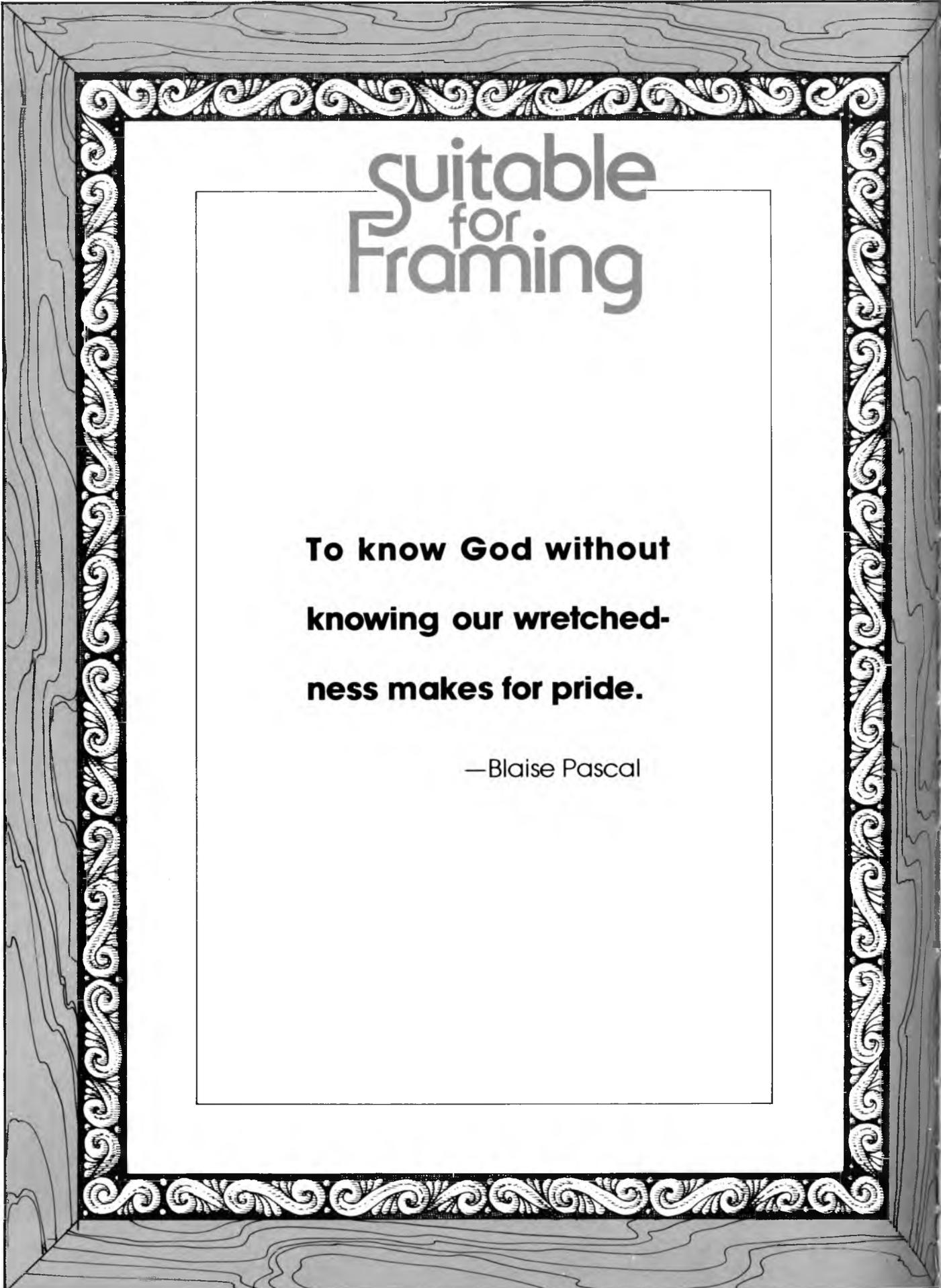


THE
DREACHER'S
MAGAZINE

JUNE, JULY, AUGUST, 1982



| | |
|--------------------------------------|-----------|
| LEIGHTON FORD ON EVANGELISM | 8 |
| MAKE BAPTISM COUNT | 16 |
| THE GRANDEUR OF THE MINISTRY | 19 |
| JOURNEY | 26 |
| HELP THE CHURCH BOARD SUCCEED | 30 |
| WINNING IS TOUGH TO BEAT | 44 |



suitable
for
Framing

**To know God without
knowing our wretched-
ness makes for pride.**

—Blaise Pascal



by
Wesley
Tracy



ADVICE IS CHEAP —AND VALUABLE

You don't have to backslide to make it through a building program—but it sure helps!" That's the advice I received from a seasoned minister when I was launching my first building program.

I get lots of advice that is worth about as much as an expired *Maxwell House* coupon—don't you? Most ministers get more advice than they can use or even stand. I've been advised on how to preach, how to dress, how to cut my hair, and to get off the premises. I've been told *who* to see, *what* to read, *when* to speak, and *where* to go. I've been advised to get on the ball, get on the stick, to speak up, and to shut up.

Advice comes from all directions. Upon arriving at the parsonage of a church I had just accepted, I was met by the chairman of the board. Standing by the U-Haul truck before I even got to the door of the house, he advised me in no uncertain terms that he personally would kick a certain portion of my anatomy if I didn't take care of the parsonage to his satisfaction. He further advised me that all preachers were "chislers," and later in my first board meeting there he made a motion not to pay any budgets that year. One day he came to me and said he had the offer of a job 400 miles away, and would I pray about his decision. You can guess the advice I gave him—and I did pray about it for 10 seconds. My prayer was, "Thank You, Lord."

Once, after the best Christmas sermon I had ever preached, another man told me: "I want you to know that not one word that came out of your mouth was worth listening to." He got saved a little later and now he's a pastor and he has to dig up Christmas sermons that are yawned at.

Another time an "advisor" caught me just as I was about to leave for vacation. "I don't see why the pastor has to take a vacation—the devil doesn't." "Well," I said, "you don't want me to be like him, do you?" I had heard Jack Lee say that, so I borrowed it without even using quotation marks.

Once a third of my voting congregation gave me some serious advice. My renewal vote was exactly two-thirds yes, one-third no. One more thumbs-down vote and God would have had to call me to another church. The announcement of the vote by the tellers was almost more than one dear lady could stand. She gasped out loud, "I had 18 people promise me they would come and vote no, but 8 of them chickened out." It turned out all right. I stayed at that church another five years on unanimous votes.

Sometimes advice comes through the mail. One unsigned letter contained only this information:

Tracy:
You are either:
A. totally incompetent
or
B. a Communist

Dr. A. F. Harper, my boss then, helped me a lot when I showed it to him. "I *know* you aren't a Communist," he said and walked away.

Of course all of the bad advice available doesn't come from misguided troublemakers with room temperature IQs. Some of it comes through uncritical assumptions. One of these maxims that should be mounted in the Hall of Fame of Bad Advice is the time-worn notion that the pastor should treat all parishioners the same. Usually this is interpreted to mean: keep everybody at arm's length; don't make close friends with anyone, then no one can call you "partial." In my judgement this advice is just plain dumb. Let's say you have one man in your church who mortgaged his house and double tithed to help the church make it through the recession and loved and served with equal intensity in other ministries of the church. On the fringe of the same congregation you have a bitter guy who throws rocks at the church, is morally unfit, beats his wife, sneers at the idea of tithing, and professes everything in the book—a real blue ribbon hypocrite. How can you treat these two men the same?

Of course you will treat all your people with love and send its "sunshine" on the "just and the unjust." You would earn a blue ribbon yourself if you just pal around with the people who can buy you thick steaks and fancy club memberships. But such abuses aside, I like what Billy Graham said and what Jesus did. Graham said something to the effect that if he were a pastor he would find about six couples in the church who had the best potential to help the church meet its mission and live as close to them as he could.

Jesus did a similar thing. Sure, He loved everybody in Judea and Galilee where He ministered. He even forgave His murderers. But He chose 12 men and gave himself to building them. He spent more time with them than others. He opened His heart to them, shared His hurts and dreams with them—and the rest is history. Do you suppose Jesus worried about people saying He was close to the Twelve?

Then there is the myth that we should leave the leading
(continued on page 18)



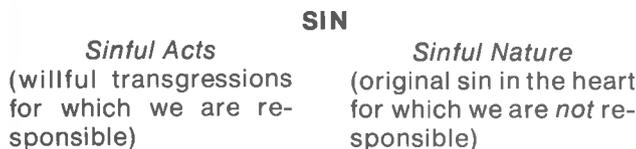
THE ARK ROCKER

OOPS!

Our Theological Slip Is Showing

About a month ago while cleaning out the top drawer of my desk, I discovered a little booklet entitled *We Want You to Know About Our Church*, or something like that. I don't know how it got there. Written by a pastor to distribute to his new converts, it contained sections about the denomination's history, doctrines, government, worship, etc. Pausing from my cleaning chore long enough to give the doctrinal section a quick scanning, my eyes fell on a neat diagram.

Anyway, this diagram caught my attention. It was about SIN, particularly the *twofold* nature of sin. It went like this:



The booklet went on to explain that our sinful acts (which are the outward manifestations of our sinful nature) are forgiven in the new birth and the sinful nature itself is cleansed in entire sanctification. That part is OK. But the problem lies in the claim, on the right side of the diagram, that "we are not responsible" for our sinful nature. I know that's the explanation we holiness folks have often heard, but that doesn't guarantee its soundness.

You see, if our *sinful acts* are the manifestations of our *sinful nature*, and we are not responsible for this sinful nature, then we are not even responsible for our sinful acts either! Wow! Sounds like mankind is not sinful after all!

What is wrong here? Just that a zealous pastor in his eagerness to make theology *simple* for his people, ends up making it *false*. He had forgotten that the historic Christian tradition has steadfastly rejected all views which eliminate human responsibility from sin (in any of its aspects) and thereby *excuse* us in our sinning.

Even the Augustinian "realistic" view that each of us is personally a co-sinner with Adam and therefore *guilty* for his transgression because we were all "in Adam's loins" when he ate the fruit, strange as this may sound to modern ears, was an honest refusal to let man "off the hook" and a recognition that there is no aspect of sin which lies outside the boundaries of our freedom and responsibility. The same goes for the "representative" or "federal" theories in which Adam's guilt is "imputed" to his offspring. Advocates of this new view are saying that in some way guilt attaches to our sinful nature.

To be sure, the so-called "genetic" theory of sin's transmission does come awfully close to excusing us from responsibility for our sin. But that theory had little currency until modern times (mainly since Darwin) and is not the heritage of mainstream Christianity. Sin must never be equated with finitude; it is not a *natural* fact (like digestion, or breathing, or the color of one's eyes) but a *moral* and *religious* fact.

If in regard to our sinful nature, we say "we are not responsible" (just like that, with no qualifications) we create more problems than we solve. If I am not in any way responsible for my sinful nature, then either God is responsible for it, or Satan is, or Adam is, or something else is. And if my sinful acts are but the manifestations of my sinful nature for which I am not responsible, then I am not the sinner, but God is, or Satan is, or Adam is, or that "something else" is! In any case, I myself am off the hook!

Now that dodge is as old as Eden. For his sin, Adam explicitly blamed Eve and implicitly blamed God (Gen. 3:12). And Eve blamed the serpent ("the devil made me do it," Gen. 3:13, free translation).

Now there *is* a way to explain the twofold nature of sin without falling into this trap (and it might even be possible to explain it with a diagram!), but at the moment I don't have time to elaborate, for I just found in the bottom drawer of my desk a booklet entitled *You Can Know the Date of the Rapture!* And, boy, is it full of diagrams! Please excuse me.

The Ark Locker

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IN THIS ISSUE

- | | | |
|----|---|---------------------|
| 1 | Advice Is Cheap—and Valuable | Wesley Tracy |
| 6 | The Pastor's Role in Public Worship | Gene Bartlett |
| 8 | Leighton Ford on Evangelism | An Interview |
| 11 | Presenting the Sermon | Merrill Williams |
| 13 | What Should Your Congregation Pay You? | Joe Huddleston |
| 14 | The Faith of Islam | John B. Nielson |
| 16 | What Do You Make of Baptism? | Wil M. Spait |
| 19 | The Grandeur of the Pastoral Ministry | Roy S. Nicholson |
| 22 | Pointers for a Nursing Home Ministry | J. Grant Swank, Jr. |
| 25 | The Fellowship Community | Stephen Gunter |
| 26 | Reflections on the Journey | C. Neil Strait |
| 30 | Helping the Church Board Function Successfully | D. Eugene Simpson |
| 32 | The Local Church Board Planning Retreat | D. Eugene Simpson |
| 34 | What to Do When the Senior Pastor Leaves | Jim Johnson |
| 35 | Sunday School: A Natural for Community Ministry | Robert E. Bingham |
| 37 | Wesley on the Use of Money | R. Larry Shelton |
| 38 | The Future State of the Lost | Charles W. Carter |
| 41 | I Would Rather Have a Housing Allowance | Wendell Garrison |
| 42 | Do the Scriptures Teach a Second Crisis? | John A. Knight |
| 44 | Winning Is Tough to Beat | Dana Walling |
| 46 | People in Darkness Have Seen a Great Light | Dwight Swanson |
| 49 | Theology and Evangelism | Charles R. Shumate |
| 51 | Blessed Are They That Mourn | Wesley Sullivan |
| 52 | The Call of God and Human Leadership | Kenneth Vogt |

These Too: The Ark Rocker—2; We Get Letters—4; Sermon Craft—54; Sermon Outlines—56; Today's Books for Today's Preacher—60; The Preacher's Exchange—61; New Testament Word Studies—62; Old Testament Word Studies—63; Please Talk to Us—64.

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We Get Letters



Guidance from our readers is important at the Preacher's Magazine. Here are some excerpts from our mailbox.

"The March/April/May issue is simply wonderful! The articles are scholarly and practical . . . and that's no small attainment."

—Donald Charles Lacy

* * *

"Just a note to let you know how much I appreciated your editorial in the recent issue of the *Preacher's Magazine*. It strikes a ready response to some of us who have seen a few winters pass across our shoulders. Thanks again and may God be with you."

—William Griffin

* * *

"I want to express first of all; my own personal appreciation for the *Preacher's Magazine*. I have been a minister in the church for 28 years and have in my library almost all of the PMs for the last 19 years, along with some scattered editions of earlier years. I feel that today's magazine is really meeting the needs of the minister in a real and vital way. I have found the issues of recent years very inspirational, and encouraging to my own ministry and in my pastor-to-people relationships. Thanks for the work!"

—Vernon J. Cargill

* * *

"I very much like the thematic program and the depth of the ar-

ticles. Keep up the good work. You are in our prayers."

—Artie H. Whitworth

* * *

"If I were given the choice of subscribing to one—just one—Christian periodical, it would be the *Preacher's Magazine*. I thank you for its contribution to my life and ministry."

—David W. Holdren

* * *

"I just finished reading your editorial on the decline of the Sunday School in the current *Preacher's Magazine* and wanted to comment:

HURRAH!!

"What you expressed so incisively is precisely what I have encountered, but have been unable to state so clearly and coherently. You have given new form and stimulus to my thinking on this subject—THANKS!"

—Clair Budd

* * *

"Your recent article in the *Preacher's Magazine* concerning the Sunday School is one of the most incisive I've ever read anywhere by anybody."

—Don Hughes

* * *

"A recent article in the *Preacher's Magazine* entitled, 'The Minister's Marriage,' by Louis McBurney, was right on target. I have never seen the problems of the minister and his wife spelled out more accurately. My only dis-

appointment was that there were no solutions given.

"It would be so helpful if there could be a column for questions and answers in each issue by someone like Dr. Dobson or Dr. Hamilton. So many wives are hurting and ministers cannot see this because they are too close to the problem.

"At least let us have some more articles along this line."

—"A Minister's Wife"

* * *

"I know I am not alone when I say thank you for giving your time and energy to editing the *Preacher's Magazine*. The magazine means a lot to me. I especially like the center information section."

—Dennis Fink

* * *

"And I'll do just what you said! Write and tell you that I liked your editorial! Seriously, Brother Tracy, this is the medicine that most of us need at one time or another in our ministry. You may not be very popular with some for saying what you did, but I must agree that we are to proclaim God's Word, not feed our flocks simply what makes them praise us. Keep up the good work in the editorials, and DON'T BECOME A PRAISE JUNKIE!"

—Raymond E. Rowe

* * *

"I too am a firm believer in the Advent Season, a season of prep-

aration for the Lord's coming. It was with great distress that I read the article in the December issue by John R. Brokhoff concerning the strict adherence to the Advent liturgy, ritual, and observance both in church and home.

"Our practice is to have the Advent wreath along with the Advent series of sermons, the decorations, the pre-Christmas parties, the joyous Christmas carols, the gift giving, the all-out 'commercialization' of Christmas in the local church.

"Must we be slaves to a man-made tradition of sobriety and solemnity? Must we surpress our joy in quiet dignity? Where are the scriptural imperatives concerning this strict adherence to the observance of Advent?"

"For too long the 'world' has had the corner on the commercialization of Christmas. Instead of hiring some Wall Street public relations firm to publicize and promote Christmas, the church should be the logical place to turn. Perhaps because of our sobriety and solemnity we encourage the world to 'look in other places.'"

—William R. Fisher

* * *

"First allow me to tell you how much I enjoy the *Preacher's Magazine*. It has been a favorite of mine since I was introduced to it while I attended Nazarene Bible College. I was amazed then, and honestly still am, at the fact that such a high caliber publication could be available to us at no charge."

—James Walker

* * *

"Thank you for your article, 'The Future Isn't What She Used

to Be,' in the current issue of the *Preacher's Magazine*.

"I am requesting permission to copy the entire article to distribute among my congregation."

—Paul Merki

* * *

"The March/April/May issue of *Preacher's Magazine* was great with your main emphasis on the study of Micah. Is there any possibility that you will do this with every major book of the Bible? It would be a great undertaking, and perhaps all these articles could be reprinted in a hard-bound book later. Let me encourage your editorial staff to pursue this idea more!"

—Carroll D. Morris

* * *

"I was in San Francisco when I saw a copy of the *Preacher's Magazine*. It was being demonstrated to a group of 50 college students there for our first annual Urban Institute. Paul Moore had it and used it as a display to indicate to the students that the church was becoming more aware of urban issues.

"I am pleased with the product and trust it will have a salutary effect on at least some of the ministry in the church. Thank you for your efforts and your work in making it all come to pass."

—R. Franklin Cook

* * *

"Greetings in the ever-blessed name of our Lord and Savior, Jesus Christ.

"I appreciate the job you are doing as the editor of the *Preacher's Magazine*. I have no criticism to offer. No doubt you get enough of that. And whatever criticism I might have is not serious.

"I do have a suggestion; I would

like to see, sometime, an article on the filing of the completed sermon manuscript after preached . . . so if we want it for another occasion, we could find it in less than half a day! (Know what I mean?) In detail. Thanks."

—S. Ellsworth Nothstine

* * *

"Fantastic editorial! Courageous! Very well written. Should help us turn the corner on our *Parousia Paranoia!*

"You are on the cutting edge of the issues that matter. Hang in there. I'm proud to be a part of the team."

—C. S. Cowles

* * *

"Thank you, 'Ark Rocker,' for giving us hope!"

—Rose Handloser

* * *

"I appreciated your article on 'Praise Junkies.' How I also appreciate the *Preacher's Magazine*. It is a teaching tool I feel I could not do without.

"You need to be 'praised.' Well, at least commended for all the help you give us struggling preachers. Your writing is always discrete, erudite, pointed, and humorously colorful, I mean it."

—John Snyder

* * *

"The article 'Hurting Parents' is a masterpiece! It should be put into tract form and offered to many who need it. I have been faced with this as I have ministered across three states. 'Where did we go wrong?' has been asked so many times. The first sensible answer I have ever seen was *yours*. Thank you and God bless you!"

—R. J. Essary



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We have falsely believed that preparation may stifle spontaneity.

THE PASTOR'S ROLE IN PUBLIC WORSHIP

by Gene Bartlett

The most urgent need for many pastors is a recovery—or discovery—of meaning in that in which they are engaged every week. More often than we like to admit, our leadership of worship shows that we really have little concept of its unifying meaning. The pastor thereby lessens the effectiveness of this aspect of his or her ministry. So we have acknowledged that the understanding of what we are about is probably our most urgent need.

Particularly when we are considering ministry in a secular culture, it is obvious that to provide worship of high order is a ministry which resides almost exclusively in the church. We ought to do it well, and several leads are open to us:

1. Worship is not one person leading and all others listening. This mistaken concept requires some deliberate corrective steps in the average Protestant congregation. We have a great tradition, of course, in the congregational singing. Here one feels the whole community of faith praising God.

There can be other ways in which the congregation plays an active part. The scripture can be read by a member of the church who comes up from the congregation. Even if there needs to be some practice during the week so

that the reading can be heard, it is worth it for the symbol of a participating community which such reading provides.

With a little careful study there can be more congregational responses. Before the sermon, the minister can say, "Let the words of my mouth"; and the congregation can respond, "And the meditations of my heart"; then all can say, "Be acceptable in thy sight, O Lord, my strength and my redeemer."

One even hopes the congregation will feel free to say "Amen" at points in the service which are particularly meaningful. The minister who is sensitive to these points may even take the lead in saying, "And all the people said," to which the congregation responds, "Amen." Even the pastoral prayer may be broken up into three prayers to which the people can say the "Amen." On occasions such as the Communion service the people may be encouraged to extend the peace of God to one another.

In short, there is a freshening of worship which comes from the concept of congregational celebration, in contrast to the congregation as "audience." We are discovering what should have been evident enough in the witness of the Psalms and devotional passages in the Bible, namely,

the active participation of the congregation. Such participation is not a denial of the holy solemnity of worship, but a recognition that a component of that solemnity is joy.

It will fall to the pastor to introduce and strengthen this lay participation. Generally, lay men and women cannot invite themselves!

2. This suggests that the responsibility for educating the church in worship rests with the minister. We need to interpret to congregations how the service is the continuation of the Christ event. Time at a board meeting can be set aside for the discussion of worship and for the interpretation of the various elements.

On occasion that interpretation can come into sermons. Also, the newsletter can be a means of education, especially as new elements are introduced. Adult education classes ought to deal with the meaning of worship. All these together will have marked effect on the congregation, giving them the real fulfillment of understanding, perhaps for the first time, of what worship is about.

3. The services of worship as well as the sermon have to have careful preparation each week. There is an impressive body of material to assist the minister and we should be well acquainted

with such books as John E. Skoglund's *A Manual of Worship*.

We have falsely believed that preparation may stifle spontaneity. Some are afraid of anything that hints at "formalism." But there is no such thing as "formless" services. The question is: will it be good form, with language of dignity fitting worship; or poor form, with language which is repetitious or convoluted; or a mere stringing together of phrases which have the sound of piety?

Anything done as often as public worship takes on form! Listen to the prayers that are supposed to be spontaneous and discover how often we are spontaneous about the same things in the same way! It is sometimes hard to distinguish between inspiration and desperation. There is no reason that inspiration cannot come on Saturday in the quiet of one's study instead of Sunday morning facing a congregation where the words come out because one has to say something rather than because one has something to say!

4. In the churches which put their emphasis upon the local congregation, the pastor should take care to reflect in the service the continuity of the Christian faith. Many of us convey the impression that the whole enterprise began when our congregation was founded. We sometimes act as though nothing much of importance happened between the Resurrection and the revival which gave birth to our congregation!

In worship a people's history becomes a personal one. This is

an important part of our belonging. Whenever we gather the people of God in Christ's name, we are affirming that it was we who came out of Egypt; it was we who stood at Golgotha. But we need to go on and affirm that it was we who bore the early persecutions, endured the indignities, engaged in the intellectual encounters which defined the faith, and followed every frontier, planting in each new clearing the seeds of the historic faith. Our worship can and should sing,

*For all the saints,
Who from their labors rest,
Thy name, O Jesus,
Be forever blest.*

I was working in my yard one day when I tried to brush aside a twig. But it would not be brushed aside. When I tried to pick it up, more and more of it appeared. It turned out to be not a twig at all but the end of a root, and the root was attached to a tree. That thing had connections! It's a fitting discovery that no church is merely local, either in its history, its responsibilities, or its relationships. To celebrate the meaning of our being a historic community is not the first business of worship, but it is a reminder of one of God's mighty acts in history—the appearance of His people.

5. One of the growing practices is for the pastor to gather the concerns and celebrations of members and share them with the congregation.

We once assumed that this kind of personal reference was inconsistent with the ordered service of dignity. But we have dis-

covered that such warm, personal concern does fit in with the service and, in fact, enriches it; for it is an expression of what we are as Christian congregations.

One thinks of the way in which the apostle Paul included personal references in his letters, usually at the close. Here, as at few places, one senses the nature of the first Christian congregation—the concern persons had for one another, their mutual support and sharing.

In a similar way, the regular inclusion of concerns and celebrations, usually at the close of the service, has proved consistent with our nature. As Christ ministered to individuals, so such remembrance of persons seems to have a rightful place in a service which remembers Him.

These personal items may be spoken from the congregation at the minister's invitation. Or they may be gathered by the minister, especially when he or she has made the board members aware of the need to know about those who should be included. Many churches have started the practice on Communion Sunday, but some have included it in the regular Sunday worship, feeling it is a true expression of the event of Christ among us.

No Greater Privilege

The continuation of the event of Jesus Christ! Is that belief or make-believe? Can He walk among us still, making us whole, gathering the lonely into fellowship, calling the strong to serve Him, helping us see God in our everyday life? Can the Incarnation extend even into our secular day?

Pastors will learn that in the privilege of leading worship we establish ties with people who need our ministry as at no other time in the week. And when we see how the broken loaf of our efforts has been a means of grace to people, we will have good times when we will be "lost in wonder, love, and praise" at the sheer privilege of it.

From *The Authentic Pastor*, by Gene Bartlett (Judson Press, Valley Forge, Pa., 1978). Used by permission.



LEIGHTON FORD ON EVANGELISM

An Interview

Leighton Ford is associate evangelist and vice-president of the Billy Graham Evangelistic Association. He is a regular speaker on "The Hour of Decision," and serves as chairman of the Lausanne Committee for World Evangelization. He is also the author of several books, including Good News Is for Sharing, and A Life Surprised.

Wesley Tracy: Dr. Ford, if you were the pastor of a church with 150 members in the United States, what are some of the things you would put into your local evangelism program?

Leighton Ford: It would depend to some extent on the context in which the church found itself. There is no one evangelism mix which fits all situations. But there are some basics. First, I would say a strong pulpit ministry based on the Word of God and aimed at the congregation's needs is absolutely required. Most growing churches that I know about have pastors who take the Word of God and put it where people can understand it, where it applies to their lives. Secondly, a strong ministry of prayer is absolutely basic.

Tracy: All right, we have prayer and a Bible-based, need-centered pulpit ministry. What else should be included?

Ford: A discipling and equipping ministry is a must. In a smaller church like we are talking about, the pastor is going to have to do a lot himself to bring this about. I would try what Billy Graham said. When I first joined the team I heard him say at a pastor's meeting, "If I were a pastor, I would first look for 12 men and I would spend time with them and try to pour my life into building them, disciple them, and help them; you know, to go out and multiply the ministry." I think that would be absolutely essential. We must have strong preaching, vital prayer, and a practical discipling ministry if the spiritual leadership of the church is to grow. Further, I think that for evangelism to be successful, the church must relate with friendliness to the community and must really care about the people in it. The Gallup survey showed that over half of the unchurched people in America said that they could see themselves in church in the right situation. What that means is that a caring church could reach them. And here is where a small church has an advantage. We attend a very large church and some people are saying it's too big for them. People don't get lost in a small church.

Tracy: So to preaching, praying, and equipping you would add a caring ministry to the community expressed in whatever form is required to meet the needs of the community?

Ford: Right, a church needs to study its community's needs, and its potential for growth. A small church in a growing suburb will operate differently from a small church in a small town whose residents are moving away.

Tracy: A lot of "listened to" people today say that if the local church does its nurture job properly evangelism will take care of itself. What is your judgment on evangelism as a sort of by-product of nurture?

Ford: I think healthy evangelism has to grow out of a nurtured church where Christians are becoming whole people. I think it is foolish to send people out





to witness for Christ who aren't becoming whole, not perfect, but maturing to where there is some wholeness in their own lives. Such a program is going to fall flat. I think the nurturing, teaching ministry is absolutely basic, but I don't think that automatically means that evangelism is going to happen. It can take place spontaneously, but there are a lot of churches which emphasize the nurturing fellowship and growing who never get out there. They are like a football team which spends all its time in a huddle. They say, "Boy, we're really being nurtured, you know, we're learning that play book, we have great fellowship, and our huddles are getting better every week," but they never get out there and play in that lineup. I think evangelism has to be *intentional*. You have to say, God has called us as a people to reach out to others and God has called certain people in the church to get out and break the barrier out there, and reach out in direct evangelistic efforts. So I don't think it automatically just happens. I think people have to be helped and equipped and motivated and moved out.

Tracy: It seems to me that the excitement of the new discipling ministries, vital as they are, sometimes shoves evangelism down the priority list, occasionally reducing it to by-product status.

Ford: I'm afraid that that happens, but again, it is not merely a program. It can grow out of that nurturing phase, but unless we are being nurtured for one of the major responsibilities of the church, as someone once said, you know the church is the only institution in the world that doesn't exist for the sake of its own members. We don't exist to nurture ourselves, we exist for those still outside and wandering.

Tracy: Moving on to another area, what do you think of the primacy of behavioral science in re-

ligion today? It seems to me that theology, once queen, has been tossed off the throne and replaced by psychology, anthropology, sociology, church growth science, etc. What do you think of these developments?

Ford: I think the behavioral sciences are very useful to us. And we have learned a great deal from them, but they are, after all, uncertain sciences. They are not the exact sciences. They are changing all the time. Textbooks are outdated within a few years and God has given to us in the church an eternal Word that is transcultural, that is transtemporal, that speaks to all ages, and all cultures, an authoritative Word. I think that if we sell out that, simply for the behavioral sciences, we are buying a mess of pottage and losing our birthright as Christians. One of my close friends, Billy Graham's son-in-law, is a clinical psychologist. He's using the gifts that God has given him—wonderful; and I'm very thankful for all he has learned, as I am for the social scientists and the people in the area of communications, and have learned much from them. But we've got to be careful that what we learn from the world around us doesn't supercede the Word of God. A psychologist spoke recently to the school of evangelism in Milwaukee, spoke to the pastors there, and he said, "Remember as a counselor there is a great difference between you as a pastor and me as a psychologist." He said, "Don't try to play a psychologist. Be thankful of the identity and authority God has given to you as a man of God. You can say things to people in a direct way, that I can't say as a psychologist. People need that. They can get that from you when they can't get that from me." I think we have to be careful that we don't try to sell out the great thing God has given to us, as people of God.

Tracy: I see a lot of Evangelicals who look at the discoveries of social sciences and put theological interpretations on them. I think we need to be aware that when the social scientist has described what *is*, he has made no statement about what *ought* to be. I think that's the arena in which Evangelicals should exercise care.

Ford: I think that's true in the area of church growth and the homogenous unit. I think sociologically you can say churches will grow faster if they are among people of the same type, class, etc.





Now that may be a sociological observation which is valid and helpful—understanding that a church ought to be related closely to cultural needs of people—but then that has to come under theological judgment. Does that church adequately bear witness of the fact we are all one in Christ Jesus, where neither male, female, slave, or free exist—we're one in Him. That is a theological judgment which has to be brought to bear. So it's hopeful that social science is not the last word, at least for Christians.

Tracy: During your ministerial career, what are some of the most important lessons that God and life have taught you? I know a lot of things that I got eagerly enthusiastic about turned out to be somewhat fadish through the years. A few basic truths keep coming back and I would like for you to share with our readers some of the great lessons that God has taught you.

Ford: I think that there are a lot of them, but I'll share just one. I have a friend from Canada, a businessman, who wrote me a letter not long ago and he said, "Leighton, remember God really is God. He's not applying for the job." And I really think above all, that is the thing I have learned. God is working in everything that is happening in our lives. Whether we realize it or not, or like it or not, He is working out His purpose. Often I'm asked by young people how you know what God wants you to do, and what's the secret in living a successful Christian life. Well, I don't think that there are any formulas. There are patterns and examples, and things we have learned from our own lives. But the important thing to realize is that God really is God and He's going to work in everything that happens as we trust Him to work out His purpose.

I am reminded many times of Brother Lawrence from the middle ages, a man who spoke of practicing the presence of God. He had all the disciplines of the Christian life, but the vitality was not there. He sat one winter under a tree, looked at that barren tree and said, "My life's like that tree," and he said, "Nothing we can do is going to make the blossoms come now, but in the springtime the buds are going to come and the flowers, and fruit on the tree." Suddenly he realized that he couldn't make God do anything He is not ready to do. All I can do is to respond to what He is doing at this point, Lawrence decided. And he regarded that as the point of his real spiritual awakening.

Just one little example in my own life—I've always been pretty much of a perfectionist. I want to have everything in order, prepared, right now. People

tend to look at me as a guy who has everything together. Even in our own team, I think there are people like that, and some of this comes from my Canadian background. I remember when our son was 14. He had very serious heart problem and he had to have open-heart surgery, an unusual problem. His heart started running away one day at 360 beats per minute. A strange thing called WPW syndrome, he had an extra conductor in his heart. We didn't know whether he would live or not when he went through that surgery. Through that we learned the power of prayer, we learned the sovereignty of God, and we learned how much the Christian people cared. I saw the people begin to look at Leighton Ford in a new way. There wasn't just a preacher on a platform, but a father who could cry, who could hurt, and needed prayer just like anybody else, and the Lord used that. I'm not saying that He made that happen for that purpose, but He used that in my life at a point when I needed it. I wanted to be a perfectionist but this made me open, more vulnerable, and more willing to share, and I've seen a number of things like that in my life. Like Paul said, "God makes all things work together for good."

Tracy: Let me ask you to give a quick response to a list of topics that I will read. The first is: *Lay Training*.

Ford: I think we are going through a second reformation where the ministry is being put in the hands of the average Christian. This must be a priority in the church. The church is a society of ministers.

Tracy: *Personal Evangelism*.

Ford: Making friends for God is how I define that. Paul speaks of this in 2 Corinthians. God has changed us from enemies to friends, and has given us the task of making others friends also. Absolutely basic.

Tracy: *Evangelistic Conferences*.

Ford: A catalyst stream of blessings throughout the world: when the Lord is present.

Tracy: *Central City Ministry*.

Ford: A blind spot among Evangelicals. Needs to be recovered.

Tracy: *Altar Calls*.

Ford: I think we have one altar and that is in heaven, but there is a place for invitations to be given.

Tracy: *Preaching*.

Ford: Power of God. Oftentimes underrated, not just talking about God but God speaking through human personality.

Tracy: *Affluence*.

Ford: A danger, a trap for Evangelicals today. Trips us up by the deceitfulness of riches unless we can see everything we have as a tool. If it is not a tool it becomes an idol.

Tracy: *Discipling*.

Ford: A buzzword today. A buzzword that needs to recover biblical content so that people can become like Jesus.

Tracy: Thank you for sharing with us.





Presenting the Sermon

by Merrill Williams

*Professor, Baguio City Nazarene Bible College,
Baguio City, Philippines*

We only need to browse the local supermarket shelves to realize a product is greatly enhanced by its presentation. Many Americans purchase, not so much on the basis of quality, as on packaging. The packaging industry spends millions of dollars annually marketing their products, making sure that when you look, you will also buy.

We believe the gospel has inherent marketability. But we also believe we can enhance its desirability by the way we present it. *Preparation and presentation* are two sides of the same coin. Neither is more or less important than the other. We must have both.

No preacher can communicate *unless he has something to communicate*. But assuming he has an adequately prepared message, how, then, can he deliver that message most effectively? Several factors contribute to an acceptable presentation of the sermon.

1. LENGTH. The preacher can learn from the timely advice of the late advertising executive, Bruce Barton. He said, "There is too much speaking in the world, and almost all of it too long." Many of the great literary masterpieces of history had at least one factor in common—brevity. The Lord's Prayer, the 23rd psalm, and Lincoln's Gettysburg Address all contain less than 300 words.

Preachers and laypersons alike joke about the length of the parson's fare. But more truth is involved than either would care to admit, especially those upon whom the sermon is "inflicted." Most of us are not able to hold an audience spellbound for a long period of time.

Therefore, we must consciously discipline ourselves to avoid the tendency to extend the length of our sermons. Don't leave your congregation wondering when you are going to stop. Rather, leave them wishing you would go on. Someone has advised, "Be sincere, be brief, be seated."

2. FLUENCY. Fluency of utterance is simply words, phrases, and sentences *flowing smoothly*. Since nothing is more distracting or annoying to the listener than continued "uhs" and "ers," the preacher must deliberately erase from his delivery those bothersome lapses in fluency. Fluency begins in clear thinking. It continues in clear writing of the outline, and, if possible, in writing out the sermon in full.

Every preacher will and should use the method of delivery that best suits him. Traditionally, holiness preaching at its best has been extemporaneous. And since extemporaneity aids fluency, why not employ the extemporaneous method of delivery? Donald Demaray says, "Communication seems to flow better in the spontaneous context, even when phraseology is not so perfect as one had wished" (*An Introduction to Homiletics*, p. 138).

He makes an interesting and helpful contrast between the "word-and-phrase" method and the "picture-and-idea" method in extemporaneous speaking. He states his case in favor of the latter because psychologically "words cluster better around ideas and pictures than they do around words" (p. 139). In the extemporaneous preaching situation, words are left to fend for themselves.

But since the smallest unit of language is the word, we need to be constantly improving our repertoire of words so they will be available when needed. That doesn't mean we need to know or use all "hundred dollar" words. But we do need to have accessible the words we need when we need them.

3. RATE OF UTTERANCE. The richest content can be diluted by a monotonous rate of utterance. Since it is important to make what is said *sound* important, the rate of utterance should increase in areas of excitement and usually as one approaches a climax in thought.

Some preachers appear to be engaged in a verbal footrace. Probably fewer allow slowness to become a snare. But in order to maintain a pleasing, attractive rate of utterance, we need to add variety of tempo.

Sameness in expression bores an audience. So the best way to achieve an acceptable rate of utterance is to concentrate on the type of material—narration, anecdote, illustration, or explanation—and seek to express the thought in terms appropriate to the content.

4. VOLUME. Volume also ranks high as a factor in the presentation of the sermon. And, as in most other areas of presentation, variety is the key to success. Avoid speaking so loud that your voice becomes obnoxious and annoying to the congregation. The volume ought to be increased at appropriate points for emphasis, but not to make up for inadequate content. On the other hand, inadequate volume causes the listener to constantly strain to hear. Volume also needs to be adjusted to the audience and acoustics of the auditorium.

5. ENUNCIATION. One elderly lady spent several frustrated years trying to understand her pastor speak. The reason? He ran his words together and failed to properly enunciate them. Every speaker who expects an attentive audience in our sophisticated society must give careful attention to the way he pronounces his words.

Because so many words in the English language sound alike but their meanings are distinct and unrelated, misunderstandings are easy. Strive to be clear, distinct, and precise in articulating. Avoid careless habits of pronunciation. Ralph L. Lewis lists frequently mispronounced words to be avoided: "Get," as in bet, not hit. "Again," as in pen, not

pin. "Strength," not "strenth." "Across," not "acrost." "Kept," not "kep," to name just a few.

6. GESTURES/MANNERISMS. Positively, bodily expression is gesture. Negatively, it is mannerism. As "body language" has taught us, the body communicates as well as the voice. Nothing distracts an audience like mannerism. Hands in pockets, fidgeting with glasses, leaning on the pulpit all draw attention to the mannerisms and detract from the message. Ralph L. Lewis writes that gestures "are for expression, not for exhibition . . . The only really bad gesture is the one calling attention to itself instead of to the idea it is meant to reinforce . . . Let them live from within. First feel, then express. Spontaneous thought tends to express itself quite normally in physical action" (*Speech for Persuasive Preaching*, pp. 62-63). Let your gestures be a natural expression of yourself, and they will reinforce your presentation.

7. EYE CONTACT. It is extremely important to get and maintain good eye contact with your audience. President McKinley is said to have begun his speeches by addressing himself first to the person on the front row to his left and then speaking individually to every person in his audience. Such precision is unnecessary, but good eye contact is absolutely necessary.

We cannot afford to impair the impact of the message by a shoddy delivery. We may spend hours preparing our sermons, but if we do not give conscientious attention to their presentation we will fail to communicate our message. By seeking to package and deliver the gospel message in a pleasing and attractive manner, we can better gain and keep an audience.

HOW TO EVALUATE A SERMON

1. *Faithfulness to the Scripture* (25 points)

- a. Was the sermon based on the central message of the Bible as a whole?
- b. Was the sermon consistent with the exegesis of the passage preached from?
- c. Was the central meaning of the text (passage) apparent?

2. *Faithfulness to the Confession* (25 points)

- a. Was the sermon preached with an interpretation in accord with the teachings of the church, or not?
- b. Was the sermon in order doctrinally?

3. *Faithfulness to the Congregation* (25 points)

- a. Simplicity in speech and presentation

b. Transparency in construction

- c. Was the direction of the sermon obvious?
- d. Did the sermon accomplish its intention?
- e. Was the preacher's communication effective?

4. *Faithfulness to the Gospel* (25 points)

- a. Did the Good News of the Word come forth?
- b. Was God's liberating claim made audible?
- c. In this case, was the preacher persuasive in sharing the good news of Christian holiness?

—Adapted from Bonhoeffer's
Lectures on Preaching

What Should Your Congregation Pay You?

by Joe Huddleston

Perhaps no one knows your needs like you do. In that regard, you are an expert. Only you have access to the records that show exactly what it costs for you and your family to live with your personal life-style and methods of ministry.

Most local church boards are vitally concerned to know if they are adequately compensating their minister. Most laymen are keenly aware of their divinely appointed responsibility to care for their minister and his family. However, adequate ministerial compensation can often be confusing and misunderstood. Perhaps a simple outline of ministerial compensation could be beneficial to all parties concerned. One such outline incorporates four elements in the total care of the pastor and his family: cash salary, housing, employee benefits, and reimbursements for professional and business expenses. It should be remembered that all compensation paid has a direct relationship to both the financial strength of the congregation and the fruitfulness of the pastor's labors.

I. Cash Salary. The cash salary paid to the minister is that "pay" which a minister has complete authority to spend as he sees best and as his needs dictate. This is not unlike the pay that a layman receives on payday. Some factors affecting cash salary are job requirements, professional qualifications, educational background, experience, the socioeconomic factors affecting the pay scale in the local community, and such subjective factors as bonuses and merit pay for a job well done. Cost of living adjustments should be considered in an annual review of cash salary.

II. Housing. Because the IRS grants special tax advantage for a minister's housing, nearly every church makes this a distinct area of compensation. Many churches provide a parsonage and utilities, other pay a housing allowance adequate for the minister's needs, and still others provide a parsonage, utilities, and give a furnishings allowance. If structured according to the IRS guidelines, this area of ministerial compensation can be exempt from federal income tax.

III. Employee Benefits. Every church should be aware of the need to provide appropriate employee benefits. While not every church can provide all of the following benefits, every church should recognize their value and set a goal of adding bene-

fits as their financial resources allow: provision for a retirement program (full Social Security tax reimbursement, a pension, and a supplemental retirement fund through a tax-sheltered annuity), health insurance, dental insurance, term life insurance, long-term disability insurance, hospital indemnity insurance, personal accident insurance, appropriate cash bonuses, adequate vacation, and paid holidays.

Many of these employee benefits can be provided "tax free" if handled properly. Your local church is exercising wise stewardship when it provides these benefits so as not to create unnecessary tax liability.

IV. Reimbursements for Professional and Business Expenses. Many items considered by some churches to be a part of the pastor's salary (or at least employee benefits) are actually professional, business, or travel expense reimbursements. Examples include: the expense of operating a car for church business; ministerial books and periodicals; convention expenses; expenses of continuing education; dues paid to professional organizations; church supplies such as birthday cards, postage, etc.; gifts "expected" to be given to members at weddings, baby showers, etc.; and hospitality expenses incurred while specifically doing the work of the church. When any of these expenses are incurred because the minister is *doing the work of the local church*, they should be considered expenses of the local church. As such, they should be reimbursed. If these are accounted for accurately to the church, such reimbursements need not be reported to the IRS. They are neither salary nor cash compensation. They are not employee benefits, but merely expenses for operating the local church.

Because the church believes in a God-called ministry, the church cannot parallel industry in all aspects of being an employer. However, the local church board must act as a good employer in the area of compensation for the minister and local church staff. The minimum goal should be to provide adequate cash salary, parsonage and utilities (and/or housing allowance), appropriate employee benefits, and full reimbursement for professional and business expenses.

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THE FAITH OF ISLAM

by John B. Nielson

The creed of a religion is its essential element. It states what the followers believe, and hence, what is largely the character of the believers. The creed of Islam is brief: "There is no God but Allah, and Mohammed is his messenger" (prophet). This creed unites and identifies all Mohammedans.

Mohammed, the founder, was born in 570 of a priestly family and orphaned early in life. Though unlearned, he was a thoughtful man. His visions that resulted in the Islamic faith came to him at about 40-42. His greatest services rendered to his times was a return to strict monotheism, a condemnation of idolatry, removal of infanticide, substitution of brotherhood for tribalism and the breakup of vested interests.

The creed of Islam can be broken down into six articles of faith: (1) God; (2) His angels; (3) His books; (4) His prophets; (5) the day of judgment; and (6) His decrees, or predestination. Consider:

First, the Moslem idea of God. God is one—"There is no God but Allah." This is the first clause of the Moslem creed. Allah has seven main attributes: life, power, knowledge, will, hearing, seeing, and speech. He is compassionate and merciful, yet He is almighty and of unconditional power. His absolute sovereignty and ruthless omnipotence are chief attributes. His character is impersonal. Islam's conception of God is deistic since God and the eternal world are in eternal opposition.

Second, Allah's angels. There are three species of spiritual beings: angels, genii, and the demonic host. They touch everyday life. The angels are the good species of spiritual beings. They are very numerous and are created out of light. They have life, speech, and reason, but they are inferior to the prophets. They are the messengers of Allah and fight against the devils. They help believers overcome their enemies.

There are four archangels: **Gabriel** who reveals the truth, **Michael** who is the patron of the Jews, **Israfil** who sounds the last trump, and **Israil** who

is the angel of death. There are two recording angels for each person, one to keep account of the good deeds of men and one the bad. **Munken** and **Nakir** test the faith of the Moslems after death. Eight special angels support the throne of Allah, while 19 have charge of hell fires.

The genii are of two types, some good and some bad. They are created from fire, they are mortal, they marry, and propagate. Moslems believe that Solomon sealed up some of them in glass bottles. Their chief abode is in the mountains of Kaf which encompasses the world. No pious Moslem doubts that they exist.

The third class of spiritual beings are the devils. According to the Mohammedan faith, the Devil or Sheitan, was expelled from Eden for refusing to bow to Adam when God commanded. The demonic host is numerous and terrible. Its notables are Harut and Morut who teach men sorcery.

Third. The next article of faith concerns Allah's books. One hundred and four sacred books were "sent down" by Allah by mechanical inspiration. Most of them are lost. Only four remain: the *Torah* or the law given by Moses, *Zabur* or the Psalms of David, *Injil* or the Gospel of Jesus, and the *Koran*. The *Koran* is held to be uncreated and eternal, and of miraculous perfection. It is the final revelation and is infallible. All previous Scripture is abrogated by the *Koran*. The scriptures of the Bible are to Islam, corrupted. This belief explains the acceptance of discrepancies between the Bible and the *Koran*. The *Koran* has no chronological order, is difficult to understand except with a commentary. However, it is of high literary quality from an Arabic viewpoint. Its teaching is legislative and legendary, full of historical inaccuracies, and containing monstrous fables and superstitions. It perpetuates slavery, polygamy, divorce, religious intolerance, and the seclusion and degradation of women. Salvation from sin in this life is not its message. It has no doctrine of redemption.

Fourth, Allah's prophets. A prophet, for Islam, is one who is directly inspired by Allah. There are six major prophets and 22 minor ones mentioned. (Mohammed, it is said, spoke of 124,000 prophets.) The six major prophets are: Adam—the chosen of God; Noah—the preacher of God; Abraham—the friend of God; Moses—the spokesman of God; Jesus—the word of God; and Mohammed—the apostle of God. These six are the most exalted prophets and are heads of their respective dispensations. They will be allowed in the last judgment to intercede for their followers.

Mohammed, Islam's prophet, has great praise for Jesus Christ and acknowledges Him to be the

Heaven is a garden of sensual delight.

only sinless prophet. He asserts, however, that it was only the likeness of Jesus that was crucified, and not Jesus himself. He further claims that Jesus is only the servant of God and not His Son. The Christians' greatest sin, Moslems say, is ascribing deity to Jesus.

Mohammed himself claimed to be the final prophet. His coming, according to Islam, was foretold by Jesus in His discourse on the Paraclete, which Mohammed is supposed to be. The *Koran* declares Mohammed to be human and liable to error. God is supposed to have permitted the evil in the life of this man who is said to have been an ambitious, sensual enthusiast, who broke nearly every moral precept to further his own ends. However, tradition declares him to have been preexistent, sinless. He will be an intercessor on the day of judgment. He is the standard of character and the model of conduct.

According to the *Koran*, Jesus Christ is not God. He was miraculously born, however, of the Virgin Mary. He is said to have spoken in the cradle and to have performed childish miracles, healed the sick, and raised the dead. Christ's commission, according to Mohammed, was to confirm the law and reveal the gospel. He was strengthened by the Holy Spirit, which is Gabriel. He foretold of another prophet, which is Mohammed. By deception and substitution Jesus Christ was saved from crucifixion and taken to heaven. He will come again and slay the Antichrist. He will then reign as a just king for 45 years, will marry, leave children, die, and be buried. The grave of Jesus is already supposed to be marked out between Omar and Katimah.

Fifth, the judgment. It is the day of resurrection, separation, reckoning, or merely, "The Hour." At that time there will be a literal resurrection of the bodies of men. There is a promise of a sensuous heaven for believers and a fiery hell for unbelievers. The judgment day comes unexpectedly in which a man's destiny is determined by the record in his book of deeds. The judgment is likened to a great balance on which character is weighed. Some

Moslems will fall into hell for a time, while only unbelievers remain in hell forever. Hell is hot, its fuel is men and stones, and its description is terrible. On the other hand, heaven or paradise is a "garden of delight," full of physical pleasure. For example, in the Moslem heaven, each man has 18,000 wives and an eternity to enjoy them.

The signs of the approach of the day of judgment are the appearance of the Antichrist, the return of Christ as the Moslem prince, the rising of the sun in the west, and the war of Gog and Magog. Mohammed's greatest work will be his intercession at the time.

Sixth, Allah's decrees. Predestination and fatalism are the keystones of Moslem faith. The doctrine of decrees affects the lives of Moslems the most. Every act (even of war), belief and unbelief, good and evil are all determined by Allah's will apart from man's choices. All free agency in man is denied. Their religion is absolute resignation. They are called to believe as though free, but that all the events of their lives are decreed by Allah. God's will is certain, arbitrary, irresistible, and inevitable before any event transpires. No place is left for progress or men's decisions.

Moslems have no music when they worship together. They stand in unison for prayers once a day if possible. One of the pillars of their worship is to pray five times daily. The prayers are formal, the same day after day, and tend to become mechanical. Moslem worshippers have no priest, but a prayer leader. Posture and intonation are important. The headdress is worn during worship. Worship is austere, the walls of mosques are barren, with no pictures, paintings, or images.

Islamic teaching is an inferior faith, even to that of the religious books of ancient Egypt, China, or India. Their belief in a sensuous heaven allows a sensuous life on earth. Their moral standards; such as slavery, polygamy (four wives are allowed), the subjection of women, and easy divorce grow out of a light conception of sin and the want of a need for an atonement for sin. Their religion is grounded in their belief in the genii. Their concepts of an absolute Allah who is ruthlessly omnipotent explains some of their own terrorist tactics in propagating their faith. The goal of Islam is pan-Islamism—to bring all Moslem nations together into one fellowship. Wars against infidels bring merit with Allah. The "sword is key of heaven and hell. . . . To defend is more meritorious than fasting." The fatalism inherent in the Islam creed tends to stymie all progress and causes nations wherever they are in absolute control to decay. What a people believe determines their national and individual character.

The revival of the Islamic faith in our times is a phenomenon all Christians should take note of. Though Mohammedanism has some roots in what is called Judaism, it bypasses completely the Christian message of a God who loves people and has taken the required steps to rescue from sin and its destructive ends. Christians have the message the world needs to hear and which is the only cure for her maladies.





by Wil M. Spaité

District Superintendent

Central California District, Church of the Nazarene

WHAT DO YOU MAKE OF BAPTISM?

As I handed a young father his baptism certificate, he said something that I will always remember. "Pastor," he confided, "my baptism tonight has been one of the most significant experiences of my life."

I believe that baptism *is* intended to be an unforgettable event in the life of every believer.

The New Testament reveals the importance of the sacrament of baptism. At Jesus' baptism, Matt. 3: 16-17 states, "... behold, the heavens were opened, and he saw the Spirit of God descending as a dove, and coming upon Him, and behold, a voice out of the heavens saying, 'This is My beloved Son, in whom I am well-pleased'" (NASB).

Baptism was an experience of great joy in the life of the Philippian jailer. After he had believed in Christ and washed the wounds of Paul and Silas, the Bible says, "... immediately he was baptized, he and all his household. And he brought them into his house and set food before them, and rejoiced greatly . . ." (Acts 16:33-34, NASB).

Baptism is one of the two sacraments of our Protestant Christian faith. It is an essential part of the Great Commission . . . Christ's purpose for us, "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit . . ." (Matt. 28:19, NASB).

BAPTISM—A NEGLECTED SACRAMENT

While there has been a positive trend in recent years, there remains a neglect of baptism in the Church of the Nazarene. Reasons are offered to justify this neglect.

Some say, "Baptism isn't really very important," contending that since a person can believe and be saved without being baptized, baptism is not essen-

tial. Yet in response to this low view of baptism, the Bible reveals that *baptism is the normal step* of obedience for new believers in Christ.

Other pastors, when arriving at a new pastorate, may hear church board members explain, "We didn't build a baptistry in our church because it cost too much," or "Someday when our final sanctuary is built, we'll put in a baptistry." Obviously, then, a church without a baptistry must hold baptisms (for converts requesting immersion) in a nearby river or borrow someone else's baptistry on a Sunday afternoon. Hence, the pastor has to plan an extra service. He may anticipate a smaller crowd. The congregation is deprived of the privilege of witnessing baptisms in their regular services when most of the people are present.

Perhaps the most common neglect of baptism is that under the multitude of pressures faced by the pastor, he does not give the time necessary to make the sacrament a significant event.

The primary purpose of this article is to encourage pastors to give ample time for preparation regarding Christian baptism. Also, I wish to share with you an approach to baptism which I have found most meaningful and successful.

BAPTIZE—WHEN A CONVERT IS READY

A custom in many churches is that baptism takes place one or more times a year, whenever there is a "class" of candidates. The Scriptures, however, tell of leaders who were sensitive to the individual need of the convert. Philip led the man from Ethiopia to a belief in Jesus Christ. When they came to water, the convert asked, "What prevents me from being baptized?" (Acts 8:36, NASB). Philip proceeded to baptize him.

Doesn't this once-in-a-lifetime sacrament deserve more emphasis than you have been giving it lately?

How often should baptisms be occurring? I am suggesting that baptism should take place whenever one or more persons is "ready." From the act of obedience by a person being baptized, the Holy Spirit convicts *others* of their need. Time and time again, people have approached me after a baptism service and said, "Pastor, during the service I felt I needed to come and talk with you about baptism."

A person is "ready" for baptism when (1) he or she has a clear experience of salvation by faith in Jesus Christ, (2) when he or she expresses a *sincere desire* for baptism, and (3) when he or she understands the meaning of baptism.

How can a pastor come to recognize readiness? First, by being personally sensitive to new converts, and by consistently communicating that baptism is one of the first steps a new Christian should take. Also, it is helpful for the pastor to identify "spiritually aware" leaders in the church and train them to be sensitive to new converts. Leaders may be instructed to ask converts to talk to the pastor about baptism.

Since baptism is intended to be a once-in-a-lifetime event, the personal time spent by the pastor with prospects for baptism should have a primary place in his ministry. I have found that this interview has not only been an opportunity to discern a person's readiness for baptism, but has built a close relationship between me and my people.

MAKING THE MOST OF A PERSONAL TESTIMONY

I was baptized at age 13. As I stood in the baptistry with the pastor, he whispered to me, "Will you share a personal testimony?"

I was afraid. I stood there in front of the congregation and stammered, "I love the Lord and will go all the way with Him!" I had deep feelings within me, but was unable to express them to a group of people. Over the years I observed that most people also had difficulty in communicating clearly to a crowd.

When I became a pastor, I began to ponder the amazing way in which God searches for and finds each sinner. Listening to individuals relate how they were converted, I found every story to be fascinating . . . and unique. I began to realize that there is tremendous power in a personal testimony.

As a result, I have made it a practice throughout my ministry to meet personally with each candidate, ask the following questions, and write down their responses.

"What were the early religious influences in your life?"

"As you grew up, were there times when you sensed that Christ was reaching out to you?"

"How did you become aware of your need of becoming a Christian?"

"Who was influential in this decision?"

"When and where did you accept Christ?"

"What changes has the Lord made in your life since your conversion . . . in your family . . . in school . . . in your place of business?"

I am careful to delete negative references toward specific denominations or toward family members who might be present.

The interview is concluded by asking the candidate, "Is there someone who has influenced your life in Christ, that you would like to read your testimony to the congregation before you are baptized?" I suggest, "That person might be your father, mother, a grandparent, a Sunday School teacher who has meant a lot to you, or a special Christian friend."

I contact the person the candidate selects, and inform him or her that I will have the testimony typed and ready.

During the service when the candidate enters and stands beside me in the baptistry, the person who is to read the testimony comes to the pulpit with the following introduction:

"I have the privilege of being asked to read the baptism testimony of _____. My name is _____. He (or she) is my _____ (son, daughter, Sunday School pupil, etc.)."

After the testimony is read, I have requested the candidate beforehand to be ready to add a few personal spoken words of testimony. I have reminded them of the verse, ". . . with the heart man believes, resulting in righteousness, and with the mouth he confesses . . ." (Rom. 10:10).

BAPTISM—A REMARKABLE MEANS OF EVANGELISM

At the close of my interview with the baptism candidate, I provide mimeographed or printed invitations for the candidate to mail to all family and friends who might consider coming to his or her baptism. The invitation includes a brief request that he or she would be "honored by your presence at my baptism . . .," the date and time, a place to sign and write in their own P.S. I request that the candidate follow up the letter with a personal phone invitation.

Across the years, I have been pleasantly surprised at the number of people who will respond to a personal invitation of a family member or friend. Some of these have not attended a church even on Christmas or Easter. There has also been a willingness by people of other faiths, such as Catholics, Mormons, and Jehovah's Witnesses, to honor the candidate with their presence.

In addition to these guests, baptism services planned in this way have been well attended by the church members and friends. They do not want to miss hearing what "God is doing."

As the congregation hears the baptism testimony read, a sense of convicting power of the Holy Spirit is very evident. I nearly always open the altar at the close of the service. Usually there are seekers. Sometimes those responding to the invitation are guests present for the first time. Baptism services are a continuing means of evangelism.

A college student who was new to our church came to my study one day to inquire about baptism. I asked him, "When did you become a Christian?" He replied, "I was saved one month ago, at a baptism service in this church. As a testimony was being read, I thought to myself, 'My life is like that—no purpose, no direction. If Jesus can change his life, maybe He can save me too.' I came forward to the altar and repented of my sins. Life is now brand-new!"

BAPTISM BUILDS UP THE CHURCH

Baptism is a first step for a believer. I have known some pastors whose first approach to new converts is to ask them to consider church membership. This is unfortunate because new Christians may not be ready to make the commitment which church membership requires.

After a person is born again, it is wise for a caring Christian to disciple that person as a parent would train a newborn child. The convert should be included in a new Christians' group and also be encouraged to become a part of the fellowship of a Sunday School class. As lay leaders and pastor become aware of a convert's openness to baptism, the interview with the pastor should take place.

I believe that whenever converts follow through on being baptized and they see how God honors that obedience, then they may be willing to commit themselves fully to membership.

The baptism testimonies usually make specific reference to the names of those who have influenced their lives . . . parents, grandparents, and friends in the church. Sunday School teachers are often mentioned, as are pastors and staff, bus callers, workers in Caravan or VBS, summer camp counselors, etc. This public mention of names is not contrived in order to produce a popularity contest or to boost egos. Recognition flows naturally from the testimonies, out of genuine gratitude for those who have influenced the converts through Christ. Sometimes the most unlikely persons, quiet people in the congregation, are named. The consistent quality of all persons mentioned, whether family members or laypersons or pastors, is that each one has truly loved the person being baptized.

Workers in the church sometimes become "weary in well-doing." They wonder, "What's the purpose of it all?" But when new converts are baptized, workers are refreshed with the realization that people *are* being saved. Serving Jesus *does* make a difference. Persons being baptized and their testimonies can be a meaningful ongoing ministry to build up the Body of Christ.

It's true, this kind of preparation for baptism is hard work. But those pastors who have given significant time to baptism will attest that it is worth it. I have found this method of baptizing to be one of the most fulfilling dimensions of my pastoral ministry.

What are you making of baptism? Let us give this once-in-a-lifetime sacrament the emphasis it deserves in God's great plan.



ADVICE IS CHEAP

(continued from page 1)

of people to Christ exclusively to those who have the "gift" of evangelism. I believe in the "gift." I've seen it in people like Charles Shaver. He is so good at evangelism that by comparison an ordinary Christian might feel as insignificant as a ragweed in a rose garden. But I believe us ragweed Christians have evangelistic opportunities that we must not ignore. Some people have the notion that following your spiritual gifts is spending the days and years of your life doing only those things which come naturally, easily, with no effort, discipline, or practice. Ask the next person you see who has the "gift of evangelism" if he or she ever study, discipline themselves, or practice.

Then there is the advice I've been hearing a lot lately. "Preaching isn't as important as it used to be. If a preacher can keep the committees going, get his picture in the paper, raise money, and keep the social affairs moving, the people will tolerate a lot of haplessness in the pulpit." I still believe that preaching which brings the Christ of the Bible and human need to intersection will create a demand for the minister's services. Thus a preacher needs to ask himself or herself while preparing each sermon: What do I want my people to *understand*? What

do I want them to *feel*? What do I want them to *do*? Then try to build a sermon which "*delights* (not the same as *entertains*) *informs*, and *persuades*."

Perhaps that's more than enough talk about the bad advice preachers get. We get good advice too. Professor Leroy Reedy, then of Olivet Nazarene College, visited my church and my home. He must have sensed something awry in my spirit. He took me for a walk and loaned me a book he thought I should read called *Prayer Can Change Your Life*. I read it and it did.

Again, Howard Hamlin must have sensed the restlessness of a young pastor who wanted to change the world before sundown. Over lunch he told me, "I'm going to tell you the same thing I told Dal. You get more done by evolution than revolution." I don't know that Dallas Mucci needed that advice but I did and do.

Perhaps the best advice I ever received came to me in my first pastorate. It was given by Rev. E. E. Reep. He's gone now and can't read this (unless they read the *Preacher's Magazine* in heaven). Brother Reep put his arm around my shoulders and said, "There are three rules for succeeding in the ministry.

"The *first* is—keep prayed up.

The *second* is—keep prayed up.

The *third* is—keep prayed up."



The Grandeur of the Pastoral Ministry

Roy S. Nicholson

General Superintendent Emeritus, The Wesleyan Church

The pastoral office is listed among those which God has given to His servants. It appears along with "apostles . . . prophets . . . evangelists . . . pastors . . . and teachers" (Eph. 4:11). The purpose of all these ministries is both high and holy. And a proper regard for one's duty in either of them means that one becomes a "worker together with him" for the glory of God.

In this day of so many specialized ministries the worth of the pastoral ministry is in danger of being undervalued. Whether one is interested in the rural ministry, the urban ministry, the inner-city ministry, the youth ministry, the hospital ministry, the prison ministry, the counseling ministry, the radio or television ministry, etc., etc., the *spirit of ministering to human needs* to the glory of God is the supreme concern.

Throughout a ministry of more than 55 years of service in a number of areas of ministry, my great concern is that the magnitude of the pastoral ministry is neglected. Efforts of many God-called ministers to find an acceptable substitute for the pastoral ministry have failed. In some instances such efforts have taken them out of the ministry. For some reason many of them seem to have considered that the pastoral ministry was "unspectacular work," whereas success in the pastoral ministry requires the

extraordinary and consecrated talents of the best possible self.

The Minister as Shepherd

Dr. Charles E. Jefferson, a successful lawyer-turned-pastor, was so eminently successful in the pastoral ministry that he was invited to deliver one of the world-famous "Lectures on Preaching" by an American university. He chose as a subject for his series of the lectures "The Minister as Shepherd." It has become a classic on the pastoral office. One of Dr. Jefferson's concerns was that "pastoral work is frequently disparaged . . . because the conception of it has been unwarrantably narrowed. By robbing it of its breadth, it is easy to make it look insignificant. Pastoral dignity is inevitably lowered by every curtailment of the range of pastoral responsibility."

And in order to assist in making pastoral work appealing "to a large and noble mind" Jefferson endeavored to set forth "its entirety," and "the wealth of its opportunity and the manifoldness of its responsibility." To achieve that objective he described the duties of the Oriental shepherd as being: "watchman"; "guard"; "guide"; "physician to the sheep"; "savior"; "to feed" and "to love the sheep."

The pastoral ministry is not "unspectacular work."

Areas of Pastoral Care

In a seminar composed of ministers, theological instructors, and theological students, Dr. Russell L. Dicks of Duke Divinity School discussed the following areas of pastoral care: "*The Pastor Goes to the People*": (1) The Dying; (2) The Bereaved; (3) The Physically Ill; (4) The Shut-In; (5) The Older Person; (6) The Evangelistic Call; and (7) The Routine Call. "*The People Come to the Pastor*": (1) For Pre-marital Counseling; (2) For Marital Counseling; (3) The Bereaved; (4) The Alcoholic; (5) The Relatives of the Alcoholic; (6) The Anxiety Sufferers; (7) The Depressive; (8) Persons with Family Problems; and (9) When Desiring to Join the Church. (The years since that seminar which have seen the proliferation of pornography, the use of drugs, divorce, etc., have added to the things on which people need pastoral help today, to say nothing of economic problems.)

There is nothing "unwarrantably narrow" or "unspectacular" about such work as Dr. Dicks outlined. Careful consideration of these areas of pastoral

The preacher needs to be a pastor, that he may preach to real men. The pastor must be a preacher, that he may keep the dignity of his work alive.

care leads to agreement with Dr. Andrew W. Blackwood, Sr., when he stated that the pastor should be one who was

"As brave as a Chaplain;
As well disciplined as an Army Officer;
As skillful as a Physician;
As kind as a Saint; and
As helpful as an inspired Seer."

Dr. Theodore L. Cuyler, in concluding a 30-years pastorate in an area which was renowned for its "pulpit giants," told his people: "I fancied that you cared more for a warm-hearted pastor than a cold-blooded preacher, however intellectual."

Phillips Brooks, the famous minister of Boston, declared: "The preacher needs to be a pastor, that he may preach to real men. The pastor must be a preacher, that he may keep the dignity of his work alive. The preacher who is not a pastor, grows remote. The pastor who is not a preacher grows petty."

One cannot escape the fact that there is discontent in the field of pastoral administration, and an erroneous comprehension of the dignity of the pastoral office, and a need for rethinking how the work should be done. New ideas are in the air, new means of pleasure, new styles of business, new standards of success . . . all of which call for "progress in adaptation" or "finding new uses for old resources." Yet, in this very day, there goes up

the cry from thousands who hope that someone's heart is attuned to their cry: "Come and Help Us!"

Potentialities in Pastoral Work

A casual glance at Dr. Russell Dicks's list of contacts between pastor and people reveals an astonishing scope of such relations. Even so, that list is only a partial one. Space forbids attempts to list other areas, for they vary with individuals. The pastor has been referred to as "the key man" so often that it may appear as trite to repeat it. But the pastor is very often the only one who can *unlock* some situations. Plans from the general and district conferences and boards are ineffective unless the pastors implement them in their local churches. The pastor and his church people are inseparable. His success is mainly through them and not apart from them. A shepherd without sheep is useless; and sheep without a shepherd perish.

1. The pastor has the opportunity to *become the leader and the brother of his members*. No relation binds a man to the hearts of the people like that of the pastor and his people. Dr. Cuyler said: "The closest tie that binds us together is that sacred tie that has been wound around the cribs in your nurseries, the couches in your sick chambers, the chairs at your fireside, and even the coffins that have borne away your precious dead." The language may be that of yesteryear, but the situations are the same in this modern day.

2. The pastor has the opportunity to *deal with problems at their source*. He has the privilege of individual, personal contacts as well as group contacts. It has been said that the pastor may assist persons to "(1) Diagnose their motives; (2) Analyze their emotions; and (3) Interpret their desires." Those implications challenge the pastor to demonstrate wisdom and courage. These efforts may involve pastoral visits in the homes, personal conferences with individuals or groups, and pastoral messages from the pulpit which preach to the people's needs, but not at them.

3. The pastor has the opportunity to *make individual contacts*. Mass efforts never replace the need for individual contact. And no one should be more qualified to do that than the concerned pastor. It is apparent that some misdirected mass movements are losing ground to the "one-on-one" contacts. But to profitably establish these contacts will require ingenuity and planning.

Many of the gains of the Early Church came from personal contacts by individuals. Evils are overthrown by gaining the support of individuals. Reformation of customs and of thinking comes from a change in individuals' thinking. The success of the Abolitionists in the overthrow of slavery is proof of this. So was Luther's Reformation. So was Wesley's revival in the 18th century in England and in America. The pastor from the pulpit and in his personal visitation can help to mold the thinking of individual members on vital issues of doctrine and Christian practices.

4. The pastor has the opportunity to *mold the*

Sometimes There Is a Way Back

I saw an elder restored to his ministerial standing today. It was a beautiful sight. He had a new look about him. He could smile as he had not smiled in four years. He was able to see the humor in things as he used to. He appreciated his wife in a new way. He felt love and warmth for the church that had helped him.

Four years ago my friend lost his credentials. I believe he was near a nervous breakdown when the tragic incident occurred. It was a momentary slip which he will regret for the rest of his life. But there it was and it had to be faced. He voluntarily surrendered his credentials.

The ensuing years were difficult. My friend and his wife returned to the home church where he had preached his first sermon as a teen. Returning was not easy, but employment opportunities were there and the home church offered the love and support that brokenhearted couple needed.

Was it self-punishment that caused the former elder to accept the position of custodian in his "home" church? Or was it a desire to serve at a time when public service was inappropriate?

It was almost three years before he could apply for the restoration of his elder's orders. When the time came, there he was, back on the district where the incident occurred, meeting with the Board of Orders and Relations, answering their questions and baring his soul to those who had been his peers. Some of them knew him and believed in him, while others were very cautious, not wanting to cause the church further injury. All sought to do the right thing.

Imagine the elation when the recommendation was made and the district assembly voted to restore the elder's orders. But the difficulties were not over. Absent from the pastorate for more than three years, my friend experi-

enced difficulty securing an assignment.

Then the call came. My friend prayed and counseled and accepted the pastorate. He preached a farewell sermon at the home church and we held his farewell social this evening. That is when I saw him smile as I had not seen him smile since he had surrendered his credentials.

It is a tragedy when a clergyman falls into moral sin. How disappointing and heartbreaking! But how wonderful sometimes at least there is a way back. Few make it, but some do.

My friend is now on the road to restoration of his successful career as a pastor. The momentum he enjoyed is gone. He may not reach the heights of success that once were his, but he is back doing what God called him to do. I am glad. I'll long remember the smile I saw on his face tonight.



spirit and shape the life-style of his congregation. As a rule, strong churches are not built by short pastorates. The fact that a pastorate is extended over a period of years shows the willingness of the people to accept their pastor's leadership. After several years of effective pastoral leadership, a church can be expected to reflect the spirit of the pastor. At the beginning of his pastoral service the church situation may not be what the pastor feels that under God it should be. But with patience, prayer, persistence, and personal example he strives to secure its transformation into the ideal fellowship of true believers. He seeks to mold it, not to shatter it.

Success in this undertaking may involve strenuous efforts to make the church's work interesting and challenging. They are to be shown that the church is vital to the highest and best interests of all. In a word, the church's work is *vital*. That will require one to be alert to the perils that menace society as well as the church. The pastor must challenge and inspire the heroic in the members. Most church members need to be enlisted as crusaders for the Lord's work.

5. The faithful pastor has the opportunity to be *enshrined in his parishioners' hearts as a treasured comrade*. His people may not agree with every declaration and decision that he makes. But they respect his leadership, accept his messages, and enshrine him in their hearts as their spiritual shepherd. He is the one who sought to provide "pastures" in which they should feed on spiritual things. He also sought to show them safe "paths" by which they could reach those pastures. And more, he was with them along the paths to the pasture to provide "protection" from any foes that would menace their safety. Yea, even more, he guarded them while they grazed and rested! As a consequence of this shepherd relationship they feel a nearness toward him and a love for him that is not shared with any other in God's service.

The pastoral ministry is necessary. Its importance and grandeur challenge one to give it his best. And he who gives it his best will receive a crown of glory! As Samuel Chadwick wrote: "The pastor's reward . . . is a glory that abides. Theirs will be a shining surprise, when the Chief Shepherd appears and the Books are opened."



POINTERS FOR A NURSING HOME MINISTRY

by J. Grant Swank, Jr.

*Pastor of Fishkill Church
of the Nazarene, N.Y.*

During my nursing home services, I sometimes wonder if I am getting through to those who sit stoically in front of me.

How can I be effective when so many odds are against me? Here are some ideas that have proved helpful to me:

Vary the order of worship. One time begin with the Lord's Prayer, stated in unison. The next time, conclude with this prayer. Still another time, include it in the middle of the worship.

Or instead of formally beginning the worship segment, simply start by chatting with each person. Take time to shake their hands, to pause and make remarks about their outfits, to speak about the weather, or to ask what they had for lunch. Soon a community feeling has been created, and those who at first appeared stone-faced are opening up with smiles and remarks.

Start worship with a solo from one of the church volunteers. Another time start with a favorite chorus the group has learned. If a child can be present start by introducing the child and having him lead the group in a children's hymn such as "Jesus Loves Me." The adults never seem to mind singing children's songs.

A compassionate way to conclude worship is to ask each person if he has someone he would like remembered in prayer. Some begin to open up dur-

ing this prayer request time. At the last worship I conducted there were nine people present. Three said they had no one to remember in prayer, but six did voice requests.

Visual aids in worship are especially important for older persons. An excellent attention-getter at the outset of the service is to present that visual aid and its lesson. Eyes become alert and chatter ceases when the worship leader holds up the visual aid and begins to speak about its spiritual application.

Some sample worship orders may include:

Visual aid presentation
The Lord's Prayer (stated in unison)
Hymn: "Jesus Loves Me"
Psalm 23 (repeated in unison)
Prayer requests
Hymn: "What a Friend We Have in Jesus"
Solo
Hymn: "More Love to Thee"
(followed by two or three other hymns
chosen by the worshippers)
Psalm 1
Concluding prayer
Hymn sing:
"The Old Rugged Cross"
"Amazing Grace"

Worship at the community convalescent home is an important outreach ministry of the church. Yet at times it is treated as a nuisance.



photo by Katy Haselden

“My Faith Looks Up to Thee”
Prayer requests
Visual aid presentation
Hymn: “Closer Walk with Thee”
Solo
The Lord’s Prayer (stated in unison)
Psalm 91
Concluding prayer

Psalm 37
Solo (from a child or children singing duets, trios, etc.)
The Lord’s Prayer (stated in unison)
Visual aid presentation
Hymn: “The Beautiful Garden of Prayer”
(followed by three or four hymns selected by worshippers, singing two verses of each hymn)
Psalm 23 (repeated in unison)
Prayer requests
Psalm 1
Concluding prayer

Select hymns known by most persons present. For group singing, choose hymns which are familiar to church-goers from a variety of denominations.

Sometimes sing all the verses of the hymns. Other times sing only the first verses.

The person leading the singing needs to sing loudly. Usually the worshippers are not physically

able to sing out that lustily. I feel free to bellow, because some do not know the melody of the hymns chosen, and some are nearly deaf.

If possible, hand out hymnbooks for worshippers—preferably ones with soft covers that can be held easily by the elderly. If no hymnals are available, use mimeographed song sheets. I have found that when hymnals or song flyers are distributed, even those who are somewhat senile want their own copies; it gives them a feeling they have been included in the group. Consequently, it is important that plenty of copies are available.

Choose familiar scriptures. Psalms 1, 23, 37, 91, and 100 are always appropriate. Ask the worshippers to repeat these psalms with the leader.

Do not read complicated passages. Many worshippers will quickly “check out” in their minds. Furthermore, never delve deeply into doctrinal content or intricate theological treatises.

Select easily understood verses and spring from them into a lively discussion with those present. For instance, after reading “The Lord is my shepherd” ask: “How does a shepherd care for his sheep?” and “What would you do if you were a shepherd and there arose a storm?” Or “In what ways is Jesus our Shepherd?” By doing this, the leader has created a group-sharing experience which will be far more effective than any polished message from the podium. Read the passages slowly, loudly,

and distinctly. Put emphasis into the major portions of the Scriptures. Do not read long passages; even when reading something like lengthy Psalm 91, pick out the encouraging verses dealing with trust and God's help. The psalms chapters do not have to be read in their entirety.

Use visual aids. Never preach a conventional sermon at a nursing home. Use visual aids as much as possible. The aid does not have to be complicated. In fact, I have walked into a nursing home and noticed a bouquet of flowers on a table, lifted the bouquet and started to speak about the beauty of the flowers and the fragrance of the bouquet. Then I related this to the Christian who is God's flower in the garden of life.

On another occasion I noticed a candle near the worship center. I picked up the candle and spoke about its beauty, the attractiveness of the holder, and yet the uselessness of both unless a lighted match was placed against the candle's wick. I applied this to the Christian's life, saying the believer is of little use to the Kingdom until the wick of his witness has been set aflame by the Holy Spirit.

On still another occasion I picked up a blanket and talked about God being our blanket—our warmth, our protection.

Serving Communion to those in convalescent centers is most meaningful, and the elements themselves serve as visual aids. Many times I have watched the Holy Spirit speak to the elderly as the wafer and juice were shared.

Make the prayer times personal. During the half hour, feel free to have as many as three prayer times: the Lord's Prayer, a prayer request segment, and the concluding prayer.

Remember to pray for the convalescent center staff: nurses, doctors, aids, dietitians, cafeteria workers, custodians, crafts supervisors—include them all in the prayer. Be sure to thank God for the sunshine, the white snow, the stars of nighttime, the food at every meal, the warmth of the building, the medications for the sick, and the presence of Jesus in our lives.

The elderly can naturally become very depressed in their situations, therefore it is important to accent all that is positive. We can do this by thanking God for electric lights in the ceiling, carpet on the floors, attractive pictures on the walls, and aroma of lunch foods wafting into the room.

When praying, speak loudly, clearly, and briefly. Do not use complicated theological terminology. Be practical and personal, relating to those present.

Give small gifts. This cannot be done at every service; however it can be done three or four times each year. The gifts need not be expensive; in fact, homemade items are preferred. Children can make them in children's church and Sunday School classes. Vacation Bible school is a good time to make these gifts.

One gift our church gave was a bottle, attractively covered with pasted-on colored paper. The bottle was used as a vase to hold dried flowers.

Use children in worship. Some of the elderly have

MESSAGES

*So let the preaching of today
Come from my kindness I would lay
At weary feet so bruised with care,
Too heavy for one burdened there.*

*So let the sermons I would speak
Flow from my tenderness, thus meek,
In lifting weights from others' backs,
Too cumbersome 'neath life's worn sacks.*

*And so the messages o'er years
Shall loose that music for the ears
That need to hear the Word in fact,
In deed, in work, in loving's act.*

—J. Grant Swank, Jr.

not seen a child in weeks, even months. Seeing a child brings great delight to the older people; just watch their faces light up. When my children were not in school, I liked to take them with me to the nursing homes so the elderly could simply see them and chat with them. When my nephews and nieces visited us, I took them with me and formed a children's choir for the worship. Services which include children usually "go over big" and are remembered for a long time.

Besides, such is good training for the children. Boys and girls need the experience of ministering to older persons, and finding out what the inside of a convalescent home looks like.

Here are some miscellaneous pointers. Shake hands with all present before and after every service. Greet each individual warmly: "Good morning. You look great today." Do this instead of asking them how they are.

Keep the worship moving at a lively pace.

Accent music: singing, solos from church volunteers, use of children in songs, and musical instruments.

Do not become crusty. Exude the love of Jesus: happy face, genuine smile, ready handshake, pat on the shoulder, radiant eyes. Share your Christian experience in an informal atmosphere which brings the group together under the joy of the Spirit.

Jesus told the disciples they were to visit those in prison (Matt. 25:31-46). As we follow the Good Shepherd, let us take time to visit those in prisons of loneliness and old age.

The Church: A Biblical Theological Definition
Part III

THE FELLOWSHIP COMMUNITY

by Stephen Gunter

Professor of Church History, Bethany Nazarene College

The most expressive New Testament term for the common life of the people of God in the Body of Christ is the word *koinonia*, which is generally best translated as “fellowship.” The root of this word in all its derivatives occurs some 50 times in the New Testament, with a common core of meaning, namely, “that which is common.”¹ It is significant to note that approximately one half the New Testament occurrences of *koinonia* refer to spiritual sharing and half to sharing material goods.² The dominant sense of this word is noted by R. Newton Flew as being “the inner relationship which constitutes fellowship.”³ In accord with Flew, O. J. Seitz says, “In early Christian experience fellowship was never just a matter of amiable sentiment, but always a bond of brotherhood in Christ.”⁴

The following synthesis of Donald G. Miller’s analysis of New Testament *koinonia* lays an excellent foundation for some considerations regarding the implications for *koinonia* for the Church. The fellowship about which the New Testament speaks is the expression of a “combined vertical-horizontal relationship.” It is the sharing with others what one shares with Christ. To belong to Christ is to belong to everyone else who belongs to Christ. Christian fellowship is sharing with others the new life which has come to us through the resurrection of Christ. It is to carry over into human relationships the amazing oneness which we have found with God in Christ. To be related to my fellowman as I am related to God—this is Christian fellowship. The shared life of Christ in the community of the faith—this is Christian fellowship. The shared life of Christ in the community of faith—nothing short of this is worthy of His Church.⁵

With this content of *koinonia* as background we will comment on instances of its New Testament usage. The word is twice used in the New Testament without any modifying words, in neither case is it a synonym for the Church: once in Acts 2:42

(“the fellowship”) and once in Galatians 2:9 (“the right hand of fellowship”). As Luke describes the people of God immediately after Pentecost, “the fellowship” appears as the second of the four marks of the Church. Further, their oneness of heart and soul led to a sharing of material goods, so that “there was not a needy person among them,” for “no one said that any of the things which he possessed was his own, but they had everything in common” (Acts 4:34, 32, RSV). Bender correctly observes, “This was fellowship, not communism. It was love, not economics.”⁶ This was not a new economic order, although it broke through conventional secular limitations. This sharing was the Christian sense of “overwhelming participation in a common life which swept every aspect of life along into it.”⁷

A striking and powerful use of *koinonia* is found in Paul’s message to the erring Corinthian church which was seriously abusing the Lord’s Supper (cf. 1 Corinthians 10—11). The King James Version translates *koinonia* here as “communion”; the *Revised Standard Version* makes it “participation”; the *New English Bible* renders it “sharing.” With the preceding material serving as a background, it is interesting to read the verse using the Greek word with all its full meaning rather than attempting a strict translation: “The cup of blessing which we bless, is it not a *koinonia* in the blood of Christ? The bread we break, is it not a *koinonia* in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor. 10:16-17, RSV). Here the Communion service is not just a memorial of Christ’s death, it is a visible act of testimony to a common *koinonia* in one body.

The sin of the Corinthian church was the breach of *koinonia* in the local congregation along class lines right at the Communion table, which implied a similar breach in the life of the Church as a whole. The Body of Christ was not being discerned,

that is, the real meaning of fellowship in the Body of Christ was missed. For a member to claim participation in Christ's Body while breaking fellowship with other members of the local congregation, was an open denial of the unity implied in the Body of Christ. He who destroys this "heaps judgment upon himself," for in effect he destroys the *koinonia*.⁸

Thus we may rightly assert that *koinonia* is the very essence of the Church, drawing her common life from God the Father, Christ the Son, and the Holy Spirit. Sharing the love which has redeemed us and keeps us in His grace makes us inevitably one in heart, soul, and spirit, and results in mutual love among the members of the body. *Koinonia*, therefore, always carries the dual divine-human dimension.

CONCLUSION

Initially we posed the question whether the Church is human or divine. Some might say that for one daily engaged in the work of the Church as a called "herald of Christ" to ask that question borders on the absurd. But, it is probably more pertinent to say that one who is daily engaged in the work of the Church had better find the answer to that question and remind himself of it daily. In the existential muddle of daily routine the "herald" needs a certainty based on deep inquiry that the Church is divine, lest he become disillusioned and fall to defeat. It is at times altogether too obvious that the institutional church is composed of humanity which is *not* divine.

The divine element of the Church is not necessarily her constituency organically, nor her structure, or even her programs, although it is hoped that the guidance of the Holy Spirit is being followed closely enough to hint at divine traces. The Church is divine at the point of her genesis. She is divine in the content of her continuing purpose. She is divine in her ultimate goal. For each of these is founded in God and actuated through the personality of Christ and the energizing of the Holy Spirit.

Each of the three main analogies used in our study serve as a broad heading under which many images of the Church could be considered. We have touched only a few, those which provided a continuity fitting the purpose at hand, namely to briefly define the nature of the Church. Regardless of the metaphor, people of God, Body of Christ, or fellowship community, Christ's high priestly prayer that they might be one just as He and the Father are one is the climax of New Testament ecclesiology.



NOTES

1. C. E. B. Cranfield, "Fellowship," *A Theological Wordbook of the Bible*, ed. by A. Richardson (New York: Macmillan, 1951), pp. 81-83.
2. G. W. H. Lampe, "Communion," *IDB*, vol. II, pp. 664-66.
3. R. Newton Flew, *Jesus and His Church* (London: Epworth Press, 1938), p. 110.
4. Seitz, *One Body*, p. 92.
5. Donald G. Miller, *The Nature and Mission of the Church* (Richmond, Va.: John Knox Press, 1958), pp. 28-29.
6. Harold S. Bender, *These Are My People*, (Scottsdale, Pa.: Herald Press, 1962), p. 45.
7. Bender, *My People*, p. 46.
8. Bender, *My People*, p. 47.

Reflections

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First in a series in which mature ministers share how they have grown and changed and what they have learned through the seasons of life and ministry.

by C. Neil Strait

*District Superintendent, Michigan District,
Church of the Nazarene*

William James said that "Life becomes significant only when we give ourselves to something that will outlast us." I have had the privilege, through 20 years of ministry, to be involved in something bigger than life and something that will outlast me. As I write about my journey, I cannot but be startled at how quickly the years have gone. But I am tremendously thankful that I have had the passage and the privilege.

The invitation to write this article is opportunity to look back, put the journey in perspective, see the changes, the growth, review the discoveries. I am, at age 46, mid-point, hopefully, of ministry. I could write about so much. But I shall limit myself to those which I feel have been decisive and beneficial.

CONCEPT OF SUCCESS

One thing has planted itself deeply in my mind. When I left seminary in 1961, I had a dream—a dream to succeed. The dream never died, but the concept of success has. I am seeing, more and more, that success is not accomplishments, awards, and acclaim—it is ministry, serving, caring at a level of involvement where life is changed and challenged. This I have had and I am grateful.

I had the privilege, as a pastor, to shepherd some tremendous people. Many of them would not have met the world's measurement of success. But I saw something in their lives and in their Christian lifestyle that was authentic, appealing, affirming. As I presided over their burial I was, ever and again, caused to reassess what real success really is. I see it, now, as the quality of the person, rather than quantity in terms of things or accomplishments.

OPENNESS

One of the changing areas, for me, has been openness. The change has brought growth and friendships. I am only sorry that the first several years of pastoral ministry were hindered by a hesitancy to be open with people, to love them at deeper levels, to be vulnerable, to open my heart to them. This has been a freeing journey for me.

At the expense of sounding trite, I must say I have grown in areas of love and concern. It has been easier, in recent years, to tell people, "I love you," "I care about you," "I'm concerned." I felt this in earlier years but did not verbalize it nearly as much as I should have. This growing has let me become more involved in the lives of people and be a vital part of their pilgrimage.

GRACE

The growing awareness of openness is directly related to another growing area for me, and that is grace. I have been seeing grace as God's gift to me, in more ways than one. My stretching of life to the

grace of God has allowed me to be free from the fears and anxieties that plagued my earlier ministry. I see, now, a dividend of my deeper-grace-living to be openness, tolerance, the desire to take the risks of caring and serving.

I see, as I journey, that grace has its cost. If I am to be a recipient of God's grace—which is the best of all He has extended, then I must handle that grace as a graciouslike child of the Father, rather than a spoiledlike child. And the difference, for me, has been recognizing—sometimes slowly—that grace is given, first, to make me better, and, second, to pass on.

I have had little problem in accepting God's grace in a personal way. I have no problem in accepting that grace in a way that will make me better. I am growing to see that the grace He gives me must also open my heart to others. For instance, the grace that forgives me should make me forgiving. The grace that loves me should help me love others. I see this process of grace taking place in my life and I like the process.

MY CALL

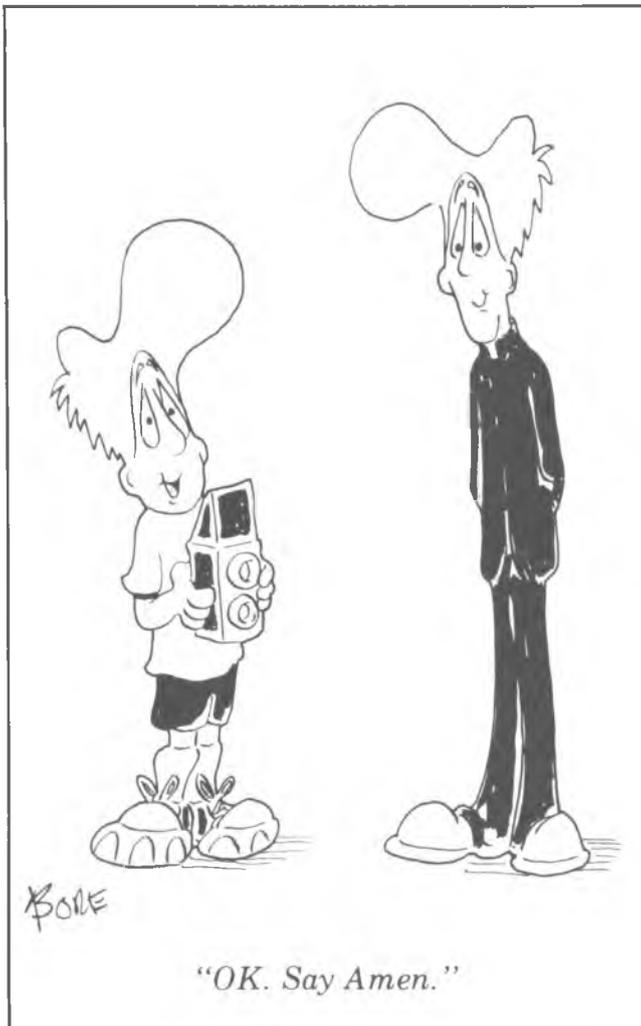
I have not changed in my call to ministry. It has been affirmed, across the years, but I have never had any deep, lingering questions about God's call to ministry. And I am glad for that. It has been, on occasion, the glue that kept me to the task. I see His call as a process for me, a process that is not only a call to do His will, but a process that enables me to be the best person I can be.

This is not to say that only a call to ministry helps a person be his best possible person. No. Rather, it was His process for me. I see in whatever area the Christ-follower feels, under God, comfortable for life's investment of time and talent, to be a process whereby life can be all it can be. That process for each will change, but the God-of-the-process is the same. I do not feel that a minister is better than another. Rather, I see anyone who orders life under the guidance and control of the Holy Spirit as being under the approval of God, and hence open to the process of development.

FAMILY

I established some disciplines early in ministry that have served me well. Family time has been one such priority. I can look back over the years with no regrets to time given to children and mate. Often, my boys and I reflect on the baseball, football, basketball games we played together. With joy we painted white lines on the basement floor for basketball. After each session, my wife would fix a banquet meal and I would buy trophies for each of my two boys. They are memories time cannot erode.

My last child is a girl, and needless to say, the things I do with her are different. But, our "Dad-



Daughter Dates" have been real occasions of joy and memory.

Like every Christian parent, my wife and I faced the various times in the school program like dismissal to attend movies, dances, etc. For each occasion we explained where we were as a family. Then we planned a "bigger" event for the child involved to replace what they felt they lost.

I am convinced that the family must be taken seriously if we are to survive—in the church and in our communities. I feel that my first responsibility is to my family. Ina and I have prayed for them not only in their current situations, but for their futures, their mates, their jobs. I am committed to God's order.

PERSONHOOD

Early in ministry I realized that I had to know who I was, as a person. There is an ever-present temptation to sell your soul for position and praise, acceptance, and survival. I discovered that the private alone-moments are the moments wherein you want to feel good about yourself. And to feel good in such moments means that, during the other occasions of living, you have done the truth, you have been true to yourself, your values, your ideals, your convictions. The danger, too often, is allowing others to force a decision upon us by virtue of how they

respond or what they think. I have come to decision-making on the basis of fact and personal conviction.

I, like every pastor, learned the price of values and convictions. But as I stand some distance, now, from such price-paying experiences, I have no regrets. And the dividend is that I was true to the people who count most—myself and my family.

TRUTH

I have tried to measure life in this premise—God's truth, revealed in His Word, through His Holy Spirit, is simply God's way of stretching life to the best. So, where I understand that truth, I must respond to it, in obedience. My response will always be right for all that involves my life. It will be right for my call, my mate, my family, my friends—all that touch my life or are affected by it.

CONCEPT OF GOD

One of the "growth-points" in my life is at the point of my concept of God. While I think I've always had a concept, I see it deepening. This has been strength to me.

I was asked, recently, to prepare some dictionary terms for a *Dictionary of Theology*. I profess little, if any, expertise of theological armour. But as I was doing some research, my growing surfaced. I am coming more and more to rely on the character of God, and less on what I call the "courtesy of God." Let me explain. The character of God is the bottom line for my faith. Because of my trust in Him—who He is, what He is—I commit my path, my petitions, my problems to Him, confident that He will do for me what is right. Maybe it will not be what I want or what is convenient, but it will be right. The opposite is the "courtesy of God" who responds to my call and command. My faith, with this view, is dependent on action and results. I feel good about growing in my confidence in the character of God.

JESUS IS LORD

The foundation of my Christian experience has come through seeing the importance of Jesus as Lord of my life. This has helped me deal with life's priorities. I am coming more and more to see that life is too big for any of us. The temptations, trials, tests, overwhelm the capabilities. To have but one Person to whom life is accountable takes the pressure off. I have come to see that if things do not fit with Jesus, they will not fit life, in a good way.

CHRISTIAN HOLINESS

I have a growing confidence in the holiness message. I have never had any real reservations with the central doctrine of the church. I have greater confidence, today, in its biblical base and its theological correctness. There have been times I had some blank spots in understanding it. But I have come, of late, to settle for the truths of the doctrine that I understand, make them practical and liveable, and not worry too much about that which I do not understand. I live with a resolve to be open to what the Spirit may want to teach me about holy living.

I have preached more, in recent years, about the Holy Spirit giving us power to *be* someone, rather than power to *do* something.

PRAYER

E. Stanley Jones has been an enlightening agent used by the Holy Spirit in my life. I heard him at one of his last American ashrams. I learned something about prayer that has been growing. Dr. Jones mentioned that in recent years he had not asked the Lord for anything before noon. My mind began a journey! In my own heart I have been coming more to focus on an *attitude* of the heart, rather than an *asking* of the heart.

Attitude is so decisive in all we do. Certainly, then, it must be paramount in our prayer lives. More and more prayer life is centered around attitude—attitude of life, of mind, of caring. And as my communion with the Lord revolves around the attitudes and sensitivities of life, I find the asking process taking care of itself. Don't misunderstand me, I still have my petitions, my requests, my asking times. They simply are postscripts rather than priorities in my communion-times with God.

PREACHING

My preaching has changed. I trust, naturally, for the better. I left seminary with a desire for homiletical preciseness. And that I still have. I have tempered it, however, with the ingredients that make any sermon real—hope, encouragement, practical help, uplift, and challenge. Dr. Charles Allen has said that it seems he has spent all his ministry, "helping people get home."

CONFESSION

The area of confession has been an area of exploration for me of late. A number of years ago I wrote a week's devotional around this thought for the *Upper Room Discipline*. It put my mind on a pilgrimage. I see confession opening our hearts and lives to God in the areas of dependence (acknowledgement of need) and direction.

A PRACTICAL ITEM

I have some practical "growth-points" that have been strength to me. I have learned not to squabble over the small things, but to be in full armour for the big. I am sure, in earlier years, I spent a lot of energy on things that did not matter all that much. In recent years, I have tried to give my time and en-

ergies to the things that matter, principal-points of life, the values, the swing-issues.

READING

I imagine there is one area that has little changed over the years—except to be confirmed. That is the importance of reading and study. I wish our education institutions emphasized it more. I am frightened by how little our people—both ministerial and lay—read. And, by what they read!

The challenge that seminary professors gave to me 20 years ago lingers yet. Every year I have read 100 books, plus periodicals, tapes, etc. When I assumed a new, much more time-demanding role, I immediately had to reorder my time and schedule. But the priority of study and reading is still intact.

SOME CONCERNS

I have some concerns at this mid-point of my passage. The one perhaps that most concerns me is the erosion of values within the church. I know that it only takes a few years for the treasured values, spiritually, to be challenged and forsaken. The decline can come quickly. The recovery process is long and frustrating. I pray a new sense of commitment to our values and our beliefs.

I am concerned about the work ethic that has crept into the church and ministry and the declining role of servanthood. I fear for the inroads such a philosophy breeds and the damage it inflicts. I am glad that such are still definite minorities, but they cast a bit of death everywhere they go. There is need for us to stay close to the Bible in all that we do, and probably no area needs the impact of the biblical message like the area of work.

CONCLUSION

Well, that's about it. I'm a person in the making and enjoying the process, the discoveries, the changes, the growing. For me, the journey would be laborious and dull without the discoveries and the change. My prayer is that the few things I have learned will alert to the many things I know He yet wants to teach me. I live with constant awareness that the serendipity experiences, the exciting truths discovered, the moments of growth, are all benefits of living for Christ.



HOW TO GET RID OF A MINISTER

by Ronald S. Combs

1. Look him straight in the eye when he is preaching, and say "AMEN" once in a while. He'll preach himself to death in a few weeks.
2. Shake his hand and tell others about his good points. He'll work himself to death.
3. Start paying him a living wage. He's been on starvation wages so long, he'll eat himself to death.
4. Rededicate your own life and ask the preacher to give you a job to do. He'll probably die of a heart attack.
5. Get the church to unite in prayer for the preacher. He'll become so effective, some larger church will take him off your hands.

Helping the Church Board Function Successfully

by D. Eugene Simpson

These are days of involvement by the laity in the work of their church. In the past decade we have seen a marked increase in the involvement of women, young adults, and youth in the decision-making policies of the local congregation. We pastors have encouraged this rediscovering of the New Testament teaching concerning the partnership of the clergy and laity in the total ministry of "God's Word to the world."

There is need for a clear statement of policy and program for the local church board and congregation as we involve more persons in the work of the church. Often misunderstandings can be avoided by a clear statement of policy at the beginning of the church year. This Board Operational Policy needs to be amended and adopted each year by the newly elected board. An ideal time to update and adopt this philosophy is at an annual church board retreat and planning session.

After this policy has been adopted by the board, it should be printed or mimeographed and bound in a folder for distribution to all board members. This can be done in a public service of unity and dedication. Our statement says:

Realizing that the congregation of Marion First Church of the Nazarene has placed great confidence in us as spiritual and administrative leaders by electing us to the official church board, we agree to fully commit ourselves to maintain the standards of conduct as set forth in the teachings of Jesus Christ in His Word, the *Manual* of the Church of the Nazarene, and the Board Guidelines and Agreement as adopted by the church board of this church.

We further agree, that if the occasion arises that we cannot give total adherence to the above-mentioned commitments, we will save the church embarrassment and hurt by voluntarily resigning from our position on the church board.

What should be included in the policy and philosophy statement?

1. One of the first items should be an agreement page stating what is expected from the board members. This would include faithful attendance at the board meetings and faithful attendance at the church services, including revivals and other special meetings. A statement emphasizing

the need for good communication between the pastor and board members would be in order. In our statement, we agree to always be led by the teachings of the Bible and the *Manual* of the Church of the Nazarene. Many will want to include in this agreement a statement concerning what is expected from board members in regard to their personal financial stewardship in the local church.

2. A second section could be entitled, "Administration." This would include such items as the dates and time of meetings, when the board committees are to meet, and who can call special board meetings.

In this section, we have a clear statement on who is authorized to pay the church bills, who approves this payment, and how much money can be spent by the pastor without previous board approval. We have an Executive Committee composed of the pastor and the four board committee chairpersons who are authorized to make these emergency decisions between board meetings.

In this section of the agreement we name the board committees and agree how they are to be elected as well as how committee chairmen are to be selected.

It is beneficial to include the names of those on the various committees along with their chairpersons.

All church committees such as Flower, Nursery, Money Counting, etc., should be placed under the responsibility of one of the board committees. These committees should be included in the policy booklet also.

3. Financial matters should also be included in this booklet; such items as salaries, benefits and pay for evangelists, as well as a copy of the church budget for

the new church year. We also spell out what the pastor can expect as far as car allowance, expenses to district and general meetings, and other such benefits.

4. Other matters covered might be use of buildings, Literature Fund, special workers, and rotation of board members.

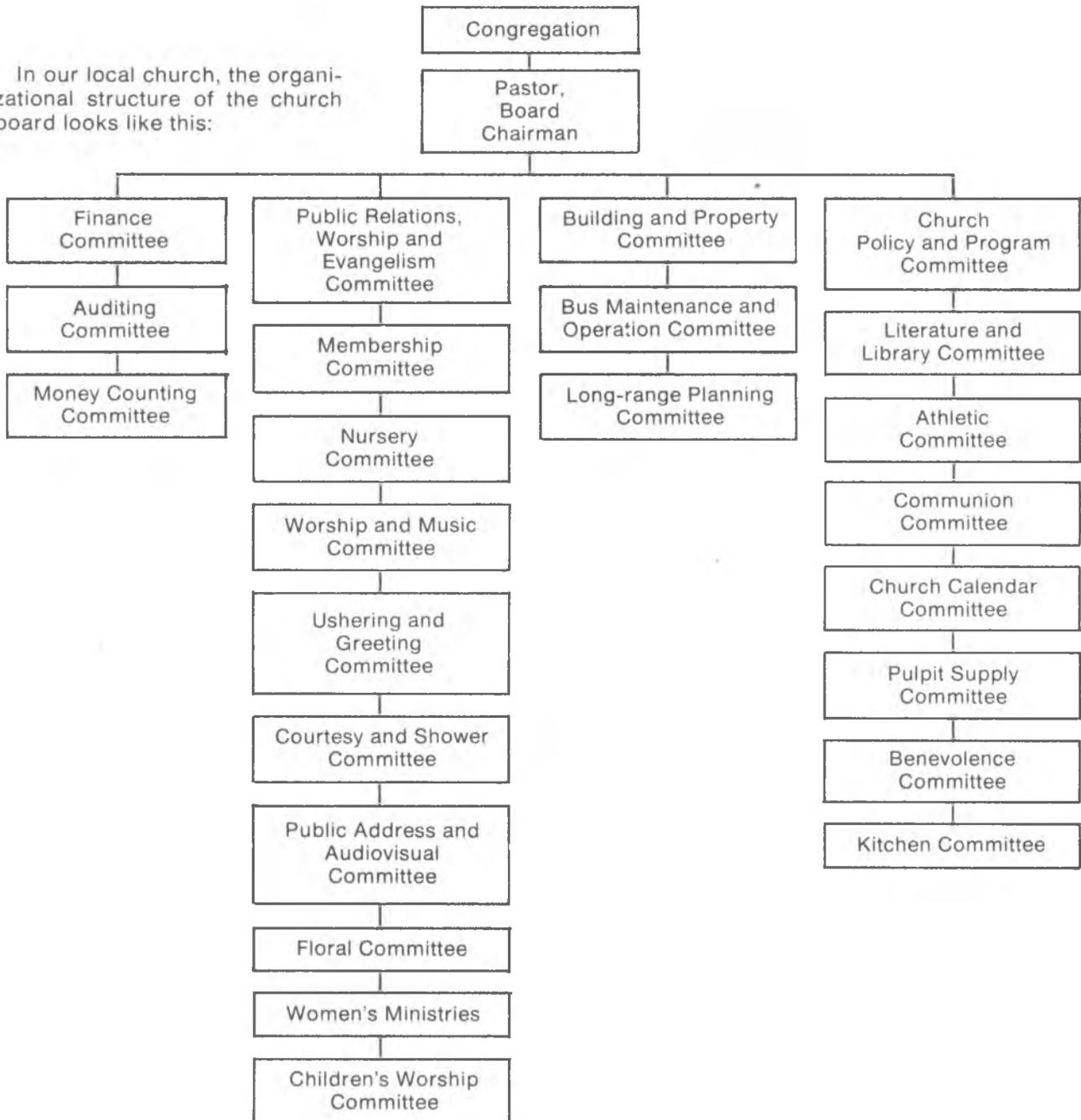
Why should the local church consider having a board operational philosophy agreement?

One reason is to promote harmony. Since our people desire to work together in building the

church, the adoption of such a statement can be easily obtained. The goals of pastors and laymen are really the same when they are finally put down in an agreed-upon statement of operation.

Another reason for having an operational agreement is to save time. Why should we take valuable time at the board meetings to discuss items which could be agreed upon at the beginning of the year? Board meetings can then become positive times of sharing how to better reach our

In our local church, the organizational structure of the church board looks like this:



goals. The board meetings can include times of prayer and can focus on the spiritual task of overseeing the thrilling work of Christ in our community.

Since we often have an overlapping of committee and board assignments, such a statement can also clarify our areas of service and minimize the duplication of ministries.

One of the best examples of shared responsibility is found in the 18th chapter of Joshua. Jethro, the father-in-law of Moses, tells this great leader that it is not wise for him to carry the whole burden of leading the Israelites. He gives an excellent plan for involving other capable men in meeting the daily needs of the people.

Jesus also, as He sent the Twelve out to evangelize the villages, gave clear instructions as to their message and plan of ministry (Matthew 10).

This policy statement is an ideal place to include other items such as the "100 Percent Nazarene," article by Dr. J. B. Chapman, and "Why Budgets Are Important," by Dr. Fletcher Spruce.

The church has never had a challenge quite like that of the 80s. Most of our pastors and church boards are earnestly endeavoring to minister to the spiritual needs of their people. We are also adding ministries of recreation, fellowship, and various other age-group activities. Perhaps the church has become too complex, but to most of us, it seems that our people are desiring and needing a multiminity church program.

A clear statement of policy and philosophy can assist us in keeping our priorities straight and working harmoniously to accomplish the work of the Lord in the local congregation. A good Church Board Operational Philosophy will enhance the work of the ministry, not add unnecessary complications. It will free the pastor and board members to operate with a clear understanding of their various responsibilities. If this be so, then we have gained yet another tool that can help us in carrying out the Great Commission.

THE LOCAL CHURCH BOARD PLANNING RETREAT

I still recall the early morning devotion time at our Church Board Retreat and Planning Session held at Rock Springs Ranch. As the sun rose over the Flint Hills of Kansas, 60 of us gathered in the beautiful outdoor hill-top chapel to hear Dr. James McGraw, who was our inspirational speaker that year. Dr. McGraw led each of us into a deeper walk with the Master at this retreat held only a few months before his death.

For several years I have made it a part of my annual plans to go aside with the church board for a time of reflection, dreaming, sharing, and planning. I know of no other way to accomplish quite so much in such a short time.

It is my goal in this article to share with pastors a few insights I have gained in this area of pastoral ministry. You can add personal ideas for your church and your area. Since no two churches are identical, each pastor should plan with his own local congregation and needs in mind.

In the summer, 1980, issue of *Leadership* magazine, Dr. Howard Hendricks writes:

If you were to call the church staff and lay leaders together

for a planning retreat, what "bottom line" questions would you want the group to discuss before launching another year of ministry? At the beginning of any new ministry year a church must evaluate its past performance.

Dr. Hendricks then goes on to list the three questions that should be asked:

1. What are we doing well?
2. What are we doing that needs to be improved?
3. What are we not doing that we should be doing?

In my last two churches, I planned board retreats within the first six months of my pastorate. As a board, we looked at our history over the past 10 years and projected goals for the following 10 years. We also made short-range plans that would help us reach these goals. It was a time to get to know the board members and other church leaders, along with their spouses, in a more personal way. Our meeting together in this manner established a rapport between staff and lay leadership that is needed to build the Church of Jesus Christ.

I feel it is best to go away from

Nazarene

UPDATE

UPDATE EDITOR, SUSAN DOWNS, PASTORAL MINISTRIES

THANK YOU, DOCTOR CHAPMAN

As a young pastor I avidly read everything Dr. J. B. Chapman wrote—not only his books and sermons but also his answers in the “Question Box” of the *Herald of Holiness* and his editorials in the *Herald* but especially the *Preacher's Magazine*. More than any other Nazarene leader he molded my thinking and shaped my ministry, and it was my great joy to be ordained by his hands.

Dr. Chapman was deft with words. He often expressed truth in aphorisms which had a way of sticking in the mind. Several of his sayings became a part of my life philosophy and guided me through troubled waters on more than one occasion in my pastorates. As I reflected on this, a whole cluster of his finely expressed ideas came to mind. In these paragraphs I would like to share two of these with



By General Superintendent
William M. Greathouse

you. I wish I knew they would be as helpful to you as they have been to me.

You've often heard the maxim, “God has never lost a battle.” Not so, said Dr. Chapman; God often loses a battle, because of our human obtuseness or rebellion or unbelief. “God has lost many battles,” he insisted, “*but He will win the war.*” This honest appraisal of the divine-human situation commended itself to my thinking. It gave me needed perspective and put heart in me to fight on in the face of seeming defeat. God's purposes are apparently thwarted at times; but God remains God, whatever we do or don't do. *And the final victory is His. Praise God!*

But Dr. Chapman had another word which always came to my mind when the battle was really joined: “One man and God are a majority in any situation.” If I am really the Lord's—cleansed from selfish and ulterior motives, filled with pure love to God and man and subject to the Lord's disciplines—I am undefeatable. Believing this in the depths of my heart, I find myself strengthened from within. “In returning and rest shall ye be saved; in quietness and confidence shall be your strength.” And even if I am being crucified, I can pray with Jesus, “Father, forgive them, for they know not what they do.” *If*—I am really the Lord's. Which brings to mind something President Lincoln is reported to have said during a dark period of the Civil War. Endeavoring to encourage the president, a friend remarked, “The Lord is on our side.” “That is not my concern,” Lincoln replied; “I just want to be sure I'm on the Lord's side!”

“One man and God are a majority in any situation”—if that man is God's. Thank you, Dr. Chapman!

A complimentary subscription to the *Preacher's Magazine* is sent to all ministers in the Church of the Nazarene from the Nazarene Publishing House.

CHILDREN



**Plan NOW to
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CELEBRATE CHRISTIAN HOLINESS

One of the most important ingredients of successful ministry is long- and short-range planning. The following general church events, with their dates, are provided by the Pastoral Ministries for your convenience in coordinating the local and district church calendar into your total program. We want to help you "Celebrate Christian Holiness." The events and programs should support the theme or be useful in attaining the purpose. We want to assist you in your ministry. Call on us.

1981-82—The Year of the Layman

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|---------------------|--|
| May 31—June 4, 1982 | NIROGA, Asilomar, California |
| July 6-11, 1982 | International Lay Retreat, Toronto |
| August 10-12, 1982 | Nazarene Multiple Staff Association Conference—MANC |
| August 17-22, 1982 | Green Lake '82-Campus/Career Youth Event, Green Lake, Wisconsin |
| August 23-25, 1982 | Writers' Conference —Olivet Nazarene College |

1982-83—The Year of the Young

| | |
|------------------------------|---|
| August 30—September 3, 1982 | Youth Week |
| September 13-18, 1982 | NIROGA, Glorieta, New Mexico |
| September 20-24, 1982 | NIROGA, Ridgecrest, North Carolina |
| September 27—October 1, 1982 | NIROGA, Schroon Lake, New England |
| October, 1982 | European Military Personnel Retreat |
| December 13-15, 1982 | Evangelists' Conference |
| January—May, 1983 | Simultaneous Revivals |
| February 21-25, 1983 | NIROGA, Lake Yale, Florida |
| May 30—June 3, 1983 | NIROGA, California |
| May 30—June 7, 1983 | NIROGA, Hawaii |
| June 13-16, 1983 | Faith and Learning Conference—ONC |
| June 20-26, 1983 | World Youth Conference, Oaxtepec, Mexico |

1983-84—The Year of the Diamond Jubilee

| | |
|-----------------------------|---|
| August 29—September 4, 1983 | Youth Week |
| September 12-17, 1983 | NIROGA, Glorieta, New Mexico |
| September 19-23, 1983 | NIROGA, Ridgecrest, North Carolina |
| September 26-30, 1983 | NIROGA, Adirondacks |
| October 9-16, 1983 | Diamond Jubilee Week |
| October 10-14, 1983 | NIROGA, Canadian Rockies |
| October, 1983 (Tentative) | Chaplains' Retreat |
| October, 1983 | European Military Personnel Retreat |
| December 12-14, 1983 | Evangelists' Conference |
| December, January, February | "How to Live a Holy Life" Enduring Word Series Sunday School Lessons |
| January 3-5, 1984 | Conference on Evangelism—Phoenix |
| January 17-19, 1984 | Conference on Evangelism—Fort Worth |
| February 20-24, 1984 | NIROGA, Florida |
| SUMMER, 1984 | WILCON II, College Campuses |
| May 28—June 1, 1984 | NIROGA, California |

1984-85—The Year of Church Growth

| | |
|------------------------------|-------------------------------------|
| Goal—75,000 New Nazarenes | |
| August 27—September 2, 1984 | Youth Week |
| September 10-15, 1984 | NIROGA, Glorieta, New Mexico |
| September 17-21, 1984 | NIROGA, Ridgecrest, North Carolina |
| October 1-5, 1984 | NIROGA, Adirondacks |
| October, 1984 | European Military Personnel Retreat |
| December 10-12, 1984 | Evangelists' Conference |
| February 18-22, 1985 | NIROGA, Florida |
| June 20-22, 1985 | General Conventions, Anaheim |
| June 23-28, 1985 | General Assembly, Anaheim |
| August 26—September 1, 1985 | Youth Week |
| September 9-14, 1985 | NIROGA, Glorieta, New Mexico |
| September 16-20, 1985 | NIROGA, Ridgecrest, North Carolina |
| September 30—October 4, 1985 | NIROGA, Adirondacks |
| October 14-18, 1985 | NIROGA, Canadian Rockies |

Babies



SPRING SUNDAY SCHOOL

ATTENDANCE DRIVE and Cradle Roll Campaign

“Massive 1983 Baby Hunt”

EVERYBODY loves a BABY

On this our diamond jubilee, our denomination's 75th year, what could be more appropriate than to feature these precious jewels, the babies in our family. It is a family emphasis.

PROGRAM FOR APRIL 3 through MAY 1.

April 3 (Easter): ALL FAMILY DAY (every member of the family present on Easter—FAMILY WORSHIPPING TOGETHER)

April 10: Feature ALL NEW BABIES BORN SINCE JANUARY 1, 1983.

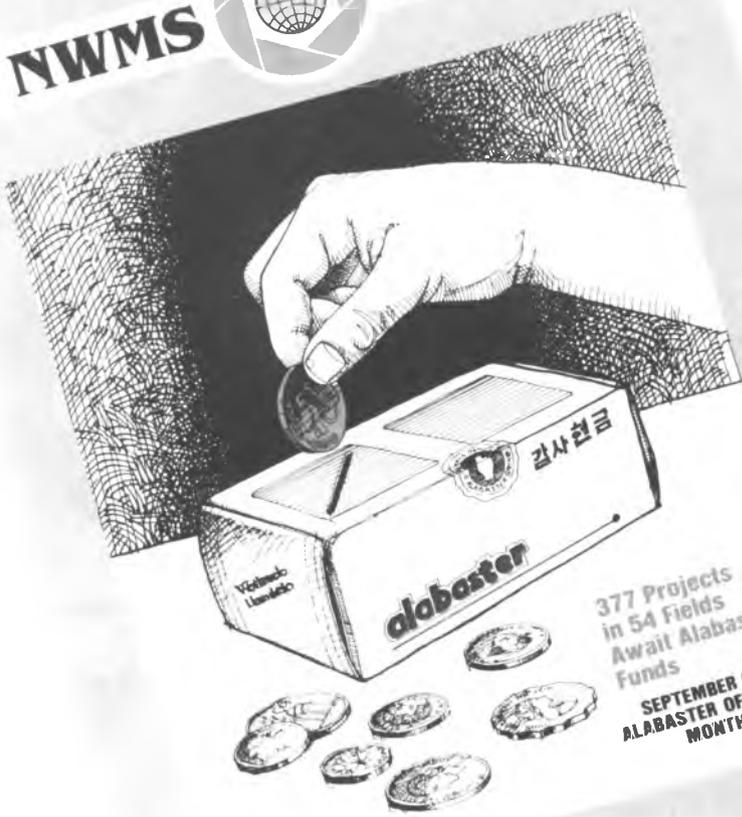
April 17: Feature ALL GRANDPARENTS DAY—Show and tell by grandparents (post picture) (ROOTS SUNDAY) May recognize all first-time grandparents.

April 24: Feature ALL BABY'S KINFOLKS DAY (aunts, uncles, brothers, sisters, cousins, etc.). May recognize baby with most kinfolks present. Or all first-time aunts, etc.

May 1: BABY DAY CELEBRATION. Day to honor all CR parents and babies plus church parents and babies 2 years old and under.

PROPOSED DEDICATION of babies with as many family members present as possible.

PICTURES may be taken and presented of parents and baby.



377 Projects
in 54 Fields
Await Alabaster
Funds
SEPTEMBER IS
ALABASTER OFFERING
MONTH

THE PASTOR'S PAGE

FOR MISSIONS

...stor will never feel mission work is
...portant until it is real to him.
...Another way of making missions
...is going to the field. A trip to
...al mission field areas with a
...ber of pastors drastically
...ed my own perspective. Work
...itness projects provide ex-
...opportunities for laymen to
...e field.
...dly, a sense of belonging
...nt. In almost every congre-
...we pastored, missionaries
...ent out from the church
...own flesh and blood is
...you feel differently
...tenly you become very
...of it. Any church can
...nd one of its own, or
...any family to pray for

and her council. Through the use of
chapters which meet on a regular
basis, goals are set and projects un-
dertaken which could not be other-
wise done. Chapter names are those
families which are connected with

**“I share with my flock
that the Great Commis-
sion is for every Chris-
tian. I am under the
mandate of Christ to do
one of two things – either
go, or supply the means
for those who do go.”**

giving has raised
vision concern-
nt in giving stead-
le have become
nd sense that
l the total work
be a sense of
I share with
Commission
m under the
one of two
upply the
p
on mind
work of
an exis-
tence to
com-
municate
own
net.

our own church, so concern is high
for them and their work.
We are on Faith Promise giving,
and in four years the pledging for
missions has doubled. Our Faith
Promise Convention has just been
completed for this fall, and excite-
ment is high for the next year. We
endeavor to have several mission-
aries in service through the year to
stimulate our faith and challenge us
to give.

Our council is undertaking plans
for a Work and Witness mission. We
are seeking ways in which we can be
of greater help to our adopted mis-
sionary family assigned to us by the
district. We promote the work in our
mailer each month. New chapters
are to be started this year to increase
the involvement in the congregation.

If one has sent his own to the
field and gives heartily out of his own
means to support them, and then
educates himself about their needs
and dreams, he will do his part in
stimulating a mission minded
church. Make it real. Be involved.
Respond to the mandate. Your
church will come alive for missions. □

Focus in on YOUR page
in the new **NWMS FOCUS!**



When should you plan your will?



(choose any 4)

- After the birth of your first grandchild.
- When one of the “old gang” expires suddenly.
- During your pastor’s next sermon on heaven.
- Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won’t be at loose ends “tomorrow.”

Your church, too, can benefit—or Christian education or missions. You can put the whole world in your will through a special bequest to the work of Christ.

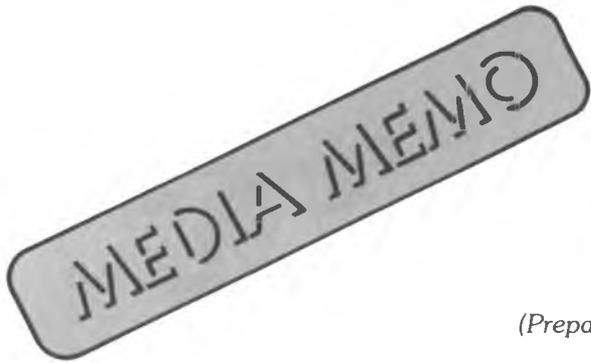
HOW TO START: Use the coupon at right to request our free booklet, “How to Write a Will That Works.” There’s no obligation.



Life Income Gifts Services
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131
Attn: Robert W. Crew

In Canada:
Church of the Nazarene
Executive Board
Box 30080, Station B
Calgary, Alberta, Canada
T2M 4N7

Mr. _____
 Mrs. _____
 Miss _____
 Address _____
 City _____
 State _____ ZIP _____
 Telephone _____
 Birth Date _____
 (Mon.) (Day) (Year)



MORE EFFECTIVE

16-MM. FILMS

(Prepared for your Media Resource Notebook by Media Services)

A PICTURE REALLY IS WORTH A THOUSAND WORDS!

WHY USE 16-MM. FILMS?

- **INCREASED AUDIENCE INTEREST**
A film's use of motion and directed sight in a semidarkened room compels attention.
- **INCREASED LEARNING POTENTIAL**
Films overcome many intellectual and physical barriers to provide the audience with "front seats" in many learning experiences.
- **INCREASED RETENTION OF LEARNING**
Combination of "sight in motion" with various sounds acts upon two of the senses at one time.

TYPES OF 16-MM. FILMS?

- **FACTUAL FILMS**
Precisely presents ideas and information.
- **PICTORIAL REPORTS**
Covers special events.
- **FICTIONAL DRAMA FILMS**
Useful in developing attitudes, building appreciation, and presenting information.
- **TRUE DRAMA FILMS**
Portray events in the lives of actual people.
- **RELIGIOUS FILMS**
Stress religious history and dramatic situations involving moral and spiritual values.
- **DOCUMENTARY FILMS**
Narrative presentation of information.

WHAT TO LOOK FOR IN AN EFFECTIVE FILM?

- **Clear VISUALIZATION of subject.**
- **Good MOTION support for subject.**
- **Good quality SOUND.**
- **Clear ORGANIZATION AND COORDINATION of subject.**
- **Good CONTENT (suitable, current, accurate).**



TYPES OF 16-MM. PROJECTORS?

- **TOTALLY MANUAL THREADING**

Operator matches the film to a path printed on the side of the projector.

- **MANUAL CHANNEL**

Operator presses a single lever which opens up a path to thread and remove film.

- **AUTOMATIC LOADING**

Operator inserts the film into its entry slot and the machine propels the film around the proper path.



WHAT TO LOOK FOR IN A 16-MM. PROJECTOR?

- **SIMPLICITY**

Is it manual or automatic loading?

- **PORTABILITY**

Is it easily lifted? transported? stored?

- **GOOD SOUND AND PICTURE**

Be sure to ask for demonstration!

- **DURABILITY**

Ask for specifications and endurance test results.

- **FILM HANDLING**

Is it gentle on the film?

- **GUARANTEE**

What is the length and coverage of the warranty?

- **LOCAL SERVICING**

Access to local service is a must!

PRESENTATION?

- **Be ready by having screen, projector, lights, and chairs ready to go.**

(rule of thumb: front chairs no closer than 2 × image height; back chairs no farther than 8 × image height.)

- **Be prepared for unexpected by keeping spare projection and sound lamps.**

- **Tape wires to the floor to avoid people tripping on them.**

- **Know your introduction—keep it short and sweet!**

- **Coordinate films with other parts of the program/curriculum.**

DON'T APOLOGIZE FOR A POOR OR INAPPROPRIATE FILM . . . DON'T USE IT!

(For further information on 16-mm. equipment and films see your Nazarene Publishing House Audiovisual Catalog, or contact Media Services.)

Pastors

You have helped many Nazarene young people graduate from our Nazarene educational institutions.

You have helped many Nazarene teenagers through their junior high and high school years to graduation.

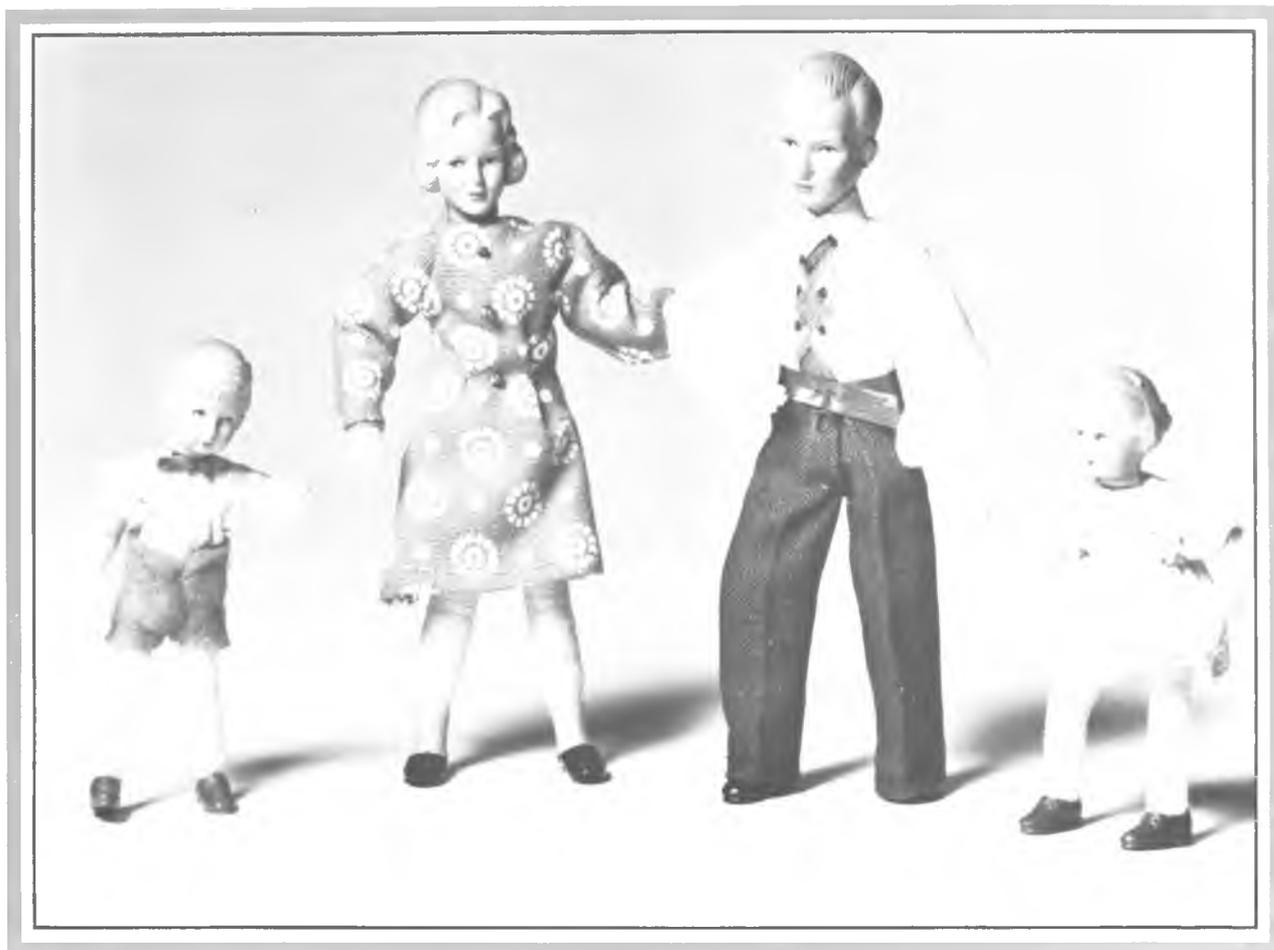
Now

is the time to see that those high school graduates and future graduates attend your regional Nazarene college.

This could be your greatest ministry to them.



How Fragile Is Your Family?



Accidental Death and Dismemberment Insurance
is available through Pensions and Benefits Services.

\$27 ... buys you a FULL YEAR of
ACCIDENTAL DEATH AND DISMEMBERMENT
protection worth ... **\$50,000**

(Family coverage amounts can be added to your protection package for as low as only \$13.00 a year.)

COSTS THIS LOW MAKE
ACCIDENTAL DEATH AND DISMEMBERMENT INSURANCE
Very Affordable

For more information write to those who are serving you throughout your ministry:

Pensions and Benefits Services
6401 The Paseo
Kansas City, Missouri 64131

HOW CAN I

Give My Church New Sparkle
 Get My People Excited About General Budget
 Stir Up New Enthusiasm
 Challenge Our Faith
 Rouse Enthusiasm for Winning Souls Locally

Brenda Gould
Martinique

INVITE A MISSIONARY

That's right. When people get excited about praying and giving for missions, they pray more, give more, do more for their local church. Faith rises—Commitment rises—Enthusiasm rises—Giving rises.

IT JUST WORKS THAT WAY

Plan to have a missionary in YOUR CHURCH at least ONCE this year.

HOW?

Write Deputation Secretary, Division of World Mission, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.

Give choice of dates, if possible.

State what your program will be: one Sunday service—week-end convention—missions/revival for week—all day Sunday. If you want just one service, try to arrange with a church near you for the other Sunday service. It will help you AND the missionary.

HOW DO WE PLAN EXPENSES?

Plan to pay the missionary's travel expense in getting to your church, and a generous offering for his equipment account. He depends on his equipment account to provide his car, public address system, evangelism equipment: portable light plant motor, etc.; equipment for Bible school work, or for medical work if these are his fields. Without the offerings above his travel expenses, he will be crippled in his work for the next term.

EXPERIENCE HAS PROVED—WHAT YOU GIVE FOR MISSIONS IS RETURNED WITH INTEREST IN YOUR LOCAL CHURCH GIVING

Marilyn Coffman
Papua New Guinea



Kenneth Schubert
Korea



Elva Bates
Swaziland



Daniel Brewer
Bolivia



Ronald Beech
Philippines



Hugh Friberg
Africa Literature



Clyde Gollither
Peru



William Porter
Venezuela



Samuel Ovando
Colombia

Year of the Young also includes YOUTH MINISTRIES.



1. GREENLAKE '82

A week of . . .

Celebrating our oneness

Confronting life issues

Growing in Christ's fullness

Pursuing a holiness life-style

Being equipped for evangelism

For COLLEGE and CAREER age youth

August 17-22, 1982

American Baptist Assembly Center

Green Lake, Wisconsin

2. WORLD YOUTH CONGRESS 1983

More than 2,000 young people from around the world gathering for a disciplers' experience.

June 20-27, 1983

Oaxtepec, Mexico

3. YOUTH WEEK

Teens modeling discipleship through a Big Brother—Big Sister program of activities.

August 30—September 5, 1982

4. EARLY YOUTH EXPLOSION

Special programming and equipping materials for an exciting, action-packed district gathering for the early youth age-group.

5. ADDITIONAL MATERIALS

a. *NEW* NYI songbook

b. *NEW* youth musical

c. *NEW* discipling and study materials for teens





NATIONAL CONFERENCE *for all* **ASSOCIATES ^{and} SENIOR PASTORS**



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August 10-12, 1982

REGISTRATION FEE: \$75.00

SEMINARS AND WORKSHOPS IN:

- Children's, Youth, and Adult Ministries
- Church Finance
- Discipleship
- Associate Ministry

NATIONALLY KNOWN SPEAKERS AND WORKSHOP LEADERS

For more information, contact:

PASTORAL MINISTRIES

6401 The Paseo
Kansas City, MO 64131

-OR-

ROY LYNN

Secretary/Treasurer, NMSA
1309 N. Elizabeth Ave.
Ferguson, MO 63135



WHICH WOULD YOU CHOOSE?

IF YOU WERE LOOKING FOR A LOW-COST **DAILY HOSPITAL INDEMNITY PLAN** DESIGNED ESPECIALLY FOR ELIGIBLE U.S. CHURCH EMPLOYEES (NAZARENE MINISTERS AND LAYMEN) AND FULL-TIME EVANGELISTS, WHICH OF THE FOLLOWING PLANS WOULD YOU CHOOSE?

PLAN SELECTIONS

Each plan pays you a daily amount up to 365 days for each hospital confinement. Benefits are paid *in addition to* and *will not reduce* payments from any other coverage you have.

| | ANNUAL PREMIUMS | | | | |
|------------------|-----------------|-------|-------|-------|-------|
| | To age 30 | 30-39 | 40-49 | 50-59 | 60-64 |
| PAYS \$150 DAILY | \$70 | \$93 | \$138 | \$215 | \$315 |
| PAYS \$100 DAILY | \$47 | \$62 | \$ 92 | \$144 | \$210 |
| PAYS \$ 50 DAILY | \$24 | \$31 | \$ 46 | \$ 72 | \$105 |

Family coverage is an available option.

THE CHOICE IS YOURS!

Apply for coverage through your

PENSIONS AND BENEFITS SERVICES

6401 The Paseo
 Kansas City, Missouri 64131
 (816) 333-7000



*Baby Days Are
Happy Days . . .*



Don't Miss the Joy of

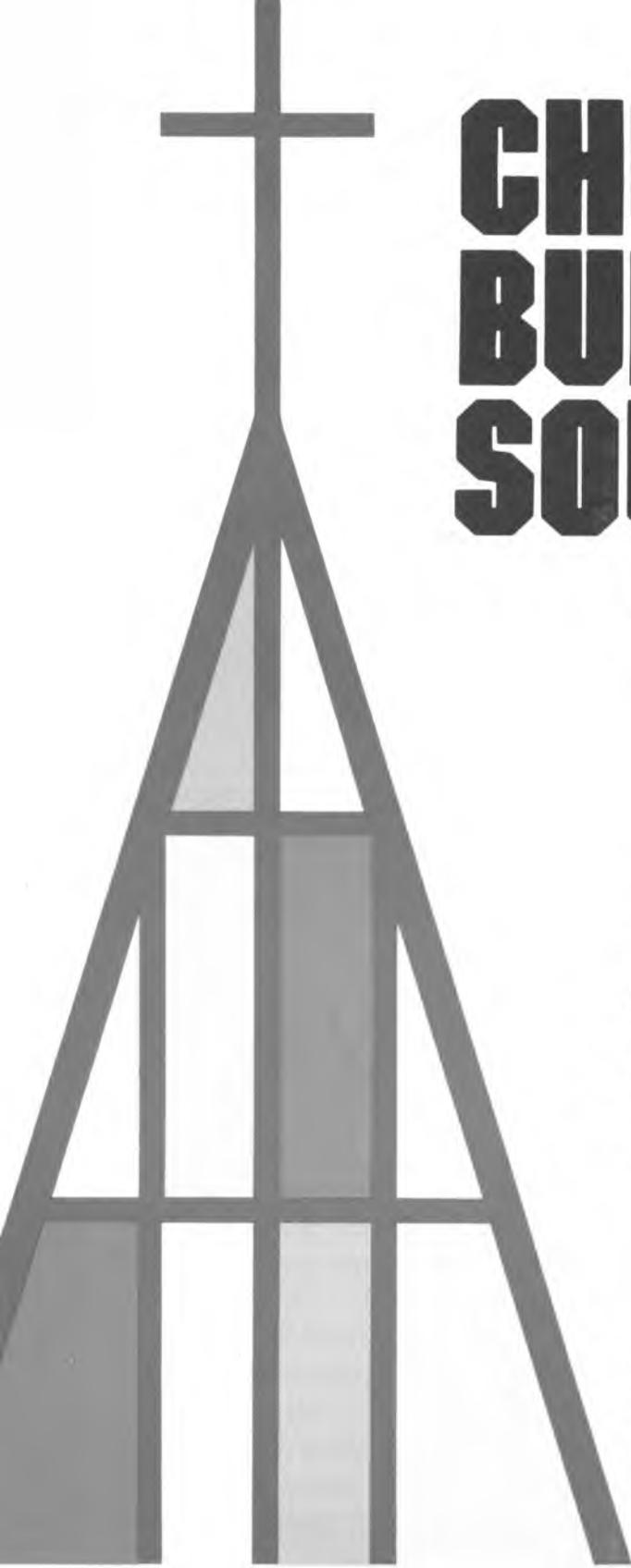
PLANNED PARENTHOOD

(FOR CHURCHES)

A 30-minute, 16mm. prescription for health and happiness for God's church based on fulfillment of its mission to reach the lost. For many established churches, the joy of church parenting is the most effective option available to reach lost men and women with the offer of salvation in Christ. This film opens the missionary eyes of your church to the possibilities of church planting. You too can do it.

Rental only \$10.00.

See order form on page 18.



CHURCH BUILDING SOURCEBOOK

2

Only \$39.95

Q. If Number 1 was so good, why did they write another one?

A. Eight new sections were added. Entire sections had to be rewritten to keep up with changing economic conditions.

"Church Building Sourcebook 2" is a logical continuation of all that began in "Sourcebook 1." Its looseleaf format is deliberately designed to allow updating as necessary. This book changes with the times.

Q. Who needs "Sourcebook 2"?

A. Every District Board member and every pastor connected in any way with church building programs. It is probably impossible to own this book and be associated with any kind of church building program and not save many times its cost.

You Will Never Need to Buy Another One.

A project of Church Extension Ministries
and the Association of Nazarene Building Professionals.

A CHURCH FOR TOMORROW



The exciting story of the new wave of church planting in the Church of the Nazarene is now available on 16-mm. film for showing in the local church. Use it to motivate your people toward mission action. The film can be rented for a nominal \$10.00 fee from the Nazarene Publishing House Film Desk and will be worth many times that to your church in mission commitment alone. A mission action extension kit helps you put the film's message into immediate action. Don't miss this opportunity.

ORDER FORM

Please send items as indicated below:

Date _____

| Quantity | Item | Price | Total |
|----------|--|----------------|-------|
| _____ | Planned Parenthood for Churches (rental) | \$10.00 | _____ |
| _____ | Church Building Sourcebook 2 | 39.95 | _____ |
| _____ | A Church for Tomorrow (rental) | 10.00 | _____ |
| _____ | MAC Extension Kit | _____ | _____ |
| | | GRAND TOTAL \$ | _____ |

IF ORDERING FILMS, PLEASE INDICATE CHOICE OF DATES

Name of Film _____

1st Choice _____ 2nd Choice _____

Name of Film _____

1st Choice _____ 2nd Choice _____

Ship to: _____

Street _____

City _____ State/Prov. _____ Zip _____

Check or Money Order Enclosed \$ _____

Charge (30-day) to: Personal _____ Church _____

_____ (other) Account

Church Location (city) _____ (state/prov.) _____

Church Name _____

Bill to: _____

Street _____

City _____ State/Prov. _____ Zip _____

ORDER FROM:

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CELEBRATES THE YEAR OF THE LAYMAN The College of the Called

EVERY CHRISTIAN HAS A CALL TO MINISTRY . . .

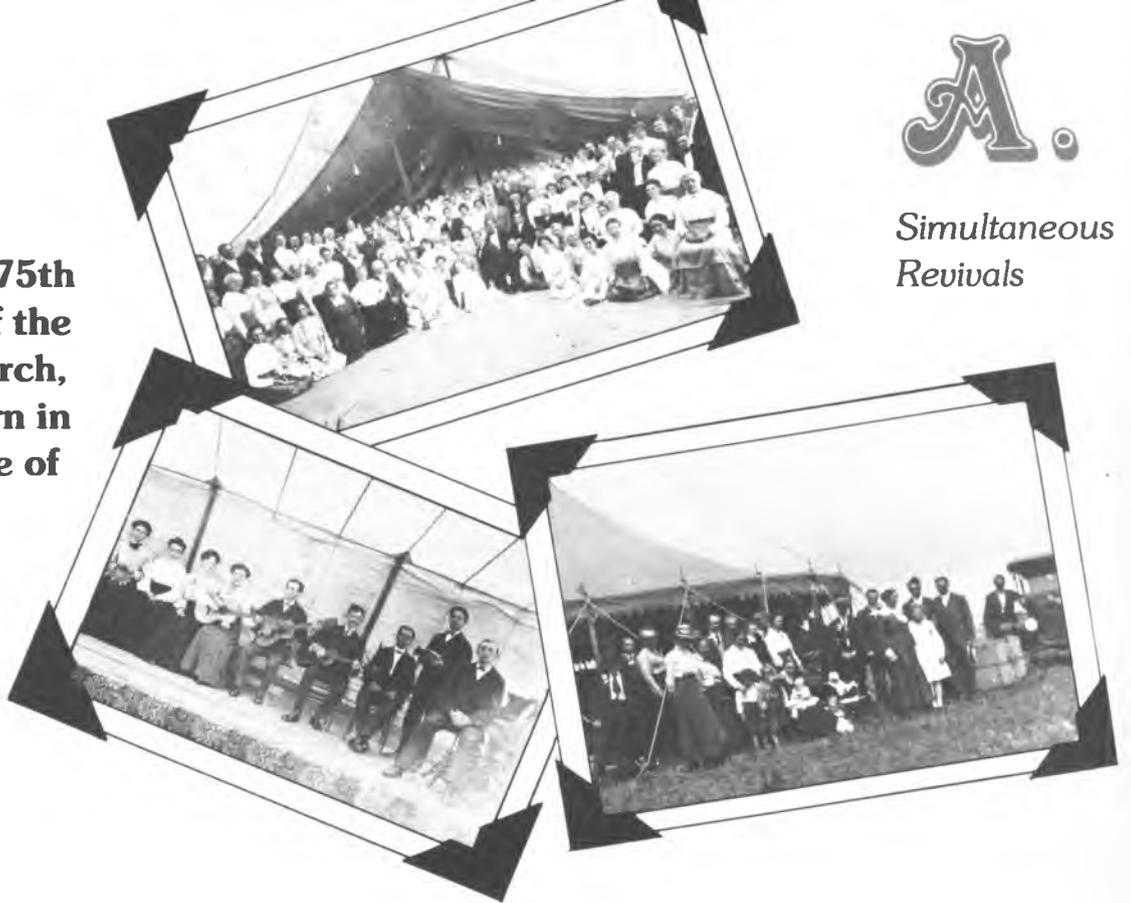
nbc is the place
to prepare for that ministry

Q.

How do you celebrate the 75th Anniversary of the Nazarene Church, which was born in an atmosphere of revival?

A.

Simultaneous Revivals



We believe it's altogether fitting that we observe our 75th Anniversary in the spirit and fact of revival. When Evangelism Ministries suggested this idea, it met with instant and widespread agreement.

Simultaneous Revivals will:



help us toward our goal of 10,414 or more New Nazarenes by October 16, 1983—Anniversary Membership Sunday.



provide for lay involvement in revival planning, and will strengthen evangelism and membership committees in the local church.



create district-wide enthusiasm for evangelism.



focus our attention more on our capable task force of evangelists who are dedicated to helping the church grow.

EVANGELISM MINISTRIES 1983 SIMULTANEOUS REVIVAL SCHEDULE

| DATE | DISTRICTS |
|------------------|--|
| January 4-9 | Southern California, San Antonio, Southern Florida |
| January 11-16 | Los Angeles, Houston, Central Florida, Guyana, Trinidad, Barbados, Jamaica, Leeward Islands, Belize, Bahamas |
| January 18-23 | Central California, Sacramento, Louisiana, North Florida, South Carolina |
| January 25-30 | Northern California, Dallas |
| February 1-6 | West Texas, Southeast Oklahoma, Georgia |
| February 8-13 | Intermountain, Southwest Oklahoma, Alabama |
| February 15-20 | Oregon Pacific, Northwest Oklahoma, Mississippi |
| February 22-27 | Washington Pacific, North Arkansas, Tennessee |
| March 1-6 | Northwest, Joplin, Kansas City, Kentucky, Washington |
| March 8-13 | Rocky Mountain, East Tennessee, Eastern Kentucky |
| March 15-20 | Dakota, Missouri, North Carolina, Virginia |
| March 22-27 | Nebraska, Illinois, West Virginia, Philadelphia |
| March 29—April 3 | Kansas, Northeast Oklahoma, Southwest Indiana |
| April 5-10 | Colorado, Indianapolis, Southwestern Ohio |
| April 12-17 | New Mexico, Northeastern Indiana, Central Ohio |
| April 19-24 | Eastern Michigan, Northwestern Ohio, North Central Ohio |
| April 26—May 1 | Arizona, Michigan, Akron |
| May 3-8 | Northwestern Illinois, Northwest Indiana, Pittsburgh |
| May 10-15 | Wisconsin, Chicago Central, Upstate New York |
| May 17-22 | Minnesota, New York, New England, Maine |
| May 24-29 | Iowa |

All Canadian districts are scheduled for the month of March.

South Arkansas had previously scheduled Simultaneous Revivals for October.

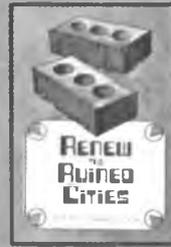
Alaska, Hawaii, North American Indian, Eastern Latin American, and Western Latin American Districts, and any World Mission districts not mentioned above, will be at dates of their own choosing. (Location does not require sequencing.)

Central Latin District has scheduled Simultaneous Revivals for June 5-12.

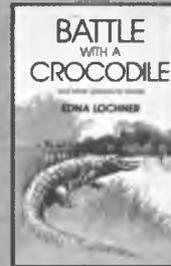
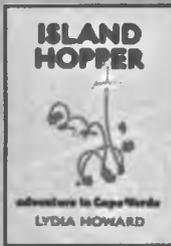
...on their way to you!

AFRICA AND CAPE VERDE ISLANDS

ATTRACTIVE FULL-COLOR PAPERBACKS



Adult Missionary Packet and Resource & Reading Books



Junior / Middler Reading

Middler / Primary Reading

Resource Book

LIKE A RIVER FLOWING / Hughlon Friberg
New, fresh look at the Church of the Nazarene in an ever-expanding Africa and Cape Verde Islands. 8½" x 11". 60 pages. Paper. \$3.50

Adult Missionary Packet

Idea leaflets, 9 posters, map, resource book valuable to leaders presenting monthly study. U-4018 \$12.50

Adult Reading

- CHOSEN IN THE FURNACE★ / Helen Temple \$2.50
- MOÇAMBIQUE MILESTONES★
Lorraine Schultz \$2.95
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Carol Zurcher \$2.95
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- SEED AND THE WIND, THE
Everette Howard/Jorge de Barros \$2.50
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Twelve months of teen-related resources provide leader with guide, 2 posters, map, 12 Pressure Fax masters. U-4017 \$10.50

Children's Missionary Packet



Youth Missionary Packet

Youth Reading

NOTE: See selected titles from Adult Reading indicated by star (★). U-63082 Set of 3 titles Only \$7.00

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Edna Lockner \$1.50
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Gideon Tredoux/Evelyn Beals \$1.50
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Prices subject to change without notice.



Church of the Nazarene CERTIFICATES

CREATED TO SERVE
THE NEED OF THREE
VERY SIGNIFICANT
OCCASIONS

**DEDICATION
BAPTISM
MEMBERSHIP**



Handsomely lithographed on a beautiful Hopper Skytone parchment with Church of the Nazarene emblem on front. Artistically printed inside are appropriate verses from the Holy Bible and special certificate form with space for name of person and church, place, date, and pastor's signature. 5½ x 8½". Matching envelope.

CT-163 Dedication • **CT-164** Baptism • **CT-165** Membership
Package of 10 for **\$2.50**

Church of the Nazarene GUEST BOOK

Every church should have a guest book. And this one, custom-made for Nazarene churches, can fulfill a very vital role in making visitors feel welcome.

Dignity and quality describes this book throughout. Topping each page is a liturgical design and a friendly "We Welcome You—Today You Are One of Us" message, with space below for date, name, address, home church. Heavy, white stock provides a fine writing surface. Padded simulated-leather binding is gold-stamped with art lettering and Church of the Nazarene emblem. Corners are rounded; edges quilted. 9 x 12". Boxed.



R-1144BI Brown (1,000 names)
R-1144RI Red (1,000 names) Each, **\$12.50**

For other style CERTIFICATES and GUEST BOOKS, consult our latest Supplies/Equipment Catalog. Free upon request.

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Promotion Day

August 29, 1982



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- A special-interest event for inviting nonattending relatives and friends

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Department



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Order at once while ample stock is available.

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1982 OFFERING GOAL: \$275,000

EVANGELIST'S DIRECTORY

VISUAL ART DEPARTMENT, NAZARENE PUBLISHING HOUSE
(Monthly slates published in the first issue of the "Herald of Holiness" each month)

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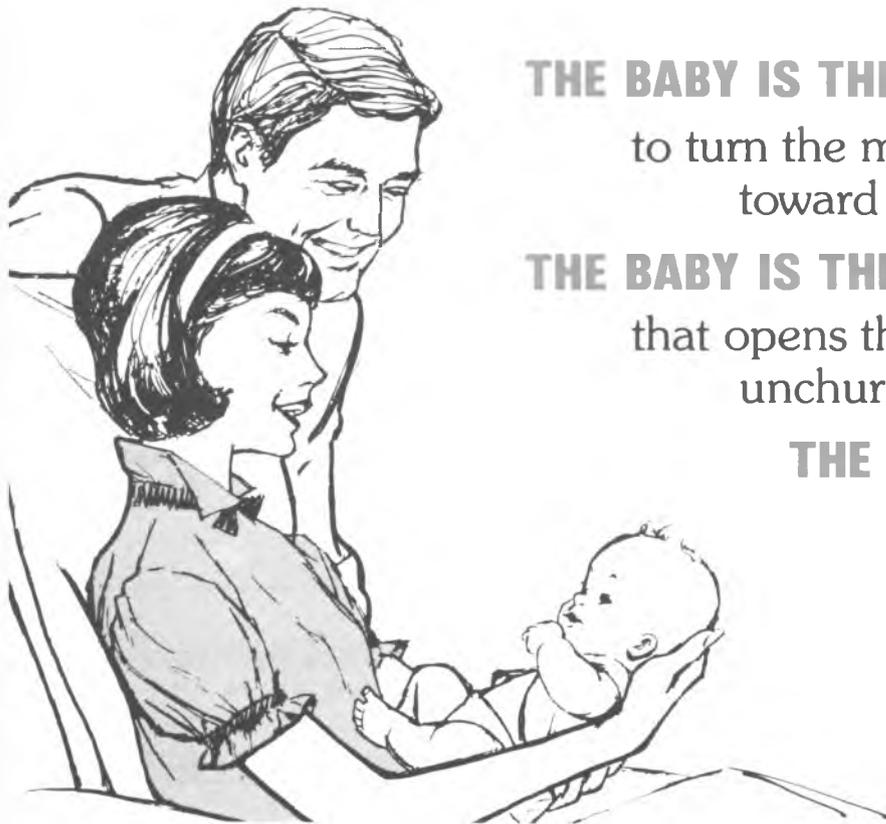
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. . . Can We Do Less?

We adopt definite goals and dedicate ourselves to God as instruments for reaching those goals.

the local church setting for these retreats. It frees those attending the retreat from job and family pressures so they can relax a few hours and look at the church. Our board goes for one night, and we try to keep the cost modest. Our retreats have always been self-supporting. We ask the spouses to attend and plan the retreat schedule with them in mind.

The pastor can open the retreat on Friday evening with a keynote message. His positive challenge to the church can set the mood for the entire retreat. Themes such as "Sharing Christ as a Way of Life," "Good News for Kansas," and "A Serving People" might be used. It is good to have your keynote message printed and an agenda booklet for all retreatants.

The schedule should include time for devotion, planning, commitment, and fellowship. Sometimes the entire group will meet together. Other times they will be divided into special committees. Plan some definite time for leisure and fellowship. Board members who have had good fellowship at a retreat in September are likely to work harmoniously on church business in January.

I always close the retreats with

a called board meeting in which we adopt definite goals for the new year. We then dedicate ourselves to God as instruments for reaching these goals.

I often make assignments to various committees and individuals before the retreat. I encourage them to use graphs, charts, and facts that will cause the retreatants to think and find answers to the needs of our congregation in these demanding times. Use a variety of persons on the program.

Retreats should be held annually. Sometimes you may want to have the board retreat in conjunction with the Christian Life Board, the Music Department, and the Mission Council. The paid staff will always be a vital part of each retreat.

There are many reasons for having a Church Board Retreat and Planning Session. It is helpful to know where we have come from and where we are going. We need to look seriously at our recent records in giving, new members received, Sunday School growth, and total mission to the world. It is good to look objectively at building, grounds, community image, and long-

range planning. We can ask questions such as: Where do we need to be as a church in 10 years? What ages are carrying the burden of our church work today? Are we involving our young adults in the decision-making policy of the church? How are we doing in Christian education? Evangelism? Music? Are we accomplishing God's will for our congregation in these exciting days?

The board retreat can be practical and uplifting. Use it to look at the past, and then accept the future as a challenge from the God of power and victory. We must not be mired in the swamp of trivia but must answer questions people are asking. We must help them where they hurt. We must help them with their children, their marriages, their jobs, their social problems, their adjustments to old age, their recreational and social needs. This can be done in a church of the 1980s firmly grounded in the Bible and the historic purposes of the church. The pastor, working with his church board, has an unparalleled opportunity to exercise strong leadership in this decade.

—D. Eugene Simpson

What to Do When the Senior Pastor Leaves

by Jim Johnson

*Minister of Youth and Music,
Lakeview Church of the Nazarene, Tyler, Texas*

In our mobile society, ministers move, and the associate is left with the decision to go with the senior pastor or remain, hoping that the "new man" will retain him. Since the latter has happened to me, I believe there are some good points and bad points that should be discussed.

The Good Points First:

1. The church may want you to stay. Unless there has been division in the church and the senior pastor has left under difficult circumstances, the people normally want you to stay.
2. If the staff person has preaching ability, the task of filling the pulpit can provide a vital link to the cohesion of the Body of Christ. The interim period of the church is usually the most crucial time it will face.
3. You can keep the church running smoothly. Don't allow the interim to hurt the long-range goals of the church. When the new pastor arrives, some of the goals will change, but until then, continue with "business as usual."
4. There is a need for an ongoing visitation program during the transition. When the shepherd is gone, the sheep begin to wander. If someone is there to care for them and guide them until the new shepherd arrives, wandering can be curtailed.
5. You can provide the extra love and attention necessary to see them through this difficult time. Even though you have loved

the people all along, during the transition period there is an uncertainty in the hearts and minds of the people as to why their minister has left.

Now for the Bad Points:

1. Probably the most difficult problem the staff person must overcome during transition is depression—both yours and your people's. There always seems to be a "let-down" when the senior pastor leaves. During this critical period, you must be sensitive to the needs of the people. I wrestled with low self-esteem and my family was depressed and in a state of uncertainty as we embarked upon this interim time together. Prayer and a strong devotional life are the keys to overcoming depression. These tools will bring you to a deeper realization that you are worth something to God.
2. An important factor that all staff personnel must cope with is mandatory resignation 30 days after the pastor announces his resignation. (See *Manual*, paragraph 181.5, 1980 edition.) The uncertainty about your status can keep you from doing an effective job. Continue to fulfill your responsibility. God has led you here. He will take care of you in whatever lies ahead.
3. There may be pressure on the incoming pastor to retain remaining staff when he arrives. This can build into a very difficult situation. Since the pastor will have enough pressure with adjusting to the new situation, you

can do your part by stressing to the church board that the pastor must make his own decision in regard to his staff. This will enhance your relationship with your new pastor as well as eliminate any power struggle repercussions that may arise.

4. The problem that has caused division in many churches is determining who the leader is to be. As in a corporation, the pastor becomes president when he accepts his new assignment. There are enough difficulties in adjustment. A pastor does not need to worry about the associate being pitted against him to achieve any measure of success with certain members of the board. Do not allow yourself, as a staff person, to get trapped in controversy. It can only hurt your effectiveness as both a Christian and a leader in the church. Keep an open line of communication with your pastor and inform him of situations that need his attention.

Dr. J. Ottis Sayes at Olivet Nazarene College gave me some valuable information, "Never drive a bigger car than your pastor (that's not a problem now, they are all small!), and do not wear nicer clothes than he does. Remain amenable to him except when he is compromising the standards of your Christian faith or the precepts of the church." These principles have enabled me to have success in the staff ministry, even through the difficulties of transition.



SUNDAY SCHOOL: A NATURAL FOR COMMUNITY MINISTRY

by Robert E. Bingham

*Executive assistant, Home Missions Board,
Southern Baptist Convention*

Two scenes from the motion picture *Ben Hur* provide a gripping picture of Jesus.

The first shows Ben Hur a prisoner on a forced march across the hot and arid lands of Judea. The soldiers stopped at a well for refreshment but refused the prisoners a drink. His throat aflame, Ben Hur looked pleadingly to Jesus for a cup of water. Giving the cup of refreshment resulted in a scowl at Jesus by the centurion for slowing the march. Jesus' look of contempt, however, froze the centurion in his tracks.

The second scene from the book brought a reversal of the first. Jesus was carrying the Cross. Much emotional and physical stress was involved. Ben Hur, now refreshed and healthy, pro-

vided the cup of refreshment for Jesus, literally defying the power structure of Rome.

Although many Christians today have received refreshment and nourishment from Jesus, and in turn have given help to persons in need, few have had to express their Christian benevolence under the threat of punishment or death.

No one would deny that we are living in a world which needs refreshing. Most affluent Americans associate the word *refreshment* with caloric desserts and beverages. The basic word, however, refers to bringing to life again. Dying of thirst physically, emotionally, and spiritually, our world needs such refreshment.

The world is suffering physical-

ly. Buckner Fanning, in his book *Christ in Your Shoes*, vividly describes some of this physical suffering. "Through starvation alone," he says, "more than 10,000 persons die every day—seven deaths every minute."

The world is suffering emotionally. Psychiatrists are not alone in the recognition that our disturbed world is emotionally crying today. Many people are finding that living can be worse than dying. While the poor are dying from physical hunger, the rich are dying from the lack of tender, loving care.

The world is indeed in need of spiritual nourishment and refreshment. Longingly, the world is lifting its cup to be filled with the life-giving "living water" of

which Jesus spoke. The refreshment which Jesus gave was more than just physical restoration. It brought both life-giving and life-saving qualities.

And so it is today for the Christian benefactor. As the refreshing cup is given in the name of Jesus, a new and greater dimension is given to the gift. It takes on divine overtones. The water becomes a holy gift, contained in a vessel that has godlike qualities. What a shame the church has sometimes forsaken its responsibility to minister to the disadvantaged.

Performing acts of ministry is not restricted to certain individuals or groups. Every Christian can—and should—be alert for opportunities to respond to the needs of his fellowman.

Unfortunately, Christian history is filled with repeated cases of professing Christians piously passing by on the other side. As we recall the Samaritan parable, we would prefer that the “good guy” of the parable be one of us. But would we have examined his doctrine, or perhaps determined his race, before administering the act of love? From Christ’s words in the “inasmuch passage” (Matt. 25:31-40), it is easy to determine where Christ places His emphasis. He expects every one of His followers to bear the cup of cold water.

Ministering in the name of Jesus requires that acts of ministry are to be given without expecting a favor in return. Jesus ministered to everyone regardless. The return we receive might well be a rebuke—an ungrateful attitude, a spiteful look, or a spit in the face. We may be mistreated and misunderstood, wounded or even killed for our righteousness. Should we expect or demand better treatment than our Lord received?

“But how can I know the will of God in such matters?” you ask. Perhaps the simplest answer comes in this way: seeing a need and being able to meet it. That draws a circle around all of us. The question is, do we want to be included?

Ministry is love in action. For centuries, God has been trying to help man understand the meaning of the three-word sentence God is love. Still, after 2,000 years, man does not realize that God is love. Could it be that mankind must be shown the love of God, rather than be told about it? The music of today’s youth movement often cries out with Christian overtones: “Do you really care?”

Why the Sunday School?

“I thought the Sunday School was supposed to teach the Bible. Why should I be concerned and weighed down with ministering?” This is not an uncommon feeling among church members and if not believed in principle, it is believed in practice. Most Sunday School classes are still in the talking stage about ministry—and some are only talking about *not* ministering.

There are several good reasons for suggesting that the Sunday School be responsible for ministering to the members of the church and its prospects.

- *Already organized.* The church does not need to set up a separate organization for ministering. The Sunday School has a direct line of communication to its members. It is divided into small working units throughout the entire age span of the members. Both male and female members are leaders, as well as participants. It is large enough to tackle a gigantic task, with units small enough to make specific assignments for follow-through.

- *Bible is the guidebook.* If anyone is concerned about the reliability of the Sunday School in matters of social concern, remember that the basic text of the school is the Bible. The Bible will keep us on the track of personal ministries, since it is full of such examples. It is only when we allow man’s relationalization to come into play that we excuse ourselves from ministering.

- *Meets weekly.* Organizations meeting less frequently may have a communication gap. Needs arise. Before the group can meet

and decide on an issue, the moment of truth has passed. Weekly sessions allow time for assignment, follow-through, reporting, and evaluation.

- *Resources available.* We would do something if only we had the resources. Today, motivators say that no longer do resources determine our decisions. It is the decision that will determine our resources. Once your Sunday School makes the decision to minister, the battle is half won.

Few churches are financially wealthy. Yet, many take on a “poor mouth” attitude and tend to underplay their potentialities. Just imagine! What if your church members faithfully tithed for 10 years. With no overhanging debts, most of that money could be channeled directly into missions, with plenty of resources available for direct ministries through your Sunday School.

The greatest untapped resources in a church today are the human resources. Every class has some sensitive members who are literally begging for a meaningful project. Some years ago, a young man called at my office. He urged me to help him and his class find an outlet for the concern for the disadvantaged. We finally worked out a way for them to become involved. Three years later, the same man, at age 36, entered the ministry. Why? He had gotten a taste of the new wine available for all who hunger and thirst after righteousness.

Even if all else fails, remember the Holy Spirit will not fail. In Him you have unlimited resources. The apostles did not have great financial resources, but what a source of power they had! Jesus sent out the 70 with the promise of spiritual resources. He promised us the same.

Cries are coming from every corner of our society. Sunday School can be a part of the answer.



Adapted from *A Cup of Cold Water* (Convention Press: Nashville, 1972), pp. 5-16. Used by permission.

WESLEY ON THE USE OF MONEY



by R. Larry Shelton

*Director, School of Religion
Seattle Pacific University*

The two poles of emphasis on material things which flourish in evangelical Christianity may be instructed by John Wesley's sermon, "The Use of Money." The "simple life-style" emphasis can sometimes draw a virtual equation between money and evil. On the other hand, the "new prosperity" message draws a casual relationship between righteousness and monetary success. Using the parable of the unjust steward (Luke 16) as his text, Wesley notes that Jesus exhorts to "make yourselves friends of the mammon of unrighteousness." "Mammon" means riches or money, says Wesley, and is called "mammon of unrighteousness" because of the dishonest manner in which it is obtained. When obtained and used rightly, it is a blessing. He says:

For let the world be as corrupt as it will, is gold or silver to blame? "The love of money," as we know, "is the root of all evil"; but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill: and what may not? But it may likewise be used well: it is full as applicable to the best, as

to the worst uses (John Wesley, *Forty-four Sermons*, Epworth Press, p. 578).

When used properly, money answers noble ends and brings food to the hungry, raiment for the naked, and health to the sick. All who fear God should employ the valuable talent of making money. There are, however, three basic instructions to observe as faithful stewards: "Gain all you can. Save all you can. Give all you can."

Gain All You Can

Here we should meet the children of the world on their own ground. We ought to consider the cost of the financial gain, however. We should not gain money at the expense of our physical or mental health. Those whose employment is unhealthy, such as those "dealing much with arsenic, or other hurtful minerals, or the breathing in air tinted with streams of melting lead" should seek to change for the sake of their health. Likewise, those whose businesses involve cheating or lying or any practice that is hurtful to the soul should seek to change. The specific issues

vary with the individual. Wesley himself, for instance, says, possibly with tongue in cheek:

So I am convinced from many experiments, I could not study, to any degree of perfection, either mathematics, arithmetic, or algebra, without being a Deist, if not an Atheist: and yet others may study them all their lives without sustaining any inconvenience (*Forty-four Sermons*, p. 580).

Furthermore, in gaining all we can, we should not hurt anyone else by taking his substance or harming his body. We cannot, for example, seek to ruin a neighbor's trade in order to advance our own nor sell anything which tends to impair health. Nor can we afford to gain by procuring or dispensing those things which appeal to the unchastity or intemperance of others. Only by honest industry can the Christian afford to "Gain all you can."

Save All You Can

The second rule of Christian prudence is "Save all you can." Do not waste the gain by gratifying the desire of the flesh, the desire of the eye, or the pride of

(continued on page 59)

The Future State of the Lost

*"In hell he lift up his eyes, being
in torments" (Luke 16:23).*

The mention of this presently much-neglected Bible doctrine at once raises three relevant questions: namely, (1) What is the origin of the doctrine of hell? (2) What is the nature of hell? and, (3) What is the significance of hell? It is the author's purpose to answer in part these three questions.

What Is the Origin of the Doctrine of Hell?

The twin convictions of the justice of God based upon His absolute righteousness, and the ethical nature of man reflecting that divine righteousness and justice, are the golden threads that bind together the biblical doctrine of redemption. Thus, inherent in human nature from the beginning was the ethical sense of equity. Equity demands reparation for wanton wrongs and divine recognition for benevolent acts. Upon this basis rests all moral justice. At no time in their history was the thinking of the Hebrews an exception to this rule. That God rewards the good and punishes the evil, is the very essence of Hebrew moral philosophy.

For a time early Hebrew thought appears to have so interpreted the idea that God visits "the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me" (Exod. 20:5, NASB), in such a way as to make the clan responsible for the evil of its individual members. In this interpretation their sense of moral justice found a measure of satisfaction in corporate punishment, either in the present or the future life. The rabbis interpreted the words "of those who hate Me" (Exod. 20:5, NASB) to imply individual responsibility. Indeed, by Moses' time the Deuteronomic law made specific the individual, as opposed to corporate, responsibility for evil (see Deut. 24:16). Jeremiah and Ezekiel likewise refuted the earlier interpretation of transmitted guilt for evil with the consequent punishment of posterity, and made clear the doctrine of personal responsibility as the determinant of divine retribution (see Jer. 31:29-30; Ezek. 18:14). However, with Ezekiel, God's mercy often transcended His justice, and consequently His long-suffering did not always demand immediate punishment in the death of the sinner.

Thus Ezekiel comes nearer to the idea of a life beyond the present where retribution will be realized, if indeed he does not arrive at that idea. John Clarke Archer has observed that the idea of the future life and divine judgment were never absent from Hebrew theology, and that any concept of termination by loss of personal identity or annihilation was always abhorrent to the Hebrew mind. Any attempt to attribute this future notion of rewards and retribution to Zoroastrian influence upon the Hebrew's theology is totally unsatisfactory, when all the relevant factors are duly considered.

It should be noted that the Zoroastrian religion did not arise earlier than the sixth century B.C. By this time the Hebrew religion was most likely approximately 1,000 years old from the giving of the Law on Sinai, if the earlier date of Moses' reception of the Law is taken. Thus it is hardly likely that the Hebrew theology should have been influenced by the fledgling Zoroastrian religion at the late date.

Man, in the Hebrew view, consisted of two essential parts: namely, flesh (*basar*) and breath (*nefesh*). At death the flesh returned to dust, but the breath persisted as a disembodied spirit. This spirit was thought to retain many of its former powers, and also to have gained some new ones, especially greater freedom and knowledge. However, the idea of a community of spirits, and possibly some faint conception of bodies, seems to have persisted in Hebrew thought. During Patriarchal times we read of men who at death were "gathered unto their fathers" (see Gen. 15:15; 25:8, 17; 49:33). Thus this future existence seemed to provide for an opportunity to realize justice, even if corporate rather than individual.

Further, it seemed logical to the Hebrews that the soul and body in substantial union committing good and evil in the present life should justly receive in common their rewards or retribution in the life to come. To them this view was more acceptable than that the soul alone should partake of eternal bliss or woe, as the Greeks taught, and thus they came near

to the concept of a bodily resurrection, even for the wicked.

Here the question may be fairly raised as to whether the doctrine of hell formed any part of the divine revelation given by God to Moses in the law. It would seem from a careful examination of the Scriptures that this doctrine was implicit rather than explicit in the Old Testament revelation. In fact James Orr states that "Such conceptions . . . did not rest on revelation, but were rather the natural ideas formed of the future state, in contrast with life in the body, in the absence of revelation."¹ However, the same authority declares that "retribution for sin is a cardinal point in the teaching of both the Old Testament and New Testament."² Thus, whether implicit or explicit, the Hebrew's moral demand for justice, unrealized in the present life, found a degree of satisfaction in their belief in divine retribution in the life beyond the grave.

The apocryphal literature makes much of the doctrine of hell, as also of a sort of purgatory, especially as taught by the school of Shammi during the intertestamental period. It was during this time that the doctrine of hell came to its fullest development prior to the New Testament era. By the advent of the New Testament era the doctrine was fully embedded in the orthodox Pharisaic theology, although it was rejected by the more liberal Sadducees. Both John the Baptist and Jesus Christ explicitly and emphatically preached a doctrine of hell that accorded with the doctrine as it was then expressed in Jewish theology. Thus Christ's use of the doctrine, as found in the Gospels, especially in Luke 16, is more than adequate to validate it as being of divine origin. While the doctrine of hell is mainly implicit in John's Gospel, the Epistles, and Revelation, it is explicit in the Synoptic Gospels.

What Is the Nature of Hell?

The nature of hell seems to have been represented most fully by three Old Testament figures of speech which were designed to describe the abode of the wicked dead: namely, *Sheol*, *Gehenna*, and *The Pit*.

James Orr holds that while *Sheol* originally signified the abode of the dead in general, it eventually came to mean "almost exclusively the place of the punishment of the lost or finally impenitent; the place of torment of the wicked."³ "*Sheol* is regarded," says R. H. Charles, "as the place of final eternal punishment, that is, it has become hell."⁴ In Luke 16:19-31 the equivalent word *Hades* is used in the foregoing sense (cf. Ps. 49:14-15; 73:19-20).

Gehenna, according to Tischendorf and other scholars, is derived through the Aramaic from the Hebrew expression "Valley of Hinnom." Hinnom was variously known as "The Valley," "The Accursed Valley," and "The Deep Valley" (see Josh. 15:8; 18:16; 2 Chron. 28:3; 33:6; Jer. 7:31-32; 19:2, 6; 2 Kings 23:10; 2 Chron. 26:9; Neh. 2:13, 15; 3:13; 27:2). This valley lay to the south southwest of Jerusalem. The word *Gehenna* appears to have been used in the topographical sense; the religious sense, signifying the location of idol-

atrous and inhuman sacrifice; and as a place of punishment for rebellious or apostate Jews before the righteous.

Finally, *The Pit* appears to have signified the intermediate place of punishment of guilty angels and kings. All three of these ideas are carried over into the New Testament and incorporated into the doctrine of hell as taught by Christ and His apostles. Thus human suffering, as a consequence of and the just retribution for unrepented evil committed in the present life, is clearly the Bible teaching concerning the nature of hell.

Again, hell in its real essence is spiritual. Whatever the implications of the physical figures used in describing the horrors of hell, it finally resolves itself into a spiritual experience that is more awfully real than the physical torments. Maurice has well said that "The eternal [everlasting] punishment is the punishment of being without the knowledge of God, who is love, and Jesus Christ who has manifested it; even as eternal life is declared to be the having the knowledge of God and of Jesus Christ."⁵ The ultimate and awful penalty of sin is the complete loss of the life and love of God from the soul of man.

That hell, by its very nature, is the everlasting conscious suffering of the lost soul, is the clear teaching of the Scriptures. Nowhere is the word *everlasting*, when used of hell, given the slightest hint of temporal limitation. It appears evident that no other reasonable exegesis of the word can be given, than the full sense of endlessness (see Matt. 25:41, 46; 18:8; Jude 7; Rev. 14:11; 19:3; 20:10; 1 Thess. 1:9).

Consciousness, as opposed to "soul sleep" or the "annihilation of the wicked," is clearly implied in the Scriptures, and is requisite to the idea of suffering in hell. This is made doubly clear in the account of the rich man in Luke 16:19-31.

What Is the Significance of Hell?

The real significance of hell is the soul's awful consciousness of its lostness—its total loss of contact with God. That there are degrees of lostness in the present life is evident, but that there is also the possibility of an ultimate total loss of God from the spiritual consciousness of man, is equally real. Such a condition is hell! It is a hell that many have initially experienced in the present life, some even to the dethronement of reason. But it is a hell that will haunt the mind of man who is ultimately lost through endless millennia in the world to come. Then lost men will be utterly alone with no voice to be heard except the echo of his own wail of woe, and no familiar landmark to establish his sense of personal identity or give him direction. Whatever the biblical figures employed to describe the horrors of hell may be, the real meaning is utter lostness, expressed by Christ as "outer darkness" (Matt. 25:30).

Again, the meaning of hell is ultimate and utter hopelessness. The soul that is lost in hell will be so by reason of the willful rejection of God's provision of salvation in Christ Jesus. Thus man in hell will have terminated there against God's will and at the expense of having taken himself beyond God's

reach. Hell is "outer darkness." "God is light and in Him there is no darkness at all" (1 John 1:5, NASB). Therefore hell is outside of and beyond the presence and reach of God. Thus if man would, he could not save himself, nor can God save him from the hell that is beyond this life and outside of God, for the finally impenitent. If man *will not* be saved in this life, he *could not* be saved in the life to come. One has significantly queried, concerning the effects of hell on character: "Like the photographer's bath, may its effects not be to develop and fix existing character, rather than to change it."⁶ With the apostle Paul, in faith we "wait for His Son from heaven, whom He raised from the dead, that is Jesus, who delivers us from the wrath to come" (1 Thess. 1:10, NASB).

It is as much the moral responsibility of the Christian minister to declare the awful and solemn truth of the scriptural doctrine of hell, from which Christ died to deliver man, as it is his moral duty to declare the glorious truth of God's love and mercy expressed in Christ's redemptive work on the Cross. Redemption takes its meaning from its power to

deliver man from the ultimate consequence of sin, the awful ultimate state of the lost, which is hell!

However, it should be noted that the ideas of immortality, or everlasting life, and everlasting existence are to be sharply distinguished one from the other. Immortality belongs to the redeemed only, as it consists of the life of God (*zoé*) imparted to the believer at the moment of his conversion in Christ. Jesus said: "I give eternal life to them" (John 10:28, NASB; cf. Rom. 6:23). And Paul wrote to Timothy that Christ "alone possesses immortality" (1 Tim. 6:16, NASB). Certainly the lost will have everlasting existence in the future state, but they will not have immortality, for that belongs to God and those to whom He imparts it in their salvation. 

NOTES

1. James Orr, *International Standard Bible Encyclopedia*, Vol. IV, p. 2761.
2. *Ibid.*
3. *Ibid.*
4. R. H. Charles, *Eschatology*, p. 236.
5. Maurice, *Theological Essays*, p. 450.
6. Orr, *ISBE* p. 2503.

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"Hello there. Pastor Johnson is tied up right now, but when you hear the bell, you'll have 30 seconds to leave your message."

I Would Rather Have a Housing Allowance

by Wendell Garrison, *Pastor, Winstanley Baptist Church, Fairview Heights, Illinois*

Is the parsonage destined to become as obsolete as the one-hour sermon? Many pastors are hoping so. Do the advantages of a housing allowance outweigh the advantages of living in a parsonage? As a pastor who has had experience with both of these housing methods, I am ready to cast my vote for the housing allowance.

Yes, there are some advantages in living in a parsonage. When I came from seminary (broke) to a pastorate which provided the parsonage, I didn't have to worry about coming up with a down payment on a house. And having twice resigned churches that provided parsonages, neither time did I have to worry about trying to unload a house that for some reason wouldn't sell.

As long as I lived in a parsonage, I never worried about such unexpected crises as a furnace failure or water heater breaking down. Shortly after we purchased and moved into our home five years ago, as I started to the basement with my whole set of tools (namely a pair of pliers and a hammer), to repair a plumbing problem, my wife's sassy comment did not help at all: "Why don't you call the trustees?" Yes, the parsonage has its advantages.

The truth is I never learned how to repair a drippy faucet or install a rheostat until I came to a church providing a housing allowance. While living in a parsonage I always felt I was "between a rock and a hard place." On the other hand, I always dreaded going to the trustees with parsonage problems. (I never will forget one lady's comment: "My husband used to spend so much time working on the parsonage he didn't have time to work on his own house!") On the other hand, I never did feel free to work on the parsonage as though it belonged to me.

When we moved into our own house, I began to enjoy my newfound freedom. Again and again I have stood and looked at our modest Cape Cod

frame house with the wooded hillside behind and experienced the joy of ownership. I agree with a pastor friend who after nearly a lifetime of living in a parsonage moved out, bought his own home, and said, "This has given me a new lease on life."

Yes, I found out that tools needed for home maintenance are expensive. I discovered that I was "all thumbs" when it came to fixing things. But I also found out I could learn. I could do more with my hands than I realized. I learned that maintaining a home can be an enjoyable hobby, a pleasant diversion from "spiritual" things.

Guess what? We didn't like the wallpaper and the paint colors we inherited from the house's previous owners. Happily realizing it was not a parsonage, we proceeded to redecorate every room to suit our own tastes. I discovered my wife had always been an interior decorator at heart! She had always wanted to experiment with colors and design her own drapes, but she had never been free to do this as long as we lived in a parsonage. Now in our own home she tackled the project with vigor, room by room. Yes, there were times when I longed for "the good ol' days in the parsonage." There was the day, for example, when I came home for lunch in my funeral suit only to be talked into jumping into my coveralls and quickly helping her apply some wallpaper on the bathroom ceiling. And as the wet, slimy paper fell on my upturned face, I had a few choice words about housing allowances! But the truth is I wouldn't trade the fun we've had for the best parsonage in the land.

Then there came the day we decided to enlarge and remodel our kitchen. We just "up and did it," discussing the project with no one except our banker! And one day I decided to run a gas line to our fireplace. Imagine having to justify the validity of that kind of project to a board of trustees. Again and again we have experienced the dignity and

(continued on page 43)

Do the Scriptures Teach a Second Crisis?

by John Allen Knight

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Is there a “definite moment” in the Christian walk, following conversion, in which he is purified from all sin? We believe there is!

Defenders of the Wesleyan position have cited numerous scriptures to denote a “secondness” of Christian experience. Not all are equally conclusive. We will note the weaker ones first.

1. Evidence from Inference

a. The disciples who were filled with the Holy Spirit on the Day of Pentecost (Acts 2) had been called out “of the world,” they had been kept by Christ, they had been obedient to God’s Word, and Christ was “glorified” in them (John 17). They had been commissioned by Jesus (Mark 6:7), and were told by Him to “rejoice, because [their] names [were] written in heaven” (Luke 10:20).

b. The account of the Samaritan revival occasioned by the preaching of Philip indicates that the Samaritans had believed, received the word of God, and were baptized. Subsequently Peter and John were sent from Jerusalem and they received the Holy Spirit (Acts 8:15-17).

c. Saul of Tarsus was converted on the Damascus Road, acknowledged by Ananias’s Christian greeting, “Brother,” after which Ananias laid his hands on him that he might “be filled with the Holy Spirit” (Acts 9:17).

d. Cornelius is described as a “devout man,” who feared God, gave alms to the people, and “prayed to God alway.” To him Peter was sent to lay hands upon him and his household, and “on the Gentiles also was poured out the gift of the Holy Spirit” (Acts 10:45).

e. The Ephesian disciples had been instructed under the eloquent preaching of Apollos, to whom Aquila and Priscilla “expounded . . . the way of God more perfectly.” He, however, went to Corinth. Paul later arrived in Ephesus and asked the disciples, “Have ye received the Holy Spirit since ye believed?” Hearing their negative response, Paul laid his hands on them and “the Holy Spirit came on them” (Acts 18:24—19:6).

Admittedly the interpretation given to these incidents may be questioned. Frequently it has been pointed out that the persons who knew only the baptism of John had not yet been genuinely converted to Christ in the fullest sense; and, therefore, their

reception of the Holy Spirit was their conversion. Or it has been claimed that these cases are unique and illustrate the inauguration of a new age or dispensation.

One would be unwise to build a doctrine on these passages when stronger and more defensible ones are available. “A wise general defends a short line!”

2. Scriptural Evidence Which Is Explicit

a. Paul’s first letter to the Corinthians is addressed to the church of God in Corinth, to “those sanctified in Christ Jesus and called to be holy” (1:2, NIV). The apostle gave thanks that their testimony of Christ had been “confirmed” in them so that they did not “lack any spiritual gift” (1:6-7, NIV). Yet he said he must refer to them as “carnal, even as . . . babes in Christ” (3:1 ff.). The climax of the letter comes when he showed them the “more excellent way” (12:31 ff.), namely, the way of divine love.

b. John the Baptist seems to indicate a “secondness” in pointing to Jesus’ coming fiery baptism in the Holy Spirit. “He will thoroughly purge his floor, and gather his *wheat* into the garner; but he will burn up the chaff with unquenchable fire” (Matt. 3:11-12, italic added). The baptism with the Holy Spirit would effect an internal and spiritual cleansing which would go beyond that of John. The latter was for the remission of sins; the former was for the removal of sin itself.

H. Orton Wiley has observed that the separation accompanying Christ’s baptism with the Spirit is not between the tares and the wheat, which symbolize the wicked and the regenerate, but between the wheat and chaff, or that which belongs to it by nature. First, the wheat is to be garnered for preservation; when the chaff will be consumed by fire.

c. In 2 Cor. 7:1 Paul exhorted the “beloved” to “cleanse (themselves) from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” The meaning is that the initial holiness or cleansing from guilt and “acquired” depravity, that is, depravity resulting from sins committed, is to be perfected at a single stroke by the cleansing from in-being sin.

d. Advocates of the doctrine of entire sanctification frequently note the use of the aorist tense in the Greek, which denotes a momentary, completed act without reference to time, in contrast to the pres-

ent tense which denotes continuous action. The following examples in passages addressed to believers and referring to their sanctification or cleansing may be cited:

(1) *Rom. 12:1*: "I beseech you therefore, brethren, by the mercies of God, that ye present [aorist—a single act not needing to be repeated] your bodies a living sacrifice, holy [indicating their initial sanctification], acceptable [suggesting their justification] unto God" [as a condition for being "transformed"].

(2) *Rom. 13:14*: "Put ye on [aorist—a single definite act] the Lord Jesus Christ, and make no provision [that is, quit making provision] for the flesh."

(3) *2 Cor. 1:21-22*: "Now he which stablisheth us with you in Christ, and hath [aorist, as a single, definite act] anointed us, is God; who hath also sealed us [aorist], and given [aorist—gave as a single, definite act] the earnest of the Spirit in our hearts."

(4) *Eph. 1:13*: "In whom also after that ye believed [aorist], ye were sealed [aorist] with that holy Spirit of promise."

(5) *1 Thess. 5:23*: "And the very God of peace sanctify [aorist] you *wholly*; and I pray God your whole spirit and soul and body be preserved blameless unto [in preparation for] the coming of our Lord Jesus Christ" (italic added).

(6) *Rom. 6:13*: "Yield [aorist—in a specific act of consecration] yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." When accompanied by faith, this act of yielding to God the last vestige of self makes possible the full sanctification of our beings by the Holy Spirit.

To be emptied of one's self makes possible the filling of the Holy Spirit. "To be 'filled' with the Spirit

does not mean to receive *more* of God, but to give Him *all* of ourselves."

If one will look with open mind and heart to the Scriptures, particularly to Paul's Epistles, he will find evidence that entire sanctification is a second crisis in Christian experience. We are not sectarian in this. Others outside our circles have found the same thing. For example, Roman Catholic Bishop Fulton J. Sheen, in his sermon "The Psychology of Conversion," has said there is a moral crisis in the soul "when there is an awareness of sin and guilt, . . . as something inwardly experienced as a *broken relationship*" with God. Then there is a spiritual crisis in

those who have been seeking perfection but are not yet possessed of the fullness of the Faith. . . . Up to this moment of crisis, they have lived on the surface of their souls. The tension deepens as they realize that, like a plant, they have roots which need greater spiritual depths and branches meant for communion with the heavens above. The growing sense of dissatisfaction with their own ordinariness is accompanied by a passionate craving for surrender, sacrifice, and abandonment to God's Holy Will. . . . They have the desire; they need only the courage with which to pass through the crisis in which, through . . . surrender, they will find themselves victors in the captivity of Divinity.*

Could a clearer statement be found among the staunchest holiness advocates?



*Fulton J. Sheen, "The Psychology of Conversion," in *Peace of Soul* (New York: McGraw-Hill, 1940), pp. 236-43.

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Housing Allowance

(continued from page 41)

independence of home owners and thanked God for the privilege.

Our children have caught on that this is our home. They are not growing up in the "parsonage." Their parents are taxpayers like all the other people in our school district.

The best feature of a housing allowance is the reassurance that we are building up equity better preparing us for retirement. Did you ever stop to think that if a pastor lives in a parsonage for 20 years, he really has bought that house for the church. (Assuming the church counts his living in the dwellings as part of his remuneration.) Or, to put it another way: He has "rented" for 20 years without ever being given the privilege of choosing whether or not to rent.

It is to the church's advantage to provide a housing allowance. I have heard that pastors on housing allowances tend to stay longer. (Of course, that may be a disadvantage!)

A housing allowance does get the church out of

the business of "renting" tax-free property, which is unfair to the community in general and the housing interests in particular. And it frees the church from worries it doesn't need—wondering if the parsonage is adequate and being properly maintained, etc. Such worries detract from the church's main business of witnessing and reaching people.

The church, by providing a housing allowance, is helping a pastor prepare for his retirement. Thus, as in his annuity program, the church is sharing with him in a way that reflects on their partnership in the gospel. Many churches believe so strongly that a pastor ought to own his own home that they help him with his down payment. This may be an interest-free loan repayable when he leaves the church.

Obviously a church can't provide one pastor a parsonage and the next one a housing allowance and then the next one a parsonage, etc. We pastors need to make up our minds. I suggest we realize the advantages of the housing allowance and whenever possible lead our churches to consider getting out of the parsonage business.



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WINNING IS TOUGH TO BEAT

by Dana Walling

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Runners to your marks! Get set!” The explosion of the starter’s pistol launches the two sprinters. Amid the hubbub of olympic activities, a few heads casually turn to observe the event. Concentration and desire etch the faces of both runners as their coaches jog along shouting encouragement.

A typical track meet. Not really. The Olympics? No, not really that either. This is a Special Olympics. Special because the athletes compete against their own physical handicaps as much as each other. On a patented Minnesota spring day at Mankato State University this race makes these Special Olympics even more special. The drama of this race draws us into a freeze-frame encounter with the eternal.

Running our own races, most of us rise to the challenge to win. We may try to be the best bricklayer, die-maker, legal secretary, teacher, doctor, or president. Or else we compete for the most popular, most athletic, Miss Con-

geniality, or Most Likely to Exceed awards. Still others play out their options trying to convince the world they are not competing. The basic fact is this: success in life is measured by winning. The patron saint of professional football, Coach Vince Lombardi, summed it up best by saying, “Winning isn’t everything; it’s the only thing.” And in our world the belligerent broadcasting of this theme nearly drowns out the whispered power of the golden rule.

“Go, Joey! You’re winning, Joey! Keep it up! Attaboy, Joey!” The coach was preaching this theme to his palsied athlete. Joey was winning by a good 10 yards as they rounded the first turn of the 440-yard track. With determination both boys struggled to keep up the garbled communication between mind and limb. The result was a humorous, heartwarming resemblance to running. Nearly every junior higher can imitate this gait and have his peers in hysterics. No one was

laughing now. This was in many ways a life-and-death run. And Joey was winning.

I was there because I wanted to be the best youth pastor. Tobi was there from my group, so I was there. Tobi had cerebral palsy and her left side had all but abandoned her. She didn’t have a father to watch her do the standing long jump, so I was there to stand in. Good youth pastors do that, you know. I cheered for Tobi in the long jump and the shot-put and she won ribbons in both. She was glad I was there and I felt pretty good about being there myself. But you and I both know being the best requires more than doing what it takes to be a winner. This I would learn as I was casually drawn into the drama of Joey’s race.

“Come on, Joey! You’re killin’ him, Joey!” The coach’s shouts were attracting a crowd. Cheers began to go up for Joey and his competitor as they rounded the last turn. Heading into the final stretch, Joey had what sports

Being a good loser is one thing; being a good winner is tougher—and more fun.

writers call a commanding lead.

Special Olympics are designed to teach handicapped persons of all ages that they can compete in life. The emphasis is on participation and thus everyone's a winner. Sometimes the volunteers who coach these special athletes don't catch the message. They bring into the Olympics their "real world" view that winning is being first.

Coaches can't be blamed, though. We are all subjected to the voice coming over the System. Yet, there is another voice. The voice that says, "If someone strikes you on the right cheek, turn to him the other also"; and "If anyone wants to be first, he must be the very last; the servant of all."* These are the familiar words of Jesus. Yet, in the chaos of a world looking out for number one, these words have lost their meaning to many. Without them, humanity is reduced to the scrambling struggle of an anthill filled with water. People become runners on the ladder of success.

Values become the interchangeable currency of convenience. In the midst of this Joey stops dead in his tracks to teach us all a lesson.

"Joey! What are you doing?! Keep going! Don't you want to win?!" The screams of the coach could be heard above the increasing roar of the crowd. Joey, a mere 25 yards from the finish line, had stopped with a beguiling grin on his face. He turned and looked at his competitor who was still chugging along like the little train that could. Joey started yelling and waving "Come on! You can do it! Attaboy!" The other boy's face broke into a huge smile and I'll declare that his stride increased and he ran faster. As the gap narrowed between them. Joey reached out his hand as all eyes turned to the seemingly haloed track. There was a split-second of complete silence as they joined hands. Then the whole field erupted into cheers as Joey and friend trotted to the finish line hand in hand. Joey and

his friend hugged. Both coaches hugged. Everybody was hugging everybody. Joey's coach, in a voice grown husky with emotion, just kept saying, "Attaboy, Joey! You're a winner! Attaboy!"

As I stood in the middle of the field with tears streaming down my face, there was a divine conversation going on inside of me. What the other Voice said to me may be what He wants to say to you. In your own race, are you concentrating on winning so much that the joy of the race is lost? Who are the people you are to stop and help across the line? What good is a victory if there is no one to share it with? The answers could change your view of winning.

In the early part of the race, seeing Joey struggle, I said, "O God, thank You that I am not like him!" As Joey crossed the finish line my prayer had changed to, "O God, please help me to be more like him!"



*Author's own paraphrase.

People in Darkness Have Seen a Great Light

by Dwight Swanson

Text: 1 John 1:1—2:2

There is a house in my town which stands as a witness. It bears its testimony to me every morning as I leave town, and each evening upon my return home. If you enter my town from the east, you will pass the grain elevator as you turn the last bend in the road, and this house will greet you.

It's an average, ranch-style house, only two years old. A year ago the owner began to add a garage, but never finished the job: it remains without siding or doors. The windows are now darkened.

This house is a witness to me: a witness to the tragedy of sin. I knew the family that lived there; I saw the death-throes of love, of hope, and of promise; I witnessed the agony of this young couple as their slavery to their anger and habits tore them to pieces. The house is now empty, and stands as a symbol of all the misery caused by the awful power of sin which is tearing apart the homes and lives of so many others in my town. It witnesses by standing cold, and lifeless, and dark.

When John begins to write about God's acts among men, he reflects the great joy which the entry of grace into this world has brought to those who have known the penetrating power of darkness upon men. Looking back, years later, his senses are still overwhelmed, as he recalls, *"what we have heard, what we have seen with our eyes, what we beheld and our hands handled"* (1 John 1:1, NASB). The coming of Jesus was like the event of the dawn of the ages . . . *"In the beginning was the word."*

With echoes of Isaiah (*"Arise, shine; for your light has come!"*), John proclaims, *"In him was life; and the life was the light of men"* (John 1:4). With similar words, in 1 John, he summarizes the message which Jesus delivered: *"God is light."*

Here is the great contrast of our age: on the one hand sin is evident in its emptiness, lifelessness, and darkness; on the other, we see God acting in Christ Jesus, and it is joy, and life, and light. That light attracts us. It brings hope: yet we see and feel the power of darkness. Ours is a twilight existence.

Out of this contrast have come two contrasting responses to the revelation of God's purity and holiness. One is to see the disparity between God's purity and man's sinfulness, and to despair of attaining freedom from sin. This is to settle for the twilight. The other response is to become so confident of the new relationship with God that one fails to give proper heed to sin's guile. The one response is the result of inadequate understanding of the Atonement; the other from an improper understanding of sin.

What this passage affirms, without apology or excuse, is that one *can* live a life free from the power of sin. And it does so by showing us the inadequacy of both these responses:

I. A PROPER REGARD FOR SIN

John writes to a church which was experiencing severe problems. A number of her members were claiming a sinless life. They testified to a special knowledge of and fellowship with God, boasting of a unique spiritual experience. They felt they received direct inspiration from the Spirit. In this passage we hear their specific claims quoted: They say, *"We have fellowship with God"*; *"We have no sin"*; and *"We have not sinned"* (vv. 6, 8, 10).

John responds by revealing the true results of their claims, and by laying bare their faulty understanding of sin. He shows them what sin really is:

A. *Sin Is Darkness: It Is Total Separation from God.*

The problem with these people was that they said, *"We have fellowship with God,"* but their lives were so marked by unrighteousness that John could simply say they *"walked in darkness"*: they did not practice the truth. In sharp contrast, *"God is light, and in him there is no darkness at all."*

There are no shades to the light; God's holiness is in no wise compromised. The line between light and darkness, between truth and the lie, between holiness and sin, is stark and distant. Any hint of unrighteousness is sin. Any sin breaks fellowship with the Father. Either we walk in darkness, or we walk in the light.

This address won the 1981 Corlett Holiness Sermon Award at Nazarene Theological Seminary. The award is made for the best holiness sermon by a seminary senior.

The error of those of whom John writes was in thinking one can be “spiritual” and not have to pay attention to one’s actions. It was the ageless belief that if one’s spirit is in touch with God, it matters not what the body is doing; that one’s actions become “sanctified” by the spirit.

Let us not gloss over this point. Let us not soften the contours of John’s uncompromising response to this deadly reasoning. John says there is no darkness, no sin, in God. If there is darkness in us, then there is no fellowship with God. We today, in this sanctuary, may protest that we are not guilty of such wrong-headedness. But let us not neglect this fundamental assertion. Sin separates man from God—and separates completely.

B. Sin Is Deceptive.

John’s opponents can be heard to respond immediately to his assertion: “But we *have* no sin.” They deny that the very principle of sin itself is within them. To this glib, and untruthful reply, John responds: “You deceive yourselves.”

Here is the fatal danger we place ourselves in when we soften the distinctions between darkness and light: we talk ourselves into believing that we really do still hold the standards of the holiness of God. But we deceive ourselves—because sin has deceived us into smugness and self-sufficiency. The deception is so subtle, and the sin is so devastating because it leads one to believe he is close to God (why, he still feels religious feelings!) when in reality there is a great gulf fixed between.

It is at this point that it must become clear to us that sin as darkness does not mean only cesspool sin, which thrives like a cockroach in be-nighted corners. Rather, sin is deceptive because it leads one to believe it is not there while it is a subtle cancer which is eating away at the very soul. John declares to us that Jesus died to cleanse this sin from our lives. To deny its presence is at the same time to deny the need of Jesus to bring us into the light.

C. Sin Is Costly.

The deception of sin is seen to be complete in those to whom John writes. Their third contention, in response, is: “We have not sinned. We have done nothing for which to repent.”

We blush at such a bold statement. But, in reality, do we come so far from saying the same? Living in the midst of a sinful world, our senses bombarded by the permissiveness around us, have we not come to terms with sin? When we see sexual infidelity spoken of as normal, and do not protest; when we watch our television shows without discrimination; when we pursue “happiness” with the same abandon and same lust as those around us, has not sin deceived us into impassive complicity? And when that is the case, it is evident that we, just as they in the first century, do not really understand sin.

Sin is costly. John has repeated it over and over. The cost of gaining fellowship with God is the blood of Jesus Christ: we must be cleansed from all our sin. God is true and faithful to His holiness. The cost of faithfulness is

Jesus dying for our sins, that He may forgive us and cleanse us from all sin.

But when we devalue sin, and take the sting out, and soften the lines between darkness and light, the cost becomes even dearer.

I am reminded of the story of Tischendorf, the great 19th-century textual scholar, who was seeking out biblical manuscripts in the Monastery of St. Catherine at the foot of Mount Sinai. While there he saw a wastebasket filled with papers—which turned out to be ancient Uncial manuscripts. He was informed that two basketsful of similarly discarded leaves had been used to start the fires that morning. Further exploration resulted in the discovery of Codex Sinaiticus—one of the four most valuable manuscripts of the New Testament we possess today!

They warmed the monastery—but at what cost!

What makes sin so costly is what happens when we deny our sin—when we deny those of our acts which are totally out of character with the character of God. John says, “We make God a liar.”

We make God a liar because, when we claim that our action is *not* sin, we are denying that Jesus’ blood is irrelevant for us. But God gave Jesus to cleanse us from that sin. To deny this is to call God a liar; and calling God a liar is worse than *being* a liar, for it is simply a denial of the efficacy of Jesus’ blood for you.

Sin is costly: the cost of cleansing from all sin is the blood of God’s Son. The proper regard for such sin, then, is a hatred of that for which such a price must be paid. Let us view any and every sin with this same sorrow and hatred.

That sin causes separation from God; that sin deceives; that the cost of sin is great: this is a proper regard for sin. But we also have need of understanding from this passage:

II. A PROPER REGARD FOR THE ATONEMENT

The other side of the coin of an understanding of the costliness of sin is a deep appreciation for the Atonement—God’s provision for sin in Christ. When one comes face-to-face with the reality of the darkness of sin, especially in one’s own life; and when one looks fully in the face of the light of God, the stark contrast will drive one to despair unless he sees also that the power of sin *has been broken*. The realization of the cost of that redemption is staggering, and it is humbling. But this realization is of no value unless we can come to know two facts:

A. First, Atonement Brings Total Cleansing.

John says, “He Himself is the propitiation for our sins” (1 John 2:2, NASB). Propitiation is an Old Testament concept: anything affected by sin or uncleanness needs propitiation (atoning sacrifice) for it cannot stand before the holy God. God’s reaction to uncleanness is to destroy it, unless blood is shed as a substitutionary sacrifice to preserve the life of man.

When we are faced with the vivid awareness of our sin, and of our self-deception; and when we see the great gulf which separates us from God, we hear that Jesus, him-

self, is the propitiation: He, through the shedding of *His* blood, appeased the wrath of the just God for the repentant man. We see that God has provided, in His love for us, to bring us into His presence—into the light—himself, by removing the barrier—our guilt—which separates us. As B. F. Westcott states it: "If sinlessness cannot be gained by the believer's efforts, it can be gained through the Savior's work."

Here is where we witness the full, far-reaching extent of the Atonement. John has not brought us step-by-step into a proper understanding of sin to lead us into despair. Rather, at every false assertion of his opponents, he has proclaimed a more thorough-going freedom from sin than they themselves: to their claim to fellowship with God, he replies, in effect, "*We do have fellowship because the blood of Jesus cleanses us from all sin.*" To their claim to sinlessness based on higher knowledge, he parries with, "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" because we have confessed the darkness of our sins.

This is no struggling in a twilight existence of desire for the light, but bondage to darkness. What God has done in Christ is a totally efficient work here and now, and in John Wesley's words, "taking away the guilt and all the power" of sin.

John writes, "My little children, I am writing these things to you that you may not sin."

The second fact of redemption which brings value to its costliness is:

B. *Atonement Brings Daily Fellowship.* = We Walk with God.

We have seen that there are two basic responses to the message of this chapter, both trying to deal with the difference between what Scripture says and what life is like.

On the one hand is that response which comes from a deep awareness of sin. It has been experienced. Seeing the demand for full cleansing, and knowing less, this response views this passage as an ideal which is impossible to live out. The emphasis of this passage is laid on the "If we do sin . . .," taking for granted that we will.

And we do not need to listen to the offer of grace for the one who stumbles, and commits a sin. John uses the metaphor of the Advocate—the law court. We commonly think of the courtroom in this way: The austere judge; the defender trying to win him over by persuasive argument; and the prosecutor *representing the state*, as does the judge! But the picture here is vastly different. The prosecutor, the accuser, is Satan, seeking opportunity to accuse God's own before Him—it is the picture of Satan in Job and in Revelation. The *defender*, in this case, represents the state, for He is Jesus Christ, the Righteous. And the Judge is One to whom we have already been reconciled. See! When we plead Christ as our Defender, the verdict is sure, the accuser cast out of court! He has no case.

The other response to this chapter, which we have fully described, is difficult for us to recognize in our circles because it is so often our own: we are ready to admit to full cleansing to the point of becoming indifferent to the attacks of sin in reality. We are like the monks on Mount Sinai, burning precious treasures. We have become so accustomed to handling holy things, that the blood of Jesus has become commonplace, and lost its priceless value for us.

We must remain aware of the meaning of sin, as Wesley was, and realize that the Advocacy of Jesus Christ is important because, without the power of His blood resting on us every moment, "notwithstanding all our present holiness, we should be devils the next moment."

Even so, a proper regard for the Atonement reveals



"I THINK WE CAN EXPECT QUITE A LIVELY SERMON TODAY."

that the thrust of 2:1 is *not* on the "if we do sin," but upon the "I write so you may *not* sin." This is also the result of a proper regard for sin. This is why John declares that we are not only cleansed from *all* sin, but He *continually* cleanses—His blood reaches to the extent of our need. This is walking in the light: He cleanses daily from all sin.

How can this be? How can one live free from the power of sin on a daily basis? Barclay stated what is the key to the whole passage: A proper regard for sin and the Atonement "will mean that one will never think that sin does not matter; it will mean that the nearer one comes to God, the more terrible sin will be to him" (William Barclay). For one who has experienced forgiveness, who walks in the light of the glory of God, sin has become unnatural—out of character.

Let us not think in mechanical terms here. We are not speaking here of a cold, purely logical approach to the facts to reach a proper conclusion regarding sin and Atonement.

No. When one has lived in darkness and struggled in the twilight of desire to please God, one knows only He can make life any different.

So when those standing in darkness suddenly see the dawn of God's grace in Christ Jesus, there is a change.

How do I react when I stare grace full in the face? When I see what Jesus did—the cost of His life and life-blood! I am overwhelmed.

And when He says, "I will cleanse from every stain, even deeper than the stain has gone," I am made bold to claim the grace for myself.

O to Grace how great a debtor,
Daily I'm constrained to be.
May the grace, now like a fetter,
Bind my yielded heart to Thee.



Theology is to evangelism what the skeleton is to the body.

THEOLOGY AND EVANGELISM

by Charles R. Shumate

Evangelism has been high on the church's agenda in the early 70s and greater interest in evangelism will continue to spread in the last part of this decade. Recently, a popular pastor expressed the need for a theology of evangelism that communicates with the layperson in the church and the secular person. As one writer put it, "Theology and evangelism cannot be separated." They are complementary to each other.

A nationally known evangelist said, "Theology is to evangelism what the skeleton is to the body. Remove the skeleton and the body becomes a helpless, quivering mass of jellylike substance. By means of the skeleton the body can stand erect and move." Evangelism and theology cannot be separated because they are so interwoven in the Scriptures.

"A further reason why theology and evangelism cannot be separated is that they were not separated by those leaders who have most influenced the church throughout its history," says John Havlik. Paul, Augustine, Luther, and Wesley were the theologians who drastically changed the theology and direction of the church. They were also evangelists. When Luther was asked,

"What should we preach?" he answered directly, firmly, and succinctly, "The gospel." His definition of evangelism was to bring Christ to men and men to Christ.

A separation of evangelism and theology would kill them both. There is nothing as insane and meaningless as a theology without evangelism. To believe something as great as God's love in Jesus Christ and not want to share it with others with excitement is unbelievable. On the other hand, there is nothing more shallow or empty than a purely emotional appeal to a cheap kind of grace that really doesn't take Christ and His cross seriously. Evangelism needs theology, and theology needs evangelism.

Evangelism is the good news about what God has done by the greatest of all His acts—Jesus Christ. This message is to be verbalized and "fleshed-out" in human lives. The evangelism of the Early Church was a simple confrontation. Christians confronted the pagan world with the news about Jesus, God's Son. They told what He had done for them. They told why He had been able to perfect the change in

their lives . . . and they called people to repent and believe.

Evangelism is more than a message; it is the task of the church. Matthew's Gospel says our task is to go into the world and make disciples. The task of the church, then, is twofold. It is to evangelize every person in the community and to equip those persons for discipleship.

The church is the medium for communicating the message of Jesus Christ and His Lordship. The church communicates to the world not only by what it is, but by what it does—and the church fulfilling its task not only "is" but "does"! It proclaims the message of God in Jesus Christ. It involves its members in ministry. It disciplines or equips for effective ministry and ministers to the needs of humanity. To say it another way, the task of the church is to evangelize every person in the community and equip for service every person who is converted to Jesus Christ.

Rooted in the Gospel

Jesus came into the world to help all people find themselves and to save them from their loss-ness. Zacchaeus could be a parable of modern mankind. He

found God, and in so doing found himself.

Ask yourself this question: Does our church's evangelism program grow out of the gospel? or could it be that many churches are beehives of activity (and, in some of them, highly organized activity) without having a biblically based evangelism?

A recent case study asked a local church council this important question: Where are you spiritually? Leadership responded by putting 100 members in a category called the "uncommitted." Another 91 were listed as "committed mediocrity," while 17 were considered as the "dedicated" social-system maintenance group. Seventeen people serving the wants of 191 paranoid Christians! Actually 208 people should have been walking out of the church building with the right theology to witness.

Involvement—Incarnation— Liberation

The theology of evangelism is a theology of *involvement*. Jesus loved and accepted the rejects of His society, and those of variant life-styles. He saw them as "sheep without a shepherd" and was moved with compassion (Matt. 9:36). He was not merely touched; He was moved.

The theology of evangelism is a theology of *incarnation*. Christ is to be incarnated in the life of the believer and the church. After Zacchaeus met Jesus, he began doing what Jesus would have done. Autrey put it well when he said, "A theologically based evangelism does not draw upon a bag of clever tricks. It must draw upon the very truth by which the church lives and moves and has its being—Jesus Christ. We must slay all tricks, traps, gimmicks, and techniques which will cheapen evangelism."

The theology of evangelism is a theology of *liberation*. The love of Christ unshackles us from possession by others, self, and things. The theology of evangelism is also a theology of hope. If Christ can change the life of one person, He can change the life of all humanity.



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THE IDOL IN OUR MIDST

by Paul N. Ellis, *Bishop, Free Methodist Church*

The Rev. Jim Jones was paranoid, according to medical opinion. He was unsound of mind. He was distracted and distressed by fears and delusions. In suicidal depression, he led his 900 followers into the valley of death—a macabre scenario, incredibly acted out in his final scene!

We can't ignore this shocking tragedy. The "Dad" of Jonestown was once a deeply religious youth in an evangelical church. In Indianapolis and later in California, political leaders appointed him to positions of social trust. He was judged a charismatic leader, a popular religious and political term today.

As I ponder the waste of life at Jonestown, I look beyond the sickness of one man. I see the shadow of a huge idol in the midst of all men. That idol **is** man.

The extremes of our age rise from the thinking of two French philosophers, Voltaire and Rousseau.

Voltaire believed in reason, always and only. Man's salvation depends upon intellectual enlightenment and rational conduct. Cool!

Rousseau had little or no trust in reason. Life springs from emotion. Feelings are all-important. Rousseau trusted passionate action to redeem society. Warm and full-of heart, isn't it?

One of these philosophers symbolizes the "cult of reason." The other is the high priest of the instinct. Both find no need of God. Both draw their water of life from the same broken cistern, man's adulation of himself. Humanism is the religion of their disciples. Small difference whether the idol takes the form of a head or the shape of a belly.

Humanism pervades our religions. Men seek a sign. Turn off your mind! Let your heart speak! There is true *emotion* in religion, true when inspired by truth. *Emotionalism* is something else—an expression of our endemic idolatry.

In the face of growing fanaticism, the established church's gravest danger falls in the direction of Voltaire. Keep it cool. Let the reason rule. Take refuge in soundly orthodox theology. Don't let reality fuzz up our sharp definitions of dogma and duty.

The religion of both Testaments offers strong corrective for both extremes.

Paul urged Christians to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5). He found that "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:7). The Jews were sure that "The fear of the Lord is the beginning of wisdom" (Ps. 111:10).

Christ's gift is wholeness—body, mind, and spirit—blended in a balance of personality beautiful to behold.

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Blessed Are They That Mourn

by Wesley Sullivan
Chaplain, U.S. Army

Ira Tanner has given the 11 stages of grief a chapter in his book *The Gift of Grief*. The book deals primarily with losses of family and “significant other” things in the lives of people. In reading this chapter I am reminded of our Lord’s words on the Mount: “Blessed are they that mourn: for they shall be comforted” (Matt. 5:4). Jesus was speaking in the spiritual sense—He laid down the context in the first Beatitude about the poor in spirit.

In a real sense Israel was in a state of mourning at that time due to the presence of outside rulers in the country and the oppression that was associated with that period in history. But Jesus tells them that they who mourn are happy beyond any earthly happiness and that by mourning they will be comforted. In a nationalistic sense that comfort has yet to come. In a spiritual sense that comfort has been an ever-present reality for 2,000 years.

Dr. Tanner lists the stages of grief as: “Shock, sobbing, craziness, relief, physical symptoms of unresolved grief, panic, guilt, anger, limbo, hope emerges, reality is reaffirmed.”

When one recognizes his “poverty of spirit,” his need for God, then he enters a process of grief. If he is unwilling to act upon that grief, he can enter in to a state of *limbo* where he does nothing to resolve the deep sense of loss he now has, because he has lost confidence in “self-righteousness” (through the Law), or he can move in the direction of reality—of “Christ-righteousness, a gift of God.”

As in “significant other” grief, “spiritual” grief does not always follow precisely logical sequences: the experience varies for each individual, but in a logical sequence let us observe how Dr. Tanner’s grief cycle meshes for one confronted with the gospel. When a person is confronted with the gospel, his response is the recognition of his own spiritual poverty. His first reaction is *shock*. “Shock serves as a cushion, giving us time to absorb the fact of loss.” The fact of their inability to effect their own salvation generally creates a shock to the minds of people. They are more apt to be trying to work out

their own salvation. It is a real shock for the modern, self-sufficient person to begin to realize that all the obeying of the 10 Commandments, keeping the golden rule, praying more than 70 percent of other Americans, just isn’t going to effect their salvation, it is a gift of God, “not of works lest any man should boast” (Eph. 2:8-9).

The next stage is some physical symptom of unresolved grief. As the words of the one who has confronted him with the gospel becomes real and the shock subsides to where reaction is possible, he begins to display physical symptoms: dry mouth; sweaty palms; red face; a little crying (crying according to Dr. Tanner brings little or no relief, it is merely an action in the throat, not a deep release); a feeling of needing to “run” from the situation, go to the bathroom, get a drink, get some fresh air.

Panic sets in. The dire position he is in begins to dawn on him: “There is no way that I can be good enough for God to love me enough to save me!”

Sometimes *craziness* sets in and he yields to the impulses that he had felt of trying to get away—he exhibits a sense of denial, a form of shock returned.

He becomes *angry* that God would leave him in such a predicament or angry that the one who has confronted him with the “Good News” has put him in such a predicament that made him feel as he does right now.

Yet he feels *guilty* for his sin and wishes it were no longer his. He acts upon this feeling and sobs out his confession of his poverty of spirit and receives the only help available to him: the forgiveness of God.

Hope emerges that what “He says, He will do,” and he acts on that hope by giving thanks to God for his salvation.

Relief is realized in the Spirit witnessing with his spirit that he is now a child of God. This is not just a feeling but an *affirmation of reality*.

The comfort comes in the fact of the Comforter himself. He was promised and He has come. 

THE CALL OF GOD AND HUMAN LEADERSHIP

by Kenneth Vogt

*District Superintendent, Washington Pacific
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Any person who accepts the call of God to be a minister, must also accept the responsibility of human leadership. Not to do so is to nullify the calling of God.

This does not mean that he will become a leader among ministers, although he very well might become one. It does mean that he will be the leader among the people to whom he ministers. What, then, are the marks of such a leader?

1. **HE ACCEPTS RESPONSIBILITY.** He does not allow himself the luxury of blaming the people, the board, the economy, or his predecessor for the condition of things. He knows that now that he is there, he is responsible for the situation. Of course, if all things go well, he is honored as the leader. Why, then, should he not also accept the blame if things do not go well? He should accept it, face it, and change things.

2. **HE CREATES THE CLIMATE.** A leader is not a thermometer. He is a thermostat. He determines and creates the atmosphere. A church body always reflects what the pastor is. That is an immutable law just as much as a mirror reflects the image of the person in front of it. Some churches are pessimistic, dull, and gloomy, because the pastor is basically negative in his thought processes.

It is not easy to be a thermostat and create the climate, but a minister will either learn to do that, or have a mediocre ministry. You do not know how many self-help books I've read, and how often I have quoted the promises of God to myself. Now, when people see me, they tend to say, "But you are naturally optimistic in nature." That's not true. All of us naturally gravitate toward anxiety, fear, pessimism, discouragement, and despair. We only reverse that trend by the grace of God and a disciplined self-help program.

3. **HE GIVES THE GLORY TO GOD.** A person who does not do that in his heart, will sooner or later fall into the ditch. The Lord will not share the glory of the progress of His church with any man. People may praise a leader. That's all right, in fact, that's good. That's a part of what it takes to make the kingdom of God strong and dynamic. Board members, whether local or district, who do not praise their leader, are hurting their own cause, but the leader himself, down deep in his heart, knows how to lay every accolade at the foot of the Cross, so that God knows He has a man He can trust.

4. **HE IS COURAGEOUS.** A timid leader is a contradiction in terms. A leader leads courageously with boldness and faith. That does not mean he will

STRANGE IDEAS

As denominations and churches grow, they seem to accumulate strange ideas. One of those ideas is that we should be paid and promoted without producing. Then, suddenly, the scriptures that Jesus gave us leap out at us with Holy-Spirit-directed insights, and we find out that simply is not true.

Jesus said in John 4:36 that it was the reaper who receives wages.

Jesus said in Matt. 20:3, to those who were idle in the marketplace, to get into the field and gather in the sheaves, and they would be paid.

Jesus said in John 15, that unless a fig tree bore fruit, it was to be cut down. It should not cumber the ground.

Jesus even gave the secret to fruit bearing, by saying that we were to abide in the Vine. Whoever abides, bears fruit. Whoever does not abide, perishes.

But, we say to ourselves, "*That is very hard.*" Yes, that is true, but Jesus said it, and it is also true to nature. The fruit tree that does not bear fruit begins to die. If strong corrective measures are not put into effect, it will die. In nature, there is no deviation from the law of "*produce or perish.*"

My prayer: "*O God, lead me to a spiritual encounter with a lost soul today. I will count each day incomplete, in which I have not been personally in the harvest field. Amen.*"

—Kenneth Vogt

act irrationally. He will evaluate. He will assimilate. He will listen to counsel. The temptation will be to put off action until absolutely all the facts are in. Such a leader will never act. We never have all the facts at hand. There are always unpredictables. The leader learns to act and challenges his people to act in the face of some unpredictables.

The manager of the largest branch of the Bell Telephone System in the state of California gave me an insight into the reason for his success recorded in his great company. He said, "We have computers for analysis. We put every conceivable factor into the computer that we know about. When that is all done, I go to my desk with these assembled projections, and make a lonely decision on the basis of my own intuition." Said he, "There are always facts that I do not know. There are always predictions that do not materialize, and so with bold courageous action, I put the plan into effect, believing that action is better than indecision."

5. BOLD ACTION AND PREACHING ATTRACTS THE BEST AND LARGEST FOLLOWING. That is true to life and true to Scripture, "If the trumpet give an uncertain sound, who will prepare himself for battle?" Some young men tend to be foolishly brave, and some older ministers tend to be pas-

sively cautious. It would seem that a proper mix would make the most desired leader. The truth of the matter is that we gravitate toward a leader who is bold, daring, and courageous. Strange as it may seem, the people will both admire and castigate a leader. He looks *status quo* full in the face and demands a new commitment. Thus, both the old-timers and the new-comers have to commit themselves to a changed life, and submit together to the demands of current changing situation.

To quibble and be indecisive about the standards of the church will not attract a committed following. Our life-style is the collective conscience of the church gathered through the years and brought up to date into the swirling tides of today's world. Timidity about these will engender uncertainty concerning our doctrines as well, until in a short time, the church has degenerated from proclamation to debate and argumentation.

A man who answers the call of God to be a minister, in order to be effective, must also be a bold, courageous human leader. Consider the prophets who challenged powerful kings. Take for example, John the Baptist, St. Paul, Martin Luther, John Wesley, Phineas Bresee. These were all men, who in fulfillment of their calling, became strong, courageous leaders.



Cultivating the Fine Art of Worship*



by C. S. Cowles
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Alexander Solzhenitsyn wrote an open letter to the Patriarch of All Russia in which he was deeply critical of the Orthodox church's accommodation to the Communist government. He begins his protest in this way:

Your pastoral letter said that parents should inculcate in their children, along with a love for their native land, a love for the church . . .

As I heard this there rose up before me my own childhood, the many church services I attended, and the impression they made on me, singular in freshness and purity, which no personal suffering and no intellectual theories were able later to erase . . .

We are robbing our children when we deprive them of something they can never experience again—the pure angelic perception of worship (*The Christian Reader*, Sept./Oct., 1974, p. 35).

The Psalmist said, "Worship the Lord in the beauty of holiness" (Ps. 29:2. KJV). William Temple gave this definition of worship:

To worship is to quicken the conscience by the holiness of God; to feed the mind by the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.

I. WORSHIP IS THE HEART'S JOYOUS RESPONSE TO GOD'S CALL (Gen. 12:1-4, 7-8)

A. *God's Call* locates Abram in the land of obscurity and sets him on the road to destiny. Winston Churchill said of his political opponent Clement Atlee, "He is a modest little man with much to be modest about." It could have been said that Abraham was "an obscure ancient with much to be obscure about"—that is, until God called him. But with God's call, a nobody became a somebody because of Someone who created him, loved him, and called him into a special relationship. Because of God's call, Abram, the desert nomad, became the

father of three great world religions—Judaism, Christianity, and Islam—and the father of all whom God calls to himself through Jesus Christ into the obedience of faith.

B. *Abram's Response* is obedience (v. 4) and worship (v. 7). Worship does not begin with man's movement toward God, but God's initiative toward man. It is God's call that awakens the possibility of a worshipful response.

II. WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS MERCY (Gen. 13:1, 3-4)

A. *Abraham's compromise* (12:10-20)

B. *Abraham's contrition* (13:1-4)

C. *God's commendation* (vv. 14-18)

Wounded, embarrassed, and humiliated by his compromise in Egypt, Abraham finds his way back again to the point of beginning. And there he finds mercy (cf. Exod. 25:16-22: the "mercy seat").

III. WORSHIP IS THE HEART'S OBEDIENT RESPONSE IN GIVING (Gen. 22:1-19)

A. *Sacrifice*. Abraham is asked to offer up his only son Isaac who represents not only his greatest treasure, but God's choice gift. Life's greatest sacrifices are those whereby we offer up to God what He has graciously given us.

B. *Worship*. "I and the lad will go yonder; and we will worship . . ." (v. 5, NASB).** The sacrifice of an obedient heart becomes the worship of a loving heart (Rom. 12:1—"spiritual service of worship").

C. *Resurrection*. ". . . and we will . . . return to you." Abraham's faith was "resurrection faith." He never doubted for a moment but that God's ultimate purposes would be realized. Death is never the final word for those who respond to God's call in obedience of faith.

IV. WORSHIP IS THE HEART'S THANKFUL RESPONSE FOR GOD'S SPECIAL PROVIDENCE (Gen. 24:1-27)

- A. *The servant's task* (vv. 1-4)
- B. *The servant's prayer* (vv. 12-14)
- C. *God's providence* (vv. 15-25)
- D. *The servant's thankful worship* (vv. 26-27)

V. **WORSHIP IS THE HEART'S ACCEPTING RESPONSE IN THE FACE OF ADVERSITY** (Job 1:1-22)

- A. *Job's character* (vv. 1-5)
- B. *Job's devastation* (vv. 13-19)
- C. *Job's response* (vv. 20-22)

"Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped" (v. 20). How could Job genuinely worship and not blame God in the midst of his great disaster? He had resurrection faith (19:25-27). And his faith was not that his possessions would be restored or his children returned to him, but was focused on seeing the Lord.

VI. **WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS GLORY** (Exod. 33:17—34:8, 29-35)

- A. *The prayer*: "Show me Thy glory!" (33:18).
- B. *The answer*: "I Myself will make all My goodness pass before you" (33:19).
- C. *The response*: "And Moses made haste to bow low toward the earth and worship" (34:8).
- D. *The result*: "the skin of Moses' face shone" (34:35).

VII. **WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS SOVEREIGNTY** (Josh. 5:13-15)

- A. *Joshua's question*: "Are you for us or for our adversaries?" (v. 13).
- B. *God's response*: "No!" (v. 14). God does not take sides, but takes control. He is Lord not only of Joshua, but his adversaries as well.
- C. *Joshua's response*: "And Joshua fell on his face to the earth, and bowed down" (v. 15). In success and failure, blessing and blight, life and death, God is sovereign Lord.

VIII. **WORSHIP IS AN ENCOUNTER WITH GOD WHO IS GREAT IN HIS HOLINESS** (Isa. 6:1-8)

- A. *A searching vision* (vv. 1-5)
- B. *A cleansing vision* (vv. 6-7)
- C. *A commissioning vision* (v. 8)

God's holiness is revealed, not to crush but to cleanse, not to oppress but to liberate, not to diminish but to set free.

IX. **WORSHIP IS AN ENCOUNTER WITH GOD IN CHRIST** (Matt. 28:1-20)

When the risen Lord appeared to His own on the road, their response was overwhelming: "And they came up and took hold of His feet and worshiped Him" (v. 9). What Jesus once did, He continues to do. He makes himself known to His own by the Spirit as the risen Lord. And when Jesus comes, the heart is deeply moved to worship Him. This is the preeminent experience of worship.

St. John's vision of heaven forms the capstone of worship.

And I heard the voice of many angels around the throne and the living creatures and the elders . . . saying with a loud voice,

"Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing . . . To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever."

And the four living creatures kept saying, "Amen." And the elders *fell down and worshiped* (Rev. 5:11-12, 13b-14, italics added).

THE WORSHIP CONTEXT OF PREACHING

Worship is the heart's response to God's self-disclosure. While the preaching of the Word is the normative catalyst for initiating the God-man encounter, it is not the only means—as our study of worship clearly indicates. Every part of the worship service can minister toward creating an environment conducive to an awareness of the divine presence.

The pastor who desires to lead his people into a real worship experience must give sensitive attention to all facets of the service. Like an artist, he must blend together all of the stimuli that impacts the worship from the moment he drives into the parking lot until he drives out again. The texture of the canvas and the tint of the background hues is just as important to the finished portrait as the actual picture. The pastoral artist will be concerned about these elements:

1. *Purpose*. A worship service without a clearly defined objective is like a ship without a rudder. Every hymn, prayer, announcement, and special ought to point to a specific goal or aim at a focused response. Most often, this will be established by the purpose stated or implied in the sermon.

2. *Planning*. The pastor needs to plan every detail and sequence of the worship service as carefully as he prepares his sermon. All the participants in the service need to know what they are to do, and in what sequence, far in advance. Many pastors find it helpful to rehearse an entire service with the choir and all participants on the Wednesday night before Sunday—at least on an occasional basis.

3. *Precision*. The great enemy of worship services is overkill: too many hymns or specials, too many announcements, too much pulpit small-talk, too much promotion, and too long of a sermon. A service is rarely diminished by what is left out, but often damaged by what is put in. Sixty minutes is an adequate space in which praise, prayer, and proclamation can become a mighty symphony of worship that leads people into "the heavenly places, in Christ Jesus" (Eph. 2:6).

*I owe the initial impulse and many of the ideas presented above to Pastor Charles Higgins, Nampa First Church of the Nazarene, Nampa, Idaho.

**Unless otherwise identified, all scripture references in this article are from the *New American Standard Bible*.

SERMON OUTLINES



THE PATH TO PEACE

Preaching Portion: Gen. 28:10-22

Theme: Finding Inner Peace

Introduction: It was a hot August afternoon in 1945 when the Japanese army surrendered unconditionally to the allied forces. It was not until 1951 at a peace conference in San Francisco that a peace treaty was actually signed.

1. Peace is a highly prized possession for nations and individuals.
2. Everyone is searching for peace, world peace and inner personal peace.

Explanation:

1. Jacob is a prime example of a man who searched for inner peace.
2. No peace at home—tensions between Mom and Dad; brother and brother.
3. No peace in the inner man—he lied, cheated, stole.

Proposition: God can bring inner peace to our lives.

Transitional Sentence: Jacob had three life-changing experiences with God that brought him inner peace.

I. A DREAM AT BETHEL (28:10-22)

1. The Need—he feared for his life (27:41)
2. The Experience—met the Lord, God came to him (v. 13a)
3. The Promise (vv. 13b-15)
4. The Response (vv. 16-22)—made a vow, but it was only a bargain
5. The Result—he was changed, he became an honest man
6. Every person must be changed by the born-again experience.

Illustration: E. Stanley Jones: "The need in most churches is for the people to be converted."

II. A DEBATE AT PENIEL (32:9-32)

1. The Need—he feared for his life, family, and possessions (v. 11)
2. The Experience—struggled with God over the mastery of his life (vv. 24-29)
3. The Promise—no longer supplanter but now prince of God (v. 28)
4. The Response—(1) surrender—confessed his name (v. 27b)
(2) humility—he saw God and lived (v. 30)
(3) faith—new courage to face Esau
5. The way to win in any wrestling with God is to surrender.

Illustration: Tell of my struggle over His will concerning my call to preach.

6. Every person must not only be born again, but must surrender to His Lordship.

III. A DEDICATION AT BETHEL (35:1-14)

1. The Need—return to the source of blessing (Bethel means house of God)
2. The Experience—get rid of idols, purify yourself, change clothes (v. 2)
3. The Promise—change of name confirmed (vv. 10-12)
4. The Response—complete devotion and dedication and worship (vv. 14-15)

Illustration: Layman in Decatur, "I gave God my business"

5. The Idols of Life often block the pathway to revival and peace.

Conclusion: Therefore we can experience genuine peace in our inner lives when we have

1. Our lives changed by meeting God.
2. Our lives changed by surrendering to God.
3. Our lives changed by complete dedication to God.

Song—"I Surrender All"

—W. J. Stevens
Mundelein, Illinois

GOD'S CLASSROOM IN YOUR HOME

Preaching Portion: Deut. 6:1-25

Theme: Religious Education in the Home

Introduction: Moses teaches that a nation will be good or bad according to its home life.

1. Our land will be as our homes.
2. Parents are responsible for making the home a classroom (Eph. 6:4).

Explanation:

1. This passage occurs right after the giving of the law (c. 5).
2. Hebrew concept of school in the home gave Israel's national life strength.

Proposition: Parents must teach their children the knowledge of God.

Transitional Sentence: Parents must teach their children four aspects of the knowledge of God.

I. GOD'S NATURE (vv. 4-5)

1. God's unity—v. 4, in contrast to surrounding polytheism
2. God's jealousy—v. 15
3. Our subsequent duty to love God—v. 5
4. Our children know if we love God. They know the gods we serve.

Illustration: "Michelle, 'Whose girl are you?'" "I'm Mommy's and Daddy's and Jesus'."

II. GOD'S WARNINGS (vv. 12, 14, 16)

1. Do not forget God—v. 12; the perils of prosperity

2. Do not follow other gods—v. 14; materialism
3. Do not test God—v. 16 (Massah means testing, cf. Exod. 17:2-7)

Illustration: “Is the Lord really going to come through for me or not?”

4. In times of prosperity we forget God, in adversity we complain, He’s forgotten.

III. GOD’S RULES (vv. 13, 17-18)

1. Fear God, v. 13a (cf. Heb. 4:13)
2. Serve Him only, v. 13b (refers to v. 5)
3. Keep His commands, v. 17 (obedience must be taught)
4. Do what is right and good, v. 18

Illustration: Grandfather to father to son: “Make Your Children Mind.”

IV. GOD’S PLAN (vv. 20-25) When asked, “What does this mean?”

1. Teach God’s plan of deliverance—v. 21b
2. Teach God’s plan of provision—v. 23
3. Teach God’s plan of reward—vv. 23b, 25b

Illustration: Hymn No. 499, “A Christian Home” (read)

4. Tragic to lose our children because we neglect teaching.

Conclusion: Therefore parents do not neglect to teach these four vital aspects of the knowledge of God daily in your home.

1. Parents are responsible to maintain a godly heritage (2 Tim. 1:5)
2. Parents must take time to teach these truths—v. 7
3. Fathers are responsible for taking the initiative (Eph. 6:4)

—W. J. Stevens

THE LIFE-STYLE OF HOLINESS

Preaching Portion: Lev. 19:1-20

Theme: The Qualities of a Holy People

Introduction: Is your life-style characterized by holiness?

1. How do you respond when told no by an authority?
2. How do you treat those who are less fortunate?
3. When it is to your advantage to “shade the truth,” do you?
4. What do you do, when offended or cheated?

Explanation:

1. God requires us to be holy, not positionally but ethically.
2. Leviticus 19 is the Old Testament Holiness Code; equivalent to New Testament Sermon on the Mount.
3. Key word in Leviticus is *holiness*, occurs over 80 times.
4. Definition of *holiness*—both positionally and ethically.

Proposition: Holiness should characterize God’s people.

Transitional Sentence: There are four qualities of holiness which should characterize God’s people. We are to be:

- I. A PEOPLE OF RESPECT (vv. 3-8, 30, 32)
 1. Parents—v. 3 (5th commandment)
 2. Elderly—v. 32
 3. God—vv. 3-4, 30; Sabbaths, Offerings

Illustration: Tell of when I learned the lesson of respect at school.

4. Disrespect at church in singing, praying, giving, worship is toward God.

II. A PEOPLE OF COMPASSION (vv. 14, 16b)

1. How do we treat the less fortunate?
2. It is to the glory of God to help the helpless.
3. In the fear of God, for God will come to the aid of the needy.

Illustration: William and Bramwell Booth in London seeing the needy.

4. A holy people have a great responsibility to the needy.

III. A PEOPLE OF INTEGRITY (vv. 11-13, 15, 35-36)

1. Integrity is “being the same when alone as in the crowd”
2. Integrity in daily transactions—*honesty* (vv. 35-36)
3. Integrity in official duty—*justice* (v. 15)
4. Integrity in word—*truth* (v. 11). Note how one sin leads to another.

Illustration: Toll booth honesty

5. Sin in the begging directed only toward man, leads to sin against God.

IV. A PEOPLE OF LOVE (vv. 17-18, 33-34)

1. Not hate, but rebuke in love (v. 17)
2. Not revenge, but forgiveness (v. 18)

Illustration: Missionary conference with Protestants and Catholics—love and forgive.

3. Not cruelty, but the greatest virtue of love (vv. 33-34)

Conclusion: Therefore, our life-style can manifest the qualities of holiness, as we are:

1. A people of respect,
2. A people of compassions,
3. A people of integrity,
4. A people of love.

—W. J. Stevens

MODERN MAN’S MORAL MESS

Preaching Portion: Gen. 1:26-30

Theme: Moral Questions

Introduction: If your 14-year-old daughter were pregnant would you counsel her to get an abortion?

1. If you really care about someone, is it all right to sleep with them?
2. If your spouse is unfaithful, would you insist on divorce?
3. If your child is born with Down’s Syndrome, should you institutionalize him?

Explanation:

1. Answer to moral questions is based on what you believe.
2. Bible is key to understanding the universe, its form and man.
3. Science and history tell us fact and patterns, but not reason or meaning.

Proposition: “So God Created Man in His Own Image” (Gen. 1:27)

Transitional Sentence: There are three implications of Gen. 1:27 which will help us understand how we should respond to the moral questions of our day.

I. "SO GOD" IN GEN. 1:27 CONTAINS THE IMPLICATION THAT THERE IS ONE GREAT SOURCE.

1. Universe exists, with form and meaning because it was created on purpose by God.
2. Infinite personal God exists who created all out of nothing (Rev. 4:11)
3. Theories leaving God out mean we have no meaning.
Evolution is—nothing + time + chance = Everything!

Illustration: Sir Julian Huxley, atheist: "A person functions better if he acts as though God exists." "So," the argument goes, "God does not in fact exist, but act as if He does!" This is darkness and leads to despair!

4. Only adequate answer to life's ultimate question—Why?—is God!

II. "SO GOD CREATED MAN" CONTAINS THE IMPLICATION OF OUR UNIQUE RELATIONSHIP TO GOD THE CREATOR.

1. God made (*asah*); God created (*Bara*)
2. The highest work calls for a special concentration of the Godhead (v. 26).
3. We have purpose (Eph. 1:4), therefore we are accountable (Heb. 4:13).

Illustration: Supreme Court decision concerning abortion on January 22, 1973—resulting law is based upon prevailing moral opinion rather than highest source.

III. "SO GOD CREATED MAN IN THE IMAGE OF GOD" CONTAINS THE IMPLICATION OF OUR ULTIMATE VALUE AND DESTINY.

1. Man was created good (1:31) but is now flawed (c. 3)
2. Evil is an abnormality in God's perfect universe because man rebelled.
3. If we are not in the image of God, then no difference between us and a lab rat.

Illustration: Abortion, moral impurity, divorce—inadequate view of man's value.

4. Everyone has great value in God's sight.

Conclusion: Therefore we are not free to live any way we please. We are under obligation to the Creator to live our lives on the basis that:

1. All life has ultimate purpose and meaning.
2. Man is not an animal, we are unique to God and accountable unto Him.
3. All life, whether unborn, in a nursery, or a nursing home has infinite value to the One who made us.

—W. J. Stevens

THE DANGEROUS REFUSAL

Preaching Portion: Exodus 5

Theme: Dangerous Character Traits

Introduction: Why can people be miserable and dissatisfied with life, yet refuse to change their ways?

1. All of us have areas where we need to improve and change.
2. To refuse to change is to invite destruction of happiness.

Explanation:

1. Moses' message brought in humility to proud Pharaoh.
2. Proud Pharaoh was miserable, yet refused to change, ultimately could not.

3. Iran would not let hostages go—even though it was hurting the country to keep them.

Proposition: To ignore the gracious warnings of God leads to destruction.

Transitional Sentence: Five dangerous character traits in the life of Pharaoh caused him to ignore the warnings of God which resulted in his destruction.

I. PHARAOH WAS DEFIANT (5:2)

1. Arrogant defiance, ". . . that I should obey?" Pharaoh thought he was a God.
2. The conflict is over, "who is going to rule?"
3. "I will have my will done," declares the Lord. But the defiant man says, "I will do my own will."

Illustration: George and Karen fighting over which TV program.

II. PHARAOH WAS DEFENSIVE (5:6-9)

1. The need pointed out—he retaliated.
2. Rather than admit need, he built a defense case.
3. Tried to show his power.

Illustration: "I'll show you, I'll quit giving my tithe," or "I'm quitting this church."

III. PHARAOH WAS DOGMATIC (7:14-16)

1. Moses accuses him, "You have not listened" (v. 16)
2. Note the progression—(1) He hardened his heart (8:15)
(2) His heart remained hard (9:7)
(3) The Lord hardened his heart (9:14)

Illustration: Little girl's birthday and her daddy's hardness of heart.

IV. PHARAOH WAS DECEPTIVE (9:27-28; 10:16-17)

1. He sounded so sincere, "I have sinned."
2. Counterfeit repentance is general rather than specific.
3. Youth at camp—did not deal with his sin; insincere seeking.

Illustration: He only wanted deliverance.

4. Genuine repentance always involves a turning from our sin.

V. PHARAOH WAS A DESTROYER (11:8-10)

1. Do you not realize Egypt is ruined? (10:7)
2. He had ignored all of God's warnings and would not repent.

Illustration: Young woman ignored warnings and married a non-believer.

3. Moses was "hot with anger" because Pharaoh refused to change.
4. Many pastors' hearts break because people refuse to heed God's warnings.

Conclusion: Therefore do not allow these character traits to cause you to ignore God's gracious dealings in your life.

—W. J. Stevens

THE SIN PROBLEM

Preaching Portion: Gen. 4:2-16

Theme: Definitions of Sin

Introduction: Wouldn't it be nice if we could live a life free from sin?

1. The conflict over "sin" affects our entire theology.

2. There is an ethical difference between a believer and non-believer.

Explanation:

1. Old Testament uses seven different words which carry idea of sin.
2. *Chattah*—400 times; *awon*—228 times; and *pasha*—93 times—most significant.

Proposition: A proper understanding of sin helps us understand holiness.

Transitional Sentence: A study of the definitions of the English Bible word *sin* will help clarify God's call to live a life of holiness.

I. *THE ENGLISH BIBLE WORD TRANSLATED "SIN" IN GEN. 4:7 IS THE HEBREW WORD "CHATTAH," MEANING ERROR OR LITERALLY A MISSING OF THE MARK.*

1. Error through negligence or ignorance is *chattah*: but must be mastered (v. 7).
2. Wesley: "Nothing is sin, strictly speaking, but a voluntary transgression of a known law of God."
3. A mistake is "a transgression of perfect law," but not necessarily sin.

Illustration: In counseling Jim, I actually hurt him, but my motive was love.

4. Wesley: "This is not sin, if love is the sole principle of action . . ."
5. We never come to a place where we do not pray, "Forgive us our trespasses."

II. *THE ENGLISH BIBLE WORD TRANSLATED "SIN" IN GEN. 15:16 IS THE HEBREW WORD "AWON," MEANING CROOKEDNESS OR PERVERSION, TO BEND OR TWIST AWAY FROM.*

1. It is both act and consequence (Gen. 4:13; 19:15)
2. A. B. Davidson: "Sin is of the nature of what is crooked compared with what is straight; uneven as contrasted with what is smooth . . ."

3. We are born with a crookedness which leads to perversion by choice (Gen. 19:15).

Illustration: Margaret's temper tantrums and selfishness—heart bent inward.

4. Our unclean hearts (*awon*) leads us into rebellion (*pasha*).

III. *THE ENGLISH BIBLE WORD TRANSLATED "SIN" IN GEN. 50:17 IS THE HEBREW "PASHA," MEANING DELIBERATE TRANSGRESSION, TO REBEL.*

1. *Biblical Studies in Holiness*, by Donald Metz: "Essentially and in the last resort in the O.T. . . . Sin is revolt of the human will against the divine will: men are haters of God."

2. Two lines of thought have developed:
 - (1) Failure to hit any objective standard (improperly called sin)
 - (2) attitude of willful rebellion toward God (properly called sin)

Illustration: Unknowingly adding your bill incorrectly.

3. Wesley: "I believe there is no such perfection in this life as excludes these involuntary transgressions . . . therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself."

Conclusion: Our entire concept of personal holiness is valid only if the nature of sin is rightly understood within the framework of Wesley's clarifications. Therefore we should recognize:

1. Violations of a perfect standard can be moral or amoral (*chattah*).
2. Morality of violation is determined by intention (*awon*).
3. Willful violation (*pasha*) must be dealt with in repentance and restitution.
4. Purity of intentions comes by faith through the Holy Spirit (Acts 15:8-9).

—W. J. Stevens



WESLEY ON THE USE OF MONEY *(continued from page 37)*

life. Avoid gluttony as well as an "elegant epicurism" or a "reputable kind of sensuality." Wesley says, "Despise delicacy and variety, and be content with what plain nature requires" (*Forty-four Sermons*, p. 583). Do not waste the gain by "curiously adorning your houses" or trying "to gain the admiration or praise of men." He would even refuse to leave a significant inheritance to children who would use it to gratify the desire of the eye or the pride of life.

Give All You Can

We have done nothing, however, if this saving does not point to a farther end. God placed us in this world as stewards, not proprietors. We are not our own, and our substance is His. A faith-

ful and wise steward "renders unto God the things that are God's" not only by giving to the poor but by providing what is needful for himself and his household. There is no need to indulge foolish desire or self-gratification. Expenditures should only be for purposes which are commanded by Scripture, are a sacrifice to Jesus Christ, which will be rewarded by God, and which are consistent with being a steward of the Lord's goods.

Proper management of the Lord's resources, then, requires putting off sloth and wastefulness, fashion and caprice, covetousness and greed. It requires using God's resources for doing all possible good to the household of faith and all men. Wesley

will have nothing of seeking employment for low wages in order to be humble. Neither will he tolerate wasteful and extravagant living. Earn with all the ability at your command, live simply and carefully, and expend the resources at your command as a steward. Failure to gain as much as one is capable of procuring is just as disobedient as wastefulness. This balanced view on finances is a helpful corrective to extreme views which see acquisition of money to be inherently evil or which understand financial gain to be an automatic indicator of God's blessing on one's life. As faithful stewards, then, let us responsibly manage our Lord's goods.





TODAY'S BOOKS for TODAY'S PREACHER

The Unsearchable Riches of Christ: An Exposition of Ephesians 3:1-21

By D. Martyn Lloyd-Jones (Grand Rapids: Baker Book House, 315 pp., \$10.95)

The acclaimed retired pulpiteer of Westminster Chapel in London offers this sixth volume of his projected eight-volume series of expositions on the Epistle to the Ephesians. With masterful skill, Martyn Lloyd-Jones explores in detail every verse of the 21 verses of Ephesians 3.

It is the author's thesis that Paul's "profoundest or highest teaching" surfaces in this chapter. The lengthy digression (3:1-13) from the flow of thought of chapter two is the most experiential passage in all of Paul's writings, but it is uncommonly rich in pastoral and theological insights. Writing of his own divine calling to ministry, against the background of his present imprisonment which may have puzzled Christians, Paul seeks to open up the inescapable relationship of Christian's servanthood to divine purposes. Chapters 1-7 in this volume simply overflow with helpful, practical applications to Christian living today.

The remaining 14 chapters examine nearly every phrase of Paul's prayer as recorded in 3:14-20. Martyn Lloyd-Jones does not skirt the issue of the demand for a deeper commitment in Paul's petition. Rather, he takes great pains to make indisputably clear that this prayer is a call to a closer relationship to God. Every Christian must take decisive steps to the full realization of Christ's love in his life, to be filled with all the fullness of God, and thus to move into "the innermost circle" of Christians.

In my judgment, Dr. Lloyd-Jones is at his best in this exposition.

—Willard H. Taylor

What's Happening to Clergy Marriages?

By David and Vera Mace (Abingdon, 144 pages, paperback, \$4.95)

I began reading this book skeptical of the current Marriage Enrichment/Encounter "fad." As I read, I became a convert—if not to the seminar ap-

proach itself, at least to the tremendous interest in the real problems possible in clergy marriages shown by the Maces.

I was amazed at the commonality of clergy problems discovered through their research. But, not only do the Maces accurately portray the problems, they also offer some constructive correctives. Their "Three Essentials for a Successful Marriage" are tremendous, and apply not only to marriage, but to any and all relationships.

I recommend this book to laymen so that they might understand their clergy family better; to pastors for personal insight and encouragement, and to district superintendents because of their unique opportunity to minister to pastors and their families.

—Ken Culbertson

History of the Bible in English

by F. F. Bruce (Oxford, 268 pp., paperback, \$4.95)

F. F. Bruce's book, *The English Bible*, which appeared first in 1961 and in revised form in 1970 has been revised yet again and published under a new title in 1978. The chief additions to the second edition are a review of the complete *New English Bible*, the Old Testament of which appeared in 1970; and a new chapter on "The English Bible in the Seventies." This includes NASB, the *Good News Bible*, the NIV New Testament, and *The Living Bible*.

Characteristically Dr. Bruce is a kindly critic—which is one reason why this book would be widely read. Writing out of vast expertise, he is fully aware of the problems facing the translator, which is more than can be said for many of their critics; and no one can read this book without an increase in understanding.

The pastor and the thoughtful layman alike will find this book fascinating: first as a record of the story of the English Bible, and second as an invaluable and informative reference guide, indicating what to look for in various translations. Background information of this kind is indispensable if translations are to be used intelligently. The book is highly to be recommended. Certainly the reader

could not ask for a more reliable guide than Dr. Bruce, and if there is one criticism of his book it is that he did not make it longer.

—Alex Deasley

Preparing for the Messiah

By Doris Williams and Patricia Griggs (Griggs Educational Service, printed by Abingdon, 60 pp., 8 x 11", paperback, \$4.95)

One of the Griggs Educational Resource series, this is a book of resources to be used in celebrating Advent. While the practice is probably not observed by many of our churches, there may be some congregations which would like to begin a new tradition. For these, the book contains all that is needed to plan for and carry out an Advent celebration.

Beginning with a discussion of the importance of traditions in tying the years together and giving common memories, the writers move to a detailed presentation of practical ideas. Instructions are very complete and the materials used are easily acquired and, for the most part, inexpensive. Some patterns and sample work sheets are given. Of special interest is a step-by-step account of how one church carried out an Advent festival.

The material is too complicated to be used in conjunction with the Sunday School lesson, but it could be adapted for children's church and weekday children's groups. Also, many of the activities are adaptable for use in the home, particularly the Advent wreath, the Advent calendar, and the Jesse tree. Instructions for these could be duplicated and distributed to parents.

Because of the many activities suggested, the book would be a valuable addition to the church's teaching resource library.

—Robert D. Troutman

The Emotions of God's People

By Millard J. Sall (Zondervan, 155 pp., paperback, \$3.95)

This is a stimulating book, written in a clear, concise manner. Millard Sall's approach is intriguing—a study of different well-known Bible person-

alities, "built on the presupposition that God loves imperfect people."

Sall begins with the question, "What is personality?"

He lays to rest several popular misconceptions in this area and offers substantiated and valid arguments. The ease with which he transforms technical terms into "laymen's terms," makes this a valuable book both to the man who has formal training as a counselor and to the individual who is seeking reliable help in this field.

One immediately realizes that Sall is a Christian psychologist, rather than a psychologist who happens to be a Christian. This book is an excellent aid in understanding people and helping them find God's will for their lives. It will also help patient understanding and dealings with "problem people." Each chapter identifies, defines and illustrates a problem personality, followed by excellent suggestions as to how to help individuals with similar problems.

For the minister who is looking for fresh sermon material with substance that a congregation can easily grasp, reading *The Emotions of God's People* will be a satisfying experience.

—R. D. Cannon

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"No, Francine. Solomon did not have 300 porcupines."

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NEW TESTAMENT WORD STUDIES

by Ralph Earle

John 6:1—7:31

Prove (6:6)

The verb *pelrazo* has three successive meanings: (1) "test"; (2) "prove" by testing; (3) "approve" as the result of testing. It is obvious that the first meaning is intended here. So the correct translation is "test" (RSV, NASB, NIV).

Two Hundred Pennyworth of Bread (6:7)

The Greek literally says, "bread of two hundred denarii"—that is, "Two hundred denarii worth of bread" (NASB). The denarius was a Roman silver coin worth about 20 cents. But it also represented a day's wages (Matt. 20:2). To help the modern reader to see what a large sum of money for that day Philip had in mind, the NIV has: "Eight months' wages" (taking out Sabbaths and feast days).

Men . . . Men (6:10)

The Greek uses two different words here. The first is *anthropous*, which means human beings of both sexes. The second is *andres*, which means male individuals. So Jesus gave orders to have the "people" (RSV, NASB, NIV) sit down, and then 5,000 "men" sat down. Matthew, writing to Jews, notes that there were "about five thousand men"—*andres*—"besides women and children" (Matt. 14:20). According to Jewish custom the women and children could not eat with men in public.

Bread . . . Loaves (6:5-13)

In the Greek the same word, *artoi* (pl.), is used for "bread" in verses 5 and 7 and for "loaves" in verses 8, 11, and 13. These loaves were about the size of a small, thin pancake.

Filled (6:12)

The verb is *empiplēmi*, which means "to fill full, fill up, satisfy" (Abbott-Smith, p. 149)—and so, "when they had eaten their fill" (RSV).

Sea . . . Ship (6:16-17)

The Lake of Galilee was only 13 miles long and 6 or 7 miles wide—

hardly a "sea" (KJV) in modern parlance. Furthermore, the "ship" (KJV) was only a fishing boat, perhaps only a dozen or 20 feet long. So the correct translation is "lake" and "boat" (NIV).

"Five and Twenty or Thirty Furlongs" (6:19)

The Greek says more clearly and simply: "Twenty-five or thirty" *stadia*. For discussion of *stadia* see note at Luke 24:13. The distance here was "three or three and a half miles" (NIV)—that is, half way across the lake.

Took Shipping (6:24)

The Greek very clearly says: "got into the boats" (RSV, NIV).

Murmur (6:41, 43, 61)

See discussion at 1 Corinthians 10:10.

Christ, the Son of the Living God (6:69)

This reading (KJV) has only very late and poor support in the Greek manuscripts (9th century and following). All but one of the manuscripts from the third, fourth, fifth, sixth, and eighth centuries have "the Holy One of God" (RSV, NASB, NIV).

Jewry (7:1)

The Greek word *ioudaia* occurs 44 times in the New Testament. In 42 cases it is correctly rendered in the KJV as "Judaea" (spelled "Judea" today). Twice (Luke 23:5; John 6:1), for some unknown reason, it is rendered "Jewry."

Doctrine (7:16-17)

Today "doctrine" has a technical connotation. In religious circles it refers to theological dogmas. The Greek word here, *didache*, simply means "teaching" (in all up-to-date versions).

Will Do (7:17)

See discussion at 5:40.

Devil (7:20)

The Greek word is *daimonion*, "demon," not *diabolo*, "devil."

Every Whit Whole (7:23)

The Greek literally says, "made a whole man well" (*hygie*). This may be translated: "made an entire man well" (NASB), or "for healing the whole man" (NIV).

People (7:31)

The Greek word is *ochlos*, "crowd" (NIV). Rudolf Meyer writes: "The term *ochlos* acquires a special sense in John's Gospel." He goes on to say: "The word *ochlos* is especially common in Jn. 7 and 12. In 7:11 Jesus is sought by the Jews at the Feast of Tabernacles; the Jews are the *ochloi* in v. 12. What is meant in v. 11 f. is the Jewish public. There is a further reference to the Jews in vv. 15, 19, when they debate with Jesus, and in v. 20 *ochlos* is used again for the Jewish crowd.

"In 7:31 f., however, the Pharisees are contrasted with the multitude. Many of the crowd believe in Jesus, so that the high-priests and scribes are forced to take action against him. Reference is again made to this crowd in vv. 40-49 in connection with the speech which Jesus made on the last day of the Feast of Tabernacles. Some regard Jesus as a prophet, some as the Messiah, whereas others doubt His Messiahship (v. 43) . . . Jn. 7:45 f. takes up again the reason for arresting Jesus given in v. 31 f."

After discussing the Greek of verses 48-49, Meyer observes: "John thus differentiates the *archontes* (rulers) and *Pharisaioi*, who radically reject Jesus, from the wretched mob which does not know the Law." Meyer concludes: "Nevertheless, for all the obscurities of usage, one may suspect that the author had a specific purpose in the striking employment of *ochlos* in Jn. 7 and 12. In the first instance the term refers to the pilgrims at the feast. It is also natural to suppose that the *ochlos* is made up of Galileans, very probably those who wanted to make Him king, cf. 6:14 f. But *ochlos* can also denote the common people of Jerusalem. Perhaps more emphatically than in the Synoptics, for this is for the most part opposed to the ruling classes" (Kittel, *Theological Dictionary of the New Testament*, 5:588-89).



OLD TESTAMENT WORD STUDIES



by Harvey E. Finley

Names and Titles for God in the Old Testament

The Bible is replete with two complementary sets of data; one is the frequent emphasis on calling on the *name* of the Lord (e.g., Gen. 4:26 and Matt. 21:9), and the other is the fascinating *variety* of names used in referring to God. It is the latter, this variety of names, which is the focal point of interest of our studies on the names and titles for God in the Old Testament.

The Old Testament variety in names for God implicates particular aspects of understanding of God which Moses, the prophets, and others emphasized in their respective times as leaders among God's people, ancient Israel. The different names and titles can well serve as a skeleton outline of God's expanding revelation of himself to His people during the pre-Christian centuries. This study will be on the earliest and most widely used word for deity and on its several compounds.

The name *EI* and the *EI* compounds

EI, "God."—*EI* is the oldest name for God as evidenced in frequent occurrences also in cognate form in the extant literature of ancient Babylonia, Assyria, Ugarit, and Arabia. The original or root meaning of this word remains obscure. A number of suggestions have been offered by linguists, with preference for the meaning "to be strong, powerful." This name occurs a sizeable number of times in the OT with an attributive modifier in expressions like "the God" or "the true God" (Gen. 35:1, 3), "the faithful God" (Deut. 7:9), "the great God" (Deut. 10:17; Jer. 32:18), and "the holy God" (Isa. 5:16). Expressions like these do not stand alone but in connection with the names *Elohim* and *Yahveh*, these to be considered in later studies.

EI also occurs frequently as an important element in personal names from the earliest times; e.g., Methushuel (Me-thusha-el; Gen. 4:18) and Ishmael (Ish-ma-el; Gen. 16:11). In addition, it is used in combination with substantive qualifiers, the so-called *EI*-compounds: *EI-Shaddai*, *EI-Elyon*, *EI-Olam*, *EI-Roi*, *EI-Bethel*, *EI-*

ohe Yisrael, *EI-Berith*, and *EI-Quanna*.

EI-Shaddai, "God the Exalted One."—The earliest occurrences of *EI-Shaddai* are mainly in the patriarchal narratives as the divine name used by deity in communicating with Abraham and Jacob (Gen. 17:1; 28:3; and 35:11; compare also Gen. 43:14 and Exod. 6:3). In these instances *EI-Shaddai* appeared to the patriarchs to establish or emphasize His covenant between Him and them. Psalmists, the writer of Job, and prophets also used this divine name apparently for significant linkage to the past (Ps. 68:14; 91:1; Job 5:17 plus 30 times; Isa. 13:6; Ezek. 1:24; 10:5).

Again there is a lack of agreement concerning the etymology of the word *Shaddai*. Earlier exegetes were inclined to explain the original meaning in terms of "to nourish, to give strength." More recent understanding from cognate literature, particularly Babylonian, is that the original meaning is "mountain" or "mountain-God." However, as a concrete expression for an abstract idea it conveys the idea of loftiness or exaltedness. *EI-Shaddai* thus means "God, the Lofty One" or "God, the Exalted One"; that is, "the One Above All" even if applied to a pantheon. This patriarchal name for God was overshadowed in the use of the name *Yahveh* (again, see Exod. 6:3-5) from Moses' time and afterward, but certain writers still used it sporadically as the references above indicate. The writer of the Book of Job used this name to express the idea of the majesty and power of God. It is this usage in the Book of Job which led the translators of the Septuagint to render *Shaddai* either as *kurios* ("Lord") or as *pantokrator* ("Almighty"). It is the latter Greek rendering which seems to have influenced translation teams of English translations from the Authorized Version down to the present time—e.g., ASV, RSV, NEB, NASB, and NIV.

EI-Elyon, "God Most High."—*EI-Elyon* occurs the earliest in the OT as another divine name in the Abraham narrative (Gen. 14:18-20, 22). It is also a name for deity in the Ugaritic Texts. *Elyon* is derived from the ver-

bal root meaning "to be high." Hence, *EI-Elyon* literally means "God the High One." However, in the usage of this as the name for deity the superlative connotation naturally applies—"God Most High" or "The Most High God." Significant, informative usage of this divine name is in the encounter between Abraham and Melchizedek (Gen. 14:18-22). The Canaanite priest-king of Salem (ancient Jerusalem) and Abraham were apparently on the same "theological" wavelength. That is, each understood that that Ultimate Reality who confronts man in various situations on different occasions is indeed "God Most High." He is also to be acclaimed as "Creator of heaven and earth" (Gen. 14:19) and therefore exists apart from nature or the natural world.

This name, too, faded into the background after patriarchal times. Later OT writers used it sparingly (see Deut. 32:8; Ps. 18:13 plus 13 additional times; Isa. 14:14; and Lam. 3:35, 38). It regained fairly prominent usage in the intertestamental times.

EI-Olam, "Everlasting God."—The only occurrence of this divine name is in connection with covenant-making and tree planting at Beer-sheba, details of an important incident between Abraham and Abimelech of the Philistines (Gen. 21:33). The word *olam* means "long duration, antiquity," or "continual existence." It was after the departure of Abimelech and his entourage that Abraham called on the name of the Lord (*Yahveh*),—"The Everlasting God" (*EI-Olam*). This name may also be rendered "God of Ancient Days" or "God of Eternity." It emphasizes the continual existence of God in contrast to change and transitoriness of nature or the natural realm. This particular aspect of revelation became obscured by other "theological" emphases until the Exile. It was through the Exilic experience that the transitoriness of national and personal life was forcibly impressed on the mind of Ancient Israel, with the steadfastness and everlastingness of God by contrast coming into sharp "theological" understanding.



PLEASE TALK TO US

The editors and publisher of the *Preacher's Magazine* regard this publication as uniquely the property of our readers. We exist to serve you. Fill out this page and mail it to:

Susan Downs, Assistant Editor
6401 The Paseo, Kansas City, MO 64131.

1. This issue is a "themeless experiment," that is, instead of giving about half the issue to one theme as we have done in recent years this issue treats a wide variety of subjects. Which type of issue do you prefer?

- A. The thematic approach
- B. The non-thematic approach
- C. Some of each
- D. Don't care

2. Which article in this issue did you like best?

Which did you like least?

3. Rank these features which appear from time to time in the *Preacher's Magazine*. Number them in order of preference with the one you like best numbered 1. If you don't rank them all, at least indicate numbers 1 and 2 and 9 and 10.

- The Ark Rocker
- Old Testament Word Studies
- New Testament Word Studies
- Sermon Outlines
- Sermon Craft
- 50 Years Ago in the *Preacher's Magazine*
- Seen & Noted (quote page)
- The Idea Mart
- Clergy Quiz
- Today's Books for Today's Preacher

4. What topics would you like to see treated in future issues?

- A. _____
- B. _____
- C. _____
- D. _____
- E. _____

5. Which statement comes nearest to your own opinion?

- A. The *Preacher's Magazine* is too academic and scholarly.
- B. The *Preacher's Magazine* is not scholarly enough.
- C. The *Preacher's Magazine* has a good balance of scholarly articles and practical articles.

6. What three skills does today's pastor need most in order to succeed?

- A. _____
- B. _____
- C. _____

7. Over all I find the *Preacher's Magazine*:

- A. very helpful
- B. helpful
- C. slightly helpful
- D. not helpful

8. What would you like to see more of in the *Preacher's Magazine*?

9. What are the three biggest problems facing today's minister?

- A. _____
- B. _____
- C. _____

10. The best book I have read in the last five years is: _____

11. The great time-waster in the pastoral ministry is:

12. The most recent "series" of sermons I preached was on: _____

13. Out of the last five years, how many years did you *not* take your vacation or not take all of your vacation? _____

Of your last five vacations, how many of them did you spend preaching or doing some other work very much like your pastoral ministry? _____

14. How much of the *Preacher's Magazine* do you usually read?

- A. all of it
- B. 75 percent of it
- C. about half
- D. 25 percent of it
- E. less than 10 percent

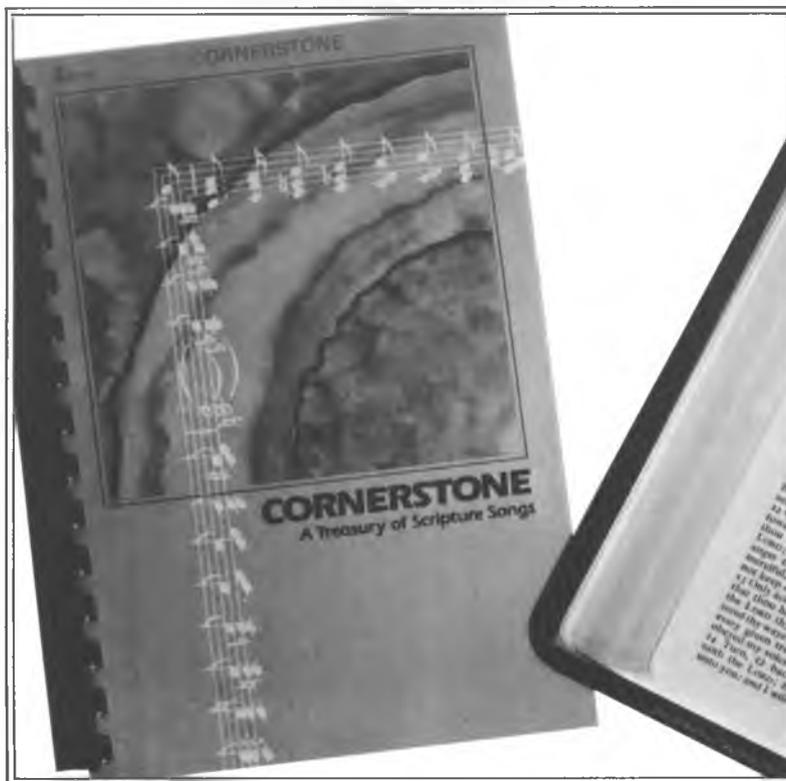
15. For Nazarene readers—As far as the *Update* section is concerned, I find it:

- A. Very helpful.
- B. Helpful.
- C. Slightly helpful.
- D. Not helpful.



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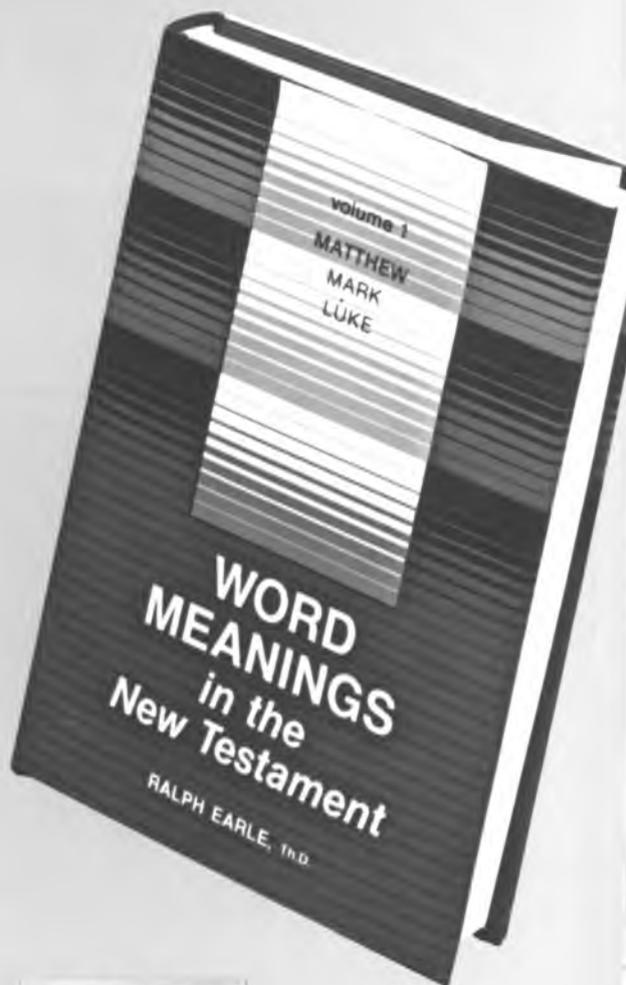
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