

THE
NAZARENE
PREACHER

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REVIVAL ESSENTIALS: PRAYER AND PEOPLE

Hugh C. Benner

FISHING SEASON

The Editor

**HOW TO HAVE A MAGNIFICENT "FAILURE"
IN YOUR CHURCH REVIVAL**

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SAY IT LIKE IT IS

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Sermon of the Month

FOR ME TO LIVE IS CHRIST

James F. Ballew

—proclaiming Christian Holiness



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CONTENTS

Revival Essentials: Prayer AND People, <i>Hugh C. Benner</i>	1
Fishing Season, <i>Editorial</i>	2
Does Anyone Else Feel This Way About It? <i>Editorial</i>	3
Famous British Preachers on Holiness (III), <i>H. K. Bedwell</i>	4
How to Have a Magnificent "Failure" in Your Church Revival, <i>William S. Deal</i>	6
Say It like It Is, <i>Harvey J. S. Blaney</i>	8
On Taking in Members, <i>Practical Points</i>	9
The Mechanics of the Ministry (Propaganda Techniques), <i>Raymond C. Kratzer</i>	10
If You Can't Add—Don't Subtract, <i>W. Herman Burton</i>	11
A Big God Makes Problems Small, <i>John C. Foltz</i>	14
The Evangelist Who Had a Friend, <i>J. C. Wallace</i>	16
My Heritage, <i>Donna Clark Goodrich</i>	33
Whoso Findeth a Wife, Findeth a Good Thing, <i>Jane B. Sorenson</i> ...	34
For Me to Live Is Christ, <i>James F. Ballew</i>	35
Further Insights from the Expositors About "The Old Man" (IV), <i>Ross E. Price</i>	37
The Significance of the Miracles of Jesus, <i>Thomas L. Corey</i>	38
Gleanings from the Greek, <i>Ralph Earle</i>	39
Rhapsody in G, <i>T. Crichton Mitchell</i>	40
Introducing the Church (Ideas), <i>Carlos Sparks</i>	44

DEPARTMENTS

Administration, p. 10 • Pastor's Supplement, pp. 17-32 • Queen of the Parsonage, p. 33 • In the Study, p. 35 • Doctrinal Studies, p. 37 • Gleanings from the Greek, p. 39 • Timely Outlines, p. 40 • Hymn of the Month, p. 43 • Ideas That Work, p. 43 • Bulletin Barrel, p. 44 • Here and There Among Books, 46 • Calendar Digest, p. 48 • Preacher's Exchange, p. 48 • Among Ourselves, inside back cover.

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Revival Essentials: Prayer AND People

By Hugh C. Benner*

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

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

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

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

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

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

*General superintendent emeritus, Kansas City, Mo.

Fishing Season

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

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

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

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

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

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

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

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

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

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

Does Anyone Else Feel This Way About It?

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

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

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

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

Famous British Preachers on Holiness

By H. K. Bedwell*

III. Robert Murray McCheyne

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

By William S. Deal*

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

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

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

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

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

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

*Author and evangelist, El Monte, Calif.

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

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

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

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

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

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

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

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

Say It like It Is

By Harvey J. S. Blaney*

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

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

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

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

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

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

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

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

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

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

May, 1970

Practical Points

*that make
a difference*

On Taking in Members

Dear Son:

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

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

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

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

Love,
Dad

The Mechanics of the Ministry

By Raymond C. Kratzer*

Part IV. Propaganda Techniques

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

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

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

But we do have these additional tools!

*Superintendent, Northwest District.

[†]Jorden, Eric E., "Dedicated Propagandists," *Nazarene Preacher*, Jan., 1964, p. 36.

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

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

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

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

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

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

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

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

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

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

A lesson in "applied mathematics"

If You Can't Add—Don't Subtract

By W. Herman Burton*

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

*Nazarene pastor, Yucaipa, Calif.

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

However, I calculate that in this mat-

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

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

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

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

The membership roll

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

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

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

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

Be fair as well as honest

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

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

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

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

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

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

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

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

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

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

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

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

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

Would you indulge me a personal

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

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

What's this about

"the proof of the pudding . . .?"

A Big God Makes Problems Small

By John C. Foltz*

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

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

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

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

*Pastor, Mooresville, N.C.

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

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

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

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

Productive Tension

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

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

The Evangelist Who Had a Friend

By J. C. Wallace*

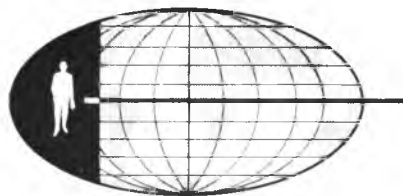
It had been a long, hot summer and the end was not yet. Due to the nature of my calling, there had been a "summer slump"—a time when work was a bit scarce. There had been some weeks when the bills were larger than the income. My wife and I had prayed long and earnestly that God would direct us and keep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

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

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

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

*Nazarene evangelist, Louisville, Ky.



The PASTOR'S SUPPLEMENT

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

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A Letter from PAUL

VALLEY VIEW
Church of the Nazarene
42545 30th West
Lancaster, Calif. 93534

Rev. Paul H. Enns, pastor

Dear Dr. Harper:

Here is the story of the thundering success with vacation Bible school last summer.

Valley View Church (Lancaster, Calif.) was organized last April, in temporary quarters—a converted garage. But we decided to have a vacation Bible school. Since it was the church's first school, it qualified and received financial help from the Pioneer VBS Program, through the Department of Home Missions. Our staff workers, including teachers, helpers, musicians, secretaries, and Kool-Aid pourers, were 16.

Eight couples went out calling door to door, handing out big balloons to all the children we could find, and inviting them to our vacation Bible school. Three hundred fifty calls were made.

Then we let the kids go to work. A contest was set up, in each class, and an overall contest. Various prizes were bought. Basically, the contest was that whoever brought the most others with him to our vacation Bible school won the biggest prize. One of our junior high girls went to work for that grand championship! She invited and brought a friend. The second night her friend had brought a friend with her. When the week was over, these girls were co-grand champions. Each had brought nearly 25 persons to VBS that week!

Eight new families were reached when their children attended. Children from nearly all of those families are attending regularly and are members of the Sunday school. Several whole families are attending services regularly, making good spiritual progress. Our attendance has doubled in Sunday school, following vacation Bible school.

That week was not without its miracles. The spiritual impact was great. The church prayed diligently for the success of our efforts. God answered. New spiritual lives were born into the Kingdom. On Thursday night, 12 junior boys and girls knelt with their teachers and invited Jesus Christ into their hearts!

The enthusiasm from that week was high. One man said, "It is the best staffed vacation Bible school I have ever been in." Another reported, "That was the most successful VBS I've been in because it opened up so many new homes for the church." And a third reported later, "These last few months I have just been so blessed by the way our vacation Bible school is paying off in real results!"

We are following up the contacts!

Paul Enns

Don't neglect this ministry

The Nazarene Preacher



INVEST IN 8,955 FUTURES NOW

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

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

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

Consider the Apostle Paul

SOME WOULD SAY the Apostle Paul was inconsistent.

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

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

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

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

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

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

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

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

O. JOE OLSON

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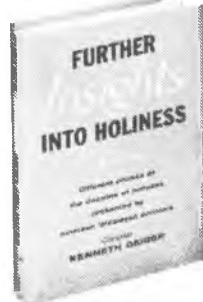
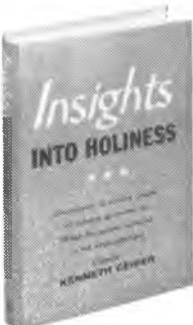
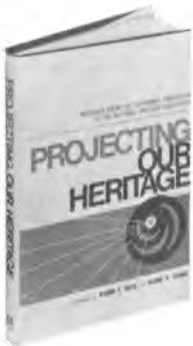
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Time's Running Out!

MAY 15 IS THE DATE

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



MAY 15!

OFFICE OF THE GENERAL SECRETARY

<p>DISTRICT _____</p> <p style="text-align: center;">Annual Report of Pastor to the District Assembly for 19 _____</p> <p>General Information and Research</p> <p>How many of your church members are age 12 and over _____? 12-40 _____; 41-65 _____; 65 and over _____?</p> <p>Check the blank that best describes the location of your church: Open _____ Country _____; City: Under 2,500 _____; 2,500-10,000 _____; 10,000- 50,000 _____; 50,000-100,000 _____; Above 100,000 _____; Suburban _____</p> <p>Statistics and Finance</p> <p>Church members at end of year _____ How many subscribers to the follow- "Herald of Holiness" "Conquest"</p>	<p>Church _____ Pastor _____ Church Address: _____ City _____ County _____ State _____ Zip _____</p> <p style="text-align: center;">Membership and Property</p> <p>Local Church _____ Church members reported last year _____ Received: a. By profession _____ b. From _____</p> <p style="text-align: center; font-size: 1.5em;">Would you welcome some help concerning "Manual" paragraph 109.12?</p>
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To assist you with the preparation of the Annual Report, we offer the following information and suggestions:

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

Membership and Property

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

Financial

Step 1 $a1 + b1 + c1 + d1 =$ Column 9

Step 2 $a2 + b2 + c2 + d2 =$ Column 18

Step 3 $a3 + b3 + c3 + d3 =$ Column 24

Step 4 $26 + 27 + 28 + 29 =$ Column 25

Step 5 $9 + 18 + 24 =$ Column 25

Step 6 If you find any total incorrect, you must retrace all entries to find the mistake.

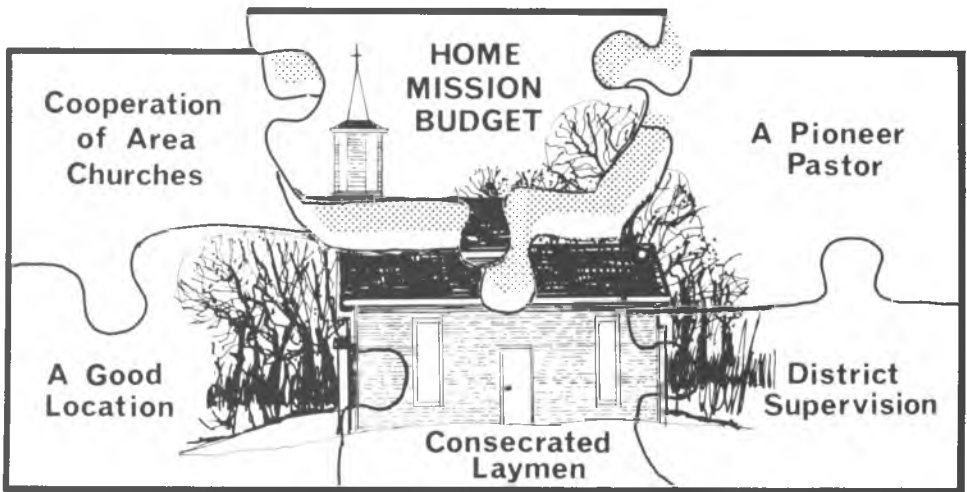
Step 7 Compute 10 percent giving with the formula on the report.

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

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

HELP COMPLETE THE PICTURE

Fit together the pieces of the home mission puzzle.



ALL OF THESE ...

plus

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

SUCCESSFUL HOME MISSIONS ...

MUST include a strong Home Missions Budget.

5 percent (of total raised)—a FAIR GOAL!

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

Ephesians 2:21

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

Listing by Percent

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

Denominational Average—90.05%

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

May, 1970

Canada Central

Gulf Cen

Gulf Cen

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



1970—A Year of Evangelism

Totally Mobilize . . . Evangelize



(1) Objectives:

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



(2) Goal:

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



(3) Motivation:

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



(4) Mobilization:

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



(5) Prayer:

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

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



PER CAPITA GIVING *in the* CHURCH OF THE NAZARENE

1969 Denominational Average—\$213.26

TOP 10 CHURCHES ON U.S. AND CANADIAN DISTRICTS

AKRON—\$210.61

1. Hubbard	\$542.76
2. Greene	457.32
3. Austinburg Trinity	445.71
4. Bedford	440.85
5. Columbiana	419.23
6. Geneva	398.30
7. Kent	363.86
8. Macedonia	360.04
9. Cortland	346.37
10. Barberton Mt. Summit	312.70

ALABAMA—\$167.40

1. Millry	\$535.61
2. Blountstown	463.29
3. Decatur Larkwood	385.50
4. Huntsville First	362.81
5. Birmingham Acipco	346.57
6. Fort Walton Beach	329.69
7. Marianna	328.25
8. Port St. Joe	322.56
9. Albertville	298.79
10. Madison	288.74

ALASKA—\$313.58

1. Soldotna	\$596.08
2. Fairbanks First	510.32
3. Juneau	446.67
4. Seward	355.84
5. Sitka	340.30
6. Fairbanks Totem Park	291.21
7. Ketchikan	290.03
8. Whitehorse	287.71
9. Anchorage Hillcrest	211.45
10. Anchorage First	210.27

ARIZONA—\$228.53

1. Yuma Grace	\$365.78
2. Bisbee	345.62
3. Willcox	337.62
4. Flagstaff	335.64
5. Globe	308.57
6. Phoenix Maryvale	291.73
7. Apache Junction	286.63
8. Tucson Central	280.17
9. Somerton	278.33
10. Phoenix Westlake	277.38

CANADA ATLANTIC—\$142.88

1. Goose Bay	\$463.11
2. Stephenville	307.00
3. Dartmouth	253.10
4. Middleton	241.79
5. Truro	221.41
6. Moncton First	213.52
7. O'Leary	206.37
8. Bay Roberts	180.65
9. Bass River	170.83
10. St. John's, Nfld.	165.13

CANADA CENTRAL—\$218.79

1. Feversham	\$489.17
2. Windsor	463.88
3. Toronto Kennedy Road	342.89
4. Brantford	338.39
5. Markdale	319.00
6. Brampton	293.93
7. Franklin	293.45
8. Montreal	281.71
9. Ottawa Trinity	273.46
10. Preston	272.49

STEWARDSHIP

CANADA PACIFIC—\$227.95

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

CENTRAL CALIFORNIA—\$209.94

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

CHICAGO CENTRAL—\$265.99

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

DAKOTA—\$204.37

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

EAST TENNESSEE—\$178.97

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

CANADA WEST—\$216.76

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

CENTRAL OHIO—\$198.16

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

COLORADO—\$208.07

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

DALLAS—\$188.23

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

EASTERN KENTUCKY—\$148.20

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

EASTERN MICHIGAN—\$262.38

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

GEORGIA—\$186.25

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

HAWAII—\$230.60

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

IDAHO-OREGON—\$185.68

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

INDIANAPOLIS—\$273.43

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

FLORIDA—\$217.68

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

GULF CENTRAL—\$76.89

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

HOUSTON—\$222.21

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

ILLINOIS—\$216.64

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

IOWA—\$238.25

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

STEWARDSHIP

JOPLIN—\$170.97

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

KANSAS CITY—\$254.27

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

LOS ANGELES—\$239.07

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

MAINE—\$192.12

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

MINNESOTA—\$214.67

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

KANSAS—\$207.84

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

KENTUCKY—\$178.60

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

LOUISIANA—\$217.31

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

MICHIGAN—\$257.51

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

MISSISSIPPI—\$166.11

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

MISSOURI—\$216.18

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

NEVADA-UTAH—\$239.67

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

NEW MEXICO—\$189.66

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

NORTH ARKANSAS—\$163.45

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

NORTHEAST OKLAHOMA—\$211.17

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

NEBRASKA—\$212.95

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

NEW ENGLAND—\$252.21

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

NEW YORK—\$242.72

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

NORTH CAROLINA—\$194.68

1. Henderson	\$554.10
2. Fayetteville	484.84
3. Salisbury	473.04
4. Norwood	343.30
5. Charlotte First	307.62
6. Jacksonville	306.56
7. Charlotte Calvary	286.60
8. Kinston	272.67
9. Charlotte Thomasboro	253.55
10. Durham	250.28

NORTHEASTERN INDIANA—\$209.61

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

STEWARDSHIP

NORTHERN CALIFORNIA—\$245.04

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

NORTHWEST INDIANA—\$223.11

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

NORTHWESTERN ILLINOIS—\$242.67

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

OREGON PACIFIC—\$193.22

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

PITTSBURGH—\$186.60

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

NORTHWEST—\$207.99

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

NORTHWEST OKLAHOMA—\$208.06

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

NORTHWESTERN OHIO—\$222.50

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

PHILADELPHIA—\$233.96

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

ROCKY MOUNTAIN—\$231.84

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

SACRAMENTO—\$227.77

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

SOUTH ARKANSAS—\$164.17

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

SOUTHEAST OKLAHOMA—\$170.82

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

SOUTHWEST INDIANA—\$199.96

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

SOUTHWESTERN OHIO—\$192.88

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

SAN ANTONIO—\$162.82

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

SOUTH CAROLINA—\$167.48

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

SOUTHERN CALIFORNIA—\$236.33

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

SOUTHWEST OKLAHOMA—\$227.61

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

TENNESSEE—\$171.74

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

STEWARDSHIP

UPSTATE NEW YORK—\$218.91		
1. Olean	\$611.17	
2. Ithaca	458.13	
3. Owego	331.54	
4. Lake Placid	307.84	
5. Vermontville	300.17	
6. Schenectady	288.22	
7. Niagara Falls	282.98	
8. Rochester Calvary	276.57	
9. Apalachin	264.64	
10. Rochester Trinity	257.84	

WASHINGTON—\$240.77		
1. Hagerstown	\$1,002.25	
2. Chestertown	491.11	
3. Fawn Grove	414.07	
4. Glen Burnie	390.13	
5. Washington Grace	380.78	
6. Gaithersburg	359.49	
7. Gettysburg	359.33	
8. Delta	350.77	
9. Washington First	314.23	
10. Westminster	314.13	

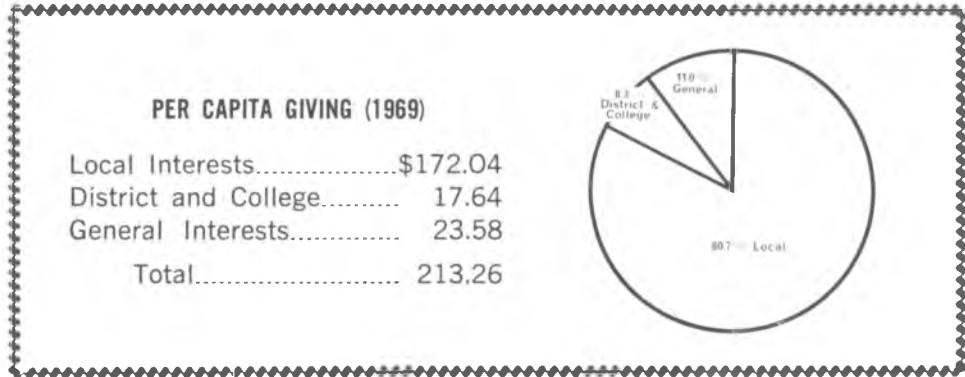
WEST TEXAS—\$196.05		
1. Pilot Point	\$421.13	
2. Fort Worth Wedgewood	382.21	
3. Arlington East Park	358.40	
4. Amarillo South Georgia	341.50	
5. Grassland	329.18	
6. Hurst	313.63	
7. Borger First	311.74	
8. Hereford	306.27	
9. Stinnett	302.92	
10. Denton Taylor Park	299.09	

WISCONSIN—\$214.33		
1. Cedarburg	\$628.83	
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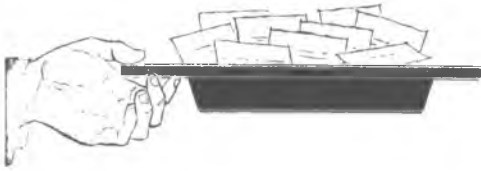
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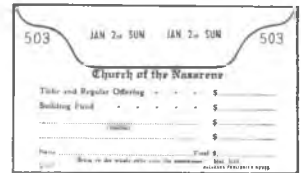
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The information contained on this page each month is a means of information for the Nazarene minister and his family. If you have questions, please send them to Dean Wessels, Department of Ministerial Benevolence, 6401 The Paseo, Kansas City, Mo. 64131, and we will try to answer your questions in this monthly feature.

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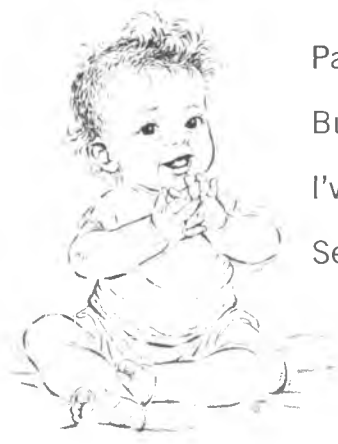
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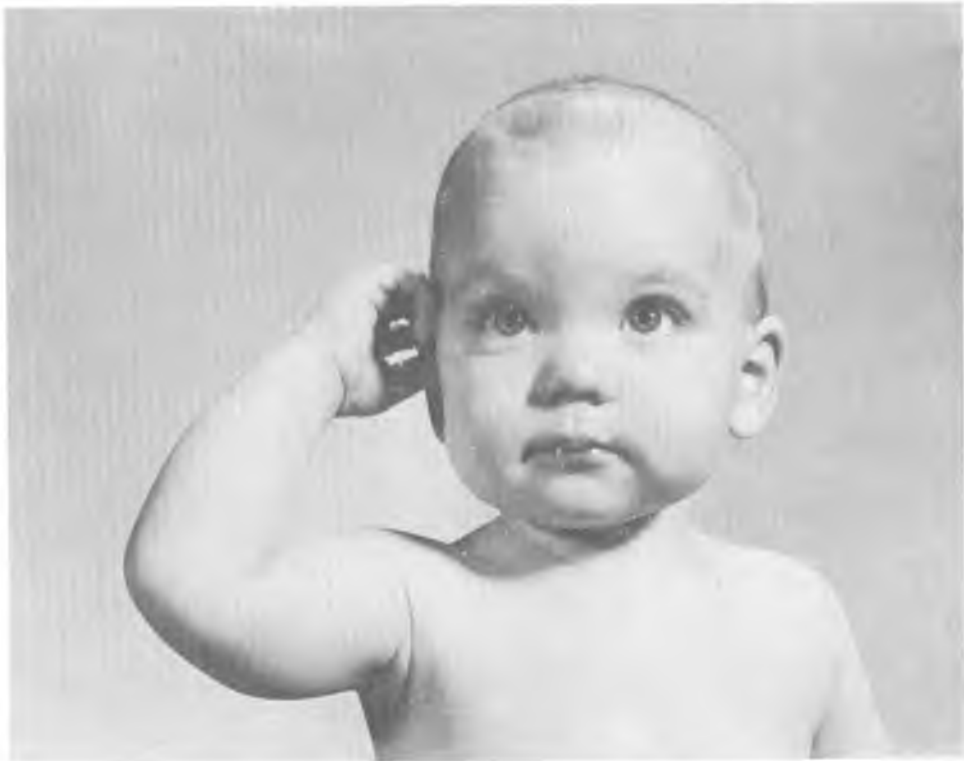
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Queen of the parsonage.....

MRS. B. EDGAR JOHNSON

My Heritage

By Donna Clark Goodrich*

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

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

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

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

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

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

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

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

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

*Mesa, Ariz.

Whoso Findeth a Wife Findeth a Good Thing

By Jane B. Sorenson

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

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

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

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

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

She decoratETH her home in best of taste but showETH not emphasis on materialism.

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

She risETH also when the alarm goETH off and dresseTH, makETH breakfast, and packETH lunches while the family is still inserting contact lenses.

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

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

She openETH her mouth with wisdom but knowETH when to keep it shut. She talkETH seldom about trivia and never during football games.

She forgettETH not to make appointments

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

She attendETH all meetings, singETH in choir, spendETH time to become friends with non-Christian neighbors, cookETH meals for sick, teachETH Bible class—but never becomETH tired or cross.

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

She becomETH not "obsolete" as husband becomETH known at the gates. But if his position risETH not, she remainETH content.

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

She buyETH salt for the water softener and gently remindETH husband to bring it in, but the furnace filters she cleanETH herself.

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

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

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

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IN THE STUDY

SERMON OF THE MONTH (Pentecost)

For Me to Live Is Christ

By James F. Ballew*

TEXT: Phil. 1:21

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



By Ross E. Price*

Further Insights from the Expositors About “The Old Man”

(Article 4 of a series)

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

*Professor of theology. Olivet Nazarene College, Kankakee, Ill.

“The expression *ho palaios anthropos*, ‘the old man,’ is significant. Man is pictured here as a moral being; *anthropos* is intended to stand for the entire moral *habitus*, the moral being of man. The varied *motus et actus mentis et voluntatis* constitute a unit and evidence the moral character of a man. The old man, as we have remarked in commenting upon Rom. 6:6, is the corrupt and sinful ego, that inheritance from Adam, the inborn, wicked moral *habitus*, the depraved disposition and character. The old man is the totality of all possible human immoralities or vices, which in their union and interaction constitute a complete human entity, a man considered as a responsible ethical being. This old man, this ethical agent, is the *characteristicum* of every human being born into this world.”¹¹

George Barker Stevens, in his *Pauline Theology*, calls the old man “the former sinful self.”¹² B. F. Westcott, in his comments on *ho palaios anthropos*, says, “The whole character representing the former self. This was not only corrupt, but ever growing more and more corrupt.”¹³ And he continues, “There is much in the general temper of the world—self-assertion, self-seeking—which answers to ‘the old man.’”¹⁴

Alexander Maclaren thinks of the old man as “the universal sinful human self . . . a Christless life under the dominion of tyrannous desires.”¹⁵ He further thinks of it as “our gravitation to earth and sin . . . the ingrained evil which has stained every part of man’s being . . . this old nature which has struck its roots so deep into our being.”¹⁶ He then cites Rom. 8:2 as the remedy for this sinful proclivity.

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

“Goodness and evil are personal terms. Abstractions have no independent existence. And goodness and evil are not impersonal entities, floating around somewhere in space. They *inhere* in persons and only in persons. Goodness alone is eternal, for God is good, and He alone exists from eternity. Its logical correlate, evil, came into existence in the first evil being who opposed the will of God, and it continues in evil persons so long as evil persons continue to be. There is here nothing to threaten monotheism, or our philosophical desire for ultimate unity.”¹⁷

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

background and manner of thinking. To continue from Rowley:

"Here I think we can find some help from the Hebrew conception of corporate personality. The Hebrew never thought of man as merely an individual. He was also part of a larger whole, consisting not merely of the other contemporary members of the group to which he belonged, but embracing those who had gone before, into the inheritance of whose spirit his generation had come, and those who would come after, who were equally bound up on this living social unity. This corporate unity, transcending as it did his individuality, might function through him, so that he might be its organ and its representative."⁸

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

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

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

⁸G. Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians* (St. Louis: Concordia Pub. House, 1952), p. 215.

⁹G. B. Stevens, *Pauline Theology*, pp. 145, 272.

¹⁰B. F. Westcott, *St. Paul's Epistle to the Ephesians*, p. 68.

¹¹*Loc. cit.*

¹²Alex. Maclaren, *Ephesians, Expositions of Holy Scripture*, pp. 234, 239.

¹³*Ibid.*, p. 246.

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

¹⁴*Ibid.*, pp. 175-76.

¹⁵A. S. Peake, "Ephesians," *Expositor's Greek Testament*, III, 539.

¹⁶Henry Alford, *Greek Testament*, III, 234. Meyer's German reads: *die vorchristliche Individualität*. Italics are mine.

¹⁷T. K. Abbott, "Ephesians and Colossians," *International Critical Commentary*, p. 136. His italics. I have transliterated his Greek.

¹⁸R. F. Weymouth, *The NT in Modern Speech*, my italics.

¹⁹Berkeley Version, my italics.

The Significance of the Miracles of Jesus

By Thomas L. Corey

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GLEANINGS

from the Greek



By Ralph Earle*

I Tim. 4:1-6

"Expressly" or "Explicitly"?

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

"Latter Times" or "Last Times"?

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

"Seared with a Hot Iron"

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

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

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

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

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

"Sanctified" or "Consecrated"?

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

"The Word of God and Prayer"

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

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

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

"Attained" or "Followed"?

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

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



Rhapsody in G

By T. Crichton Mitchell*

TEXT: I Cor. 3:21-23

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

—CHARLES WESLEY

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

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

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

I. THE WORD AND THE PREACHERS

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

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

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

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

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

II. THE WORLD IS OURS

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

Heaven above is softer blue;

Earth around is sweeter green;

Something lives in every hue

Christless eyes had never seen.

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

III. LIFE IS OURS

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

IV. DEATH IS OURS

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

V. THINGS PRESENT AND FUTURE

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

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

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

Will You Drift or Drive?

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

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

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

I. DENIAL IS THE LESSER DANGER

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

II. DRIFT IS THE MAJOR DANGER

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

III. CURRENTS THAT GRIP THE LIFE

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

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

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

IV. THE CONSEQUENCE OF DRIFT

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

V. THE ANSWER TO DRIFT

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

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

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

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

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

Are you drifting or driving?

T. CRICHTON MITCHELL

A Gospel in a Hymn

"Tell Me the Old, Old Story"

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

I. TELL IT SIMPLY (verse 1b).

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

II. TELL IT SLOWLY (verse 2).

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

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

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

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

IV. TELL IT SWEETLY (verse 4).

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

T. CRICHTON MITCHELL

The Nazarene Preacher

Conjunctions of Constraint

TEXT: Rom. 1:14-16

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

Hymn of the month

O Jesus, I Have Promised

No. 42, *Praise and Worship* hymnal

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

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

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

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

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

May, 1970



IDEAS THAT WORK

Introducing the Church

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

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

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

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

CARLOS SPARKS
Johnson City, Tenn.

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



The Way to Make a Poor Pastor

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

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

—Author unknown

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

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

THERMOSTATS—THERMOMETERS

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

As Christians we are never called to be thermometers, but to be thermostats.

We are to affect our environment instead of just reflecting it. Do you affect those around you for good—or are you content to merely be a thermometer?

YOU'VE GOT TO DIG!

Said the little red rooster, "Believe me, things are tough.

Seems that the worms are scarcer, and I can't find enough.

What's become of all those fat ones is a mystery to me;

There were thousands through the rainy spell—but now where can they be?

Then the old black hen who heard him didn't grumble or complain.

She flew up on the grindstone and she gave her claws a whet,

As she said, "I've never seen the time there were not worms to get."

She picked a new and undug spot; the earth was hard and firm.

The little rooster jeered, "New ground! That's no place for a worm!"

"I must go to the worms," she said; "the worms won't come to me!"

The rooster vainly spent his day, through habit, by the ways

Where fat, round worms had passed in squads back in the rainy days.

When nightfall found him supperless, he growled in accents rough,

"I'm hungry as a fowl can be. Conditions are sure tough!"

He turned then to the old black hen and said, "It's worse with you.

For you're not only hungry, but you must be tired too.

I rested while I watched for worms, so I feel faintly perk,

But how are you—without worms too—after all that work!"

The old black hen hopped to her perch and dropped her eyes to sleep.

And murmured in a drowsy tone, "Young man, hear this and weep:

I'm full of worms and happy too, for I've eaten like a pig.

The worms are there as always—but, boy, I had to dig!"

Author unknown

Grand Rapids, Minn., bulletin
ROY NICKELS, pastor

WORKERS WITH HIM

*Little is much when God is in it;
Man's busiest day's not worth God's
minute.*

*Much is little everywhere,
If God the labor does not share.
So work with God and nothing's lost,
Who works with Him does best and
most—*

Work on! Work on!

—A. A. REES

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

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

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

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

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

—Selected

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

A Welcome May Basket

Dear Sir:

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

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

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

Yours in Christ

OSCAR ANDERSEN
Cape Town, South Africa



HERE AND THERE

AMONG BOOKS



Conducted by Willard H. Taylor*

The Affable Enemy

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

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

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

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

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

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

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

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

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

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

WILLARD H. TAYLOR

1+1=1

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

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

WILLARD H. TAYLOR

New Testament Development of Old Testament Themes

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

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

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

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

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

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

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

WILLARD H. TAYLOR

Outline and Background Helps

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

Isaiah, "The Salvation of Jehovah"

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

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

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

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

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

HARVEY E. FINLEY

The Kings and the Kingdom

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

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

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

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

WILLARD H. TAYLOR

Preachers' Exchange



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

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

CALENDAR DIGEST

MAY—

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

JUNE—

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

JULY—

- NWMS Spanish Broadcast
Offering
- 14-20 International Institute

AMONG OURSELVES

In a recent radio interview, Frank Shakespeare, director of the United States Information Agency, said that TV was undoubtedly the most effective and potent agency in influencing the attitudes of the public. For this reason he said it was the duty of the industry to lean over backwards to be objective and fair. He felt that the reason for its failure hitherto to achieve such fairness was in the fact that the majority of its people were drawn from the fine arts and entertainment fields; and most of the people who take up either art or entertainment as a career tend to be liberal in ethics and politics. Naturally they carry their viewpoints with them into TV. The result is a slanted presentation of views and news with an excessive bias on the liberal side . . . All of which stacks up another reason for "Showers of Blessing" and Nazarene TV. Christians shouldn't surrender these media completely to faces and voices so predominantly non-Christian (and often anti-Christian) . . . of course, liberalism must not be equated indiscriminately with anti-Christ. Some political liberals are devoutly Christian. But *most* liberals in politics, economics, and sociology are also, as a matter of fact, liberals in ethics and religion. . . . The power of radio must be a close second to TV, if the recent survey reported on p. 32*h* is accurate. Even many of the 21 percent influenced by the invitation of friends and relatives may already have been touched by radio . . . And the Spanish broadcasts are doubly potent, yet paltry in cost (p. 32*k*) . . . Nothing is more heartening than the increase in the number of young ministers applying for missionary appointment—including our international youth president, Jim Bond. With all due respect to College Church, Nampa—intellectually and spiritually second to none—in a very real sense Jim is going from the stuffed to the starved . . . Nazarenes are almost all in the "stuffed" class. Not that we are the handiwork of the taxidermist, for we're not dead! But spiritually we are well-fed and physically we are over-fed . . . Isn't it time to divide a bit more equitably, men as well as money? . . . Hoarding men is as withering and blighting as hoarding money . . . But we can't outgive God . . . A church that sends its preachers will always have preachers to send.

Until next month,

A handwritten signature, possibly "BT", in dark ink.

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