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James McGraw (Editor)
Olivet Nazarene University

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THE
**preacher's
magazine**

SEPTEMBER '77

**PREACHING
CHRISTIAN
HOLINESS**

inside...

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Ruth Ann Polston



THE preacher's magazine

JAMES MCGRAW

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GEORGE E. PAILING

RONALD SHAPER

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SEPTEMBER, 1977

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.....From the.....EDITOR

The Motivators



IF SOMEONE SAYS OF YOU, “He is a tremendous motivator,” you should accept it as a compliment. Motivators are “in.” They know how to get things done. They have the unusual skill of making people want to cooperate with them.

Since the one greatest problem for pastors has through the years been the effective enlistment of their parishioners in doing the work of the church, this skill appears to be priceless. Pastors have pleaded and scolded, cajoled and threatened, coddled and pampered their members, in attempting to spur them into action. The results have often been disappointing.

It is understandable, then, that the “motivators” capture our attention and command our respect. May their tribe increase. May it increase *provided* they can combine their skills as motivators with even more priceless qualities of leadership and servanthood.

You see, one can be a motivator and yet lack these qualities. Take, for example, a prison guard. The prisoners under his watchful eye stay in line. They are highly motivated, to use an expression often heard these days. The reason is that their options have become extremely limited. The last prisoners who dared get out of line were gunned down by the guards.

Or take another example: The five-year-old daughter of a friend of ours is quite successful as a motivator. Her parents rush anxiously to satisfy her whims lest she perform one of her dreadful tantrums. They seem “highly motivated”—to keep her calm and happy, and thereby preserve peace and tranquility.

There are many other examples, including that of the husband (or wife) who motivates a spouse by withholding approval and love. To such a person, “I love you” means “I love what you are when you please me. Should you fall short, I will punish you by withholding my love until you conform to my wishes.”

Such examples point out the dangers for pastors to be mere motivators without also cultivating the qualities of leadership and servanthood. Something is wrong when a priest can say, "Obey me, and the church I represent, or be excommunicated." This approach (and it is not entirely limited to the Roman Catholic church!) may motivate some people, but it does not suggest leadership. It demands no particular skills.

Anyone can shoot from the hip, given the kind of weapon that evokes fear. Anyone can crack a whip, swing a club, or throw a tantrum. But it takes a special kind of person to be an example in servanthood and a model in leadership.

The pitfall that awaits the motivator is filled with misguided methods, inappropriate motives, and unsatisfactory results.

His methods can be misguided if he becomes careless. He gradually becomes more and more dependent upon his knowledge of psychology, less and less upon his commitment to theology. What makes people tick can intrigue him until he tends to forget the gospel, which is what makes them right.

His motives can become inappropriate if he is not careful. No longer is he moved with compassion for people; more often he is moved by his desire to use them. No longer does he act because of his dedication to Christ, but more and more he is driven by his compulsion to succeed. And "success" is so illusory he is never quite sure he has achieved it, so personal he is overwhelmed by selfish reasons to pursue it.

Most tragic of all, the motivator (should he lose the qualities of leadership and servanthood) encounters the pitfall of unsatisfactory results. His work succeeds mostly in the establishment of himself as the "star," without any guarantee of permanency once he departs from the center of the stage. Even before that inevitable departure, he discovers it is not easy to be a star and be forced to live up to the expectations people have for someone so perfect.

Numbers, statistical reports, and bottom lines become more and more the focus of attention. Less and less concern remains for the *people* these numbers represent. The motivator finds that he is more and more attuned to the applause of men, less and less concerned with the approval of the Lord.

He needs his skills as a motivator. But he needs along with them his qualities of leadership and servanthood.

Let him learn well the principles of psychology, so that he understands the most effective appeals in calling the Church militant to battle. But let him remember to lead them in their march. Let him gather his share of scars with them in the arena, rather than to indulge himself with his medals as he sits in the grandstand.

Let him pattern himself after our Lord, who by His teachings and example has shown us the way of the Cross. It is in giving everything that we gain anything. It is in laying down our lives that we find them.

We do hope they may say of you, "He is a great motivator." But we hope they add, "He is a motivator with qualities of leadership and servanthood that remind us of Jesus."

That will indeed be a compliment.

I'm going to keep on praying, calling, preaching,
teaching, loving, and feeding His sheep. When
the Chief Shepherd comes back, He'll decide
about the rewards

I Have Pastored Smaller Churches

By Mel E. DePeal*

IT HASN'T BEEN easy either! There have been many times when I wondered why God didn't let me pastor a big church. Sometimes I was tempted to think the district superintendent didn't fully realize my potential, and perhaps didn't present my name very enthusiastically. I was *only tempted*, mind you. I never harbored such thoughts. I looked at all the big churches with their beautiful buildings and parsonages, large salaries, and fine conference reports, and then I would get on my knees and ask God to forgive me and to help me never to be covetous or envious. I had some great times with God—of confession, consecrating, and humbling myself under His mighty and loving hand. The touch of God came many times and I would get off my knees feeling like a millionaire!

Many hours were spent searching the Scriptures to find a numerical measure of spiritual success. I could never find it. But when I went to the ministers' conventions, attended high-powered seminars on church growth, and heard the dynamic success stories of the speakers, I would

come home wondering what I was doing in the ministry at all. Numbers looked pretty *big* right then. They would say that Peter preached just one sermon at Pentecost and 3,000 souls were added to the church in one day. I wondered if that many souls had been added to the church in all the sermons I had ever preached. So I would get out my Bible and read about Noah. He preached a long time and never had a convert. Still God rewarded him for his ark-building. At least he saved himself and his own family. I would be reminded too that Jesus only chose 12. He didn't put too much emphasis upon numbers. I tell you those conventions and seminars made me do a lot of soul searching—which never hurt me. I always came out with new determination and faith.

Along about the fifteenth year of my ministry (I've been a full-time pastor for 31 years), I went through a pretty discouraging experience. I had been at this one church for nearly 9 years. God had enabled us to purchase a nice building across town and also obtain a better parsonage, closer to the new location. Now we needed an educational building. For a whole year we sought a way to

*Pastor, East Toledo Wesleyan Church, Toledo, Ohio.

finance the building. Everywhere we went we were turned down. We were too small. Our financial base was not sufficient. That's just *one* of the hurdles that smaller churches face.

Well, I didn't see any way over, so I resigned. I would have made it stick, too, if it hadn't been for some godly members of my church board who evidently were more sensitive to the Spirit's leading than I.

One by one, they approached me and told me they felt I was missing the mind of God, and should reconsider my resignation. I felt the wisdom and discernment of seven of God's people as over against the profound wisdom and discernment of one pastor had to be taken seriously. Actually, in this incident, the "profound wisdom" of a pastor turned out to be a simple desire to quit and look for greener pastures. I stayed.

That very year we built the educational building. We went back to the same lending institution that had turned us down and got the loan without any questions. The most precious victory, however, was not the building, but the lesson I learned in spiritual communication and co-operation.

One real blessing a pastor enjoys in a smaller church is that he can get real close to his people. With less sheep to look after, he can pay more attention to those he has, and this is one good way to multiply their number.

Don't think for a moment that I'm trying to make a case for small numbers. The Book of Acts does record a process of addition. New souls won and new people added to the church is the goal of every true pastor. But an apologetic attitude and self-consciousness about the size of a church is destructive and self-defeating. It's hard enough to keep up church morale in a smaller church without putting special emphasis upon how

small it is. A better approach is to emphasize how big God is.

When I first started in the ministry, I used to talk about "empty seats." Now I have learned to talk to the people in the full ones—and get closer to them. I tell them that God and they and I together are invincible. If we don't have large numbers, we have spiritual victory. We shouldn't let the people we already have go hungry spiritually because some of the pews are empty. That's one good lesson God has taught me while pastoring smaller churches.

Keeping a good self-image is pretty difficult for the smaller church and its pastor. I know how it feels. "How many members do *you* have in your church?" "Did you have a great day Sunday?" "How many did you have in attendance?" Questions like these can become pretty embarrassing, especially when Pastor First Church is asking them. And then the salt is rubbed into the wound when he says, "Boy, we had 500 yesterday, and took in 12 new members." By that time the little pastor is looking for a place to hide.

Every pastor of a smaller church has doubtless been through this.

How can a pastor keep his head up when confronted with such probing into the "success" of his ministry? There have been times when I found myself thinking: God could never trust *that* fellow with a small church. He wouldn't have the kind of faith to stand up to it. But I always felt checked by the Spirit and would usually reply kindly and honestly, "That's fine, dear brother, keep up the good work."

That's one way to be a successful pastor of a smaller church. Rejoice over the successes of others. Otherwise you can become bitter and critical, and there's nothing like bitterness and censoriousness to drain off spiritual energy which could other-

wise be invested in pastoral work.

I have found great help and encouragement in the words of the Master when He said to him who had gained two talents: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." It was only the servant who hid his talent who got in trouble with the Master. I've never hidden my talent. I'm looking forward to the accounting. I'm just going to keep on praying, calling, preaching, teaching, loving, and feeding His sheep. When the Chief Shepherd comes back, He'll decide about the rewards.

I hope this doesn't sound defensive. I don't think it is necessary to defend faithfulness. I believe the big word in that parable of the talents is "faithful." It was the unfaithfulness of the one-talent servant which resulted in his failure. One talent

or 10, the Master is looking for faithfulness.

How many then should a pastor aim at having? The answer to that is simple. He should aim at having as many as he can win. Any pastor who is able to place more importance upon the record in the Lamb's Book of Life than upon his conference report, will have no trouble aiming at the winning of souls. Conference reports are important, so don't get a wrong impression. But every pastor—whether of a larger or smaller church—must be careful that the record in heaven and the record on earth correspond. It will be tragic to have names recorded only on earth.

Another refreshing thought came to my mind recently, too. Every big church started with a pastor of a smaller church—made up of a smaller group of dedicated Christians. That is the pattern of the Christian Church!

HOW TO EXPRESS CHRISTIANITY

In the home—by love and unselfishness

In business—by honesty and diligence

In society—by purity, courtesy, and humility

Toward the unfortunate—by sympathy and mercy

Toward the weak—by helpfulness and patience

Toward the wicked—by overcoming evil, without compromise

Toward the strong—by trust and cooperation with good

**Toward non-Christians—by witnessing to Christ and His
gospel**

Toward the penitent—by forgiveness and restoration

Toward the fortunate—by rejoicing with them without envy

Toward God—by reverence, love, and obedience

—The War Cry

Many a minister whose preaching has long since faded from memory will be remembered with warmth and gratitude for his pulpit prayers

The Pastoral Prayer— Pinnacle or Problem?

By P. W. Gentry*

THE MOST SACRED MOMENTS in any religious service are those which are spent in prayer. The attitudes and values of worship, aspiration, confession, trust, decision, and commitment are easily sung in hymns and choruses and readily understood through the Word of God as it is read and expounded, but they are even more richly experienced when the congregation is bowed in prayer and the individual worshipper is face-to-face with the Lord. Many a minister whose preaching has long since faded from memory has been remembered with warmth and gratitude for his pulpit prayers.

It is, then, of the utmost importance that this part of the pastor's ministry should be consistently the best—certainly no less than his preaching. Yet there is a problem here for many of us. Given that our public prayers are always *extempore* and not composed, and are offered regularly before basically the same congregation, it is often difficult to keep them fresh in content, varied in expression, and meaningful in application week after week. The danger is that there may be a continual repetition of phrasing and re-

striction of thought that will rob this most vital element of the service of its real influence and inspiration. Certainly this writer will say that in 20 years of pastoral work he has found this problem to be anything but a simple one to solve.

In the sense, then, of sharing the results of one's own experience and discovery rather than saying, "This is how to do it," may the following pointers be offered:

1. The pastor must *pray for himself* while he is leading the people in prayer. If he feels his own need as they feel theirs, the prayer will not so easily be lacking in warmth and power. It is the "professional" prayer that can sound so hollow and fail to kindle response in the heart, because it sounds unreal.

2. He must also pray *with* his people, not merely on their behalf. While he is, in a vocal sense, their representative, he is one of the worshippers too. He must necessarily be a man apart because of his sacred office, but he is also a man among them in fellowship with them, and therefore seeking to express in prayer what they feel and fear and desire and hope—because he does the same. We must beware of a sense of detach-

*Pastor, Church of the Nazarene, Port Glasgow, Scotland.

ment in this respect. Although the pastor ought not to wear his heart on his sleeve, he ought not to bury it either.

3. It follows that the pastor must *pray much in solitude* before he can continually pray well in public. This is stating the obvious and restating the inevitable, yet it is something that often drops out of view.

As the study and the Bible and the books are to the spoken message, so the prayer closet and the heart's altar and the light of His known face are to the spoken prayer.

4. It is good to have a *vision of faith horizons* which is both far distant and filled with potential. The late Dr. Frank Boreham named one of his essays, "The Vision Kingly and Continental." If we have seen His face, then we are bound to see the world for Him too. Here is where pulpit prayer can be spared from narrowness and seeming triviality and can catch the imagination of the people with real aspiration. While the candid baring of the heart to God is very necessary, souls do also need to be lifted out of the well-worn ruts of subjective analysis and led to gaze upon unlimited possibilities of grace, both for themselves and for all.

5. Word flow and freshness of thought and utterance will be assisted by following a *balanced reading program*. It is common knowledge that we take in and mentally store up a lot more than we realize when reading, and much of this intake will provide resources that help to keep our powers of imaginative expression from stagnating. In these days of specialization, it is easy for the reading field to become restricted. But if that happens, we certainly are the losers of much stimulus that is necessary for oral prayer no less than for preaching.

6. One of the good things to know is that *we can rely on the Holy Spirit* for prayer support when our own power of expression is feeling its limitations (Rom. 8:26). The Spirit's prayer language is unheard because unuttered, but His pleadings behind ours will undoubtedly make an otherwise verbally poor prayer spiritually vital. We should also wait before going into the pulpit for the Spirit's fresh anointing, especially for the pastoral prayer.

7. Perhaps also we can learn much from the value of *silent intervals* in oral intercession. There is more power in silence than we often realize, and there are times when the preacher's voice can become an intrusion—even a hindrance to worship. The brother who stands and bawls at the Lord for 10 minutes or more may cover a lot of ground in his prayer, but he will not have helped his people to pray. It is wonderful how effective an occasional time of quiet can be, interspersed with a phrase or two to provide leads, before the spoken petition is resumed and concluded.

8. It really goes without saying that *voice modulation* and variety of pitch are as vital here as in preaching. Some preachers have developed a "prayer voice"—generally a monotone quite unlike their own way of speaking. Prayer needs to be expressed even more carefully and reverently than the best things we say in other ways, but not less naturally. It is, after all, conversation with the Heavenly Father, who will hear and speak back to us in ways which we can understand.

In this quadrennium of "Lifting Up Christ," let us also seek to lift the devotional and evangelistic tone of our services and ensure that the ministry of public prayer plays its vital part in this effectively.



CONTEMPORARY THEOLOGICAL ISSUES

C. S. COWLES, Professor, Northwest Nazarene College

The Pastor's Journey into Joy

WHEN CHRIST CALLS A MAN, He bids him come and die" (Bonhoeffer). The call to servanthood is an invitation to many kinds of dying. "The son of Man must suffer many things, and be rejected . . . If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:22-23, NASB).¹

Nevertheless, for the servant of God, death is never the final word! Jesus predicted not only that He would suffer and die, but that He would "be raised up on the third day" (Luke 9:22b). Death does not lead to the servant's destruction or disintegration, but rather releases him to enter into a new freedom and fullness of life. "For he who has died is freed . . . the life he lives he lives to God" (Rom. 6:7, 10, RSV).²

Peter's proclamation unfolds the hidden secret of the servant's service: "Jesus the Nazarene . . . delivered up by the predetermined plan and foreknowledge of God . . . *God raised Him up again, putting an end to the agony of death*, since it was impossible for Him to be held in its power" (Acts 2:22-24, italics mine).

Only the Lord knows all the ways designed by devils and devised by men through which to visit suffering, rejection, and death upon His servants. But that is Peter's point: the Lord *does* know! The servant's pilgrimage through Gethsemane's garden and Calvary's grave in no way frustrates the purposes of God—it fulfills them!

But that is not the end of God's plan. He who allows His servants to walk the *via dolorosa* is also the one who leads them through the empty tomb into the light and liberty of new resurrection life! The agony of death is put to an end. Having killed the servant, death can do no more. Its power is broken. But he continues to live by the power of God (Gal. 2:20).

A young theologian was strolling with the eminent theologian Karl Barth. In an effort to say something sage and penetrating, he ventured the assertion that the Church was in a terrible state of disarray, decay, and death. He doubted that it could survive the crisis of the 20th century.

Barth agreed, but went on to say, "Never forget that the Church is always dying, but continues to live by

many resurrections from the dead.”

Through death, the servant enters into the freedom of God.

Aleksandr Solzhenitsyn relates a striking incident that graphically portrays the kind of freedom servants can enjoy beyond failure, loss, and brokenness.

After World War II, Stalin awakened to the fact that he had either shot or imprisoned most of his best scientific brains. In an all-out effort to catch up with the West, he combed his prisons, slave-labor camps, and places of exile for all surviving physicists, mathematicians, and technicians. He installed these in special research centers where their living conditions were luxurious by comparison to what they had been experiencing.

Stalin had been especially concerned about one project assigned to a research institute just outside of Moscow. Abakumov, the third most powerful and feared official in the Soviet Union, had been assigned the task of pushing this high priority program through to completion. Fearful of his own standing with the chief, Abakumov had rashly promised a certain delivery date.

But time was running out. All Abakumov could get from his anxiety-ridden project directors was double-talk and stalling. In desperation he decided to talk directly to a couple of insignificant engineers who nevertheless were working directly on the project and who could be expected to give a straight answer. Under cover of night, Abakumov summoned one particularly independent-minded engineer by the name of Bobynin to the Kremlin for an interview. Solzhenitsyn picks up the story:

Bobynin came in, dressed in the same blue coveralls. He was a big man, his red hair cut short in convict style.

He showed about as much interest in

the office furnishings as if he came here 100 times a day. He walked directly in and sat down without greeting the minister. He sat in one of the comfortable armchairs not far from the minister's desk and blew his nose with deliberation in the not-so-white handkerchief he had washed himself in the course of his last bath.

Abakumov . . . did not shout at him, “Stand up!” Instead, supposing that he did not understand differences in rank and that he had not guessed from the enfilade of doors where he was, he asked him almost peaceably, “Why did you sit down without permission?”

Bobynin, looking slightly sideways at the minister, kept on cleaning his nose with the help of his handkerchief and replied in a casual voice, “Well, you see there's a Chinese proverb: ‘It's better to stand than to walk, it's better to sit than to stand, and the best of all is to lie down.’”

“But do you understand who I am?”

Comfortably leaning his elbows on the arms of his chosen chair, Bobynin now looked directly at Abakumov and ventured a lazy guess: “Well, who? Someone like Marshal Goering?”

“Like who?” . . .

Something like a smile wavered on Abakumov's face, and then he frowned at the unbelievably impudent prisoner. He blinked from tension and asked, “What's this? You don't see any difference between us?”

“Between you and him? Or between us?” There was a ring of steel in Bobynin's voice. “Between us I see it very clearly: You need me and I don't need you.”

Abakumov, too, had a voice that could roll like thunder, and he knew how to use it to intimidate people. But at that moment he felt it would be useless and undignified to shout. He understood that this prisoner was a difficult one.

He only warned, “Listen, prisoner. Just because I'm easy on you, don't forget yourself—”

“And if you were rude to me, I wouldn't even talk to you, Citizen Minister. Shout at your colonels and generals. They have too much in life they're afraid of losing.”

“We would make you talk.”

"You are wrong, Citizen Minister!" Bobyenin's strong eyes shone with hate. "I have nothing, you understand, not a thing! You can't get your hands on my wife and child—a bomb got them first. My parents are already dead. My entire property on earth is my handkerchief; my coveralls and my underwear that has no buttons—" he demonstrated by baring his chest—"are government issue. You took away my freedom long ago, and you don't have the power to return it because you don't have it yourself. I am 45 years old, and you've dished me out a 25-year term. I've already been at hard labor, gone around with a number on, in handcuffs, with police dogs, and in a strict-regime work brigade. What else is there you can threaten me with? What can you deprive me of? My work as an engineer? You'll lose more than I will. . . .

"Just understand one thing and pass it along to anyone at the top who still doesn't know that you are strong only as long as you don't deprive people of *everything*. For a person you've taken *everything* from is no longer in your power. He's free all over again."³

What a mighty declaration of spiritual freedom! He who has surrendered everything, who has died out to everything, *is free all over again!* "For we . . . are constantly being delivered over to death for Jesus' sake, that the life of Jesus also may be manifest in our mortal flesh" (2 Cor. 4:11).

I have discovered that *beyond death, I can breathe easier*. I enter into the freedom of self-acceptance. For it is precisely in my position of brokenness that I rediscover the richness of God's accepting grace. "Grace is the incomprehensible fact that God is well-pleased with man, and that man may rejoice in God" (Karl Barth).

Much of my frenetic efforts to be a successful minister has been rooted in an unconscious desire to merit the approval of God and win the approval of the church. But here is the good news which I did not hear until

I began to suffer various ecclesiastical deaths—God had already accepted me before I ever had an opportunity to compile a ministerial track record of any kind! Further, God is neither especially excited over my achievements nor unduly disappointed over my failures. He happens to love me just because of who I am, and accepts me because of who He is. Understanding that, believing that, rejoicing in that, I am delivered from this craven desire to please and to win approval. I am set free to accept myself, warts and all, and rest in God's approval which "does not depend on the man who wills or the man who runs, but on God who has mercy" (Rom. 9:16).

Beyond death, others around me breathe easier.

An exaggerated sense of responsibility combined with a healthy amount of covert ecclesiastical ambition placed me under an inordinate amount of inner pressure. I labored from dawn to dusk under the terrible tyranny of the Almighty "ought." My nervous, fretful, anxious, caustic, pushy, harsh spirit undermined the message of freedom in Christ which often sounded from my lips. I was a trial to my family and a heaviness to my people.

In his forbearing kindness toward me, God has allowed me to fail, to be broken, to suffer radical disappointment, to die. I know not only how to abound, but how to be abased.

Surprisingly, I have found people to be much more open and responsive to my ministry when I am cast down than when I am posturing as a self-important demigod. In my brokenness they draw near, sensing in me a kindred spirit and a heart now able to respond with empathetic compassion.

Jesus, who was God, made himself of no reputation. He deliberately chose the servant's role in order that

no man would feel intimidated or threatened in His presence (Phil. 2: 5 ff.). Because he was willing to be considered a failure and judged as worthy of death, all men through Him began to breathe easier. It is an amazing but true law of servanthood ministry: through our death, others around us begin to enjoy new possibilities of freedom and joy in the Spirit.

Beyond death, my own soul breathes easier.

Quite unconsciously I have often found my attention diverted from the living God to the work of God. Prayer tends to become planning. Devotional reading slips into sermon preparation. And my soul grows lean.

One of the precious blessings of passing through an ecclesiastical

death experience is to learn that the Church is not Jesus. Neither are structures life and Spirit.

I now understand what the Lord meant when He spoke to Saul of Tarsus on the Damascus road, "delivering you from the people and the Gentiles—to whom I send you" (Acts 26:17, RSV). The God who calls us to serve the people must also deliver us from them, lest our hearts fatally shift their focus away from Him who alone is the Source and Center of our being. It is subtle and insidious, but we are always in danger of being so caught up in the jet stream of spiritual activity that we lose our appetite for direct personal communion with God himself.

Anselm affirmed, "What is life but to love God and to enjoy His presence



**Practical
Points**

*that make
a difference*

**Our District Superintendent
Is Tops!**

Dear Son:

Our district leader invited a number of us laymen the other day to visit several home mission churches which our district has started in the last four years.

Every church was on a fine piece of property, built with a sanctuary seating 150, and extending L-shaped for a religious education wing. The district hired a carpenter to build and lead volunteers, with the pastors of the area shingling the church roof. The district

superintendent is right in the middle of things working with his men, and as a result earning their respect and love.

And you know that is the way it should be in the fellowship of Christ. We are one body working together. We are not an episcopate. Leaders and people working together in common interests can achieve great things.

Our district superintendent is supportive of every pastor that deserves his support, and loves the people until they consider him a brother.

I went home with deep appreciation and faith in the program. For behind the method was a man who, with his wife, loved beyond the call of duty, and as a result was building a sound organization with high morale in the service of the Lord.

Love,
Dad

forever.” Sometimes it takes prison and death to set us free to rejoice once again in the simple joy of His presence. Richard Wurmbrand’s testimony after 17 years of living death in Rumanian prisons offers a positive note: “The prison years did not seem too long for me, for I discovered, alone in my cell, that beyond belief and love there is a delight in God: a deep and extraordinary ecstasy of happiness that is like nothing in this world.”

“Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! . . . For from Him and through Him and to Him are all things. To Him be the glory forever. Amen” (Rom. 11:33, 36).

Beyond death, I enter into the peace of God.

The tyranny of the relentless “I ought” gives way to the liberty of the “I may.” I come back to the old structures, the assigned responsibilities, the accepted tasks—but oh, what a difference. Into the old wine-skins is poured the intoxicating exhilaration of a new wine. People are no longer means to be manipulated, but ends to be loved and enjoyed. Ministry is no longer a driving compulsion but an unfolding delight. Restless straining becomes resting faith. For my “praise is not from men but from God” (Rom. 2:29, RSV).

Confident in the word of Jesus that assures us “I will build My church” (Matt. 16:18), we are content to move and be moved in the stream of that divine Spirit which does all things well. As Evelyn Underhill puts it:

We offer ourselves, one way or another, to try to work for God. We want, as it were, to be among the sheep dogs employed by the Lord Shepherd. Have you ever watched a good sheep dog at work? He is not an emotional animal. He goes on with his job quite steadily. He takes

no notice of bad weather, rough ground, or of his own comfort. He seldom or never stops to be stroked. Yet his faithfulness and intimate communion with his master are one of the loveliest things in the world. Now and then he looks at the shepherd. And when the time comes for rest, they are generally to be found together.⁴

One day the servant’s many resurrections from the dead will merge into one great, triumphant shout of victory, *Maranatha!* And in that day the Heavenly Father will approach us personally, take us by the hand, look into our eyes, and say, “Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master” (Matt. 25:21, RSV).

When that *parousia* occurs, I know already what my response is going to be: I will find my heart bursting with joy unspeakable and full of glory. I will find myself following the lead of the 24 elders spoken of by John the Revelator:

And when the living creatures give glory and honor and thanks to Him who sits on the throne, to Him who lives forever and ever, the twenty-four elders will fall down before Him who sits on the throne, and will worship Him who lives for ever and ever, and will cast their crowns before the throne, saying, “Worthy art Thou, our Lord and our God, to receive glory and honor and power; for Thou didst create all things, and because of Thy will they existed, and were created” (Rev. 4:9-11).

MARANATHA!

1. Unless otherwise specified, all scriptures in this article are from the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

2. From the *Revised Standard Version of the Bible*, copyrighted 1946 and 1952.

3. Aleksandr I. Solzhenitsyn, *The First Circle* (New York: Harper & Row, Pub., 1968), pp. 82-83. Used by permission.

4. *An Anthology of the Love of God. From the Writings of Evelyn Underhill.* Quoted in John W. Doberstein, *Minister's Prayer Book* (Philadelphia: Fortress Press), p. 356. Used with permission.

The thrill of winning people to Jesus Christ
is not for the clergyman only; it is the
privilege of all who know Jesus as Saviour and Lord

Equipping the Saints

By Randy Michael*

OUR TIME IS EXCITING. These are days of biblical discoveries and innovations. Each Christian is being challenged to be effective and evangelistic in his world. The greatest breakthrough has been the rediscovery of Ephesians 4:11-12, "the equipping of the saints." This simple biblical principle has far-reaching implications. Its employment is moving the Church away from "come and sit" to "go and disciple" Christianity. The thrill of winning people to Jesus Christ is no longer for the clergyman only; it is recognized as the privilege and responsibility of all who know Jesus as Saviour and Lord.

In the midst of this progress, many students of the Word are realizing that the equipping of the saints involves not only teaching them to share their faith—to become "soul winners"—but that it encompasses all that being a follower of Christ entails. To better understand this truth, it helps to see that in the original, Ephesians 4:11-12 is part of one, grand, glorious sentence stretching from verses 11 through verse 16. This sentence describes the overall goals toward which the equipping of the saints is to move. This run-on sentence (being that way because of

Paul's excitement over his subject matter), reads something like this:

And He himself gave
some as apostles
some as prophets
some as evangelists
some as pastor-teachers
for the purpose of equipping of the
saints
unto the work of ministry
unto the building up of the Body
of Christ
until we all reach
to the unity of the faith and
the knowledge of the Son of God
to the mature man
to the measure of the maturity of
the fullness of Christ
in order that we may no longer be
immature and spiritually childish
blown and tossed about by
every wind of teaching that comes
along
by way of men's trickery
arising out of their
craftiness in deceitful scheming
BUT
being the truth in love
may we reach our full growth in
Christ
who is the Head
out of whom the whole Body builds
itself up in love
each supporting part being joined
and united together fulfilling its
function.¹

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

Seeing the entire sentence at once allows us to see the full reason for equipping the saints: so that we all together may attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. The goal is not just to equip the saints for winning others to Jesus Christ, though it does entail that. Equipping the saints trains the Christians to introduce others to Jesus Christ, *and* it trains them to share themselves in ways that cause every other Christian in the local church to be built up.

To equip the saints is to ready them to serve. In the original, *ministry* and *service* were the same word. To minister is to serve. To serve is to give one's self. It is only as saints serve that ministry takes place, and only as serving/ministry takes place is the Body of Christ built up, so that we together are moving toward maturity in Jesus.

The work of ministry expresses itself in two basic ways, which two ways can be characterized by these two words: evangelism and edification.

The ministry of evangelism is summed up by Jesus when He declared that He did not come to be served but to serve and give himself a ransom for the many (Matt. 20:28). To truly evangelize is to give one's self and by this giving communicate the gospel. Paul's evangelistic ministry reflects this pattern. Paul himself describes it in the Thessalonian letters: "We loved you so much that we were delighted to share with you not only the Gospel of God but our lives as well, because you had become so dear to us" (1 Thess. 2:8, NIV).²

There is no question of the validity of equipping the saints for evangelizing. However, in the midst of the training we can easily miss the mode

of evangelism—the giving of one's self. May we tarry together until the Holy Spirit spreads abroad anew the love of God in our hearts so that our equipping of the saints issues from God's love in our hearts and so that their evangelizing may be the overflow of God's love through their lives.

Let me illustrate: I enjoy hiking. To be fully equipped for hiking, one needs the proper outfit—boots, socks, pants, sweater, and knapsack or pack, depending on the length of the hike. If it is to be an overnighter, then sleeping bag and enough food is necessary. But even with all the proper equipment, one is still not ready—completely—unless he is in shape. If one is not in shape, then all the most expensive equipment will not make up for this vital ingredient.

So it is in equipping the saints for their work of evangelizing. They need to be "in shape"—grounded in the Word, fresh in their relationship with Jesus, and overflowing with the love of God so that they can give *themselves* as they share the Good News.

The ministry of edification is likewise a ministry of giving of one's self. Biblical evangelism involves edification—the building up of the evangelized. Edification is follow-up, but it is more. It is the ongoing of care of Christians for one another, carrying one another's burdens (cf. Gal. 6:2), forbearing and forgiving (cf. Col. 3:13 ff.), and encouraging one another (cf. Heb. 10:24-25).

The one, grand, glorious sentence of Ephesians 4:11-16 climaxes with: "From him [Christ] the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (NIV).

Note that it is as each part does its work that the Body properly grows. It is not just the pastor-teacher that is the catalyst for this

growth, this edification. It is the Holy Spirit who is the Catalyst, and He works through all the members of the Body. No one is unimportant; everyone is vital to the edification of the Body. Everyone is somebody. Everyone means something to each of the other members of the Body. Therefore, to fully equip the saints for ministry, we need to provide ways to encourage them to minister to one another so that edification takes place.

Further, it is of great significance that this building up takes place through love. "From him the whole body . . . grows and builds itself up in love . . ." What the writer to the Hebrews exhorted his readers is a commentary to what Ephesians is saying about the fully equipped saint: "Let us be concerned with one another, to help one another to show love and to do good. Let us not give up the habit of meeting together, as some are doing. Instead, let us encourage one another, all the more since you see that the Day of the Lord is coming near" (Heb. 10:24-25, TEV).³

Unless the saints are growing in love, then they are not really equipped. An equipped saint shares himself and his Jesus with both those who do not yet know Christ and with those who do know Jesus. The equipped saint shares himself and his personal knowledge of the Lord and evangelism takes place among non-Christians. That same saint, knowing his need to be encouraged and built up, shares himself and his personal knowledge of Jesus, and both he and the other members of the Body are edified. This edification can take place one-to-one. It can take place in small groups. It can take place when the entire church meets together. In fact, it needs to take place on all these levels. And it can take place on these levels.

Fully equipped saints evangelize and edify. In the power of the Spirit may we be about our Father's business.

1. Author's translation.

2. From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

3. From the *Today's English Version of the New Testament*. Copyright © American Bible Society, 1966.

THE THOUGHT AFAR OFF

"Thou knowest my thought afar off." This fills me with awe. I cannot find a hiding-place where I can sin in secrecy. He knows the bottom thought that creeps in the basement of my being. Nothing surprises God. He sees all my sin.

"Thou knowest my thought afar off." This fills me also with hope and joy. He sees the faintest, weakest desire, aspiring after goodness. He sees the smallest fire of affection burning uncertainly in my soul. He sees every movement of penitence which looks toward home. He sees every little triumph, and every altar I build along life's way. Nothing is overlooked.

—John Henry Jowett

The Insufferable Boonies

THEY CALL IT the boondocks. It is where the world ends at a general store, and the population is hardly characterized as "teeming."

The boonies is where I serve as a young pastor. When the snow is too high on a Wednesday night, I can cancel prayer meeting with three phone calls. When the sun is high and the clouds are white, I can drive 50 miles one way to talk to my church treasurer, or 50 miles the other way to visit my church school chairman.

Out here in the boonies, natives don't care much about "Wesleyan theology" or the "situation ethics" debate. If it's in the KJV, that's good enough. One member solved all arguments for all times with the unbelievable remark, "I'm for everything that's right, and I'm against everything that's wrong." Out here a guy just doesn't ask for definitions of terms!

Sometimes the boonies are insufferable. Lack of competition in the free enterprise system causes great joy for the "capitalist" proprietors who inflate already inflated prices. My modest weekly salary flows like diluted water through the cash registers of greedy merchants, but because of my "position" I can only smile through gritted teeth as I realize I'm being ripped off royally.

We have culture out here. It comes in the form of rodeos, hay fields, and "good ol' country" music. Horses are held in high esteem out this way. With my being a big city boy, I've had to learn some things the hard way. I mean important things. Things they forgot to tell me about in seminary.

(No identity this time, to "protect the innocent")

One thing I learned is that those horses are clever critters. You don't just walk up to a horse and outsmart him.

And the people in my church have a lot of horse sense. They can read me like a book. Just when I'm most discouraged and figure it's about time to preach on "The Fruit of the Spirit Is Joy," over comes Ellie with a fresh trout supper, or a phone call from Florence to invite my wife and me over for a fried chicken dinner.

This horse sense is quick to comprehend financial need. I can give the folks the cold facts, and they'll give money to the church like wealthy philanthropists.

Sometimes life is insufferable for the natives here too. In a congregation of 36 souls isolated in the boondocks a mile high on an Arizona mountaintop, cancer has struck a 46-year-old woman, death has separated an aged couple, fatherless children flock around the pastor to pull on his trousers and hold his hand. Here, emotional needs are real, social needs are great, and spiritual needs abound.

Ministry goes on here. The woman who found freedom from sin in my office, the man who accepted Christ in his home, the teacher who led her junior girls to the Lord, all say to me that God is God everywhere. Anywhere. Always!

I'm a city boy. I like my cities and churches big. Yet in His wisdom God has put me in a small church here in the insufferable boonies.

I'm learning from this experience. I'm learning what it means to really be committed to the will of God. And for me, ministry and the boonies are inseparable.

SEPTEMBER

NAZARENE FOCUS

FOR
PASTORS
and LOCAL
CHURCH
LEADERS

Compiled by the General Stewardship Commission

EARL C. WOLF, Executive Director
STEPHEN J. SORENSEN, Office Editor

General Superintendent Jenkins



Possibility of the Impossible

I HEARD HIM report in the assembly and then talked with him privately. He was a young man just two years out of seminary in his first pastorate. He had tried everything he had learned in seminary to see a small church take on new spiritual life and begin to grow. But everything he had tried had failed. So he blamed his people, his church's poor location, and even the community.

Complaints like this are found not just with young men in the ministry, but also with men who have been in the ministry for years. Some of these good men, because of their failure to see revival and growth, have settled for the common, the ordinary, the status quo.

Every minister needs to see the possibility of the impossible occurring in his own ministry. In the face of discouragement we must remember God is in our world today, working, renewing, reviving, pouring out His Spirit. Great things are happening in many of our churches and in the lives of people. The history of revival reveals that often in the midst of spiritual darkness and despair, God chooses to do the unexpected in pouring out His Spirit in revival power.

In many ways this is happening in our world now. Spiritual darkness and evil in every form seem to prevail, yet God is moving. Recent polls given in a weekly news magazine state that from 40 to 50 million evangelical Christians exist in the USA. Dr. Leighton Ford stated some months ago that some 55,000 new Christians come under the influence of the Christian gospel every day. He went on to say that 1,400 new churches are born in our world every week. God is working in our world.

To realize the possibility of the impossible calls for us to be a part of this exciting spiritual awakening. God does not always use the same format to manifest himself, but always where people humble themselves and are obedient in faith and prayer, He comes. When I was first in South Korea eight years ago and heard our pastors pray,

and felt the passion of their hearts for God, I said, "God will give an outpouring of His Spirit upon these people." No people could hunger and cry out for God as they did without an eventual answer from the Lord. And God has given revival among our people and others in that land.

The possibility of the impossible reminds many of us that we were born of God out of the seemingly impossible. "He lifted me out of the deep miry clay," the songwriter declares. Now we enjoy the comfort of an established church which is accepted, but let us ever remember there are still hearts and lives hungry for the taste and joy of the same kind of spiritual reality we have found. We must hear the shouts of newfound Christian joy, and every church needs the enthusiasm manifested by new converts. The impossible can become the possible!

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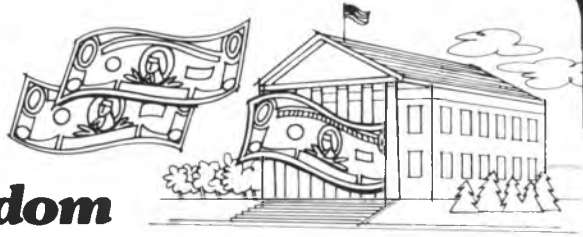
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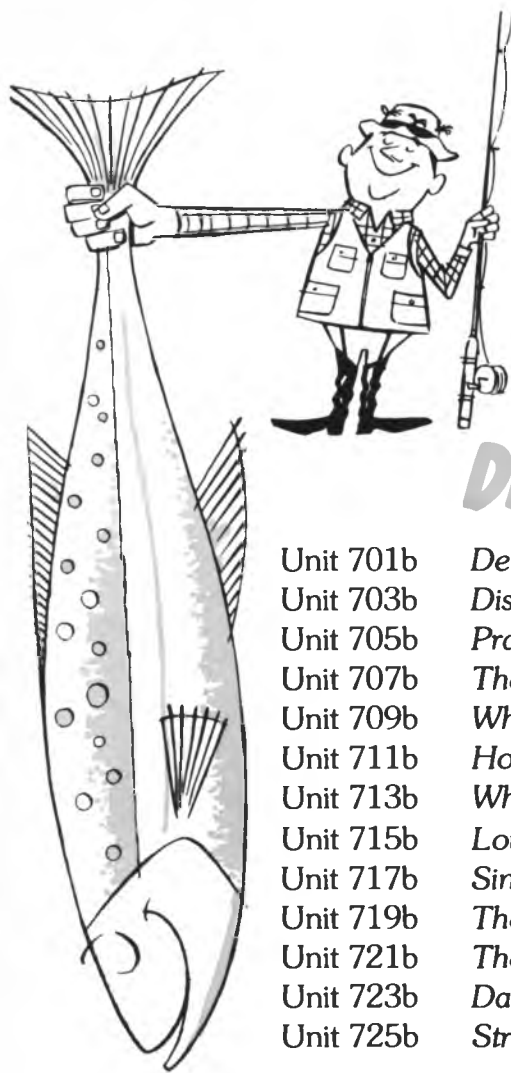


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Central Ohio	April	Northwest	March
Chicago Central	March	Northwest Indiana	October
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Eastern Kentucky	October	Philadelphia	January
Eastern Michigan	September	Pittsburgh	January
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Hawaii	October	Sacramento	November
Houston	November	San Antonio	October
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Indianapolis	October	South Carolina	January
Intermountain	January	Southeast Oklahoma	December
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Joplin	January	Southern Florida	October
Kansas	October	Southwest Indiana	October
Kansas City	February	Southwest Oklahoma	November
Kentucky	November	Southwestern Ohio	October
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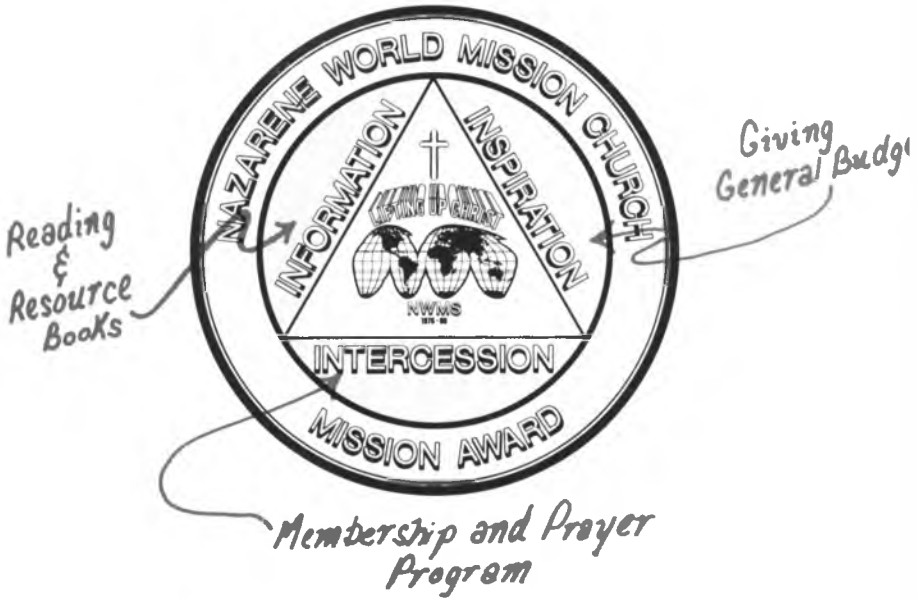
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This will be a time when *NAZARENES IN ACTION WITH A VISION OF THE HARVEST* will meet for three days in Oklahoma City to review our destiny in winning our world to Jesus Christ! Let all pastors, evangelists, superintendents, ministerial and lay leaders come praying that we will *renew the spirit of revival* as we face the last two years of the decade!

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HALLELUJAH! AMEN!
HALLELUJAH, I AM FREE!
HE ABIDES*
HE BROUGHT ME OUT
HE NEVER HAS FAILED ME YET
HE TOOK MY SINS AWAY
HIS GRACE ABOUNDETH MORE
HIS YOKE IS EASY
HOLINESS FOREVERMORE*
HOLINESS UNTO THE LORD*
HOLY SPIRIT, BE MY GUIDE
HOW THE FIRE FELL*
I HAVE SETTLED THE QUESTION
I KNOW GOD'S PROMISE IS
TRUE
I WANT TO BE LIKE JESUS

I WILL PRAISE HIM
I'VE ANCHORED IN JESUS
IN THE NEW JERUSALEM
IS YOUR ALL ON THE ALTAR?*

IT CLEANSETH ME
IT IS MINE*
IT IS TRULY WONDERFUL
JESUS IS ALL I NEED
JOY UNSPEAKABLE
LET ALL THE PEOPLE PRAISE
THEE
LET THY MANTLE FALL ON ME*
LIVING BY FAITH
LIVING FOR JESUS (Weigle)
MY SOUL IS FILLED WITH
GLORY*
MY WONDERFUL FRIEND
OUR LORD'S RETURN TO EARTH
AGAIN
SANCTIFYING POWER*
SINCE THE HOLY GHOST
ABIDES*
SUCH LOVE

SWEETER THAN ALL
SWEETLY RESTING
THE BLOOD WILL NEVER LOSE
ITS POWER (Martin)
THE CLEANSING WAVE*
THE CLOSER I WALK THE
SWEETER HE SEEMS
THE CRYSTAL FOUNTAIN
THE PEACE THAT JESUS GIVES
THEN I MET JESUS
THIS IS LIKE HEAVEN TO ME
'TIS MARVELOUS AND
WONDERFUL
UNDER THE ATONING BLOOD
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- MELVIN, DOLORES.** (C) Rte 1, Greenup, Ky. 41144
- **MEREDITH, DWIGHT & NORMA JEAN.** (C) c/o NPH*
- MERRELL, RICHARD L.** (R) Box 20286, Minneapolis, Minn. 55431 (full-time)
- **MERRITT, HERBERT & MRS.** (C) 7401 Belinder, Prairie Village, Kans. 66208
- MEYER, VIRGIL G.** (Ret.) 3112 Willow Oaks Dr., Fort Wayne, Ind. 46807
- **MICKLEY, BOB, IDA MAE, & MARCELLA.** (C) Box 1435, Lamar, Colo. 81052
- MILLER, RUTH E.** (C) 111 W. 46th St., Reading, Pa. 19606
- MILLHUFF, CHUCK.** (C) c/o NPH*
- MONTGOMERY, CLYDE.** (C) 2517 N. 12th St., Terre Haute, Ind. 47804
- MORRIS, CLYDE H.** (C) 101 Bryant Lake Rd., Nitro, W.Va. 25143
- MOULTON, M. KIMBER.** (Ret.) 19562 Winward Ln., Huntington Beach, Calif. 92646
- **MOYER, BRANCE.** (R) 5115 Guinevere, San Antonio, Tex. 78218 (full-time)
- **MULLEN, DeVERNE.** (C) 67 Wilstead, Newmarket Ont., Canada
- **MYERS, HAROLD & MRS.** (C) 575 Ferris NW, Grand Rapids Mich. 49504
- **NEFF, LARRY & PATRICIA.** (C) 625 N. Water St., Owosso, Mich. 48867
- NEUSCHWANGER, ALBERT.** (C) c/o NPH*
- NORTON, JOE.** (Ret.) Box 143, Hamlin, Tex. 79520
- ORIHODD, DALE M.** (C) 2936 Leesburg Rd., S.W. Washington Court House, Ohio 43160
- OVERTON, WM D.** (C) Family Evangelist & Chalk Artist, 798 Lake Ave., Woodbury Heights, N.J. 08097
- PALMER, JAMES C.** 639 S. Home Ave., Martinsville, Ind. 46151
- **PARR, PAUL G. & DOROTHY.** (C) Rte 1, Box 167A, Whitelawn, Ind. 46075
- **PASSMORE EVANGELISTIC PARTY, THE A. A.** (C) c/o NPH*
- PECK, JOHN.** (R) Box 695, Colorado Springs, Colo. 80901 (full-time)
- PECK, W. A.** (C) Rte 2, Box 65A, Malden, Mo. 63863
- ◆ **PEMBLE, AL, FAMILY TEAM.** (C) Box 605, Sidney, Mont. 59270
- PERDUE, NELSON.** (C) 3732 E. Rte 245, Cable, Ohio 43009
- PHILLIPS, GENE E.** (C) Rte. 1, Hwy. 7, Green Acres Add., Scipio, Ind. 47273
- ◆ **PICKERINGS, R. E.** (R) P.O. Box 20572, Orlando, Fla. 32814 (full-time)
- ◆ **PIERCE, BOYCE & CATHERINE.** (C) Rte 4, Danville, Ill. 61832
- ◆ **PITTS, PAUL.** (C) 2213 Knoll Dr., Dayton, Ohio 45431
- ◆ **PORTER, JOHN & PATSY.** (C) c/o NPH*
- POTTER, LYLE & LOIS.** (Ret.) 14362 Bushard St., Sp. No. 133, Westminster, Calif. 92683
- POTTS, TROY C.** (Ret.) 2952 Cameo, Dallas, Tex. 75234
- ◆ **POWELL, CURTICE L.** (C) 2010 London Dr., Mansfield, Ohio 44905
- ◆ **POWELL, FRANK.** (C) Rte 4, Okaloosa, la. 52577
- PRESSON, DWIGHT.** (C) 3632 Barbaggio Dr., St. Louis, Mo. 63129
- PRICE, JACK.** (R) c/o NPH (full-time)
- **QUALLS, PAUL M.** (C) 5441 Lake Jessamine Dr., Orlando, Fla. 32809
- ◆ **RAKER, W. C. & MARY.** (C) Box 106, Lewistown, Ill. 61542
- RAYCROFT, R. N.** (C) c/o NPH*
- READER, GEORGE H. D.** (Ret.) Box 396, Chrisman, Ill. 61924
- REEDY, J. C.** (C) 449 Bresee Ave., Bourbonnais, Ill. 60914
- RHAME, JOHN D.** (Ret.) 1712 Good Hope, Cape Girardeau, Mo. 63701
- **RICHARDS, LARRY & PHYLLIS (COULTER).** (R) 2479 Madison Ave., Indianapolis, Ind. 46203
- RICHARDSON, PAUL E.** (C) 421 S. Grand Ave., Bourbonnais, Ill. 60914
- RIDEN, K. R.** (C) c/o NPH
- RIST, LEONARD.** (C) 3544 Brookgrove Dr., Grove City, Ohio 43123
- ROACH, DOUGLAS F.** (C) 304 Tangewood Dr., Yukon, Okla. 73099
- ROBERTSON, JAMES H.** (C) 2014 Green Apple Ln., Arlington, Tex. 76014
- ROBINSON, TED L.** (C) c/o NPH
- **ROBISON, ROBERT & WIFE.** (C) Heaters, W.Va. 26627
- RODGERS, CLYDE B.** (R) 505 Lester Ave., Nashville, Tenn. 37210 (full-time)
- ROTHWELL, MEL-THOMAS.** (R) 2108 Alexander Ln., Bethany, Okla. 73008
- RUSHING, KEN & EDNA.** (R) 3621 NW 97th St., Miami, Fla. 33147 (full-time)
- RUTHERFORD, BOB.** (C) Rte 1, Lynchburg, Tenn. 37352
- RUTHERFORD, STEPHEN.** (R) Box 204, La Vergne, Tenn. 37086 (full-time)
- SANDERS, E. H.** (C) 401 S. Oak St., Sapulpa, Okla. 74066
- SANDERS, RUFUS J.** (C) 311 N. Third Ave., Saginaw, Mich. 48607
- SARLETT, DON.** (C) 1806 Auburn St., Speedway, Ind. 46224
- SCHMELZENBACH, ELMER.** (Ret.) 1416 Mary, Oklahoma City, Okla. 73127
- SCHOONOVER, MODIE.** (C) 1508 Glenview, Adrian, Mich. 49221
- SCHRIEBER, GEORGE.** (C) 8642 Cherry Ln., Alta Loma, Calif. 91701
- SCOTT, CHARLES.** (R) 1206 Tower Dr., Rte 1, Box 424, Boonville, Ind. 47601
- SEXTON, ARNOLD (DOC) & GARNETT.** (C) 1116 Highland Ave., Ashland, Ky. 41001
- ◆ **SEYMORE, PAUL W.** (C) Box 94, Pittsburg, Ill. 62974
- ◆ **SHARP, CHARLES & FAMILY.** (C) Rte 2, Box 216 D, Vicksburg, Mich. 49097
- SHARPLES, J. J. & MRS.** (R) 41 James Ave., Yorkton, Saskatchewan, Canada (full-time)
- SHEA, ALBERT J.** (C) 288 Shaborn Ln., St. Marys, Ohio 45885
- ◆ **SHOMO, PHIL & MIRIAM.** (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E.** (C) P.O. Box 1083, Hendersonville, Tenn. 37075
- ◆ **SIPES EVANGELISTIC TEAM.** (R) Box 486, Bucklin, Kans. 67834 (full-time)
- SISK, IVAN.** (C) 4327 Moraga Ave., San Diego, Calif. 92117
- ◆ **SLACK, DOUGLAS.** (C) 424 Lincoln St., Rising Sun, Ind. 47040
- ◆ **SLATER, GLENN & VERA.** (C) 320 S. 22nd St., Independence, Kans. 67301
- SMITH, CHARLES HASTINGS.** (C) Box 937, Bethany, Okla. 73008
- ◆ **SMITH, DUANE.** (C) c/o NPH*
- SMITH, FLOYD P.** (C) 5050 Garford No. 89, Long Beach, Calif. 90815

- SMITH, HAROLD L. (C) 3711 Germania Rd. Snover Mich 48477
 ♦SMITH, OTTIS E. JR., & MARGUERITE (C) 60 Grant St. Tidouette Pa 16351
 SMITH, R. A. (C) 8377 Wadsworth, Wadsworth, Ohio 44281
 SNELL, DALE E. (R) 814 Paradise Ln. Colorado Springs. Colo 80904 (full time)
 SNIDER, C. W. (C) 706 S. 15th St., Vincennes, Ind. 47591
 SNOW, DONALD E. (C) 58 Baylis, S.W. Grand Rapids Mich 49507
 ♦SPARKS, ASA & MRS. (C) 91 Lester Ave. Nashville Tenn 37210
 ♦SPRAGUE EVANGELISTIC FAMILY. (C) c/o NPH
 SPROWLS, EARL L. (C) c/o NPH*
 STAFFORD, DANIEL (C) Box 11 Bethany, Okla 73008
 STARNES, SAM. (C) 448 S. Prairie, Bradley, Ill. 60915
 STEELE, J. J. (Ret.) 1020 W. Stanford, Springfield, Mo. 65807
 STEEN, CURTIS. (C) 6809 N.W. 25th, Bethany, Okla. 73008
 STEGAL, DAVID. (R) Rte 2, Box 139, Yukon, Okla 73099 (full time)
 STEWART, PAUL J. (C) Box 90 Jasper, Ala 35501
 ♦STOCKER, W. G. (C) 1421 14th Ave. N.W. Rochester, Minn 55901
 ♦STONE GOSPEL SINGING FAMILY. (R) 3655 El Morro Rd. Lot 127, Colorado Springs, Colo 80910
 STREET, DAVID. (C) Rte 1, Ramsey, Ind 47166
 STRICKLAND, RICHARD L. (C) 4723 Cullen Ave. Springfield, Ohio 45503
 STUBBS, LLOYD A. (C) Rte 3, Waverly, Ohio 45690
 SWANSON, ROBERT L. (C) 1102 Glenwood Dr., Yukon, Okla 73099
 ♦SWEENEY, ROGER & EULETA. (C) Rte 2, Box 106, Sharon Grove, Ky 42280
 TALBERT, GEORGE H. (Ret.) 409 N.E. 13th St., Abilene, Kans. 67410
 TAYLOR, CLIFF. (R) Family Evangelist. 2469 Sacramento Dr., Redding, Calif. 96001
 TAYLOR, JOHN D. (C) 205 N. Limit, Colorado Springs, Colo. 80905
 TAYLOR, ROBERT W. (C) 4501 Croftshire Dr., Dayton, Ohio 45440
 ♦TEASDALE, ELLIS & RUTH. (Ret.) 58333 Ironwood Dr., Elkhart Ind. 46514
 THOMAS, J. MELTON. (C) Box 682, Mt. Vernon, Ohio 43050
 THOMAS, W. FRED. (Ret.) 521 Ideal St., Milan, Mich. 48160
 THOMPSON, GENEVIEVE. (C) Prophecy, Craig, Mo 64437
 THOMPSON, HAROLD. (Ret.) 644 E. Walnut St., Blytheville, Ark. 72315
 ♦THORNTON, RON L. (C) Rte. 3, Box 301, Colona, Ill. 61241
 THORNTON, WALLACE. (C) Rte 4, Box 49-B, Somerset, Ky 42501
 TOPFEFFER, PAUL. (C) Box 146, Petersburg, Tex. 79250
 TOSTI, TONY. (Ret.) 8001 N.E. 89th Ave., Vancouver, Wash 98662
 TRIPP, HOWARD. (C) c/o NPH*
 ♦TUCKER, BILL & JEANETTE. (C) P.O. Box 3204, La Vale, Md 21502
 TUCKER, RALPH. (C) c/o NPH*
 TURBYFILL, M. L. (Ret.) 6812 N.W. 29th Terr., Bethany, Okla. 73068
 ♦TURNOCK, JIM & D. J. (R) c/o NPH* (full-time)
 UNDERWOOD, G. F. & MRS. (Ret.) 150 Shadylane Cir. Ct., Warren, Ohio 44483 (full-time)
 VANDERPOOL, WILFORD N. (C) 11424 N. 37th Pl., Phoenix, Ariz 85028
 VARIAN, W. E. (C) 5423 Hicks Corner, Kalamazoo, Mich 49002
 VAUGHN, VOLA L. (R) 9400-93 St. N., Seminole, Fla. 33541 (full-time)
 WADE, E. BRUCE. (C) 3029 Sharpview Ln., Dallas, Tex. 75228
 ♦WALKER, LAWRENCE C. AND LAVONA. (C) c/o NPH*
 WARD, LLOYD & GERTRUDE. (Ret.) Preacher & Chalk Artist, 1001 Averly St., Fort Myers, Fla. 33901
 ♦WELCH, JONATHAN & ILONA. (C) 601 Commercial, Danville, Ill 61832
 ♦WELCH, RICHARD & CLAUDIA. (C) Rio Vista Apts No 5, Madison, Tenn. 37115
 WELCH, W. B. (C) 5328 Edith St., Charleston Heights, S.C. 29405
 WELLS, KENNETH & LILY. (Ret.) Box 1043, Whitefish, Mont. 59937
 WEST, EDNA. (C) 910 Carlisle St., Colorado Springs, Colo. 80907
 WHITED, CURTIS. (C) 307 N. Blake, Olathe, Kans. 66061
 WILKINS, CHESTER. (C) P.O. Box 3232, Bartlesville, Okla. 74003
 ♦WILKINSON TRIO. (R) 2840 18th St., Columbus, Ind 47201 (full-time)
 WILLIAMS, G. W. (C) 2200 Elva Dr., Kokomo, Ind 46901
 WILLIAMS, LARRY. (C) 1418 Columbia Dr., Longview, Tex. 75601
 ♦WILLIAMS, LAWRENCE. (C) 6715 NW 30th Terr., Bethany, Okla 73008
 WILSON, ROBERT J. (C) Rte. 2, Box 139, Lexington, Ala. 35648
 WINGEGARDEN, ROBERT. (C) P.O. Box 122, Mount Erie, Ill. 62446
 WINGARD, TOM. (C) 1705 Madison Ave., Greensboro, N.C. 27403
 ♦WISEHART, LENNY & JOY. (C) c/o NPH*
 WOLPE, JOSEPH P. (C) 3987 4th St., Riverside, Calif. 92501
 WOODWARD, GEORGE. (Ret.) Rte. 2, Ermas, Box 149C, Cape May, N.J. 08204
 WOODWARD, S. OREN. (R) c/o NPH (full-time)
 WOOLMAN, J. L. (Ret.) 1025 S.W. 62nd, Oklahoma City, Okla. 73139
 WRIGHT, E. G. (C) c/o NPH
 WYLIE, CHARLES. (C) Box 162, Winfield, Kans. 67156
 WYRICK, DENNIS. (C) 603 Reed Dr., Frankfort, Ky 40601
 ♦YATES, BEN J. (C) 5709 Willow Terr. Dr., Bethel Park, Pa. 15102

STEWARDSHIP



Development of Self-worth in Children

IN RECENT YEARS the church and the secular world has had an awareness of the importance of individual self-worth. We may be saved with little self-worth, but we may not aspire to the abundant life Jesus promised us with a negative self-worth.

I was counseling a young girl who had been married a few months. She shared that her husband was in the midst of a nervous breakdown. His family had controlled his entire life. Every decision had been preluded by their approval or disapproval. Being married had not lessened their control. Because of inability to cope with life and trust his own decisions, he relinquished all self-confidence and allowed them to commit him to a hospital for psychiatric help.

There is no problem unsolvable. This young man's life could have been saved, as well as multitudes of others, if parents would apply good sense and practical Christian living.

Self-worth cannot be attained in six easy lessons, but it can be reprogrammed anytime. If your own children are grown, perhaps you have grandchildren, nieces, nephews, or a Sunday school class. You can apply these 20 points to anyone who needs a healthy dose of self-worth.

1. *Your child is a person*

It's easy to forget little people are really people. Their feelings and awareness are making lasting impression on them. Imagine yourself in your child's shoes. Look at his situation through his eyes. If you do, you'll find there's nothing unimportant in his world, and you will relate to him in a gentler, kinder, and more understanding spirit.

2. *Fascination with the world around you*

People who have developed a wholesome excitement for little things are interesting people. Our son has an amazing ability to recognize things in nature that I completely overlook. I used to think he was making up the fact that he saw a deer flit through the woods, a snake crawl through the grass, a rabbit hop behind a tree. While traveling, he would become breathless at the sight of a creek. He saw turtles and fish jumping as we whizzed by. Today his outdoor abilities as a hunter can hardly be excelled. He wasn't joking as a child—he was really attuned to nature, and it seemed to be performing just for him.

He is 23. Last spring he said, "I'm so excited, I've lived to see another spring. Just listen to those birds

sing." Frankly, I had to listen to hear it, but he had never lost his childlike wonder with nature. A mother can share this fascination with every little thing which amazes her child. He will think she's the greatest if she does.

3. Turn him loose for independent decisions as soon as possible

The younger the child, the better to trust him with responsibility. Instead of saying, "Be careful when you cross the street or a car will run you down," say, "I'm so glad you're grown up and look both ways when you cross the street. You're somebody Mother can really trust." Instead of instilling fear, you have instilled confidence. He will need this for more serious decisions.

4. Develop trust

Let your child know you believe in him. My husband's favorite song after his conversion was, "I would be true, for there are those who trust me. I would be pure, for there are those who care." The confidence of others, especially our parents, is a tremendous guiding and restraining force in temptation. If a child is mistrusted, he will likely fulfill this mistrust.

5. Save your serious judgments for serious matters

A child who hears a parent constantly correct him over trifles will never know the difference when he does something more serious. He soon tunes out constant nagging and does not hear it. Most little things can be met with a healthy sense of humor and an intelligent conversation. Many mothers are nit-picky about small matters. Too often the child gets the brunt of parental frustration. No wonder he tunes us out.

6. Say, "I'm sorry"

There is no parent who doesn't at some time misjudge a situation. We need to be real people with our

children. When we've been too hard, let's say so. We insist on *their* repentance. We should expect no more of our child than we do of ourselves. It costs us a little humility and may save a life. There's nothing to lose, and a lot to gain.

7. Plant confidence

Your child needs you to implant thoughts that he can achieve whatever worthy goal he sets his mind to. Never surround your child with negative limitations or thoughts and words of lack. You are able to offset all the limitations from without. Mrs. Einstein withstood all of Albert's early teachers who insisted he was intellectually incompetent. She insisted in his presence that he was a genius. Needless to say, she won! He became the world's mental champion, discovering the law of relativity. Psychologists have proven that I.Q.'s have actually improved because of a mother's continual emphasis on her child's abilities rather than his lack.

8. Release your married child

Releasing your child should begin long before marriage. If you have done your homework well, you will have released them with confidence very early. A possessive control of your child inhibits his developing selfhood. When he sets up a natural resistance to this, we usually take it for rebellion. Treating him then as a rebellious child, he seeks acceptance and trust elsewhere—in fact, anywhere he can get it. Many parents are hurt because their children pay them little attention after marriage. Perhaps the relationship is no longer wholesome, free, relaxed. If the married child still feels the strings of control of a parent, he will succumb to inferiority or become bitter and thoughtless toward the parent. Jesus said we were to leave our parents and cleave to our companion. When we do, it's most likely we will

be able to honor parents the way the Bible says we should.

9. *Quality of time together*

Some mothers are under bondage about spending all their time with their children. I believe the quality of time is more important than the time itself. There are times when our children need us more than others. Coming home from school to an empty house adds to a child's insecurity. It is important that some special time is taken from the day to hear him out. Be interested in what he's doing. Have some advice on how to solve his problems. Take time to listen. Take time to play as well as pray.

10. *Don't provoke your children to wrath*

This is a clear command. Every child needs proper restraint. But usually the correction we give is the sudden outburst of our frustration and not the concern we feel for him. A child needs to know why he's being corrected. He needs to know a loving mother or father cannot overlook something which will ultimately harm his life. If we rush into correction, we will probably make him angry. If we pause to explain, we will probably make him sorry. Angry children become bitter children.

My husband was always so much in control when he gave correction that our son often thanked him half an hour later. I wish I could say that for myself. The Bible says, "Don't provoke your child to wrath lest he become discouraged." Many spirits are broken in tender years, and this carries into adulthood with inferiority and rejection. Sometimes it eats on the adult in the canker of unforgiveness.

Next month we'll be sharing 10 more secrets to building self-worth in children.

"Children are an heritage of the Lord."

Ideas That Work—

Krusade for Kids

The purpose of sponsoring a Krusade for Kids is to serve as an outreach in the community to locate new boys and girls; to provide a special church-sponsored activity for the regular attenders; and to offer an opportunity for children to find Jesus Christ as their personal Saviour.

Such a "krusade" should be prepared well in advance and publicized thoroughly. It should be announced several weeks ahead of time in a church newsletter. Announcements should also be made in the Sunday school classes, Caravan activities, Junior Fellowship, etc., at least two weeks in advance. The children of the church should be encouraged to take advertisement fliers and distribute them to friends at school and around their own neighborhoods. Offer prizes to those responsible for bringing the most to the Krusade. Send a last-minute reminder through the mail two or three days before the Krusade. Send an announcement to the local radio stations to broadcast through their church news bulletin board.

The sky is the limit for such a program. It should be sharp, interesting, and appealing to boys and girls. Evangelists are available who specialize in speaking to children. Other possible program features could include singing groups, films, sing-in, puppets, and ventriloquists.

There should be a registration of some kind at the Krusade. All who indicate they have no regular church home should be added to the prospect list of the church and/or Sunday school classes. Trained adults should be into the homes making a contact shortly following this special meeting.

If the Krusade is prepared well in advance, and publicized thoroughly with an appealing program and immediate follow-up, results will speak for themselves. The Krusade will be well worth everyone's efforts.

BETTY B. ROBERTSON
Arvada, Colo.

Wesleyana



John Wesley's Scriptural Catholicity

By Roy S. Nicholson*

THOSE WHO CONSIDER that John Wesley was intolerant and narrow-minded because of his beliefs and practices reveal either a lack of acquaintance with the facts, or personal prejudice. By the term *catholicity* we mean broadmindedness or freedom from an intolerant attitude toward those who disagreed with him.

Wesley's aim was not to create another church, but that Methodism should win "real scriptural Christians"—as he declared: "to assist all parties, without forming any" (Franz Hilderbrand, *Christianity According to the Wesleys* [London: Epworth Press, 1956], p. 65). In the sermon "Caution Against Bigotry," Wesley clearly repudiated the spirit of those who told Jesus that they had seen one "casting out devils in thy name" and they had forbidden him "because he followed not us." But Jesus said to them: "Forbid him not" (Mark 9:38-39).

Wesley, in the sermon referred to, explained several items that one might consider *implied* in "he followeth not us." One was "He had no outward connexion with us . . . he is not of our party . . . he differs from us in our religious opinions . . . he may very possibly think in a different manner from us, even on several subjects of importance; such as . . . the eternal decrees of God; the sufficiency and efficacy of his grace . . . He may not approve of that manner of worshipping God which is practiced in our congregation. . . . He may have many objections to that Liturgy which we approve of beyond all others; many doubts concerning that form of church government which we esteem to be both apostolical and scriptural. . . . He is not [as we phrase it] 'of our church'" (Wesley's *Works*, 5:484-85).**

Some misinterpreted Wesley's openness and candor. In a letter to

*General president emeritus, The Wesleyan Church.

**When *Works* is referred to in this article, the reference is to the *Works of John Wesley*, Zondervan Reprint Edition.

the Reverend Mr. Venn, Wesley explained that his custom was to speak "blunt and plain, without going a great way round about." He desired to be understood "inside and out." Wesley's "dogmaticalness" was "neither more nor less than a custom of coming to the point at once and telling my mind flat and plain, without any preface or ceremony." He so carefully guarded his time, that "there was no time to lose" by indulging in the customary prefaces which he considered to be neither "frank or ingenuous" but "mere artifice." All his notions, Wesley declared, were drawn from "reading the Bible." And, wrote he: "I impose my notions upon none: . . . I make no opinion the term of union with any man: I think and let think. What I want is holiness of heart and life. Those who have this are my brother, sister, and mother. . . . We have not only one faith, one hope, one Lord, but are directly engaged in one warfare" (*Works*, 13:238-41).

Wesley's broad charity did *not* mean that he was indifferent toward doctrine. He would tolerate nothing which would "strike at the root of Christianity." His charity toward others led him to be spoken of as "Catholic, but not liberalist"; "dogmatic, but not disputatious"; "hating heresies while loving heretics." He believed strongly and preached powerfully, yet his preaching was marked by a true emphasis, a proper proportion, and a solemn simplicity.

In this, as in all else, Wesley sought a scriptural basis for his po-

sition. In this case, it was the "royal law." Love is due all mankind. "Thou shalt love thy neighbour as thyself." Wesley believed that "there is a peculiar love which we owe to those that love God" (John 13:34-35). He felt that the two main hindrances to the perfect fulfillment of the divine command concerning this love were: "First, that they cannot all think alike; and in consequence of this, secondly, they cannot all walk alike; but in several smaller points their practice must differ in porportion to the difference of their sentiments" (*Works*, 5:492-93).

In his sermon on the "Catholic Spirit" Wesley specified several possible points of possible differences of opinion, among which he included "opinions or modes of worship" which might prevent "entire external union." He felt that divergence of "opinions" was to be expected, for "no thinking man," he wrote, is assured "that all his own opinions, taken together" are true; for "to be ignorant of many things, and to mistake in some, is the necessary condition of humanity" (*Works*, 5:495).

A careful examination of John Wesley's doctrines, his description of the character of a Methodist, his philanthropic and benevolent activities, and his concept of the Church reveal his truly scriptural catholic spirit. (Note: A fuller treatment of this subject may be found in the *Wesleyan Theological Journal*, Vol. 2, No. 1, spring, 1967, pp. 66-81. This publication is the Journal of the Wesleyan Theological Society.)

Becoming a Christian is free of charge, but there is a cost attached to becoming a disciple. The cost is to become involved in God's thing rather than our own things.

THE STARTING POINT

Why Did Jesus Come to Earth?

Paul S. Rees, one of the great evangelical preachers still on the scene, gives us some food for thought for "The Starting Point," from his column in *World Vision*, magazine. Let me share it with you.

To the question, "Why Did Jesus Come?" Dr. Rees points out that in John's Gospel, chapter 1 between verses 9 and 30, there are six references to His coming. From the biblical record, it is a fact—"Someone named Jesus, who was *before* history, made his appearance in history. As a consequence, history was never again to be the same" (Paul S. Rees, "What's the Point of It All?" *World Vision*, December, 1976, p. 23).

Dr. Rees quotes from John's Gospel, in answering why Jesus came:

1. He came to give God a new visibility (v. 18).

2. He came to give people a new possibility (v. 12).

3. He came to give grace a new immensity (v. 16).

4. He came to give truth a new vitality (v. 14).

5. He came to give glory a new identity (v. 14).

There is material here for a series of sermons if you will take the time to dig it out of the Gospel of John.

How to Measure Your Sermon

Maybe you have thought a sermon could not be measured. But Alton H. McEachern is quoted in a recent issue of *In-Focus* as saying: "A sermon has succeeded when it gets people to think about its subject in a fresh and helpful way. When the sermon sheds light on a problem or situation, it has done its work" (*In-Focus*, vol. 1, no. 10, p. 6).

Preaching About Christ

A minister friend of mine, Rev. Carlton Zehrt, gave me these thoughts concerning Christ, and I pass them on for your further development: (1) He is the irreducible minimum—"I am the vine, ye are the branches . . . without me ye can do nothing" (John 15:5). (2) He is the immeasurable maximum—"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:9-10). The word from John in Revelation is: "I am Alpha and Omega, the beginning and the ending, saith the Lord" (1:8).

Something to Think About

Someone has said: "That man proves his worth who can make us listen when he is with us, and think when he has gone" (*Sunshine* magazine, September, 1974, p. 22).

There Is No "Timeless" Preaching

In a recent copy of *Update*, the booklet published by Thesis, Pittsburgh, Pa., there was this item about change and "timeless" preaching: "Change is constant; whether we measure it by minutes or millennia, we ourselves are a part of it . . . change is the process and is itself the actuality." These are the words of Alfred North Whitehead.

An *Update* writer said of Whitehead's words on change that ". . . they reinforce our experience that we can neither retreat into the past nor make the present stand still. One result of this for the Church is that there can be no timeless



by
C. Neil Strait

Pastor, First
Church of the Nazarene
Lansing, Mich.

preaching. If the story of the Gospel is to speak to us with force today, it must be interwoven with the fabric of our present lives" (*Update*, vol. 7, no. 10, November, 1976, p. 10).

And It Came to Pass

Frequently this phrase, "It came to pass," or its equivalent occurs in Scripture. From the several listings of such a phrase, two thoughts stand out: (1) God's promises or prophecy always comes to pass; (2) Obedience always brings to pass the better things, while disobedience always brings to pass the bitter side.

When man can align his purpose with the promises and plans of God, that which comes to pass will always be good.



**The tongue is such a little thing;
But it can bless or it can sting.
It can laugh or it can whine.
It can soothe or can malign.
The tongue can be an imp from hell,
Or messages from heaven tell.
What's in *your* mouth? The devil's
tool,
Or God's instead?**

—Selected



Wesley's words—

"You have nothing to do but to save souls."

Mr. Wesley was an educated, compassionate man, with love in his heart and evangelism in his soul.

Yet Mr. Wesley was a man of detail and scholarship and a writer of distinction. So let us not think he was advocating a narrow conception of the ministry. He was placing the main aspect of the ministry into proper perspective.

A man of right priorities, he knew that when a preacher put other things before the saving of souls, such a man was engaged in secondary matters.

—Submitted by Robert Emsley

Ideas that Work



Mortgage Burning For a Home*

The home is still God's first institution established here on earth. Among the church and other institutions that God brought into being, the home is still His first.

He shared in the life of three homes during the few short years He spent in the flesh among men. His first home was in the village of Nazareth where His childhood and youth was spent. Then, when rejected in Nazareth during the early days of His ministry, the family moved to Capernaum where He made headquarters during much of His ministry. The third home was with his three close friends—Mary, Martha, and Lazarus—at Bethany near Jerusalem. Today He seeks to share in your home and life's blessings.

(Read Psalm 67:1-3.)

Act of burning mortgage:

Members of family: "In the spirit of gratitude to our Heavenly Father, by whose favor, inspiration, and guidance we have been able to free our home from all indebtedness . . ."

People: "Father, we thank Thee."

Children of the home: "In love for our parents and in loving memory of all their labors and sacrifices down through the years . . ."

People: "We burn this mortgage."

Prayer: The Lord's Prayer (By all)

Doxology

Closing Prayer: Pastor

CHARLES W. SMITH

*(This service was used for one of our families upon their twenty-fifth anniversary. They had completed the payments on their home and wanted the pastor to conduct a service at their anniversary celebration.)

IN THE STUDY

Seeds for Sermons

During the 30 days of September we invite you to read the 36 chapters of 2 Chronicles. It's unlikely we have read this book for a long time and its pages are dusty. Let us dig beneath the dust and find some of the rich gems of truth.

September 4

THE OFFICE OF TRUST

TEXT: "... in their set office they sanctified themselves in holiness."

INTRODUCTION: Today we begin a new church school curriculum year. There is a newness and freshness in our church school classes. So today may our teachers and all who desire to see growth and glory in our church give heed to God's plan. It worked in Hezekiah's day. It will work in ours.

I. SANCTIFIED SERVANTS—"they sanctified themselves" (2 Chron. 31:18).

Chapters 29—31 are a unit of the cleansing of the Temple by Hezekiah. Here we find filthiness taken out (29:5, 16); the Temple altar restored for wor-

ship (18-19); the sacrifice and songs begun (27-28); the people consecrated unto the Lord (31); and the bringing in of the offerings and tithes (31:12). Robert L. Sawyer, commenting on chapter 29 in BBC, wrote: "Is there not in this event an accurate parallel to God's work in the soul? Any house must be cleansed of filthiness before it is a fit place to be set apart for the presence of God."

II. SANCTIFIED SETTING—"in their set office they sanctified themselves" (31:18).

The ASV puts it: "In their office of trust they sanctified themselves in holiness." They saw that the place they were set to serve was truly an office of trust. The shepherds, the lamplighters, the woodgatherers, the fire-tenders, the instructors, everyone—great and small—saw his task as a sanctified office of trust. Wherever you are set to serve, sanctify the office of trust. From children's ministries to senior adult ministries, think not of the honor your set office can bring you, but seek to bring honor to your office of trust.

III. SANCTIFIED SERVICE—"in every work that he began in the service of the house of God . . . he did it with all his heart, and prospered" (31:21).

One has said that a 98 percent Christian almost makes it to heaven. Serving the Lord with 98 percent of our hearts is like having water in the steam engine at 98° C. There is no steam, there is no power until it is 100°.

CONCLUSION: Years ago I heard there are three ways one can spell *service*:

1. *Serve us*—the you-do-it-for-me attitude.



by
Mark E. Moore

Pastor
Church of the Nazarene
Sylvania, Ohio

2. *Serve ice*—I'll do it, but with coldness.

3. *Service*—I'll serve, and serve with all my heart.

September 11

PRAISE THE BEAUTY OF HOLINESS

TEXT: "Jehoshaphat stood and said . . . Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper . . . praise the beauty of holiness . . . Praise the Lord; for his mercy endureth for ever" (2 Chron. 20: 20-21).

INTRODUCTION: Quote from several hymns of praise as "To God Be the Glory." Imagine a conversation as this:

"Why are you singing?"

"Because of God's victory!"

"What victory did you receive?"

"We do not have it yet."

"Then why are you singing?"

"Because of the victory God is going to give." In 2 Chronicles 20 we have a beautiful example of praying and praising our way to victory.

I. PRAISE THE BEAUTY OF HOLINESS—our empowering grace

When the enemy attacks us (vv. 1-2), we too will turn to God in prayer (vv. 3-4). In that prayer we will confess we know not what to do, and in faith turn our eyes unto the Lord (v. 12). We acknowledge Him as truly God (vv. 5-8). We plead the promises and prayers of the past (vv. 9-10), refer to his great-great-grandfather Solomon's prayer at the dedication of the Temple (6:28-30). We bow in worship and stand in praise (vv. 18-19) for power beyond our power and the assurance that in God's work "the battle is not yours, but God's" (v. 15).

II. PRAISE THE BEAUTY OF HOLINESS—our establishing grace

What Jehoshaphat says in v. 20b, "Believe in the Lord your God, so shall ye be established," is what Isaiah repeats in 7:9—"If ye will not believe, surely ye shall not be established." F. W. Faber, in his hymn "There's a Wideness," wrote: "If our love were but more simple, We

should take Him at His word." Too many people believe their doubts and doubt their beliefs. Let's praise the beauty of holiness for its establishing grace!

III. PRAISE THE BEAUTY OF HOLINESS—the exulting grace

Note v. 21, "Singers . . . went before the army, and to say, Praise the Lord." While there must be the warrior side of the Christian that says, "I'll be a soldier for Jesus," let there be the singer side as well! Let us praise the Lord—even before the army. Verse 22 is so important! When they began to sing and praise, God began to work. Too often a defeatist attitude in us delays the workings of God.

CONCLUSION: I don't know all that happened in v. 23, but I do know that often God allows the enemy to destroy himself. Let's praise the beauty of holiness. It is the empowering, establishing, exulting grace God gives to His children.

September 18

KNOWING THE LORD IS GOD

TEXT: "And [Manasseh] prayed unto him [God]: and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he was God" (2 Chron. 33:13).

INTRODUCTION: In 2 Chronicles 33 and 2 Kings 21 we have the account of the life of Manasseh. Interestingly, 2 Kings 21: 17 refers us to the Chronicles of Judah, and 2 Chron. 33:18 likewise refers us to the record of the Kings of Israel for more on the life of Manasseh. His life can be summed up simply—haughty, humble, happy.

I. HAUGHTY

In 2 Chron. 33:1-10 we hear of the haughty and wicked life of Manasseh. He began a life of wicked leadership at age 12 (v. 1). He deliberately went against ways of God and his father (vv. 3-4). He showed utter contempt for God by rebuilding places of heathen worship (vv. 3-4, 7). He embraced all forms of evil and led others to sin (vv. 6, 9). While all of this is very repugnant, some-

times I think of the lives of those who testify in a praise service and remember their sordid past.

II. HUMBLE—"when he was in affliction, he besought the Lord his God, and humbled himself" (v. 12).

If you or I were God, we would have struck Manasseh dead long ago. God's mission is not to destroy but to save (v. 10). In another case of a rebellious heart (36:15), God sends His messengers "rising up betimes, and sending; because he had compassion on his people." God seeks every way to save us. Manasseh, now a prisoner in Babylon, turns to the Lord in his affliction (vv. 11-12). In the Apocrypha is "The Prayer of Manasseh King of Judah when he was holden captive in Babylon." A portion of his prayer is: "I did not thy will, neither kept I thy commandments . . . Now therefore I bow the knee of mine heart, beseeching thee of grace." Our salvation is in a humble and contrite spirit. "I bow the knee of mine heart."

III. HAPPY

Having found the Lord (v. 13), he now sets about to tear down all that would hinder him, and build up all that will help him (vv. 14-16). As any born-again believer, he now wants to share his faith (v. 16). Thus it is in your life and mine. We must take an active hand in tearing down the things that hinder and build up the things that help in our Christian life.

CONCLUSION: In the place of the name Manasseh, we could put many of our names today. Conclude by reading the song "It Is No Secret."

September 25

THE LORD IS WITH YOU, WHILE YE BE WITH HIM

TEXT: "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2).

INTRODUCTION: The life story of Asa, one of the good kings of Israel, is given in these three chapters: 14-16. The words

of Azariah to Asa, given in our text, are fulfilled one by one in these three chapters. The Spirit of God speaks through Azariah to all of us today.

I. THE LORD IS WITH YOU, WHILE YE BE WITH HIM.

Chapter 14 gives an account of Asa and his army facing a foe that outnumbered them more than two to one. Asa prays and God gives the victory (vv. 11-12). God was with Asa in the time of battle because Asa was with God in the time of peace (vv. 2-7). A statement by a long-time preacher of the Word has been a strength to me: "If you do what God wants you to do, He will do what you want Him to do" (C. T. Moore). It is a poor practice to wait until the battle is on to start to draw nigh unto God. We need to be near Him daily.

II. IF YE SEEK HIM, HE WILL BE FOUND OF YOU.

Chapter 15 gives the account of Asa seeking the Lord and entering into a covenant with Him. Azariah has spoken (vv. 1-7), and Asa in a more complete way than ever before leads his people to seek the Lord (vv. 8-15). They enter into a covenant to seek the Lord (v. 12). God has already entered into a covenant with His people (Heb. 8:10-13). Such a covenant made no exceptions. Even the queen mother was removed from her throne (v. 16). Let us seek the Lord with all our heart and soul (v. 12). Remove the "queen mother" that builds idols in our lives. Seek Him and Him alone!

III. BUT IF YE FORSAKE HIM, HE WILL FORSAKE YOU.

Chapter 16 is the sad fulfillment of Azariah's warning. Because of 15:17, "Asa was perfect all his days," we will look at this chapter as an example of a bad choice, not an evil heart. Asa took that which was God's to pacify man (v. 2). He ceased to rely on the Lord in the conflicts of life (v. 7). He failed to trust the Lord for his own needs (v. 12). While we sit in judgment on Asa, let us judge ourselves. Have we taken that which was God's—His day, His tithe, His time—and used it to pacify those that threaten us? Have we lessened our reliance and trust in the Lord?

CONCLUSION: We have all heard of that ancient Greek philosopher Diogenes who carried a lighted lantern through the streets of Athens looking for an honest man. The Lord is searching the streets of our town looking for that person "whose heart is perfect toward him" (v. 9). When the Lord finds a person who will serve Him with a perfect heart, it is then the Lord can show himself strong in behalf of him. Has he found such a man in you?

By
Ralph Earle

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



Gleanings
from the Greek

2 Corinthians 10

"Base" or "Timid"? (10:1)

The adjective *tapeinos* literally means "low." Then it came to mean "poor, lowly, undistinguished," and in a bad sense "subservient, abject" (AG, p. 811). It is in the last way that it was used here by Paul's opponents in Corinth. This is brought out in the NIV¹ by putting "timid" and "bold" in quotation marks, to indicate that these were terms applied to Paul by his critics. By using "meek" here, the NASB² confuses it with "meekness" (first clause) which is an entirely different term in Greek.

1. From *The New International Version*, copyright © 1973 by New York Bible Society International. Used by permission.

2. From the *New American Standard Bible*, copyright © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971.

"Bold" or "Courageous"? (10:1-2)

In the last part of v. 1 and the first part of 2, "bold" is the verb *tharreo*, which means "be bold or courageous." But in the middle of v. 2 "bold" is the verb *tolmaō* which has much the same meaning. Thayer differentiates them in this way: "*Tharreo* denotes confidence in one's own strength or capacity, *tolmaō* boldness or daring in undertaking" (p. 628). To distinguish the two words, the NASB helpfully uses "courageous" for *tolmaō*.

"Strong Holds" or "Fortresses"?

(10:4)

The word *ochyrōma* (only here in NT) means a "stronghold" or "fortress," and then metaphorically "anything on which one relies." Thayer goes on to say that here the word is used metaphorically for "the arguments and reasonings by which a disputant endeavors to fortify his opinion and defend it against his opponent" (p. 471).

"Imaginations" or "Arguments"?

(10:5)

In and of itself *logismos* simply means "a reasoning, thought" (A-S, p. 270), and it is translated in Rom. 2:15 (the only other place it occurs in the NT) as "thoughts" (pl.) in KJV and most modern versions. But here it is used in a bad sense for "the thoughts of a reason which in itself-vaunting shuts itself off from God" (Heidland, TDNT, 4:287).

"Outward Appearance" (10:7)

The Greek has one word, *prosōpon*, which means "face." Both the Hebrew and Greek words for "face" are used in a variety of ways.

"After the outward appearance" is *kata prosōpon*. In v. 1 the same expression is translated "face to face with" (NASB; NIV). But here it means "on the surface of things" (NIV).

In the KJV the first sentence of this verse is a question. But most versions today treat it as an affirmation, which is better. In the early Greek manuscripts there are no punctuation marks, and the Greek uses the same order of words for a question as for a statement—instead of reversing the order as we do in English. Since in the second person plural of the

present tense the same form is used for the imperative as for the indicative, this sentence can be taken as a command: "Look at what is before your eyes" (RSV).³ All three possible ways of taking it are meaningful.

"Destruction" or "Pulling Down"? (10:8)

The noun *kathairesis* comes from the verb *kathaireō*, which means "to put down by force, pull down, destroy" (A-S, p. 222). So it literally means "a pulling down."

The verb is found in v. 5, where it is translated in the KJV "casting down." The noun is rendered "pulling down" in v. 4 but "destruction" here and in 13:10 (the only three places where it occurs in NT). Since the Greek word for "edification" (*oikodomē*) means "building up," the NIV is especially good here: "the authority the Lord gave us for building you up rather than pulling you down."

"Terrify" or "Frighten"? (10:9)

The verb *ekphobeo* (only here in NT) means "frighten, terrify" (AG, p. 246)—from *phobos*, "fear." But "frighten" (NIV) seems to fit a little better here. Letters are more apt to frighten people than terrify them.

"Absent . . . Present" (10:11)

These two contrasting words in English come from the Latin. But they are also somewhat parallel to the Greek words here: *apontes*, "being away"; and *parontes*, "being beside."

"Make . . . of the Number" (10:12)

This is one word in the Greek, the infinitive of the verb *engkrinō* (only here in NT). *Krinō* means "judge" and *en* "among" (with the plural). So this compound verb means "to reckon among, judge among . . . to judge one worthy of being admitted to a certain class" (Thayer, p. 167). This is well expressed by "class" (NASB) or "classify" (NIV).

"Classify or compare" (NIV) is in the Greek *engkrinai* . . . *synkrinai*. Paul is fond of such play on words.

"Rule" (10:13)

The word *canōn* is found three times in this chapter. In vv. 13 and 15 it is translated "rule," and in v. 16 "line." It is also translated "rule" in the only other place (in NT) where it occurs (Gal. 6:16).

Thayer defines *canōn* as follows: "properly a rod or straight piece of rounded wood to which anything is fastened to keep it straight . . . a measuring rod, rule; a carpenter's line or measuring tape," and so in 2 Corinthians 10: "a definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned to one; one's sphere of activity" (p. 324). But in Gal. 6:16 it is used in the sense of a rule or standard (*ibid.*).

Beyer takes exception to this. He would apply the second sense to 2 Cor. 10:13-16, which he calls "a linguistically difficult passage." He says of Paul: "He thus has a canon or standard for his work and for the associated claim to apostolic authority which he has not conferred on himself but received from God." He concludes: "The measure given to Paul is not, then, a sphere marked out in space in which he alone is to work. It is the orientation laid upon him, the *charis* granted to him . . . and the blessing God has caused to rest on his missionary activity" (TDNT, 3:599).

After discussing the idea of "sphere" (cf. NASB), Plummer comments: "But *kanon* is generally used of length, and to *metron* [measure] *tou canonos* would mean 'the length of one's tether,' the length of the radius from one's centre. In this case it would mean the distance which God told the Apostle to go in his missionary work" (p. 287).

This seems to fit the passage well. But perhaps we should accept both concepts: "Sphere" and "rule" or "standard."

"Glory" or "Boast"? (10:17)

As in other places where we have met the verb *kauchaomai*, we would note that the more accurate translation today is "boast." The word occurs 5 times each in Romans and 1 Corinthians, and 21 times in 2 Corinthians. Outside of Paul's Epistles the term is used only by James (1:19; 4:16).

3. From the Revised Standard Version of the Bible, copyrighted 1946 and 1952.



Outlines for a
Sermon series from

Ephesians

SCRIPTURE: Ephesians 4

- I. MAINTAINING UNITY (4:1-6)
 - A. Personal differences can fragment the church.
 - B. How to maintain the unity of the Spirit:
 - 1. Live up to your calling.
 - 2. Walk in humility.
 - 3. Realize that God has created unity.
- II. WHAT IS OUR BUSINESS? (4:7-13)
 - A. What does the church need to produce mature Christians?
 - 1. Individual Christians equipped for service
 - 2. A healthy body of believers
 - B. What are the resources of the church?
 - 1. The divine—the grace of God
 - 2. The human—men who possess divine gifts
- III. GROWING IN CHRIST (4:14-16)
 - A. The immature Christian creates disunity.
 - 1. He is unsettled.
 - 2. He is uncertain.
 - 3. He is unstable.
 - B. The remedy for immaturity
 - 1. Keep honest.
 - 2. Keep compassionate.
 - 3. Keep close to Jesus Christ.
 - C. Characteristics of the mature Christian
 - 1. He cooperates.
 - 2. He is competent.
 - 3. He contributes.
 - 4. He is constructive.
- IV. A SPIRITUAL REVOLUTION (4:17-24)
 - A. How the Christian lives
 - 1. In righteousness
 - 2. In holiness

- B. How the natural man lives
 - 1. Aimlessness
 - 2. Heart shut to the life of God
 - 3. A conscience that is callous
- C. How to realize the life of God
 - 1. Put off your old nature.
 - 2. Be renewed in the spirit of your mind.
 - 3. Put on the new nature—Christ.

V. HURTING YOUR BEST FRIEND (4:25-32)

- A. What hurts the work of the Holy Spirit?
 - 1. Lying
 - 2. Resentment
 - 3. Uncontrolled anger
 - 4. Slander and malice
- B. What helps the work of the Holy Spirit?
 - 1. Kindness expressed
 - 2. Compassion expressed
 - 3. Forgiveness expressed

RON FRY

Prayer— The Christian Privilege

TEXT: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

INTRODUCTION: Becoming a Christian not only gives us the wonderful hope of heaven, but it includes many other glorious privileges. One of these is the privilege of prayer. We are invited as God's children to bring our needs to Him.

- I. THE METHOD OF OUR COMING—"Let us therefore come boldly"
 - A. Without fear
 - B. With confidence
 - C. With liberty of speech
- II. THE PLACE OF OUR COMING—"unto the throne of grace"
 - A. A place of authority
 - B. A place of royalty
- III. THE REASON FOR OUR COMING—"that we may obtain mercy, and find grace"
 - A. Mercy for our shortcomings
 - B. Grace for the trials of life

CONCLUSION: It is indeed a tragic thing when a man starves to death. Our hearts go out to people who do not have enough food. We are sending millions of pounds of food to feed those who are less fortunate. While most of us are well fed physically, there are many who are in spiritual poverty. They are on a starvation diet. This need not be the case—for we are invited to come and find help in time of need.

JAMES F. SPRUILL

BULLETIN



BARREL

THE TYPICAL AMERICAN

He brushed his teeth twice a day with a nationally known and advertised tooth-paste;

His doctor examined him twice a year;

He wore his rubbers when it rained;

He slept with the windows open;

He stuck to a diet with plenty of fresh vegetables;

He relinquished his tonsils and he turned in several worn-out glands;

He golfed, but never more than 18 holes a day;

He got at least eight hours sleep every night;

He never smoked, drank, or lost his temper;

He was all set to live to be 100.

BUT THE FUNERAL WILL BE HELD WEDNESDAY.

He is survived by 18 specialists,

Four health institutes;

Six gymnasiums, and numerous health foods.

He forgot God. He lived as if this world were all.

And he is now with those who say: "The harvest is past, the summer is ended, and we are not saved."

* * *

Habits are the only servants that will work for you for nothing. Just get them established and they will operate even though you are not consciously aware they are working.

Every sin has three parts: temptation, hesitation, and participation.

* * *

Even a mosquito doesn't get a slap on the back until he starts working.

* * *

Of all the things you wear, your expression is the most important.

* * *

Christianity is meant to be bread for daily use, not cake for special occasions.

BUMPER STICKER—"If you love Jesus, tithe. Anybody can honk."

An enemy I had, whose mien
I stoutly sought in vain to know;
For hard he dogged my steps, unseen,
Wherever I might go . . .

Until one night I held him fast,
The veil from off his form did draw;
I gazed upon his face at last—
And lo, myself I saw!

—Selected

RELIEF

*No matter how hard the wind may blow,
There is always a calm to follow;
No matter how high or steep the hill,
On the other side is a hollow.*

*No matter how long the weary road,
There is certain to be a turning,
And always the evening shadows cool
Shall follow the noonday burning.*

*So square your shoulders and hold on tight,
And laugh at the stormy weather;
For you'll be there when the storm is gone—*

No storm can last forever!

—Viola Wagner

REVIVAL NOTES—

Gypsy Smith was once asked how to start a revival. He answered; "Go home, lock yourself in your room, kneel down in the middle of the floor, draw a chalk mark all round yourself, and ask God to start the revival inside that chalk mark. When He has answered your prayer, the revival will be on."



HERE AND THERE



AMONG BOOKS

Conducted by the Editor

All books reviewed may be ordered from
your Publishing House

Christian Missions in Biblical Perspective

By *J. Herbert Kane* (Baker Book House, 1976. 328 pp., \$9.95).

J. Herbert Kane is the current president of the American Society of Missiology. This book represents his most recent attempt to produce a conservative theology of missions. Kane considers (1) The Biblical Basis of Missions, (2) The Trinitarian Dimension of Missions, (3) The Theological Imperative of Missions, (4) The Historical Context of Missions, and (5) The Spiritual Dynamics of Missions. Some of the materials contained in this volume are adaptations from his earlier book *Understanding Christian Missions* (1974). However, the book is well organized and deals with many crucial issues with straightforward evangelicalism.

—DON OWENS

Evolution or Creation

By *Arthur C. Custance* (Zondervan, 1976. 327 pp., \$8.95).

This study is the fourth volume of the Doorway Papers. It follows *Noah's Three Sons, Genesis and Early Man*, and *Man in Adam and in Christ*.

This book focuses on the continuing controversy between the biblical account of creation and the theory of evolution. The author is well qualified as a scientist and particularly a Christian anthropologist. He argues that the biblical account has growing credibility looking upon man as a monotheistic being whose worship degenerated into polytheism, polydeism, and animism.

This volume sets forth Dr. Custance's theory that evolutionary theory is "bad as science and worse as philosophy."

I recommend this book for the minister who needs some answers for his young people who are faced with high school teachers who at the best are not adequately prepared in the areas in which they consider themselves authoritative.

OSCAR F. REED

Books Received with Annotations

Guidelines for Urban Church Planning

By *Roger S. Greenway, ed.* (Baker Book House, 1977. 76 pp., \$1.95).

The author starts by giving keys to urban planning, and then different writers illustrate through case histories from all over the world.

The Scripture Doctrine of the Church

By *D. Douglas Bannerman* (Baker Book House, 1976. 584 pp., \$12.95).

A major addition to the literature of the doctrine of the Church. The author is a lecturer (fellow) at New College, Edinburgh.

Introduction to Puritan Theology "A Reader"

Edward Hindson, ed. (Baker Book House, 1976. 275 pp., \$8.95).

A review of this important addition to Puritan theology is found in the *Seminary Tower*.

Man's Need and God's Gift
Readings in Christian Theology

Ed., with Anselm, Aquinas, Donald Baille, Horace Bushnell, F. F. Bruce, J. Oliver Buswell, Edward J. Carnell, and from Jonathan Edwards to Niebuhr, Wiley, Pannenburg, etc. (382 pp., \$7.95).

A great reader for a busy pastor with over 34 offerings including H. Orton Wiley on "The Offices and Titles of Christ."

Tyndale New Testament
Commentaries

"The Gospel According to Luke"

(William B. Eerdmans, 1975. 347 pp., \$3.45).

This popular series is in paperback. It can be a great help for expository preaching and Bible study.

A Short History of the Church

By Harry R. Boer (William B. Eerdmans, 1976. 189 pp., \$2.95).

It is just what it purports to be. An interesting and short history of the Early Church. It will give a concise description

and explanation of the Church's beginning.

Preachers' Exchange



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W. T. Purkiser, Ph.D.
Former editor, “Herald of Holiness”;
part-time professor, Point Loma
College

Richard S. Taylor, Th.D.
Associate, Department of Education
and the Ministry, Church of the
Nazarene; part-time professor,
Nazarene Theological Seminary

Willard H. Taylor, Ph.D.
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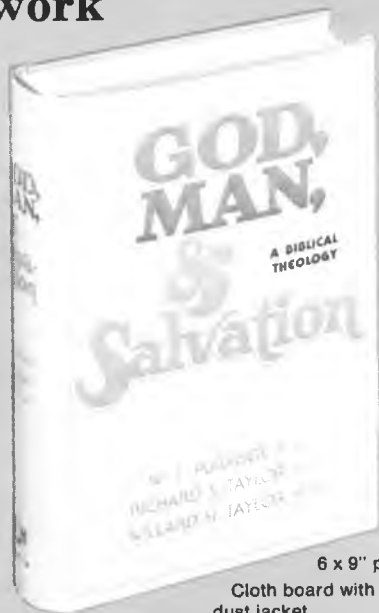
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