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James McGraw (Editor)  
*Olivet Nazarene University*

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THE  
**preacher's  
magazine**

FEBRUARY '76

**50**  
YEARS

**PREACHING  
CHRISTIAN  
HOLINESS**



JAN 29 '78

**inside...**

**THE PRIORITIES OF PIETY**

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John W. May

**OBJECTIVE AND PERSPECTIVE  
IN THE MINISTER**

Lewis T. Corlett

**SERMON PREPARATION AND DELIVERY**

Robert K. Murphy

# THE preacher's magazine

**JAMES MCGRAW**

*Editor*

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**FEBRUARY, 1976**

**VOLUME 51 NUMBER 2**

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## The Priorities of Piety



THE DISCIPLES WERE PLEASED, all 70 of them. They had tasted power, and they liked it. They “returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” The Master replied, “Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this *rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven*” (Luke 10:17-20; italics mine).

It was easy then, and it is easy now to be proud of the wrong things, ashamed for the wrong reasons, and in search of the wrong goals. Any other achievement, however exciting, is only incidental when compared with God’s transforming grace in our lives. Keep the priorities where Christ wants them. Obedience is still better than sacrifice, and what we are means more to Him than what we are able to do.

A post office in a large American city was designed and constructed with every facility for efficient handling of the mail. Every facility, that is, except one. On the day it was dedicated, someone discovered there was no slot where letters could be mailed.

Building a post office without providing a place to post letters makes about as much sense as preaching great sermons without letting Christ transform your life. You may have every reason to be thankful for your oratorical and communicative skills, your administrative abilities, your organizational strategies, and your power to motivate people in the work of the Kingdom. For all this you should indeed be thankful. But the simple word from the Master suggests that you may “notwithstanding in this rejoice not . . . but rather rejoice, because your . . . [name is] written in heaven.” This puts the priority where it belongs.

“Obedience is better than sacrifice” was the rebuke given to a rebellious king by God’s faithful prophet (1 Sam. 15:22). The preacher’s piety is worth more in the Lord’s value judgment than his ability to

arrange a perfect order of worship and lead his people in the most beautiful ritual possible.

Charles H. Spurgeon once spoke of a preacher “who preached so well and lived so badly that when he was in the pulpit everyone wished he would never leave it; and when he was out of the pulpit they wished he would never go into it again.” It was said of Seneca, “His thoughts are excellent. If only he had the right to utter them!”

Quintilian, first-century Roman orator, defined a good speaker as “a good man speaking well.” Although he was not discussing the communication skills in the context of Christian preaching, his definition could not apply better to holiness preachers. Preaching, as Phillips Brooks defined it, is “the communication of divine truth through human personality” and has in it two distinct elements: *truth plus personality*. There is no way to separate the man from the message. He is a part of the divine-human event we call preaching.

An adulterous young woman was heard to say that she was “ashamed of her mother” because of her mother’s enthusiasm for her religious faith.

The tragedy and the irony of being ashamed of the wrong things haunts us. Is it possible in the community of the God-called clergy to drift into this not-so-sacred syndrome?

The preacher could waste his energy in remorse because of meager visible results. He faces this temptation nearly every Monday! But he is ashamed of the wrong things if he mourns over modest results and yet is insensitive to his own lukewarm spirit. The same Lord who reminded those first ministers they were rejoicing over the wrong things would also remind us we can be downcast for the wrong reasons.

Power to tread on serpents, power to cast out devils, and power over every opponent might have been cause for great rejoicing, but Jesus thought otherwise. The real cause for joy? “Your names are written in heaven.”

If we can remember this, it will help us in at least two ways. It will help us keep our priorities in order, and this we must do if our preaching is to be effective. We cannot downgrade the importance of our own spiritual stamina and at the same time upgrade the lives of those who listen to our message.

It will also save us from the ordeals we could face if we allowed ourselves to be ashamed for the wrong reasons. We may not be preaching in a large church, we may not be holding a position of prestige and authority, we may not be witnessing the dramatic results of our preaching that we had hoped to see, and we may not be experiencing the excitement of “doing great exploits and pulling down great strongholds.” But our names are written in heaven. Our sins are forgiven. The blood of Jesus Christ cleanses from all sin. We are sons and heirs. Hallelujah!

So be of good cheer, my brothers—and for the right reasons. With our priorities in order, rejoicing because our names are written in heaven, we too will return “again with joy, saying, Lord, even the devils are subject unto us through thy name.”



# CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

## THE PASTOR'S THEOLOGY OF FAILURE

**B**UT WHOSOEVER will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, *and to give his life a ransom for many*" (Mark 10:43-45, italics mine).

"For unto you it is given the behalf of Christ, not only to believe on him, but also *to suffer for his sake*" (Phil. 1:29, italics mine).

This is not a likely subject to headline a pastors' conference. We do not air such subjects in public very often. When we do, we tend to back into them with a "shame on you" demeanor, and hurry on to share our great secrets for astounding ministerial success. Considering the greatness of God, the power of the Spirit, and the multiplicity of handy tools at our disposal, it is unthinkable that the called, conscientious, hardworking minister of the gospel should *fail*. When it occurs, it is an aberration, an interruption, a sickness to be speedily remedied.

Oh yes, many otherwise successful ministers have had their brushes with failure. But these are very "forgettable" experiences, to be gotten through as quickly and as quietly as possible. Not many of us glory in our nonsuccesses, much less "take plea-

sure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12:10).

There is just one small problem with our propensity to block out the aspect of ministerial failure: It misses the heart of what ministry is all about! It is clear in our scripture position that following Jesus in the path of true servanthood may lead to the giving of our lives on behalf of others in some existentially real form. To say the least, there is certainly no stigma attached to that kind of failure which leads to death—at least in the Master's eyes. In fact, He has gone the way before us. There must be, then, some solid theological ground upon which we can stand and take courage when in the course of obediently fulfilling our calling, we are crucified. Let us focus on a great Old Testament loser, Jeremiah.

Jeremiah came on the scene (627 B.C.) at a time of international transition and national disintegration. His was a ministry fulfilled in a time when everything was falling apart. The national existence of Judah was in jeopardy throughout the better part of his life and formed the situational context of his message and work. Though in the early part of his ministry Jeremiah speaks of impend-

ing disaster, he is nevertheless driven by an obsessive desire that Judah should survive its perils. "‘For I know the plans I have for you,’ says the Lord, ‘plans for welfare and not for evil, to give you a future and a hope’" (29:11, RSV).<sup>1</sup>

Yet nothing works out right. The people misunderstand his motives, misread his actions, and subject him to the most fearful personal abuse. Isaiah may have spoken of the "suffering servant of God" (c. 53), but Jeremiah lived it. He did not take escape routes, nor did he try to exempt himself from personal participation in the dreadful fate that was engulfing the whole nation. He expresses total solidarity with the people, even though they reject him. Gerhard Von Rad, in his *Old Testament Theology*, poignantly describes Jeremiah's "failure" in changing the situation:

Jeremiah's sufferings are described with a grim realism, and the picture is unrelieved by any divine word of comfort or any miracle. The narrator has nothing to say about any guiding hand of God; no ravens feed the prophet in his hunger, no angel stops the lion's mouth. In his abandonment to his enemies Jeremiah is completely powerless—neither by his words nor his sufferings does he make any impression on them. What is particularly sad is the absence of any good or promising issue . . . To the man who described these events neither the suffering itself nor the manner in which it was borne had any positive value, and least of all a heroic value: he sees no halo of any kind round the prophet's head.<sup>2</sup>

Pastors tend to exaggerate the extent of their influence in crisis situations. We are inclined to feel that, since we are God's messengers, all power in heaven and on earth has been given unto us. It is difficult for us to face the fact, as Jeremiah did, that sometimes we can change nothing. We can no more stem the tide of overarching socio-community

events or impregnable interpersonal formations than a riverboat captain can change the course of the river. Sometimes things occur which lie beyond our control and which preclude the possibility for decisive action or personal decision. The servant of God is always in a vulnerable position. It took less than a dozen Roman soldiers to crucify Jesus, and only one to behead John the Baptist. The battle we are in is real, the fighting sometimes bitter, and the victory won only at the cost of shed blood.

Further, some courses of action which we must take in order to fulfill our divine commission lead of necessity to death. As was true for Jeremiah, we may clearly see some issues, courageously accept our responsibility, take the wheel of fate in our hands, give it a mighty turn, only to be crushed by it. It is difficult to imagine how one might press the two-edged sword of God's Word all of his life without drawing blood somewhere along the line.

"‘Is it you, you troubler of Israel?’" (1 Kings 18:17, RSV) asks Ahab of Elijah. What appears to our opposition and friends alike as failure may be, in reality, the most profound kind of success. It may be that surrender of our professional or personal life at a given moment for the sake of the ultimate upbuilding of the body of Christ which is the highest expression of love. Such a martyr's death seldom receives a martyr's reward, but it is not thereby less significant.

Von Rad goes on to say in regard to Jeremiah that his failure was paradoxically the proof of his success:

Anyone who reads Jeremiah feels that at one vital spot something has broken . . . Jeremiah himself enters into this two-fold suffering; it weights upon him and he speaks of it as his own personal affliction . . . Indeed, Jeremiah's Confessions particularly showed us how, as a result, his prophetic office went to pieces, how the

fragments of this utterly fruitless office fell away from him, and how then, simply as a human being vulnerable at every point, he was step by step led nearer to the terrifying night of abandonment by God . . .

The catena of mounting suffering and increasing failure is not evidence against Jeremiah's prophetic role. On the contrary, just because Jeremiah was a genuine prophet of Jahweh, his fate inevitably ended in the way it did. *His failure and collapse prove beyond doubt that he was a genuine prophet*" (italics mine).<sup>3</sup>

We dare not lightly sanctify our ministerial failures nor cloak all of our problems in a self-righteous robe of blessedness. Sometimes failure results from our own sloth or stupidity or insensitivity. The New Testament knows also of faithless servants. Thankfully, ministers, too, have a throne of grace before which they can bow in repentance, confession of sin,

admission of failure. There we can experience a new baptism of love, and go from that place to be reconciled to our brother and restored to the joy of our ministry.

By the same token, let us cease incriminating ourselves and flagellating our spirits when, in the course of faithfully and carefully fulfilling our ministry, we discover that the path into which we have been led leads us to a cross. It is at this place that the deep and unshakable elements of our sanctification come to the forefront. It is here where we learn whether we are hirelings or true shepherds.

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1. All scripture quotations from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

2. Gerhard Von Rad, *Old Testament Theology*, D.M.G. Stalker, trans. (New York: Harper and Row, Publishers, 1962), 2:211. Used with permission.

3. *Ibid.*, p. 274.

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The pastor who seeks to equip himself with the gifts of the Spirit to make him more effective as a helper is participating in the healing work of God

## *The Healing Care of Persons*

**By Cecil R. Paul\***

**T**HE NEW TESTAMENT presents the disciple of Jesus as one called to active participation in the healing care of persons. The problem we face is that of translating that call into action in our own times.

The first dimension so clearly dem-

\*Professor of psychology, Eastern Nazarene College, Quincy, Mass.

onstrated in the healing activities of Jesus is that which is often referred to as the "cure of souls." When the disciples of John came to Jesus to evaluate Him as Messiah, He sent them back with the words: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers



are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:22). It is important to connect this passage with His statements on the separation of the sheep and goats on the basis of ministries of care (Matt. 25:31-46). The test of our discipleship is clearly related to the healing care of persons.

The methods and modes of healing care have changed throughout the history of the Christian Church and secular society. While we may have more resources at our disposal, we do not always utilize these in our ministries. The resources of the medical, psychiatric, psychological, and educational communities too can become gifts of healing from God. We participate in this process as we become informed and use wisdom in the process of pastoral care and healing. Our methods, modes, and programs are effective in the cure of persons when the hungry eat, the thirsty drink, the naked are clothed, the stranger is welcomed, the sick are visited, and the imprisoned are comforted.

However, the greater part of healing is the healing of the inner man and his relationship with God, man, and himself. These estrangements that are hidden are the diseases that require the most empathetic involvement for healing and restoration to wholeness to occur. The pastor who seeks to equip himself with all the gifts of the Spirit and the training and experience to make him more effective as a helper is participating

in the healing work of God.

Another dimension to this discipleship is the quality of care which prevents estrangement and deterioration from developing or deepening. Ours is a call to foster faith, hope, and love in all our relationships. Those activities and functions which serve to stimulate faith through the growth process of human relationships in the family, church, and community are a part of this discipleship. This bears fruit when the children and young people who grow up within the circle of Christian family and church influence demonstrate strong love, trust, and peace in their relationships with others. The religious law and its requirements must be subordinated to the primary call to foster these principles of love which the law is supposed to secure, not block.

The care of persons also involves the supportive counsel and listening concern of all our relationship with people of all ages and circumstances. This is a birth-to-death ministry in which the personal and spiritual needs of persons are given primary place in our ministries. It is in this process of care that we set in motion those forces that prevent deeper problems from developing within the individual and the church community. When these qualities and principles are restored by God's grace and love in Christ, then we are participating in the building up of His kingdom in the midst of man's predicament and struggle to become whole.

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**The spirit of the pastor must go beyond mediocre commitment. He must have an intense devotion before he will be effective in stirring a fruitless church. This devotion goes deeper than ceaseless activities and whirlwind schedules.—J. V. Morsch**

## "The Most Blessed Hour of My Life"

**A**T A PLACE OF DEATH, Tyburn Gallows, London, July 19, 1738. A waiting crowd cheered the arrival of the "carts" from Newgate prison—three or four prisoners with hands tied in each criminal carriage. The crowd of callous or compassionate citizens quieted "as the children appointed to die (horrible phrase) were led out." The hangman prepared for the morning's chief spectacle: 10 for his rope halter, including "one poor Black." The familiar, debasing, accepted day's work of Tyburn's public shame was about to be enacted before a London mob.

The prisoner's escort included a new convert, a gentleman, an Anglican clergyman, barely two months saved. He was a poet-soul who by taste and rank should have been far from this charade of justice.

Ten days prior to the day of execution, he and three likeminded companions had visited Newgate prison to preach, testify, and pray with those appointed to die. "I had no doubt that God would give me every soul of them" was the assurance of the poet-preacher's heart. He had offered pardon in the name of Jesus Christ, if they would then, as at the

last hour, repent and believe the gospel. A spirit of faith had dissolved all his old prejudices against the possibility of deathbed repentance.

Three further visits witnessed the same spirit of saving faith in the 10 malefactors, especially the "poor Black"—fever-ridden, yet tearfully crying, "What! Was it for me? Did God suffer all this for so poor a creature as me?"

As Charles Wesley climbed upon the cart to once more comfort the doomed men, he saw that salvation had wrought a miraculous change in every one. Faith had replaced fear. Despair had yielded to hope. "They were cheerful, full of comfort, peace, and triumph, assuredly persuaded Christ had died for them, and waited to receive them into paradise . . . the poor Black spied me coming out of the coach . . . he smiled with the most delightful countenance I ever saw . . . none of them showed any natural terms of death; no fear, or crying, or tears."

Beneath the gallows the crowd gaped as the saved 10 and their spiritual shepherds sang several hymns, including:

*Behold the Saviour of mankind,  
Nailed to the shameful tree . . .  
A guilty, weak, and helpless worm,  
Into Thy hands I fall;  
Be Thou my Life, my Righteousness,  
My Jesus, and my All.*

Even the purveyors of penny broadsheets waiting for "infamous last words" to copy into their primitive publications were baffled. The hangman was strangely reluctant to proceed with his task.



**by**  
**Albert J. Lown**

Nazarene evangelist  
London, England

A surprising cautionary word from Mr. Brougham, Wesley's friend, to the men now noosed: "They were not to be surprised when the cart should draw away."

"No fear," was the prisoners' response.

Ten men died by public lynching, denying the crowd the customary "dance of death." "We left them," recorded Charles Wesley, "going to meet the Lord, ready for the Bridegroom. When the carts drew off, not one stirred or struggled for life, but

meekly gave up his spirit."

These all died in faith because a new convert took his heart, the gospel of hope, and his hymnbook into an antechamber of hell, changed by saving grace into an earnest of heaven.

"That hour under the gallows—and the shadow of a Tree more shameful than Tyburn's gibbet—was the most blessed hour of my life."

There is no joy akin to that of saving a soul from death, and hiding in His wounds a multitude of sins.

## Practical Points *that make a difference*

### Resolutions Do Count for Something!

Dear Son:

Are you making room for failure this year in your planning, or are you so success-minded that failure would shatter your ego? I am not suggesting that you plan to fail, but I am suggesting that you have the right to fail! There is a difference.

Barclay once remarked that the church that had no heresy wasn't doing anything. I have a feeling that he meant that the church that was not willing to try something novel for the sake of the gospel—and risk failure—had already stagnated in spirit.

Well, I got to thinking about you and your personal and church plans for the year. Knowing you, I believe you will plan with care and great faith—even with a risk which is the ground of faith—all in the interests of the Lord.

But don't sit around and say I'll pay my budgets and keep the officials off my back and enjoy life. No, the romance of the gospel is in giving yourself wholeheartedly even unto death. That is not easy to say—but that is what Paul said, and that is what Bonhoeffer said, and that is what Jesus said. And they all died for their convictions—they risked failure and found a magnificent fulfillment.

Say, have you read 2 Corinthians lately? It would do your soul good! Any man that can read that book and not get a picture of Paul the minister needs to return to school. And there are a number of popular commentaries out in addition to those I know you collected at seminary. I read the book in the *New English Bible* the other day. Even as a farmer, it got to me. That man really was "sold out" for the sake of Jesus Christ. Isn't that what the ministry is all about?

Well, I'm meddling again. We hear good reports of your preaching and the progress of the fellowship.

Love,  
Dad

# Wesleyana



## Wesley Urges Kindness to Drunkards

By Donald D. Wood\*

**I** BESEECH YOU, brethren, by the mercies of God, do not despise poor drunkards! Have compassion on them! Be instant with them in season and out of season! Let not shame, or fear of men, prevent your pulling these brands out of the burning: many of them are self-condemned:

‘Nor do they not discern the evil plight that they are in:’ but they despair; they have no hope of escaping it; they sink into it still deeper, because none else has any hope for them! ‘Sinners of every sort,’ said a venerable old clergyman, ‘have I frequently known converted to God. But an habitual drunkard have I never known converted.’ But I have known five hundred, perhaps five thousand. Ho! Art thou one who readest these words? Then hear thou the words of the Lord! I have a message from God unto thee, oh sinner! Thus saith the Lord, Cast not away thy hope. I have not forgotten thee! Behold the Lamb of God, who taketh away the sin of the world! This day is salvation come to thy soul: only see that thou despisest not him that speaketh! Just now he saith unto thee, ‘Son, be of good cheer! Thy sins are forgiven thee!’”

Thus did Wesley address his lis-

\*Pastor, Faith Wesleyan Church, Greensboro, N.C.

teners in his sermon, “The Duty of Reproving Our Neighbor” (Sermon LXV, Vol. VI). He admonished his sober hearers to be compassionate and his alcoholic listeners to hope in God. By compassion Wesley did not intend indulgence but honest and loving reproof that did not stand afar off or hurl stones. By exhorting the drunkard to hope, Wesley pointed the way to freedom by release from a condemning past.

In Wesley’s *Journal* several encounters with drunkards are recorded. In each of them Wesley straightforwardly exhorts the man to repentance and faith, but he writes of such instances with evident love for the inebriant. The June 15, 1763, entry is typical. “An eminent drunkard of Congleton” was converted. Five days later his drinking cronies tempted him beyond his resistance, and he was drunk again. However, Wesley’s joy is obvious as he writes that two days later the man stole into a love feast, was convicted, and won the victory for good (Vol. III).

The matter of a weak Christian brother who yields again to drink after his salvation is a recurring topic of Wesley’s letters to his printer, Thomas Rankin, in 1775. Evidently a mutual acquaintance and Christian

brother, "T.R.," was struggling with his alcoholism.

On April 21: "I am sorry for poor T. R. It is certain God did lift up his head; and I hoped that his besetting sin would no more gain dominion over him. However, you must in no wise give him up. And he has much more need of comfort than reproof. His great danger is despair" (Vol. XII).

On May 19: "I am afraid Mr. B. is a weak brother, a little enlightened in his understanding and having a kind of faith. But I would rather (of the two) be in the case of poor T. R. than of him. I think there is more probability of his being a real Christian than the other's."

On June 13: "I am sorry for poor T. R. I well hoped God had thorough-

ly healed his backsliding, and so lifted up his head that he would have fallen no more. But the case is not desperate yet; you must in no wise give him up. I have scarcely known an habitual drunkard finally reclaimed, before he had relapsed more than once or twice. Your point is first, save him from the occasions of sin: then incite him not to cast away hope."

On July 28: "Do not despair of poor T. R. He is not out of God's reach yet."

And on August 13: "I do not give up T. R. yet; he is not out of God's reach."

Compassionate reproof, continuing hope, and Christian empathy. These attitudes were John Wesley's. Are they ours?

---

A preaching program which includes indoctrination is a must for the growing holiness church

## *Is Preaching Doctrine Passé?*

**C**OME TO MY CHURCH; we don't preach doctrine." The only thing about this statement is that it is completely false. If a man preaches at all, he preaches doctrine. According to Webster, the word means,

"Something taught as the principles of a religion . . . dogma." Dogma is a "doctrine or body of doctrines formally and authoritatively affirmed." If teaching has any part in the work of the ministry at all, preachers have the responsibility of indoctrinating their people.

### **Dilemma**

Some feel that we are undergoing an identity crisis in the church. The question is: In the closeness of cooperation in the "one church" concept of church activity, will our holiness churches lose their identity? Are doctrinal questions being raised today that call for a new look at our founda-



**by**  
**John W. May**  
Superintendent  
Church of the Nazarene  
Eastern Kentucky District

tional principles? How forceful should we be about propagating doctrine? Listen to the voices about us. There are those who are surely not meek about their doctrine of the Saturday sabbath. Others are not meek expressing themselves on believing, baptism, and nonsectarianism. Yet others are not meek about eternal security. People are not backward about propagating "tongues."

Are we too meek about our doctrines, especially the prime doctrine of holiness of heart? We are branded in the world as a holiness church. We cannot be considered holiness preachers, however, if we only preach on the subject two or three times a year.

With the prospect of an influx of new members each year, every holiness minister is caught up with the involvements of indoctrination. He will at one time at least have cause to ponder: "We've got 'em; now what will we do with 'em?"

## Duty

We must ask ourselves what the pastor's duty is here. Where should indoctrination stand in our list of priorities? In his book *The New Testament Image of the Ministry*, Dr. W. T. Purkiser says, "The ultimate ministerial tragedy is to suffer martyrdom for something which really doesn't matter much anyway." How loud, how clear, and how insistent must the holiness preacher be on doctrinal emphases? Dr. Richard S. Taylor devotes an entire chapter in his book *Preaching Holiness Today* to achieving doctrinal clarity, and he points up the need for precision in this area.

Two words have leaped to the heights of popularity in our day: *relatedness* and *relevancy*. You would expect that young people be mentioned at this point. They are looking for truths to live by, which is really what doctrine is, and the church and

pastor must not fail them. The need is for living tenets, not merely traditions. In spite of the "everything goes" attitude of the world (and this includes many in the world of religion), there must be teeth in what we believe and preach, for religion without dogmatics is as weak as water.

Perhaps we need to update our preaching in regard to some things which are no longer issues in the church. The world has changed drastically in only so short a time as a decade, and some of us have three or four decades of preaching under our belts. Preaching has changed. So have people. But vital Bible truths have not changed!

Our new members, as well as those of long standing, need to know what we believe and why. They must know, for instance, we believe in holiness as a second work of grace, subsequent to regeneration. This must be spelled out. Some nonholiness preachers speak glibly about the Holy Spirit—they know little of Him, and experience less as far as holy hearts and lives are concerned.

It must be clear that we are "anti" some things as well. For instance, we are not a Pentecostal church in the sense of the tongues theory. There should be no question as to where we stand at this point. Granted that the New Pentecostalism is far removed from what was preached when many of us began our ministry, but the holiness movement has never been part of the "tongues" tradition, either in public utterance or private prayer language.

Traditionally, there have been some definite reasons for the growth of conservative churches, one of which is *not* that we are for anything and against nothing.

## Directions

Our people cannot do without the instruction and indoctrination. There

are some basic and practical applications and tools we can use in accomplishing these aims. Pastor's classes require tact and wisdom, but they are vital tools for indoctrination. A year-round Christian Service Training program is invaluable. Distribution and special studies of books, magazines, and papers are not only interesting but valuable. Personal interviews are sometimes hard, sometimes frightening, sometimes frustrating, on occasion futile, but inescapable and inevitable—and usable. We shine at preaching and this is our most valuable tool. It must always be "like preacher, like people." A preaching program which includes indoctrina-

tion is a must if we will conserve our membership gains.

In the shop, at the school, in their many contacts with others, our people will be questioned as to their faith, and we must provide answers for them. If they are going to be persecuted, let it be in the area of fundamentals of faith, and not fringes of personal opinion.

Indoctrination is not only invaluable, it is inevitable if we will save our identity as a church; and more importantly, if what we hold as vital truths are to become part of the daily lives of our church members. Never can it be said that preaching doctrine is *passé*.

---

The minister has a source of power he sometimes underestimates. As the need arises, the Holy Spirit releases the energy to meet every situation.

## *Objective and Perspective in the Minister*

### Part I. The Objective in the Minister

This is the great day to be alive and yet a dangerous one. There are enough problems to challenge the

total personality; enough permissiveness to dull the sharp delineation of conscience; enough semantic discussion of theology to cloud the thinking; enough pessimism to make conditions seem hopeless; enough conflicting voices to make many persons sick of religion; enough evading of the truth to cause people to doubt the credibility of all; enough moral collapses of persons in prominent places to rob youth of their heroes. All this and more is occurring rapidly in the fog of immediacy in which many



**by**  
**Lewis T. Corlett**

President Emeritus  
Nazarene  
Theological Seminary

good persons have lost their bearings and are simply drifting through life without a compass.

Yet God has called you and me to the Kingdom for such a time as this, and He is anxious to do a great thing in this generation. His call indicates that He sees something in each one of us that is valuable to Him and His Church today. He thought each of us capable of being a good leader in this mess, so He invited us to be co-workers with Him, to be ministers for Him. I am using the term *minister* in the broader sense which includes all aspects of full-time service in the holiness churches.

The call to be a minister does not guarantee usefulness in His kingdom. The call primarily indicates the privilege and possibilities open to a person under divine direction. But keep in mind that while God does give guidance, He does not do the hard work. My concern for all of you is that you may be able to approximate God's purpose and plan for you and that you will be efficient in constructive and redemptive service in the work to which He has called you.

I share with you some ideas and suggestions which the Spirit has brought to my mind out of personal experience for 56 years as an ordained minister, and from my observations of the world at the present time. I am taking it for granted that all of you have an honest and open mind toward the guidance of the Holy Spirit, with a strong desire to discipline and develop yourself so that God can enable you to make the greatest contribution to His kingdom.

As time moves on and there is an increasing demand for ministers who are above the average in character and skill, I have become more aware of the need for the minister to think through and adopt a constructive image, or philosophy of ministry,

which he believes the Holy Spirit has for him.

At the time of the observance of the twenty-fifth anniversary of the Church of the Nazarene in 1933, I was pastor of First Church, Dallas. For that Sunday I felt led to speak in the morning on "The Responsibility of the Church to Herself," and in the evening on "The Responsibility of the Church to the Community." I visited nine civic leaders and asked them to give me an answer to the question "What is the primary responsibility of the church to the community?" I had some interesting comments, and a part of the written answer that the district attorney sent has stayed with me.

He said, "The primary responsibility of the church to the community is to encourage the young people to develop the habit of clear thinking and of making positive decisions ahead of time on matters pertaining to right and wrong in character, for things are happening so quickly these days that they will not have time to think when they happen; they can only react on decisions and habits made previously." With the increasing aspect of speed today, I wonder what he would change about his statement. This is also true in the training of pilots, astronauts, and some in other vocations. It is even more necessary for those whose main concern is the destiny of human souls to make decisions and habits ahead of time.

Amassing knowledge and some concepts of methods are of value, but it is more important that each minister should think through and make some decisions to stabilize character and to be faithful and efficient in the call God has given. You will not have long to wait to realize the truth of this.

The shock of relating the idealism of seminary halls to the hard reality



of life may shake you to the core. Some never recover from it. One graduate of this seminary, in his first pastorate, wrote the registrar that he was far short of what he had been taught, and he made this statement: "If I had found more people there of the character like you, I would not leave." The shock blinded him to the reality that God had placed him in that church to be an example and to encourage persons in that church to grow in grace and become stalwart characters.

The church is never ideal. It is human and is directed by frail humanity who are waiting for some leader who, by example and precept, will enable them to do better in their service for God. The topic is somewhat subjective as your usefulness to God and man rests primarily on your mental concepts and reservations. These produce the spirit the people feel.

Dr. R. T. Williams used to tell the preachers: "When you stand before an audience, the people will do three things: They will look at you for a time, they will listen to you for a time, and then they will feel you; and it depends on what they feel as to how long they will look and listen."

I am limiting the term "objective" to the emphasis of man's concept of divine resources and his personal decision relating to them. While God's purpose is expressed in His plan of salvation, the implication of the divine purpose of "in the minister" is to enable all who are called to the ministry to be adequate for any task or mission God may call them to fulfill. Expressed in a different manner, it is to enable the co-worker with God to be constructive and redemptive in all phases of character and service. A person can be constructive by his own willpower; to be redemptive, or to be a minister of reconcil-

iation in personal life and public service, demands a "moment by moment" fellowship in the Spirit. The divine call and command always includes the provision of resources and the promise of the abiding presence of the Spirit.

It may be helpful to approach this discussion by asking ourselves some questions similar to these:

1. What is included in the divine resources, and are they offered to me as an individual? What is my desire regarding the divine resources?

2. What personal decisions have I made to know God's specific purpose for my life and about His resources for me for personal enrichment and usefulness in His service? Do I really believe that God's resources and purpose will enable me to be adequate to any and every situation He permits me to face?

3. Do I have a settled purpose to obey God and follow His way of life in time of doubts, questions, limited knowledge, misunderstandings, etc.? If your brain remains alert, you will always have questions, but much of the time you will not get the answers in the way you desire or expect. However, you can reach a settled decision and purpose as to the direction you will take and the message you will give as you wait for the answer.

Keep these questions in mind as we look briefly at the divine purpose and resources in relation to the Early Church as recorded in the Book of Acts.

The key is a portion of Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." Too often the word "power" is limited directly to speaking to others pertaining to their making a decision for Christ as Saviour and Lord of their lives. This is good, but there is a more comprehensive meaning which includes the energy or abil-

ity to enable the believer to be adequate for God in every situation and condition of life. Many ministers have taken the first meaning and focused their entire efforts on initial decisions made either at the church altar or in personal conferences. This is important, but if the greater and deeper meaning is overlooked or neglected, the minister personally limits his own spiritual enrichment and often "the hungry sheep look up and are not fed."

Holiness evangelism moves forward by the direction of the Holy Spirit through a church that is happy and victorious in Christ. This produces an atmosphere in which persons not acquainted with such will recognize a spirit that is beneficial and helpful. Many will have a desire to have something of that nature in their lives.

Let us look at this word "power." What is its source and what does it include? It is something additional to human nature, inherited ability, or natural talents. It is always a derived energy, for the Holy Spirit is the Source. Man cannot generate it nor can it be manipulated for individual desires and accomplishments. This is verified in Acts 8 as Peter gives the severe condemnation to Simon at Samaria when he offered money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Divine power is always personal power, the greater Personality sharing power with the weaker personality but always according to the individuality of the person. Divine power transforms character but does not basically change temperament. Psychology shows us that temperament remains the same from the cradle to the grave. Honest appraisal and observation of others shows this to be true. The bestowment of divine power does not make the person passive

in character or a robot to respond mechanically to God. God works in and through personality as this power is resident power through the abiding presence of the Holy Spirit in the heart of the believer.

This divine power is not always evident. In fact, no person knows at any given time how much divine power he has. The Holy Spirit, abiding in the heart of the child of God, gives continuing strength, moment by moment, but this is so normal, like breathing to the physical, that we are not consciously aware of it. Then as need arises, the Spirit releases the necessary energy to meet the situation constructively and redemptively.



## *A Pastor Reports to His District Assembly*

Dr. Jenkins, Rev. Daniels, hardworking secretaries, and members of the assembly:

I am reporting for the best church on the district, and that is not a ministerial exaggeration, for any church who will listen to me for 15 consecutive years has an extremely high degree of spirituality and a superlative amount of patience.

I would like to read a portion of the Scriptures in your hearing. If you have your Bible open, turn to Hebrews, chapter 11. This is slightly different than the King James Version.

"Now faith is the substance of things hoped for, the evidence of things not seen.

"For by it the elders" at the church of Ridgefield obtained a good report.

Through faith they paid 100 percent on

(Rev. Arthur W. Fee, pastor of Ridgefield, Wash., Church of the Nazarene, gave this report to the Washington Pacific District assembly.—*Editor.*)

some budgets and considerably more on others.

By faith they offered unto God a more excellent report because they took in more members than they transferred out.

By faith my assistant, Bill Alexander, was translated to mayor of the city, primarily because he got more votes than the other fellow.

Without faith it is impossible to please the general without a good financial report. Therefore, be it known that we come to assembly with all budgets raised, 10 percent for missions, all bills paid, and the books audited.

By faith, being warned in the *Manual* of things not done as yet, we read its rules, served Communion, met the board, married the lovers, buried the dead, prayed for the sinners, baptized the converts, dedicated the babies, advised the frustrated, supported the weak, fed the hungry, clothed the naked, lifted the fainthearted, visited the sick, preached the Word, and many other things.

By faith the pastor went out and got two evangelists; they came, and each received a goodly inheritance.

By faith the pastor himself received strength to persuade the board to hire an associate.

Through faith the board sought for a young man of stature, pleasant to look upon, "blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house . . . not a novice," gifted and capable of killing elk and deer with his sling.

By faith this associate desired a better Young People's Society who had the courage of Paul, the wisdom of Solomon, the beauty of Absalom, who answered questions of scripture quickly and wisely like Daniel.

By faith our church passed through the Red Sea of doubt and bought a bus, and were able to pay for it before the Egyptians came to repossess it.

Through faith the walls of prejudice came tumbling down when they were compassed about by prayer groups and visitation bands.

Through faith Ruth herself, the pastor's wonderful wife, received an inheritance for her hard work and sent her husband to the promised land that doesn't flow with milk and honey.

By faith the pastors of the Ridgefield church did not have to buy sheepskins and goatskins at the Goodwill, or wander in the desert of hard scrabble, drive school buses, paint houses, or teach school, because their church gave them a living allowance, and the thoughtful board suggested the needed raises to compensate for the escalating cost of living.

And what shall I more say? For time would fail me to tell how through faith we subdued kingdoms of darkness, wrought righteousness, stopped the mouths of gossips, quenched the violence of hate, escaped the edge of frustration, out of weakness were made strong. Women received their husbands, dead in sin, soured in liquor, stoned by dope, broken by divorce, raised to newness of life by the powerful, cleansing blood of our risen Christ.

And having obtained a good report, if I do not stop, I may receive cruel mockings and scourgings, yea moreover, bonds and imprisonment, and be stoned and sawn asunder by the words of the general superintendent because my report is too long.

And having knowledge of this, I shall close though the half has not been told, lest those following my example shall not be called perfect because their reports are too long.

---

I'm thankful for the bitter things;  
They've been a "friend to grace."  
They've driven me from paths of ease  
To storm the secret place.  
I thank Him for the friends who failed  
To fill my heart's deep need;  
They've led me to the Saviour's feet  
Upon His love to feed.  
I'm grateful, too, through all life's  
way  
No one could satisfy,  
And so—I've found in Christ alone  
My rich, my full supply.

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Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director  
DON WILDE, Office Editor

● General Superintendent Stowe



## Preaching Holiness

**T**HIS IS THE PRIMARY JOB DESCRIPTION of every Nazarene minister. Everything else—administration, calling, counseling—is of secondary importance. For what other reason would one choose to serve in our church? Certainly not for fame or fortune. And yet there come those consistent reports from laymen: "Our pastor doesn't preach holiness."

Undoubtedly some of the problem lies in the fact that they just don't recognize holiness preaching when they hear it. But could it be that this is really an indictment of the pulpit more than the pew? Have we made our illusions to this subject so general that they come out blurred and fuzzy? Under the guise of contemporaneity, have we neglected to use such scripturally valid terms as "sanctification," "carnality," and "cleansing" in favor of such descriptive phrases as "fullness of the Spirit," "deeper life," and "control"? The latter are perfectly valid, of course, when biblically documented and fully explained. But so are the former. To neglect either at the expense of the other is both unwise and illogical.

New Nazarenes deserve a clear understanding of what the crisis experience of entire sanctification really means and does in purifying and empowering. Older Nazarenes understand this terminology and identify with it. Then the preacher can move on to the practical aspects of the life of holiness, explaining the difference between crisis and process. He will also need to identify the baptism in the Holy Spirit as separate and distinct from subsequent infillings of the Spirit.

And real holiness preaching must be more than indoctrination. It must be evangelistic. Unless people are experiencing sanctifying fullness under my ministry, I should seriously question whether I am proclaiming this blessed truth clearly and scripturally. The final proof of the validity of our distinctive doctrine is the testimony of those who have found that the very God of peace does indeed sanctify them wholly. With the unction and anointing of the Holy Spirit, real holiness preaching will produce this fruit.

## Mini-Books Receiving Enthusiastic Response . . .

### **THE TITHE IS THE LORD'S** by Samuel Young

Pastors have been buying this by the hundred, to give during a stewardship emphasis, when offering sets are given out, new members. *One new tither will pay the cost of the books.* 36 pages.

Package of 4 for **\$1.00**; 3 pkgs. for **\$2.75**; 25 pkgs. for **\$20.00** (Net)

### **SHINING PATHWAY** by Bertha Munro

*26 Mini-Devotionals for People on the Go.* An excellent giveaway in the hospital, when calling, and on special occasions. Generous in practical truths for Christian living. 32 pages.

Package of 3 for **\$1.00**; 4 pkgs. for **\$3.50** (Net)

### **SO YOU'RE ON THE CHURCH BOARD** by Robert D. Nelson

Just the thing to give board members. Discusses importance of working together, supporting pastor, assuming administrative responsibilities, being a loyal churchperson. 20 pages.

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**READING LAYMEN BUILD AN ALERT, GROWING, EFFECTIVE CHURCH!**

# FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn  
Executive Secretary

## **"COMMUNITIES OF NEED" BRING CRY FOR HELP!**

### ***Help!***

Have you ever heard that cry before?

This time you're hearing it for a different reason.

Last month on these pages we invited pastors from all over the world to submit their nominations of communities of need where a new outreach fellowship could be launched.

Now we have this big list of places where outreach fellowships are needed, but *who will reach out to these communities of need?*

Christian conscience will not allow that we should know a community of need and shrug it off.

There are ways to meet these needs in 1976—the Year of the New Church. Read on in this issue of *Focus on Growth* to learn how each one of us, in concert with others, can meet these needs in 1976.

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## **1976—The Year of the New Church**

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# TWO SUNDAYS TO HELP YOU

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## HOME MISSIONS SUNDAY—FEBRUARY 22

If you were one of the pastors who submitted a nomination of a “community of need” in January, plan to dramatize that need for your congregation on Home Missions Sunday.

For example—

—Take photographic slides of the houses in that community to project while you share your burden for the people who live in those houses.

—Invite someone from that community to participate in your Sunday service to say, “There is no church in my community, but there needs to be one. My neighbors need Christ. Will you come and help me share with them?”

—Find out from your district superintendent the percentage of unreached people in that community (percentage with no church affiliation). The figure will surprise your people and move them to action.

—Review Ira Shanafelt’s book *The Evangelical Home Bible Class* and show the home missions filmstrip *Adventure in Outreach* to show how your church could use the home Bible study method to actually begin work in that community of need.

—Arrange an excursion in your church bus to drive through the community of need so that your people can see firsthand the area that has no church. Pause in the bus and pray for God to help you reach that community.

—Consult with your district superintendent and meet with your church board to draw up an approved strategy for reaching your community of need.

—Consider a tent revival as a means of introducing the Church of the Nazarene in that community.

—Consult with the Nazarene Communications Commission in Kansas City about radio and television as a means of introducing the church in a new community.

—Begin now to make regular outreach reports to your congregation as progress is made in the new outreach fellowship.

GROW!

# BROTHERHOOD SUNDAY— FEBRUARY 15

The best way to observe Brotherhood Sunday is to be a brother.

Take advantage of this special Sunday to voice special recognition from the pulpit of the ethnic strains that make up your congregation.

When doing this, don't forget the Germans, the Dutch, the Irish, the Italians, the French, the Polish, and the many other groups that are sometimes forgotten.

But don't stop with just voicing appreciation. Show it. Here are some suggestions—

—Ask minority representatives in your congregation to prepare a short testimony for the Sunday morning service.

—Ask ethnic representatives in your congregation to be responsible for special music on February 15.

—Plan an all-church dinner to honor minority members of the congregation.

—Pay tribute to the many contributions made by minority groups to our culture. Many people do not know about the great black inventors, surgeons, and scientists whose work has benefitted us all.

—Make a special effort to see that everyone in the church reads the 1975-76 missionary reading book, *Color Us Christian*, by Rev. Roger E. Bowman.

—Take a special offering on behalf of minority scholarships—an Approved 10 Percent Missionary Special.

—Join hands and sing "We Are One in the Bond of Love."

## Audiovisuals Are Stimulus to Action

Brotherhood Sunday, February 15, and Home Missions Sunday, February 22, are your best early opportunities to dramatize communities of need for your congregation.

Both special Sundays are listed in your Pastor's Program Planner; both point directly to our mission fields at home.

*Mission Fields at Home*, by the way, is the title of a filmstrip produced by the Department of Home Missions which would make excellent program material for Sunday evening or weeknight services during that week. It can be rented from the Nazarene Publishing House for \$4.00.

A companion filmstrip entitled *Mission Means Multiply* would also be good to show during this week.

A complete list of current home missions audiovisuals is on page 4 of this issue of *Focus on Growth*.

Films, filmstrips, slides, and book reviews on church growth are valuable aids in observing this special week on outreach. They help to widen vision, stimulate discussion, and provide motivation to action.

The action that is taken will depend in large measure on the leadership you are prepared to provide.

This may be your best opportunity to unite your congregation on behalf of the district home missions project, or an outreach project you have been contemplating but lacked the opportunity to launch.



## Home Missions Audiovisuals Available to You

Home Missions films, filmstrips, and missionary study slide sets may be obtained from the Nazarene Publishing House, Film Desk, Box 527, Kansas City, Mo. 64141.

The video cassettes may be obtained from the Department of Home Missions, 6401 The Paseo, Kansas City, Mo. 64131.

### FILMS (16mm)

*Reach Out* (FR-121)—20 minutes, color. Produced by the Departments of Home Missions, Evangelism, Church Schools, and Youth. *Reach Out* shows in the actual pictures and voices of those involved how Nazarenes are reaching out to the lost in a variety of ways, including home Bible study, Bible clubs, bus ministries, etc. Service charge, \$4.00.

*Mission: Europe* (FR-125)—50 minutes, color. With a background of Paul's journey to Europe, this Home and World Missions film introduces the Church of the Nazarene in Germany, Holland, Italy, Denmark, and Switzerland. The work of European Nazarene Bible College is highlighted, as are leaders and laymen from the continent. Available free: offering for European Nazarene Bible College requested.

*Just for the Love of It* (FR-117)—16½ minutes, color. See and hear the true story of Nazarene college youth at work on home missions sites around the country. This entertaining and inspiring film makes use of youth teams in action to make the point that the unreached millions can be reached "through hard work done for the Lord" just for the love of it. Service charge, \$4.00.

### FILMSTRIPS

*Mission Means Multiply* (FS-7316)—35-mm.—cassette sound. A grain of wheat multiplies . . . again and again to produce a bounteous harvest, as does outreach seed in multiplying the kingdom of God. The true mission of the Church is to win others to Christ. Purchase price, \$10.00; rental, \$2.00.

*Mission Fields at Home* (FS-7317)—35-mm.—cassette sound. Every Christian is a missionary and there are unreached mission fields in every community. True life stories of laymen who have found mission fields close to home. Purchase price, \$10.00; rental \$2.00.

*Adventure in Outreach* (FS-7315)—35-mm.—cassette sound with study guide. Produced by the Departments of Home Missions, Evangelism, and Church Schools, this filmstrip provides step-by-step instruction in how to start an outreach home Bible study. Purchase price, \$10.00; rental, \$2.00.

### MISSIONARY STUDY SLIDE SETS

*Ethnic Groups*—North America (Rental)

SL-7310C Slides and cassette, \$4.00

North American work among blacks, Orientals, and other groups is shown.

*Home Missions in the Pacific* (Rental)

SL-7311C Slides and cassette, \$4.00

*Middle Europe: "Miracles in Middle Europe"* (Rental)

SL-7207R Slides and reel-to-reel tape, \$4.00

*Northwest Europe: "Appointment in Northwest Europe"* (Rental)

SL-7208R Slides and reel-to-reel tape \$4.00

### VIDEO CASSETTES

Two video cassette programs have been produced by the Nazarene Communications Commission for the Department of Home Missions on the subject of church growth. They are: *Spontaneous Church Planting* and *Planting the Suburban Church*.

*Some days are made  
just  
for having fun*



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*Small-Group Ministries*  
*by Norm Shoemaker*

Cassette containing practical points on putting together a ministry that includes small groups. Available through the Nazarene Publishing House.

**Order number TA-75.**

**\$2.95.**



## Chapter Titles

1. Holiness: the Possibility of Godlikeness
2. Sin: the Loss of Godlikeness
3. The Meaning and Nature of Sin
4. Atonement: the Possibility of Christlikeness
5. Common Misunderstandings and Questions
6. The Adventure of Holy Living

Pastor,

Here's an opportunity to share with your people a significant study in Christian holiness. Note the chapter titles. Dr. John A. Knight, the new editor of the *Herald of Holiness* has prepared the text, *In His Likeness*. This text on holiness should be studied with an open Bible.

You may wish to:

1. Teach this course in your midweek prayer meeting for a period of six weeks.
2. Use it in the pre-preaching hour on Sunday evenings.
3. Use resource persons available in your area.
4. Involve as large a percentage of your membership as possible.

# THANKS FOR MAKING THIS A BRIGHTER DAY

YOU GAVE HUNDREDS OF RETIRED MINISTERS A PENSION INCREASE LAST ASSEMBLY YEAR.

YOU DID IT THROUGH FAITHFUL SUPPORT OF THE PENSIONS AND BENEVOLENCE BUDGET.

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Everyone will enjoy singing this beautiful chorus. Appropriate to give each person when turning in their sign-up cards as a reminder of their commitment. 6 x 9".

**U-29**

### He is Lord LETTERHEAD

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Easter Sunday • April 18, 1976

U-25

He is Lord

Easter - April 18

He is Lord

Easter - April 18

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who turn to Him. He is Lord!  
We are looking forward to seeing you.

U-27

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Easter  
April 18, '76

He is Lord

U-29



**He is Lord**

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**1 Corinthians 13:1-13 (NIV)\***

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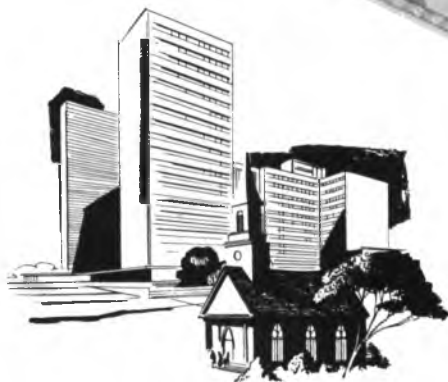
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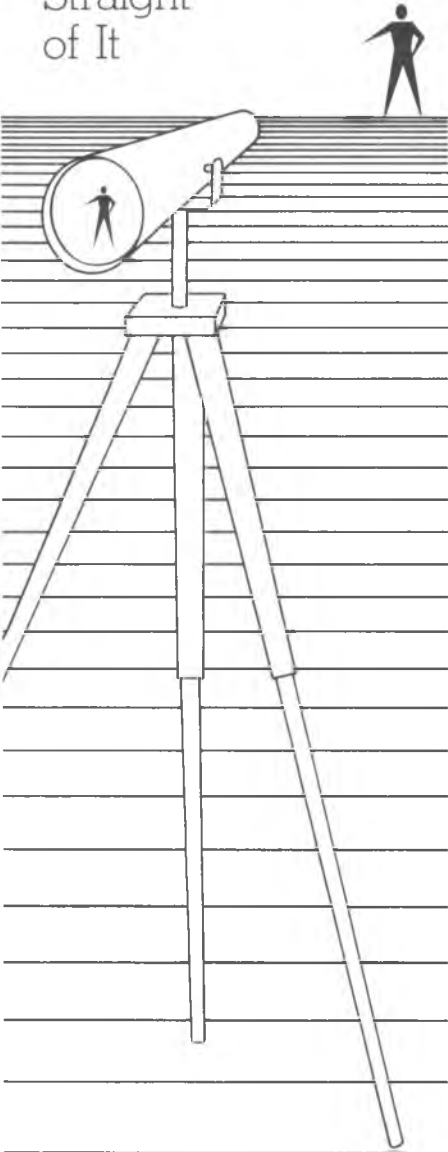


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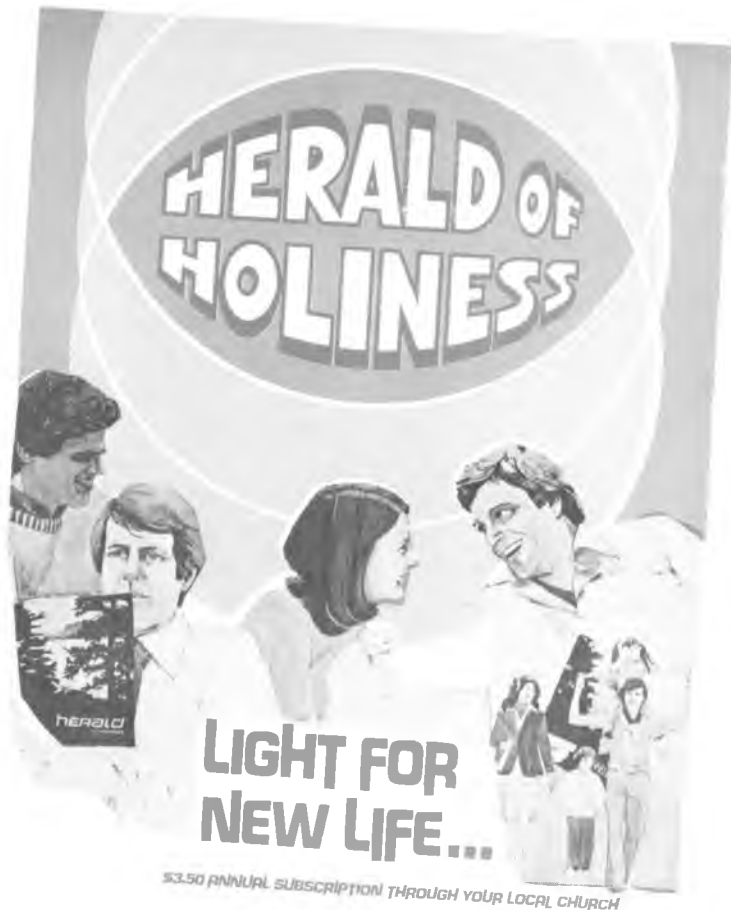
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- ◆**OYLER, CALVIN B.** (C) 1322 S. Hydraulic, Wichita, Kans. 67211
- PALMER, JAMES.** (C) 639 S. Home Ave., Martinsville, Ind. 46151
- ◆**PARR, PAUL G., & THE SONGMASTERS.** (C) Box 855, Decatur, Ill. 62525
- ◆**PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH\*
- PECK, W. A. (C)** R. 2, Box 65A, Malden, Mo. 63863
- PERDUE, NELSON.** (R) 3732 E. Rte. 245, Cable, Ohio 43009 (full-time)
- PFEIFER, DON.** (C) Waverly, Ohio 45690
- PHILLIPS, GENE E.** (C) R. 2, Griggsville, Ill. 62340
- ◆**PIERCE, BOYCE & CATHERINE.** (C) R. 4, Danville, Ill. 61832
- ◆**PORTER, JOHN AND PATSY.** (R) c/o NPH\*
- ◆**POWELL, CURTICE L.** (C) 2010 London Dr., Mansfield, Ohio 44905
- POWELL, EARL.** (R) 1613 Hickory St., Flatwood, Ky. 41139 (full-time)
- ◆**POWELL, FRANK.** (C) P.O. Box 222, Oskaloosa, Ia. 52577
- PRESSLER, IRVEN.** (C) 411 S. Michigan Ave., Bradley, Ill. 60915
- ◆**QUALS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆**RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RAKROFT, R. N.** (C) c/o NPH\*
- REED, STEWARD.** (C) Cambridge Apts., Bldg. 2, Apt. 5, Joplin, Mo. 64801
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- ◆**RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- RIDEN, K. R.** (C) c/o NPH
- ROBERTSON, JAMES H.** (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ◆**ROBISON, ROBERT & WIFE.** (C) Heaters, W.Va. 26627
- RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA.** (R) 3621 N.W. 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, BOB.** (C) R. 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN.** (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, RUFUS J.** (C) 311 N. Third Ave., Saginaw, Mich. 48607
- ◆**SAY FAMILY.** (C) 1515 Pinelake Dr., Orlando, Fla. 32808
- SCARLETT, DON.** (C) 3643 Chrysler Ave., Indianapolis, Ind. 46224
- SCHLANG, NEIL.** (C) 1404 Old Ringgold Rd., Chattanooga, Tenn. 37404
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- SCOTT, WILLIS R.** (C) 8041 Ruble Ave., Louisville, Ohio 44641
- ◆**SERROTT, CLYDE.** (C) Evangelist & Children's Worker, 558 W. Melrose Cir., Ft. Lauderdale, Fla. 33312
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 1116 Highland Ave., Ashland, Ky. 41101
- ◆**SEYMORE, PAUL W.** (C) Box 94, Pittsburg, Ill. 62974
- ◆**SHARP, CHARLES & FAMILY.** (C) R. 2, Box 216-D, Vicksburg, Mich 49097
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHAW, WILLIAM.** (R) Box 16166, Louisville, Ky. 40216 (full-time)
- SHEA, ALBERT J.** (C) 288 Shaborn Ln., St. Marys, Ohio 45885
- SHOLAR, LINDA ROBINSON.** (C) Box 5642, Fayetteville, N.C. 28303
- ◆**SHOMO, PHIL & MIRIAM.** (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E.** (C) Box 4536, Nashville, Tenn. 37216
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆**SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ◆**SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS.** (C) Box 937, Bethany, Okla. 73008
- ◆**SMITH, DUANE.** (C) P.O. Box 228, Lennox Ave., Union City, Ind. 47390
- SMITH, FLOYD P.** (R) 256 Oakhurst Ln., Arcadia, Calif. 91006 (full-time)
- ◆**SMITH, OTTIS E., JR., & MARGUERITE.** (C) 60 Grant St., Tididoute, Pa. 16351
- ◆**SMITHS, SINGING.** (C) 205 Drayton St., Winnsboro, S.C. 29180
- SNELL, DALE E.** (R) 814 Paradise Ln., Colorado Springs, Colo. 80904 (full-time)
- SNOW, DONALD E.** (C) 53 Baylis, S.W., Grand Rapids, Mich. 49507
- ◆**SPARKS, ASA & MRS.** (C) 91 Lester Ave., Nashville, Tenn. 37210
- SPROWLS, EARL L.** (C) c/o NPH\*
- STAFFORD, DANIEL.** (C) Box 11, Bethany, Okla. 73008
- STARNES, SAM L.** (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN.** (C) 731 Lakeside Dr., Duncanville, Tex. 75116
- STEWART, PAUL J.** (C) Box 90, Jasper, Ala. 35501
- ◆**STOCKER, W. G.** (C) 1421 14th Ave., N.W., Rochester, Minn. 55901
- ◆**STONE GOSPEL SINGING FAMILY.** (R) 5150 Airport Rd., Colorado Springs, Colo. 80916
- STRICKLAND, RICHARD L.** (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L.** (C) Box 274, Bethany, Okla. 73008
- ◆**SWEENEY, ROGER & EULETA.** (C) Sharon Grove, Ky. 42280
- TAYLOR, CLIFF.** (R) Family Evangelist, 2469 Sacramento Dr., Redding, Calif. 96001
- TAYLOR, JOHN D.** (C) 205 N. Limit, Colorado Springs, Colo. 80905
- TAYLOR, ROBERT W.** (C) 4501 Croftshire Dr., Dayton, Ohio 45440
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- THOMPSON, GENEVIEVE.** (C) Prophecy, Craig, Mo. 64437
- ◆**THOMPSON, L. DEAN.** (C) 314 S. Summit, Girard, Kans. 66743
- TOEFER, PAUL.** (C) Box 146, Petersburg, Tex. 79250
- TRIPP, HOWARD.** (R) 4618 Garvot Ct., Apt. 62, Indianapolis, Ind. 46227
- ◆**TUCKER, BILL & JEANETTE.** (C) P.O. Box 3204, La Vale, Md. 21502
- TUCKER, RALPH.** (C) 1905 N. Council Rd., Oklahoma City, Okla. 73127
- VANDERBUSH, HENRY AND RHONDA.** (C) Bushnell, S.D. 57011
- VANDERPOOL, WILFORD.** (C) 11424 N. 37th St., Phoenix, Ariz. 85028
- VARIAN, W. E.** (C) 5423 Hicks Corner, Kalamazoo, Mich. 49002
- WADE, E. BRUCE.** (C) 3029 Sharpview Ln., Dallas, Tex. 75228
- ◆**WALKER, LAWRENCE C. AND LAVONA.** (C) c/o NPH\*
- ◆**WARD, LLOYD & GERTRUDE.** (C) Preacher & Chalk Artist, 6944 Whiskey Creek Dr., Ft. Myers, Fla. 33901
- ◆**WARNE, RAY E. & VIOLET.** (C) Box 333, Dillonvale, Ohio 43917
- ◆**WELCH, JONATHAN & ILONA.** (C) 106 Tyler, Danville, Ill. 61832
- ◆**WELCH, RICHARD & CLAUDIA.** (C) c/o NPH\*
- WELCH, W. B.** (C) 5328 Edith St., Charleston, S.C. 29405
- WEST, C. EDWIN.** (C) c/o NPH\*
- ◆**WESTS, THE SINGING.** (C) 910 Carlisle St., Colorado Springs, Colo. 80907
- WHITED, CURTIS.** (C) 307 N. Blake, Olathe, Kans. 66061
- WILKINSON TRIO.** (R) 2840 18th St., Columbus, Ind. 47201
- WILLIAMS, G. W.** (C) 2200 Elva Dr., Kokomo, Ind. 46901
- ◆**WILLIAMS, LAWRENCE.** (C) 6715 N.W. 30th Terr., Bethany, Okla. 73008
- WINEGARDEN, ROBERT.** (C) P.O. Box 122, Mt. Erie, Ill. 62446
- WISE, DAVE.** (R) 9826 Springfield Pike, Cincinnati, Ohio 45215 (full-time)
- WISE, F. FRANKLYN.** (R) 451 Blanchette Ave., Bourbonnais, Ill. 60914
- ◆**WISEHART, LENNY & JOY.** (C) c/o NPH\*
- WOLPE, JOSEPH P.** (C) 3976 4th St., Riverside, Calif. 92501
- WRIGHT, E. G.** (C) c/o NPH\*
- WYLIE, CHARLES.** (C) 1217 Fuller, Winfield, Kans. 67156
- WYRICK, DENNIS.** (C) 603 Reed Dr., Frankfort, Ky. 40601
- ◆**YATES, BEN J.** (R) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102 (full-time)
- YOUNG, JOHN L.** (C) R. 1, Box 1217, Buckley, Wash. 98321



## '76 SUBSCRIPTION CAMPAIGN

### DISTRICT CAMPAIGN SCHEDULE

#### FEBRUARY

Alaska  
Canada Central  
Canada West  
(Central) Florida  
Central Ohio  
Dallas  
Houston  
Indianapolis  
Kansas  
Kansas City  
Louisiana  
Minnesota  
Mississippi  
North Florida  
Northeast Oklahoma  
Northeastern Indiana  
Northern California  
Northwest Indiana  
Northwestern Illinois  
Northwestern Ohio

Rocky Mountain  
Sacramento  
San Antonio  
Southeast Oklahoma  
Southern Florida  
Southwest Oklahoma  
Southwestern Ohio  
Upstate New York  
Washington Pacific  
West Texas  
West Virginia

#### MARCH

Alabama  
Central California  
Chicago Central  
Colorado  
Dakota  
East Tennessee  
Eastern Kentucky  
Kentucky

New York  
North Carolina  
South Carolina  
Southwest Indiana  
Tennessee  
Virginia  
Wisconsin

#### APRIL

Eastern Michigan  
Iowa  
Missouri  
Nevada-Utah  
New Mexico  
North Arkansas  
Northwest Oklahoma  
South Arkansas

#### MAY

Southern California

#### SEPTEMBER

Nebraska  
New England

#### OCTOBER

Akron  
Arizona  
Canada Atlantic  
Idaho-Oregon  
Illinois  
Joplin  
Maine  
Michigan  
North Central Ohio  
Northwest  
Oregon Pacific  
Philadelphia  
Washington

#### NOVEMBER

Canada Pacific  
Georgia  
Hawaii  
Los Angeles  
Pittsburgh

**Do your part to help your district reach its goal!**

## Commitment to Marriage and Home



“And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him” (Gen. 2:18).

Happy is the woman who understands God's plan and purpose for her. Any woman who moves from that plan will miss much of the happiness that God plans for her and she will be a weaker person. God created woman to be a complement to man—not to be in competition with him. Man is not complete without woman—nor is woman complete without man. It is satisfying and rewarding to know that a woman is God's own original creation, and He has a definite purpose for her to fulfill.

A minister's wife will know that her total commitment to God will also include commitment to her marriage and her home. There seems to be a notion of marriage today that is strong on romance, but weak on commitment. The married couple is the stable element of society—notwithstanding what the modern and liberal groups may be saying.

Someone has said that a nation is nurtured in the home. We need stable and happy homes if our nation is to survive. There can be no truly happy and successful homes without commitment and self-giving love on the part of the married couple who are the foundation of the home. The happy marriage must have right attitudes followed by right actions.

All of this is speaking more about our commitment, because if God is first in our lives, He will be first in our homes.

A happy woman in the parsonage is a tremendous asset to a church. The fragrance and beauty of her happy and contented life will be an inspiration and challenge to others. Her minister husband will be blessed and his spirits will be lifted by the beauty of her happy spirit. This will help to produce a skillful blending of two lives that will make harmony in the home.

Homes are in God's plan for us. Home should be a beautiful place because of the love and commitment there. The God-centered home will be strong even in the midst of difficult places. It is a place where each person is important.

A woman is really the heart of the home. She is more responsible than anyone else for the kind of atmosphere there is in the home. She should not call herself “just a housewife,” but rather “a homemaker.” She should strive to make it a pleasant place to live. We all remember the statement in Proverbs 14 that says, “Every wise woman buildeth her house.” She must realize that a happy marriage—or home—cannot be left to luck. Even though it may sometimes be necessary for a minister's wife to have some work outside the home (I really wish it would not need to be), she must never

forget her role in God's plan for her. That means she will always be a helpmeet and a complement to her husband. As ministers' wives, we have a big responsibility in our homes, but it is also a challenge. God wants us to be successful in our marriages and in our homes. He will help any woman to know the joy of achievement in her home if she keeps her commitment active and current.

We all know that there will be some differences in our homes. If we will sincerely try, however, to see the other person's point of view, we will be better able to understand, and tensions will be eased. Real love will create a desire to see the other person's point of view. Just as our commitment to God involves denying self or putting self aside, just so our commitment in marriage and in the home means we are not so concerned about self as we are about harmony and happiness in our homes. Where there is love, there will be no storing up of wrongs. Give love and understanding, and it will be given to you.

Sometimes a minister's wife may feel that the church makes too many demands on her husband's time. She may be tempted to feel neglected. It will help her in times like these if she keeps her commitment to God and to her marriage all it should be. If she will spend time with God and look to Him for clear direction, He can cause some circumstances to change, or give her peace and contentment in spite of them. Then she will do her best to make the home atmosphere so attractive and meaningful that her husband will truly enjoy every minute he can be there. A woman's disposition, in a large measure, sets the climate in which her husband and children must live.

This commitment to marriage and home also involves understanding the responsibilities of motherhood when there are children in the home. Every time a baby is born, a life begins that is forever. Our children deserve happy mothers in happy homes. The life a child knows at home will become the foundation of his responses to living and to God. It is a high responsibility and a privilege to be the guardian of a human being. To be a successful mother and homemaker is much greater than being an opera star or

having your name in the spotlight. If our Christian homes fail to teach honor, unselfishness, sportsmanship, and reverence for God, where will our children learn it? A woman's total commitment to God will help her to be the kind of mother her children need.

Through the influence of Christian homes God could change our nation's deteriorating morals and weakened homes. Our commitment to God means that we comply with His way, for He does not bow to our terms. We remember, however, that His way for us is directed by His wisdom, love, and compassion for us. This means that we can be happy ministers' wives who realize the importance of keeping our commitment active. This gives us a sense of security in the place we fill.

Please pray with me the following prayer that was written by Mrs. R. T. Williams, Sr., several years ago:

"Our Father, we come to Thee with thanksgiving and praise for all Thy wonderful gifts to us. We thank Thee for the gift of Thy Son, Jesus Christ, for the transformation in our hearts and lives since we accepted Him as Saviour and Lord. We yield ourselves to Thee in complete consecration, that Thy will may be done in us. We thank Thee for the indwelling Holy Spirit, to comfort, to cheer, to meet our every human need.

"There are so many areas or facets in our lives—we are bewildered at times to know what course to take. Guide us, Holy Spirit, we pray. May we realize in dealing with our children in the home, and our people in the church, that encouragement and not destructive criticism solves the greatest number of problems. We know that when one's ego is deflated too much, he is much like a flat tire on an automobile. Help us as wives, mothers, and workers in the church, to know how to give constructive criticism without deflating the lives around us too much.

"Grant me, dear Lord, the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference.

"This we ask in Christ, our Redeemer's name. Amen."

# *Faith in* **ACTION**

## *Spiritual Illumination*

**By Pascal P. Belew\***

Inspiration and illumination are not exactly synonymous. It is the position of orthodox scholarship that inspiration such as produced the Scriptures ended with the completion of the canon. But illumination is the heritage of all who know the Lord, and imperative for those who would understand the Scriptures and know the will of God.

Despite the empty tomb, the testimonies of the two men "in shining garments," the women who went to the tomb "very early in the morning," Peter, and the two who made the immortal walk to Emmaus, when Christ appeared to the group, "they were terrified and affrighted, and supposed that they had seen a ghost" (Luke 24:37). Although He showed them His nail-scarred hands and feet, it was not until He opened "their understanding, that they might understand the scriptures" (Luke 24:45), that they recognized Him.

How often when one is reading a portion of scripture which he has read many times before, some part of it seems to stand right out from the rest. And how often when one is seeking the mind of the Lord as to what he should preach, some message, old or new, grips his attention. Even

while he is preaching, his mind may be quickened with pertinent truth which he had not contemplated before. This is spiritual illumination. May God help us to desire and seek it more. Jesus said, "Without me ye can do nothing" (John 15:5).

Jesus said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:12-13). "The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). He even said: "When they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what things ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:11-12). Thus when Stephen answered his accusers, the doctors of the law "were cut to the heart" (Acts 7:54), but "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10).

My most precious memories of life are those times when, engulfed in exacting circumstances, God has spoken to me. And I am as sure that He did as I am certain that the sun

\*Retired Nazarene evangelist, Danville, Ill.

is shining. Of course, I did not see Him with the natural eye, but I could not have been more certain if I had seen Him.

When I was a young man working alone on a southern hillside, like a bolt from the blue, God said to me, "My spirit shall not always strive with man" (Gen. 6:3). And the conviction for sin which instantly gripped my being stayed with me until I was gloriously saved.

Many years later while passing through the deepest, darkest trial of my life, God appeared to me. He tarried but a moment and left as suddenly as He came. But what a moment it was! He showed me that He had been in all that had befallen me, that it would strengthen me and make me more useful. I had my doubts about one experience in particular, but He seemed to say, "Yes, that too." And He was gone.

Another time when I was en route to a Sunday school convention in Providence, R.I., my car suddenly went out of control, climbed a bank, turned over a time or two, headed back the direction I had come, and came to rest on its back. The insurance adjuster reported the car a total wreck. He, the state police, and the driver of the tow truck thought that I was fortunate to come out alive. But the only injuries I sustained were a slight scratch on my right leg and a cut below the ankle that required a few stitches. Here is the secret. I remember being on my back, and above the screeching of concrete and the bending of steel, as distinctly as I ever heard the voice of man, a quiet voice in that car said, "Hold on to the steering wheel." This I did and so I live.

I could mention other experiences, but these are sufficient. They came at times when I was neither praying for them nor expecting them, which lends to their credibility and identi-

cation as the words of Him who said, "I will be with him in trouble" (Ps. 91:15).



## I'm Really Concerned—

*About what happens  
to seekers  
after they leave our altars*

**By Lyle K. Potter\***

"I'm not able to sleep nights for thinking about what happens to our converts after the crusade is over" is a statement made by Billy Graham as he was making plans for following up crusade converts. I know how he felt, for I am greatly concerned about our having a *definite, planned, follow-up program* for those who kneel at our altars. Unless we do, the devil may well trip them up within a week. It is possible to lead a soul to Christ in 20 minutes, or it may take as long as two hours, but it may take 20 weeks to two years to get one safely on the road to being a strong, mature Christian. We must be sure they become solid believers, growing daily in the grace of our Lord.

Within the very first crucial weeks they need encouragement, guidance, close Christian friends, etc. They need to become involved in our various church activities. Church members should invite them out to dinner or to a snack after service. The "Buddy System" is a good plan. Ask someone to keep very close to the new convert for a couple of months, see that certain literature is put into his hands, and ensure that he becomes acquainted with others and really gets into the entire life of the church. This individual is expected to make regular reports to the pastor on the convert's spiritual progress.

Let us follow through with every new convert in helping him with prayer, Bible study, and Christian instruction. There is no need for any to be lost because of our carelessness.

\*Sunday school evangelist.

# Sermon Preparation and Delivery

By Robert K. Murphy\*

## Place of the sermon

Dr. W. E. Sangster, the noted preacher and homiletician, opens his textbook entitled *The Craft of the Sermon* with the statement "Preaching is in the shadows." Unfortunately, I am afraid Dr. Sangster has verbalized a current trend in the position preaching is given in the professional ministry.

This diminishing view of the sermon cuts across all denominational lines. It is not limited to the higher or lower liturgical churches. In many quarters the sermon is viewed as a lengthy commercial in the midst of a worship service. It has fallen from its central place in the focus of worship.

I am convinced that one of the major reasons for this shift lies within the ministry itself. In many quarters it has become professionally fashionable to decry the sermon. The phase of preaching has been replaced in a false antithesis with other pastoral duties.

Too frequently ministers have placed their several duties as pastor into an *either/or* situation. Either they emphasize their preaching and neglect their other duties, or they neglect preaching to the greater emphasis of counseling or calling or other pastoral duties. To make an *either/or* of the double and related task is surely a suggestion of the devil. Listen to the Master's word: "These ought ye to have done, and not to leave the other undone."

I think there are perhaps two reasons for this low view of preaching within the ministry. The first is a basic philosophical error concerning what preaching is. Among many ministers and laymen,

preaching is thought of as a man talking, sharing his own views, and making his own comments. In point of fact, it is nothing of the sort. An address is a man talking to men. A sermon is a man talking from God. The authority of the preacher, unlike that of a speaker, is not in himself. He is a herald. This word is not his own. It comes from above. When ministers see themselves as heralds of the divine proclamation, the sermon will receive its rightful position in their schedule and in the worship service.

The second reason is that too many ministers have failed to keep fresh in sermon construction. Dr. Donald E. Demaray, professor of homiletics at Asbury Theological Seminary, has said, "Many men who have been in the ministry for 15 years have not had 15 years of ministry. They have had three years of ministry five times, or five years of ministry three times."

Pressing demands in schedules often tempt ministers to cut short sermon preparation, reach in the file, and grab something that will do. Ministers often get to the pulpit on Sunday only to find the original freshness, the incisive message of truth through personality has been lost, and the sermon falls into a second-rate, warmed-over presentation. As a result, laymen begin to see the sermon as the low point of the worship service. Shoddy sermon preparation conveys to our layman that the sermon is not too important. Thus, I feel that the first step to sermon construction lies with our philosophical framework of what preaching is and the high position it holds.

## Sermon preparation

I share with you my personal method of sermon construction, making no claims

\*Pastor, The Wesleyan Church, Appleton, Wis. (Paper read at the Wisconsin District Ministerial in Eau Claire).



to originality or superiority. I view sermon construction as having two major processes: general preparation and specific preparation.

The key to general sermon preparation is exposure: exposure to resource materials. This exposure can come through many sources, but the primary resource is through reading. There is no substitute for reading if a pastor is to maintain a keen edge of new truth in his preaching. He must continually feed resources into his sermon preparation. A pastor's beatitude would be, "Blessed is the pastor who reads, for his sermons shall be fresh."

A minister's reading should cover a broad range of areas. Naturally, he will keep abreast of current materials in his own denomination, which have already been through a screening process and are compatible with local church programming. Thus every pastor has a ready-made source of preaching already screened for theological and doctrinal content.

Another prime source for preaching resources through reading is to expose ourselves to the masters. When a young doctor wants to become a surgeon, he studies with a master surgeon. When a young man wants to get into politics, he starts as a page or aid to an established politician. So we must expose ourselves to what the masters have said, and how they preached.

Fortunately, through the printing press we have the works of the masters preserved for us. We have access to Martin Luther's "Justification by Faith," John Wesley's "The Scriptural Way of Salvation," and John Henry Jowett's "The Magnetism of the Uplifted Lord." Some of the modern-day masters include Barth, Fosdick, Clarence Macartney, James S. Stewart, and G. Campbell Morgan. This does not presume that we endorse the doctrinal position of all these men, but we do approve of their homiletical style, their power and ability to communicate with people, and we would do well to study their style.

Another area of reading is current events. A minister who would keep his listeners awake must speak to the issues of the day. Current world happenings should find themselves woven into the

fabric of the sermon. Items of local interest are often excellent illustrative material. Gentlemen, read, read, read!

Let us move on to specific sermon construction. A primary question is, What should I preach? Waiting until Saturday night to select sermon themes is shoddy preparation. I try to select sermon themes in advance—often months in advance. Using seasonal series often helps. For example, this past fall I selected "The Christian Family" as an area for Sunday morning sermons. By using a series or a topical theme, the decision of what to preach is narrowed, and the process of gleaning resources can be more specific.

Now we move into the actual sermon construction itself. A common error to be avoided at this point is reverse flow construction. By this we mean starting with an outline and conclusion and working back to the Scriptures. The results are that we are looking through the concordance for a text to hang our sermon on. *Our starting point is the Bible!* We are to be heralds of "Thus saith the Lord." If our preaching is to be effective and transform men, we must preach the Word of God.

Having selected specific scriptures for your sermon theme, it is time to get to the actual nitty-gritty of construction. If my admonition in general sermon preparation is: read, read, read; then my admonition for specific sermon construction is: write, write, write! There is no shortcut to writing. It requires strong discipline. However, the results of writing full manuscripts reveal inherent rewards. Your method of delivery does not alter the need to write. Whether you speak extemporaneously, from an outline, or from a manuscript, writing full manuscripts assists in maintaining clarity of thought, word choices, and continuity.

Every sermon should have one main thesis which you should be able to state in one short, crisp sentence. If you find difficulty in stating the thesis, your sermon will probably reflect lack of clarity and direction of flow. Each major division of the sermon must relate back to the thesis. Each paragraph under each major division should have a thesis sentence relating to the subject matter of that

division. By using this writing procedure, continuity of thought is inherently built into the sermon.

Illustrative material should be selected as it relates to the subject matter. It should be short and focus upon the message conveyed rather than the illustration itself. Use material with which your congregation is familiar.

Add to this introductory remarks and a short pungent conclusion, and you now have a sermon almost ready to preach. This brings us to our third major division:

### **Sermon delivery**

This is by far the most personal area. I cannot tell you how to deliver your sermon, nor can you mine. The story is told of an Indian who attended a worship service on Sunday morning. The sermon was lacking in real spiritual food, but ample volume in many places. The Indian, a good Christian, when asked how he liked the sermon, replied, "High wind; big thunder; no rain." Hopefully, we will have a little rain along with the thunder and lightning. Henry B. Williams has suggested, "For length, remember that you will have other chances to preach; for fervor, preach as if this were your last chance."

First, *be yourself*. You have a distinct personality, different from any other personality. God has chosen us to be His spokesmen; He wants to work through your individuality. But not only must we be ourselves, we must *improve ourselves*.

Several methods can be used to facilitate this improvement. I think the most significant learning experience in this area for me was my seminary experience. In my preaching class, my delivery was captured by videotape. Following the sermon, the tape was replayed to the class, where I saw what my congregation

would see. And at times it was surprising.

The same effect can be captured by preaching before a mirror within the privacy of your home. It may seem a little foolish at first, and if your congregation goes to sleep on you, you are in trouble. This can be a very enlightening procedure.

Another method for improving delivery is the use of a tape recorder. Record your sermon some Sunday morning. After a few days listen to it and evaluate what you hear. Another revealing experience.

The third thing I have done is to practice each sermon before use in the actual service. An amusing incident occurred last fall when I was speaking on "The Christian Family." The sermon was dealing with husband-wife relationships. Following the sermon, a layman approached my wife and asked her if I practiced what I preached. Misunderstanding his question, her response was "Why, yes, he comes over here two or three times a week and goes through it."

The single most important aspect of sermon preparation and delivery is to have yourself *prepared spiritually*. Academic excellence and perfect homiletical style all fall by the wayside if a man has failed to prepare his heart. Spiritual preparation is the ingredient that makes words come alive. We should enter the pulpit gripped with a message God has given us to proclaim. In the words of Richard Baxter, "We should preach as a dying man to dying men."

If we are faithful in our studies, if we discipline ourselves to read and write, if we allow God to bring truth through to our improved personalities, and have prepared our hearts spiritually, God's message will flow through us. It is up to us to restore the sermon to the high place God intended it to be.

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**When we begin to become serious about God, our kind of questions change. We cease to offer opinions about God and begin to wonder what God's opinion of us might be.**

**—Selected**

# IN THE STUDY

THE

## STARTING POINT

### Comparative Fillings

John T. Seamands, in his delightful book *On Tiptoe with Joy*, shares these thoughts from Ephesians 5:18, and they are good starting points:

1. *The comparison.* Like wine, the fullness of the Holy Spirit produces unnatural boldness, utterance, power, and optimism.

2. *The contrast.* There is the possibility of excess in drinking wine, but not in partaking of the Holy Spirit. Drunkenness leads to folly, but the fullness of the Holy Spirit leads to wisdom. Drunkenness leads to riot, but the Holy Spirit leads to self-control.

3. *The command.* Twofold—"Be not drunk with wine," the negative command. "Be filled with the Spirit," the positive command. (John T. Seamands, *On Tiptoe with Joy*, Beacon Hill Press of Kansas City, 1967, p. 28).

### Infilling of the Holy Spirit

The infilling of the Spirit is a concern for every holiness preacher. John Seamands has expressed these thoughts on the infilling, and I pass them on:



### By C. Neil Strait

Pastor, Taylor avenue  
Church of the Nazarene  
Racine, Wis.

"The infilling of the Holy Spirit is for the supplying of my own needs; the outflowing is to help me supply the needs of others. The infilling is for Christian character; the outflowing is for Christian conquest; the infilling goes to my innermost heart; the outflowing goes to the outermost world" (ibid., p. 91).

### Thought on Fire

Still another thought from the pen of John Seamands. Scientists tell us that fire contains three distinct rays. The *actinic ray* that produces chemical change, that tempers steel and turns wood to ashes. There is the *caloric ray* that produces heat. And there is the *luminiferous ray* that produces light.

There is a thought on the working of the Holy Spirit in this information from fire. The fire of the Holy Spirit *burns up*, producing purity; it *burns within*, producing power; and it *burns on and on*, perpetually creating light (ibid., p. 43).

### Thoughts from Romans 6

Rev. John Swearingen recently introduced me to a new author—new to me, at least—J. Oswald Sanders, a New Zealander. Here are some of his thoughts from Romans 6:

1. There is the *revelation* of an objective fact entirely independent of any subjective feeling: "Our old man is crucified with Christ" (6:6).

2. There is the *recognition* of the fact: "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God" (6:11).

3. There is the *realization*, the experience, the feeling of the fact: "Sin shall not have dominion over you" (6:14).

And the underlying truth of the outline is its weight on faith. Sanders says: "Faith grows by being occupied with what God is and with what He has said" (J. Oswald Sanders, *Mighty Faith*, Moody Press, 1971, p. 9).

## Triangle of Triumph

Let me pass along something from Rev. Earl Lee and his thoughts from 1 Thess. 5:16-18 (TLB)\*, which he calls the "Triangle of Triumph."

1. "Always be joyful" (v. 16).
2. "Always keep on praying" (v. 17). Rev. Lee refers to this as the pole that holds the tent in place. Prayer is the key. Prayer keeps life joyful and thankful.
3. "Always be thankful" (v. 18).

## Back to the Three Rs

A great portion of scripture is Phil. 4:6-7. I like *The Living Bible* paraphrase\* and here are three Rs from it:

1. A great *relief*—"Don't worry about anything."
2. A great *resource*—"Instead, pray

\**The Living Bible*, copyright © 1971, Tyndale House Publishers, Wheaton, Ill. Used by permission.

about everything. Tell God your needs."

3. A great *response*—"If you do this, you will experience God's peace."

## The Cure for Fear

In John 20:19 are the words: "The doors were shut where the disciples were assembled for fear of the Jews." But a short time later there is this entry in Acts 4:13: "They saw the boldness of Peter and John."

I guess the difference is found in Acts 2:4, "And they were all filled with the Holy Spirit . . ."

## A Closing Word

Here's a piercing thought that I pass along from J. Oswald Sanders: "The clarion voices that used to make the pulpit the paramount influence in the land are tragically few."

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# SEEDS for Sermons

February 1

## THE HEIGHT OF GOD'S LOVE

TEXT: "God so loved . . . [that we should] have everlasting life" (John 3: 16).

There is a fourth dimension in the ocean of God's love for us. This is related to the height of His love in our behalf. He cannot give us all the love He desires to bestow in the short period of time allotted us in the here and now. Thus He gives us everlasting life so He can have plenty of time to share His immeasurable love with us.

I. Everlasting life is necessary for Him to make up for the things He could not give us in this life.

He wanted us to have the best in transportation. We were deprived of this because of limited circumstances, or reverses, or generous giving to His cause. However, He will make this up to us in a special way. When our soul is about ready to leave the body, He will order a royal chariot to hover above the treetops, and there will be a reserved seat in this for our spirit to make the trip from this world into the heavenly home. As this chariot is approaching the heavenly setting, the gates of glory will be flung open, and the curtains of hope will be drawn apart. We will have the best of transportation for this final move.

He wanted us to be free from tears in this life. But life does not work that way as long as we live on planet Earth. However, He has planned everlasting life so that the moment we enter His presence, He will wipe all tears from our eyes. There will be no more sorrows, disappointments, heartaches. At the same time all eye defects will be removed, and we will have perfect vision so we can observe the events which are taking place in that perfect surrounding.

He did not want us to go through dark places and have overcast skies while we



by  
**Mendell Taylor**

Professor of History of  
Christianity, Nazarene  
Theological Seminary,  
Kansas City

are in this life. However, He has planned everlasting life so we can be in an atmosphere that is so perfect that the leaves will never curl, the colors never fade, no clouds can form in the sky, and that day will never die.

II. Everlasting life is necessary to bring to completion the things that started in this life.

We have a desire to learn that cannot be satisfied in the short period of three-score and ten years allotted us in this life. God did not give us this thirst for knowledge just to tantalize us and disappoint us in something that He cannot bring to fulfillment. Instead, He is going to give us a chance to bring this magnificent aspiration to fruition. He will give us the equipment in the next life that will enable us to master all truth, to understand all mysteries, and to learn everything we ever wanted to learn. He will give us the power to comprehend ideas, to remember perfectly, and to think logically, so our desire to learn can be brought to completion.

The same will be true relative to our desire to live forever, to love, and love perfectly.

III. Everlasting life is necessary to bring out all that He has planted in the soul of man.

The only way to justify immortality is to realize that God has planted so many amazing potentialities in man that it will take an eternity to bring them to their highest level of expression. If we combine all that Plato was in philosophy, all that Paul was in spiritual wisdom, all that Browning was in poetry, all that Beethoven was in music, we have a faint portrait of God's man of tomorrow.

CONCLUSION: This dimension to God's love assures us that we will advance until we come to the measure of the stature of the fulness of Christ.

*February 8*

### **"STOP! LOOK! LOOSEN!"**

(Stewardship message)

TEXT: "Freely ye have received, freely give" (Matt. 10:8).

One of the familiar signs at railroad crossings before the days of automatic barriers was "Stop! Look! Listen!" These three words became the symbol of safety for driving on the highway. The "stop" aspect meant that we would not hurry down the highway and recklessly rush into a danger situation. The "look" aspect meant that we would be cautious enough to look in both directions to make sure we would not encounter trouble. The "listen" aspect meant that one was doubly careful about avoiding danger. The driver would back up what his eyes saw with what his ears heard. After these precautionary measures, the driver could proceed with confidence that he would not tangle with a train.

The most important sign that we can erect on the highway of life is to "Stop! Look! Loosen!" If we observe these three imperatives, we will discover life at its highest and most rewarding level.

I. STOP to consider all He has given us by way of His free gifts. He freely gives us all that is essential for our preservation. He stokes the furnaces of the sun so that it is the central heating and lighting unit for our world. What chance would we have to perform this gigantic task? The heat from the sun warms the soil so that the seed we plant can hatch out in the form of a living plant. Then the light of the sun attracts this tender plant so much that it pushes against clod and crust until it breaks out into the light. Then this plant starts storing energy from the sun in its leaves or roots so when this plant is taken into the body, a chemical process takes place that turns this energy from the sun into physical strength.

Of course, this plant must be nourished by water in order to grow. The sun is vitally involved in taking care of this water supply. For the sun lifts 90 tons of water per square mile of ocean surface per minute to take care of the irrigation system for our farms and gardens.

This is only one small aspect of God's free gifts that should cause us to STOP and realize how freely we have received from Him.

II. LOOK at all He has done to redeem us, and we will wholeheartedly acknowl-

edge that freely we have received from Him. He has paid the price in full to provide an atonement that is far-reaching enough to save all men from all sin. Christ gave His life to pay off the ransom note which was required to free man from the condition of being held a kidnapp victim by Satan.

The roses the Lord had made turned against Him and gave Him a crown of thorns. The metal He had made turned against Him and gave Him spikes through hands and feet. The trees He had made turned against Him and gave Him a cross. And man turned against him and gave Him death. All of this was necessary to pay the price in full so that we may freely receive salvation from Him.

III. LOOSEN our purse strings and give to Him in the measure He has given to us. The only logical response to the Lord's generosity to us is for us to be generous with Him. The overwhelming magnitude of His gifts to us should cause us to go overboard in our giving to Him.

CONCLUSION: If we still "Stop! Look! Loosen!" we can move on the highway of life with complete safety and security.

*February 15*

### **PARADOXES OF SPIRITUAL LIVING— NO VISIBLE MEANS OF SUPPORT**

(Stewardship message)

TEXTS: "I have meat to eat that ye know not of" (John 4:32); "Thou preparest a table before me in the presence of mine enemies" (Ps. 23:5).

The lowest level of living in the economic world is to have it said that you have no visible means of support. This implies that such a person is doing something undercover, or engaged in black market operations, or pursuing a way of life that is illegal. Otherwise he would be glad to let people know what he is doing to make a livelihood.

However, the highest level of living in the spiritual world is to have no visible means of support. In this area we have invisible supply lines that make our lives rich and abundant. The natural eye cannot see these reservoirs of power or chan-

nels of grace, but we have the privilege of drawing on unlimited resources. We have meat to eat that the natural man knows nothing about. The Lord even spreads a banquet for us in the presence of the non-Christian, and they cannot see any of these invisible supplies.

I. The non-Christian looks at the Christian and says, "I don't see what kick you get out of life. You dare not do this or go there." In the first place, such an observation has a typographical error in it. Instead of saying, "We dare not do this or that," it would be more accurate to say, "We care not to do this or that." We have found something so much better that we have no interest in the pleasures of sin. In the second place, we are feasting on spiritual food that is more enriching, more delightful, and more satisfying than anything the world has to offer.

II. The non-Christian says to the Christian, "How can you afford to tithe in the light of high taxes, high carrying charges, high interest rates, high insurance costs, and the inflationary spiral we are caught in?" In the first place, we have invisible dividends which we would not exchange for anything the world has to offer. For we cannot outgive the Lord. The more we give Him, the more He gives us. His invisible supply lines bring blessings and spiritual advantages which money cannot buy. Everyday is payday with Him. In the second place, He is a "Budget Helper" and enables us to stretch what we have left in a way that is surprising and amazing.

III. The non-Christian will say to the Christian: "How can you be the same every time I see you? Regardless of whether you have much or little, or if things are going smoothly or roughly, you are always the same." The big secret in this connection is that the Christian does not live "under the circumstances" but "on top of the circumstances." We have an invisible supply line which keeps the fuel for victorious living flowing into our lives.

CONCLUSION: The world must pounce on the body to get a faster heartbeat, or play tricks on the nervous system to get a thrill out of life. But the pleasures of

the spirit are clean, wholesome, and edifying. All of these are invisible to the natural eye, but these delights are more real to us than the air we breathe or the light that we see. Thus life at its highest sphere is when we have "no visible means of support."

*February 22*

## **PARADOXES OF SPIRITUAL LIVING— HAND-TO-MOUTH EXISTENCE**

(Stewardship message)

**TEXT:** "Therefore . . . Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on" (Matt. 6:25).

The lowest form of living in the economic world is to have a hand-to-mouth existence. This means that one is on a bare subsistence level—he has no backlog to draw on. There is nothing accumulated that would be a source of supply for a rainy day. All the individual has is in his hand and that goes immediately into the mouth. Then one does not know where the next supply will come from.

The highest form of living in the spiritual world is a hand-to-mouth existence. In this sphere it is from His hand of plenty to our mouth of hunger. His hand holds all the supplies we will use, and our spiritual mouth is always hungry for more and more of what He has to offer.

I. We take no thought of tomorrow because God is our Source of supply. As He takes care of the fowls of the air, which sow not, neither do they spin (v. 26), and we are more to Him than fowls, then we can be sure that His hand of plenty will be continually extended in our direction. Since our lives are under His absolute sway, we can be worry-free as we depend on Him for the necessities of life.

We do not draw our sustenance from people, or man-made opportunities, or human manipulation, but from God. He holdeth the wealth of the world in his hand, and He dispenses it to us as long as we keep our spiritual mouth open to receive.

II. We take no thought of tomorrow because we live a day at a time. We take

each day as it comes and declare: "This is the day which the Lord hath made; we will rejoice and be glad in it." Or we live by the phrase from the Lord's Prayer that says: "Give us this day our daily bread." We do not allow our fears or defeats of yesterday to be carried over into the new day. Neither do we become riddled by anxieties by borrowing from tomorrow what might happen. Each day stands on its own; it stands alone, except for the plus factor of God's presence and provision. This added ingredient makes it a full and complete day. Often one person says to another: "Have a nice day." Every day is a nice day when we live it in this manner.

III. We take no thought of tomorrow as we operate on this principle: "When God guides, God provides." This is implied in the words: "But seek ye first the kingdom of God . . . and all these things shall be added unto you" (v. 33). If we give the Lord first place, He will cause everything else to fall in place. If we give Him top priority, He will fit everything into the design for our lives that He has in mind. Thus, His hand points the direction for us to go, and at the same time His hand contains everything that is necessary for us to go where He is pointing.

**CONCLUSION:** Thus we can give and give generously because our future security is based on the fact that it is impossible to exhaust what is in His hand. There will always be more than enough to satisfy our mouth of hunger. When we depend completely on Him in this manner, He giveth, and giveth, and giveth again.

*February 29*

## **PARADOXES OF SPIRITUAL LIVING— LIVING BEYOND OUR INCOME**

(Stewardship message)

**TEXT:** "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction" (Ps. 103:2-4).

The worst thing that can be said about a person at the economic level is that he lives beyond his income. This means that

his credit is no good because he cannot pay the debts he has contracted. He is a poor risk because he has failed to meet his financial obligations. This is one who has his back to the wall financially because he owes more than his income will cover.

However, in the spiritual world, the highest level of achievement is realized when we are living beyond our income. This means we are hopelessly in debt to the Lord for all the benefits we have received from Him. That we can never accumulate enough to pay Him for His multiplied blessings. In fact, the deeper in debt we are—the more we acknowledge our indebtedness—then the richer our lives become. Who can pay the interest only, with nothing applied on the principal, for such things as grace, Christian fellowship, truth, beauty?

The Psalmist made a list of his spiritual debts as he enumerated the benefits from the Lord for which he could never pay. These included (1) forgiveness; (2) healing; (3) protection.

I. We are hopelessly in debt to the Lord because He is the One “who forgiveth all . . . [our] iniquities.” The most expensive word in our language is forgiveness. To maintain the integrity of God’s moral law and to satisfy His justice, sin must be punished. It must be penalized because it is an infraction of the rules of the game of life. The penalty includes guilt, condemnation, lostness, and estrangement from God. This debt had to be paid to the last farthing by our suffering Saviour. He took the suffering that should be borne by us and allowed it to crush His heart. Because of His finished work on the Cross, we can be free from all guilt and condemnation. We can never repay Him for all He has done to provide forgiveness for us.

II. We are hopelessly in debt to the Lord because He is the one “who healeth all . . . [our] diseases.” Christ suffered also for our infirmities. Isaiah declared that “with his stripes we are healed” (53:5). Also Matt. 8:17 says: “Himself took our infirmities, and bare our sicknesses.” His healing ministry is as broad as the spectrum of human needs. He heals our infirmities, our broken ties of interper-

sonal relationships, our faults or weaknesses, our hurts of the heart or the wounds of the spirit, our emotional distresses, our broken homes, broken hearts, or broken hopes. All of us have experienced at one time or another the healing touch of Christ in one or more of the areas mentioned above. For His compassion in our behalf in this area of His healing ministry, we owe Him an unpayable debt.

III. We are hopelessly in debt to the Lord because He is the one who “redeemeth . . . [our] life from destruction.” He redeems our life from eternal destruction by His uttermost salvation and protects our physical life from being cut off before our work is done. The Lord looks after us when we do not know how to look after ourselves. The only explanation for making it through some of our close calls is that the Lord was close by to redeem our lives from destruction.

CONCLUSION: The deeper we are in debt to the Lord, the higher will be our praise to Him and our dependence upon Him. This combination is life at its best.

By  
**Ralph Earle**

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



**Gleanings**  
from the Greek

**1 Cor. 10:14—11:15**

**“Idolatry” (10:14)**

Our English word comes directly from the Greek *eidolatria*, which is compound of *eidolon*, “image,” and *latreia*, “worship.” So idolatry is the worship of images.

**“Communion” (10:16)**

The Greek word is *koinonia*. It comes from the adjective *koinonos*, which



means “common,” but when used as a substantive means “a partaker, sharer” (see “partakers,” v. 18). So the noun *koinonia* may here be translated “a sharing” (NASB) or “a participation” (RSV, NIV). These terms make Paul’s point a little clearer. However, since the reference is probably to the Lord’s Supper, “communion” is also meaningful here. Arndt and Gingrich suggest “participation.” But they offer as an alternative: “a means for attaining a close relationship with the blood (body) of Christ” (*Lexicon*, p. 440). That is what the Communion service is supposed to be. Hauck says that *koinonia* “denotes ‘participation, fellowship,’ especially with a close bond” (TDNT, 3:798).

### “Shambles” or “Meat Market”? (10:25)

The word *makellon* is found only here in the New Testament. “Shambles” (KJV) certainly does not convey the correct meaning today. A more accurate rendering is “meat market” (RSV, NASB, NIV). But Schneider writes: “The word means not only a meat market but a food market in general. The meat market is part of the *makellon*” (TDNT, 4:371). When Pompeii was excavated, the Macellum (Latin form) was found to be a rectangular court of pillars, covered by a dome-shaped roof, with booths on the sides.

### “Offered in Sacrifice” (10:28)

This is all one word in Greek, *hierothyton*, which is compounded of the *hieros* (“consecrated to the deity, sacred”) and the verb *thyo* (“sacrifice”). So it meant “offered in sacrifice.” Arndt and Gingrich say that here, as a substantive, it denotes “meat sacrificed to idols.” Schrenk points out that it was regularly used to indicate “the flesh of sacrificial animals” (TDNT, 3:252).

The KJV rendering, “offered in sacrifice unto idols,” is based on the reading *eidolothyton*, which is found in the late manuscripts. G. G. Findlay observes: “The genuine reading, *hierothyton* (slain as sacred, i.e., in sacrifice), takes the statement as from the mouth of unbelievers; a Jew or a Christian would presumably say *eidolothyton*” (EGT, 2:868)—

which is genuine in v. 19, but not here. So the translation “offered in sacrifice” (RSV, NIV) is more accurate than “meat sacrificed to idols” (NASB).

Incidentally, the repetition of “For the earth is the Lord’s, and the fulness thereof” (from v. 26) occurs only in a few, very late manuscripts. It is obviously a scribal addition, not a part of the original text.

### “Give no offense” (10:32)

This translation (RSV, NASB) is practically the same as “Give none offence” (KJV). The Greek says, “Become *aproskopoi*.” This Greek word is compounded of *a*—negative—and the verb *proskopto*, which in the transitive means “strike against” and in the intransitive “stumble.” Abbott-Smith defines the adjective *aproskopos* as meaning “not causing to stumble.” Probably the best translation is “Do not cause anyone to stumble” (NIV).

### “Ordinances” or “Traditions”? (11:2)

The Greek word *paradosis* comes from the verb *paradidomi*, which in this verse is translated “delivered.” The verb means “to hand down, hand on, or deliver verbally” (A-S). So the noun refers to what has been handed down. Today we call this “traditions” (RSV, NASB). Probably Paul is referring primarily to the doctrines of the Christian faith, but also to apostolic injunctions for Christian conduct. Interestingly, the KJV renders *paradosis* as “tradition(s)” in all the other 12 places where it occurs in the New Testament. Why an exception here?

### Shearing the Head (11:6)

Today we speak of shearing sheep. That is the way the verb *keiro* is used in Acts 9:32, in a quotation from Isaiah. But here it is used for cutting off a woman’s hair (from her head). So the better translation now is “have her hair cut off” (NASB, NIV). Paul was alluding to customs that were current in Corinth at that time.

### “Power” or “Authority”? (11:10)

The word is not *dynamis*, “power,” but *exousia*, “authority.” But what does it mean when it says that a woman should have authority on her head? The bare

statement seems to require something additional in order to make sense. That is why we find “symbol of authority” (NASB)—the italics indicate there is no word in the Greek—or “sign of authority” (NIV). The RSV goes a step further by saying, “That is why a woman ought to have a veil on her head,” with the footnote: “Greek *authority* (the veil being a symbol of this).” That is probably the correct meaning, in keeping with the custom that Paul reflects here.

**“Without” or “Independent of”?  
(11:11)**

The Greek preposition *choris* means “separate from, apart from.” The translation “without” seems a bit weak. Probably “independent of” (RSV, NASB, NIV) is more adequate, and so more accurate. God originally created mankind “male and female” (Gen. 1:27). Husband and wife are to be “one flesh,” not independent of each other. It should be noted that the words for “man” and “woman”

mean “husband” and “wife,” and they are often translated that way in the New Testament. That is the meaning here.

**“Covering” (11:15)**

Abbott-Smith thinks that the word *peribolaion*, “that which is thrown around,” means “a veil.” But Robertson and Plummer translate the second half of this verse: “Long hair is a permanent endowment (*dedotai*) of woman, to serve as an enveloping mantle” (“First Corinthians,” ICC, p. 235). They also make this comment on v. 14: “At this period, civilized men, whether Jews, Greeks, or Romans, wore their hair short” (*ibid.*). We would agree with their observation: “While fanaticism defies nature, Christianity respects and refines it; and whatever shocks the common feelings of mankind is not likely to be right” (*ibid.*). The present fad of men wearing very long hair like women is a form of fanaticism, not a true expression of New Testament Christianity.



**Conducted by the Editor**

All books reviewed may be ordered from  
your Publishing House

**Three Churches in Renewal**

By Lawrence O. Richards (Zondervan Publishing Co., 1975. 129 pp., \$2.95.)

Here is a book that will challenge common concepts of “renewal” and place the idea of church renewal on a biblical basis. Mr. Richards turns away from the “super-church” ideal and attempts to redefine what biblical renewal is and can do.

Following the principles of the unified body, love life-style, servant leadership, ministering laymen, growth emphasis, and scripture response, Richards chal-

lenges the “show me” to “show me in the Word of God.” Certainly the final standard we must apply to the approaches of both the big church and the small is the test of scripture. By what criteria is church health measured? “When we have done this, *then* we can evaluate the effectiveness of both the big church and the renewal church using a variety of parameters including, but in addition to, size” (p. 12).

What the Scriptures present is not idealistic, unrealistic, and “ivory tower.”

It must be seen as practical and realistic. "We can expect, and have a right to demand, measurable results when principles of the Word of God are followed" (p. 13).

Three churches, each distinctively different, and yet the same, are used in case histories of the principles shared. It is the thesis of the author that every church has potential on biblical grounds.

OSCAR F. REED

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## Preachers' Exchange



WANTED: *Open Prayer*, compiled by Jesse Halsey (Cokesbury). Also *Holiness in the Prayers of St. Paul*, by Wm. E. Mc-

Cumber.—Rev. D. William Smith, P.O. Box 837, Hawthorne, Nev. 89415.

WANTED: *Christian Theology, A Systematic Presentation*, by P. B. Fitzwater, second ed., © 1940, 1956 (Eerdmans).—Rev. Bradley Wood, Bentley Creek Wesleyan Church, R.D. 2, Box 121, Wellsburg, N.Y. 14894.

WANTED: Copies of *The Protestant Pulpit*, by Andrew Blackwood.—Roger M. Williams, Librarian, Nazarene Bible College, P.O. Box 4746, Knob Hill Station, Colorado Springs, Colo. 80930.

WANTED: Books by Vance Havner: *Consider Him, Peace like a River, That I May Know Him, By the Way*.—Dwight Umbel, 302 N. Sheridan St., Ridgeville, Ind. 47380.

FOR SALE: Five vols. of *Biblical Illustrator*, \$2.50 each, all New Testament. Set of *Interpreter's Dictionary* (4 vols.), like new, half price.—S. W. Morrow, 81 Powell, Ashville, Ohio 43103.

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# COMING

next month

### ● The Preacher and His Credibility

More than anyone else, the preacher should be a man who can be trusted to tell the truth.

### ● Objective and Perspective in the Minister

In a church like ours, ministers and members must be Spirit-filled and fully committed to the whole will of God.

### ● The Pastor Overcomes Failure

Not every cross is worth dying upon! We must live on after the crisis has passed.

### ● John Wesley and Family Religion

In view of what is happening to the family in our day, we might learn again from Wesley some of the principles that still apply.



## AMONG OURSELVES

Some of our readers missed "Gleanings from the Greek New Testament" (p. 29) when Dr. Ralph Earle assumed the assignment of presenting expositions for the preaching program. They have noticed by now, we hope, that he has resumed where he left off—in 1 Corinthians—and is again producing these brief bits of word studies which are so helpful in your exegesis. A change of pace, and we think a refreshing one, is Dr. Mendell Taylor's "Seeds for Sermons" (p. 25). Just enough to get you started, if you can use an idea here or there. A word also about a distinguished contributor you may have overlooked in the excitement of celebrating with us our fiftieth anniversary last month. President Emeritus Lewis T. Corlett of Nazarene Theological Seminary writes about the objectives and perspectives of the ministry (p. 12). All this would not be complete without an awareness of the preacher's family (pp. 6, 17) and, most of all, his own credibility (p. 1). Not that you need to be reminded, but then "here a little, there a little" it just seems to keep coming, line upon line and precept upon precept.

Yours for souls,

# He is Lord

**Easter Drama** *NEW!*

## **Easter—The Beginning**

By *Nancy Matthews*. A stirring presentation in a modern-day setting emphasizing the relationship between Christ's resurrection and His second coming. Uses five characters and an unseen announcer. Approximately 40 minutes. Seven copies required.  
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## **Four Services for Easter**

Compiled by *Grace Ramquist*. Delightful special-day materials involving small casts, music, narration, scripture, and pantomime. Titles: "Life for Barabas," "Toward the Dawning of a New Day," "To Set a Captive Free," and "The Life of Christ."  
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Written by *Larry Mayfield* in contemporary style. A combination of solos, narrative, dramatic choral speech, and personal testimonies to depict the predicament of humanity and point to the risen Christ as our Solution. Performance time, approximately 55 minutes.

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