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**NAZARENE
PREACHER**

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IN DEMAND AFTER 50?

General Superintendent Coulter

JUSTIFYING OUR DENOMINATIONAL SEPARATENESS

The Editor

TO THE ORDINATION CLASS

Milo L. Arnold

THE PSYCHOLOGICAL ARGUMENT AGAINST PROMISCUITY

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A MISSIONARY'S PRAYER

YOU ARE WHAT YOU READ

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Sermon of the Month

A THREEFOLD EXHORTATION

Vernon L. Wilcox

—proclaiming Christian Holiness



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In Demand After 50?

By General Superintendent Coulter

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

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

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

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

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

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

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

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

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

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

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

(Continued on page 13)

Justifying Our Denominational Separateness

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

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

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

I

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

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

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

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

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

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

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

(Continued on page 46)

How not to let ordination
be followed by ordinariness

To the Ordination Class

By Milo L. Arnold

DEAR BRETHREN IN THE MINISTRY OF
CHRIST:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Yours in Christian fraternity,
MILO L. ARNOLD*

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

Practical Points

that make a difference

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

Dear Son:

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

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

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

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

Love,
Dad

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

The Psychological Argument Against Promiscuity

By James H. Jauncey*

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

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

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

to keep people back from unhappiness.

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

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

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

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

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

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

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

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

The implication, in most cases, is

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

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

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

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

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

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

The truth which strengthens the

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

C. W. Ruth—as I Knew Him

By C. T. Corbett*

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

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

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

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

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

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

*Commissioned evangelist, Kankakee, Ill.

The Minister at Work and Play

By E. E. Wordsworth*

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

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

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

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

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

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

*Richland, Wash.

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

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

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

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

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

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

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

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

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

Is Your Greek Getting Rusty?

By Charles D. Isbell*

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

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

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

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

*Student instructor in biblical languages, Nazarene Theological Seminary, Kansas City, Mo.

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

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

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

In Demand After 50?

(Continued from page 1)

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

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

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

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

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

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

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

The Mechanics of the Ministry

By Raymond Kratzer*

Part V. Contact Dynamics

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

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

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

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

*Superintendent, Northwest District.

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

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

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

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

A letter of appreciation for the atten-

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

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

Humble Preachers and "Humble" Parishioners

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

A Missionary's Prayer

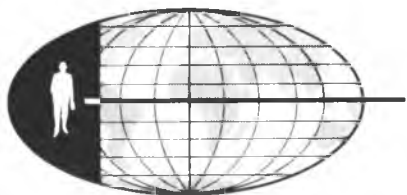
O Lord, tonight will You bless Africa! All around it is night, and how deep is the darkness! The drums beat. It seems Satan finds more and more recruits. Help me to win some of this vast company of heathen that are almost at the doorstep of our mission stations.

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

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

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

—A very real, and very concerned,
but anonymous missionary



The

PASTOR'S

S U P P L E M E N T

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

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

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

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



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By Kathryn Johnson

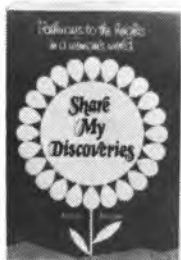
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★ Bradenton, Fla.—First church announcement of 41 new members in a year of "evangelistic outreach" drew newspaper attention. Dick Schumann in his sixth year as pastor.

★ Carthage, Mo.—Pastor Wendell Paris, working at the task of press relations, wrote: "We often pay for a few spot announcements on radio and we spend money for newspaper advertising, but the radio and newspaper give us more than we buy!"

"Our appreciation to NIS for making us conscious of the need for good press relations!"

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

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

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

O. JOE OLSON

The Nazarene Preacher



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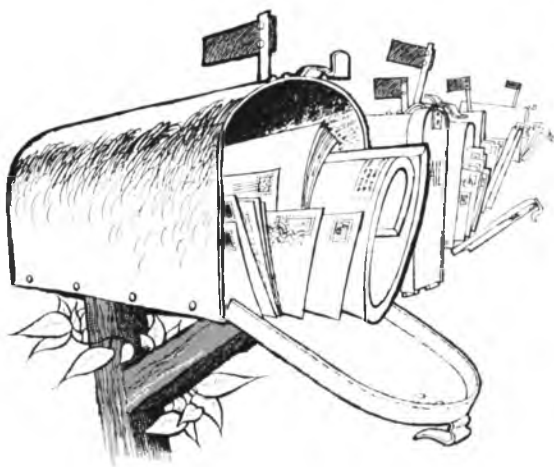
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(Date shown is birth date of retiree.)

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Box 385		P.O. Box 152	
La Feria, Tex. 78559		Wilmington, N.Y. 12997	
Rev. Thomas Ahern	Jan. 12	Rev. Forrest B. Bacon	Aug. 4
2099 Collidge St.		504 Niles St.	
San Diego, Calif. 92111		Bakersfield, Calif. 93305	
Rev. Mrs. Mary B. Akers	Feb. 21	Rev. Bertram H. Bailey	June 14
538 Clair Hill Dr.		4578 Harrison Ave.	
Rochester, Mich. 48063		Redding, Calif. 96001	
Rev. Mrs. Ina Lee Akin	Sept. 12	Rev. Mrs. Venus P. Bailey	May 27
627 Pine		6783 32nd Ave. N.	
Minden, La. 71055		St. Petersburg, Fla. 33710	
Rev. G. M. Akin	May 4	Rev. F. C. Bain	Dec. 19
627 Pine		Rte. 2, Box 61	
Minden, La. 71055		Erin, Tenn. 37061	
Dr. Joseph C. Albright		Rev. Mrs. Ava A. Bainter	Oct. 10
708 Rose Dr.		P.O. Box 100	
Zephyrhills, Fla. 33599		Hot Springs, Mont. 59845	
Rev. Clarence J. Allen	June 21	Rev. Glade E. Baker	
314 22nd Ave. W.		815 Wilamette St.	
Bradenton, Fla. 33505		Newberg, Ore. 97132	
Rev. Miss Mabel Allen	July 22	Rev. W. M. Baker	May 18
7302 Palm Dr.		R.F.D. 6, Box 521	
Des Moines, Ia. 50322		Salisbury, Md. 21801	
Rev. Oscar A. Allen	Nov. 8	Rev. Earl Baldwin	Jan. 5
2302 Dupont St.		5015 Art St.	
Flint, Mich. 48504		San Diego, Calif. 92115	
Rev. Forrest F. Allison	Apr. 10	Rev. George F. Baldwin	Feb. 3
Box 4		1628 S. Armstrong	
Ono, Pa. 17077		Bartlesville, Okla. 74003	
Rev. Miss Gertrude Allmon			
Rte. 2, Box 8 A.D.			
Nyssa, Ore. 97913			
Rev. William C. Allshouse	Feb. 22		
Ingleside Nursing Home			
Exeter Hall			
Rte. 38, Box 2797			
Wilmington, Del. 19805			
Rev. Mary E. Althouse	Jan. 14		
3932 Orange Ave.			
San Diego, Calif. 92105			
Rev. Alfred Anderson			
295 Roman Dr.			
Schwenksville, Pa. 19473			
Rev. Harry W. Anderson	Apr. 29		
Hugoton, Kans. 67951			
Rev. Paul H. Andree	Sept. 26		
P.O. Box 4			
New Eagle, Pa. 15067			
Rev. V. W. Anglin	Feb. 5		
3510 Trinity Ave.			
Rohnerville, Calif. 95540			
Rev. Adolphus D. Ashby	Nov. 4		
Box 6			
Blanchard, La. 71009			
Rev. Edward F. Austrew	Jan. 28		
2124 Covert Ave.			
Evansville, Ind. 47714			
Rev. Al Ayers	Dec. 14		
Rte. 1			
Horatio, Ark. 71842			

Rev. Anna L. Balsmeier 835 Alderson Ave. Billings, Mont. 59102	Apr. 26	Rev. Thomas C. Bowen 16842 Pinata San Diego, Calif. 92128	Aug. 19	Rev. D. A. Burge 885 Orange St. Vidor, Tex. 77662	Sept. 5
Rev. L. B. Baltz 1420 Nebraska Ave. Palm Harbor, Fla. 33653	Apr. 12	Rev. Otis Lee Bowman 626 N. Main, Box 93 Lewistown, Ill. 61542	Dec. 13	Rev. John E. Burkett 930 S.E. Washington Hillsboro, Ore. 97123	
Rev. Joseph E. Bannister 4043 Reed Memphis, Tenn. 38108	May 26	Rev. Mrs. Nettie F. Bracken 3627 N. Linda Oklahoma City, Okla. 73112	July 29	Rev. W. H. Burleson 4242 21st San Diego, Calif. 92105	July 6
Rev. Willis V. Barber 5085 Palma Ave. Atascadero, Calif. 93422	May 30	Rev. Sara K. Brandes P.O. Box 325 Yucaipa, Calif. 92399	Sept. 26	Rev. George H. Burton 217 Milton Springfield, Ill. 62702	Sept. 4
Rev. Willis H. Barlow Box 315 Hominy, Okla. 74035	Sept. 9	Rev. S. R. Brannon 708 W. 18th St. Plainview, Tex. 79072	Nov. 4	Dr. Clinton J. Bushey R.R. 2, Box 207 Indian Lake Nazarene Camp Vicksburg, Mich. 49097	Feb. 5
Rev. Hugh Z. Barton 3822 N. Mueller Bethany, Okla. 73008		Rev. Ira E. Bray Rte. 1 Ava, Mo. 65608	Feb. 21	Rev. Rose M. Buss 512 Lafayette St. Danville, Ill. 61832	Jan. 19
Rev. Magda Barton 150 6th St. Ashland, Ore. 97520	Oct. 15	Rev. R. V. Bridges 765 Poindecker Dr. Charlotte, N.C. 28209		Rev. Mrs. M. M. Bussey 404 E. Acacia Ave. Glendale, Calif. 91205	Nov. 6
Rev. H. I. Basham 11 E. Roney Ave. North East, Md. 21901	Mar. 9	Rev. R. E. Bridgwater 116 Wolfe Ave. Colorado Springs, Colo. 80906	Aug. 31	Rev. P. R. Bynum 516 Franklin St. Fredericktown, Mo. 63645	Aug. 27
Rev. J. L. Bates Box 61 Bethany, Okla. 73008	July 26	Rev. Mrs. Dorothy Bridgwater 116 Wolfe Ave. Colorado Springs, Colo. 80906	Mar. 7		
Rev. Ralph E. Bauerle 1439 Sharpe Pl. Longmont, Colo. 80501	May 16	Rev. Carl Brockmueller 555 Greenleaf Ave. Nampa, Idaho 83651	Apr. 24	Rev. Mrs. Addie B. Campbell 317 E. Choctaw Holdenville, Okla. 74848	Oct. 2
Rev. Z. H. Baxter 7101 W. 48th Ave. Wheatridge, Colo. 80033	Sept. 12	Rev. Ade'ine S. Brown 321 N. First Ave. Upland, Calif. 91786	July 10	Rev. S. B. Cantley 2524 Kingshiway Shreveport, La. 71103	Mar. 1
Rev. Mrs. Florence Baxter 7101 W. 48th Ave. Wheatridge, Colo. 80033	Sept. 15	Rev. Belle M. Brown P.O. Box 282 Peoria, Ariz. 85345	July 30	Rev. Fred Carby R.F.D. Philpot, Ky. 42366	July 31
Rev. C. A. Bearinger 116 Hillsboro Dr. Lakeland, Fla. 33803	Feb. 4	Rev. Leo C. Brown 1129 N. Fair St. Olney, Ill. 62450	Jan. 17	Rev. H. A. Carman Rte. 3, Box 298 Bristow, Okla. 74010	Dec. 10
Rev. Henry J. Beaver 1010 W. 5th St. Hastings, Neb. 68901	Dec. 9	Rev. Marvin L. Brown 915 N. Suwannee Ave. Lakeland, Fla. 33801	Mar. 7	Rev. Mrs. Loto Carroll 1102 Plum St. Marshall, Ill. 62441	Oct. 3
Rev. R. E. Bebout 1391 Fernwood Dr. San Luis Obispo, Calif. 93401	June 7	Rev. Melza H. Brown 1413 Liberty Boise, Idaho 83704	May 13	Rev. Jack Carter Box 222 Bethany, Okla. 73008	Nov. 13
Rev. A. L. Belcher 911 Osage Muskogee, Okla. 74401	Nov. 29	Rev. Richard L. Brown Rte. 3, Box 424 Mena, Ark. 71953	Nov. 21	Rev. Charles C. Chaney 9983 S. Broadway St. Louis, Mo. 63125	May 24
Rev. O. L. Benedum 424 Aberdeen Ct. N. Lakeland, Fla. 33803	Nov. 27	Rev. Miss S. Marie Brown 1018 Malvern Ave. Hot Springs, Ark. 71901	Dec. 30	Rev. O. R. Chaney 151 S. Maple Leonidas, Mich. 49066	Sept. 25
Rev. Joe Bishop 1515 S. Jensen St. El Reno, Okla. 73036	Nov. 12	Rev. John R. Browning, Sr. 606 Dingess St. Logan, W. Va. 25601	Sept. 8	Rev. L. E. Channel 1062 Houghton Ave. Corning, Calif. 96021	July 12
Rev. W. E. Bond 1004 N. Somerville Pampa, Tex. 79065	Aug. 29	Rev. John E. Bruce 234 New Ranch Trailer Park Clearwater, Fla. 33515	Jan. 24	Rev. C. C. Chapman 3583 Ross Ln. Medford, Ore. 97501	Feb. 11
Rev. Olin B. Booth 160 Sycamore Dr. Florence, S.C. 29501	Jan. 1	Rev. H. O. Brunkau 4302 N. Donald Bethany, Okla. 73008	Jan. 4	Rev. C. L. Chapman Box 43 Annapolis, Ill. 62413	Oct. 14
Rev. Leo T. Borbe 1870 Wesley Ln. Auburn, Calif. 95603	Oct. 24	Rev. E. L. Bryant Rte. 1, Box 20 L-8 Crescent City, Fla. 32012		Rev. Elizabeth R. Choate 4915 Crater Ave. N. Salem, Ore. 97303	

Rev. Frank Clark 6, Fairfield Terrace, Bank Top Dewsbury, Yorkshire ENGLAND		Rev. Forest E. Crider 1306 W. Main St. Greenfield, Ind. 46140	Oct. 16	Rev. F. N. Deboard 506 S. Pine Nowata, Okla. 74048	May 24
Rev. Hugh S. Clark 602 S. Broadway Georgetown, Ky. 40324	Mar. 8	Rev. W. O. Croft P.O. Box 255 Hernando, Fla. 32642	Dec. 30	Rev. W. I. Deboard 7814 Alpaca St. South San Gabriel, Calif. 91777	Feb. 2
Rev. Arthur Clemons 811 Gardiner Arlington, Tex. 76010	Dec. 19	Rev. Cyril A. Cronk 3619 S. Clark St. Tucson, Ariz. 85713	Jan. 20	Rev. David D. Dermeyer 231 Rafael Blvd. St. Petersburg, Fla. 33704	Oct. 14
Rev. Mrs. Elizabeth Clifft 7217 N.W. 43rd St. Bethany, Okla. 73008	Mar. 14	Rev. William Crooker 511 16th Ave. S. Nampa, Idaho 83651	Sept. 7	Rev. C. K. Dillman 571 S. Bresee Bourbonnais, Ill. 60914	Mar. 31
Rev. Booth Clifton 5007 N. College Ave. Bethany, Okla. 73008	Mar. 3	Rev. Bertha Crowe 114 N. 6th St. Yakima, Wash. 98901	Aug. 26	Rev. Garfield Dixon 816 E. Sixth St. Loveland, Colo. 80537	Mar. 17
Rev. Mrs. Mamie Coleman 220 E. Third St. Weiser, Idaho 83672	Sept. 12	Rev. J. W. Croy 2212 N. El Molino Altadena, Calif. 91001	July 5	Rev. Stanley Dixon 111 Dunton Ave. East Patchogue, N.Y. 11772	Dec. 7
Rev. Wm. P. Colvin Rte. 1 Greenville, Ga. 30222	Mar. 12	Rev. Harry E. Crump 417 Pickens St. Rock Hill, S.C. 29730	Oct. 24	Rev. Paul L. Dadds 281 W. 13th Springfield, Colo. 81073	July 24
Rev. Richard R. Cook 1015 DeCamp Rd., Rte. 2 Leslie, Mich. 49251	May 6	Rev. G. Burton Cummings Box 796 Cloverdale, Calif. 95425	May 9	Rev. Harry H. Doerle 1230 Hoff Dr. St. Clair, Mo. 63077	July 29
Rev. Mrs. Clara Cope 806 E. Pine St. Enid, Okla. 73701	Aug. 13	Rev. W. A. Cunningham 221 E. 11th Ave. Mitchell, S.D. 57301	Jan. 26	Rev. W. H. Dozier Rte. 1 Tennessee Ridge, Tenn. 37178	Aug. 16
Rev. Jacob A. Cope 1623 5th St., S. Nampa, Idaho 83651	Mar. 6		Oct. 13	Rev. John Henry Drake 3008 W. Giddens Tampa, Fla. 33614	Aug. 2
Rev. Mrs. Mildred Cope 1623 5th St., S. Nampa, Idaho 83651	Feb. 28			Rev. E. L. Duby 4011 N. Peniel Bethany, Okla. 73008	Sept. 28
Rev. Mrs. Dedah Cornish 3224 N.W. Market St. Seattle, Wash. 98107	Sept. 2			Rev. Elizabeth Dumann R.D. 2 (Kenwood) Clymer, Pa. 15728	Dec. 22
Rev. R. W. Cortner 39060 Cherry Valley Blvd. Space 52 Cherry Valley, Calif. 92223		Rev. Norman F. Dalton Box 57 Mansfield, Ark. 72944	Apr. 18	Rev. I. C. Dunbar 916 Woodlawn Ave. Canon City, Colo. 81212	Jan. 19
Rev. Mrs. Ruby Courtney Rte. 1, Box 277 Deltou, Mich. 49046	July 23	Rev. Miss Jonnie Dance 2330 Queenshighway St. Shreveport, La. 71103	June 22	Rev. Mrs. Frances Dunbar 916 Woodlawn Ave. Canon City, Colo. 81212	Feb. 23
Rev. Mary E. Cove 119 Elm Ave. Wollaston, Mass. 02170	Feb. 4	Rev. Carl H. Davis 4911 Palo Alto, S.E. Albuquerque, N.M. 87108	Aug. 7	Rev. John A. Duncan 712 W. Bain Dexter, Mo. 93841	Feb. 1
Rev. Emory P. Cowan c/o Moody Nursing Home 4115 Glenwood Rd. Decatur, Ga. 30032	Oct. 30	Rev. Charles J. Davis 7751 Phoenix El Paso, Tex. 79915	Dec. 17	Rev. Mary E. Duncan 11994 Clinton Hwy. Clinton, Mich. 49236	Aug. 22
Rev. C. M. Cox 615 N. Spring St. Wilmington, Ohio 45177	July 12	Rev. Joseph O. Davis 4512 W. 25th St. Little Rock, Ark. 72204	Nov. 13	Rev. B. A. Duval 3386 Western Reserve Rd. Canfield, Ohio 44406	Jan. 21
Rev. Mable H. Cox 912 W. Rainbow Roseburg, Ore. 94470		Rev. Ray Davis Pte. 9, Box 655 Tulsa, Okla. 74107	Aug. 7		
Rev. Ernest J. Crane 1603 Willow Oak Dr. Longview, Tex. 75601	Oct. 24	Rev. Irvin E. Dayhoff P.O. Box 121 University Park, Ia. 52595	May 6		
Rev. Mrs. Bertie Crawford 11735 W. Security Ave. Golden, Colo. 80401	May 21	Rev. Arthur Deadman 1386 West 71st Avenue, Apt. 211 Vancouver 14, British Columbia CANADA	Oct. 11	E	
		Rev. Jonas H. Deal 1308 Kenmore Circle Nashville, Tenn. 37216	Oct. 22	Rev. Amos T. Eby Box 325 Bethany, Okla. 73008	Nov. 5
		Rev. Lloyd R. Dean P.O. Box 14 North Vernon, Ind. 47265	Aug. 8	Rev. L. T. Edwards 1132 Ash Ave. Cottage Grove, Ore. 97424	Oct. 12
				Rev. Philip P. Edwards 37 Shel Mar Dr. New Philadelphia, Ohio 44663	Jan. 28

Rev. Alwyn H. Eggleston Box 309 Picture Butte, Alberta CANADA	July 4	Rev. William A. Field Cassion Rte. 2 Tomahawk, Wis. 54487	June 21	Rev. Benjamin L. Gash 6494 N. Blackstone Fresno, Calif. 93726	Nov. 7
Rev. Leonard Elam 616 W. Market St. New Albany, Ind. 47150	Apr. 25	Rev. Lila Puri Fish 114 Howard St. Caro, Mich. 48723	Feb. 6	Rev. J. Bert Gatlin 6543 N. 60th Ave. Glendale, Ariz. 85301	Feb. 11
Rev. E. Wayne Elliott G-8, Seventh Ave. E. El Rancho Village Bradenton, Fla. 33505	Nov. 30	Rev. Jasper P. Fisher 34850 Date Ave. Yucaipa, Calif. 92399	Feb. 9	Rev. R. B. Gilmore 1123 E. Lamar Sherman, Tex. 75090	June 17
Rev. E. M. Elrod Rte. 4, Box 282 Lamar, Mo. 64759	Mar. 24	Rev. Verna B. Fisher 24803 Third St. San Bernardino, Calif. 92410	Dec. 14	Rev. Richard C. Goddard 128 W. Park Ave. Lake Wales, Fla. 33853	Aug. 19
Rev. R. E. Elzey 13740 N. Nebraska Ave. Tampa, Fla. 33612	Aug. 3	Rev. Millard R. Fitch 1006 14th Ave., Apt. C Greeley, Colo. 80631	Apr. 12	Rev. John C. Gollither 1011 Ohio Ave., Apt. 7 Long Beach, Calif. 90804	May 15
Rev. C. D. Erb c/o Rev. Leslie D. Erb 610 39th Ave. E. Eugene, Ore. 97405	Nov. 24	Rev. Rudolph G. Fitz, Sr. Box 326 Lisbon, N.D. 58054	Aug. 26	Rev. Henry H. Goode Box 513 Lincoln, Ark. 72744	Dec. 23
Rev. Samuel H. Erwin 1668 Beverly Dr. Pasadena, Calif. 91104	Mar. 22	Rev. W. E. Folsom 10323 W. 20th St. Little Rock, Ark. 72205	June 9	Rev. Maurice F. Gordon 2417 "C" St. Selma, Calif. 93662	Nov. 1
Rev. Mrs. Sarah Esmond 22 Beulah Park Dr. Santa Cruz, Calif. 95060	June 10	Rev. Amos E. Ford 653 W. Lincoln Caro, Mich. 48723	Jan. 16	Rev. Mrs. Mattie Graham 753 W. 21st St. Jacksonville, Fla. 32206	Oct. 3
Rev. Nathan D. Essley 19327 Wyandotte St. Reseda, Calif. 91335	July 5	Rev. W. Millard Forsyth P.O. Box 253 Lufkin, Tex. 75901	Aug. 31	Rev. Kenneth J. Grandy 2804 Elsie Ave. Toledo, Ohio 43613	Nov. 6
Rev. Bert Ewald c/o L. Emery R.R. 2 Armstrong, British Columbia CANADA	Jan. 1	Rev. J. D. Fowler 4202 51A Street Red Deer, Alberta CANADA	June 20	Rev. L. E. Grattan 801 Fairview Canon City, Colo. 81212	Sept. 7
Rev. E. J. Ewell 514 W. Orangburg Ave. Modesto, Calif. 95350	Jan. 18	Rev. Stewart P. Fox R.D. 2, Box 221 Leesburg, Va. 22075	Feb. 25	Rev. Ralph C. Gray 60 Lester Ave. Trevecca Towers Nashville, Tenn. 37210	Mar. 16
		Rev. Roy M. Franklin 1121 Meridian St. Meridian, Idaho 83642	Mar. 3	Rev. A. E. Green 511 W. Mississippi St. Durant, Okla. 74701	Sept. 30
		Rev. Theodore Friday Rte. 2 Weiser, Idaho 83672	Dec. 12	Rev. Elbie D. Green 7810 Alpaca San Gabriel, Calif. 91770	Sept. 9
		Rev. C. B. Fugett 4311 Blackburn Ave. Ashland, Ky. 41101	Dec. 3	Rev. Harold W. Gretinger 3801 N. Meridian, Apt. 2007 Indianapolis, Ind. 46208	Oct. 31
Rev. William F. Fairmor Rte. 2 Staunton, Va. 24401	Apr. 6			Rev. B. I. Griffin 1537 Roselawn Winter Haven, Fla. 33883	May 14
Rev. Mrs. Blanche Farris 311 Pleasant View Dr. Martinsville, Ill. 62442	Mar. 24			Rev. Mrs. Alice Griffin 1537 Roselawn Winter Haven, Fla. 33883	Nov. 6
Rev. Orman D. Faulkner 9101 Dawes St. Detroit, Mich. 48204	Jan. 27			Rev. Frank Griffith 5446 New Cut Rd. Louisville, Ky. 40214	July 6
Rev. Harry J. Felter 1500 Lucerne Ave., Apt. 105 Lake Worth, Fla. 33460	Oct. 3	Rev. J. B. Galloway 151 S. Harwood St. Orange, Calif. 92667	Feb. 3	Rev. Elma P. Grim 6509 N.W. 58th Oklahoma City, Okla. 73122	Aug. 31
Rev. William O. Felts Box 291 Siloam Springs, Ark. 72761	Nov. 12	Rev. Mrs. M. L. Garrett c/o Verna Parker Rte. 3 Graceville, Fla. 32440	Feb. 25	Rev. Arthur F. Grobe 1708 23rd Avenue N.W. Calgary, Alberta CANADA	Mar. 20
Rev. Franklin D. Ferguson 6355 N. Oak Temple City, Calif. 91780		Rev. James Garrison 716 North Ave. Pittsburgh, Pa. 15221	May 2		
Rev. Frederick Feters 14824 Stockdale St. Baldwin Park, Calif. 91706	Dec. 19	Rev. J. W. Garsee 7011 N.W. 38th Terr. Bethany, Okla. 73008	Sept. 19	Rev. Luther Grossman 505 N. Cockrell Ave. Norman, Okla. 73069	Sept. 14
Rev. Virgil H. Few 5160 42nd Pl. N. St. Petersburg, Fla. 33709	Mar. 25	Rev. H. B. Garvin 1333 N.E. 1st Ave. Ft. Lauderdale, Fla. 33304	Sept. 22	Rev. F. R. Guy 4401 N. Peniel Bethany, Okla. 73008	Apr. 28

Rev. A. Earl Guyer 104 N. Webb Gastonia, N.C. 28052	Aug. 21	Rev. Rose B. Harrison 3122 Bishop Little Rock, Ark. 72206	May 15	Rev. Robert Holderby 4246 Homewood Riverside, Calif. 92506	Dec. 13
		Rev. Daniel F. Harvey 24915 Myers Ave. Sunny Mead, Calif. 92388	Feb. 5	Rev. A. D. Holt 3906 Sauls Dr. Greensboro, N.C. 27401	Jan. 17
		Rev. C. I. Harwood 980 Hammond St. Flint, Mich. 48503	Feb. 14	Rev. Mrs. Lulu B. Homer 319 E. Park Spencer, Ia. 51301	Dec. 12
Rev. C. E. Hacker Rte. 2 Warsaw, Mo. 65355	Oct. 28	Rev. Mrs. Dorothy Hasselbring Box 12 Woodland, Ill. 60974	Aug. 8	Rev. H. H. Hooker Rte. 3, Box 602 Gardendale, Ala. 35071	Nov. 7
Rev. Mrs. Anna Hagemeier 1030 E. Market Enid, Okla. 73701	Dec. 10	Rev. Charles N. Hatfield 142 Stevenson Hts. Winchester, Ky. 40391	Dec. 29	Rev. Amos M. Hoover Box 389 Deming, N.M. 88030	Nov. 8
Rev. Enos H. Haggard 710 Bacon St. Indianapolis, Ind. 46227	Oct. 3	Rev. Mrs. Lela Hatfield 334 Halliday Ave. San Antonio, Tex. 78210	July 14	Rev. Mrs. Sadie Hoover 372 S. Perry Denver, Colo. 80219	Dec. 21
Rev. Fred A. Hahn 270 Euclid Pl. Upland, Calif. 91786	May 20	Rev. Mrs. Dorothea Hayter 245 E. Casgrove Nashville, Mich. 49073	Dec. 4	Rev. Bert Hetchkiss Hilda, Mo. 65670	Feb. 20
Rev. Lloyd W. Hail 2011 LaGrange Rd. Dayton, Ohio 45431		Rev. Frederick M. Henck 57 S. Third St. Oxford, Pa. 19363	Apr. 19	Rev. Frank Houghtaling Grand Haven, Mich. 49417	Feb. 14
Rev. Nina D. Haines Broadwater, Neb. 69125	Feb. 6	Rev. C. W. Henderson c/o Devert Herman 3901 S. Curtis Boise, Idaho 83705	Sept. 17	Rev. E. R. Houston 108 N.E. Cindy Ln. Burlison, Tex. 76028	Sept. 22
Rev. Sallie Haislip 909 Forest St. Reidsville, N.C. 27320	Dec. 28	Rev. P. M. Henderson 6001 W. Belmont Glendale, Ariz. 85301	Dec. 11	Rev. A. S. Howard 4108 Ann Arbor Oklahoma City, Okla. 73122	May 21
Rev. Charles A. Hall Rte. 2 Killen, Ala. 35645	Dec. 13	Rev. Mrs. Amelia Hendricks 1801 E. Elizabeth St. Pasadena, Calif. 91104	Jan. 14	Rev. Magie M. Hunley 1402 S. "B" St. Richmond, Ind. 47374	July 8
Rev. Patience E. Hall 4443 Trapani Ln. Swartz Creek, Mich. 48473	Sept. 6	Rev. Nona B. Hendrickson Rte. 2 Conway, Ark. 72032	Feb. 10	Rev. Charles F. Hunt P.O. Box 26 Sligo, Pa. 16255	July 28
Rev. Nellie P. Hallett 4971 71st St. Sacramento, Calif. 95820	Feb. 16	Rev. William Henson "Greenbrae" Durisdeer, Thornhill Dumfriesshire SCOTLAND		Rev. Howard S. Hurd 25 Santiago St. Providence, R.I. 02907	Sept. 6
Rev. Ira E. Hammer 3434 N.E. 130th Portland, Ore. 97230	Oct. 4	Rev. C. W. G. Heppell 2764 Mountain View Street Abbotsford, British Columbia CANADA	Oct. 25	Rev. Walter H. Hurn 612 14th Ave. S. Nampa, Idaho 83651	Oct. 7
Rev. E. Stanley Hammond Rte. 1, Box 125 Batesburg, S.C. 29006	Dec. 23	Rev. M. R. Hershberger 3328 Robin Ave., S.E. Canton, Ohio 44707	Sept. 28	Rev. Ludon Hutto P.O. Box 965 Pineville, La. 71360	Aug. 5
Rev. Mrs. Elsie R. Hamric 215 N. Clinton Dallas, Tex. 75208	July 26	Rev. Ralph W. Hertenstein 13262 Sandra Pl. Garden Grove, Calif. 92640	July 27	Rev. Mrs. Lura Ingler 180 George M. Cohen Blvd. Providence, R.I. 02903	Oct. 9
Dr. C. E. Hardy Rte. 2, Box 201-A-1 Alexander City, Ala. 35010	Sept. 2	Rev. Lillie B. Herwig 1309 Sinaloa Ave. Pasadena, Calif. 91104	Oct. 21	Rev. Mrs. Marion Instone 7506 Ethel Ave. Richmond Heights, Mo. 63117	July 24
Rev. Charles H. Hare 2029 Marquette Saginaw, Mich. 48602	Aug. 11	Rev. S. R. Hodges 710 Mercer St. Quanah, Tex. 79252	Dec. 8	Rev. Loran Irby Rte. 2 Vicksburg, Mich. 29097	Nov. 3
Rev. Mrs. O. H. Harrington 453 Cornish Dr. Nashville, Tenn. 37207	Dec. 12	Rev. J. W. Hoffert Star Rte., Pine Crest Camp Saco, Mo. 63669	Feb. 6	Rev. O. O. Ireland 40 Grant Ave. Pittsburgh, Pa. 15202	Oct. 6
Rev. Leroy Harris 723 E. Bird Ave., Apt. 1 Nampa, Idaho 83651	June 19	Rev. Victor R. Hoffman R.R. 1 Brookville, Pa. 15825	Sept. 23	Rev. Mrs. Hazel I. Irwin 14533 Gracebee Ave. Norwalk, Calif. 90650	Apr. 16
Rev. Ronald E. Harris 11209 38th Street Edmonton, Alberta CANADA	Apr. 14				
Rev. Raymond W. Harrison 2401 W. Luke Ave. Phoenix, Ariz. 85015	Jan. 26				

Rev. H. H. Isham 501 S. Kansas Plainville, Kans. 67663	Nov. 18	Rev. Harold L. Kennedy 4714 Wyoming Ave. Tampa, Fla. 33616	May 12	Rev. E. W. Larrabee 3103 Montrose Ave. Rockford, Ill. 61103	Apr. 13
J		Rev. Donna Key 223 Clear Creek Ave. League City, Tex. 77573	Mar. 1	Rev. Mason K. Lee 217 Division St. Huntington, W. Va. 25707	Nov. 18
	Rev. Dottis Jackson 444 S. Clark Ave. Magnolia, Miss. 39652	Dr. Clifford E. Keys 60 Lester Ave., Apt. 1007 Nashville, Tenn. 37210	Oct. 15	Rev. Paul W. Lee c/o Bert Wooden R R 2 Mt. Vernon, Ill. 62864	Aug. 10
	Rev. John A. James 12815 C. Oak St. Whittier, Calif. 90602	Rev. Joseph E. Kiemel 940 S.E. River Rd., Space B-4 Gladstone, Ore. 97027	Oct. 25	Rev. Mrs. Helen Lehman 1644 Logan St. Portsmouth, Ohio 45662	Apr. 21
	Rev. Henry B. Jensen 2124 N.E. 56th Ct., Apt. 108 Fort Lauderdale, Fla. 33308	Rev. G. H. Kies R.D. 1, Stewart Rd. Woodstown, N.J. 08098	Nov. 6	Rev. Everett E. Lewis 305 N. Shepherd Ironton, Mo. 63650	Nov. 13
	Rev. James A. Jessamy 404 Madison St. Brooklyn, N.Y. 11221	Rev. Olive P. Kilshaw 7878 13th Avenue, Apt. 2 Burnaby 3, British Columbia CANADA	Mar. 26	Rev. Mrs. Florence Lewis 6177 Hilltop Dr. Pensacola, Fla. 32504	Mar. 2
	Dr. Harry E. Jessop 381 Valencia Blvd. Largo, Fla. 33540	Rev. William N. King 667 Ellis Street Penticton, British Columbia CANADA	Mar. 23	Rev. P. A. Lewis Rte. 3, Box 320 Conway, Ark. 72032	May 13
	Rev. C. B. Johnson Box 114 Kearney, Neb. 68847	Rev. Hattie V. Kinlen 2143 Swallow Hill Rd. Pittsburgh, Pa. 15220		Rev. T. T. Liddell 7954 Lewis St. Temperance, Mich. 48182	Sept. 21
	Rev. Miss Lillian Johnson North Shore Manor Loveland, Colo. 80537	Rev. E. E. Kinzler F. 1734 Wabash Spokane, Wash. 99207	May 4	Rev. Adela B. Lind Box 224 Litchfield, Neb. 68852	Oct. 1
	Rev. Cora W. Jones R.F.D. 3, Box 262 Wauseon, Ohio 43567	Rev. Mrs. Alice T. Kirk 3389 Morgan St. Ashland, Ky. 41101	May 12	Rev. Charles E. Ling 465 W. Iowa St. Tucson, Ariz. 85706	June 16
	Rev. Daniel D. Jones 3012 30th St. Lubbock, Tex. 79410	Rev. John H. Kock 6211 N. "A" St. Spokane, Wash. 99208	May 21	Rev. W. E. Little 4426 Lever Marysville, Calif. 95901	Aug. 21
Rev. Henry S. Jones Rte. 6, Box 446 Hot Springs, Ark. 71901	Mar. 16	Rev. Samuel C. Krikorian 1065 Queen Anne Pl. Los Angeles, Calif. 90019		Rev. Nellie Loness 10052 Valley Dr. St. Louis, Mo. 63137	Dec. 2
Rev. James W. Jones 10 Thomas Dr. Sumter, S.C. 29150	Aug. 12	L		Rev. Boyd M. Long 2 Lisa Ct. Trenton, N.J. 98690	Apr. 6
Rev. Mrs. Ruth Jones 315 Harmon Danville, Ill. 61833	July 4			Rev. William H. Long 209 N. East St. Olney, Ill. 62450	June 3
Rev. Mrs. Alrema Jurich 1215 Dominion Ave. Pasadena, Calif. 91104	June 26			Rev. Alfred J. Loughton 2136 McKenzie Road Abbotsford, British Columbia CANADA	Mar. 4
K				Rev. W. H. Lowry 515 Fairview St. Nampa, Idaho 83651	Feb. 28
Rev. S. Kacchela 4737 34th Street Red Deer, Alberta CANADA	Dec. 17		Jan. 22	Rev. H. T. Lummus Rte. 1, Box 17B Jena, La. 71342	May 24
Rev. A. H. Kauffman 1212 W. Lavender Ln. Arlington, Tex. 76010	July 22		Oct. 10	Rev. Robert A. Lundgren 4491 Balsam St. Las Vegas, Nev. 63108	Jan. 19
Rev. William D. Kelley 1326 N. Sonoita Ave. Tucson, Ariz. 85716	Apr. 6		Dec. 9	M	
Rev. C. T. Kennedy Rte. 1, Box 73 A Elkins, Ark. 72727	Sept. 26		Mar. 16		
		Rev. Ruth F. Labrot 218 Trimfoot Farmington, Mo. 63640		Rev. R. H. McCart 4340 Depew Denver, Colo. 80212	Apr. 11
		Rev. Mrs. H. T. Lafferty 2416 Ave. "C" Brownwood, Tex. 76801		Rev. W. J. McClure 1301 N. Creek Dewey, Okla. 74029	Jan. 31
		Rev. Alfred J. Laird 153 Schonhardt St. Tiffin, Ohio 44883			
		Rev. Charles H. Laird 1496 Flagami Terr. Deltona, Fla. 32763			
		Rev. D. A. Lambert 102 Cypress Ranger, Tex. 76470			
		Rev. Horace N. Land 1660 E. Washington Blvd. Pasadena, Calif. 91104			
		Rev. Sterling Lansdowne 1508 Laura Ave. Wichita, Kans. 67211			

Rev. W. B. McCollom 1410 Grand Ave. Canon City, Colo. 81212	Feb. 2	Rev. E. D. Messer Rte. 1, Box 184 Abilene, Tex. 79601	Feb. 24	Rev. R. M. Morgan 1154 Cannon St. Memphis, Tenn. 38106	
Rev. J. H. Macgregor General Delivery Pefferlaw, Ontario CANADA	Mar. 14	Rev. Haley Messer 19326 Leeside Glendora, Calif. 91740	Aug. 18	Rev. J. Roger Morris P.O. Box 53 South Shore, Ky. 41175	Aug. 25
Rev. Paul A. McGuire 728 Elkhorn Plaza Broderick, Calif. 95605	June 17	Rev. Louis E. Mether 800 Benton St. La Porte City, Ia. 50651	Aug. 10	Rev. Vura M. Morris 41-603 Button Dr. Rancho Mirage, Calif. 92270	Feb. 18
Rev. C. K. McKay P.O. Box 152 Hernando, Fla. 32642	June 19	Rev. Mrs. Laura Meyer 649 8th St. N.E. Valley City, N.D. 58072	May 17	Rev. Harry W. Morrow Manville, Ill. 61339	Feb. 11
Rev. John W. McLain Box 522 Peterstown, W. Va. 24963	Aug. 26	Rev. Edward E. Mieras 15717 S. Woodruff, No. 27 Bellflower, Calif. 90706	Feb. 6	Rev. Samuel Mosley 2208 Dawes Pl. Overland, Mo. 63114	Dec. 11
Rev. Mrs. Mattie McLain Box 522 Peterstown, W. Va. 24963	Jan. 26	Rev. Mrs. Grace Milby 3312 Franor Alton, Ill. 62002	Feb. 24	Rev. Leroy A. Moyer Rte. 1 Otway, Ohio 45657	Jan. 12
Rev. C. J. McNichol 95 Nelson Street Meaford, Ontario CANADA	Oct. 25	Rev. Daisy L. Millen 518 Williamette St. Oregon City, Ore. 97045	Jan. 11	Rev. Hartley E. Mullen Barton Digby Co. Nova Scotia CANADA	Sept. 12
Rev. Walter S. MacPherson, Sr. 320 Emmons Rd. Box 289-C, Rte. 1 Flanders, N.J. 07836	Nov. 19	Rev. Arthur A. Miller 209 N.E. "B" St. Bentonville, Ark. 72712	Jan. 7	Rev. Dellet Murphey 3808 N. College Bethany, Okla. 73008	Nov. 14
Rev. R. L. Major Rte. 3, Box 311 South Haven, Mich. 49090	Mar. 2	Rev. Esther Miller 1593 E. Colorado Blvd. Box G Pasadena, Calif. 91109	May 19	Rev. Samuel G. Muse Rte. 1 Nancy, Ky. 42544	Oct. 26
Rev. Edwin C. Martin Rte. 3, Box 18-A Denton, Md. 21629	May 24	Rev. Felix R. Miller 325 E. Midway St. Jackson, Ala. 36545	Apr. 14	Rev. H. V. Muxworthy 5119 Aurora Dr. Ventura, Calif. 93003	Jan. 1
Rev. Miss Elsie Martin 208 E. Market St. Spencer, Ind. 47460	July 14	Rev. P. J. Miller 842 S. Grant St. Palmyra, Pa. 17078	Nov. 1	Rev. Mrs. Fred C. Myer P.O. Box 1012 Punta Gorda, Fla. 33950	Feb. 12
Rev. Virgil J. Martin 3652 Beauville Ave. El Monte, Calif. 91731	Jan. 25	Rev. Ralph Miller 1425 Lexington Fort Smith, Ark. 72901	Oct. 31	N	
Rev. William G. Martin 604 E. Higham St. Johns, Mich. 48879	Oct. 14	Rev. Ray S. Miller 48 Crest Ave. Walnut Creek, Calif. 94529		Rev. V. L. Nabors 78 Lester Ave. Nashville, Tenn. 37210	Mar. 19
Rev. Thomas K. Matthews 806 Arcadia Ave. Arcadia, Calif. 91006	June 9	Rev. Miss Aurelia Moore Chas. W. Brantley Homes Apt. 702-B Dublin, Ga. 31021	Jan. 22	Rev. A. R. Neese 675 S. Decatur Denver, Colo. 80219	June 28
Rev. Ben Mathisen 348 57th Pl. N.E. Minneapolis, Minn. 55421	Oct. 3	Rev. Dick Moore 3440 S. Liberty Tucson, Ariz. 85713	Nov. 28	Rev. Nettie W. Neff Box 16 Manteca, Calif. 95336	June 8
Rev. Mrs. Maude Maynard P.O. Box 268 Catlettsburg, Ky. 41129	Sept. 22	Rev. Mrs. Sara G. Moore 3440 S. Liberty Tucson, Ariz. 85713	Nov. 15	Rev. Wade L. Nelson 21 S.W. 40th St. Oklahoma City, Okla. 73109	Dec. 28
Rev. B. H. Mead R.D. 1 Oil City, Pa. 16301	May 17	Rev. J. E. Moore 1574 Lewis Rd. Camarillo, Calif. 93010	July 2	Rev. C. A. Newby 607 Orange Ave. Ocoee, Fla. 32761	Feb. 28
Rev. Alfred E. Meek 4201 N. Peniel Bethany, Okla. 73008	Jan. 12	Rev. J. Irvin Moore 626 Brandon Ave. Celina, Ohio 45822	Jan. 17	Rev. Chester A. Newcome 848 Caldwell St. Zanesville, Ohio 43701	Aug. 19
Rev. L. D. Meggers 4300 Soquel Dr., Space 93 Soquel, Calif. 95073	Apr. 3	Rev. Sartell P. Moore 117 Summit Ave. New Milford, N.J. 07646	Sept. 15	Rev. George H. Nicholson 551 S. Oak McPherson, Kans. 67460	Aug. 24
Rev. Ralph G. Merritts 696 Sheryl Dr. Pontiac, Mich. 48054	Oct. 2	Rev. T. J. Moore Rock Mills, Ala. 36274	Aug. 13	Rev. C. E. Nix Rte. 1 Horatio, Ark. 71842	Aug. 20
		Rev. Mrs. Minnie Moorehead R R. 1 Paulding, Ohio 45879	Dec. 24	Rev. R. A. Noakes 4614 S. Travis Amarillo, Tex. 79110	Mar. 8

Rev. Mrs. Elsie Norris 519 Villa Rd. Newberg, Ore. 97132	June 29	Rev. Stephen J. Polly 436 Avondale Georgetown, Ky. 40324	Nov. 15	Rev. Lewis S. Redwine 438 Bales St. Cleburne, Tex. 76031	June 3
Rev. P. C. Norton 278 S. 4th Ave. Brighton, Colo. 80601	Aug. 24	Rev. Arthur G. Pool 750 E. Carson, Box 116 Torrance, Calif. 90502	Aug. 22	Rev. Fred J. Reed 303 Appian Ave. Napoleon, Ohio 43545	Nov. 15
O		Rev. Alfred Poole 1024 Amity Nampa, Idaho 83651	Sept. 13	Rev. Orville W. Rees 5440 Rosslyn Ave. Indianapolis, Ind. 46220	Apr. 1
	Rev. E. C. Oney 3404 Morgan Ave. Ashland, Ky. 41101	Rev. Mrs. Maude M. Poole 1024 Amity Nampa, Idaho 83651	Feb. 3	Rev. Geneva N. Reese 2447 Forest Ave. Kansas City, Mo. 64108	Jan. 10
	Rev. Leon C. Osborn 6355 N. Oak Ave. Temple City, Calif. 91780	Rev. Ray E. Poole 13397 Robin Ct. Yucaipa, Calif. 92399	Aug. 19	Rev. John D. Reid 1225 McCullough Ave. N.E. Huntsville, Ala. 35801	Feb. 6
Rev. Theodore Ova 1116 6th Ave. N.E. Brainerd, Minn. 56401	June 30	Rev. Earl Poorman 260 S. Harrison St. Spencer, Ind. 47460	Aug. 3	Rev. C. Don Reynolds P.O. Box 431 Black Diamond, Wash. 98010	Nov. 22
Rev. H. E. Oxford P.O. Box 578 Lincoln, Ark. 72744	Apr. 27	Rev. A. D. Potter 12 Stewart Park Nitro, W. Va. 25143	Oct. 8	Rev. Jett E. Reynolds 807 Washington St. Rockport, Ind. 47635	July 31
P		Rev. David Potts 12, Warren Avenue North Fleetwood, Lancashire ENGLAND		Rev. A. Gordon Rice 559 Hilltop Ave. Bradley, Ill. 60915	Aug. 13
	Rev. D. E. Palmer 311 W. Main St. Prescott, Ark. 71857	Rev. F. A. Powell 313 N. Foch St. Truth or Consequences, N.M. 87901	Sept. 21	Rev. John Rice, Sr. 626 Fulton St. Wurtland, Ky. 41144	Mar. 17
	Rev. J. W. Parkins R.D. 2, Box 264 Bethlehem, Pa. 18017	Rev. Mrs. Frances Powell 313 N. Foch St. Truth or Consequences, N.M. 87901	Dec. 25	Rev. Ralph E. Rice 205 E. Monroe Bourbonnais, Ill. 60914	Nov. 26
Rev. Rufus M. Parks 1801 Arrow Ln. Garland, Tex. 75040	Dec. 23	Rev. William L. Prater 526 N. Third St. Sapulpa, Okla. 74066	Dec. 22	Rev. Richard Richey 616 "R" St. Bakersfield, Calif. 93304	July 24
Rev. Lida E. Parris Box 173 Clendenin, W. Va. 25045	June 19	Rev. D. E. Pritt Rte. 2, Box 77 Medina, Ohio 44256	May 29	Rev. Richard Rigby 15 Fern Bank Scotforth, Lancaster ENGLAND	
Rev. L. V. Payton 1841 S. 19th St. Woodward, Okla. 73801	Jan. 22	Dr. Wallace S. Purinton 711 S.E. 15th Pompano Beach, Fla. 33062	July 30	Rev. Bertha Righthouse Rte. 2 Pomeroy, Ohio 45769	July 4
Rev. William J. Pellow R.D. 1, Box 304B, Mapledale Franklin, Pa. 16323	Dec. 24	Rev. A. E. Pusey R.F.D. 1 Circleville, Ohio 43113	Jan. 16	Rev. Hugh S. Rinehart P.O. Box 204 Kyle, Tex. 78640	Apr. 24
Rev. Joseph F. R. Penn 1124 Amity Ave. Nampa, Idaho 83651		Rev. Hugh Putnam 665 Court St. Caro, Mich. 48723	Oct. 24	Rev. Josie Ritchea P.O. Box 134 Runnemede, N.J. 08078	Mar. 1
Rev. Raymond Perkins Box 72 Seymour, Mo. 65746	Aug. 31	Rev. Floyd E. Putney 207 S. Millwood Wichita, Kans. 67213	Aug. 27	Rev. A. L. Roach 9327 Althea Affton, Mo. 63122	
Rev. W. A. Peterson Box 111 Killam, Alberta CANADA	Dec. 19	R		Rev. J. V. Roberts Hialeah Trailer Court 425 E. 33rd St., Lot 29 Hialeah, Fla. 33013	June 20
Rev. J. A. Phillips 1418 W. Bijou St. Colorado Springs, Colo. 80904	Apr. 8		Oct. 3	Rev. Jamie O. Roberts (No Address)	
Rev. Lee P. Phillips 4016 Speight St. Waco, Tex. 76711	Jan. 24			Rev. Milo L. Roberts 4505 Bethel St. Boise, Idaho 83704	Oct. 24
Rev. Mrs. Dorothy Pierce Rte. 1, Box 309 Nyssa, Ore. 97913	Apr. 6	Rev. Staton Raper 5326 Briercrest Ave. Lakewood, Calif. 90713		Rev. Neil M. Robertson 12955 20th N.E. Seattle, Wash. 98125	Apr. 13
Rev. Willie R. Platt Bankhead, Apt. 27 Jasper, Ala. 35501	Mar. 27	Rev. C. E. Rawson 667 Ellis St. Penticton, British Columbia CANADA	Sept. 4		

Rev. William Robertson Gowrie Cottage Fairmount Road Perth SCOTLAND		Rev. A. B. Scudday 8823 Mt. Capote El Paso, Tex. 79904	June 9	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	
Rev. George T. Robinson Rte. 1, Box 286-X Sledge, Miss. 38670	May 22	Rev. Mrs. Laverta Seal 621 S.W. 33rd St. Oklahoma City, Okla. 73109	Jan. 11	Rev. A. Roeland Smits Rte. 1 DeMossville, Ky. 41033	Apr. 8
Rev. Mrs. Lillian Robinson 1213 S. Eton Perryton, Tex. 79070	Aug. 19	Rev. Rugy A. Shank 1140 McDougal St. Fostoria, Ohio 44830	Nov. 26	Rev. M. M. Snyder Stanton Manor 1224 St. Charles Ave. New Orleans, La. 70130	July 21
Rev. I. F. Rodeffer 1580 Andover Dr. Cheyenne, Wyo. 82001	Mar. 27	Rev. Charles I. Sharp 529 Jessup Lansing, Mich. 48910	July 26	Rev. Oscar Snyder Box 1283 Fort Saskatchewan, Alberta CANADA	Mar. 13
Rev. Lewis J. Rodgers Pte. 1, Box 41 Merigold, Miss. 38759	June 1	Rev. A. O. Shearrer R R. 1 Patterson, Mo. 63956		Rev. William F. Snyder P. O. Box 42 Dundee, Fla. 33838	May 29
Rev. G. Howard Rowe 2115 N.E. 42nd Ct. Apt. 205 Lighthouse Point, Fla. 33064	June 28	Rev. Mrs. Mamie Shields 406 Water St. Albany, Ky. 42602	Nov. 24	Rev. C. E. Soderholm 1226 9th Ave., S.E. St. Cloud, Minn. 56301	Jan. 19
Rev. Clarence Rowland 985 Corona St., No. 201 Denver, Colo. 80218	May 7	Rev. Curt's Shook 705 S. 3rd St. Ponca City, Okla. 74601	Nov. 10	Rev. Wilbur A. Soward 511 Trevecca Towers Nashville, Tenn. 37210	Oct. 31
Rev. Charles J. Rushing 355 Marshall Dr. Xenia, Ohio 45385	Jan. 22	Rev. Mrs. Mary Short Rte. 3, Box 97 Greenfield, Ind. 46140	Nov. 10	Rev. L. E. Sparks 37 A Grand River Street, North Paris, Ontario CANADA	Jan. 1
Rev. A. R. Rutledge Rte. 2, Box 26 Nampa, Idaho 83651	Feb. 9	Rev. Miles M. Short 535 S. 14th St. Boise, Idaho 83706	Oct. 10	Rev. Robert Spear, Sr. 804 W. Hiawatha St. Tampa, Fla. 33604	Apr. 8
Rev. Lottie Rynearson P.O. Box 35 Corunna, Ind. 46730	Apr. 28	Rev. Arthur R. Shrum Rte. 1, Box 79 B Moscow, Ohio 45153	Oct. 2	Rev. Frank L. Spiker R.F.D. 1 Triadelphia, W. Va. 26059	Sept. 18
		Rev. William Sigafoes 1930 Duval St., Lot 10 Savannah, Ga. 31404	Oct. 13	Rev. James R. Spittal 34023 Wavel Lane Abbottsford, British Columbia CANADA	May 12
		Rev. Harold Small 7605 Mission Blvd. Riverside, Calif. 92509	Nov. 8	Rev. Edward C. Spruill, Sr. Star Rte., Box 836 Lucerne Valley, Calif. 92356	Oct. 5
Rev. R. L. Sallee P.O. Box 107 Graham, Ky. 41142	Jan. 15	Rev. Thomas Smiley 342 S. Jackson Oakland City, Ind. 47560	June 18	Rev. William E. Spurlock 809 S. Waldron Ave. Avon Park, Fla. 33825	Nov. 15
Rev. O. D. Samuel 1026 Forest Carthage, Mo. 64835	Feb. 14	Rev. Mrs. Bessie Smith 221 S. Lowry St. Stillwater, Okla. 74074	July 14	Rev. Archibald Stanford 82 Wilson Avenue, Apt. 12 Kitchener, Ontario CANADA	Sept. 15
Dr. Asa E. Sanner 1230 Scioto Rd., Apt. 229-D Seal Beach, Calif. 90730	July 7	Rev. Emma F. Smith 212 S. Fourth St. Montebello, Calif. 90640	Apr. 14	Rev. Curtis L. Stanley 11 River St. Kezar Falls, Me. 04047	Sept. 30
Rev. Fred Sartin P.O. Box 251 Houlka, Miss. 38850	Oct. 21	Rev. Fred A. Smith 11645 S. Ramona Ave. Hawthorne, Calif. 90250	Nov. 5	Rev. Thelma Steelman Box 294 Gilmer, Tex. 75644	May 31
Rev. William Schroeder 724 15th Ave., S. Nampa, Idaho 83651	Nov. 28	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. R. C. Stephens 2208 Bristol Ave. Tampa, Fla. 33606	Jan. 26
Rev. Mrs. Bertha Schwab 2430 E. Washington St. Pasadena, Calif. 91104	Mar. 27	Rev. Howard Smith Box 32 Magnolia Springs, Ala. 36555	Sept. 23	Rev. Burton R. Stewart 312 Ivy Nampa, Idaho 83651	May 21
Rev. Carmen A. Scott 62 Janie Ave. Lakeland, Fla. 33801	Mar. 31	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 26
Rev. Lelia E. Scott 8305 Upriver Dr. Spokane, Wash. 99206	June 19	Rev. Mrs. L. B. Smith 312 63rd St. Newport News, Va. 23607	May 28	Rev. Frank J. Stinnette 2150 N. Garfield Loveland, Colo. 80537	Apr. 6
Rev. N. Edward Scott 873 Cottonwood Rd. Banning, Calif. 92220	Mar. 11	Rev. Lyman D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1		

Rev. Fred Stockton 771 N. Sixth St. Carlsbad, N.M. 88220	Feb. 21	Rev. Milton H. Taylor 110 Cleveland Ave. Mount Ephraim, N.J. 08059	Apr. 4	Rev. John E. W. Turpel 445 Pictou Road Truro, Nova Scotia CANADA	Apr. 9
Rev. Mrs. Elizabeth Stout 7536 N. Smith St. Portland, Ore. 97203	June 25	Rev. W. T. Taylor Sunnyside 4512, N. Seattle, Wash. 98105	Mar. 18	Rev. R. F. Twining 6501 Dove Ln. Little Rock, Ark. 72206	June 15
Rev. E. H. Stout Bedford Co. Nursing Home Shelbyville, Tenn. 37160	Apr. 15	Rev. Laten E. Teare 1152 19th Longview, Wash. 98632	Nov. 24	Rev. Arthur F. Twist 220 N. Asbury St. Moscow, Idaho 83843	Aug. 17
Rev. Mrs. Anna J. Stover 106 Ridgeway Ave. Louisville, Ky. 40207	Mar. 14	Rev. R. S. Tenove 1487 Duncan Avenue Penticton, British Columbia CANADA	Apr. 16	Rev. Joe M. Tyson 877 W. North St. Dover, Del. 19901	Mar. 17
Rev. Claude J. Studt Rte. 1, Box 522 Big Bend, Wis. 53103	Feb. 21	Rev. Arthur M. Terrell Box 263 Placentia, Calif. 92670	June 24	V	
Dr. Maude A. Stuneck 5005 Danby Dr. Nashville, Tenn. 37211	Dec. 29	Rev. W. A. Terry c/o Roland Veith 2201 S. 17th St. Independence, Kans. 67301	Feb. 5	Dr. D. I. Vanderpool 10536 Davison Ave. Cupertino, Calif. 95014	Sept. 6
Rev. C. A. Sturdevant P.O. Box 303 Chase, Kans. 67524	Oct. 22	Rev. Clarence E. Thayer Scripps Home 2212 N. El Molino Ave. Altadena, Calif. 91001	Mar. 24	Rev. D. C. Van Slyke 508 16th Ave. S. Nampa, Idaho 83651	Jan. 15
Rev. James H. Sturgis 4096 17th St. San Francisco, Calif. 94114		Rev. E. G. Theus 4600 N. Peniel Ave. Bethany, Okla. 73008	Dec. 16	Rev. David J. Vascoe 701 N. 12th St. Duncan, Okla. 73533	Oct. 1
Rev. Leon R. Sturtevant 811 Court St. Weiser, Idaho 83672	Oct. 7	Rev. William Thompson 1535 S. Centennial Indianapolis, Ind. 46241	Nov. 12	Rev. Augusta Visscher 106 Prince Ave. Freeport, N.Y. 11520	Oct. 21
Rev. Marshall Summers 9840 E. Kale St. El Monte, Calif. 91733	Feb. 13	Dr. Charles E. Thompson 3312 Whittier Avenue Victoria, British Columbia CANADA	Nov. 8	Rev. Harold L. Volk c/o Northwest Nazarene College Nampa, Idaho 83551	Mar. 2
Rev. Francis C. Sutherland 319 Nectarine St. Nampa, Idaho 83651	June 9	Rev. Lucius O. Tillotson 600 S. Florida Ave. De Land, Fla. 32720	June 22	W	
Rev. Dowie Swarth 1207 Dominion Ave. Pasadena, Calif. 91104	Sept. 11	Rev. James N. Tinsley 3334 Winlow San Diego, Calif. 93115	Aug. 9	Rev. Emory D. Walden 424 E. 7th St. Hutchinson, Kans. 67501	Apr. 3
Rev. Fred Sweet 1919 Strawn Houston, Tex. 77039	Mar. 5	Rev. Mrs. Etta Toney Rte. 2, Box 102 Jamestown, Tenn. 38556	Sept. 4	Rev. Mrs. Florence Walling 1443 N. Oxford Pasadena, Calif. 91104	July 8
T					
Rev. Mrs. Mary Tait 546 S. El Monte Los Altos, Calif. 94022	Mar. 26	Rev. C. F. Transue Rte. 6 Poplar Bluff, Mo. 63901	Jan. 9	Rev. T. Howard Warwick Box 126 Hughesdon, W. Va. 25110	Mar. 6
Rev. Mrs. Bertha Talbert 645 S. Manhattan Indianapolis, Ind. 46241	June 8	Rev. Lena M. Troesch 1705 Elm Dr. Del City, Okla. 73115	Feb. 19	Rev. Charles Washburn 7 Tupelo Rd. Worcester, Mass. 01606	Dec. 4
Rev. Mrs. Valla M. Tarr 221 S. Merrill St. Fortville, Ind. 46040	May 28	Rev. Mrs. Cora Tronnes Box 81 Yacolt, Wash. 98675	Jan. 30	Rev. Frank R. Wasson Rte. 1, Box 152A Beaufort, Mo. 63013	
Rev. E. C. Tarvin R.R. 1, Box 30 California, Ky. 41007	July 17	Rev. John W. Trueblood 2601 Valencia St. Bellingham, Wash. 98222	Dec. 6	Rev. Orval R. Waterhouse 4930 S.E. 76th Ave. Portland, Ore. 97206	Jan. 17
Rev. Thomas Tate, Sr. 273 N. Franklin St. Delaware, Ohio 43015	Jan. 29	Rev. Gordon Truesdell 700 S. 6th St. Frankfort, Ind. 46041	May 20	Rev. H. C. Watson 179 S. Koenig Rd. St. Marys, Ohio 45885	Feb. 27
Rev. Bernard Tatton 81 Main Street, North Newmarket, Ontario CANADA	Feb. 1	Rev. Peter Tucker 1233 William Penn Ave. Conemaugh, Pa. 15909	May 26	Rev. H. T. Watson P.O. Box 95 Langdale, Ala. 36854	June 19
Rev. George F. Taylor Pine Circle 6 Nazarene District Center Woodburn, Ore. 97071	Jan. 19	Rev. Mrs. Ora Turner 11 N. Crest Ave. Clearwater, Fla. 33515	Jan. 23	Rev. Alice M. Watts 4795 S.W. Watson Ave. Beaverton, Ore. 97005	
				Rev. C. Adrian Way 18th and Broom Sts. Electra Arms, Apt. 615 Wilmington, Del. 19802	June 27

Rev. Mrs. Averine Weaver Rte. 6, Box 101 Andalusia, Ala. 36420	Jan. 10	Rev. Harry A. Wiese 1640 Birgden Rd. Pasadena, Calif. 91104		Rev. Andy C. Wood 1107 N. 27th St. Corvallis, Ore. 97330	
Rev. G. F. Webb 1219N. Alameda Ave. Azusa, Calif. 91702	Apr. 27	Rev. Wm. F. Wiggs 2208 McGavock Pike Nashville, Tenn. 37216	Oct. 20	Rev. Strider L. Wood Rte. 1 Twilight Rest Home Stephenville, Tex. 76401	Apr. 4
Rev. Leonard O. Webber 4720 Fillmore St., N. Salem, Ore. 97303	Oct. 15	Rev. J. D. Wiginton P.O. Box 563 Nipomo, Calif. 93444	Mar. 15	Rev. Donald W. Woodruff 4545 St. Ann Ln. Columbus, Ohio 43213	Feb. 28
Rev. Benjamin Wedel Rte. 2, Box 800 Owasso, Okla. 74055	Dec. 1	Rev. Bessie Williams 118 Florence Sistersville, W. Va. 26175	Dec. 5	Rev. Charles L. Woolson Rte. 2, Box 137 Millville, N.J. 08332	Oct. 23
Rev. E. W. Wells 4008 Crutcher Dallas, Tex. 75246	Nov. 13	Rev. Clive Williams 12560 Haster St., Space 35 Garden Grove, Calif. 92640	July 11	Rev. E. E. Wordsworth 545 17th Ave., W. Kirkland, Wash. 98033	Nov. 1
Rev. Lewis T. Wells 291 Larch Ln. Lexington, Ky. 40505	Nov. 20	Rev. Edgar H. Williams 1312 E. Cinnebar Phoenix, Ariz. 85020	Oct. 9	Rev. L. Dow Wright 2701 New Hope Rd. Grants Pass, Ore. 97526	July 29
Rev. Logan T. Wells P.O. Box 289 Knox, Pa. 16232	Apr. 21	Rev. Floyd Williams, Sr. 3295 Klages Blvd. Tallmadge, Ohio 44278	Dec. 1	Rev. Mrs. L. Dow Wright 2701 New Hope Rd. Grants Pass, Ore. 97526	June 5
Rev. F. A. Welsh 110 Madison St. Desloge, Mo. 63601	Nov. 29	Rev. Luther W. Williams Box 238 Shirley, Ind. 47384	July 27	Rev. Mrs. Neatie Wright Rte. 2 Edgewood, Tex. 75117	Aug. 19
Rev. Mrs. Lena B. West 172 Second St. Athens, Ohio 45701	Dec. 3	Rev. Mrs. Pearl Williams P.O. Box 83 Inez, Ky. 41224	Sept. 14	Rev. O. L. Wright P.O. Box 985 Yuma, Ariz. 85364	June 5
Rev. Verbal Wheeler 13345 Sidana Rd. Yucaipa, Calif. 92399		Rev. Riley B. Williamson 1318 Oak St. Abilene, Tex. 79602	Apr. 8	Y	
Rev. Ira W. White 638 E. Louisiana St. Evansville, Ind. 47711	Mar. 26	Rev. Otto B. Willison Rte. 3 Antlers, Okla. 74523	Feb. 11	Rev. Libbie Yeager 6477 Burkhart Rd. Howell, Mich. 48843	Mar. 27
Rev. W. T. White 116 E. Keith Norman, Okla. 73069	Sept. 10	Rev. H. E. Wilson Rte. 2, Box 493 Irvine, Ky. 40336	Dec. 12	Rev. John O. Young 503 Juniper St. Nampa, Idaho 83651	Mar. 26
Rev. Charley M. Whitley 4505 N. Rockwell Bethany, Okla. 73008	Aug. 28	Rev. Mallalieu A. Wilson 107 Ivy St. Nampa, Idaho 83651	Feb. 5	Rev. Lowell H. Young 21881 River Rd. Perris, Calif. 92370	Jan. 14
Rev. Asa R. Wickens 214 S. Calloway St. Elk City, Okla. 73644	Oct. 7	Rev. Nancy E. Wilson P.O. Box 412 Walters, Okla. 73572	Apr. 10	Rev. J. W. Youngman c/o Wm. H. Youngman 3759 Conway Dr. Columbus, Ohio 43227	Oct. 26
Rev. Albert Wideman 3424 Markridge Rd. La Crescenta, Calif. 91014		Rev. Gordon Winchester 1003 2nd Ave. S. Lanett, Ala. 36863	Sept. 1	Z	
Rev. O. B. Wiederhold Haven Hubbard Memorial Home New Carlisle, Ind. 46522	Apr. 12	Rev. B. F. Wininger 22012 N.E. Couch Troutdale, Ore. 97060	Aug. 27	Rev. Esther G. Zimmerman 609 W. Main Edmond, Okla. 73034	Oct. 20
		Rev. E. D. Wolfe 722 Edina Ln. N.E. Salem, Ore. 97301	Jan. 30		

You Are What You Read

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

IN THE STUDY



SERMON OF THE MONTH

A Threefold Exhortation

Heb. 4:1, 11, 16

By Vernon L. Wilcox*

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

I. "LET US THEREFORE FEAR."

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

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

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

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

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

II. "LET US THEREFORE LABOUR."

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

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

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

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

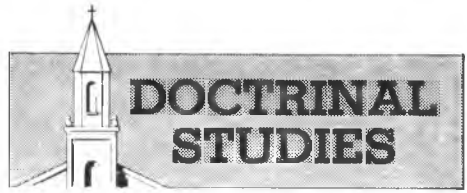
III. "LET US THEREFORE COME."

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

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

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

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



By Ross E. Price*

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

(Article 5 of a series)

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

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

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

"I. THE NECESSITY OF THIS TRANSFORMATION

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

"We must keep in view the distinction

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

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

"II. THE NATURE OF THIS TRANSFORMATION

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

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

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

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

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

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

"Observe:

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

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

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

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

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

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

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

¹The *Pulpit Commentary* on Ephesians, p. 168. In the above excerpt the capitalization, italics, and homiletical arrangement are by the present writer.

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

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

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

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

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

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

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

“Old Wives” or “Old Women”?

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

“Exercise” or “Training”?

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

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

“Little” or “For a Little”?

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

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 4:7-16

“Profane” or “Worldly”?

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

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

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

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

"Suffer Reproach" or "Strive"?

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

"Trust" or "Hope"?

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

"Conversation" or "Conduct"?

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

"Doctrine" or "Teaching"?

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

"The Presbytery"

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

"Meditate" or "Be Diligent"?

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

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

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

"Profiting" or "Progress"?

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

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



By T. Crichton Mitchell*

"Healing in His Wings"

TEXT: Titus 2:11-14, NEB

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

I. DAWN UPON ALL MEN

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

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

II. HEALING FOR ALL MEN

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

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

III. HEALTH IN ALL DEPARTMENTS OF LIFE

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

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

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

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

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

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

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

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

"In Fashion as a Man"

TEXT: Phil. 2:8

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

There are other and different verdicts passed on this Man.

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

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

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

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

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

A. "Because" (v. 24).

B. "Wherefore" (v. 25).

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

The Divine Deliverance of Desperate People

TEXT: Psalms 107

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

- I. GOD AND THE LOST (vv. 4-9)
- II. GOD AND THE BOUND (vv. 10-16)
- III. GOD AND THE DISEASED (vv. 17-22)
- IV. GOD AND THE STORM-TOSSED (vv. 18-32)

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

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

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

The Holy Helper

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

Introduction: Two things are plain as a pikestaff:

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

2. We can have all the help we need.

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

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

I. WHO IS HE?

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

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

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

II. WHOM DOES HE HELP?

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

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

III. HOW DOES HE HELP?

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

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

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

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

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

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

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

IV. WHY DOES HE HELP?

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

V. WILL HE HELP ME?

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

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

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

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

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

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

The Big Push

TEXT: Phil. 3:12-14

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

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

I. CHRISTIAN LIFE IS NEVER STATIC.

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

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

Paul describes here his attitude to total existence.

A. As to the PAST—forget it!

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

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

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

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

C. As to the FUTURE—fashion it.

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

“Higher still . . . where light increases.”

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



IDEAS THAT WORK

A possible "pastoral" letter—

"The Church That Needs No Money"

DEAR FELLOW MEMBER:

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

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

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

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

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

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

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

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

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

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

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

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

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

—AUTHOR UNKNOWN

Submitted by Michael Hutchens
Eaton, Ohio

♪ Hymn of the month ♪

Jesus Shall Reign

No. 90, Praise and Worship Hymnal

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

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

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

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

BULLETIN



BARREL

FATHERHOOD

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

* * * * *

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

—THOMAS DREIER

A SILENT SERMON

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

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

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

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

—Selected

Plainview, Tex.

ODELL BROWN, pastor

MY FATHER PRAYS FOR ME

When Father prays he doesn't use

The words the preacher does;

There's different things for different days

But mostly it's for us.

He prays that we may be good boys,

And later on, good men;

And then we squirm, and think we won't

Have any quarrels again.

You'd never think, to look at Dad,

He once had tempers too.

I guess if Father needs to pray,

We youngsters surely do.

Sometimes the prayer gets very long

And hard to understand.

And then I wiggle up quite close

And let him hold my hand.

I can't remember all of it;

I'm little yet, you see.

But one thing I cannot forget—

My father prays for me.

—Author unknown

A PARABLE FOR PARENTS TO PONDER

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

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

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

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

—Selected

TEN COMMANDMENTS FOR FATHERS

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

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

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

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

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

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

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

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

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

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

—Selected

DEAR DADDY:

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

DEAR SON:

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

—Selected

From Freeport, Ill.
HAROLD DERRYBERRY

Don't Meddle in God's Plan

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

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

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

—Stephen Merritt.

Perry, Mich., Newsletter
R. Gouthey Jones

Justifying Our Denominational Separateness

(Continued from page 3)

II

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

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

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

Next month: A Look at Ourselves and Our Methods



HERE AND THERE AMONG BOOKS



Conducted by Willard B. Taylor*

A Life Full of Surprises

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

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

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

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

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

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

*Professor of biblical theology, Nazarene Theological Seminary.

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

Ogilvie speaks of the Christian life as having a "beginning." By this he means there must be a conversion. However, he emphasizes the notion that usually conversion comes in a crisis time of life. He writes: "Most of the people I know who are living vital Christian lives began and have grown in crises which exposed their emptiness and insufficiency." One cannot argue that many people turn radically to Christ when life tumbles in on them. But it seems to the reviewer that the basic emphasis should fall rather upon the truth that even the man who is not experiencing anxiety over some unmanageable situation in life can be led by the Holy Spirit to see himself as a sinner and to receive Christ as his Saviour. Perhaps my reaction results from my own "theology of crisis" which forces me to place the emphasis upon the crisis nature of the experience of conversion itself.

The author closes his book with a sermon entitled "The Authority of the Authentic," in which he speaks of the authenticating and vitalizing ministry of the Holy Spirit in the life of the Christian. It appears to the reviewer that Ogilvie is speaking here about a post-conversion experience in which the Holy Spirit fills the life upon the yielding of all to Him. The status of the persons about whom he writes as illustrative of what God wishes to do in the life is a bit obscure. Nevertheless, appreciation must be expressed for the passionate plea for a wholly dedicated life to the Spirit which provokes this kind of preaching.

—WILLARD H. TAYLOR

Correction—

Inadvertantly the first line was omitted from the March book review, p. 48. The book *Breakthrough*, by Alan Walker, is published by Abingdon Press, 1969. 92 pp., cloth, \$2.75.

A Handbook to Marriage

By Theodor Bovet (Garden City, N.Y.: Doubleday Company, Inc., 1969. 158 pp., paper, \$1.25.)

This excellent little paperback was originally published under the title *Love, Skill and Mystery*. Dr. Bovet, an eminent Swiss doctor and marriage counselor, relates the physical side of marriage to personal love and religious beliefs. He combines medical expertise, psychological insight, and spiritual awareness in such a way as to give the reader a well-rounded view of the

marriage relationship. The author deals with the basic attitudinal differences between man and woman and shows how these understandings of "maleness" and "femaleness" are essential in building a healthy relationship in marriage. Of great help is Bovet's discussion on the comparison of man as the head of the marriage and woman as the heart of the marriage.

This book could be of great value to a pastor in the following ways: (1) as a guide to understanding his own marriage, (2) as resource material he can use in premarital education and marriage counseling, and (3) as a source book he can recommend to his parishioners.

JAMES D. HAMILTON

A Temple or a Tavern?

By Russell V. DeLong (New York: Vantage Press, 1969. 176 pp., cloth, \$3.75.)

In the short, pithy sentences full of thought-provoking facts and ideas which characterized his preaching on the "Showers of Blessing" broadcast for several years, Dr. DeLong records 34 inspirational addresses in this volume. In presenting these chapters as addresses or essays instead of "sermons," he is attempting to reach a wider audience including the "space age youth" of today who automatically tune out anything labeled "sermon." He also leaves wider latitude for his treatment of the subjects, not always finding it necessary to base his remarks on scriptural exegesis. He writes of sports, games, conflicts, ambitions, goals, disappointments. His chapter headings indicate the interest appeal in such themes as "Guideposts to Greatness," "The Game Is Only Half Over," and "Both Black and White, Dark and Bright, Count."

Frank Harris, genial president of Homemakers Guild, suggests in the Foreword that this volume might well be the one to be treasured almost equally as well as the Bible, since it presents such an illuminating and inspiring philosophy of life. Dr. DeLong's friends, and he has many, will likely share this viewpoint.

A Temple or a Tavern? provides an attractive and contemporary volume of DeLong's hard-hitting messages.

JAMES MCGRAW

Trumpets in the Morning

By Harper Shannon (Nashville: Broadman Press, 1969. 156 pp., cloth, \$3.50.)

In a day when ministers are fleeing from "the cloth" almost daily, it is sheer joy to read a book in which a minister speaks

happily about his call and pastoral service. So it is with this Southern Baptist clergyman.

The 14 chapters in this book cover nearly every phase of the ministry, including studying and sermonizing, the problem of time, pastor-staff relationships, the role of the layman—to name a few.

Well-written and sensible, this study exudes the spirit of its author, who sees the gospel ministry as “the most thrilling and dynamic experience a person can have on this earth.”

WILLARD H. TAYLOR

Bible and Gospel

By Archibald M. Hunter (Philadelphia: Westminster Press, 1969. 146 pp., paper, \$2.25.)

Preachers and students who are acquainted with writings of A. M. Hunter, professor of New Testament at the University of Aberdeen, Scotland, know that he writes with simplicity, but at the same time with broad understanding of current thought on the subject under discussion. In fact, Hunter is a deft epitomist, bringing together the best of scholarship from many sources and presenting it in capulated and readily comprehensible form.

This comparatively brief book has three parts: (1) an introduction to the Bible as a whole, (2) a study of the Gospels and the person and work of Jesus as recorded in them, (3) a study of “the new quest of the historical Jesus.” Since this material was originally presented as talks to lay groups in churches near Aberdeen, it is neither technical nor stuffy. Indeed, it is fresh, semi-sermonic, and studded with short poetic pieces and illustrations.

Pastors or youth leaders who work with individuals who are skeptical about the relevance of the Bible and its message for our times will find helpful suggestions in this study. For example, Hunter attempts to answer such questions as, Why read the Bible? What do we find there that we find in no other book? In what sense is it the Word of God? Since we are Christians—not Jews—why not leave the Old Testament to the Jews? While some answers may not fully accord with some of our dogmatics, they do come to grips with tough issues and offer significant insights.

Section two contains some material which appears in other works of Hunter. However, it is rich in its review of the person and ministry of Jesus—giving serious attention

to the parables, miracles, Sermon on the Mount, and Resurrection. Every preacher who has a homeletical “feel” for the Gospels will discover numerous seminal thoughts in this section. At times Hunter seems to “throw in the sponge” to contemporary negative ways of handling the miracles. However one sentence on p. 93 contains one massive truth which indicates his final commitment: “In a word, grant ‘the grand miracle’ of the Incarnation, grant that God became man in Jesus, and most of the objections to his miracles fall to the ground.”

Here is good reading as well as a source of biblical preaching.

WILLARD H. TAYLOR

Preachers' Exchange



FOR SALE—Complete file of *Adult Bible School Journal* (1953-69), \$25.00; complete file of the *Preacher's Magazine* (1953-69), \$50.00; complete set of *The Biblical Illustrator* (57 vols.), never used, \$175, plus postage. Write Kenneth L. Dodge, 4176 Split Rock Rd., Camillus, N.Y. 13031.

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Retreat
30 Promotion Day



AMONG OURSELVES

The declaration, "As goes the Sunday school, so goes the church" (p. 18), calls to mind a recent article in the *Christian Index*, by Julian T. Pipkin, "One Good Reason Why the Sunday School Is Slipping." He said he had just examined 336 pages of church bulletins from all corners of his state, and had found only 14 special references to the Sunday school in the whole lot! But he *did* learn a number of other interesting things, he reported, such as that "we were going to have ham, black-eyed peas, and turnip greens for supper" . . . and that "all styrofoam egg cartons" should be brought to church . . . By the way, Pastor, have you explained in your bulletin the new Honor School Requirements? . . . A McKenzie quip: "Clinics are for the birds—the birds who want a growing Sunday school!" (p. 19) . . . The prize goes to Pastor L. Wayne Quinn, Stockton, Calif., for the best eye-catching ad headline (p. 20) . . . Retired Ministers!—what a wealth of wisdom and experience is represented by those 11 pages of names (p. 30)! If they were all millionaires, pondering over their wills, would their pastors call a little oftener? Surely that is a wicked, slanderous thought! But they are more valuable than millionaires; they are treasure stores of history and inspiration and counsel. It is with inexpressible fondness and gratitude that I recall some of the retired ministers I knew as a young preacher. Their eyes were lit by the light of another world, but their memories were keen and salty and earthy. They had pioneered and struggled and won mighty victories, and their stories were cameos of pastoral theology, which cost me nothing but the time to listen. Never was time better spent. Let us not permit them to feel not only retired but neglected and rejected.

Until next month,

BT

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