

THE
**preacher's
magazine**

MARCH '76

50
YEARS

**PREACHING
CHRISTIAN
HOLINESS**



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inside...

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The Preacher and His Credibility



THE PREACHER, more than anyone else, should be a man who can be trusted to tell the truth.

Men of other professions have been less than perfect at this point. Politicians and lawyers have recently been in the public spotlight because of their cheating and lying (although all of them, of course, are not guilty of such conduct), and almost every other profession has its share of charlatans. Is it too much to expect of those in the ministry that they be truthful?

The tragedy is that their credibility also is sometimes subject to scrutiny. "Is that the truth, or were you just preaching?" may be spoken in jest, but it is not funny. Laymen and clergy alike will suggest how many people attended a church service, and then explain the number is "ministerially speaking," by which they mean an exaggeration.

If preaching and "ministerially speaking" are considered synonymous with untruth, then we are in trouble!

Whatever else may be said of preaching, it is the proclamation of truth. If it is not truth, it is not preaching. And if one is a preacher, he must be a man of truth.

There are at least two basic danger points which threaten the credibility of a preacher. They are that he be uninformed, and that he be untrustworthy. Whichever may be worse, they are both deadly enemies of our ministry.

To be uninformed is inexcusable in our times. In earlier days of the holiness movement, only a small percentage of people ever attended college. Now the reverse is true. Most of the people in our congregations are educated and they are informed. To be prepared to preach to such listeners, one needs facts to back every statement.

It was said of Spurgeon that if he spoke of grouse shooting, you could be sure he had read until he was an expert on the subject. When Thomas Guthrie discussed ships, someone said, "He is a sailor; at least he was a while at sea." And when Guthrie mentioned medicine in his sermon, his listeners had the feeling that if there were no doctor available, they could go to him with their symptoms.

The preacher should be able to say with Winston Churchill, "I refuse to allow my knowledge, however meager, to be overcome by your ignorance, however vast."

Check the facts. Do the homework. For the preacher, there is no excuse for an empty head, just as there is none for a hollow heart.

To be uninformed is bad enough, but to be untrustworthy is the ultimate tragedy for the man of God. No amount of biblical knowledge, no amount of administrative genius can save the untrustworthy preacher.

There are at least three avenues which can lead to this destructive situation. They are impure motives, improper methods, and inconsistent practices.

Impure motives are a subtle snare for the unwary preacher, since his motives are naturally open to question by those he seeks to win. He is placed in the same difficult position as the advertizing expert who is hired to promote a product. The fact that the preacher is "paid" to proclaim the gospel does not help his credibility. There are those who would ask, "Does he really believe this to be true, or does he say it because he is paid to say it?"

He must continually seek to be sure his motives are uncontaminated by selfish considerations, unaffected by personal gain, and beautifully transparent in their freedom from ulterior qualities. He must make certain he is perceived by his flock to be, as was Jesus his Lord, genuinely concerned for the sheep.

Improper methods sometimes stem from the preacher's training in the skills of persuasion. He is tempted to be manipulative instead of persuasive. There is a vast difference. Manipulation is that type of persuasion which is deceptively intended for the advantage of the persuader. It is the attempt to get someone to do something he probably would not do if he had all the facts, so only those facts the persuader believes will influence the person are given to him.

Persuasion, on the other hand, can be used for a person's good and for the glory of God. To persuade a sinner to put his trust in Christ, to persuade a husband to stop cheating on his wife, or to persuade a distraught man not to take his own life are good ways to use words. But to persuade a teen-ager to try a shot of heroin, of course, is another matter.

If the preacher's credibility is to be above question, he must never be a "manipulator" of persons.

Inconsistent practices will also ruin the preacher who is careless of his credibility. If he is not self-centered in his motives nor deliberately manipulative in his methods, he may miss the way at the point of his practices. He may make careless mistakes and get by with them for a while. But if he persists with inaccuracies, he will sooner or later be labeled as untrustworthy. A factually incorrect illustration, an incorrect historical reference, a scientifically faulty statement, or even a broad, sweeping generalization can place a strain on his credibility.

The weapons of our warfare are "mighty through God to the pulling down of strong holds" (2 Cor. 10:4b), and one of our most powerful weapons is truth. To lose this weapon is to make it impossible to do what we should be doing best.

Let the preacher's credibility be beyond question everywhere and all the time. If there is anyone who speaks the truth, it should be the man who speaks for Christ.

In a church like ours, there is only one way to face problems constructively. Its members and ministers must be Spirit-filled, Spirit-guided, and devoted to the whole will of God.

Objective and Perspective in the Minister

Part II. Perspective in the Minister

The general purpose of God in making divine power available to mankind is twofold: first, to give inner spiritual stability; and second, to enable the child of God to be adequate in personal victory and to be useful in service.

The first and second chapters of Acts indicate God's provision for meeting man's inner needs. It calls for the believer to take time to "tarry until" with expectation of the bestowment of divine resources. Thus the person is to honestly evaluate himself under the enlightenment of the Holy Spirit, to recognize the source of his deepest need, to be aware of directing the "ego" properly toward God with the awareness that God can cleanse the motive life of the inner corruption, or in more modern

(One of two addresses presented to the seminary in November, 1974, as a part of the thirtieth anniversary celebration.)



by
Lewis T. Corlett

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terms, self-centeredness, self-indulgence, and self-pity.

As the person accepts reality concerning his need, he becomes a willing sacrifice on God's altar, and the Holy Spirit cleanses the motive life and unifies the inner life in divine love. The person is thus conditioned to have the only power that can integrate personality—divine love in the abiding presence of the Holy Spirit. Without this control, man will corrupt himself by the abuse and misuse of his own energies; his virtues will become vices.

I can testify to the reality of God's operation by what He did for me in January, 1915. I had made many efforts to live a Christian life for several years, but usually the results did not last very long. My main problems were impulsiveness and instability. In a service, three nights after God for Christ's sake had reclaimed me, I went to the altar again to be sanctified, as I wanted to be a true Christian. I was at the altar only a short time when I had a feeling of something happening. The main evidence of my seeking and finding was an inner sense of peace and calmness that I had not known. I am happy to tell you that as I have walked in the Spirit to the best of my ability, the Spirit has given me personal victory

and enabled me to accomplish more than I ever imagined, and more than anyone else believed that I could do.

In fact, He has enabled me to live a life free from discouragement from that time to this. I do not preach that this is done for all persons; I only thank God for preparing me for the work He planned for me to do. I have not had many "mountaintop" experiences, but neither have I had "low valley" times. There have been periods when I have been puzzled, perplexed, confused, and greatly aware of my inabilities, yet I have never reached the state when I thought that God could not bring me through to victory. And as I have waited, He has given me guidance and victory every time. This assurance had held me steady under all types of pressure and enabled me to allow sufferings and adversities to enrich my life.

This naturally leads to the second phase of the purpose of divine resources: to enable the minister to be adequate in the changing circumstances of life. The most prominent example in the early part of the Book of Acts is the expansion of human personality and the enlightenment of Scriptures. Note the ministry of Peter on the Day of Pentecost, Peter and John before the Sanhedrin, Stephen before the rulers, Philip at Samaria, and the conversion and ministry of Paul.

As we think on the experiences of these men, we have to recognize that the presence of the Holy Spirit in the heart of man acts as a catalyst in human personality. At times it may seem as if He is creating new abilities, but in reality He is awakening, alerting, and expanding the abilities and talents already possessed. The initial transformation of grace is tremendous, but it diminishes in significance as the believer experiences the continuous working of the Spirit

in equipping a person for levels of service seemingly beyond the normal ability.

All normal persons have a longing for something beyond what they are and have. In recent years some have endeavored to increase this sense of beyondness by "taking a trip" on LSD or other drugs. They may have taken the trip and had a sense of the illusionary for a time, but it resulted in a letdown that was detrimental to mind and body and often made the individual a captive to the drug.

Others have turned to occultism in an effort to have better control of themselves and to drift off into a sense of floating without a burden. This may have some benefit, but always the person must return to reality. The wonderful glory of the power of the abiding Presence in personality is that He enriches the mind and spirit, strengthens the physical, and leads to a freedom that is continually enriching and empowering the person.

Another phase of the adequacy of divine power is seen in the ability the Spirit gave the Apostle Paul to make the transition from Judaism to Christianity, to revise his concept of doctrine to harmonize with the person and work of Jesus Christ. He began preaching in Damascus soon after his conversion, but he wisely withdrew from public ministry for a time to allow the Spirit to guide and teach him.

An interesting aspect of the total adequacy through the work of the Spirit is the enablement He gave persons in the Early Church to face personality problems:

1. Probably prejudice was the most serious personality problem. This was intense in the Jewish mind toward Gentiles and toward the Christians. The story of the Spirit's working with Peter, in chapter 10,

illustrates this. The admonition God gave Peter in the vision, "What God hath cleansed, that call not thou common," shocked Peter. As he "thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Previously Peter would have argued against such action, but now he did it joyfully because the Holy Spirit enabled him to constructively face the racial and personal problem—prejudice.

2. Another phase of personality problems is seen in the tendency to disagree intensely to the point of a strain in fellowship. This is evident in the incident of Paul and Barnabas differing over the value of John Mark as a missionary. They separated in missionary activity; Barnabas took John Mark, and Paul chose Silas as his co-worker. Later Paul wrote, "Bring him [Mark] with thee: for he is profitable to me."

3. One of the great problems of the Early Church, both from the Jewish and pagan cultures, was the difficulty of forming a balanced standard of conscience as a Christian. The Apostle Paul faced this under the guidance of the Holy Spirit. With the enablement he received, he was so assured that he could say as he made his defense before Felix: "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men" (Acts 24:16). Writing to the Romans, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (9:1). Sensitivity to the Holy Spirit enables any person to have wisdom and courage to develop and maintain a balanced standard of conscience.

4. In His work of making people adequate for the situations of life, the Holy Spirit so comforted and encour-

aged the leaders in the Early Church that when they were falsely accused, beaten, persecuted, and imprisoned, they could rejoice personally and always give strength and comfort to the members of the churches.

5. The truth is also shown in the matter of divine guidance. There are a number of incidents where the Holy Spirit gave wisdom and direction through His checks and guidance. A good example of these two methods is in the sixteenth chapter of Acts: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (vv. 6-10).

6. The enabling power of the Holy Spirit, to make persons adequate for any occasion, is seen in the actions and reactions of the members of the Early Church in the first church council meeting. The problem under debate was: Shall the Gentiles be required to obey the details of the Jewish Law in order to be Christians? Paul and Barnabas had faced this problem numerous times in their missionary work with the Gentiles. Also Peter met it in Jerusalem when he returned from his trip to the house of Cornelius and related how he had preached to the Gentiles.

As the council met, certain Pharisees and others of strong legalistic attitudes, attempted to sway the members of the council by their in-

tense attempts to force their legalism on the Gentiles, and by their strong opposition against any and all who favored the release from this requirement. But as Peter and Paul and Barnabas were permitted to tell how God had worked, the Holy Spirit enabled the people to react constructively. The record says, "Then all the multitude kept silence, and gave audience to Barnabas and Paul."

After they held their peace, James, the head of the church at Jerusalem, summarized the consensus: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well" (Acts 15: 28-29). By the power of the Spirit, the church leaders were able to face the first crisis of the Early Church and to reach a constructive solution, not pleasing to all, but to the majority.

In a holiness church with a government like ours (with a limited superintendency), there is only one way to face problems constructively, and that is for the leaders and the majority of the members of the church to be Spirit-filled, Spirit-guided, and to be disciplined and devoted to the whole will of God.

There are other details in the Book of Acts regarding the enablement of the Holy Spirit to make persons adequate for the various situations of life. I challenge each of you to read the entire book in a meditative manner so that the Holy Spirit can make this truth more meaningful in your life.

The Holy Spirit is still active in the world today and in the Church. He has not lost His power, nor has His concern for the welfare of each person diminished. Thank God, He is not weary with our slowness, dullness, and weakness. He patiently waits to guide and to enable His children to do greater accomplishments in His kingdom.

Words from Wesley—

"We are the friends of all, and the enemies of none."

Many people thought that Mr. Wesley was an enemy of the church. He was persecuted, misunderstood, misinterpreted, scoffed at, and attacked—especially by those of the Established (Anglican) Church. An often repeated rhyme was

*Mr. Wesley's come to town
And wants to pull the churches
down.*

The attacking mobs had to be convinced that they were wrong, and Mr. Wesley's love for the poor, sick, and

unfortunate had to be made evident.

To rich and poor he pressed the claims of salvation, and he "spread scriptural holiness throughout the land"—so much so that the European revolution never got to England.

Mr. Wesley was, of course, the enemy of sin, but *never* of sinners. He died a respected man, and much loved by many people. Wesleyanism could truly say, "We are the friends of all, and the enemies of none."

—Submitted by Robert Emsley



CALL TO SERVANTHOOD

C. S. COWLES, Professor, Northwest Nazarene College

THE PASTOR OVERCOMES FAILURE

"Therefore, having this ministry by the mercy of God,
we do not lose heart" (2 Cor. 4:1, RSV).¹

Nervously he fingered his coffee cup as he poured out a tale of bitterness. Acid words spat out an all-too-familiar story of pastoral crucifixion. I could not keep from recalling a similar cup of coffee we had shared only a few years previously where tears of joy flowed unashamedly down his cheeks as he spoke of his church. But on this day, there were no tears—only the steely grey look of a deeply hurt man.

After a successful pastoral career spanning more than a decade, unblemished by even one negative pastoral vote, he moved into a situation where the house fell in on him. He sought for help, but none came. Everyone left him alone—to die. And die he did. I could scarcely stand the stench of his inner corruption as it assaulted me across the table. He who only months before stood tall and respected as God's man was now a pitiful and broken hulk of a human being. He couldn't even muster enough heart to seek out a secular occupation in keeping with his impressive physical bearing, his sharp mind, and his more-than-adequate education. He now filled out his days pushing a broom as a custodian.

1. All scripture quotations marked RSV in this article are from the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

Brethren, this is tragic! That twin imposter of "success" and "failure" had claimed another victim. Somehow my friend missed the whole point of what it means to be a servant of Jesus Christ: "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it" (Mark 8:34-35, RSV).

Like so many of us, he had undoubtedly preached on this text numerous times, turning that cross into a kind of spiritual madonna to be worn on a string around the heart. Apparently he never understood or anticipated that that cross might be painfully real. Nor did he reckon with the possibility that he might actually be called upon to give up his pastoral life—against his will—in a particular situation. Consequently, the experience that should have led him to a rediscovery of his life via the way of the cross instead killed him. Legion are the number of those, who like my friend, descend into hell—and stay there.

This is not the kind of death we are to die! It is true that our Master "was crucified in weakness, but [he] lives by the power of God. For we are weak in him, but in dealing with you

we shall live with him by the power of God" (2 Cor. 13:4, RSV).

It is the plan and purpose of God to lead us through Calvary to the victory side of the tomb: resurrection by the power of God and the creation of ever new and emerging life. There are some concepts we can embrace, on the practical side, which will help us to gain perspective and recover our poise when assaulted by the self-condemnation of failure.

First, it is good for us to face our limitations. All power in heaven and on earth has not been given unto us yet, and probably never will be. We do "have this treasure in earthen vessels" (2 Cor. 4:7, RSV). The Word does continue to become flesh in us. Hence, our ministry is always bound up in, and subject to, our essential humanity.

We cannot minister to everyone, nor will we be accepted in every situation. This limitation is clear in our Master's life. He practiced what he preached: "Wherever they do not receive you . . . leave" (Luke 9:5, RSV). That did not mean that Jesus wilted before every gnat-stroking Pharisee who opposed him, nor did He shrink from facing His enemies when God's will clearly led Him to Jerusalem.

The main direction of Jesus' ministry, however, was pointed toward those needy men and women who were open to Him. He felt no compulsion to force himself upon a people who clearly rejected His ministry. It is some comfort to those of us who have felt the pain of such rejection to know that it hurt Jesus too. He added the footnote that when the disciples left a town against their will they should shake the dust of that place off their feet as a testimony against it. Even if they felt like saying, "Woe to you, Chorazin! woe to you, Bethsaida! . . . Capernaum, you'll end up in hell" (Luke 10:13-15,

CSC paraphrase), they should still leave.

We cannot minister forever in any given assignment. We are pilgrims and strangers—ecclesiastical systems of government help us to be reminded of that. It is therefore unwise to become overly emotionally involved with any given situation, lest, when it dies for us, we die too. I have a pastor-friend who, upon accepting a new church, walks up and down its aisles and tries to envision his last Sunday there. He even goes to the pulpit and makes his resignation speech. He tells me that this helps him to realize that he is first and forever the servant of Jesus Christ, and only secondly, and for a time, the pastor of that church.

There are biological limits too, which we must face. When my teenage children inquire of me how it used to be in the "olden days," I have to face the fact that I am maturing. I simply cannot, and ought not to, try to maintain the heady pace of my earliest years. True, we may have neither the physical stamina nor the emotional capacity to make as many soul-winning and pastoral calls as we once did. But, by the same token, we probably are not getting as tangled up in the personal affairs of people as we did in our youthful days of omniscience and omnipresence.

Why not flow with the natural biological stream of maturation and let it lead us into fresh dimension and new depths of self-fulfilling ministry previously hidden from our view? There is no reason to feel, as we come to middle years, that we are all washed up because we cannot compile the same track record we once did, or as someone else does. "Forgetting what lies behind and straining forward to what lies ahead, I press on . . ." (Phil. 3:13-14, RSV).

Second, we need to work out a strategy for survival. Not every cross

is worth dying upon. There is no divine imperative upon us to lay down our lives for the sake of the wolves. It was not cowardice that motivated Jesus to quietly slip out of those crowds which would have pitched Him over the walls or stoned him to death; His time had not yet come. Unlike martyrs in other more heroic ages, we must live on after the crisis has passed. Not even God can do much with a defeated, disillusioned, and broken servant. Albert Camus in his book *The Plague* speaks of this occupational hazard that particularly afflicts those who give themselves to fighting "plagues": "There lay the real danger; for the energy they devoted to fighting the disease made them all the more liable to it. In short, they were gambling on their luck, and luck is not to be coerced."

When the pressure is on, learn the lesson of our human body: It reduces activity and seeks rest. Our tendency is to pour it on, work twice as hard, as if a good showing will stop the mouths of lions. It won't work. Our double exposure and frantic strivings only give them twice as much to attack. Furthermore, we drain our already strained resources, and are in danger of losing that resilience and good humor which is imperative if we are to survive. To summon up special energies for pastoral calling or promotional activities is not only useless but foolhardy. It is much wiser to gear down the pastoral routine to a minimum basis, spending much time doing those activities by which mind and body are refreshed.

While it is not possible to work out an exact chronology of Jesus' earthly ministry, it is apparent that there was a sharp diminishing of public ministry immediately prior to the Cross. It seems that He withdrew from the crowds and sought solace with His disciples and friends—per-

haps in anticipation of the unusual strain that would be placed upon Him through the ordeal of the Cross.

Third, fight back! There is a proper time and place for the embattled servant to hold his peace and refuse to defend himself (John 19:9). But not even Jesus maintained His silence forever (John 19:11). In fact, His normal style was to answer His accusers, confounding them when He could. Sometimes He even spoke sharply to those who opposed Him and were destroying souls (Matthew 23).

In an exaggerated effort to manifest an uncontentious spirit of sweetness, we sometimes let crude people walk all over us. This has serious consequences in several directions: (1) It may perpetuate a falsehood; (2) It may cause people to assume that we are guilty as charged; (3) It may cause irreparable harm to our own self-image. It is not a question of defending ourselves, but of preserving the integrity of the gospel and our ministry in its behalf.

There was a time when the Forestry Service judged success by how few fires ravaged the High Sierras, and how quickly they could be extinguished. But they have since learned that fires are "as much a part of the natural ecology as the sun and rain." Periodic fires clear the forest of brush and flammable ground cover which, if it builds up, could indeed destroy the giant Sequoias that inhabit the region. Furthermore, it has been discovered that the giant Sequoias and Jeffreys can best seed themselves in ground that has been cleansed by fire. There is one tree, the knobcone pine, that cannot sprout at all until the heat of a fire cooks open the cones to let the seeds drop out.

Thank the Lord for the fire and the flood, and the Paraclete who is our Comforter until Jesus comes again.

Wesleyana



John Wesley and Family Religion

By Larry R. Shelton*

A major emphasis in Wesley's pastoral theology was his insistence on the centrality of the family in Christian living. He may have been indebted to the Puritan divines for this emphasis, since he included many Puritan works which related to the proper conduct of family religion in his *Christian Library*. It is generally conceded that a major factor in the success of the Puritan movement in ministering to its constituency was the importance it placed on family worship. The Puritans were convinced that the household was the model on which all other social institutions were built, and the leader of the household held privileges and responsibilities similar to those of a civil governor (R. C. Monk, *John Wesley: His Puritan Heritage*, p. 180). The family leaders were thus responsible to God for the care of the souls under them.

Wesley shared this concept of the parents' responsibility for the spiritual welfare of the children, and he also agreed with the Puritan concept that it was chiefly through family

religion and education that a new generation would be raised up to carry on the church and an orderly society (Wesley, *Works*, VII, 79). He saw family worship and religion as the very cornerstone of proper training of the child and as the means of the revival of religion in his own time (*Works*, VII, 77; VIII, 316). In his *Journal* of January 16, 1767, he wrote, "I strongly inculcated family religion as the grand desideratum among the Methodists. Many were ashamed before God, and at length adopted Joshua's resolution, 'As for me and my house, we will serve the Lord'" (*Works*, III, 270).

Wesley preached sermons on the subject of family religion ("On Family Religion," "On the Education of Children," and "On Obedience to Parents"), and constantly instructed his ministers to dwell on this theme. He said to them:

Do all you can herein, if not all you would. Inquire in each house, Have you family-prayer? Do you read the scripture in your family? Have you a fixed time for private prayer? Examine each as to his growth in grace, and discharge of relative duties (*Works*, VIII, 302 ff.).

He lamented, "Family religion is

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shamefully wanting, and almost in every branch" (*Works*, VIII, 302).

Nor did he neglect to provide his people with a model for the development of family worship. For this pattern he referred them to the Puritan Philip Henry's "Method of Family Prayer." He had abridged Henry's instructions and included them in the *Library* for easy reference. From his references to Susanna Wesley's plan for the education of children, we can see that Wesley saw the same pattern for devotions in the Puritans which he had experienced as a child, and he heartily recommended this type of worship program for the home.

John Wesley quotes the following paragraphs from a letter his mother had written to him, July 24, 1732, when she was 60 years old, just 10 years before her death.

When turned a year old (and some before), they [my children] were taught to fear the rod, and to cry softly; by which means they escaped abundance of correction they might otherwise have had, and that most odious noise of the crying of children was rarely heard in the house, but the family usually lived in as much quietness as if there had not been a child among them . . .

In order to form the minds of children, the first thing to be done is to conquer their will, and bring them to an obedient temper. To inform the understanding is a work of time, and must with children proceed by slow degrees as they are able to bear it; but the subjecting the will is a thing that must be done at once,

and the sooner the better. For, by neglecting timely correction, they will contract a stubbornness and obstinacy which is hardly ever after conquered; and never, without using such severity as would be as painful to me as to the child. In the esteem of the world they pass for kind and indulgent whom I call cruel parents, who permit their children to get habits which they know must be afterwards broken. . . .

Whenever a child is corrected, it must be conquered; and this will be no hard matter to do if it be not grown headstrong by too much indulgence. And when the will of a child is totally subdued, and it is brought to revere and stand in awe of the parents, then a great many childish follies and inadvertences may be passed by. Some should be overlooked and taken no notice of, and others mildly reprov'd; but no wilful transgression ought ever to be forgiven children without chastisement, less or more, as the nature and circumstances of the offence require (*Journal*, III, 34-35).

In our twentieth-century society of moral relativism and ethical decay in high places, we would do well to reexamine Wesley's emphasis on the Christian home as a basis for a moral world. In our increasingly sophisticated methods of proclamation and evangelism, let us not lose the perspective that the home is the material, the bricks and mortar, from which the church is built. The family is the basic ingredient of the church. Let us center our attention on it with all the fervor of this great saint and wise man of God.

Personal renewal comes to the person who has the insight and courage to turn from self-defense and to open his mind to the truth about himself, however painful it may be.

—W. Curry Mavis



A Prayer in Time of Discouragement

By Ross W. Hayslip*

Our Father who art in heaven:

Frankly, I'm discouraged! I've decided to take my eyes off of myself and my problems and lift them toward You.

Forgive me, Father, for not doing this sooner. The monotony and strain of my daily tasks have kept me earthbound. Now, Lord, I am coming apart for a little while to commune with You.

I have been looking at myself with eyes of introspection, and what I see is not flattering. I need to see anew, O Lord, that it is not what I can do, but what You can do through me that counts. It is the combination of Your strength and my weakness that will make me effective in Your kingdom's work.

Then, too, I have had my eyes on my fellowmen. Lord, help me not to be like the individual who said that he loved humanity but couldn't stand people. May I see the priceless value of my friends, and be able to minimize any problems that their attitudes and actions may have caused me. May I, as Paul handled the problem of Demetrius, turn them over to you. You are looking at people from an exalted view. I am seeing them from my earth level.

Thank You, Lord, for helping me not to grow despondent in my discouragement. You have promised to give me help and strength for every one of my needs. I am going to believe that Isaiah spoke the truth when he said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee."

I am accepting the truth of the Psalmist's declaration, "In the shadows of thy wings will I make my refuge until these calamities be overpast."

I am also taking the promise that greater is He that is within me than he that is in the world.

I'm going back to my tasks, Lord. Please help me to have patience for the inch-by-inch and step-by-step. May I never retreat further back than You have helped me to advance forward.

Thanks for listening to me. I don't believe that anything will come upon me that You and I together cannot handle.

Amen.

*Pastor, First Church of the Nazarene, Tucson, Ariz.

The Old-time Religion

“It is the one old religion, as old as the Reformation; as old as Christianity; as old as Moses; as old as Adam.”

Challenging words from John Wesley, the founder and champion of Methodism, answering those who accused him of “innovations” and “irrational excesses.”

A man of his time—churchman, scholar, evangelist, reformer, diarist, and author—Wesley exalted a salvation for all times. He preached and testified to a religion rooted in the Scriptures, experienced in the Early Church, revered by the church fathers, and enshrined in the *Homilies* and *Book of Common Prayer* of his Anglican heritage. It was an old-time religion made new and vital by the Spirit’s flame upon the mean altar of an Oxford don’s heart.

This old-time religion of a genuine new birth and heart holiness honors the amazing grace that makes salvation “free for all, and free in all”; universal and uttermost. On the ground of faith alone, God’s merciful grace gift to everyone who will exercise this faculty of the soul, in response to the miracle and magnetism of the Cross—pardon, purity, and heaven are offered to every soul of man. A full salvation, attested by the Word of God, the witness of the

Spirit, and the fruit of life, is available for every believer.

As Wesley observed, the roots of regeneration, holiness, and revival are deep. As deep as eternity, as old as Eden, for God’s first intention has never changed: “He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love” (Eph. 1:4).

When God finds His man or woman—chosen, called, and consecrated—and they find in Him an experience, a message, and vision, then the old truth is rediscovered in personal reality and crusading passion. For Wesley, holiness “was old, yet ever new.” As old-fashioned as sleep, breathing, food, drink, work, love, marriage, birth, and death. As new as today’s waking, as the heart’s present beat and life’s interchange. “This [the fullness of the Spirit] is that which was spoken by the prophet Joel,” declared Peter. The new wine of God’s incoming into human hearts and lives is really the old wine man’s soul has always needed.

The initiative is always with God, as in the Exodus, the era of prophets and kings, the expectant days before the first Christmas; indeed, in every movement that has blessed men and benefited society. The responsibility for accepting the invitation of grace and cooperating with the Spirit’s inspiration rests with men.

*I believe in the old-time religion,
For it saves from all sin here below . . .*

*I believe in the old-time religion
As our fathers received long ago.*

And it’s good enough for me!



by
Albert J. Lown

Nazarene evangelist
London, England

When Jesus is our Example, we are aware
that we preach best what we practice most

The Preacher and His Proclamation

By Wayne M. Warner*

Nicodemus echoed the verdict of history when he addressed the Prince of Prophets with "We know that thou art a teacher come from God" (John 3:2). The preaching-teaching ministry of our Lord has empowered more satisfied living, effected more change, rearranged more homes, and heralded more history than any other series of events since the creation story. He stands alone as the Truth, the Way, and the Life. His unspoken behavior proclaimed as eloquently as His powerful parables. He left little doubt that He was a prophet. His life witnesses to the fact that what you are, preacher, is what you proclaim best!

Jesus never forgot His humanity, speaking of himself as the Son of Man. He was both human and humanitarian by His own decision. He kept the Jewish custom by going to the synagogue, as was His custom. However, when custom conflicted with individual need, He echoed the needs of humanity. The Pharisees took counsel against Him, but He healed the withered hand on the Sabbath. His action expressed His attitude with eloquent silence.

Because He knew who He was, Jesus remained true to the real needs of those to whom He ministered, never being detoured to defend him-

self. He remained consistent with his own purposes, which were those of the Father who sent Him. When the Pharisees charged Jesus with performing miracles by the power of Satan, Jesus should have been more disturbed than any man. Who better than He knew the powers of good and evil? Instead, He rebuked them for their impersonal and inconsequential relationship to the Father in heaven, and His rebuke contained none of the stinging venom that frequently troubles many of us.

Above all else, Jesus harbored a humble spirit. When He healed the man's withered hand, many followed Him "and he healed them all; and charged them that they should not make him known" (Matt. 12:15-16). Although He stood as the fulfillment of Isaiah's prophecies, His humility was that of the servant who never seeks personal glory. He lived purposefully, discreetly, humbly, and prophetically. When He washed the disciples' feet before going to Calvary, He was reinforcing what they had shared many times previously. At such times, as so often, His proclamation was eloquent even when He did not preach.

Discerning and dedicated

Jesus lived with dynamic discernment, with sensitive awareness. His inner tracking system tracked the needs of His parishioners, needs

*Battle Creek, Mich.

which many of them buried beneath the level of their conscious thinking. He saw the worth of the individual person. His intense concern focused His compassionate awareness on individuals whose potentials He sought to activate through personal decision and growth.

One day a would-be disciple came to Jesus in the person of the rich young ruler. Jesus discerningly dealt with the young man's problem, rather than let the young man make his problem the problem of Jesus. He adroitly questioned the young man, leading him as far as he would be led, but leaving him responsible to make his own personal decision. The recorder warns us the potential disciple went away sad, but he makes no mention of resentment, rejection, or rebuke for the wrong decision.

Having made a decision to change, Jesus also stressed the importance of a decision for positive growth. Jesus told the story of a man whose life was transformed when the unclean spirit was exorcised. When this happens, the negative that is eliminated must be replaced with something positive, for there is no progress without continued growth. In this case the man did not experience the renewal of new and positive forces. When this happens, the exorcised spirit "taketh with himself seven other spirits more wicked than himself" (Matt. 12:45), leaving the man worse off than when he first began.

Patient and practical

When Peter asked for further amplification on the subject of forgiveness (Matt. 15:15), Jesus patiently prodded him with a question, after which he went straight to the core of the issue: "Are ye also yet without understanding?" A man's evil ideas make him unclean rather than his incomplete ceremonies.

Jesus revealed further patience as

He recognized the existing faith of the Canaanite woman (Matt. 15:22-28) and He clarified it and shaped it into a form which she could grasp more readily, and "her daughter was made whole from that very hour." Impatience on His part would have cost her the little faith she already held.

Through it all Jesus remained patiently practical, converting simple observations from nature's resources into great truths, readily grasped. Through traditional relationships He proclaimed magnificent spiritual delights. When the multitude followed Him to the seaside, He converted a neighbor's boat into a pulpit. When the gathering crowd responded, He used the boat as a teaching tool from which to identify the message of the parabolic sower. His word pictures created a spiritual harvest within potential reach of the multitude. He opened the windows of their understanding, which they acknowledged by admitting He taught with authority and not as the scribes.

It becomes so easy for enthusiasm to succumb to fanaticism, for the zealous to become militant. Integrity can fall prey to tradition and orthodoxy, creating a new Pharisaism. Thus, the minor defects of the prophet become the major proportion of his proclamation. But not so with Jesus. His personal poise and practical patience kept His prophetic perspective under accreditation of the Father who sent Him.

Flexible and familistic

Jesus increased His effectiveness as a preacher by remaining flexible, self-adjusting so as to maximize His ministry. All of life became a sharing ministry for the Preacher and a learning situation for His parishioners as they mutually accepted the small, tightly knit, dynamic fellowship which made them a community

of believers. People's needs, life's experiences, and truth's revelations became the crossing point where Jesus initiated relevant ministry.

The Son of Man was also the son of a Jewish carpenter who had experienced the beautiful blessings of Jewish family life. He obviously enjoyed these relationships and He knew full well their importance in bringing home the rich relationships of belonging to the family of God. As the Son of God He offered new depth

and dimension to the life of the family. He used the common concepts of the family and enriched the understanding of all by relating those concepts to the spiritual dimension of faith. None of these remained more simple or became more fulfilling than the oft-repeated prayer to our "Father which art in heaven" (Matt. 6:9), the God whom He proclaimed with prophetic power because He knew Him in the self-revealing intimacies of personal piety.

Practical Points

that make a difference

"Thank You" and "I'm Sorry"— Magic Words to Success!

Dear Son:

I'm a preacher-watcher. I'm not sure that it is a good trait, but a layman builds a philosophy of ministry after a series of pastors—some superlative, some good, some poor. We have always supported them, even though it is rough on a layman to change horses so many times on life's journey.

One thing I've noticed is the difficulty some pastors have in saying, "Thank you," and, "I'm sorry." They are magic words to good interpersonal relationships.

The most appropriate response a pastor can make at the door of the church is "Thank you." Why it is so difficult for some pastors, I do not know. They'll apologize, laugh self-consciously, or play down their sermon, when it would be so easy to say,

"Thank you." It is the most appropriate and gracious response a pastor can make in any situation where gratitude is in order.

It is harder for a pastor to say, "I'm sorry." Why a preacher's ego structure is such, I do not know. But how many tough places could be avoided by just saying, "I'm sorry."

I saw it in practice the other day. Our pastor got "carried away" and purchased a vacuum cleaner for the church, which he had no authority to buy. It was a good buy, and the church needed it, but some of the men were upset.

The pastor came to board meeting, and before anyone could say anything, he admitted his poor judgment and said, "I'm sorry, and it won't happen again."

Well, we nearly had a revival right there. Our pastor could have asked for anything and got it—just because he humbled himself and said, "I'm sorry."

Well, Son, it is the "little foxes that spoil the vine." Tend your vineyard well, and the harvest will be great.

Love,
Dad

General Superintendent Jenkins



Evangelistic Pastors

DO THE WORK of an evangelist" (2 Tim. 4:5)—the words of instruction from Paul to young Timothy, and words of admonition to every pastor today.

A pastor should develop, motivate, mold, and lead his church into a soul-winning congregation. For a church to grow it must be evangelistically oriented and have a genuine spirit of witnessing and winning others to Christ. When a church waits for two or three revival campaigns a year to suffice for its entire evangelistic outreach, it can thwart growth. We can continue to grow by winning others to the Saviour and thereby maintain the spiritual glow and fervor which has marked the Church of the Nazarene from its inception.

Every pastor should develop those talents and abilities which enable him to be a soul winner. Each pastor bears many responsibilities in his pastorate—preacher, teacher, shepherd, leader, financier—and the list goes on. Along with all these demands he must also lead and direct his people in evangelism.

With all our emphasis on personal soul winning it is still essential that we have strong evangelistic preaching from the pulpit Sunday after Sunday. Evangelistic preaching is preaching that wins others to the Saviour. It is preaching with a passion for souls. With Paul, it is saying, "Woe is unto me, if I preach not the gospel" (1 Cor. 9:16). It is preaching against sin and with a warning of the coming judgment and of hell. It is preaching that lifts up



Christ, His atonement, His love and power to forgive sins and to sanctify wholly.

This kind of preaching appeals to the heart as well as to the intellect. It is logically clear and scripturally sound. It maintains emotional appeal that stirs the heart and moves the will toward God.

Evangelistic preaching calls for decision, persuading men to come to Christ. This preaching must be bathed in tears and soaked in much prayer. Hearts aflame with God's love can persuade others to accept the Saviour.

Jesus said, "Follow me, and I will make you fishers of men" (Matt. 4:19). This is what we are—"fishers of men"—winning, leading, training others to win!

CHURCH SCHOOLS

DO YOUR SENIOR ADULTS A FAVOR

Tell them about **NIROGA**

Here's what some of the 1,245 who attended are saying—

"How wonderful it was . . ."

"I am still on cloud 9 because of the wonderful time at NIROGA. . . ."

"It enabled our folk to realize there is a great host of happy Christians who have reached their senior years and that it is possible for us to share in many opportunities for service—we don't have to be 'on the sidelines'!"

"One of the greatest things that has happened in the Church of the Nazarene in the last 25 years is NIROGA. . . ."

Write Melvin Shrout, director of Senior Adult Ministries, for a schedule of dates and rates for 1976.



¿Que Pasa en Centro America?

Our 1976 slides will tell you



Costa Rica
Guatemala
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Nicaragua

***Order from your
district NWMS president
or
the Nazarene Publishing House***



"Wha'da ya think? Is Kansas City getting too commercial?"

FOCUS ON GROWTH

Presented by the Department of Home Missions

R. W. Hurn
Executive Secretary

Reaching Our Own Communities of Need

Nazarene churches around the world have just concluded their annual February Home Missions emphasis.

Home Missions and Brotherhood Sundays provided opportunities to reexamine priorities and renew our commitment.

Nazarene pastors have been responding to the request printed on these pages the last two months for communities of need where new work can be launched.

Laymen also have been responding to similar appeals published in the *Herald of Holiness* and Home Missions *Alert*.

There is no shortage of mission fields at home. There is no shortage of willing Nazarenes—pastors or laymen.

This month, "Focus on Growth" centers on how we can marshall our resources to reach these communities of need in 1976—the Year of the New Church.

Prayer Power Is Vital

The familiar midweek prayer meeting offers a unique launching pad for reaching our mission fields at home.

1. It is a forum for presenting a spiritual challenge to the most committed body of believers within our church.

2. The midweek format is flexible enough to permit us to utilize specialized church growth studies, audiovisuals, book reviews, demographic reports, testimonies, and

special speakers to picture clearly the need before us.

3. The focus on prayer is an essential step for spiritual battle.

4. When the prayers of a congregation are centered on outreach, its activities also are directed toward outreach.

5. Each pastor can exercise positive spiritual leadership in challenging his people, providing instruction, and then launching the work of outreach.

Help Is Available for Starting Work

Because the launching of new work has such a favorable impact on all involved, many agencies of the church offer assistance in launching new work.

Fortunately, no one can do it for us. The blessings of outreach are reserved for those who reach out with God's love to those in need.

But there is assistance.

Books and audiovisual aids listed on these pages in January and February are designed to help you enlist your local body of believers in the work of outreach.

Dr. Benjamin's book, reviewed in this issue, provides excellent study material for mission-minded pastors and people.

Growing Church Achievement Awards provide proper recognition for both large and small churches who show significant growth with attention to starting new work.

The LANDS program provides matching grants to help buy loca-

tions on which new congregations may build churches.

The General Church Loan Fund provides low-cost financing for new congregations building their first facilities.

Church Growth Seminars provide practical instruction on church growth principles at the district level.

Materials available from the Department of Home Missions specify the steps that others have found helpful in launching new work.

Stories about home mission work in denominational periodicals serve to keep us reminded of different ways in which the work of God can be advanced.

Staff members at the Department of Home Missions stand ready to respond to specific questions regarding new work. Although we certainly do not always know the answers, we almost always can guide you to where the answers are. Just ask us.

“Our Goal Is People— Loving Them, Discipling Them”

The Growing Congregation, by Paul Benjamin, has just been issued by the Nazarene Publishing House as a Christian Service Training text.

Church growth “does not usually occur when sought as an end within itself, but as a by-product of the serving congregation.” We are not to treat people as “just another digit.” The goal should not be to “move up another notch” in denominational structures. This, in summary, is the heartbeat of what Dr. Benjamin is saying to the church.

From this basic premise, suggestions for local church programming are described. A thorough study with application of the practical ap-

proaches made by Dr. Benjamin will benefit any church large or small.

Dr. Benjamin speaks to many people of many faiths in a unique way. His message is timely and helpful, especially for evangelicals. He is on target in expressing the thought that institutions are to be servants of a larger cause and not to turn themselves inward to serve only themselves.

Much is to be gained by local church leaders who study *The Growing Congregation*. We comment this book in the hope that, as a result of this study, every church will be, in the truest sense, a growing congregation.—Dr. R. W. Hurn.

25 “Mother Churches”

Some denominations point with pride to the “Mother Church” from whence all the other churches have generated. While the Church of the Nazarene can also point with pride to our beginning days, we are still involved in the process of “mothering.”

During the last quadrennium, at least 25 Churches of the Nazarene directly mothered new congregations. This record could easily be increased fourfold in 1976 as pastors and people everywhere catch the vision of a growing church reaching souls for Christ.

New Work Adds Growth Factor

Attendance at outreach classes may be counted with regular Sunday school attendance providing the class meets at least one hour on a regular basis.

Sponsorship of a daughter congregation stimulates missionary interest in both mother and daughter congregations. Attendance and offering are both considered an integral part of the mother church

during the infancy of the new work.

By the time a daughter church is ready to be organized on its own, the mother church is often ready to launch yet another outreach work and thus the reaching of the lost goes on. The mother church need never experience decrease as God continually provides wider vistas of opportunity.

Are You One of the Thousand?

Nearly 3,000 churches have been organized since 1948 and one-third of these have received help from the General Church Loan Fund.

New churches are being started in increasing numbers. Demands on the General Church Loan Funds for construction financing are heavier than ever before.

Unfortunately, the state of our economy is threatening the ability of the General Church Loan Fund to meet these increasing demands.

Here are seven ways the members of your church can help the General Church Loan Fund meet the needs of newborn Nazarene churches.

1. They can pray that the General Church Loan Fund will be able to say "yes" to the young churches who come to us month after month seeking aid.

2. They can deposit their savings with the General Church Loan Fund where they will earn 5¼ to 6 percent interest while their money helps build new churches.

3. They can give. For the first time in many years we're forced to tell new churches who have fully qualified for loans, "You'll have to wait." Only an outpouring of new gifts and deposits from our members can help us deal with the need. Whatever the gift—\$5.00 a year, \$50.00 a year, \$500 a year, or \$5,000 a year—it will be used again and again in the new-church program.

4. They can receive an income for life. They can make a gift to the General Church Loan Fund—with the agreement that we'll pay them a specified amount of money on a monthly basis, as long as they live. Payments can start at once, or at retirement, or whenever they choose.

Payments can also provide for their mates.

5. They can include the General Church Loan Fund in their wills. They can will land, house, car, vacation home—or anything that has value—to the General Loan Fund. If they have not made out a will, they may ask our counselors to guide them as they do this.

6. They can call or write the General Church Loan Fund. They can ask us to help them work out a plan that will help put their savings to work for young churches.

7. They can remember that every penny they give will be used again and again. The loan fund is borrowed by young churches, it is paid back with interest, it is borrowed, paid back, and borrowed again.

THE
YEAR
OF
THE
NEW
CHURCH

1976

STEWARDSHIP

**Give
as was given to
YOU**

**in
YOUR
need**

World Day of Prayer

FRIDAY, MARCH 5



Recently, a new nation was born. The new government declared three days of "Independence Celebration." There was some apprehension abroad in the land—for so much recent history has portrayed "Independence" as being won only in violence and upheaval.

With this three-day celebration, one day was declared a "Day of Prayer" and all of the Christian folk in the land observed it fervently.

To the date of this writing (several months), there has continued a peaceful sense of unity and pride in this new nation. They stand as a model to others in their standard of achieving independence.

Could their "Day of Prayer" have had anything to do with this outcome?

"If my people, which are called by my name, shall humble themselves . . ."
2 Chron. 7:14

"Call upon me in the day of trouble: I will deliver thee . . ."
Ps. 50:15

"Seek ye first the kingdom of God, and his righteousness . . ."
Matt. 6:33

**WE HAVE ACCESS TO THE THRONE—
HE HEARS, AND HE ANSWERS—
SHALL WE TAKE ADVANTAGE OF IT TOGETHER
THIS MARCH 5?**



Exciting strategies will be growing in the Department of Evangelism Pavilion at General Assembly.

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Double your average S

See pages 16L-16M of February's

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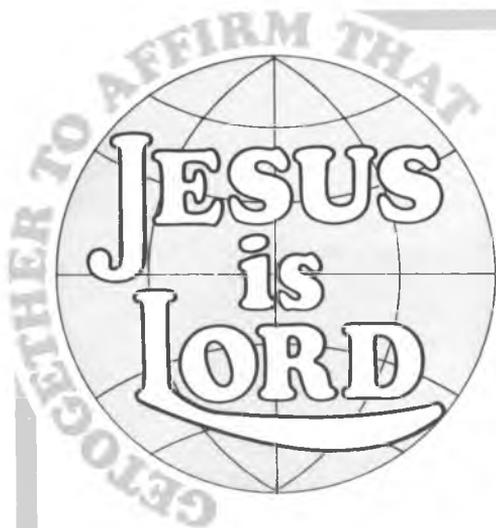


ominational attendance record

LL GET IT DONE"

day school attendance

azarene Focus" for information.



General NYPS Convention Dallas, Texas

June 17-19

FEATURES OF THE CONVENTION:

- Wednesday evening, June 16
Registration, Mass Youth Choir/Brass, Quizzing
- Thursday, June 17
Business, Equipping, Rehearsals, Quizzing, Inspiration
Youth Exclusive: Fellowship and Praise
- Friday, June 18
Business, Caucus, Rehearsals, Quizzing, Inspiration
- Saturday, June 19
Business, Rehearsals, Quizzing, Inspiration
International Youth Rally

POST-CONVENTION ACTIVITIES

- Monday, June 21
Six Flags Celebration (Children, Youth, College-age)
- Tuesday, June 22
Breakaway . . . (Youth, College-age)
Activities for Children

Total Package Cost: approx. \$10.00

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1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						

Name of Pastor _____
 Address of Pastor _____
 Name of Church _____
 District _____

When the above card is received in our office, this card will be sent to each person becoming a New Nazarene.



Indicate the materials you would like to receive to help you become better acquainted with your church.

Brochures:

- Church of the Nazarene, pamphlet giving summary information about the church
- Master Buying Guide, Nazarene Publishing House catalog giving information on items produced and available by mail order
- "Showers of Blessings" Radio Log, information on stations on which the program is broadcast
- Services available for members of the church who are in the armed forces
- Conversational tools to be used in presenting Christ to others
- Courses in churchmanship that are available by correspondence
- Home Bible Study courses
- Correspondence study program for Christian workers
- Employment opportunities at the International Headquarters and the Nazarene Publishing House

Information About Our Educational Institutions:

- Nazarene liberal arts college in my educational zone
- Nazarene Theological Seminary at Kansas City, Mo.
- Nazarene Bible College at Colorado Springs, Colo.

Sample Copies of Periodicals:

- Herald of Holiness, bi-weekly publication of the church
- World Mission, monthly publication telling of the work of missions around the world
- Conquest, teen-age magazine containing news, inspiration, guidance, and Christian fiction
- The Edge, quarterly publication for Sunday school teachers and workers
- Come Ye Apart, quarterly home devotional guide
- ETC., monthly magazine for young adults, ages 18-28

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Straight
of It



DANGER...
RED ALERT FOR
MINISTERS

HR-10, Keogh and The Local Pastor

Two pastors recently reported bitter financial experiences. They had purchased Keogh (HR-10) annuity plans. Neither the sales agents nor the company executives realized that ONLY evangelists are eligible for this plan. One of these pastors received \$700 LESS when he withdrew funds from the program. That company did not take responsibility for their error. They insisted on taking profits anyway! Fortunately the second pastor was able to recover all funds.

I.R.A., INDIVIDUAL RETIREMENT ACT

I.R.A. is for individuals who do not have a pension plan available. Further, I.R.A. is quite limited and restricted in comparison to your denominational annuity (the Nazarene Supplemental Retirement Program). You CANNOT remove funds from an I.R.A. before retirement without penalty!

YOUR DENOMINATIONAL ANNUITY

With the Nazarene Supplemental Retirement Program (a tax-sheltered annuity for pastors, evangelists, and lay

employees of the church), you can never lose through withdrawal.

Currently interest is at 7½ percent per annum. Recent negotiations indicate that an announcement of more than 8 percent is coming shortly. You may tax-shelter 20 percent of your income! Write for complete information. Your denominational annuity is the answer!

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Bread Plate (Stacking)	E-504A	E-504AB	\$12.75
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*Covers supplied with crosses unless knobs specified

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—Thin, unleavened sections. Four-ounce box serves 1,000 or more.

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- Dress up your sanctuary with all new hymnals.
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2 tailored styles . . .
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As low as \$18.95

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As it takes 3 weeks (after order is received) to process READY MADE and 4 to 5 weeks on CUSTOM MADE, immediate action is necessary to assure delivery for Easter.



NOTE: For more complete information on above items, consult our latest Master Buying Guide, sent to all pastors and churches.

ACT NOW —Easter will soon be here!

APRIL						
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Commitment to the Church

“Christ also loved the church, and gave himself for it” (Eph. 5:25).

The church is the greatest institution in the world. Christ loved it so much that He gave himself for it. I love Christ, and I am committed to Him. Therefore I want to be involved in the work and progress of this great institution which is so important to God.

It would be difficult to enumerate the benefits that are mine because of the church. When I was a small child, I learned the Bible stories that told of God’s love and His laws. There were Sunday school teachers and others who prayed for me and were interested in me.

The church was important to my parents. Because of their teaching and the influence of the church, I gave my heart and life to God at a very early age. He forgave me of my sins; even though there were not many at that time, I really felt the need for forgiveness. Later on I realized the need for heart cleansing. I am very thankful that the church preached and taught that God could cleanse the heart and take away the desire to sin. He would then fill it with His Holy Spirit so we could enjoy a close walk with Him. The church has helped me to believe that

“Greater is he that is in you than he that is in the world.”

When I was a teen-ager, there was a special person in the church who took an interest in my friends and in me. We knew the church cared about us. It was in the church that I formed lasting friendships.

The church supported a college where I could go to further my education. I found wonderful friends there. I had teachers who loved God and believed His Word. It was at this church-supported college that I met the man who became my husband. We were married before the altar of the church.

Our own children were dedicated to God in the church. They were loved by the church and received many benefits there. The church was a real help to us in trying to guide them in the right way.

The church has provided a place where my husband could answer the call of God to preach the gospel. I cannot imagine how impoverished my life would be if I had not had the influence and the love of the church. Since it has done so much for me, I could not fail to love it and become involved in its ministry.

I am committed to the church because God loves it and plans for it to

endure. "The gates of hell shall not prevail against it." We cannot lose when we are involved in something so great and lasting.

I am also committed to the church because of all it has done for me and I want to help others to come under its influence and get acquainted in a vital way with the Christ of the church.

Then I am committed to the church because it is the institution in which my husband is investing his life in order to carry out God's plan for him and for those he can win to Christ. It has been, and is, a privilege to be involved with him in such meaningful work.

Of course, I realize that he is the one who is called to the ministry. I do not hold any elective office in the church. The church does not call me to be its pastor or evangelist. If it calls my husband, however, I have a responsibility to help him fulfill his task, and in that way I will be involved in the work of the church. I will probably not be on the platform, and I will not be in the forefront of things, but I will encourage him in all of his responsibilities. I will be ready to listen to him when he wants to talk about his work, but I will not try to get him to talk when he does not feel like it is best. I will try to never do or say a thing that could hinder him in carrying out the task God has for him.

The people of the church need encouragement and I will try to help them. Even though I do not have an elective office, I will not refuse to take active part in some of the tasks. In other words, I will not expect more from the other women in the church than I am willing to do. Christ taught us that it is better to serve than to be served. The church gives me a place to serve. It is a place where I can carry out my vows to God that I made when I told Him I would live

for Him.

As a committed Christian woman and a caring wife of a minister, I want to be loyal to the church and to its task—not only winning souls, but nurturing and encouraging them in their walk with God. Yes, I love the church and thank God for the privilege of being a part of it.

Following is a prayer written by Mrs. R. T. Williams, Sr.

"We thank Thee, O God, for Thine infinite love, for Thy faithfulness, for all the blessings which we fail at times to see. We know that Thy Word shall never pass away, that we can depend upon Thee. Open the windows of our souls, that we may receive grace and strength to meet the stern and even unjust issues of life. Help us to forget danger and fear, knowing that God is ever watchful, that He knows, He cares, He understands. Help us, O God, to trust Thee, committing our ways unto Thee in complete consecration.

"Let Thy love, O God, save us from being critical of others. May we be able by Thy grace to make room for differences. Help us to remember that Thou didst make this diversity among people. May we follow the example of Jesus, when He chose His disciples. What a wide difference in talent, occupation, ideas, strengths, and weaknesses were among them! How wonderful, O Lord, are Thy ways and Thy thoughts!

"Lift us, O God, from the low ground of self to the high ground of full surrender to Thee. Grant to us courage and fortitude to fight the good fight of faith. Keep our spirits warm and tender and loving, free from pride or anything that is unlike Thee. Give us compassion for the erring; help us to win them.

"We ask in Jesus' name. Amen."

As I make this prayer my own, I am committing myself more fully to the church and its mission.

Warm Yourself at the Fire of God

By George Privett*

The quaint old house in which we live is equipped with a remarkable fireplace—the kind that has ventilators which bring the warm air out the sides as well as the front. We had enjoyed a fire on Sunday evening. I banked the fire that night.

Since our use of the fireplace is only occasional, it was unusual for me to be adding wood on Monday morning. The boys were at school and my wife would work 11 to 7 at the hospital. As I brought in some wood, I thought: Isn't it a bit selfish to have a fire going just for myself? Is it right to warm oneself?

I decided it was. In keeping the house warm we'd save precious fuel oil. When our three boys came at midafternoon, they'd enjoy the fire. Besides, it was Monday—a day when ministers usually need to relax and unwind.

Should a pastor warm himself in other ways? Is it self-absorption or creative retreat in order to be replenished for future challenges?

I consider it a man's right, and even duty, to blow upon the coals of his heart from time to time—to return to those sources of personal renewal, to read, to pray, and to communicate with good teachers in order to be revitalized. In the case of our Lord, we observe a rhythmic thrust and retreat in His life. From the crowds to the mountains apart; from the mount of inspiration to the valley of perspiration. The disciples were perceptive as they noticed this habit to be the secret of His remarkable power with God. They went to the heart of a full and fruitful life when they asked: "Lord, teach us to pray."

David encouraged himself in the Lord. In the face of famine, Elijah asked a mother to prepare a cake for him before she took care of her own needs with a near-exhausted oil supply. Our Master reminded us that love for others is directly related to how much we love in the best sense of that term ourselves.

The late John E. Breed, my saintly father-in-law, used to quote that adage: "He who chops wood warms himself twice. He warms himself in the exercise and also by the fire."

I like to think that in keeping the mind and heart warm in the great, gracious love of God that we also bring heat and light to the lives of those to whom we minister. We certainly cannot help others when the mind is stale and the heart is cold. To stoke the fires of God within the soul will motivate and be a positive force in preventing any mental or moral lapse later. Unless we take time to allow God to pour fuel in the fire of our hearts, the flame will flicker and go out. The unwise virgins tragically discovered the awful cost of an untrimmed lamp. The wise keep more than enough for emergencies.

Is the cold getting to you with its attendant numbness, bitterness, and despair? Set aside some time and warm yourself at the fire of God.

*Pastor, Plaza Church of the Nazarene, Charlotte, N.C.

IDEA SPARKS

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



Church Leadership

1. A system used in many of our churches for electing board members gives a list of all eligible applicants—the first group being trustees; the second, stewards; the third, education committee. This elects strong members and vote-getters as trustees. Your education committee is made up of the weaker members on the board. If you want a better balanced board, set up a balance so that the people with the highest votes would be stewards and the people with the third highest would be the education committee. Rotate in this fashion until all places on the board are filled.

2. The congregation is always curious about the pastor and family that is coming. Be sure and send a good biographical summary and picture to the church to be placed on the bulletin board. If possible, print it and have it mailed to the members of the congregation.

3. The American Bible Society has scripture portions available with a large space on the back where you can print advertising concerning your local church. These can be used as handouts, door-to-door inserts, or perhaps your local paper boy would enclose them in an edition of the paper he passes out.

4. Fellowship with a purpose is a plan whereby you have a monthly fellowship among the adults of your church. General interest programs can be planned if you wish. The idea is to develop a fellowship between the families of your church which is more than just a speaking acquaintanceship, and a means of drawing new families into your church circle.

5. Do you have a special need in your church? Set up a prayer chain. List the people of the congregation at random, telling the first person when he has prayed for that need to call the next per-

son on the list, and for everybody to keep the chain going.

6. Gone are the days of the austere white table cover for church socials. Your local paper dealer now has available paper table covers with gingham, lace, and flower designs that add extra color to your fellowship hall.

7. Make the annual meeting interesting by taking pictures throughout the year, using an opaque projector to flash them on the screen to show the different events of church activities as they are being reported.

8. Hard up for ideas on selling the *Herald of Holiness*? Try a "Hark the Herald Angels." Select different group leaders in your church. Call them Herald Angels and see which herald angel is to rejoice with good news first.

9. If you are looking for ideas for your youth group, try Youth Specialties, 861 6th Ave., San Diego, Calif. 92101. They publish ideas.

10. To minister to families, have a night for family Communion. A good time is the Sunday night before Christmas. Families come at their leisure and one family at a time kneels at the altar and receives Communion from the pastor. Your wife might welcome the family at the door, scheduling them for whoever goes next.

11. Prepare for next year's Christmas program by having the amateur photographer in your church come to the homes this Christmas and take pictures showing how each family keeps Christ in Christmas in their home. Then next year, with proper narration and musical background, you have a Christmas program that will be of great interest to your congregation.

12. Make children's church really special by publishing a Sunday bulletin with the order of service, listing the names of the children that will be participating, hymn of the month, a list of coming events, and a memory scripture verse.

13. *Salvation by Appointment*, George N. Delamartar, 640 S. Mission St., Wenatchee, Wash. 98801, is a visual presentation of the gospel which you can

use in witnessing to those prospect families that you have. It is Wesleyan in orientation, and a very fine presentation. The cost recently was \$3.50 each, plus postage.

14. If you like ideas from various sources, try *Probe* magazine, available from the Dept. of Communications, Christian Assoc. of S.W. Pa., 1800 Arrott Bldg., 401 Wood, Pittsburgh, Pa. 15222.

15. For the faith of your people, have an architect draw a sketch of what the new church building might look like, and have it placed in the foyer of the church. It will help release their faith.—Les Parrott.

16. Every visitor should be followed up. Even the smallest church can prepare a mimeographed letter which welcomes those who visit your church on Sunday. If you have the Sunday school secretary address the envelopes during Sunday

school, you can pen a quick note (personal note) to the bottom of the letters and have them to the visitor no later than Tuesday's mail.

17. After the nominating committee has selected names for the church board, write to all of the nominees, mentioning the requirements of a good church member—tithing, sanctification, faithfulness to the church, plus any others you wish to mention. Tell them that anybody who wishes to withdraw his name may do so with no questions asked.

18. Many churches use a calendar of the month, in which they give information on activities of that particular month. This is also a good medium of recognizing the birthdays of the month. Simply write them in on the proper date. As people look for the names of their friends, they will also note the items you want them to see.

Spiritual Success

All men who seek to realize success in spiritual living realize their power from three sources: great ideals, great people whose lives offer challenge, and from Christ himself, whose power is imparted within our hearts. The influences of great ideals and great people are significant, but these influences alone are overcome in the human arena of life. For unless the heart is pure, the appreciation of such values lacks the inner condition which makes for real spiritual depth and strength. But we need not despair, for Christ is our Hope. He is not only the Light set on the hill; He is also the Life put within the heart. Oswald Chambers rightly said, "The way into the life of Jesus is not by imitation of Him, but by identification with His cross. That is the meaning of being born from above; we enter into His life by its entering into us." This is God's way of spiritual success for you.

—Forrest W. Nash

IN THE STUDY

THE STARTING POINT

Divine Guidance

As I continue to study the writings of J. Oswald Sanders, they speak to me. Here is what he wrote about guidance:

1. Divine guidance is *imperative*—"It is not in man that walketh to direct his steps" (Jer. 10:23).

2. Divine guidance is *individual*—"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). (*Spiritual Problems*, Moody Press, 1944).

3. Let me add a third, on my own—Divine guidance is *illuminating*—"If any man willet to do his will, he shall know" (John 7:17, ASV).

Shall We Continue in Sin?

The holiness preacher will wrestle occasionally with Romans 6 and the problem of sin. Here are some thoughts, again from Sanders, on the main question of the chapter, "Shall we continue in sin, that grace may abound?"

1. You *cannot* because you are united to Christ (vv. 1-2). Here Paul is *reasoning*.

2. You *need not*, because sin's domination has been broken by grace (vv. 12-14). Here Paul is *appealing*.

3. You *must not*, because it would bring sin in again as master (vv. 15-19). Here Paul is *commanding*.

4. You had *better not*, for it would end in disaster (vv. 20-23). Here Paul is *warning*.

God's Rest

May I share yet another thought from the pen of J. Oswald Sanders? From Heb. 4:9, 11, he has these thoughts:

1. The *promise* of rest—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. . . . We which have believed do enter into rest" (Heb. 4:1, 3).

2. The *peril* of failing to rest—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1).

3. The *pursuit* of rest—"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

4. The *pathway* to rest—"We which have believed do enter into rest . . . Seeing therefore it remaineth that some must enter therein . . . To day if ye will hear his voice, harden not your hearts" (Heb. 4:3, 6-7).



By C. Neil Strait

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

The Pastor's Opportunity

Dr. Karl Menninger, in his book *What-ever Became of Sin?* writes these encouraging words for the minister:

"The minister standing before his flock week after week, speaking to them for

half an hour, under aesthetic and hal-
lowed auspices, has an unparalleled op-
portunity to lighten burdens, interrupt
and redirect circular thinking, relieve the
pressure of guilt feelings and their self-
punishment, and inspire individual and
social improvement. No psychiatrists or
psychotherapists, even those with many
patients, have the quantitative oppor-
tunity to cure souls and mend bodies
which the preacher enjoys" (Quoted in
Pulpit Digest, July/August, 1975, p. 22).

A Sense of Occasion

Sometime ago Dr. William F. Dundle,
Jr., sent me a copy of his book, *Values in
the Church Year* (Abingdon Press), and
in it he quoted from his preacher-father
these words: "Son, what many ministers
seem most to lack is a sense of occasion."

A few pages later, Dr. Dunkle quoted

from Harry Emerson Fosdick, who said
our preaching must "snuggle down close-
ly against life around us."

To have a sense of occasion—of feeling,
of what's happening—is so important for
the man in the pulpit.

Discipline of Prayer

At so many junctures in my reading,
something that the late E. Stanley Jones
wrote has been helpful. Here is what he
said about disciplines established during
his study days at Asbury College: "There,
long ago, the habit of devotion—approxi-
mately two hours a day of Bible study
and prayer—was fixed. To this, maturity
and refinement—the habit of listening to
the Inner Voice as well as speaking during
prayer—have been added. If I have had a
secret weapon, this has been it" (*The
Divine Yes*, Abingdon, p. 23).



SEEDS for Sermons

March 7

THE SIGNATURE COMMANDMENT

"This is my commandment, that ye
love one another, as I have loved you"
(John 15:12).

When a manufacturing company is
proud of its product, it will place the
company name on the commodity as the
brand. This is referred to as signature
merchandise. This means that it has

premium quality and is the best the
company can produce.

In the spiritual realm, Jesus said that
only one commandment was His own
commandment, or His signature com-
mandment; that was the one given above.
He quoted many commandments and
referred to others, but this one He singled
out as the supreme commandment.

The word for love that is used in this
connection is *agape*. This is the type of
love that does not demand a return for
its bestowment, that keeps on loving
even though the one receiving this love is
unlovely, unloving, or unlovable.

One of the best ways to express this
type of love is contained in an acrostic
which was introduced at the World Con-
gress on Evangelism in Lausanne, Swit-
zerland, in 1974. The formula is as
follows:

I. A—avoid criticism. This kind of love
always looks for the best and magnifies
that. It is loyal to the good that can be
found, and overlooks the weaknesses that
might be present. It accentuates the
positive and eliminates the negative. It
rejoices "not in iniquity, but rejoices in
the truth," the good, the bright, the
wholesome.



by
Mendell Taylor

Professor of History of
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Theological Seminary,
Kansas City

II. G—go to someone in need as often as possible. We need to be mindful of those less fortunate than ourselves. We should lift a burden, help carry a load, be considerate of those in need. We really do need each other in this area of sharing.

III. A—another acquaintance as often as possible. This type of love is always reaching out to another who is not in the circle of our regular friends. It is not clanish, or snobbish, but is seeking ways of contacting new people. This kind of love has a guest list that includes those who may be overlooked by others.

IV. P—pray for someone in the family of God as often as possible. Keep remembering that we are to pray one for another that there may be healing and power and inspiration generated at the maximum level. The supportive value of prayer is operational when we center our attention on someone else and not on ourselves.

V. E—encourage another as often as possible. If you say something about a person, let it be something positive and uplifting. There are enough people who are brutally frank already—we need more who counterbalance this negativism by words of kindness, appreciation, and thoughtfulness.

CONCLUSION: *Agape* proves that love has feet to set in motion those forces which cause us to be involved, concerned, and sharing. This course of action identifies us with the type of love that Jesus had for us. This is life at its highest level.

March 14

“EAT, DRINK, AND BE MERRY”

(Communion Message)

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Cor. 11:26).

Eat, drink, and be merry is usually the terminology of the world to show a happy-go-lucky life-style. It implies that the physical appetites for food and drink are to be gorged, then there will be an uncontrollable merriment which follows.

However, these terms can be transferred to the spiritual Kingdom. They are too expressive to be monopolized by those

engaged in sinful indulgences. They can be elevated to a high level, because they can be applied to the Lord’s Supper celebration in a vital way.

I. EAT—As Jesus took the bread and blessed it, He then broke it and said: “Take, eat; this is my body, which is broken for you” (v. 24). This indicates that Jesus is the Bread of Life. As the Bread of Life He was born in Bethlehem, which literally means the “house of bread.” He was born in the fodder box of an ox to reinforce the fact that He is the spiritual Bread for us to eat. He assures us that we can taste of Him and see that He is good.

He wants us to know that He can be as real to us in the spiritual sphere as bread is real to us in the physical sense; that we can experience Him in the same measure that we can experience taste in the physical; that He can become a part of us in the same measure that bread is absorbed in the body and becomes a part of it.

II. DRINK—As Jesus took the cup, He passed it to His disciples and said: “This cup is the new testament in my blood . . . as oft as ye drink it, in remembrance of me” (v. 25). The cup contained the juice from the fruit of the vine. This reminds us that the grape does not yield its precious juice until it is placed in the winepress and crushed. In the same measure, at the place of the winepress (Gethsemane) the weight of the world’s sorrow and suffering pressed so heavily on Jesus that He sweat drops of blood. Also on the Cross, the world’s guilt and shame was pressed upon His heart until it was crushed and broken. Thus, the cup contains the symbol of His crushed-out blood so that we can now drink of Him.

III. BE MERRY—After Jesus had administered the bread and the cup, He accented the aspect of celebration and merriment by saying: “As often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” This brief statement contains the three basic factors which are the sources of rejoicing and celebration in the Christian way of life. This reference highlights Him as crucified Saviour (“shew forth his death”), risen Lord and coming King (“till he come”). He would have to be resurrected

and alive in order to come again.

When we remember all that His death on the Cross means to us, we can be merry because we are free from the guilt and pollution of sin. When we remember that He is alive and present with us just as much as the bread and cup are real to us, we can be merry because we know He will never leave us nor forsake us. When we remember that He is coming again to receive us unto himself, so that we can see Him as He is, and become like Him when we see Him, we can be merry about the bright future that awaits us.

CONCLUSION: The Christian has more right to eat, drink, and be merry than the people of the world. For these pleasures of the Spirit do not have a hangover connected with them. Instead, they are clean, building, and wholesome.

March 21

THE BEAUTY OF SANCTIFICATION

“And the very God of peace sanctify you wholly . . . Faithful is he that calleth you, who also will do it” (1 Thess. 5:23-24).

The word *beautiful* has become an integral part of the contemporary vocabulary. When one wants to express genuine admiration for someone, he will usually say, “He is a beautiful person.” When one is extremely pleased with the way a day has unfolded, he will say, “This was a beautiful day.” When one is inspired by a thought that has been communicated to him, he will usually say, “That is a beautiful idea.”

It is appropriate to associate the word *beautiful* with one of the most meaningful words in biblical literature, namely, *sanctification*. This word implies the best that the Lord has for us, and our being at our best for the Lord. It implies the highest level of moral excellence, sanctity, and commitment. It implies spiritual purity, integrity, and total Christ-likeness. Thus, we can say it is beautiful in three ways:

I. Sanctification is beautiful because of its *source*—“the very God of peace sanctify you.” The God who is the Source of all beauty in the realm of nature is the Source of this experience. The God who is

the Source of all harmony and all symmetry is the Source of this experience. The God who is the Source of all color and all balance is the Source of this experience. The God who is all-wise, all-powerful, all-loving is the Source of this experience. This type of God never designs anything that is cheap, ordinary, or commonplace. He moves only in the realm of what is fascinating, thrilling, and creative. With Him as the Source of this experience, the experience must be in keeping with that which is marvellous, majestic, and glorious.

II. Sanctification is beautiful because of its *scope*—“sanctify you wholly.” This means that sanctification makes one a whole person instead of being a shattered person; it makes one an authentic instead of a fractionized person; it makes one a total person instead of a divided person.

To be sanctified wholly means that all of our resources are mobilized under the united command of the Holy Spirit. It means that all of life is organized around a dependable Center, who is the Holy Spirit. It means that we put up a “Yield” sign at the intersection where our will comes into contact with God’s will, and the right-of-way is yielded to Him. It means that the thoughts of our mind, the volitions of our will, and the affections of our heart are fused into the Holy Spirit’s design for our lives. It means that we are no longer victimized by divided loyalties or mixed motives or conflicting purposes. Instead, the whole of our being and existence and reason for living is under the absolute sway of the Holy Spirit.

III. Sanctification is beautiful because of its *security*—“faithful is he that calleth you, who also will do it.” This verse should be interlocked with Paul’s declaration in 1 Thess. 4:7: “For God hath not called us unto uncleanness, but unto holiness.” Just as sure as God is faithful to His promises, He will be faithful in performing this work of grace in our hearts. His faithfulness is the basis of our assurance, our guarantee, our surety that this experience will be wrought in our hearts to produce wholeness.

CONCLUSION: We have a lot going for us when we seek sanctification. The power

of God plus the promise of God are in our favor as we move to the point of being made whole in our desire and disposition.

March 28

MAN IS DANGEROUSLY AND WONDERFULLY MADE

“I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well” (Ps. 139:14).

Man is not only fearfully and wonderfully made, as this verse declares; he is also dangerously and wonderfully made. The very things that make him wonderful are at the same time a high risk for him to have. For these capabilities turned in the wrong direction are dangerous for him to possess. Thus man can be something wonderful if he makes a right use of his assets, or something dangerous if he abuses these assets.

Many raise the question: “Is this the best possible world?” They follow this question with a reference to the fact that there is so much sorrow and pain in the world that it would be a better world if these were eliminated. However, everybody is in favor of our having the experiences of joy and rapture. In order to have these high emotional feelings, there must be the reality of sensitivity. This capacity for sensitivity automatically involves the possibility of pain and sorrow.

At the same time, we delight in the fact that happiness and good can be passed from life to life. But to have this ability involves the chance for pain and suffering to pass from person to person.

Among the things that make man wonderful but are dangerous for him to possess are:

I. *The power of choice.* The Lord could have made a race of mechanical people who could not have done anything but what is good. However, there is no ethical value in action that does not involve a choice. He prefers to have people choosing to do good because they love the good, rather than have everybody doing good because they are designed in a way that they cannot do otherwise. Man could not be half as wonderful if he did not have the power of choice, but this also means that

he can rebel against his Creator, defy the laws of God, and be his own boss. Such power is dangerous for him to possess.

II. *The power to think.* It is wonderful that man can analyze, organize, evaluate, interpret, and reflect. This gives him the capacity to explore the structure of our world, the composition of elements that make up the building blocks of science, and probe the secrets of nature. But it is dangerous for him to possess these thinking facilities for that gives him the chance to plan crimes, devise evil ways of entertainment, and plot ways of taking unfair advantage of innocent people.

III. *The ability to establish habit patterns.* It is wonderful that a musician can form habits that will be his servants so he can perform a masterpiece on his instrument. Proper habits can be established in every area of life to improve efficiency and effectiveness. As long as habits serve us, they are highly helpful. However, we can form habits that become our master. When this happens, they are dangerous, destructive, and damaging. They establish a tyranny that is so demanding that we are forced to say to them: “Not my will, but thine be done.” This is the worst form of enslavement, imprisonment, and bankruptcy.

CONCLUSION: The same can be said about what the eyes see, what the tongue speaks, the friendships formed, the memories stored in the mind. All of these represent wonderful aspects of life, but they can be explosive and dangerous. Which side of life will we live on—the wonderful or the dangerous? Only Christ can put us on the wonderful side.

What Gospel Preaching Should Do

Gospel preaching should—

1. Enlighten the mind.
2. Disturb the conscience.
3. Energize the will.
4. Stir the heart.

—Commissioner Samuel Hepburn

By
Ralph Earle

Professor of New Testament
Nazarene Theological
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Gleanings

from the Greek

1 Corinthians 11:16—12:11

“Contentious” (11:16)

Philoneikos (only here in NT) is an adjective compounded of *philos*, “loving,” and *neikos*, “strife.” So it means “fond of strife” or “contentious.” Unfortunately, most churches have some who are fond of strife, who, as we say, would rather argue than eat.

“Testament” or “Covenant”? (11:25)

The Greek word is *diatheke*. In the NT (KJV) it is translated “testament” 13 times and “covenant” 20 times. Most scholars agree that it means “covenant” in almost every case. It is claimed that the Hebrews did not make wills or testaments as the Greeks and Romans did. But they did make covenants, as we find in many places in the Old Testament.

Robertson and Plummer translate here: “This cup is the new covenant, and it is so in virtue of My Blood.” They go on to say: “The Atonement is implied, without which doctrine the Lord’s Supper is scarcely intelligible. . . . The choice of *diatheke*, rather than *syntheke*, which is the common word for covenant, is no doubt deliberate, for *syntheke* might imply that the parties to the covenant contracted on equal terms. Between God and man that is impossible. When He enters into a contract He disposes everything, as a man disposes of his property by will” (ICC, p. 247).

“Spiritual gifts” (12:1)

Here and in 14:1 the Greek says simply *ton pneumaticon*, “the spiritual (things).” But the use of gifts in vv. 4, 9,

28, 30, and 31 seems to show conclusively that “spiritual gifts” is a correct translation—as almost all versions have. The opening words of chapter 12, “Now concerning,” clearly introduce a new problem, and unquestionably the problem of chapters 12-14 is that of spiritual gifts, or gifts of the Spirit.

“Accursed” (12:3)

Paul declares that no one speaking “by” (or, “in”) the Spirit of God “calloeth Jesus accursed”—literally, “says, ‘*Anathema* Iesus.’” Furthermore, only by the Holy Spirit can one “say that Jesus is Lord”—literally, “say ‘Lord Jesus.’” The Holy Spirit alone can enable us to submit to the lordship of Christ.

The basic meaning of the Greek word *anathema* is “something dedicated or consecrated to the deity.” It was used first “of the consecrated offerings laid up in the temple,” and second, for “something delivered up to divine wrath, dedicated to destruction and brought under a curse” (Behm, TDNT, 1:354). Paul always uses it in the latter sense—“the object of a curse” (*ibid.*).

Robertson and Plummer write: “The blasphemous *Anathema Iesus* would be more likely to be uttered by a Jew than a Gentile. . . . It is not improbable that Saul himself used it in his persecuting days, and strove to make others do so (Acts 26:11) . . . Unbelievers, whether Jews or Gentiles, were admitted to Christian gatherings (16:24), and therefore one of these might suddenly exclaim in the middle of public worship, ‘*Anathema Iesus.*’ To the inexperienced Corinthians a mad shout of this kind . . . might seem to be inspired . . . St. Paul assures them that this anti-Christian utterance is absolutely decisive. It cannot come from the Spirit” (ICC, 261). *Anathema* “is one of the 103 words which in N.T. are found only in Paul and Luke” (*ibid.*).

“Diversities” or “Differences”? (12:4-6)

In these three verses we find (KJV): “diversities . . . differences . . . diversities.” In the Greek it is exactly the same word all three times—*diairesis* (only here in NT).

Thayer defines it as first, “division, distribution,” and second, “distinction,

difference,” and then adds that in particular it means “a distinction arising from a different distribution to different persons” (p. 137).

Schilier, after noting the different meanings of *diairesis* (sing.), says: “So far as concerns 1C. 12:44 ff., this can be decided only from the context. The plural *diareseis*, the opposition to *to de auto pneuma* [“but the same Spirit”], and the parallelism with the basic concept of *he phanerosis tou pneumatos* (v. 7) all favour ‘distribution’ rather than ‘distinction.’ The one Spirit is manifested in apportionments of gifts of the Spirit” (TDNT, 1:185).

The corresponding verb *diareo* is used in v. 11, where “dividing” (KJV) should be “distributing.” In His sovereign will—“as he will”—the Holy Spirit distributes His gifts to different individuals. It is not God’s intention that everyone should have the same gift (see vv. 28-30). The failure to recognize this clearly stated truth has led to a great deal of confusion in our day. The strong emphasis of vv. 4-11 is on one Spirit distributing many gifts to many people.

“Administrations” or “Service”? (12:5)

Here we find the common Greek word *diaconia*, which simply means “service.” It is translated “administration” only here and in 2 Cor. 9:12. The most frequent translation is “ministry” (15 times). It is being increasingly recognized that in the church there are many types of ministries in which different members of the church should be involved.

“Operation” or “Working” (12:6)

In this verse “operations” is *energation* and “worketh” is *energon*. Obviously these have the same basic root. Why not show in English this close connection in Greek? This is easily done: “There are different kinds of working, but the same God works all of them in all men” (NIV). It is interesting to note that the same noun is translated “working” in v. 10 (KJV). That fits best here too.

“Discerning” (12:10)

One of the gifts is labeled “discerning of spirits.” The first word is *diacrisis*. It comes from the verb meaning to “judge.”

Buechsel says that in the NT it usually means “differentiation” (TDNT, 3:949). Thayer defines it as “a distinguishing, discerning, judging.” Robertson and Plummer make this comment: “The gift of discerning in various cases (hence the plural) whether extraordinary spiritual manifestations were from above or not; they might be purely natural, though strange, or they might be diabolical” (ICC, p. 267).

“Will” or “Determines”? (12:11)

Paul declared that the Holy Spirit distributes the gifts “as he will.” The Greek has *bouletoi*, which is a strong verb meaning “to wish, desire, purpose” implying “the deliberate exercise of volition” (A-S). So “just as he determines” (NIV) is a more adequate translation.



Consecration

TEXT: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . .” (Rom. 12:1-2).

INTRODUCTION: The human side of sanctification is consecration. This passage suggests three important truths:

- I. AN EARLIER COMMITMENT
 - A. “Brethren” indicates they had entered the family of God.
 - B. Their sins were forgiven, names written in heaven, lives changed.
- II. AN ETERNAL COVENANT
 - A. “Present” aorist infinitive means to offer once and for all.
 - B. Traditional “rededication” is a blight on the church.
 - C. Songwriter: “I have made my choice forever . . .”
 - D. Old Testament “love slave”

III. AN ENTIRE CONSECRATION

- A. "Body" conveys entire being.
- B. Holy Spirit is looking for bodies—only one requirement—"living."
- C. "Spirit of the Lord clothed himself in Gideon."
- D. Francis Ridley Havergal's hymn "Take My Life"

CONCLUSION: Someone once asked General William Booth the secret of his success in the ministry. His reply was, "Long ago I settled it; God shall have all there is of William Booth."

MICHAEL SELLARS

Holy Warfare

SCRIPTURE: 2 Cor. 10:1-6

TEXT: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4).

INTRODUCTION: We war not against flesh and blood, but against principalities and powers; against rulers of the darkness; against spiritual wickedness.

- I. OUR WEAPONS—"The weapons of our warfare are not carnal."
 - A. We use weapon of the Holy Spirit—not weapon of carnal nature of sin
 - 1. Tempered revenge shows internal weakness.
 - 2. Carnal tongue indicates defeat within the ranks.
 - 3. Carnal attitude places soldier's wishes ahead of Captain's command.
 - B. Weapon of holy life—not strength of the human flesh
 - 1. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4).
 - 2. Holy living most deeply penetrates the heart of a sinner.
 - C. We use weapon of a pure and undefiled heart

II. OUR STRENGTH—"Mighty through God"

- A. Our protection—The armor of God (Eph. 6:13-17)
- B. Our defense—the truth of God
 - 1. "His truth shall be thy shield and buckler" (Ps. 91:4).
 - 2. "The Lord shall preserve thy going out and thy coming in" (Ps. 121:8).
- C. Our offense—The Great Commission
 - 1. "Go ye into all the world and preach the gospel" (Mark 16:15).
 - 2. "Lo, I am with you alway" (Matt. 28:20).
 - 3. "Thou therefore endure hardness, as a good soldier" (2 Tim. 2:3).

III. OUR VICTORY—"To the pulling down of strong holds"

- A. *Through God* we can defeat sin. "We are more than conquerors through him that loved us" (Rom. 8:37).
- B. *Through God* we can overcome the powers of Satan and evil. "Ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16).
- C. *Through God* we will be triumphant through life, death, and eternity. "And they overcame by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

CONCLUSION: As a faithful soldier of our Lord, we may sing:

- A. *Onward, Christian soldiers . . .*
- B. *I'll be a soldier for Jesus . . .*
- C. *From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.*

J. WALTER HALL, JR.

He who thanks but with the lips
Thanks but in part;
The full, the true thanksgiving
Comes from the heart.

---Selected



I Am Your Pastor—

When you rise to your highest and best, I am your pastor. When you yield to temptation and fall your lowest, I am your pastor. When you live in the Spirit and manifest the attitude of a Christian, I am your pastor. When for a time you sink to the level of the flesh, I am your pastor.

When you walk in the pathway of duty and do God's will, I am your pastor. When you enter the path of disobedience, I am your pastor.

When joys come to you that swell the notes of praise in your heart, I am your pastor. And when sorrow comes as a dark shroud over your life, I am your pastor.

When you have done your best and deserve the approbation of men, I am your pastor. When you have done your best and your good is evil spoken of, I am your pastor.

When the way is clear, and you know His will and way, I am your pastor. When you are perplexed and disturbed concerning what to do next and what decision to make, I am your pastor.

When you have all you need, and more, of the necessities of life, I am your pastor. When you feel the pinch of poverty and your power to earn decreases, I am your pastor.

When you keep sweet and gracious as a mature Christian ought, I am your pastor. When you act childish over some real or imagined wrong, I am your pastor.

When everything goes right and you have not a care in the world, I am your pastor. When nothing seems right, and burdens multiply, I am your pastor.

When you please me by the stand you take and the wonderful spirit you manifest, I am your pastor. When you disappoint me and cause sleepless nights, I am your pastor.

When you are living life to the full, I am your pastor. When your health fails and the end of mortal life seems near, I am your pastor.

When I reveal that I am human, and have my own weaknesses and infirmities, and you are charitable and understanding, I count it a privilege to be your pastor.

—Selected

* * *

The only place where one word should lead to another is in the dictionary.

* * *

CONSISTENCY: *Your talk walks, and your walk talks, but your walk talks farther than your talk walks.*

* * *

A minister stood in his pulpit on Sunday morning and challenged his congregation with these words, "I want everyone who believes that Jesus will come this morning, before this service is over, to stand to his feet." Not one person moved.

After a few moments of embarrassing silence, the minister read his text, "In such an hour as ye think not, the Son of man cometh."

GROWING OLDER

*A little more tired at close of day,
A little less anxious to have our way;
A little less ready to scold and blame,
A little more care of a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.*

*A little more love for the friends of youth,
A little less zeal for established truth;
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away,
And passing in silence at close of day.*

*A little less care for the bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
And so we are faring adown the way
That leads to the gates of a better day.*

—R. G. WELLS
Source Unknown

GAMES CHURCH PEOPLE PLAY

DROP THE HANDKERCHIEF is a game where a person will accept responsibility, go around the circle one time, and then drop it behind some unsuspecting person. The person must then run very fast (usually out of town every Sunday) so that he won't get caught!

TAG is another traditional game that is fun because the minister is at a disadvantage of 1,000 to 1. The idea is "Every time you visit me, I'll come to church one Sunday. But you have to tag me at home each time you expect to see me in church!"

HIDE AND SEEK is sometimes played

when a member goes to the hospital. He hides in bed, and the minister is supposed to find him. It is against the rules for anyone to tell the minister. However, if he is found, he is "home safe" by saying, "Well, it's about time you got here!" If he is not found, he can tell everyone, "I was in the hospital for two weeks and the minister didn't come to see me one time!"

KICKBALL isn't played by many, but a small team is enough. The object of this particular game is to kick about the way everything in church is being done, and to bawl if you are asked to help in anything.

Submitted by L. Wesley Johnson



Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

The Geography of the Bible

By *Denis Baly* (Harper and Row, 1974.
Cloth, 288 pp., \$12.00.)

Excellent reference book. Helps make the Holy Land in the context of the Bible come alive. Good for the serious Bible student and Sunday school adult teacher. Should be kept handy for ready reference. Written in interesting style.

JOHN B. NIELSON

Books Received

Holiness and Human Nature

By *Leon and Mildred Chambers* (Kansas City, Beacon Hill Press, 1975. 71 pp., \$1.50.)

Reprinted from the first edition entitled *Human Nature and Perfecting Holiness*. This little book is a very prac-

tical expression of the need for a continuing vital relationship with Christ grounded in the experience of sanctification. It is both instructive and encouraging.

Big Ideas for Small Sunday Schools

By *Ralph McIntyre* (Beacon Hill Press, 1975. 59 pp., \$1.25.)

The title carries the burden of the message. It is written by a dedicated Sunday school superintendent from Montana who caught the vision of what it takes to work in small schools. It is full of ideas which any Sunday school can put into practice.

Rx for Nerves

By *Pauline E. Spray* (Beacon Hill Press, 1975. 151 pp., \$1.95.)

A well-documented approach, popular-

ly written and helpful. It is the committed conviction of the author that the remedy for mental and emotional illness can be found within the Bible. It is this prescription that the author shares. "This is more than a testimony: it is an authoritative analysis of the causes, the complications, the cure, and the challenge of emotional stress."

Guiding a Growing Sunday School

By *Albert Morton* (Beacon Hill Press, 1975. 96 pp., \$1.95.)

A new Christian Service Training study book for superintendents and supervisors. A very helpful and challenging study of the principles of supervision.

Moments (Vignettes from Life)

By *Hoyt E. Stone* (Beacon Hill Press, 1975. 87 pp., \$1.95.)

An encouraging vignette of experiences straight from the life-pattern of one who has lived through the "rough" as well as the "blessed." The author reveals the building blocks of his own life. And in so doing, he subtly invites the reader to take a nostalgic journey into his own past to

check the foundations of his personal faith.

Preachers' Exchange



FOR SALE: Back issues of the *Nazarene Preacher* and *Preacher's Magazine* bound in permanent hard binding with gold imprint on the spine: *Preacher's Magazine*—for years 1930, 1931, 1949, 1950, 1956 through 1964. The *Nazarene Preacher*—1964 through 1971; and four years unbound—1972 through 1975. Binding and lettering is worth \$170 alone—make me an offer.—James H. Lyons, P.O. Box 326, Whitewater, Wis. 53190.

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.

COMING
next month

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The risen Lord stands firmly before those who would doubt His redemptive power.

● **I Carried His Cross**

A pious Jew named Simon was thrust into the very center of human history on one eventful day.

● **Friendship Patterns in Evangelism**

Too many Christians do not have enough friends—outside the church.

● **Jesus Risen—The Great Evangelical Blind Spot**

If Christ has not been raised, then our preaching is vain and our faith is in vain.



AMONG OURSELVES

What is happening to our families? Several events in recent years have had some effect on the family, and most of them have not been good. The image of "Mother" is not the same as it was when Abraham Lincoln said, "All that I am or ever hope to be, I owe to my mother." Motherhood in the minds of more and more women means slavery, humiliation, and a denial of human rights. For others, thank God, it still means dedication and devotion. It symbolizes the love and care which provide the glue that holds homes together. Father, also, has taken numerous blows in our modern times. He is robbed of his dignity and authority and portrayed as a weak, ineffective nitwit in comic books and television commercials. So it is that we look at our Wesleyan heritage regarding this matter. Thank you, Brother Shelton, for this month's Wesleyana about family religion (p. 10). And keep up the good work, all you who are determined to protect and nurture the sanctity of the home. May your Family Life Conferences and other efforts help stem the tide that threatens to erode the most basic of all institutions in any civilization.

Yours for souls,





He is Lord

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