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James McGraw (Editor)
Olivet Nazarene University

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THE
**preacher's
magazine**

AUGUST '76

50
YEARS

**PREACHING
CHRISTIAN
HOLINESS**



inside...

SCIENCE AND THE BIBLE

The Editor

**PLANNING—A VITAL CONCEPT OF
MINISTRY**

Robert D. Rogers

THE SUNDAY NIGHT PULPIT

R. E. Maner

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A "C" ISN'T GOOD ENOUGH

Rick Withrow

THE preacher's magazine

JAMES MCGRAW

Editor

GEORGE E. FAILING

DONALD SHAFER

Associate Editors

Contributing Editors

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Orville W. Jenkins

Charles H. Strickland

V. H. Lewis

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*General Superintendent
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AUGUST, 1976

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Science and the Bible



MANY ARE THE TESTS AND TRIBULATIONS that through the centuries have been laid upon the Holy Bible, but it emerges stronger than ever after each attack. It has been banned, burned, and ridiculed since its canon was established by the Early Church fathers, but it continues to spread its message and extend its influence.

Now enjoying record sales, selling each year more copies than any other volume ever published, the Bible today seems to have more critics among liberal churchmen than it does among the men of science. Ironically, while some clergymen are retreating behind flimsy explanations of “myth” and “symbolic language,” scientific evidence is convincing non-church scholars that the Book is right on target in its treatment of subjects they once questioned.

Recently a book by Fred Warshovsky, *When the Sky Rained Fire: The Velikovsky Phenomenon*, was condensed in the *Reader's Digest* (December, 1975). Author Warshovsky tells the story of Dr. Immanuel Velikovsky's impact on the scientific community since the publication of his book *Worlds in Collision* (Macmillan Co., 1950). Even before the book was published, Macmillan was threatened and cajoled by several scientists who sought to stop its printing. The reason? It refuted many of their suppositions, and confirmed several scientific theories which were in harmony with biblical history.

Velikovsky was deeply interested in testing some of the historical facts set forth in the Old Testament. He perceived that the biblical story of the Exodus and the plagues in Egypt might be more than mere myth or allegory. He searched for an Egyptian version of these miraculous incidents, although none was thought to exist. Finally, he found an ancient papyrus written by the Egyptian scholar, Ipuwer, which contained eyewitness accounts of the plagues of Egypt. It was strikingly similar to the Exodus account.

His research resulted in a growing conviction, and he undertook the monumental task which became his lifework. He became convinced—as did many other scientists who tested his hypotheses—that the earth's

path around the sun had been violently interrupted when the giant planet Jupiter underwent a shattering convulsion and hurled a planet-size piece of itself into space. This new member of the solar system became the planet Venus, and would eventually be hurtled down a long orbit toward the sun which would menace the earth.

So here we have a report of scientific research which validates the historical accuracy of the Old Testament. It is an interesting book. It gives scientific explanations for changes in time and orbit which make Joshua's claim that the sun stood still seem reasonable, even to those who doubt that God can do such exploits.

It makes plausible the death of King Sennacherib and 185,000 of his soldiers on the eve of the Hebrew Passover when they marched against Hezekiah. It describes as scientific fact such events as the pillar of cloud and the pillar of fire, and the parting of the waters of the Red Sea, and the manna from heaven.

Most interestingly, the recent space probes of the United States and the Soviet Union have confirmed everything Velikovsky claimed. Many scientists have become convinced that he is correct. Albert Einstein, not the least among them, died with a copy of *Worlds in Collision* open on his desk.

In all this the believer can find encouragement which will strengthen his faith. The Bible, which makes no claim for itself as a scientific sourcebook, is nevertheless more dependable than the "theories" of some self-appointed sages. In the light of their own discoveries they are often forced to admit their errors.

Not intended to be a book of historical records, and therefore often lacking in some of the details its readers are left wondering about, the Bible nevertheless stands the test of each new discovery.

Even the so-called discrepancies its critics seem to enjoy pointing out usually prove only that the critics missed the point and misapplied the facts. Matthew and Luke do not contradict each other after all, since Matthew traces the lineage of Jesus to Abraham, and Luke, a Gentile, chooses to trace it to Adam. References to "the four corners of the earth" may suggest to the unbeliever that the Book is inaccurate in its understanding of global shape. But thoughtful men recognize such expressions for what they are—graphic use of prose by inspired writers whose goal is to communicate a message.

And biblical references to the rising and setting of the sun, which bring ridicule from the critics who suggest this is evidence of gross ignorance, prove nothing of the sort. Everyone else seems to understand, even if they do not, what these expressions mean. For example, *The New York Times* and nearly every other newspaper will indicate each day the times of "sunrise" and "sunset." No one has accused them of believing the sun orbits around the earth.

Let it be shouted from the housetops: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

This was true in ages past, true when the Dead Sea Scrolls were discovered, and true when men of science have done their finest work. It is true in the space age. It will be true forever.

Pastors can learn to *use* their time rather than to *spend* it; the results are less fatigue and more accomplished

Planning— A Vital Concept of Ministry

BENJAMIN FRANKLIN once said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of." It is axiomatic that the man who fails to plan, plans to fail, for planning is necessary in any area of work.

But in the area of the ministry, and especially of the pastorate, planning must not be considered peripheral but imperative. There are perhaps three ways in which the work of the ministry may be directed: (1) with very little planning at all, the pastor's work may be minimal; and, of course, the results will also be minimal; (2) with very little planning the pastor may become frustrated because of ever-enlarging but unplanned-for responsibilities; and here, too, the results will be slight, in all probability; (3) or the pastor may visualize, through careful planning, what he wishes to accomplish, and how he may best achieve it, with minimal personal frustration and maximum results in his ministry.

Planning is so important to a successful ministry that no careful pastor should overlook its values and benefits. The pas-

tor who realizes the helpfulness of planning will also see his responsibility to plan.

What is planning? In its simplest form it is a mental visualization of what one plans to accomplish in the future. Since every pastor expects to see great accomplishments in his work as a pastor-teacher, administrator, and shepherd, it behooves him to *plan* for that which he expects to accomplish. Moreover, his work becomes easier and more effective when he gives appropriate emphasis to planning in his overall concept of ministry.

The Importance of Planning

1. *Planning prevents the pastor from overworking himself.* No one's time is more precious than the pastor's, and so he must make the best possible use of it. His work is complex, and in a very real sense, he is always "on call." The man who does not plan for those things that are essential to God's design for his life will find himself a victim of compulsive overwork, frustration, and excessive mental and physical fatigue. On the other hand, God does not give us more work than we can do, and a viable plan to accomplish His will can provide God's busy man with adequate time to do what *must* be done, along with some time for needed relaxation and recreation. *Planning* is the key to a well-balanced life.

2. *Planning is good, healthy discipline.* Every sincere Christian pastor should be characterized by good discipline, for it is only through a well-disciplined life that



by
Robert D. Rogers

Chairman, Division of
Philosophy and Religion
Bartlesville
Wesleyan College

one may make the best use of time. Wasting time is both foolish and sinful. God has given each man a life to live and a responsibility to fulfill. It may be that habits must be changed, inconveniences endured, certain experiences and comforts curtailed. Planning certainly requires discipline. But discipline is a healthy exercise both for the physical and spiritual man.

3. *Planning is the reflection of responsible Christian stewardship.* Every pastor is a trustee of time, and he acknowledges his responsibility through good planning. Any concept of ministry which fails to recognize the sacredness of time is inadequate. As Lord over our lives, Christ is Lord over our time.

Pastors are especially vulnerable to temptation with respect to the use of time. Few pastors have anyone to oversee their use of time. But their time is still God's time, and all men of God should daily remind themselves of that. Management of time is management of the gift of life itself. It is the recognition that God has granted resources for a divine task, and that He will hold each of His servants responsible for his stewardship of these resources.

Everything that a pastor does is conditioned by the time element—pastoral care, administrative duties, social obligations, or the ministry of preaching. If the man of God fails to plan, much of his precious time will be wasted in lost motion.

The Implications of Planning

Each pastor holds the commodity of time in equal amount. The difference is that some learn to *use* their time, while others only *spend* it. A pastor lives a fragmented life. He must be many things to many people. Generally he will stretch himself as far as possible to cover the full scope of his responsibilities. To accomplish this, the pastor must get as much as possible out of every minute. Many who have found the way to do this offer suggestions for those of their calling.

1. *Establish priorities.* Every man of God must ask himself, "What is really of paramount importance to me this day, this week, this month, this year?" Every honest man must admit that he does es-

entially what he wants to do (though he will sometimes get trapped by circumstances beyond his control). By the pattern of his use of time, a man reveals his priorities. If one is not making good use of his time, his priorities are probably confused, and he will need to do some serious reevaluation.

2. *Plan work properly.* When a man has established his priorities, he may then set up plans to get the jobs done, and approach them systematically. Too many have the tendency to just "get it and get something done." While the spirit with which they approach their work may be noble and simple, this method is usually not the smartest way. Established priorities set the mood for doing the most important tasks first.

Proper planning will save minutes, but it will usually save greater amounts of time for the busy pastor. He should carefully outline each day's work, gradually lessening the detail of plans as he looks ahead for a week, a month, and a year. Outlines of work to be done should be realistic, but should also be challenging, with priority responsibilities placed first.

Flexibility is important to good planning. It is not uncommon for a pastor's day's work to be interrupted, for his life's work is ministry to human needs. People will break into his schedule, and there will be days when he will get less done than on others. But he will not be frustrated by emergencies if he has planned them into his schedule.

It must be pointed out that proper planning is only as good as the man who carries it out and makes it work. One who prepares for meetings well in advance, plans his preaching program for the long range, and gives real thought to his church program, must still be the one who puts these planned programs into action.

The Implementation of Planning

To implement one's planning requires a right understanding of "time economy." There are certain rules that will help the dedicated pastor to accomplish more with less frustration and heartache, as well as less mental and physical fatigue. These commandments will not perform miracles for the lazy man, but will

only help the one who has *planned* to put his plans into operation.

1. *The art of delegation.* A wise pastor can multiply himself and his talents through delegation. No one has to do everything. A capable secretary can be trained to handle many miscellaneous jobs with efficiency and dispatch. Talented lay persons should be allowed to put their talents to work for the Lord. The success in training others to minister may be a practical gauge by which the pastor may measure his success.

2. *Combine mental and physical functions.* When a person is physically active, his mind works better. One cannot usually perform several mental or physical activities simultaneously, but he can successfully combine one of each. For example, one can conduct business on the telephone while signing letters, sort file cards while planning a committee meeting, memorize scripture verses while driving (but very carefully!), or listen to taped materials while shaving.

3. *Make good use of the telephone.* Hours of time and miles of driving may be saved by use of the telephone, or in some cases, letters. It is usually much easier to say good-bye over the telephone than when visiting someone's office. Many details may be cared for by phone. Certain pastoral problems may be handled by telephone (though care must be exercised here against slighting something needing the personal touch). But one may very profitably let his "fingers do the walking" in order to save time and money.

4. *Write it down.* Appointments, information, and ideas should all be maintained in a place where they are readily available for reference. Every pastor should use a good daybook or diary, containing a detailed schedule of activities. It is unwise for a busy man to trust his memory. Illustrations and bits of information should be marked and filed at once.

5. *Group related jobs together.* Similar tasks may be taken care of at one sitting—a series of telephone calls, or correspondence, or details of administration. Jobs that have kindred aspects lend themselves to grouping, and doing them

together saves time and mental adjustments.

6. *Handle correspondence quickly.* While perusing his correspondence, one may jot brief responses directly on the letters. A well-trained secretary can often write replies from these notes. A good rule to remember is that most letters needing reply should be answered within 48 hours.

7. *Be alert and informed.* Many helpful periodicals for the pastor are now available, and he should receive and read some of them. Reading them when they first arrive—at least in a cursory way—will help the pastor to remember important articles or ideas. Reading (the right things) makes a full man and will prove rewarding. Good books and magazines are a source of help in many areas of the ministry in which a man may have little knowledge.

8. *Don't throw away research materials.* Study and research for sermons, books, and articles should be discarded only after it has been carefully determined that it can be of no further value. Many ministers reuse their research materials, prepared for one instrument, in several others. Notes for a sermon, for example, may find later expression in an article or book. Sermons used one place can be used again someplace else.

9. *Learn to use the waiting times creatively.* During 12 years as pastor of a small rural church, Alexander MacLaren prepared himself to minister on a greater scale. There are many ways today's pastors can do this, even on a smaller scale. Magazines and books placed in strategic places (the automobile, bathroom, briefcase, etc.) can help make productive minutes—and in some cases, hours—that would otherwise be wasted.

10. *Build incentive through reward.* A pastor who has assiduously worked to save time, and succeeded, should certainly reward himself by having an objective planned for the time he saves. A few hours of time saved during a week will add satisfaction to life if that time is used for profitable recreation, and will add incentive to future attempts to save time. But the greatest reward will be the knowledge that one has been a good steward of God's gift of life.

The pastor who gives up on having a successful Sunday night service is wasting half his ministry

The Sunday Night Pulpit



SUNDAY MORNING SERMONS are usually classified as devotional or doctrinal. They generally are designed to give hope or encouragement or deal with the current distress of society. People attend church with the troubles of our day fresh on their minds. If they can find relief for this pressure and solutions to their problems, they are likely to return. Sunday morning sermons, if they do anything at all, should meet the needs of the congregation. Efforts to make the Sunday morning service purely evangelistic usually are unfruitful. The reasoning that this is the time when the largest number of unsaved attend doesn't justify robbing the Christian of his right to worship Christ.

It has been my policy to get around this problem in two ways. First, I try to weave an evangelistic touch into every sermon. Pointing men to the

Redeemer is the central purpose of all preaching. Second, I close each morning service with a reminder that our altars are always open, and a loving Saviour is always ready to receive sinners. We then stand for a closing song. Two verses are usually sung; more if an altar service begins. I use no pressure—just a simple opportunity to come to Christ. I have seen a number of people saved in this simple way.

Sunday night sermons are another matter. They are traditionally evangelistic. Yet frustrated pastors come to their pulpits to face a congregation made up almost entirely of church members. The desired evangelistic service seems unlikely. Worse yet, what can he preach? Another devotional sermon seems superfluous.

We can begin by working on the attendance. Do some advertizing. Plan for a good song service. Have a choir sing (this will get the choir out to service). Make the Sunday night service a big thing. Get the young people involved. Promote attendance like you do for the Sunday school. This will go a long way toward inspiration for the sermon.

Preach good sermons. Put your best into their preparation. Advertize



by
R. E. Maner

Pastor, First Church
of the Nazarene
Gainesville, Ga.

in the morning bulletin and the mid-week bulletin what you will preach. The title is important. After the text is chosen, the next step for me is an interesting title. This is always used in my advertising. With a little imagination you can take a familiar truth and whet some spiritual appetites. For example, why not preach on "The Prodigal Father," "Despising the Youth," "The Pardonable Sin," "The Three Foolish Men" (you can use Felix, Festus, and Agrippa here; or if you like alliteration, use Samson, Saul, and Solomon), or "The Five Wise Virgins"? By simply turning things around and looking at another side, the whole Bible suddenly begins to yield boundless sermon ideas never before noticed.

Sunday night is a perfect time to preach biographical sermons. Scores of people in Bible history offer limitless resources to preach on every conceivable sin and the solution to all of man's problems.

This is also a good time to deal with prophecy, the Second Coming, current events as seen from the vantage point of divine revelation, and an endless application of Christian ethics in a decadent society.

Here also is a perfect time for good holiness preaching. While it is vital that we preach holiness on Sunday morning, we can frequently probe some of the finer points in our evening service. We can deal with some of the controversial issues, poll the people concerning their questions, do some real teaching on this vital aspect of Christian life.

Doctrinal sermons that are well illustrated and fast-moving make excellent Sunday night preaching. We should, however, avoid long, tedious, doctrinal, hair-splitting sermons—not only on Sunday night, but any time. Avoid long quotations too.

Preach! Put your soul in the Sunday night sermon as well as your head.

Preach a series of sermons on an interesting theme. "The Seven Churches of Revelation" are always interesting and offer an opportunity to preach on many doctrines, sins, heresies, and problems. A series on a book of the Bible can be helpful. For example, using Hebrews, the familiar "Better Things" can offer a series of optimistic sermons in a pessimistic age. A biographical series makes excellent Sunday night preaching. Using the Gospel of John, preach a sermon from each chapter on the people we meet there: Chapter 1, "John the Baptist"; 2, "The Happy Bridegroom"; 3, "Nicodemus One Night"; 4, "The Woman at the Well"; 5, "The Man at the Pool." This can be carried as far as you like. Have the people read a chapter each week as you preach. These can be as evangelistic as necessary.

The pastor who gives up on having a successful Sunday night service is wasting exactly half of his pulpit ministry. It is not easy to have a good Sunday night service, but neither is it impossible. Some churches that have a history of Sunday night neglect will respond more slowly than others. But if you have a service with even a handful presently attending, there is hope. Never scold those who are there because others do not come. Build them up and encourage them to get others to attend. As the services improve, the word will get around, and there is no better advertising than word-of-mouth enthusiasm.

Then one night you will step to the pulpit and the congregation will look like a Sunday morning group. You will preach a great evangelistic sermon, and it won't be a dream this time.

There is a source available where almost any work that has been published can be obtained free of charge.

Using Your Public Library



By C. D. Hansen*

A THIRST FOR KNOWLEDGE can be expensive unless you have a suitable substitute. If you are like me, there are books you would like to personally own, but are limited in the amount of money available to spend on books.

Encyclopedias, dictionaries of all types, reference works, and books by the masters would be beneficial additions to any minister's library. But who can afford all of these?

However, a person's ability to attain knowledge need not be impeded by a lack of capital. There is a source available, free of charge, where almost any work that has been published can be obtained. It is your public library.

The day when a local library was the only source of information is over. If the local library does not have what a person wants, in all probability it can be secured through interlibrary loan services. This connects the local library to state, religious, college, public, and institutional libraries.

Perhaps a poem is needed for a special subject. *Granger's Index to Poetry* lists poetry by title and first line, author, and subject. From this

you can locate the source or publisher—and you need not know every word of the poem.

Maybe a special quotation would bolster some truth. A variety of quotation books on practically every conceivable subject will be found in the reference section.

Biographies? Use the *Dictionary of American Biography*.

Art? The selections are unlimited in *McGraw-Hill Dictionary of Art*.

Authors? The selection is overwhelming in *Contemporary Authors*, a bio-bibliographical guide to current authors and their works.

The list of study aids and helps is endless.

For example, I recently preached a two-part sermon of "The Doctrine of Man." In the first part, I wanted to deal with the subject of evolution. From the library I gleaned some humorous quotations, a poem, some information on evolution from the encyclopedia, and background material on experiments with the fruit fly which has been used to supposedly bolster evolution.

In this instance, most of the research was conducted at the public library. In addition to my own research, several of the library person-

*Pastor, First Church of the Nazarene, Lowell, Ind.

nel helped me locate material which saved valuable time for me.

Even the atmosphere has changed at public libraries. The "hospital—be quiet" attitude is gone. Instead, most libraries are well lighted, have attractive displays of books, art works, and local exhibits. You will probably find the library buzzing with activity.

Here are some suggestions that may prove helpful to you.

1. Get to know your librarian. Ours has an unusual charisma. Her interest in helping the public become aware of what the library has to offer and how to use its services is outstanding. She can help with not only the library she heads, but point you to services available elsewhere. A personal acquaintance can be of great benefit to a busy minister.

2. Become acquainted with other library personnel as well; they too will be able to help in countless ways.

3. Learn how to use the card catalogue. It will be divided into two classifications: title and author, and subject. It will be further divided into juvenile and adult. Most libraries will classify their books by the Dewey Decimal System. For example:

Biography [920-929]

History [900-909; 930-999]

Philosophy, Psychology [100-199]

Religion [200-299]

Often, what is needed cannot be located in the card catalogue. By going to the appropriate section, the needed item may be located, or a suitable substitute.

4. *Reader's Guide to Periodical Literature*, an index to current magazines, can be of great benefit. More than 160 magazines are indexed by this service. Almost every conceivable subject has been written about at one time or another and will be indexed in this guide.

5. Reference works of all kinds are usually placed together for easy access. Here you will find the encyclopedias, dictionaries, books of quotations, histories in encyclopedia form, etc.

6. Books are not the only services available these days. Most libraries make constant use of microfilm, photocopy machines, magazines, records, cassettes, art reproductions, films, filmstrips, and projectors. Many of these items are loaned free of charge to a cardholder. I have found these services extremely helpful.

All in all, the library can be a valuable asset to a pastor. It has been my "study away from the study." Books and services I am unable to afford have been at my fingertips. I heartily recommend its use to every pastor.

Words from Wesley—

"Go not only to those who want you, but to those who want you most."

(*Want* equals *need*.) Mr. Wesley was a gentleman, a mystic, a teacher, a writer, a scholar, a philanthropist, a leader, a preacher, an evangelist, and much more.

Renouncing a ministry to the cultured few, he went to instruct and win the ignorant many. Harlots, thieves, highwaymen, cock fighters, drunkards were changed into children of God.

Of course, early Wesleyanism attracted others also. Sometimes rich noblemen were wonderfully converted. Yet, in the main, Mr. Wesley sent his helpers where the need was greatest.

Do we have our priorities right?

—Submitted by Robert Emsley

Wesleyana



John Wesley: Salvation from Inward and Outward Sin

Part II

By Roy S. Nicholson*

A STUDY OF THE TERMS Wesley used to describe or define this salvation from all inward and outward sin proves rewarding. There are those who object to the varied terminology used by the advocates of Christian perfection when they speak of this great doctrine, experience, and life. It is so extensive and so comprehensive that no one term is adequate. Nor are many, many terms adequate. The *real* objection is very often *not* to the term (or terms), but to what those terms signify.

Some who heard the renowned Joseph H. Smith, a prince of holiness expositors, may recall one of his illustrations relating to varied terminology used. It appears that a cattleman in Texas had been gloriously converted and had a heart hunger for a deeper work of cleansing grace in his heart. He attended a holiness camp meeting in Texas and heard several sermons on entire sanctification and

holiness. His heart cried out for that experience. But he confided to Joseph Smith that he was prejudiced against the terminology because of what he had seen among some professors of this grace. Yet he confessed that his heart was hungry, and he was convinced that he must have this experience.

Brother Smith, knowing his vocation, asked him what sort of pipe he placed in the ground to get the water to his cattle: iron or galvanized? He answered, "Galvanized, or it would rust out soon." Whereupon Brother Smith advised him to kneel and ask God to galvanize him, so that his experience would not rust out. Timidly he did as instructed, and soon was praising God for galvanizing his soul. He was soon convinced that he was safe in calling it "entire sanctification."

Wesley's Varied Terminology

A careful study of Wesley's terminology regarding this full deliverance

*General President Emeritus, The Wesleyan Church.

from inward and outward sin as used in his sermons, conversations, correspondence, tracts, and journals reveal their agreement with the whole tenor of the Scriptures relating to salvation. He was determined to preach nothing as essential to salvation that could not be proved by the Scriptures. (See Wesley's "Letter to the Rev. Mr. Dodd," dated February 5, 1756. *Works*, 11:450).*

To document the location of all the terms used by Mr. Wesley relative to the doctrine, experience, and life of Christian perfection would be too tedious and space-consuming. But the following will be found in his sermons, songs, letters, and journals. He refers to "full salvation," "perfect love," "the rest of faith," "second rest," "Christian perfection," "sanctified throughout in body, soul, and spirit," "inwardly and outwardly devoted to God, all devoted in heart and life," "perfected in holiness," "perfected in love," "thoroughly purified," "pure from sin," "whole image of God," "full sanctification," "from sin released," "to perfect health restored, to perfect holiness," "to sin entirely dead," "entirely sanctified," "wholly sanctified," "entire sanctification," "root of sin taken away," "saved from all sin," "Christian sanctification," "entire salvation from inbred sin," "an instantaneous deliverance from all sin," "pure love, love excluding all sin."

These terms do not exhaust Wes-

ley's efforts to explain and describe this glorious *doctrine, experience, and life*; for it takes all three *perfectly blended* to produce the scriptural saints he believed possible through the merit of Christ's atoning death. He wrote: "I still think perfection is another term for holiness, or the image of God in man," "present deliverance from sin." "Certainly sanctification (in the proper sense) is an instantaneous deliverance from all sin;" "partner of thy perfect nature," "a new, sinless creature," "a second change," "saved from sin's remains," "the second gift," "salvation from all sin," "loving God with an undivided heart." And Wesley continues: "His fullness of love," "pure love," "a pure heart," "second blessing," "the full life of love," "saved from your inbred corruption," "sanctified wholly through his Spirit," "entire circumcision of the heart," and "a deliverance . . . from all inward, as well as outward sin."

The list could doubtless be continued, but this is sufficient. These are enough to convince one of the truthfulness that Wesley was "not confined to any one mode of expression" (J. A. Wood, *Christian Perfection as Taught by John Wesley* [Boston: McDonald and Gill, 1885], pp. 98-103.) The burden of Wesley's heart was: "Let all our preachers make a point to preach perfection to believers constantly, strongly, explicitly."

May the present-day ministers who march under the banner of Wesleyan-Arminianism keep faith with the great founder of Methodism in spreading scriptural holiness over these lands.

*The *Works* herein referred to is *The Works of John Wesley*, 14-volume, complete and unabridged edition, reprinted by Zondervan from the authorized edition first published in London, 1872.

The way a pastor thinks about the church which he serves determines what that church is to become.

—Richard C. Halverson

In the midst of his learning, there was a deep sense of burning to take the Good News to his friends back in Colossae

Epaphras and Home Missions: *Some New Testament Principles*

By Randy Michael*

PAUL DID NOT DO IT singlehandedly. And he would be the first to admit it. When once the vast empire of Rome fell, there lived on those indefatigable and undefeatable Christians. The entire region of the Caesars had been salted with the disciples of Jesus of Nazareth, man's Deliverer and true, eternal Lord. Was Paul the person responsible for this? Yes—along with multiplied scores of others. Among them Apollos, Aquila and Priscilla, Timothy, Barnabas, Gaius, Philemon, Aristarchus, Titus, Ananias of Damascus, Phoebe, Tychicus, and Stephanas. Also, there were a Philippian jailor, an Ephesian town clerk, and a former soothsaying slave girl. These and countless others were responsible for the believers across the Roman Empire. Many of these Christians came from or started what we would call "home mission churches."

For instance, there was Epaphras. Ask "the man on the street" or even "the man in the pew" about Epaphras, and the response will likely be "Epa-who?" Lauded by the world? Far from it. In fact, he is hardly remembered by the Church, and most likely would have been forgotten had he not been mentioned in the Bible. A few lines about Epaphras reveal a wealth of information and inspiration, not only about the man but about home missions too.

*Pastor, Church of the Nazarene, Lenexa, Kans.

Epaphras was a native of Colossae, which was in the beautiful and fertile Lycus Valley about 100 miles east of Ephesus. This valley is located in modern Turkey. What he did for a living and how he came to know Jesus Christ as his personal Saviour, we do not know. However, historical evidence of Paul's journeys and the relationship of Ephesus to the Roman province of Asia Minor (as Turkey was then called) give us strong clues to answer these questions.

Ephesus was the commercial, cultural, and religious center for the province. For this reason people from across Asia Minor visited this city of over 250,000 population. Ephesus ranked fifth in commercial importance and third politically in all of the empire. Paul came there to preach and to teach about Jesus Christ. He began with 12 Christians, and diligently disciplined them. Daily he "reasoned" with these 12 and the others who were coming to believe. The result? An ingrown mutual admiration society? No! Rather, after two years' time: ". . . all who lived in Asia heard the word of the Lord, both Jews and Greeks" (Acts 19:10, NASB).*

What happened was that "laymen" were spreading the news of Jesus Christ to all parts of the province.

*All quotations are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

Among the laymen was one named Epaphras from Colossae.

Perhaps in a trip to Ephesus, if he were a Jew or Jewish proselyte, Epaphras heard Paul speak in the Ephesian synagogue during Paul's initial three months in the city. Or Epaphras might have been a pagan. If so, he either happened by or deliberately came to the hall of Tyrannus the philosopher to hear, to think, to question, and to evaluate. However it happened, Jesus Christ transformed this native Colossian. He was now free and happy and complete.

Epaphras tarried with the other disciples to learn, to pray, and to fellowship. With the others, he left each day to share this "too good to be true" news. In the midst of his learning there was a deep, heartfelt burning to take the news back to his folks and friends at Colossae. So Epaphras made his way back to the Lycus Valley—and the people there heard the Good News. How did they hear it? We do not know. But most definitely through "gossiping the gospel." The Bible reveals that another believer helped start the Colossian church—Philemon. It was in his house that believers met. From this "house church" instigated by Epaphras and in conjunction with Philemon, grew a strong fellowship of believers that Paul highly complimented when he wrote them:

"We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and the love which you have for all the saints; because of the hope laid up for you in heaven, of which you previously heard in the word of truth, the gospel, which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth; just as you learned it from Epaphras" (Col. 1:3-7a, NASB).*

And Paul spoke words of praise for

Epaphras who was now with him in Rome while Paul was in prison:

"... Epaphras, our beloved fellow bond-servant, who is a faithful servant of Christ on our behalf, and he also informed us of your love in the Spirit" (Col. 1:7-8).

We learn more about Epaphras as Paul sends a message from him back to his fellow Colossian Christians:

"Epaphras, who is one of your number, a bondservant of Jesus Christ, sends his greetings, always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you and for those who are in Laodicea and in Hierapolis" (Col. 4:12-13).

As we look at the life and activities of Epaphras, some principles of home missions in the New Testament emerge:

1. The concept of home missions is native to the New Testament. Home missions are equally a part of Jesus' Great Commission with world missions. Wherever someone has not heard the Good News and believed, that place is a mission field.

2. What we in the twentieth century label as "home missions" was a natural outflow of the moving of God's Spirit, capturing people for Christ and calling them to share this Good News. Both we ourselves and our local churches ought to be concerned with the "next town." Such concern is a result of knowing Christ as Saviour.

3. Home missions is best approached personally. The key factor, other than God's Spirit upon the work, is the *personal* involvement of people and churches. The New Testament pattern is that new churches often grow out of existing churches. In the New Testament we see people "getting their hands dirty," and their hearts burdened, and their mouths and pocketbooks open. They gave; they gave of themselves; they gave

themselves. Across the land we see this taking place today. Local churches sponsoring new works, lay missionaries giving themselves, prayer of one church for another, mutual helping of each other by smaller churches—these and countless other ideas, whatever the Spirit may inspire—make home missions personal and New Testament in principle.

4. We are one in the Spirit and equal in the sight of God. Home missions and their workers are God's chosen people just as much as any others. There sometimes exists an attitude that those involved in home mission work are second-rate in the church world. This attitude is fading, but not fast enough. Paul, the most famous Christian of all times, called himself a "bond-servant/slave" of Jesus Christ. To two others only did he apply this title: Timothy, his "son in the faith"; and Epaphras, a home missions pastor.

5. Home missions work, as we are faced with it today, involves many business and legal matters Epaphras would never have dreamed of. However, before it all and through it all and behind it all must be a deep spiritual concern which knows that the work is God's. There must be a spiritual perspective and attitude that says, "If it is going to make it, it is God's. He is the One who laid this on our hearts, and it is on Him that we will depend." No amount of human promotion, cleverness, or skill can replace God's way of "not by might, nor by power, but by my spirit." This is reflected in Epaphras' heart as described by Paul:

"Epaphras . . . always laboring earnestly for you in his prayers, that you may stand perfect and fully assured in all the will of God. For I bear him witness that he has a deep concern for you" (Col. 4:12-13).

6. Follow-through is a must. We hear a lot about follow-up of new

Christians. Follow-up is subsumed under the topic of follow-through, for it involves not only follow-up, but prayer, planning, preaching, and teaching across the months and even years. We see this in Epaphras' "deep concern," which can also be translated "much toil" or "great pain" that the Colossian Christians might stand perfect (mature) and fully assured (made complete) in all the will of God.

Some five years had elapsed between Epaphras' first proclaiming the Good News in Colossae and Paul's writing to the Colossian Christians. That is long-range. Churches that have mature Christians are those where pastor and people are studying systematically and diligently God's Word, combined with prayer and planning ahead for spiritual results as well as results that are usually measured by statistics. There ought to be a deep concern and concerted effort for spiritual maturity as well as "numerical maturity." All this spells follow-through, which is as necessary for a home missions church as it is for an "established" church. Further, in a home missions church often there is not the larger group of Christians that serves a much-needed social tie to spiritual things. Follow-through demands social planning as well as preaching and teaching that equips the "saints" for their ministries.

7. Freedom of format is necessary. The Colossian Christians did what was necessary and the situation demanded. They met in a home. They felt free to do what was needed to experience fellowship of believers—and to reach others. They did not cut off creativity with "We've never done it that way before." In home missions there is usually a mixture of folks who have been in church for some time with those who have never been in church. The format must be

geared to what the church is really meant to be—a fellowship in Christ as well as a place to preach the gospel. And it must be in tune with the situation and culture in which God has placed it. No one has the right to short-circuit the moving of God's

Spirit with "the way we have always done it."

God is moving all across the world. He is moving through home missions. He knows what they ought to be and can be. Let us learn from His Word, listen to His Spirit, and do His will.

My Wife's Pastor

By Jerry W. McCant*

BLOOD, BROKEN BONES, and cries for help—that was the scene. Bystanders gathered. Some offered assistance. A siren in the distance assured that the needed help was on the way. As a pastor, I've stood with the sick and dying. Often I have gone to those broken and battered in accidents. This day the scene was different—the victim was the grandest lady in the world, my wife.

Decisions had to be made—and made with His grace they were. There were telephone calls and many who offered prayers and consolation. The days were long and dark. We hardly knew which way things might go. There were times I prayed. But in times when I couldn't pray, I was glad that such matters had been settled with God in advance.

One morning as I entered the hospital room, I knew intuitively and immediately that something was wrong. Through sobs my wife began to pour it out. The doctor had given her the same verdict he had given me the day of admission: 6 to 8 weeks in the hospital—possibly 12 to 16. Following would be 6 to 8 weeks in a body cast. Then, if all went well, she would be ready to begin to learn to walk again. Such a dreadfully long time to be in traction, in a body cast, flat on one's back—worst of all, de-

pendent on someone for everything. It was the moment of greatest trauma since the initial shock of the accident itself.

My schedule was unbelievable. In addition to my wife's being in the hospital, a church to pastor, a seven-year-old daughter to care for, I was poised to begin my preliminary doctoral examinations. That particular morning I was unusually pushed. I had thought I could spare only a moment and then must run to keep pace with the schedule.

Suddenly, however, the sobs and tears and the pained facial expression told me this was more important. It was time to listen, to care, to pray. As I gently held her hand, listened, and prayed for inner strength and divine guidance, I discovered something. A keener mind might already have made this discovery, but it had taken me over nine years in the pastorate: *The only pastor my wife and daughter have is their husband and father.*

Yes, there were other ministers who came and prayed, and we are grateful for that. But I realized that day for the first time that I am the pastor she hears preach every Sunday. I am the one to whom she must look for pastoral guidance. With agony, I realized that most likely I had failed many times in that task.

*Pastor, First Church of the Nazarene, Macon, Ga.

Today must not be another time of pastoral failure.

It is so easy to be involved with others and to share their woes and pains, and forget one's own family. That day I determined to be a better pastor to my family. They deserve the best. What a thrill a few days ago to have my daughter say, "Daddy, there's something I've been meaning to discuss with you . . ."

My daily prayer is that God might enable me to become a better pastor. I want to be the best. But I am constantly reminded now that though I become the best pastor in Christendom and fail my family, I have become an absolute zero!

Hospitalization lasted 11 weeks. We now have our own "hospital" at home with a nurse required. The exams are all over for me. I'm glad that a few months before the accident I had found a peace that has sustained me these long, difficult weeks. God's grace *really* is sufficient! And that grace can make me more and more able to be a pastor to my family—yes, even to my wife.

book" and see to it that there is a close bond of understanding between the church and its educational institutions. The pastor was over the other night, and we were talking about some of the issues.

For one thing, I hope that you will not develop the art of picking at our professors whenever you hear something that just doesn't sound right. I think we have a *moral responsibility* to make a contact and find out what the facts are. They tell me that the presidents' desks are cluttered with letters from pastors who mistake a rumor for a fact, and are not considerate enough to check it out. Innuendos have limited a man's service in more than one area because we have not been open enough to communicate with him. Changing literature, names, and resources all make the materials sound different than when I was in college. But I have confidence that our educators are taking the fundamentals and making them relevant to our day.

And then, our instructors have a responsibility to the church; to get so involved and supportive that we do not see the church and its schools in two categories, but two arms of the body of Christ—both an expression of the Incarnation.

And that reminds me that if you have any students in the several state colleges of your area, you must love them and support them until they think you and your church are the best in the world.

It is God's will that the church and its schools go hand in hand toward a common purpose. It has always been that way. Your generation can keep that union secure. We are bringing a student from the state university home for the weekend.

Love,
Dad

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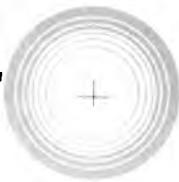
Concordia Ought to Teach Us a Lesson

Dear Son:

The papers have been full of the discord in St. Louis and the development of Seminex. I don't know whether the breach will ever be healed, but we ought to take a "sheet from that note-

AUGUST

NAZARENE



FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Strickland



The Ministry—A Calling

THE CHRISTIAN MINISTRY has a distinctive characteristic which sets it apart from the professions—it is a calling. Those who enter the ministry must be called of God. The church considers this principle inviolate. Regardless of all other qualifications, no board of orders and relations will recommend the ordination of a person who does not give testimony to a call from God. The Scriptures bear abundant record that God does call people into His divine service.

There are also some distinguishing characteristics of a divine call. First, there is the communication of the Spirit. God is able, through the Holy Spirit, to impress the mind concerning His will. For those individuals who are genuinely dedicated to God and aware of His presence in their lives and who are sincerely seeking His will, it is not difficult for the Spirit to communicate.

This impression from God will be accompanied by an intense desire to win souls. Following the call to James, John, and Simon, Jesus said, "From henceforth thou shalt catch men" (Luke 5:10). This is, and must always be, the all-absorbing passion of the Christian ministry. One does not allow administrative assignments or routine obligations to replace the sincere effort to win others to Christ. The impression "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16) gives us an eternal vigilance to make the winning of souls our first Kingdom priority.

There will also be an aptitude to teach (2 Tim. 2:24). If our calling is from God, and we are directed by the Holy Spirit, there will most assuredly be given to the person an ability to teach. True, this native ability will need training, but the potential for development is present. This aptitude is characterized by a desire to learn, a will to study, and the patience to persevere.

A fruitful life and ministry will follow a God-called preacher of the Word. There may be seasons to obey the command "Break up your fallow ground" (Jer. 4:3). There may also be the critical season of planting. But there will also be harvest—blessed in its abundance and inspiring in its results. The minister who is called will have that harvest, and he will know that he has not lived and preached in vain.

STEWARDSHIP



A recent survey of Nazarene pastors and church treasurers shows that both feel Bible studies are most effective and useful in promoting stewardship. Whereas the pastors favor using tracts and posters, the treasurers consistently reject them. On the other hand, the treasurers like the idea of local seminars, but the pastors weren't interested. Though the pastors were not given the choice of films, the treasurers ranked films second only to Bible studies.



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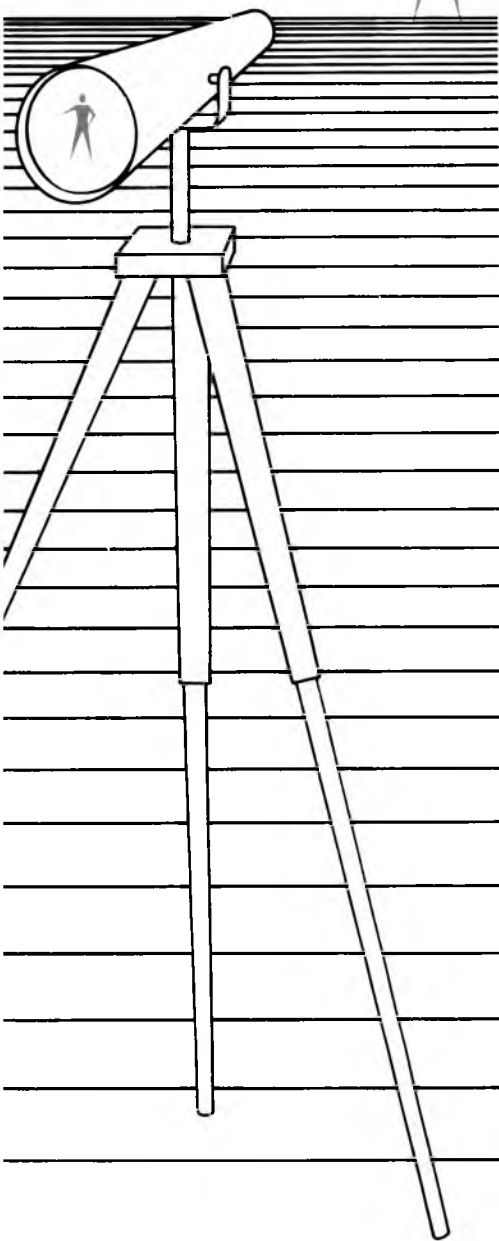
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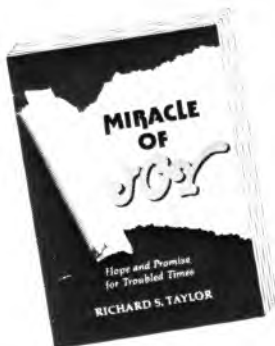
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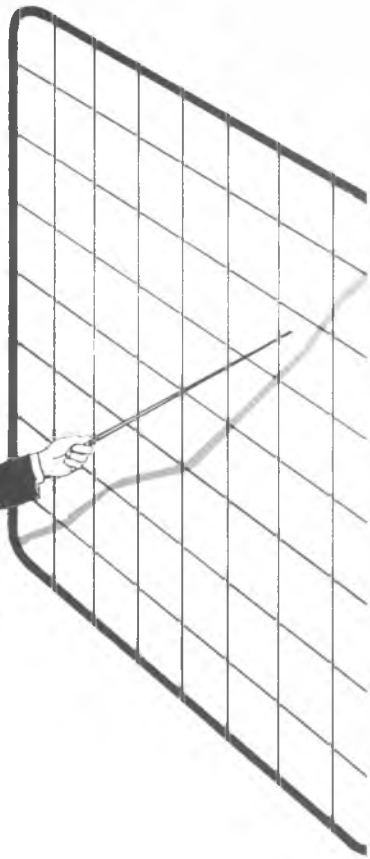
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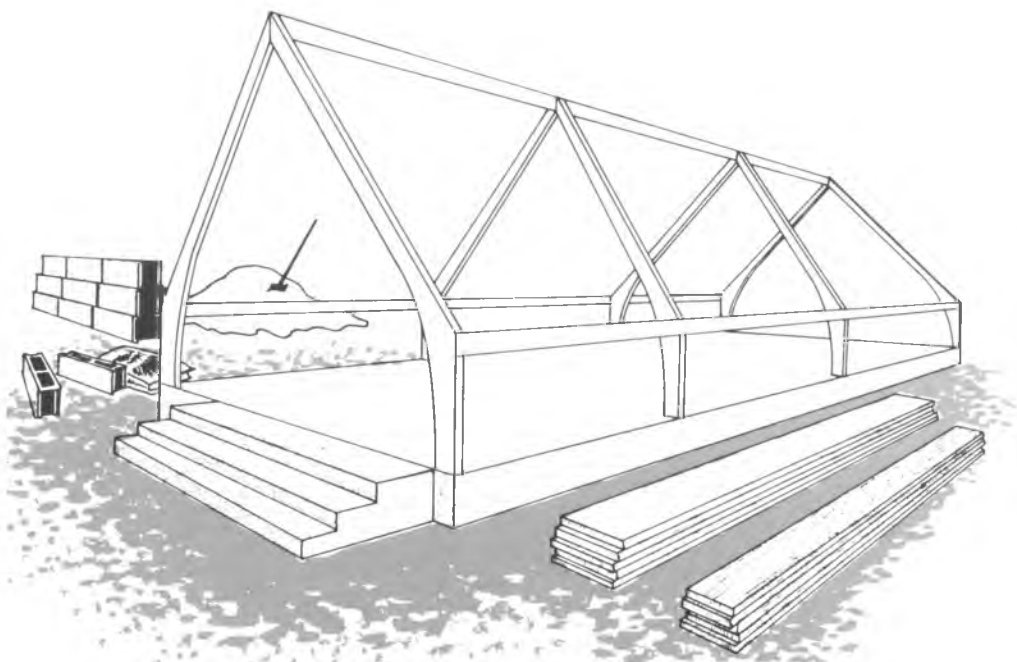
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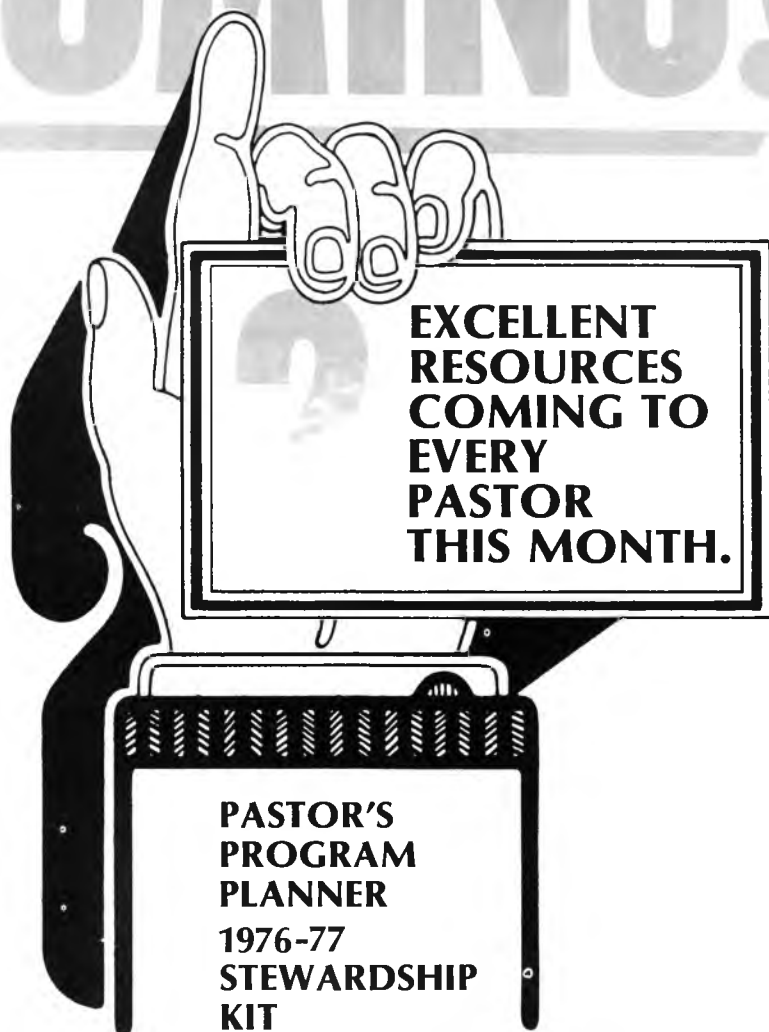
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 BATTIN, BUFORD. (C) 3015 47th St., Lubbock, Tex. 79413
 BECKETT, C. FRANK. (C) P.O. Box 254, Roland, Okla. 74954
 ♦BELL, JAMES & JEAN. (C) c/o NPH*
 ♦BENDER EVANGELISTIC PARTY, JAMES U. (C) Box 1326, River view, Fla. 33569
 ♦BERTOLETS, THE MUSICAL (FRED & GRACE). (C) c/o NPH*
 BETTCHER, ROY A. (Retired) 3212 4th Ave., Chattanooga, Tenn. 37407
 BEYER, HENRY T. (C) 103 Johnstons Rd., Pearl River, La. 70452
 ♦BIERCE, JACK. (C) 1156 Mt. Werner Cir., Colorado Springs, Colo. 80906
 BISSSELL, DALE & BEVERLY. (R) 3601 S. R. 703 E. #65, Celina, Ohio 45822 (full-time)
 ♦BLUE, DAVID—ETC. (C) Box 60567, Nashville, Tenn. 37211
 BOGGS, W. E. (Retired) 11323 Cactus Ln., Dallas, Tex. 75238
 ♦BOHI, JAMES T. (C) 409 Lindenwood, Olathe, Kans. 66061
 ♦BOHI, R. W. (C) 4310 N. Asbury, Apt. N, Bethany, Okla. 73008
 ♦BOND, GARY C. (C) Box 157, Orland Park, Ill. 60462
 BONE, LAWRENCE H. (C) 2652 Greenleaf Dr., West Covina, Calif. 91792
 BOWERS, CHARLES H. (C) P.O. Box 461, Glendale, Ariz. 85311
 BOWMAN, RUSSELL. (C) 1695 Audrey Rd., Columbus, Ohio 43224
 BRAUN, GENE. (C) 4326 N. Rt. 560, Urbana, Ohio 43078
 ♦BROOKS, RICHARD. (C) 780 Armour Rd., Bourbonnais, Ill. 60914
 BROOKS, STANLEY E., JR. (C) R. 1, Box 245, Westmoreland, N.H. 03467
 BROWN, CURTIS R. (C) 140 Robinson St., Reading, Pa. 19601
 BROWN, ELBERT. (C) R. 2, Hillsboro, Tenn. 37342
 BROWN, J. RUSSELL. (C) 1306 E. Jefferson, Boise, Ida. 83702
 ♦BROWN, LINDA K. (C) 201 Dellwood Dr., Faxon, Ohio 45324
 ♦BROWN, ROGER N. (C) Box 724, Kankakee, Ill. 60901
 BUONGIORNO, D. J. (R) 4119 Goldenrod Dr., Colorado Springs, Colo. 80907 (full-time)
 ♦BURKE, BILL & JEAN ANN. (R) 29 Oak St., Bourbonnais, Ill. 60914 (full-time)
 BURTON, CLAUD L. (C) 9571 Castlefield, Dallas, Tex. 75227
 BUTCHER, TONY H. (C) 4057 S. Delaware, Springfield, Mo. 65804
 CANEN, DAVID. (C) c/o NPH*
 CANIFF, JAMES B. (C) Box 304, Shirley, Ind. 47384
 ♦CAUDILL, STEVE & SUE. (C) 2339 Peale Dr., Saginaw, Mich. 48602
 CAYTON, JOHN. (C) Box 675, Middleboro, Mass. 02346
 ♦CHAMBERLAIN, DOROTHY & EDWARD. (C) R. D. 1, Carmichaels, Pa. 15320

CLARK, GENE. (C) 104 Waddell St., Findlay, Ohio 45840
 CLIFT, NORVIE O. (C) 4929 Gardena Ave., San Diego, Calif. 92110
 ♦CLIFTON, DICK & BEVERLY. (R) R. 4, 341 Second St., Cadiz, Ky. 42211 (full-time)
 ♦CLINE, JERRY & MADY. (C) 1229 W. Mead Ave., Bowling Green, Ky. 42101
 ♦COBB, BILL. (C) P.O. Box 75512, Oklahoma City, Okla. 73107 (full-time)
 COCHRAN, EUGENE W. (C) 6728 McCorkle Ave., St. Albans, W.Va. 25177
 ♦CONE, ANDREW F. (C) 1032 Danby Rd., Ithaca, N.Y. 14850
 ♦COOK, LEON G. & MARIE. (C) c/o NPH*
 ♦COX, C. B. & JEWEL. (C) 707 Middle Dr., Woodruff Pl., Indianapolis, Ind. 46201
 COX, CURTIS B. (C) 2123 Memorial Dr., Alexandria, La. 71301
 CRABTREE, J. C. (C) 3436 Cambridge, Springfield, Ohio 45503
 CRANDALL, V. E. & MRS. (C) Indian Lake Nazarene Camp, R. 2, Box 7, Vicksburg, Mich. 49097
 ♦CRANE, BILLY D. (C) R. 2, Box 186, Walker, W.Va. 26180
 CREWS, H. F. & MRS. (Retired) Box 18302, Dallas, Tex. 75218
 CULBERTSON, BERNIE. (C) 100 N.E. 8th Pl., Hermiston, Ore. 97838
 DARNELL, H. E. (C) P.O. Box 929, Vivian, La. 71082
 ♦DAVIDSON, CHARLES. (C) 541 Gibson, Fremont, Ohio 43420
 DAVIS, HAROLD. (C) P.O. Box 1066, Grafton, Va. 23692
 DAWS, LEONARD. (R) 4525 Bonita Dr., #14, Middleton, Ohio 45042 (full-time)
 DEAL, JAMES O. (C) 1304 Jewell Ave., Lakeland, Fla. 33801
 ♦DeFRANK, JOSEPH. (C) Box 342, Barberton, Ohio 44203
 ♦DELL, JIMMY. (R) 4026 E. Flower St., Phoenix, Ariz. 85018 (full-time)
 DeLONG, R. V. (Retired) 5932 48th Ave. N., St. Petersburg, Fla. 33709
 ♦DEWARE, STANLEY. (R) 4300 Crossen Dr., Orlando, Fla. 32807 (full-time)
 DISHON, MELVIN. (C) R. 15, Bowling Green, Ky. 42101
 DITTMER, JOHN A. (C) 1144 N. Stephens, Springfield, Ill. 62702
 ♦DIXON, GEORGE & CHARLOTTE. (C) Evangelists and Singers, c/o NPH*
 ♦DUNCAN, PAT. (C) R. 3, Box 109, Waverly, Ohio 45690
 ♦DUNMIRE, RALPH & JOANN. (C) 202 Garwood Dr., Nashville, Tenn. 37211
 DUNN, D. R. (C) 560 Whitney Ave., Akron, Ohio 44306
 DURHAM, L. P. (JACK) (C) 305 Parkview Dr., Arlington, Tex. 76010
 ♦DUTTON, BARRY & TAVIA. (R) 1925 Willow Dr., Olathe, Kans. 66061 (full-time)
 ♦EDWARDS, LOU. (C) Smith Rd. at Florence Ave., Norwood, Ohio 45212
 EDWARDS, TERRY W. (R) Box 9352, Colorado Springs, Colo. 80932 (full-time)
 ELLINGSOR, R. LEE. (C) Box 33067, Indianapolis, Ind. 46203
 ELLIS, HARLON. (C) 212 Buchanan, Mineola, Tex. 75773
 ELLWANGER, C. WILLIAM. (C) 2020 W. 81st, Leawood, Kans. 66206
 EMSLEY, ROBERT. (C) Bible Expositor, c/o NPH*
 ERICKSON, A. WILLIAM. (C) 110 Kitty Hawk Dr., Danville, Va. 24541
 ESTEP, OPAL CRUM. (R) 2811 Grosse Point, Columbus, Ohio 34227 (full-time)
 EVERLETH, LEE. (R) 103 Ellsworth Dr., Marietta, Ohio 45750 (full-time)
 FELTER, JASON H. (C) c/o NPH*
 ♦FILES, GLORIA; & ADAMS, DOROTHY. (C) 2031 Freeman Ave., Bellmore, N.Y. 11710
 FINE, LARRY. (R) c/o Mid-America Nazarene College, Olathe, Kans. 66061

(C) Commissioned (R) Registered ♦Preacher & Song Evangelist •Song Evangelist
 *Nazarene Publishing House, Box 527, Kansas City, Mo. 64141.

- ◆FISHER, WILLIAM. (C) c/o NPH*
FLORENCE, ERNEST E. (C) 1021 Elm St., Ripley, Ohio 45167
FLORES, LEO O. (R) P.O. Box 5964, Lubbock, Tex. 79417 (full-time)
FLOWERS, MARQUIS J. (C) 505 N. Walnut, Newkirk, Okla. 74647
FORD, NORMAN K. (C) R. 2, Clymer, Pa. 15728
◆FORD, RUTH E. (C) Children's Worker, 1605 Laura St., Clearwater, Fla. 33515
FORTNER, ROBERT E. (C) Box 322, Carmi, Ill. 62821
FREEMAN, MARY ANN. (C) Box 44, Ellsville, Ill. 61431
FRODGE, HAROLD C. (C) R. 1, Geff, Ill. 62842
GARDNER, GEORGE. (C) Box 9, Olathe, Kans. 66061
GAUT, ROBERT. (C) 1325 S. Cedar, Ottawa, Kans. 66067
GAWTHORP, WAYLAND & JOAN. (C) Box 115, Mt. Erie, Ill. 62446
GILMORE, PAUL S. (Retired) 738 Buffalo St., Jamestown, N.Y. 14701
◆GILLESPIE, SHERMAN & ELSIE. (R) 203 E. Highland, Muncie, Ind. 47303 (full-time)
◆GLENNENING, PAUL A. & ROBERTA. (C) 700 E. Broadway, Fairfield, Ia. 52556
GOLAY, GEORGE H. (C) 4920 N. 85th, Milwaukee, Wis. 53225
GODDEN, BILL. (R) 204 Willow Valley Rd., Lamar, Colo. 81052 (full-time)
GOODMAN, WILLIAM. (C) R. 3, Box 269, Bemidji, Minn. 56601
◆GORMANS, THE SINGING (CHARLES & ANN). (C) 11505 Preston Hwy., Lot 67, Louisville, Ky. 40229
GRAHAM, JIM D. (C) 1233 South Pine, Grapevine, Tex. 76051
GRAVAT, HAROLD F. (C) 812 N. 9th, Lot 26, Mattoon, Ill. 61938
GRAY, JOSEPH & RUTH. (Retired) 2015 62nd St., Lubbock, Tex. 79412
◆GREEN, JAMES & ROSEMARY. (C) Box 385, Canton, Ill. 61520
GREENS, BILLY. (R) Rte. 2, Jacksonville, Tex. 75766 (full-time)
GRIMM, GEORGE J. (C) 820 Wells St., Sistersville, W.Va. 26175
GRINDLEY, R. E. (C) 4754 McFadden Rd., Columbus, Ohio 43229
◆GRINDLEYS, THE SINGING (GERALD & JANICE). (C) 539 E. Mason St., Owosso, Mich. 48867
GUY, MARION O. (C) 444 Fairfax, Muskogee, Okla. 74401
◆HAINES, GARY. (R) 246 Tanna Ct., Colorado Springs, Colo. 80916 (full-time)
◆HALL, BILL & SHARON. (C) Box 623, Trevecca Naz. Col., Nashville, Tenn. 37210
HAMILTON, MARK. (C) 1305 St. Clair, Vincennes, Ind. 47591
HANCE, RAY. (C) 7432 N.W. 28th St., Bethany, Okla. 73008
HANCOCK, BOYD C. (C) 1404 Cambridge, Olathe, Kans. 66061
◆HAPPINESS SINGERS. (C) c/o NPH*
HARLEY, C. H. (C) Burbank, Ohio 44214
HARRISON, ROBERT V. (C) 3202 Benbrook Dr., Austin, Tex. 78758
HARROLD, JOHN W. (C) 409 14th St., Rochelle, Ill. 61068
HATHAWAY, KENNETH. (C) c/o NPH*
HAYES, CECIL G. (C) R. 2, Howard, Ohio 43028
◆HEASLEY, JIMMY & FERN. (C) c/o NPH*
HECKER FAMILY. (R) Family Evangelists, Box J, Allentown, Pa. 18105
HEGSTROM, H. E. (C) c/o NPH*
HENDERSON, DONALD. (C) 825 S. Wymore, Apt. 46 C Altamonte Springs, Fla. 32701
HICKS, JOHN D. (C) Canadian Nazarene College, 1301 Lee Blvd., Winnipeg, Manitoba R3T 2P7
HOECKLE, WESLEY W. (C) 642 Vaky St., Corpus Christi, Tex. 78404
HOLLEY, C. D. (C) R. 2, Indian Lake Rd., Vicksburg, Mich. 49097
HOLLOWAY, WARREN O. (C) 445 W. Lincoln Wav, Lisbon, Ohio 44432
HOOTS, BOB. (C) Adair Ave., Columbia, Ky. 42728
◆HOPKINS, BOB & LINDA. (C) R. 2, Box 719, Indianapolis, Ind. 46231
HOWARD, MICHAEL ANTHONY. (C) P.O. Box 816, Durant, Okla. 74701
HUBARTT, LEONARD. (C) 1155 Henry St., Huntington, Ind. 46750
HUNDLEY, EDWARD J. (R) 732 Drummond Ct., Columbus, Ohio 43214 (full-time)
ICE, CHARLES & BETTY. (C) Box 1851, Ada, Okla. 74820
INGLAND, WILMA JEAN. (C) 322 Meadow Ave., Charleston, Pa. 15022
◆IRWIN, ED. (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341
ISENBERG, DONALD. (C) Chalk Artist & Evangelist, 240 E. Grand St., Bourbonnais, Ill. 60914
JACKSON, PAUL & TRISH. (R) Box 739, Meade, Kans. 67864 (full-time)
◆JACKSON SINGERS, CHUCK. (C) Box 17177, Nashville, Tenn. 37217
JAGGER, KENNETH. (C) 1025 Delaware, No. 4, Colorado Springs, Colo. 80909
JAMES, R. ODIS. (C) 353 Winter Dr., St. James, Mo. 65559
◆JANTZ, CALVIN & MARJORIE. (C) c/o NPH*
JAYMES, RICHARD W. (C) 321 E. High Ave., Bellefontaine, Ohio 43311
JETER, H. L. (C) 2345 Johnstown, Florissant, Mo. 63033
◆JEWETT, LARRY & PATRICIA. (C) R. 4, Box 265, West Monroe, La. 71291
JOHNSON, EDWARD J. (R) Rte. 1, Clearwater, Minn. 55320 (full-time)
◆JOHNSON, RON. (R) 3208 Eighth St. E., Lewiston, Ida. 83501
JONES, CLAUDE W. (C) R. 4, Box 42, Bel Air, Md. 21014
JONES, FRED D. (R) 804 Elissa Dr., Nashville, Tenn. 37217 (full-time)
KEALHER, DAVID. (C) 316 Dufur, Nampa, Ida. 83651
KEMPER, MARION W. & MRS. (Retired) 2910 Harris St., Eugene, Ore. 97405
KENNEDY, GORDON L. (C) P. O. Box 52, Gibsonburg, Ohio 43431
KESLER, JAMES. (R) Box 191, West Lebanon, Ind. 47991 (full-time)
KOH, CHARLES A. (C) R.D. 2, Box 298, Brookville, Pa. 15825
KRATZ, ELTON & KAY. (R) 814 Grant Terr., Olathe, Kans. 66061 (full-time)
LAMAR, C. M. (C) 118 S. Second, Maquoketa, Ia. 52060
LANIER, JOHN H. (C) West Poplar St., Junction City, Ohio 43748
LASSELL, RAY. (C) R. 2, Box 55, Brownsburg, Ind. 46112
◆LAW, DICK & LUCILLE. (C) Box 481, Bethany, Okla. 73008
◆LAXSON, WALLY & GINGER. (C) R. 3, Athens, Ala. 35611
◆LECKRONE, LARRY D. (C) 1308 Highgrove, Grandview, Mo. 64030
◆LEICHTY SINGERS. (C) 753 S. Wildwood, Kankakee, Ill. 60901
LEMASTER, BEN. (C) 1576 S. Reed, Reedley, Calif. 93654
LEONARD, JAMES C. & FLORICE. (C) 150 Valley View Dr., Johnstown, Ohio 43031
LESTER, FRED R. (C) c/o NPH*
LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, Mich. 48843
LIGHTNER, JOE. (C) 4335 Raven Pl., Springfield, Mo. 65804
◆LINDER, LLOYD P. (C) 1018 Cedar St., Elkhart, Ind. 46514
LINEMAN, HAZEL FRALEY. (C) 10 S. Third St., Bradford, Pa. 16701
◆LOMAN, LANE AND JANET. (R) Box 1, Salisbury, N.C. 28144 (full-time)
LONG, WILMER A. (R) R.D. #2, New Florence, Pa. 15944 (full-time)
LOWN, A. J. (C) c/o NPH*
◆LUSH, RON & MYRTLEBEL. (C) c/o NPH*
LYONS, JAMES H. (C) 1011 W. Shaw Ct., No. 1, Whitewater, Wis. 53190
MACALLEN, LAWRENCE J. & MARY. (C) Artist & Evangelist. 41808 W. Rambler Ave., Elyria, Ohio 44035
MANLEY, STEPHEN. (C) 1778 S. 350 E., Marion, Ind. 40952
MANNING, C. M. (C) Box N, Maysville, Ky. 41056
◆MARTIN, DICK. (C) Box 60008, Sacramento, Calif. 95860
MARTIN, PAUL. (C) c/o NPH*
MARTIN, VERN W. (C) Route 1, Caldwell, Ida. 83605
MAYO, CLIFFORD. (C) Box 103, Afion, Tex. 79220
◆McABEE, JAMES. (R) 410 Freeman Ave., Seymour, Ind. 47274
McCLURE, DARL. (C) R. 3, Box 500, Kenwood Plaza, Bryan, Ohio 43506
McDONALD, CHARLIE. (C) R. 1, Box 308, Dale, Tex. 78616
McDONALD, G. RAY. (R) 321 Curran, Brookhaven, Miss. 39601 (full-time)
McGUFFEY, J. W. (C) 4715 Ponderosa, Tyler, Tex. 75701
McKINNEY, ROY T. (C) 2319 Wakula Way, Orlando, Fla. 32809
◆McNUTT, PAUL. (C) 215 W. 68th Terr., Kansas City, Mo. 64113
McWHIRTER, G. STUART. (C) c/o NPH*
MEEK, WESLEY, SR. (C) 5713 S. Shartel, Oklahoma City, Okla. 73109
MELVIN, DOLORES. (C) R. 1, Greenup, Ky. 41144
◆MEREDITH, DWIGHT & NORMA JEAN. (C) c/o NPH*
MERRELL, RICHARD L. (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
◆MERRITT, HERBERT & MRS. (C) 7401 Belinder, Prairie Village, Kans. 66208
◆MICKEY, BOB, IDA MAE, & MARCELLA. (C) Box 1435, Lamar, Colo. 81052
MILLER, MEL. (C) Bible Expositor, 226 W. Northrup St., Lansing, Mich. 48910
◆MILLER, RUTH E. (C) 111 W. 45th St., Reading, Pa. 19606
MILLHUFF, CHUCK. (C) c/o NPH*
MONTGOMERY, CLYDE. (C) 2517 N. 12th St., Terre Haute, Ind. 47804

- MORRIS, CLYDE H. (C) 101 Bryant Lake Rd., Nitro, W.Va. 25143
- MOULTON, M. KIMBER. (Retired) 19562 Winward Ln., Huntington Beach, Calif. 92646
- ◆MULLEN, DEVERNE. (C) 67 Wilestead, Newmarket, Ont., Canada
- ◆MYERS, HAROLD & MRS. (C) 575 Ferris, N.W., Grand Rapids, Mich. 49504
- ◆NEFF, LARRY & PATRICIA. (C) 625 N. Water St., Owosso, Mich. 48867
- ◆NELSON, CHARLES ED. (C) Box 241, Rogers, Ark. 72756
- NEUSCHWANGER, ALBERT. (C) c/o NPH*
- NICHOLAS, CLAUDE. (R) 3395 Hammerburg Rd., Flint, Mich. 48507 (full-time)
- NORTON, JOE. (Retired) Box 143, Hamlin, Tex. 79520
- OVERTON, WM. D. (C) Family Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PALMER, JAMES. (C) 639 S. Home Ave., Martinsville, Ind. 46151
- ◆PARR, PAUL G., & THE SONGMASTERS. (C) Rte. 1, Box 167A Whitetown, Ind. 46075
- ◆PASSMORE EVANGELISTIC PARTY, THE A. A. (C) c/o NPH*
- PECK, W. A. (C) R. 2, Box 65A, Malden, Mo. 63863
- PEMBLE, A. R. (See Rocky Mountain Airs)
- PERDUE, NELSON. (C) 3732 E. Rte 245, Cable, Ohio 43009
- PFEIFER, DON. (C) 102 E. 7th St., Waverly, Ohio 45690
- PHILLIPS, GENE E. (C) 800 E. Quincy Rd., Rte. 2, Griggsville, Ill. 62340
- ◆PITTS, PAUL. (C) 2213 Knoll Dr., Dayton, Ohio 45431
- ◆PIERCE, BOYCE & CATHERINE. (C) R. 4, Danville, Ill. 61832
- ◆PORTER, JOHN & PATSY. (C) 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
- ◆QUALLS, PAUL M. (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆RAKER, W. C. & MARY. (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N. (C) c/o NPH*
- REED, DOROTHY. (C) P.O. Box 32, Danville, Ill. 61832
- REEDY, J. C. (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RHAME, JOHN D. (R) 1712 Good Hope, Cape Girardeau, Mo. 63701 (full-time)
- ◆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
- ◆ROCKY MOUNTAIN AIRS. (R) Box 1842, Bozeman, Mont. 59715 (full-time)
- 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 Rd., Orlando, Fla. 32808
- SCARLETT, DON. (C) 1806 Auburn, Speedway, Ind. 46224
- SCHLANG, NEIL. (C) 1404 Old Ringgold Rd., Chattanooga, Tenn. 37404
- SCHOONOVER, MODIE. (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIBER, GEORGE. (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- ◆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)
- 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) P.O. Box 1083, Hendersonville, Tenn. 37075
- 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) c/o NPH*
- SMITH, FLOYD P. (R) 256 Oakhurst Ln., Arcadia, Calif. 91006 (full-time)
- ◆SMITH, OTTIS E., JR., & MARGUERITE. (C) 60 Grant St., Tideoute, Pa. 16351
- SMITH, R. A. (C) Box 42, Wadsworth, Ohio 44281
- ◆SMITHS, SINGING. (C) 612 4th Ave. N., Myrtle Beach, S.C. 29577
- 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
- STARNE, SAM L. (C) 448 S. Prairie, Bradley, Ill. 60915
- STEPHENS, KEN. (R) P.O. Box 24537, Dallas, Tex. 75224 (full-time)
- 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
- STREET, DAVID. (C) Rte. 1, Ramsey, Ind. 47166
- STRICKLAND, RICHARD L. (C) 4723 Cullen Ave., Springfield, Ohio 45503
- SWANSON, ROBERT L. (C) 1102 Greenwood Dr., Yukon, Okla. 73099
- ◆SWEENEY, ROGER & EULETA. (C) Rte. 2, Box 106, 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
- THOMAS, J. MELTON. (C) c/o NPH*
- THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo. 64437
- ◆THOMPSON, L. DEAN. (C) 314 S. Summit, Girard, Kans. 66743
- ◆THORNTON, RON L. (R) Rte. 3, Box 301, Colona, Ill. 61241 (full-time)
- TOEPPER, PAUL. (C) Box 146, Petersburg, Tex. 79250
- TOSTI, TONY. (Retired) Box 1643, Prescott, Ariz. 86301
- TRIPP, HOWARD. (C) c/o NPH*
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THE PREACHER'S WIFE

The Parsonage Telephone



Dear Daughter:

Your dad has just left for a church board meeting. He is very excited about a new visitation program our pastor and the planning committee want to start in our church. The board had asked your dad to contact several pastors across the district who have started visitation programs, but because of an extra heavy load at the shop, he asked me to do the calling.

As most of our pastors do not have office phones, I called the parsonages. I was surprised and shocked at the telephone manners—or should I say, lack of manners—in our parsonages. In all but 1 of the 10 homes called, children answered the phone.

When I asked to speak to the pastor, the typical reply was “Who is this?” On being informed that I was calling long distance, five of eight children said, “What do you want him for?”

Now, honey, I do hope that you have taught the boys not to race to the phone, but attempt to answer it yourself, or have David do so. It is the parsonage phone. It was installed and paid for by the church in order that they may talk over problems, temptations, and joys with their pastor and wife. The side benefit is that the children get to use it to talk with their friends. I am sure that when I call my pastor, if I had to constantly go through his children, I would simply stop calling.

So, dear, do watch the telephone manners. Honor God and your people by being available. I know it is sometimes hard to drop everything, and much simpler to ask the children to answer and “find out who it is and what they want.” But how rude this seems to the calling party. Before I had finished calling those 10 pastors, I felt like giving up the job.

We are praying and believing for your soon-coming revival.

It is almost time for your dad to come home. We both send our love to you, David, and the boys.

Love,
Mother



A "C" Isn't Good Enough

By Rick Withrow*

REPORT CARD DAY was always a dreaded day in my life, for the truth of my efforts would be known at home. My dad would look up and say, "Son, a C in history isn't good enough. You can do better. You are going to have to find the areas in which you are weak and work on them."

I have recently done the kind of self-analyzation about my ministry that my dad prescribed for my schoolwork. Part of the insight came in an article that told of the success of a young businessman who, on an investment of \$2,500, had started a chain of hardware stores. When asked about his success, the young man said, "It isn't that I work harder—all of my competitors work hard. But every Monday night I spend four hours in self-evaluation. I look at the past week to see how I can improve my efforts. I am always trying to see how I can make the operation of my stores better for everyone."

I have worked as hard as any of the ministers in our town—working on a promotional scheme to get people to church, running like a dash man, painting buses red, printing newsletters. We have had no vacation in the two and one-half years we have been here. Yes, I have worked hard, but what about my grade as a pastor?

I grew up in a parsonage and later entered the field of data processing

and became national sales manager for a company. Three years ago I heard God's call to preach, and we subsequently came to Danville to start a new church.

As a sales manager, I knew that one had to properly promote one's product. I carried the same concept into the ministry and became a *promoter* instead of a *pastor*. We experienced good growth for the first eight or nine months. Within that period of time we were averaging 100 in Sunday school, with 20 more coming to morning worship. We had many singing groups, lots of specials, all the bells and whistles—an abundance of dessert, but not much of substance. I soon learned that you could keep people airborne for only so long, and then you must help them get their feet on the ground.

I had believed that one shouldn't get close to the people. We loved the people but were so afraid to get too close. We have found that there is a world of difference between patting people on the back on Sunday morning and getting into their homes and weeping when they weep and laughing when they laugh.

It isn't good enough to be concerned with the church activities of our people. I had a tendency to want to be with those who were doing the most for the church and the Kingdom. I was unable to see that as a pastor I have no right to service one

*Pastor, Church of the Nazarene, Danville, Va.

segment of the congregation at the expense of another.

The past few years have been very difficult from the standpoint of analyzed results. No, I haven't failed, nor am I ready for the ash heap. I don't have to hide my face when I report at the district assembly, but we haven't begun to do what can be done for the Lord.

As a salesman I have attended every kind of "rah-rah" meeting. I have come away ready to be the top salesman. As a pastor, I have been exposed to many of the top promoters of bus ministries, children's churches, soul-winning programs, and fund-raising methods; but now I see that whatever major approach one takes, unless I touch the lives of people, I am never going to be what God had hoped for when He called me.

My prayer is that God will open my eyes to the needs of those around me. That I will not spend my life trying to be a great preacher, the pastor of a leading church, have the greatest bus ministry (and there is nothing wrong with any of these), but that He will help me to be a pastor who tries to touch the lives of the people for Jesus.

For just as my earthly father said, "Son, a C isn't good enough," so will my Heavenly Father look at the report card of my life.

Lord, help us not just to try and "pass," but help us to be a body of real achievers for Your glory.

A PRAYER

"Lord, when we are wrong, make us willing to change. And when we are right, make us easy to live with."

Who learns . . . and learns . . . and acts not what he knows, is one who . . . plows and plows . . . but never sows.

The Postman Never Comes

(Anonymous)

If I were a district superintendent, the postman would go knocking every time one of my pastors moved from the district. Of course I would be wise enough to know the letter would not be absolutely necessary. That it wouldn't be a matter of life and death for a man to know where he stood. After all, the very fact of doubt could serve a purpose. I could just keep him guessing about how I felt. Certainly big men can make pastoral changes without the need of sentiment, but I'd do it anyway. I'd write my man because I would have appreciated his loyal service. I'd write him, knowing I would be a force in setting the mood with which he faced his new assignment. I know he'd say nice things about me too, but that is incidental. I'm a leader of men. I'd write a personal letter. Simple. Honest.

Dear Joe and Ruth,

Just wanted you to know that I was happy to recommend you both to your new district superintendent. While we will miss you on our district, I realize that God does move His men across boundaries sometimes, and I want to wish you every success. Your influence and service here have been greatly appreciated. Should God ever choose to send you back in this direction, feel free to contact me. Meantime, my wife joins me in wishing you both every blessing in your new labor.

*Your friend,
Dr. D.S.*

A few moments of time, a sheet of paper, one envelope, and a first-class postage stamp, and I would have scaled new heights in the skill of leading men.

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Compiled by
Raymond C. Kratzer*



Lack of a Call to Another Church

A pastor should strive to assume that his present pastorate is the most important one anywhere. He should refuse the temptation to feel that his assignment is but a “stepping-stone” to a better place. His work will be stunted and impaired if he keeps his eye on some other church while he plays a waiting game. He must remember that the church seeks the man. The man does not seek the church.

If he is discouraged at the moment and feels he should move, it is not improper for him to share this with his district superintendent. The counsel he may receive may suggest that he correspond with other district superintendents. Or he may be advised to pray that his present church get a “new pastor”—himself, renewed in spiritual power and insight. Or he may be counseled to get a “new church”—his present church, revived, ignited with holy love and enthusiasm because of a real revival. This is always a possibility when calls do not come.

Often men leave because of momentary discouragement, and accept another assignment, only to discover they have made a great mistake. Things are not what they had hoped in the new location, and they look back to a premature decision which both injured their previous pastorate and stymied their success in their new place. When errors of judgment like this are made, it is best to remember we have a gracious Lord who can make all things work together for our good, because we love Him and are called according to His purpose. Make the most of your error of judgment and strive to adjust to the new situation without looking back with melancholy and dismay. Learn

from this experience, and pray that God will ameliorate the total picture. He will!

Incidentally, the pastor of a growing, enthusiastic church, with gains, and a reputation for cooperativeness in district and general programs, often elicits calls from other churches wanting such a pastor to lead them.

When a Call Does Come

When a call does come, pray about it. Consult your district superintendent and make him aware of the situation. You and your wife should be a team in prayer and counsel. Often the wife has finer wires of intuition and perception, and she can be a real help to her pastor-husband in helping him come to a crystal-clear decision. Read the Bible a great deal for a “word from the Lord.” Often a scripture will stand out as a dramatic guidepost pointing the direction.

When the call does not grip your heart, and when it appears that there is much land to be possessed where you are, be courageous to say no, even though the new venture might be more lucrative. Strong churches are built by men who stay by the stuff. Too many churches suffer because of short pastorates where talented men are lured from their fold to “greener pastures.” Men who move to improve their material or esthetical situation do not become men of depth and deep spirituality. Love of people, caring for them, striving to help them—rather than one's own self—delights the Lord and brings dividends that are rich and rewarding.

When the signs all point “go” and you give the signal to have a church vote on you, there should be a commitment to accept the call if the vote is satisfactory. Occasionally, following an acceptable vote, it may be helpful to meet the new church board to confirm your decision, should there be some question mark. However, perish the thought that you should go to “look over” the property, parsonage, or the personnel to see if you will like it. Always question your motives when accepting a call to be sure your priorities are correct.

Keep in mind what the great apostle wrote under inspiration in 2 Cor. 6:1-10—

*Superintendent, Northwest District, Church of the Nazarene

as quoted in part: "We then, as workers together with God, beseech you also that ye receive not the grace of God in vain. Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God . . ."



Home—or Hotel?

"The happiest moments of my life have been the few which I have passed at home in the bosom of my family," said Thomas Jefferson.

Christians have long believed that the family home is intended to be a little corner of the kingdom of God, a place where all the members of the family may grow together through Christ.

In modern America, the average home possesses neither the deep serenity experienced by Jefferson nor the chaos of discordant lives. The typical characteristic of today's home is that they have degenerated into efficiently run hotels. Members of the family can drop in, have a shower, eat a quick meal, and rush off their separate ways with scarcely a word for the other members of the establishment.

What can we do to build a real homelife for our families and ourselves?

1. We must find a way to spend more time together. A successful homelife requires time and effort.
2. There must be a great spiritual purpose at the center of your life. Where husband and wife share a great spiritual purpose, and are accustomed to worship their Creator together, there you have the fundamental framework for the highest form of family living.
3. The centrality of Jesus will give you the foundation on which to build a happy and successful home.
4. It is time the men of America assumed their share of the moral and spiritual duties of homelife. The greater proportion of American men have tried to

delegate all responsibility in spiritual matters to the women. It seems their theme song has been:

"Take my wife, and let her be
Consecrated, Lord, to Thee."

What will the policy of your home be? Children will, in spite of all we say, become as we are.

From Don Redmond



BY ASA H. SPARKS
Pastor, Church of the Nazarene
Vandalia, Ohio



Missions

1. One church provided a wishing well for missions. People were advised to make a wish for a certain field and pray for that field and drop a coin in the well. The wish won't do much, but the prayer will.
2. Your junior missionary fellowship can have a wonderful time with an international dinner featuring foods, dress, and customs of the various mission fields. By inviting the adults, it can become the mission education project for the year.
3. For the next Alabaster offering, fill the cross for Christ. Build a cross with sides and back, but no front. Ask the congregation to bring their offering and fill in the front of the cross.
4. An Alabaster box filled with quarters comes to \$50.75. Stimulate Alabaster giving by challenging your people to fill their boxes with quarters.
5. To really dramatize the next missionary service, find a *National Geographic* article on the country you are studying. Soak the pictures in detergent water and prepare contact slides for roughly 3 cents a slide.
6. To support our mission fields, it costs over \$20.00 a minute. For the next Thanksgiving or Easter offering, set a goal based on the number of minutes that your church would be able to be responsible for.

THE STARTING POINT

The Holy Spirit— Not Optional, but Necessary

A. W. Tozer has said that "the power of the Holy Spirit is not optional but necessary." And here is why he believed it: "The Christian would collapse from sheer external pressure were there not within him a counterpressure sufficiently great to prevent it" (A. W. Tozer, *That Incredible Christian*, Christian Publications, 1964, p. 86).

Perfect Love

I read Robert G. Tuttle's book, *The Partakers*, and here are a couple of thoughts on perfect love that you can use: "Perfect love has no will of its own" (p. 43).

"Perfect love is moving, never arriving, always looking for new ways of expressing itself, always looking for weaknesses to conquer, always looking for new ways of serving, and always developing greater sensitivity to the needs of others" (p. 40).

When you develop a sermon on the Holy Spirit and His work in life, these two thoughts could help.

Four Words That Mean a Lot

I'm sure I had read them many times, but the *Living Bible's* paraphrase of Matthew 14:17-18 opened new thoughts for me, and especially the words of Jesus requesting the five loaves and two fishes

when He simply said: "Bring them to me."

That's all He ever asks of us, that we bring to Him what we have. And when we do it willingly, He makes life full and rich.

Therapy for Troubled Times

Sometime ago I shared a series of sermons with my people from Philippians. Here's some thoughts from Phil. 4:1-9 (*Living Bible*).*

1. For equilibrium in life, "Stay true to the Lord" (v. 1).
2. For the energies of life, "Trust in Christ Jesus" (v. 7).
3. For the emotions of life, "Fix your thoughts on what is true and good and right" (v. 8).

A Thought from John Henry Jowett

From 1 Kings 8:22-36—

1. How is moral strength and health lost? Two words tell the story—men "sin" and are "smitten." Jowett adds, "Every sin is the minister of disease."

2. How is moral and spiritual strength and health recovered? Three words tell the story—"Turn," "confess," and "make supplication."

And these few words tell the whole story.

Another Look at Isaiah 40:31

Here's a "starting point" from A. W. Tozer, who reminds us that the word "renew" in Isa. 40:31 really means "exchange." So the verse could well read: "They that wait upon the Lord shall *exchange* their strength." There's a great thought waiting here.

A Word About Saturday Night

Here's a "starting point" of a different nature from William Barclay and his book, *A Spiritual Autobiography*: "When I was a parish minister, I never wrote a sermon after Thursday. The great peril of the parish ministry is that a man is his own master. He can waste his mornings; he can put off writing while he waits for

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By C. Neil Strait

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

inspiration. Some men break down—and little wonder, for Saturday night finds them desperately searching for a text and then still more desperately writing. How can an exhausted man preach on Sunday morning?” (Eerdmans Publishing Co., 1975, p. 23).

Thoughts from Psalm 85

John Henry Jowett, great preacher of an age past, penned these thoughts from Psalm 85, and I pass them on from the book *My Daily Meditation* (El Camino Press, 1975, p. 327).

(1) The psalm speaks of divine favour —“Lord, thou has been favourable unto thy land” (v. 1). (2) It speaks of divine

forgiveness—“Thou hast forgiven the iniquity of thy people” (v. 2). And Jowett adds this thought to this verse: “Yes, when the sun appears, He loosens the frozen earth and streams, and turns the bondage into liberty. The soul that was imprisoned in freezing guilt attains a joyous freedom.” (3) It speaks of revival—“Wilt thou not revive us again?” (v. 6).

When It's Time to Stop Preaching

Let me end this month's column with these words from William Barclay: “When to preach becomes a commonplace, then it is time to stop preaching” (*Ibid.*, p. 74).

IN THE STUDY

Seeds for Sermons

August 1

THE MODEL CHURCH

TEXT: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . this same Jesus . . . shall so come in like manner” (Acts 1:8, 11).

As Jesus prepared for His ascension, He left important truths with His disci-

ples. He sensed that His time with them was very limited, and He must compact as many ideas into these precious moments as possible. In the brief scope of scripture given above, He presented the three marks of a model church. They are as follows:

I. A SPIRIT-EMPOWERED CHURCH—“Ye shall receive power, after that the Holy Ghost is come upon you.” The power that always accompanies the Holy Spirit is absolutely essential for the survival of the church. Jesus is saying that wherever the Holy Spirit is, there is power; and wherever there is power, there the Holy Spirit is. The two are inseparable. You cannot have one without the other. The Holy Spirit, as the embodiment of divine power, provides an adequacy, whereby the church can take the world. However, if His power is absent, then the world will



by
Mendell Taylor

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

take the church. This disaster can only be avoided if the church is reinforced, anointed, and energized by the person and power of the Holy Spirit.

II. A SPIRIT-GUIDED CHURCH—"Ye shall be witnesses unto me both in Jerusalem, and in all Judaea." The Holy Spirit has a purpose in bestowing us, namely, that we may be guided and propelled into witnessing situations. We experience His power so we can express it in a convincing and persuasive manner to others. The Holy Spirit not only prepares our hearts for talking about the Lord to the other person, He also prepares the other person to be receptive to what we declare. He guides us to the right person at the right time, in the right way. It is always "open season" when we are fishing for men under the guidance of the Holy Spirit. He is the Source of our strategy, our objectives, our procedure in doing the greatest good for the greatest number.

III. A SAVIOUR-EXPECTING CHURCH—"this same Jesus . . . shall so come in like manner." The church that is on tiptoe of expectancy regarding the return of the Lord is always zealous about working for the Lord. When the time seems shortest, that causes the church to work longer to get as many ready for His return as possible. As the end approaches, the church becomes more intense about doing a maximum of good before time runs out. Instead of Adventism putting people at ease so that they passively wait for the Lord's return, Adventism makes them more alert and active because the time is at hand when no man can work.

CONCLUSION: This model which Jesus articulated is vital for the church world today. If these three qualities were accentuated in the proper manner, a revival of religion would occur which would bring a "reign of righteousness."

August 8

COMMUNICATORS OF THE GOSPEL

TEXT: "For I determined not to know any thing among you, save Jesus Christ, and him crucified . . . and my speech . . . was

. . . in demonstration of the Spirit and of power: that your faith . . . should . . . stand . . . in the power of God" (1 Cor. 2:2, 4-5).

INTRODUCTION: Communication is a big word in our vocabulary. The mass media of communication have developed the ultimate techniques in the art of conveying ideas through audio-video channels. This has made everyone aware of what a miracle communication is and how significant communication is in making adjustments to life. Some communicators are sincere, others are superficial; some are persuasive, and others are nothing but pretense; some are convincing, and others are camouflage. As Christian communicators we will be convincing and persuasive if we embody the following principles:

I. WE MUST BE MOTIVATED BY A SUPREME PASSION—"For I determined not to know any thing among you, save Jesus Christ, and him crucified." We are to be so committed to the Lord that we are Christ-centered and Christ-controlled. Only one thing counts; only one thing matters; only one thing has priority—that is to know Christ and Him crucified. We want nothing more, nothing less, and nothing else but Him. I have heard Dr. Billy Graham say that he did not consider that he had preached a sermon if he did not make a special reference to Christ as our crucified Saviour. We are to be so absorbed in talking about Christ that we will bring Him into our conversation as much as we refer to cars, or clothes, or calories.

II. WE MUST BE MAINTAINED BY A SPIRITUAL POWER—"And my speech . . . was . . . in demonstration of the Spirit and of power." We are not alone as we witness for the Lord. Our words are quickened, our minds are illuminated, our thoughts are activated, and our hearts are animated by the power of the Holy Spirit. The secret weapon which the Christian has in his favor as he is bragging on the Lord is the penetrating power of the Holy Spirit. The one to whom we are speaking will say: "What is happening to me anyway? What has come over me? What has taken hold of me?" The only answer is that the Holy Spirit is honoring and anointing what is being said, and He is

driving the truth, on target, to the heart of the listener. Without this power our efforts to communicate would be futile and useless.

III. WE MUST BE MONOPOLIZED BY A SINGLE PURPOSE—"That your faith should not stand in the wisdom of men, but in the power of God." This means that our greatest desire is to see others brought to the point that they have an experiential faith that makes the power of God real in their lives. The greatest day in any of our lives was the day we became personally acquainted with Jesus. The next greatest day was when we helped someone else to make the same discovery. We cannot keep such an immense experience to ourselves. We become devoted to the single task of bringing others into contact with the Lord.

CONCLUSION: If we have a God-given passion, a God-given power, and a God-given purpose, we will be effective communicators of the gospel in the workaday world. We will try to bring every conversation around to the point that we can call attention to the reality of Christ in our lives, and what a difference He can make in the lives of those we contact.

August 15

HOW TO MAKE A GOOD TRACK RECORD

TEXT: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

INTRODUCTION: Many symbols are used to refer to the Christian way of life in the Bible. Sometimes it is described as a warfare between rival enemies; sometimes as a pilgrimage from earth to heaven; and sometimes as an athletic contest. In the verse under consideration, the latter is inferred, and the setting is running a race on the track of life. One of the most frequent evaluative judgments in modern language is to give a high recommendation to someone by saying: "He has a good track record." In other words, he has

performed well in the capacity that has been assigned to him. The Christian can make a good track record and come out a winner if he follows the three basic rules listed below:

I. ELIMINATE THE HANDICAPS—"Let us lay aside every weight, and the sin which doth so easily beset us." All encumbrances which entangle our feet should be cast aside. The greatest of all handicaps in running the race of life is related to sin. Sin always saps the strength of the runner on the roadway of life. It leaves one feeble, floundering, and flabby. It causes one to neglect the type of discipline that would bring him to the peak of his efficiency. It generates divided loyalties, mixed motives, and conflicting purposes which bring one's stamina to the nil level. It produces a guilty conscience which fractionalizes one's capacity to perform. It lowers one's resistance until he is a "pushover" when the real testing time comes.

III. ACCENTUATE THE HELPS—"Let us run the race that is set before us." The first thing that helps us is to have a sense of direction and follow through with that, as described in these words: "the race that is set before us." The Lord wants us to follow a well-marked course and not swerve to the left side or the right side, keeping a middle-of-the-road direction. We are not to be going in all directions at once, but to move in a consistent stride toward a worthy goal. The second thing that helps is to master "patience" so we can be faithful in the performance of our duty.

III. APPRECIATE THE HEROES WHO HAVE GONE ON BEFORE—"Seeing we also are compassed about with so great a cloud of witnesses." This glorious company of successful runners now occupy the grandstand as those who cheer us on. The faithful devotion, the inspiring example, the challenging testimony, the glowing memories of these heroic winners make it easier for us to give our best to this noble endeavor. The supportive value of these heroes makes us more determined than ever to be true to the Lord.

CONCLUSION: We have a lot going for us as we run the race for Christ. He promises to

give the grace to make us equal to every demand, and the glory to make us happy in the heat of the struggle. He lets us know that He will underwrite our success and guarantee our victory in the race of life. In the light of these advantages, we declare again: "We have gone too far to turn back."

August 22

THE HIGHWAYS OF THE SOUL

(Part I)

TEXT: "And a highway shall be there" (Isa. 35:8).

The Bible describes many dramatic scenes of divine-human encounters which took place on various roadways. Four of these accounts represent highways each soul must take if the maximum of good is realized in fulfilling the Lord's will.

I. THE DAMASCUS ROAD OF A DAZZLING REVELATION

The Apostle Paul was on the road to Damascus when he saw a light from heaven which revealed his spiritual condition and caused him to bite the dust in humility before the Lord. Before that time he had a trigger temper, a slashing tongue, a frigid heart. He could not stand to have anybody around who did not see eye to eye with him. He swaggered through the streets of Jerusalem with bravado that cowed both his friends and his enemies.

On the way to Damascus he met Jesus. This encounter brought Paul a transforming experience. Jesus changed everything about him, including his name. He imparted to him a new disposition, a new set of desires, and a new destiny.

The first roadway we must travel, if we are going the Lord's way, is to meet Him in a transforming and experiential manner on a Damascus highway.

II. THE JERUSALEM ROAD OF A DAUNTLESS RESOLUTION

This principle comes from the experience of Jesus. He was approaching Jerusalem to observe the Feast of the Passover. His friends warned Him that some of His enemies in the city were plotting to give Him trouble.

The friends of Jesus urged Him to

avoid contact with those who planned this conspiracy. Jesus listened to these warnings, but He informed His friends that He was determined to go to Jerusalem, regardless of the circumstances which awaited Him.

We too must travel the Jerusalem Road of unswerving determination if we make the progress the Lord wants us to make. We must fix our hearts, set our wills, and put our minds on the things that are above. After the initial experience with the Lord, we must become so completely dedicated to Him that everything on the inside of our lives will be on His side. Then we will be monopolized by an ideal, captivated by a cause, and motivated by a single purpose. This deeper relationship with the Lord will enable us to give forth a ringing and triumphant yes to the whole will of God, and to peel off a healthy no when circumstances conspire to pull us "off course" in our destiny.

CONCLUSION: The first road makes Christ eminent in our lives; the second gives Him the preeminence in all things. The first brings Him into our lives as a resident; the second gives Him the right to be President over all things. The first road makes Him Lord of our lives; the second makes Him Lord of all.

August 29

HIGHWAYS OF THE SOUL

(Part II)

TEXT: "And a highway shall be there" (Isa. 35:8).

III. THE JERICHO ROAD OF A DARING RESCUE

This principle was introduced by the Good Samaritan. When he found a helpless victim who had been bruised and battered by the brute forces of life, he leaped over the racial boundary, stooped low enough to pick up the fallen, made an ambulance of his beast of burden, and took the wounded man to a place where he could receive proper attention. To top it off, the generous Samaritan paid the medical and hospital bill in full. He made the Jericho Road the road of service as he sought out someone who needed help, and then went "all out" in doing every-

thing within his power to bring life and security for a victim of foul play.

After we have come into vital contact with the Lord, we must make every roadway of life a place where we try to rescue the perishing and the dying. The Lord has a mission and plan for each of us. We have a contribution to make which will be left undone unless we do it. The Lord has given each of us a gift that enables us to do something unique and significant in the business of building His kingdom. If we "have eyes to see," we will find someone close by who has been robbed of his ideals, bruised by tragedy, and stranded at the brink of hopelessness. We can be actively engaged in an "Operation Rescue" if we are sensitive to the leadership of the Lord.

IV. THE EMMAUS ROAD OF INTIMATE COMMUNION

Two disciples were discussing the events centering around the crucifixion of Jesus. As they tried to reason about it, they trailed off into disillusionment, muttering under their breath: "We had hoped . . . we had hoped . . ." Suddenly their gloom was dispelled. A third Person joined step with them on the dusty road. Straightway their cold hearts burned within them. They eventually recognized Him as the resurrected Lord. They were ready to celebrate as they entered into intimate communion and fellowship with the radiant Christ.

The monotonous paths of life must often be intersected by an Emmaus Road of vital contact with the Lord. His invigorating and exhilarating presence can lift us to the highlands of the soul, and we can be lost in wonder, love, and praise. His nearness fans the flame of love into a white heat, puts spurs into the side of zeal, and injects zestful happiness into the whole process of living. Heartwarming communion with Him is a necessity for spiritual growth.

CONCLUSION: Are you traveling the four highways of the soul that will enable you to be a full-orbed, well-rounded Christian? If any one of these roads are neglected, something will be missing from our spiritual pilgrimage. Go down this checklist, and see if the Holy Spirit gives you a clearance in each area of your life.

By
Ralph Earle

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



leanings from the Greek

1 Cor. 15:1-10

"Keep in Memory" (15:2)

The Greek has one word *katechete*. The verb *katecho* means "hold fast" (NASB) or "hold firmly" (NIV). Paul clearly asserts here that our finally being "saved" depends on our holding firmly to the Word of the gospel.

"Rose" or "Was Raised"? (15:4)

The former is the translation of the King James Version, the latter that of the *New International Version* and *The New American Standard Bible*. What is the difference?

The verb is *egeiro*. Arndt and Gingrich say that it means "figuratively *raise, help to rise*," as of a fallen or sick or dead person, and specifically "of the raising of Jesus" (p. 213).

Here and in v. 12 the form is the perfect passive, *egegertai*, which literally means "has been raised" (see v. 12, NASB, NIV). The *English Revised Version* (1881) reads "hath been raised." Vincent approves this and notes: "*Died and was buried* are in the aorist tense. The change to the perfect marks the abiding state which began with the resurrection. He hath been raised and still lives" (3:273). The perfect tense in Greek indicates completed action and a continuing state with primary emphasis on the latter (unlike the English perfect).

Paul's theology stresses the fact that God raised Christ from the dead (6:14; 15:15; 2 Cor. 4:14). That is the reason for the translation in the NASB and NIV, rather than "rose."

"Appeared" (15:5-8)

Four times in these four verses we have

the expression “he was seen” (KJV). This is the literal translation of *ophthe* (aorist passive of *horao*, “see”). The aorist tense suggests a single event in each case—the risen Christ was seen by different ones at different times.

This word may also be translated “appeared” (NASB, NIV). And so we find in 1 Corinthians (A.D. 55) the earliest list of the post-Resurrection appearances of Jesus. (The four Gospels were written later.)

Paul begins with Christ’s appearance to Peter (v. 5), although we know from the Gospels that He appeared first to the women who came early on Easter Sunday morning (John 20:11-18; Matt. 28:9). But Peter was the first prominent leader in the Early Church. It was he who assumed charge of the 120 in the Upper Room (Acts 1:15), and who delivered the great sermon on the Day of Pentecost (Acts 2:14) that resulted in 3,000 being saved (Acts 2:41). The Lord used him in the healing of the cripple at the Beautiful Gate of the Temple (Acts 3:4-7), and in preaching the subsequent sermon (Acts 3:12-26). The same Peter who had denied his Lord, now filled with the Holy Spirit, stood boldly before the Sanhedrin and accused the Jewish leaders of murdering their Messiah (Acts 4:8-12).

The last appearance was to Paul (“me also,” v. 8). The significant thing is that Paul uses the same verb that he used for the previous appearances. He thereby claims that he actually *saw* Jesus in visible form (probably in vision). It was no hallucination. That is why Paul emphasizes the Resurrection so strongly in his Epistles.

“Cephas” (15:5)

This is a Greek transliteration of the Aramaic word for “stone.” The man’s name was Simon, but Jesus called him Peter—*petros*, the Greek word for “stone” (see John 1:42; Matt. 16:18).

“One Born out of Due Time” (15:8)

In the Greek this is simply the definite article with the noun *ektroma* (only here in the NT). It may be translated “one untimely born” (NASB) or “one abnormally born” (NIV).

Arndt and Gingrich define *ektroma* as

meaning “untimely birth, miscarriage.” They go on to say: “So Paul calls himself, perhaps taking up an insult (*e* as a term of contempt in Tzetzēs . . .) hurled at him by his opponents” (*A Greek-English Lexicon of the New Testament*, p. 246).

Wyclif translated the word as “a dead-born child.” Marvin Vincent writes: “Paul means that when Christ appeared to him and called him, he was—as compared to the disciples who had known and followed Him from the first, and whom he had been persecuting—no better than an unperfected foetus among living men. The comparison emphasizes his condition at the time of his call” (*Word Studies in the New Testament*, 3:274).

“Meet” or “Fit”? (15:9)

As we have noted before, there are over 800 words in the King James Version that have changed their meaning in the last 350 years. This is one of them. The Greek adjective is *hikanos*, one of whose meanings is “fit, appropriate, competent, qualified . . . worthy” (Arndt and Gingrich, p. 375). The simplest translation is “fit.” In the light of his previous persecution of “the church of God,” Paul felt that he was not fit to be called an apostle. However, he adds the significant assertion: “But by the grace of God I am what I am” (v. 10).

“Laboured More Abundantly” (15:10)

This translation is accurate, but hardly contemporary. The verb is *kopiaio*, which means “work hard, toil” (Arndt and Gingrich, p. 444). “More abundantly” is the word *perissoteron*, which Arndt and Gingrich translate as “even more.” Today we would say, “I worked harder” (Phillips, NIV).



Seven Pictures of a Fool

The Bible abounds with references to the wise man and the foolish man. Solo-

mon gives us at least seven pictures of the fool in the Proverbs.

- I. A FOOL DESPISES WISDOM AND INSTRUCTION (1:7)
- II. A FOOL MAKES A MOCK AT SIN (14:9)
- III. A FOOL UTTERETH ALL HIS MIND (29:11)
- IV. A FOOL SLANDERETH PEOPLE (10:18)
- V. A FOOL MEDDLES IN OTHERS' BUSINESS (20:3)
- VI. A FOOL RESISTS PUNISHMENT FOR CORRECTION (17:10)
- VII. A FOOL TRUSTS IN HIS OWN HEART (28:26)

MICHAEL SELLARS

Funeral Outline

A Personal Psalm

(Psalm 23)

Note the personal pronouns *he, his, thou, I, me, my*. God's love is a personal love. Note also:

- I. POSSESSION (v. 1a). Not *a* Shepherd, but *my* Shepherd. It makes a difference whether I say *a* child or *my* child.
- II. PROVISION. "I shall not want"—for Rest (v. 2)
Strength (v. 2)
Leadership (v. 3b)
Comfort (v. 4b)
Companionship (v. 4a)
Food (v. 5a)
Home (v. 6b)
- III. PROTECTION. "Though I walk through the valley of the shadow . . . I will fear no evil." This would seem boasting were it not for the words which follow: "for thou art with me." Jesus went alone through Gethsemane, Golgotha, the dark tomb, but He never leaves His child to walk alone.
- IV. PROSPECT (v. 6). Not only goodness but also mercy, for we are so in need of mercy and forgiveness. "All the days of my life" and then "for ever." The answer to our heart's longing for home.

FRANK A. NOEL, SR.

Simplicity of Salvation

TEXT: ". . . your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3).

INTRODUCTION: God never intended that salvation should be anything but simple. It was designed simply, because the motive was love. Why then does it seem so complicated? Two reasons:

1. We have looked to methods of men.
2. We have looked to our feelings.

How simple is it?

- I. AS SIMPLE AS DRINKING A GLASS OF WATER

"If any man thirst . . ."

"I will pour water upon him that is thirsty."

- II. AS SIMPLE AS RECEIVING A GIFT

"For God so loved . . . that he GAVE."

"The gift of God is eternal life."

- III. AS SIMPLE AS OPENING A DOOR

"Behold, I stand at the door and knock."

—MICHAEL SELLARS

BULLETIN



BARREL

WHAT MAKES A CHURCH GREAT?

NOT soft seats and subdued lights, but strong, courageous leadership.

NOT the sweet tones of the organ, but sweet personalities that reflect Jesus.

NOT tall towers with chimes and bells, but lofty vision of its people.

NOT big budgets, but large hearts.

NOT the amount of finances received, but the amount of service rendered.

NOT the large membership, but God's presence and direction and power.

NOT what it has done in the past, but what it is doing now, and planning to do tomorrow.

—Selected

NO TIME

I knelt to pray, but not for long;
I had too much to do—
Must hurry off and get to work,
For bills would soon be due.
And so I said a hurried prayer,
And jumped up off my knees;
My Christian duty now was done,
My soul could be at ease.
All through the day I had no time
To speak a word of cheer,
No time to witness for my Lord;
They'd laugh at me, I feared.
And when before the Lord I came,
I stood with downcast eyes.
Within His hand He held a book—
It was the book of life!
God looked into His book and said,
"Your name I cannot find;
I once was going to write it down,
But never found the time."

—Selected

*Multitudes of people want the fruits of
righteous living without cultivating the
roots.*

* * *

**Sometimes the best inspiration is
born of desperation.**

* * *

*Common sense is more important than
education, but a combination of the two
is irresistible.*

* * *

**The greatest successes in life have
been made out of a sorry lot of mistakes
that were corrected.**

* * *

*The way we are facing has everything
to do with our destination.*



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

American Church Growth

By C. Peter Wagner. Reprints of this article can be ordered from NAE, Box 28, Wheaton, Ill. 60187. Price, including shipping and handling: 1-11 copies, 50c each; 12-49 copies, 45c each; 50-99 copies, 40c each; and 100 or more, 35c each.

C. Peter Wagner is becoming an increasingly important voice in the literature of church growth. This particular article of seven pages is worthy of every pastor's consideration.

The article is well balanced. The author refuses to accept any one mode for

church growth or any one method of evangelism. He shows how churches have grown on different models—all arising from a biblical base. This is important to contemporary churches coming from differing sociological bases, sizes, economic situations, and leadership profiles. He shows how some churches have used the bus while others are selling their buses—and still growing.

Dr. Wagner distinguishes four different types of church growth, and then discusses the common factors that seem to be ingredient in those churches that are growing. These include (1) the pastor, (2) a well-mobilized laity, (3) a large enough church, (4) a proper balance of church functions, (5) ministry to a homogeneous unit, (6) effective evangelistic methods, (7) properly arranged priorities.

“The wave of interest in church growth in America will bear dividends, and I see more Americans coming to know Jesus Christ personally and entering into responsible church membership than ever before. God wants the lost in America to be found and discipled, and He is providing the tools to do the job. Through faithful and willing Christians—it will be done!”

There is no reason why Wesleyan churches within the structure of their own theological foundations and ethical commitments cannot grow. Many of them are! Here is a strategy by which they can.

OSCAR F. REED

The Word and the Words

By *Colin Morris* (Abingdon, 1975. 174 pp., paper, \$3.95.)

The author, an Englishman, states: “The average preacher, far from raising the dead, is well content if he succeeds in waking those who sleep.” Again, “The preacher is the only one who addresses man in his wholeness, the totality of his being.” These are two of the author’s statements which set the tone for his book on preaching.

The author instilled into me the fact that preachers ought to be called of God, that their messages ought to be preached with authority, and that there should be a return to good biblical preaching. Is

DON'T TRY TO LIVE TOMORROW

Don't try to live tomorrow
Before you live today.
To live each moment as it comes
Is far the better way.
Tomorrow you may never see,
But surely if you do
God who helped you live today
Will help tomorrow too.

this not our goal? It was refreshing to read a book which endeavors to bring the focus back to biblical preaching.

PHIL RILEY

The True Estimate of Life

By *G. Campbell Morgan* (Baker Book House, 1975. 240 pp., paper, \$2.95.)

In this book, G. Campbell Morgan sets forth the “true estimate of life,” centered in Christ and our commitment to Him. The book is a reprint of Morgan’s sermons on this theme.

It is well written and worth the price for every pastor. Morgan’s concept of holiness is compatible with ours, and at least two sermons which are included would be worth the price. In the one, “Health of Spirit,” the author deals with holiness as “perfected” and “perfect.” He states: “The difference between being perfected and being perfect is the difference between maturity of Christian life and holiness, the difference between the condition that is a present possibility and that which can never be attained until the Lord shall come and fashion a new body.”

PHIL RILEY

Resources for Renewal

By *George E. Worrell* (Broadman Press, 1975. 196 pp.)

This is an exciting book. The author has compiled a series of articles on renewal in the Baptist church. Several people have given their experiences of being awakened to new life in the Spirit. Even though the Baptist theology shows

through in several places, we can be inspired and challenged by what is happening to these people.

The book has articles on renewal, illustrations and quotes on renewal, and testimonies of those who have been renewed.

PHIL RILEY

Preachers' Exchange



WANTED: Francis Asbury's *Journal*; Cecil Troxel, *The Man and the Work*, by Troxel and Trechsel. Paul C. Andrus, Rte. 8, Box 261, Greenfield, Ind. 46140.

WANTED: Copy of Curtis' *Theology*, like those used at Olivet College in the

1930s. R. E. Gillette, 5810 Woodheath Dr., Fort Wayne, Ind. 46809.

WANTED: *Faith Papers*, by S. A. Keen; *Our Lost Estate*, by J. G. Morrison; *Vessel unto Honor*, by Orval J. Nease; *Fire from Heaven*, by Seth C. Rees. Phillip C. Jones, 218 S. 25th Ave., Hattiesburg, Miss. 39401.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to render this free service on these terms. This service not available to bookstores or laymen.

* * *

With everything else going up these days, isn't it wonderful that the Lord hasn't increased tithing to 15 percent!

A fool's tongue is always long enough to cut his throat.

COMING
next month

● A Catechism of Cliches

A tongue-in-check analysis of some of the time-worn cliches we use and use and use.

● Preaching Holiness

A clear concept of sin is the first requirement for sound holiness preaching.

● A Ministering Choir

Must the contribution of the choir be limited to a performance of good music in the service?

● The Minister as a Professional

Doing the right thing for the wrong reasons can be the greatest ministerial tragedy of our time.

AMONG OURSELVES

Remember when the Sunday evening evangelistic service was one of the high points in the week? Some of the best preaching, the largest attendance, the most excitement, and greatest results were experienced. Why should it be otherwise today? Admittedly, there have been changes in our life-styles during recent times. But like a breath of fresh air, news does come of Sunday night services that are just as exciting as ever. Brother Maner's thoughts should encourage us (p. 6). Perhaps most efficient use of your nearest library will produce ideas which will help us face this and other problems (p. 8). Rick Withrow, in his penetrating style, challenges us to make our effort an all-out campaign for the important goals, at least (p. 18). It is no coincidence that Neil Strait offers some ideas from A. W. Tozer, noted for his evangelistic zeal (p. 26). The good news is that it can be done. That is, if it is God's will and we are ready to cooperate with Him. And isn't this what it is all about?

Yours for souls,

A handwritten signature in cursive script, appearing to be the initials "J.M." followed by a flourish.

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