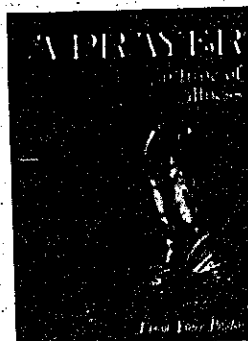
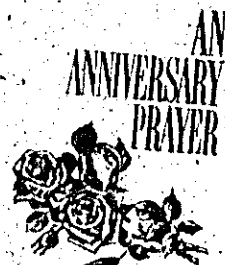
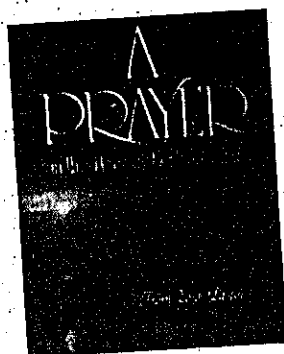


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THE SILENT MAJORITY

General Superintendent Lewis

THE CAUSE AND CURE OF LOW MORALE

The Editor

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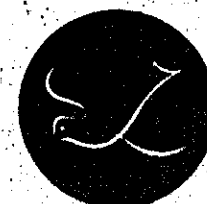
THE CHURCH "DROPOUT"

James H. Robertson

Sermon of the Month

MEN WANTED!

Raymond Spence



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V. H. Lewis
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Edward Lawlor
Eugene L. Stowe
Orville W. Jenkins

General Superintendents
Church of the Nazarene



MAY, 1971

Volume 46 Number 5

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The Silent Majority

By General Superintendent Lewis

THIS HAS BEEN a familiar term to us all for some time. It carries the image of a great group of "silent" people who are good, solid, and if aroused, could and would change the situation of deteriorating society. I am not sure if this image fits exactly the "silent majority" in our church. The fact is, there is a majority more and more in this category than in any other who belong to every church.

Too many of our churches are carrying on the work of the kingdom of God with an active minority. One of our big, important, and immediate assignments is to awaken, arouse, vitalize, enlist the great group of people who sit and live "silent" in our churches.

No church is really accomplishing anything unless it is using the talents, energy, and stewardship of the "silent" people. They need such activity to be the Christians they should be and the kind our world needs today. I, therefore, suggest that you, as pastor, attack this problem with kindness, intelligence, tact, but determination. Do it prayerfully, but with the belief that God will assist you in such a worthy endeavor.

There are several ways to do this, I am sure. Also, I am sure it must be done some way to bring revival to the local church and evangelism beyond its present constituency. Every man must do it his own way, but every man must do it. I dare suggest some ideas for a start. I admit this is the straightforward approach, which would be my style. Even though you, as pastor, feel some other way may best suit you, these suggestions may be helpful.

1. Begin with the church board. Go over your desire and plans with them.

2. If you dare, make a list of the active and the "silent" ones in your church.

3. Announce a program of revival to reach everyone in the church with a challenge to serve Christ.

4. Advertise the program with printed matter of all kinds, such as banners and the church bulletin. Here are some suggested statements:

"Have you really served Christ this week?"

"Check your service record."

"Can there be a silent, passive Christian?"

"Serving Christ is life's greatest challenge."

"Needed—volunteers for service."

(Continued on page 11)

The Cause and Cure of Low Morale

IN THE RELIGIOUS PRESS a lot has been said recently about the widespread low morale among the clergy. The *Lutheran Forum* lists "democratic insensitivity, ecclesiastic irrelevance, doctrinal ferment, social and educational change, loss of faith" as causes to which this sad state of affairs is often attributed. But the editorial bluntly ascribes it to a loss of ministerial nerve. To a great extent it is because the preacher has lost sight of "the ontological nature of his office." This simply means that he needs to recapture a sense of his identity as the prophet of God and a biblical understanding of the nature of his office as a pastor. This is an office not invented by men but ordained by God, as an inherent element of the church. There is in it both divine authority and the assurance of divine power.

The preacher's position is not a precarious "job" doled out to him, either by a hierarchy above or by the church in the pew. It is rather an authority to preach the Gospel, originating in God's sovereign election of him to this task. His ordination by the church is an acknowledgment of this divine election. Man apart from God can neither bestow nor cancel this authority. It is inherent in his call. It can be forfeited only by either incorrigible incompetence or sin. A New Testament kind of church leadership—such as we have—always operates on this assumption.

This is no ground for a king complex. It is, however, ground for confidence. The man whom God has put into the pulpit, either as pastor or evangelist, dare not despise himself. Even when he knows he cannot fill his position as well as some, and is often frustrated by his own limitations, he still must act as a man who knows himself to be God's representative, whose authority is not derived from his talents, education, experience, or degrees, but is rooted in his divine commission. This will save him from cocky, bullheaded self-conceit on the one hand, and cowardice and despair on the other. As a man of God he is authorized to act with courage; he dare not do otherwise. Back of his leadership, faulty though it may be, is the God who has called him and given assurance of the seal of the Holy Spirit on his ministerial labors.

It is to be feared that even in our own ranks there has crept some measure of this shaken morale. With us it may not be due so much to a weak view of the ministry as to a weariness under the many administrative pressures. To a beleaguered, hard-pressed pastor it sometimes seems that everyone is after him about something. He is told that he is the key man until he is tempted to wish he might never hear the words again. In his feverish attempt to "produce the goods" the heart goes out of his ministry, and he becomes a self-driving machine.

The cure, really, is not in a utopian situation in which nobody makes any demands on the pastor. Low morale is a condition in the man himself, resulting from his own reactions. Some way he must learn to see himself, frankly yet humbly, as a V.I.P. in the eternal scheme of things, who has available adequate spiritual resources for doing whatever God wants him to do. Some way he must emancipate himself from the sense of being driven by man and come into a new and fresh awareness that he is the servant of Jesus Christ.

He will value very highly the counsel and leadership of those over him in the Lord, but not fearfully, as a servile underling—rather with loving fraternity. He is liberated by the consciousness that his real superintendent is Christ. It is His approval which is of supreme importance. This conviction is essential to both spiritual and mental health. And when preachers are thus liberated and thus motivated their morale is bound to be high. Instead of finding themselves cringing under the cracking whips of promotional demands, they will find themselves leaning into their pressures with eagerness and confidence. Each new season, and each new year, will be an exciting challenge. They will work, but they will also watch God work, with quiet, joyous expectancy. They know they will not wear seven league ecclesiastical boots, but no sleep will be lost over that. God has called them, and God is with them. Their ministry will not be barren. The church will be stronger, earth better, and heaven richer, because they have served God as Christ's ministers. So they will persevere with unflinching courage, unflagging zest, and undiscourageable and undivertible faithfulness.

Is It Time to Weaken on the Movies?

EROTIC MOTION PICTURES are on the increase, and will become more bold, Kiplinger quotes exhibitors as saying. But because this sort pays, the producers won't change, he says.

Concrete evidence of this came out of the burning of the Houston theater which had been showing the explicitly sexy Swedish film "I Am Curious (Yellow)." The owner explained: "We showed nice 'family' films for nine years, and almost went broke. Since beginning to show 'adult' films we have done much better."

In this confession we see why the industry will never clean itself up. It is governed by the profit motive, not the service motive. And its public is so degenerate that only degeneracy pays. Both the industry and the public stand condemned, the one for lack of a sense of public responsibility, and the other for lack of moral standards. It is futile for the Christian to suppose he can change this picture by so-called select viewing. The corruption is too thorough. Nor is the overall decadence redeemed by the admittedly decent pictures which occasionally are produced, as rare exceptions to the rule. They are "come-ons" for the gullible good people; or maybe sops to some producer's conscience. But they do not signal trends; they are not har-

bingers of reform. The professional cameraman interviewed by Evangelist C. Hastings Smith had a more realistic appraisal when he said, "They're dirtier than ever."

There is only place for the Christian, and that is on the outside—totally. This is a twentieth-century form of "filthiness" from which the believer is to cleanse himself (II Cor. 7:1), radically and willingly. He can live without the few good ones far better than he can afford to cast his vote for the industry as a whole by his presence. If it is logical to decide the question of alcohol by a lifelong policy of total abstinence, it is just as logical—and for pretty much the same reasons—to say to the whole theater business, "I am not your customer. My money will not help you stay in business."

Since Rome is glad to "evangelize" Protestants, they cannot object if we evangelize non-Protestants

Catholic Evangelism Now!

By J. Grant Swank, Jr.*

IF THERE HAS ever been an opportunity for Christ-centered evangelism among Roman Catholics, it is now!

We are all aware of the reform rumblings taking place within Catholicism. These have left many Catholics extremely confused, especially teen-agers and young adults. Some have become so perplexed that they are actively embarking on personal quests to find answers which satisfy. Such consequences make the situation "a natural" for evangelism.

Furthermore, interestingly enough, such evangelism can frequently take place within the walls of the evan-

gelical Protestant church! Many Catholics today are adventurous enough to find their way into Protestant services, whereas heretofore such ventures would not have been thought of, except by the most daring few. So more and more pastors are coming to meet personally on a face-to-face basis disenchanted Catholics who are hungrily inquiring about religious faith. This is a chance in a century! This is an opportunity we must not miss!

It has been found in actual experience that one of the most advantageous means of reaching these Catholics on an in-depth basis is through the regularly scheduled Sunday school class sessions. The Sunday school

teacher announces that for a certain number of Sundays (four to eight, approximately) the lesson subject matter will have special focus on "Comparisons: Roman Catholicism and Protestantism." As the sessions get under way, the regular attenders invite their inquiring Catholic friends and relatives to sit in on the classes. As the Holy Spirit begins to reveal to these Catholics the truths of the Scriptures, they become enthused to the extent that they themselves invite their friends, and so the momentum build-up begins and continues. For instance, in one young adult class numbering 70, there are presently 11 "Catholic-background" attenders in class every Sunday.

There are several significant guidelines to such an endeavor:

1. The teacher should always be kind and loving in his presentation, never giving a cutting or malicious impression.

2. He should emphasize the personal experience of meeting Christ as the forgiving Savior, an experience one can truly know with assurance.

3. He should surround the lesson presentation with before-and-after class prayer that displays genuine compassion for confused, inquiring souls.

4. He should be certain that the information (both traditional Catholic and evangelical Protestant) is factual rather than merely hearsay.

5. He should state at the outset of each class period that when he refers to Protestantism, he is referring to those Protestants who hold to the following fundamentals:

a. that the revealed God is alive and personal;

b. that Jesus is definitely the Son of God;

c. that the Bible is definitely the Word of God;

d. that there is a hereafter of eternal heaven and hell;

e. that salvation is by faith in Christ alone.

Also, the following outline (to be mimeographed for distribution to all those in the class) of comparisons has been found to be beneficial as a presentation skeleton for the teacher:

Comparisons: Roman Catholicism and Protestantism

Roman Catholic	Evangelical Protestant
1. <i>Membership in Christ's Church:</i> synonymous with membership in the Roman Catholic Church	includes all "born again" Christians regardless of denomination
2. <i>The Head of the Church:</i> Christ's representative in the person of the pope	Jesus Christ alone
3. <i>Salvation:</i> by faith plus meritorious works through the Catholic Church	by faith alone in the meritorious works of Christ
4. <i>Grace of God:</i> something we work for	a gift from God to the repentant sinner seeking salvation

*Manchester, Conn.

- | | |
|--|---|
| 5. <i>Authority for Doctrine:</i>
tradition of Roman Catholic Church and Bible | the Bible only |
| 6. <i>Infallibility:</i>
experienced by the pope when speaking "ex cathedra" on matters of dogma | experienced by no human being |
| 7. <i>Sacraments (instituted by Christ):</i>
seven: baptism, confirmation, holy eucharist (transubstantiation), penance, extreme unction, holy orders, marriage | two: baptism, the Lord's Supper |
| 8. <i>Clergy:</i>
the spiritually elite | "priesthood of believers" plus a "called" and especially trained ministry |
| 9. <i>Celibacy for clergy:</i>
obligatory (plus vows of poverty and obedience) | no spiritual significance |
| 10. <i>Forgiveness of sins:</i>
by way of the priest | by way of sincere prayer directly to God alone |
| 11. <i>Afterlife (eternal):</i>
heaven, hell, purgatory | heaven, hell |
| 12. <i>Excommunication:</i>
an ecclesiastical censure excluding baptized person from Christ's Church (Roman Catholic Church) | one "excommunicates" himself from God and His Church by willful rejection of God and His Church |
| 13. <i>Mary:</i>
Mariology: immaculate conception; assumption; co-redemptrix; praying to ("veneration" or "worship"?) | the devout Jewess selected by God the Father to give birth as a virgin to the Son of God, Jesus |
| 14. <i>Jesus the Christ:</i>
the virgin-born Son of God, second person of the Trinity | the virgin-born Son of God, second person of the Trinity |
| 15. <i>Mary's family:</i>
Jesus only; no other sons and or daughters (doctrine of perpetual virginity) | Jesus as oldest son followed by other sons and daughters |
| 16. <i>Birth Control:</i>
forbidden; sexual relations have primary purpose of procreation; numbers equal power ecclesiastically | reasonable, logical stewardship in family planning; population explosion responsibility |
| 17. <i>Unbaptized infant:</i>
limbo (state of natural happiness) | heaven |

Now is the time to reach the confused Roman Catholics for Christ so they will come to know Him personally.

Making the most
of a part-time ministry

Five Smooth Stones

By P. W. Gentry*

WE HAVE MANY young Davids in the Church of the Nazarene, and there are many giants waiting to be dispatched! The youthful Israelite shepherd could not be expected to give his whole time to giant-killing. This might rather have been expected of his elder brothers, who were full-time soldiers in the regular army. David himself was destined to be the army's commander and ultimately the warrior-king, but as of now he was definitely a part-time giant-killer.

We have pastors of small churches who are obliged by the sheer economic pressure of the times and the still comparatively "pioneer" state of our work in some areas to spend part of their time undertaking secular work in order to make an adequate living. The smaller churches simply cannot support them and there is no other way out of the problem. These men, like David when he slew the giant, are destined to be front-rankers. Already called of God and anointed for holy service, they are chosen and set apart for the ministry of the Gospel, and yet now, of necessity, unable to give their whole time and undivided labor to the task. This writer is one of them, and I would like an

opportunity to share with my brethren who are similarly placed, some things which the Lord has taught me and which have helped me to see the way ahead more clearly towards victory and blessing in a situation that might otherwise have seemed impossible.

God gave to youthful David a wonderful victory in the slaying of the champion of Gath. He certainly did not intend all the Philistine warriors to be slain by part-time soldiers, and David was king and commander-in-chief when he finally subdued this troublesome enemy. Likewise, we certainly do not look upon less-than-full-time ministers as anything more than a temporary situation born out of local necessity and valid only for that particular time and place. Yet with five smooth stones from out of the brook, David won this victory despite the unfavorable circumstances. Here are five "smooth stones" which I believe we can use, brethren, to "slay our giants" and win the battle for God.

1. *The Living Word*

Probably few things are more frustrating when one has to maintain a full preaching schedule and also put in the best part of a week at work

*Bristol, England.

(besides being a husband to one's wife and a father to one's children) than the loss of time for study, reading, and sermon preparation. We feel somehow ashamed if we haven't put in the hours we used to read about in our textbooks on pastoral practice, and it just doesn't seem possible to find that amount of time.

I have found it a comfort to realize at such times that the Word of God is a living and largely self-acting organism not entirely dependent upon our subject headings, points, and illustrations. To be sure, we must be "workers that needeth not to be ashamed, rightly dividing the Word of truth," and slipshod, skimpy methods of study and presentation are indefensible, but it yet remains true that when we are sure we are in the center of God's will, He will make His Word live through our prayer-soaked personalities, and we do not need to live in tension because of failure to maintain a clerical standard which is out of our reach.

2. The Personal Presence of the Holy Spirit

The Spirit was promised to "guide us into all truth" (John 16:13) and to speak in us (Matt. 10:20). He requires but to clothe himself with us as He did with Gideon (Judges 6:34, margin). Not all the men most greatly used of God in the ministry have been great preachers. Even John Wesley, it is said, could be tame to listen to sometimes, but if John Wesley the preacher was occasionally off form (and he certainly must have had little time to prepare his sermons), John Wesley the man was always the instrument of the Spirit. We need to make a friend of the Holy Spirit and count more fully on His creating and life-giving activity within the temple of our lives.

3. The Gift of Tongues

Hold on to your seats, brethren! This was one of the gifts of the Spirit to the Early Church and we certainly cannot do without it, any more than we can get by without the gifts of faith, wisdom, and knowledge. But need we mean by "tongues" merely unintelligible ecstatic utterances which need interpretation if used publicly? Isaiah prophesied of "other tongues" (Isa. 28:11); Jesus spoke of "new," or "renewed," tongues (Mark 16:17); and Paul in I Corinthians merely said "tongues," for the adjective "unknown" is in italics and therefore not original. Right from the Tower of Babel, through Hebrew prophecy (see I Pet. 1:10-11), and up to the promise of Christ to His disciples (Matt. 10:19-20; Luke 21:14-15) there has been evidence of divinely-given utterance which was not merely natural. Like many of us, I had to face up to the implications of this gift of the Spirit and was frustrated over it until the wider and more meaningful concept of it began to appear. I also found, as most of us have, that there were times of surprising liberty in speaking after unavoidably minimal preparation, and the inward assurance came, "For you, this is the gift of tongues." And I have blessed God a thousand times for it!

4. A Total View of the Ministry

I wonder if we sometimes put an unnecessarily firm line of demarcation between "official" ministry and a ministry which is lived out in the everyday life of a workaday world. We call this "laity" but where in all the New Testament do we find any conception of "ministry" which is thus compartmentalized? The original apostles certainly gave themselves "continually to prayer, and to the ministry of the word," as distinct

from the more social ministrations of the Church but does this mean that they were in "full-time service" in a way that the others were not? To be wholly supported by the churches certainly was the privilege of some, but in the Early Church there seems to have been much less differential between "ministry" and "laity" than we sometimes enforce now. Paul made tents during one of his longest stays in any one place, and Dr. Luke doubtless brought his medical practice into the service of the Church. It has helped me to see my call to the ministry in that inclusive sense.

5. A Sense of Being Given

I know of no greater means of encouragement in the Lord's work when otherwise the burden might seem in-

supportable than the realization that I have been given by the risen Lord to the ministry of His Church (Eph. 4:11). I want never to lose the holy wonder of this. The reason why my load of work is a double one is that He has given me to raise up a pioneer work in an area where there is no holiness witness; or where He particularly wishes to show to the world what He can do through a man utterly surrendered to His will, or where a small but precious group of people need a shepherd which they would be denied if he were not willing to stay with them even though they cannot pay him what he needs to live on. Looked at in this light, I believe the sense of privilege can overcome the strain of pressure; the giant is felled and David's victory in another form lives on.

Secondary tasks are good in themselves, but if they hinder a pastor from being a "preacher of the Word," then they have ceased to be good. The preaching of the Word is vital and nothing must crowd it aside. A professional pastor is one that spends most of his time on the secondary tasks rather than the primary task of "proclaiming the Word of God." One has said, "The good is the enemy of the best." Preparing to attend a church service a wife remarked to her husband, "Why bother to get the children and myself ready? When we get there, the pastor will have nothing to give to us." May this never be said of us. May we ever have more than a sermon to deliver—rather a message from God.

—Nathan Price

The pastor who can foster it will succeed; but fail here, and the church unravels.

That Vital Fourth Dimension

By Chester Pike*

ON THE SURFACE it would seem that if a church is doing well in attendance and finances, and the personal experience of its members is generally good, all would be well. Most of us, I think, concentrate on these three areas in the promotion of the church, though not necessarily with priorities in this order.

Nevertheless, a church can be in good condition in all three of these areas and still have a vital deficiency. Statistics show up well, bills are being paid regularly, and the individual member's relationship with the Lord appears vital and up-to-date. But there is something missing. It may be vague and difficult to pinpoint. The novice could not easily define it; many would not have a name for it; but most would know it was absent, especially if they had worshipped in churches where it was present.

The Early Church called it *koinonia*. It is usually translated "fellowship" in the New Testament. It is that warm, friendly relationship among members of a congregation that can be experienced only by the redeemed. It is more than an absence of quarreling and division; it is more than just unity. It is a posi-

tive quality that some churches have and some do not have. Jesus referred to it when He said, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35), and, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

This relationship among the people of a church gives security and a sense of belonging to every member. It is also attractive to the outsider. It offers refuge from the cold, competitive atmosphere so common in the world. People in a congregation having this quality love their church. They love to worship together, pray together, and work together for the promotion of the Kingdom. Prayer meetings, even board meetings and teachers' meetings, are no longer to be endured and finished as quickly as possible, but are pleasant times of fellowship in the most important business in the world.

Few people ever leave this type of church just for the sake of change. When they do leave, even of necessity, they do so regretfully.

Now it might be argued that if the Christian experience of individuals is nurtured and developed, this fellowship "dimension" will take care of itself. Without doubt, when people

are spiritually healthy, this quality will exist in some measure. But it needs special nurture. It must be worked at. The pastor must give guidance and leadership on it from the pulpit. A pastor who neglects it is failing in a vital aspect of his ministry.

A strong bond of New Testament fellowship cannot be developed in a church overnight, but it can be de-

veloped. This isn't done by a weekly round of social activities, even within the circle of the church. It comes through people who labor together, weep together, rejoice together, and share the victories won in the work of the Kingdom. It is worth most any effort. It will pay big dividends in the lives of individual members and in the growth of the entire congregation.

The Silent Majority

(Continued from page 1)

5. Approach it in your preaching. Preach on sin (until they are stirred), on the judgment (until they fear it), on the second coming of Christ (until they expect it and are wanting to be ready for it), on holiness (until they know their need of it and search their own hearts).

6. Get them to attend zone, district, and general church meetings for information, inspiration, and involvement.

7. Involve their children and youth, hoping through this to reach Dad and Mom.

8. Offer a program of challenge to every member of your church.

9. Keep the board with you. Use them to speak, harass (kindly), urge, and guide.

10. Get those who do work to testify (Sunday morning) of the blessing of their response to God.

11. Pray, keep tender, be patient, but keep at it.

12. Build the products of service. Allow a teacher to introduce a new Sunday school pupil to the entire Sunday school, or teachers to introduce more each Sunday to the entire Sunday school or department so that

everyone will be aware that new ones are being reached continually. Or let the individual who brought the new pupil introduce him. When the new members or new family are received into the church, have the ones who were most instrumental in winning them stand up with them at the ceremony of reception.

These are some of the suggestions which will keep pushing at the "silent" group of people who conceive of their Christian activity in total as just attending church, more or less regularly, but refrain from response beyond that. Four hundred thousand plus Nazarenes can bring revival to the needy people of our world now astray and lost. They will be led by pastors, evangelists, and others who are on fire, awake, intense, faithful, loyal to God and the church, desperate (because of this late hour).

I suggest finally in this article that there is a new day out beyond the doors of our church. People who formerly would not listen will listen now. They are "shook up." They are uncertain and bewildered and the voice of certainty and faith with compassion and the anointing of Christ is respected now more than it used to be. This is our day of revival and evangelism.

*Pastor, First Church, Glasgow, Ky.

The supreme test
of pastoral care

The Church "Dropout"

By James H. Robertson*

MUCH IS SAID TODAY about the high school and college dropout. I think it is time that the church dropout was given more study and help.

Professional educators are able to predict, with a fair degree of accuracy, the potential school dropout. I believe that some of the same principles will apply to the church dropout. Areas of relationship between potential school dropouts and potential church dropouts may be larger than we suspect. Usually a student may successfully meet some of his problems through proper guidance and encouragement. However, even with proper guidance and encouragement, if several situations combine in the child's life and environment, he will not be able to surmount the array of obstacles and becomes a dropout.

Potential dropouts are found to have some of these problems: (1) Unusual stress in the home—divorce, extreme and prolonged sickness, death, financial emergencies, etc. (2) Poor attendance patterns. (3) Lack of parental concern for the child's educational future. (4) Poor cooperation on the part of parents with the school personnel. (5) The lure of the "big paying" job. (6) The child who has missed basic educational foundations, and as a result finds school subjects nearly impossible to understand, with a passing proficiency. (7) The child who does not value educational achievements. (8) The child

who has a poor example set by his parents and associates. (9) "Slow learners" are also highly suspected of becoming dropouts.

A constant problem to the pastor is the dropout in his church. Much of his time is spent trying to avoid this problem. I have faced my share of these people in more than 25 years in the pastorate. I must confess that my success has not been significant enough to cause any inflation of the "ego." Looking over my church and Sunday school roll with the above list in my hand, I began to see that somewhere in this list I could locate nearly every dropout. If the school people are wise enough to study their pupils with this in mind, why shouldn't we do the same? Can we predict, with any degree of accuracy, those who may drop out of our churches? I think we can. If we can make these predictions and be alerted to possible difficulties before they arise, we can move to stop the loss before it becomes acute, and perhaps even final.

Let us use this list and look at our roll:

1. *Unusual stress in the home.* Most of us have faced the counseling situation where a home was literally being torn apart by some great emotional or moral problem. We go into such situations knowing that the Kingdom will lose unless we can bring these people through the storm to compromise on points of difference, to surrender stub-

born wills to the will of God and each other, and the acceptance of the total responsibility of their vows made to each other.

Or, it may be a time of extreme and prolonged sickness. I think it helps to keep calling back day after day, and at times more than once in a day, if we remember that we are ministering, not to the sick alone, but we are aiding the family. Sometimes we aid the family more than the sick. We may be tempted to feel that the person is so ill that we will only tire him and do damage to an already failing body, or the pain so great that he will not recognize us or what we say or do. We might honestly say that our work is so heavy that we cannot visit one person so often. The overworked and overburdened family need our visit. A friendly word, the lift of a sincere prayer or a scriptural promise, will often make an unbearable situation a little lighter and plant a ray of hope in a heart that needs something to cling to.

My wife will never forget the presence of a minister during a lonely vigil at the bedside of her father. Between midnight and 2 a.m. this man of God told my wife of leading her father into a saving experience of grace just a day or two before. He told her of the rejoicing they had together. My wife's father died before he regained consciousness. Yet in that dark time, there was a genuine hope within our hearts, all because a faithful pastor did not forget the family of a very sick man. Don't forget the families of the sick and the dying! They look to us. They may be more receptive to the things of God than at other times. Encourage them, pray for them, love them, and thereby you will be building a dam against a floodtide of dropouts.

2. *What about financial emergencies?* Material things have spiritual implications as much today as when Jesus fed the hungry and told one to fish for tax money. There are two widely different basic types of financial emergencies that deserve our faithful and prayerful best. The most easily recognized time of need is the time of material loss. At these

times we may give some money or material aid, but we can't, by the widest stretch of our meager funds, meet all the needs we shall face. Neither can our church provide enough emergency aid for all who will call upon them. We are often discouraged because we know that the crisis may have occurred through poor planning or mismanagement. Yet the pastor and God's promises are needed just as badly as if the problem had been unavoidable. If the emergency has arisen through no fault of our people, or through mismanagement, the Word of God is still true: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Give men in need the Bread of Life in as faithful a way as you can.

The time of sudden prosperity or wealth is a time of grave spiritual danger. This is an issue we are facing more often today than in other years. Some things naturally work against us at these times. We tend to let those who have money alone, because of our own lack of material things. They tend to move into new circles of business and social strata. We can be so thrilled at the prospects of larger offerings that we might go easy on the gospel claims of tithing and giving offerings "as God has prospered." The plain truth is that if men ever needed to be faithful to God with their material possessions, it is when they can give more with less sacrifice, or perhaps no sacrifice at all, than at earlier times in their lives.

We must be very careful that we do not leave the impression that we will gain personally from added gifts. Challenge these with money to give to home missions, Christian education, foreign missions, so that they may catch new visions, to be sure, but also to avoid their feeling that you want their money for yourself or selfish gain. Keep them giving! If they practice being liberal, they will usually (though not always) be liberal with you. If we allow them to grow selfish we will lose them and they will lose their souls. Dropouts will occur.

To summarize: A good rule for us to remember is that acute stress or radical

*Pastor, Grace Church, Tyler, Tex.

change in the home is a warning signal. We must read the red lights not only as danger signals, but also as challenges to our best effort.

3. *Lack of parental concern or poor parental cooperation.* The law of environment cannot be overlooked. It is often lethal in its spiritual effect. I can think of several bright Sunday school pupils who were lost because their parents were not concerned with spiritual matters. I well remember some of our youth who were lost because parents failed to see the value of the house of God or the influence of the church. By the side of every name of either children or youth, whose parents do not care or will not cooperate, place a red flag. The danger signal should never be removed! I have seen so many wrecks made of lives who were so promising, that I know resulted from poor home-life, until I feel that these children must have more than their share of my ministry if they make it.

I can also point to some who have succeeded in spite of poor environment. I must say that God's wonderful grace can work in those nearly impossible situations. But you will have to make up for parental failures, with extra attention, love, and encouragement. These cannot make it by the "ordinary" methods. If you invest heavily enough in these "crippled" lives you may reap a harvest of stalwart Christians. The potential dropout can become the strength of your church.

4. *The lure of "big pay" is detrimental to men's souls.* We must sound the "certain" sound on our trumpets in regard to the sacredness of the Lord's Day. So much has eroded away from the keeping of the Lord's Day as a day of rest and worship that we are handicapped and almost defeated in some areas. The lure of "time and a half" or "double time" has led many to abandon the keeping of Sunday as a holy day. Our people need the day of rest and worship more than they need the big pay of overtime. I well remember being fired for not working on a Sunday. I did lose about \$20.00 that day and all the next week's salary.

However I feel that I gained something that money can't buy. Have we ceased to even frown on Sunday work? In our complicated society, some must work to keep basic needs met. But is there a creeping greed among our people? After a few weeks of Sunday work, I think I can detect a slackening of spiritual fervor among my most spiritual men.

When our people work on Sunday, take it as a danger signal. Dropouts are sure to come unless we are extra careful. The heart cry of some is, "Our lamps are going out!" Salvage what remains of the sacred duty to "remember the sabbath day to keep it holy."

5. *Basic foundations must be laid in the hearts of our people.* It is not unusual to find those whose spiritual houses "were not founded on the rock." If we become tempted to make hasty work of the altar service, we are playing with the foundation structure of the soul. An extra hour of prayer and guidance at the altar may leave the seeker with none other than the pastor and his wife, but it may head off tragedy later. The first days and weeks after the altar service are vital. We do want these new converts to make it. We must live close to them. It isn't an easy thing to break off with the old crowd. They need someone to fill the void of social emptiness. Surround them with the strength of your character and the fellowship of your people.

Lay as much foundation as you can during these early days. Guide them toward an early commitment of the total self to God and lead them to the place of entire consecration, and assurance of the Holy Spirit's indwelling. It is my experience that it is much easier for converts to make that consecration soon after conversion than at a later time.

6. *If we observe some feeling among our people that there is no great value in being loyal all along the line—attendance, tithing, offering, etc.—it is then necessary that we exalt Christ to them.* Nothing less than a complete selling-out to God will help men to persevere.

We must set the example before our people. We can't fool them for long. The cry of our inmost self must continually be, I want the presence of God in my life at all cost. If I have Him, I have all that matters. If I lose Him, I have lost all that matters. They must sense that this is the way it is with us. Our people believe that our missionaries sacrifice because we have told them so for many years. Can we tell them that we live sacrificially? We can't preach what we don't practice.

7. *One of the most difficult problems for the pastor occurs when the new convert or the struggling Christian has a bad example set before him.* Needless to say, this is a real danger signal. An evil influence is very effective. What can we do? It is never the darkness that puts out the light, rather it is the light which drives away darkness. Surround the individual with your most godly people. Trust the influence of a gracious life to have its effect. Never, never criticize the bad influence. If it is mentioned, suggest that we must walk very carefully lest we hinder someone ourselves. Suggest that God is more merciful than man. "Blessed are the merciful" is a good scripture to use. Suggest that prayer be made for the persons guilty of casting a shadow over the church and that new light might be given them. "Overcome evil with good."

8. *The "slow learners" will demand a great deal of patience from you and your congregation.* This is part of the evidence of sin's scars. Be patient. Work carefully. God will help you and your people as you move slowly with those who must move at a "snail's pace." Within this group you will find some rare jewels. It may take years of polishing and infinite patience, but stay at the task. Don't let them drop out just because you do not have enough patience to help them. There is a word from Jesus for us here; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The price we pay when we don't solve our problems is the religious dropout. If our people suspect that we have no

answers for our problems, they will become dropouts. Cynical attitudes are

**Practical
Points**

*that make
a difference*

The Children Saved His Ministry

Dear Son:

This has been a rough year for our pastor. Everything has gone wrong for him. Some of the problems were a result of faulty judgment—some were inevitable and not of his making. You know what saved him? The children of the church!

I know several families who were tempted to leave the fellowship—and seemingly with good reason; but the children kept them faithful.

Do you know why? They loved their pastor. They were not old or sophisticated enough to see his weaknesses. They only knew that he loved them, played with them, camped with them, and understood them. He knew what to do when they were hurt, abused, or misunderstood—and that made the difference!

The children would not let their parents leave and in the meantime our pastor learned well. He is making progress in his relations with their parents.

I do not know that the procedure is ideal or proper. One thing I do know is that the children held us together until the Spirit of God was able to bring His healing love to our church. The pastor finally "made it" because he loved the children—and they would not let their mothers and fathers leave.

Love,
Dad

common today. These grow into pessimistic attitudes of indifference. Anticipate your problems. Plan for solutions.

God will help us solve these problems and save the people who are touched by them. (See page 28.—Editor.)

It worked for us—

The Youngstown Plan

By Homer M. Smith*

How to get the laymen involved? That is the question.

At its 1966 annual meeting, the Youngstown First Church passed a resolution instituting a system of rotation of board membership. The purpose of the action was: (1) The limiting of the tenure of board "perennials"; (2) The involving of a variety of laymen in the business of the church. Because of the makeup of our board—part elected and part ex officio—a very precise wording was desirable. It was a lack at this point which gave rise to the church's most recent action:

By action of the board, a special committee prepared a clarifying amendment and presented it to the annual meeting. It passed. Youngstown First Church is now electing its board under the following guidelines:

A. Experience on the church board as a trustee or steward, or a combination of both, shall be limited to four consecutive years.

B. Experience on the church board by virtue of a department head office or any combination of said offices shall be limited to four consecutive years.

C. Experience as a trustee or steward followed by election to a department head,

shall also be limited to eight consecutive years. The reverse of these positions shall also be limited to eight consecutive years. No combination of service as a department head, trustee, or steward shall exceed eight consecutive years.

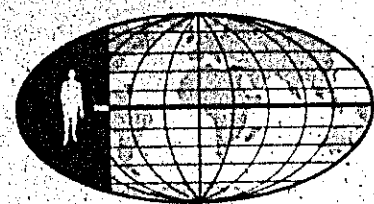
In all cases, after a year's interval, a person shall be eligible for reelection.

Even under the old ruling our church learned that no one person is indispensable to the running of the church. New people getting the "feel of the wheel" brought freshness to the board and vitality to the membership. The long-term board members, returning after time off, brought objectivity and zeal which had sloughed off during repeated circuits on the board. Our now-simplified statement is already yielding even more fruitful results for the church.

I know several of our churches are operating under various forms of rotation of their board members. Where members of the church school board are a part of the church board, a further adaptation is necessary, but easily effected. Since the *Manual* does not treat this particular facet, there seems to be no violation if a church votes such guidelines for its own efficient operation. In the interest of getting the laymen involved, the Youngstown church shares its plan.

*Pastor, Youngstown, Ohio.

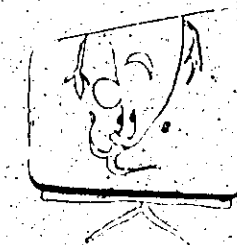
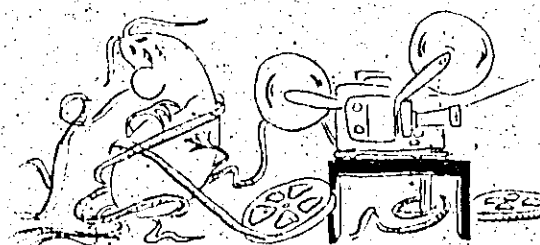
The Nazarene Preacher



The PASTOR'S SUPPLEMENT

Compiled by The General Stewardship Committee Bennett Dudney, Editor

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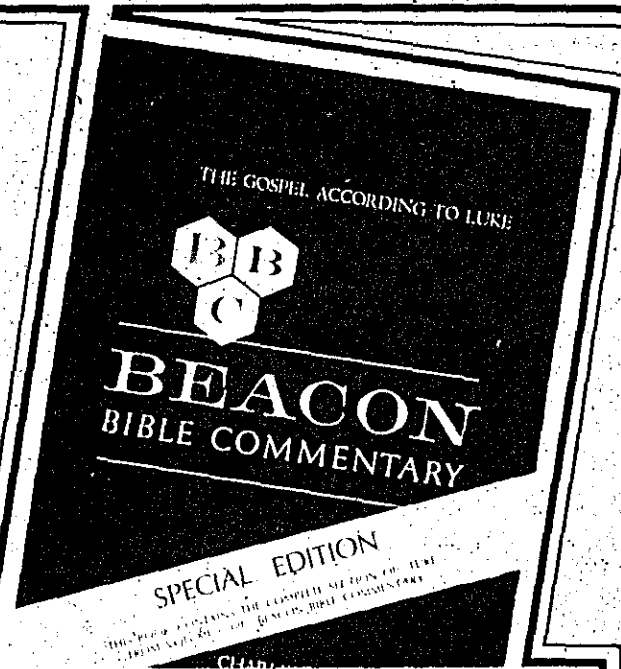
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NAZARENE INFORMATION SERVICE

Good News That Surfaces

WES GALLAGHER is manager of the Associated Press, the largest news-gathering enterprise in the world's history. He is convinced that print and broadcasting are "in the same boat" when it comes to the issue of censorship or restraints.

"Critics do not differentiate between newspapers and broadcasters," he stated. "They consider them one and the same as far as the source of news they dislike is concerned."

"News, good or bad, surfaces on its own. And there is no agreement on what is good news."

What pleases a Republican displeases a Democrat. What pleases an Arab displeases a Jew. In short, one man's blizzard is another man's ski party!

"News in the future will be largely concerned with the shortcomings of mankind because our societies in this technical world are creating problems faster than they are being solved."

"Urban living is rapidly deteriorating. In the world, there are 136 nations now instead of the 66 at the close of World War II. Most of these are quarreling with one another at some level."

"None of these problems will be solved by being ignored. Nor will they go away by our writing optimistic stories."

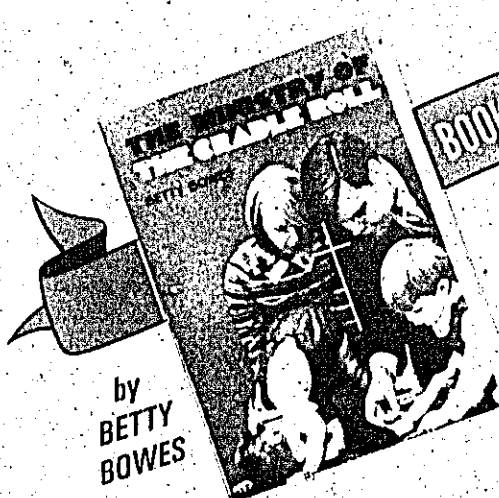
"The criticism of the press is not important in itself. We have always had it. But in the tempo of these times, it may lead to restrictions on journalism, which is important not only to the media but to the nation."

From the Nazarene church viewpoint, our denomination has the message for today. Churches with an active gospel program are involved in their community's betterment. Involvement is good news that surfaces. Spread the word through news stories in your newspapers.

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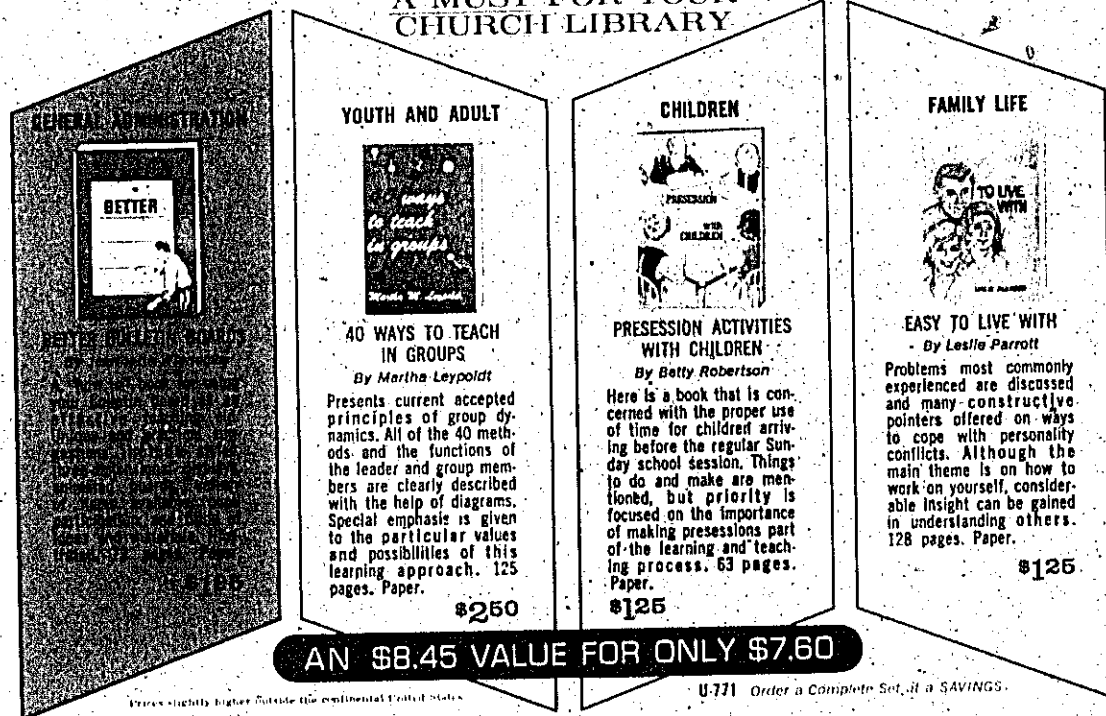
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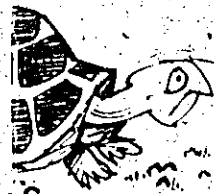
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H. Orton Wiley

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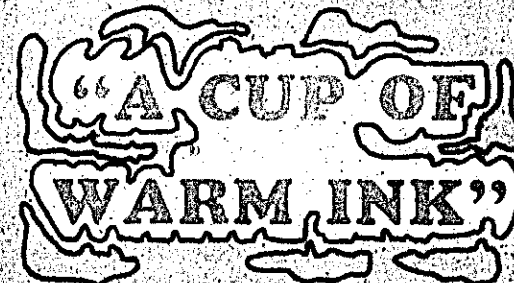
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HIGHLIGHTS OF "BASIC" PENSION

Department of Ministerial Benevolence General Board
Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131

NAME CHANGE

1. Name of the Department of Ministerial Benevolence be changed to Department of Pensions and Benevolence at General Assembly.

MINISTERS' PENSION

2. Expand present benevolence fund policy to include a "Basic" Pension for all eligible retired elders and widows of elders not covered in any other church organization employee pension program (i.e., employees of General Board and educational institutions).

PENSION DETERMINATION

3. "Basic" Pension determined by:
(a) Years of full-time active service in the Church of the Nazarene
(b) Cooperation with the Pensions and Benevolence budget
(c) Financial capability of the fund

Formula: \$2.00 per month for each year of service. Minimum of 20 years—maximum of 40 years.

Definition: One year of service is defined as one year of full-time active service on a district participating in payment of NMBF budgets and serving as a district licensed or ordained minister performing ministerial services as defined by Federal Internal Revenue Service and Social Security Administration.

WIDOW

4. The widow at age 62 is eligible to receive 60 percent of the amount for which her husband was eligible.

NMBF BENEFITS CONTINUED

5. All present policies of Ministerial Benevolence be continued.

PENSIONS OR BENEVOLENCE (the larger)

6. An individual shall receive "Basic" Pension or Benevolence, whichever is larger. But in no case both.

MINISTERIAL SERVICE AFTER RETIREMENT

7. After meeting eligibility requirements for "Basic" Pension, a retired minister or widow may continue to preach and serve in a temporary capacity.

EXCEPT:

- (a) Serve as the stated pastor of a church.
- (b) Receive an evangelist's commission or list a slate in the Herald.

(c) Serve as a full-time assistant or associate pastor or any other full-time church related employment.

BUDGET FORMULA CHANGED

8. To provide necessary funds for "Basic" Pension the Benevolence budget formula beginning with the 1971-72 assembly year will be:

(Four percent of the sum of Column 9 less Column 1 and Column 2 in the annual financial report of the local church to the District Assembly.)

DISTRICT RATIFICATION

9. All district assemblies ratified the new "Basic" Pension Program and voted acceptance of new budget formula in 1969-70 assemblies.

PENSION BENEFITS BEGIN APRIL 1, 1971

10. The first monthly "Basic" Pension benefit will begin April 1, 1971. The checks will be mailed around April 25.

AGE 65 AND RETIRED BY DISTRICT ASSEMBLY

11. To be eligible, an elder must be at least 65 years of age and have been voted retired relations by his District Assembly.

"BASIC" PENSION MAY BEGIN ONE MONTH AFTER DISTRICT ASSEMBLY

12. The "Basic" Pension may begin as soon as the first of the month following receiving retired relationship by the District Assembly. "Basic" Pension begins when an eligible applicant makes proper application and approval is granted. If an applicant does not make application until later, the benefit is not retroactive to the time of receiving retirement status.

DISABILITY FOLLOWS PRESENT PROCEDURE

13. Disability "Basic" Pension will follow the Social Security determination for disability. The minister will be granted service credit for actual years of service. Minimum—40 years of service.

90-PERCENT PROGRAM CONTINUES

14. The 90 percent "double coverage" life insurance program will continue with the new Pension and Benevolence Budget as at present.

PENSION PROGRAM MAY BE ADJUSTED

15. This is the "beginning" of a new "pension" step for the church. The program may be adjusted to include additional benefits and to include others as funds and conditions warrant.

REVIEWED WITHIN 5 YEARS

16. The Pension Program is to be reviewed within five years. The next step could provide a way for ministers and congregations to provide pension benefits in addition to the initial "Basic" Pension. This could possibly be through a contributory (Money Purchase Formula Benefit) type of program.

TAX-SHELTERED ANNUITY CONTINUES AS SUPPLEMENT

17. The present Supplemental Retirement Plan using the tax-sheltered annuity for employees of nonprofit organizations is to be made available on a continuous basis. Practically, it will help to provide additional benefits to all retirement programs including Benevolence, "Basic" Pension, and Social Security. It would provide even greater retirement protection for the ministers of participating congregations.

ADMINISTRATION

18. The new "Basic" Pension Program will be absorbed by the present Department of Ministerial Benevolence and be self-administered. Capital funds of the Department shall be invested by the Investment Committee of the General Board, using the "separate account" system. The Investment Committee is directed to use professional investment counsel to advise in the investment of these funds in order to receive maximum income at a minimum risk.

PENSION REVIEW COMMITTEE

19. Additional details shall be worked out by a Pension Review Committee (seven members appointed by the Board of General Superintendents) and shall become policy when approved by the Board of General Superintendents and Finance Committee of the General Board.

20. In completing details, the Pension Review Committee shall be guided by the present Ministerial Benevolence Policy and certain studies contained in the report of the Commission on Ministerial Pensions and Retirement.

For Request of Application
and Further Information, write:
Dean Wessels, Executive Secretary
Department of Ministerial Benevolence
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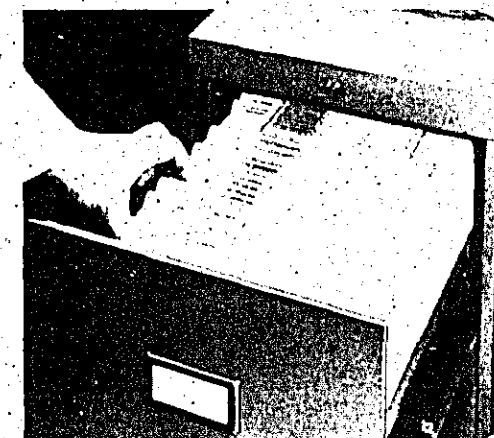
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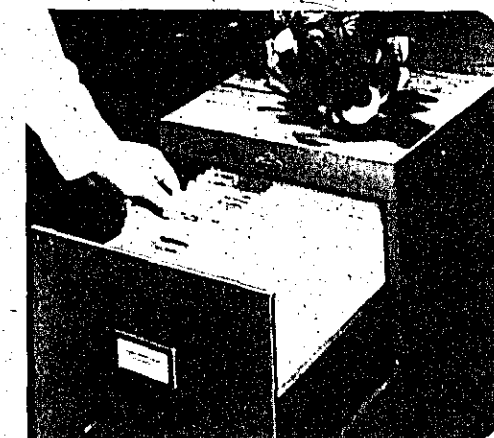
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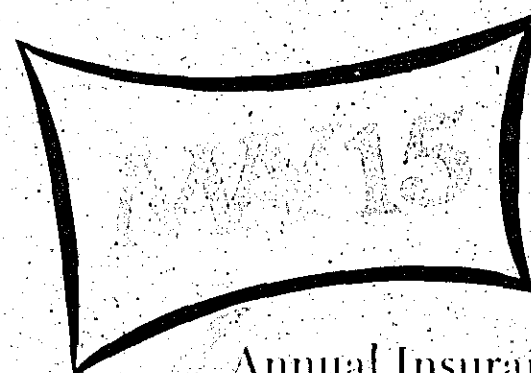
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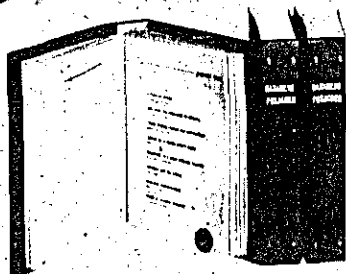
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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

Gratitude in Retrospect

Dear Mom,

There are so many things I should have told you while you were with us, but I neglected to do it, and I trust you will understand. I just wanted to write to you again and tell you what your memory has meant to me. I know you are enjoying your eternal life, but you did so much for me. I want to express my thanks again. There were the occasions when you took the time to let me roll out the pie dough and stir the cakes. Now I have the same job in my own home. I am so glad you took the time to teach me. I know it took lots of patience. I live far from the store so I don't have a cake mix in a box. You taught me to make jelly and now it helps me to save money on our budget. You taught me to garden, gather eggs, and dress a chicken. All those things are so important to me now. You taught me to cut out and sew a dress, and now I live in a country where I can't buy ready-made dresses. You taught me I could dye the old rugs to make them bright again. On the mission field new rugs aren't always possible, so thank you for this training many years ago. There were the times we used the egg money and the cream money to pay for the groceries, and now that helps me to budget what I have. I remember making cottage cheese with the milk on our farm. Now, in a country where we can't

buy fresh dairy products, this is an accomplishment to be used too.

Well do I remember the birthdays with all the family. Not a birthday went by that you didn't have homemade ice cream and a golden, high, angel food cake. That always included the grandchildren, too. What a group you had, but you were glad for them all. Now I am passing this tradition on to my children, and it recalls such wonderful memories.

Today my prayer is that I will have the patience you had so I might teach my girls the same lessons. I want them to have this same training, because when they grow up they may face the same situation I have. I wish more mothers would think of this. In my life as a missionary, I have been in rather different situations, but your training and encouragement back then still helps me today.

Thank you, Mom, for those extra little things you taught me—like sending get-well cards, taking a flower from the garden to a friend, or just making someone feel welcome. You taught me, too, we didn't need a lot of "things," but most important was to be clean. No, we didn't have a lot of beautiful furniture, but you taught me to polish, scrub, and shine. I'm thankful for that today, so I can make a house a home and make it more attractive for my family. We don't have

May, 1971

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to go back to the "good old days" to have fun making something from nothing—we can still do that. Only the Lord knew how very valuable your training and ideas would be to me. I am glad you left me something more valuable than money: That is the ability to adjust and

use what I have at hand. Thank you, Mom, and I'm determined to pass this wisdom on to my girls.

Your earthly daughter,
EVELYN DEVORE
(missionary's wife in Haiti)

FOR OUR OLDER FOLK

Let me hold your hand as we go downhill
We've shared our strength and we share it still.
It hasn't been easy to make the climb,
But the way was eased by your hand in mine.

Like the lake, our life has had ripples too,
Ill health, and worries, and payments due,
With happy pauses along the way—
A graduation, a raise in pay.

At the foot of the slope, we still stop and rest,
Look back, if you wish, we've been truly blessed.
We've been spared the grief of being torn apart
By death, or divorce, or a broken heart.

The view ahead is one of the best,
Just a little bit farther, and then we can rest.
We move more slowly, but together still,
Let me hold your hand as we go downhill.

Author unknown.

(I found this beautiful poem in Pastor J. K. French's *Newsletter*, and recently sent it to my own parents who celebrated their fifty-seventh anniversary.)

IN THE STUDY



SERMON OF THE MONTH

Men Wanted!

By Raymond Spence*

Both Isaiah and Ezekiel depict God as seeking for helpers (Isa. 59:16; Ezek. 22:30). Jesus, too, was looking for men when He said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). Oh, there were men aplenty in the days of the prophets and of Jesus, and plenty of religious men, but few with the dedication and credentials which are essential in any vital work for God. These credentials are not what we might expect. As in the case of David, God "looks not on the outward part," and we must admit that there was little of culture or talent among the first disciples of our Lord. It is significant that when God chose Elijah's successor, He bypassed the schools of the prophets and placed the mantle upon a farmer's boy whose heart was right with Him. In His search for the right men, God does not limit himself to the academics (useful as these can be in the preparation of the mind), but rather picks those with preparation of the heart. Peter knew little of systematic theology, yet he could confidently say: "Such as I have give I thee." And this was no little pep-talk or soft words of sympathy, no call to trust and fortitude in affliction—but power to walk again! Yet it is most important that we understand that this dynamic was not inherent in Peter, as he hastily explained (Acts 3:12). It was equipment very recently acquired and which was still surprising him with its potency. What exactly was it?

It was that for which Jesus had commanded him and the other disciples to "tarry in Jerusalem."

*Pastor, First Church, Bolton, England.

It was that which was to be the one thing needful in Christian service.

It was that which not only apostles, but every Christian worker must possess if their work is to have any weight.

IT WAS THE BAPTISM WITH THE HOLY GHOST, which had been prophesied by Joel, preached by John the Baptist, and promised by Jesus, now poured out upon Peter and the other disciples on that memorable Day of Pentecost. We might well ask why this baptism was so essential that Jesus commanded His disciples to "hold their fire" until they had received it, and later, when the apostles were seeking out helpers for their social service, they stipulated "men full of the Holy Ghost."

I would suggest, on the negative side, that without this baptism they would have done more harm than good. Under the strain they would have cracked and let the Lord down. And didn't Philip and his companions need it with those widows? I leave that to your imagination! But there are positive reasons for its necessity as suggested in these chapters in Acts:

1. Only a "filled" man is full of wisdom (Acts 6:3; 10). How we need to be wise as serpents and harmless as doves in the Lord's work. In a chaotic age mentally and morally, we must have the right answers and make the right decisions. To keep on the straight and narrow way in a crooked and perverse generation is a moral impossibility without a divine endowment. James said that we should ask for wisdom and receive it by faith. Paul makes repeated reference to the difference between earthly knowledge and heavenly wisdom.

II. Only a "filled" man is full of faith (Acts 6:5). Cephas was a materialist at heart. He has been brought up under the pressure of every man for himself, "seeing and believing" the color of your money, "a far in the hand." The Jews of Jesus day had learned the duplicity of human nature and had to multiply oaths of honesty to convince a world-wide customer. The hardest lesson for the disciples to learn was "They nothing with you." Jesus wanted to demonstrate that they could, and in the future called trust the promises and provision of God. When a firm sends out a representative, it provides him with means of transport, money and opportunity to transact business in that firm's name. So with God's ambassadors. The men God chooses and uses are those who will trust Him in all situations, especially in times of life.

III. Only a "filled" man is full of power (Acts 6:6). I don't visualize Stephen as a busy man. I see him as a quiet and efficient man, minding his own business—but minding it well. Yet within him was "the motion of a hidden fire that trembles in the breast." In him we see grace and power, perfectly blended. Gracious in serving tables, powerful in righteous denunciation. "Ye stiff-necked . . . in heart and ears, ye do always resist the Holy Ghost." With Micah he was full of power by the Spirit of the Lord; and with Peter he could say: "Such as I have give I thee," and he certainly gave it to them.

IV. Only a "filled" man is full of love (Acts 7:60). Here is the out-living of the Sermon on the Mount. Here is "loving your enemies" illustrated. Such a standard is plainly impossible without the love of God shed abroad in our hearts by the Holy Ghost. Stephen was not crying to God for avenging power on his persecutors, but for God's pardoning grace to be exercised on the Day of Judgment. Like his Master in life, he copied Him in death who prayed, "Father, forgive them; for they know not what they do." Stephen had "what it takes"—and what it takes is the baptism. Stephen was so full of the Holy Ghost there was room for nothing else.

The question might be asked, If there is such an infilling which can so vitally transform testimony and ministry, why are so few seeking it? The straight answer is that there are few who pay the price it demands—that of initial self-emptying. Only the one who dies to self can truly live to God. And God is still looking for men.

A weakened and crippled Church desperately needs them in the pulpit and on the boards; a religion-sickened world will respond only to such men. God, give us Spirit-filled men!

GLEANINGS from the Greek

By Ralph Earle*

II Tim. 3:1-5

"Perilous" or "Difficult"?

The basic meaning of *chalepos* (v. 1) is "hard." Abbott-Smith defines it thus: "(a) hard to do or deal with, difficult; (b) hard to bear, painful. . . II Tim. 3:1; (c) of persons, hard to deal with, harsh, fierce, savage. Mt. 8:28." These are the only two times that the word occurs in the New Testament. For this passage Arndt and Gingrich suggest "hard times, times of stress."

Bad Lovers

In verses 2-4 Paul lists 18 characteristics of men in the last days. Five terms here have the prefix *phil*, which means "friend" or "lover." There are no less than 35 words in the New Testament beginning with *phil*.

The first term here is *philautoi*, "lovers of self" or "selfish." Bernard comments: "In Greek thought of an earlier age *philtantia* had a good sense, and was expressive of the self-respect which a good man has for himself. . . . But a deeper philosophy, recognizing the fact of man's Fall, transferred the moral centre of gravity from self to God; once the sense of sin is truly felt, self-respect becomes an inadequate basis for moral theology." (CGT, *Pastoral Epistles*, p. 129).

The second term is *philargyroi*, "lovers of money" (KJV, covetous). The phrase, "despisers of those that are good" is one word in Greek, "*aphilagathoi*." Literally it means "not loving good people." (This word has not been found anywhere else in Greek literature). The fourth term is *philodoni*, "lovers of pleasure." The last is

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philotheoi, "lovers of God." Probably no one would dare deny that the majority of people in modern society are "lovers of pleasure more than lovers of God." Hedonism is one of the main characteristics of our day.

Boasters

The word *alazon* is found only here and Rom. 1:30. It likewise occurs twice in the Septuagint. Coming from *ale*, "wandering," it first meant "a vagabond." It was used for those who were "full of empty and boastful professions of cures and other feats which they could accomplish" (Trench). Then it was applied to any braggart or boaster. Phillips translates it, "full of big words." (For "proud" see Rom. 1:30.)

Blasphemers

This is an adjective, *blasphemos*, used here for persons as in I Tim. 1:13. In Acts 6:11 it describes words. In its only other occurrence in the New Testament it refers to "railing" accusation (II Pet. 2:11). It sometimes means "speaking evil, slanderous, reproachful, railing abusive" (Thayer). But since in the Septuagint it usually carries a religious significance, probably "blasphemers" is correct here. However, Bernard (CGT) writes: "railers, or evil-speakers, in reference to their fellow men rather than to God. This is the regular force of *blasphemos* and the cognate words in the Pastoral Epistles."

"Unthankful" or "Ungracious"?

The adjective *acharistos* is found only here and in Luke 6:35. It is compounded of *a*-negative and *charis* ("grace"). So its earliest meaning was "ungracious." Homer uses it in the sense of "unpleasing." But beginning with Herodotus it took on the meaning "unthankful." Probably the best translation here is "ungrateful," the only meaning given by Arndt and Gingrich. Bernard says: "without gratitude. This follows naturally from the last mentioned characteristic [disobedient to parents], for the blackest form of ingratitude is that which repudiates the claim of parents to respect and obedience" (p. 130). Though written in the nineteenth century, this observation is particularly relevant right now.

"Unholy" or "Irreligious"?

Of the term *anosios*, Hauck (Kittel, TDNT, V, 492) writes: "In the NT it occurs twice in the Pastorals for 'impious' persons who impiously reject sacred obligations.

In I Tim. 1:9 . . . it seems to have the sense of 'ungodly,' but in II Tim. 3:2 the sequence . . . suggests the sense of 'impious,' 'devoid of piety.' Perhaps the best contemporary translation is 'irreligious' (Weymouth).

"Without Natural Affection"

This is all one word in Greek, *astorgoi* (v. 3). It is composed of *a*-negative and *storge*, "family affection." The word occurs only here and in Rom. 1:31. Arndt and Gingrich suggest "unloving."

"Truthbreakers"

The term *aspondos* is found only here in the New Testament. Like one-third of the adjectives in this list (vv. 2-4) it begins with *a*-negative. The noun *sponde* meant "a libation, which, as a kind of sacrifice, accompanied the making of treaties and compacts" (Thayer). So the adjective here means "that cannot be persuaded to enter into a covenant, implacable" (*ibid.*). Perhaps the best translation is "irreconcilable" (A & G). (For "false accusers" see I Tim. 3:11).

"Incontinent" or "Dissolute"?

The basic meaning of *akrateis* (only here in NT) is "without self-control, intemperate" (Thayer). Arndt and Gingrich add to this: "dissolute." Bernard says that it means "without self-control, in the widest sense, but more particularly in regard to bodily lusts."

"Fierce" or "Brutal"?

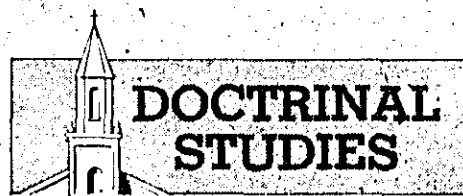
This adjective, *anemeros*, also occurs only here in the New Testament. It literally means "untamed," and so "savage" or "brutal." It would seem that "brutal" (like a brute) conveys the idea correctly.

"Traitors" or "Treacherous"?

The noun is *prodotes*, (v. 4), which occurs also in Luke 6:16 (of Judas Iscariot) and Acts 7:22. It means "betrayer" or "traitor." It describes those who are "treacherous in their dealings with their fellows." Perhaps "treacherous" is the best rendering.

"Heady" or "Headstrong"?

The adjective *propetes* occurs only here and in Acts 19:36. It literally means "falling forwards, headlong" and metaphorically, "precipitate, rash, reckless" (Abbott-Smith). Probably "headstrong" is the term we would use today. (For "highminded" see "lifted up with pride," I Tim. 3:6.)



Studies in theology

The Warring Laws

By S. E. Noihstine

One of the great chapters in all of the Apostle Paul's writings is found in his Epistle to the Romans, chapter 8. It is sort of a Great Continental Divide, religiously. A lifetime of study would not exhaust its wealth.

Godet, the great Swiss commentator and theologian, says that verses 1-4 describe the restoration of holiness by the Holy Spirit. The "sin principle" entails death even on the justified, when it regains the upper hand, as well as on unjustified. There is, therefore, only one way of preventing "the sin principle" from causing us to perish—that is, it must perish itself. Sanctifying grace saves us by destroying this "sin principle."

I. THE MEANING OF THE WORD "LAW"

Dr. Maclaren, the great British expositor of the past generation, says, "No one can rightly interpret Romans 7 and 8 without critically noting the sense in which the word 'law' is used each time it occurs. Here it means constancy of operation."

Dr. Albert Barnes, the great Presbyterian minister who wrote the popular commentary entitled *Barnes Notes*, says it means "the influence." Dr. Daniel Steele, the great Methodist exponent of holiness of heart and Greek professor in Boston University, author of many books on scriptural holiness, says it means "uniform tendency." This is one of the best definitions.

We are all familiar with the phrase, "The law of gravitation." By it we mean "the uniform tendency" of a falling body in this world to be drawn toward the center of the earth. Now substitute the phrase "the uniform tendency" for the word "law" in verse 2 of our study: "For the uniform tendency of the Spirit of life in Christ Jesus hath made me free from the uniform tendency of the principle of sin, and the principle of

death." In other words, the uniform tendency of the Holy Spirit-life given the believer in Christ Jesus is forever opposed to the carnal nature, or the old man of inward sin. If we cooperate with the divine life and allow the Holy Spirit to have His way, He will deliver us from this uniform tendency of the sin principle and the death principle. Death spoken of here is not physical death but spiritual death (cf. v. 6). This principle of sin, or propensity toward evil, is steadily opposed to God's will and all spiritual life, and leads uniformly to the death of all holiness and love and devotion to God in our hearts.

This propensity, if left alone, will work our eternal ruin! But, says St. Paul, the tendency of the Holy Spirit has made us free from the uniform sin tendency! That is exactly what sanctification is, and what the sanctifying Spirit does for the seeking soul. He cleanses us from all depravity or sin (singular) principle. Or, as some call it, the inherited depravity or Adamic nature. (Note Acts 15:8-9).

II. THE MEANING OF "SIN AND DEATH"

The Greek is "the sin." The word "sin" is singular, with the article "the" before it.

"By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature, and no doubt there is a state of evil as well as an evil action, which is the Scripture is called 'sin.' Sin is not in action alone; there may be a permanently wrong and wicked state of mind" (Whedon's Commentary).

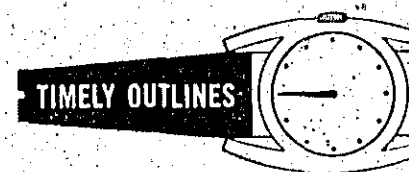
Dean Alford says, "The kind of sin spoken of in this passage is both original and actual." Godet says, "The apostle is speaking of the principle of revolt whereby the human will rises against the divine will in all its different forms and manifestations." He also declares "the definite article before *hamartia* and also before *thanatos* denotes sin and death as a power or principle which controls man and reveals itself in hereditary corruption, and in every form of actual sin."

Sin is personified as a fearful and awful tyrant who acquired universal dominion over the human race; he "reigns in death" (Rom. 6:14); "works death in us" (Rom. 7:13); "lords it over us" (Rom. 6:14); "works all manner of lusts" (Rom. 7:8); "deceives and slays the soul" (Rom. 7:11).

Augustine and Calvin make it mean "original sin or natural depravity." Koppe, Olshausen, Webster, and Wilkerson say it means "sinfulness," "sinfulness personified,"

or a "sinful disposition." Ellicott says it means the "power of sin, the corrupt element in our human nature." Tholuck says it means the "tendency of alienation from God." Barnes says, "The corrupt propensities of our human nature." And so do Lightfoot and Adam Clarke. With such ample endorsement by the world's great biblical scholars, we can be quite sure of our ground and cannot be mistaken.

CONCLUSION: Now we begin to see exactly what Jesus undertakes to do for us, and what sanctifying grace can effect in this life. St. Paul says the uniform tendency of the Spirit of Life has made me free from the uniform tendency to sin—the sin principle.



Three Things Entire Sanctification Does

By W. E. McCumber*

SCRIPTURE: 1 Thess. 5:14-24

TEXT: V. 23

Understand what entire sanctification is. Sanctification is holiness, and involves two primary factors: (1) Complete consecration to God, and (2) Complete purification from sin.

The text suggests three things that entire sanctification does:

I. It will cleanse you in places you cannot reach.

"The God of peace himself sanctify you wholly" is the best rendering of the Greek text. "Himself" is "an emphatic contrast to the efforts of man" (Lunemann, in *Meijer's N.T. Commentary*).

A. God's wisdom alone can diagnose sin.

Jeremiah declared, "The heart is deceitful above all things, and desperately wicked: who can know it?" (17:9) Peter re-

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plies to that: "God . . . knoweth the hearts" (Acts 15:8-9).

B. God's power alone can destroy sin.

Job asked, "Who can bring a clean thing out of an unclean?" (14:4) Paul declares God will do it! (v. 24)

Working at deep subconscious levels we cannot reach, the Spirit of God applies the cleansing blood of Christ and makes us inwardly holy.

II. It will keep you straight in a crooked world.

"And I pray God your whole spirit and soul and body be preserved blameless . . ."

He cleanses and keeps us clean. Holiness is not a faultless state, but it is a blameless one. It does not imply that we are not able to sin, but that we are enabled not to sin. We may do wrong, but not intentionally. We may grieve God, but not deliberately. Living in fallen bodies, our knowledge is imperfect and our judgment is fallible, consequently our conduct will be marred occasionally by foolish and injurious actions. But we will be empowered to live in obedience to the revealed will of God.

Jude points up the contrast between blamelessness and faultlessness in his benediction: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). "To keep you from falling" suggests blameless living, and pertains to this life. "To present you faultless" suggests a perfection we shall enjoy only after the resurrection in the life to come. Blamelessness is the perfection of grace, faultlessness the perfection of glory.

Entire sanctification is a living grace, not a dying grace. In the words of John Wesley, "It includes an instantaneous purification from sin and an instantaneous power, thence given, to cleave always unto God." It is power to live clean in a dirty world and walk straight in a crooked world.

III. It will get you ready to go up when Jesus comes down!

"Unto the coming of our Lord Jesus Christ.

Holiness is not only a dynamic for daily living, but a preparation for the coming of Christ.

A. Notice what will happen when Christ comes.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we

which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16-17). The Lord comes down, and the saints go up!

B. Notice to whom this will happen.

"Blessed and holy is he that hath part in the first resurrection" (Rev. 20:6). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of the water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). A holy, sanctified people will meet Him at His coming, and do in to "the marriage supper of the Lamb!"

Entire sanctification means purification from sin, preservation in holiness, preparation for the second coming!

The Altogether Christian

By T. Crichton-Mitchell*

Text: Acts 26:29. "And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."

Purpose: To describe the marks of a person who is ALTOGETHER Christian in terms of Paul's description of such an one in his speech before King Agrippa, focusing thought on the description of an ALTOGETHER Christian as given in vv. 13-18.

Introduction: Thus Paul had the last word with a man who liked to play with words. For Agrippa is very far from becoming a Christian, despite v. 28. He is teasing Paul as though to say, "Come, come man! You'll have to do better than that if you hope to make me somewhat Christian—or if you want to get me to play the Christian." He's a long way from being converted, even if Wesley did say, "Poor Agrippa, another step and you will be within the veil."

Agrippa's irresponsible joke went right to the heart of the preacher and the preacher made another attempt; and at least he wiped the smile from the King's face. Now what

*Faculty, British Isles Nazarene College, Manchester, England.

did Paul mean by "ALTOGETHER as I am"? What is it to be an ALTOGETHER CHRISTIAN?

I. The Altogether Christian is a CONVERTED MAN.

"To open their eyes and to turn them from darkness to light and from the power of Satan unto God." It is possible to take a light view of the Gospel, as Agrippa appears to have done, only when we do not realize and appreciate the desperate condition it answers. Sin has put out our eyes and plunged us into spiritual darkness. Sin has bound our souls with the fetters of Satan and his rule. Without the Gospel of Christ we remain ignorant of God, dead to God, distanced from God, and in the darkness. There is no substitute for the converting power of God. We can never think, drink, work, or talk our way out of the darkness; but we can turn to God as Paul said to the Thessalonians, "You turned to God from idols." The Altogether Christian is a converted man.

II. The Altogether Christian is a FORGIVEN MAN.

"... that they may receive forgiveness of sins." Forgiveness is the real miracle. "Whether is easier," asked Jesus, "to say, Thy sins be forgiven thee; or to say, Arise, and walk?" He went on to demonstrate His power to perform the real miracle in the soul by performing one in the man's body.

We are free to object to forgiveness, to say we don't need it, or that it is impossible, or demoralizing, or immoral, or any of the stock objections. But the fact is, that forgiveness is God's work. We can do no more than the verses say, "Turn," and, "Receive." An oldtime saint is said to have heard Satan say to God, "How can you forgive this man who has sinned against you a thousand times, and not forgive me who have sinned against you but once?" To which the Lord replied, "Have you but once asked forgiveness?" God, for Christ's sake will forgive all forgiving persons who repent and believe on Christ.

If I ask Him to receive me, will He say to me, Nay?

Not 'til earth, and not 'til heaven pass away.

III. The Altogether Christian is a SANCTIFIED MAN.

"... sanctified by faith that is in me." That means that life can be made holy by faith in Jesus. For it is not long after we

are forgiven that we find not only that we have sinned and been forgiven, but that we are sinners with an inner disposition toward sin. This disposition can be removed by the power of the Lord Jesus Christ, and life made ALTOGETHER Christian. Holiness is the flag the King flies when He is in total occupancy of the citadel of the soul; it is the hallmark of New Testament Christianity; it is the life of the Altogether Christian. Holiness does not make "holy Joes" but Christ does make holy Tom, or Dick, or Harry. First the forgiveness and then

Holiness by faith in Jesus

Not by effort of my own.

Sin's dominion crushed and broken

By the power of grace alone.

(F. R. Havergal)

IV. The Altogether Christian is a CHRIST-MAN.

That's what really pulled Agrippa up with a jerk. Here was Paul, a man of parts, obviously above the average; a scholar of resource, no criminal—and yet on trial for his life. "He's a Christ-man," says Agrippa, "and he's trying to make me a Christ-man too!"

I am not mad, said Paul, nor am I beside myself; I am out with myself, for I have given myself away; I am my own master in the hands of Jesus Christ. I am a Christian for no other conscious reason than Jesus Christ. And thus it is: Boil everything down to its essence and you have it magnified to its fulness: an Altogether Christian is a Christ-man.

A Family for Baby Day

Will the Bough Break?

Text: Isa. 11:1 (RSV): "There shall come a shoot from the stump of Jesse, and a branch shall grow out of his roots."

Intro. That old nursery rhyme, at whose mysterious meaning some of us used to hazard many a childish guess, perhaps affords suggestion for this Baby Day. Remember it?

Rock-a-bye baby in the treetop,

When the wind blows the cradle will rock;

When the bough breaks the cradle will fall;

Down will come baby, cradle, and all.

Was the old-time parent merely taking precautions and hauling down baby, cradle, and all before the tragedy prophesied? Or did the ancient poet issue a kind of gentle warning about the dangers of too highly exalting his majesty the baby? Was there perhaps nothing so sinister in his mind, but simply the gentle delight of the swaying bough?

One thing is clear: everything depends on the strength and the resilience of the bough. What does it—or what could it—symbolize?

I. *The Family Tree?* The undoubted privilege and benefit of a good pedigree? Leading to the near worship of the latest arrival—a worship made the more pleasurable to Dad by the baby's undisputed likeness to him? Perhaps not! Certainly it would be a weak branch on which to hang the baby's hopes. For we're not at all sure just what we will find if we climb the family tree. The new baby with the blue eyes will in all likelihood have his grandad's red hair; the new Adam will probably have his fair share of the old.

II. *Pleasure?* Especially the pleasure of a happy environment? And the pleasure is great: Pleasure for baby in the treetop cradle, and pleasure for parent-watcher—pleasure that cannot be computed. For in the normal home baby sets love and life aglow with wonder, reverence, and happiness. But let's take care. Baby needs a good environment, but he needs more than that to support him. After all, Al Capone and Jane Addams had pretty much the same environment (down Chicago way). That branch will break although its resilience is very great. It just cannot take the high winds of life. Baby needs more to hold onto than that can give him.

III. *Prayerful and Careful Support?* Every baby needs that, and every baby has the native right to it. The prayerful and caring grip of his parents is a powerful support in life from the cradle to the grave, and many a time he will be held fast only through the astonishing resilience of parental prayer and care. But he needs a stronger branch on which to rest and hold.

IV. There Is a Branch That Will Not Break (Isa. 11:1-2).

The baby needs Jesus Christ, needs to learn how to lean his whole weight on Him, and how so to hold to Jesus Christ

tions concerning the signs of the end of the age were being asked by both adults and youth. They wanted to know what the present world situation meant in view of the Scriptures.

With the Middle East crisis developing so rapidly they have asked such questions as: What might the "abomination of desolation" mean in regard to the end of this age? Will the rapture of the Church come before the Great Tribulation? What is and who is the Antichrist? What is the "mark of the beast"? When and where will the "Battle of Armageddon" take place? What is the meaning of the "seventy weeks" spoken of by Daniel? plus other areas concerning our Lord's return.

All of these questions are deep, and oftentimes debatable by the best of biblical scholars. Yet this has proven to be

an area of vital concern to our people. Therefore, with much prayer and study, we have tackled some of these questions and are finding this congregation has "turned on."

There are dangers to avoid in such discussion. Many ideas that have been promoted from the past must be dealt with in order not to further confuse issues. Speculation must be recognized as such. Predicting events ought to be avoided.

However, in face of the dangers in such discussions, the wise pastor will want to encourage his flock to open up their minds and feelings toward the "greatest event of the ages" and try to enlighten their understanding. In so doing, he will also help himself to better understand a much neglected area of Bible Study.

BULLETIN BARREL

Hints from the Hamburger House

I ran across this at the opening of McDonald's Hamburgers in Lubbock and thought how apt it describes our visitors in the Church of the Nazarene:

1. The VISITOR (they said "customer") is the most important person in our business.
2. The VISITOR is not dependent upon us—we are dependent upon him.
3. The VISITOR is not an interruption of our work—he is the purpose of it.
4. The VISITOR does us an honor when he calls. We are thankful we are given the opportunity to serve him.
5. The VISITOR is part of our business, not an outsider—he is our guest.
6. The VISITOR is not someone with whom to match wits—serve him with the same courtesy you would like to be served.

7. The VISITOR is not a cold statistic—he is flesh and blood, with feelings and emotions like our own.
8. The VISITOR is one who brings us his wants—it is our job to fill them.
9. The VISITOR has the right to expect an employee (church member) to present a neat and accommodating impression.

DAVID K. POWERS
Ropesville, Tex.

GRADUATION SYMBOLS

A cap, a gown, a diploma—
What meaning do they convey?
Twelve years of profound learning
And your graduation day.

Math and English you've mastered,
Science and many more,
Other lessons, too, you have learned,
Not creditable to book lore.

You've realized hours of hard work,
Yet many occasions of fun,
You are left with mixed emotions,
Now that high school days are done.

The Nazarene Preacher

A cap, a gown, a diploma—
What do these mean?
One act of life's drama is finished,
Now you commence a new scene.

This accumulated knowledge
Must now be put to use,
New doors and paths confront you,
Take heed which ones you choose.

Elect Christ as your Counsellor,
He is the Teacher of them all,
He can solve all of life's problems,
Whether they be large or small.

A cap, a gown, a diploma—
All worthy of congratulation,
May success and happiness be
The goals of your graduation!

—Ruth Fagot
First Church, Freeport, Ill.
Harold Derryberry, pastor

Some parents say—

"We will not influence our children in making choices and decisions in matters of religion."

WHY NOT?

The ads will! The press will! The radio will! The TV will! Their neighbors will! Their business will! Their politicians will! We can use our influence over flowers, vegetables, cattle. Shall we ignore our children?

—Selected

A loose tongue often gets its owner
into a tight place

The following poem was found on the
body of a soldier killed in action.

SINCE I MET YOU, I'M NOT AFRAID.
Look, God, I have never spoken to You,
But now I want to say, How do you do?
You see, God, they told me You didn't
exist.
And like a fool, I believed all of this.

May, 1971

Last night from a shell hole, I saw Your
sky—
I figured right then they had told me a
lie;

Had I taken time to see things You made
I'd have known they weren't calling a
spade a spade.

I wonder God, if You'd shake my hand;
Somehow I feel that You will under-
stand.
Funny, I had to come to this hellish place
Before I had time to see Your face.

Well, I guess there isn't much more to
say,
But I'm sure glad, God, I met you today.
I guess the "zero hour" will soon be
here,
But I'm not afraid since I know You are
near.

The signal! Well, God, I'll have to go;
I like You lots, this I want You to know.
Look now, this may be a horrible fight;
Who knows—I may come to Your house
tonight.

Though I wasn't friendly to You before,
I wonder, God, if You'd wait at Your
door.
Look! I'm crying! Me! Shedding tears!
I wish I'd known You these many years.

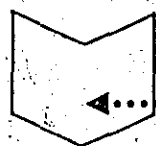
Well, I have to go now, God, good-bye!
Strange, since I met You, I'm not afraid
to die.

AUTHOR UNKNOWN
(sent in by Rev. Steward Reed,
Caruthersville, Mo.)

Be not simply a reflector of Christ; be
a radiator.

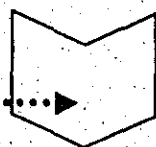
The doors of opportunity are marked
"Push."

Man may whitewash himself, but only
God can wash him white.



HERE AND THERE

AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

How to Win Them

By John R. Bisagno, Kenneth L. Chafin, C. Wade Freeman (and others). (Broadman Press, 1970. 158 pp., cloth, \$3.95.)

A large amount of the pastor's reading needs to be for perspective, inspiration, and guidance. Otherwise he is in danger of either losing sight of his goals or at least becoming confused in knowing the way to reach them.

For this reason this volume of 13 messages by evangelistic leaders should be high on the busy pastor's reading list.

This is not a "how" book in the usual sense of the term. There is nothing technical or tedious. And certainly these are not "learned papers" on the theory of evangelism.

On the contrary, these are sermons which were preached by hot-hearted men whose souls are aflame with a passion to win souls. It is the sort of simple, direct, moving reading which is difficult to lay down. There are humor and illustrations galore; but such is a bonus. More important is the inspiring handling of the basic principles underlying any evangelism in the seventies which will be genuine and lasting.

The messages deal with prayer and its importance, with current social issues, with the necessity of spiritual power, and they insist on holiness of life and the fullness of the Holy Spirit.

These sermons are frankly Baptist. But in most cases the name Church of the Nazarene could be slipped in, in place of Baptist, without blinking an eye. Baptists too want the seventies to be a *Décade of In-*

fact. Maybe we can learn from them—at least to some degree—how we can make our seventies exactly that.

R. S. T.

Counseling Christian Parents

By Wm. S. Deal (Zondervan, 1970. 128 pp., paper, \$1.95.)

Practical, definitive analyses and advice in this book give parents guidelines in establishing a successful home and family. Parents are provided with information on handling the problems their children will face—from the prenatal period to the establishment of their own families.

William Deal is a professional Christian counselor in marriage, family, and youth relations, and former pastor.

Some topics discussed are discipline, handling of sex development, family structure and environment, parental attitudes on dating, love and security for the child, and special teen problems.

R. S. T.

Friends in the Underground Church

By John H. Baumbgartner, Augsburg Publishing House, 1971. 121 pp., paper, \$2.75.)

This little volume of sermons was received too late to be reviewed in earlier issues, hence too late for use during the

The Nazarene Preacher

Easter season this year. However, the sermons can stand on their own merit without the prop of being seasonal.

This fresh collection of nine sermons for the Lenten season introduces us to interesting personalities of Paul's churches. The author describes these people from Romans 16, bringing them to life and allowing us to establish a real kinship with them. He shows the power of the gospel as it sustained these Christians of the first century—slaves in the imperial households; Prisca and Aquila; members of the ruling class, etc.

R. S. T.

BIBLE

The Apostles in Action, John B. Bryan, paper, 55 pp., \$1.25

My Lord the Carpenter, Etta Nømensens, paper, \$1.75

Eleven Who Dared, Helen Hinkley, paper, \$1.25

Mastering Romans and Colossians—Workbook, Howard Culbertson, paper, 48 pp., 75c

Mastering Romans and Colossians—Leader's Guide, Howard Culbertson, paper, 60c

Questions for Local Quizzing, Howard Culbertson, paper, 45c

Nazarene Publications for 1971

MISSIONARY

Ministering to the Millions—Study Book (Dept. of World Missions), paper, \$1.50.

1971-72 Missionary Study Manual, Thomas Wilson, paper, 75c

In the Shadow of the Andes, George Coulter, paper, \$1.00

Schmelzenbach of Africa, Harmon Schmelzenbach III, paper, \$1.00

Before There an Open Door, Helen Temple, paper, \$1.00

A Cup of Warm Ink, Franklin Cook, paper, \$1.00

Our Original Citizens, Clara Verrier, paper, \$1.00

Let's Go Dutch, Gerald Johnson, paper, \$1.00

JUNIOR MISSIONARY

"Dr. David": Medical Pioneer to the Swazis, Betty Bowes, paper, 60c

Letters from the New Guinea Bush, Miriam Mellinger, paper, 60c

One Little Indian, Bill Young, paper, 60c

Mary Slessor, the White Queen of Calabar, A. R. Evans, paper, 60c

May, 1971

DOCTRINE AND SERMONIC

Healing the Hurt of Man, J. Glenn Gould, paper, 70 pp., \$1.25

Studies in Biblical Holiness, Donald Metz, cloth, \$4.95

Be Filled with the Spirit, William S. Deal, paper, 75c; 3 for \$1.80

The Harps of God, H. Orton Wiley, edited by Ross Price, \$2.95

Eight Days of Glory, Leslie Woodson, paper, 134 pp., \$1.95

Interpreting Christian Holiness, W. T. Purkiser, paper, \$1.25

FICTION

A Song in the Night, Leroy Brown, paper, 96 pp., \$1.50

Tyler Lane and the Wolf Dog Mystery, Lucille Meysl, paper, 87 pp., \$1.50

CHURCH SCHOOLS SERIES

The Ministry of the Cradle Roll, Betty Bowes, paper, 87 pp., \$1.50

Presession Activities with Children, Betty Robertson, paper, \$1.25

Better Bulletin Boards, Jeannette Wienecke, paper, \$1.95

MISCELLANEOUS:

Boot Training Packet, Don H. Polston, 48 pp., 75c

Planning for Church Growth, Bennett Dudney, paper, 121 pp., \$1.75

From East to Western Sea, Fred Parker, Kivar, 112 pp., \$2.50

REPRINTS AND SPECIAL EDITIONS

Truth for Today, Bertha Munro, Kivar, 350 pp., \$3.50

God Still Speaks in the Space Age, James Ray Smith, paper, 95 pp., \$1.00

Roy T. Williams: Servant of God, G. B. Williamson, paper, 112 pp., \$1.25

Security: The False and the True, W. T. Purkiser, paper, \$1.25

The Evangelical Home Bible Class, Ira Shanafelt, paper, 104 pp., \$1.75

Jesus the Way, paper, 23 pp., 25c

FOR LATER RELEASE

Mastering Romans and Colossians—Camp Text, Howard Culbertson

The Teen She, Evelyn Sutton

Jerusalem, G. Frederick Owen

Search the Scriptures—Job, Bennett Dudney

Preachers' Exchange



WANTED: *Touched by the Divine*, by Chism, and *They Reach for Life*, by John Skogland. Also missionary reading books for 1954 and 1955. Jim Cummins, Church of the Nazarene, Orchard and Hunter, Logan, Ohio 43138

WANTED—*Genesis, The Gospels, The Law and the Offerings*, all by Andrew Jukes; *Laws from Heaven for a Life on Earth* (Proverbs), by Wm. Arnot; *The Possibilities of Grace* (unabridged), by Lowrey; *The Atonement*, by Albert Barnes. State prices. Leonard Ravenhill, P.O. Box 1310, Nassau, New Providence, Bahamas.

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

MAY—

- 2 Baby Day
- National Family Week Begins
- 9 Mother's Day
- 11 Seminary Commencement
- 30 Pentecost (Whitsunday)
- 31—June 1 IMPACT TRAINING CONFERENCE
Lake of the Ozarks, Missouri

JUNE—

- NWMS Prayer and Fasting Emphasis
- 20 Father's Day
- Home Missions General Church Loan Fund
- 21-25 IMPACT TRAINING CONFERENCE at
Lake Junaluska, N.C.
- 28—July 2 IMPACT TRAINING CONFERENCE (same as above)

JULY—

- NWMS Spanish Broadcast
- 1 Dominion Day (Canada)
- 4 Independence Day
- 11 Children's Day
- 12-16 IMPACT TRAINING CONFERENCE
Colorado Rockies
- 19-23 IMPACT TRAINING CONFERENCE
Colorado Rockies
- 26-30 IMPACT TRAINING CONFERENCE
Northwest Nazarene College

AMONG OURSELVES

"You didn't give your best," explained a football coach when he dropped one of his players at the end of last season. When the player protested, "I always play well," the coach insisted, "But you didn't do your best. *You didn't play as if you wanted to win.*" If God dropped His "players" for the same reason, would any of us preachers be out of a job today? . . . The annual round-robin letter of Seminary class of '54, edited by O. Joe Olson, is always inspiring reading. Some highlights—From David Alexander, Terra Bella, Calif., "I find it more exciting and challenging to preach the gospel today in the midst of our confused world." From Hal Bonner, Alhambra, Calif., "This last year has been marked by the outpouring of God in many redeeming ways—the richest so far in the years of my ministry." From John Bruce, Troy, Ohio, ". . . the church has had a 35 percent growth in Sunday school, finances, and nearly that in membership. In October we had a wonderful revival with seekers in every service . . . the result of many . . . carrying prayer burdens." From Don Burris, Brookville, Ohio, "God is helping us to reach the young adults that our church needs so much." From Wayman Davis, Lynwood, Calif., ". . . it is still a thrill to preach Bible holiness." From Bud Garber, Corpus Christi, Tex., "The greatest thrill of the pastorate is seeing persons find Christ in saving and sanctifying power. We have seen 130 join the church, 82 on profession of faith." Evangelist Modie Schoonover reports on a recent campaign, "It was the greatest outpouring of God's Spirit in my seven years of evangelism. In all, 31 new persons came to the altar. Six were high school football players." Paul Simpson of Portland, Ore., describes their weekly TV program, and says, "Polls indicate that our viewing audience is between 30,000 and 50,000 persons each week. Ours is the only television ministry sponsored by a local church in the state of Oregon." (See p. 26.) All of which adds to the significance of Alex Cubie's observation: "On the road a great deal and visit many Nazarene churches. Can't help but notice that it is the man behind the pulpit who makes the difference! If he is on fire for the Lord the Church moves forward."

Until next month,

BT



—all day
—all night

Church of the Nazarene

Designed to help extend a 24-hour welcome to your community

Features a design that can be adapted into the architectural theme of your church. Doubles as good advertising and an inexpensive night-light for the church property. An investment of **ONLY \$275** that will prove its worth for years. Produced locally, would cost approximately \$500.

Size: 3 feet high x 5 feet wide. Maximum imprint, 16 letters.

No. SI-396

NOTE: Planter illustrates one of many settings for this beautiful sign. It is not included with purchase.



No. SI-395

Ideally suited for both the church site and along the roadside of your community.

Unique, hanging panel design with large, golden-yellow and white lettering on blue background.

This striking sign, **ONLY \$52.50**, approximately one-half the cost if produced locally.

Overall size: 46 inches high x 52 1/2 inches wide. Maximum imprint, 14 letters.

Reach those who travel at night, too, with a sign that works both day and night.

"Codic" reflective material 100 times brighter than white paint and as durable as enamel.

Inexpensive price will permit installation along the highways, junctions, and streets of your city. **\$9.95**; 2 to 4 signs, **\$8.95** each; 5 or more, **\$7.95** each.

Size: 23 inches wide x 30 inches high. Maximum imprint, 18 letters.



SI-385

See special insert in your church office copy of our "Master Buying Guide" or

for a full-color, illustrated brochure giving complete specifications and including a special order form.

Thousands of Nazarenes are traveling the highways these days. Many will want to visit your services.

Identify your church in one of these eye-catching ways!

Prices slightly higher outside the continental United States

*All personalized lettering included in price of sign.

Shipping charges extra. Allow six to eight weeks for delivery.

NAZARENE PUBLISHING HOUSE

POST OFFICE BOX 527, KANSAS CITY, MISSOURI 64141

THE NAZARENE PREACHER

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JUNE, 1971

Volume 46 Number 6

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As the Pastor—So the People

By General Superintendent Lawlor

THE MOST EFFICACIOUS way of keeping the spirit of the world from infiltrating the local church is for the pastor to have such a deep love for Christ, his church, and his people that all of his actions will be transformed by a daily demonstration of perfect love. There must be, in addition to this, a daily watchfulness lest a relaxing of standards and practices gain hold in the local church.

Pastors demonstrating perfect love are beacon lights in a sin-stained world. The light of the Church of the Nazarene will be as bright as the radiant lives of her pastors, yea, of all her ministers. When these have lost their spiritual radiance and have become shrouded in worldly practices, when soft living and personal gratification have replaced the reality of the Lord's call to take up "one's cross and deny himself," then will the lights of holiness in our local churches grow dim and quickly fade into utter darkness.

One of the best guarantees of holy lives in the congregation is holy living by the leader of the congregation, for *as the pastor—so the people*. The responsibility for the spiritual well-being of the people of every local church rests squarely on the shoulders of the pastor of that church. This is a grave obligation that a pastor should weigh carefully and examine constantly. Where the pastor lives the holy life and carries out a proper visitation among his people, there will be a church that will flourish spiritually and perform its ministry of evangelism in an efficient and holy manner. But whenever a pastor isolates himself in an ivory tower of professionalism and becomes more interested in buildings than persons, in budgets than spiritual guidance; when he lacks the courage to face sin and correct the spirit of the age; when personal expediency and not holy vision characterizes his decisions; when statistics and not holiness engage his full attention; when popularity and not holy truth determine his policies; then he must bear the responsibility for the spiritual bankruptcy, and often religious catastrophes, that will come to the people of his congregation.

Our pastors will not be effective as redemptive agents of the gospel of Jesus Christ if they are of this present world. We cannot pull someone up unless we stand on higher ground ourselves.

We should read again the words of our Lord, "Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). How Satan leaps at every opportunity to destroy or ruin a holiness pastor, yea, a holiness preacher! Like the elusive smog filtering through every

(Continued on page 45)

.....From the.....EDITOR

A Second Look at Church Growth

IT MAY BE TIME to reassess our philosophy of church growth, and perhaps take a second look at our methods.

It may be that our concept of "growth" is lopsided. Growth is too exclusively viewed as visible enlargement. In this we have unwittingly been warped by the quantitateness of modern secularism. That bona fide New Testament Christianity will result in increased numbers is unquestionably true. But this *external* growth is the result of *internal* growth; it is a normal consequence of spiritual vitality. It cannot be produced artificially by high-pressure methods and promotional schemes, in detachment from the spiritual conditions which foster it (Acts 9:31).

Perhaps we should remind ourselves therefore that the primary dimension of church growth is spiritual. The hidden extension of roots is as much a part of growth as the visible extension of branches. And sowing is essential to reaping. Some are expert sowers and others are expert reapers. All pastors should do both, but not all are equally successful in doing both.

Then, is it not possible that our best denominational growth will be achieved, not by the unlimited enlargement of churches, but by the multiplication of churches? Not that small churches which can scarcely support a pastor or have a decent building should be smug in their smallness, or even be multiplied (as such); but the blunt fact is that hundreds of relatively small but self-supporting churches are serving, with incalculable blessing, in communities where there are built-in limitations to their growth potential. If a pastor feels that his future opportunities are dependent on doubling the size, he may break his heart trying, and still fail. But if he can rejoice in shepherding the people he has and serving the community as he finds it, without fear, he will be a happier person, and in the end do a better work too.

We should tell our young men that if they tackle the small, struggling church or home mission post they will not be stigmatized if they don't promptly produce a statistical miracle. Let us at the outset help them get their sights straight. Otherwise, the temptation to conjure up the apparent miracle by temporary and superficial methods may prove irresistible.

But let us get back to the premise that we should aim at multiplying churches rather than putting too much premium on bigger

and bigger churches. This bigness trap can be vicious. When a man reaches 300 members, he feels he must by all means reach 400. If this springs from a compassionate yearning for souls, and takes place as genuine Spirit-produced growth, well and good. But if the pastor feels himself lashed by the whip of mere bigness, simply because he is expected to show ever escalating statistics, he will become an increasingly feverish and frantic (and maybe shabby) operator.

Furthermore, we should not forget in all of this that the most important consideration is not the pastor's "success," but the welfare of the Kingdom, including both the local church and the whole denomination. And the highest welfare of the denomination—spiritually—is not to be found in mammoth churches. We should have many strong churches, but few big ones, and those largely in our educational centers. This is true for the simple reason that, just as there is a minimum size beneath which a church cannot function efficiently, so there is a maximum size for optimum spiritual growth and vitality. Beyond this size the law of "diminishing returns" begins to operate. It would seem, therefore, that instead of forever striving to outnumber last year, strong churches should periodically "swarm" and deliberately foster new churches in neglected areas.

But, have we not been told that when we cease to grow (and statistical growth seems always to be meant) we die? If this were universally true, churches which have, due to local conditions beyond their control, reached their maximum potential in size, would be condemned unavoidably to spiritual stagnation. But this is not a necessary consequence. There are many ways churches can stay alive (and have a worldwide influence) apart from launching a building program. In some denominations, churches have maintained spiritual vitality and outreach for generation after generation, in spite of the fact that throughout the whole time they were in the same building and had a congregation which in size was relatively stable. They promoted foreign missions, Christian literature; Bible study, inner-city and hospital work, sponsored revivals, supported home missions and colleges, evangelized and nurtured their young, and salted their community. But some preachers I have known wouldn't dare touch a church like this. There would be too little likelihood of "doing anything"! They would feel that such a church was not a good "opportunity"!

But does this not reflect a false concept both of "opportunity" and "growth"? No opportunity surpasses the privilege of leading and feeding a flock (1 Pet. 5:2). Soul winning is included in this, as is also doing the things which are necessary to accomplish it. But wouldn't it be better if we thought more in terms of people than of goals? The health of the flock more than its size? And more aware of the Holy Spirit than of records? Perhaps Jesus would say to us, "These ought ye to have done, and not to leave the other undone." Don't neglect records and figures. But avoid a mere "size" mentality. Don't let the statistical chart control your adrenalin. Aim for the balanced growth of Acts 9:31.

Evangelism Through Cell Groups

By Earl G. Lee*

THE IDEA BEHIND SMALL GROUPS is not new. It actually started with a Man who knew about all men and so knows about us. Jesus said, "Where two or three are gathered together . . . there am I." If we begin this program of small-group involvement on this foundation, we are safe. If there is any other motivation, then we could find ourselves on sandy soil before very long.

From reading the Acts of the Apostles, it is very apparent that the meeting "from house to house" was essentially a small-group involvement. They may not have had the techniques we have, but they apparently were blessed with success.

I would like to have us think of some goals of the small group:

1. Fellowship should not be overlooked as a goal. "We have fellowship one with another." Our guideline is that a group of from four to 10 meet "sometime, somewhere, somehow" for an agreed amount of time according to the wishes of the group itself.

There is something very wholesome about a group meeting for the specific purpose of looking into God's Word, sharing together in witness and prayer. In this very act there is fellowship of the deepest variety.

2. Faith comes alive as it is exposed to the faith of others. Mutual awareness of the promises of God does make possible a stronger individual and collective faith.

3. Formulation of new and exciting paths of obedience becomes apparent as the group meets to look into God's Word. For example, Mrs. Smith (name fictitious, of course) was of a Nazarene background and had suffered the not uncommon affliction of divorce. She was looking for a way back. Her friend who had not released her hand during adversity learned that she was in our area. One of our small groups meets on Tuesday, and this person was invited over to Pasadena to join them. She found herself in a morning meeting of six or seven young mothers gathered for their Spiritual Life Fellowship. Fellowship was available, and with it this person now is finding herself and a new faith in Christ. New paths are opening to her and new ways of finding God's love. Incidentally, she has been in the worship services and even with her husband.

There may be other goals, but generally they would fall under the three mentioned categories.

Motivation seems to be most important. We have not been a "small-group denomination." Our orientation

has been to the mass idea of communicating the gospel, and this may still be the most effective method. Yet, in many areas of the church, we have learned that many needs are not met in the large group. I went to a large meeting of persons interested in cultivating roses. There must have been 500 people present. The talk was about roses, their care and cultivation. Then we broke up into small groups right where there were roses and we were shown specifically how to prune and how to care for roses. We could interrupt and ask questions in small groups. The motivation for the Spiritual Life Fellowship is that we might get specific about generalities. As we look at a verse of scripture we let it speak to us. I am made to come face-to-face with truth and this seems to me to be true motivation.

One of the major factors in motivation is the very open invitation to look into the Bible with others. The textbook is the Bible. At times a commentary may be useful, but in small-group fellowships we must investigate totally ourselves, sometimes word by word, then turn to the commentary for the extra word. Here is real excitement. I have used a very simple formula for looking at any section of scripture. The method is the SMU method! One may look at any verse of scripture and ask three questions:

1. What does it *say* (to me)? *Saying* is the obvious or immediate reaction.

2. What does it *mean* (to me)? *Mean* requires digging.

3. How may I use it?

I admit that there may be a thin line of difference between *say* and *mean*, but the use of the three letters, SMU, does place it in one's mind.

With this kind of guide it is not difficult for any group leader to carry through his assignment. It does become a time of excitement as someone finds a new insight and shares it. He does this without embarrassment or danger of being judged, for we are all looking at the same passage in the same way, but with different eyes. When a diamond is struck, everyone shares and motivation seems to be well realized.

I would like to mention some practical guidelines:

1. It has been my practice to state that these Spiritual Life Fellowships are not sponsored by our church, but are encouraged by our church. For example, in a neighborhood where a young mother wanted to start a small group, she wanted to freely invite some of her non-churched friends into the home for the Bible study. She could freely do this as the invitation was given casually that "a few of us are having a fellowship time in my home and we are interested in sharing the Bible together." If the question arises as to who is sponsoring this meeting, it is possible to say that it is done on our own initiative. "Our church encourages us to meet like this and we enjoy it." One such gathering started two years ago. Three Nazarenes and two non-churched neighbors met. I was invited to lead the first three sessions. (This is always my offer.) I had a briefcase filled with all the various translations of the Bible. Because the group had some who were non-church folk, there was only one possible center and that was Jesus Christ. Here is built-in protection. It is normal that after a while the church encouraging such an endeavor is mentioned and benefits do accrue.

2. Do your best to have one couple or person who is not a Nazarene and

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preferably not a believer in Jesus Christ present. This is not only to be able to introduce this person to Jesus, but most of all to protect the discussion among the group. If your group is all Nazarene oriented, the discussion might tend to be church-centered or organization-centered and the major goal would be missed. Do not fear that your church will be neglected. To the contrary, lift up Christ and your church cannot help but be benefited.

3. Be sure that the leadership of the group is moved around. This will make it possible for several to be fully acquainted with major study items. It also saves you from finding one very outspoken "expert" who can very easily ruin the group. I have found that two weeks of leadership is about right, and then that person asks another to assume the leadership for the next two times, and so on around the group.

4. There are certain frank areas that should be faced at the very outset of any group. This is a sharing group. Therefore we must be aware of anyone who would monopolize. *Guideposts* publishes a splendid little booklet, *The Small Group, a Big Answer*. On page 16 very open suggestions are given as to how this problem might be handled. But face it before it arises. Also I have found it well to set ground rules. "We have one hour. We will start at 10, and we will be done by 11. Let's try to hold our meeting to three parts: the Word, prayer, and sharing. We will not hold to a strict rule in this matter, but it will be our general pattern." With this understanding at the outset, I have found that most of the time it is followed. Let the prayer time flow easily. Conversational prayer is so natural in small groups, and it is amazing how the person who "can

never pray in public" does. The reason for this is that we are simply talking to God. If you happen to be a "pro" at praying, be aware of the newly arrived Christian who is learning to walk and is afraid to hear his own voice in prayer. Encourage such ones. Try to emphasize the fact that your group is meeting as a family. Families, if there is genuine love, are not anxious to advertise outside the group their internal problems. Therefore, as a Spiritual Life Fellowship we share openly without fear of having it come back to us as a gossip item. What we do share, though, becomes an item that we continue to remember in our own private prayer times in our own secret closets.

I have found that the pastor needs to be careful not to focus spotlights on those who are meeting in small groups. This tends to set apart the "spiritual" from the "unspiritual." This is hardly fair, for many have very valid reasons why they could not meet together as others are doing. It does help from time to time to have a general testimony time to tell what a small group fellowship has meant to some. This is done as an appetizer and is positive.

Every three or four months I conduct two or three sessions for those interested in starting Spiritual Life Fellowships. We consider principles and actually go through the mechanics of a Fellowship session. As this is done, we may be interrupted by questions and thus in a live situation bring about confidence in the ones who wish to start a group.

Finally, be ready for apparent failure. Many Christians are spoon-fed. They enjoy the church-building type of meal. To be in a small group and to "give a reason for the hope that is within you" is foreign to many who have been in the church for years.

The Nazarene Preacher

But you will be very encouraged with new Christians and with young married couples and especially with the teens, for these younger age-groups are awake to this type of evangelism. Christ will be lifted up and there is a built-in guarantee for this procedure. Your church is bound to benefit not only numerically, but most of all with continuous spiritual power. This concept is New Testament all the way, and the Holy Spirit is the great Teacher and Conserver of God's work and God's truth.

"How is this sermon specifically Christian?"

When Have I Really Preached?

By Paul Merritt Bassett*

THE SEMINARY I attended is not noted for either piety or impiety. Many of the theological positions taken by the teachers there would grate on our doctrinal nerves. But there was one question that was a continual partner to the man working in the preaching classes. He was told to keep it ever before him as he prepared his sermons; and for good measure the question was asked in every critique-session following every sermon. The question? "How is this sermon specifically Christian?"

Granted, there were many sorts of Christology floating about the place,

everything from unitarianism to tritheism. But every man was to ask that question as he prepared, and the question was sure to come up after he had preached to his fellows. "How is this sermon specifically Christian?" Whatever his view of the person and work of Christ, it was to constitute the very marrow of what he had to say every time he preached. If he preached on an Old Testament text, he was expected to run it through the "Christological filter" — not merely implicitly, but carefully, deliberately, explicitly. Christ was to take His rightful (central) place in a man's thinking and preaching. Sometimes novels (or even movies) were assigned as the "text," but always

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with the same exhortation-interrogation, "How is this sermon specifically Christian?"

Not a bad question for us Nazarene preachers to ask, I think. Is what I am saying deliberately, carefully, explicitly pointing squarely at the person and work of Jesus Christ?

Am I advocating that *every single sermon* relate directly to the person and work of Christ? Yes!

What about practicality? Shouldn't sermons be practical? Of course they should be. But for the Christian, practicality is not merely a matter of coping successfully with other people, or the world, or the devil. It is a matter of living out the earthly implications of endowed citizenship in quite another realm than the mere earthly. We are not here to tell people how to adjust their earthly lives to the heavenly vision. We are here to tell them that *by His grace* God has chosen to realize the heavenly vision right square in their lives. That is what the person and work of Christ are all about, and it is what preaching is all about. That is the practicality of the kingdom of Heaven, and I'm quite willing to grant that it often sounds quite impractical as the world measures such matters.

Throw away those sermons that moralize on some Old Testament text, or on the life of some New Testament saint—"Just as Amos warned the people to turn from their sins, so ought we to warn people to turn from their sins," or, "Just as Paul kept the faith, so ought we to keep the faith." Splendid sentiments, but merely moralizing! That's right—merely moralizing!

Suppose we say instead, "God cannot tolerate unfaithfulness to covenants between himself and His people (as Amos warns); but in Christ we see Him proffering us a new and

perfect covenant, a covenant of forgiveness and grace." That's preaching! "Paul was faithful because of his profound experience of the grace of God in Christ Jesus; and this grace of God, seen in Christ, and Christ alone, is (or can be) ours." That's preaching. That does tell a man to keep his chin up and to trust the Lord under all sorts of conditions. And it gives him a "why" that is far deeper in its implications and possibilities than even the most powerful reminder of the faithfulness of Paul. Serious preaching of the Christ of the Cross is a far more effective warning against sin and a far more somber reminder that God cannot abide the breaking of His covenant than the most foreboding and dark threatenings drawn from Amos. Amos is only a place to *start*.

Would it be far amiss to say that many of our sermons could be preached at a synagogue or a Kiwanis meeting, and, except for some peculiarities of language and perhaps some sort of altar call, they would offend no one or strike no one as being really more than sound patriotism, or altruism, or idealism, or whatever?

Christ said, "If I am lifted up, I will draw all men unto Me." Christ enfolded, Christ calling to radical obedience to the law of the Kingdom (by His grace, of course), Christ suffering, Christ crucified, Christ risen, Christ ascended, Christ baptizing with His Spirit, Christ coming—there is where true practicality begins. There and nowhere else! Explicitly, deliberately, carefully, clearly, this is how true preaching is done.

How is my sermon specifically Christian—does it relate explicitly, deliberately, carefully, clearly to the person and work of Christ? Good question!

If we study the giants we are less apt to be pygmies

John Henry Jowett

The Man, His Message, and His Method

By Herbert McGonigle*

PREACHING IS OUR BUSINESS. First and last and all the time we are heralds of God, proclaiming to men the good news of Jesus, our Lord. Wherever else we may fancy our strengths and talents lie, our chief occupation, as preachers, is to preach. Assuming we have not succumbed to that modern, shallow pessimism that the day of preaching is past and that a successful minister is judged nowadays by personality, social fluency, and organizing ability, we will constantly be striving to make ourselves more effective in preaching the great grace of God. As preachers we will fashion every tool to our purpose. A visit to a historic place, the close observation of men and events, the contours of a landscape, the mystery and majesty of Providence, the riches of friendship, a personal experience—all of these yield their gems as Sunday looms up. And reading too. Especially reading! Here again, a narrow exclusiveness is a great mistake. Every avenue of the pen promises something for the preacher: history, biography, poetry, philosophy, science—all are pressed into service. One area of reading is particularly helpful: a thorough study of the great sermons of the past. Some preachers ignore this field as yielding nothing; others are afraid of adopting too much another's style, or worse, preaching another man's preparation.

Scorning a blatant plagiarism, close acquaintance with great preaching is a rewarding discipline. How much better we could approach the preparation of

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an expository sermon having spent much time with Alexander Maclaren! Who could not better illustrate, having been in the company of Dr. Sangster? Many of our devotional sermons would profit if nurtured a little in the atmosphere of M'Cheyne or Meyer; nor would an injection of Whitefield's fire or Spurgeon's force fail to give new vitality to our evangelistic preaching. All of us have our favorites. I confess to gaining much inspiration from the masters of the past: Chrysostom, Luther, John Donne, Whitefield, Jonathan Edwards, Henry Ward Beecher, Phillips Brooks, Alexander Maclaren, Alexander Whyte, Joseph Parker, F. W. Robertson, F. B. Meyer, G. Campbell Morgan, Arthur John Gossip, W. E. Sangster, and others. But for me, one name stands out like an alpine peak above all others—John Henry Jowett. Give me Jowett anytime, all the time. Of all the preachers of the past with which I am acquainted, none moves and stirs and enralls me like Jowett. A brief look at his life and work and a more detailed examination of his message and method will amply repay the time given to it.

Jowett was born at Beacon Hill, near Halifax, Yorkshire, England, on August 25, 1863. His was a typical Victorian north country home, of plain good taste, a manly independence, and of Congregational persuasion. In 1882, Jowett entered Airedale College as a candidate for the Congregational ministry under the principalship of that massive scholar, A. M. Fairbairn. That first year at Airedale, with its strong curriculum

in Greek and Latin classics, plus English and German, laid the foundation of Jowett's later unrivaled mastery of linguistics, especially his mother tongue. The following year he went up to Edinburgh university to commence a four-year study in philosophy and general arts. Edinburgh at that time was a veritable paradise of scholarly and preaching ability. There at Free St. George's, Alexander Whyte held the crowds with majestic eloquence; not far away, at St. Bernard's, the blind George Matheson poured forth the "Love that will not let me go." Across the city was that saint and mystic, John Pulsford, minister at Albany Street Congregational Church. At all these Pierian springs Jowett drank deeply, but finally it was to Alexander Whyte that he gravitated. "One could not listen to Alexander Whyte," Jowett wrote later, "without feeling the pressing need of the Gospel." Another lasting influence was his acquaintance with Henry Drummond. Drummond's fame as scientist and traveller was matched only by his fervent evangelistic spirit and magnetic personality. From Drummond, Jowett learned that the best in culture and scholarship could be wedded to the eternal Gospel.

Of the Edinburgh professors, it was David Masson who most appealed to Jowett. Masson was professor of English literature, and from him Jowett developed his love of etymological study, the use of perfect verbal expression, and a thorough knowledge of the English classics, especially Milton and Bunyan.

Jowett's first pastorate was in Newcastle-upon-Tyne, which he entered in October, 1888, and at the same time spent two terms at the newly established Congregationalist Mansfield College, Oxford, where Fairbairn had been appointed principal. Jowett spent five years in Newcastle, and long before that time was up, his fame as a preacher was secure. In his inaugural service he set the stage for what was to follow. "I determined not to know any thing among you, save Jesus Christ, and him crucified" was the theme of his first Newcastle sermon. "By God's grace," he

said, "I want to make that the keynote of my ministry."¹

The church was packed on that occasion, and from then until the end of his ministry Jowett never knew what it was to preach except to full congregations. That first sermon was prepared with the care and delivered in the style that characterized all his preaching, and ranked him with the great pulpiteers of all time. There were those sharply antithetical sentences, the delicate literary nuances, that word perfectly chosen—all so distinctly Jowett-like. It would be a great mistake, however, to think of him as merely an oratorical gymnast, a mere purveyor of words. Jowett's was a great and magnificent Gospel, and all his literary brilliance was brought to the task of declaring it with conviction and persuasion. Although he might have been an able extemporary preacher, he never relied on it. "Men are not deeply influenced by extemporised thought," was his lifelong maxim. "Preaching that costs nothing achieves nothing."

"Jowett of Newcastle" the young preacher was soon called, but his people realized that soon other churches would seek his ministry. In March, 1895, Dr. Dale died in Birmingham and immediately Jowett was invited to succeed him. The distinction of the call could not be unnoticed. Dale had made Carr's Lane, Birmingham, one of the mightiest Free church pulpits in Britain, and now, at 32, Jowett was called to the celebrated church. With much trepidation he accepted and began the ministry that was to witness some of the greatest years of his life. In later years he would travel more and become even more widely known; but at Carr's Lane he reached, in some respects, the zenith of his powers and was recognized as the greatest living master of the homiletic art.

William Robertson Nicholl, no mean judge of men and affairs, summed up his impressions after a visit to Carr's Lane: "The great simplicity, reality, sympathy and tenderness of the prayers moved one strangely . . . Of the startling wealth and beauty of Dr. Jowett's diction, the incisiveness of his contrasts, the overwhelming power of his appeals it is

impossible for me to write adequately. Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, the eyes preach, the body preaches, but above all, the heart preaches. I have heard many great sermons but never one at any time which so completely seized and held from start to finish a great audience. At times the tension of listening, the silence, and the eagerness of the crowd was almost oppressive. It was all very wonderful and very uplifting."

Jowett's fame as a preacher extended far beyond Birmingham, and in 1909 he received a call from Fifth Avenue Presbyterian Church, New York. Carr's Lane responded by drawing up a resolution signed with 1,400 signatures imploring him to stay. Jowett declined the American invitation. Six months later Fifth Avenue renewed its call. Jowett again declined. A third time the invitation was extended, and after much prayer and deliberation Jowett accepted. On his last Friday in England he was invited to a private luncheon at Buckingham Palace and the king's parting word was: "I want to tell you, that you go with the good will of your king and queen."

In April, 1911, Jowett began his ministry at Fifth Avenue, one of the largest, most prosperous and celebrated churches in all the States. He found no difficulty in settling into a Presbyterian environment. His preaching filled the church as it had done at Carr's Lane; Roman Catholic priests and Jewish rabbis were among the visitors—all drawn and captivated by the marvelous voice, perfect delivery, and obvious sincerity of the English preacher. President Woodrow Wilson was in frequent attendance. *The Whole Armour of God*, a series of studies in the Christian life, was a product of the New York ministry.

The American experience was a happy one for Jowett. In 1912 he was chosen to deliver the Lyman Beecher Lectures at Yale. These were printed later that year under the title: *The Preacher, His Life and Work*. The greatest pulpit

names on both sides of the Atlantic have been chosen to deliver the "Yale Lectures" on preaching, and Jowett's contribution was certainly among the foremost. The lectures were marked by the preacher's usual directness, succinctness, careful preparation of thought, and verbal perfectness. "I love my calling," said Jowett in his opening lecture; "I have a growing delight in its services. I am conscious of no distractions in the shape of competitors for my strength and allegiance. I have but one passion and I have lived for it—the absorbingly arduous work of proclaiming the grace and love of our Lord and Saviour Jesus Christ." Jowett delivered seven lectures in all, including "The Call to the Ministry," "The Preacher's Themes," "The Preacher in his Study," "The Preacher in the Pulpit," etc. Writing to a friend, Jowett expressed his opinion of the worth of the lectures. "I have certainly opened my heart and told the young ministers what I long to do in my own life. If they will only remember one thing—that preaching is not easy and that it costs blood, and if they will only learn another thing—that no one can attend to the deep wants of a church if he is running all over the country, I shall have discharged a very real service."

The outbreak of the war deeply affected Jowett. He longed to be home and contribute what he could to the nation's support and morale. Prior to the war he had declined an invitation to succeed Alexander Whyte at Free St. George's, Edinburgh. In 1917, G. Campbell Morgan terminated his ministry at Westminster Chapel, London, and Jowett was offered the pulpit. Leading British Free churchmen joined in the call. "England needs your inspiration at this moment," wrote the prime minister, Lloyd George, in a private letter. "It seems to me you would render to your country, by your return, a great religious and patriotic service . . . England, and London, will need prophetic voices as never before."² Jowett was subjected to almost irresistible pressure by Fifth Avenue to remain. They offered him six

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Words of Wisdom from Paul Rees

Pastor Ron Wilson, from our Iowa City, Ia., church, and I were recently together in a restaurant and noticed Dr. Paul Rees sitting alone at another table. After we introduced ourselves, he invited us to join him for the evening meal, which turned out to be a rich hour of fellowship with one of America's leading holiness preachers.

Along with other questions, we ask Dr. Rees this one: "What advice would you give to two Nazarene preachers who are very anxious to be the most effective pastors possible in this generation?" Dr. Rees answered in his usual three-point style:

1. Take one book of the Bible and study it through and through until you really *know* it. It may take a year for longer books, or three to four months for shorter books, but stay with it until you know what it says. Preachers must *know* the Bible.

2. Make your church a lay-activated church. The church isn't the pastor's church. It is the laymen's church. Get them *all* involved. The more you get your laymen involved in the church, the more successful your ministry will be.

3. Make your ministry more person-centered than program-centered. Love people because they are people. Don't use people just as a means to an end, for they will soon feel it. People can quickly tell if a pastor really loves them or is just using them for his own personal gain. Live among your laymen. Let them feel your heartbeat, your concerns, your burdens. When you talk with a person, give him your full attention. Nothing is so irritating as talking to a pastor who never "hears" you because his mind is so preoccupied with other things.

Let me add that Dr. Rees certainly does practice what he preaches. He gave us his full attention for one hour and acted as if we were really important to him. A refreshing personality to be with and some excellent thoughts to make me a better pastor!

Jim Diehl
First Church, Oskaloosa, Ia.

ADMINISTRATION

Aim at a "hittable" target
then hit it.

The Psychology of Success

By J. Melton Thomas*

I HEARD OF A PASTOR who said he planned to end every year in his church with something accomplished which could be pointed to with satisfaction. One year it might be improvements on property. Another it could be a meeting of every goal—Star Missionary Society, Honor Sunday School, budgets all paid, subscription quotas all met. Another year might be an emphasis which resulted in a surge forward in Sunday-school enrollment and attendance. Hopefully there would be many years in which members added by profession of faith, the ultimate issue of all the others, would be the thing to which attention could be directed.

That pastor felt that such a program kept his people encouraged with the realization that they were not laboring in vain. It kept before them a progress that could be visualized.

This feeling that we are accomplishing is important to us all. Going in circles, moving in treadmills with no evidence that anything will ever

come from it, can be a great weariness. On the other hand, seeing some results of labor, some harvest from sown seed, can encourage the most dispirited to try yet again.

I knew a man who worked with a teen choir. They practiced and practiced, and practiced, but they were never quite good enough—he felt—to allow an appearance. I have seen other men who got their people to a reasonable perfection and then let them go! They did go; they were received; and the resultant sense of achievement from their performance gave them heart for the grueling times of further practice which led them at last to excellence.

A pastor friend is in the midst of lifting to the horizon the eyes of people who have become accustomed to looking at the earth. Actually the church had done good work on other years, going far enough to build a lovely sanctuary, and attract a small but solid following. Then there came reverses. Unwise leadership emphasized certain weaknesses. The church began to sustain defeats, and then more defeats. My pastor friend found them in a very negative frame of

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mind, feeling that there would never again be for them success in any area. He is working away at reversing the tides of defeatism that has engulfed his people. He is leading them to victory in such minor matters as cleaning up yards, painting trim, replacing decayed windows, repairing leaky roofs. His people again believe in themselves, and not only in these minor matters, but also in the fact that they as a church can again be used as an evangelizing force in their community.

Achieving success is not only essential for a preacher in relationship to his congregation. It is also important for his own morale that he live in the mood of victory, and be able to point to some personal victories of his own. Preachers need to do the necessary work in the study that makes for an occasional outstanding victory in the pulpit. They need to pay the price in perseverance that makes it possible to win a soul *outside the pulpit* now and then. They need to live by the laws of prayer in such manner as to experience spiritual breakthrough in stubbornly resistant situations.

Someone said that a minister should strive to reach great highs in every realm in the first year of a new pastorate. He should rise to his highest stature as a preacher. He should blanket his parish with visits in homes and businesses. He should pray with such passion in private that the results would be evident in public. Said this observer of the pastoral scene, "A man may never, in that pastorate, rise to all those highs again; but he will always know he can, because he has!"

All of this is to say that there is such a thing as a psychology of success. It is to say that, even as defeat tends to breed defeat, so success tends to beget success. It is to say that

there is a "power in positive thinking." It is to say that we shall do much better to build our lives in a framework of faith than we shall if we build them in a framework of doubt.

I saw a man—two men—change pastorates. One of them had seen an outstanding success in a semi-rural parish. Even in this day of urban living, he was attracting an enlarging congregation in his country hillside. He was always seeing victory. His buildings could not stay up with his crowds. He felt, however, that he should take another church—a city church—and I visited him there. It was the same story: successful calling bands, growing crowds, even at mid-week meetings, the need for new buildings.

What of his former church? Well, his successor had something to say about it. I listened to him say it, and was aware that he was, early in his ministry there, grinding the momentum to a halt. What was his obvious failure to keep things going was finding justification as he rationalized. The church was not organized. Things had to be changed. He would begin to make a showing when he could correct the past. What he did not see, but that I saw clearly, was that his failure was showing.

So the saga of two men, one who believed, one who doubted. The latter was failing, failing early in a pastorate, because his life outlook was tainted with doubt. The former was achieving, achieving early in a pastorate, because his life outlook was touched with faith. One was laying the faulty foundations of doubt, and therefore failing to build; the other had laid faith's foundations, and building on them because of faith, building with the good materials of a success philosophy of life.

The blight of workers
who are not worshipers.

Some Things I Don't Like

By Milo L. Arnold*

I DO NOT LIKE TO SEE churches destroy themselves. I do not like to see them destroy their best members, nor starve people in soul while asking them to work for the church. I do not like to see good men and women who are key members going spiritually lean while carrying church burdens.

Why is it that in many churches a few key people are seldom allowed to worship? They need it as much as any, but churches often keep them so busy around the place that they have few chances to sit down, undistracted, and really experience the sermon, the hymns, or the altar service. In church after church there are people who come chiefly to work rather than to worship. They used to be worshipers, but the church asked them to give more and more of their time to toil in God's house. Eventually they become so accustomed to this role that they happily continue it.

Why should a few people be asked to do the ushering, take the offering, and then count the offering during the sermon, getting through just in time to shake hands with the people at the door? These people can become work-oriented or money-oriented as their spiritual concern diminishes.

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

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They are taught to count money rather than to adventure in faith. Neither the pastor nor the people can afford to endanger the spiritual health of these good men.

Many churches traditionally think that there is no way whereby the offerings can be counted other than during the service. This shows either lack of imagination on the part of pastor or board or a lack of desire to worship on the part of the men involved. Sometimes these people actually enjoy counting money more than they enjoy the sermons. Better sermons might help, but once the habit of missing church with a good conscience is established, it may be hard to break. Once the church has trained them to miss church this way, it does not hurt their consciences as golfing would.

Why not have the ushers bring the offering back to the altar for a prayer of blessing and leave it there rather than running out the back door with it? It helps the givers to sense the fuller meaning of their gifts. When the benediction is pronounced, two members of the finance committee can come immediately and take the offering to a selected, private place where they will sack it up and lock it in the safe for counting later. Usually the best time to count it is

during the hour before the evening service. Sunday evening offerings can be put in the safe and counted with the next Sunday morning offering unless special situations demand its deposit that night. By all means deposits should be prepared at the time of counting and, a record kept of currency, silver, and checks so that in case of loss insurance could be collected. No church can afford to be without theft and vandalism insurance.

Of course, most churches will discard this idea by saying they have no safe and cannot afford to buy one. Well, can any church afford to deprive their key people of spiritual ministry? An inexpensive floor safe, well set in a concrete floor or slab, will serve amply until a larger one is needed.

The method, means, and time are not important so long as the people are not substituting the feel of bills for the inspiration of worship. I do not like for folks, old or young, to come to the church and not be in the service. I do not like for children to play about the building during church. I do not like for young people to hide out in classrooms during church, and I do not like for leading members to count money while a worship hour is in progress.

Only the **TOTALLY DEDICATED** Christian who stays close to the Lord in **BIBLE READING, DEVOTION, PRAYER, AND COMMITMENT** has the strength and immunity to fight off the germs of secularism, materialism, and worldliness.

DRUNKENNESS is worldliness, but so is **GOSSIP**. **STEALING** is sin, but so is a **BAD SPIRIT**.

The Church is never immune to the world collectively. It is always on an individual basis.

—J. Rex Eaton

Practical Points

that make a difference

"He Knows How to Chair a Board"

Dear Son:

We always know where we are going when our board meets each month on Tuesday at 8 p.m.

Our pastor has prepared an *agenda*, calls for the reports of officers and committees at the proper times, and always gives adequate time for consideration of every point of view. He realizes that proper administration and organization is half the battle. And though only half, it saves the "muddling through" that I have seen on so many church boards over the years.

If we could only learn that God is not the author of confusion, but of harmony, and is pleased with the skilled handling of His business—even church board meetings!

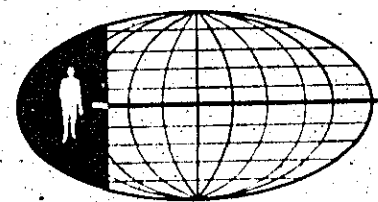
I have never seen our pastor exercised in the heat of debate, or in the conflict of interests. He is a genius in guiding the board to a decision when it is ripe to make a decision—and to table the matter until a consensus can be discovered.

Occasionally, because he is a man of integrity, he must take a position. He knows where to take that stand and under what conditions. He stays close to the Manual and thus is on solid ground. He uses his influence at pivotal functions and does not fritter away his personal strength on incidents—and always with a good spirit.

Son, learn the art of administration. It will save you a thousand heartaches.

Love,
Dad

The Nazarene Preacher



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Compiled by The General Stewardship Committee

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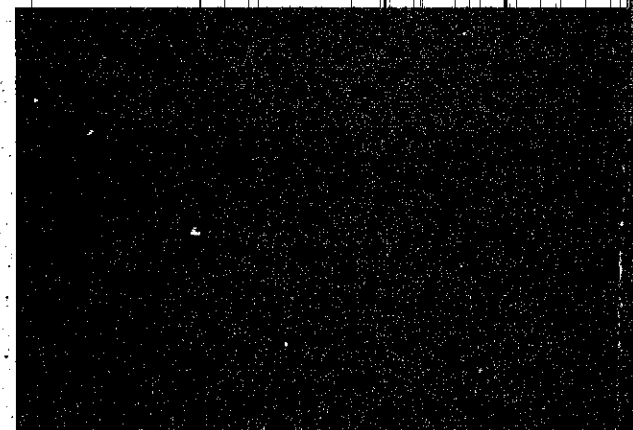
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Information About Our Educational Institutions:

The following are the names of the students who were selected to represent the school at the National Science Olympiad, held at the University of Maryland, College Park, Md., in 1964. The students were: John A. B. Coleman, Jr., and John A. B. Coleman, Jr., both of the University of Maryland, College Park, Md.

Sample Copies of Periodicals:

- **Open Sharp**, weekly publication of the work of the evangelists in the world.
- **Complete**, the complete first part of the edition, published in 1904 in Boston.
- **Church School**, weekly publication of Sunday school teachers and workers.
- **Come Ye Apart**, quarterly home devotional guide.
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IS YOUR "PRAYER AND FASTING" MOTOR MISSING?

Pastor,

The old car has been in steady use for a long time now. Some new spark plugs or a change of oil may be needed. Perhaps it is time for a tune-up, so how about pulling into the shop for a check?

In this shop YOU are the mechanic. Your local NWMS leaders are counting on you to recommend the needed repairs; your Prayer and Fasting car is urgently needed to help carry the gospel to a lost world. Put her in top shape for the heavy loads and the steep climb.

First, make sure that all your people are involved—enlist new members and friends of the church. Help your teens and juniors to know that they have an important place to fill. How about a Prayer and Fasting Sunday as suggested in last August's issue of the *Nazarene Preacher*?

Most important, this motor runs on precious fuel—the praying and fasting of people who are deeply concerned for the souls of men. Challenge your people to supply this fuel of "effectual fervent prayer." Then make frequent opportunities for them to pray together.

As God leads and touches your heart, may you soon have that Prayer and Fasting motor "purring"—ready to better "Hold Forth the Light."

Thank you for your concern and time. The motor would not run well without you!

God Bless You!
Mrs. Robert Goslaw

Nazarene Preacher



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Church of the Nazarene

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(Date shown is birth date of retiree.)

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Rev. I. Everette Brown 1230 S. Julian Denver, Colo. 80219	Oct. 24	C	—	Rev. Mrs. Mildred C. Cope 1623 8th St. S. Nampa, Idaho 83651	Aug. 13
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D		Rev. Elwood J. Dodge 338 N. Belle Ave. Bourbonnais, Ill. 60914	Mar. 11	Rev. Bert Estlin c/o L. Emery, Rte. 2 Armstrong, British Columbia, Canada	Jan. 1
Rev. H. M. Dahoe 1549 Belle Ave. Flint, Mich. 48508	Mar. 13	Rev. Harry Decker 1230 Hoff Dr. St. Clair, Mo. 63077	July 29		
Rev. N. F. Dalton 401 10th St. Mena, Ark. 71853	Apr. 16	Rev. W. H. Dexter Rte. 1 Tennessee Ridge, Tenn. 37178	Aug. 16	F	
Rev. Miss Jennie H. Dance 2330 Queens Hwy. Shreveport, La. 71103	June 22	Rev. John H. Drake 3008 W. Giddens Ave. Tampa, Fla. 33614	Aug. 2	Rev. W. F. Finner Rte. 2, Box 123 Bijouville, Va. 24401	Apr. 6
Rev. Leroy Daniel 47 Bonita St. Arcadia, Calif. 91008	Feb. 5	Rev. Frederick A. Drown Rte. 3 Barnhill, Minn. 56001	Apr. 18	Rev. Mrs. B. Opal Farris Rte. 3, Box 2-D Martinsville, Ill. 62442	Mar. 24
Rev. Charles J. Davis 7751 Phoenix Ave. El Paso, Tex. 79915	Dec. 17	Rev. Elizabeth M. Dunsen Rte. 2 (Kenwood) Clymer, Pa. 15728	Dec. 22	Rev. Oona E. Faudner 9101 Owens St. Detroit, Mich. 48254	Jan. 27
Rev. N. Ralph Davis 1651 N. Allen Ave. Pasadena, Calif. 91104	Jan. 27	Rev. Mary J. Feller 905 Harding Ave. Canon City, Colo. 81212	Feb. 23	Rev. Fred W. Fellers 14824 Stockdale St. Baldwin Park, Calif. 91706	Oct. 3
Rev. J. O. Davis 4512 W. 26th St. Little Rock, Ark. 72204	Nov. 13	Rev. John Dancas 712 W. Bath Dexter, Mo. 63841	Feb. 1	Rev. W. O. Fells Box 281 Shannon Springs, Ark. 72781	Nov. 12
Rev. Ray Davis Rte. 9, Box 658 Tulsa, Okla. 74107	Aug. 7	Rev. Mrs. B. Ethel Dancas 11984 Clinton Hwy. Canton, Mich. 48228	Aug. 22	Rev. E. A. Duvall 3386 Western Reservoir Rd. Cortland, Ohio 44408	Dec. 19
Rev. I. R. Dayhoff 2310 E. 9th Ave., P.O. Box 121 University Park, Ia. 52595	May 8		Jan. 21	Rev. Yngvi M. Few 5180 42nd Pl. N. St. Petersburg, Fla. 33726	Mar. 25
Rev. James O. Day 1304 N. Jewell Ave. Lakeland, Fla. 33801	May 19			Rev. W. A. Field Coanman, Rte. 2 Tombahawk, Wis. 53705	June 21
Rev. Lloyd R. Dean Box 14, 253 Hoosier St. North Vernon, Ind. 47266	—			Rev. L. G. Fish 114 Howard St. Cory, Mich. 48723	Feb. 9
				Rev. Arthur P. Fisher Rte. 1 Harrison, Mich. 48825	May 24

Rev. J. P. Fisher
34850 Date Ave.
Yucaipa, Calif. 92399

Feb. 9

Rev. Verna B. Fisher
24803 Third St.
San Bernardino, Calif. 92410

Dec. 14

Rev. J. Theron Flannery
Star Rte., Box 135
Buckingham, Va. 23021

Feb. 5

Rev. William E. Folsom
10323 W. 20th St.
Little Rock, Ark. 72205

June 9

Rev. A. E. Ford
653 W. Lincoln
Caro, Mich. 48723

Jan. 18

Rev. M. Ward Forsyth
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Lufkin, Tex. 75901

Aug. 31

Rev. Jessie D. Fowler
4202 51st St.
Red Deer, Alta.
Canada

June 20

Rev. Stewart P. Fox
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Leesburg, Va. 22075

Feb. 25

Rev. Roy M. Franklin
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Meridian, Idaho 83642

Mar. 3

Rev. R. B. Frederick
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Portsmouth, Ohio 45682

Jan. 5

Rev. Mrs. Inez Friday
Rte. 2
Weiser, Idaho 83672

Aug. 12

Rev. Theodore P. Friday
Rte. 2
Weiser, Idaho 83672

Dec. 12

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Wilmore, Ky. 40390

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4311 Blackburn Ave.
Ashland, Ky. 41101

Dec. 3

Rev. L. Lee Gaines
3342 Olson Dr.
Corpus Christi, Tex. 78403

Mar. 31

Rev. J. B. Galloway
151 S. Harwood
Orange, Calif. 92667

Feb. 3

Rev. R. Wayne Gardner
112 E. Bowling Green
Port Hueneme, Calif. 93041

—

Rev. Mrs. M. L. Garrett
Rte. 3, c/o Verna Parker
Graceville, Fla. 32440

Feb. 25

Rev. James H. Garrison
718 North Ave.
Pittsburgh, Pa. 15221

May 2

Rev. Joseph W. Garsie
7011 N.W. 38th Terr.
Bethany, Okla. 73008

Sept. 19

Rev. Lila M. Garsie
7011 N.W. 38th Terr.
Bethany, Okla. 73008

Nov. 18

Rev. Ben L. Gash
6494 N. Blackstone Ave.
Fresno, Calif. 93710

Nov. 7

Rev. J. Bert Gatin
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Glendale, Ariz. 85301

Feb. 11

Rev. Harold P. Gilliam
1104 Elder St.
Nampa, Idaho 83651

Oct. 2

Rev. R. B. Gilmore
1123 E. Lamar
Sherman, Tex. 75090

June 17

Rev. R. C. Goddard
128 W. Park Ave.
Lake Wales, Fla. 33852

Aug. 19

Rev. J. Carlton Gollmer
Gen. Del.
Farmland, Ind. 47340

May 15

Rev. Henry H. Goode
Box 513
Lincoln, Ark. 72744

Dec. 23

Rev. Maurice F. Gordon
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Selma, Calif. 93682

Nov. 1

Rev. Joseph J. Gough
8553 Monte Vista Dr.
San Bernardino, Calif. 92404

—

Rev. Mrs. Mattie Lee Graham
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Jacksonville, Fla. 32208

Oct. 3

Rev. Kenneth J. Grandy
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Toledo, Ohio 43613

Nov. 8

Rev. W. Gordon Graves
c/o Lois Price, Rte. 5
Butler, Pa. 16001

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Rev. Ralph C. Gray
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Nashville, Tenn. 37210

Mar. 18

Rev. A. E. Green
511 W. Mississippi
Durant, Okla. 74701

Sept. 30

Rev. Elbie D. Green
7801 Alpacat St.
San Gabriel, Calif. 91770

Sept. 9

Rev. Mrs. Alice G. Griffin
153 Roselawn
Winter Haven, Fla. 33883

Nov. 6

Rev. Frank Griffith
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Louisville, Ky. 40214

July 8

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Oklahoma City, Okla. 73122

Aug. 31

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Hanover, Pa. 17331

June 16

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Norman, Okla. 73069

Sept. 14

Rev. F. R. Guy
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Bethany, Okla. 73008

Apr. 28

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Gastonia, N.C. 28052

Aug. 21

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Rev. C. E. Hacker
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Warsaw, Mo. 65355

Oct. 28

Rev. Anna J. Hagemeier
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Enid, Okla. 73701

Dec. 10

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Upland, Calif. 91786

May 20

Rev. Lloyd W. Hall
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Columbus, Ohio 43229

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Reidsville, N.C. 27320

Dec. 28

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Columbia, S.C. 29205

Oct. 10

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Sacramento, Calif. 95820

Feb. 18

Rev. Ira E. Hammer
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Portland, Ore. 97230

Oct. 4

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Sumter, S.C. 29150

Dec. 23

Rev. C. E. Hardy
Rte. 2, Box 201-A-1
Alexander City, Ala. 35010

Sept. 2

Rev. Mrs. O. H. Harrington
453 Cornish Dr.
Nashville, Tenn. 37207

Dec. 27

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Mcford, Ore. 97501

Nov. 18

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Nampa, Idaho 83651

June 19

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Edmonton, Alta., Canada

Apr. 14

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Phoenix, Ariz. 85015

Jan. 28

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Wichita Falls, Tex. 76301

Mar. 19

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Sunnyside, Calif. 92389

Feb. 5

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Feb. 14

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Aug. 8

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Dec. 29

Rev. Mrs. Lela H. Hatfield
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San Antonio, Tex. 78221

July 14

Rev. Leroy Haynes
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Pasadena, Calif. 91104

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Rev. Dorothea Hayter
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Nashville, Mich. 49073

Dec. 4

Rev. Fred M. Henck
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Oxford, Pa. 19363

Apr. 19

Rev. Nelson H. Henck
Rte. 1
Bloomsburg, Pa. 17815

Oct. 23

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Boise, Idaho 83705

Sept. 17

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Glendale, Ariz. 85301

Dec. 11

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Jan. 14

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Feb. 10

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Bethany, Okla. 73008

Apr. 9

Rev. William Hensen
Dunblair, Thornhill
Dumfriesshire, Scotland

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Torrington, Wyo. 82240

Oct. 25

Rev. M. R. Hershberger
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Canton, Ohio 44706

Sept. 28

Rev. Ralph W. Herstein
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Garden Grove, Calif. 92640

July 27

Rev. Lila S. Herwig
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Pasadena, Calif. 91104

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3240 Fair Ave.
Baltimore, Md. 21224

Rev. Mrs. Jesse B. Heer
3240 Fair Ave.
Baltimore, Md. 21224

Rev. J. W. Heffert
Star Rte., Pine Crest Camp
Saco, Mo. 63669

Feb. 6

Rev. Mrs. J. W. Heffert
Star Rte.
Saco, Mo. 63669

Nov. 18

Rev. Daniel C. Hoffman
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Mantoloking, Ohio 44060

Mar. 21

Rev. Victor R. Hoffman
Rte. 1
Brookville, Pa. 15825

Sept. 23

Rev. Mrs. Patience Hole
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Swartz Creek, Mich. 48473

Sept. 6

Rev. A. D. Holt
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Greensboro, N.C. 27401

Jan. 17

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319 E. Park
Spencer, Ia. 51301

Dec. 12

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Nov. 7

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Dec. 21

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Hills, Mo. 65870

Feb. 20

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Grand Haven, Mich. 49017

Feb. 14

Rev. E. R. Houston, Sr.
108 N.E. Cindy Ln.
Burleson, Tex. 76028

Sept. 22

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4108 Ann Arbor
Oklahoma City, Okla. 73122

May 21

Rev. Alice Hugley
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Painville, Kans. 67663

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Jul. 8

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Sligo, Pa. 18255

July 28

Rev. Howard B. Hurd
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Providence, R.I. 02907

Sept. 6

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Nampa, Idaho 83651

Oct. 7

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Aug. 8

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Nashville, Tenn. 37211

May 15

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Richmond Heights, Mo. 63117

July 24

Rev. Lorin Irby
Rte. 2
Vicksburg, Mich. 49097

Nov. 3

Rev. F. Faye Ireland
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Pittsburgh, Pa. 15202

Mar. 4

Rev. O. O. Ireland
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Pittsburgh, Pa. 15202

Oct. 6

Rev. Hazel I. Irwin
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Norwalk, Calif. 90650

Apr. 16

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Plainville, Kans. 67663

Nov. 18

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Whittier, Calif. 90602

Apr. 13

Rev. Mark O. Jensen
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West Linn, Ore. 97068

July 18

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Brooklyn, N.Y. 11221

July 24

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Mar. 7

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Aug. 12

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El Monte, Calif. 91732

June 2

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Claremore, Okla. 74017

June 28

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Wauseon, Ohio 43567

Oct. 17

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Hot Springs, Ark. 71901

Mar. 16

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10 Thomas Dr.
Sumter, S.C. 29150

Aug. 12

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Nampa, Idaho 83651

Feb. 6

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Canada

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July 4

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Torrance, Calif. 90505

Dec. 7

Rev. Akrona B. Jurich
1215 Dominion
Pasadena, Calif. 91104

June 26

Rev. Solomon Kaechele
Bethany Sunset Home
Camrose, Alberta, Canada

Dec. 17

Rev. A. H. Kauffman
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Arlington, Tex. 76013

July 22</

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St. Louis, Mo. 63136

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Tranton, N.J. 08690

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Celina, Ohio 45822

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Rancho Mirage, Calif. 92270

Rev. Harry Morrison
Manville Camp
Manville, Ill. 61339

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Port-Maitland, Nova Scotia

Rev. Wilfred Mulley
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Rev. D. E. Palmer 311 W. Main St. Prescott, Ark. 71857	Nov. 18	Rev. Arthur G. Pool 750 E. Carson St., Box 116 Torrance, Calif. 90502	Aug. 22	Rev. Orville W. Rees 5440 Rosslyn Dr. Indianapolis, Ind. 46220	Apr. 1	Rev. Neil M. Robertson c/o Rev. Colin Robertson 30 High Beveridge Ave. Dunfermline, Fife, Shire Scotland, U.K.	Apr. 13	Rev. Vernon C. Shafer Box 52 Hamden, Ohio 45634	July 11	Rev. A. Roelands Smith Rte. 1 De Mossville, Ky. 41033	Apr. 8
Rev. J. W. Parkins 726 S. Fifth St. Allentown, Pa. 18103	Apr. 25	Rev. Alfred Poole 116 Ivy Nampa, Idaho 83651	Sept. 13	Rev. Miss Geneva N. Reese 2447 Forest Kansas City, Mo. 64108	Jan. 10	Rev. William Robertson Gowrie College Fairmount Rd. Perth, Scotland	—	Rev. R. H. Shank 1140 McDougal St. Fostoria, Ohio 44830	Nov. 26	Rev. W. L. Snellgrove 626 Howe St., P.O. Box 563 Waycross, Ga. 31501	Jan. 28
Rev. E. M. Parks 8066 Elmawn Louisville, Ohio 44841	Jan. 11	Rev. Maude M. Poole 116 Ivy Nampa, Idaho 83651	Feb. 3	Rev. J. D. Reid 1225 McCullough Ave. N.E. Huntsville, Ala. 35801	Feb. 6	Rev. George T. Robinson Rte. 1, Box 286-X Sledge, Miss. 38670	May 22	Rev. Charles T. Sharp 529 Jessup Ave. Lansing, Mich. 48910	July 26	Rev. M. M. Snyder 1224 St. Charles Ave. New Orleans, La. 70130	July 21
Rev. R. M. Parks 1801 Arrow Ln. Garland, Tex. 75040	Dec. 23	Rev. Ray E. Poole 13397 Robin Ct. Yucca, Calif. 92399	Aug. 19	Rev. Willie H. Remick Rte. 1 Rosedale, B.C., Canada	—	Rev. Mrs. Lillian Robinson 1213 S. Elton Perryton, Tex. 79070	Aug. 19	Rev. Frank Shea Blackstone Apt. Sioux Falls, S.D. 57102	Jan. 28	Rev. Oscar Snyder Box 1283 Fort Saskatchewan, Alberta Canada	Mar. 13
Rev. Mrs. R. M. Parks 1801 Arrow Ln. Garland, Tex. 75040	Sept. 10	Rev. Earl Poorman 260 S. Harrison St. Spencer, Ind. 47480	Aug. 3	Rev. C. Don Reynolds P.O. Box 431 Black Diamond, Wash. 98010	Nov. 22	Rev. W. Glen Rodeter Malden, Ill. 61337	—	Rev. A. O. Shearer Rte. 1 Patterson, Mo. 63956	—	Rev. C. E. Soderholm 1226 9th Ave. S.E. St. Cloud, Minn. 56301	Jan. 19
Rev. F. O. Parr Rte. 2 Quincy, Mich. 49082	—	Rev. Admiral D. Potter 12 Stewart Pk. Nitro, W. Va. 25143	Oct. 8	Rev. Jeff E. Reynolds 807 Washington St. Rockport, Ind. 47835	July 31	Rev. I. F. Rodetter 1880 Andover Dr. Cheyenne, Wyo. 82001	Mar. 27	Rev. Mrs. C. F. Shields 318 Clear St. Albany, Ky. 42602	Nov. 24	Rev. L. E. Sparks 37A Grand River St. N., Apt. 4 Paris, Ontario, Canada	Jan. 1
Rev. Lida Parrie Box 173 Clendenin, W. Va. 25045	June 19	Rev. David Potts 12 Warren Ave. N. Fleetwood, Lancashire England	—	Rev. A. Gordon Rice 483 S. Cleveland Bourbonnais, Ill. 60914	Aug. 13	Rev. Lewis J. Rodgers Rte. 1, Box 41 Merigold, Miss. 38759	June 1	Rev. Curtis R. Shook 705 S. 3rd St. Ponca City, Okla. 74601	Nov. 10	Rev. Robert H. Spear, Sr. 804 W. Hiawatha St. Tampa, Fla. 33612	Apr. 6
Rev. L. V. Payton 1841 19th St. Woodward, Okla. 73801	—	Rev. F. A. Powell c/o Milton W. Powell Rte. 1, Box 220 Fruitland, Idaho 83619	Sept. 21	Rev. Ernest Rice 406 California Ave. Aurora, Ill. 60506	Jan. 27	Rev. G. Howard Rowe 2215 N.E. 42nd Ct., Apt. 205 Lighthouse Point, Fla. 33064	June 28	Rev. A. B. Shrum Rte. 1, Box 79B Moscow, Ohio 45153	Oct. 2	Rev. Frank Spiker Rte. 1 Triadelphia, W. Va. 26059	Sept. 16
Rev. Mrs. Eva M. Peet Box 133 Sawyer, N.D. 58781	Feb. 8	Rev. W. L. Prater 526 N. Third St., Box 1001 Sapulpa, Okla. 74066	Dec. 22	Rev. John Rice, Sr. 626 Fulton Ave. Wurtland, Ky. 41144	Mar. 17	Rev. Clarence E. Rowland 985 Corona St., Apt. 201 Denver, Colo. 80218	May 7	Rev. Carmel O. Sloan Box 1284 Lake City, Fla. 32055	Sept. 27	Rev. James R. Spital 34023 Wavel Ln. Abbotsford, B.C., Canada	May 12
Rev. William J. Pellow Rte. 1, Box 3048 Franklin, Pa. 16323	Dec. 24	Rev. W. S. Purinton 711 S.E. 15th Pompano Beach, Fla. 33082	July 30	Rev. Ralph Rice 205 E. Monroe Bourbonnais, Ill. 60914	Nov. 26	Rev. A. R. Rutledge 2503 11th Ave. N. Ext. Nampa, Idaho 83651	Feb. 9	Rev. Harold Small 302 Walfrut Petersburg, Ind. 47567	Nov. 6	Rev. Mary Spital 34023 Wavel Ln. Abbotsford, B.C., Canada	Sept. 25
Rev. Chester E. Pendry 181 Montrose Ave. Hemet, Calif. 92343	—	Rev. A. E. Pusey Rte. 1 Circleville, Ohio 43113	Jan. 16	Rev. William G. Richards Rte. 2, Box 220 Vicksburg, Mich. 49097	Jan. 29	Rev. L. M. Rymearson Box 35 Corunna, Ind. 46730	Apr. 26	Rev. Opal Smiley 342 S. Jackson St. Oakland City, Ind. 47560	Oct. 17	Rev. Edward C. Sprull, Sr. Star Rte., Box 836 Lucerne Valley, Calif. 92356	Oct. 5
Rev. Iva Pendry Kennard, Ind. 47351	—	Rev. Hugh P. Putnam 685 Court St. Caro, Mich. 48723	Oct. 24	Rev. R. A. Richey 3000 Linden Ave. Bakersfield, Calif. 93304	July 24	—	—	Rev. Thomas R. Smiley 342 S. Jackson St. Oakland City, Ind. 47560	June 18	Rev. Archibald Stanford 82 Wilson Ave., Apt. 12 Kitchener, Ontario, Canada	Sept. 15
Rev. J. F. R. Penn 1124 Amity Rd. Nampa, Idaho 83651	—	Rev. Floyd E. Putney 207 S. Millwood Wichita, Kans. 67213	Aug. 27	Rev. C. G. Rife 2350 S. Audubon Rd. Indianapolis, Ind. 46203	Jan. 9	—	—	Rev. Mrs. Basile Mae Smith 221 S. Lawry Stillwater, Okla. 74074	July 14	Rev. Curtis L. Stanley 17 River St. Kear Falls, Me. 04047	Sept. 30
Rev. Raymond Perkins Box 72 Seymour, Mo. 65746	Aug. 31	—	—	Rev. Richard Rigby 13 Side Copse Olley, Yorkshire, England	—	—	—	Rev. Mrs. Daley Smith 1424 N. St. Francis Wichita, Kans. 67214	Nov. 16	Rev. Mrs. Thelma Steelman P.O. Box 298 Glimmer, Tex. 75644	May 31
Rev. J. E. Perryman, Sr. 5305 N. Mueller Bethany, Okla. 73008	Sept. 15	—	—	Rev. Ida L. Rheberger 9634 St. Jerome St. Louis, Mo. 63114	—	—	—	Rev. Emma French Smith 212 S. 4th Street Montebello, Calif. 90640	Apr. 14	Rev. Richard C. Stephens 2208 Bristol Ave. Tampa, Fla. 33608	—
Rev. W. A. Peterson Box 31, Site 15, R.R. 5 Prince Albert, Sask. Canada	Dec. 19	—	—	Rev. H. K. Rhehart Box 204 Kyle, Tex. 78640	Apr. 24	—	—	Rev. Fred A. Smith 11645 S. Ramma Ave. Hawthorne, Calif. 90250	Nov. 5	Rev. Carlos L. Stepp, Jr. P.O. Box 1243 Twentynine Palms, Calif. 92277	—
Rev. J. A. Phillips 1418 W. Bijou Colorado Springs, Colo. 80904	Apr. 8	—	—	Rev. Mrs. Joale Ritchie Box 134 Runnemede, N.J. 08076	Mar. 1	—	—	Rev. G. E. Smith, Jr. Brightwood, Va. 22715	—	Rev. Burton R. Stewart 312 Ivy St. Nampa, Idaho 83651	May 21
Rev. Lee P. Phillips 4016 Speight St. Waco, Tex. 76711	Jan. 24	—	—	Rev. H. K. Rhehart Box 204 Kyle, Tex. 78640	Apr. 24	—	—	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3
Rev. Frank Phelps Black Hawk, S.D. 57718	Jan. 18	—	—	Rev. A. L. Roach 9327 Althea St. Alton, Mo. 63123	—	—	—	Rev. Howard Smith 3181 W. 71st Cleveland, Ohio 44102	Sept. 23	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28
Rev. Dorothy Pierce Rte. 1, Box 309 Nyssa, Ore. 97813	Apr. 6	—	—	Rev. Mrs. Margaret Roach 9327 Althea St. Alton, Mo. 63123	—	—	—	Rev. John M. Smith 3520 Queens Pt. Terr. Lansing, Mich. 48917	Sept. 5	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7
Rev. W. R. Pfall Bankhead Apt. 27 Jasper, Ala. 35501	Mar. 27	—	—	Rev. James V. Roberts Hialeah Trailer Ct. 428 E. 33rd St., Lot 29 Hialeah, Fla. 33013	June 20	—	—	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. Frank J. Stinnette 2150 N. Garfield Loveland, Colo. 80537	Apr. 6
Rev. Stephen J. Polly Covington Trailer Ct. 228 Maddox Georgetown, Ky. 40324	Nov. 15	—	—	Rev. M. L. Roberts 4505 Bethel St. Boise, Idaho 83704	Oct. 24	—	—	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Fred Stockton 711 N. Sixth St. Carlsbad, N.M. 88220	Feb. 21

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Rev. R. L. Sallee P.O. Box 107 Graham, Ky. 41142	Jan. 15	Rev. O. D. Samuel 1026 Forest Carthage, Mo. 64836	Feb. 14	Rev. A. E. Sanner 1230 Scioto Rd., Apt. 229-D Seal Beach, Calif. 90740	July 7	Rev. William Schroeder 724 15th Ave. S. Nampa, Idaho 83651	Nov. 28	Rev. Mrs. Bertha Schwab 2430 E. Washington Pasadena, Calif. 91104	Mar. 27	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3
Rev. O. D. Samuel 1026 Forest Carthage, Mo. 64836	Feb. 14	Rev. A. E. Sanner 1230 Scioto Rd., Apt. 229-D Seal Beach, Calif. 90740	July 7	Rev. William Schroeder 724 15th Ave. S. Nampa, Idaho 83651	Nov. 28	Rev. Mrs. Bertha Schwab 2430 E. Washington Pasadena, Calif. 91104	Mar. 27	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28
Rev. A. E. Sanner 1230 Scioto Rd., Apt. 229-D Seal Beach, Calif. 90740	July 7	Rev. William Schroeder 724 15th Ave. S. Nampa, Idaho 83651	Nov. 28	Rev. Mrs. Bertha Schwab 2430 E. Washington Pasadena, Calif. 91104	Mar. 27	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7
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Rev. Mrs. Bertha Schwab 2430 E. Washington Pasadena, Calif. 91104	Mar. 27	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1
Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—
Rev. Claude T. Stewart Rte. 1, Box 58 Floren, La. 71429	May 3	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30
Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 28	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—
Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—	—	—
Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—	—	—	—	—
Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—	—	—	—	—	—	—
Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—	—	—	—	—	—	—	—	—
Rev. T. W. Storer Rte. 1 Angola, Ind. 46703	Aug. 30	—	—	—	—	—	—	—	—	—	—	—	—

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If the Church Activity Calendar and Pastor's Program Planner will be sent to you this year?



In view of many requests, we have moved the mailing date 15 days earlier on these popular items. The Church Activity Calendar is scheduled to be mailed about July 1; the Pastor's Program Planner, 1971-72, insert, July 15.



Don't write unless yours does not arrive within a reasonable time after these dates. We are pleased that they have been found useful.

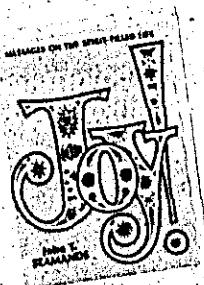
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This story is best understood by looking into lives changed by our "CUP OF WARM INK." This exciting new film presents in a vivid way the people and the culture of Latin America and how the redemptive mission of the Church is being accomplished.

Paul Mickelson, world-renowned composer and arranger, has written the original musical score for this film. The original sound-track will be released in a forthcoming album.

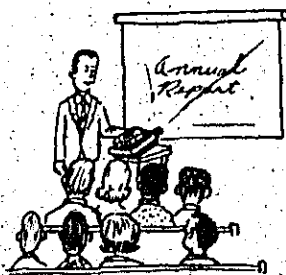
This film is approximately 30 minutes in length, 16-mm., in color-sound. It is ready now for sale or at minimum offering of \$10.00. "A Cup of Warm Ink" can be used appropriately in the Sunday service, missionary program, teen gathering, or other church-related activities. You will need to schedule the film early, so act now!

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There will be a minimum fee of \$10.00 for this film, but please keep in mind that a good offering over and above this will help promote the work of the Spanish Department (now called the Latin Publications Division) in Latin America. Present your appeal immediately after the showing of the film. All funds received will count toward 10 percent giving. Send check or money order to
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The Church's work is to communicate. Our message was never more relevant. But today's communication mode calls for multi-media.

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Appoint a media coordinator. Set up a Media Center in connection with the church library. Check out inexpensive equipment, filmstrips, and records to children and youth to use with their families and friends. You will be surprised how many more you can reach. And you will sense a new excitement in the work of your church.

NAZARENE INFORMATION SERVICE

Getting the Job Done

WILLIAM (BILL) PORTER is a big, young, friendly, outgoing pastor. He made friends with a Mount Kisco newspaperman who visited Porter's church at Yorktown (New York District, Upper Hudson Zone) and wrote a fine, 1,500-word article that ran under this four-column headline:

**Fundamentalism in Westchester:
"Social Gospel" not preached here**

The article tells of testimonies before the service, of Porter's three-point sermon on holiness, and of spontaneous response from the congregation.

Porter is quoted as summarizing: "We preach Jesus Christ—not the social gospel. Our church motto is that we are a friendly church, anchored to the Rock, geared to the times."

"Mr. Porter's church has grown 30 percent in a year."

Several members were interviewed, including Lee Sjevel, Ray Craig, and

Hank Mattioli, who said: "When I came to this church it was as if I had never been to church before."

The service (and article) end with the singspiration.

The last request was "Victory in Jesus," and the reporter, Stewart Bell, quotes the chorus word for word.

*"He plunged me to victory
Beneath the cleansing flood."*

The article is a blessing to any person, particularly because it appears in a daily newspaper for a secular readership.

A copy of the article will be mailed free on request: N.I.S., 6401 the Paseo, Kansas City, Mo. 64131.

When you read it you will agree that "a newspaper can multiply a man's ministry in a wondrous manner" (quotation from pamphlet on Nazarene press relations).

O. Joe Olson

Nazarene Preacher

CHRISTIAN SERVICE TRAINING

5. Secure Teacher Training Poster. List names of teachers, substitutes, and prospective teachers and their record of training. Post on bulletin board.
6. Consider paying evaluation fee for Home Study work completed by volunteer workers. It can be charged to your Sunday school account when requested.

TIME FOR TRAINING

Training that is a regular part of the weekly schedule of the local church is received enthusiastically by the laymen.

1. Training during the Sunday school hour:
 - (a) Classes for prospective teachers—units like 141.2a, 140b, and age-group courses.
 - (b) Classes preparing people for church membership—usually taught by the pastor. Suggest courses like Units 133a, 314.2a (teen-agers), 134a, 133a, and others in the Churchmanship Training Program.
 - (c) Elective—where an adult class chooses a course in the CST program and uses this rather than the regular Sunday school curriculum because of a particular need in the class.
- Advantages of using the Sunday school hour are:
 - (1) The nursery is open.
 - (2) Husband or wife is in another class if not interested in the elective.
 - (3) Does not take an extra evening.
 - (4) Helps in providing a systematic way for training new workers and people for church membership.
2. Training during the pre-preaching hour on Sunday evening:
 - (a) Classes for teachers who are working on Sunday morning.
 - (b) Classes for prospective workers.
 - (c) Can be for small groups so as not to disrupt the total NYPS program, or can be for all adults.
 - (d) Many offer the denomination-wide studies during this time.
3. Has the same advantages as for Sunday morning.
 - Training on Wednesday night.
 - Should not be too frequent and should be of interest to the entire group. Some offer the denomination-wide studies on Wednesday night.
 - Other times for training include week-nights, Saturdays, and special schools.



1. Select CST director (get his name in the District Minutes).
2. Establish a training committee. Since CST is interdepartmental, it is good to select a representative committee to plan a long-range program to present to the church school board.

Suggested: Pastor

Sunday school superintendent

Church school board chairman

NYPS president

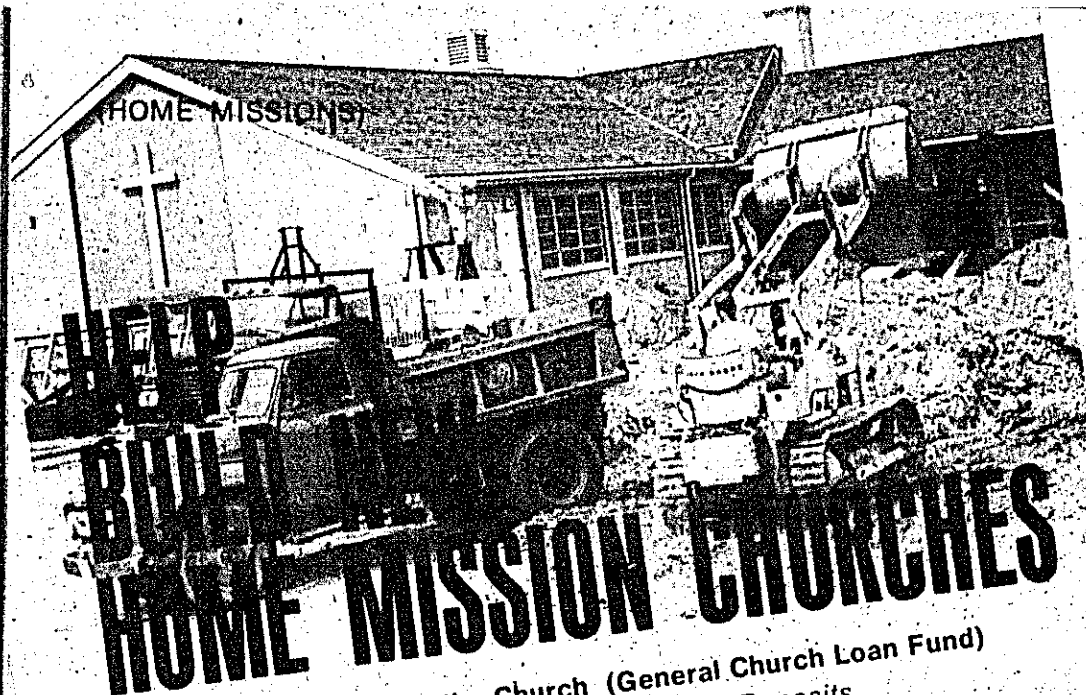
NWMS president

Music director

CST director

This committee would recommend:

- (a) What training is needed.
 - (b) When to schedule the courses. Since all department heads are present, you can eliminate conflict in scheduling whether it be during NYPS hour, Sunday school, or week-night.
 3. Purchase or bring your "Prepare to Share Library" up to date.
 4. Set up an individual file of training completed, using the R-43 card.
- Some suggestions:
- (a) Make two cards for each person: one for the file, one for individual. This saves you from a constant barrage of questions.
 - (b) Bring record up to date; then keep current by posting Home Study credits and class reports.
 - (c) If you do not have copies of class reports for the last 10 years, they will be provided free upon request from the CST office.



HOME MISSION CHURCHES

The Savings Bank of the Church (General Church Loan Fund)
Now Pays $\frac{3}{4}$ Percent Bonus on All Deposits.

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on all deposits of five-year notes
less than \$10,000

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on deposits of less than five years

These rates include the $\frac{1}{4}$ per-
cent bonus payable on October
30.

YOUR DOLLARS HELP MULTIPLY CHURCHES

Local sources for church loans are often hard, if not impossible, to obtain. Commercial agencies do not always favor the church. Not only will your deposit earn interest but you will have the satisfaction of knowing it is helping home mission churches. Ample reserves are maintained to make your deposit in the General Church Loan Fund a safe one.

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Nazarene Preacher

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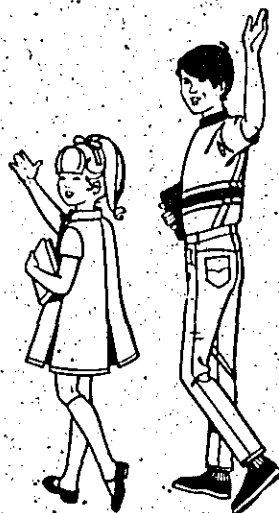
June, 1971

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All supplies should be ordered SIX WEEKS before your VBS begins.

Prices slightly higher outside the continental U.S.A.

THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

This time dedicated to parsonage dads

Father, Son, and Their Own Backyard*

By Floyd and Pauline Todd

HOME AFTER HIS DAY in the classroom, the young teacher was greeted eagerly at the garage door by his three-year-old son.

"Hi, Tommy. Been playing with your trucks?"

"Yes." As Tommy looked at them strewn over the backyard, he added forlornly, "But they're all out of gas."

"They are?" his father sympathized. "Well, now, it's a good thing I just built a new service station right here under this tree. Push them over here to me, and I'll fill 'em up!"

Propelled by one delighted small boy, the trucks rumbled up to the attached-case "service station." There gas gurgled by the dozens of gallons through a ball-point pen "hose."

"May I check the oil, Sir; the water, the tires?"

"Yes, Garageman, yes!"

The entire fleet was soon serviced and neatly parked in rows. When Father said, "Let's go see what Mamma is fixing for dinner," one small hand slipped into his, and one small son looked up with adoration at his father. And his father wondered, Have I done anything all day as important as taking this five minutes to build rapport with my son?

A survey of children in public school concerned their relationships with their fathers. This was the most frequent comment. "I wish my dad would spend more time with me."

*Reprinted from *God's Missionary Standard*, June, 1970. Used with permission.

June, 1971

Unfortunately the years of young fatherhood coincide with the years when a young man is striving to establish himself careerwise, financially, and socially. When the pace of life slows down a bit, the father, too often, is dismayed to discover that both his children and his opportunities with them are gone.

At the wedding of his only son a pastor lamented, "I thought I was so busy when my boy was growing up that I didn't have time to spend with him. Now I'm wondering why I didn't just take time to go fishing with him, or at least play a game of catch with him now and then in the backyard."

It's not necessary to travel afar to have fun with one's son. Just out the back door lie opportunities aplenty for a father to enter successfully into a son's life. Have you taught your boy the simple games you played when you were a lad—like mumblety-peg, or have you played with him an old-fashioned game of marbles?

Is there some tree in your backyard that would shelter a tree house? Dad shouldn't do the building (that's half the fun), but he could rustle up some old boards, give advice, and be the safety inspector.

Does your yard have room for horse-shoe pits? Much good talking between dad and lad can take place during the clanging of a horseshoe game. Or is there a place for a basketball hoop, a croquet or badminton court? When Dad

plays these games with the boys, the fun is doubled.

Have you helped your child to awareness of the birds that visit your yard? . . . Family learning about birds increases when a birdbath and bird-feeding station are erected.

Does Dad serve occasionally as chef for a backyard meal? Whether the food is cooked on a deluxe electric barbecue or a simple bonfire, it will taste better to a boy if Dad helps serve it.

Does your boy know how to use an axe safely? To boys of another generation an axe meant daily chores in the woodshed; to today's boys it means outdoor adventure. Why leave to the club leaders the pleasure of seeing your boy thrill to learning the use of knife and hatchet, tying basic knots, using a compass? Dad can teach these things himself in his own backyard.

On a clear night do you enjoy with your boy the spectacular free show of

the heavens? What fascination beckons in the vast stretches of the Milky Way! One father-son team made a telescope for their backyard and became well-informed amateur astronomers.

Actually it doesn't matter too much what one does with his son. The important part is doing things together. The son must *early* learn that Dad likes to be with him, is interested in him, and respects him as a developing person. Then bands of love and understanding will be forged that will hold even through the tempestuous years of adolescence.

For every father it can be hoped that he will have a reward similar to that received by one father—a cherished accolade. His college son after a heart-sharing talk draped his arm across his dad's shoulder and confided, "I'm glad you're my dad. You're more than a dad; you're my friend."

All So Ordinary

By Esme James*

Father, I am so very ordinary. Just me—doing routine things like cooking meals and teaching Sunday school, cleaning house and packing missionary boxes, mending clothes and trying to stretch dollars.

All so ordinary, and sometimes I get tired of it all. Sometimes I dream of great accomplishments which might be mine if I were free of these everyday things.

But then I remember! It was the widow giving her last two mites who won the Saviour's praise. It is the cup of cold water given in His name that fulfills Your law of love. It is the smile for the stranger on the street that spreads the light of heaven. It is the simple prayer of faith that channels Your power into my neighbor's life. It is Your truth spoken out of my heart of love that reaches the hungry heart of another.

And I am ashamed that I should ever think my life ordinary when I am a child of God, empowered by the Holy Spirit, and commissioned to show the love of Jesus through all the ordinary things of life.

Father, forgive me. And the next time I get bogged down in tiresome routine, help me to remember.

In Jesus' name I ask it. Amen.

*Red Deer, Alberta, Canada.

The Nazarene Preacher

IN THE STUDY

The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell

Readers who recall Missionary Bedwell's series of expositions on John 17 will be delighted with this new series on I Corinthians 13. The author is not only a veteran missionary to Africa, but a teacher, Bible school administrator, and author. Originally the Bedwells hail from England.

resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:33). The fruits of the Spirit may rightly be called the graces of the Spirit. They are produced by Him in the lives under His control. There is no grace greater in all the world or in all the Bible than the grace of love. In our first meditation we shall approach this chapter from two different angles:

No. 1 The Love Chapter

"The greatest of these is LOVE" (RSV). Thus Paul reaches his climax in a chapter which ranks very high in the great chapters of the Bible. Like a mountaineer scaling peak after peak, until at last he stands exulting upon the highest of all, he looks back and sees the two nearest peaks, "Faith" and "Hope," and away to all the others, and cries out, "The greatest of these is love."

It is on this superlative grace that we are to meditate in these studies. Henry Drummond entitled his book, which is an exposition of this grace, *The Greatest Thing in the World*. I have selected the word "grace" to describe "love" carefully. In the Bible the word "grace" has two meanings: First, it means "the undeserved favor of God." In this sense we are saved by grace.

Second, it is used in the sense: "A divinely imparted spiritual quality capable of continuous development." Peter exhorted, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Luke wrote, "And with great power gave the apostles witness of the

I. A SUPERB LYRIC OF LOVE

Quite apart from its divine inspiration and authority, and the perfect revelation of God and His ways, the Bible in its own right is the greatest Library of ancient literature in existence. Among its many jewels, I Corinthians 13 shines like a great diamond. In it, Paul reaches the greatest heights of his great literary ability. It is a matchless poem of love. Not of erotic love, which is sensual; not filial love, based upon kinship; but *agape* divine love imparted to men. Paul the theologian is lifted out of himself and becomes Paul the poet. There is no question about it, here we have Paul at his very best. Dean Alford said that this chapter is a pure and perfect gem, perhaps the noblest assemblage of beautiful thoughts in beautiful words extant in our world. The reason for this unusual measure of inspiration is easy to find. It is because the subject burning in the soul of this great man of God is the greatest, the highest, the most profound, and the most wonderful subject in the world—the love of God imparted to man. The greatest poem on the greatest subject!

II. A SURPRISING PARENTHESIS

A. The first surprise concerns the author of this glorious chapter. One would have thought that such a masterpiece on Christian love would have been written by John, "The Apostle of Love," the contemplative mystic, the man who leaned on the bosom of Jesus, the disciple whom Jesus loved. But no! It is written by that bundle of spiritual atomic energy, Paul—the logician, the theologian, the one who was called "Mercury" by the crowd in Lystra. Paul, the hard-bitten, writes this lyric of love. Indeed he does hit hard at times, and no more fiercely than in this very letter in the discourse on love.

B. The second surprise is that the chapter on love appears in this particular letter. One would have expected to find it in one of the letters to the more mature and satisfactory churches—say Ephesus or Philippi—but surely not to Corinth! The two churches mentioned had treated Paul particularly well, but alas, Corinth was a most unsatisfactory church. Some of the members had derided Paul as being a poor preacher, of displeasing appearance, and an upstart. "Don't bother about his letters," some say. "He sounds big, but it's all noise. When he gets here you will see that there is nothing great about him, and you never heard a worse preacher!" (II Cor. 10:10, Living New Testament).

It was to such a church that Paul was writing. First he had to do some hard hitting. The church at Corinth was carnal and divided; it was countenancing gross immorality and doing nothing about it; it was proud of its spiritual gifts. Paul sharply rebuked them, for true love is not soft and sentimental. Stern discipline is sometimes necessary. But behind the stern words of rebuke was a broken heart. From this broken heart this great man of God poured such a stream of passionate love that he cried out, "I will very gladly spend and be spent for you" (II Cor. 12:15). Listen again: "For out of much affliction and anguish of heart I wrote unto you with many tears" (II Cor. 2:4).

It was in this crucible of pain that this LOVE chapter was born. He dipped his pen into his own heart's blood to write it.

C. The third surprise is the placing of this chapter. As we have stated, it forms a parenthesis. It is a digression. Paul lays down for the moment the subject under discussion to give us this priceless gem on

Christian love, and then takes up his former theme. If you read chapters 12 and 14, you will see at once that the theme is the same in both these chapters—it is all about the charisma, the gifts of the Spirit, the special enablements of the Spirit bestowing power for service. These gifts are to be honored because they emanate from the Holy Spirit himself and they are given to make service effective.

But Paul stresses that, without LOVE, gifts are ineffective; they are cancelled out. The chief priority is a heart full of divine love; then the gifts are electrified into amazing power. Without it, they are powerless and useless. Love is the indispensable grace.

(To be continued)

GLEANINGS from the Greek



By Ralph Earle*

II Tim. 3:6-17

"Creep" or "Enter"?

The verb is *enduno*, elsewhere in the New Testament spelled *enduo*. The latter is used literally for putting on clothes, or figuratively for clothing oneself with certain virtues or with Christ (Rom. 13:14).

But since *duno* means to "enter, sink into," so *enduno* can mean "to enter, press into" (Abbott-Smith). Only here in the New Testament does it have that meaning. Thayer suggests for this passage: "to creep into, insinuate one's self into; to enter." Arndt and Gingrich have "worm their way into houses." Since *oikia* means "household" as well as "house," Moffatt reads, "worm their way into families." The Jerusalem Bible has "insinuate themselves into families." The NASB says, "enter into households." A. J. Robertson thinks that "slip into by insinuation" is the meaning here. In the light of the context this unfavorable sense is probably justified.

"Silly Women"

This is one word in the Greek, *gynaikaria* (only here in NT), the diminutive of *gyne*,

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

"woman." So it literally means "little women." As Vincent remarks, "Silly is expressed by the contemptuous diminutive."

"Laden" or "Loaded"?

The perfect passive participle of *soreuo* (only here and Rom. 12:20) means "heap together," and so "to overwhelm one with a heap of anything"; here, "to load one with the consciousness of many sins" (Thayer). "Loaded down with their sins" (Goodspeed) gives the correct idea.

"Divers" or "Various"?

The word *poikilos* occurs 10 times in the New Testament. In I Pet. 1:6; 4:10 it is translated "manifold." The rest of the time it is rendered "divers," the Middle English form of "diverse." The Greek word literally means "many-colored, variegated," and so "of various kinds, diversified." Both meanings are found as early as Homer. The correct translation is "various."

"Corrupt Minds"

The Greek phrase (v. 8) here is a strong one, carrying the sense "utterly corrupted in their minds." The verb "*kataphtheiro* (only here in NT) literally means "destroy entirely," and so in a moral sense "deprave, corrupt" (Abbott-Smith). The form here is the perfect passive participle, indicating a thoroughly depraved state of mind. Goodspeed translates the last part of this verse, "They are men of depraved minds and counterfeit faith."

"Folly"

The term *anoia* (v. 9) occurs only here and in Luke 6:11, where it is translated "madness." It is compounded of a negative, and *nous*, "mind." So it literally means "mindlessness" or "want of sense."

"Manifest" or "Evident"?

The compound *ekdelos* (only here in NT) is a strengthened form of *delos*, which means "clear to the mind." So this word means "quite clear, evident" (Abbott-Smith). The latter is the best translation.

"Fully Known" or "Followed Closely"?

This is the same verb *parakolouthio* (v. 10) which is found in I Tim. 4:6. There it means "follow faithfully." But here the thought seems to be "followed closely"; that is, you are familiar with what happened

to me. Elsewhere in the New Testament it is found in Luke 1:3, where it means "investigate" or "trace carefully."

"Manner of Life" or "Practice"?

The noun *agoge* (only here in NT) comes from the verb *ago*, meaning "lead." Properly it means "a leading." But it was used figuratively in the sense of "education" or "discipline," and then more generally for "the life led" or "the course of life." Since "doctrine" should definitely be "teaching," a helpful translation here is that of Moffatt: "my teaching; my practice."

"Godly" or "Piously"?

The adverb *eusebos* (v. 12) is found only here and in Titus 2:12. Since "godly" is properly an adjective, "piously" is more accurate. Perhaps the best translation is "desire to live a godly life" (RSV).

"Seducers" or "Impostors"?

The noun *goes* (v. 13)—only here in NT—comes from *goao*, "wail" or "howl." So it originally meant a wailer or howler. Then it signified a wizard or enchanter, "because incantations used to be uttered in a kind of howl" (Thayer). Here the correct meaning is "impostor."

"Been Assured Of"

Whereas the verb *pisteuo*, "believe," occurs 248 times in the New Testament, the cognate verb *pistoo* is found only here. It meant "to make faithful, render trustworthy," and then "make firm, establish." In the passive, as here, it means "to be firmly persuaded of; to be assured of" (Thayer).

"Given by Inspiration"

This (v. 16) is one word in Greek, *theopneustos* (only here in NT). It literally means "God-breathed"—*theos*, "God," and *pneo*, "breathe." That is, God breathed His truth into the hearts and minds of the writers of Scripture.

"Reproof" or "Conviction"?

The noun *elegmos* is found only here in the New Testament. In the Septuagint it is used for the "conviction" of a sinner, for "reproof," and even for "punishment." Thayer says it means "correction, reproof, censure." While "reproof" is the popular

translation, the idea of "conviction" should not be ruled out.

"Correction"

The word (only here in NT) is *epanorthosis* (*orthos* means "straight"). The term suggests "restoration to an upright or a right state; correction, improvement" (Thayer). Arndt and Gingrich prefer the last of these, "improvement," for this passage. Trench says it means "rectification" (*Synonyms*, p. 111).

"Instruction" or "Training"?

The noun *paideia* comes from *pais*, "child," and the verb *paideuo*, which in classical Greek meant "to train children." So the literal meaning of *paideia* is "child-training." Thayer says it refers to "what-ever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions." Trench writes: "*Paideia* is one among the many words, into which revealed religion has put a deeper meaning than it knew of, till this took possession of it. . . . For the Greek, *paideia* was simply 'education.'" But biblical writers "felt and understood that all effectual instruction for the sinful children of men, includes and implies chastening" (*Synonyms*, p. 111). Since "instruction" is thought of as mainly intellectual, "training" is a more adequate translation.

"Perfect" or "Complete"?

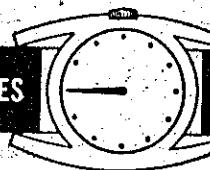
In the Greek there is a play on words in verse 17 that is lost in English translation. The adjective "perfect" is *artios* (only here in NT), and "thoroughly furnished" is the perfect passive participle of the verb *exartizo*, based on the adjective. The verb is found here and in Acts 21:5 ("accomplished"; that is, "finished").

The basic meaning of *artios* is "fitted" or "complete." Trench comments: "If we ask ourselves under what special aspects completeness is contemplated in *artios*, it would be safe to answer that it is not as the presence only of all the parts which are necessary for that completeness, but involves further the adaptation and aptitude of these parts for the ends which they were designed to serve. The man of God, St. Paul would say (2 Tim. iii. 17), should be furnished and accomplished with all which is necessary for the carrying out of the work to which he is appointed" (*Synonyms*, p. 77).

Delling writes: "At 2 Tim. 3:17 *artios* is used . . . to denote what is right or proper, and more particularly what is becoming to a Christian, obviously with a moral accent, as shown by what follows. At 2 Tim. 3:17 *exartizo* means to bring to a suitable state for Christian moral action" (Kittel, TDNT, I, 476).

The meaning of the passage is "that the man of God may be complete, equipped for every good work" (RSV).

TIMELY OUTLINES



The Sinner's Cry and the Savior's Reply

SCRIPTURE: Psalms 130

Two mighty spiritual movements are revealed in this psalm—the cry of the anguished sinner and the reply of the merciful Savior. David calls: "Out of the depths have I cried unto thee, O Lord" (v. 1). David listens: "I wait for the Lord, my soul doth wait" (v. 5). Jehovah answers: "With the Lord there is mercy" (v. 7). That is the substance of this passage—the cry from the depths of human misery and the reply from the depths of divine mercy.

I. *The cry from the depths of misery.* "Out of the depths have I cried unto thee, O Lord" (v. 1).

God cannot ignore the cry from depths of physical distress, as Paul learned (II Cor. 12:7-9). Or from the depths of mental anguish, as Jesus proved (Luke 22:43). David cries from profounder depths, the abyss of spiritual despair, as the reference to "iniquities" (v. 3) suggests.

A. David cried from the depths of a guilty past.

In a related psalm (51) he cries, "Hide thy face from my sins, and blot out mine iniquities" (v. 9). This psalm is prefaced by the words, "A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-sheba." "Blood-

guiltiness" (v. 14) refers to the murder of Uriah which followed. So David is heard crying from the depths of adultery and homicide.

B. David cried from the depths of a polluted heart.

He recognized that adultery and murder had their genesis in lust and hate and fear, and so he prayed for purging as well as for pardon: "Wash me thoroughly from mine iniquity, and cleanse me from my sin" (51:2). This is not something committed, which may be forgiven; it is something inherited (51:5), and must be purged (51:7). The sickening realization of falling into such gross evil, of possessing a depraved nature, creates indeed abysmal depths of misery.

II. *The answer from the depths of mercy.* "With the Lord there is plenteous redemption" (v. 7).

A. David discovered a promised mercy. "In his word do I hope" (v. 5).

He could not make that discovery in nature. Huxley, from the isolated viewpoint of nature's inexorable laws, bluntly declared, "There is no such thing as forgiveness." That discovery David did make in Scripture! He found it in the word of God's prophet: "The Lord . . . hath put away thy sin." Mercy is promised by the prophets (Isa. 55:7), the apostles (Eph. 1:7), and the Savior (John 6:37).

B. David discovered a plenteous mercy. "With him is plenteous redemption. And he shall redeem Israel from all his iniquities" (vv. 7-8).

In yet another related psalm, the thirty-second, David testifies, "Blessed is he whose transgression is forgiven . . . thou forgavest the iniquity of my sin" (vv. 1, 5). Here is mercy to cancel the guilty past.

In that same psalm of testimony David adds: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (v. 2). Here is mercy that not only pardons, but purifies, mercy that avails to cleanse the polluted heart.

"Deep calleth unto deep"—the cry of man's distress is answered by the promise of God's deliverance. There is hope for you, even in the depths of a wicked life and a depraved heart. God justifies the guiltiest sinner and sanctifies the vilest nature.

W. E. McCUMBER

Industrious Tranquility

TEXT: I Thess. 4:11-12 (RSV). "...aspire to live quietly, to mind your own affairs, and to work with your hands, as we charged you; so that you may command the respect of outsiders, and be dependent on nobody."

INTRODUCTION: Perhaps the title should read "Industrial Tranquility," but although this would be very much to the point, and perhaps a bit more musical, it would say too much—or at least raise hopes not justified here. But surely what Paul speaks about here is in fact at the roots of industrial tranquility.

Paul wants these beloved Thessalonians of his to get "earthed" in reality, to be ambitious with a new brand of ambition, the ambition to be quiet and industrious and honest, and to concentrate on their own business, as do all good children of God.

"If we cannot be holy at our work," said Denney, "it is not worth taking any trouble to be holy at other times." True. What's the use of trying to walk straight on a Sunday if you walk sideways all week? The corridors of the factory or the office floor are in a very real respect also the aisles of God. Paul has a formula for this industrious holiness.

I. THE ACTION TO BE TAKEN (v. 11)

A. Aim at tranquility in domestic life: "aspire to live quietly." Quite an ambition! The point is to make simplicity the criterion of living, put the knife to the throat of a hundred irrelevant complexities and luxuries, and get on with daily work in quietness of heart, buying up every opportunity for Christian witness and showing brotherly love, and doing so chiefly in the humdrum of routine living—just so long as we do not confuse tranquility with stagnancy nor with the attitude that says, "Take things as they come and send them as they come." Paul urges industrious tranquility.

B. Aim at reverence in community life: "to mind your own affairs." Now it is always true that our neighbor's best good is our business and that sometimes it IS our affair to interfere with the community life around us; but running our neighbor's life, poking our noses into his affairs, is not our business. Only openness to the leading of the Holy Spirit will make us practically sensitive to the distinction between involve-

ment that is worthy and interference that is despicable.

C. Aim at honesty in professional life: "... work with your hands." The Bible is hard on loafers and parasites—harder on them than the Soviets could be. We are followers of the Carpenter of Nazareth; we serve in that noble succession that includes workmen like Bezaleel, who made beauty his industry, and his industry beautiful. Every day should see a full and honest day's work by every employed Christian—union or no union. Every day's work honestly done should receive an honest and sufficient day's pay from Christian employers. Every day, both capital and labor, can worship the Lord in the holiness of beauty; for ugliness is the great parasite of life, whether it be in spirit or in action.

II. THE REACTION TO BE EXPECTED (v. 12)

This kind of openly honest living has its double-barreled reward. Its witness to the community is fully rewarded, and the life that is so lived creates its own resources under God.

A. Respect for the gospel. And respect is the first step toward faith.

B. Independence of men. And independence of men is the basis of true tranquility of heart.

T. CRICHTON MITCHELL

Life itself can't give you joy, unless you really will it. Life just gives you time and space—it's up to you to fill it.

* * *

Wildfire destroys. Holy fire warms. It is the difference between the fire in the furnace and the fire in the forest. One destroys; the other serves a useful purpose.

* * *

The boy who got a wristwatch when he graduated from high school now has a son who wears one to kindergarten.

* * *

People do odd things to get even.

* * *

Some men are born great, some achieve greatness, and others just grate.

Your Friend—the Phone

There is no question the telephone is often an annoyance to the pastor and the parsonage, but I feel it is too bad when a pastor lets his people know he despises the telephone. For the few who call unnecessarily, many of his parishioners are reluctant to call and do so only when they feel there is a need.

The telephone is as much a part of a good pastor's ministry as any means of communication between him and his people. He and his wife should be able to find a kind and diplomatic way to limit them—those few who call just to visit. Those who call to give a message of contact or to tell of illness or need should be made to feel welcome by telephone. The answering voice should never betray even in its tone that the call was a bother.

I once attended a seminar for pre-medical students. The lecturer told the class, "If you dislike the telephone, don't be a doctor." There are not many professions that can carry on without a busy telephone, and most of them get calls at home as well as at the office.

I feel our leaders do a favor to young men and their wives entering the ministry when they give them some training in such things as: attitude toward the telephone, the telephone voice, the right greeting, the best way to avoid or show patience with the long conversation, the value of the telephone contact, and the feelings of the people about calling the pastor. They should be taught there is one thing worse than being called by telephone, and that is NOT being called.

Nearly all Nazarenes still like the fine, warm relationship that comes from thinking of their minister as "my pastor." Part of this relationship is the confidence they feel in being able to call him or his wife by telephone if some need arises with their family or someone in whom they are interested.

KITTIE LEE MCCONNELL
Bethany, Okla.

The Nazarene Preacher

IDEA SPARKS

By Asa H. Sparks*

Church Administration

1. Isn't it amazing how some members of the church board are productive and others are not? It may help to remedy this problem if you will assign specific responsibilities to each member of your church board.

2. How many forgotten, unused committees are there at your church? You can eliminate some of these by publishing an annual directory of church officers and committees.

3. As a part of the annual meeting and annual report sequence, check your old bulletin and give a month-by-month synopsis of the news of the year.

4. Encourage a sense of responsibility in your people with the dollar-a-month-club. This is a silver dollar (if findable) awarded to the member of the church for the best suggestion made that month for the improvement of the church.

5. Do you know where your church is going? Self-study schedules available through the Department of Home Missions can give you guidance in the board as to the outstanding programs of your church and those which desperately need improving. It is easily checked and easily scored.

6. Periodically pastors are asked, "What do preachers do?" To answer that question, for one week make a detailed analysis of all of your activities, listing every phone call, every action. Tabulate these for a Sunday morning report to the congregation. A study such as this will give you a second benefit for picking up places where you can save that lost time in your schedule.

*Pastor, Gastonia, N.C.

June, 1971

7. Many Nazarene pastors are defeated by the paper dragon, an ever growing monster creeping across the desk, filtering through the drawers. Here are several tricks to help solve it: (1) Keep a pub house Sunday school literature mailing box beside your desk at all times. Place every paper in it that you think you might keep—but have doubts for your real need of it. As the box fills, store it in your attic, and at the end of the year throw the box away. (2) Get a 30-drawer steel master cabinet from your stationer. Assign drawers to various church programs: Board Meetings, Caravan, NYPS, Sunday School, Sermon Ideas, Newsletter, Clippings, etc. This will hold more than a file drawer and will operate much faster.

8. It is a phenomenon of even home mission churches, oftentimes, that older members will not know who the newer folk are—particularly if the church is alive and growing. Why not have a roll call Sunday in which you will call the names publicly and ask the people to stand? This will help to unite the school as folk get acquainted with names they've heard and wondered about.

9. Your local cub scout dealership can provide you with a 29c trophy that can be personalized for awards to be given at various times. Very economical trophies can be purchased through the Nazarene Publishing House.

10. You will be surprised how often you and your members will use a church telephone directory. For the average Nazarene church this can be typed on mimeograph stencils and run on both sides of a single sheet of paper, if spaced properly. It is worth having more than one to proofread this publication to avoid telephone number entanglements.

11. The really active Church of the Nazarene can make good use of the "know your church" directory. This lists members and their addresses and telephone numbers, the services provided by the church, the location of the meeting places, a list of all the programs that

your church should provide and probably does.

12. Many of our churches are located in resort or heavy business-travel areas. If this is the case, place a U.S. map in position and pinpoint the home base of all of your church visitors. The home base of church families can also be marked with a different-colored pin to let the visitor know that there is someone there of kindred background.

Instructions to Ushers

By Lyle K. Potter*

1. AN OFFICIAL HOST. Remember that the ushers are the official hosts in God's house. Next to the preaching and singing, the ushers may make the biggest impression on new people. Be reverent. Wear a coat, dress shirt, and tie. Greet all with a friendly smile. Avoid long and personal conversation with friends while on duty as an usher.

2. WHEN TO ARRIVE. Be at assigned place in the aisle 15 minutes before services begin. If an emergency arises and you cannot be at your station at that time, be sure to give advance notice to the head usher, so a substitute may be there. The reason most people sit in the extreme rear is because ushers are not present in time to usher them forward. Remain at your assigned station until after the offering is taken.

3. BE AN USHER. Usher all people to their seats—members, friends, or strangers. Do not wave or point in the general direction of a pew. Keep watching your section, so you will know the location of vacant seats. Request people to move in so as to leave room on the aisle for the

*Field promotion evangelist for Department of Church Schools, Kansas City.

next to be seated. Keep bulletins in your hand to give to those who do not receive one in the narthex. If the congregation is singing, give those you usher an open hymnbook (after they are seated). Do not congregate in the narthex before or during services, but stay at your assigned place and give attention to the needs of the congregation. At the close of the service see that all newcomers or rare-comers become acquainted with other Nazarenes and with the pastor.

4. HOW TO USHER. Say to Nazarenes, "May I show you to your section?" To visitors, "May I show you to some nice seats?" If they want to sit somewhere else, remember the customer is always right. As you proceed down the aisle, look back out of the corner of your eye to be sure they are following. When you arrive, turn around and place your hand on the back of the seat just in front. Offer your arm to the older people. Do not usher people during prayer, scripture reading, the choir number, or any special music. Encourage our people to move forward, and take them to the front seats when possible. Never usher visitors to the front seat without first having received their permission, and then do not take them down the center aisle. Usher late arrivals down the side aisles, rather than the center. Always make it a practice to fill the front two-thirds of the auditorium first.

5. BE PREPARED TO DEAL WITH ANYTHING THAT DISTURBS. You are on duty during the entire service. The right temperature and proper ventilation must be maintained. The pulpit microphone must not be too high or too low. Children are not to be allowed to run in and out to get a drink or go to the rest room or to loiter in the narthex. Teens or juniors are not to be allowed to talk or pass notes during the service. Annoyances and disturbances have caused many wonderful "prospects" never to return. They continue their search for a church where they can enjoy the service in an atmosphere of reverence.

6. RESERVED SECTIONS. Encourage parents with babies or small children to leave them under the care of the nursery attendant; or if they insist on keeping them in the service, advise them that we keep the last two rows reserved for parents with small children, so there will be a minimum of disturbance in the event it is necessary to take a child from the worship service. It is usually considered advisable to use reservation ropes to reserve the back third or fourth of the auditorium until the forward pews are filled. Remember if anyone other than an usher is allowed to move a rope, the reservation plan will lose its effectiveness and discontinue to serve its important purpose. It is considered best for the choir to march down in a group to a reserved section in the front; however if this plan is not followed, it becomes the usher's duty to assist them in finding seats (but not in the back two rows).

7. A STAFF OF EFFICIENT, DEPENDABLE USHERS or usherettes is a MUST in every church. If adults cannot be secured to assume the above outlined responsibilities, use teen-agers or young married ladies.

8. RESPONSIBILITY OF THE HEAD USHER.

Be alert to every need during the entire service. Do not wait to be asked. Take the initiative.

Watch the pastor closely for signals indicating matters needing attention.

Check to be sure that each usher is at his station 15 minutes before each service. If one is late, move in a substitute.

Be sure that the offering plates are in the proper place at the beginning of each service.

Keep informed as to the location of available seats; direct people to the care of the aisle ushers.

Pin a flower, preferably a white carnation, on each usher. Strangers have no idea who the ushers are unless they are identified.

Secure a list of the guests from the hostess, and see that it is taken to the

pastor when the ushers go down to take the offering.

See that a staff of ushers is arranged to serve for all special services (revivals, zone rallies, tours, conventions, etc.).

BULLETIN



BARREL

WAS THIS YOUR BOY?

LOST: A boy! Not kidnapped and hidden in a cave to cry and starve and raise a nation to frenzied searching. No, his father lost him.

Too busy to sit by his side and answer his trivial questions during the years when Dad is the only great hero to a boy, he let go his hold. Too busy to take him to the fishing hole, to the ball games, or on a hike.

Mother lost him too. Engrossed in worthwhile programs, even clubs with high aims, she let the baby-sitter hear his prayers, kiss his bruises, and tuck him in bed. She lost him too.

And the church lost him. Amid sermons for the wise and well-to-do, with care and dignity and decorum, there was no place for the restless boy in worship or sport.

By the grace of God, let's not allow this to be your boy!

Clearview News, Wash.
J. K. FRENCH

Dedicated to All Fathers

*A careful man I ought to be;
A little fellow follows me.
I don't dare to go astray,
For fear he'll go the selfsame way.*

*Not once can I escape his eyes;
Whate'er he sees me do, he tries.
Like me, he says, he's going to be—
That little chap who follows me.*

*I must remember as I go,
Through summer sun and winter snow,
I'm building for the years to be,
That little chap who follows me.*

—Selected

TWO LITTLE CHILDREN

Said a precious little laddie
To his father one bright day,
"May I give myself to Jesus,
Let Him wash my sins away?"

"O my son, but you're too little;
Wait until you older grow.
Bigger folk, 'tis true, do need Him,
But little folks are safe, you know."

Said the father to his laddie
As a storm was coming on,
"Are the sheep safely sheltered,
Safe within the fold, my son?"

"All the big ones are, my father,
But the lambs, I let them go;
For I didn't think it mattered.
Little ones are safe, you know."

O my brother! O my sister!
Have you too made that mistake?
Little hearts that now are yielding.
May be hardened then—too late!

Ere the evil days come nigh them,
"Let the children come to Me,
And forbid them not," said Jesus,
"For such shall My kingdom be."

Author unknown
From Norwood, Cincinnati, Ohio
S. E. Durbin, pastor

When you take responsibility on your
shoulders, there isn't much room left
for chips.

* * *

Children are creatures that disgrace
you in public by behaving just like you
do at home.

A Precious Thing

One of your most valuable possessions is
your signature. Your signature is you—
your reputation, your promises, your iden-
tity.

But, like so many other precious posses-
sions, one's signature is fragile, perishable,
easily damaged.

Be careful how you use yours, won't
you?

—Selected

Life would be a perpetual flea hunt if
a man were obliged to run down all the
innuendos, inveracities, insinuations and
misrepresentations which are uttered
against him.

—H. W. Beecher

When you are right, you can afford to
be courteous. When you are wrong,
you've got to be.

* * *

Remember—a boy is the only known sub-
stance from which you can make a man.

* * *

The way some people find fault, you'd
think there was a reward!

It's next to impossible for any teen-ager
to realize that in another 20 years he will
be as dumb as his parents are now.

There are two kinds of church mem-
bers: those who give to live and those
who live to give. Which kind are you?

IT TAKES COURAGE—

TO REFRAIN from gossip when others
about you delight in it.

TO STAND UP for an absent person
who is being abused.

TO LIVE HONESTLY within your
means and not dishonestly on the
means of others.

TO BE A TRUE MAN, A TRUE WOM-
AN, by holding fast to your ideals
when it causes you to be looked upon
as strange and peculiar.

TO BE TALKED ABOUT and yet re-
main silent when a word would jus-
tify you in the eyes of others, but
which you cannot speak without in-
jury to another.

TO REFUSE to do a thing which is
wrong, though others do it.

TO LIVE always according to your con-
viction.

—The Trumpeter

The Nazarene Preacher

John Henry Jowett

(Continued from page 11)

months' leave of absence each year to
spend in England with full salary.
President Wilson joined in the appeal.
But Jowett knew where his calling lay,
and on April 14, 1917, he preached his
last sermon in America.

It was a depressed and dispirited Brit-
ain that welcomed Jowett home. The
spirits of the people were jaded; church
congregations were at their lowest. Food
was scarce and conscription had
gathered up every able-bodied man. A
cloud of grim foreboding hung over the
nation. A few weeks earlier the British
Army had suffered the worst defeat in
its history, and even now the Germans
were massing to take Paris. But Jowett's
optimism and serenity were undisturbed.
On that first Sunday morning in West-
minster, he addressed a war-weary
congregation, that included Mr. and Mrs.
Lloyd George, from Psalms 27: "Though
an host should encamp against me, my
heart shall not fear." None could miss
the exultant emphasis and contagious
confidence in his voice. Righteousness,
justice, truth, and freedom were the
great words on which he dwelt. Seek
inspiration by all means, rang the voice
of the prophet, at these historical foun-
tains. But all of them, he reminded
London, were minor springs of endur-
ance. The great central spring came
from intimate communion with the living
God. "Yes, we can endure, but we must
endure as though at any moment we
might see the visible presence of our
Lord on the road."

The ministry at Westminster was to
be the capstone of Jowett's career—and
its last phase. Jowett saw that the road
to moral and spiritual recovery would
be difficult. He saw all too clearly the
passions unleashed in the first flush of
victory. His counsel was far different
from that of the Bishop of London, who
declared he did not mind if the young
people danced their heels off for the
next six months. At a Thanksgiving
service in London's Albert Hall, at-
tended by the king and queen, other
dignitaries, and leading Free churchmen,

Jowett voiced his hopes of how best to
build the hard-won peace. "While we
thank God for a great victory, we are
here to enlist for a new crusade . . .
The moral strength which has over-
turned a universal menace must now
be consecrated to even greater tasks.
The fraternity of destructive warfare
must be transformed into a fraternity of
constructive peace." It was a prophetic
declaration, but alas, too soon the pro-
phet's voice was silent. Jowett's health
failed rapidly, and on Sunday, Decem-
ber 17, 1922, he preached his last sermon
in Westminster—and his last ever.

Quoted by Porritt, *John Henry Jowett*, p. 52.
The Preacher, His Life and Work, p. 114.
Porritt, op. cit., pp. 76-77.
Ibid., p. 3.
Ibid., p. 154.
Ibid., p. 180.
Ibid., p. 191.
Ibid., p. 198.

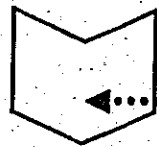
As the Pastor—So the People

(Continued from page 1)

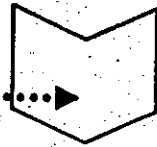
part of life in certain of our great
cities, so the horrible breath of world-
liness drifts into the sacredness of the
holy man of God and then into the
lives of our people. Newspapers,
magazines, profane literature, tele-
vision, radio, all the things of our
modern age have become the allies of
Satan to infiltrate the local church.
Harsh as some of these indictments
may seem, many of us have seen this
terrible trend of worldliness in our
day suddenly sink some men of God
and some congregations of the church
into ruin and utter disgrace.

We who are pastors must be con-
stantly on our guard and act with
courage and firmness against the
trends of today's society. Everywhere
I go the air is impregnated with this
terrible spirit of the world. As the
pastor—so the people. May God help
us to watch and guard against what
may appear innocent and harmless
and yet turn out to be completely
treacherous to both pastor and
people!

June, 1971



HERE AND THERE AMONG BOOKS



All books reviewed can be ordered from
Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

Does God Still Guide?

By J. Sidlow Baxter (Zondervan Pub. House, 1971. 191 pp., cloth, \$4.95.)

The premise of this practical volume is that there is such a thing as living on the "guidance level." This is the privilege of every Christian who is willing to pay the spiritual price for it.

Interestingly and helpful, this well-known British preacher and author discusses what he calls *Aspects of guidance* (six chapters) and *Adjuncts of guidance* (six chapters).

In developing his case for everyday guidance, the author weaves biblical exegesis, the testimonies of the saints, and true-life accounts which are thoroughly contemporary.

"Most of us," he says, "need to rise above mere *interval* guidance—emergency requests . . . at points of acute need . . . with intervening gaps of self-management. Our sacred ambition should be a minute-by-minute life guidance, on that top level of entire sanctification" (p. 78).

This book is for both preacher and layman—any Christian who takes his faith seriously. There is much here which this reviewer has seen nowhere else.

R.S.T.

Rock and Roll— the Devil's Diversion

By Bob Larsen. Revised, 1970. (Paper, 170 pp., \$2.00.)

This book should be read by every pastor and put in the hands of every parent. It is a factual and thorough analysis of rock music and its psychological, physiological, and sociological effects.

Having been a successful rock artist, disc jockey, and composer before his conversion, the author speaks with the authority of experience. He also writes out of careful research, not only in America, but in India.

The demoralizing power of this kind of music is staggering. Our own teenagers cannot be protected from it unless it is understood.

His basic thesis is that the demonic power is in the beat, not just in the lyrics. The music itself is debasing because of its subconscious but overpowering impact and therefore cannot be "sanctified" by tying it to religious words. At this point some Christian musicians would disagree, claiming that the music is neutral and can be put to good uses as well as evil. Their intention is to steal from the devil his chief tool in our day and turn it against him. It remains to be seen whether in so doing they have stolen a march on the

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devil—or he has stolen a march on them.

R.S.T.

A Shepherd Looks at Psalm 23

By Phillip Keller (Zondervan, 1970. Cloth, 142 pp., \$3.95.)

This is a delightful book for relaxation and inspiration. But by no means is it light or frothy; it demonstrates an ability to be absorbingly interesting, yet searching and strengthening.

Its approach is firsthand. The Shepherd Psalm is interpreted by a real-life shepherd in America, who is also a top-notch scientist and author. The familiar words of David come alive with new meaning when we understand them in the light of sheep-nature and modern—yet ancient—practices of good sheep management.

The growing impression created is the exciting privilege of being the Lord's sheep and having the Lord as our Shepherd.

Though not doctrinal, the substance is essentially holiness.

R.S.T.

Secular Christianity and the God Who Acts

By Robert J. Blaikie (Eerdmans, 1970. 256 pp., paper, \$2.95.)

This is a significant study in philosophical theology which needs to be read, both for guidance and for acquaintance with various trends in modern thought. The author is a Presbyterian pastor in New Zealand and a graduate of the University of Edinburgh. He is thoroughly acquainted with the secular theology of our time and likewise of the thought of such men as Moltmann and Pannenberg. His basic thesis is that both science and theology went astray by adopting the Cartesian principle of thought: "I think, therefore I am"—drawing from it the subject/object approach to reality. The scientist overemphasizes the objective approach to the physical world while the theologian

overemphasizes the subjective approach to truth. In the one direction is a deterministic, closed universe which the scientist observes but cannot affect, and in the philosophical and religious dimension is a mystical and existential subjectivism without historical or metaphysical moorings. The consequence is a one-eyed view on both sides, instead of the full view which sees man, not as a thinking agent primarily, but as an acting agent who can be a cause as well as an observer.

For religion, the most serious consequence of the Cartesian direction of Western thought is the reduction of God to a *subject* so separate from the world that He cannot act within it. Inevitably there comes out of this not only so-called liberalism but the extreme forms of secular Christianity and the God-is-dead movement. To expose the basic fallacy the author of this book develops the concept of action and shows that in this concept we have the true nature both of God and of man. This is only a hint of the scope of this study, but possibly a sufficient appetizer to prompt thoughtful students to read the book. It will strengthen the philosophical foundations of their biblical faith and stabilize their confidence in the supernatural element which is essential to an authentic Christianity.

R.S.T.

Books Received

Four Minor Prophets, Their Message for Today

By Frank E. Gaebel (Moody Press, 1970. 253 pp., cloth, \$4.95.)

This is a commentary on Obadiah, Jonah, Habakkuk, and Haggai. These messages are informative, devotional, and evangelistic. Only a careful Bible student could get so much out of such a relatively unknown and brief portion of the Bible. There are notes and a bibliography.

Story of "The Reason Why"

By its author, Robert A. Laidlaw (Zondervan, 1970. Paper, 118 pp., 95c.)

This is the biography of a tract—its cause, purpose, and results. It is the dynamic account of God in control and command of His servant and His enormous use of a tiny instrument.

The author is a successful Christian businessman. More than 10 million copies of the little booklet are in print in more than 20 languages.

Daniel—the Key to Prophetic Revelation

By John F. Walvoord (Moody Press, 1971. 317 pp., cloth, \$6.95.)

A premillennial exposition of this Baptist scholar, president of Dallas Theological Seminary and editor of *Bibliotheca Sacra*. A book for students of

prophecy who like to wade through heavy and sometimes tedious argument. An education in the diverse views and compendious literature.

Historic Patterns of Church Growth

By Harold R. Cook (Moody Press, 1971. 128 pp., paper, bibliography, \$1.95.)

This is a study in depth of five national or tribal churches, for the purpose of unearthing common factors. The churches are the Armenian, Celtic Church of Ireland, Hawaiian, the Karen Church of Burma, and the Batak Church of Sumatra (Indonesia). The volume is well-written, absorbingly interesting, and well-documented. Useful for the pastor, missionary president, missionary, or missionary candidate—anyone who is anxious to know what makes some missionary efforts "lick" while others do not.

Preachers' Exchange



WANTED—Copy of 1908 *Manual*. Danny Smith, 133 N. Delaware, Tulsa, Okla.

WANTED—*Life of Arminius*, by Nathan Bangs, Harper and Bros., 1843; *Life of James Arminius*, by Casper Brandt, translated by John Guthrie, E. Stevenson and Owen, agents, 1875; *Life of James Arminius*, translated by John Guthrie, Pub. House of Methodist Episcopal Church, South, Nashville, 1908; or any book-length biographies of Arminius. Lindsay Enderby, Box 2381, NNC, Nampa, Idaho 83651.

FOR SALE—27 the *Treasury*, an evangelical monthly, dated 1886 to 1894 and 24 the *Homiletic Review*, dated 1890 to 1914. Contain many sermons. Make offer. John F. Bergstrazer, Box 177, Velva, N.D. 58790.

WANTED—*Forty Witnesses*, by S. Olin Garrison; *Life on the Higher Plane*, by Miss Ruth Paxson (in 3 vols.); also any old district *Journals* from any district of our church. Jim Moschides, 4 Tivela St., Mount Gravatt, Queensland 4122, Australia.

CALENDAR DIGEST

JUNE

May 31—June 4 CST TRAINING CONFERENCE, Lake of the Ozarks, Ronch, Mo.

20 Father's Day

21-25 CST TRAINING CONFERENCE in the Smokies, Ashville, N.C.

28—July 2 Second CST TRAINING CONFERENCE in the Smokies

JULY

NWMS Spanish Broadcast Offering

1 Dominion Day (Canada)

4 Independence Day

11 Children's Day

12-16 CST TRAINING CONFERENCE in the Rockies at Colorado Springs, Colo.

19-23 Second CST TRAINING CONFERENCE in the Rockies

26-30—CST TRAINING CONFERENCE at NNC in Nampa, Idaho

AUGUST

29 Church Schools Promotion Day



AMONG OURSelves

I got my ears plastered back, sure enough, when I wrote "The Cell Movement—Creative or Cancerous?" (*Herald of Holiness*, Nov. 26, 1969). Some got the idea that I was opposed to the small-group plan. It was their abuse—not their use—I was swinging the red light about. Actually I think the movement is one of the most heartening signs of spiritual resurgence which has surfaced in many a year. For too long our weekday church groups were parties, with a lot of hilarity and a surfeit of eats—and that's about all. Now we're getting together around the Word. That's revival! In this issue Earl Lee tells how to foster these tiny but mighty dynamos in our church. . . . And while we are spotting signs of progress, we should commend the upgrading of youth activities. This, too, used to be almost all parties and sports. Now—at least in some quarters—there is a refreshing explosion of real Christian work among teen-agers in IMPACT teams, mission corps, home mission sorties, and Bible quiz . . . I hope we don't turn the clock backward (in the name of turning it forward) by a sharp turn to the left in youth music . . . Recently a very penetrating missionary conference was held here at the Seminary, conducted by the students, with the theme, "Are You Listening?" A variation was accented each day: Are you listening—for opportunities?—to your brother?—to what is happening?—for a call? . . . "Cup of Warm Ink" is to be drunk—through the eyes (p. 32c). Actually, the title is a novel reference to the power of the printed page, this time in Spanish . . . Constantly fresh evidences come to hand that we impress the world most when we are least like it; when, in fact, we display simple "old-time religion," unsophisticated and unvarnished. Read p. 32d about Bill Porter's write-up and you will know what I mean. When churches try too hard to be contemporary, they fall flat on their faces. Remember, whatever is "far out" is a long way from home base.

Until next month,

BT

Wonderful Books on DOCTRINE and HOLINESS



HEALING THE HURT OF MAN

By J. Glenn Gould

Unfolded in four comprehensive chapters is the heart of John Wesley's doctrine and methodology in dealing with the spiritual needs of men. Dr. Gould's concern is that we as a church "get back to John Wesley," theologically and practically. 70 pages. Paper.

\$1.25



BE FILLED WITH THE SPIRIT

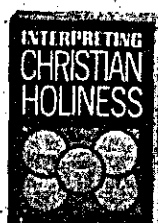
By William S. Deal

The why...when...who...where...and how...of being filled with the Spirit. Written for distribution, this mini-book is designed for new converts and others needing guidance concerning the Spirit-filled experience and life. 40 pages. Paper, size 4 1/4 x 6".

35¢; 3 for \$1.00

INTERPRETING CHRISTIAN HOLINESS

By W. T. Purkiser



Dr. Purkiser interprets the theory and practice of holiness in some of its biblical, theological, historical, psychological, and sociological facets. "This is Purkiserian at its best—and that is hard to beat," says Dr. Norman R. Oke. 64 pages. Paper.

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STUDIES IN BIBLICAL HOLINESS

By Donald Metz



A superior study by an able scholar whose research has been of exceptional depth. The accent is on the biblical basis for the doctrine of holiness. Dr. Metz works from the thesis that an adequate concept of the holiness of God is fundamental for a proper understanding of holiness. 350 pages. Cloth.

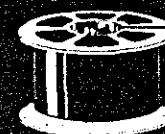
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