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Richard S. Taylor (Editor)
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THE NAZARENE PREACHER

JUNE 1971

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The Editor

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RICHARD S. TAYLOR

Editor

Contributing Editors

Samuel Young

V. H. Lewis

George Coulter

Edward Lawlor

Eugene L. Stowe

Orville W. Jenkins

General Superintendents
Church of the Nazarene



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As the Pastor—So the People

By General Superintendent Lawlor

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

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

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

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

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

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A Second Look at Church Growth

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

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

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

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

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

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

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

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

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

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

Evangelism Through Cell Groups

By Earl G. Lee*

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

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

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

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

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

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

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

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

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

*Pastor, First Church, Pasadena, Calif.

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

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

1. What does it *say* (to me)? *Saying* is the obvious or immediate reaction.
2. What does it *mean* (to me)? *Mean* requires digging.
3. How may I *use* it?

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

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

I would like to mention some practical guidelines:

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

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

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

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

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

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

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

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

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

But you will be very encouraged with new Christians and with young married couples and especially with the teens, for these younger age-groups are awake to this type of evangelism.

Christ will be lifted up and there is a built-in guarantee for this pro-

cedure. Your church is bound to benefit not only numerically, but most of all with continuous spiritual power. This concept is New Testament all the way, and the Holy Spirit is the great Teacher and Conserver of God's work and God's truth.

"How is this sermon specifically Christian?"

When Have I Really Preached?

By Paul Merritt Bassett*

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

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

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

*Associate professor, history of European Christianity, Nazarene Theological Seminary, Kansas City, Mo.

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

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

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

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

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

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

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

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

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

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

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

John Henry Jowett

The Man, His Message, and His Method

By Herbert McGonigle*

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

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

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

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

*Pastor, Uddingston, Lanarkshire, Scotland.

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

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

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

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

The church was packed on that occasion, and from then until the end of his ministry Jowett never knew what it was to preach except to full congregations. That first sermon was prepared with the care and delivered in the style that characterized all his preaching, and ranked him with the great pulpiteers of all time. There were those sharply antithetical sentences, the delicate literary nuances, that word perfectly chosen—all so distinctly Jowett-like. It would be a great mistake, however, to think of him as merely an oratorical gymnast, a mere purveyor of words. Jowett's was a great and magnificent Gospel, and all his literary brilliance was brought to the task of declaring it with conviction and persuasion. Although he might have been an able extemporary preacher, he never relied on it. "Men are not deeply influenced by extemporised thought," was his lifelong maxim. "Preaching that costs nothing achieves nothing."²

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

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

impossible for me to write adequately. Excellent and inspiring as are his published sermons, one has to hear him in order to understand the greatness, and I had almost said, the uniqueness, of his influence. In Dr. Jowett everything preaches. The voice preaches, the eyes preach, the body preaches, but above all, the heart preaches. I have heard many great sermons but never one at any time which so completely seized and held from start to finish a great audience. At times the tension of listening, the silence, and the eagerness of the crowd was almost oppressive. It was all very wonderful and very uplifting."³

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

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

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

names on both sides of the Atlantic have been chosen to deliver the "Yale Lectures" on preaching, and Jowett's contribution was certainly among the foremost. The lectures were marked by the preacher's usual directness, succinctness, careful preparation of thought, and verbal perfectness. "I love my calling," said Jowett in his opening lecture; "I have a growing delight in its services. I am conscious of no distractions in the shape of competitors for my strength and allegiance. I have but one passion and I have lived for it—the absorbingly arduous work of proclaiming the grace and love of our Lord and Saviour Jesus Christ."⁴ Jowett delivered seven lectures in all, including "The Call to the Ministry," "The Preacher's Themes," "The Preacher in his Study," "The Preacher in the Pulpit," etc. Writing to a friend, Jowett expressed his opinion of the worth of the lectures. "I have certainly opened my heart and told the young ministers what I long to do in my own life. If they will only remember one thing—that preaching is not easy and that it costs blood, and if they will only learn another thing—that no one can attend to the deep wants of a church if he is running all over the country, I shall have discharged a very real service."⁵

The outbreak of the war deeply affected Jowett. He longed to be home and contribute what he could to the nation's support and morale. Prior to the war he had declined an invitation to succeed Alexander Whyte at Free St. George's, Edinburgh. In 1917, G. Campbell Morgan terminated his ministry at Westminster Chapel, London, and Jowett was offered the pulpit. Leading British Free churchmen joined in the call. "England needs your inspiration at this moment," wrote the prime minister, Lloyd George, in a private letter. "It seems to me you would render to your country, by your return, a great religious and patriotic service . . . England, and London, will need prophetic voices as never before."⁶ Jowett was subjected to almost irresistible pressure by Fifth Avenue to remain. They offered him six

(Continued on page 45)

Words of Wisdom from Paul Rees

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

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

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

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

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

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

Jim Diehl

First Church, Oskaloosa, Ia.

Aim at a "hittable" target
then hit it

The Psychology of Success

By J. Melton Thomas*

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

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

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

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

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

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

*Faculty, Mount Vernon Nazarene College, Mount Vernon, Ohio.

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

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

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

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

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

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

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

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

Some Things I Don't Like

By Milo L. Arnold*

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

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

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

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

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

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

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

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

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

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

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

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

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

—J. Rex Eaton

Practical Points

*that make
a difference*

"He Knows How to Chair a Board"

Dear Son:

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

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

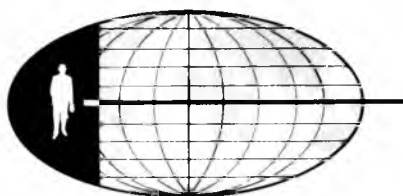
If we could only learn that God is not the author of confusion, but of harmony, and is pleased with the skilled handling of His business—even church board meetings!

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

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

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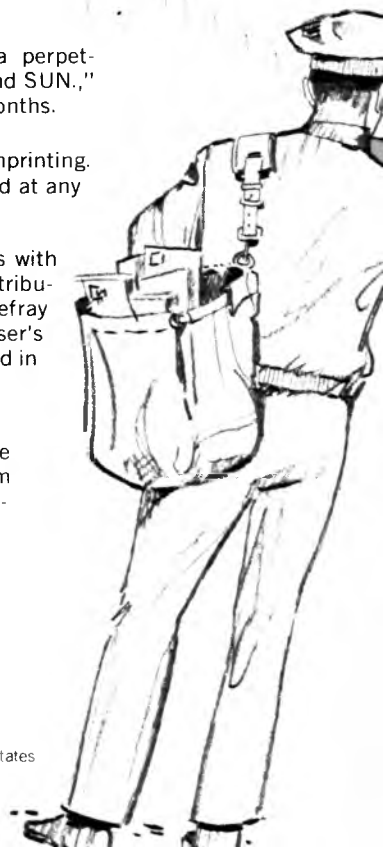
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IS YOUR "PRAYER AND FASTING" MOTOR MISSING?

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

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

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

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

God Bless You!

Mrs. Robert Goslaw



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Rev. Mrs. Adeline S. Brown 1004 Alverado Terr. Walla Walla, Wash. 99362	July 10	Rev. Paul R. Bynum 516 Franklin St. Fredericktown, Mo. 63645	Aug. 27	Rev. Mrs. Clara E. Cope 806 E. Pine St. Enid, Okla. 73701	Aug. 13
Rev. Belle Brown P.O. Box 282 Peoria, Ariz. 85345	July 30	Rev. Lloyd Byron Los Robles Park 227 Barcelona Dr. Novato, Calif. 94947	Aug. 21	Rev. Jacob A. Cope 1623 5th St. S. Nampa, Idaho 83651	Mar. 6
Rev. I. Everette Brown 1230 S. Julian Denver, Colo. 80219	Oct. 24			Rev. Mrs. Mildred C. Cope 1623 5th St. S. Nampa, Idaho 83651	Aug. 13
Rev. Leo C. Brown 1129 N. Fair Olney, Ill. 62450	Jan. 17			Dr. D. Shelby Corlett 1020 Bradbourne, Sp. 32 Durante, Calif. 91010	Jan. 28
Rev. Marvin L. Brown 915 N. Suwannee Ave. Lakeland, Fla. 33801	Mar. 7	Rev. Addie B. Campbell 317 Choctaw Holdenville, Okla. 74848	Oct. 2	Rev. R. W. Cortner 39069 Cherry Valley Blvd. Cherry Valley, Calif. 92223	—
Dr. Melza H. Brown 1413 Liberty Rd. Boise, Idaho 83704	May 13	Rev. Earle P. Campbell Box 216 Hoyteton, Ill. 62803	—	Rev. Ruby Courtney Box 277, Rte. 1 Delton, Mich. 49046	July 23
Rev. R. L. Brown Rte. 3, Box 424 Mena, Ark. 71953	Nov. 21	Rev. Fred T. Carby Rte. 3 Philpot, Ky. 42366	July 31	Rev. Mary E. Cove 119 Elm Ave. Wollaston, Mass. 02170	Feb. 4
Rev. Miss S. Marie Brown 1018 Malvern Ave. Hot Springs, Ark. 71901	Dec. 30	Rev. H. A. Carman Rte. 3, Box 298 Bristow, Okla. 74010	Dec. 10	Rev. E. P. Cowan c/o Moody Nursing Home 4115 Glenwood Rd. Decatur, Ga. 30032	Oct. 30
Rev. William S. Brown Goodrich, N.D. 58444	Nov. 12	Rev. Mrs. R. C. Carrell 1007 Hilltop Dr. Irving, Tex. 75060	Aug. 2		
Rev. John R. Browning, Sr. 606 Dingess St. Logan, W. Va. 25601	Sept. 8	Rev. Mrs. Loto Carroll 1102 Plum St. Marshall, Ill. 62441	Oct. 2	Rev. C. M. Cox 615 N. Spring St. Wilmington, Ohio 45177	July 12
Rev. John E. Bruce 110 Riverside Dr. St. Marys, W. Va. 26170	Jan. 24	Rev. Morgan Carroll Rte. 1, Box 196 A Conway, Ark. 72032	Aug. 13	Rev. Mrs. Mabel H. Cox 912 W. Rainbow Roseburg, Ore. 97470	—

C

Rev. Earnest J. Crane 1603 Willow Oak Dr. Longview, Tex. 75601	Oct. 24	Rev. F. N. DeBoard Box 422, 506 S. Pine Nowata, Okla. 74048	May 24	Rev. L. T. Edwards, Sr. 1132 Ash Ave. Cottage Grove, Ore. 97071	Oct. 12
Rev. Bertie M. Crawford 11735 W. Security Ave. Golden, Colo. 80401	May 21	Rev. William I. DeBoard 7814 Alpaca South San Gariel, Calif. 91170	Feb. 2	Rev. Leonard C. Elam 715 Baroness Ave. Louisville, Ky. 40203	Apr. 25
Rev. Forrest E. Crider 1306 W. Main St. Greenfield, Ind. 46140	Oct. 16	Rev. Burges M. DeLong Rte. 5, Box 696 A Plant City, Fla. 33566	Oct. 8	Rev. E. Wayne Elliott 25 East Rd., Coach House Palmetto, Fla. 33561	Nov. 30
Rev. Marcellus Crider Rte. 3, Box 27 Shelbyville, Ind. 46176	Aug. 13	Rev. D. D. Dermeyer 288 Belleair Dr. N.E. St. Petersburg, Fla. 33704	Oct. 14	Rev. E. M. Elrod Rte. 4, Box 282 Lamar, Mo. 64759	Mar. 24
Rev. W. Don Croft Box 255 Hernando, Fla. 32642	Dec. 30	Rev. Pearl N. Dewitt 1640 Oxford Ave. Pasadena, Calif. 91104	Feb. 1	Rev. R. E. Elzey 13740 Nebraska Ave. Tampa, Fla. 33612	Aug. 3
Rev. Sarah E. Crooker 511 16th Ave. S. Nampa, Idaho 83651	Aug. 2	Rev. Harry N. Dickerson 5220 N.E. 20th Ave. Ft. Lauderdale, Fla. 33308	Sept. 13	Rev. J. S. Emmerl P.O. Box 115 Eldorado, Okla. 73537	Nov. 3
Rev. Bertha P. Crowe 114 N. 6th St. Yakima, Wash. 98901	Aug. 26	Rev. C. K. Dillman 571 S. Bresee Bourbonnais, Ill. 60914	Mar. 31	Rev. Mrs. Nellie Enoch 340 W. Merchant Kankakee, Ill. 60901	—
Rev. J. W. Croy 2212 N. El Molino Altadena, Calif. 91001	July 5	Rev. Garfield Dixon 816 E. 6th St. Loveland, Colo. 80537	Mar. 17	Rev. Mrs. Sarah M. Eamond 22 Beulah Park Dr. Santa Cruz, Calif. 95060	June 10
Rev. G. Burton Cummings 98 Church Ln., P.O. Box 796 Cloverdale, Calif. 95425	May 9	Rev. Stanley Dixon 111 Duntion Ave. East Patchogue, N.Y. 11772	Dec. 7	Dr. William C. Esselstyn 623 S. Randolph Macomb, Ill. 61455	Aug. 23
Rev. Leroy Cunningham Rte. 1 Chrisman, Ill. 61924	Jan. 26	Rev. C. H. Dobbins Yoder, Ind. 46798	June 22	Rev. Nathan D. Essley 19327 Wyandotte St. Reseda, Calif. 91335	July 5
Rev. W. A. Cunningham Rte. 1, Box 254 Mitchell, S.D. 57301	Oct. 13	Rev. Paul L. Dodds 281 W. 13th Springfield, Colo. 81073	July 24	Rev. O. W. Eudaley 603 S. Second Marlow, Okla. 73055	Aug. 1
D		Rev. Elwood J. Dodge 336 N. Belle Alre Ave. Bourbonnais, Ill. 60914	Mar. 11	Rev. Bert Ewald c/o L. Emery, Rte. 2 Armstrong, British Columbia, Canada	Jan. 1
Rev. H. M. Daboe 1549 Belle Ave. Flint, Mich. 48506	Mar. 13	Rev. Harry Doerle 1230 Hoff Dr. St. Clair, Mo. 63077	July 29		
Rev. N. F. Dalton 401 10th St. Mena, Ark. 71953	Apr. 18	Rev. W. H. Dozler Rte. 1 Tennessee Ridge, Tenn. 37178	Aug. 16		
Rev. Miss Jonnie H. Dance 2330 Queens Hwy. Shreveport, La. 71103	June 22	Rev. John H. Drake 3008 W. Giddens Ave. Tampa, Fla. 33614	Aug. 2	Rev. W. F. Farmer Rte. 2, Box 123 Staunton, Va. 22401	Apr. 6
Rev. Leroy Daniel 47 Bonita St. Arcadia, Calif. 91006	Feb. 5	Rev. Frederick A. Drown Rte. 3 Bemidji, Minn. 56601	Apr. 18	Rev. Mrs. B. Opal Farris Rte. 3, Box 2-D Martinsville, Ill. 62442	Mar. 24
Rev. Charles J. Davis 7751 Phoenix Ave. El Paso, Tex. 79915	Dec. 17	Rev. Elizabeth M. Dumann Rte. 2 (Kenwood) Clymer, Pa. 15728	Dec. 22	Rev. Oman R. Faulkner 9101 Dawes St. Detroit, Mich. 48204	Jan. 27
Rev. H. Ralph Davis 1551 N. Allen Ave. Pasadena, Calif. 91104	Jan. 27	Rev. Mrs. Frances M. Dunbar 905 Harding Ave. Canon City, Colo. 81212	Feb. 23	Rev. Harry J. Feller 1500 Lucerne Ave., Apt. 105 Lake Worth, Fla. 33460	Oct. 3
Rev. J. O. Davis 4512 W. 25th St. Little Rock, Ark. 72204	Nov. 13	Rev. John Duncan 712 W. Bain Dexter, Mo. 63841	Feb. 1	Rev. W. O. Felts Box 291 Siloam Springs, Ark. 72761	Nov. 12
Rev. Ray Davis Rte. 9, Box 655 Tulsa, Okla. 74107	Aug. 7	Rev. Mrs. M. Elvia Duncan 11994 Clinton Hwy. Clinton, Mich. 49236	Aug. 22	Rev. Fred W. Fellers 14824 Stockdale St. Baldwin Park, Calif. 91706	Dec. 19
Rev. I. E. Dayhoff 2310 E. 9th Ave., P.O. Box 121 University Park, Ia. 52595	May 6	Rev. B. A. DuVall 3386 Western Reseroe Rd. Canfield, Ohio 44406	Jan. 21	Rev. Virgil H. Few 5160 42nd Pl. N. St. Petersburg, Fla. 33709	Mar. 25
Rev. James O. Deal 1304 N. Jewell Ave. Lakeland, Fla. 33801	May 19			Rev. W. A. Field Cassian, Rte. 2 Tomahawk, Wis. 53705	June 21
Rev. Lloyd R. Dean Box 14, 203 Hoosier St. North Vernon, Ind. 47265	—	E	Nov. 5	Rev. Lila Fish 114 Howard St. Caro, Mich. 48723	Feb. 6
		Rev. Amos T. Eby 6301 N.W. 34th Bethany, Okla. 73008		Rev. Arthur P. Fisher Rte. 1 Harrison, Mich. 48625	May 24

Rev. J. P. Fisher 34850 Date Ave. Yucaipa, Calif. 92399	Feb. 9	Rev. Ben L. Gash 6494 N. Blackstone Ave. Fresno, Calif. 93710	Nov. 7	H	
Rev. Verna B. Fisher 24803 Third St. San Bernardino, Calif. 92410	Dec. 14	Rev. J. Bert Gallin 6543 N. 60th Ave. Glendale, Ariz. 85301	Feb. 11	Rev. C. E. Hacker Rte. 2, Box 225B Warsaw, Mo. 65355	Oct. 28
Rev. J. Theron Flannery Star Rte., Box 135 Buckingham, Va. 23921	Feb. 5	Rev. Harold P. Gilliam 1104 Elder St. Nampa, Idaho 83651	Oct. 2	Rev. Anna J. Hagemeier 1030 E. Market St. Enid, Okla. 73701	Dec. 10
Rev. William E. Folsom 10323 W. 20th St. Little Rock, Ark. 72205	June 9	Rev. R. B. Gilmore 1123 E. Lamar Sherman, Tex. 75090	June 17	Rev. Fred A. Hahn 270 Euclid Pl. Upland, Calif. 91786	May 20
Rev. A. E. Ford 653 W. Lincoln Caro, Mich. 48723	Jan. 16	Rev. R. C. Goddard 128 W. Park Ave. Lake Wales, Fla. 33852	Aug. 19	Rev. Lloyd W. Hall 1342 Vinewood Dr. Columbus, Ohio 43229	—
Rev. Milard Forsyth P.O. Box 253 Lufkin, Tex. 75901	Aug. 31	Rev. J. Carlton Gollither Gen. Del. Farmland, Ind. 47340	May 15	Rev. Mrs. Sallie W. Halslip 909 Forest St. Reidsville, N.C. 27320	Dec. 28
Rev. Jessie D. Fowler 4202 51 A St. Fed Deer, Alta. Canada	June 20	Rev. Henry H. Goode Box 513 Lincoln, Ark. 72744	Dec. 23	Rev. W. E. Haley 3314 Duncan St. Columbia, S.C. 29205	Oct. 10
Rev. Stewart P. Fox Rte. 2, Box 221 Leesburg, Va. 22075	Feb. 25	Rev. Maurice F. Gordon 2417 "C" St. Selma, Calif. 93662	Nov. 1	Rev. Nellie P. Hallett 4971 71st St. Sacramento, Calif. 95820	Feb. 16
Rev. Roy M. Franklin 1121 Meridian St. Meridian, Idaho 83642	Mar. 3	Rev. Joseph J. Gough 6553 Monte Vista Dr. San Bernardino, Calif. 92404	—	Rev. Ira E. Hammer 3434 N.E. 139th Portland, Ore. 97230	Oct. 4
Rev. R. B. Frederick 1309 Center St. Portsmouth, Ohio 45662	Jan. 5	Rev. Mrs. Mattie Lee Graham 753 W. 21st St. Jacksonville, Fla. 32206	Oct. 3	Rev. E. Stanley Hammond Rte. 2, Box 860-H Sumter, S.C. 29150	Dec. 23
Rev. Mrs. Inez Friday Rte. 2 Weiser, Idaho 83672	Aug. 12	Rev. Kenneth J. Grandy 2804 Elsie Ave. Toledo, Ohio 43613	Nov. 6	Dr. C. E. Hardy Rte. 2, Box 201-A-1 Alexander City, Ala. 35010	Sept. 2
Rev. Theodore P. Friday Rte. 2 Weiser, Idaho 83672	Dec. 12	Rev. W. Gordon Graves c/o Lois Price, Rte. 5 Butler, Pa. 16001	—	Rev. Mrs. O. H. Harrington 453 Cornish Dr. Nashville, Tenn. 37207	Dec. 27
Rev. A. D. Fritzlan 127 Asbury Ave. Wilmore, Ky. 40390	—	Rev. Ralph C. Gray 211 Trevecca Towers 60 Lester Ave. Nashville, Tenn. 37210	Mar. 16	Rev. A. Furman Harris 1736 Stewart Ave. Medford, Ore. 97501	Nov. 16
Rev. C. B. Fugett 4311 Blackburn Ave. Ashland, Ky. 41101	Dec. 3	Rev. A. E. Green 511 W. Mississippi Durant, Okla. 74701	Sept. 30	Rev. LeRoy Harris 723 E. Bird, Apt. 1 Nampa, Idaho 83651	June 19
		Rev. Elbie D. Green 7801 Alpaca St. San Gabriel, Calif. 91770	Sept. 9	Rev. R. E. Harris 11209 38th St. Edmonton, Alta., Canada	Apr. 14
		Rev. Mrs. Alice G. Griffin 153 Roselawn Winter Haven, Fla. 33883	Nov. 6	Rev. Raymond W. Harrison 2401 W. Lake Ave. Phoenix, Ariz. 85015	Jan. 26
Rev. L. Lee Gaines 3342 Olsen Dr. Corpus Christi, Tex. 78403	Mar. 31	Rev. Frank Griffith 5446 New Cut Rd. Louisville, Ky. 40214	July 6	Rev. H. J. Hart 1631 Keeler Wichita Falls, Tex. 76301	Mar. 19
Rev. J. B. Galloway 151 S. Harwood Orange, Calif. 92667	Feb. 3	Rev. Elma P. Grim 6509 N.W. 58th St. Oklahoma City, Okla. 73122	Aug. 31	Rev. Daniel F. Harvey 24915 Myers Ave. Sunnymede, Calif. 92388	Feb. 5
Rev. R. Wayne Gardner 112 E. Bowling Green Port Hueneme, Calif. 93041	—	Rev. Arthur F. Grobe 725 12th Ave. S.W., Suite 313 Calgary, Alta., Canada	Mar. 20	Rev. C. T. Harwood 980 Hammond Flint, Mich. 48503	Feb. 14
Rev. Mrs. M. L. Garrett Rte. 3, c/o Verna Parker Graceville, Fla. 32440	Feb. 25	Rev. E. E. Grosse 144 Clearview Rd. Hanover, Pa. 17331	June 10	Rev. D. Pearle Hasselbring Box 12 Woodland, Ill. 60481	Aug. 8
Rev. James H. Garrison 716 North Ave. Pittsburgh, Pa. 15221	May 2	Rev. Luther Grossman 505 N. Cockrell Ave. Norman, Okla. 73069	Sept. 14	Rev. Charles N. Hatfield 181 Stevenson Hgts. Winchester, Ky. 40391	Dec. 29
Rev. Joseph W. Garsee 7011 N.W. 38th Terr. Bethany, Okla. 73008	Sept. 19	Rev. F. R. Guy 4401 N. Peniel Bethany, Okla. 73008	Apr. 28	Rev. Mrs. Lela M. Hatfield 3701 Pleasonton Rd. San Antonio, Tex. 78221	July 14
Rev. Lillis M. Garsee 7011 N.W. 38th Terr. Bethany, Okla. 73008	Nov. 16	Rev. A. Earl Guyer 104 N. Webb St. Gastonia, N.C. 28052	Aug. 21	Rev. Leroy Haynes 2430 Dudley St. Pasadena, Calif. 91104	—

Rev. Dorothea Hayter 245 E. Casgrove Nashville, Mich. 49073	Dec. 4	Rev. Sadie Hoover 372 S. Perry St. Denver, Colo. 80219	Dec. 21	Rev. James A. Jessamy 404 Madison St. Brooklyn, N.Y. 11221	July 24
Rev. Fred M. Henck 57 S. Third St. Oxford, Pa. 19363	Apr. 19	Rev. Bert C. Hotchkiss Rte. 3, Box 4 Hilda, Mo. 65670	Feb. 20	Dr. Harry E. Jessop 381 Valencia Blvd. Largo, Fla. 33540	Mar. 7
Rev. Nelson H. Henck Rte. 1 Bloomsburg, Pa. 17815	Oct. 23	Rev. Frank Houghtaling 13094 144th Ave. Grand Haven, Mich. 49017	Feb. 14	Rev. C. B. Johnson Box 114 Kearney, Neb. 68848	Aug. 12
Rev. C. W. Henderson 3901 S. Curtis Rd. Boise, Idaho 83705	Sept. 17	Rev. E. R. Houston, Sr. 108 N.E. Cindy Ln. Burleson, Tex. 76028	Sept. 22	Rev. Mrs. Nina V. Johnson 12629 Morehouse El Monte, Calif. 91732	June 2
Rev. P. M. Henderson 6001 W. Belmont Ave. Glendale, Ariz. 85301	Dec. 11	Rev. A. S. Howard 4108 Ann Arbor Oklahoma City, Okla. 73122	May 21	Rev. W. H. Johnson 205 S. Florence St. Claremore, Okla. 74017	June 28
Rev. Mrs. Amelia H. Hendricks 1801 E. Elizabeth St. Pasadena, Calif. 91104	Jan. 14	Rev. Alice Hugley 404 S. Meridian Plainville, Kans. 67663	—	Rev. Mrs. Cora W. Jones R.F.D. 3, Box 262 Wauseon, Ohio 43567	Oct. 17
Rev. Nona Hendrickson Rte. 2 Conway, Ark. 72032	Feb. 10	Rev. Maggie M. Hunley Heritage Nursing Home 2070 Chester Blvd. Richmond, Ind. 47374	Jul. 8	Rev. Henry S. Jones Rte. 6, Box 446 Hot Springs, Ark. 71901	Mar. 16
Rev. Gladys Henry 6907 N.W. 43rd Bethany, Okla. 73008	Apr. 9	Rev. Charles F. Hunt P.O. Box 26 Sligo, Pa. 16255	July 28	Rev. J. W. Jones, Sr. 10 Thomas Dr. Sumter, S.C. 29150	Aug. 12
Rev. William Hensen Durisdeer, Thornhill Dumfriesshire, Scotland	—	Rev. Howard S. Hurd 25 Santiago St. Providence, R.I. 02907	Sept. 6	Rev. Marvin J. Jones 912 14th Ave. S. Nampa, Idaho 83651	Feb. 6
Rev. C. W. G. Heppell Rte. 1, Box 42 Torrington, Wyo. 82240	Oct. 25	Rev. W. H. Hurn 612 14th Ave. S. Nampa, Idaho 83651	Oct. 7	Rev. Rhoda V. Jones Box 311 Oxford, Nova Scotia Canada	—
Rev. M. R. Herashberger 331 Millview Pl. S.W. Canton, Ohio 44706	Sept. 28	Rev. Ludon Hutto P.O. Box 91 Winnfield, La. 74183	Aug. 5	Rev. Ruth Jones 315 Harmon Danville, Ill. 61832	July 4
Rev. Ralph W. Hertenstein 13262 Sandra Pl. Garden Grove, Calif. 92640	July 27			Rev. Wayne C. Jones 23102 Carlow Rd. Torrance, Calif. 90505	Dec. 7
Rev. Lillie B. Herwig 1309 Sinaloa Ave. Pasadena, Calif. 91104	Oct. 21			Rev. Alroma B. Jurich 1215 Dominion Pasadena, Calif. 91104	June 28
Rev. Jessie B. Hiser 3240 Falt Ave. Baltimore, Md. 21224	—	Rev. Mrs. Bertha D. Ihrig 2910 Wingate Ave. Nashville, Tenn. 37211	May 15		
Rev. Mrs. Jesse B. Hiser 3240 Falt Ave. Baltimore, Md. 21224	—	Rev. Marion Instone 7506 Ethel Ave. Richmond Heights, Mo. 63117	July 24		
Rev. J. W. Hoffert Star Rte., Pine Crest Camp Saco, Mo. 63669	Feb. 6	Rev. Loran Irby Rte. 2 Vicksburg, Mich. 49097	Nov. 3		
Rev. Mrs. J. W. Hoffert Star Rte. Saco, Mo. 63669	Nov. 16	Rev. F. Faye Ireland 40 Grant Ave. Pittsburgh, Pa. 15202	Mar. 4		
Rev. Daniel C. Hoffman 5874 Hopkins Rd. Mentor, Ohio 44060	Mar. 21	Rev. O. O. Ireland 40 Grant Ave. Pittsburgh, Pa. 15202	Oct. 6		
Rev. Victor R. Hoffman Rte. 1 Brookville, Pa. 15825	Sept. 23	Rev. Hazel I. Irwin 14533 Gracebee Ave. Norwalk, Calif. 90650	Apr. 16		
Rev. Mrs. Patience Hole 4443 Trapane Ln. Swartz Creek, Mich. 48473	Sept. 6	Rev. Harold H. Isham 501 S. Kansas Plainville, Kans. 67663	Nov. 18		
Rev. A. D. Holl 3906 Saul's Dr. Greensboro, N.C. 27401	Jan. 17				
Rev. Mrs. Lulu B. Homer 319 E. Park Spencer, Ia. 51301	Dec. 12	Rev. John A. James 12815 C Oak St. Whittier, Calif. 90602	Apr. 13		
Rev. H. H. Hooker Rte. 3, Box 602 Gardendale, Ala. 35071	Nov. 7	Rev. Mark O. Jensen 6352 N.E. Caulfield St. West Linn, Ore. 97068	July 18		
				Rev. C. T. Kennedy Rte. 1, Box 73-A Elkins, Ark. 72727	Sept. 26
				Rev. Harold L. Kennedy 4714 Wyoming Ave. Tampa, Fla. 33612	May 12

Rev. Edith Kerr Rte 1 Losantville, Ind. 47354	June 18	Rev. H. N. Land 1660 E. Washington Blvd. Pasadena, Calif. 91104	Dec. 14	Rev. Edna R. Lundgren 4491 Balsam St. Las Vegas, Nev. 89108	July 19
Rev. Donna E. Key 223 Clear Creek Ave. League City, Tex. 77573	Mar. 1	Rev. Herbert Land 933 E. Kentucky Pampa, Tex. 79065	Dec. 17	Rev. Robert A. Lundgren 4491 Balsam St. Las Vegas, Nev. 89108	Jan. 19
Dr. Clifford E. Keys 60 Lester Ave., Apt. 1007 Nashville, Tenn. 37210	Oct. 15	Rev. S. C. Lansdowne 1508 Laura Ave. Wichita, Kans. 67211	Oct. 2		
Rev. Joseph E. Kiemel 940 S.E. River Rd., Sp. B-4 Gladstone, Ore. 97027	Oct. 25	Rev. E. W. Larrabee 3103 Montrose Ave. Rockford, Ill. 61103	Apr. 13		
Rev. G. H. Kies Rte. 1, Stewart Rd. Woodstown, N.J. 08098	Nov. 6	Rev. Mason Lee 217 Division St. Huntington, W. Va. 25704	Nov. 18		
Rev. Miss Olive Kilshaw 7878 13th Ave. No. 2 Burnaby 3, British Columbia Canada	Mar. 26	Rev. Paul W. Lee c/o Bert Wooden Rte. 2 Mt. Vernon, Ill. 62864	Aug. 10		
Dr. W. N. King Three Gables Hotel 353 Main St. Penticton, B.C. Canada	Mar. 23	Rev. Mrs. Helen M. Lehman 1644 Logan St. Portsmouth, Ohio 45662	Apr. 21	Rev. L. Roy McCoy 1803 N. 14th Lamesá, Tex. 79331	July 25
Rev. Hattie V. Kinlin 2143 Swallow Hill Rd. Pittsburgh, Pa. 15220	—	Rev. Homer Leverett Box 102 Lamar, Mo. 64759	Jan. 24	Rev. Paul A. McGuire 728 Elkhorn Plaza Broderick, Calif. 95605	June 17
Rev. E. E. Kinzler E. 1734 Wabash Spokane, Wash. 99207	May 4	Rev. Everett Lewis 305 N. Shepherd Ironton, Mo. 63650	Nov. 13	Rev. C. K. McKay Box 152 Hernando, Fla. 32642	June 19
Rev. Mrs. Alice T. Kirk 3389 Morgan St. Ashland, Ky. 41101	May 12	Rev. Mrs. Florence E. Lewis 6177 Hilltop Dr. Pensacola, Fla. 32504	Mar. 2	Rev. J. W. McLain Pines Ct., 6412 MacCorkle Ave. St. Albans, W. Va. 25177	Aug. 26
Rev. M. H. Kirkpatrick 518 Gordon St. North Little Rock, Ark. 72117	—	Rev. P. A. Lewis Rte. 3, Box 320 Conway, Ark. 72032	May 13	Rev. C. J. McNichol 95 Nelson St. Meaford, Ontario, Canada	Oct. 25
Rev. Roy E. Klingler 640 E. Mulberry St. Lancaster, Ohio 43130	Sept. 15	Rev. T. T. Liddel 836 E. Merchant Kankakee, Ill. 60901	Sept. 21	Rev. R. L. Major 905 Superior St. South Haven, Mich. 49090	Mar. 2
Rev. John H. Koch N. 6211 A St. Spokane, Wash. 99208	May 21	Rev. Adela B. Lind Box 224 Litchfield, Neb. 68852	Oct. 1	Rev. R. Earl Manley 823 Holly Nampa, Idaho 83651	—
Rev. Carl H. Kruse 4503 N. Redmond Bethany, Okla. 73008	Aug. 28	Rev. Ernest Ling 465 W. Iowa St. Tucson, Ariz. 85706	June 16	Rev. George Manross, Sr. P.O. Box 2168 Freeport, Tex. 77541	Oct. 1
		Rev. W. E. Little 1325 Sierra View Dr. Glendora, Calif. 91773	Aug. 21	Rev. Edwin C. Martin 1496 E. Howard Pasadena, Calif. 91104	May 24
		Rev. Nellie Loness 10452 Duke Dr. St. Louis, Mo. 63136	Dec. 2	Rev. Elsie Martin 208 E. Market St. Spencer, Ind. 47460	July 14
Rev. Ruth LaBrol 218 Trimfoot Terr. Farmington, Mo. 63640	—	Rev. Boyd M. Long 2 Lisa Ct. Trenton, N.J. 08690	Apr. 6	Rev. Virgil J. Martin 8919 Beatrice Pl. Rosemead, Calif. 91770	Jan. 25
Rev. Mrs. H. T. Lafferty 2416 Ave. C Brownwood, Tex. 76801	Jan. 22	Rev. William H. Long 209 N. East Olney, Ill. 62450	June 3	Rev. W. G. Martin 604 E. Higham St. St. Johns, Mich. 48879	Oct. 14
Rev. A. J. Laird 153 Schonhardt Tiffin, Ohio 44883	Oct. 10	Rev. Alfred J. Loughton 2138 McKenzie Rd. Abbotsford, B.C., Canada	Mar. 4	Rev. William E. Master 16 E. Wayne Edmond, Okla. 73034	Feb. 20
Rev. Charles H. Laird 1496 Flagami Trail Deltona, Fla. 32763	Dec. 9	Rev. Sarah Ann Lowrey Scripps Home, Room 156 2212 N. El Molino Altadena, Calif. 91001	Oct. 4	Rev. Ben Mathison 348 57th Ave. N.E. Minneapolis, Minn. 55421	Oct. 3
Rev. Mrs. Clara S. Laird 153 Schonhardt St. Tiffin, Ohio 44883	May 10	Rev. W. H. Lowry 515 Fairview Nampa, Idaho 83651	Feb. 28	Rev. Thomas K. Matthews 806 Arcadia Ave., Apt. 4 Arcadia, Calif. 91006	June 9
Rev. Jesse N. Lakin 111 N. Judson St. Fort Scott, Kans. 66701	May 13	Rev. H. T. Lummus P.O. Box 562 Oil City, La. 71061	May 24	Rev. Donald E. Maxon Rte. 3 Mt. Gilead, Ohio 43338	June 12
Rev. D. A. Lambert 102 Cypress St. Ranger, Tex. 76470	Mar. 16			Rev. Byron H. Maybury 11531 Forest Hills Tampa, Fla. 33612	Nov. 17

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Rev. John W. Maybury 207 E. Spruce St. Seaford, Del. 19973	Dec. 20	Rev. P. J. Miller 842 S. Grant St. Palmyra, Pa. 17078	Nov. 1	Rev. Mrs. Fred Myer Box 1012 Punta Gorda, Fla. 33951	Feb. 12
Rev. Paul Mayfield 306 N. Paris St. Cattlin, Ill. 61817	Sept. 27	Rev. Ralph Miller 1425 Lexington St. Fort Smith, Ark. 72901	Oct. 31	N	
Rev. Maude Maynard Box 468 Cattlettsburg, Ky. 41129	Sept. 22	Rev. Ray S. Miller 48 Crest Ave. Walnut Creek, Calif. 94598	—	Rev. V. L. Nabors Rte. 2, Box 139 Butler, Ala. 36904	Mar. 19
Rev. Byron H. Mead Rte. 1 Oil City, Pa. 16701	May 17	Rev. Miss Aurelia Moore Chas. W. Brantley Homes Apt. 702-B Dublin, Ga. 31021	Jan. 22	Rev. Albert R. Neese 675 S. Decatur Denver, Colo. 80219	June 28
Rev. Alfred E. Meek 4201 N. Peniel Bethany, Okla. 73008	Jan. 12	Rev. Clarence T. Moore Box 33 Ft. Recovery, Ohio 45846	Feb. 18	Rev. Nettie W. Neff P.O. Box 16 Manteca, Calif. 95336	June 8
Rev. Leona McConnell Meek 4201 N. Peniel Bethany, Okla. 73008	June 28	Rev. Dick Moore P.O. Box 24 11400 S.W. 41st Terr. Miami, Fla. 33165	Nov. 28	Rev. Emmett D. Nelson 7 Willet St. Wollaston, Mass. 02170	Oct. 26
Rev. E. D. Messer Rte. 1, Box 184 Abilene, Tex. 79601	Feb. 24	Rev. Eugene W. Moore 8216 N.W. 36th Terr. Bethany, Okla. 73008	Oct. 11	Rev. C. A. Newby 607 Orange Ave. Ocoee, Fla. 32761	Feb. 28
Rev. Haley Messer 19326 Leeside Glendora, Calif. 91740	Aug. 18	Rev. J. E. Moore, Sr. Travecca Towers 60 Lester Ave. Nashville, Tenn. 37210	July 2	Rev. Chester Newcomb 848 Caldwell St. Zanesville, Ohio 43701	Aug. 19
Rev. L. D. Meggers 4300 Soquel Dr. Soquel, Calif. 94523	Apr. 3	Rev. J. Irvin Moore 626 Brandon Ave. Celina, Ohio 45822	Jan. 17	Rev. George H. Nicholson 551 S. Oak McPherson, Kans. 67460	Aug. 24
Rev. Mrs. Mertie Melton 506 S. 5th St. Marshall, Ill. 62441	Apr. 29	Rev. Sartell P. Moore 117 Summit Ave. New Milford, N.J. 07646	Sept. 15	Rev. Cessal E. Nix Rte. 1 Horatio, Ark. 71842	Aug. 20
Rev. Ralph G. Merritts 696 Sheryl Pontiac, Mich. 48054	Oct. 2	Rev. T. J. Moore Rock Mills, Ala. 36274	Aug. 13	Rev. R. A. Noakes 4614 Sitravis Amarillo, Tex. 79110	Mar. 8
Rev. Mattie M. Metcalf 1726 W. Pendleton Ave. Santa Ana, Calif. 92704	—	Rev. Mrs. A. M. Moorehead R.F.D. 1, Box 44 Paulding, Ohio 45879	Dec. 24	Rev. Mrs. Elsie G. Norris 519 Villa Rd. Newberg, Ore. 97132	June 29
Rev. L. E. Mether 800 Benton St. La Porte City, Ia. 50651	Aug. 10	Rev. J. Roger Morris P.O. Box 53 South Shore, Ky. 41175	Aug. 25	Rev. P. C. Norton 278 S. 4th Ave. Brighton Colo. 80601	Aug. 24
Rev. Mrs. Laura Meyer 649 8th St. N.E. Valley City, N.D. 58072	May 17	Rev. Mrs. Walter C. Morris 41-603 Button Dr. Rancho Mirage, Calif. 92270	Feb. 18	Rev. Henry T. Nyhus Rosholt, S.D. 57260	June 23
Rev. Mildred L. Middleton 1710 Elizabeth Pasadena, Calif. 91104	—	Rev. Harry Morrow Manville Camp Manville, Ill. 61339	Feb. 11	O	
Rev. Ralph D. Middleton 1710 Elizabeth Pasadena, Calif. 91104	—	Rev. Harry Moyer Rte. 2, Box 58 F Crescent, Okla. 73028	Jan. 12	Rev. Jesse Oakley 3000 Lake Shore Blvd. St. Cloud, Fla. 32769	Feb. 5
Rev. Edward E. Mieras 1116 Wesley Ave. Pasadena, Calif. 91104	June 1	Rev. Harley E. Mullen Port Maitland, Nova Scotia Canada	Sept. 12	Rev. Helen H. Oates Rte. 2, Box 149 Little Rock, Ark. 72206	—
Rev. Mrs. Grace Milby 3312 Franor Alton, Ill. 62002	Feb. 24	Rev. Wilfred Mulley Rte. 1 Freeport, Me. 04032	Oct. 30	Rev. E. C. Oney Morgan Ave. Ashland, Ky. 41101	July 12
Rev. Mrs. C. Ward Millen 518 Willamette S. Oregon City, Ore. 97045	Jan. 11	Rev. Florence Munroe 8807 Madison, Apt. 104-D Indianapolis, Ind. 46227	—	Rev. Leon C. Osborn 6355 N. Oak Ave Temple City, Calif. 91780	Nov. 20
Rev. Arthur A. Miller 209 N.E. "B" St. Bentonville, Ark. 72712	Jan. 7	Rev. Dellet Bascom Murphey 3808 N. College Bethany, Okla. 73008	Nov. 14	Rev. Orphus L. Osborne 5040 S.W. 94th Way Cooper City, Fla. 33314	July 12
Rev. E. Louis Miller 60 Gillespie St. Nanaimo, B.C., Canada	Mar. 16	Rev. Samuel G. Muse Rte 1, Box 190 Nancy, Ky. 42544	Oct. 26	Rev. Mrs. Laura B. Ova 1116 6th Ave. N.E. Brainerd, Minn. 56401	July 29
Rev. Felix R. Miller 7334 Laura Koppe Rd. Houston, Tex. 77028	Apr. 14	Rev. H. V. Muxworthy Pefferlaw, Ontario Canada	Jan. 1	Rev. Theodore H. Ova 1116 6th Ave. N.E. Brainerd, Minn. 56401	June 30
Rev. Nettie A. Miller Ralston Hotel Columbus, Ga. 31904	Apr. 15			Rev. H. E. Oxford Box 528 Lincoln, Ark. 72744	Apr. 27

Rev. D. E. Palmer 311 W. Main St. Prescott, Ark. 71857	Nov. 18
Rev. J. W. Parkins 726 S. Fifth St. Allentown, Pa. 18103	Apr. 25
Rev. E. M. Parks 8066 Elmlawn Louisville, Ohio 44641	Jan. 11
Rev. R. M. Parks 1801 Arrow Ln. Garland, Tex. 75040	Dec. 23
Rev. Mrs. R. M. Parks 1801 Arrow Ln. Garland, Tex. 75040	Sept. 10
Rev. F. O. Parr Rte. 2 Quincy, Mich. 49082	—
Rev. Lida Parris Box 173 Clendenin, W. Va. 25045	June 19
Rev. L. V. Payton 1841 19th St. Woodward, Okla. 73801	—
Rev. Mrs. Eva M. Peet Box 133 Sawyer, N.D. 58781	Feb. 8
Rev. William J. Pellow Rte. 1, Box 304B Franklin, Pa. 16323	Dec. 24
Rev. Chester E. Pendry 161 Montrose Ave. Hemet, Calif. 92343	—
Rev. Iva Pendry Kennard, Ind. 47351	—
Rev. J. F. R. Penn 1124 Amy Rd. Nampa, Idaho 83651	—
Rev. Raymond Perkins Box 72 Seymour, Mo. 65746	Aug. 31
Rev. J. E. Perryman, Sr. 5305 N. Mueller Bethany, Okla. 73008	Sept. 15
Rev. W. A. Peterson Box 31, Site 15, R.R. 5 Prince Albert, Sask. Canada	Dec. 19
Rev. J. A. Phillips 1418 W. Bijou Colorado Springs, Colo. 80904	Apr. 8
Rev. Lee P. Phillips 4016 Speight St. Waco, Tex. 76711	Jan. 24
Rev. Frank Phipps Black Hawk, S.D. 57718	Jan. 18
Rev. Dorothy Pierce Rte. 1, Box 309 Nyssa, Ore. 97913	Apr. 6
Rev. W. R. Platt Bankhead Apt. 27 Jasper, Ala. 35501	Mar. 27
Rev. Stephen J. Polly Covington Trailer Ct. 228 Maddox Georgetown, Ky. 40324	Nov. 15

Rev. Arthur G. Pool 750 E. Carson St., Box 116 Torrance, Calif. 90502	Aug. 22
Rev. Alfred Poole 116 Ivy Nampa, Idaho 83651	Sept. 13
Rev. Maude M. Poole 116 Ivy Nampa, Idaho 83651	Feb. 3
Rev. Ray E. Poole 13397 Robin Ct. Yucaipa, Calif. 92399	Aug. 19
Rev. Earl Poorman 260 S. Harrison St. Spencer, Ind. 47460	Aug. 3
Rev. Admiral D. Potter 12 Stewart Pk. Nitro, W. Va. 25143	Oct. 8
Rev. David Potts 12 Warren Ave. N. Fleetwood, Lancashire England	—
Rev. F. A. Powell c/o Milton W. Powell Rte. 1, Box 220 Fruittland, Idaho 83619	Sept. 21
Rev. W. L. Prater 526 N. Third St., Box 1001 Sapulpa, Okla. 74066	Dec. 22
Rev. W. S. Purinton 711 S.E. 15th Pompano Beach, Fla. 33062	July 30
Rev. A. E. Pusey Rte. 1 Circleville, Ohio 43113	Jan. 16
Rev. Hugh P. Putnam 665 Court St. Caro, Mich. 48723	Oct. 24
Rev. Floyd E. Pulney 207 S. Millwood Wichita, Kans. 67213	Aug. 27
Rev. H. J. Rahrar Rte. 1, Box 292-A Camby, Ind. 46113	Nov. 10
Rev. Slaton Raper 5326 Briercrest Lakewood, Calif. 90713	—
Rev. C. Earl Rawson 667 Ellis St. Penticton, B.C., Canada	Sept. 4
Rev. Mrs. Margaret Rawson 667 Ellis St. Penticton, B.C., Canada	Oct. 11
Rev. Lewis S. Redwine 438 Bales St. Cleburne, Tex. 76031	June 3
Rev. Fred J. Reed 303 Appian Ave. Napoleon, Ohio 43545	Nov. 15
Rev. Martha Gordon Reed 916 Elgin St. Midland, Mich. 48640	Sept. 28
Rev. E. E. Reep Rte. 2 Lawrence, Kans. 66044	Mar. 20

Rev. Orville W. Rees 5440 Rosslyn Dr. Indianapolis, Ind. 46220	Apr. 1
Rev. Miss Geneva N. Reese 2447 Forest Kansas City, Mo. 64108	Jan. 10
Rev. J. D. Reid 1225 McCullough Ave. N.E. Huntsville, Ala. 35801	Feb. 6
Rev. Willis H. Rennick Rte. 1 Rosedale, B.C., Canada	—
Rev. C. Don Reynolds P.O. Box 431 Black Diamond, Wash. 98010	Nov. 22
Rev. Jett E. Reynolds 807 Washington St. Rockport, Ind. 47635	July 31
Rev. A. Gordon Rice 483 S. Cleveland Bourbonnais, Ill. 60914	Aug. 13
Rev. Ernest Rice 406 California Ave. Aurora, Ill. 60506	Jan. 27
Rev. John Rice, Sr. 626 Fulton Ave. Wurtland, Ky. 41144	Mar. 17
Rev. Ralph Rice 205 E. Monroe Bourbonnais, Ill. 60914	Nov. 26
Rev. William G. Richards Rte. 2, Box 220 Vicksburg, Mich. 49097	Jan. 29
Rev. R. R. Richey 3000 Linden Ave. Bakersfield, Calif. 93304	July 24
Rev. C. G. Rife 2350 S. Audubon Rd. Indianapolis, Ind. 46203	Jan. 9
Rev. Richard Rigby 13 Side Copse Otley, Yorkshire, England	—
Rev. Ida L. Rinebarger 9634 St. Jerome St. Louis, Mo. 63114	—
Rev. H. S. Rinehart Box 204 Kyle, Tex. 78640	Apr. 24
Rev. Mrs. Josie Ritchea Box 134 Runnemede, N.J. 08078	Mar. 1
Rev. Miss Eva Rixse 6355 N. Oak Temple City, Calif. 91780	Sept. 8
Rev. A. L. Roach 9327 Althea St. Afton, Mo. 63123	—
Rev. Mrs. Margaret Roach 9327 Althea St. Afton, Mo. 63123	—
Rev. James V. Roberts Hialeah Trailer Ct. 425 E. 33rd St., Lot 29 Hialeah, Fla. 33013	June 20
Rev. Milo L. Roberts 4505 Bethel St. Boise, Idaho 83704	Oct. 24

Rev. Nail M. Robertson c/o Rev. Colin Robertson 30 High Beveridgewell Dunfermline, Fifeshire Scotland, U.K.	Apr. 13	Rev. Vernon C. Shafer Box 52 Hamden, Ohio 45634	July 11	Rev. A. Roeland Smits Rte. 1 De Mossville, Ky. 41033	Apr. 8
Rev. William Robertson Gowrie Cottage Fairmount Rd. Perth, Scotland	—	Rev. R. H. Shank 1140 McDougal St. Fostoria, Ohio 44830	Nov 26	Rev. W. L. Snellgrove 626 Howe St., P.O. Box 583 Way cross, Ga. 31501	Jan. 26
Rev. George T. Robinson Rte. 1, Box 286-X Sledge, Miss. 38670	May 22	Rev. Charles I. Sharp 529 Jessup Ave Lansing, Mich. 48910	July 26	Rev. M. M. Snyder 1224 St. Charles Ave. New Orleans, La. 70130	July 21
Rev. Mrs. Lillian Robinson 1213 S. Eton Perryton, Tex. 79070	Aug. 19	Rev. Frank Shea Blackstone Apt. Sioux Falls, S.D. 57102	Jan. 28	Rev. Oscar Snyder Box 1283 Fort Saskatchewan, Alberta Canada	Mar. 13
Rev. W. Glen Rodefer Malden, Ill. 61337	—	Rev. A. O. Shearrer Rte. 1 Patterson, Mo. 63956	—	Rev. C. E. Soderholm 1226 9th Ave. S.E. St. Cloud, Minn. 56301	Jan. 19
Rev. I. F. Rodeffer 1580 Andover Dr. Cheyenne, Wyo. 82001	Mar. 27	Rev. Mrs. C. F. Shields 318 Clear St. Albany, Ky. 42602	Nov. 24	Rev. L. E. Sparks 37A Grand River St. N., Apt. 4 Paris, Ontario, Canada	Jan. 1
Rev. Lewis J. Rodgers Rte. 1, Box 41 Merigold, Miss. 38759	June 1	Rev. Curtis R. Shook 705 S. 3rd. St. Ponca City, Okla. 74601	Nov. 10	Rev. Robert H. Spear, Sr. 804 W. Hiawatha St. Tampa, Fla. 33612	Apr. 8
Rev. G. Howard Rowe 2215 N.E. 42nd Ct., Apt. 205 Lighthouse Point, Fla. 33064	June 28	Rev. A. B. Shrum Rte. 1, Box 79B Moscow, Ohio 45153	Oct. 2	Rev. Frank Spiker Rte. 1 Triadelphia, W. Va. 26059	Sept. 18
Rev. Clarence E. Rowland 985 Corona St., Apt. 201 Denver, Colo. 80218	May 7	Rev. Carmon G. Sloan Box 1284 Lake City, Fla. 32055	Sept. 27	Rev. James R. Spittal 34023 Wavell Ln. Abbotsford, B.C., Canada	May 12
Rev. A. R. Rutledge 2503 11th Ave. N. Ext. Nampa, Idaho 83651	Feb. 8	Rev. Harold Small 302 Walnut Petersburg, Ind. 47567	Nov. 8	Rev. Mary Spittal 34023 Wavell Ln. Abbotsford, B.C., Canada	Sept. 25
Rev. L. M. Rynearson Box 35 Corunna, Ind. 46730	Apr. 28	Rev. Opal Smiley 342 S. Jackson St. Oakland City, Ind. 47560	Oct. 17	Rev. Edward C. Sprull, Sr. Star Rte., Box 836 Lucerne Valley, Calif. 92356	Oct. 5
		Rev. Thomas R. Smiley 342 S. Jackson St. Oakland City, Ind. 47560	June 18	Rev. Archibald Stanford 82 Wilson Ave., Apt. 12 Kitchener, Ontario, Canada	Sept. 15
		Rev. Mrs. Bessie Mae Smith 221 S. Lawry Stillwater, Okla. 74074	July 14	Rev. Curtis L. Stanley 11 ¹ / ₂ River St. Kezar Falls, Me. 04047	Sept. 30
Rev. R. L. Sallee P.O. Box 107 Grahn, Ky. 41142	Jan. 15	Rev. Mrs. Daisy Smith 1424 N. St. Francis Wichita, Kans. 67214	Nov. 16	Rev. Mrs. Theima Steelman P.O. Box 298 Gilmer, Tex. 75644	May 31
Rev. O. D. Samuel 1026 Forest Carthage, Mo. 64836	Feb. 14	Rev. Emma French Smith 212 S. 4th Street Montebello, Calif. 90640	Apr. 14	Rev. Richard C. Stephens 2208 Bristol Ave. Tampa, Fla. 33606	—
Rev. A. E. Sanner 1230 Scioto Rd., Apt. 229-D Seal Beach, Calif. 90740	July 7	Rev. Fred A. Smith 11645 S. Ramma Ave. Hawthorne, Calif. 90250	Nov. 5	Rev. Carlos L. Stepp, Jr. P.O. Box 1243 Twenty-nine Palms, Calif. 92277	—
Rev. William Schroeder 724 15th Ave. S. Nampa, Idaho 83651	Nov. 28	Rev. G. E. Smith, Jr. Brightwood, Va. 22715	—	Rev. Burton R. Stewari 312 Ivy St. Nampa, Idaho 83651	May 21
Rev. Mrs. Bertha Schwab 2430 E. Washington Pasadena, Calif. 91104	Mar. 27	Rev. Harry W. Smith 1424 N. St. Francis Wichita, Kans. 67214	July 21	Rev. Claude T. Stewart Rte. 1, Box 59 Florien, La. 71429	May 3
Rev. Carmen Scott 62 Janie Ave. Lakeland, Fla. 33801	Mar. 31	Rev. Howard Smith 3181 W. 71st Cleveland, Ohio 44102	Sept. 23	Rev. E. L. Stewart 804 E. Broadway Gainesville, Tex. 76240	May 26
Rev. Mrs. Lella T. Scott 8305 Upriver Dr. Spokane, Wash. 99206	June 19	Rev. John M. Smith 3520 Queens Pt. Terr. Lansing, Mich. 48917	Sept. 5	Rev. J. T. Stickney P.O. Box 149 Belleville, Ark. 72824	Jan. 7
Rev. N. Edward Scott 873 Cottonwood Rd. Banning, Calif. 92220	Mar. 11	Rev. Julius E. Smith P.O. Box 224 Cordova, Ala. 35550	Aug. 29	Rev. Frank J. Stinnette 2150 N. Garfield Loveland, Colo. 80537	Apr. 6
Rev. Laverta Seal 621 S.W. 33rd Oklahoma City, Okla. 73109	Jan. 11	Rev. L. D. Smith 2517 E. Alta Vista Tucson, Ariz. 85716	Nov. 1	Rev. Fred Stockton 711 N. Sixth St. Carlsbad, N.M. 88220	Feb. 21
Rev. W. H. Seale 1170 Park Ave. Newport, Ky. 41071	—	Rev. Philip N. Smith Rte. 1 Fruitland, Idaho 83619	—	Rev. T. W. Stofer Rte. 1 Angola, Ind. 46703	Aug. 30

Rev. Mrs. D. C. Stout
7536 N. Smith St.
Portland, Ore. 97203

Rev. C. J. Studt
Rte. 1, Box 522
Big Bend, Wis. 53103

Rev. Maude A. Stunck
5005 Danby Dr.
Nashville, Tenn. 37211

Rev. C. A. Sturdevant
Box 303
Chase, Kans. 67524

Rev. James H. Sturgis
4096 17th St., Apt. 115
San Francisco, Calif. 94114

Rev. Leon R. Sturlevant
811 E. Court St.
Weiser, Idaho 83672

Rev. M. M. Summers
9840 Kale St.
El Monte, Calif. 91733

Rev. C. Orin Swain
14226 E. Cullen
Whittier, Calif. 90605

Rev. Dowie Swarth
1207 Dominion Ave.
Pasadena, Calif. 91104

Rev. Mrs. Helen K. Swarth
1207 Dominion Ave.
Pasadena, Calif. 91104

Rev. Fred Sweet
1919 Strawn
Houston, Tex. 77039

T

Rev. Mary I. Tait
Pilgrim Haven, 373 Pine Ln.
Los Altos, Calif. 94022

Rev. Bertha Talbert
645 S. Manhattan St.
Indianapolis, Ind. 46241

Rev. Valla M. Tarr
221 S. Merrill St.
Fortville, Ind. 46040

Rev. Ernest Tarvin
Rte. 1, Box 30
California, Ky. 41007

Rev. T. W. Tate
273 N. Franklin St.
Delaware, Ohio 43015

Rev. Bernard E. Tatton
457 Queens St.
Newmarket, Ontario, Canada

Rev. George F. Taylor
6 Pine Circle
Woodburn, Ore. 97071

Rev. Ira N. Taylor
420 Juniper
Nampa, Idaho 83651

Rev. Milton H. Taylor
110 Cleveland Ave.
Mt. Ephraim, N.J. 08059

Rev. Mrs. Myrtle Pelley Taylor
c/o Mrs. Gregg
Route 4
Salem, Ohio 44460

Rev. W. T. Taylor
4512 Sunnyside Ave. N.
Seattle, Wash. 98105

Rev. Laten E. Teare
1202 S. Powerline Rd.
Nampa, Idaho 83651

Rev. Richard S. Tenove
1487 Duncan Ave.
Penticton, B.C., Canada

Rev. Arthur M. Terrell
232½ S. Main
Placentia, Calif. 92670

Rev. William A. Terry
717 E. 6th
Cherryvale, Kans. 67335

Rev. Clarence E. Thayer
2212 N. El Molino
Altadena, Calif. 91001

Rev. E. G. Theus
4600 N. Peniel
Bethany, Okla. 73008

Rev. William Thompson
1535 S. Centennial St.
Indianapolis, Ind. 46241

Rev. Lucius O. Tillotson
226 Barden Dr.
De Land, Fla. 32720

Rev. James N. Tinsley
3334 Winlow
San Diego, Calif. 92105

Rev. Mrs. Etta T. Toney
Rte. 2, Box 102
Jamestown, Tenn. 38556

Rev. J. G. Towriss
1913 Glen Eilyn Dr.
Muncie, Ind. 47304

Rev. C. F. Transue
Rte. 6, Tower Rd.
Poplar Bluff, Mo. 63901

Rev. Mrs. Lena M. Troesch
1705 Elm Dr.
Oklahoma City, Okla. 73115

Rev. Mrs. Cora Tronnes
Box 81
Yacolt, Wash. 98675

Rev. Ira L. True, Sr.
6355 N. Oak
Temple City, Calif. 91780

Rev. John W. Trueblood
8311 180th S.E.
Snohomish, Wash. 98290

Rev. Gordon E. Truesdell
700 S. 6th St.
Frankfort, Ind. 46041

Rev. Mrs. Ora J. Turner
11 N. Crest Ave.
Clearwater, Fla. 33515

Rev. J. E. Turpel
445 Pictou Rd.
Truro, Nova Scotia, Canada

Rev. R. F. Twining
6501 Dove Ln.
Little Rock, Ark. 72206

Rev. Arthur F. Twist
220 N. Asbury St.
Moscow, Idaho 83843

Rev. Joe M. Tyson
877 W. North Ext.
Dover, Del. 19901

Mar. 18

Nov. 24

Apr. 16

June 24

Feb. 5

Mar. 24

Dec. 16

Nov. 12

June 22

Aug. 9

Sept. 4

Sept. 6

Jan. 9

Feb. 19

Jan. 30

July 16

Dec. 6

May 20

Jan. 23

Apr. 9

June 15

Aug. 17

Mar. 17

V

Dr. D. I. Vanderpool
c/o Willford N. Vanderpool
10536 Davidson Ave.
Cupertino, Calif. 95014

Rev. Glenn O. Van Hook
702 Hamrich St.
Shelby, N.C. 28150

Rev. Earl Van Houghton
2463 Wheeler Rd.
Bay City, Mich. 48612

Rev. David J. Vascoe
701 N. 12th
Duncan, Okla. 73533

Rev. Harold L. Volk
Northwest Nazarene College
Nampa, Idaho 83651

W

Rev. Sanford J. Wagg
9155 Mitchell Rd.
Eden Prairie, Minn. 55343

Rev. E. O. Walden
424 E. 7th
Hutchinson, Kans. 67501

Rev. Henry B. Wallin
1414 N. Hill Ave.
Pasadena, Calif. 91104

Rev. Florence Walling
1443 Oxford Ave.
Pasadena, Calif. 91104

Rev. Edith B. Walworth
P.O. Box 47
Vallecito, Calif. 95251

Rev. Thomas H. Warwick
Box 126
Hugheston, W. Va. 25110

Rev. Charles J. Washburn
7 Tupelo Rd.
Worcester, Mass. 01606

Rev. Frank Wasson
Rte. 1, Box 152A
Beaufort, Mo. 63013

Rev. Orval R. Waterhouse
4930 S E 76th Ave.
Portland, Ore. 97206

Rev. H. C. Watson
179 S. Koenig Rd.
St. Marys, Ohio 45885

Rev. Alice M. Watts
Friendsview Manor
Newberg, Ore. 97132

Rev. C. Adrian Way
1800 Broom St., Apt. 615
Wilmington, Del. 19802

Rev. G. F. Webb
1219 N. Alameda
Azusa, Calif. 91702

Rev. Leonard O. Webber
4720 Filmore St., N.
Salem, Ore. 97303

Rev. Mrs. Leonard O. Webber
4720 Filmore St., N.
Salem, Ore. 97303

Rev. Ben Wadal Rte. 2, Box 800 Owasso, Okla. 74055	Dec. 1	Rev. Dennis Wilcoxon P.O. Box Conway, Ark. 72032	—	Rev. Union Wood Rte. 1 Wishon, Calif. 93669	—
Rev. A. M. Wells 413 Garland Flint, Mich. 48503	—	Rev. Bessie Williams 118 Florence St. Sistersville, W. Va. 26175	Dec. 5	Rev. Donald W. Woodruff 4545 St. Ann Ln. Columbus, Ohio 43213	Feb. 28
Rev. E. W. Wells 2026 Euclid Dallas, Tex. 75206	Nov. 13	Rev. Edgar H. Williams 3105 W. Van Buren, 43-D Phoenix, Ariz. 85009	Oct. 9	Rev. C. Leslie Woolson Rte. 2 Millville, N.J. 08332	Oct. 23
Dr. Lewis T. Wells 291 Larch Ln. Lexington, Ky. 40505	Nov. 20	Rev. Luther Williams 119 White St. Shirley, Ind. 47384	July 27	Rev. B. H. Woolton 2519 Galbreth Rd. Pasadena, Calif. 91104	Oct. 19
Rev. Logan T. Wells Box 289 Knox, Pa. 16232	Apr. 21	Rev. Pearl Williams Box 83 Inez, Ky. 41224	Sept. 14	Rev. E. E. Wordsworth 545 17th Ave. W. Kirkland, Wash. 98033	Nov. 1
Rev. F. A. Welsh 110 Madison Desloge, Mo. 63601	Nov. 29	Rev. R. B. Williamson 1318 Oak Abilene, Tex. 79602	Apr. 8	Rev. Mrs. L. Dow Wright 2701 New Hope Rd. Grants Pass, Ore. 97526	June 5
Rev. W. O. Welton 6477 N. Burkhart Howell, Mich. 48843	Dec. 24	Rev. Otto Willison Rte. 3 Antlers, Okla. 74523	Feb. 11	Rev. Lehman K. Wright Bell Gardens 5727 Monte Vista St. Los Angeles, Calif. 90042	—
Rev. Mrs. Lena West 172 Second St. Athens, Ohio 45701	Dec. 3	Rev. B. L. Wilson Rte. 1, Box 46 Camby, Ind. 46113	June 21	Rev. Mrs. Neatle Wright Rte. 2 Edgewood, Tex. 75117	Aug. 19
Rev. Verbel Wheeler 13345 Sidana Rd. Yucaipa, Calif. 92399	—	Rev. Harney E. Wilson Rte. 2, Box 493 Irvine, Ky. 40336	Dec. 12	Rev. O. L. Wright P.O. Box 985 Yuma, Ariz. 85364	June 5
Rev. Bertie L. White 361 Fifth St. Chula Vista, Calif. 92010	—	Rev. Mallalieu A. Wilson 107 Ivy Nampa, Idaho 83651	Feb. 5		
Rev. Myrtle White 1201 N. Hill St. Pasadena, Calif. 91104	—	Rev. Matthew V. Wilson 170 N. Main Woodland, Mich. 48897	Aug. 29		
Rev. C. M. Whitley 4505 N. Rockwell Bethany, Okla. 73008	Dec. 3	Rev. Nancy Wilson 170 N. Main Woodland, Mich. 48897	Apr. 10		
Rev. Asa Wickens 214 S. Calloway St. Elk City, Okla. 73644	Oct. 7	Rev. Roger S. Winans 6355 N. Oak Temple City, Calif. 91780	Dec. 15	Rev. J. M. Yarbrough 3610 Avocado Dr. Largo, Fla. 33540	—
Rev. Albert Wideman 3424 Markridge Rd. La Crescenta, Calif. 91014	—	Rev. Gordon Winchester 805 S. 13th St. Lanett, Ala. 36863	—	Rev. Mrs. Libble Yeager 6477 Burkhart Rd. Howell, Mich. 48843	Mar. 27
Rev. O. B. Wiederhold Haven Hubbard Memorial Home New Carlisle, Ind. 46552	Apr. 12	Rev. B. F. Wininger 22012 N.E. Couch Troutdale, Ore. 97060	Aug. 27	Rev. John O. Young 503 Juniper St. Nampa, Idaho 83651	Mar. 26
Rev. Harry A. Wiese 1640 Brigden Rd. Pasadena, Calif. 91104	—	Rev. Ruby Robinson Wise 558 Rio Grande Pasadena, Calif. 91104	—	Rev. J. W. Youngman 9117 Murray Ct. Wichita, Kans. 67212	Oct. 26
Rev. Mrs. Katherine M. Wiese 1640 Brigden Rd. Pasadena, Calif. 91104	—	Rev. E. D. Wolfe 722 Edina Ln. N.E. Salem, Ore. 97304	Jan. 30		
Rev. W. Frank Wiggs 2208 McGavock Pike Nashville, Tenn. 37216	Oct. 20	Rev. Peter J. Wolpe 546 E. Howard Pasadena, Calif. 91104	Mar. 1		
Rev. J. D. Wiginton P.O. Box 563 Nipomo, Calif. 93444	Mar. 15	Rev. A. C. Wood 1107 N. 27th Corvallis, Ore. 97330	—	Rev. O. F. Zachary 4645 Lotus St. San Diego, Calif. 92107	Aug. 10
Rev. Mrs. Ollie Mae Wiginton Box 563 Nipomo, Calif. 93444	May 4	Rev. S. L. Wood 730 W. Elm Stephenville, Tex. 76401	Apr. 4	Rev. Esther Zimmerman 609 W. Main Edmond, Okla. 73034	Oct. 20

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NAZARENE PUBLISHING HOUSE



Wondering . . .

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

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



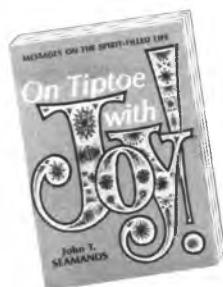
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NAZARENE INFORMATION SERVICE

Getting the Job Done

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

Fundamentalism in Westchester: "Social Gospel" not preached here

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

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

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

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

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

The service (and article) end with the singspiration.

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

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

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

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

O. Joe Olson

Nazarene Preacher

GETTING THE TRAINING PROGRAM STARTED



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

Suggested: Pastor

Sunday school superintendent
Church school board chairman
NYPS president
NWMS president
Music director
CST director

This committee would recommend:

- (a) What training is needed.
- (b) When to schedule the courses. Since all department heads are present, you can eliminate conflict in scheduling whether it be during NYPS hour, Sunday school, or week-night.
3. Purchase or bring your "Prepare to Share Library" up to date.
4. Set up an individual file of training completed, using the R-43 card.

Some suggestions:

- (a) Make two cards for each person: one for the file, one for individual. This saves you from a constant barrage of questions.
- (b) Bring record up to date; then keep current by posting Home Study credits and class reports.
- (c) If you do not have copies of class reports for the last 10 years, they will be provided free upon request from the CST office.

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

TIME FOR TRAINING

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

1. Training during the Sunday school hour:
 - (a) Classes for prospective teachers—units like 141.2a, 140b, and age-group courses.
 - (b) Classes preparing people for church membership—usually taught by the pastor. Suggest courses like Units 133a, 314.2a (teen-agers), 134a, 133a, and others in the Churchmanship Training Program.
 - (c) Elective—where an adult class chooses a course in the CST program and uses this rather than the regular Sunday school curriculum because of a particular need in the class.

Advantages of using the Sunday school hour are:

- (1) The nursery is open.
- (2) Husband or wife is in another class if not interested in the elective.
- (3) Does not take an extra evening.
- (4) Helps in providing a systematic way for training new workers and people for church membership.
2. Training during the pre-preaching hour on Sunday evening:
 - (a) Classes for teachers who are working on Sunday morning.
 - (b) Classes for prospective workers.
 - (c) Can be for small groups so as not to disrupt the total NYPS program, or can be for all adults.
 - (d) Many offer the denomination-wide studies during this time.

Has the same advantages as for Sunday morning.

3. Training on Wednesday night:

Should not be too frequent and should be of interest to the entire group. Some offer the denomination-wide studies on Wednesday night.

Other times for training include week-nights, Saturdays, and special schools.

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THE PREACHER'S WIFE

Mrs. B. Edgar Johnson

This time dedicated to parsonage dads

Father, Son, and Their Own Backyard*

By Floyd and Pauline Todd

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

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

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

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

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

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

"Yes, Garageman, yes!"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

All So Ordinary

By Esme James*

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

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

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

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

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

In Jesus' name I ask it. Amen.

*Red Deer, Alberta, Canada.

IN THE STUDY



The Greatest Grace of All

(Meditations on I Corinthians 13)

By H. K. Bedwell

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

No. 1 The Love Chapter

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

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

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

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

I. A SUPERB LYRIC OF LOVE

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

II. A SURPRISING PARENTHESIS

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

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

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

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

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

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

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

(To be continued)

GLEANINGS

from the Greek



By Ralph Earle*

II Tim. 3:6-17

"Creep" or "Enter"?

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

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

"Silly Women"

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

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

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

"Laden" or "Loaded"?

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

"Divers" or "Various"?

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

"Corrupt Minds"

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

"Folly"

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

"Manifest" or "Evident"?

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

"Fully Known" or "Followed Closely"?

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

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

"Manner of Life" or "Practice"?

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

"Godly" or "Piously"?

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

"Seducers" or "Impostors"?

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

"Been Assured Of"

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

"Given by Inspiration"

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

"Reproof" or "Conviction"?

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

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

"Correction"

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

"Instruction" or "Training"?

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

"Perfect" or "Complete"?

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

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

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

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



The Sinner's Cry and the Savior's Reply

SCRIPTURE: Psalms 130

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

W. E. McCUMBER

Industrious Tranquility

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

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

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

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

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

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

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

ment that is worthy and interference that is despicable.

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

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

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

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

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

T. CRICHTON MITCHELL

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

* * *

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

* * *

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

* * *

People do odd things to get even.

* * *

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

Your Friend—the Phone

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

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

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

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

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

KITIE LEE MCCONNELL
Bethany, Okla.

The Nazarene Preacher



By Asa H. Sparks*

Church Administration

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

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

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

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

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

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

*Pastor, Gastonia, N.C.

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

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

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

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

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

your church should provide and probably does.

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

Instructions to Ushers

By Lyle K. Potter*

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

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

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

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

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

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

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

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

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

8. **RESPONSIBILITY OF THE HEAD USHER.**

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

Watch the pastor closely for signals indicating matters needing attention.

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

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

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

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

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

pastor when the ushers go down to take the offering.

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

BULLETIN



BARREL

WAS THIS YOUR BOY?

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

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

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

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

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

Clearview News, Wash.
J. K. FRENCH

Dedicated to All Fathers

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

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

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

—Selected

TOO LITTLE CHILDREN

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

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

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

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

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

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

Author unknown

From Norwood, Cincinnati, Ohio
S. E. Durbin, *pastor*

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

* * *

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

A Precious Thing

One of your most valuable possessions is
your signature. Your signature is you—
your reputation, your promises, your identity.

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

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

—Selected

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

—H. W. Beecher

* * *

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

* * *

Remember—a boy is the only known substance
from which you can make a man.

* * *

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

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

*There are two kinds of church members:
those who give to live and those
who live to give. Which kind are you?*

IT TAKES COURAGE—

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

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

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

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

TO BE TALKED ABOUT and yet remain
silent when a word would justify
you in the eyes of others, but
which you cannot speak without injury
to another.

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

TO LIVE always according to your conviction.

—The Trumpeter

The Nazarene Preacher

John Henry Jowett

(Continued from page 11)

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

It was a depressed and dispirited Britain that welcomed Jowett home. The spirits of the people were jaded; church congregations were at their lowest. Food was scarce and conscription had gathered up every able-bodied man. A cloud of grim foreboding hung over the nation. A few weeks earlier the British Army had suffered the worst defeat in its history, and even now the Germans were massing to take Paris. But Jowett's optimism and serenity were undisturbed. On that first Sunday morning in Westminster, he addressed a war-weary congregation, that included Mr. and Mrs. Lloyd George, from Psalms 27: "Though an host should encamp against me, my heart shall not fear." None could miss the exultant emphasis and contagious confidence in his voice. Righteousness, justice, truth, and freedom were the great words on which he dwelt. Seek inspiration by all means, rang the voice of the prophet, at these historical fountains. But all of them, he reminded London, were minor springs of endurance. The great central spring came from intimate communion with the living God. "Yes, we can endure, but we must endure as though at any moment we might see the visible presence of our Lord on the road."⁷

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

Jowett voiced his hopes of how best to build the hard-won peace. "While we thank God for a great victory, we are here to enlist for a new crusade . . . The moral strength which has overthrown a universal menace must now be consecrated to even greater tasks. The fraternity of destructive warfare must be transformed into a fraternity of constructive peace."⁸ It was a prophetic declaration, but alas, too soon the prophet's voice was silent. Jowett's health failed rapidly, and on Sunday, December 17, 1922, he preached his last sermon in Westminster—and his last ever.

⁷Quoted by Porritt, *John Henry Jowett*, p. 52.

⁸*The Preacher, His Life and Work*, p. 114.

⁹Porritt, *op. cit.*, pp. 76-77.

¹⁰*Ibid.*, p. 3.

¹¹*Ibid.*, p. 154.

¹²*Ibid.*, p. 180.

¹³*Ibid.*, p. 191.

¹⁴*Ibid.*, p. 198.

As the Pastor—So the People

(Continued from page 1)

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

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



HERE AND THERE

AMONG BOOKS



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

Does God Still Guide?

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

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

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

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

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

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

R.S.T.

Rock and Roll— the Devil's Diversion

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

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

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

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

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

devil—or he has stolen a march on them.

R.S.T.

A Shepherd Looks at Psalm 23

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

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

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

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

Though not doctrinal, the substance is essentially holiness.

R.S.T.

Secular Christianity and the God Who Acts

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

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

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

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

R.S.T.

Books Received

Four Minor Prophets, Their Message for Today

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

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

Story of "The Reason Why"

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

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

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

Daniel—the Key to Prophetic Revelation

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

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

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

Historic Patterns of Church Growth

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

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

Preachers' Exchange



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

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

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

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

CALENDAR DIGEST

JUNE

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

20 Father's Day

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

28—July 2 Second CST TRAINING CONFERENCE in the Smokies

JULY

NWMS Spanish Broadcast Offering

1 Dominion Day (Canada)

4 Independence Day

11 Children's Day

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

19-23 Second CST TRAINING CONFERENCE in the Rockies

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

AUGUST

29 Church Schools Promotion Day



AMONG OURSELVES

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

Until next month,

BT



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