beyond the time of his desires. St. Paul said that "all things are lawful for me, but all things are not expedient." No one who has a call to the Christian ministry should jeopardize his prospects by unwise involvements; financial or otherwise, even though they are legitimate and attractive.

But this is only one side of the matter. The church too has great responsibility in the producing of the ministers it needs. One does not wish to ignore the contributions being made in many ways, including the support of our various educational institutions. But this has not alleviated the problem here suggested. Local churches should recognize both the responsibility and the privilege of offering direct assistance to their young men who have begun to feel the call of God. Mature guidance, moral support, intercessory prayer, and financial assistance wisely given could make the difference between their floundering in the attempt to make their own way and their coming to the pastorate well-prepared and unencumbered with unreasonably large debts. Such assistance could also be a defense against discouragement in face of difficulties, disillusionment in times of darkness, and against the temptations of other callings which promise a more ready solution to financial worries.

The kind of interest and involvement which is here suggested could do much to supply more adequately the demand for pastors. God does not want His people to fail in achieving that to which He has called them. We can be fully assured of His help and blessing. But usually He blesses what we have given and works through what we do. The loaves and fishes were given for Jesus to use in performing the miracle of feeding the multitude. We can be sure that God would work more miracles in our day if His people would make more of their substance available to young men and women whom He is calling into His service.

Practical Points that make a difference

On Taking in Members

Dear Son:

I enjoy watching my pastor introduce new members to the fellowship. You can tell that he thinks it important—which it is! It is no light matter to give expression to your union with the body of Christ, the Church.

Ten fine people united with the church last Sunday morning. The pastor had met with each family in their home with Bible and Manual. He had answered their questions until they knew what and why they were joining. In the public service his emphasis was on confession of Christ and the compensations of Christian fellowship—it took me back 25 years to another service when I too took my vows.

There were appropriate music, a spiritual mood, a rich and significant prayer, and a warm greeting from the pastor and board. Each departmental head represented a segment of the church, and the whole congregation sang "Blest Be the Tie That Binds."

That evening the pastor entertained all the new members and board in his home with simple but delicious refreshments supplied by the church and a committee. I think every new member felt the value of church membership—our pastor made it so.

Love,
Dad

*Professor, Graduate Division of Theological Studies, Eastern Nazarene College, Quincy, Mass.

The Mechanics of the Ministry

By Raymond C. Kratzer*

Part IV. Propaganda Techniques

DR. ERIC JORDEN in an article in the *Nazarene Preacher* says the Greek verb for the word *euaggelidzo* means "to evangelize." He states that it is often used in the New Testament as the equivalent to the word "propaganda." This word was used in Acts 21:8 when Philip was designated "evangelist."†

This word "propaganda" is a moving word that speaks of action, enthusiasm, and energy expended in order to further a cause. Those early disciples left few stones unturned in their eagerness to propagate the gospel that had turned their night into day. True, they did not possess many of the tools we have, but they used what they had with joyful abandon and with telling effect. After all, there are no substitutes for a transformed life and a dynamic witness.

I am convinced, however, that if the Early Church had possessed the printing press, the duplicator, and cheap paper, they would have used them with delight to implement their growing work. Likewise, if they had had access to newspaper advertising, the radio, and other media of propaganda, perhaps the impact of the gospel would have been felt much farther and would have influenced the world much more quickly than it did.

But we do have these additional tools!

*Superintendent, Northwest District.

†Jordan, Eric E., "Dedicated Propagandists," *Nazarene Preacher*, Jan., 1964, p. 36.

Let us use them! They should neither be substitutes for nor replacements of the techniques of the Early Church, but rather additions through which we may better propagandize the world of our day. As one writer put it, we should be "geared to the times, but anchored to the Rock."

Every growing church should have a distinctive piece of literature designed to advertise its services and program. It should be small enough to carry conveniently in the pocket or purse, yet comprehensive enough to elicit the interest of people. A picture of the pastor and church is helpful, together with the location of the church and time of service, as well as a statement of welcome and friendship. Distribution of these to innumerable contacts throughout the year will pay dividends in due season.

A visitor's card is a "must" for every service. Church ushers or hostesses can be trained to use them wisely and thoroughly in order to secure the names and data of visitors. Follow-up letters and techniques produce results as certain as proper care of a farm crop will eventuate in a harvest.

A Sunday bulletin adds dignity and interest to a church service. A midweek reminder can be an invaluable aid to tying a congregation together as well as to propagandize new contacts. Modern advertising methods involve "saying it often, and making it burn." And if your constituency see enough about your

church everywhere they look, it will make a lasting, burning impression upon them.

Revival advertising must never be underestimated. It is distressing to see the low value some pastors put on it. Usually the evangelistic success is proportional to the propaganda-quotient! Jesus said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). Let us wise up! If a department store wishes an upsurge in business (a revival), its management will go all out to advertise. Newspapers, radio, TV, posters, and handbills are used profusely. Result: a crowded store, increased sales, and a psychological impression made upon many new and old customers that it is wise to trade at that store because they have something going on.

It should be an embarrassment to a pastor if anyone within a radius of one mile of his church does not know his revival is on. In some communities, it

should be common practice to notify (propagandize) everyone of a special series of meetings.

The fastest growing sects today are those who are prodigal with their propaganda. Dare we be outdone when we have the greatest gospel in the world? Tracts, special copies of the *Herald*, Gospel portions, and many other pieces of literature should be religiously distributed on the wings of prayer and faith—and God will give the increase.

I fear the days are past when we can simply open the church doors for a service and hope to have a full house of people. God is just as adequate, but people are so distracted. We need to direct their attention toward the Church, so they may experience the adequacy of God. "He that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

A lesson in "applied mathematics"

If You Can't Add—Don't Subtract

By W. Herman Burton*

IN SOME QUARTERS, church membership and simple mathematics seem to have important relations. I think I have heard some of the brethren refer to statistics as numerical manipulations, but I think it might be good for us to think of them as applied mathematics.

*Nazarene pastor, Yucalpa, Calif.

As I remember some other contemporaries of the cloth, I thought that it might be appropriate to call one of Paul's mathematical admonitions to mind, "That there be no divisions among you" (I Cor. 1:10); in other words, if you can't multiply, don't divide.

However, I calculate that in this mat-

ter of reporting members each of us would like to repeat the report that Luke gave of the Early Church, "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31); or enjoy the success of those victorious days when "the Lord added to the church daily..." (Acts 2:47).

In my battles over the call to preach back in the days of my youth, I rebelled and lost favor with the Lord. If I had known that I must fill out a report blank and then give an oral report each year, I probably would have backslidden at least twice. And to be honest, I have caught myself rebelling many times as I have wrestled with the report and faced my annual judgment day before the man with the gavel behind the big desk. Forty-three consecutive years of reporting as a pastor has not dissipated this feeling of frustration and sometimes fear. But the importance of it to the progress of our church has become very evident to me, and difficult though it is, I do it with a sense of worthwhile service. I still do not like to prepare reports, but I do like to read them. I do not like to give mine, but I do like to hear the other man's.

I do not mean to suggest that our reporting is the only place where we need to improve, but I do think that an understanding of the importance of the report will give us and the rest of the Nazarene world a truer picture of the vision and vitality of our respective districts. Our reports to the district assembly are important—VERY IMPORTANT!

They indicate our strengths and our weaknesses. They give guidance to our planning. They give us encouragement, or deepen our concern, or both. If they are as helpful as they should be, they must be given accurately, honestly, and promptly. The numerical report is fully as important as the financial record and should be prepared as carefully. Even in this affluent period, men are more important than money. And they should concern preachers much more.

The membership roll

Reports should give a reliable picture of your church. The zone, district, and general leaders, to whom you have assigned certain responsibilities, should be able to look over your reports and, putting them together, be able to plan knowledgeably and confidently a forward-looking program for advance.

1. Keep your membership rolls accurately. Add carefully all who are received into church membership. Remove immediately the names of those who join the Church Triumphant. Drop the names of those who join other churches in your city. Note those who transfer to other Nazarene churches and indicate the transfer on your record. Then you will have no serious trouble when report time comes.

2. Know your membership. At least be acquainted with the names. Recognize that each name stands for a person. It stands for a person whether you or a predecessor received him. And somewhere in this wide, wide world is a soul represented by that name to whom some Nazarene pastor ministered with at least a measure of success. Do not remove the name of that person who is difficult to find the first month, or the first year, and maybe you should be patient even longer; I have been embarrassed a time or two because I was not more patient.

3. Consider church membership important. I am not discussing who should be received into the church, or when to receive them, or how to receive them. But I do think I am in the range of my subject when I say, **MAKE MEMBERSHIP IN YOUR CHURCH IMPORTANT**, and it will be easier not to subtract until you can add.

Be fair as well as honest

Since in our computer age statistics have become so very important, and our reliable reporting becomes a part of the picture of our whole church year after year, we must also give respect to others who are vitally involved and affected by our records.

1. Report with high respect for your local church. Your people deserve to be

fairly represented by your report. Be careful lest your desire to look good (and this is not necessarily carnal) pressure you into subtracting before you can add. A drastic change in the membership roll will reflect on the character and vision of your church. Think... for at least a year or so before you afflict them with such drastic reflections.

2. Report with due respect for your predecessor. Please keep in mind, no matter how it appears at the moment, that (a) he loved the Lord as much as you do; (b) he loved the people, your favorites now, as much as you do; (c) he was as dedicated to the church and his call to the ministry as you are. Don't "lop" off names in a hurry because they are not meaningful to you, yet. Treat him as you want your successor to treat you. If we fail to give respect one to the other, how can we possibly expect respect from our laymen?

3. Report with thoughtful respect for your fellow pastors. We are a team. What a team! It thrills me to be a part of it! How true is Paul's statement, "But God has harmonized the whole body by giving importance of function to the parts which lack apparent importance, that the body should work together as a whole with all the members in sympathetic relationship with one another. So it happens that if one member suffers, all the other members suffer with it, and if one member is honored, all the members share a common joy" (I Cor. 12:25-26, Phillips)!

Isn't it discouraging to come with a good report, and feeling that surely our district will have a banner year, and then learn that several who were not able to add have subtracted anyway—some 30, and some 40, and some 60—from the fold. Remember your brethren when you report.

4. Report with genuine respect for your district superintendent. Remember that he is not only an administrator, but a man called of God, who carries an intense burden for souls. He wants to see the district membership grow, for this is the best evidence that we have

that men are being won to Christ. Is it quite fair then to be so generous in our subtracting that just when the district seems to be in good shape, and there apparently is healthy progress, late reports of large subtractions make the whole increase very marginal? Keep your district superintendent in mind when you report. It is his report too.

5. Report with sincere respect for your general superintendents and the general church leaders. We have asked them to lead our great world church. Your report becomes a part of their report to the church world. How is this constantly watched, big-little denomination doing? Are we holding our own? Are we gaining a little in spite of every opposing power? Then our reports ought to show that! Your church is no island, but a real part of our church world.

6. Report with honest respect for your own conscience. If we do not keep a good conscience, we just do not keep. We must keep a good conscience toward God and men. But if we keep this good conscience toward God, we must do it by acknowledging also our responsibility to men—the men we work with.

As I said at the beginning, keep good records. Keep them up-to-date. If you find yourself in a bad situation, work out of it, don't just "subtract" out of it. I have never seen a pastor or a church that sloughed off a big portion of the roll that ever made a good or a quick comeback. The congregation that wants to look that much smaller will be in the mood to stay that small for no small time.

May I conclude by repeating: Make your report give the best picture possible of the character, the strength, and the spirit of your church, in the light of its past and its present.

Make your report, recognizing the effect it will have on others—especially the church itself, your predecessor, your fellow pastors, your district superintendent, your general superintendents and general leaders, and your own conscience.

Would you indulge me a personal

hope, first expressed by a brother pastor, but the seed sown by him has grown to a deep personal desire? That we could have one year—maybe just one year, but anyway ONE YEAR—when not a pastor on any district would need

to report a net loss in membership. I believe we could do it if we determined to, and backed that determination up with vision, desire, prayer, and work. I pray it will happen, and, please God, may it happen this year!

What's this about
"the proof of the pudding . . . "?

A Big God Makes Problems Small

By John C. Foltz*

How much would it take to support and care for a family of seven? This would include five teenagers, one of them in college, two in high school planning on college, and two in junior high school. How much would it take these days to supply the needs for this preacher's family? Well, while the wheels are turning and the figures are pouring into your head, I'll just stop you and speak as head of this family and say, "Just faith, and a big God!" How wonderful to know, when our God is big, our problems are small, or vice versa.

Last year I was classified as a "poor, struggling" Nazarene preacher. Now get this! I was working full time in a steel mill as an assistant supervisor, and at the same time living rent-free and supplied with household utilities in a Nazarene parsonage, while receiving a much-better-than-home-mission salary. Actually with the two salaries, I was making as much as,

or more than, the district superintendent. But I—like so many of the working brethren—was "poor-mouthing" it everywhere, and according to God's standards, I was poor! Poor because I was miserable, wretched, and blind to all God's provisions and blessings. I was caught up in the treadmill of accumulating the things of the world.

But now, I'm a rich man! Oh, you say, you got a promotion? That's absolutely correct. I did! God took my steel-mill job away and made me a full-time Nazarene preacher in the same church! The church, the same one that had been content with my part-time leadership for nine years, unanimously voted to increase my weekly salary by \$40.00. This was great faith on their part. If I too would live by such faith, trust God for our family needs, and work full time for God and His Church, with neither myself nor my wife (the better half of the minister's life) in

public work, then surely God's plan for my life and His work would be realized.

Today I'm in a new romance, serving God and our church full time, with my wife by my side. The records show a 20 to 30 percent increase in everything. Already in eight months the church has been blessed with nine new adult members by profession of faith. And I had no results like this in my "working years"—especially in winning souls. I was content to be a "bream fishing" preacher—like a friend of mine, with the fine fishing boat, located on a big bass lake, a tackle box full of the latest big-fishing plugs. He'll buy 50 cents' worth of grasshoppers, ride miles across the lake, anchor in the hot sun in some little cove, and fish for little old bream so small they couldn't fill a biscuit. Remembering that Jesus said, "I will make you fishers of men," I compare "bream fishing" to adding a few Sunday school children to the church roll each year and rationalizing that there's nothing wrong with juniors as

members. But this was Sunday school work, and my good Sunday school teachers had won them, not I. Anyhow, who knows at the district assembly whom the "six by profession of faith" means, and who won them? But faith and a big God create a desire within us to lunge out into the deep and fill the net with the big catch—their parents!

So as I write, the blessings of God are upon us so that "our church runneth over" with parents, children, neighbors, friends, prospects, and more prospects. But God hath provided space for the crowds and us also. In a few months we're moving from the old building, seating about 100, into a beautiful sanctuary that will seat over 300, with a two-floor education building. Yes, God did all this for us! Maybe you ask, "Why doesn't God do things for me like this?" Could it be that you are content—as I was—with little things and with the little gods of men's hands—gold, silver, and brass, or in the modern vernacular—camper trailer, color TV, and new automobiles?

Productive Tension

As a piano string must be kept to a certain level of tension in order to produce concert pitch, so the soul must live in a certain intensity of devotion if we are to maintain a concert pitch of holiness and victory.

It is the fullness of the Spirit which provides the spiritual energy for this sustained intensity. Only in Him can our tone remain sound and vibrant, without either snapping or slacking. Only in Him can there be spiritual intensity without strain, fervency without fever, zeal in the midst of peace and rest. Without this fullness we have to rely on human drive, and we soon wear ourselves out. We tighten until we snap. It is because we are the tuner as well as the instrument. We have not turned the tuning key over to the Holy Spirit.—Edron.

*Pastor, Mooresville, N.C.

The Evangelist Who Had a Friend

By J. C. Wallace*

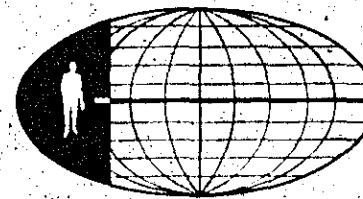
It had been a long, hot summer and the end was not yet. Due to the nature of my calling, there had been a "summer slump"—a time when work was a bit scarce. There had been some weeks when the bills were larger than the income. My wife and I had prayed long and earnestly that God would direct us and keep us following His will for our lives. However, in spite of our efforts, it seemed that the road grew rougher and the night darker.

And then one evening the telephone rang. The voice on the line sounded cheerful and enthusiastic. He told me that he and his wife would be by to pick us up and take us out to dinner the next evening—on them. At the appointed time they came by—happy and cheerful—and took us to a lovely restaurant, where we had a very delightful hour of food and fellowship.

After this time of refreshing enjoyment together, they accompanied us to our home, where we spent a relaxed evening visiting and talking together about the many things we had in common. And then when they arose to go, he said very quietly, "Let us pray together before we go." We bowed our heads and he began to pray. I don't think I have ever heard a prayer quite like that one. It was not a loud prayer, and he certainly made no effort to pray eloquently. He simply talked to God as though He stood there in the room with us. He had not had a great amount of experience in my particular type of work, and yet he talked to God about every problem that confronted me at that time. With the authority of a priest, he lifted my wife and me into the presence of our Heavenly Father and seemed to leave us there in the hands of Divinity. For a brief moment every problem met with a solution, every burden seemed to be lifted, and every dark cloud disappeared in the presence of the Master.

They said good-bye, shook our hands, and departed. As they walked out into the darkness, they seemed to tower above the world like mighty giants. We understood each other perfectly. We work for the same Kingdom. I am an evangelist. He is my pastor.

*Nazarene evangelist, Louisville, Ky.



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee, Dr. Willis Snowbarger, Editor.

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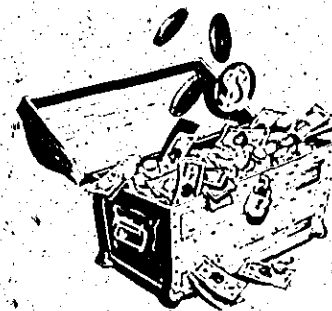
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A Letter from PAUL

Rev. Paul H. Enns, pastor
Valley View
Church of the Nazarene
42545 30th West
Lancaster, Calif. 93534

Dear Dr. Harper:
Here is the story of the thundering success with vacation Bible school last summer.
Valley View Church (Lancaster, Calif.) was organized last April, in temporary quarters—a converted garage. But we decided to have a vacation Bible school. Since it was the church's first school, it qualified and received financial help from the Pioneer VBS Program, through the Department of Home Missions. Our staff workers, including teachers, helpers, musicians, secretaries, and Kool-Aid pourers, were 16.
Eight couples went out calling door to door, handing out big balloons to all the children we could find, and inviting them to our vacation Bible school. Three hundred fifty calls were made.
Then we let the kids go to work. A contest was set up, in each class, and that whoever brought the most others with him to our vacation Bible school won the biggest prize. One of our junior high girls went to work for that grand championship! She invited and brought a friend. The second night her friend had brought a friend with her. When the week was over, these girls were co-grand champions. Each had brought nearly 25 persons to VBS that week!
Eight new families were reached when their children attended. Children from nearly all of those families are attending regularly and are members of the Sunday school. Several whole families are attending services regularly making good spiritual progress. Our attendance has doubled in Sunday school, following vacation Bible school.
That week was not without its miracles. The spiritual impact was great. The church prayed diligently for the success of our efforts. God answered. New spiritual lives were born into the Kingdom. On Thursday night, 12 junior boys and girls knelt with their teachers and invited Jesus Christ into their hearts!
The enthusiasm from that week was high. One man said, "It is the best staffed vacation Bible school I have ever been in." Another reported, "That was the most successful VBS I've been in because it opened up so many new names for the church." And a third reported later, "These last few months I have just been so blessed by the way our vacation Bible school is paying off in real results!"
We are following up the contacts!

Paul Enns



INVEST IN 8,955 FUTURES NOW

- 8,955 students in Nazarene colleges and Seminary
- 500 Christian faculty members
- 1,379 graduates in 1969
- 322 graduates were prepared for full-time Christian service in 1969
- 3,091 new students in 1969
- 682 new students planning for full-time Christian service in 1969

WILL YOUR DISTRICT BE "PAID IN FULL"
ON A 5 PERCENT BUDGET FOR EDUCATION?*

*It would be, if each church carries its share.

Don't neglect this ministry

Consider the Apostle Paul

SOME WOULD SAY the Apostle Paul was inconsistent.

When he talked with a Jew, he became a Jew. When he conversed with a bondsman, he became a wearer of chains. When he sat with free men, he identified with the way of freedom.

Paul explained that this was his God-given strategy. He wrote: "I am made all things to all men, that I might by all means save some!"

It requires no stretch of the imagination to believe that the Apostle Paul, going all out today to evangelize and to win persons to Christ, would have used all means possible to draw attention of the throng on the broad way of life.

Paul certainly would have used the newspapers, for he placed great value on the impact and the permanence of the printed word. He would have reali-

zed that the modern newspaper occupies a unique position in our civilization, endeavoring to present both the good and the bad occurrences in our daily life, and to give all sides of an issue.

We further believe that the Apostle Paul would have considered newspaper publishers, editors, and writers whom he could reach in person as key, influential citizens, and that he would have done his utmost to make friends with them first and then to press the claims of the gospel upon them as individuals.

It was Paul who wrote: "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

May we all emulate Paul. He got the job done.

O. JOE OLSON

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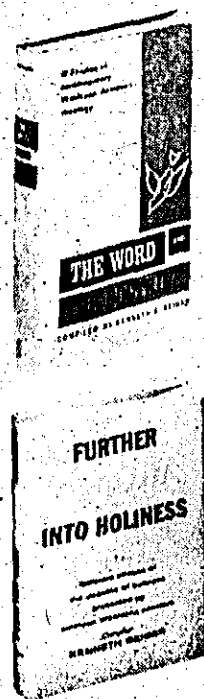
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Time's Running Out!

MAY 15 IS THE DATE

Annual Insurance Questionnaire
due to be returned to
Board of Pensions
for all those
ministers participating
in Social Security
and enrolled in the
\$1,000 group term
life insurance
plan provided
by the
Board of
Pensions.



MAY 15!

| | | |
|---|---|---|
| DISTRICT _____ Annual Report of Pastor to the District Assembly for 19 _____ | | Church _____ Pastor _____ Church Address _____ City _____ County _____ State _____ Zip _____ |
| General Information and Research How many of your church members are age 12 and over _____ 13-40 _____ 41-65 _____ 65 and over _____ Check the blank that best describes the location of your church: Open _____ Country _____ City: Under 2,500 _____ 2,500-10,000 _____ 10,000-50,000 _____ 50,000-100,000 _____ Above 100,000 _____ Suburban _____ | Membership and Property Local Church _____ Church members reported last year _____ Received: a. by profession _____ b. by profession _____ | |
| Statistics and Finance Church members at end of year _____ How many subscribers to the following: "Herald of Holiness" _____ "Conquest" _____ | Would you welcome some help concerning "Manual" paragraph 109.12? | |

To assist you with the preparation of the Annual Report, we offer the following information and suggestions:

1. One month prior to the end of your statistical year, have a meeting of your department heads and give each a Department report form. Set a deadline for the completed form to be returned, so you can make your report on time.
2. If you have trouble completing your report on time, ask your district secretary for suggestions. Be sure you ask him several weeks ahead of the due date.
3. Audit your report. The following may help you:

Membership and Property

Start with (1) and follow instructions on the work sheet. Values for 31 and 32 can probably be obtained with the help of your insurance agent.

Financial

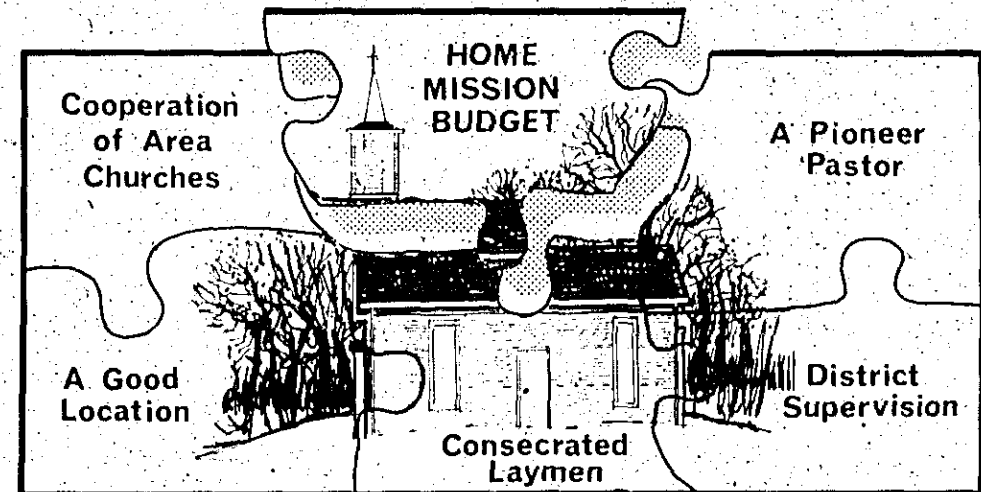
- Step 1 a1 + b1 + c1 + d1 = Column 9
- Step 2 a2 + b2 + c2 + d2 = Column 18
- Step 3 a3 + b3 + c3 + d3 = Column 24
- Step 4 26 + 27 + 28 + 29 = Column 25
- Step 5 9 + 18 + 24 = Column 25
- Step 6 If you find any total incorrect, you must retrace all entries to find the mistake.
- Step 7 Compute 10 percent giving with the formula on the report.

We recommend the use of Nazarene treasurer's records available from the Nazarene Publishing House. They provide the needed data for your annual report.

Plan to mail your annual report to reach your district secretary no later than two weeks prior to your district assembly.

HELP COMPLETE THE PICTURE

Fit together the pieces of the home mission puzzle.



ALL OF THESE ...

plus

THE HOLY SPIRIT are necessary in order to successfully multiply the churches.

SUCCESSFUL HOME MISSIONS ...

MUST include a strong Home Missions Budget. 5 percent (of total raised)—a FAIR GOAL!

"In whom all the building fitly framed together groweth unto an holy temple in the Lord."

Ephesians 2:21

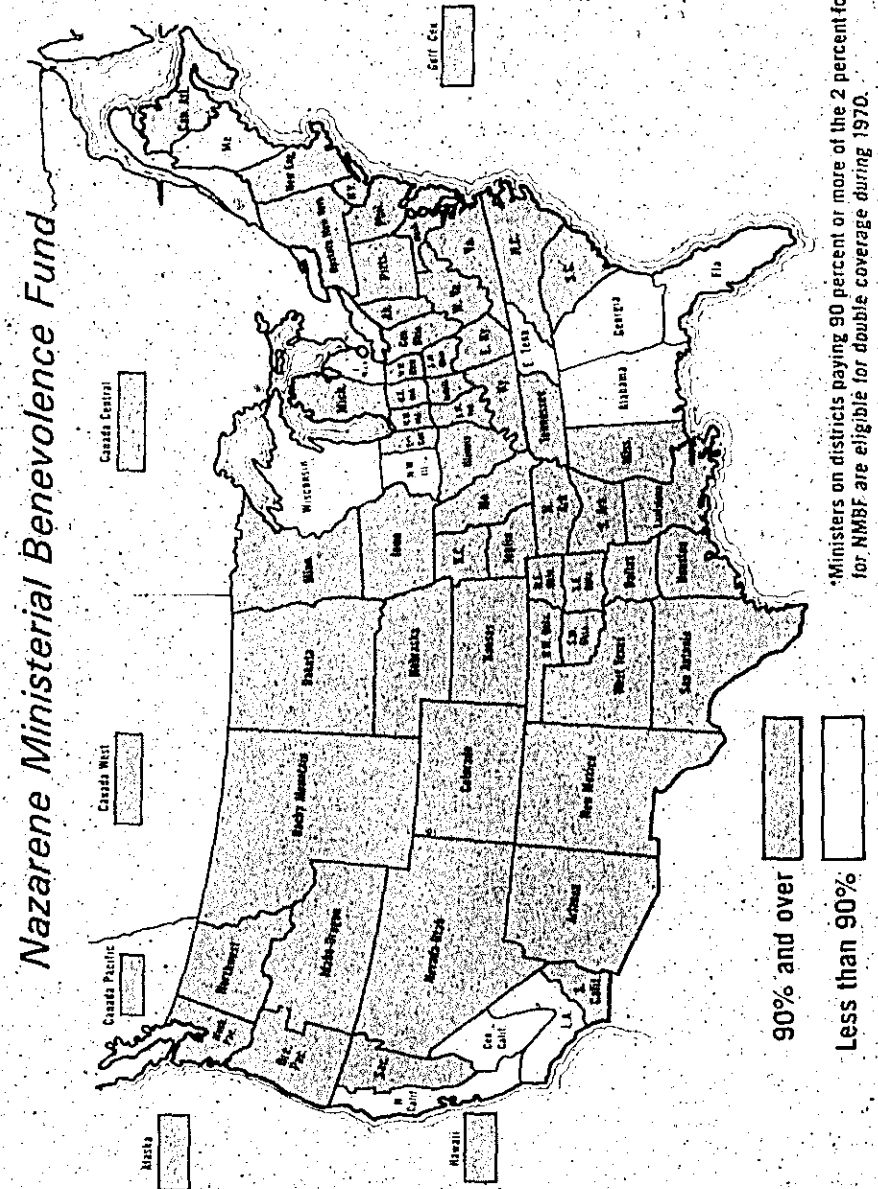
**PERCENT PAID ON THE 2 PERCENT
NMBF PROGRAM*—1968-69**

Listing by Percent

| District | Percent | District | Percent |
|-------------------------|---------|---------------------------|---------|
| 1. Southeast Oklahoma | 100.63 | 41. Colorado | 91.05 |
| 2. Louisiana | 100.17 | 42. Virginia | 90.89 |
| 3. Hawaii | 100.14 | 43. Chicago Central | 90.59 |
| 4. Minnesota | 100.01 | 44. Southwestern Ohio | 90.78 |
| 5. Alaska | 99.62 | 45. Missouri | 90.52 |
| 6. Northwest Oklahoma | 97.91 | 46. New York | 90.43 |
| 7. Rocky Mountain | 97.53 | 47. Akron | 90.41 |
| 8. Dallas | 97.46 | 48. South Arkansas | 90.39 |
| 9. Northeast Oklahoma | 97.13 | 49. Northeastern Indiana | 90.17 |
| 10. Kansas City | 96.65 | 50. North Carolina | 90.16 |
| 11. Washington | 96.47 | 51. West Texas | 90.14 |
| 12. Kansas | 95.41 | 52. South Carolina | 90.03 |
| 13. Philadelphia | 95.27 | 53. Southwest Indiana | 90.02 |
| 14. Arizona | 95.20 | 54. Dakota | 90.01 |
| 15. Northwestern Ohio | 94.75 | 55. New England | 90.01 |
| 16. Central Ohio | 94.45 | 56. Eastern Kentucky | 90.00 |
| 17. Southern California | 94.41 | 57. Houston | 90.00 |
| 18. Canada Atlantic | 93.49 | 58. Indianapolis | 90.00 |
| 19. Northwest Indiana | 93.43 | 59. Joplin | 90.00 |
| 20. Sacramento | 93.33 | 60. Nevada-Utah | 90.00 |
| 21. Iowa | 93.25 | 61. Washington Pacific | 90.00 |
| 22. Upstate New York | 93.06 | 62. West Virginia | 90.00 |
| 23. Southwest Oklahoma | 92.90 | 63. East Tennessee | 86.07 |
| 24. Idaho-Oregon | 92.86 | 64. Eastern Michigan | 83.28 |
| 25. Nebraska | 92.84 | 65. Florida | 82.08 |
| 26. Canada Central | 92.59 | 66. Georgia | 80.30 |
| 27. Tennessee | 92.46 | 67. Alabama | 79.74 |
| 28. North Arkansas | 92.31 | 68. Northwestern Illinois | 78.76 |
| 29. Illinois | 92.15 | 69. Los Angeles | 77.22 |
| 30. Canada West | 92.04 | 70. Northern California | 75.78 |
| 31. Pittsburgh | 92.03 | 71. Wisconsin | 75.15 |
| 32. Gulf Central | 92.02 | 72. Central California | 68.62 |
| 33. Northwest | 91.90 | 73. Maine | 65.28 |
| 34. San Antonio | 91.81 | | |
| 35. Canada Pacific | 91.72 | | |
| 36. Michigan | 91.60 | | |
| 37. Mississippi | 91.56 | | |
| 38. Oregon Pacific | 91.29 | | |
| 39. Kentucky | 91.10 | | |
| 40. New Mexico | 91.09 | | |

Denominational Average—90.05%

1969 Summary of 90% Districts*



*Ministers on districts paying 90 percent or more of the 2 percent formula budget for NMBF are eligible for double coverage during 1970.

*The "2 percent" is based on the total spent for all purposes, except monies spent for buildings and improvements and church indebtedness in the past assembly year (2 percent of the sum of Column 25, less Columns 1 and 2, in the pastor's annual church financial report).

1970—A Year of Evangelism

Totally Mobilize . . . Evangelize



(1) Objectives:

1. To bring unsaved persons to a confrontation with Christ.
2. To lead these persons into the Spirit-filled life.
3. To bring believers into the fellowship of church membership.
4. To encourage new Christians to follow our Lord in water baptism.



(2) Goal:

To receive 50,000 persons into the membership of the Church of the Nazarene by profession of faith.



(3) Motivation:

Christ is our motivating Force. He challenges everyone who claims Him as Saviour to participate in this ministry of reconciliation.



(4) Mobilization:

Every asset in the church community needs to be mobilized. Effective use of our buildings, personnel, periodicals, equipment, and organization will help us achieve desired results.



(5) Prayer:

7,500 Prayer Fellowships are now in existence. Let us call on these groups, with every Nazarene around the world, to obey the Holy Spirit and intensify their efforts.

Write the Department of Evangelism, Church of the Nazarene,
6401 The Paseo, Kansas City, Mo. 64131, for additional information.



PER CAPITA GIVING

in the

CHURCH OF THE NAZARENE

1969 Denominational Average—\$213.26

TOP 10 CHURCHES ON U.S. AND CANADIAN DISTRICTS

| AKRON—\$210.61 | | ALABAMA—\$167.40 | |
|--------------------------|----------|-------------------------|----------|
| 1. Hubbard | \$542.76 | 1. Millry | \$535.61 |
| 2. Greene | 457.32 | 2. Blountstown | 463.29 |
| 3. Austinburg Trinity | 445.71 | 3. Decatur Larkwood | 385.50 |
| 4. Bedford | 440.85 | 4. Huntsville First | 362.81 |
| 5. Columbiana | 419.23 | 5. Birmingham Acipco | 346.57 |
| 6. Geneva | 398.30 | 6. Fort Walton Beach | 329.69 |
| 7. Kent | 363.86 | 7. Marianna | 328.25 |
| 8. Macedonia | 360.04 | 8. Port St. Joe | 322.56 |
| 9. Cortland | 346.37 | 9. Albertville | 298.79 |
| 10. Barberton Mt. Summit | 312.70 | 10. Madison | 288.74 |
| ALASKA—\$313.58 | | ARIZONA—\$228.53 | |
| 1. Soldotna | \$596.08 | 1. Yuma Grace | \$365.78 |
| 2. Fairbanks First | 510.32 | 2. Bisbee | 345.62 |
| 3. Juneau | 446.67 | 3. Willcox | 337.62 |
| 4. Seward | 355.84 | 4. Flagstaff | 335.64 |
| 5. Sitka | 340.30 | 5. Globe | 308.57 |
| 6. Fairbanks Totem Park | 291.21 | 6. Phoenix Maryvale | 291.73 |
| 7. Ketchikan | 290.03 | 7. Apache Junction | 286.63 |
| 8. Whitehorse | 287.71 | 8. Tucson Central | 280.17 |
| 9. Anchorage Hillcrest | 211.45 | 9. Somerton | 278.33 |
| 10. Anchorage First | 210.27 | 10. Phoenix Westlake | 277.38 |
| CANADA ATLANTIC—\$142.88 | | CANADA CENTRAL—\$218.79 | |
| 1. Goose Bay | \$463.11 | 1. Feversham | \$489.17 |
| 2. Stephenville | 307.00 | 2. Windsor | 463.88 |
| 3. Dartmouth | 253.10 | 3. Toronto Kennedy Road | 342.89 |
| 4. Middleton | 241.79 | 4. Brantford | 338.39 |
| 5. Truro | 221.41 | 5. Markdale | 319.00 |
| 6. Moncton First | 213.52 | 6. Brampton | 293.93 |
| 7. O'Leary | 206.37 | 7. Franklin | 293.45 |
| 8. Bay Roberts | 180.65 | 8. Montreal | 281.71 |
| 9. Bass River | 170.83 | 9. Ottawa Trinity | 273.46 |
| 10. St. John's, Nfld. | 165.13 | 10. Preston | 272.49 |

STEWARDSHIP

STEWARDSHIP

CANADA PACIFIC—\$227.95

| | |
|--------------------|----------|
| 1. Royal View | \$385.70 |
| 2. Guildford | 297.73 |
| 3. Penticton | 285.48 |
| 4. Maple Ridge | 269.27 |
| 5. Esquimalt | 261.32 |
| 6. Victoria First | 246.21 |
| 7. Vancouver First | 237.30 |
| 8. Prince George | 236.47 |
| 9. Langley | 212.12 |
| 10. Como Lake | 206.64 |

CANADA WEST—\$216.76

| | |
|---------------|----------|
| 1. Mantario | \$530.36 |
| 2. Caroline | 499.80 |
| 3. Fort Smith | 468.38 |
| 4. Moose Jaw | 424.76 |
| 5. Aberdeen | 418.00 |
| 6. Innisfail | 378.87 |
| 7. Westlock | 366.80 |
| 8. Wapella | 344.67 |
| 9. Airdrie | 342.44 |
| 10. Yorkton | 337.58 |

EASTERN MICHIGAN—\$262.38

| | |
|--------------------------|----------|
| 1. Ann Arbor University | \$449.69 |
| 2. Elmwood | 430.14 |
| 3. Huron Park | 411.65 |
| 4. Berkley | 392.11 |
| 5. Highland | 380.31 |
| 6. Temperance | 370.29 |
| 7. Sandusky | 350.00 |
| 8. Millington | 344.84 |
| 9. Pontiac First | 342.30 |
| 10. Flint Detroit Street | 340.19 |

FLORIDA—\$217.68

| | |
|----------------------------------|----------|
| 1. Venice | \$582.82 |
| 2. Pompano Beach | 344.88 |
| 3. Melbourne First | 336.87 |
| 4. Lehigh Acres | 336.75 |
| 5. Eau Gallie | 336.66 |
| 6. Clearwater Central | 329.44 |
| 7. Punta Gorda | 327.00 |
| 8. Sarasota First | 319.23 |
| 9. Jacksonville University Blvd. | 318.14 |
| 10. Perry | 305.50 |

CENTRAL CALIFORNIA—\$209.94

| | |
|--------------------|----------|
| 1. Waterford | \$479.94 |
| 2. Auberry | 476.62 |
| 3. Exeter | 467.30 |
| 4. Modesto Trinity | 348.04 |
| 5. Lake Isabella | 345.53 |
| 6. Delano | 335.47 |
| 7. McFarland | 294.08 |
| 8. Coalinga | 292.55 |
| 9. Fresno Trinity | 285.37 |
| 10. Porterville | 283.35 |

CENTRAL OHIO—\$198.16

| | |
|------------------------|----------|
| 1. Ironton Ellison St. | \$696.00 |
| 2. Berea | 668.71 |
| 3. Upper Sandusky | 439.09 |
| 4. Galena | 422.25 |
| 5. Medina | 385.81 |
| 6. Port Clinton | 372.93 |
| 7. Lucasville | 361.35 |
| 8. Amherst | 359.38 |
| 9. Pomeroy | 353.30 |
| 10. Sandusky | 325.73 |

GEORGIA—\$186.25

| | |
|------------------------|----------|
| 1. Decatur | \$356.36 |
| 2. Macon First | 337.78 |
| 3. Manchester | 310.50 |
| 4. South Trion | 303.83 |
| 5. Smyrna | 293.21 |
| 6. Athens | 292.38 |
| 7. Butler | 285.05 |
| 8. Atlanta Riverside | 275.20 |
| 9. Donalsonville | 270.96 |
| 10. Atlanta Brookhaven | 268.95 |

GULF CENTRAL—\$76.89

| | |
|------------------------------------|----------|
| 1. Lawton Grace, Okla. | \$425.00 |
| 2. Richmond Woodville, Va. | 200.78 |
| 3. Memphis New Prospect, Tenn. | 186.44 |
| 4. Nashville Community, Tenn. | 132.00 |
| 5. Gainesville Bethel, Ga. | 106.81 |
| 6. Oklahoma City Emmanuel, Okla. | 90.65 |
| 7. New Orleans Bethel, La. | 75.81 |
| 8. San Antonio Morning Glory, Tex. | 62.00 |
| 9. Memphis Friendship, Tenn. | 61.33 |
| 10. Meridian Fitkin Mem., Miss. | 53.86 |

CHICAGO CENTRAL—\$265.99

| | |
|-----------------------|----------|
| 1. Kempton | \$629.17 |
| 2. Brookfield | 578.00 |
| 3. Naperville | 556.50 |
| 4. Worth | 463.26 |
| 5. St. Charles | 408.57 |
| 6. Limestone | 399.91 |
| 7. Manteno | 392.02 |
| 8. Richton Park | 383.41 |
| 9. Braidwood | 380.36 |
| 10. Chicago Northside | 373.50 |

COLORADO—\$208.07

| | |
|----------------------------|----------|
| 1. Burlington | \$512.13 |
| 2. Yampa | 431.00 |
| 3. Ordway | 417.50 |
| 4. Denver Littleton | 407.89 |
| 5. Denver Mountain View | 343.67 |
| 6. Boulder Martin Park | 331.51 |
| 7. Canon City Lincoln Park | 312.31 |
| 8. Glenwood Springs | 309.41 |
| 9. Colorado Springs First | 286.99 |
| 10. Denver First | 286.30 |

HAWAII—\$230.60

| | |
|---------------------|----------|
| 1. Kailua | \$418.11 |
| 2. Hilo | 365.67 |
| 3. Kaneohe | 359.38 |
| 4. Honolulu First | 268.12 |
| 5. Wahiawa | 247.30 |
| 6. Ewa Beach | 231.95 |
| 7. Maili | 188.80 |
| 8. Honolulu Kaimuki | 144.48 |
| 9. Hanapepe | 136.69 |
| 10. Kahului | 114.16 |

HOUSTON—\$222.21

| | |
|--------------------------|----------|
| 1. Houston Spring Branch | \$377.09 |
| 2. Nasa | 355.37 |
| 3. Baytown First | 343.64 |
| 4. Jasper | 323.65 |
| 5. Bay City | 319.27 |
| 6. Beaumont North | 315.40 |
| 7. Houston Broadway | 309.71 |
| 8. Nacogdoches | 306.01 |
| 9. Palacios | 299.35 |
| 10. Beaumont Westfield | 297.07 |

DAKOTA—\$204.37

| | |
|----------------|----------|
| 1. Kenmare | \$449.11 |
| 2. Miller | 436.85 |
| 3. Fargo | 338.96 |
| 4. Ray | 385.33 |
| 5. Spencer | 333.18 |
| 6. Regent | 328.00 |
| 7. Denhoff | 301.27 |
| 8. Grand Forks | 298.05 |
| 9. Bismarck | 297.46 |
| 10. Dickinson | 292.95 |

DALLAS—\$188.23

| | |
|---------------------------|----------|
| 1. Greenville Southside | \$447.29 |
| 2. Corsicana | 370.19 |
| 3. Richardson | 324.51 |
| 4. Irving First | 320.52 |
| 5. Dallas North | 298.91 |
| 6. Grand Prairrie | 290.27 |
| 7. Dallas Central | 270.48 |
| 8. Irving Faith | 265.49 |
| 9. Garland | 261.22 |
| 10. Dallas Bruton Terrace | 260.35 |

IDAHO-OREGON—\$185.68

| | |
|------------------|----------|
| 1. Burley | \$442.43 |
| 2. Idaho Falls | 389.77 |
| 3. McCall | 383.68 |
| 4. Pocatello | 371.78 |
| 5. New Bridge | 360.31 |
| 6. Emmett | 346.87 |
| 7. Middleton | 341.43 |
| 8. Harper | 319.50 |
| 9. Mountain Home | 278.20 |
| 10. Boise First | 238.36 |

ILLINOIS—\$216.64

| | |
|-----------------------------|----------|
| 1. Mahomet | \$472.13 |
| 2. West Frankfort | 433.17 |
| 3. Salem Grace | 359.73 |
| 4. Rosewood Heights | 334.82 |
| 5. Hull | 329.64 |
| 6. East St. Louis Crestview | 321.46 |
| 7. Sparta | 319.47 |
| 8. Edwardsville | 313.61 |
| 9. Monticello | 312.51 |
| 10. Tilden | 311.35 |

EAST TENNESSEE—\$178.97

| | |
|---------------------------|----------|
| 1. Ooltawah | \$470.80 |
| 2. Newport | 453.19 |
| 3. Chattanooga East Ridge | 344.98 |
| 4. Knoxville South | 341.27 |
| 5. Manchester | 308.57 |
| 6. Estill Springs | 302.05 |
| 7. Lebanon First | 296.03 |
| 8. Mt. Juliet | 294.29 |
| 9. White Wing | 292.38 |
| 10. Chattanooga Grace | 285.03 |

EASTERN KENTUCKY—\$148.20

| | |
|-----------------------|----------|
| 1. Covington Central | \$406.45 |
| 2. Kentucky Heights | 290.58 |
| 3. Highland Heights | 237.37 |
| 4. Erlanger | 220.93 |
| 5. Beattyville | 217.95 |
| 6. Covington Eastside | 210.52 |
| 7. Newport | 205.35 |
| 8. Ashland First | 201.69 |
| 9. Ludlow | 201.29 |
| 10. Grayson | 191.95 |

INDIANAPOLIS—\$273.43

| | |
|---------------------------|------------|
| 1. Lawrenceburg | \$1,136.00 |
| 2. Indianapolis Southside | 831.62 |
| 3. Mohawk | 762.35 |
| 4. Greensburg | 623.30 |
| 5. Spiceland | 534.86 |
| 6. Southport | 525.70 |
| 7. Carmel | 502.29 |
| 8. Greenfield Grace | 471.41 |
| 9. Walter's Chapel | 469.93 |
| 10. Clermont | 448.11 |

IOWA—\$238.25

| | |
|---------------------------|----------|
| 1. Fremont | \$514.13 |
| 2. Mason City | 440.00 |
| 3. Red Oak | 430.93 |
| 4. Council Bluffs Emanuel | 424.19 |
| 5. Des Moines Southside | 388.16 |
| 6. Lake City | 386.70 |
| 7. Dubuque | 375.10 |
| 8. Deep River | 365.25 |
| 9. Monticello | 359.34 |
| 10. Algona | 358.53 |

STEWARDSHIP

JOPLIN—\$170.97

| | |
|-----------------------------|----------|
| 1. Eldorado Springs | \$322.85 |
| 2. Columbus | 310.60 |
| 3. Butler | 299.80 |
| 4. Buffalo | 293.75 |
| 5. Adrian | 279.29 |
| 6. Mansfield | 262.34 |
| 7. Independence | 245.53 |
| 8. Halltown | 238.31 |
| 9. Springfield Scenic Drive | 235.34 |
| 10. Garnet | 235.33 |

KANSAS CITY—\$254.27

| | |
|----------------------------|----------|
| 1. Excelsior Springs | \$849.33 |
| 2. Overland Park | 462.23 |
| 3. Lenexa | 414.57 |
| 4. Olathe College | 413.28 |
| 5. Gladstone | 399.52 |
| 6. Drexel | 390.95 |
| 7. Kansas City Summit View | 388.84 |
| 8. Harrisonville | 363.44 |
| 9. Craig | 336.15 |
| 10. Lawrence Holiday Hills | 335.42 |

LOS ANGELES—\$239.07

| | |
|-------------------------|----------|
| 1. Bishop | \$477.63 |
| 2. Palmdale | 432.01 |
| 3. Ridgecrest | 417.23 |
| 4. Camarillo | 401.73 |
| 5. Los Angeles Grace | 374.12 |
| 6. Ojai | 368.10 |
| 7. Santa Monica | 365.38 |
| 8. Tujunga | 362.20 |
| 9. Glendale Lake Street | 359.02 |
| 10. Montrose | 347.46 |

MAINE—\$192.12

| | |
|---------------------|------------|
| 1. Wells-Moody | \$1,587.00 |
| 2. Mechanic Falls | 408.19 |
| 3. Cape Elizabeth | 389.19 |
| 4. Pittsfield | 312.87 |
| 5. Wiscasset | 297.07 |
| 6. Norway | 292.65 |
| 7. Jackman | 268.90 |
| 8. Eliot | 262.99 |
| 9. Portland | 245.87 |
| 10. Livermore Falls | 245.85 |

MINNESOTA—\$214.67

| | |
|----------------------------|----------|
| 1. Moorhead | \$356.20 |
| 2. Minneapolis Camden Park | 353.46 |
| 3. Merrifield | 350.48 |
| 4. St. Paul First | 320.34 |
| 5. Dawson | 313.24 |
| 6. Corvuso | 296.28 |
| 7. North St. Paul | 284.95 |
| 8. St. Paul Grace | 274.57 |
| 9. Rochester | 267.71 |
| 10. Fergus Falls | 265.40 |

KANSAS—\$207.84

| | |
|-------------------|----------|
| 1. Sterling | \$427.75 |
| 2. Kalvesta | 422.07 |
| 3. Wichita Olivet | 390.88 |
| 4. Sublette | 379.35 |
| 5. Towanda | 355.64 |
| 6. Wakeeny | 330.86 |
| 7. Junction City | 316.48 |
| 8. Manhattan | 311.89 |
| 9. Pratt | 300.47 |
| 10. Peabody | 292.55 |

KENTUCKY—\$178.60

| | |
|----------------------------|----------|
| 1. Campbellsville | \$821.65 |
| 2. Louisville St. Matthews | 622.84 |
| 3. Frankfort Capital | 494.36 |
| 4. Benton | 462.18 |
| 5. Yosemite | 393.75 |
| 6. Murray | 377.71 |
| 7. Madisonville | 339.00 |
| 8. Lexington Calvary | 335.28 |
| 9. Louisville Valley | 327.92 |
| 10. Louisville Southside | 321.22 |

LOUISIANA—\$217.31

| | |
|------------------------------|----------|
| 1. Shreveport Southern Hills | \$495.31 |
| 2. New Orleans Calvary | 355.62 |
| 3. De Ridder | 354.03 |
| 4. Baton Rouge First | 351.30 |
| 5. New Orleans Downtown | 319.53 |
| 6. Shreveport Linwood | 316.78 |
| 7. Baton Rouge Trinity | 292.03 |
| 8. Shreveport Queensborough | 288.97 |
| 9. Lake Charles College Park | 287.05 |
| 10. Winnsboro | 286.39 |

MICHIGAN—\$257.51

| | |
|-----------------------|----------|
| 1. Williamston | \$632.86 |
| 2. Charlevoix | 527.78 |
| 3. Jackson Grace | 495.16 |
| 4. Buchanan | 432.07 |
| 5. Boyne City | 431.40 |
| 6. Lansing Kendon Dr. | 424.23 |
| 7. St. Johns | 418.71 |
| 8. Corunna | 416.45 |
| 9. East Lansing | 411.59 |
| 10. Hillsdale | 397.38 |

MISSISSIPPI—\$166.11

| | |
|-------------------------------|----------|
| 1. Moss Point | \$451.00 |
| 2. Jackson Emmanuel | 378.84 |
| 3. Canton | 355.38 |
| 4. Jackson Grace | 272.48 |
| 5. Jackson Magnolia Heights | 263.20 |
| 6. Clarksdale | 247.38 |
| 7. Jackson First | 244.83 |
| 8. Tupelo | 237.70 |
| 9. Biloxi | 236.78 |
| 10. Jackson Woodville Heights | 225.68 |

STEWARDSHIP

MISSOURI—\$216.18

| | |
|----------------------------|----------|
| 1. Brunswick | \$603.50 |
| 2. Jefferson City | 564.18 |
| 3. Redford | 475.33 |
| 4. St. Louis Bellefontaine | 387.80 |
| 5. Potosi | 380.50 |
| 6. St. Louis Lemay | 360.67 |
| 7. Valley Park | 349.67 |
| 8. Wright City | 343.87 |
| 9. Mexico | 328.78 |
| 10. Columbia | 326.14 |

NEVADA-UTAH—\$239.67

| | |
|-------------------------------|----------|
| 1. Salt Lake City Central | \$368.61 |
| 2. East Ely | 350.14 |
| 3. Salt Lake City First | 299.55 |
| 4. Provo | 297.18 |
| 5. Ogden | 284.70 |
| 6. Las Vegas Charleston Hgts. | 284.67 |
| 7. Sun Valley | 280.57 |
| 8. Elko | 256.85 |
| 9. Reno First | 235.85 |
| 10. Las Vegas First | 233.20 |

NEW MEXICO—\$189.66

| | |
|----------------------|----------|
| 1. Gallup | \$405.04 |
| 2. Tularosa | 301.46 |
| 3. Van Horn | 281.25 |
| 4. Santa Fe | 248.00 |
| 5. Albuquerque First | 236.53 |
| 6. Capitan | 236.28 |
| 7. Carlsbad First | 235.95 |
| 8. Melrose | 235.67 |
| 9. El Paso Grace | 225.74 |
| 10. Kermit | 225.52 |

NORTH ARKANSAS—\$163.45

| | |
|-----------------------|----------|
| 1. Lincoln | \$331.62 |
| 2. Goshen | 287.55 |
| 3. Osceola | 282.44 |
| 4. Sunnyside | 241.87 |
| 5. Knobel | 241.67 |
| 6. Conway First | 223.93 |
| 7. Heber Springs | 212.52 |
| 8. Farmington | 211.93 |
| 9. Fort Smith Trinity | 205.30 |
| 10. Berryville | 204.07 |

NORTHEAST OKLAHOMA—\$211.17

| | |
|----------------------|----------|
| 1. Tulsa Central | \$406.74 |
| 2. Okmulgee | 349.50 |
| 3. Muskogee Memorial | 332.90 |
| 4. Fairfax | 300.39 |
| 5. Tulsa Valley View | 299.94 |
| 6. Bartlesville East | 288.42 |
| 7. Tulsa University | 274.37 |
| 8. Broken Arrow | 273.25 |
| 9. Skiatook | 266.37 |
| 10. Dewey | 235.05 |

NEBRASKA—\$212.95

| | |
|------------------|----------|
| 1. Cozad | \$299.93 |
| 2. Valentine | 298.75 |
| 3. McCook | 285.38 |
| 4. Curtis | 275.89 |
| 5. Farnam | 270.88 |
| 6. York | 268.56 |
| 7. Broken Bow | 268.47 |
| 8. Newman Grove | 258.13 |
| 9. Omaha Central | 253.51 |
| 10. Chadron | 253.36 |

NEW ENGLAND—\$252.21

| | |
|---------------|----------|
| 1. Dennisport | \$593.63 |
| 2. Nashua | 459.85 |
| 3. Wareham | 413.99 |
| 4. Maynard | 378.96 |
| 5. Malden | 369.45 |
| 6. Burlington | 357.70 |
| 7. Hartford | 353.62 |
| 8. Beverly | 341.07 |
| 9. Wolfboro | 339.17 |
| 10. Hooksett | 332.14 |

NEW YORK—\$242.72

| | |
|-----------------|----------|
| 1. Yorktown | \$652.59 |
| 2. Clinton | 515.79 |
| 3. Paterson | 455.47 |
| 4. Poughkeepsie | 393.18 |
| 5. Sparta | 366.70 |
| 6. New Milford | 353.45 |
| 7. Dover | 353.09 |
| 8. Fishkill | 314.34 |
| 9. Yonkers | 309.77 |
| 10. Brentwood | 303.14 |

NORTH CAROLINA—\$194.68

| | |
|-------------------------|----------|
| 1. Henderson | \$554.10 |
| 2. Fayetteville | 484.84 |
| 3. Salisbury | 473.04 |
| 4. Norwood | 343.30 |
| 5. Charlotte First | 307.62 |
| 6. Jacksonville | 306.56 |
| 7. Charlotte Calvary | 286.60 |
| 8. Kinston | 272.67 |
| 9. Charlotte Thomasboro | 263.55 |
| 10. Durham | 250.28 |

NORTHEASTERN INDIANA—\$209.61

| | |
|-------------------------|----------|
| 1. Harris Chapel | \$499.82 |
| 2. Cowan | 417.00 |
| 3. Upland | 404.90 |
| 4. Fort Wayne West Main | 387.47 |
| 5. Chesterfield | 384.64 |
| 6. Fort Wayne Trinity | 374.46 |
| 7. Shipshewana | 347.60 |
| 8. Elkhart First | 342.76 |
| 9. Muncie Wheeling | 337.72 |
| 10. Geneva | 319.72 |

STEWARDSHIP

NORTHERN CALIFORNIA—\$245.04

| | |
|-------------------------|----------|
| 1. Sari Mateo | \$442.35 |
| 2. Fremont First | 414.04 |
| 3. San Jose Valley | 411.57 |
| 4. Crescent City | 393.49 |
| 5. San Francisco Sunset | 357.94 |
| 6. Pittsburg | 357.43 |
| 7. San Pablo | 344.60 |
| 8. Napa | 341.56 |
| 9. Sonoma Valley | 323.09 |
| 10. Albany | 321.73 |

NORTHWEST INDIANA—\$223.11

| | |
|--------------------------|----------|
| 1. Michigan City | \$411.50 |
| 2. Knox | 399.27 |
| 3. Demotté | 393.54 |
| 4. Whiting | 382.64 |
| 5. Hessville | 327.88 |
| 6. Crawfordsville Bethel | 322.81 |
| 7. Lebanon | 314.64 |
| 8. Mishawaka Southside | 313.36 |
| 9. Kokomo Bon Air | 304.68 |
| 10. Mishawaka First | 303.85 |

NORTHWESTERN ILLINOIS—\$242.67

| | |
|----------------------|----------|
| 1. Peru | \$538.57 |
| 2. St. David | 432.96 |
| 3. Moline Community | 423.46 |
| 4. Edgewater Terrace | 403.33 |
| 5. Ellisville | 402.33 |
| 6. Maples Mill | 390.47 |
| 7. Princeton | 389.82 |
| 8. East Peoria | 377.51 |
| 9. Rushville | 370.70 |
| 10. Mendota | 369.47 |

OREGON PACIFIC—\$193.22

| | |
|---------------------------|----------|
| 1. Clatskanie | \$400.03 |
| 2. La Pine | 361.00 |
| 3. Portland St. Johns | 333.85 |
| 4. Portland Mountain View | 326.01 |
| 5. Oceanlake | 318.51 |
| 6. Grants Pass | 279.96 |
| 7. Lake Grove | 278.95 |
| 8. Dallas | 275.31 |
| 9. Reedsport | 274.38 |
| 10. Grand Ronde | 245.77 |

PITTSBURGH—\$186.60

| | |
|---------------------------|----------|
| 1. Ohioville | \$481.82 |
| 2. Pittsburgh Terrace | 351.15 |
| 3. Boswell | 323.62 |
| 4. Pittsburgh South Hills | 303.37 |
| 5. New Castle East Side | 300.20 |
| 6. Canonsburg | 298.37 |
| 7. Du Bois | 293.94 |
| 8. Scottdale | 287.05 |
| 9. Penns Manor | 284.51 |
| 10. Butler | 376.14 |

NORTHWEST—\$207.99

| | |
|-----------------------|----------|
| 1. Ellensburg | \$589.25 |
| 2. Bingen | 457.14 |
| 3. Rufus | 416.75 |
| 4. Palouse | 366.32 |
| 5. Colfax | 355.50 |
| 6. Heppner | 323.05 |
| 7. Royal City | 321.84 |
| 8. Prosser | 317.81 |
| 9. Spokane South Hill | 308.41 |
| 10. Leavenworth | 308.13 |

NORTHWEST OKLAHOMA—\$208.06

| | |
|--------------------------|----------|
| 1. Freedom | \$451.30 |
| 2. Dover | 391.89 |
| 3. Olivet | 371.57 |
| 4. Stillwater University | 346.57 |
| 5. Garber | 344.50 |
| 6. Cora | 332.00 |
| 7. Boise City | 326.72 |
| 8. Ponca City St. Luke's | 310.23 |
| 9. Oklahoma City Village | 306.65 |
| 10. Fargo | 302.35 |

NORTHWESTERN OHIO—\$222.50

| | |
|------------------|----------|
| 1. Napoleon | \$475.22 |
| 2. Deshler | 455.06 |
| 3. West Milton | 404.44 |
| 4. Wren | 389.95 |
| 5. Fayette | 350.48 |
| 6. Marysville | 317.60 |
| 7. New Carlisle | 310.45 |
| 8. Indian Lake | 307.14 |
| 9. Bellefontaine | 300.00 |
| 10. Delta | 296.74 |

PHILADELPHIA—\$233.96

| | |
|----------------------|----------|
| 1. Pleasantville | \$556.85 |
| 2. Norristown | 419.99 |
| 3. Coatesville | 391.43 |
| 4. Cape May | 388.18 |
| 5. Northfield | 371.26 |
| 6. Perkasié | 359.53 |
| 7. Port Elizabeth | 349.48 |
| 8. Lansdale | 340.20 |
| 9. Mt. Laurel | 324.62 |
| 10. Harrisburg First | 316.34 |

ROCKY MOUNTAIN—\$231.84

| | |
|-----------------------|----------|
| 1. Cheyenne Grace | \$349.22 |
| 2. Great Falls First | 325.63 |
| 3. Rock Springs First | 321.96 |
| 4. Rawlins | 318.39 |
| 5. Laramie | 307.24 |
| 6. Whitefish | 293.17 |
| 7. Libby | 285.18 |
| 8. Havre | 282.60 |
| 9. Bozeman | 268.56 |
| 10. Billings First | 265.96 |

STEWARDSHIP

SACRAMENTO—\$227.77

| | |
|-------------------------|----------|
| 1. Sacramento Elk Grove | \$454.14 |
| 2. Gridley | 452.08 |
| 3. Dunsmuir | 373.20 |
| 4. Vacaville | 353.84 |
| 5. Davis | 308.80 |
| 6. Dorris | 308.47 |
| 7. Ordbend | 306.94 |
| 8. Sacramento Trinity | 298.51 |
| 9. Sacramento Rio-Linda | 297.26 |
| 10. Willows | 294.37 |

SOUTH ARKANSAS—\$164.17

| | |
|------------------------------|----------|
| 1. Nady | \$563.20 |
| 2. Pleasant Grove | 317.00 |
| 3. Magnolia | 283.50 |
| 4. Mulberry | 269.93 |
| 5. Little Rock First | 234.99 |
| 6. Benton | 232.33 |
| 7. Forrest City | 230.22 |
| 8. Little Rock Sheraton Park | 226.07 |
| 9. DeQueen | 224.91 |
| 10. Hot Springs Richard St. | 222.08 |

SOUTHEAST OKLAHOMA—\$170.82

| | |
|------------------------------|----------|
| 1. Ada Arlington | \$309.37 |
| 2. Boswell | 280.56 |
| 3. Coalgate | 271.04 |
| 4. Hugo | 269.26 |
| 5. Midwest City Bresee | 265.45 |
| 6. Wewoka | 258.50 |
| 7. Idabel | 225.48 |
| 8. Poteau | 224.95 |
| 9. Midwest City Chapman Mem. | 221.72 |
| 10. Stonewall | 217.86 |

SOUTHWEST INDIANA—\$199.96

| | |
|---------------------------|----------|
| 1. Jeffersonville First | \$418.04 |
| 2. Milltown | 376.00 |
| 3. Point Township | 371.67 |
| 4. Bloomington Miller Dr. | 361.96 |
| 5. Fort Branch | 355.60 |
| 6. Cloverdale | 355.15 |
| 7. New Albany Eastside | 316.60 |
| 8. Peter's Switch | 304.98 |
| 9. Bloomington Broadview | 302.38 |
| 10. Jeffersonville Grace | 295.00 |

SOUTHWESTERN OHIO—\$192.88

| | |
|---------------------------|----------|
| 1. Mount Carmel | \$572.35 |
| 2. Fairfield | 479.11 |
| 3. Lebanon | 426.88 |
| 4. Dayton Huber Heights | 392.35 |
| 5. Dayton Daytonview | 354.60 |
| 6. Cincinnati Mt. Healthy | 335.71 |
| 7. Mason | 306.94 |
| 8. Ripley | 305.19 |
| 9. Vandalia | 291.99 |
| 10. Dayton Kettering | 289.35 |

SAN ANTONIO—\$162.82

| | |
|---------------------------------|----------|
| 1. Beeville | \$473.50 |
| 2. Kingsville | 347.92 |
| 3. San Antonio E. Terrill Hills | 322.58 |
| 4. San Angelo Trinity | 288.70 |
| 5. Odessa Golder Avenue | 279.74 |
| 6. Ballinger | 278.25 |
| 7. Corpus Christi Trinity | 269.00 |
| 8. Lytton Springs | 266.00 |
| 9. San Antonio Dellview | 252.19 |
| 10. Sinton | 243.82 |

SOUTH CAROLINA—\$167.48

| | |
|----------------------------|----------|
| 1. Myrtle Beach | \$436.50 |
| 2. Greenville | 355.66 |
| 3. Columbia North Main | 347.56 |
| 4. Florence | 296.14 |
| 5. Beaufort | 278.38 |
| 6. Aiken | 267.58 |
| 7. Goose Creek Calvary | 256.33 |
| 8. Rock Hill Grace | 248.49 |
| 9. Camden First | 236.16 |
| 10. Charleston West Ashley | 233.35 |

SOUTHERN CALIFORNIA—\$236.33

| | |
|--------------------|----------|
| 1. Imperial Beach | \$528.50 |
| 2. Sunnymead | 465.00 |
| 3. Norco | 464.98 |
| 4. San Pedro | 442.30 |
| 5. Anaheim West | 369.71 |
| 6. Downey | 346.50 |
| 7. Escondido First | 327.74 |
| 8. Hawthorne | 320.80 |
| 9. Barstow | 303.54 |
| 10. Hemet | 301.75 |

SOUTHWEST OKLAHOMA—\$227.61

| | |
|--------------------------------|----------|
| 1. Ardmore First | \$478.57 |
| 2. Oklahoma City McConnell | 421.11 |
| 3. Lindsay | 416.67 |
| 4. Bethany Calvary | 366.68 |
| 5. Eldorado | 357.21 |
| 6. Oklahoma City Southeast | 354.22 |
| 7. Oklahoma City Portland Ave. | 337.36 |
| 8. Oklahoma City Western Oaks | 311.05 |
| 9. Ryan | 308.10 |
| 10. Clinton | 305.83 |

TENNESSEE—\$171.74

| | |
|-----------------------------|----------|
| 1. Memphis Berclair | \$388.82 |
| 2. Nashville Westside | 330.54 |
| 3. Nashville Blakemore | 310.37 |
| 4. Nashville College Hill | 277.69 |
| 5. Nashville Bethel | 276.81 |
| 6. Nashville Cherokee Hills | 267.86 |
| 7. Mount Pleasant | 266.83 |
| 8. Memphis Park Avenue | 262.11 |
| 9. Jackson | 259.92 |
| 10. Gallatin | 259.90 |

STEWARDSHIP

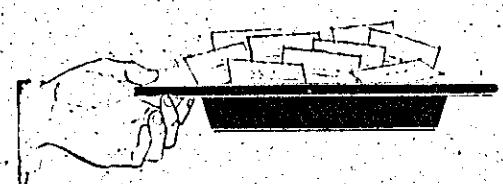
| UPSTATE NEW YORK—\$218.91 | | VIRGINIA—\$189.89 | |
|---------------------------|----------|--------------------------|----------|
| 1. Olean | \$611.17 | 1. Gwynn's Island | \$363.87 |
| 2. Ithaca | 458.13 | 2. Roanoke East Gate | 358.73 |
| 3. Owego | 331.54 | 3. Highland Springs | 340.14 |
| 4. Lake Placid | 307.84 | 4. Woodbridge | 327.63 |
| 5. Vermontville | 300.17 | 5. Vienna | 303.50 |
| 6. Schenectady | 288.22 | 6. Alexandria | 300.02 |
| 7. Niagara Falls | 282.98 | 7. Charlottesville | 294.53 |
| 8. Rochester Calvary | 276.57 | 8. Roanoke Villa Heights | 284.39 |
| 9. Apalachin | 264.64 | 9. Lynchburg | 278.98 |
| 10. Rochester Trinity | 257.84 | 10. Fredericksburg | 275.27 |

| WASHINGTON—\$240.77 | | WASHINGTON PACIFIC—\$240.74 | |
|---------------------|------------|-----------------------------|----------|
| 1. Hagerstown | \$1,002.25 | 1. Vancouver Proebstel | \$742.86 |
| 2. Chestertown | 491.11 | 2. Issaquah | 570.43 |
| 3. Fawn Grove | 414.07 | 3. Stevenson | 517.75 |
| 4. Glen Burnie | 390.13 | 4. Amboy | 414.77 |
| 5. Washington Grace | 380.78 | 5. Randle | 368.25 |
| 6. Gaithersburg | 359.49 | 6. Federal Way | 353.40 |
| 7. Gettysburg | 359.33 | 7. Poulsbo | 330.92 |
| 8. Delta | 350.77 | 8. Hoquiam | 330.78 |
| 9. Washington First | 314.23 | 9. Olympia | 327.86 |
| 10. Westminster | 314.13 | 10. Ridgefield | 323.03 |

| WEST TEXAS—\$196.05 | | WEST VIRGINIA—\$171.09 | |
|---------------------------|----------|---------------------------|----------|
| 1. Pilot Point | \$421.13 | 1. Harmons Creek | \$597.20 |
| 2. Fort Worth Wedgewood | 382.21 | 2. Parkview (Grafton) | 497.17 |
| 3. Arlington East Park | 358.40 | 3. Walton | 489.36 |
| 4. Amarillo South Georgia | 341.50 | 4. South Charleston First | 418.91 |
| 5. Grassland | 329.18 | 5. Teays Valley | 364.33 |
| 6. Hurst | 313.63 | 6. Gallagher | 357.92 |
| 7. Borger First | 311.74 | 7. Archer Heights | 348.73 |
| 8. Hereford | 306.27 | 8. Institute | 339.55 |
| 9. Stinnett | 302.92 | 9. Charleston Calvary | 330.88 |
| 10. Denton Taylor Park | 299.09 | 10. Lizemores | 315.82 |

| WISCONSIN—\$214.33 | | | |
|-----------------------|----------|-------------------------|--------|
| 1. Cedarburg | \$628.83 | 6. Monroe | 297.54 |
| 2. Forest Center | 443.97 | 7. Milwaukee South 60th | 275.91 |
| 3. West Bend | 367.20 | 8. Waukesha | 274.59 |
| 4. Racine Taylor Ave. | 317.88 | 9. Kenosha | 254.98 |
| 5. La Crosse | 298.52 | 10. Woodruff | 245.85 |

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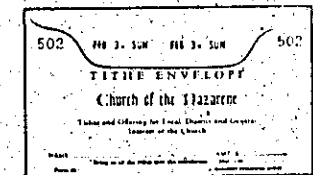
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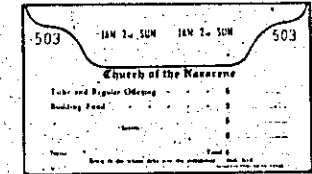
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ORDERS FILLED IMMEDIATELY with a NO LONG WAITING PERIOD for special perpetually dated method: "JAN. 1st SUN." "JAN. 2nd SUN." etc., and five extra envelopes for "5th Sun." months of the year. Sets are never out-of-date and they may be started at any time.

Each set contains a year's supply of 52 envelopes with the same number throughout to identify it to the contributor, plus a pledge card, "how to use" leaflet, and a "defray the cost" envelope. Space provided on front for user's name. Envelope size: 4 1/4 x 2 1/2". Attractively packaged in a flip-top box.

Price slightly higher outside the continental United States.

NOTE: These stock sets are available in consecutive numbers (example: 324-56) and orders will be filled from the next series of numbers available in our stock. Requests for specifically designated number series and imprint will be treated as custom-printed orders and prices will be adjusted accordingly. For CUSTOM-PRINTED ENVELOPES, write for SPECIAL BROCHURE.

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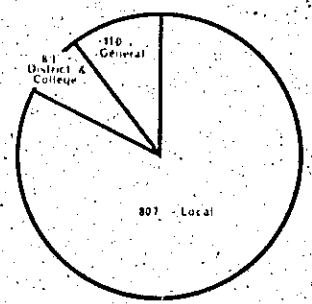
NAZARENE PUBLISHING HOUSE Post Office Box 527, Kansas City, Missouri 64141

May, 1970

32c

PER CAPITA GIVING (1969)

| | |
|---------------------------|----------|
| Local Interests..... | \$172.04 |
| District and College..... | 17.64 |
| General Interests..... | 23.58 |
| Total..... | 213.26 |



The STRAIGHT of it

- DEAN WESSELS, Executive Secretary

Q. Soon I will be changing churches and moving to another state. How do I go about changing my address with the Social Security Administration?

A. Social security is a federal program and no notice is necessary when moving from one state to another or to a different church within your present state. The only time it is necessary to notify the Social Security Administration of a change in address is when you move while receiving social security checks.

Q. I began drawing social security checks when I was 62 years old. I was 65 in December of 1969. What must I do to qualify for Medicare?

A. You will automatically be eligible for hospital insurance benefits under Medicare effective the first day of the month you reach age 65. This is true because you previously proved your age to social security when you established your right to benefits. A card will be mailed to you about three months before age 65 asking whether or not you want the doctor's insurance. This is the part that costs \$4.00 a month and it is strictly voluntary. You may apply for the doctor's insurance, if you wish, or you may refuse it and still have the hospital insurance at no monthly cost.

Q. The church, of which I am the pastor, provides me with a parsonage and pays the utilities. What is my obligation in reporting this for federal income tax purposes and social security purposes?

A. You do not report this as a part of your income on your federal income tax report. However, you do count the fair rental value of the parsonage and utilities when reporting your income for social security purposes. The fair rental value may be determined by the local comparative property. The local church board, or the finance committee, may also be able to help determine the fair rental value in your particular location.

The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.

Pastor, Your Missionary Emphasis Paid Off



In January, 1970, the General Board appointed 16 new ministerial missionaries.

This is the largest single group of ministers ever appointed.

(By the way, 49 missionaries were appointed, including 40 first-timers.)

Thanks, Pastor. You Are the Key Man.

If you have young people interested in missions, have them write us.

CRADLE ROLL



Pat-a-cake, pat-a-cake, Pastor Man,
 Build your Cradle Roll, fast-as you can.
 I've a mom and a dad, and brothers three,
 See how important a baby can be!

May 3—Baby Day

CHRISTIAN FAMILY LIFE

ORDER NUMBER F-52

That's the order number of the fast-selling Family Life Packet now in use in more Nazarene homes than ever before. More have been sold in the last two years than during the entire previous quadrennium.

Yes, in the two years since 1968, Nazarene pastors have ordered more than 18,000 Family Life Packets. That compares with 14,000 during the four years 1964-68.

Every home connected with your church deserves the help and blessing which can come from using the Family Life Packet. Perhaps you could use order number F-52 to secure a fresh supply from the Nazarene Publishing House. You may also send for them on your quarterly Sunday school supply order blank. You'll be glad you did!



*Pastor, this is
 NEW!*

REQUIREMENTS to be an HONOR SCHOOL

- 5% gain in enrollment
- 5% gain in attendance
- A number equal to 5% of attendance received by profession of faith.

These three points will be the basis of reporting and recognition at the district assembly.

THEY WILL NEVER KNOW

the Nazarenes are even in their city unless we tell them.

Use the mass media—
RADIO—TELEVISION—NEWSPAPERS

A RECENT SURVEY
shows how new people become interested in church attendance:

- 21.0% INVITED BY FRIENDS AND RELATIVES
- 17.9% BY LISTENING TO RADIO
- 16.6% BY VISITATION OF MEMBERS
- 7.6% BY VISITATION OF MINISTER
- 6.2% BY READING THE CHURCH PAPER
- 5.5% BY NEWSPAPER ADVERTISEMENTS
- 5.3% CHILDREN INVITED BY FRIENDS

THE MASS MEDIA PREPARES THEM FOR YOUR INVITATION

JUNE Inaugurates the 25th Year of Broadcasting
"SHOWERS OF BLESSING"
Let Your Community Hear This Powerful Radio Ministry
Help Us Get on 700 STATIONS This Year

We Can Reach the World with Radio

RADIO DIVISION—NAZARENE COMMUNICATIONS COMMISSION



YOUTH CHECKLIST FOR MAY

- Teens and leaders involved in YOUTH OUTREACH CRUSADES? Materials from Department of Evangelism and TEEN GUIDE.
- Have teens begun quiz study of Matthew? New quiz year has begun. Order supplies from Nazarene Publishing House?
- Made a contact with your away-from-home students? Your district NYAF director has information about student ministry.
- Can you begin prayer support for International Institute? Teens from your district will be attending in July.
- Are your teens and leaders using TEEN GUIDE and DIRECTION? For information about youth programs contact:

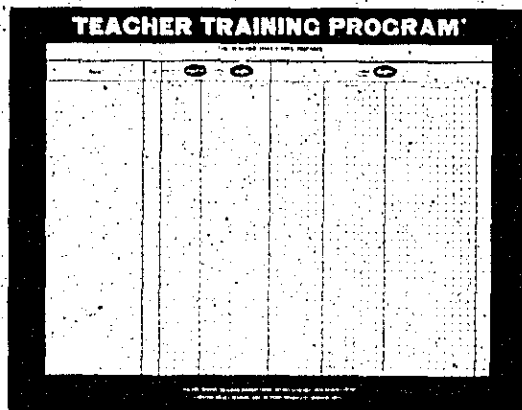
Department of Youth
Church of the Nazarene
6401 The Paseo
Kansas City, Mo. 64131



HONESTLY! I thought this church would have a
TEACHER TRAINING POSTER
up long before this

22 x 28"
space for
38 names

\$1.75
package of
two, 75c



Order from: Nazarene Publishing House
2923 Troost Ave., Kansas City, Mo. 64141



PLAN NOW for the **SPANISH BROADCAST OFFERING** in JULY

Facts You Can Use:

- One BROADCAST can reach more people than a missionary or national can reach in one year.
- LA HORA NAZARENA goes to many remote and almost inaccessible jungle and mountain areas.
- Many listen to the Spanish Broadcast LA HORA NAZARENA who would not attend (or dare not attend) a Protestant service.
- One broadcast costs approximately \$3.00.

You Can Help:

- 1 By planning now with your NWMS president for the offering in July (or any time suitable in your local program).
- 2 By challenging all in your congregation who can to give the price of one broadcast (\$3.00).
- 3 By praying and asking your people to pray for the Spanish Broadcast, that it will result in the salvation of many.

GOALS: Every church PARTICIPATING— \$65,000 in 1970

ADDITIONAL MATERIALS you can use will be published in the July "Nazarene Preacher" and the July—August—September "Council Tidings."

AND TO START THE 70'S

1970-71 CHURCH SCHOOLS READING LEAGUE



BOOK OF THE YEAR

For all Sunday school workers who:

1. Read at least one article a month in the "Church School Builder"
2. Read at least two books a year selected from these five titles

HELP! I'M A SUNDAY SCHOOL TEACHER

By Mary Duckert

Through this "how-to-do-it" guide the author draws upon her experience and humor to suggest ways to turn panic into planning, quams into quality. Of special interest to all workers in the "where-to-look-for-help" feature. 125 pages. Paper

\$1.85

ADMINISTRATION

LET'S DO SOMETHING

By Lyle K. Potter

Bring new life and spirit to your church! Sunday School Evangelist Potter relates many exciting ideas for visitation programs, seasonal promotion, special day campaigns, and other methods for increasing attendance. All tested and proven workable. 96 pages. Paper

\$1.50

YOUTH

FIND OUT FOR YOURSELVES

By Eugenia Price

Confident that young people are capable of thinking for themselves, Miss Price shares some important principles on basic issues of life. From these guidelines she challenges you to "find out for yourself" the best answers to those perplexing problems. 190 pages. Paper

95c

ADULT

THE ADULT CLASS IN ACTION

By Thomas Barnard

A fresh look at the total program of the adult class from organizational structure and maintaining a high attendance to outside activities and personal evangelism. All with responsibility in the adult class will find this book of extreme value. 72 pages. Paper

\$1.25

CHILDREN

CHILDREN AND DISCIPLINE IN THE SUNDAY SCHOOL

By Wilma Goodman

An experienced teacher discusses the when and how of correcting children. Her approach is realistic with special attention to such areas as handling of problems, coping with difficult children, teacher's attitude, and adequate preparation. 40 pages. Paper

60c

and don't forget to order a set for your church library.

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for ONLY \$5.95

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Queen of the parsonage..... MRS. B. EDGAR JOHNSON

My Heritage

By Donna Clark Goodrich*

ONE OF MY EARLIEST recollections of Mother was her getting four of us children ready and our walking over a mile to the bus stop to go to church on Sunday mornings. This then meant a day in town. After the morning service we would go to a restaurant for dinner, then over to a small mission to listen to the speaker there. Sunday night found us back in our own church for the evening service. She never seemed to realize that, if children are made to go to church when they're young, they may not want to go when they're older.

When we moved into town it seemed as though most of the neighborhood children congregated at our house in the evening—singing around the piano, experimenting with an erector set, putting jigsaw puzzles together, and there was always the family quiz book. At the end of the evening there was cocoa or popcorn. I never realized until later when she did her washing, ironing, cleaning, and other housework. It must have been after we went to bed, for she had another job during the day.

I remember when she sold that house. My two brothers each got the horn they wanted, and I got the accordion I had

dreamed of. Even though Mother did not play an instrument, it was her dream that her children would be musical. She took in ironings so my brothers could have the \$5.00 band fee each semester.

One night I remember her praying for needed food, and a friend coming by with some money she owed her. She had planned on bringing it by next morning but something urged her, "No, take it tonight before the stores close."

Mother tried to talk me out of dating unsaved boys, and many times when I would return from a date I would find her asleep on her knees.

Actually, she was "Mom" to a lot of other children who felt they could come and talk with her. When I was younger I was jealous of sharing this attention, but as I grew older I was proud.

It wasn't long before the family circle grew smaller. The three older children were married, and I moved to Kansas City. There I met the one God planned for me to marry.

On the day of my wedding as Mother helped me button my wedding gown, she expressed disappointment because she could not get me an expensive wedding gift. But I told her then, and I repeat it to her now, she gave me the finest wedding gift a girl could have—the heritage of a Christian mother.

*Mesa, Ariz.

May, 1970

Whoso Findeth a Wife Findeth a Good Thing

By Jane B. Sorenson

Who can find a suitable suburban wife? for her worth is far above secretary or cleaning woman.

The heart of her husband doth safely trust in her whether with eligible bachelor or high-pressure salesman.

She accepteth her husband as he is and hangeth up pajamas all the days of her life.

She seeketh new furniture but settlith for old and antiqueth it with her hands.

She runneth not out of milk and bringeth her food from afar, not just stores giving Green Stamps.

She decorateth her home in best of taste but showeth not emphasis on materialism.

Her family feeleth the house can be "lived in"; yet it suddenly becometh immaculate when doorbell ringeth.

She riseth also when the alarm goeth off and dresseth, maketh breakfast, and packeth lunches while the family is still inserting contact lenses.

She girdeth her arms with strength and on Tuesdays carrieth out leaves and tree prunings to the street for disposal pickup.

She cooketh ample meals, yet avoideth for teen-agers chocolate, nuts, chewy foods, raw celery; and for husband, high cholesterol. She forgetteth not to defrost dinner.

She openeth her mouth with wisdom but knoweth when to keep it shut. She talketh seldom about trivia and never during football games.

She forgetteth not to make appointments

for annual checkups, orthodontists, eye doctor, haircuts, and rabies shots.

She attendeth all meetings, singeth in choir, spendeth time to become friends with non-Christian neighbors, cooketh meals for sick, teacheth Bible class—but never becometh tired or cross.

Her children never rise up to wonder why they have no clean socks or underwear.

She becometh not "obsolete" as husband becometh known at the gates. But if his position riseth not, she remaineth content.

When husband spendeth week at Los Angeles gates, she panics not. She moppeth basement floor; she ordereth new water heater; she maketh papier-maché log cabin for son's social studies project; she consoleth daughter snubbed by senior boy. And when, with family finally tucked into bed, she heareth phone ring, she reporteth to husband that "everything's fine."

She buyeth salt for the water softener and gently remindeth husband to bring it in, but the furnace filters she cleaneth herself.

She knoweth not how to raise hood of automobile, but yet she haveth oil changed, shock absorbers checked, and tires rotated.

Give her a card on Mother's Day; and let her own works praise her in the gates.

Many wives do a pretty fair job, but thou, O modern mom, excellest them all.

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The Nazarene Preacher

IN THE STUDY

SERMON OF THE MONTH (Pentecost)

For Me to Live Is Christ

By James F. Ballew*

TEXT: Phil. 1:21

Every person has a hero. It is difficult to find a small boy whose hands do not clutch a package of baseball cards on which there is the image of some baseball star. Young people interested in music often adorn the top of the piano with statuettes of musicians. All small boys, dressed in coonskin caps, have sung of a man who "killed him a b'ar when he was only three." We speak even now of Abraham Lincoln by the common name of "Abe," as if he were some family friend. Nathaniel Hawthorne, in his story "The Great Stone Face," drew great moral truths out of the fact that heroes whom men see and admire have a great effect upon their lives. Men are changed and moved and motivated by the heroes they have. Now one of the clear and unmistakable teachings of the Word of God is that the hero of the natural man is himself. At a deeper level than we are moved by men, we are moved by the heroism we imagine and grasp for ourselves.

There is, for all men to hear, the story of Adam and Eve, created by a loving God for fellowship and communion. The significant reason for both the creative and redemptive purposes of God is fellowship. Each of us rises to his highest level of spiritual attainment, and can measure his accomplishments, only at the level of his fellowship and communion with God. However great the power given to them, however large and lavish were the benefices of God in their behalf, Adam and Eve were not intended to become the center of their

*Deceased; sermon preached to his flock at Monrovia, Calif., shortly before his untimely death with cancer.

May, 1970

universe. For them, as for us, the center of their world was to be God. In the five or more thousands of years since then, that has not changed; it is still the purpose of God that our world have as its center God Almighty. You remember the historical account that is given to us in the opening pages of the Word of God, how those two chose to act according to their own will, even though they knew it ran in immediate conflict with the known will of God. Against the will of their Creator and against their Friend, they chose to move in rebellion. As a consequence they have given to us a heritage of self-will.

We need to recognize then that, apart from the intervention of divine grace, the hero of the natural man is himself. The natural man fights. He issues himself in warfare. He battles to maintain the center of the stage. Some small children campaign to capture and hold guests' attention. When conversation fails, acrobatic tricks or even intentional rudeness may be tried, simply to maintain the center of the stage. By high school and college days, we become considerably more subtle in our methods of attracting attention to ourselves. A thirst for prominence may lie behind the burning of midnight oil.

It is a recognized fact that if persons fail by normal or socially accepted means to satisfy to some degree this desire to be recognized, then it is quite common to attempt to secure that attention by anti-social and by unaccepted means. I remember being in a class in which a young fellow who had failed rather badly to attract attention in normal ways would, whenever

the class was silent, make a harsh and raspy clearing of his throat. He was simply saying, "Look at me, notice me!—can't you see that I'm here, that I want to be somebody, that I want to gain attention?" You've heard perhaps of the boy who, out on a date with his girl friend, talked unendingly of himself, and then recognizing her restlessness, said, "Let's talk about something else." Waiting just a moment he said, "What do you think about me?"

The same kind of motivation moves and colors adult life as well as the lives of children. Politics is not limited to government, with the various ways by which men seek to maintain the center of the stage. Those persons who work with people, whether it be in a religious area in the church or in some other social context, recognize the marks of a self-centered way of life. It warps one's personality and affects everything it touches. Self-centeredness, like a hunger for narcotics, will use any method, however sinful, to gratify itself. In Paul's letter to the Galatians you will find a list of the manifestations of carnality. It is a declaration of the depth to which men finally go who permit themselves to become their god.

When God comes in the presence and power of the Holy Spirit to abide in our hearts and lives, He comes to seek dominion. We have not always been as clear as we need to be to declare that when we are saved the Holy Spirit comes. John Wesley used to abide by a rather clear distinction between using the terms "initial sanctification" and "entire sanctification." To our fellows in the church world we have sometimes seemed to say that the Holy Spirit does not come at all until we are sanctified, and of course this is in error. For every good thing that is effective in your life at the level of the spirit is effected in this dispensation by the ministry of the Holy Spirit.

Coming to an altar is not simply to exercise one's will to be good. That is folly and foolishness at the most dreadful level. When we come to an altar to pray we confess our need, we repent, and insofar as we know how permit our wills to be placed under the power of God. All that is done in terms of the redemptive power of God is done by the Holy Spirit. We are to be God-touched and God-anointed. The Holy Spirit comes to become a Witness to us of the power of God and of the will of God. We leave that altar of prayer and purpose in our hearts to do right. We feel intensely our hunger and thirst to be like God. We

talk about the voice of God speaking to us. Though these are human terms, and fail to carry the full expression, we mean there is somehow, by divine grace, a power of communication by which God may speak to us. It may be difficult to explain, but it can be a fact of experience.

But it is the teaching of the Word of God that there coexists in the human heart not only that Spirit of God which seeks to conform us to the will of God, but a carnal spirit as well, that seeks to destroy us. In the sixth chapter of Romans the Apostle Paul speaks to those who are yet carnal, whom he has nonetheless declared to be men of God. He admonishes them, "Let not sin therefore reign in your mortal body" (Rom. 6:12).

And so, like some modern state in which there lived two kings, there is a sense in which the Holy Spirit and our own selfishness coexist. Even if men did not read it in the Word of God, they would witness it in their own hearts. It is interesting to observe that in the field of philosophy (which represents man's best power to think) and in the field of literature (which often represents man's best power to feel) you will find in humanistic terms a declaration about this inner conflict, the disposition to obey God and the disposition to disobey Him.

This self-centeredness in the redeemed exists as a tendency, a potential disposition, which if expressed moves out into the area of experience and we have sinned. Then we come penitently praying indeed the moving words of the fifty-first psalm. If that carnal disposition does not move out into the area of expression, if it is somehow by the grace of God corralled—held in—then we are aware of it as an inner disposition that would flare out and be contrary to the known will of God. This means that, although Christ is in the life, He has not been given its center.

I am attempting to zero in upon something that is so basic and so vital to our understanding and to our Christian growth and development that we dare not misunderstand it.

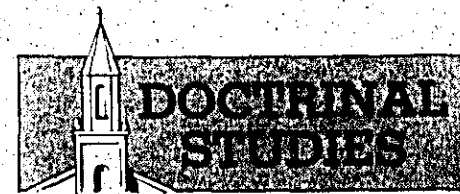
It is simply that the hero of the natural man is himself. This is not only a comic situation as it may be expressed at surface levels in the lives of small children; it is a basic conflict inherent in man's spirit and needing the cleansing power and presence of the Holy Spirit. The Bible privileges us to know that there are both the pattern and the power for deliverance. In the Word of God it is declared that the Cross is the

pattern of deliverance, and the Holy Spirit is the power of deliverance (see Gal. 2:20; 6:14; Rom. 8:13; 12:1).

The Cross is made real, is made vital in our lives, as we surrender ourselves fully to God. The Holy Spirit is made real in terms of power as we by faith permit Him to inhabit, not portions or part, but the total being, personality, and spirit. The core of the experience that we sometimes call the indwelling of the Holy Spirit, or the fullness of the blessing of God, is the crucifixion of that disposition of man to rule—that disposition which has brought such havoc and ruin and hurt and despair to our world—and to replace it with the calm affirmation, "For to me to live is Christ."

What does it mean, then, to allow the grace of God, the Holy Spirit, to fully inhabit our lives? It does not mean any predispositioned standard of some sort, though in effect it may mean that. It means for us what it meant for the Apostle Paul—"For to me to live is Christ."

How can we run away, turn an unaring head, or disregard Christ? To really live is to be like Christ, motivated by the love of God. May we by our lives, and by our testimony of act and word, bear that message to our world. But first, may we invite the Spirit of God to come in His fullness, that we may dethrone the false hero, self, and be able to say truly, "For to me to live is Christ."



By Ross E. Price*

Further Insights from the Expositors About "The Old Man"

(Article 4 of a series)

A recent commentary on Ephesians is that of G. Stoekhardt, translated into the English by Martin S. Sommer. His comments on Eph. 4:22 are enlightening:

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"The expression *ho palaios anthropos*, 'the old man,' is significant. Man is pictured here as a moral being; *anthropos* is intended to stand for the entire moral habitus, the moral being of man. The varied *motus et actus mentis et voluntatis* constitute a unit and evidence the moral character of a man. The old man, as we have remarked in commenting upon Rom. 6:6, is the corrupt and sinful ego, that inheritance from Adam, the inborn, wicked moral habitus, the depraved disposition and character. The old man is the totality of all possible human immoralities or vices, which in their union and interaction constitute a complete human entity, a man considered as a responsible ethical being. This old man, this ethical agent, is the *characteristicum* of every human being born into this world."

George Barker Stevens, in his *Pauline Theology*, calls the old man "the former sinful self." B. F. Westcott, in his comments on *ho palaios anthropos*, says, "The whole character representing the former self. This was not only corrupt, but ever growing more and more corrupt." And he continues, "There is much in the general temper of the world—self-assertion, self-seeking—which answers to the old man."

Alexander Maclaren thinks of the old man as "the universal sinful human self . . . a Christless life under the dominion of tyrannous desires." He further thinks of it as "our gravitation to earth and sin . . . the ingrained evil which has stained every part of man's being . . . this old nature which has struck its roots so deep into our being." He then cites Rom. 8:2 as the remedy for this sinful proclivity.

Let us be convinced that Paul's term, the old man, is more than a mental abstraction from his or the Ephesians' former manner of living. For as H. H. Rowley so aptly observes:

"Goodness and evil are personal terms. Abstractions have no independent existence. And goodness and evil are not impersonal entities, floating around somewhere in space. They *inhere* in persons and only in persons. Goodness alone is eternal, for God is good, and He alone exists from eternity. Its logical correlate, evil, came into existence in the first evil being who opposed the will of God, and it continues in evil persons so long as evil persons continue to be. There is here nothing to threaten monotheism, or our philosophical desire for ultimate unity."

That the Apostle Paul has in consideration, under such a term, our racial nexus is probable, judging from his Hebrew

background and manner of thinking. To continue from Rowley:

"Here I think we can find some help from the Hebrew conception of corporate personality. The Hebrew never thought of man as merely an individual. He was also part of a larger whole, consisting not merely of the other contemporary members of the group to which he belonged, but embracing those who had gone before, into the inheritance of whose spirit his generation had come, and those who would come after, who were equally bound up on this living social unity. This corporate unity, transcending as it did his individuality, might function through him, so that he might be its organ and its representative."

A. S. Peake, commenting on Col. 3:9, specifies the meaning of *ho palaios anthropos* to be "the old non-Christian self." Alford agrees with Meyer in calling it "the nature which they had before conversion."¹⁰ T. K. Abbott comments on this passage in Eph. 4:22 to the effect that *ton palaios anthropon* is equivalent to the *ego sarkikos* of Rom. 7:14, as opposed to the man which after God is created in righteousness and true holiness. He notes that "the adoption of the expression the old and the new *anthropos*, indicates that the change affects, not some particulars only, but the whole personality or *ego*."¹¹

It is not without insight that Weymouth translates Eph. 4:22 to read: "Put away your original evil nature, as displayed in your former mode of life, a nature which is doomed to perish," etc.¹² Or as Verkuyl has it in the Berkeley Version, "You are to rid yourselves of your old nature with your previous habits."¹³

Croskery presents a very incisive homily in the *Pulpit Commentary* on this Ephesian passage. With it our next article must concern itself.

¹⁰G. Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians* (St. Louis: Concordia Pub. House, 1952), p. 215.

¹¹G. B. Stevens, *Pauline Theology*, pp. 145, 272.

¹²B. F. Westcott, *St. Paul's Epistle to the Ephesians*, p. 68.

¹³Loc. cit.

Alex. Maclaren, *Ephesians, Expositions of Holy Scripture*, pp. 234, 239.

¹⁴*Ibid.*, p. 246.

H. H. Rowley, *The Relevance of Apocalyptic*, p. 175.

¹⁵*Ibid.*, pp. 175-76.

A. S. Peake, "Ephesians," *Expositor's Greek Testament*, III, 539.

Henry Alford, *Greek Testament*, III, 234. Meyer's German reads: *die vorchristliche Individualität*. Italics are mine.

T. K. Abbott, "Ephesians and Colossians," *International Critical Commentary*, p. 136. His italics. I have transliterated his Greek.

R. F. Weymouth, *The NT in Modern Speech*, my italics.

Berkeley Version, my italics.

The Significance of the Miracles of Jesus

By Thomas L. Corey

There is much skepticism in some circles regarding the credibility of Jesus' miracles. Resultantly, we often find ourselves asking, "What is the significance of His mighty works?" Scholars who accept the Scriptures as divine truth tend to group their answers to that question in four general areas.

The miracles are seen by some as proofs of identity. They were the evidence of the credentials which the Son of Man held. God empowered Jesus just as He had empowered Moses before Pharaoh to prove His divine power and confirm His promises. More than that, God wanted to leave no doubt concerning His Son's divinity.

Other scholars interpret the miracles as outward displays of Jesus' compassion. Undoubtedly He was overwhelmed by the suffering of mankind. The miracles were spontaneous responses of His great mercy to the situation.

The miracles were means of arousing faith. They had been used in the Old Testament to cause or to strengthen belief. Many of the crowds were attracted by the dynamism of Jesus' acts. Through the miracles many could have been induced to adopt the doctrine of the Gospel.

The miracles were also signs. They pointed chiefly to God. They were signs of His omnipotence. They were products of the Incarnation and signified the reign of God.

Each of these areas holds a certain degree of insight concerning the meaning of the miracles. To obtain a clearer understanding, it would be better to consider all four in combination. However, the best interpretation must carefully weigh Jesus' words within Luke 11. Let us look at the account of the miracles and the nature of the sign recorded therein.

Jesus had cast a demon out of a previously speechless man. Naturally the people who witnessed the act marveled and spoke of the source of His power. When they asked for a sign from heaven, He knew what they had in mind. To send away a demon was really nothing, for it could be arranged through the priests. They wanted something that was above the thrill of magic and greater than the "miracles" of their leaders. They wanted to be convinced by some more spectacular act that He possessed really divine power.

However, He regarded His mighty works as signs which validated His proclamation

and testified to the presence of the Kingdom. Even though miracles be heaped upon miracle, the merely curious, the seekers after signs, would never be able to understand the ultimate significance of His acts.

Jesus, as the Son of God, 'knew' that He was acting under the direction of and in obedience to the Father by doing those works in which the power of Satan was checked, and the forces of nature were subjected to His will, so that it could be revealed that the kingdom of God had come.¹⁴

How frustrating it must have been to the Master to hear His "manifestations of the kingdom of God" thrown back at Him verbally as "an alliance with Satan"! He could not give the people the decisive sign for which they looked. They wanted to see Him bring in the kingdom of God although He had just given evidence of its presence.

He found himself unable to produce the physical Kingdom, though He did not lack the power to do so. The Messiah was not "King Jesus." He was but a humble Usher, a Suffering Servant, the Medium through which the power of God became operative. He had met the individuals and had introduced that power. They had thwarted the effectiveness of the Spirit by their disbelief.

Jesus told the people that these were not the works of a human wonder-worker, but rather acts of the Spirit, the "finger of God." These were direct acts of God which foreshadowed the establishment of His final reign. The miracles were only tokens of the Kingdom that is coming to destroy the reign of Satan. The power of the finger of God points to the coming of the Kingdom.

Jesus' miracles were significant in identifying His role as the Adversary of the forces of ruin. Still, the exorcisms were only preliminary in character. They were merely the first binding of the strong man before plundering his house. The final miracles, the coming of the reign of God, is in the future, and was only heralded by Jesus' words and deeds.

The first binding signified the beginning of the kingdom of God and, correspondingly, the end of Satan's absolute rule. Even now the devilish spirits must be continually taking flight.

It's amazing, in the light of this truth, that the average Christian is unable to act against the powers of evil. Are we checking the miracles of Jesus? God, by merely lifting His finger, can overcome the Satanic enemy. We, through our disbelief and lack

¹⁴H. Van Der Loos, *The Miracles of Jesus* (Leiden, Netherlands: E. J. Brill, 1965), p. 189.

of mustard-seed faith, hold back this power daily and allow the demons to infest and ravage the earth.

Though many years removed from Jesus' lifetime, we nevertheless have seen the signs and heard accounts of the miracles. His words must surely apply to us also.

"But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you."

GLEANINGS from the Greek



By Ralph Earle*

I Tim. 4:1-6

"Expressly" or "Explicitly"?

The noun *rhema* means something said or spoken. So the adverb here, *rhetos*, is well translated "expressly." But "explicitly" is a more contemporary term.

"Latter Times" or "Last Times"?

The Greek literally says, "later seasons." But Arndt and Gingrich suggest for this passage "in the last times." It would thus be equivalent to "the last days" (II Tim. 3:1).

"Seared with a Hot Iron"

This is all one word in the Greek, the perfect passive participle *kekausteriasmenon* (v. 2). The verb *kausteriazō* (only here in NT) means "to mark by branding, brand" (Abbott-Smith), or "to burn in with a branding iron" (Thayer). Schneider (Kittel, III, 644-45) develops this point further. He sees a reference to the custom of branding slaves and criminals. "Among the Greeks branding was mainly a punishment for runaway slaves. . . . The mark was usually put on the forehead with an iron." So these false teachers bear the mark of slaves.

Bernard (*Pastoral Epistles*, p. 65) translates the whole phrase "branded in their own conscience." It is more than "seared," that is, made insensitive. He comments: "But the metaphor more probably has reference to the penal branding of crim-

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inals . . . these hypocrites, with their outward show of holiness and of extreme asceticism . . . have the brand of sin on their own consciences." Similarly Schneider writes: "The meaning is that they are in bondage to secret sin" (op. cit., p. 644).

"Sanctified" or "Consecrated"?

When applied to things, not persons, the verb *hagiazō* (v. 5) usually means to set apart for sacred use, consecrate. But that idea hardly seems to fit here. Lock (*Pastoral Epistles*, p. 48) comments: "It becomes holy to the eater; not that it was unclean by itself, but that his scruples or thanklessness might make it so." Probably the best translation here is "sanctified."

"The Word of God and Prayer"

The custom of saying grace before meals was practiced by the Jews and taken over by the early Christians. Often phrases of Scripture were used in this prayer of thanksgiving for the food, as is indicated in the Apostolic Constitutions (7:49). "The word of God and prayer" could suggest the reading of a brief biblical passage, followed by a prayer of thanks. This custom is observed at the breakfast table in many Christian homes today. White ties the two expressions together. He thinks it means "a scriptural prayer; a prayer in harmony with God's revealed truth" (EGT, IV, 122). All of these suggestions may be employed in "asking the blessing" before meals.

"Put . . . in Remembrance" or "Point Out"?

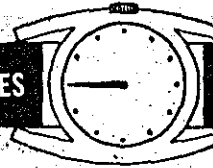
In the active, the verb *hypōthēmi* (v. 6) means "place under" or "lay down." This is the way it is used in the only other place where it occurs in the New Testament (Rom. 16:4). But here it is in the middle voice and means "to suggest" (A.-S.) or "point out" (A. & G.). It refers to teaching the truth.

"Attained" or "Followed"?

The verb is *parakoloutheo*, from *ako-loutheo*, which means "follow," and *para*, "beside." So it means "follow closely." Here and in II Tim. 3:10 it suggests "follow faithfully" a rule or standard (Thayer). Timothy had faithfully followed the good teaching ("doctrine," KJV) of Paul. Now he was to pass this on to those to whom he ministered.

Paul belonged to the first generation of Christians, Timothy to the second. The continuance of Christianity depended on the faithfulness of the new generations of believers. This puts a heavy responsibility on us today, if the faith is to survive.

TIMELY OUTLINES



Rhapsody in G

By T. Crichton Mitchell*

TEXT: I Cor. 3:21-23

From Jehovah I came,
For His glory I am;
And to Him I with singing return.

—CHARLES WESLEY

This ability to set the whole of Christian experience to music has been characteristic of the Church from the beginning. The apostles were expert at it. Calvin had his people sing the creed; the Puritans managed to set Matthew 1 to music; the Scottish Presbyterians contrived to similarly manage Psalms 119. And as we see above, Charles Wesley was forever singing his holy pedigree.

So does Paul here. The grown-up children of the Corinthian church caused him many problems—sectarianism, sophistry, carnal pride. And now Paul is trying to sort them out and level them up, and right in the middle of this serious matter he bursts into a heavenly rhapsody in G MAJOR: "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

That's rhapsody! And the G is for grace—because you "are Christ's; and Christ is God's." Thus Paul handles all the stops of the spirit, and sweeps the strings of the soul.

I. THE WORD AND THE PREACHERS

It was not that the Corinthians shouldn't highly esteem the preachers, but that they should most highly regard the Word. The Word and the preachers were theirs because all were Christ's. Partisanship was a luxury they could not afford, for it was an impoverishing luxury. It is not Paul or, but Paul and.

Paul is ours. We are chiefly his planting; Apollos is ours, for we are his watering;

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Peter is ours, as Pentecost shows, and the house of Cornelius proves. But ALL are Christ's, and so all are theirs who are in Christ.

I am of Calvin, AND Arminius, AND Luther, AND Wesley, AND Bresee. No emasculated Gospel. And no merely contemporary one. I am of pastor past AND pastor present. No other philosophy safeguards the Church from piracy.

II. THE WORLD IS OURS

The world of nature and men (cf. this scripture with Rom. 8:28). This is my Father's world. Real estate may lie with wealth, but appreciation and enjoyment lie with trust. The grace-washed heart inherits the earth.

Heaven above is softer blue;

Earth around is sweeter green;

Something lives in every hue

Christless eyes had never seen.

And the world of men is my territory too. Jesus bought it and sent His servants to take possession of it in His name. "I will give you the heathen . . . and the uttermost parts of the earth."

III. LIFE IS OURS

Paul here reverses the order of Romans 8, because there death is the lesser of two possibilities; here the order is of simple enumeration. Life really is ours because we are Christ's (cf. Romans 5; II Corinthians 6). Jesus Christ is the Master of life, and we are in Christ. No need to run from life; in Christ are full resources for life's mastery.

IV. DEATH IS OURS

We belong to life. The Scottish martyr said, "I have gotten me Christ and Christ hath gotten me the victory." It is integral to the Gospel that IF LIFE IS CHRIST, DEATH IS GAIN. The Christ-mastered man sees death, therefore, as the Golden Gate to the Pacific of eternal adventure, discovery, and marvel. For those who are not "in Christ," death is double death.

V. THINGS PRESENT AND FUTURE

These too are ours. It may sometimes seem as though we are fighting a losing battle, that love has a hard time of it in a world of hate, and holiness in a world of sin. But the battle is the Lord's, and we are HIS.

Why is it that no one in the church rises to cry, "Nonsense," when such a breath-taking claim as Paul's is made? For if we

really had the roots of this matter in us, think you that it would REALLY be impossible to look as though nothing had happened?

Will You Drift or Drive?

TEXT: Thus we are bound to pay all the more heed to what we have been told, for fear of drifting from our course (Heb. 2:1, NEB).

Drifting is the peculiar danger of the second and third generations because in the nature of things they may miss the enriching encounters with adversity and hardship. An old English saying puts it, "Clogs to clogs in three generations."

The NEB has well preserved the metaphor of the ship and the currents. The author of Hebrews is, in fact, counseling second-generation Christians who have not yet "resisted unto blood." And he warns them of the drift—just as the Romans had been warned of the squeeze, and the Ephesians of the cooling, and the Corinthians of the bleaching.

I. DENIAL IS THE LESSER DANGER

It is not of lesser consequence, but it is less likely. It is not impossible for a man to deny Jesus as Peter did, and denial is deadly (Matt. 10:33; II Tim. 2:12). But the chief danger is that we will be nudged and inched away from our moorings in Christ, that our affection toward Him will slowly cool, that we will get caught in the running currents of the age.

II. DRIFT IS THE MAJOR DANGER

"The price of freedom is eternal vigilance." We must be Christian vigilantes. The college student who has served Christ with zeal back home is in danger of melting into a nominal background, or of putting faith in the deep freeze of mere intellectualism. The Christian businessman may come to a point where he no longer opens his Bible for more than a minute, and seldom prays on bended knees. The housewife may be swept into the region of the icebergs, through much serving. DRIFT is the danger. Are you drifting? Simply test the attitude of your normal way of life, or your usual companions, toward Christ.

III. CURRENTS THAT GRIP THE LIFE

The call here is to "hold fast" and to "be not moved away from the hope of the gospel." What are some of the forces militating against faith these days?

A. *Neglect.* Neglect of the Word of "so great salvation," neglect of worship. It takes two oars to row life safely and straight. The two oars are work AND worship. The author here points out the danger of treating God's great Word as an aside—a marginal matter.

B. *Compromise.* The human heart is extremely resourceful and had better be completely cleansed. Most of us can find strong reasons for doing the things we like, and often the things we condemn are simply the things that don't appeal to us in any case. Our hearts may become involved with ungodly romance, making the current seem the stronger. At any rate, *only the earnest will conquer, as one author says.*

IV. THE CONSEQUENCE OF DRIFT

Drift results in distance, danger, and death. How very far we may drift! Into what dangers we may drift! How terribly deadly are the rapids of life! The younger son whistled his way into the far country; Samson strolled into Gaza. *We never drift into greater security.* We endanger ourselves, others who are depending upon us, our homes, our families, and our churches—for no man drifts in isolation.

V. THE ANSWER TO DRIFT

What shall we do? Drift is a habit and can be cured. Its deepest cause is shallowness of love to Christ and His Word. So we may continue to drift, or we may hand ourselves over to Jesus Christ and take ourselves severely in hand.

A. *The answer to drift is DRIVE.* We must obey the things we have heard. We won't conquer the world, the flesh, and TV by wishing they hadn't been invented. Send up a call for help, and obey Jesus. Why don't we do as Jesus said?

B. *The rudder of drive is DIRECTION.* The "Bismark" was captured although she had plenty of power. Her steering gear had been shot away. Obey the Spirit's directions and guidance.

C. *The fire of drive is DEVOTION.* "Therefore" in the text is a finger pointing backwards. *This way for life.* The subject and object of that pointing finger is the majestic Christ of c. 1. Tie your heart

onto that MAJESTIC CHRIST, for that man will not drift whose heart is knotted on Jesus. Perfect love for Jesus Christ is the unswerving, driving force of Christian living.

Are you drifting or driving?

T. CRICHTON MITCHELL

A Gospel in a Hymn

"Tell Me the Old, Old Story"

INTRODUCTION: Make sure that it is the real story (verse 1a).

I. TELL IT SIMPLY (verse 1b).

- A. Not because it is not profound,
- B. Nor because it will not repay deep thought,
- C. But because it simply must be clear—it is the most crucial news in all the world.

II. TELL IT SLOWLY (verse 2).

- A. Not because it is dull,
- B. But because sin has dulled my understanding,
- C. And because every word is meaningful.

III. TELL IT SOFTLY (verse 3). (This verse is not in the hymnal *Praise and Worship*.)

"Tell me the story softly, with earnest tones and grave. Remember I'm the sinner whom Jesus came to save."

- A. Because it tells of the sorrows of God.
- B. Because it tells of the sufferings of Jesus.
- C. Because it tells of the seriousness of sin.

IV. TELL IT SWEETLY (verse 4).

- A. Because it invites.
- B. Because it warns.
- C. Because it points beyond.

T. CRICHTON MITCHELL

The Nazarene Preacher

Conjunctions of Constraint

TEXT: Rom. 1:14-16

- I. *Double Debtor.* "... both to ... and to ..."
 - II. *Ready Response.* "So ... I am ready."
 - III. *Pure Pride.* "For I am not ashamed."
- T. CRICHTON MITCHELL

Hymn of the month

O Jesus, I Have Promised

No. 42, Praise and Worship hymnal

This lovely hymn was written by Rev. John E. Bode in 1868 for the services of confirmation of his own two sons and one daughter. It was published the following year. Born in London in 1816, John Bode became a student with many honors and was a graduate of Eton and Oxford. Ordained a minister in the Church of England, he became rector at Westwall, Oxfordshire, and at Castle Camps, Cambridgeshire.

Although Bode wrote and published several volumes of poems and hymns, this one is the only one that is well-known today. He died in 1874.

The composer, Arthur Henry Mann, originally composed the hymn tune, "Angels' Story," as a setting for Emily Huntington Miller's hymn, "I Love to Hear the Story, Which Angel Voices Tell." This was first published in the *Methodist Sunday School Tune Book* in 1881.

Mann was born in Norwich, England, in 1850. He received the Doctor of Music degree from Oxford in 1882. He served as chorister at Norwich Cathedral and later was organist at King's College, Cambridge. This famous church musician, composer, and music editor for the Church of England hymnal died in 1929.

It isn't hard to tell when people are all wrapped up in themselves—they are usually fit to be tied.

May, 1970



IDEAS THAT WORK

Introducing the Church

For those who don't mind blowing our horn, the following breezy introduction to the Church of the Nazarene could be useful if attached to the weekly newsletter the first mailing to a new name:

YOU'VE NEVER HEARD OF THE CHURCH OF THE NAZARENE?

We don't see how you missed us. There are a MILLION enrolled in our Sunday schools. There are more than 6,000 Nazarene congregations around the world, cared for by more than that many ministers. For years the Church of the Nazarene has led all other Protestant denominations of over 100,000 membership in per capita giving. AND when you are in Kansas City, Mo., on vacation, be sure to see the Nazarene Publishing House—the seventh largest denominational publishing house in the world—publishing under the NPH and Beacon Hill imprint. AND that Lillenas music you see so often in advertisements and in music stores is ours too. It is published also at Kansas City by Lillenas Publishing Company, the largest gospel music publishing house in the world. No wonder we are surprised that you don't know us.

BUT that may be more our fault than yours. SO for a few weeks we are going to send you our weekly church bulletin to acquaint you with our local church. In a few weeks your address label series will expire and so will your receipt of our NEWSLETTER. There will be no bill for you to pay—no gimmicks. We just hope that in a few weeks we will never be strangers again.

CARLOS SPARKS
Johnson City, Tenn.

Your outcome in life doesn't depend on your income, but on how you overcome.

The Way to Make a Poor Pastor

1. Be very careless and irregular in attending church. Never go, except when you can find no excuse for staying at home.
2. When at church, be either asleep or staring about. Do not listen to the sermon.
3. When you go home, complain of the sermon as light and chaffy, or dry and uninteresting.
4. Treat your pastor with cold and uninviting civility, and then complain of him for not visiting you.
5. Neglect to pray for a blessing on him and his labors, and then complain of him because the church does not prosper.
6. Be always finding fault with your pastor and yet regret that he is not more popular with the people.
7. Be very lukewarm and worldly-minded, and yet complain of him for want of zeal.
8. Neglect to provide for his necessary wants, and then complain of him because he wants his salary.
9. If he commits a fault, or makes a blunder, be sure to be the first to mention it.
10. When you hear the tongue of ridicule or slander let loose upon him, give it a smile of approbation.

Do these things and you will never fail to have a poor pastor.

—Author unknown

(Taken from the *American Advocate* newspaper, dated April 1, 1858)

Submitted by Ted Conway, pastor
Kingston, N.C.

THERMOSTATS—THERMOMETERS

A thermostat is a gadget that regulates temperature, etc. A thermometer merely reflects or tells us temperatures.

As Christians we are never called to be thermometers, but to be thermostats. We are to affect our environment instead of just reflecting it. Do you affect those around you for good—or are you content to merely be a thermometer?

YOU'VE GOT TO DIG!

Said the little red rooster, "Believe me, things are tough. Seems that the worms are scarcer, and I can't find enough. What's become of all those fat ones is a mystery to me; There were thousands through the rainy spell—but now where can they be? Then the old black hen who heard him didn't grumble or complain. She flew up on the grindstone and she gave her claws a whet, As she said, "I've never seen the time there were not worms to get." She picked a new and undug spot; the earth was hard and firm. The little rooster jeered, "New ground! That's no place for a worm!" "I must go to the worms," she said; "the worms won't come to me!"

The rooster vainly spent his day, through habit, by the ways Where fat, round worms had passed in squads back in the rainy days. When nightfall found him supperless, he growled in accents rough, "I'm hungry as a fowl can be. Conditions are sure tough!" He turned then to the old black hen and said, "It's worse with you; For you're not only hungry, but you must be tired too. I rested while I watched for worms, so I feel faintly perk, But how are you—without worms too—after all that work!"

The old black hen hopped to her perch and dropped her eyes to sleep. And murmured in a drowsy tone, "Young man, hear this and weep: I'm full of worms and happy too, for I've eaten like a pig. The worms are there as always—but, boy, I had to dig!"

Author unknown
Grand Rapids, Minn., bulletin
ROY NICKELS, pastor

The Nazarene Preacher

WORKERS WITH HIM

Little is much when God is in it;
Man's busiest day's not worth God's
minute,
Much is little everywhere,
If God the labor does not share.
So work with God and nothing's lost,
Who works with Him does best and
most—
Work on! Work on!

—A. A. REES

"What am I supposed to do with this?" growled the young hot-rodder, as the desk sergeant handed him a receipt for his traffic ticket.

"Just hold on to it," said the officer. "When you get four of them you get a bicycle."

The family is like a book.
The children are its leaves;
The parents are the cover
That protective beauty gives.

At first the pages of the book
Are blank and purely fair,
But time soon writes its memories
And paints its pictures there.

Love is the little golden clasp
That bindeth up the trust.
Oh, break it not, lest all the leaves
Shall scatter and be lost!

—Selected

Television enables people with nothing to say to talk to people who aren't listening.

A Welcome May Basket

Dear Sir:

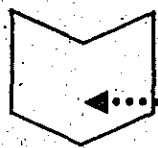
This morning I felt such a hunger after God that I went into the church, which adjoins the manse, to pray. I took with me the Bible, a daily devotional book, and the "Nazarene Preacher."

It has been a long time since I really experienced such liberty in prayer and intercession; also after reading such articles as "The Management of Time" (August issue), "Needless Ministerial Suicide" (July issue), and "The Rewards of the Pastorate," I experienced such brokenness of spirit and such blessing in renewal of His touch upon my soul that I felt I ought to write and let you know how grateful I am for this magazine.

In the past I have also obtained tremendous help from "Practical Points That Make a Difference" and the general superintendents' articles.

Yours in Christ

OSCAR ANDERSEN
Cape Town, South Africa



HERE AND THERE



AMONG BOOKS

Conducted by Willard H. Taylor*

The Affable Enemy

By Wallace E. Fisher. (New York: Abingdon Press, 1970. 157 pp., cloth, \$3.95.)

Wallace Fisher, the senior minister of the Evangelical Lutheran Church of the Holy Trinity in Lancaster, Pa., wades into the deep waters of nominal Christianity in our time, and comes out with a cleverly devised statement of what it means to be a committed Christian.

Using the method of a series of letters (paralleling C. S. Lewis' *Screwtape Letters* in style) from 1969 to 1984, between a business executive and his former teacher, a university professor, the author attacks casual commitment, compartmentalized religion, and anti-intellectualism—triple threats to a relevant Christian witness. With a popular style, Fisher "argues" with his "correspondent" concerning the implications of the Christian faith for life—marriage, family, vocation, churchmanship, citizenship. The author, however, does not limit himself to the "life dimensions" of the faith. He gives attention also to some of the perplexing theological issues current among clerics, such as the relationship between witness and worship, the authority of Scripture and tradition, the nature and language of faith.

The "Affable Enemy" is not hard to locate. He is the layman who is "uninformed on the nature of biblical faith, disposed to view ecclesiastical forms as ends rather than means, and theologically naive." In the case of this book, it is the businessman, Ted Connors, who is portrayed as subverting the Church because of his misunderstanding of, and indifference to, the gospel and the Church.

Fisher's views which come to expression in his correspondence are based upon wide reading in current theology and sociological analyses of the religious life of America. He believes that to be Christian one must

experience "conversion," which means that there is a "qualitative difference" in one's person and in one's familial and communal relationships. One's style of life is altered radically. The author does not speak in "crisis" terminology, but he conceives conversion as having radical results. His correspondent experiences change, too, but I find it difficult to appreciate his characterization of this conversion, since it lacks the personal, ethical depth which I associate with a new life in Christ. The use of profanity, for example, is deplored by the average evangelical.

To be fair with the author, it must be admitted that he "heads into" some of the tough issues of our time, especially as they relate to Christian witness. The richness of his reading breaks through in numerous places to show the reader how desperately we need to expose the "Affable Enemy" in the church, and bring him to real life in Christ.

The last letter in the book is dated June 14, 1984. Ted Connors has entered politics as an expression of his Christian service and has been nominated for United States senator. This letter attempts to review what it means to be truly Christian. It is a response to the question: "Why was I blessed and burdened with opportunities to be successful, to exercise responsibility in the 'corridors of power,' and to mature in human relationships in my home, and in diverse segments of society?" Other people, such as the Kennedys and Kings, were cut down. Fisher talks rather eloquently in his answer about the meaning of fate, freedom, and obedience. He concludes that Paul provides the substantial and concise answer to the question—Rom. 8:28.

This book is well-documented and includes an excellent bibliography on current thought on the Christian faith, Christianity and culture, Christian futurity, which the professor recommended to his correspondent friend. Here is a book loaded with quotable material, but also one of

which a preacher in our tradition will want to ask a number of questions.

WILLARD H. TAYLOR

1+1=1

By Kay K. Arvin (Nashville: Broadman Press, 1969. 125 pp., cloth, \$1.25.)

The subtitle of this volume explains its contents: "How to Have a Successful and Happy Christian Marriage." Many of the problem areas of marriage—communication, finances, sex, and religious faith—are explored in nontechnical, homey ways. Here is a "good sense" approach to marriage.

WILLARD H. TAYLOR

New Testament Development of Old Testament Themes

By F. F. Bruce (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1968. 122 pp., cloth, \$3.95.)

F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis at Manchester University in England, is one of the great conservative scholars on both sides of the Atlantic. His deep appreciation for the Bible as the Word of God comes to the surface in this brief study in a manner which is especially meaningful for the reviewer. Here is a solid and scholarly attempt to show the unity of the Bible by tracing canonically some of the patterns of thought or themes which are recurrent in the Old Testament and which are consummated in the New Testament.

Dr. Bruce has chosen seven themes: the rule of God, the salvation of God, the victory of God, the people of God, the Son of David, the Servant-Messiah, and the Shepherd-King.

In an introductory chapter the author raises the question of how to organize Old Testament theology and in his answer he presents briefly the methods employed by various contemporary scholars. He concludes that "It is difficult to find one single principle around which a coherent and comprehensive Old Testament theology . . . can be constructed" (p. 15). Bruce makes the same judgment about New Testament theology. While acknowledging that one cannot overlook the ubiquitous character of some of the principles suggested by the various scholars, the author concludes that we can get to the heart of

May, 1970

the Bible's message by exploring some of the images or motifs of the Bible. Moreover, each one of these motifs of revelation comes to fulfillment in Jesus, for He is indeed the Essence of the faith. Let it be known at this juncture that Bruce does not settle for a proof-texting approach in the survey of these themes or motifs. He reaches into the depths of the biblical and non-biblical material to expose the hidden meanings and to show the facets of continuity between the Old and New Testaments.

The author's closing chapter on the Shepherd-King is worth the book. Here he ties together the Old Testament's portrayal of Christ as the Shepherd-King. The exegetical bridge is Zechariah 9-14, since it furnishes phrases and predictive words which parallel the closing days of our Lord's life.

Biblical preaching presupposes a reasonably good knowledge, not only of the details of the Book, but also of the overarching and controlling message from Genesis to Revelation. This monograph adds to the studies of our times which assist the student of the Word to grasp its message with some comprehensiveness. Here's a really good fellow servant!

WILLARD H. TAYLOR

Outline and Background Helps

You may wish to use certain books of the Old Testament more than you do, but point of attack or approach to such books is not clear. Summary outlines often prove helpful; the two books following may be the kind you are looking for:

Isaiah, "The Salvation of Jehovah"

By Alfred Martin (Chicago: Moody Press, 1956, 127 pp., paper, 95c.)

This is a general treatment of the Book of Isaiah. After a brief discussion concerning authorship and date, the content of the Book of Isaiah is presented in clear, outline form with helpful interpretation of main passages. The comments at various points in the outlining of Isaiah are directed frequently to the fulfillment of particular passages in the life, ministry, and death of Christ. This book should prove helpful to one who has found Isaiah a difficult book to "unlock" for preaching and other purposes.

*Professor of biblical theology, Nazarene Theological Seminary.

Conquest and Crisis—Studies in Joshua, Judges, and Ruth

By John J. Davis. (Grand Rapids: Baker Book House, 1969, 176 pp., paper, \$2.95.)

Here again is an outline study which is helpful for "getting into" Joshua, Judges, and Ruth. After brief consideration of introductory matters, Davis follows an outline in order to present the main historical and religious events of these several books. He is familiar with recent archaeological and historical studies and uses these to advantage, particularly in his comments for certain parts of Joshua and Judges. A knowledge of background history is not merely helpful, but essential to the proper understanding and use of these three books of the Old Testament. It is recommended to those who are interested in the history and in the religious developments of the time of the conquest and settlement.

HARVEY E. FINLEY

The Kings and the Kingdom

By William Barclay (Philadelphia: Westminster Press, 1969, 211 pp., paper, \$2.45.)

Prolific, skillful, pertinent! These are the words which describe both the scholarship and writings of William Barclay, the dean of faculty of divinity, University of Glasgow. Every book-minded preacher has not escaped the temptation to purchase at least one of Barclay's studies.

This particular volume adds to his growing collection of popular studies, this one tracing "the theme of kingship through the entire Bible as it has developed into the idea of the Kingdom of God." Beginning with the earliest period in which God was King of Israel, the author follows the monarchical idea until the fall of Jerusalem in 586 B.C. Then the various concepts behind the history which gave rise to the Jewish view of the Kingdom and the expectations of the golden age to come are explored. This discussion thus provides the basis for exposition of the life and teachings of Christ, the King.

As a Bible class handbook, this work is not laden down with footnotes and the usual scholarly references. It reads easily and thus is highly adaptable to lay study groups. Each section is concluded with some excellent "Questions for Discussion" which obviously were designed to bring about an application of the truth to contemporary issues of Christian living.

WILLARD H. TAYLOR

Preachers' Exchange



WANTED—Copy of *A Handbook for Personal Soul Winning*, by Chester Wilkens (Light and Hope Publications, Berne, Ind., 1950). Write John Warren, Box 543, Mountainair, N.M. 87036.

FOR SALE—Old Religious Books: *History of the Reformation* (5 vols.), 1835; *Introduction to Critical Study and Knowledge of the Holy Scriptures*, 1847; *History of Methodism* (3 vols.), 1858; *History of American Methodism*, 1867; *Compendium of Methodism*, 1875; *Introduction to the Holy Scriptures*, 1878; *History of Methodism* (1 vol.), 1880; *Cyclopedia of Religious Knowledge*, 1890; *Christian Archeology*, 1890; *Theological Encyclopedia and Methodology*, 1891. Write L. R. Wright, Rte. 2, Arenzville, Ill. 62611.

CALENDAR DIGEST

MAY—

- 3 Cradle Roll Sunday
- 10 Mother's Day
- National Family Week
- 17 Pentecost Sunday
- 30 Memorial Day
- 31 VBS Sunday

JUNE—

- NWMS Prayer and Fasting Emphasis
- 21 Father's Day

JULY—

- NWMS Spanish Broadcast Offering
- 14-20 International Institute

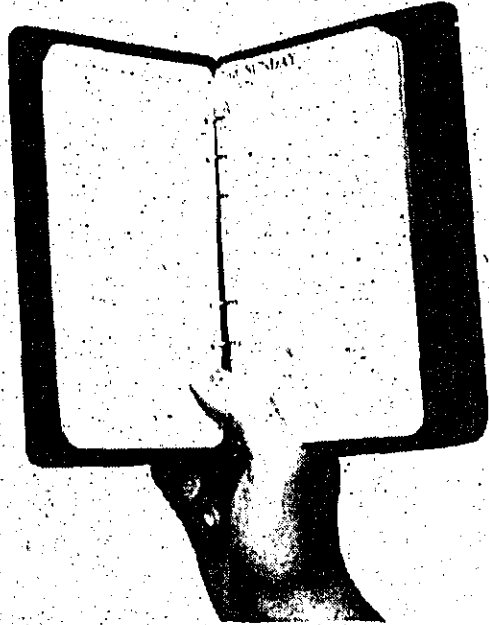
AMONG OURSELVES

In a recent radio interview, Frank Shakespeare, director of the United States Information Agency, said that TV was undoubtedly the most effective and potent agency in influencing the attitudes of the public. For this reason he said it was the duty of the industry to lean over backwards to be objective and fair. He felt that the reason for its failure hitherto to achieve such fairness was in the fact that the majority of its people were drawn from the fine arts and entertainment fields and most of the people who take up either art or entertainment as a career tend to be liberal in ethics and politics. Naturally they carry their viewpoints with them into TV. The result is a slanted presentation of views and news with an excessive bias of the liberal side. All of which stacks up as their reason for "Showers of Blessing" and Nazarene TV. Christians should surround these media completely to fares and voices of good morality, non-Christian and anti-Christian. Of course liberalism must not be equated indiscriminately with anti-Christian. Some political liberals are devoutly Christian. But most liberals in politics, economics and sociology are also, as a matter of fact, liberal in ethics and religion. The power of radio must be estimated second to TV if the recent survey reported on p. 32 is accurate. Even many of the 25 percent influenced by the invitation of friends and relatives may already have been touched by radio. And the Spanish broadcasts are doubly potent, yet paltry in cost (p. 32). Nothing is more heartening than the increase in the number of young ministers applying for missionary appointments—including our international youth president, Jim Bond. With all due respect to College Church, Nampa—intellectually and spiritually second to none—in a very real sense Jim is going from the stuffed to the starved. Nazarenes are almost all in the "stuffed" class. Not that we are the handwork of the taxidermist, for we're not dead! But spiritually we are well-fed and physically we are over-fed. Isn't it time to divide a bit more equitably, men as well as money? Hoarding men is as withering and blighting as hoarding money. But we can't outgive God. A church that sends its preachers will always have preachers to send.

Until next month.

BT

Minister's Daily Workbook



—a full page for recording sermon theme, text, songs, special music, announcements, attendance, and offerings.

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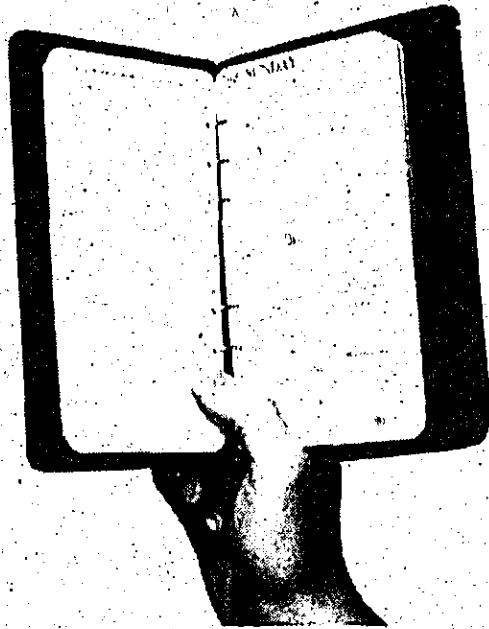
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JUNE, 1970

Volume 45 Number 6

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In Demand After 50?

By General Superintendent Coulter

QUESTIONS HAVE DEVELOPED in the minds of some pastors whether there will still be a demand for their services after they have reached the age of 50 or more.

Some have considered another career in teaching or in the business world as insurance against that day when doors of pastoral service may be closed to them.

Strangely enough, questions like these are being looked at rather seriously in other areas of activity besides the ministry. A recent report of an executive sales-training organization indicated that there are special problems among "veteran" salesmen. Some of them are as follows: "refusal to become involved," "failure to utilize new training aids and equipment," "being satisfied with lower personal goals," "loss of enthusiasm and eagerness." One sales manager made the observation, "Except for poor health, problems which we have with an older salesman are usually the same problems he had when he was younger."

While the ministry and the business world are different in many respects, there are some similarities. Perhaps it could be summed up like this: Attitude, more than age, determines the extent of a man's usefulness, whether he's in the ministry or in secular life.

In many respects an older man has advantages which should make his services more desirable. He has experience. With age he should be more understanding and tolerant. He should have deeper insights into human nature and also into spiritual truth.

Certainly, there is a place for men over 50 in the ministry of the Church of the Nazarene:

IF—he continues to be enthusiastic about his work. Zeal and fervency are contagious. People are attracted by enthusiasm and repelled by pessimism. People not only see and hear the minister—they also feel him.

IF—he continues to be fresh in his outlook, his methods, and his preaching.

Awareness is an intangible thing. But it's very real. To become sterile in ideas and stereotyped in methods kills a man's usefulness at any age. Graphic accounts of a man's accomplishments in the past are no substitute for present effectiveness.

IF—he continued to be involved in the lives of the people to whom he ministers.

Age brings problems. Some are physical, some are emotional. The tendency is to withdraw and let the rest of the world go by.

(Continued on page 13)

Justifying Our Denominational Separateness

The following article was originally read at the International Nazarene Preachers' Convention at Beeksberg, Holland, last October, under the title "Justifying Our European Presence." It is printed here because the reasons for being in Europe are the same as our reasons for being anywhere. In the place of "Europe" let the reader substitute his own country, or even his local community. And our justification for being present is also our justification for remaining aloof from the ecumenical mirage. Hence the change in title.

From one standpoint an honest endeavor to win men to Christ is in itself sufficient justification for the activity of any religious agency, anywhere. But there is another standpoint from which such agencies may be judged, and this is the question of optimum strategy. It was the insistence of John R. Mott that Christian workers should always seek the line of maximum strategy. The logic of this is inescapable, if we desire maximum results. On this basis he would challenge the Church of the Nazarene to prove that by adding one more church to the many already in Europe we were pursuing a policy best calculated to promote the highest interests of the Kingdom in general. We certainly cannot claim that the Church of the Nazarene is Europe's only hope of hearing the gospel. There are scores of virile, aggressive agencies which are evangelical in doctrine and more or less evangelistic in method. In view of this, the question is both legitimate and persistent: Would not more of Europe's millions be reached for Christ if, instead of proliferating denominations, our money and manpower were teamed up with other evangelical outreach efforts? This reasoning is the heart of the ecumenical philosophy, and for those who yearn to evangelize Europe as rapidly and as extensively as possible, its most powerful appeal.

It is not enough to explain that fraternally we are linked with all evangelicals, that we bid them Godspeed, and in many specific undertakings will cooperate. The observer could rightfully ask why, if our motives are Christ-centered rather than denomination-centered, we do not go a step farther and pool our resources organically in the interests of greater economy and efficiency. This is a challenge which we cannot sidestep. Can we justify our presence as a new and independent denomination without repudiating John R. Mott's principle of maximum strategy?

I

The answer is yes, and the reasons for our answer are sound. First is the theological reason. This involves all of those theological distinctives which mark the way we think about God, man, and our task, and which very soon, in the evangelistic and theological enterprise, erect barriers and cleave divisions between us and those who think within either a Calvinistic or a liberal-tainted theological frame of reference. Perhaps it would be more accurate to say, not "cleave divisions," but constitute divisions. I refer to different understandings of God's sovereignty, the free will of man, the operations of grace, the nature

and extent of the atonement, the work of the Holy Spirit—all of which converge on the inevitable end result: a doctrine of salvation. When these foundational understandings differ, the doctrine of salvation will differ. Therefore we come around very quickly to the blunt statement that we cannot surrender our denominational integrity and our unique mission unless we are ready to surrender our doctrine of salvation. Now if we are convinced that our doctrine of salvation is biblical, we have in that simple fact all the justification we need for our presence in Europe. But, for that matter, our justification for being in Europe is precisely our justification for being anywhere in the world.

The relevance of this to Mott's principle of maximum strategy can be stated this way: The acceptance of inadequate doctrine as the platform of evangelism, in the interests of ecumenicity, is not even good strategy, to say nothing of maximum. For among the factors which must be considered in the determination of strategy, such as the wisest use of money and manpower, by far the most important factor is the message. Massive and skillful organization for the propagation of a sub-Christian gospel would be a tactical blunder of the most serious order.

What are the distinctive and unmodifiable notes in a truly biblical doctrine of salvation? Perhaps we should first state the nondistinctive notes—those points on which we are in agreement with all evangelicals. With them we believe that men are saved from the guilt of their past when they are regenerated, and that this incorporates a change of heart and a change of direction. We believe that Christ saves, furthermore, from eternal lostness, the legitimate and inevitable consequence of unforgiven sin. We believe, with others, that in the life hereafter the saints will be saved from the scars of sin as well as the limitations and distortions of a sinful environment. But about here some questions begin to arise, which are demanding and insistent: What about the daily Christian walk? What about the practice of sin after conversion? What about victory over besetting sins? What about the inherited sinful disposition? Is there any remedy for that? How holy can men become? If holiness is a possibility, is it merely a by-product of salvation or is it the essential heart? Is such holiness a rare attainment enjoyed by a few saints, or is it God's plan, provision, and requirement for all? Is our final salvation in heaven in any sense dependent on our full salvation from sin now?

Obviously these are pivotal questions. They boil down to some very elementary issues. Does Christ save men in sin or from sin? From some sin, or all? In short, is He an adequate Savior or inadequate? Does He save from hell by and by, but falls short of power to save us from sin now?

The Church of the Nazarene believes that the Bible unmistakably teaches a salvation through Christ which is adequate for the sin problem, is available now, and is mandatory now; that God's order is to save in this life from sin, and in the next life from the scars of sin; that furthermore His method is to save from guilt and condemnation and the practice of sin in the new birth, and then cleanse from inbred sin in a distinct work of grace, through the baptism with the Holy Spirit; we believe further that Christ saves on a thoroughly moral basis, i.e., by the insistence of moral conditions—repentance initially, entire consecration as light comes, and subsequent fidelity and obedience throughout our earthly probation; and that any emphasis on faith to the neglect of repentance and continuous obedience results in a spurious faith, with its consequent delusion and disaster.

Now if we are at all acquainted with the way most evangelicals think about these vital matters, we can see clearly that between their doctrine of salvation and ours are some irreconcilable differences. If our doctrine of salvation is biblical, then to surrender it to the mists of theological compromise would be sinful. If we are to have freedom to preach and propagate such a concept of salvation, there must be an organizational medium—a denomination—specifically and wholeheartedly committed to this doctrinal position. The conclusion to which we are forced, therefore, is that theologically the presence of the Church of the Nazarene in Europe is justified.

(Continued on page 46)

How not to let ordination
be followed by ordinariness

To the Ordination Class

By Milo L. Arnold

DEAR BRETHREN IN THE MINISTRY OF CHRIST:

Accept my sincere congratulations upon the occasion of your ordination to the Christian ministry. You have earned for yourselves the highest honor the church can bestow. You are trusted to stand between God with His adequate grace and man with his utter need, and minister by the grace of One to the needs of the other.

You have become MINISTERS for life. You are men whose entire lives are set apart for serving the needs of others. The church will pay your living expenses in order that you may devote your life to that service without charge and without claim. Rich men and widows alike will give of their life earnings that your time may be available without cost to all who have need.

You will find the ministry to be involved with the most earthy things. You will need to keep your parsonage yard so that your members will be proud to point it out. You must keep your study such that your parishioners will be proud of it. You must keep up your personal appearance, your manner of dress, and your posture such as becomes an important person. You must work hard, put in long hours, make every minute count, and always be more dili-

gent with your work than your church men are with theirs. Learn efficiency, practice it, and form habits which will enable you to get the last possible drop of worth out of the cup of living. Hard work won't hurt you. Meager income will not hurt you. Only self-pity, laziness, disorganization, or sinful pride can blight you. These are subtle sins to which we of the ministry are most susceptible.

Regardless of how small the assignment, do it well. If it be planting flowers in the parsonage or church yard, helping a child, or being secretary of a committee, do it well. Most of the work of the ministry is made up of commonplace, little ministries, and if they are done carelessly, you are a careless person. Regardless of how small the attendance, preach the best sermon you are capable of preaching. Never do less than your best at anything, for to do so will lessen your ability and will bring your best production down to the habit you form.

Read widely, study much, and keep your mind constantly filling with things relevant to the lives of your people. Keep your ministry within reach of little children. Keep your words small, but burden those small words with great ideas. Write, write, and write more. Write letters, sermons, papers, and

poems—but write; for in no other way can we learn to load our words with truth and deliver them to the people who sit in our pews. Too many times our sermons rattle like a string of empty cars into the depot behind a wheezing engine. Each word should be burdened with truth or left out of the train.

The board has looked into your educational preparation and been convinced that you know enough today to qualify for ordination. However, you do not know enough to be a pastor next week, and will have to do a lot more learning before another Sunday comes around. Each week you must learn and learn. Learn, not only about God, but about people. Study the burdens, the sorrows, the sufferings, and the ways of people. When you see a person limping through life, look for the nail in his shoe and help him if it is possible. If you see a person fall, look quickly to see what has tripped him. If you see people suffer, find a place close to them where you can feel their pain and learn its source and its remedy.

When people reject you, don't blame them; ask yourself why they do it. When they oppose you, study your own position as well as theirs. There will be times when they are right. When people brag on you, they may be genuinely sincere, or they may be flattering you. Accept all that is sincere with humility, and be sure that insincere flattery never influences your decisions. Be as faithful to your enemies as to your friends, regardless of how difficult it may be. The only real way to get rid of an enemy is to make a friend of him.

Work widely in your community; eat with "publicans and sinners"; make friends of all the neighbors and their dogs. Build for your church and for yourself a community image which will enable you to walk erect in any group. This will be one of your most difficult assignments in many parishes.

Life isn't very long. What you do you will have to do in a little span of time. You can't enlarge life much by lengthening it. Your only chance is to widen it. This is done by packing each day full of the ministries which are

within reach. Don't just preach on Sunday, conduct prayer meetings, and do what is required of you. Burden yourself with programs and projects which will lay a heavy demand upon you, for only thus will you make life full and rewarding. After all, life is just days, and the sum total of it is only the sum of living done in its hurrying, ordinary hours. To use time inefficiently is to live inefficiently. To waste hours is to waste life. To be less than your best for a day lowers your grade for a lifetime of living. The most effective minister of this generation has not a bit more time than you. There is no limit to what you can do with a lifetime if you do well enough with your days. Be efficient, for life is really short.

Life will at times honor you and give you good positions. Remember, in such times they will only pencil your name in, and soon another name will replace yours. If you are ever to have your name carved in granite or marble, it will be done when you have lived well, served many, loved many, and been loved by many. In such a time others will carve that name, but you will not see it. It will last in honor then only as long as the memory of your effectiveness in living lasts in the minds of the people. Even marble cannot preserve the glory of a man's life. The glory of the man's life must give meaning to the marble.

You're going to have a lot of fun. People are wonderful. Churches are made of people and living among them is thrilling. By our constant encounter with them, even in some abrasive situations, we are enriched, polished, and made better. Above all, you'll enjoy working with the Galilean who went about doing good. As He served, you will serve. By His example you will find life's assignments possible of accomplishment. Walk close to Him and watch His methods and attitudes.

The doctrines you have confessed are sound, the church you have entered is wholesome, and the future is bright. It belongs to you and others who will join you year after year. It will be a miserable experience if you ask it to

honor you; but if you go into seeking to serve with humility and to love with integrity, you will find the church warm, affectionate, and honest. You will find some small-souled men who will try to make for themselves an empire and will seek to accomplish it by political maneuvers, selfish projects, and by doing injustice to the men about them. You will not like them, but you need not be too alarmed about their apparent success, for time has ways of eroding men who are made of inferior stuff. Long after they are gone, you will be trusted with the confidence of good people. So live that when nightfall comes at the end of the day, and at the end of life, you will have no cause to think any disfavor lingers in the mind of God. Never be ashamed of a small office, but be terribly ashamed if you find that you have been a small man.

Life is measured by the dimensions of your soul. It is made good by the integrity of your choices, the efficiency of your labors, and the wise bartering of your hours. It is as big as you dare to make it. It is as exciting as you allow it to be. It is as narrow and small as it is forced to be to fit into the frame you provide for it.

The lovely wife who shares your adventure, who partakes in your ventures, and whose love for God and for you involves her so intimately in your fortunes deserves to be the wife of a great man. She will be proud of you, not because the world calls you great, but because day and night she will discover you to be a man with a great soul, a solid integrity, and an unselfish love. She'll help you more than you can know. She wants to live with the most industrious, the most efficient, and the most wholesome husband in the community. She took you for better or for worse. Give her a good investment.

May God be with you and keep you. May He make you strong when the loads are heavy, courageous when life is discouraging, and adequate always.

Yours in Christian fraternity,
MILO L. ARNOLD*

*Professor of practical theology, Nazarene Bible School, Colorado Springs, Colo.

Practical Points

that make a difference

"You got it off your chest—but not into my heart."

Dear Son:

I read the other day where Albert Edward Day told K. Morgan Edwards after the latter's sermon, "You got it off your chest, but you didn't get it into my heart." The two distinguished ministers laughed at each other as "big" men can, but it said something to me about a few men I have heard.

Son, it is mighty easy to use your congregation as a "sounding board" for personal problems—and all men have them! Look at the other side of the coin. Here is a hungry people who are depending upon you to grace that pulpit with a message directed toward their needs—a message from God. That means that you transcend your own problems and act as God's oracle in His pulpit speaking to His people.

It takes a pretty big man to isolate his own problems in order to meet the needs of others. The compensations are rich to that man who through God's grace can reach that point of maturity.

Well, Son, I just had to say it. For last Sunday you got some things off your chest, but you didn't get them into my heart.

Love,
Dad

The Nazarene Preacher

God's laws "are designed as fences to keep people back from unhappiness"

The Psychological Argument Against Promiscuity

By James H. Jauncey*

ACCORDING to a recent newspaper report, psychologists are finding an increase in mental disturbance among young coeds who have succumbed to the "new morality." This is not surprising in view of a little known feature of human psychic makeup. Yet knowledge of this feature can enormously strengthen the hand of the pastor or counsellor who is trying to promote the biblical position on premarital chastity.

Now the modern minister needs something like this because many of the traditional props are being knocked from underneath him. There was a time when he could appeal to the dangers of pregnancy and disease as deterrents, but these are fast losing their force. The new contraceptives are approaching 100 percent reliability, and the new wonder drugs have greatly reduced the terrors of venereal disease (although that is still with us in significant incidence).

Experience with young people shows that they are not content to be told that something is wrong. They demand to be told *why* it is wrong. By this they mean what harm the sin will do to their mental, spiritual, and physical welfare. If we dig deep enough, there is always some such reason, because God's laws are never arbitrary. They are designed as fences

to keep people back from unhappiness.

This particular feature depends upon the fact that sexual intercourse tends to crystallize love in the subconscious, where it can be the basis of all kinds of troubles later on. The following case history will illustrate.

Dianne hadn't been married more than a few months before she not only lost all interest in sex, but it became repugnant to her. The subsequent analysis revealed an almost forgotten adventure at high school when she had been intimate just once with a boy who dated her. At first she could not remember any such incident (and this itself was significant) but gradually it came back. This one act was sufficient to cause her to be emotionally tied to this boy in her subconscious long after he had disappeared from her life and from her conscious mind. Her frigidity was the protest of her subconscious against a violation of that deep-down love.

However, most of the cases of psychically induced frigidity or impotence are due more to subconscious guilt than subconscious love. No matter how much young persons rationalize their sexual acts, deep down they intuitively know it is still wrong. The result is that most dangerous of all psychic cancers—subconscious guilt. This may then attach itself to the

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sexual desire which brought it about and gradually erode it until it destroys it. There is plenty of evidence to show that this may occur in even the most sophisticated people.

The unconscious (or conscious) guilt which accompanies an illicit sexual act may spread far beyond sex to cripple in other areas as well—or instead. I know of one man who had a complete breakdown in his fifties because of an indiscretion when he was 17. This is an extreme case, but it does illustrate the destruction that can be caused by this kind of wrongdoing.

Not all the damage is long-range by any means. I have had countless others echo the misery of a girl. I will call Jane. Jane was a freshman in college, very much in love with a fellow. After a few months they became engaged and then he began to put on the pressure, arguing that if she really loved him she would submit. He said they were married in their hearts anyway. Reluctantly she agreed. But to her dismay, after about a month of intimacy he began to lose interest in her. Soon the engagement was abandoned.

Her heartbreak was pathetic. The sexual relations had succeeded in cementing her love for a man who no longer wanted her. Now shame at what she had done added to her grief, to bring her close to a serious breakdown.

Another serious factor showed itself in this case, and this is not uncommon. With many men, seduction is an ego-satisfying adventure and that is all. So when the conquest is complete, the motivation has been satisfied, and then they have to embark on another adventure. Meanwhile the original girl has served her purpose and is abandoned like a squeezed-out orange.

The implication, in most cases, is

that the most effective way for a girl to lose her man is to allow him to be intimate with her.

Marriage sometimes defeats its own purpose, for this very reason. But except in the case of shallow and immature men, marriage brings in a deeper psychology, that of entering into a relationship which is permanent and which has the sanction of God and society.

It appears that the basic psychological reaction of young men to unmarried sexual intercourse is different from that of young women. To the boys it is the end of the hunt; to the girls it is the cementing of love. Of course this is far from being an inexorable law. Many girls show the reaction of boys and vice versa. But it is sufficiently comprehensive to act as a warning to any girl who imagines that her lover's reaction to sex is going to be the same as hers. In that way lie heartbreak and disaster.

This does not mean that the Casanova goes scot-free psychologically. He may appear to be going from one bed to another with impunity, but it is never that easy. He is paying an awful price in subconscious guilt and in the deterioration of his own character.

But someone may ask, "Don't psychologists advocate free love for mental health?" Very few competent and responsible psychiatrists would take that stand today. That is a relic of the Freudian era, and psychology has gone a long way since then. It is true that all psychologists would warn of the danger of repression, but most would approve of suppression. Repression is the refusal to recognize the sex urge, thus driving it underground. Suppression is the self-control which recognizes it as good and normal, but delays it until circumstances are right.

Now in spite of all this, the counsellor would be going too far if he maintained that dire psychological effects will follow every case of fornication. This would be like saying that everyone who smokes will get lung cancer.

The truth which strengthens the

Christian case for chastity is this: God has built our psychological nature in such a way that premarital sexual relations are alien to its best welfare, and those who indulge in fornication do so at the peril of their own welfare and those they are exploiting for temporary sensual gain.

C. W. Ruth—as I Knew Him

By C. T. Corbett*

THERE WERE GIANTS in those days" and, though short in stature, Evangelist Ruth was a giant to this writer as he listened to the camp meeting speaker years ago at Jamestown, N.D. C. W. Ruth's days on earth were from 1865 to 1941. He was born near Quakertown, Pa., and was called to heaven from the campus of Asbury College, Wilmore, Ky. He served his generation as one of the foremost holiness evangelists. As I recall him now, his labors of love stand out threefold.

1. He continually preached with a triumphant note of victory. His chief aim was to see to it that every listener in his audience sought and obtained "second-blessing holiness." Invariably his positive preaching would be classified as expository, and more particularly the teachings of the Scriptures on the mighty truth of sanctification.

As a believer in audience participation of the service, he would ask the people to bring their Bibles and follow along as he turned page after page explaining what the "Book" had to reveal concerning holiness of heart and life. It has been said that in his 55 years of holiness evangelism he literally wore to tatters more than 20 Bibles. But the anointing on him made the truth that much more triumphant. It was positive

to the point of victory. His seekers ran into the thousands.

2. Evangelist Ruth was the possessor of a trenchant pen. Its deep-cutting powers carved out some of the best articles on many phases of holiness which then current editors of all holiness periodicals would gladly print. Being a good student and a former printer, he knew how to write and he had a large reading audience throughout the nation. He also wrote several books on the subject of holiness which are considered classics. He kept his pen warm to the very end.

3. God used C. W. Ruth to tie the holiness people together from coast to coast. As a camp meeting speaker, Ruth had labored in all points of the compass. He had been with P. F. Bresee and saw the worth of the newly formed church in California. Later, while on the train and in prayer, he said, "O Lord, why can't we have an organized church from coast to coast?" And soon he set himself to work and brought to pass the meeting of the "East and the West" in the Chicago General Assembly of 1907, and the next one at Pilot Point, Tex., in 1908. It was the spirit and personality of C. W. Ruth that worked and labored to bring these branches of noble people together and thus weld the groups into a mighty force known the world over now as the Church of the Nazarene.

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Getting the most
out of that vacation

The Minister at Work and Play

By E. E. Wordsworth*

BELOVED, I pray you may prosper in every way and keep well—as indeed your soul is keeping well” (Moffatt).

Piety is not a synonym for invalidism. The body is the home of the soul, and man is greatly influenced by his dwelling place. The preacher's body, as well as his soul, is a vital factor of success in all his ministrations. Physical vitality gives quality and tone to the ministry, but feeble nerves, acidity of the stomach, and languid bearing destroy the magnetic force and vital power of the preacher. Therefore it is essential that the servant of God take proper care of body and soul.

There are times when the minister must be expendable. It is more commendable “to wear out than to rust out.” And a faithful minister will be a hardworking man. The draft on the physical forces of the pulpit is greater than most people realize, and pastoral labors—calling on the sick, praying with the dying, comforting the bereaved and heartbroken, pointing the convicted and despairing to the only Savior who can heal both body and soul, and administering all

the affairs of the church, weddings, funerals, and social events, and many other necessary engagements—all demand a preacher's time and sap his energies. Because of many pressures and manifold duties the minister must learn how and when to work and when to play. A proper balance is necessary.

E. Stanley Jones is still going strong past 80. He says, “I want to go full steam until the boiler bursts.” In 1963 he spent six months hopping from one missionary outpost to another in Asia and Latin America, filling 736 preaching engagements, and spent his vacation writing his twenty-fourth book—a spiritual autobiography. He humbly says, “I can do as much now as I could 40 years ago. I can still do 30 pushups without breathing hard.” He credits his energy to eight hours of good sleep at night, plus “grace, grass [his word for vitamins], and gumption.”

Dr. Haegler of Switzerland is reported to have discovered that more oxygen is used in a day's toil than is recovered in a night of rest, and the Sabbath rest makes up for the cumulative losses of the week. Physiologically it is true of respiration, blood pressure, and the heartbeat.

Machinery, animals, and mankind need the sabbatic rest period. Fletcher Galloway told us in his “Lesson Illustrations” recently that “God built the world on a program of pulsation and pause. Plants need winter as well as summer. Time is divided into day and night—a time to work and a time to sleep.”

Richard Taylor says, “Holidays should be the spice of life, not the main dish.” A wise minister will know how to use his vacation time profitably. He will invest rather than waste it. Recreation must not be “wreckreation.” Pastimes and play periods are essential, but life must not be a perpetual holiday.

Some preachers I have known were literally “fagged out” after their so-called vacation. They made it strenuous instead of relaxing, harmful rather than helpful, destructive instead of upbuilding. Leisure time should be used to build character, strengthen the body, and restore depleted energy. One must learn how to run his machine, take proper exercise, sleep well, live plainly, and keep his total life under God's control. Many a man proudly boasts, “I have my car under control,” which is right and proper, but has not learned that his body “is the temple of the Holy Ghost,” to be used only for the glory of God. Strike a proper balance in your life for work and play.

When our Master said to His disciples, “Come ye yourselves apart into a desert place, and rest a while” (Mark 6:31), He expressed a different concept from that in general va-

cation practice of our day. We have veered away from the idea of rest and relaxation for the body and spirit. There is always someplace to go, a sight-seeing trip, the glow of a new thrilling experience, and we often travel great distances during so-called vacation time. Today's chuckle in my newspaper explains a vacation thus: “A vacation is a period when you exchange good dollars for bad quarters.” And we too often return home from the strain with no recuperation of body, rest and stimulus of mind; or sweet fellowship with our Savior. Let me suggest that we try a vacation where we prayerfully “come . . . apart . . . and rest a while.” Have a little fun and wholesome pleasure; take some time for bodily exercise; but don't forget the rest period for the reading of a good book and meditation on things divine.

D. L. Moody took four months each summer when he was secluded. Billy Graham returns to his home as often as possible. He has built for himself and family a strictly private home which is not accessible for the public. He withdraws from public contacts and engagements while he uses his time profitably for physical exercise, reading, study, and prayer, and thus prepares himself for his great revival crusades. In one crusade he reports he lost 20 pounds. Therefore he must resort ever and anon to his retreat for relaxation and recuperation.

If Jesus asked His disciples to seek a quiet place of rest, it may be well for us to consider the true merits of His kind and considerate invitation to do likewise.

“For thus saith the Lord . . . in quietness and in confidence shall be your strength” (Isa. 30:15).

*Richland, Wash.

For those who once "took Greek"—
here are good reasons for brushing up

Is Your Greek Getting Rusty?

By Charles D. Isbell*

THE PASTOR IS BUSY. Perhaps there are times when he feels that he is too busy to spend "X" number of hours in his study, too busy to take a vacation, too busy to share a moment with his wife and children. It is right for the pastor to be busy. It is wrong for him to be *too busy*. It is wrong for the pastor to be too busy to award 15 minutes of his daily schedule to the study of his *Greek New Testament*. To avoid it through fear, to overlook it through ignorance, to deny its place in sermon preparation, is to settle for less than the best. It is to be *too busy*.

The classic argument which is advanced against the use of the New Testament in its original language is that there are many world-famous scholars who have given accurate translations which the too-busy pastor may use. This argument should be attacked as the error of the uninformed. Too many scholars are not of the Wesleyan-Arminian persuasion, and their starting points will not allow certain passages to read correctly. John Wesley saw the Calvinistic slant of the popular version of his day and he felt the need of making his own translation. Further, if great scholars of equal merit are in

sharp disagreement about a passage, the pastor can ill afford to choose between them on the basis of what he likes the best for his coming Sunday sermon. Far too often, the too-busy pastor checks several translations, and then chooses the one which most readily lends itself to an alliterative sermon title rather than the one which best represents the Greek text. The pastor who is really too busy should seriously consider the alternative of comparing one or two good translations with the Greek text for accuracy. He can thereby save on the time it would otherwise take for him to read the dozens of recent translations and paraphrases on the market. The Greek text is a veritable gold mine of "preaching points" if it is properly worked.

A second argument is that the many commentaries available preempt the need for study of the Greek text. This argument too needs close examination. The best commentary on any book of the Bible is without doubt the one written with reference to the original text, the so-called "critical" commentary. The careful pastor can easily check the reliability of the comment by using a Greek lexicon and a good grammar. But even more importantly, the pastor can often better understand the commentary itself after examining

the passage in his own way. Greek is not a magic wand; its use does not assure one of total accuracy. But it does increase his chances for the best interpretation. More errors are preached by the pastor who overlooks the Greek text than by the pastor who examines it carefully and prayerfully.

The busy pastor might agree that it is important for him to study the *Greek New Testament*, but the enormity of the task may discourage him. Perhaps the best starting point for the pastor who has little time is the word-study approach. For example, was it with "power" or "authority" (*dynamis* or *exousia*) that Christ expelled the demons?

Pastor, you minister to many specialists. More and more they expect you to be a specialist—a specialist in psychology, in finance, in administration, in visitation, in public relations. But your first calling is to be a specialist in the Word. Perhaps the dust on your *Greek New Testament* is simply the dust of a man who is "busy here and there." If so, it is the dust of a man who is too busy. Remove the dust with consistent daily usage and never let it collect there again. Then present the message of the New Testament to your people, not as the message of a strange and mystical tongue which only you can understand, but as the message of God's eternal Word.

In Demand After 50? (Continued from page 1)

But a genuine love for people and a sincere desire to minister to all the people of every age and class will create a demand for a minister's services. People still respond to love, to interest, and to spiritual concern.

IF—he is more interested in service than in status.

In the later years of a man's life, he may not be able to continue to carry the load of responsibility and activity he carried in earlier years.

Some of our ministers who have served some of our larger churches have continued to give excellent service in smaller churches without feeling downgraded or demoted. Long after some have turned aside, these men continue to minister with joy and fruitfulness because they were willing to enter the "open doors" available to them by the providences of God and the will of the church.

IF—he continues to make his pulpit ministry a fresh and anointed exposition of God's Word.

What happens in that pulpit is more important today than ever before. God's Word still speaks to men's need. Sermons fresh and fervent, from a heart aflame with holy love, still penetrate the hearts of sinners and produce an abundant harvest in the lives of the saints.

Look beyond 50, or 60, or even 70 for some! Your ministry can be a growing one, enriched by the years and blessed in increasing measure by the Holy Spirit. Paul summed it up like this, "We never give up" (II Cor. 4:16, *Living Letters*).

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The Mechanics of the Ministry

By Raymond Kratzer*

Part V. Contact Dynamics

THE GROWING CHURCH must keep its hopper full of new contacts. This is true in any business, and the business of the Kingdom is the greatest business in the world. Alertness at this point can mean the difference between success or failure, of increase or decrease. Some groups may increase with little effort because of prestige or some other contributing factor. But the average church must work hard at the job, using every legitimate means available, and toning it up with as much sanctified imagination as possible. I recall the story of a small businessman whose establishment was sandwiched between two much larger concerns. Ironically, both of these concerns put on a huge sale with their glaring posters covering their windows. The poor man caught between the horns of this dilemma found a way out. He merely had a large sign made with these words on it: "MAIN ENTRANCE," and placed it over his door. Love will find a way in working for the Lord.

Church and Sunday school attendance, on the average, depends on a continuous effort on the part of pastor and people to reach out and touch new people. This is not easy. There is no simple way to

increase the size of a church. It involves a constant working at the job, day in and day out, with every available tool. It looks like the Lord has fixed it up until one cannot get out of work in any situation. For instance, if a man has less hair to comb, he has more face to wash. One may as well plan to work at the job regardless of what he is trying to do.

Usually the most fruitful contacts are persons who are known by members of the congregation. Consequently, your people should be challenged to be alert to all interested persons, relaying their names and data to the pastor. The pastor should be faithful in following up these contacts, not only in order to help bring them into the church, but to encourage the members who have sought out these persons. I know one pastor who has done a magnificent job in enlarging his congregation and membership, who has promised his people that if they ask him to call on someone he will do it. Then, when and if the contacts attend the church as visitors, he asks them to stand and also the original informer, and says: "We are delighted to have Mr. and Mrs. Jones with us today for the first time. They are the guests of Mrs. John Doe, who invited them to come." This technique not only

gives a hearty welcome to the visitor, but it shows appreciation for a member of the congregation who has worked for the Lord.

An "attendance committee" is an invaluable adjunct to your contact program. This must be a handpicked group headed by an "attendance secretary." This person should be consecrated, tactful, energetic, and resourceful. Absentee lists should be distributed to the committee each week; and calls, either by phone or person-to-person, should be made. New contacts are better handled through the attendance secretary and pastor, who will delegate other personnel to visit these people.

A new family-prospect should be called upon by representative personnel from the church. Sunday school teachers of respective age-groups of children and adults in the new family could make spaced calls upon their respective prospects.

Naturally, the arrival at the church of any of these new persons should be a thing of pleasant and lasting joy to the strangers. This, of course, involves a follow-through technique on the part of the attendance committee, who will be alert each service to welcome these persons and guide them to their respective classes.

A letter of appreciation for the atten-

dance of new people sent by the pastor the following week after their attendance brings a warm glow to anyone. Knowing that someone noticed them and remembered them is like a magnet that draws them back again and again to the fellowship of a thoughtful church. Even though they are from a distant city, such a letter will conjure up a warmth of good feeling as they remember the church they visited. And with the mobile nation that we have, who knows but that this very family may decide someday to move up your direction to make your church their home church? You remember the scriptural injunction to "cast thy bread upon the waters; for thou shalt find it after many days" (Eccles. 11:1).

The wise man of old said, "He that winneth souls is wise." God grant that such wisdom shall be given to us, and that we will have the will and purpose to pursue it. The world is bidding high for the devotion of the populace for its many-faceted operation. Clubs, organizations, groups of all kinds—some good and some bad—are out for new adherents. Their promotion and assumed benefits are attracting multitudes of people. Unless the church sharpens its "contact dynamic" it may be asking itself the question: "Where are all the people?" while its adequate message goes unheard and unheeded.

Humble Preachers and "Humble" Parishioners

The real test of a man's humility is not simply his ability to love humble people, but to do it without self-consciousness. Some are disdainful of humble people, and show it in dozens of self-conscious ways. Others are gracious and kind, but with an inner smugness. Still others really feel at home—at ease—among the lowly; and upon other occasions equally at ease among the elite. They see the lowly as people, lovable, interesting, of infinite value; and this is exactly the way they see the more refined and affluent. They are all people, created by God, needing Christ, and moreover, needing the pastors as Christ's minister. This is the true freedom, from foolish pride on the one hand, and equally foolish inferiority on the other.—Editor.

*Superintendent, Northwest District.

A Missionary's Prayer

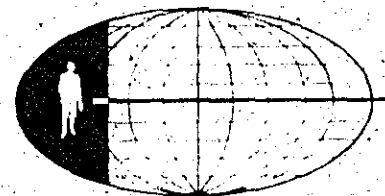
O Lord, tonight will You bless Africa! All around it is night, and how deep is the darkness! The drums beat. It seems Satan finds more and more recruits. Help me to win some of this vast company of heathen that are almost at the doorstep of our mission stations.

And then, Lord, You know I have loved ones at home. How can I help them? They are unsaved, some of them. Others need spiritual help. I tried on furlough, but there was so little time between the travel and many services. O Lord, help Cousin _____ in _____. The Nazarene pastor has not had time to visit her. I know he has been busy with his own congregation, but I so wanted him to call and pray with her. I know he intended to call.

And then, Lord, I bring to You my Cousin B. and his wife. They are quite near a Church of the Nazarene, but it seems they have not been contacted, other than with one family of Nazarenes whom I hoped could call on them again. But everyone is too busy, it seems. Lord, help them to find something in my letters, and in the *Herald of Holiness* which I am sending them, that might point them to the Lord.

Then, Lord, You know that letter I received the other day from one of my old members in the church I pastored before coming to Africa. The church has been closed, so I contacted her by a Church of the Nazarene in a neighboring town. There were two or three contacts, and then all seemed to stop. Mrs. H. is hungry for her own Church of the Nazarene. She has very little Christian fellowship. Her letters show a hungry heart for the things of God. O Lord, lay it on that pastor's heart to once more call on dear Sister H. She wants our fellowship. In the meantime, a Seventh-Day Adventist friend has encouraged her to take a Bible correspondence course. Lord, use the *Herald of Holiness* to help her hold her bearing spiritually, and not become entangled in other teachings. Lord, save these souls and sanctify them for Jesus' sake. Amen.

—A very real and very concerned,
but anonymous missionary



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Dr. Willis Snowbarger, Editor

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The District Church School Board chairmen and the district superintendents at a meeting on January 13, 1970, recommended an immediate change in the requirements to be an Honor Sunday School as a step to surge forward in our Sunday school growth. Their recommendations were enthusiastically endorsed by the Department of Church Schools and approved by the General Board.

This means that Sunday schools that are recognized as "Honor Schools" at the district assembly this year must meet the above three requirements.

The former Honor School program now becomes helpful steps to Sunday school advance. They will continue to be emphasized throughout the assembly year. Teachers, local churches, and districts will be asked to report each quarter on the steps that have been achieved.

We urge every pastor, Sunday school superintendent, and all teachers and officers to work sacrificially in this cause to reach others for Christ. As goes the Sunday school, so goes the church. We must advance. Your school being an Honor School will assure growth.



Reach Others for Christ NOW!



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VBS
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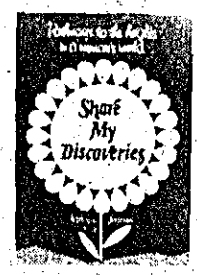
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NAZARENE INFORMATION SERVICE

Program, Power, Purpose

Notes on community and press relations for pastors busy at Kingdom work.

* Cheyenne, Wyo. Pastor Evan Kaechele wrote: "The newspapers did a wonderful job of covering our mortgage-burning ceremony. We felt it was worthy of top coverage and they gave it to us!"

* Bradenton, Fla. First church announcement of 41 new members in a year of "evangelistic outreach" drew newspaper attention: Dick Schumann in his sixth year as pastor.

* Carthage, Mo. Pastor Wendell Paris, working at the task of press relations, wrote: "We often pay for a few spot announcements on radio and we spend money for newspaper advertising, but the radio and newspaper give us more than we buy! Our appreciation to NIS for making us conscious of the need for good press relations!"

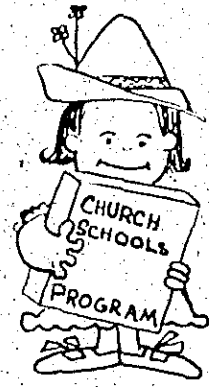
* Cincinnati, Ohio Ben L. Kauffman, religion editor for the Enquirer, alerted us that his newspaper is working to expand coverage of religion in our region. He asked Nazarene pastors to scribble news items and articles typed, double-space, on one side of the paper, with a name-address-phone number in the top left-hand corner.

* Stockton, Calif. Pastor L. Wayne Quinn of First Church drew attention with a display ad in the Stockton Record.

His top, two-column headline was based on a story by a national writer: "Churches End Bad Year: 1970 May Be Even Worse." He printed this with lines across it, as not true, and below it in bold type printed the NIS decade summary story: "Nazarene Surge in Decade of the 1960's," with statistics for his own church also. His bottom line: "The Church with a Program, a Power, a Purpose!"

O. J. Olson

The Nazarene Preacher



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Have you ever stopped to take a good, sharp look at the objectives for the church schools program in your church? Objectives are very important, you know. They give us goals, purpose—something for which to aim.

To help you evaluate your program a brand-new film has been produced. It is "Moving Ahead" and it presents very graphically the objectives of the church schools as outlined in the "Manual" of the Church of the Nazarene.

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Why not schedule a workers' meeting to view the film? Then follow immediately with discussion to determine where you want to go with your church school program and how you can best get there.

In case you missed your order form at the assembly, the one below is for your convenience.

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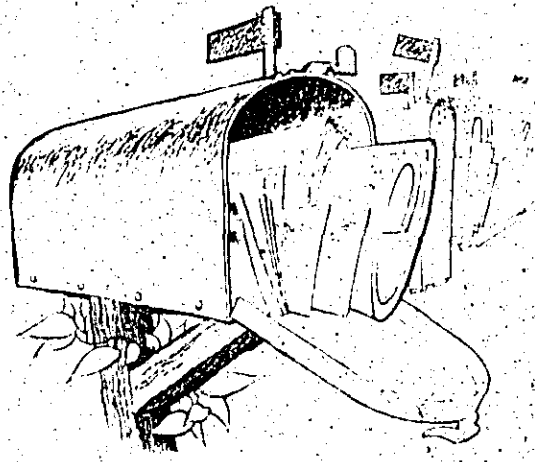
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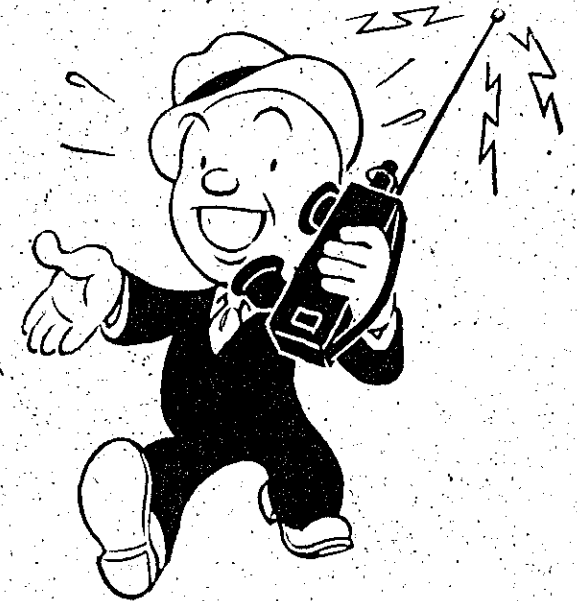
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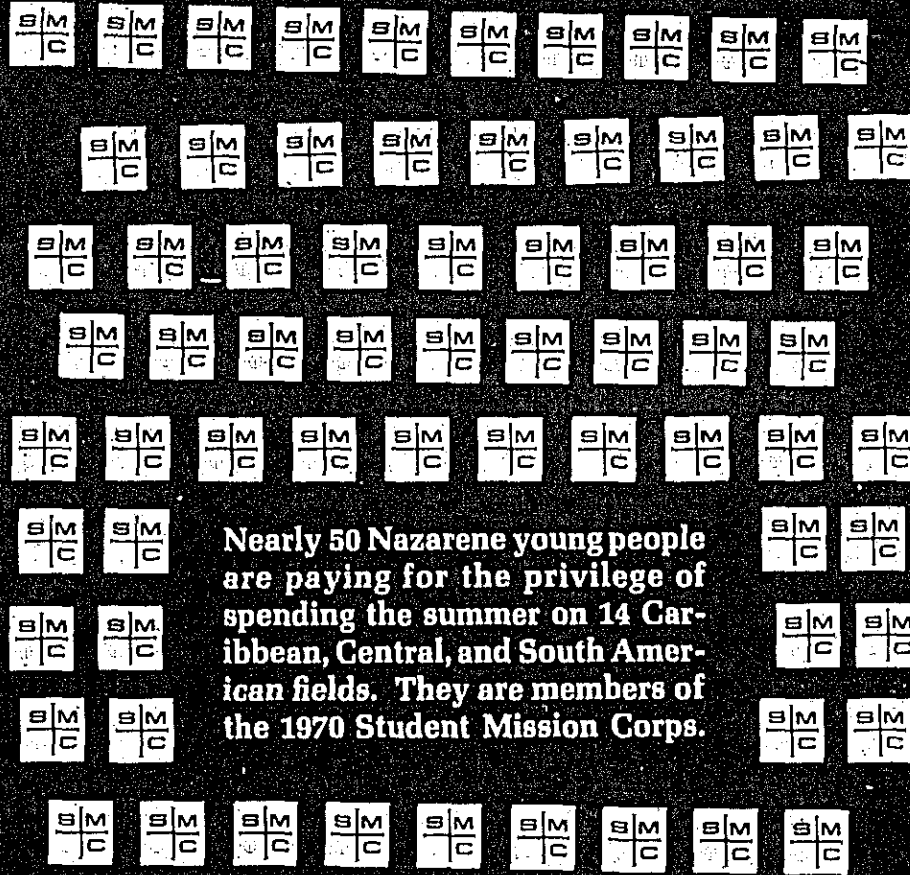
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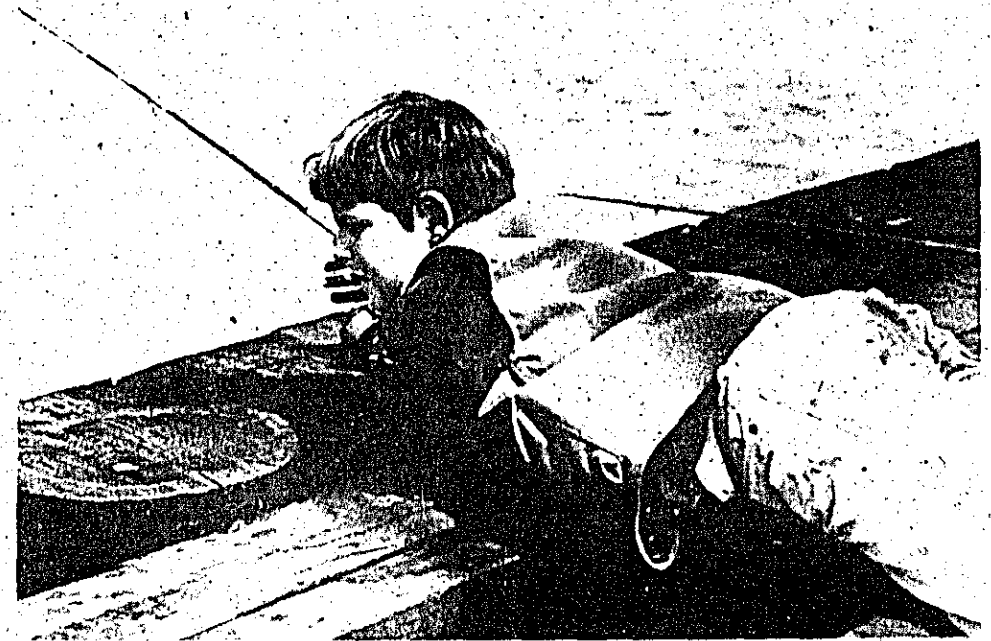
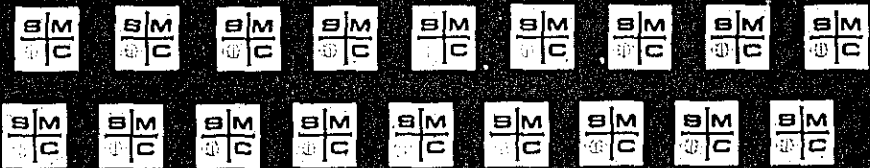


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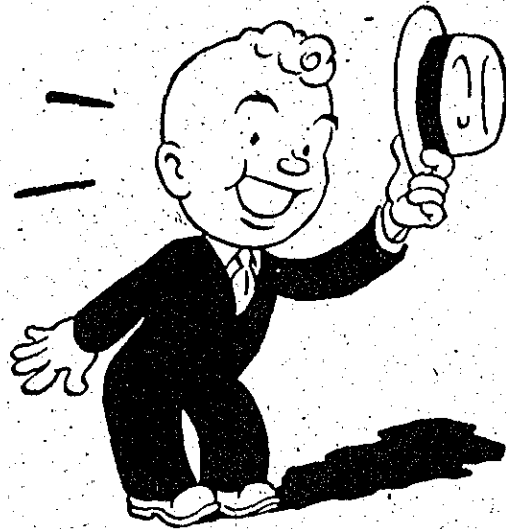
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May 30

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Feb. 21

Aug. 31

Mar. 7

Apr. 24

July 10

July 30

Jan. 17

Mar. 7

May 13

Nov. 21

Oct. 31

Sept. 8

Jan. 24

Jan. 4

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|---|----------|--|---------|--|----------|--|---------|---|----------|--|----------|
| Rev. Frank Clark 5 Fairfield Terrace, Bank Top Dorchester, Yorkshire ENGLAND | | Rev. Forest E. Crider 1306 W. Main St. Greenfield, Ind. 46140 | Oct. 16 | Rev. F. N. Deboard 506 S. Pine Nowata, Okla. 74068 | May 24 | Rev. Atwyn H. Eggleston Box 409 Box 409, Alberta CANADA | July 4 | Rev. William A. Field Carson Rte. 7 Tombahawk, Wis. 54487 | June 21 | Rev. Benjamin L. Gash 6394 N. Blackstone Evanston, Calif. 94726 | Nov. 7 |
| Rev. Hugh S. Clark 602 S. Broadway Georgetown, Ky. 40121 | Mar. 8 | Rev. W. D. Croft P.O. Box 255 Hernando, Fla. 32642 | Oct. 30 | Rev. W. J. Deboard 7874 Alpaia St. South San Gabriel, Calif. 91777 | Feb. 2 | Rev. Leonard Elam 616 W. Market St. New Albany, Ind. 47150 | Apr. 25 | Rev. Lela Purl Fish 114 Howard St. Cairo, Mich. 48723 | Feb. 6 | Rev. J. Bert Gathin 6543 N. 64th Ave. Glendale, Ariz. 85301 | Feb. 11 |
| Rev. Arthur Clemons 811 Gardner Arlington, Tex. 76010 | Dec. 19 | Rev. Cyril A. Cronk 3019 S. Clark St. Tulson, Ariz. 85713 | Jan. 20 | Rev. David D. Dermier 731 Rafael Blvd. St. Petersburg, Fla. 33701 | Oct. 14 | Rev. E. Wayne Elliott G.R. Seventh Ave. E El Rancho Village Bradenton, Fla. 33509 | Nov. 30 | Rev. Jasper P. Fisher 34850 Date Ave. Yucapa, Calif. 92389 | Feb. 9 | Rev. R. B. Gilmore 1123 E. Lamar Sherman, Tex. 75090 | June 17 |
| Rev. Mrs. Elizabeth Clift 7217 N.W. 43rd St. Bethany, Okla. 73008 | Mar. 14 | Rev. William Crooker 511 46th Ave. S. Nampa, Idaho 83651 | Sept. 7 | Rev. C. K. Dillman 521 S. Bristol Birmingham, Ill. 60911 | Mar. 31 | Rev. E. M. Elrod Pte. 5, Box 282 Lynne, Mo. 64759 | Mar. 24 | Rev. Verna B. Fisher 24803 Third St. San Bernardino, Calif. 92410 | Dec. 14 | Rev. Richard C. Goddard 128 W. Park Ave. Lake Wales, Fla. 33853 | Aug. 19 |
| Rev. Booth Clifton 4007 N. College Ave. Bethany, Okla. 73008 | Mar. 3 | Rev. Bertha Crowe 114 N. 6th St. Yakima, Wash. 98901 | Aug. 26 | Rev. Garfield Dixon 416 E. Sixth St. Lowland, Colo. 80537 | Mar. 17 | Rev. R. E. Elzey 13730 N. Nebraska Ave. Tampa, Fla. 33617 | Aug. 3 | Rev. Millard R. Fitch 1006 14th Ave., Apt. C Greeley, Colo. 80631 | Apr. 12 | Rev. John C. Gollhier 1011 Ohio Ave., Apt. 7 Long Beach, Calif. 90804 | May 15 |
| Rev. Mrs. Mamie Coleman 220 E. Third St. Wetser, Idaho 83672 | Sept. 12 | Rev. J. W. Croy 2212 N. 11th Ave. Milwaukie, Calif. 97001 | July 5 | Rev. Stanley Dixon 111 Danton Ave. East Patchogue, N.Y. 11771 | Oct. 7 | Rev. C. D. Erb c/o Rev. Leslie D. Erb 410 39th Ave. E Lynne, Ore. 97409 | Nov. 24 | Rev. Rudolph C. Fitz, Sr. Box 326 Lisbon, N.D. 58054 | Aug. 26 | Rev. Henry H. Goode Lynch, Ark. 72744 | Dec. 23 |
| Rev. Wm. P. Colvin Rte. 1 Greenville, Ga. 30722 | Mar. 12 | Rev. Harry E. Crump 417 Parkers St. Rock Hill, S.C. 29730 | Oct. 24 | Rev. Paul L. Dodds 281 W. 13th Springfield, Conn. 06113 | July 24 | Rev. Samuel H. Erwin 1668 Beverly Dr. Pasadena, Calif. 91104 | Mar. 22 | Rev. Amos E. Ford 653 W. Emolin Cairo, Mich. 48723 | June 9 | Rev. Maurice F. Gordon 2417 VC St. Selma, Calif. 95662 | Nov. 1 |
| Rev. Richard R. Cook 1015 McCamp Rd., Rte. Lester, Mich. 49251 | May 6 | Rev. G. Burton Cummings Box 296 Cloverdale, Calif. 95429 | May 9 | Rev. Harry H. Doerle 1230 Holt Dr. St. Clair, Mo. 63077 | July 29 | Rev. Mrs. Sarah Esmond 22 Bentish Park Dr. Santa Cruz, Calif. 95060 | June 10 | Rev. W. Millard Forsyth P.O. Box 253 Lufkin, Tex. 75901 | Jan. 16 | Rev. Mrs. Mattie Graham 753 W. 21st St. Yukonville, Fla. 32206 | Oct. 3 |
| Rev. Mrs. Clara Cope 806 E. Pine St. Emid, Okla. 73701 | Aug. 13 | Rev. Larry Cunningham R.R. Christman, Ill. 61923 | Jan. 26 | Rev. W. H. Dozier Rte. 1 Tennessee Ridge, Tenn. 37128 | Aug. 16 | Rev. Nathan D. Essley 19327 Wyandotte St. Riverside, Calif. 91335 | July 5 | Rev. J. D. Fowler 4202 51A Street Red Deer, Alberta CANADA | Aug. 31 | Rev. Kenneth J. Grandy 2894 Lisie Ave. Toledo, Ohio 43613 | Nov. 6 |
| Rev. Jacob A. Cope 1623 5th St., S. Nampa, Idaho 83651 | Mar. 6 | Rev. W. A. Cunningham 221 E. 11th Ave. Methuen, S.D. 57301 | Oct. 13 | Rev. John Henry Drake 3008 W. Giddens Tampa, Fla. 33614 | Aug. 2 | Rev. Bert Ewald c/o L. Emery R.R. 2 Johnston, British Columbia CANADA | Jan. 1 | Rev. Stewart P. Fox R.O. 7, Box 271 Colesburg, Va. 22026 | June 20 | Rev. L. E. Graftan 801 Fairview Canon City, Colo. 81212 | Sept. 7 |
| Rev. Mrs. Mildred Cope 1623 5th St., S. Nampa, Idaho 83651 | Feb. 28 | | | Rev. E. L. Duby 4011 N. Peniel Bethany, Okla. 73008 | Sept. 28 | Rev. Roy M. Franklin 1131 Meridian St. Meridian, Idaho 83642 | July 5 | Rev. Theodore Friday Rte. 2 Weiser, Idaho 83672 | Feb. 25 | Rev. Ralph C. Gray 60 Foster Ave. Troyeca Towers Rushville, Tenn. 37210 | Mar. 16 |
| Rev. Mrs. Odiah Cornish 3224 N.W. Market St. Seattle, Wash. 98107 | Sept. 2 | Rev. Norman F. Dalton Box 57 Mansfield, Ark. 72954 | Apr. 18 | Rev. Elizabeth Dumann R.D. 2, Kenwood Clymer, Pa. 15728 | Dec. 22 | Rev. C. J. Ewell 514 W. Orangeburg Ave. Modesto, Calif. 95350 | Jan. 18 | Rev. Roy M. Franklin 1131 Meridian St. Meridian, Idaho 83642 | Mar. 3 | Rev. A. E. Green 911 W. Mississippi St. Garret, Okla. 74701 | Sept. 30 |
| Rev. R. W. Cortner 39060 Cherry Valley Blvd. Spae 52 Cherry Valley, Calif. 92223 | July 23 | Rev. Miss JoAnne Dance 7330 Queenshighway St. Shreveport, La. 71103 | June 22 | Rev. J. C. Dunbar 916 Woodlawn Ave. Canon City, Colo. 81212 | Jan. 19 | Rev. William F. Farmer Rte. 2 Staunton, Va. 24401 | Apr. 6 | Rev. Theodore Friday Rte. 2 Weiser, Idaho 83672 | Dec. 12 | Rev. Harold W. Gretzinger 3801 N. Meridian, Apt. 2007 Indianapolis, Ind. 46208 | Oct. 31 |
| Rev. Mrs. Ruby Courtney Rte. 1, Box 277 Delton, Mich. 49046 | July 23 | Rev. Carl H. Davis 3911 Palo Alto, S.E. Albuquerque, N.M. 87108 | Aug. 7 | Rev. Mrs. Frances Dunbar 916 Woodlawn Ave. Canon City, Colo. 81212 | Feb. 23 | Rev. Mrs. Blanche Farris 311 Pleasant View Dr. Martinsville, Ill. 62442 | Mar. 24 | Rev. C. B. Fugett 4311 Blackburn Ave. Ashland, Ky. 41101 | Dec. 3 | Rev. B. I. Griffin 1537 Roselawn Winter Haven, Fla. 33883 | May 14 |
| Rev. Mary E. Cove 119 Elm Ave. Wollaston, Mass. 02170 | Feb. 4 | Rev. Charles J. Davis 7751 Phoenix El Paso, Tex. 79915 | Dec. 17 | Rev. John A. Duncan 712 W. Barn Deer, Mo. 64841 | Feb. 21 | Rev. Orman D. Faulkner 9101 Dawes St. Detroit, Mich. 48203 | Jan. 27 | Rev. Lee Gaines 3342 Olsen Dr. Copus Christi, Tex. 78403 | Mar. 31 | Rev. Mrs. Alice Griffin 1537 Roselawn Winter Haven, Fla. 33883 | Nov. 6 |
| Rev. Emory P. Cowan c/o Moody Nursing Home 1115 Glenwood Rd. Decatur, Ga. 30032 | Oct. 30 | Rev. Joseph O. Davis 4512 W. 25th St. Little Rock, Ark. 72204 | Nov. 13 | Rev. Mary E. Duncan 11994 Clinton Hwy. Clinton, Mo. 64733 | Aug. 22 | Rev. Harry J. Fetter 1500 Lucerne Ave., Apt. 108 Lake Worth, Fla. 33460 | Oct. 3 | Rev. J. D. Galloway 151 S. Harwood St. Orange, Calif. 92667 | Feb. 3 | Rev. Frank Griffith 5446 New Cut Rd. Louisville, Ky. 40214 | July 6 |
| Rev. C. M. Cox 615 N. Spring St. Wilmington, Ohio 45177 | July 12 | Rev. Ray Davis Ete. W. Box 655 Tulsa, Okla. 74107 | Aug. 7 | Rev. B. A. Duvall 3386 Western Reserve Rd. Cantfield, Ohio 44409 | Jan. 21 | Rev. William O. Felts Box 291 Siloam Springs, Ark. 72761 | Nov. 12 | Rev. Mrs. M. L. Garrett c/o Verna Parker Rte. 3 Graceville, Fla. 32440 | Feb. 25 | Rev. Elma P. Grim 6509 N.W. 58th Oklahoma City, Okla. 73122 | Aug. 31 |
| Rev. Mable H. Cox 912 W. Rainbow Roseburg, Ore. 97470 | Oct. 24 | Rev. Irvin E. Dayhoff P.O. Box 321 University Park, Ia. 52599 | May 6 | | | Rev. Franklin D. Ferguson 6355 N. Oak Temple City, Calif. 91780 | Nov. 12 | Rev. James Garrison 716 North Ave. Pittsburgh, Pa. 15221 | May 2 | Rev. Arthur F. Grobe 1708 23rd Avenue, N.W. Calgary, Alberta CANADA | Mar. 20 |
| Rev. Ernest J. Crane 1607 Willow Oak Dr. Longview, Tex. 75601 | Oct. 24 | Rev. Arthur Deadman 1386 West 71st Avenue, Apt. 211 Vanover 14, British Columbia CANADA | Oct. 11 | Rev. Amos T. Eby Box 325 Bethany, Okla. 73008 | Nov. 5 | Rev. Frederick Fotters 14824 Stockdale St. Baldwin Park, Calif. 91706 | Dec. 19 | Rev. J. W. Garsee 7011 N.W. 38th Terr. Bethany, Okla. 73008 | Sept. 19 | Rev. Luther Crossman 505 N. Cockrell Ave. Norman, Okla. 73069 | Sept. 14 |
| Rev. Mrs. Bertie Crawford 11735 W. Security Ave. Golden, Colo. 80401 | May 21 | Rev. Jonas H. Deal 1308 Emma's Circle Nashville, Tenn. 37210 | Oct. 22 | Rev. L. T. Edwards 1132 Ash Ave. Collage Grove, Ore. 97424 | Oct. 14 | Rev. Virgil H. Few 5160 42nd Pl. N. St. Petersburg, Fla. 33709 | Mar. 25 | Rev. H. B. Garvin 1133 N.E. 1st Ave. 11 Lauderdale, Fla. 33304 | Sept. 22 | Rev. F. R. Guey 1401 N. Peniel Bethany, Okla. 73008 | Apr. 28 |

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| Rev. A. Earl Guyer 161 N. Webb Gastonia, N.C. 28852 | Apr. 21 | Rev. Rose B. Harrison 1122 Bishop Little Rock, Ark. 72204 | May 15 | Rev. Robert Halderby 1245 Homewood Beverly Hills, Calif. 90206 | Dec. 13 | Rev. H. H. Isham 501 S. Kansas Plainville, Kans. 67464 | Nov. 18 | Rev. Harold L. Kennedy 1214 Wyoming Ave. Tampa, Fla. 33616 | May 12 | Rev. E. W. Larrabee 3103 Montrose Ave. Rockford, Ill. 61103 | Apr. 13 |
| H | | Rev. Daniel F. Harvey 34915 Myers Ave. Sunny Mead, Calif. 92388 | Feb. 5 | Rev. A. D. Holt 3906 South Dr. Greensboro, N.C. 27401 | Jan. 17 | J | Rev. Donna Key 223 Clear Creek Ave. Leopold City, Tex. 77573 | Mar. 4 | Rev. Paul W. Lee 1007 Mt. Vernon, Ill. 62864 | Nov. 18 | Rev. E. W. Larrabee 3103 Montrose Ave. Rockford, Ill. 61103 |
| Rev. C. E. Hacker Rte. 2 Warsaw, Mo. 65355 | Oct. 28 | Rev. C. F. Harwood 980 Hammond St. Holt, Mo. 64541 | Feb. 14 | Rev. Mrs. Lulu B. Hamer 419 E. Park Spokane, Ia. 51301 | Dec. 12 | Rev. Dotts Jackson 444 S. Clark Ave. Magnolia, Miss. 39662 | Aug. 10 | Dr. Clifford E. Keys 60 Lester Ave., Apt. 1007 Nashville, Tenn. 37210 | Oct. 15 | Rev. Paul W. Lee 1007 Mt. Vernon, Ill. 62864 | Aug. 10 |
| Rev. Mrs. Anna Hagemeier 1030 E. Market Fond, Okla. 73701 | Dec. 19 | Rev. Mrs. Dorothy Hasselbring Box 12 Woodland, Ill. 60974 | Aug. 8 | Rev. H. H. Hooker Rte. 3, Box 602 Gardendale, Ala. 35071 | Nov. 7 | Rev. John A. James 12815 C. Oak St. Whittier, Calif. 90602 | Apr. 13 | Rev. Joseph E. Kiemel 640 S.E. River Rd., Space B-4 Gladstone, Ore. 97027 | Oct. 25 | Rev. Mrs. Helen Lehman 1644 Logan St. Parkersburg, Ohio 45662 | Apr. 21 |
| Rev. Enos H. Haggard 710 Bacon St. Indianapolis, Ind. 46227 | Oct. 3 | Rev. Charles N. Halfield 112 Stevenson Hts. Wanchester, Ky. 40391 | Dec. 29 | Rev. Amos M. Hoover Box 389 Deming, N.M. 88030 | Nov. 8 | Rev. Henry B. Jensen 2124 N.E. 56th Ct., Apt. 108 Fort Lauderdale, Fla. 33308 | Oct. 24 | Rev. C. H. Kies R. D. 1, Stewart Rd. Woodstown, N.J. 08098 | Nov. 8 | Rev. Everett E. Lewis 305 N. Shepherd Trenton, Mo. 63650 | Nov. 13 |
| Rev. Fred A. Hahn 270 Lucid Pl. Holliston, Calif. 91786 | May 20 | Rev. Mrs. Lela Halfield 334 Hilliday Ave. San Antonio, Tex. 78210 | July 14 | Rev. Mrs. Sadie Hoover 372 S. Perry Denver, Colo. 80219 | Dec. 21 | Rev. James A. Jessamy 404 Madison St. Brooklyn, N.Y. 11221 | July 24 | Rev. Olive P. Kilshaw 7878 13th Avenue, Apt. 2 Burnaby 3, British Columbia CANADA | Mar. 26 | Rev. Mrs. Florence Lewis 6177 Hilltop Dr. Pensacola, Fla. 32504 | Mar. 2 |
| Rev. Lloyd W. Hall 2011 LaGrange Rd. Dayton, Ohio 45431 | | Rev. Mrs. Dorotha Hayter 245 E. Casprowe Nashville, Tenn. 39073 | Dec. 4 | Rev. Bert Hotchkiss Hilda, Mo. 65670 | Feb. 20 | Dr. Harry E. Jessop 381 Valencia Blvd. Largo, Fla. 33040 | Mar. 7 | Rev. William N. King 667 Ellis Street Pentagon, British Columbia CANADA | Mar. 23 | Rev. P. A. Lewis Rte. 3, Box 320 Conway, Ark. 72032 | May 13 |
| Rev. Nina D. Haines Broadwater, Neb. 69125 | Feb. 6 | Rev. Frederick M. Henck 52 S. Third St. Oxford, Pa. 19363 | Apr. 19 | Rev. Frank Houghtaling Grand Haven, Mich. 49417 | Feb. 14 | Rev. C. B. Johnson Box 114 Kearney, Neb. 68842 | Apr. 12 | Rev. Hattie V. Kinlen 2143 Swallow Hill Rd. Pittsburgh, Pa. 15220 | Apr. 12 | Rev. T. T. Liddell 7954 Lewis St. Temperance, Mich. 48182 | Sept. 21 |
| Rev. Sallie Haislip 409 Forest St. Reno, N.C. 27320 | Dec. 28 | Rev. C. W. Henderson c/o Devert-Herman 3901 S. Curtis Boise, Idaho 83705 | Sept. 17 | Rev. E. R. Houston 168 N.E. Cindy Ln. Burlington, Tex. 75028 | Sept. 22 | Rev. Miss Lillian Johnson North Shore Manor Loveland, Colo. 80537 | Nov. 24 | Rev. E. E. Kinzler 1734 Wabash Spokane, Wash. 99207 | May 4 | Rev. Adela B. Lind Box 224 Litchfield, Neb. 68852 | Oct. 1 |
| Rev. Charles A. Hall Rte. 2 Killeen, Ala. 35645 | Dec. 13 | Rev. P. M. Henderson 6001 W. Belmont Glendale, Ariz. 85301 | Dec. 11 | Rev. A. S. Howard 4108 Ann Arbor Oklahoma City, Okla. 73122 | May 21 | Rev. Cora W. Jones R.F.D. 3, Box 262 Wauson, Ohio 43967 | Oct. 17 | Rev. Mrs. Alice T. Kirk 1389 Morgan St. Ashland, Ky. 41101 | May 12 | Rev. Charles E. Ling 365 W. Iowa St. Tucson, Ariz. 85706 | June 16 |
| Rev. Patience E. Hall 4443 Trapani Ln. Swartz Creek, Mich. 48473 | Sept. 6 | Rev. Mrs. Amelia Hendricks 1801 E. Elizabeth St. Pasadena, Calif. 91104 | Jan. 14 | Rev. Magie M. Huntley 1402 S. B St. Richmond, Ind. 47374 | July 8 | Rev. Daniel D. Jones 3012 30th St. Lubbock, Tex. 79410 | May 17 | Rev. Henry S. Jones Rte. 6, Box 446 Hot Springs, Ark. 71901 | May 17 | Rev. W. E. Little 4426 Lever Marysville, Calif. 95901 | Aug. 21 |
| Rev. Nellie P. Hallett 4971 71st St. Sacramento, Calif. 95820 | Feb. 16 | Rev. Nona B. Hendrickson Rte. 2 Conway, Ark. 72032 | Feb. 10 | Rev. Charles F. Hunt P.O. Box 28 Shigo, Pa. 16255 | July 28 | Rev. Henry S. Jones Rte. 6, Box 446 Hot Springs, Ark. 71901 | Mar. 16 | Rev. James W. Jones 10 Thomas Dr. Santee, S.C. 29150 | Mar. 16 | Rev. Nellie Loness 10052 Valley Dr. St. Louis, Mo. 63137 | Dec. 2 |
| Rev. Ira E. Hammer 3434 N.E. 130th Portland, Ore. 97230 | Oct. 4 | Rev. William Henson Greenbrae Ourisdeer, Thornhill Dumfriesshire SCOTLAND | | Rev. Howard S. Hurd 25 Santiago St. Providence, R.I. 02907 | Sept. 6 | Rev. James W. Jones 10 Thomas Dr. Santee, S.C. 29150 | Aug. 12 | Rev. Mrs. Ruth Jones 315 Harmon Danville, Ill. 61833 | Aug. 12 | Rev. Alfred J. Loughton 2136 McKenzie Road Abbotsford, British Columbia CANADA | June 3 |
| Rev. E. Stanley Hammond Rte. 1, Box 125 Batesburg, S.C. 29006 | Dec. 23 | Rev. C. W. G. Heppell 2764 Mountain View Street Abbotsford, British Columbia CANADA | Oct. 25 | Rev. Walter H. Hurst 612 14th Ave. S. Rampa, Idaho 83651 | Oct. 7 | Rev. Mrs. Ruth Jones 315 Harmon Danville, Ill. 61833 | July 4 | Rev. Samuel C. Krikorian 1105 Queen Anne Pl. Los Angeles, Calif. 90014 | July 4 | Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651 | Apr. 6 |
| Rev. Mrs. Elsie R. Hamric 215 N. Clinton Dallas, Tex. 75208 | July 26 | Rev. M. R. Hershberger 3328 Robin Ave., S.E. Canton, Ohio 44707 | Sept. 28 | Rev. Ludon Hutto P.O. Box 96 Pineville, La. 71360 | Aug. 5 | Rev. Mrs. Alroma Jurich 1215 Dominion Ave. Pasadena, Calif. 91104 | June 26 | Rev. Ruth F. Labrot 218 Trimfoot Farmington, Mo. 63640 | June 26 | Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651 | Feb. 28 |
| Dr. C. E. Hardy Rte. 2, Box 201-A-1 Alexander City, Ala. 35010 | Sept. 2 | Rev. Ralph W. Hertenstein 13262 Sandia Pl. Garden Grove, Calif. 92641 | July 27 | Rev. Mrs. Luta Ingler 180 George M. Cohen Blvd. Providence, R.I. 02903 | Oct. 9 | Rev. Mrs. H. T. Lafferty 2416 Ave. C Brownwood, Tex. 76801 | Oct. 17 | Rev. Alfred J. Laird 153 Schonhardt St. Tiffin, Ohio 44883 | Oct. 17 | Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651 | May 24 |
| Rev. Charles H. Hare 2029 Marquette Saginaw, Mich. 48602 | Aug. 11 | Rev. Lillie B. Herwig 1309 Sinatola Ave. Pasadena, Calif. 91104 | Oct. 21 | Rev. Marion Instone 7506 Ethel Ave. Richmond Heights, Mo. 63117 | July 24 | Rev. Alfred J. Laird 153 Schonhardt St. Tiffin, Ohio 44883 | Dec. 9 | Rev. Charles H. Laird 1495 Flagami Terr. Deltona, Fla. 32763 | Dec. 9 | Rev. Robert A. Lundgren 4491 Balsam St. Las Vegas, Nev. 89108 | Jan. 15 |
| Rev. Mrs. O. H. Harrington 353 Cornish Dr. Nashville, Tenn. 37207 | Dec. 12 | Rev. S. R. Hodges 710 Mercer St. Owensboro, Ky. 79252 | Dec. 8 | Rev. Lorán Irby Rte. 2 Vicksburg, Mich. 29097 | Nov. 3 | Rev. Alfred J. Laird 153 Schonhardt St. Tiffin, Ohio 44883 | July 22 | Rev. D. A. Lambert 102 Cypress Ranger, Tex. 76470 | July 22 | Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651 | Mar. 10 |
| Rev. Leroy Harris 723 E. Bird Ave., Apt. 1 Nampa, Idaho 83651 | June 19 | Rev. J. W. Hoffert Star Hts., Pine Crest Camp Saco, Mo. 63669 | Feb. 6 | Rev. O. O. Ireland 40 Grant Ave. Pittsburgh, Pa. 15202 | Oct. 6 | Rev. William D. Kelley 1326 N. Sonita Ave. Tucson, Ariz. 85716 | Apr. 6 | Rev. Horace N. Land 1660 E. Washington Blvd. Pasadena, Calif. 91104 | Apr. 6 | Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651 | Apr. 11 |
| Rev. Ronald E. Harris 11209 38th Street Edmonton, Alberta CANADA | Apr. 14 | Rev. Victor R. Hoffman R.R. 1 Brookville, Pa. 15825 | Sept. 23 | Rev. Mrs. Hazel I. Irwin 2433 Gracebee Ave. Norwalk, Calif. 90650 | Apr. 16 | Rev. C. T. Kennedy Rte. 1, Box 73 A Elkins, Ark. 72727 | Sept. 26 | Rev. Sterling Lansdowne 1508 Laura Ave. Wichita, Kans. 67211 | Sept. 26 | Rev. W. J. McClure 1301 N. Creek Dewey, Okla. 74029 | Jan. 31 |
| Rev. Raymond W. Harrison 2401 W. Luke Ave. Phoenix, Ariz. 85015 | Jan. 26 | | | | | June, 1976 | | | | | |

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| Rev. W. B. McCollom 1410 Grand Ave. Canon City, Colo. 81212 | Feb. 2 | Rev. E. D. Messer Rte. 1, Box 186 Arlington, Tex. 76011 | Feb. 24 | Rev. R. M. Morgan 1153 Cannon St Memphis, Tenn. 38104 | June 29 | Rev. Mrs. Elsie Norris 519 Villa Rd Newberg, Ore. 97132 | June 15 | Rev. Stephen J. Polly 136 Avondale Georgetown, Ky. 40421 | June 3 | Rev. Lewis S. Redwine 118 Bates St Cleburne, Tex. 76031 |
| Rev. J. H. Macgregor General Delivery Poffertlaw, Ontario CANADA | Mar. 14 | Rev. Haley Messer 19326 Lakeside Glendora, Calif. 91740 | Aug. 18 | Rev. J. Roger Morris P.O. Box 51 South Moore, Ky. 41175 | Aug. 24 | Rev. P. C. Norton 278 S. 31st Ave. Brighton, Colo. 80601 | Aug. 22 | Rev. Arthur G. Pool 750 E. Carson, Box 116 Torrance, Calif. 90503 | Nov. 15 | Rev. Fred J. Beed 303 Apian Ave. Napoleon, Ohio 43555 |
| Rev. Paul A. McGuire 728 Likhorn Plaza Broderick, Calif. 95605 | June 17 | Rev. Louis E. Mether 800 Benton St. La Porte, City, La. 70551 | Aug. 10 | Rev. Yura M. Morris 41 603 B. Allen Dr. Rancho Mirage, Calif. 92270 | Feb. 18 | O | Sept. 13 | Rev. Alfred Poole 3021 Emily Gampa, Idaho 83651 | Apr. 1 | Rev. Orville W. Rees 5430 Rosslyn Ave. Indianapolis, Ind. 46220 |
| Rev. C. K. McKay P.O. Box 152 Hernando, Fla. 32642 | June 19 | Rev. Mrs. Laura Meyer 649 8th St. N.E. Valley City, N.D. 58071 | May 17 | Rev. Harry W. Morrow Manly, Ill. 61336 | Feb. 11 | Rev. E. C. Diney 4404 Morgan Ave. Ft. Lauderdale, Fla. 33304 | July 12 | Rev. Mrs. Maude M. Poole 1024 46th Gampa, Idaho 83651 | Jan. 10 | Rev. Geneva N. Reese 2447 Forest Ave. Kansas City, Mo. 64108 |
| Rev. John W. McLain Box 522 Peterstown, W. Va. 24963 | Aug. 26 | Rev. Edward E. Mieras 15717 S. Woodruff Rd Bellflower, Calif. 90706 | Feb. 6 | Rev. Samuel Musley 2708 Dawson Pl. Overland, Mo. 64117 | Dec. 11 | Rev. Leon C. Osborn 6355 N. Oak Ave. Traverse City, Calif. 91780 | Nov. 20 | Rev. Ray E. Poole 13397 Robin Ct. Yuba City, Calif. 95290 | Feb. 6 | Rev. John O. Rpid 1225 McCollough Ave. N.E. Huntsville, Ala. 35801 |
| Rev. Mrs. Mattie McLain Box 522 Peterstown, W. Va. 24963 | Jan. 26 | Rev. Mrs. Grace Milby 1312 Lanor Alton, Ill. 62002 | Feb. 24 | Rev. Leroy A. Moyer Rte. 1 Olway, Ohio 45657 | Jan. 12 | Rev. Theodore Ova 1116 6th Ave. N.E. Bismarck, Minn. 58101 | June 30 | Rev. Earl Paorman 260 S. Harrison St. Spencer, Ind. 47360 | Nov. 22 | Rev. C. Don Reynolds P.O. Box 431 Black Diamond, Wash. 98010 |
| Rev. C. J. McNichol 95 Nelson Street Meaford, Ontario CANADA | Oct. 25 | Rev. Daisy L. Millen 518 Wilhelmette St. Oregon City, Ore. 97045 | Jan. 11 | Rev. Hartley E. Mullen Barton Dorby Co. Nova Scotia CANADA | Sept. 12 | Rev. H. E. Oxford P.O. Box 538 Clinton, Ark. 72721 | Apr. 27 | Rev. A. D. Paffler 12 Stewart Park Rt. 1, W. Va. 25144 | July 31 | Rev. Jett E. Reynolds 807 Washington St. Rockport, Ind. 47635 |
| Rev. Walter S. MacPherson, Sr. 320 Emmons Rd. Box 289-C, Rte. 1 Flanders, N.J. 07836 | Nov. 19 | Rev. Arthur A. Miller 209 N.E. 20th St. Bentonville, Ark. 72712 | Jan. 7 | Rev. Dellet Murphrey 3818 N. College Bethany, Okla. 73008 | Nov. 14 | P | Nov. 18 | Rev. David Potts 12 Warren Avenue North Fleetwood, Lancashire ENGLAND | Aug. 13 | Rev. A. Gordon Rice 559 H-Rain Ave. Bradley, Ill. 60915 |
| Rev. R. L. Major Rte. 3, Box 311 South Haven, Mich. 49090 | Mar. 2 | Rev. Esther Miller 1503 L. Colorado Blvd Box 6 Pasadena, Calif. 91109 | May 19 | Rev. Samuel G. Muse Rte. 1 Nancy, Ky. 42544 | Oct. 26 | Rev. D. E. Palmer 311 W. Main St. Prescott, Ark. 71857 | Sept. 21 | Rev. E. A. Powell 313 N. Tenth St. Truth or Consequences, N.M. 87901 | Mar. 17 | Rev. John Rice, Sr. 626 Fulton St. Wurtland, Ky. 41134 |
| Rev. Edwin C. Martin Rte. 3, Box 18-A Denton, Md. 21629 | May 24 | Rev. Felix R. Miller 325 E. Midway St. Jackson, Ala. 36545 | Apr. 14 | Rev. H. V. Muxworthy 5119 Antola Dr. Ventura, Calif. 93003 | Jan. 1 | Rev. J. W. Parkins R.D. 2, Box 264 Bethlehem, Pa. 18017 | Apr. 25 | Rev. Mrs. Frances Powell 313 N. Tenth St. Truth or Consequences, N.M. 87901 | Nov. 26 | Rev. Ralph E. Rice 205 T. Monroe Baton Rouge, La. 70804 |
| Rev. Miss Elsie Martin 208 E. Market St. Spencer, Ind. 47460 | July 14 | Rev. P. J. Miller 842 S. Grant St. Palmyra, Pa. 17078 | Nov. 1 | Rev. Mrs. Fred C. Myer R.D. Box 1017 Punta Gorda, Fla. 33950 | Feb. 12 | Rev. Rufus M. Parks 1801 Arrow Ln. Garland, Tex. 75040 | Dec. 23 | Rev. William L. Prater 526 N. Third St. Sapulpa, Okla. 74066 | July 24 | Rev. Richard Richey 616 "R" St. Bakersfield, Calif. 93304 |
| Rev. Virgil J. Martin 3652 Beauville Ave. El Monte, Calif. 91731 | Jan. 25 | Rev. Ralph Miller 1425 Lexington Fort Smith, Ark. 72901 | Oct. 31 | N | Mar. 19 | Rev. L. V. Payton 1813 S. 19th St. Woodward, Okla. 73811 | June 10 | Rev. D. E. Pritt Rte. 2, Box 77 Medina, Ohio 44226 | May 29 | Rev. Richard Rigby 15 Fern Bank Scotton, Lancaster ENGLAND |
| Rev. William G. Martin 604 E. Higham St. Johns, Mich. 48879 | Oct. 14 | Rev. Miss Aurelia Moore Chas. W. Brantley Homes Apt. 702-B Dublin, Ga. 31021 | Jan. 22 | Rev. V. L. Nabors 78 Lesfel Ave. Nashville, Tenn. 37210 | June 28 | Rev. William J. Pellow R.D. 1, Box 3948, Appleton, Wis. Franklin, Pa. 16329 | Dec. 24 | Dr. Wallace S. Purinton 711 St. 15th Pompano Beach, Fla. 33062 | July 4 | Rev. Bertha Righthouse Rte. 2 Piquette, Ohio 45769 |
| Rev. Thomas K. Matthews 806 Arcadia Ave. Arcadia, Calif. 91006 | June 9 | Rev. Dick Moore 3440 S. Liberty Tucson, Ariz. 85713 | Nov. 28 | Rev. Nettie W. Neff Box 16 Manteca, Calif. 95336 | June 8 | Rev. Joseph F. R. Penn 1124 Emily Ave. Nampa, Idaho 83651 | Jan. 16 | Rev. A. E. Pusey R.F.D. 1 Curtisville, Ohio 43113 | Apr. 24 | Rev. Hugh S. Rinehart P.O. Box 204 Kyle, Tex. 78540 |
| Rev. Ben Mathisen 348 57th Pl. N.E. Minneapolis, Minn. 55421 | Oct. 3 | Rev. Mrs. Sara G. Moore 3440 S. Liberty Tucson, Ariz. 85713 | Nov. 15 | Rev. Wade L. Nelson 21 S.W. 40th St. Oklahoma City, Okla. 73119 | Dec. 28 | Rev. Raymond Perkins Box 72 Suydam, Mo. 65746 | Oct. 24 | Rev. Hugh P. Putnam 665 Court St. Cant. Mich. 48723 | Mar. 1 | Rev. Josie Ritchea P.O. Box 134 Rummede, N.J. 08078 |
| Rev. Mrs. Maude Maynard P.O. Box 268 Cattlettsburg, Ky. 41129 | Sept. 22 | Rev. J. E. Moore 1573 Lewis Rd. Camarillo, Calif. 93010 | July 2 | Rev. C. A. Newby 607 Orange Ave. Orange, Fla. 32761 | Feb. 28 | Rev. W. A. Peterson Box 111 Kilham, Alberta CANADA | Dec. 19 | Rev. Floyd E. Putney 207 S. Millwood Wichita, Kans. 67213 | Aug. 27 | Rev. A. L. Roach 9327 Althea Arlton, Mo. 63122 |
| Rev. B. H. Mead R.D. 1 Oil City, Pa. 16301 | May 17 | Rev. J. Irvin Moore 626 Brandon Ave. Celina, Ohio 45822 | Jan. 17 | Rev. Chester A. Newcome 848 Caldwell St. Zanesville, Ohio 43301 | Apr. 19 | Rev. J. A. Phillips 1418 W. Byler St. Colorado Springs, Colo. 80904 | Apr. 8 | R | June 20 | Rev. J. V. Roberts Hialeah Trailer Court 425 E. 33rd St., Lot 29 Hialeah, Fla. 33013 |
| Rev. Alfred E. Meek 4201 N. Peniel Bethany, Okla. 73008 | Jan. 12 | Rev. Sartell P. Moore 117 Summit Ave. New Bedford, N.J. 07866 | Sept. 15 | Rev. George H. Nicholson 551 S. Oak McPherson, Kans. 67460 | Aug. 24 | Rev. Lee P. Phillips 4016 Soeright St. Waco, Tex. 76711 | Jan. 24 | Rev. Joseph F. Ransom 5440 N. Carlton Arlton, Calif. 91030 | Oct. 3 | Rev. Jamie O. Roberts (No Address) |
| Rev. L. D. Meggers 4300 Sequel Dr., Space 93 Sequel, Calif. 95073 | Apr. 3 | Rev. T. J. Moore Rock Mills, Ala. 36974 | Aug. 13 | Rev. C. E. Nix Rte. 1 Horatio, Ark. 71842 | Aug. 20 | Rev. Mrs. Dorothy Pierce Rte. 1, Box 309 Nyssa, Ore. 97913 | Apr. 6 | Rev. Stalon Raper 5325 Briarcrest Ave. Lakeview, Calif. 90713 | Oct. 24 | Rev. Milo L. Roberts 4505 Bethel St. Boise, Idaho 83704 |
| Rev. Ralph G. Merritts 696 Sheryl Dr. Pontiac, Mich. 48054 | Oct. 2 | Rev. Mrs. Minnie Moorehead R.R. 1 Paulding, Ohio 45879 | Dec. 24 | Rev. R. A. Noakes 4614 S. Travis Amarillo, Tex. 79110 | Mar. 8 | Rev. Willie R. Platt Bankhead, Apt. 27 Jasper, Ala. 35501 | Mar. 27 | Rev. C. E. Rawson 667 Ellis St. Pittsford, British Columbia CANADA | Apr. 13 | Rev. Neil M. Robertson 12455 26th N.E. Seattle, Wash. 98125 |

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|--|---------|---|----------|---|----------|--|----------|---|---------|---|---------|
| Rev. William Robertson Lowrie Cottage Lanmont Road Perth SCOTLAND | | Rev. A. B. Scuddlay 8823 Mt. Capote El Paso, Tex. 79904 | June 9 | Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83616 | | Rev. Fred Stockton 771 N. Sixth St. Carlsbad, N.M. 88220 | Feb. 21 | Rev. Milton H. Taylor 110 Cleveland Ave. Mount Ephraim, N.J. 08054 | Apr. 4 | Rev. John E. W. Turpel 335 Pictou Road Truro, Nova Scotia CANADA | Apr. 9 |
| Rev. George T. Robinson Rte. 1, Box 285 X Sledge, Miss. 38860 | May 22 | Rev. Mrs. Laverta Seal 621 S.W. 33rd St. Oklahoma City, Okla. 73109 | Jan. 11 | Rev. A. Roeland Smits Rte. 1 DeMossville, Ky. 41031 | Apr. 8 | Rev. Mrs. Elizabeth Stout 7536 N. Smith St. Portland, Ore. 97203 | June 25 | Rev. W. T. Taylor Sunnyside 3512, N. Seattle, Wash. 98105 | Mar. 18 | Rev. R. F. Twining 6501 Dove Ln. Little Rock, Ark. 72206 | June 15 |
| Rev. Mrs. Lillian Robinson 1213 S. Eton Perryton, Tex. 79070 | Aug. 19 | Rev. Ruy A. Shank 1140 Mt. Douglas St. Fostoria, Ohio 44830 | Nov. 26 | Rev. M. M. Snyder Stanton Manor 1224 St. Charles Ave. New Orleans, La. 70111 | July 21 | Rev. E. H. Stout Bedford Co. Nursing Home Shelbyville, Tenn. 37160 | Apr. 15 | Rev. Laten E. Teare 1152 190th Longview, Wash. 98632 | Nov. 24 | Rev. Arthur F. Twist 220 N. Asbury St. Moscow, Idaho 83843 | Aug. 17 |
| Rev. J. F. Rodeffer 1580 Andover Dr. Cheyenne, Wyo. 82001 | Mar. 27 | Rev. Charles J. Sharp 529 Jessup Lansing, Mich. 48910 | July 26 | Rev. Oscar Snyder Box 1283 Fort Saskatchewan, Alberta CANADA | Mar. 13 | Rev. Mrs. Anna J. Stover 106 Ridgegway Ave. Lebanon, Ky. 40207 | Mar. 14 | Rev. R. S. Tenove 1487 Duncan Avenue Penticton, British Columbia CANADA | Apr. 16 | Rev. Igo M. Tyson 877 W. North St. Dover, Del. 19901 | Mar. 17 |
| Rev. Lewis J. Rodgers Pte. 1, Box 31 Merfeld, Miss. 38759 | June 1 | Rev. A. O. Shearer P.R. 1 Patterson, Mo. 63956 | | Rev. William F. Snyder P.O. Box 42 Dundee, Ill. 33838 | May 29 | Rev. Claude J. Studt Rte. 1, Box 522 Bay Bend, Wis. 53103 | Feb. 21 | Rev. Arthur M. Terrell Box 263 Pleasanton, Calif. 94670 | June 24 | V | |
| Rev. G. Howard Rowe 2115-N E. 42nd Ct. Apt. 205 Eightmile Point, Fla. 33064 | June 28 | Rev. Mrs. Mamie Shields 406 Water St. Albany, Ky. 42602 | Nov. 24 | Rev. C. E. Soderholm 1226 9th Ave., S.E. St. Cloud, Minn. 56301 | Jan. 19 | Dr. M. Jude A. Stunck 5005 Danby Dr. Nashville, Tenn. 37211 | Dec. 29 | Rev. W. A. Terry c/o Roland Yeth 2201 S. 17th St. Independence, Kans. 67301 | Feb. 5 | Dr. D. J. Vanderpool 10536 Davidson Ave. Cupertino, Calif. 95014 | Sept. 6 |
| Rev. Clarence Rowland 985 Corina St., No. 201 Denver, Colo. 80218 | May 7 | Rev. Curtis Shook 705 S. 3rd St. Ponca City, Okla. 74601 | Nov. 10 | Rev. Wilbur A. Soward 511 Treviada Towers Rushville, Tenn. 37210 | Oct. 31 | Rev. C. A. Sturdevant P.O. Box 303 Chase, Kans. 67524 | Oct. 22 | Rev. Clarence E. Thayer Scrapps Home 2212 N. Elmhurst Ave. Altadena, Calif. 91001 | Mar. 24 | Rev. D. C. Van Slyke 508 16th Ave. S. Hempstead, Idaho 83654 | Jan. 15 |
| Rev. Charles J. Rushing 355 Marshall Dr. Xenia, Ohio 45385 | Jan. 22 | Rev. Mrs. Mary Short Rte. 3, Box 97 Greenfield, Ind. 46140 | Nov. 10 | Rev. L. E. Sparks 32 A Grand River Street, North Paris, Ontario CANADA | Jan. 1 | Rev. Leon R. Sturtevant 811 Court St. Wesley, Idaho 83672 | Oct. 7 | Rev. E. G. Theus 4600 N. Pomeroy Ave. Bethany, Okla. 73008 | Dec. 16 | Rev. David J. Vascoe 701 N. 12th St. Duncan, Okla. 73533 | Oct. 1 |
| Rev. A. R. Rutledge Pte. 2, Box 26 Nampa, Idaho 83651 | Feb. 9 | Rev. Miles M. Short 535 S. 14th St. Boise, Idaho 83706 | Oct. 10 | Rev. Robert Spear, Sr. 804 W. Howatha St. Tampa, Fla. 33604 | Apr. 8 | Rev. Marshall Summers 9840 F. Kate St. El Monte, Calif. 91733 | Feb. 13 | Rev. William Thompson 1535 S. Centennial Indianapolis, Ind. 46241 | Nov. 12 | Rev. Harold L. Volk c/o Northwest Nazarene College Nampa, Idaho 83651 | Mar. 2 |
| Rev. Lottie Ryncarson P.O. Box 35 Columna, Ind. 46730 | Apr. 28 | Rev. Arthur R. Shrum Rte. 1, Box 79 B Moscow, Ohio 45153 | Oct. 2 | Rev. Frank L. Spiker R.F.D. 1 Trudolph, Va. 22091 | Sept. 18 | Rev. Francis C. Sutherland 319 Neclafine St. Nampa, Idaho 83651 | June 9 | Dr. Charles E. Thompson 3312 Whittier Avenue Victoria, British Columbia CANADA | Nov. 8 | W | |
| S | | Rev. William Sigaloes 1930 Duval St., Int. 11 Savannah, Ga. 31401 | Oct. 13 | Rev. James R. Spittal 34023 Wavel Lane Abbotsford, British Columbia CANADA | May 12 | Rev. Dawie Swarth 1207 Dominion Ave. Pasadena, Calif. 91103 | Sept. 11 | Rev. Lucius O. Tilton 600 S. Florida Ave. De Land, Fla. 32720 | June 22 | Rev. Emory O. Walden 424 E. 7th St. Hutchinson, Kans. 67501 | Apr. 3 |
| Rev. R. L. Sallee P.O. Box 107 Graham, Ky. 41142 | Jan. 15 | Rev. Harold Small 7605 Mission Blvd. Riverside, Calif. 92509 | Nov. 8 | Rev. Edward C. Sgruiff, Sr. Star Rte., Box 836 Lucerne Valley, Calif. 92356 | Oct. 5 | Rev. Fred Sweet 1919 Strawn Houston, Tex. 77039 | Mar. 5 | Rev. James N. Tinsley 3333 Wintow San Diego, Calif. 92115 | Aug. 9 | Rev. Mrs. Florence Walling 1443 N. Oxford Pasadena, Calif. 91104 | July 8 |
| Rev. O. D. Samuel 1026 Forest Cathage, Mo. 64832 | Feb. 14 | Rev. Thomas Smiley 312 S. Jackson Oakland City, Ind. 47560 | June 18 | Rev. William E. Spurlock 809 S. Waldron Ave. Avon Park, Fla. 33825 | Nov. 15 | Rev. Mrs. Mary Tail 546 S. El Monte Cus Attos, Calif. 94022 | Mar. 26 | Rev. Mrs. Etta Toney Rte. 2, Box 102 Lamesdown, Tenn. 38556 | Sept. 4 | Rev. T. Howard Warwick Box 126 Hugheson, W. Va. 25110 | Mar. 6 |
| Dr. Asa E. Sanner 1230 Scioto Rd., Apt. 229 D Seal Beach, Calif. 90730 | July 7 | Rev. Mrs. Bessie Smith 221 S. Lowry St. Stillwater, Okla. 73074 | July 14 | Rev. Archibald Stanford R2 Wilson Avenue, Apt. 12 Kitchener, Ontario CANADA | Sept. 15 | Rev. Mrs. Bertha Talbert 645 S. Manhattan Indianapolis, Ind. 46241 | June 8 | Rev. C. F. Transue Rte. 6 Poplar Bluff, Mo. 63901 | Jan. 9 | Rev. Charles Washburn 7 Tupelo Rd. Worcester, Mass. 01606 | Dec. 4 |
| Rev. Fred Sartin P.O. Box 251 Houlka, Miss. 38850 | Oct. 21 | Rev. Emma F. Smith 212 S. Fourth St. Montebello, Calif. 90640 | Apr. 14 | Rev. Curtis L. Stanley 11 River St. Kesar Falls, Me. 04047 | Sept. 30 | Rev. Mrs. Valla M. Tarr 221 S. Merrill St. Fortville, Ind. 46040 | May 28 | Rev. Lena M. Troesch 1705 Elm Dr. Del City, Okla. 73115 | Feb. 19 | Rev. Frank R. Wasson Rte. J, Box 152A Breauxfort, Mo. 63013 | Mar. 6 |
| Rev. William Schroeder 724 15th Ave., S. Nampa, Idaho 83651 | Nov. 28 | Rev. Fred A. Smith 11645 S. Ramona Ave. Hawthorne, Calif. 90250 | Nov. 5 | Rev. Thelma Steelman Box 294 Gilmer, Tex. 75643 | May 31 | Rev. E. C. Tarvin R.R. 1, Box 30 California, Ky. 41007 | July 17 | Rev. John W. Trueblood 2601 Valencia St. Bellingham, Wash. 98222 | Jan. 20 | Rev. Orval R. Waterhouse 4930 S.E. 76th Ave. Portland, Ore. 97206 | Jan. 17 |
| Rev. Mrs. Bertha Schwab 2430 E. Washington St. Pasadena, Calif. 91104 | Mar. 27 | Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214 | July 21 | Rev. R. C. Stephens 2208 Bristol Ave. Tampa, Fla. 33606 | Jan. 26 | Rev. Thomas Tate, Sr. 273 N. Franklin St. Delaware, Ohio 43015 | Jan. 29 | Rev. Gordon Truesdell 700 S. 6th St. Frankfort, Ind. 46031 | Sept. 4 | Rev. H. C. Watson 179 S. Koenig Rd. St. Marys, Ohio 45885 | Feb. 27 |
| Rev. Carmen A. Scott 62 Jamie Ave. Laketang, Fla. 33801 | Mar. 31 | Rev. Howard Smith Box 32 Magnolia Springs, Ala. 36555 | Sept. 23 | Rev. Burton R. Stewart 312 Ivy Nampa, Idaho 83651 | May 21 | Rev. Bernard Talton 81 Main Street, North Newmarket, Ontario CANADA | Feb. 1 | Rev. Peter Tucker 1233 William Penn Ave. Cottescough, Pa. 15509 | May 20 | Rev. H. T. Watson P.O. Box 95 Langdale, Ala. 36854 | June 19 |
| Rev. Lella E. Scott 8305 Upriver Dr. Spokane, Wash. 99206 | June 19 | Rev. Julius E. Smith P.O. Box 224 Cottova, Ala. 35550 | Aug. 29 | Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240 | May 26 | Rev. George F. Taylor Pine Circle 6 Nazarene District Center Woodburn, Ore. 97071 | Jan. 19 | Rev. Mrs. Ora Turney 11 N. Crest Ave. Clearwater, Fla. 33515 | Jan. 23 | Rev. Alice M. Watts 4795 S.W. Watson Ave. Beaverton, Ore. 97005 | May 26 |
| Rev. N. Edward Scott 873 Cottonwood Rd. Banning, Calif. 92220 | Mar. 11 | Rev. Mrs. L. B. Smith 312 63rd St. Newport News, Va. 23607 | May 28 | Rev. Frank J. Stinnette 2150 N. Garfield Loveland, Colo. 80537 | Apr. 6 | | | Rev. C. Adrian Way 18th and Broom Sts. Electra Arms, Apt. 615 Wilmington, Del. 19802 | June 27 | | |

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| Rev. Mrs. Averine Weaver Rte. 6, Box 108 Andalusia, Ala. 36420 | Jan. 10 | Rev. Harry A. Wieser 1640 Brandon Rd. Pasadena, Calif. 91104 | Rev. Andy C. Wood 1107 N. 27th St. Gearyville, Mo. 67230 | |
| Rev. G. F. Webb 1219N. Alameda Ave. Azusa, Calif. 91702 | Apr. 27 | Rev. Wm. F. Wiggs 2208 Mc Gavock Pike Nashville, Tenn. 37216 | Oct. 20 | Rev. Strider L. Wood Rte. 1 Twilight Rest Home Stephenville, Tex. 76301 |
| Rev. Leonard Q. Webber 4720 Fillmore St. N. Salem, Ore. 97303 | Oct. 15 | Rev. J. D. Winton P.O. Box 563 Nipomo, Calif. 93344 | Mar. 15 | Rev. Donald W. Woodruff 2645 St. Ann Ln. Columbus, Ohio 43213 |
| Rev. Benjamin Wedel Rte. 2, Box 800 Owasso, Okla. 74655 | Dec. 1 | Rev. Bessie Williams 118 Florence Sistersville, W. Va. 26175 | Dec. 5 | Rev. Charles L. Woolson Rte. 2, Box 112 Millville, N.J. 08332 |
| Rev. F. W. Wells 3088 Crabtree Dallas, Tex. 75236 | Nov. 13 | Rev. Clive Williams 12560 Raster St., Spang Garden Grove, Calif. 92640 | July 11 | Rev. E. E. Wordsworth 545 17th Ave. W. Kirkland, Wash. 98034 |
| Rev. Lewis T. Wells 291 Larch Ln. Lexington, Ky. 40505 | Nov. 20 | Rev. Edgar H. Williams 1312 E. Clonchar Phoenix, Ariz. 85020 | Oct. 9 | Rev. L. Dow Wright 2701 New Hope Rd. Grants Pass, Ore. 97526 |
| Rev. Logan T. Wells P.O. Box 289 Knox, Pa. 16232 | Apr. 21 | Rev. Floyd Williams, Sr. 3295 Kluges Blvd. Palmridge, Ohio 44278 | Dec. 1 | Rev. Mrs. L. Dow Wright 2701 New Hope Rd. Grants Pass, Ore. 97526 |
| Rev. F. A. Welsh 116 Madison St. Deshler, Mo. 63601 | Nov. 29 | Rev. Luther W. Williams Box 238 Shirley, Ind. 47384 | July 27 | Rev. Mrs. Neatie Wright Rte. 2 Hillsboro, Tex. 75117 |
| Rev. Mrs. Lena D. West 172 Second St. Athens, Ohio 45701 | Dec. 3 | Rev. Mrs. Pearl Williams P.O. Box 83 Inez, Ky. 41234 | Sept. 14 | Rev. O. L. Wright P.O. Box 985 Yuma, Ariz. 85307 |
| Rev. Verbal Wheeler 13345 S. Dana Rd. Yurupa, Calif. 92399 | | Rev. Riley B. Williamson 1318 Oak St. Abilene, Tex. 79602 | Apr. 8 | Y |
| Rev. Ira W. White 638 E. Louisiana St. Evansville, Ind. 47711 | Mar. 26 | Rev. Otto B. Willison Rte. 3 Antlers, Okla. 73523 | Feb. 11 | Rev. Libbie Yeager 6377 Barkard Rd. Rogers, Mich. 48847 |
| Rev. W. T. White 116 E. Keith Norman, Okla. 73069 | Sept. 10 | Rev. H. E. Wilson Rte. 2, Box 493 Inez, Ky. 41236 | Dec. 12 | Rev. John O. Young 503 Juniper St. Nampa, Idaho 83651 |
| Rev. Charley M. Whitley 4505 N. Rockwell Bethany, Okla. 73008 | Aug. 28 | Rev. Malfieo A. Wilson 107 Ivy St. Nampa, Idaho 83651 | Feb. 5 | Rev. Lowell H. Young 24881 River Rd. Perris, Calif. 92370 |
| Rev. Asa R. Wickens 214 S. Calloway St. Elk City, Okla. 73644 | Oct. 7 | Rev. Nancy E. Wilson P.O. Box 312 Walters, Okla. 73577 | Apr. 10 | Rev. J. W. Youngman c/o Wm. H. Youngman 3759 Glenway Dr. Columbus, Ohio 43222 |
| Rev. Albert Wideman 3424 Markridge Rd. La Crescenta, Calif. 91034 | | Rev. Gordon Winchester 1003 2nd Ave. S. Lanett, Ala. 36863 | Sept. 1 | Z |
| Rev. O. B. Wiederhold Haven Hubbard Memorial Home New Carlisle, Ind. 46522 | Apr. 17 | Rev. B. F. Winingar 22012 N.E. Couch Troutdale, Ore. 97060 | Aug. 27 | Rev. Esther G. Zimmerman 609 W. Main Edmond, Okla. 73034 |

Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

You Are What You Read

"YOU ARE WHAT YOU EAT," declared Albert Cliffe, a noted nutritionist and lecturer of some years ago, who traveled extensively both in the United States and abroad. But his temperament produced in him a tendency to stomach ulcers, and in one year two operations took away two-thirds of his stomach, and he was "sent home to die." That same year he was both saved and healed, and surrendered his life completely to God. Following his conversion, he refused further invitations to speak on "You Are What You Eat," for he said, "You are what you think, or believe." In other words, the mental vitamins are more important than the physical ones. He said that his ulcers had not been caused by what he ate, but by what was eating him. The Word declares, "As he thinketh in his heart, so is he."

There are a number of things that contribute to what a man thinks, but ponder this one—a paraphrase of Mr. Cliffe's health slogan—"You are what you read." Every seed brings forth after its kind, and this is true in the mind as well as in the garden. What we plant brings forth. Our reading contributes enormously to our thinking—for better or for worse.

Books have been one of my treasures since childhood. I've said, "In case of fire, forget my furniture, clothes, china—but save my family pictures and my books!" These I could not replace. An

out-of-print, worthwhile book is as valuable as any antique. One lady looked so curiously at me once when I remarked longingly that one thing I hoped for in heaven was more time for reading. She shook her head and said, "Not me! I don't care one thing for reading." I felt sorry for her.

Reading molds our thinking and our beliefs. It contributes to our cultural standards, our moral ideals, our information, our inspiration, our spiritual growth.

Of course Bible story books are basic for children—we had volumes of them. But good books of adventure, of nature, of fairy tales are commended also. Often nursery rhymes and childhood tales have come to my memory and blessed my soul with spiritual applications.

The high-type romantic stories I read as a teen-ager helped crystallize my ideals of chivalry and manhood. In fact, my first "loves" were Gene Stratton Porter's "Laddie," and Louise May Alcott's "Laurie." When one is introduced to fine and lofty ideals of character, one looks for people who embody them. In shameful contrast, so much of our literature today serves to orient youth to low levels of character. Good reading provides basic building stones for the characters of children and youth, but bad reading hangs millstones about our youth, dragging them down.

However, mainly I am speaking now to Christian adults—to preachers' wives.

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| Rev. Mrs. Averine Wpaier Rte. 1, Box 101 Andalusia, Ala. 36320 | Jan. 10 | Rev. Harry A. Wiese 1649 Barden Rd. Pasadena, Calif. 91104 | Rev. Andy C. Wood 1107 N. 27th St. Corydon, Mo. 64539 |
| Rev. G. F. Webb 1219N. Alameda Ave. Arcata, Calif. 95702 | Apr. 27 | Rev. Wm. F. Wiggs 2208 McCarroll Pike Nashville, Tenn. 37216 | Rev. Strider L. Wood Rte. 1 Twilight Rest Home Stephensville, Tex. 76301 |
| Rev. Leonard O. Webber 4720 Fillmore St. N. Salem, Ore. 97303 | Oct. 15 | Rev. J. D. Wiginton P. O. Box 563 Napoma, Calif. 95321 | Rev. Donald W. Woodruff 4545 St. Ann Ln. Columbus, Ohio 43211 |
| Rev. Benjamin Wedel 916 2, Box 800 Owasso, Okla. 74055 | Dec. 1 | Rev. Bessie Williams 118 Florence Sistersville, W. Va. 26129 | Rev. Charles L. Woolson Rte. 2, Box 137 Millsboro, N. J. 08301 |
| Rev. E. W. Wells 3068 Crockett Dallas, Tex. 75246 | Nov. 13 | Rev. Clive Williams 12560 Haster St. Space 6 Garden Grove, Calif. 92650 | Rev. E. E. Wordsworth 545-12th Ave. S. Kokland, Wash. 98032 |
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| Rev. Mrs. Lena B. West 172 Second St. Athens, Ohio 45701 | Dec. 3 | Rev. Mrs. Pearl Williams P. O. Box 83 Inez, Ky. 41224 | Rev. D. L. Wright P. O. Box 985 Yuma, Ariz. 85304 |
| Rev. Verbal Wheeler 13345 Sidana Rd. Yreka, Calif. 92399 | | Rev. Ritey B. Williamson 1318 Oak St. Abilene, Tex. 79602 | |
| Rev. Ira W. White 638 E. Louisiana St. Evansville, Ind. 47711 | Mar. 26 | Rev. Otto B. Willison Rte. 3 Anders, Okla. 74523 | Rev. Libbie Yeager 6477 Barkhart Rd. Howell, Mich. 48843 |
| Rev. W. T. White 116 E. Keith Norman, Okla. 73069 | Sept. 10 | Rev. H. E. Wilson Rte. 2, Box 494 Inez, Ky. 41224 | Rev. John O. Young 503 Juniper St. Nampa, Idaho 83651 |
| Rev. Charley M. Whitely 4505 N. Rockwell Belton, Okla. 73008 | Aug. 28 | Rev. Mallalieu A. Wilson 107 Ivy St. Nampa, Idaho 83651 | Rev. Lowell H. Young 21881 River Rd. Perris, Calif. 92370 |
| Rev. Asa R. Wickens 214 S. Calloway St. Ft. City, Okla. 73044 | Oct. 7 | Rev. Nancy E. Wilson P. O. Box 417 Walters, Okla. 74577 | Rev. J. W. Youngman c/o Wm. H. Youngman 3759 Conway Dr. Columbus, Ohio 43227 |
| Rev. Albert Wideman 3424 Mirkridge Rd. La Crescenta, Calif. 91014 | | Rev. Gordon Winchester 1003 2nd Ave. S. Lanett, Ala. 36863 | |
| Rev. O. B. Wiederhold Haven Hubbard Memorial Home New Carlisle, Ind. 46527 | Apr. 12 | Rev. B. F. Winger 22012 N.E. Couch Troutdale, Ore. 97130 | Rev. Esther G. Zimmerman 608 W. Main Edmond, Okla. 73034 |

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The high-type romantic stories I read as a teen-ager helped crystallize my ideals of chivalry and manhood. In fact, my first "loves" were Gene Stratton Porter's "Laddie," and Louise May Alcott's "Laurie." When one is introduced to fine and lofty ideals of character, one looks for people who embody them. In shameful contrast, so much of our literature today serves to orient youth to low levels of character. Good reading provides basic building stones for the characters of children and youth, but bad reading hangs millstones about our youth, dragging them down.

However, mainly I am speaking now to Christian adults—to preachers' wives.

And I repeat that to a great extent "you are what you read." When I read books that inspire faith, books of testimony, of insights, I develop spiritually. The mind and soul have to feed upon something. Just as we like to exchange new recipes, fashion and decorating ideas, hobbies, travel experiences, we need to share new recipes for Christian living.

One can soon discover if a writer accepts and knows Christ and has a living relationship with Him. Many times I have been greatly helped in areas in which some other Christian has excelled, but realized at the same time that the writer didn't know some of the experiences I knew. But I gleaned the help I needed, and "spit out the seeds." I have received immeasurable help on such subjects as positive thinking, when in reality I felt I knew much more about the saving grace of Jesus than the writer; but I didn't know as much about positive thinking as he, and so I used his ideas to build upon my own Christian foundation, and profited greatly.

Our main excuse for not reading more is that we have no time. Understandable! But I find when I consistently neglect reading good books I decline in growth, in inspiration, and ideas.

A young minister's wife thrilled my soul this week when she told me that, although she had done little reading previously, she had come to realize that she needed to read. This lady has two preschool children and is one of the most active pastors' wives I know. In their present pastorate she and her husband have won between 30 and 40 brand-new couples to Christ. She works at it constantly and is sold on "personal fellowship evangelism" as she calls it. But back to her story: This young lady told the Lord she would read, but she must find a time. And with real enthusiasm she told me; "The Lord has given me a quiet time for reading and devotions—about one and a half hours each day. When the children take their naps, I put a tape over the doorbell, take the receiver off the phone, take my Bible and the book I am reading, and go to the den in the basement. God has given me this time that is so

important to my soul, and I let nothing interfere. I have to have this time to fortify my own soul or I have nothing to give out.

"Often I am tempted to put the clothes in the machine to be washing at this time, or I remember that the meat should be taken from the freezer to thaw, and I think of a myriad of other little things that I should do before I start my quiet time, but I discipline myself. Nothing, but nothing, must intrude upon this time. Even when I hear my little 14-month-old boy awake and moving about, I just let him play upstairs until I finish my quiet time. Oh, how much I am learning, including some mistakes I have made in my naive zeal! I've been telling others about this wonderful quiet time God has given me for personal improvement of my mind and soul. And I know that when my children no longer take naps, and my daily routine changes, God will always help me find a quiet time."

We all have need of this, and most of us will have to exercise real discipline to achieve it. We need to be able to recommend and to share good books. In some of our churches there has been an enthusiastic reading group that constantly passed around helpful books. I have bought as many as four copies of a book which was outstanding, so several could be reading it at once. If I feel a book is exceptional, I get extra copies to keep for my girls' future libraries.

Besides the personal benefits, reading makes you a better Sunday school teacher, a more competent witness, and often a type of "reader's digest" for your husband. You'll feel real satisfaction when he makes use of something in his sermon that you have relayed to him from your reading.

Mark your books. Make them tools. A while back someone loaned me a book, and after reading only two chapters I was so excited over it I went right to the phone and ordered it from the bookstore. I just had to mark it for my own use.

From time to time we hope to recommend some books, or have short reviews in this section.

IN THE STUDY

SERMON OF THE MONTH

A Threefold Exhortation

Heb. 4:1, 11, 16

By Vernon L. Wilcox*

Three verses in this chapter open with precisely the same formula: "Let us therefore." This presupposes something gone before to which reference must be made if we are to understand the exhortation. God's Word is not dark and difficult as a rule, if we bring to its study an open mind, an intelligent, reasonable mode of interpretation, and a willingness to obey its message. Much unnecessary, fruitless argument about the Bible could be avoided if we studied it in this receptive manner. Let us come then to this passage of scripture to receive enlightenment for our minds, and encouragement for our hearts.

I. "LET US THEREFORE FEAR."

To fear is not cowardly if it is based on a recognition of danger. The danger is here clearly set forth: that even though a promise has been given we may still come short of realizing it. At first this might seem to indicate that God could fail to keep His promise, but we immediately reject this as being both unworthy of His integrity and against all revelation of His character.

So then we look back from the "therefore" to find that the danger of missing God's best is through unbelief (Heb. 3:12). Unbelief is here shown for the devilish monster it is—"an evil heart of unbelief" and the word "evil" in the Greek here means "wicked, grudging, grievous, diseased." We often think of other sins as

terrible and of doubt as rather harmless—not understanding that this is the prime instrument of Satan in defeating us. To quote Redding: "Doubt backs a man up against the wall of his minimum, too scared to come out!"

One never accomplishes anything besides failure while obsessed by doubt. Questioning is a search for something strong and able to bear one's weight, but doubt (active unbelief) is the enemy of all that is good, the implicit denial of every ideal, and the built-in conditioner of every spiritual failure. We should fear doubt as we would a rabid dog, a horde of rampaging elephants, or the bubonic plague.

Israel failed at this point of unbelief. They saw the good land, the grapes, the honey, the milk—all the pleasant life God wanted to give them—but they doubted either His power or His purpose to lead them in and give it to them. So they wandered until they died—a whole generation of unbelievers. We are exhorted to fear this tragedy for ourselves, and thereby to enter the soul rest God has planned for those who love Him and are willing to obey Him.

II. "LET US THEREFORE LABOUR."

Nothing is farther from scriptural truth than "irresistible grace." A man was asked how he got saved. He said, "I opposed God all I could, and He did the rest." But this is not according to the Bible or human experience. While we are always told that

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salvation is by grace through faith, we are also repeatedly exhorted to work and labor. We must cooperate with God to be saved.

Here the exhortation is to labor to enter into the rest that remains to the people of God. To Israel this meant Canaan—a type of holiness, in which there is peace, because the conflict of will has been resolved and the heart is fixed on God, and in which there is rest, because we no longer live in a state of bondage to the carnal mind. Rest does not mean supinely lying with a blanket over one's head, but relaxed activity in full possession of our powers, as a skilled workman operating a machine, or an artist creating a picture.

Such victory does not, however, come easily. Satan will oppose, and men will hinder, but we will labor on over the obstacles until our consecration is complete, and the Spirit of God comes in sanctifying power.

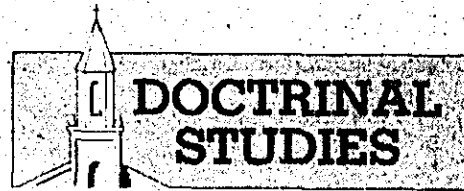
III. "LET US THEREFORE COME."

While the inner conflict against God's will is vanquished, the warfare against the world and sin goes on. Temptation assails on every hand, coming through our senses and natural inclinations.

We are bidden to come boldly to the throne of grace. This boldness is to be based on the atonement of Christ, our High Priest, "who was tempted in all points like as we are, yet without sin." As a man He was subjected to all the fiery assaults of the enemy. Because of this we have a High Priest touched with the feeling of our infirmities—One who understands all about us and what we are going through, even before we approach Him for help.

We are to come boldly. This suggests the Old Testament story of Esther coming before the king to plead for her people. We are to be bold, not in our own strength, but in the confidence of His mercy and love; bold, not in our wisdom, but in the assurance that He knows what is best for us. We can rest our case before Him and be perfectly at ease, knowing that His way is best. With Job we can say, "Though he slay me, yet will I trust in him." This is not a brash boldness filled with braggadocio trying to convince itself, but a holy boldness, so utterly sure of the goodness and mercy of God that it can enter into the very throne room of heaven and receive grace to help in time of need.

How often God's people have proved this to be true! How precious is this privilege which belongs to every believer!



By Ross E. Price*

Croskery's Homily on the Transition From the Old Man to the New Man

(Article 5 of a series)

You must no longer live as the Gentiles do, in the futility of their minds. You did not so learn Christ!—assuming that you have heard about him and were taught in him, as the truth is in Jesus. Put off your old nature which belongs to your former manner of life and is corrupt through deceitful lusts, and be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God in true righteousness and holiness (Eph. 4:17-24, RSV).

Professor T. Croskery is one of the five scholars who present homilies on the various passages of the Ephesian letter in the *Pulpit Commentary*. His insights are helpful as he discourses on the fact that in Christ the transition is effected from the old man to the new man. We take the liberty of reproducing his homily here almost in its entirety:

"The apostle represents 'believers' as having 'learned Christ,' not as having learned about him, but as having reached the true knowledge of him, having heard his voice and having been taught by him, as to 'the truth as it is in Jesus'—a truth that carried them far apart from the frightful license of the heathen. We now understand the exact import of this truth. It is to put off the old man and put on the new man. It is, in a word, SANCTIFICATION

I. THE NECESSITY OF THIS TRANSFORMATION

"The question might naturally arise—Had not the saints at Ephesus already put off the old man and put on the new man? Were they not already true believers? Why should they be asked to do it again?

"We must keep in view the distinction

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that the apostle clearly maintains in this familiar figure between 'the old man' and 'the new man.' Sometimes he refers to our legal condition, sometimes to our moral condition. 'Put ye on the Lord Jesus Christ' (Rom. 13:14). In this Epistle the apostle exhorts the Christians to 'put off the old man; but in the Epistle to the Colossians he says the old man has been already put off (Col. 3:9). In this Epistle the exhortation is given, 'Put on the new man' (v. 24); but elsewhere that which is new has been already accomplished (II Cor. 5:17). We are exhorted to be 'transformed' (Rom. 12:2) and 'renewed' (v. 23); but we are elsewhere said to be already 'transformed' and 'renewed' (II Cor. 6:17). It is necessary to mark this distinction; that we may not be led aside or into that mysticism which seems to confound justification with sanctification.

"It is worse than a mistake to say that we ought not to trouble ourselves about sin, because the new man cannot sin, and all sin comes from the old man, who has been already crucified and put off. This theory makes the work of the Holy Spirit altogether unnecessary.

II. THE NATURE OF THIS TRANSFORMATION

"This is evident from the contrast between the old man and the new man.

"A. The Old Man represents corrupt nature, and is called 'old' because it is original as opposed to what is new.

"It precedes what is new. Its character is vividly pictured by the apostle: 'waxing corrupt according to the lusts of deceit.' There is a progressive moral disintegration, which is inconsistent with the life of God or the happiness of man. The moral nature goes to pieces under the action of this corruption. Then it finds its natural development in 'lusts of deceit.' These lusts are deceitful, for they promise pleasure and bring pain; they promise liberty and bring bondage; they promise secrecy and bring shame; they promise impunity and bring retribution.

"Christians are well taught to put off this old man.

"B. The New Man represents the new nature, with its renewed intellect, its renewed affections, its renewed will.

"It has been 'created after God in the righteousness and holiness of truth'; that is, in the righteousness and holiness which belong to the truth, or which are its essential products.

"Observe:

"1. That the new man is a creation, as man was a creation at the beginning, 'we are God's workmanship' (Eph. 2:10).

"2. The new man is in God's image, as the first man was in God's image. The apostle says, 'According to the image of him who created him' (Col. 3:10).

"3. The lineaments of the image of the new man are 'righteousness'—that principle which guides him in all his relationships to God, man, and himself; and 'holiness'—that principle of the spiritual life which has primary relation to God himself.

"Righteousness and piety, governed and guided by the truth, are the two great principles of spiritual perfection. The image of God is thus manifest in its intellectual and in its moral side.

"All things, indeed, have become new to the believer—a new name, new relations, new honors, new possessions, new thoughts, new affections, new words, new actions—because he now acts from a new principle (Gal. 2:20), and is governed by a new end in life (I Cor. 10:31)."

Let us now note briefly the theology of Croskery's homily. First, he warns us not to make the Roman Catholic mistake of confusing justification with, or making it dependent upon, sanctification. Second, he warns us against the Zinzendorfian (or Plymouth Brethren) mistake of identifying justification with sanctification. Third, he reminds us that there is the legal putting off of the old man in justification with its concomitant putting on of the new. But there is also a moral putting off of the nature of that sin principle in sanctification and putting on of the new nature of holiness.

It is not, therefore, an unwarranted inference that the apostle depicts the transformation aspects of both works of grace by his analogy of contrasts. Moreover, the apostle is sure that the best guarantee against a repetition of the practices of the old man is for the old man to be done to death by a crucifixion (Rom. 6:6); and a once-for-all stripping off (Eph. 4:22). We should not overlook the fact that the aorist tense is used here for the "putting off" and the "putting on," whereas the linear present tense is used for the continuing renewal in spirit of mind. Of this we must speak further in a later article. Here we may simply note that Paul looks

The Pulpit Commentary on Ephesians, p. 168. In the above excerpt the capitalization, italics, and homiletical arrangement are by the present writer.

upon the death of the old man as a crisis event.

Croskery also calls our attention to the fact that the apostle's exhortation here is to "believers" and not to sinners, or those still walking in a state of Gentilism. Finally, he is quite sure that the old man represents the old nature, whereas the new man represents the new nature.

It remains only for this writer to observe, in this connection, that there is a repudiation of the old nature with its practices in repentance and justification, and there is an eradication of the old nature in what Wesley called "entire sanctification" or "the second blessing properly so called."

Since we have been insisting on the fact of a sinful nature as over against a cleansed nature, our next article should concern itself with the metaphysical question: "Does man have a nature? or is he merely an activity?"

GLEANINGS from the Greek



By Ralph Earle*

I Tim. 4:7-16

"Profane" or "Worldly"?

The adjective *bebelos* occurs five times in the New Testament. Twice it is applied to persons (I Tim. 1:9; Heb. 12:16). Three times it describes things (I Tim. 4:7; 6:20; II Tim. 2:16). In every case it is translated "profane" in KJV. Arndt and Gingrich suggest "worldly" for our passage here, but "profane" for the other two applications to things. With regard to persons, they prefer "godless" for I Tim. 1:9 and "irreligious" for Heb. 12:16 (as a description of Esau).

J. C. Lambert, in his article "Profaning, Profanity" (Hastings' Dictionary of Christ and the Gospels, II, 422), points out the origin of the word. He writes:

"*Bebelos* is the almost exact equivalent of Latin *profanus*, whence English 'profane.' *Profanus* (from *pro*-'before,' and *fanum*-'temple') means 'without the temple,' and so 'unconsecrated,' as opposed to *sacer*. *Bebelos* (from *baino*-'to go,

whence *belos*-'threshold') denotes that which is 'trodden,' 'open to access,' and so again 'unconsecrated' in contrast to *hieros* [sacred]."

Arndt and Gingrich point out the fact that while *bebelos* is used in the Old Testament in a ritualistic sense, it occurs in the New Testament always as an ethical and religious term. That is "profane" which is secular, not sacred, which leaves God out of account.

In Kittel's *Theological Dictionary of the New Testament* (I, 604) Hauck says this about *bebelos* in our passage: "As applied to material things in the Pastorals, the word refers to Gnostic teachings which are scornfully described as profane and unholy *mythoi* (I Tim. 4:7)." It would seem that "worldly" (Goodspeed, NASB) fits well here.

"Old Wives" or "Old Women"?

The Greek adjective *graodeis* is found only here in the New Testament. It comes from *graus*, meaning "old woman," and so literally means "old-womanish." But there is nothing here to suggest specifically "old wives." The idea is that of "fables fit only for old women," or, more simply, "silly myths" (RSV). It should be remembered that in those days girls ordinarily received no schooling, so that women were usually thought of as ignorant.

"Exercise" or "Training"?

The noun (v. 8; only here in NT) is *gymnasia*, from which obviously comes "gymnasium." The verb is *gymnazo* (v. 7, "exercise"), which comes from *gymnos*, "naked." This calls attention to the fact that Greek athletes customarily wore no clothes when exercising. Since the idea of athletic training is inherent here, it would seem that "training" is a more adequate translation than "exercise." The NASB goes so far as to use "discipline."

This gives a bit of added thrust to the verb "exercise" in verse 7. We are to "train" (A. & G.) ourselves daily in spiritual things, if we wish to maintain good health spiritually.

"Little" or "For a Little"?

The Greek (*pros oligon*) could very well be translated "for a little," and apparently carries that meaning in Jas. 4:14. But here the contrast with "unto all things" (*pros panta*) seems to rule out that idea. So Arndt and Gingrich suggest the rendering, "profitable for (a) little." The point is

probably that of extent rather than time. That is because physical exercise has only temporal significance, while spiritual training is of eternal value.

"Suffer Reproach" or "Strive"?

This is a matter of textual criticism. The bulk of the medieval manuscripts have *oneidizometha* (v. 10). But the original reading seems to have been *agonizometha*. The verb *agonizo* literally means "compete in an athletic contest" (cf. Col. 1:29). The best translation of this passage is either "toil and struggle" (Goodspeed) or "labor and strive" (NASB).

"Trust" or "Hope"?

These two words do not mean exactly the same thing. The Greek clearly has "hope"; literally, "have set our hope." This seems to be another example of a careless rendering in KJV.

"Conversation" or "Conduct"?

We have already met the Greek word *anastrophe* (v. 12) and noted that it refers to the whole "manner of life." "In word, in conversation" is obviously redundant. The Greek has two distinct items: "in word, in conduct."

"Doctrine" or "Teaching"?

The Greek word *didaskalia* (v. 13) has not theological overtones, such as attach to our word "doctrine." What this verse says is that Timothy is to perform three essential functions as pastor: (1) the public reading of the Scriptures; (2) exhorting the people to walk in the light of God's Word; (3) teaching them what the Word means.

"The Presbytery"

This comes directly from the Greek word *presbyterion* (v. 14). Elsewhere in the New Testament the term occurs only in Luke 22:66 and Acts 22:5. In both those places it refers to the Jewish Sanhedrin. Here it means the group of elders who laid their hands on Timothy, evidently at the time of his ordination into the Christian ministry.

"Meditate" or "Be Diligent"?

The verb is *meletao*. It comes from *melete*, "care," and so means "to care for," "to attend to" (Abbott-Smith). It is from the stem of the verb *melo*, "to care for." In verse 14 "neglect" is the verb *amelo*, *melo* with the *a* negative. There is thus a

play on words in the Greek which is lost in English. In verse 14, Paul says to Timothy, "Don't be careless about the gift you received at your ordination"—perhaps the "gift" (Greek, *charisma*) of prophecy, or prophetic preaching. In verse 15 he says, "Be constantly careful about these things."

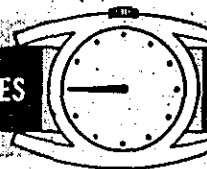
In Greek the second clause, "Give thyself wholly to them, literally reads, "Be in these things."

"Profiting" or "Progress"?

The word *prokope* means "a cutting forward," "an advance." Its clear and simple meaning is "progress." Aside from this passage it occurs only in Phil. 1:12, 25, where it is rendered "furtherance." It should be "progress" in all three places.

The NASB has properly caught the meaning of this verse. It reads: "Take pains with these things; be absorbed in them, so that your progress may be evident to all."

TIMELY OUTLINES



By T. Crichton Mitchell*

"Healing in His Wings"

Text: Titus 2:11-14, NEB

Grace is God's sunrise on our benighted human scene. Set the text down in its larger context and we see the dawn of grace and the sunrise of holy possibility and spiritual health. Cf. the text with Mal. 4:2 and Luke 2:29-32, and you have a most beautiful and moving picture.

I. DAWN UPON ALL MEN

Grace is a Person, and the Person is Jesus Christ. To say, "Grace has dawned," is the same as saying, "God sent His Son into the world." When Simeon scooped the child Jesus into his arms and lifted his eyes to heaven and almost sang his prayer to God, he spoke of One who came into history as both Light and Life. "Thy salvation . . .

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a light." "A light to lighten the Gentiles," or as suggestively put in the RV margin, "for the unveiling of the Gentiles." In Jesus Christ redeeming mercy and grace have "come forward," "dawned," upon the whole wide world of men. Grace is the saving Person. Cf. 3:4-7.

II. HEALING FOR ALL MEN

Salvation is soul health—"healing for all." By that Paul does not mean that all men will be healed; but that all men may be healed. That is "the healthy teaching" (cf. 1:9). In Christ there are healing and health for all. Sin is the disease; evil thoughts and deeds are the symptoms. For these latter we must be forgiven; but sin in the article is the disease. Healing is possible. Dawn has come. If we will really open our souls to the glorious sunlight, we can be changed. Grace is the answer. Christ is the Cure. "Christ," wrote John Newton, that erstwhile drunken, swearing sot of a sailorman, "has become my medicine and my health."

Purity of heart, health of soul, this is the provision of the Gospel in this day of grace. He "gave himself for us; that he might redeem us . . . and purify . . ."

III. HEALTH IN ALL DEPARTMENTS OF LIFE

Holiness is holy living—" . . . disciplined to renounce . . . and to live . . ." There is a doctrine of holiness, but holiness is not a doctrine. There is a second blessing "properly so-called," but holiness is not crisis living. It is disciplined living. Sound doctrine, or the healthy teaching, leads directly to goodness. It leads to—

A. *Temperance*: the whole temper and tempo and temperament of life disciplined under grace to walk openly in the sunlight. Healthy-mindedness—the mind furnished with the "healthy doctrine" of the Gospel.

B. *Honesty*: integrity of personality. No discrepancy between creed and conduct. Luminous living in the light.

C. *Godlikeness*: Good people do good, but are not "do-gooders"—they do good TO others, not AT them. "Godly" is not an adjective that the sanctified man takes to himself; it is one he unwittingly earns.

D. *Expectation*: "looking forward to . . ." Our desire and hope are to become ever more like Jesus. One day He will reveal the full blaze of His glory. It will be an eternal high noon.

One day soon the Advent trumpet will drown "the last of time's evangels," and Immanuel, crowned with many crowns, the Lord of saints and angels, will be revealed from heaven. He is our Hope; eternal day will come; the glory of Jesus will be seen; and the hope of the children of the day will be realized fact.

Here is a glorious balance of work and waiting, of walk and expectation, of discipline and hope. As the old Negro song puts it:

*There's a King and Captain high,
An' He's a-comin' by and by;
But He'll find me hoein' cotton when
He comes . . .*

"In Fashion as a Man"

TEXT: Phil. 2:8

Introduction: This verse is the verdict of faith on the facts of history relative to Jesus Christ. It is also the verdict of evangelical experience based on those historic facts.

There are other and different verdicts passed on this Man.

I. *The Verdict of the Impressed but Uncommitted*: "Never man spake like this man." (John 7:46).

II. *The Verdict of the Privileged but Impervious*: "This man is not of God"; "This man is a sinner" (John 9:16, 24).

III. *The Verdict of the Critical but Hypercritical*: "This man receiveth sinners, and eateth with them" (Luke 15:2).

IV. *The Verdict of the Guilty but Desperate*: "This man hath done nothing amiss" (Luke 23:41).

V. *The Verdict of the Convinced and Committed*: "This man . . . continueth ever" (Heb. 7:24).

A. "Because" (v. 24).

B. "Wherefore" (v. 25).

"The man Christ Jesus; who gave himself a ransom for all."

The Divine Deliverance of Desperate People

TEXT: Psalms 107

Introduction: Gratitude for grace (vv. 1-3).

I. GOD AND THE LOST (vv. 4-9)

II. GOD AND THE BOUND (vv. 10-16)

III. GOD AND THE DISEASED (vv. 17-22)

IV. GOD AND THE STORM-TOSSED (vv. 18-32)

Conclusion: God delivers only the desperate; Jesus Christ deals only with desperate people. Many remain unsaved simply because they are not desperate enough. He came to seek and save the lost, to release the prisoner, to touch the eyes of the blind, to heal the sick, to steer the storm-tossed to harbor.

When we desire salvation as the body desires air, the Lord can help us.

*Vile . . . I to the fountain fly,
Wash me, Saviour . . . or I die.*

The Holy Helper

TEXT: . . . I will ask the Father to give you another Helper to be with you for ever . . . (John 14:16, Moffatt).

Introduction: Two things are plain as a pikestaff:

1. We need divine help to live the life that pleases God.

2. We can have all the help we need. The first is demonstrated in experience. One man said, "A fellow needs to be made of steel to survive in days like these." He does not. But he does need help. Like Peter we cry, "Lord, save me."

The second is a plain promise made by Jesus Christ. We can have all the help we need to live the life we ought. We can not only have help—we may have the Helper himself. "Another" Helper—for Jesus was the first, and the Other is His "other self and essence all-divine."

I. WHO IS HE?

Jesus spoke of One whom he himself knew, One who knew Him utterly and com-

pletely, with no gaps or blanks in that knowledge. "He will bear witness of me . . . He will recall to you everything I have said."

Jesus used masculine pronouns strongly personal. He spoke of Someone as real as He himself. Not an IT nor an influence, nor a "principle of life," but "He." Our Holy Helper is a real Person. He is the Holy Spirit.

II. WHOM DOES HE HELP?

All who commit their lives to Jesus Christ. "The world cannot receive him . . . neither sees nor knows him . . . but you know him."

Oh, we have heard about the Spirit being in all things, for He is "God in action," the Creator Spirit "by whose aid the world's foundations first were laid," but we need a personal Helper—a personal Holy Helper—not some merely philosophical "ground of our being"; a real, live, and living Holy Helper. And the Holy Spirit is with and in all who commit themselves to Jesus Christ in personal faith and trust.

III. HOW DOES HE HELP?

Paul says, "The Spirit . . . helpeth our infirmities." The Spirit himself. He helps us in our weakness, and He alone is the Strength of our strength. He prays in us, and He prays for us with sighs and groans beyond words, so deeply and profoundly does He feel the weakness of these temples in which He lives. And He helps us to pray.

A. *He helps immediately*; i.e., directly in our hearts; directly, without "go-betweens." He impresses the soul; He inspires, enlightens, and quickens the mind; often He helps us by teaching us how to help ourselves.

B. *He helps mediately*; i.e., through appropriate and appointed means of grace. Wesley once defined a mystic as one who dispenses with the means of grace. This kind of mystic is not the creation of the Holy Spirit. He helps us—

1. Through other people. Just as He helped Jesus so to help others in the Early Church that the apostles renamed him Barnabas, the son of the Comforter.

2. By superintending and interpreting the events and circumstances of life.

3. Through the means of grace such as consistent and sustained and devoted reading of the Word of God; real prayer and

waiting on God; public and personal and family worship; the sacraments; Christian service and fellowship. He is our Helper.

IV. WHY DOES HE HELP?

That would be rather like the question, Why does God love me? And the answer is the same—Because God is holy Love. The Spirit is Help. That is His name, and that is His nature. He helps us that we may live lives that inwardly are victorious and outwardly are radiant; He helps that we may help Him help others; He helps us that we may live "above the world and sin"; He helps us that we may live triumphantly, optimistically, and expectantly.

V. WILL HE HELP ME?

Yes! "The promise is unto you" (Acts 2:39). And the Father gives "the Holy Spirit to them that ask him" (Luke 11:13). The one necessary prerequisite is that your heart be made clean and ready to receive Him. He is the Spirit of purity and grace. God, who knows the depths of the need of our hearts as we ourselves can never know, can purify the heart and fill the clean heart with His Holy Spirit (Acts 15:8).

Conclusion: You need help?—to bear or to discard your burden?

You need help?—to resist that specific, fierce, recurrent temptation?

You need help?—to answer and be true to the high call of Christ Jesus for your life?

The Holy Spirit is our HOLY HELPER. He will help, if you seek Him for His own holy sake.

*Spirit of purity and grace,
My weakness pitying see;
And make my heart Thy dwelling place.
And worthier Thee.*

The Big Push

TEXT: Phil. 3:12-14

Introduction: There are no terminal facilities in Christian living. "I do not consider myself to have arrived" (Phillips). The Spirit of God keeps us out of terminal points. I have not attained; I am not perfect; I press on; "This one thing I do."

"The Big Push": the phrase reminds me of the thirty-eighth parallel or the Caen or Burma roads; of armies soaking the advance road with precious blood. "Push"—not dash. "Press . . . fight . . . lay hold." These are Paul's terms for Christian living. Or perhaps the metaphor of a trained athlete (cf. Phillips).

I. CHRISTIAN LIFE IS NEVER STATIC.

Always there are heights above us. We must always cry, "Excelsior!"—Onward and Upward! Paul says that he experiences Christian perfection, but is aiming at resurrection likeness to Jesus Christ. He is not decrying all perfection, only that which turns Christian living up a cul-de-sac.

II. CHRISTIAN LIFE HAS A CLEAR CODE (vv. 13-16).

Paul describes here his attitude to total existence.

A. As to the PAST—forget it!

1. By putting all its sin and guilt repentantly under the blood of Jesus (vv. 4-6).

2. By putting all its triumphs and joys underfoot as pick-marks on the mountain—toeholds of faith.

B. As to the PRESENT—focus it. "This one thing I do."

Concentration: singlemindedness, purity of heart, willing only one thing—and that the will of God. The big push calls for this kind of consecration and commitment of the whole life in one narrow channel like a millrace.

C. As to the FUTURE—fashion it.

Today is the womb of tomorrow; today shapes tomorrow. "I keep on grasping ever more firmly that purpose for which Christ grasped me" (Phillips). We fashion tomorrow by focusing today. Paul has already (in 1:12-18) expounded his philosophy of handling the present with the future in mind. He might in effect be asking us, "What happens to the things that happen to you? Will they fall out to the furtherance of the Gospel?"

"Higher still . . . where light increases."

A father was one day teaching his little boy what manner of man a Christian is. When the lesson was finished, the father got the stab of his life, when the boy asked, "Father, have I ever seen a Christian?"

The Nazarene Preacher



IDEAS THAT WORK

A possible "pastoral" letter—

"The Church That Needs No Money"

DEAR FELLOW MEMBER:

We have discovered a way for a church to function without money. Will you cooperate?

Each member will come to services suitably dressed to eliminate the necessity of heating or cooling the building. This will dispose of the fuel bill.

Each member will take his turn playing the organ or piano, and leading the music. Then no organist, pianist, or music director will be needed. Also each one will direct the choir in turn, and each one will pay for his own music. Also, each one will purchase his own hymnal.

Each member will come to church with broom and dust mop to keep his part of the building presentable. Then a paid janitor will not be necessary.

Those who wish to use water will bring their own bottles. Those who wish more light will bring their flashlights.

Each member will spend some time working in the church office. If anyone desires a copy of the bulletin, he will bring his own supplies for printing same. This will eliminate the expense of office help and equipment.

Each member will take his turn preaching, leading in the services, conducting funerals, performing marriages, calling on members and prospects, visiting the sick, and guiding the administration of the church. This will save the expense of having a pastor.

Each one must agree to spend at least a year as a missionary at his own expense, in some foreign field. This will dispense with missionary offerings.

Thus we can be known as the "Church That Needs No Money." What a spec-

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tacle it will make as the men and women, boys and girls, bundled up head to foot, walk dutifully to church, carrying water bottles, brooms, dust mops, sheet music, sermon manuscripts, flashlights, hammers, saws, and other baggage!

Isn't this a great idea? A new day is dawning for the church that needs no money.

Would you really wish it this way? If not, give God 10 percent of your income, and the church can operate in the scriptural manner.

But, actually, your church needs no money in the first place. YOU are the one who uses the heat, light, water, and music. YOU are the one who makes use of the pastor, office equipment, the janitor, and whatever church staff there may be. So as you sit in your comfortable pew, which will it be—the weekly brooms and mops and other baggage, or the weekly tithe?

—AUTHOR UNKNOWN

Submitted by Michael Hutchens
Eaton, Ohio

Hymn of the month

Jesus Shall Reign

No. 90, Praise and Worship Hymnal

The author, Isaac Watts (1670-1748), was the first to write Christian hymns as we know them. In those early days most persons felt that words from the Bible were the only fitting hymns to be used in church worship. In the churches of England, the music consisted mostly of psalms sung in a sort of chant without accompaniment. The "clerk" would first read a line and then the congregation would sing it after him. This was called "lining out" the songs. When Isaac Watts was about 15, he complained to his father, then pastor in Southampton: "We preach the Gospel, and pray in Christ's name, and then check the aroused devotions of the Christians by giving out a song of the

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old dispensation. The singing of God's praise is the part of worship highest heaven, and its performance among us is the worst on earth!"

Probably because he had grown tired of hearing his son's criticisms, his father exclaimed, "Then give us something better, young man!" Before the evening service Isaac had written his first hymn, which was lined out and sung that night in the Southampton worship service. Thus began the revolution to a different type of hymn in all the churches. "Jesus Shall Reign" is considered to be the finest missionary hymn ever written.

The tune most commonly used for this hymn is called "Duke Street," composed by John Hatton, who was born near Liverpool, date unknown, and died at St. Helen's in 1793. The tune is named for the street in St. Helen's on which he lived.

BULLETIN BARREL

FATHERHOOD

One dad to another: "I'm no model father. All I'm trying to do is behave so that, when people tell my son that he reminds them of me, he'll stick out his chest instead of his tongue."

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife is a great man, even if he never had his name in "Who's Who."

—THOMAS DREIER

A SILENT SERMON

Grandfather would tuck his Bible under his arm and walk through the small town where he lived to Sunday school and church services. For the last five years of his life he could not hear,

and he never heard a word of any sermon, yet he continued to go.

One day I asked him, "Grandpa, why do you keep going to Sunday school and church when you can't hear a word that the preacher says?"

"I keep on going," he replied, "even if I can't hear, because I want people to know whose side I'm on."

—Selected

Plainview, Tex.
ODELL BROWN, pastor

MY FATHER PRAYS FOR ME

When Father prays he doesn't use
The words the preacher does;
There's different things for different days
But mostly it's for us.

He prays that we may be good boys,
And later on, good men;
And then we squirm, and think we won't
Have any quarrels again.

You'd never think, to look at Dad,
He once had tempers too.
I guess if Father needs to pray,
We youngsters surely do.

Sometimes the prayer gets very long
And hard to understand.
And then I wiggle up quite close
And let him hold my hand.

I can't remember all of it;
I'm little yet, you see.
But one thing I cannot forget—
My father prays for me.

—Author unknown

A PARABLE FOR PARENTS TO PONDER

Once there was a little boy. When he was three weeks old, his parents turned him over to a baby-sitter. When the boy was two, they dressed him up like a cowboy and gave him a gun. When he was three everybody said, "How cute!" as he went lispng a beer commercial jingle.

The Nazarene Preacher

When he was six, his father dropped him off at Sunday school on his way to the golf course. When he was eight, they bought him a BB gun and taught him to shoot sparrows. He learned to shoot the streetlights out by himself.

When he was 10, he spent his afternoons squatting at a drugstore newsstand reading comic books. His mother wasn't home and his father was busy. When he was 13, he told his parents other boys stayed out as late as they wanted to, so they said he could too. It was easier that way.

When he was 15, they gave him a deadly two-ton machine, wangled a license for him to drive it, and told him to be careful. When he was 16, the police called his home one night and said, "We have your boy. He's in trouble." Screamed the father, "It can't be my boy!" But it was.

—Selected

TEN COMMANDMENTS FOR FATHERS

1. You shall so live as to transmit to your children, physical bodies strong and clean.

2. You shall be the head of your home and model it after God's law in love and justice.

3. You shall preserve the love between yourself and the mother of your children and promote love between your children.

4. You shall not teach by precept alone, but by personal example.

5. You shall so intently live to please and serve God that it will inspire the same zeal in your children.

6. You shall seek to develop your child's potential to its greatest degree, for the eternal blessing of his fellowmen and for the glory of God.

7. You shall provide and participate in recreational diversions and lead your family in having fun and wholesome frolic.

8. You shall be the instigator and the leader in daily family worship. And you shall conduct this worship time in such a manner that your children may develop a relish for God's Word and a faith in the exercise of prayer.

9. You shall set the example by going with your wife and children to Sunday school and church regularly.

10. You shall make your primary objective the introduction of each child to Jesus, as Lord and Savior, and thus fit him for life here and qualify him for life eternal and the reunion of the complete family circle in heaven.

—Selected

DEAR DADDY:

When I'm a great big man like you,
I want to do just like you do;
I's goin' to go just where you go,
I want to know all that you know;
I's just a-growing awful big,
And walking in the tracks you dig;
I think it won't be very long,
I's growin' fast, and getting strong.
And soon I'll go to town with you
And be your partner all day through;
I'm just a little, great big man,
A' gettin' like you fast's I can.

DEAR SON:

I'm glad you want like me to be,
Yet I must change some things I see;
If you will do just what I do,
And follow me the whole length through,
Then I will pray for strength and power
To walk the Christ life every hour;
And leave tracks all along my way,
Which lead to joy and endless day.

—Selected

From Freeport, Ill.
HAROLD DERRYBERRY

Don't Meddle in God's Plan

Cease meddling with God's plan and will; You touch anything of His and you mar the work.

You may move the hands of the clock to suit you, but you do not change the time. You may hurry the unfolding of God's will, but you harm and do not help the work. You can open a rosebud, but you spoil the flower.

Leave all to Him. "Thy will, not mine."

—Stephen Merritt.

Perry, Mich., Newsletter
R. Gouthey Jones

Justifying Our Denominational Separateness

(Continued from page 3)

II

But our presence needs to be justified by results as well as by theology. In fact it is not unreasonable to admit that observers have a right to expect that a claim of doctrinal superiority must be validated by superior transformation in the lives and souls of men. I do not concede that we can fairly be judged by the number of conversions, or the rapidity of growth; that can be a very illusory yardstick. But a superior doctrine of salvation should produce superior saints; not superior in their own eyes, but superior in quality of life. If after some years in a community, no difference can

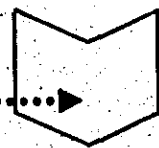
be found between our people and the ordinary non-holiness church, in the fruit of the Spirit, in ardor of devotion, in warmth of stewardship, in victorious bearing of burdens, in depth of piety, in love of God and man, in delight in the Bible and prayer and all holy things, in unblemished righteousness and ethical consistency, then we should take another look at our right to "cumber the ground."

In such a hypothetical case the implication would well-nigh be inescapable that there was fault in either the message, the messengers, or the method of propagation. If the defect is not in the message, we are compelled in all honesty and humility to look to ourselves and to our methods.

Next month: *A Look at Ourselves and Our Methods*



HERE AND THERE AMONG BOOKS



Conducted by Willard B. Taylor*

A Life Full of Surprises

By Lloyd John Ogilvie (New York: Abingdon Press, 1969. 144 pp., cloth, \$3.00.)

This senior minister of the First Presbyterian Church of Bethlehem, Pa., has a deep conviction that the Christian life when authentic is joyful, resourceful, socially oriented, and more than a match for our troublesome times. His assurance arises out of a personal knowledge of the love and forgiveness of God, which was opened up to him through some associations with individuals who themselves possessed a dynamic personal faith and who were radically involved in the needs of others.

Ogilvie believes that the exciting relationship he enjoys with Christ can be entered into by every man. Furthermore, he is ready to declare in a time when it is being questioned whether the local, institutional church will survive as a crucial part of God's strategy, that "a congregation

can be a viable and flexible center of spiritual experimentation which deploys in the world contagious people who can communicate their faith and participate with Christ in the transformation of society."

To transmit this enthusiastic message, the author employs the Sermon of the Mount as a base. Jesus' famous homily describes the quality of life which is a possibility for all Christians. In a three-part analysis of the sermon, Ogilvie discusses "the plan of life as it was meant to be," "the purpose of life as it was meant to be," "the power of life as it was meant to be." The individual sermons deal with grace, love, sexuality, service, marriage, and power as they relate to the life of the individual Christian and of the Christian community.

There is a grand note of authenticity and expectation in Ogilvie's sermons. He writes with a freshness of style and with a simplicity of expression. He touches, however, on some of the deep truths of the faith as they come to the surface in the Sermon on the Mount. Also, one finds here abundant

illustrative material which "sheds some light" on the truth under consideration.

Ogilvie speaks of the Christian life as having a "beginning." By this he means there must be a conversion. However, he emphasizes the notion that usually conversion comes in a crisis time of life. He writes: "Most of the people I know who are living vital Christian lives began and have grown in crises which exposed their emptiness and insufficiency." One cannot argue that many people turn radically to Christ when life tumbles in on them. But it seems to the reviewer that the basic emphasis should fall rather upon the truth that even the man who is not experiencing anxiety over some unmanageable situation in life can be led by the Holy Spirit to see himself as a sinner and to receive Christ as his Saviour. Perhaps my reaction results from my own "theology of crisis" which forces me to place the emphasis upon the crisis nature of the experience of conversion itself.

The author closes his book with a sermon entitled "The Authority of the Authentic," in which he speaks of the authenticating and vitalizing ministry of the Holy Spirit in the life of the Christian. It appears to the reviewer that Ogilvie is speaking here about a post-conversion experience in which the Holy Spirit fills the life upon the yielding of all to Him. The status of the persons about whom he writes as illustrative of what God wishes to do in the life is a bit obscure. Nevertheless, appreciation must be expressed for the passionate plea for a wholly dedicated life to the Spirit which provokes this kind of preaching.

—WILLARD H. TAYLOR

Correction—

Inadvertantly the first line was omitted from the March book review, p. 48. The book *Breakthrough*, by Alan Walker, is published by Abingdon Press, 1969. 92 pp., cloth, \$2.75.

A Handbook to Marriage

By Theodor Bovet (Garden City, N.Y.: Doubleday Company, Inc., 1969. 158 pp., paper, \$1.25.)

This excellent little paperback was originally published under the title *Love, Skill and Mystery*. Dr. Bovet, an eminent Swiss doctor and marriage counselor, relates the physical side of marriage to personal love and religious beliefs. He combines medical expertise, psychological insight, and spiritual awareness in such a way as to give the reader a well-rounded view of the

marriage relationship. The author deals with the basic attitudinal differences between man and woman and shows how these understandings of "maleness" and "femaleness" are essential in building a healthy relationship in marriage. Of great help is Bovet's discussion on the comparison of man as the head of the marriage and woman as the heart of the marriage.

This book could be of great value to a pastor in the following ways: (1) as a guide to understanding his own marriage, (2) as resource material he can use in premarital education and marriage counseling, and (3) as a source book he can recommend to his parishioners.

JAMES D. HAMILTON

A Temple or a Tavern?

By Russell V. DeLong (New York: Vantage Press, 1969. 176 pp., cloth, \$3.75.)

In the short, pithy sentences full of thought-provoking facts and ideas which characterized his preaching on the "Showers of Blessing" broadcast for several years, Dr. DeLong records 34 inspirational addresses in this volume. In presenting these chapters as addresses or essays instead of "sermons," he is attempting to reach a wider audience including the "space age youth" of today who automatically tune out anything labeled "sermon." He also leaves wider latitude for his treatment of the subjects, not always finding it necessary to base his remarks on scriptural exegesis. He writes of sports, games, conflicts, ambitions, goals, disappointments. His chapter headings indicate the interest appeal in such themes as "Guideposts to Greatness," "The Game Is Only Half Over," and "Both Black and White, Dark and Bright, Count."

Frank Harris, genial president of Homemakers Guild, suggests in the Foreword that this volume might well be the one to be treasured almost equally as well as the Bible, since it presents such an illuminating and inspiring philosophy of life. Dr. DeLong's friends, and he has many, will likely share this viewpoint.

A Temple or a Tavern? provides an attractive and contemporary volume of DeLong's hard-hitting messages.

JAMES MCGRAW

Trumpets in the Morning

By Harper Shannon (Nashville: Broadman Press, 1969. 156 pp., cloth, \$3.50.)

In a day when ministers are fleeing from "the cloth" almost daily, it is sheer joy to read a book in which a minister speaks

*Professor of biblical theology, Nazarene Theological Seminary.

happily about his call and pastoral service. So it is with this Southern Baptist clergyman.

The 14 chapters in this book cover nearly every phase of the ministry, including studying and sermonizing, the problem of time, pastor-staff relationships, the role of the layman—to name a few.

Well-written and sensible, this study exudes the spirit of its author, who sees the gospel ministry as "the most thrilling and dynamic experience a person can have on this earth."

WILLARD H. TAYLOR

Bible and Gospel

By Archibald M. Hunter. (Philadelphia: Westminster Press, 1969. 146 pp., paper, \$2.25.)

Preachers and students who are acquainted with writings of A. M. Hunter, professor of New Testament at the University of Aberdeen, Scotland, know that he writes with simplicity, but at the same time with broad understanding of current thought on the subject under discussion. In fact, Hunter is a deft epitomist, bringing together the best of scholarship from many sources and presenting it in capsulated and readily comprehensible form.

This comparatively brief book has three parts: (1) an introduction to the Bible as a whole, (2) a study of the Gospels and the person and work of Jesus as recorded in them, (3) a study of "the new quest of the historical Jesus." Since this material was originally presented as talks to lay groups in churches near Aberdeen, it is neither technical nor stuffy. Indeed, it is fresh, semi-sermonic, and studded with short poetic pieces and illustrations.

Pastors or youth leaders who work with individuals who are skeptical about the relevance of the Bible and its message for our times will find helpful suggestions in this study. For example, Hunter attempts to answer such questions as, Why read the Bible? What do we find there that we find in no other book? In what sense is it the Word of God? Since we are Christians—not Jews—why not leave the Old Testament to the Jews? While some answers may not fully accord with some of our dogmatics, they do come to grips with tough issues and offer significant insights.

Section two contains some material which appears in other works of Hunter. However, it is rich in its review of the person and ministry of Jesus—giving serious attention

to the parables, miracles, Sermon on the Mount, and Resurrection. Every preacher who has a homiletical "feel" for the Gospels will discover numerous seminal thoughts in this section. At times Hunter seems to "throw in the sponge" to contemporary negative ways of handling the miracles. However, one sentence on p. 93 contains one massive truth which indicates his final commitment: "In a word, grant 'the grand miracle' of the Incarnation, grant that God became man in Jesus, and most of the objections to his miracles fall to the ground."

Here is good reading as well as a source of biblical preaching.

WILLARD H. TAYLOR

Preachers' Exchange



FOR SALE—Complete file of *Adult Bible School Journal* (1953-69), \$25.00; complete file of the *Preacher's Magazine* (1953-69), \$50.00; complete set of *The Biblical Illustrator* (57 vols.), never used, \$175, plus postage. Write Kenneth L. Dodge, 4176 Split Rock Rd., Camillus, N.Y. 13031.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms.

CALENDAR DIGEST

JUNE—
NWMS Prayer and Fasting
Emphasis
21 Father's Day

JULY—
NWMS Spanish Broadcast Offering
14-20 International Institute

AUGUST—
NWMS National Workers and
Bible Schools
18-23 International Laymen's
Retreat
30 Promotion Day



AMONG OURSELVES

The declaration, "As goes the Sunday school, so goes the church" (p. 18), calls to mind a recent article in the *Christian Index*, by Julian T. Pipkin, "One Good Reason Why the Sunday School Is Slipping." He said he had just examined 336 pages of church bulletins from all corners of his state, and had found only 14 special references to the Sunday school in the whole lot! But he *did* learn a number of other interesting things, he reported, such as that "we were going to have ham, black-eyed peas, and turnip-greens for supper" . . . and that "all styrofoam egg cartons" should be brought to church . . . By the way, Pastor, have you explained in your bulletin the new Honor School Requirements? . . . A McKenzie quip: "Clinics are for the birds—the birds who want a growing Sunday school!" (p. 19) . . . The prize goes to Pastor L. Wayne Quinn, Stockton, Calif., for the best eye-catching ad-headline (p. 20) . . . Retired Ministers!—what a wealth of wisdom and experience is represented by those 11 pages of names (p. 30)! If they were all millionaires, pondering over their wills, would their pastors call a little *oftener*? Surely that is a wicked, slanderous thought! But they are more valuable than millionaires; they are treasure stores of history and inspiration and counsel. It is with inexpressible fondness and gratitude that I recall some of the retired ministers I knew as a young preacher. Their eyes were lit by the light of another world, but their memories were keen and salty and earthy. They had pioneered and struggled and won mighty victories, and their stories were cameos of pastoral theology, which cost me nothing but the time to listen. Never was time better spent. Let us not permit them to feel not only retired, but neglected and rejected.

Until next month:

BT

