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JUNE, JULY, AUGUST, 1985

THE PREACHER'S MAGAZINE



EXPECTATIONS

EXPECTATIONS AND MORE EXPECTATIONS	8-19
TO DO OR TO DABBLE	20
OF MASKS AND MEN	24
IT'S NOT ON THE CHARTS	32
THE CHRISTIAN EDUCATIONIST	42
HOLINESS PREACHING TODAY	51



Suitable for Framing

If our pastoral gratification has to
come from visible change, we have
made God into a businessman and
ourselves into sales managers.

—Henri Nouwen



THE ARK ROCKER

The Corporate Model

The two of us were discussing church administration, and I was clearly outclassed. He was a successful churchman with years of "administrative experience" at several ecclesiastical levels. I was a teacher—just one of those ivory-tower academic types who aren't supposed to know anything about administration. This dialogue, then, was being conducted on *his* turf. I was the outsider.

He was telling me about church structure, how ecclesiastical organization sometimes becomes top-heavy with bureaucracy, thus losing efficiency and becoming unwieldy. I couldn't argue against that; there was plenty of empirical evidence to back him up.

He said denominational leaders ought to learn from big business, to observe how the big corporations are run, and then use the "corporate model" in the structuring of the church. He even mentioned Detroit and how the automobile manufacturers were organized at top management levels. He failed to mention that the Detroit automakers haven't been doing too well in recent years against their Japanese competition! And I didn't have the courage to tell him that I had just read an article about Japan's auto industry and why it was succeeding while Detroit's is declining. It was, so claimed the author, because the Japanese auto assembly line worker has a voice in corporate decisions, thus assuring quality control. Nor did I dare voice another thought that crept into my mind about that time:

When a big corporation ceases to grow and fails to show a profit, the stockholders usually remedy the situation by firing the top management! But as I said, I did not voice that thought. I doubt if my friend was *that* sold on the corporate model!

I *did* tell him that I knew I might be naive, but it did not seem to me that big business (or any other secular institution) was an appropriate model for the Body of Christ. But he was an expert on the subject of administration, and I felt I should not push the argument too strongly. I try to be courteous.

He said, "The corporate model isn't perfect, but it could do a lot for the church."

I suggested that we might look in the Bible, to try to find out what the *biblical* model is.

That's when he thought he had me on the ropes. I could see the triumph in his eyes and hear it in his voice as he replied, most assuredly, "But the Bible gives us no definite immutable plan for church structure that is applicable to every age. That is one of the things Christ left for the future ages of the church to evolve. And for our day the corporate model is a lot better than some we have tried."

With that, our conversation ended, for my friend had to hurry away to a board meeting of some kind.

But as he walked away, I thought, There most certainly *is* a biblical model for church leadership: it is Servanthood! I pondered the words of our Lord, who has a way of turn-

ing our worldly wisdom upside down, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve." And then I remembered the seminary that I attended for a while. The president of the institution insisted that his faculty members take all the spacious new offices in a newly constructed wing of the building while he himself took a crowded old office in a back wing. Of course, the action was only symbolic, but it made an impression on us students and taught us something about the biblical ideal of leadership in the Body of Christ.

I pondered on these things, but I had not changed my friend's mind. He still is sold on the corporate model. He is an expert administrator, and I am not supposed to know anything about that "real world" where they make things happen. Still, I know that now and then Christ Jesus, the Lord of the Church, has a way of throwing monkey wrenches into our corporate machinery.

We get our institutional organization all set up, the lines of authority precisely drawn, the organizational charts graphically diagrammed so that each person knows to whom he is answerable and who is answerable to him. We get the whole thing set up to run smoothly and efficiently, and then step back to admire our handiwork. And Jesus, the Servant Lord and the Lordly Servant, walks right into the midst of our "corporate model," takes a towel and a basin, and begins to wash our feet!

IN THIS ISSUE

EXPECTATIONS

- 8** WHAT A DISTRICT SUPERINTENDENT EXPECTS OF PASTORS *John F. Hay*
Seven things a D.S. looks for
- 10** EXPECTATIONS—PASTORAL MINISTRY ORIENTATION *Alexander Ardrey*
More things a D.S. looks for
- 16** EXPECTATIONS ON THE DISTRICT OF BROTHERLY LOVE *Paul D. Mangum*
Even more things a D.S. looks for
- 20** EXPECTATIONS: TO DO OR TO DABBLE *G. William Evans*
A pastor notes his expectations about expectations
- 21** EXPECTATIONS: WHAT JOHN WESLEY EXPECTED OF THE CLERGY
The chief lays it on the line—and on the preachers too

FEATURE ARTICLES

FINANCE:

- 27** Unreimbursed Auto Expenses—IRS Rules for 1985

CONTINUING EDUCATION:

- 28** Is Continuing Education Optional? *Albert L. Truesdale*

THEOLOGY:

- 31** The Anthropological Concepts of Paul *John B. Nielson*

PASTORAL CARE:

- 32** It's Not on the Charts *Larry H. Lewis*

EVANGELISM:

- 35** Evangelism Through the Sunday School *Al Morton*

CHRISTIAN EDUCATION:

- 42** The Minister as Christian Educationist *Jerry W. McCant*

CONTEMPORARY SERMONS:

- 48** Worship the Lord in Holy Array *John D. Green*

PREACHING:

- 51** Holiness Preaching Today *Herbert McGonigle*

THE MINISTER'S MATE

54 Whither Thou Goest? Marie Price

WESLEYANA:

56 John Wesley and Religious Crazyness Wayne E. Caldwell

REGULAR FEATURES

BENNER LIBRARY
OLIVET NAZARENE COLLEGE
KANKAKEE, ILLINOIS

Suitable for Framing	Inside Cover	Today's Books for Today's Preacher	58
Ark Rocker	1	Sermon Outlines	60
Editorial: Preaching to the Sermon-Proof	4	Old Testament Word Studies	62
Pastoral Clinic: Of Masks and Men	24	New Testament Word Studies	63
Fifty Years Ago	47	We Get Letters	64

THE PREACHER'S MAGAZINE

Proclaiming Christian Holiness

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Wesley Tracy

PREACHING TO THE SERMON-PROOF

John Wesley balefully wrote in his journal that many of the folks he preached to were "sermon-proof." I suppose it would be no comfort to John to know that the sermon-proof tribe persists unto this day. In fact, they carry out the biblical injunction "be fruitful and replenish the earth."

What pastor does not each Sunday face pews chock-full of people who have heard it all. They have heard the gospel story until the luster is nearly worn off. They have chewed their gum through the best sermons of the best evangelists. You cannot choose a text or a topic that is not threadbare to them. They are sermon-proof.

A different brand of sermon-proof listener is the person who has considered Christianity, appreciated it as *one* of several noble religious expressions, but has road-blocked any personal experience of Christ. Such persons have already decided. They have a turnoff switch that kicks in automatically as soon as the preacher steps into the pulpit. They get that glassy look in their eyes—the sermon-proof look.

How can the preacher cope with the sermon-proof nonlistener? Some tout creative titles, sensational illustrations, or just "talking out of your heart." Dialogical preaching, team preaching, expository development are recommended by some. Everything from cute and clever to belligerent and bombastic have been tried. Models from Johnny Carson to Liberace to Oral Roberts have been futilely imitated.

As far as I know no one solution to reaching the gospel-jaded sermon-proof worshiper exists. But I've recently read three books that seek to offer some help on the subject.

The three authors suggest *inductive preaching* as the great need of the day. Their books are:

As *One Without Authority*, by Fred B. Craddock (Nashville: Abingdon Press, 3rd ed., 1983).

The Homiletical Plot, by Eugene L. Lowry (Atlanta: John Knox Press, 1980).

Inductive Preaching, by Ralph L. Lewis (Westchester, Ill.: Crossway Books, 1983).

After reading these three books and sifting them through my own mind, I came up with a list of principles about induction as a way to reach the sermon-proof.

Principle No. 1: *Inductive preaching helps people listen longer and better, promoting interest, involvement, and suspense by strategically delaying conclusions.*

Induction is that form of logical discourse that establishes the *general* by way of the *specific*, and the *particular*. That is, the inductive argument moves from the specific to the general. The proof, the evidences, are revealed one step at a time. As the series of examples, questions, cases, and illustrations unfolds, a pattern develops, and then the general truth testified to by real-life specifics is established. In an inductive sermon the preacher may explore "answers" or ideas suggested by the newspaper, a bumper sticker, an overheard conversation, a poem, an incident in Mr. Jones's family—all of these put together may show a pattern of God's providence in human life. After establishing the principle (and only after establishing the principle) by real-life specifics, the preacher then anchors the specifics on a rock of biblical truth. Enhanced by existential proofs, the text then carries a ton of truth home to the mind and heart. Though inductive logic is not as airtight as deduction's syllogisms, it can be even more powerful.

But we all have been taught to preach *deductively*. We announce the general truth and try to apply it to life's specifics. This is valid. Deduction has a good record, but it is less effective today in American culture than ever before, say the induction promoters.

Next Sunday the typical pastor will step to the pulpit, announce his *conclusions*, and then try to get the people to pay attention while he tries to explain why his dogmatic affirmations are true. They probably are true. He has struggled with them all week in prayer and study.

To announce your deductive conclusions in the introduction is like printing the solution to a mystery on page 1 of a novel—who wants to read the rest?

But instead of sharing the steps he went through to arrive at his conclusions, he simply announces them. Usually he announces his conclusion in the title of the sermon and, if not there, at least he tells all in the introduction. To announce your conclusions in advance conspires against interest and attention, and if these are lost, the power of the gospel is frittered away. (Yes, I know I'm writing deductively about induction by citing my principle No. 1 as a conclusion. Old habits are hard to break.)

In a sermon I heard recently, a preacher who ought to know better gave us his three points in the first minute of the sermon. They were all conclusions:

- I. All Persons Are Sinners
- II. God Hates Sin
- III. God Loves Sinners

What was left to tell? Why listen further? We know how the story ends. To announce your deductive conclusions ahead of time is like printing the solution to a mystery on page 1 of a novel—who will read the other 300 pages?

More of the nature of induction is seen in these pairs:

Deduction announces truth—**Induction** demonstrates or dramatizes truth.

Deduction produces little suspense—**Induction** heightens suspense.

Deduction is frequently abstract—**Induction** is concrete.

Deduction is authoritative—**Induction** is democratic.

Deduction paints with a large brush—**Induction** paints with a fine brush.

Deduction does the hearer's thinking for him—**Induction** involves the hearer in the thought process.

Deduction starts with the conclusion—**Induction** delays the conclusion until the end.

Deduction drives—**Induction** leads.

Deduction is that old saw: "Tell them what you are going to tell them, tell them, then tell them what you told them." As Lowry points out, nothing could be more fatal

to a sermon. Induction, on the other hand, is a finely crafted narrative as carefully tuned, as strongly plotted, and as powerful as the story of the Son of God born in a donkey stall.

Principle No. 2: Induction suits the new human sensorium.

When Christianity chewed up the Roman empire, turning the world upside down with evangelistic fervor, the human sensorium was tuned to oral communication. It was a world controlled by classical rhetoric. Public address was the way of politics, of the judicial world, of democracy, of worship, and of evangelism.

In this time when the human sensorium (the way people perceived, understood, and communicated) focused primarily on aural (hearing) and oral (speaking) communication, the Early Church preachers changed the world.

Many of the best: Jerome, Chrysostom, Augustine, and apparently St. Paul as well, were trained in classical rhetorical theory—that force which swayed the destiny of nations and souls. This is still the starting place for preachers. If the classic canons—*inventio*, *dispositio*, *elecutio*, and *pronuntiatio*—are all Greek to you, much study awaits you like a father awaiting a son who is already four hours late.

With the invention of alphabetic script, movable type, and the printing press, that human sensorium changed. It became print-oriented. The written word became superior to the spoken word. If you wanted to say something important, you were told to "put it in writing." Preaching fell on hard times as sermons became literary documents drearily read on Sunday and rushed off to the printers on Monday. Bibliolators made the Bible into a "paper pope." Books and magazines were regarded as having more significance than a spoken sermon.

The print-oriented way of perceiving prevailed for centuries, but the print-oriented sensorium is gone. Oh, some of us are old enough to still be geared to print, but

Today's listener will no more let you do his thinking for him than he will let you chew his Sunday dinner for him.

at least two generations of Americans now have an aural/oral/visual orientation. In this sense at least we are closer to the classical sensorium than before. This is good news for preaching, but there is one key difference. The classical oral/aural orientation was plugged into deductive thinking; today's new human sensorium is inductively oriented. Therefore, the preacher who would reach the minds and hearts of the modern generation must master inductive technique.

Two things have shaped the aural/oral/visual way of perceiving, understanding, and communicating. One is the televised image. The visual, visceral, aural, emotional, oral are combined in powerful experiences. Television's mode is inductive. Most of the commercials and, almost without exception, every adventure story, romance tale, and mystery show on television is inductively plotted. A story, a moral, sometimes a truth is dramatized (demonstrated) before the viewer's eyes. The viewer is not just told—he is shown. Only a deductive person will vote the “News Break” as his favorite program.

Typically, the people to whom we preach watch television as many hours each week as they work on their jobs. Every 30 or 60 minutes they are led to inductive conclusions.

The second major shaper of the new aural/oral sensorium is progressive education. Here again at least two generations have been educated by a system that deliberately aims at teaching students *how* to think, not *what* to think. Today's younger generations have been schooled by way of problem solving, values clarification, learn-by-doing exercises, study teams, critical inquiry, open-ended questions, and the like. All these have one thing in common—they are inductive devices. “A person who has been trained in this way is no more likely,” says Lewis, “to let someone else chew . . . his Sunday dinner for him than he is to allow the preacher to do his thinking for him in the Sunday sermon” (p. 46). The preacher may think with him (induction) not for him (deduction).

In their study time, work time, and leisure time, Americans live inductively. Fred B. Craddock says that the preacher who preaches only with neatly subdivided deductive syllogism today commits an immense crime against the normal currents of life (p. 63).

The print-oriented past was the time of the deductively airtight lecture-sermon. Today induction must be considered, for has not Christ charged us to do whatever it takes to reach the people for whom He died?

So I must learn to use the tools and ingredients of induction. They are story, narrative, analogy, metaphor, parable, dialogue, experiences, and questions. But that is not so bad—that is the Bible way. The Bible is full of such devices. Many of the stories of Genesis are inductively plotted, the Psalms are filled with analogy and metaphor, the prophets tell stories about rotten fruit, plumb lines, and the like. Jesus used questions to preach and teach. He used dialogue—John alone preserves seven interviews of Jesus. And Jesus raised the parable to new heights. Perhaps induction is the Bible way, God's way. The Incarnation itself is inductive in nature.

Principle No. 3: *Induction increases the preacher's authority by decreasing it.*

Today's inductive person is part of a democracy. Authoritarian approaches will be squarely challenged. Today's inductive thinker will be led but not pushed. Today's preacher who comes out flinging “musts,” “oughts,” “shoulds,” and “have tos” will be resisted or ignored. Induction is the method of common ground, vulnerability, and “let's,” not “you.” So by taking a less authoritarian stance the inductive preacher increases his authority—and the gospel's.

I have four more principles for which I do not have enough space. (How like an old-fashioned deductive preacher to stop after three points. If I could just find a poem, I could conclude in the “style to which I have become accustomed.”)

The other principles are:

4. *Induction has a flesh-and-blood reality about it because of its specificity and concreteness (the opposites of generality and abstraction).*

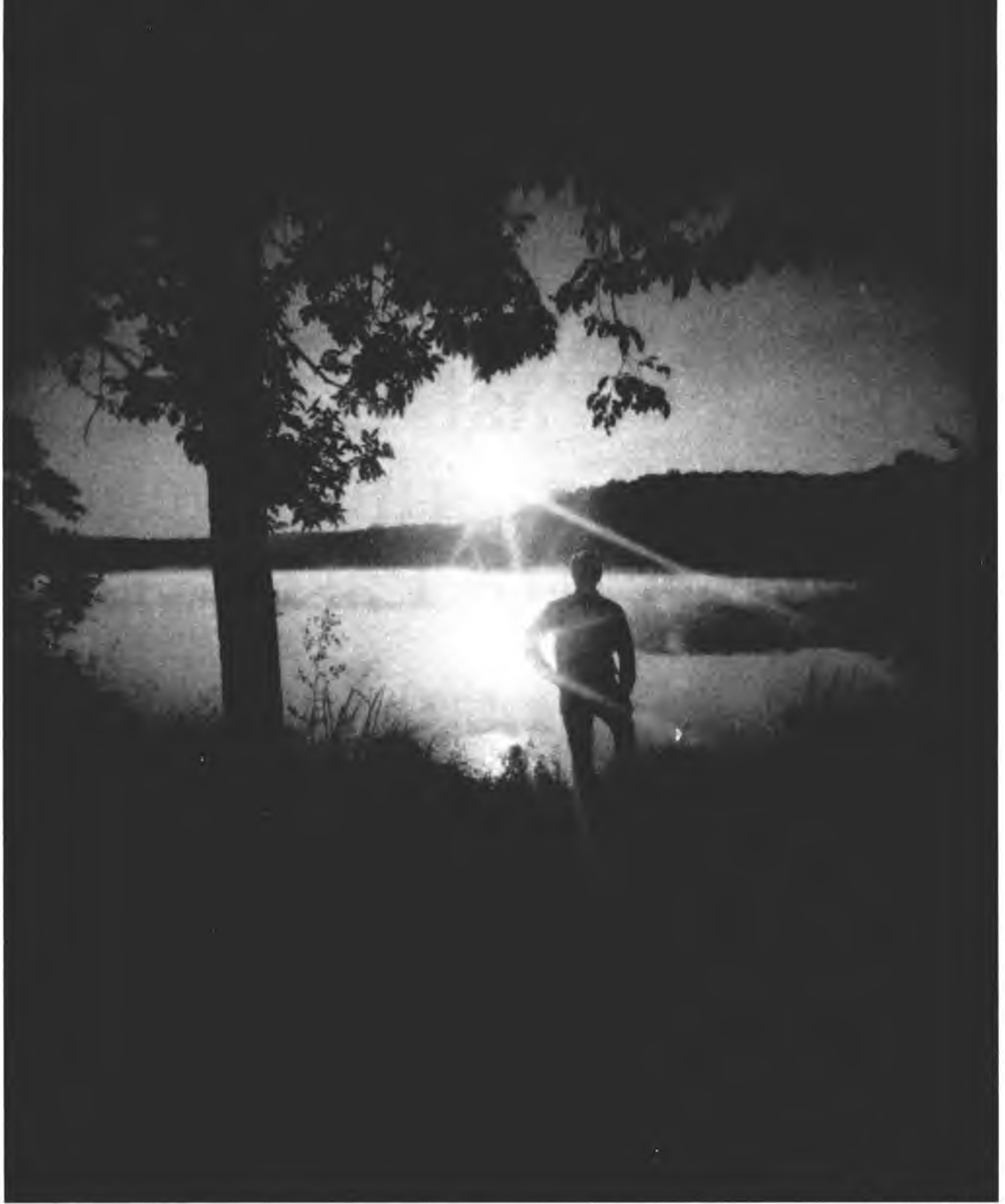
5. *Induction can make deduction more effective.*

6. *Induction cannot carry the whole preaching task alone any more than deduction can.* (My idea—asserted to temper the enthusiasm of the three authors cited earlier.)

7. *Inductive discourse may sound less scholarly, less weighty than deductive discourse, but this is frequently an illusion.*

If all this has “induced” you to desire further exploration of *inductive preaching* as a way to reach people, even sermon-proof people, why not order those three books? Or, make a gift list and give it to your wife. Check one book for Father's Day, another for your birthday, anniversary, or “husband appreciation day”—no reason to wait until Christmas.





H. Armstrong Roberts

EXPECTATIONS

Usually our summer issue of the magazine is themeless. Though we didn't deliberately plan for this issue to have a theme, a cluster of free-lance articles came to us on the subject of expectations, prompting us to request one more. Out of these evolved the theme: EXPECTATIONS.

Those who wrote the following articles on "expectations" had no idea their article would appear with others on the subject.

What a District Superintendent Expects of Pastors

by John F. Hay

Does a district superintendent have the right to expect certain things of pastors? I believe so. In fact, I think such expectation is necessary.

My expectations would be relative and would vary from leader to leader. However, for there to be understanding and continuity, expectations must be articulated and understood by everyone in an organization. After more than six years as a district superintendent, I believe I can clearly state what I expect of every pastor and preacher on the district. I see these expectations as being basic to harmony and effectiveness as we work together in the Body of Christ.

There are seven basic expectations I believe a superintendent has the right to set forth for every preacher on a district.

1. I expect every preacher to obey God's will for his life.
2. I expect every preacher to be a holiness preacher.
3. I expect every preacher to be an example to the church he serves.
4. I expect the pastor to be the leader of the church.
5. I expect every preacher to follow the *Manual of the Church of the Nazarene*.
6. I expect every preacher to be loyal to the Church of the Nazarene.
7. I expect every preacher to cooperate with district and general programs.

Obedience to God's Will

The will of God is to be paramount in the life of every preacher. At no time do I want a preacher to violate

God's will for himself. It needs to be pointed out that we cannot claim a matter to be God's will if it is in violation of His written Word. The Word of God is the minimum by which all of us must live.

The preacher must follow the will of God in his preaching. There never has been, nor ever will be any pressure or directive from me, as district superintendent, along this line. One must remember that he is a Nazarene preacher. All preaching is to be in the context of our theological persuasion. None of us are at liberty



John F. Hay
Superintendent
Indianapolis
District
Church of the
Nazarene

to preach "false doctrine," as understood by the Church of the Nazarene, i.e., eternal security, the speaking in unknown tongues, etc. This would be a violation of our doctrine and would be dealt with as such.

When one goes beyond the Word of God in preaching his personal convictions, he must be willing to stand alone. There will be no pressure from me at this point. At the same time, when one is beyond the written Word of God and the *Manual of the Church of the Nazarene*, I cannot be expected to defend him. It is your privilege to preach anything or against anything you are willing to defend. I will not enter the conflict with you. I create enough of my own.

I expect every pastor to follow God's will for himself in staying in his present pastorate or moving to another. A call to another church is not necessarily the will of God for you. Only you can determine that.

Also, a call by church leaders is not to be equated with the call of God. You must feel free to refuse or to accept a call from leaders in the light of what you feel God wants for you. Rest assured that you are not "hurt" when you refuse a call or appointment from me. The assignment would not work unless you were confident that it was what God wanted for you.

Be a Holiness Preacher

The Church of the Nazarene is a holiness church believing in entire sanctification as a second definite work of God's grace. I expect every preacher to be clear in the experience, sound in the doctrine, and explicit in preaching this great Bible truth. This is nonnegotiable!

Every preacher should major on preaching entire sanctification as a second work of grace and the subsequent holy life. It is not enough to casually mention the subject once in a while. Messages that articulate this doctrine and work of God must be preached. Believers should be urged to go on to entire sanctification with the same urgency that sinners are pressed to repent and be converted.

We need to be reminded that a church is probably not a holiness church when less than 50 percent of its members are sanctified wholly. May this never happen in even one of our churches.

Be an Example to the Church

Paul's letters to Timothy could be summed up by saying, "Be thou an example." Since the church will rarely ever rise higher than its pastor, this is vitally important.

The preacher is to be an example in prayer, devotion, attitudes, commitment, ethical conduct, holy living, and visitation. Churches tend to become shadows of the pastor. A prayerless pastor will not develop a praying church, just as a pastor who does not visit will never develop a calling church. The day has passed forever when it is, "Do as I say and not as I do."

Sour, cynical, critical, negative-thinking, suspicious preachers will soon begin to reap the seed they have sown in the local church. God's law of sowing and reaping is inevitable.

I expect the pastor and his family to live a high ethical standard before the church. Dr. G. B. Williamson said, "Christian living is a tripod consisting of doctrine, experience, and ethical conduct." The Bible teaching of

modesty, simplicity, and adornment as taught in 1 Tim. 2:8-10, James 4:6, 1 Pet. 3:3, and 1 John 2:15-17 must emanate from the parsonage. When the pastor and his family infringe a little, the laymen, as a whole, go further.

As a preacher, there are some things I do not care to do because God has called me to be an example. God forbid that we lead any astray by being a poor example.

Be the Leader of the Church

Every human organization will be led by someone. Pastor, I expect you to be the leader of your church. You are not a dictator with awesome powers, but a spiritual leader. Unless you assume this role, a strong layman in your church will. Most people have to follow a leader.

This does not mean that you are to do everything in your church. However, you are charged with the respon-

I do not demand loyalty to me and my ideas, but I do expect loyalty to the Church of the Nazarene.

sibility of seeing that the work is done by someone. A true leader will pray, plan, organize, delegate, and follow through.

If concepts need to be changed, be a leader. If attitudes need to be changed, be a leader. If your church is on dead center, going nowhere, be a leader. If budgets are unpaid year after year, be a leader. I expect strong pastoral leadership by every pastor.

Follow the "Manual of the Church of the Nazarene"

The *Manual* is more than mere guiding principles for our churches. It is our church law. I expect every preacher to know and follow the *Manual*. If you are in doubt in any area, check the *Manual* and follow its directives. None of us are at liberty to "wink" at any part of our *Manual*. When, and if, we slide over any part we do not like, we give everyone else the privilege to do the same, as seems best to them. No organization can function effectively in this fashion.

When you take a stand beyond or outside the *Manual*, you stand alone. I will support and defend every preacher, in any issue, so long as he is within the *Manual of the Church of the Nazarene*. We must live by the "rules of the game."

Every ordained elder needs to be reminded that he pledged himself to "the doctrines and polity of the Church of the Nazarene." This includes all of the *Manual*, even the duties of a pastor as listed on pages 72-75 of the 1980 *Manual*. Maybe these need to be read again.

Loyalty to the Church of the Nazarene

This is closely akin to the above, but different enough to be expanded upon. The Church of the Nazarene is

not the only church, but if you choose to be a part of it and draw your support from its membership, you ought to be loyal to it. There is no place for "independent Churches of the Nazarene." We are a part of the whole, or we are outside.

When, and if, one's loyalties are divided, he must make a choice. There is no place for a "fence rider." This kind of person will do little to serve God through his church and will likely divide it.

On the basis of *Manual* paragraph 178, no funds are to be raised by you or anyone else to support independent missions or institutions. This also includes missions or institutions of any other denomination. I will never approve such acts of disloyalty and will deal with it decisively.

I do not necessarily expect my pastors to give me personal loyalty or support on every issue, but I do expect loyalty to the Church of the Nazarene.


Cooperation with General and District Programs

The programs of the church are not formulated by one person. They go through proper channels and deserve the cooperation and support of every preacher. There is no place for boycott and isolationism by pastors without biblical, doctrinal, or moral basis.

Cooperation is expected in the following areas: all budget payments; reporting as requested; attendance at district assembly, camp meeting, preachers' meeting or retreat, zone gatherings; special offerings such as seminary offering, Bible college offering, American Bible Society offering; district tours, etc. If there is exception to any of the above, it should be because of dire circumstances beyond one's control.

If a pastor is so unhappy and out of sorts on the district where he serves that he cannot cooperate, he should look for a place on another district where he can be happy, cooperative, and can lead his church in a spirit of cooperation. This would go for the general church also.

It seems to me a paradox and the height of inconsistency for a preacher to demand and expect local cooperation and loyalty while he is lax and defiant on the district and general levels. The principle of cooperation must prevail at all levels. I really do expect cooperation. By this I mean that an honest effort at cooperation should be made by every preacher. Defiance and rebellion have no place in the ranks of holiness preachers. The Bible principle is true that "they that live by the sword, will perish by the sword." An attitude and spirit of animosity, suspicion, rebellion, and defiance will finally destroy a preacher. Cooperation enhances unity, to which I am committed. It is much easier to cooperate than to rebel.

This fairly well sums up my expectations, as district superintendent, for preachers. I pledge to deal fairly and impartially with every person and situation, to the best of my ability. My pastors are not working for me. I am a laborer together with them. In fact, all of us are leaders and laborers in the Church of the Nazarene by choice. Let us all act like it. 

Expectations— *Pastoral Ministry Orientation*

by Alexander Ardrey
*Superintendent
Canada West District
Church of the Nazarene*

Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. 4:17).

WELCOME

It is a pleasure to welcome you as a part of "Canada West District Family." We believe we are a happy family with united purposes. It is our desire to share our faith in Jesus Christ with others . . . to see people saved . . . to see the Christian go on into the "fulness of the blessing" . . . to see the fellowship grow inwardly and outwardly.

Let's look at some basics:

1. Our conviction is that the success of God's work is at the local level.
2. The district program is a cooperative program of all the local churches on the district, and the district will not present programs that will conflict with the local church.
3. The work of the district in all its programs should be shared by all. However, it is our thinking that no person should be so involved as to weaken the local church program.
4. We assume that each pastor on the district will be prompt in all reports that are called for by district leaders. Keep your records up to date, and it becomes easy to transfer to the monthly report forms.
5. When one assumes the responsibility of a pastorate he assumes all the duties. Like budgets, for instance. Budgets are assessed for the most part on the total monies spent out, less certain items based on your assembly report. You are never assessed on the basis of membership.
6. If you want your district superintendent, call him. He will visit once or twice a year on schedule, but if you want him at a certain time, just write or call.

If you accept a church on the Canada West District, Church of the Nazarene, you get an orientation booklet that includes these excerpts and more.



Alexander Ardrey

7. The district superintendent will meet your church board each year. If there is something he should know, speak to him before he meets the board.
8. Remember, "we are workers together with God."
9. The district superintendent will plan to meet with each zone twice each year in an overnight retreat, and arrangements can be made to talk with him there.
10. If you feel it is time to move, talk to your district superintendent . . . part of his job is to help you move in the will of God.
11. You are in the greatest business in the world. Bringing people to God and your church is the heart of the task of winning your world.
12. The local church is, as one said, "God's primary instrument for evangelizing our communities and discipling believers." God is reaching the world of people through the church.

PROMOTION

1. Some pastors . . . other places . . . are unhappy with promotions and contests and goals. Take a good hard look at their statistics! If their statistics show growth and progress, they pay attention to them. However, beware when you follow one who is going in the wrong direction or in no direction at all.
2. Take a second look at yourself if you are opposed to promotions, contests, goals, quotas, and revivals!!
3. You will either get behind some plans and programs for God and the church, or you will settle down in a comfortable job to go backward and die, and complain in the process.
4. Get your church before the community. Make sure that all the news gets to your local paper. Have something in each week that calls attention to the fact that the Church of the Nazarene is on the job in the community. Use that mimeograph machine. Keep the people informed, and they will likely get excited.
5. Plan your year's program and deliberately get advertising ordered well ahead of time.
6. Have cards to leave at homes with the time of all services marked.
7. Have literature with your picture on it, so that when

people come to visit they will know who you are and will feel more comfortable.

8. Invest in an ad in the telephone book so that visitors in town will know where you are.

CHURCH GROWTH

1. Why not make a graph of your local church growth over a 10-year period to see where you are going? What is your Sunday School growth? membership growth? Sunday School enrollment?
2. Biological growth should amount to 25 percent increase over 10 years. That is growth by children born into our Nazarene families.
3. A healthy church should gain new ground each year. Responsible, reproducing Christians will get involved to win others to God and the church.
4. We expect our pastors to get involved in some outreach ministries that will lead to growth.
5. The pastor should cooperate with any program of outreach that may lead to a new church being organized.
6. Any well-thought-out program will work if we work at it in the name of Jesus.
7. Don't give up . . . follow through . . . be optimistic . . . be positive.

RENEWAL VOTE

Have you ever thought of holding your own renewal vote? The pastor can announce the vote as per the *Manual* procedure. Before preaching (arranged for beforehand), explain the procedure, and take the vote. The tellers can have the ballots counted and announced before or after the pastor preaches. Follow the *Manual* procedure on an extended call with board vote at previous board meeting. Think about it . . . pray about it, and do it the best way, not just because it has always been done that way.

Ask the district superintendent if you have any questions.

TRAINING

1. A small percentage of your people are now doing most of the work. Why not train, challenge, and inspire the people to do the work God has already called them to do?

2. Involve the men in outreach . . . perhaps a "Fishers of Men" club or friendship evangelism program.
3. How about training in altar work? in personal evangelism? in Bible study? in teaching?
4. How about self-improvement? Take a course in speed reading. Teach a course yourself.
5. Every new Christian is a baby and needs feeding. Begin at once on a Bible study and continue for eight weeks. These studies are available from your denominational publishing house.

REVIVALS

1. Revivals are not a thing of the past . . . they are relevant to today's world.
2. Schedule at least two each year and plan them years ahead.
3. Get a weekend holiness convention in between.
4. Think about a music special one week.
5. Use a cantata as an outreach over Easter or Christmas weekend.
6. Get all the church involved in praying, giving, advertising, attending, and believing.
7. Get excited about revival and pass it on to your people . . . they will respond.

FINANCES

1. Why is it one pastor always pays all budgets while another never does?
2. God always blesses a generous church.
3. SET a budget at the close of the church year, or halfway through the year if you just arrived.
4. Let your people know what you need, and report weekly on how you stand.
5. Lead the way in generous giving and you will find that your people will follow your example.
6. Set some goals for your special offerings, and start early to plan and promote them.
7. Get the young people and children involved in giving systematically through envelopes.
8. Don't apologize for preaching on tithing.
9. Be positive . . . don't be cowed into believing that you shouldn't talk about money. Jesus had more to say about possessions than He did about heaven.
10. One of our African districts puts a member back in the pastor's class if he doesn't tithe.

SPIRITUAL EXAMPLE

1. Your church will not likely rise higher than you in faithfulness, zeal, and devotion.
2. Be careful of your own private devotional life.
3. Make sure you have a plan for family devotions. Change the plan once in awhile.
4. Don't allow carelessness in attitudes or in practice, for you will find a ready following.
5. Use the Lord's Day wisely.
6. Don't just preach "against things" . . . be positive. Draw the lines straight, but be positive.
7. Holiness must be presented as a life to live daily.
8. In most situations your church is what *YOU* make it.
9. Don't be pressured to lower the standards to accommodate certain situations . . . it will never end.

PRAYER PROGRAMS

1. Sit down with your leaders and present some plan for prayer. Then ask them to add their ideas.
2. If possible, have people kneel at midweek prayer

service. Have requests; announce answers to prayer.

3. Try prayer cells. Divide the church with prayer leaders. Keep the groups small. Recycle the leaders in three months. Work a simple Bible study in too.
4. Have an all night of prayer once a month, or a half night, or a week of prayer.
5. Try conversational prayer.
6. Take a week or month and have people meet for noon prayer daily at strategic spots.
7. Promote family prayer and devotions.
8. Meet with families who want to know how to set up "family devotions."
9. Now and again take your church board to the church altar for a prayer time.
10. You cannot legislate prayer, but you must plan for prayer.

LEADERSHIP

1. Leadership is the key. Here is what will unlock the door. Positive, aggressive leadership comes when we live and plan 100 percent in the will of God as He shows it to us.
2. As a district superintendent I cannot blame anyone else for lack of growth. I'm the one responsible. We are not talking about superchurches but rather dedicated leadership.
3. Be chairman of the board as the *Manual* requires.
4. The church will grow or die according to its leaders.
5. Take a good look at yourself if you are blaming others or circumstances for your failures.
6. Just obey the Lord, even if you have one talent, and you will be successful because God has called you.



7. Don't expect your people to do what you are unwilling to do. You must lead the way in all that is done.
8. Be happy in your work and in the call of God.
9. Faith begets faith. Les Parrott said, "The opposite of faith is not no faith, it is self-pity." We are called of God, there is no room for self-pity.
10. The *Manual* (par. 155.8) reminds us that the pastor has the responsibility to care for "all departments of local church work." That means you must be involved and responsible to see that the job is done.
11. As a leader, you must know where you are going, how to get there, and how to get others to go along.
12. A leader is never a loner. He works to help others do the job.

OUTREACH

1. *Sunday School* . . . Still a wonderful way to reach families. Never be satisfied to get part of the family. Keep close to the whole family. Be sensitive to their needs and problems.
2. *Senior Adult Fellowship* . . . Be attentive to them. Remember anniversaries and birthdays.
3. *Caravan* for children after school or in the evening, or family night during the week.
4. *Teen Program* . . . Activity during the week with a short spiritual devotional. Plan ahead and *carry through!!* Don't promise and not fulfill!! There should also be a time for teen fellowship or study or sharing other than at Sunday School.
5. *Young Adults* . . . The group often forgotten because of their busy lives. Plan a monthly fellowship time. Keep that Sunday School class active and inviting.
6. *Middle Adults* . . . Why not a social evening once a month. Play some games, relax, eat, have a devotional, have testimonies.
7. *Bus Ministry* . . . Be sure to make it an "Evangelistic Bus Ministry." Follow the recommended ideas that have been tried and proven. Win those bus parents to the Lord.
8. *Cradle Roll* . . . Get an active, interested Cradle Roll supervisor. Encourage her in her work, and it will work for her.
9. *Adult Crafts* . . . As an outreach.
10. *Men's Fellowship* or "Fishers of Men Club." Have a banquet at cost. Each man invite one or more unsaved men. Have an interesting layman speak. Give time for sharing . . . Christian with unsaved friend.
11. *Men's Breakfast* . . . Ladies' breakfast or luncheon.
12. *Community Projects* . . . Clean up, fix up, plant some trees, etc.
13. *Film Crusade* . . . Billy Graham six nights in a week or other.
14. *Revival Services* . . . At least two meetings each year planned ahead.
15. *Weekend of Whatever* . . . Music, holiness crusade, youth week, indoor camp meeting, etc.

RECORDS

1. Records are important.
2. Keep records up to date.
3. The government requires some records; we require some . . . you need some.

4. Every Sunday night or Monday morning put down the statistics of the Lord's Day.
5. Have a loose-leaf notebook for minutes from your board.
6. Help your people to be systematic, and they will in turn help you. Require written reports from your leaders, and it will make your reporting easier.

DEVOTIONAL LIFE

You will be what you are in your devotional life. If you have little or no devotional life, it is likely that's what your life for God will be. You will no doubt succeed if you have a consistent devotional life. You will never make it, no matter how successful people think you are, without it. Don't let this time be sermon preparation or study time. Let it be waiting on the Lord, listening, seeking His direction.

We would rather be on the mountaintop calling down fire from heaven. "Lord, You've called me to get up on my feet with the sword in my hand to battle the enemy." But you need to be alone to sharpen your sword and mend your broken armor and get some up-to-date directions from the God of battles.

VISITING

1. Make a list of *every* family to be visited.
2. Add continually to that list.
3. Name, address, phone number.
4. Keep a daily record of visits made.
5. Don't camp—10 to 15 minutes is enough.
6. Be positive, optimistic. DON'T BE FLIP or too free, even if you are nervous.
7. Make your visits friendly but spiritual.
8. Don't spend too much time with the "select few."
9. Dress properly—don't look as if you just came from working in the garden.
10. Be sensitive to a person's situation.
11. Excuse yourself at the door if they have visitors, just tell them you'll come back again.
12. Since the visit is short, you need not consider making appointments . . . if you do, you'll get little done.
13. If you visit with your wife in an evening, you do well to arrange beforehand . . . however, you should make a number of calls the same night.
14. Plan to visit each afternoon Tuesday through Friday.
15. Use part of Saturday for Sunday School visitation.
16. Every person who visits a regular service in your church should have a pastor's visit **THAT WEEK**.
17. Don't stay after 9 p.m. in a home unless in emergency. You will get into the habit of just socializing with certain people and spoil your ministry.
18. Little good will come when a pastor spends hours with a certain group . . . his pastoral stay may be limited.

WHAT TO DO IN A VISIT

1. Be kind—you are in someone's home.
2. Be sensitive to their need and their situation.
3. Be an encourager.
4. If there is sorrow or a problem, be sympathetic . . . most homes have real concerns.
5. Plan to visit the man of the house.
6. Even though you are staying only a short while, don't give them the feeling of being rushed.

7. Would be nice to have coffee and cake, but the rule is to decline.
8. "Mrs. Jones, I just wanted to drop in for a few minutes" is a good door opener.
9. Read a short portion of the Bible . . . pick it out before you begin your visiting. I picked out two or three portions and used them throughout the day, according to the person I visited. You can easily read inappropriate portions at the wrong home.
10. Pray a personal prayer. Why not kneel, unless you have been standing during the visit for some reason.
11. In most cases you can give an invitation to Sunday School or church or other programs of the church. If they need transportation, suggest that you will arrange it.
12. You are a spiritual leader . . . people look to you for direction . . . don't disappoint them.
13. Be sensitive to needs that can be met by a new program in the church. Be alert to meeting the needs of people.
14. Don't promise the impossible to people unless you will believe in the God of miracles.

PLANNING

1. Plan ahead . . . think ahead. So many are reactors instead of actors or initiators. What do you want to accomplish in the next five years? How can you meet the goals?
2. Draw up a schedule for five years on revival meetings.
3. Work on your yearly plans. Get some objectives from the Lord and from the Bible.
4. Get plans and programs to meet needs, and put them down on paper. Then share your plans with the departments involved.
5. Think big! Someone asked, "What do you have in your plans that requires the supernatural?"
6. Seek God's will each step you take.
7. Don't try to do it alone just to make sure it is done right; involve others.
8. Be teachable yourself and you will discover others will be open to you.
9. You should be planning with every department on (a) long-range goals and (b) short-range goals.
10. Put your ideas down on paper. Plan your work and work your plan.
11. Through it all, saturate it with prayer.

SERVICES

1. If people want a formal, quiet service, they can go most anywhere and get one. We have plenty of emotion in sports and some get highly emotional on the subject of politics.
2. There is too little "joy of the Lord" demonstrated in our services. As the pastor you can make a change. I have seen dead churches come alive when a live pastor comes along. Fletcher Spruce said, "Let the pastor receive a touch of God's Spirit in his secret closet and he is likely to display some emotion and deep concern in the pulpit."
3. Plan your Sunday morning service, and plan it well. However, don't be afraid to break in with a testimony of a new Christian or the praise of one of His children.

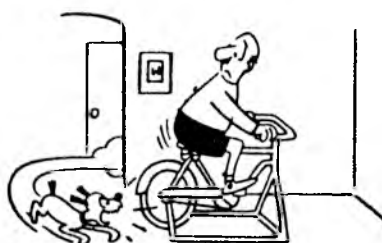
4. We are living in days of change, so don't be afraid to change if it will honor the Lord.
5. Announce that Sunday night service as if you expect your people to be there. It is your job to inspire them.
6. Give the people a job to do Sunday nights. Get them involved. Urge them to invite others, and you lead the way.
7. Pay special attention to visitors. I assure you they will be pleased, not embarrassed, if you recognize them properly and give them a welcome packet.
8. Get a Sunday night theme chorus. Sing the theme chorus, then have people shake hands with each other. You will notice they will smile, and you will have a warm spirit established.
9. Have other people participate in the service . . . lead singing, pray, offertory special, solo, duet, choir, children's group, etc. You will find parents will attend if the children are involved.
10. Preach for a decision. You have prayed and worked, now believe God for results.

THE INVITATION

1. Be sensitive to the leadership of the Holy Spirit. It will be a rare service where there are no hungry people.
2. The invitation is not confined to the unsaved or the unsanctified. The altar is open to all who would come to pray and receive any help from the Lord. The altar is not a place of condemnation but rather a blessed means of grace.
3. Don't hurry the invitation. People are in the valley of decision.
4. Should there be no response to the invitation at the altar, keep positive.
5. Ask for hands to be raised for prayer and be serious in prayer for these requests. Urge them to pray before the next service and then come and make a public response.
6. If a person is saved in the home, urge him to step out on the invitation as a public confession of faith.
7. Urge your Christians to pray definitely as the invitation is given.

AT THE ALTAR

1. Every pastor should give training for altar workers. There are a number of books that are helpful.
We Have an Altar, by Norman R. Oke
Save Some, by Jarrett Aycock, (pp. 22-29)
Christian Worker's Guide, by V. H. Lewis
2. For new Christians, make sure they begin on a Bible study immediately. Be sure they have a Bible . . . ask to see it to be sure it is a good edition.
3. Don't interrupt a seeker praying at the altar. Let the Holy Spirit do His work. Then when the person appears to be through praying, you may proceed.
4. He needs to know as a new Christian what has happened to him and the basis of his newfound faith as found in God's Word.
5. He needs to have someone visiting him in the next 24 hours, for he is a new baby. He needs to get out in group fellowship. He needs to share his faith.
6. Altar workers need your attention if you will conserve the fruit God is giving.



What happens when you follow a guy who's just spinning his wheels?

FOLLOW THROUGH

We have ideas in abundance. Programs are numerous. How many times do we begin but see it finally come to a sad stop . . . it didn't work. Our task is to plan ahead, then follow through. Don't give up. If it drags, give it new life. Maybe even change some ideas in the program, but keep it going and it will bring results. Pastors' offices are filled with great ideas. Many can put it down on paper but have never been pressed to stay with something and prove it can be done. Our task is to inspire and train our people to get involved in work for Jesus. We are the leaders and we are responsible in our place of leadership. God has called you, and you can do the job if you will follow through. Sharing on a zone level with fellow pastors will help you even as you help them.

PASTOR'S USE OF TIME

1. No person has more time than you . . . 24 hours each day. Set aside a daily period for private prayer and study of God's Word.
2. Plan to spend four mornings each week in sermon preparation.
3. Be a visitor and make approximately 2,000 calls annually.
4. Be a reader . . . reading no less than a new book each week. Join a good book club.
5. Be faithful to all zone and district meetings.
6. Take care of all correspondence promptly.
7. Allow time for your family.
8. Get acquainted with your neighbors and your community.
9. Lead the way in discipline of time spent at sports, TV, etc.
10. Put your time on the altar, and the Holy Spirit will guide you in all you do.

HOSPITAL VISITATION

1. People are receptive while in the hospital or ill at home.

2. Don't try to be a doctor or to tell about so-and-so illness.
3. Dress properly in public with shirt, tie, and jacket.
4. Carry your Bible with you in view of others.
5. Respect those on duty in the hospital, and they will respect you.
6. Don't tell the person your problems, he has enough of his own.
7. Use good sense, don't sit on the bed or act too freely.
8. Don't visit too long . . . a 15-minute limit is reasonable.
9. Make the visit spiritual and positive.
10. Speak to others in the room.
11. If it is proper, ask if they would like to be included in the prayer . . . or just include them and they will be grateful.
12. Pray simply . . . avoid old-church language . . . pray conversationally.
13. Don't be flip or light in your behavior; be positive and optimistic, however.

I believe it is the will of God that each pastor sense fulfillment in his work for God and the church. If you are not sensing this joy, why not arrange to have your district superintendent visit with you? He can sit down with you and discuss your work, look at your schedule, determine together where you need direction, pray with you, and receive inspiration together to bring you to a sense of fulfillment in your work.

You have a high and holy calling that must claim your loving devotion. You are called to live in His will. Part of that will is your family and your church. I trust your commitment will be such that there will be no conflict between any aspect of God's total will for your life and ministry.

EXPECTATIONS ON THE DISTRICT OF BROTHERLY LOVE

A paper prepared for new pastors on the Philadelphia District,
Church of the Nazarene

by Paul D. Mangum

Superintendent, Philadelphia District, Church of the Nazarene

Foreword . . .

The information herein has been expressed in various meetings or with individuals on the district during my 12 years as your district superintendent. I felt it needed to be in written form to remind all of us that "we are laborers together for the Lord" in the great task of winning souls, leading them into an experience of entire sanctification, and discipling them to be maturing and effective Christians.

I am sure that "all the bases" may not be covered in this brief paper, but I am also sure there are items that will make us all better pastors and associates if we will let the Holy Spirit lead us in these important areas.

As I know my own heart, the purpose of these lines is to increase our effectiveness as we work together on the BROTHERLY LOVE DISTRICT.

. . . Paul D. Mangum

You are a pastor or an associate on one of the finest districts . . . the Brotherly Love District. You were judged to have the spiritual, emotional, and educational qualifications and the personality to be a successful leader when you were invited to minister in the church.

You know what it is to be "born again." You also have committed your life fully to Christ and know the abiding presence of the Holy Spirit in cleansing and in power, as a second definite work of grace, which we call entire

sanctification. YOU HAVE BEEN CALLED TO FULL-TIME SERVICE. This calling places a great responsibility on your shoulders. Let me share with you what I feel this calling involves as you minister in the Church of the Nazarene and in particular on the Philadelphia District. I wish to share in the following areas: PERSONAL, LOCAL CHURCH, DISTRICT CHURCH, GENERAL CHURCH, EDUCATIONAL INSTITUTIONS, THE CHURCH—THE BODY OF CHRIST, THE COMMUNITY, AND MY PHILOSOPHY OF LIFE AND MINISTRY.

I. PERSONAL

"Your appearance is an impression builder from the start."

I mention PERSONAL first because I feel that your success as a pastor or as an associate depends upon you.

A. *Your attitude* toward the church, others, your wife, and your children is appraised quickly by the congregation. Little things such as opening a door for a lady (*your* lady, also), kindness of speech or lack of it (when reactions could be misinterpreted) are readily noticed.

B. *Your devotional life* is of utmost importance. Someone said, "The most insignificant thing you do in a day becomes more important than your devotional life if you have not 'had your devotions that day.'" Your failure or success as a Christian and a minister of the gospel starts here, either in neglect or in discipline. *Nothing* can take the place of Bible reading and prayer as you prepare each day to serve. Family devotions, UNDER YOUR LEADERSHIP, is a must.

C. *Your appearance* is an impression builder from the start. Sloppy dress portrays neglect to others. Appropriate dress builds confidence. Shoes shined, hair combed, a shaven look, suit pressed, shirts ironed. The business world gives its contracts to the conservative dresser, who, by his dress, builds confidence in the mind of the buyer as well as building self-confidence in the salesman. On the cover of the magazine for clergy *Ministry*, the July 1980 issue stated, along with several other suggestions, the following: "A minister wearing a conservatively cut, dark, two-piece suit is judged as sympathetic, effective, and well educated." I prefer a dark suit for the morning worship service, funerals, weddings, and Communion services.

D. *Recreation is re-creation.* You need it, and your



Paul D. Mangum

family needs it. Religiously keep a night at home to enjoy your family and let them enjoy you. They are a part of your congregation. Place the appointment on the calendar and only break it in the case of extreme emergency. Have a hobby! It is a must for you to relax . . . fishing, hunting, playing ball, golfing, tennis, handball, boating, or whatever . . . DO IT and relax.

E. *Concept of ministry* is so important for success. You haven't learned it all in school. You'll soon find out that the school of human relationships has just begun and some of the classes and tests are difficult. You are called to love, serve, reconcile, shepherd, and lead. Do it with a *servant* and not a "know it all" attitude. Do it from the heart of true love for your people . . . THEY WILL FEEL IT. NOTHING TAKES THE PLACE OF A SHEPHERD'S HEART!

F. *Your conduct* is important. Two things will destroy your ministry: (1) Your familiarity with the opposite sex; (2) How you handle money . . . your own and the church's. The women of your church may be your sisters, mothers, daughters *in Christ*, but they are still women. To be too free with your hands and with your verbal remarks, to hug and kiss them, is only asking for trouble. Shake hands, and if possible, your wife ought to be standing by your side when you shake hands with the people at the close of the service, *but* don't hold hands too long with the women coming by. Be careful how close a relationship you and your wife cultivate with other couples. Be a true pastor to all. Be sure that those who know you best have the greatest confidence in you because of your Christian conduct.

G. *Your finances* are important. Have a budget and live within it. Don't count on weddings and funerals to bail you out. Don't count on Mother and Dad to help you pay for the car you have already purchased. There will be gifts and answers to prayer, but don't put them in your budget. Don't handle the church's money. Someone else can count, bank, and write checks. Discourage people from giving you money during the week for the church. If they insist, be sure they put it in a sealed envelope. Some shut-ins have no other way than to have you drop it in the plate for them on Sunday. Don't be a treasurer for any of your organizations. Don't accumulate bills for the church not authorized by the board.

II. THE LOCAL CHURCH

"Compassion, consistency, and sweat are the keys to growth."

The local church is not an entity in itself. Especially is this so in the Church of the Nazarene. It is not an organization, but rather an organism. It should be LIFE-GIVING! You are the pastor . . . the leader! The best leadership is when you let people feel they are a part of the planning, for then the goals become theirs and not yours. Laymen like to be a part of the planning, and they like to take part in the worship service. The wise pastor will use them in many capacities. You are "workers together." It is your parish! It is your responsibility! You must give them aggressive leadership. I highly recommend that you and your people become involved in the ACTION FOR GROWTH program, which emphasizes prayer cells and friendship evangelism as basic programs for church growth. Find needs and meet them,

and there will always be a place for you in the ministry. Don't over-program your people, and follow through on the programs that you start. Create an atmosphere of love among your people. When people take you into their confidence, it is a breach of ethics to break that confidence. It will ruin your ministry. Let the church feel the thrill of being a part of the worldwide organization. Budget your time and your money. Plan your year, month, week, and day so that you accomplish your mission and purpose. Here is a thought that I ran across in my reading the other day:

I read in a Book
Of a man called Christ
Who went about doing good.
To me it is very disconcerting
That I am so easily satisfied
With just going about.

—Sunday School Times

Be optimistic. Pessimism kills and is contrary to the gospel of Christ we preach. Compassion, consistency, and sweat are the keys to growth. Pastoral calling and empathy are a vital part of your ministry. Your pulpit ministry should be characterized by clear and strong preaching on entire sanctification as a second definite work of grace wrought by the Holy Spirit. It should let them know that you care about their joys and sorrows.

Work closely with your church board, and don't step ahead of them. Don't fight your opposition. Treat each pastorate as a lifetime assignment. There is no small place of service in God's kingdom. Statistics tell us that a man does his best work when he has been in a church for five years. Love your members and help them to be growing Christians.

If you are an associate, remember that there is someone in every congregation who would turn you against the senior pastor. Stay close to your pastor and always support him in word and deed. If you cannot do this, then you should move to another field of labor. Don't hurt his ministry.

Lyle Schaller in his book *Assimilating New Members* gives 10 ways to keep people from joining your church:

1. Don't invite them.
2. Short pastorates.
3. Arrange for substantial long-term financial subsidy from the denomination.
4. Divert the attention away from the needs of the people.
5. Build more building than you need . . . Use architectural evangelism.
6. Perpetuate the small-church self-image: one-cell or single-cell.
7. Too much intercongregational cooperation.
8. Generate the cutback syndrome.
9. Transfer of responsibility: We are here, they can call on us if they need us.
10. Forget the real purpose of the church.
11. Assume that people mean it when they are initially negative to your Christian aggressiveness.
12. Use "Blunderbuss" evangelism.

III. THE DISTRICT CHURCH

"Don't be a loner . . . if you allow yourself to become one, you'll be a loser in the long run."



"He is a district man!" This is a high compliment. There are degrees to which one is a district man. Let me share my feelings about what a district man ought to be and do.

A. *Answer correspondence on time.* It is just as easy to do it on time as it is to be late, and it makes your work and that of your leaders more pleasant and efficient. This is a must . . . answer correspondence on time!

B. *Be positive in your attitude toward the district.* If you disagree with something, talk to your leader and not to your people or fellow pastor. This is exactly what you would like to have happen in your congregation. Other districts may do things more to your liking. If so, you probably would be happier serving on that district.

C. *Pay your budgets in full on a 10-month basis.* Camp, Christian Life, District Fair Share (which includes Home Missions), Education, Pensions, General, are all areas of special need. The PARTICIPATION OFFERINGS are also vitally important, and every pastor should give his people an opportunity to give or arrange for them in the local budget. Dr. R. T. Williams, general superintendent for many years in our church, said that a pastor must do at least three things to succeed: (1) He must keep himself and his people deeply spiritual; (2) He must show growth by soul winning; (3) He must be able to finance his program, including full payment of all budget assignments.

D. *Cooperate with the emphasis of each department . . .* World Mission, Youth International, and Board of Christian Life.

E. *Attend district and zone level activities.* Don't be a loner . . . If you allow yourself to become one, you will be the loser in the long run. We are a team! You are impor-

tant! There is no big or little church in our fellowship. All of our pastors feel the brotherly love and oneness. Attend all of the district assembly. At camp meeting time, you are expected to be there one Sunday and the major part of the week . . . not just to make an appearance on Pastor's Day. Volunteer for service at one of the youth camps. If they need you, they will then feel free to call on you. The Pastors' and Wives' Conference is a highlight of the year and attendance is expected. Pastor's Days are called with the anticipation that all of our pastors and associates will attend. Prayer and Share Tour is a special time with pastors and the district superintendent, and your attendance is expected. The "Men for Missions" dinners give you opportunity to express to your men your interest in missions and to create more interest among them. You are a member of both the NYI and the NWMS conventions and should attend if at all possible. Other opportunities for fellowship are offered, and you will enrich your own life and ministry by attending. Support enthusiastically all district-sponsored events such as Laymen's REal-TREAT, Action for Growth, Men's Retreat, SAM Retreat, etc. REMEMBER: One enthusiastic, spiritual couple can change the complexion of a church. Take advantage of every opportunity to grow spiritually yourself, and help your people grow.

IV. THE GENERAL CHURCH

"You are a vital part of a great denomination."

The general church exists to serve the local church. Use her programs where they will help advance the Kingdom. Use your own if they are better, but let's get the job done. You are a vital part of a great denomination: The Church of the Nazarene. You are expected to support the church in many areas:

A. *Doctrinally:* If you can't agree with the church doctrinally, you should seek a denomination with which you can agree.

B. *Standards:* These have *proven* to be timely for our day and are worthy of your example and promotion. A strong holiness message is of tremendous value here. Get your people entirely sanctified, and the Holy Spirit will teach them in these areas of Christian conduct.

C. *The General Budget and 10 percent giving:* Our stewardship as a denomination is A+ among denominations and is A++ above the independents. Be positive and enthusiastic in your attitude. Cooperate in all of the participation offerings sponsored by the general church, such as Alabaster, American Bible Society, World Mission Radio, seminary, Bible college.

V. EDUCATIONAL INSTITUTIONS

"Encourage your youth to attend Eastern Nazarene College."

Eastern Nazarene College is your college! I say "your" for you are now a part of the Eastern Nazarene College region. Regardless of where you attended, *NOW* you become a loyal supporter of ENC. Encourage your youth to attend. *Pay your college budget!* Invite representatives of the college into your church to meet the parents and youth in a good atmosphere. Don't criticize the college to your people or belittle the college when they bring criticism. If you have a criticism, bring it to the college president or your district superintendent. Re-

member . . . even though our young people gripe about the school at times, they usually are anxious to go back. Create a scholarship program where possible, to help them attend.

VI. THE CHURCH—THE BODY OF CHRIST

Dr. D. I. Vanderpool, general superintendent emeritus, used to say, "We are not the only group that have the gospel, but God has given us a corner to fill." Work with other churches of your community on special occasions to present a solid front for Christ. Be a part of your ministerial association. It is not unusual for our men to be chairmen or presidents of the associations.

VII. THE COMMUNITY

I changed my prayer meeting from Wednesday night to Thursday night in one church I served in order that my people could attend the Parent-Teacher's Association. If you can get an invitation to join a service club, you will find that usually your church will help you out with the expense and you will get to know the businessmen of your community more quickly. I felt that I got to know more businessmen in 1 year's time than I could possibly have known in 10 years of ministry otherwise. Your witness is needed and appreciated. Keep your bills paid up to date so that it will not reflect on you or your church. Live within your budget.

VIII. MY PHILOSOPHY OF LIFE AND MINISTRY

"I want you to feel I am approachable."

My favorite scripture is Prov. 3:5-6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

My favorite philosophy is found in the following sayings: "*Life is too short to be little.*" This has been my motto since 1945. It is a yardstick by which I measure my reactions to others in the difficult circumstances of

life. "*Jesus walked with failures as though they had never failed.*" This has helped me in working with those who have let me down. There have been a few in 28 years of pastoral ministry and 12 years of district superintendency. Dr. R. T. Williams gave the following advice to Dr. E. E. Zachary when he appointed him district superintendent of the Kansas City District, "BE HONEST!" When you are honest you never have to worry about past decisions, and you can sleep well at night.

I want you to feel I am approachable and comfortable to be around. I am your friend as well as your district superintendent. You will find me understanding and open. I like the title "district pastor," and I want to be your pastor as you give me opportunity. I will not break your confidence.

The name "Brotherly Love District" can be just a slogan, a title without meaning, or it can be a way of life. I choose to make it a way of life. I received a bookmark in the mail a few years ago that had the following inscription in braille: "FEEL OUR LOVE!" As Mrs. Mangum and I travel to the churches of our district it is always with great anticipation, for we love the pastor and people in every church. We hope that you indeed feel our love.

CONCLUSION

A few years ago while visiting my father in Idaho in the middle of the winter, I became aware that my step-mother had no kindling to start a fire in the fireplace. I asked her if I could cut some kindling for her, and she said, "If you will put the pieces of wood close enough to each other to let the flame from the paper come through, but not so close that you smother it, you won't need any kindling." Then she went on to say, "It's like a marriage . . . You don't smother each other, but you do stay close to each other." I would say, "It's like a district . . . we stay close to each other so that the flame of divine love can burn brightly, helping us to evangelize our area for Christ."

The Sunday Drive

by Les Parrott III

I had never before had the responsibility for both the morning and evening services in a church where the pastor was out of town. As a young college student just getting started I was anxious to make good. I worked hard on my sermons, practicing in front of my bedroom mirror for hours. I outlined them on a simple 3" x 5" card, and I timed them at 20 minutes each. With "Taking Time to Love" as my topic for the morning's message I set out for Madison, Wis., and the Church of the Nazarene.

On my way I listened to some of the "big time" preachers on the car radio. I pulled onto a back road to save time, and while I drove I dreamed of the im-

pression I would make on the congregation I was going to minister to. But now I was late getting to the church and, of all things, stuck behind a Sunday driver. *The nerve of him doing barely 60 in a 55 mile zone! Here I am on my way to an important ministry, and this guy is drifting along, admiring the autumn scenery.*

With an implacable motive I edged the bumper of my dad's Buick to within a foot or two of his Volkswagen, hoping he would get my message and accelerate. I carefully tailed him for what seemed a long time, but to no avail. He was simply taking time to enjoy his morning drive. In fact, within a few blocks of the church he slowed

down to nearly the speed limit.

As I neared the entrance of the church where I was to preach, I sank into the car seat and watched with horror as he turned into the parking lot. While he maneuvered his red VW, between two white lines, I scouted out an inconspicuous place in the far corner of the lot where I thought he might not notice me.

Inside the church, I stood to my feet in my black suit and white shirt, and he was sitting in the front row, glaring at me. I flashed him my most spiritual smile and went on to preach about the importance of taking time to love others with the love of Christ. He did not seem terribly impressed.

A pastor asks: Whose expectations must I live up to?

Expectations: *To Do or to Dabble*

by G. William Evans

Pastor, Church of the Nazarene, Pickford, Mich.

I am sure that the expectations at every level of pastoral ministry are a problem with which all ministerial brethren have struggled. I believe that problem is especially heavy for the man just getting started in his ministerial career. Why? It is at this stage that we form attitudes and philosophies that are going to spell either personal success or personal failure for our lifetime of ministry. How are we supposed to handle all the different expectations that all the different people have of us?

All the different types of activities in a minister's schedule are well known to every pastor; sermon preparation, home visitation, counseling, administrative work, personal growth and enrichment, handling finances, community interests, and family interests. It seems that the numerous "experts" in different fields have much to say about the vital nature of their speciality to the success or failure of the church. For example, church growth scholars might say that the entire congregation needs to be organized into "Circles of Concern" based on the homogeneous unit principle in order to have a growing church. Evangelism specialists might say that a church is not really a church until the entire membership is involved in personal soul-winning encounters every Thursday night. And then our districts might think less than the best of us if our entire congregation is not fully involved in every phase of the district program.

Admittedly, this is overstated. But with all these and many more experts telling us what we must do in

order to effectively pastor the congregation we serve, it is no wonder that extreme frustration is experienced when we begin to fall short in some areas. The problem is compounded when so many of the laypeople have so many things they want done by either the preacher or his wife. We paraphrase the expression of the apostle Paul from "this one thing I do" to "these many things I dabble in."

Is there a solution to the problem? There is a struggle with what the laity expect of their pastor, with what the denomination expects of its pastors, with not always knowing what the district superintendent expects of his pastors, with what we expect of ourselves, and with what God expects of us.

First, let us consider what God expects of us as individuals. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8). My primary responsibility as an individual created in the image of God is my own personal relationship with God. A free hand in paraphrasing Matt. 16:26 could say, "What does it profit a new, young pastor if he has 200 in Sunday School, overpays all of his budgets, and begins construction on a new building in his first year of ministry and loses his own soul?"

Perhaps Micah's exposition of the Lord's requirements could be adopted as a guideline for our ministerial activity. As ambassadors for Christ and agents of reconciliation between God and man today, what could possibly be better pastoring

than to be an example of the life of integrity that these guidelines suggest. To do justly in all of our organizational and administrative activity, to manifest God's quality of steadfast love in all of our interpersonal relationships, and to walk humbly in giving all the glory to God seems to be a viable concept of ministry by personal example.

Second, what does God expect of us as His called servants? Paul discusses the relationship between the gifts of the Spirit and the operation of the Church in Eph. 4:11-16. Within this passage we have the identification of the gifts of ministry, the purpose of the gifts of ministry, and the results of the gifts of ministry. As you read the passage, take note of who the Head of the Church is. Is it the sophisticated experts whose ideas we read and try to imitate? Is it the denominational executive who hints so strongly that you should comply with the programs of his department? Is it the laypeople of the congregation who have such high expectations of your work ability? Is it you? Of course not! Christ is the Head. He is the One who should control the activity of the entire Body. It does not mean that He cannot work through a particular program or individual, but it does mean that Christ is the Head!

Christ is the Head of the Church. We are accountable to Him. We have only to meet His expectations. What does Christ expect of me in my ministry? Success! That is, doing my best for His glory with everything He has given to me.





EXPECTATIONS:

WHAT JOHN WESLEY EXPECTED OF THE CLERGY

In 1756 John Wesley could not keep from publishing an address to the clergy. He was not addressing his own preachers of the Methodist movement. Rather, he was lecturing the Anglican clergy. It was not a great era for them. Half the clergy did not live in their own parishes and did not preach there regularly. A few held parishes they never visited once in their life, yet they received the tax-supported salary. Further, since the church was a branch of the government, you could get several salaried parish assignments as political plums. A few clergymen held the position of vicar for as many as 12 parishes. In such a system is it any wonder that Wesley said he, of his own knowledge, knew of no more than six truly reliable clergymen? Here are excerpts from his address to the British clergy. Are they not still appropriate today?

Ought not a Minister to have, First, a good understanding, a clear apprehension, a sound judgment, and a capacity of reasoning with some closeness? Is not this necessary in a high degree for the work of the ministry? Otherwise, how will he be able to understand the various states of those under his care; or to steer them through a thousand difficulties and dangers, to the haven where they would be? Is it not necessary, with respect to the numerous enemies whom he has to encounter? Can a fool cope with all the men that know not God, and with all the spirits of darkness? Nay, he will neither be aware of the devices of Satan, nor the craftiness of his children . . .

Alas, what terrible effects do we continually see of that common though senseless imagination, "The boy, if he is fit for nothing else, will do well enough for a Parson!" Hence it is, that we see (I would to God there were

no such instance in all Great Britain, or Ireland!) dull, heavy, blockish Ministers; men of no life, no spirit, no readiness of thought; who are consequently the jest of every pert fool, every lively, airy coxcomb they meet. We see others whose memory can retain nothing; therefore they can never be men of considerable knowledge; they can never know much even of those things which they are most nearly concerned to know. Alas, they are pouring the water into a leaky vessel; and the broken cistern can hold no water! . . .

And yet we see and bewail a still greater defect in some that are in the ministry. They want sense, they are defective in understanding, their capacity is low and shallow, their apprehension is muddy and confused; of consequence, they are utterly incapable either of forming a true judgment of things, or of reasoning justly upon

O' Simon Magus, what a saint you were compared to some of the best ministers of today!

anything. O how can these who themselves know nothing aright, impart knowledge to others? how instruct them in all the variety of duty, to God, their neighbour, and themselves? How will they guide them through all the mazes or error, through all the entanglements of sin and temptation? . . .

A blockhead can never "do well enough for a Parson." He may do well enough for a tradesman; so well as to gain fifty or an hundred thousand pounds. He may do well enough for a soldier; nay, (if you pay well for it,) for a very well-dressed and well-mounted officer. He may do well enough for a sailor, and may shine on the quarter-deck of a man-of-war. He may do so well, in the capacity of a lawyer or physician, as to ride in his gilt chariot. But O! think not of his being a Minister, unless you would bring a blot upon your family, a scandal upon our Church, and a reproach on the gospel, which he may murder, but cannot teach. . . .

No less necessary is a knowledge of the Scriptures, which teach us how to teach others; yea, a knowledge of all the Scriptures; seeing scripture interprets scripture; one part fixing the sense of another. In order to do this accurately, ought he not to know the literal meaning of every word, verse, and chapter?

Let us each seriously examine himself. Have I, (1.) Such a knowledge of Scripture, as becomes him who undertakes so to explain it to others, that it may be a light in all their paths? Have I a full and clear view of the analogy of faith, which is the clue to guide me through

the whole? Am I acquainted with the several parts of Scripture; with all parts of the Old Testament and the New? Upon the mention of any text, do I know the context, and the parallel places? . . . Do I know the grammatical construction of the four Gospels; of the Acts; of the Epistles; and am I a master of the spiritual sense (as well as the literal) of what I read? Do I understand the scope of each book, and how every part of it tends thereto? Have I still to draw the natural inferences deducible from each text? Do I know the objections raised to them or from them by Jews, Deists, Papists, Arians, Socinians, and all other sectaries, who more or less corrupt or cauponize the word of God? . . . And have I learned to apply every part of the sacred writings, as the various states of my hearers require?

(2) Do I understand Greek and Hebrew? Otherwise, how can I undertake, (as every Minister does,) not only to explain books which are written therein, but to defend them against all opponents? Am I not at the mercy of everyone who does understand, or even pretends to understand, the original? For which way can I confute his pretence? Do I understand the language of the Old Testament? critically? at all? Can I read into English one of David's Psalms; or even the first chapter of Genesis? Do I understand the language of the New Testament? Am I a critical master of it? . . . If not, . . . ought not shame to cover my face? . . .

There is yet another branch of knowledge highly necessary for a Clergyman, and that is, knowledge of the men, of their maxims, tempers, and manners, such as they occur in real life. Without this he will be liable to receive much hurt, and capable of doing little good; as he will not know, either how to deal with men according to the vast variety of their characters, or to preserve himself from those who almost in every place lie in wait to deceive.

Have I learned to beware of men; to add the wisdom of the serpent to the innocence of the dove? Has God given me by nature, or have I acquired, any measure of the discernment of spirits; or of its near ally, prudence, enabling me on all occasions to consider all circumstances. . . . Can he be without an eminent share of prudence? that most uncommon thing which is usually called common sense?

Next to . . . common sense . . . a Clergyman ought certainly to have some degree of good breeding . . . he should have . . . all the courtesy of a gentleman, joined with the correctness of a scholar. . . .

But all these things, however great they may be in themselves, are little in comparison of those that follow. For what are all other gifts, whether natural or acquired, when compared to the grace of God? And how ought this to animate and govern the whole intention, affection, and practice of a Minister of Christ!

As to his intention, both in understanding this important office, and in executing every part of it, ought it not

to be singly this, to glorify God, and to save souls from death? Is not this absolutely and indispensably necessary, before all and above all things? . . . Was a comfortable livelihood, then, your motive for entering into the ministry? And do you avow this in the face of the sun, and without one blush upon your cheek? I cannot compare you with Simon Magus; you are many degrees beneath him. He offered to give money for the gift of God. . . . Hereby, however, he showed that he set an higher value on the gift, than on the money which he would have parted with for it. But you do not; you set a far higher value on the money than on the gift; insomuch that you do not desire, you will not accept of, the gift, unless the money accompany it! . . . O Simon, Simon! what a saint wert thou, compared to many of the most honourable men now in Christendom! . . .

As to his affections. Ought not a "steward of the mysteries of God," a shepherd of the souls for whom Christ died, to be endued with an eminent measure of love to God, and love to all his brethren? a love the same in kind, but in degree far beyond that of ordinary Christians? . . .

He therefore must be utterly void of understanding, must be a madman of the highest order, who, on any consideration whatever, undertakes this office, while he is a stranger to this affection. Nay, I have often wondered that any man in his senses does not rather dig or thresh for a livelihood, than continue therein, unless he feels at least such an earnest concern for the glory of God, and such a thirst after the salvation of souls, that he is ready to do anything, to lose anything, or to suffer anything, rather than one should perish for whom Christ died. . . .

Have I accordingly given my heart to God, and to my brethren for his sake? Do I love God with all my soul and strength? and my neighbour, every man, as myself? Does this love swallow me up, possess me whole, constitute my supreme happiness? Does it animate all my passions and tempers, and regulate all my powers and faculties? Is it the spring which gives rise to all my thoughts, and governs all my words and actions? If it does, not unto me, but unto God be the praise! If it does not, "God be merciful to me a sinner!"

At least, do I feel such a concern for the glory of God, and such a thirst after the salvation of men, that I am ready to do any thing, however contrary to my natural inclination, to part with anything, however agreeable to me, to suffer anything, however grievous to flesh and blood, so I may save one soul from hell? Is this my ruling temper at all times and in all places? Does it make all my labour light? If not, what a weariness is it! What a drudgery! Had I not far better hold the plough?

But is it possible this should be my ruling temper, if I still love the world? No, certainly, if I "love the world, the love of the Father is not in" me. The love of God is not in me, if I love money, if I love pleasure, so called, or diversion. Neither is it in me, if I am a lover of honour or praise, or of dress, or of good eating and drinking. Nay,

even indolence, or the love of ease, is inconsistent with the love of God.

What a creature then is a covetous, an ambitious, a luxurious, an indolent, a diversion-loving Clergyman! Is it any wonder that infidelity should increase, where any of these are to be found? that many, comparing their spirit with their profession, should blaspheme that worthy name whereby they are called? But "woe be unto him by whom the offence cometh! It were good for that man if he had never been born." It were good for him now, rather than he should continue to turn the lame out of the way, "that a millstone were hanged about his neck, and he were cast into the depth of the sea!"

May not you who are of a better spirit consider, Am I such as I ought to be with regard to my practice? Am I, in my private life, wholly devoted to God? Am I intent upon this one thing,—to do in every point "not my own will, but the will of Him that sent me"? Do I carefully and resolutely abstain from every evil word and work? "from all appearance of evil"? from all indifferent things, which might lay a stumbling-block in the way of the weak? Am I zealous of good works? As I have time, do I do good to all men? and that in every kind, and in as high a degree as I am capable? . . .

Brethren, is not this our calling, even as we are Christians; but more eminently as we are Ministers of Christ? And why (I will not say, do we fall short, but why) are we satisfied with falling so short of it? Is there any necessity laid upon us, of sinking so infinitely below our calling? Who hath required this at our hands? Certainly, not He by whose authority we minister. Is not his will the same with regard to us, as with regard to his first Ambassadors? Is not his love, and is not his power, still the same, as they were in the ancient days? Know we not, that Jesus Christ "is the same yesterday, to-day, and for ever"? Why then may not you be as "burning and as shining lights," as those that shone seventeen hundred years ago? Do you desire to partake of the same burning love, of the same shining holiness? Surely you do. You cannot but be sensible it is the greatest blessing which can be bestowed on any child of man. Do you design it; aim at it; "press on to" this "mark of the prize of the high calling of God in Christ Jesus"? Do you constantly and earnestly pray for it? Then, as the Lord liveth, ye shall attain. Only let us pray on, and "tarry at Jerusalem, till we be endued with power from on high." Let us continue in all the ordinances of God, particularly in meditating on his word, "in denying ourselves, and taking up our cross daily," and, "as we have time, doing good to all men"; and then assuredly "the great Shepherd" of us and our flocks will "make us perfect in every good work to do his will, and work in us all that is well pleasing in his sight!" This is the desire and prayer of

Your Brother and Servant,
in our common Lord,
JOHN WESLEY.

London, February 6, 1756.



OF MASKS AND MEN

Cases for Reflection and Discussion

These case studies or discussion starters are taken from a new book *The Walk-On-Water Syndrome* by Edward B. Bratcher. The book is published by Word Books and is available through your publishing house. If you like the following cases you should consider making the \$10.95 investment in the book [order no. BA 084-990-4307].

The Professional Mask

A direct result of loneliness is the professional mask. Many ministers put on masks because after years of loneliness no true emotion exists inside that human shell. Or if any emotion is left, it is not enough to provide warmth, love, compassion, sympathy, empathy—all those qualities that make a person human and make possible human relationships.

Part of my personal anguish grew out of the realization that I was becoming professional and that, likewise, most of the ministers I knew who had been pastors for many years, had also become professional. I cried out to some of my friends—"I don't want to end up like what I see happening to many ministers!" I became even more specific and asked, "Can you tell me the names of any ministers you know who have been ministers for 40 years and who are genuine, transparent, warm human beings?" More often than not, my question was met with stunned silence. My friends found it as difficult as I did to name those ministers who were sincerely beautiful, mature human beings.

But ministers deserve some compassion at this point. Their professional mask comes partly from their loneliness. A mask—a lack of warmth—is often the result of not being able to cope with all of the emotional demands that are made of them. Sometimes the demands are so great that, to avoid the pain of giving everything one has, the minister will say the right words, smile at the right time, appear to be sad in times of sorrow, but all without genuine feeling.

I remember the total exhaustion I felt one time when one emotional demand was piled on another, and my desire was to run away and hide. For several weeks I had been grieving over the fact that our daughter, our oldest child, was leaving for college. I was feeling a deep sense of loss. During those weeks I also suffered the agony of watching a beautiful 18-year-old girl die of leukemia. She was our daughter's closest friend, and a fa-

vorite at school and church. The diagnosis of leukemia had been made in the spring, and by late summer there was no hope for recovery. Jane died on Thursday. The funeral was set for Saturday morning because there was a wedding scheduled for Saturday afternoon in the same sanctuary. I was responsible for the funeral service at 11 a.m. and then had to perform the wedding ceremony at 3 p.m. At eleven o'clock on Saturday I tried to respond to the grief of Jane's family, the grief of my family, and my own personal grief. At three o'clock I was trying to respond to the joy and happiness of the love that brought two people together to exchange their wedding vows. Then following the wedding, I was called from the reception and told that one of the church members had died of a heart attack. Would I please come as quickly as possible to the home of the bereaved family?

On Saturday night and Sunday morning we made the final preparations to drive our daughter to college. Of course, I would perform the 11 a.m. worship service before leaving. I was numb and remember only that I did get through the service and did preach a sermon. I was drained of emotion, aching from the strain of too many demands in too short a period of time.

I do not consider this experience to be unique. Rather, it illustrates the demands that all ministers face. Yes, it was the most draining experience that I have faced. I wonder sometimes, however, if there have been other experiences in my life that have been just as potentially draining but that I don't remember because I sought for and found the right mask for the right time, and therefore didn't expend as many emotional energies.

Without being too simplistic, the problem is that the minister is called upon to walk on water, and he responds to that call only to find he is human and that to meet the situation he must become professional—he must put on a mask. Tragically, he fools no one. He knows, and the people know, that genuineness is absent from those acts of ministry.

For Reflection and Discussion

1. What idea, item, or factor in this case comes closest to your own experience?
2. What sentence, phrase, or idea made you feel uncomfortable?
3. What are some occupational hazards that can shove a pastor toward slipping on the "professional mask"?
4. Describe the most recent occasion when you felt the need or a temptation to put on a "professional mask"?
5. Evaluate Bratcher's brief explanation in the closing paragraph of the case.
6. Which of the following do you think would be most helpful in overcoming the professional masks syndrome? Why? Which would be least helpful?
 - a. Admitting, really admitting you are human too, and never could walk on water.
 - b. Preaching confessionally—being honest and open in the pulpit about some of your own doubts and struggles.
 - c. Learning to see colleagues in the ministry as colleagues and not competitors.
 - d. Making some close friends.
 - e. Demanding a higher salary.
7. In addition to the suggestions in item "5," name some ideas, activities, or practices that could help solve the "professional mask" problem.

PK Problem

The young man was driving home from work at the proper speed when suddenly the sun blinded him. Seconds later, there was a terrible crash. His car smashed into a parked truck that had not been driven completely off the pavement. The doctor said he had a fifty-fifty chance of making it.

For hours the young man's family had been asking why had this accident happened, why had God permitted it. For six hours I struggled as best I could to express love while at the same time feeling deeply inadequate because I could not speak the same theological language.

When I arrived home from the hospital about midnight, I was tired and emotionally drained. I went to the refrigerator, where my family left notes for one another, to see if there were any messages. There was only one, and it had been crumpled then pressed out. The message had been written by me: "Sorry, I won't be home tonight. I have to go to the hospital because of an emergency. Hope to see you before you go to bed." But the message implied within the crumpling of the note was from my son. It was a message of anger and frustration. The "church" had once more destroyed our plans for a quiet evening together.

When my children were small, there were many expressions of anger and frustration that I didn't notice. Now they are grown, and I can see in retrospect what I didn't see at the time. I can even see that, at times, they hid their anger because of love for me. They chose not to "lay" any more on me than that which I already carried. Such love lightens the burden of the father but

does not alleviate the pain nor remove the resentment of the children.

Their identity is linked with that of their father. And the term *PK* seems to carry several expectations. First, the PK is expected to bolster the youth program. It is assumed that most young people will rebel against forced attendance to youth functions. However, such an option is not granted PKs. The kid is expected, as a role model for other young people, to be "an unpaid bulwark in the youth program." Second, the PK must always set a good example. My children can attest to how often a childish prank was rebuked with the words: "You should be ashamed; your father is a preacher!" Third, PKs are perceived both as goody-goodies and as the wildest kids in town. These mutually exclusive roles are assumed without any thought of contradiction.

The PKs search for identity is made more difficult by the fact that the minister's home is largely a fatherless one. Even understanding that this condition is shared by families in other vocations, however, does not erase the problem of the weak father-child relationship. Many PKs search for father substitutes in Sunday School teachers, schoolteachers, or any male that has prolonged contact with them.

Another PK I spoke with concluded an overview of her experiences by saying, "Preachers' kids are many things to many people. They are sermon illustrations; they sing alto with soprano voices when the choir is short; they lead in prayer everywhere in the world. They are not real people, and above all, they are not real children.

"The entrance of other people's problems into the in-

imate family circle can cause feelings of jealousy and guilt. The PK may have such thoughts as, Boy, they care more about other people than they do about me, or, So many people have problems and I don't deserve what I have. A feeling of resentment can arise, and the child may drift away from the family and look elsewhere for affection."

Many ministers can be faulted for having the immature belief that if they are doing God's work, God will take care of their wives and families. There is no biblical evidence to support such a view; however, the feeling that God provides a special protective shield and/or companionship for the minister's family while he is away doing "the Lord's work" is prevalent. Such a view spells *neglect!*

For Reflection and Discussion

1. Clarify the subject matter by listing every topic relating to preachers' children and the minister's family that is brought up in this case. Compare lists with the others in your group.

2. Now rank the topics you listed in order of their significance to you personally. Be prepared to explain why you gave the high ratings to your two top topics.

3. If you were going to discuss "PK" problems with a group of laypersons, what two or three ideas would you be sure to include?

4. Suppose a fellow minister asked your advice on how to raise children in a parsonage. Beyond sharing your own observations, what books, tapes, or films would you recommend?

5. Evaluate the last paragraph in the case above. Do you agree with it? What would you add to the paragraph if you had to be part of a television dialogue or panel discussion on its subject matter?

From *The Walk-on-Water Syndrome*, by Edward B. Bratcher, copyright © 1984; used by permission of Word Books, Publisher, Waco, Tex.

Pew Partners

by Betty B. Robertson

On the first two rows in the middle section of the sanctuary are 15 boys and girls wiggling, squirming, and making noise. A few young adult singles are spaced between them, but still the distractions are too multiple for the rest of the congregation. Something must be done.

Our church has ministered in an ethnic neighborhood for several years and the result is a van-full of children who regularly attend Sunday School and church. Presently a children's church program is not feasible. So we prayed about the possibility of a creative alternative and came up with "Pew Partners."

An announcement was made telling of the need for adult couples or singles to "adopt" one or two children to sit with them during the morning worship service. This plan has been most effective in that it has given many individuals an avenue for ministry. It has also provided these boys and girls with effective "faith

models" to whom they can relate.

Following is the letter that was sent to all "Pew Partners" when this program originated:

Thank you for your willingness to be a Pew Partner. I think we already have noticed a difference in our worship service because the children are spread out and have more adult supervision.

The boys and girls and you will get more out of the partnership if you can become friends. Those few minutes between Sunday School and church can be used effectively if you meet your partner right away and spend a little time visiting.

It is up to you, the adult, to decide whether your partner is responsible enough to handle paper and pencil. Drawing can be used as an incentive to encourage good behavior.

Several of these children have severe reading problems. Encourage them to read along in the hymn book

and your Bible. Point to the words as they are being sung or read. Reading in rhythm is a proven technique for people with reading disabilities. This will also help them get involved in the service.

Pray with and for your partner(s). They need to know that praying isn't just "big people" stuff. Most of these children do not have prayer experience in their homes.

A smile here, a squeeze of the hand or a hug there, can do wonders for these kids, many of whom have a very poor self-image. The more you let them know you care, the more they are going to feel a part of our church and God's family.

Below is some personal information about your partner. It's up to you if you want to do anything with them outside of church. Thanks again for being responsive to this need in our church. I'm sure both you and your partner will be blessed by it.

Unreimbursed Auto Expenses— IRS Rules For 1985

Supplied by
Pensions and Benefits Services
Church of the Nazarene

Employees of churches are able to claim unreimbursed business travel expenses as an exclusion on their federal tax return by using Form 2106. However, there have been some rule changes that you will want to be aware of as you consider the 1985 tax year.

Documentation of Mileage

In audits in past years, some ministers have been allowed to document their business mileage by simply applying a percentage (e.g., 80 percent) to all the miles they drove their autos during the year. IRS has now formally disallowed this approach. They are requiring that a specific log of actual business mileage be maintained contemporaneous to the travel. During an audit, IRS agents will be far less ready to simply "believe" the church employee and will no doubt be required to deny the exclusion simply because documentation has not been properly maintained.


Depreciation Restrictions

Although the changes made by IRS to limit the use of "luxury" cars will not apply to many ministers, other restrictions might. To depreciate a car under the ACRS method, the car must be required for the job and it must be used more than 50 percent for business purposes. If a minister has two cars driven alternately during the year for business use, care must be taken to see that at least 50 percent of the mileage of each car is business-related; otherwise, depreciation under the ACRS method could be denied for that year and future years on each car that fails the 50 percent test. A five-year, straight-line depreciation method will be required for the auto failing the 50 percent test through the ACRS method. Further, if the ACRS method is applied properly and then in a later year (presumably before the car's fifth year of use) the business use of that car falls below 50

percent, the excess ACRS depreciation over that allowed under the five-year, straight-line method must be recaptured and reported as taxable income. A similar treatment requiring 50 percent business use and possible recapture is applied to any *investment credit* taken on the auto.

Travel Allowance Versus Reimbursement Policy

The IRS has reconfirmed its position that an "allowance" paid for travel expenses, where no specific accounting to the employer is required, must be reported as income to the employee on Form W-2. *The ministerial employee* is able to use Form 2106 to document the expenses and the allowance paid, thereby removing them from taxable income and income subject to Social Security tax. On the other hand, *the lay employee* while using the same procedure for his income taxes has no means of recovering FICA taxes paid on the reported travel "allowance" that was spent for business mileage.

Pensions and Benefits Services of the Church of the Nazarene continues to recommend that a "reimbursement" policy be established to provide *specific reimbursement of expenses* on either a mileage basis or an actual expenses basis. Specific accounting should be made to the church board for any travel advances. Assuming that full "reimbursement" is made, the treasurer normally would not be required to report such "reimbursements" as income. This procedure would remove the "reimbursements" from any taxes for *both* the ministerial and lay employee. Such a policy should also result in fewer church employees having unreimbursed auto expenses. 

[The information contained herein is of a general nature. It is not offered as specific legal or "tax advice." Each church, and individual, should evaluate its own unique situation in consultation with personal, legal, and tax advisors.]

IS CONTINUING EDUCATION OPTIONAL?

by Albert L. Truesdale

*Professor, Philosophy of Religion
Nazarene Theological Seminary*

That this is an age of specialization is graphically illustrated by Melvin Konner's effort in the *Tangled Web: Biological Constraints on the Human Spirit* to differentiate for the reader between *sociobiology* and *behavioral biology*. The vast majority of behavioral biologists, he says, are not sociobiologists. Anxious that we be able to identify a behavioral biologist, he names 11—count them—11 sub-disciplines, in this one field alone! Just being able to read through the list—from ethology to psychopharmacology—gives one a sense of accomplishment.

Where does this accelerating expanse of human knowledge and the need for governing it with moral val-

ues place the Christian minister? What special demands do today's political, social, technical, and moral complexities place upon us? Just what is the meaning of our claim that

Do not allow the tyranny of the urgent to shout down the call to continuing education.

the gospel speaks to the whole of modern life? Is this anything more than empty rhetoric? Wishing? Should we now tuck the gospel into a travel case and creep off to apply it

to some relatively insignificant areas of life, safe from the glare of "the 11 forms of behavioral biology"?

Thankfully, I don't have to master vast bodies of scientific, social, or economic theory to clearly and effectively proclaim the gospel of reconciliation. But, I must strive to be alert to the major factors that contribute to the makeup of the culture in which I minister. I must also strive to cultivate the skills that will make it possible to announce the Good News (whether in preaching, counseling, administration, etc.) in a clear and informed manner.

If the Christian faith were concerned with only a fraction of life, then we could attend to that part

(Continued on page 30)



IF YOU THINK EDUCATION IS
EXPENSIVE . . . TRY IGNORANCE.

and let the rest of life go on its merry way. But such an option is not open to us. The claims made by the New Testament about who Christ is have a cosmic and inclusive span. Listen to Paul: "in him all the fulness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross" (Col. 1:19-20, RSV). In Christ's name I dare not live unaware of the major currents that shape life in our century and that bear directly on the schoolteacher, the truck driver, the homemaker, the dentist, or the high school or college student in my congregation.

Continuing education is not an option I may or may not elect. It is essential for effective ministry. Perhaps no one is called upon to inquire more widely into the components of modern life than is the Christian minister. And no one should more ardently desire to have his professional competence enhanced through education.

"Easier said than done," you say. "The everyday demands of the ministry consume a person's time and leave little time for study beyond sermon preparation." Which one among us has not suffered the frustration of having our time for study consumed by what someone has called "the tyranny of the urgent"? Nevertheless, unless a person is willing to equate ministry with "staying busy," he must find ways to experience religious, intellectual, professional, and emotional growth. "Dead from his neck up" is a frightful appellation for a minister to wear.

The conclusion is unavoidable: a ministry worthy of the gospel must have periodic access to diverse forms of continuing education that keep alive and growing the minister's mind, his comprehension of the world, and the bearing the gospel has on the entire range of contemporary life.

There are many forms of continuing education. A regular and diverse reading program—including for example current political affairs,

theology, administration theory, and fiction—can certainly be considered continuing education. But there is a value associated with a more structured continuing education program that involves competent instructors, assigned reading, and seminar participation, which cannot be gained

A doctor of ministry program is one excellent avenue for continuing education.

from reading alone. Many denominational colleges, Bible colleges, and seminaries perform an excellent service to pastors by offering workshops and seminars tailored for the parish minister. Community colleges and universities also offer rich sources of continuing education. Often, major hospitals in metropolitan areas conduct day-long seminars for interested clergy.

Most holiness churches now provide an enticing assortment of continuing education opportunities through denominational programs.

Many colleges and seminaries offer degree programs tailored for the active parish minister. The curriculum is structured in cycles, making it possible for a person to progress through the respective program even while he fulfills his parish responsibilities. With determination, and certainly with some exceptions, most ministers have access to either degree or nondegree programs. All such programs provide fertile opportunities for a person to expand his range of ministry.

One such degree program is the doctor of ministry program at Nazarene Theological Seminary. This program is specifically designed for the person engaged in parish (or parish-related) ministry. Most of those who pursue the D.Min. at NTS are pastors. The program presupposes that candidates for the degree hold the master of divinity degree, or its equivalent, from an ac-

credited institution. To enter, a person must be ordained (or appropriately commissioned by one's denomination) and must have completed a minimum of three years of full-time ministry in a decision-making position.

Those who pursue the degree participate in four three-week seminars that are scheduled sequentially in January and June each year. The subjects for the four seminars are: (1) Communicating the Gospel; (2) The Growth of the Minister; (3) Pastoral Care; and (4) Leadership and Administration. Completion of the degree also requires one quarter of clinical pastoral education (to be taken at an approved hospital in one's own region of the country), submission of a major ministry project, and a two-hour oral examination over the major project. Goals for the participants are: growth in one's capacity to understand and interpret the church's ministry, growth in the ability to articulate and refine a theory of ministry, growth as a person of God in spiritual formation, and growth in the capacity to function competently in the varied areas of ministry.

This is one excellent example of continuing education available to the Christian minister. Of course, it does not and could not meet the needs of everyone. Other options are available. The important thing is that a person make the necessary demands of himself for continuing education and that he take the steps necessary to satisfy these demands.

Whatever form continuing education takes it should be demanding and continuous. In a world that seems to become ever more technically complex, even as the hope of human wholeness seems to become more elusive, the Christian minister can hope to extend a real promise of reconciliation to his world and to his congregants only if his mind and spirit are given to ongoing, and in some way programmatic, cultivation and integration.



THE ANTHROPOLOGICAL CONCEPTS OF PAUL

by John B. Nielson

Former Editorial Director
Adult Ministries, Church of the Nazarene

INTRODUCTION

Anthropological concepts are those that designate acts that belong to man and characterize human existence with the possibility of good and evil. Some are: *soma* (body), *psyche* (soul), *pneuma* (spirit), *zoe* (life), *nous* (mind), *syneidesis* (conscience), and *kardia* (heart). Before these ideas are considered more precisely, consider a few generalizations on *anthropos* (man) as Paul understands him.

1. Man is the special work of the Creator, God. "For us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:6; see also Rom. 11:36; 1 Cor. 11:8-12; 15:45-47).¹ Since man is a creature of God, he is in varying degrees related to all creation. Yet he is distinct from all other created beings. His flesh (with the spirit) is different from all other creatures (1 Cor. 15:39), and above it (Phil. 2:7). He is lord over it and stands between it and God (Rom. 1:23).

2. In Paul's view, being God's creature, man stands responsible to the Lord and answerable to Him (Rom. 2:9-10).

3. Further, all men are sinners and sinful (Rom. 1:2-23).

4. Especially in Romans 7, Paul reminds us that a human person is conscious of himself, can review himself and make a judgment about himself, either approving or disapproving.

5. Man also receives special gifts from God that are denied other forms of creation. Among these especially is renewal or regeneration, which is salvation, both here and hereafter (Rom. 12:1; 2 Cor. 5:17; Gal. 2:16). This renewal includes the resurrection of man from the dead (1 Corinthians 15) and the gift of everlasting life, the life that God knows (Rom. 6:22-23).

6. For Paul, man is more than a form or fashion or shape of existence; he is an essential living self. He knows right from wrong; he is responsible, and he is conscious of himself in a personal manner. He is a unified body composed of many members.

With this brief summary, let us now turn to consider Paul's ideas about man more precisely. Note first the term

I. SOMA—BODY

In classical Greek *soma* referred first to a dead body or corpse, but later it came to be applied to either a living or dead body. The body is viewed primarily as the material part of man as opposed to his spiritual essence. But the term *body* refers to the whole man or person—the total human being. It is viewed somewhat as when a slave may be set over against other possessed goods.²

For Paul *soma* means first the material part of man. It is not to be confused with *sarx* (flesh), which in a number of passages is equated with *soma*. (See Gal. 6:17; 4:13; 1 Cor. 6:16; 2 Cor. 12:7.) But *sarx* (flesh) almost always means, in Paul's thought, an evil power, or the body under the control of sin and lived according to the impulses of that evil power, instead of according to the will of God. Hence the *soma* (body) can be the captive of an outside power called the *sarx* (flesh), which condition constitutes sin in man.³

Again, *soma* is the instrument of the essential person.

(Continued on page 39)



John B. Nielson

IT'S NOT ON THE CHARTS

by Larry H. Lewis

Little Rock, Ark.

Does every cloud really have a silver lining? Maybe not. Yet even the darkest simply blocks the brightness from your view. Even so, in times of prolonged stress, benefits will come shining through.

Pastors are accustomed to talk about burnout, fatigue, emotional exhaustion. And when it comes to stress, we're told to manage it; to keep it under control and in balance. By and large, this seems to be sound advice. Yet, there are those passages in life when stress seems to have a life of its own. There doesn't seem to be any way to reduce it for very long. Such is stress that arises out of a difficult assignment in which a long period of labor is required without much visible indication of achievement. Through such passages lie benefits one might overlook under easier conditions. I suggest four.

1. *Through prolonged stress and labor, motives are purified.* It is easy to enjoy succeeding and advancing and being noted for progress. It's easy to enjoy congratulations and the feeling that you're rising above circumstances and competition. And when one is succeeding and advancing visibly, it's easy to get to taking oneself seriously; to get to thinking you're really that good and believing you are the primary cause of advancement and success.

When that happens, you'll find yourself working for strokes, with your motivation coming from your own success upon which you yourself feed. You find yourself ministering with the idea of qualifying for a larger church, an advancement in terms of professional career, a large salary, speaking engagements and opportunities, and whatever expressions there are for you to receive borne out of the approval and acclaim of your peers.

It really isn't difficult to be a star. Our value and self-esteem are bolstered and maintained by the support and admiration of people around us.

But what keeps us going when there is no visible evidence that we are succeeding? If there is no visible evidence to feed on and no strokes to bolster self-esteem, what does supply the food for energy, work, and continued effort?

It's in the very asking of those questions that our mo-

tives are examined as we say to ourselves, "Why am I doing this?" "Why do I keep going? Why do I not give up?" And we turn to those motivations that do not depend for their survival and existence upon measurable achievement. Those motives fall into such statements as "purely and simply to do the will of God and model the life of Christ in the ministry of His love, which touches the lives of people."

We are then able to say that we are succeeding, not because we can have measurable success, but because through us the love of Christ can constructively affect the lives of people. I believe this to be true when I sense the development of loving relationships, trust, and caring in my involvement with my people. I believe this when in any one of their lives I can see growth being made, pain being erased, faith being strengthened, and hope kept alive.

No statistical report can measure hope, nor can it measure love or caring. It cannot measure hours spent in intervention in the needs of people. It does not quantify hours spent talking over coffee, praying over the phone early in the morning, late at night, and at all times in between.

No report measures the agony I share in my own spirit with those in my congregation who are cast down by circumstances. Such things as being out of work, struggling with an illness, dealing with death, wrestling with low self-esteem, trying to sort through sticky and knotty places in the internal relationships of people in the church, are all part of a pastor's duty but do not show up in a church growth chart.

My intervention in these needs, my mediation of them, my holding steady and being a spiritual reference point and resource person for my people, and the inner satisfaction I feel when I sense I have done these things are the kinds of motives that are sustainable whether measurable success or not. And while in one sense I do not believe this, yet in another sense I believe that it ultimately does not matter whether one can in any given year or succession of years, or in any given period of time show statistical success. It does matter that one is entering into and sustaining relationships that enable the transmission of Christ's love to the lives of people,

Nazarene

Update

UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

ON BEING CONSCIENTIOUS ABOUT CHURCH MEMBERSHIP

In one of my pastorates my Sunday School superintendent took the class record books home each Sunday afternoon in order to drop the names of all who had been absent a prescribed number of Sundays. He seemed obsessed with a passion to keep a "clean" roll.

Only after a time of patient work with this good man was I able to reeducate his conscience and help him understand that the enrollees represented the Sunday School's *responsibility* list, and that to drop a name carelessly was to jeopardize our opportunity of ever winning that person to Christ and the church.

It is my personal view that the same principle should be applied to the church membership roll.



By General Superintendent
William M. Greathouse

Of course the church membership list should be as accurate as possible. Every local church should have a carefully maintained church membership record book, available to the pastor at all times but kept by the church secretary. The annual report of the pastor to the district assembly should reflect the conscientious endeavor of the pastor and board to maintain a meaningful church membership for that local congregation.

But some pastors and boards are like my former Sunday School superintendent—they seem *obsessed* with a passion to keep a "clean" membership roll, without a corresponding sense of responsibility toward those who are wavering and straying from the fold.

The *Manual* paragraphs on terminating church membership, especially paragraphs 111.1 and 111.5, are intended to sensitize the consciences of pastors and church boards on the solemn matter of dropping persons from membership in the Church of the Nazarene.

First, every effort must be made to restore the backslider who has stopped attending. Before a resident member can be removed from the church's roll he must have been "absent from all religious services of the church for six successive months without a reason deemed justifiable by the church board, and . . . visited and dealt with faithfully."

Secondly, beyond this there shall be "a 120-day waiting period of prayer and supplication" for this member before the pastor enters by his name, "Removed by the church board."

As a pastor you are responsible to be familiar with these procedures and to follow them scrupulously. They are a solemn reminder that church membership is a responsibility to be regarded as sacred. To sever a name from the roll may be to jeopardize your last opportunity to save that soul for whom Christ died!

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



Do you have a warm feeling inside

... knowing that you've cared
for the uncertain future?

Well, it just became easier to provide additional financial resources for the future needs of your family.

Your Pensions and Benefits Board just voted to improve the Nazarene Supplemental Life Insurance Program.

REOPENING OF ENROLLMENT

Without Health Statements

New enrollments or increased coverage for primary insurance and dependent's insurance may be requested any time of year. However, from June 23, 1985, through October 1, 1985, no proof of insurability will be required for the purchase of coverage within the reopening limits. (For either kind of coverage a primary insured must be within the reopening age limits—50 or under—and may not have been declined in the past for Supplemental Group Term Life Insurance.)

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The eligible spouse of a participant may now qualify for up to \$50,000 of coverage instead of the previous \$10,000 amount.

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- In the event of the participant's total disability, no premium is charged for primary insurance.
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6401 The Paseo
Kansas City, Missouri 64131
phone (816) 333-7000

Or stop by the booth at General Assembly and ask your questions in person.



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Right now it looks
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RADIO

reaches out to . . .

Brazil

Three months ago I accepted God's love for me, and your program helped me to make this decision.

Colombia

I was very, very sad; everything seemed without hope, but when I heard your radio program I was encouraged, and understood that Christ gave His life for me.

Ecuador

I have listened to your radio program for about one year, and I have felt spiritually closer and closer to my Lord.

Mexico

Your radio programs have served as an encouragement to continue in the Lord's work.

Uruguay

I had decided to commit suicide when God prompted me to listen to a message from "La Hora Nazarena," and I decided to continue living.

Venezuela

Since I knew and received Jesus I am fine. Thanks for your work because it was through you ("La Hora Nazarena") that I made this decision.



Juan Vazquez Pla, Coordinator
Comunicaciones Nazarenas



OUT



THAT THE WORLD MAY KNOW HIM

**WORLD
MISSION
RADIO**

1985 Offering Goal: \$500,000

WORLD MISSION RADIO

THAT THE WORLD MAY KNOW HIM

As Christians, we have the opportunity to hear the gospel message at least 100 times every year. The rest of the world is not so fortunate.

In fact, as difficult as it is for us to understand, there are 2.5 billion people in the world today who have yet to hear the gospel message — *even once*. These are the “unreached.” The “hidden peoples” who live in countries most of us can’t pronounce, let alone speak the language.

How can we fulfill our Nazarene commitment to reach these “hidden peoples” of our world? To give them the gospel message offering hope and eternal life?

Nazarene missionaries are given our top priority. But even with our greatest commitment of personnel and finances, we still fall short in our human reach. We must take better advantage of “communication tools” already in place.

One of our greatest resources is WORLD MISSION RADIO.

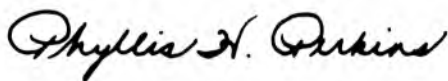
Today, with radio satellite technology, we have the possibility of reaching every *man, woman and child* on the face of the earth — making the missionary vision of Pentecost a global reality.

We have the opportunity to minister to the lost souls of our world.

The effort is already underway with WORLD MISSION RADIO broadcasts in 80 countries to 26 different language groups. As you will see, the results have been exciting. The hundreds of letters received each year tell us that we are establishing a gospel wave over this wide mission field. But the task has only begun. We need your help to meet the hundreds of unmet challenges still facing us.

Your prayers and financial support are needed TODAY!

Won't you help us Reach Out...so that the world may know Him?



Dr. Phyllis H. Perkins, Director
Nazarene World Mission Society



Paul Skiles, Director
Department of Media Services

RADIO

reaches out to . . .

Venezuela

Dear Pastor:

Thank you for supporting World Mission Radio! You are a vital part of this very important means of sharing the gospel. World Mission Radio touches lives all over the world. In Venezuela, we see the effects of Nazarene Radio daily.

In many ways "La Hora Nazarena" prepared the field for us before we entered Venezuela. "La Hora Nazarena" had been broadcast for a number of years, and people had written the Communications Office in Costa Rica expressing their interest in the Church of the Nazarene. It was through many of these contacts that Bible studies were started and churches were formed. At the end of our second year in Venezuela, there were 24 churches with a total of over 500 members.

We could share so many accounts with you of individuals who heard "La Hora Nazarena" and wanted to know more about the Church of the Nazarene. One of our first Venezuelan pastors, Rev. Octavio Galvis, was a receiving clerk at a large supermarket in Valencia. He listened to the radio broadcast and contacted the Communications Office in Costa Rica. Through that contact, he is now a full-time pastor and district secretary. Rev. Galvis started the first Sunday School in Venezuela, one month after we arrived there. The church he pastors was organized on the 75th Anniversary Sunday in October 1983. Rev. Galvis is one of many who have been reached through World Mission Radio.

Please encourage your people to participate in World Mission Radio offerings in 1985. The general church goal is \$500,000.

Sincerely,
Bill & Juanita Porter



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involvement can link you
with the world

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—**MICHAEL J. McMANUS**
Syndicated Columnist



***For those churches that
want to do more than talk to themselves.***

Contents

PUBLIC RELATIONS

The Process
Community Relations
Promotion
Publicity
Surveys

CHURCH COMMUNICATIONS

Printing and Duplication
Church Publications
Direct Mail
Telephone
Computers

ADVERTISING

Planning and Research
Implementation
Sources for Advertising
Buying Time/Radio and TV
Buying Space/Newspapers
and Billboards

LOCAL MEDIA

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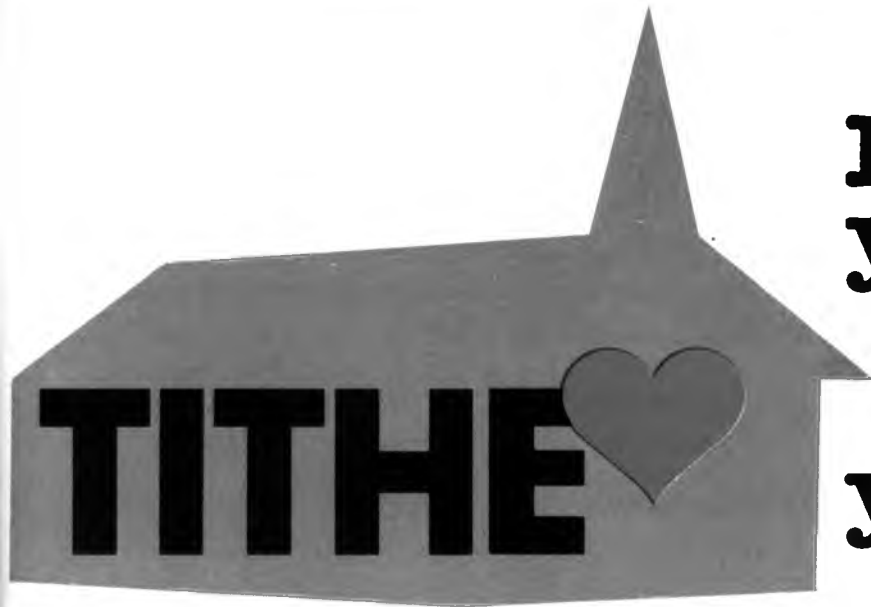
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VAN DYNE APPOINTED VIDEONET COORDINATOR

Director Wilbur W. Brannon, Pastoral Ministries, announces the appointment of Rev. Glen L. Van Dyne to the position of video coordinator, effective February 1, 1985. Van Dyne comes to this office from Church Extension Ministries where he began as editor in April 1983.

In his new responsibility, Van Dyne will produce video programming for Pastors' VIDEONET. He will also develop videotapes for the Continuing Education and Course of Study areas of Pastoral Ministries.

Glen is a graduate of Nazarene

Theological Seminary and served as a pastor for 25 years before he came to Kansas City. During 8 years as pastor in Sitka, Alaska, he founded a ministry of outreach to Native Americans (Eskimos and Indians) using television. That ministry continues under the name of ACTS-TV (Alaska Christian Television Services to Villagers).

Glen is a free-lance writer and author of the home missions book, *Villages Nearby*. He is under assignment for a Beacon Bible Study on Joshua, titled *Never a Dull Moment*.

EARL LEE IS FEATURED ON PASTORS' VIDEONET

Pastoral Ministries director, Rev. Wilbur Brannon, reports that Dr. Earl Lee of Wrightwood, Calif., has joined the Pastoral Ministries team to assist in programming for VIDEONET. Lee serves as program host and gives direction to program content of the monthly videotape ministry to Nazarene pastors.

Pastor Lee recently completed 18 years as pastor of the Pasadena,

Calif., First Church. Before that he pastored in Nampa, Idaho, and for 14 years was a missionary to India. He brings 44 years of ministerial experience to this new assignment.

Lee first appeared on VIDEONET in February.

Pastors may receive the videotapes by subscription through the Headquarters office of Pastoral Ministries in Kansas City. □



MINISTERIAL COURSE OF STUDY ON VIDEO

The first study book to be placed on videotape is *Exploring Christian Education* (Fourth Year Course 145). Dr. Wesley Tracy, professor of preaching at Nazarene Theological Seminary, is the featured instructor for this video course. His creative style displayed with supporting graphics brings this study alive. Students trying to pursue this course by Directed Studies will welcome this new approach at learning important concepts in Christian education that must be applied to local Bible study programs.

Dr. H. Ray Dunning, chairman, Department of Religion and Philosophy, Trevecca Nazarene College,

was captured on video while teaching "God, Man, and Salvation," in a district training seminar. The event was to facilitate a learning experience for licensed ministers needing to pass this solid book in the Ministerial Course of Study that is not easy to master alone.

Called unto Holiness is being prepared with the book's author, Dr. Timothy Smith. A recognized church historian and a stimulating speaker, Dr. Smith will maximize the video medium by using original pictures prepared by Mr. Steven Cooley, Nazarene archivist. Again, the setting is on location at a district training center for ministers.

Other courses on video will be added as quickly as possible to enhance the quality of ministerial preparation for those unable to attend college or seminary. Through this means we hope to make courses of study available to other language groups. □

COURSE OF STUDY CORRECTION

Please make the following correction:

Course 125, The Work of the Church, textbook: *THE MINISTRY OF SHEPHERDING*, Exam. No. 1—The answer to question number 4 should be false (Paul was not the originator of "in-service training"). □

THE CEU (CONTINUING EDUCATION UNIT): SOME OBSERVATIONS

"The CEU is ten contact hours of participation in an organized continuing education experience under responsible sponsorship, capable direction, and qualified instruction. This form of recognition (many hesitate to call it "credit") may be received for merely showing up at an event or showing up and handing in a paper or test as additional evidence of learning"¹ (Pastoral Ministries recommends the latter).

"In states that have required continuing education for doctors, nurses, realtors, teachers, and others, the CEU provides a convenient way of keeping score. . . . Use of the CEU by clergy program providers seemed to be more an accommodation to an individual's occasional need to report participation (Methodists require CEUs) rather than its being integral to planning and implementation of programs."²

CEUs are not required of Nazarene elders. They are, however, in harmony with the position of the church on continuing education. The *Handbook on the Ministry* (HM429.5) states, "The minister's responsibility for education does not conclude with his graduation from the course of study. He should be committed to a lifelong quest for excellence and improvement." Given the fact of the computer-aided knowledge explosion, it is virtually impossible for a person to keep current on a wide spectrum of subjects. It is equally true that obsolescence will soon overtake the person who makes no intentional effort to keep learning and growing. This is as true in ministerial circles and ministerial learning as it is in any other profession or trade.

CEUs are a great way to keep track and document a person's participation. For every five CEUs in one area of study an APPROVED WORKMAN Certificate will be issued. Ten of these certificates entitles a person to an engraved plaque.

CEUs also help the minister to be more systematic in planning. Attending a continuing education event or enrolling in a private study course (which requires about 30 hours of study) is a great aid to discipline. It gets personal growth on the calendar. Otherwise a thousand things crowd in and study time is postponed.

CEUs can be earned in a number of ways. Seminars conducted by local hospitals, colleges, and/or service organizations may qualify for recognition—if: (1) the seminar offers credit, (2) the class time is adequate, (3) the instruction is qualified, and (4) you provide Pastoral Ministries with proof of participation.

Districts have a green light to conduct continuing education seminars (HM429.5). Regularly scheduled district institutes are now being conducted on some districts.

The Approved Workman program is an encouragement by which a minister (licensed or ordained, including associates*) can measure his learning activity, keep growing mentally, and improve skills. The certification is not intended as a marketable exchange for promotions (as in some industries) or for academic rec-

ognition. The goal of Pastoral Ministries is to facilitate and to provide opportunities for all Nazarene ministers to engage in continuing education in a consistent way.

*CEU events may not be used for credit in the Directed Studies Course for licensed ministers.

1 Sparks, James Allen, "CEU: A Mixed Bag, as They Say," *Church Management—The Clergy Journal*, p. 42.

2 Ibid.



APPROVED WORKMAN FORMS AVAILABLE

An APPROVED WORKMAN REGISTRATION FORM is filled out by the sponsor or provider (district, local church, zone, Nazarene college, pastor, instructor) to register an upcoming or previous continuing education class for which CEU credit is to be given.

PARTICIPANTS RECEIVING CEU CREDIT FORM is used by the sponsor or provider before or after the continuing education event to write down the names and addresses of those who attended and fulfilled the requirements for CEU credit.

"APPROVED WORKMAN SERIES" REGISTRATION FORM is for those desiring a self-directed continuing education course provided by Pastoral Ministries. The names of the courses are given in their appropriate categories. There is a place to register one's name, course number, and fee.

APPROVED WORKMAN CREDIT CARDS are sent to each participant of a continuing education event fulfilling the requirements of the seminar or course.

APPROVED WORKMAN CERTIFICATES are presented by the district superintendent to those having completed five CEUs in a specific category. This recognition is to be given at the next district assembly. ☐

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Ministry Internship is a continuing education component of the CONET project. CONET is now expanding to include four regions in the U.S.A. and part of a fifth. The "Heartline" toll-free number may be accessed by all ministers in those regions, including members of their immediate families. The "Heartline" is managed by Christian Counseling Services of Nashville. It provides confidential crisis intervention, immediate consultation, and professional referral services. Plans to include all of the U.S.A. regions by 1986 are being prepared. For information call Pastoral Ministries (816/333-7000, extension 227). ☐



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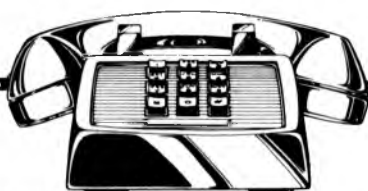
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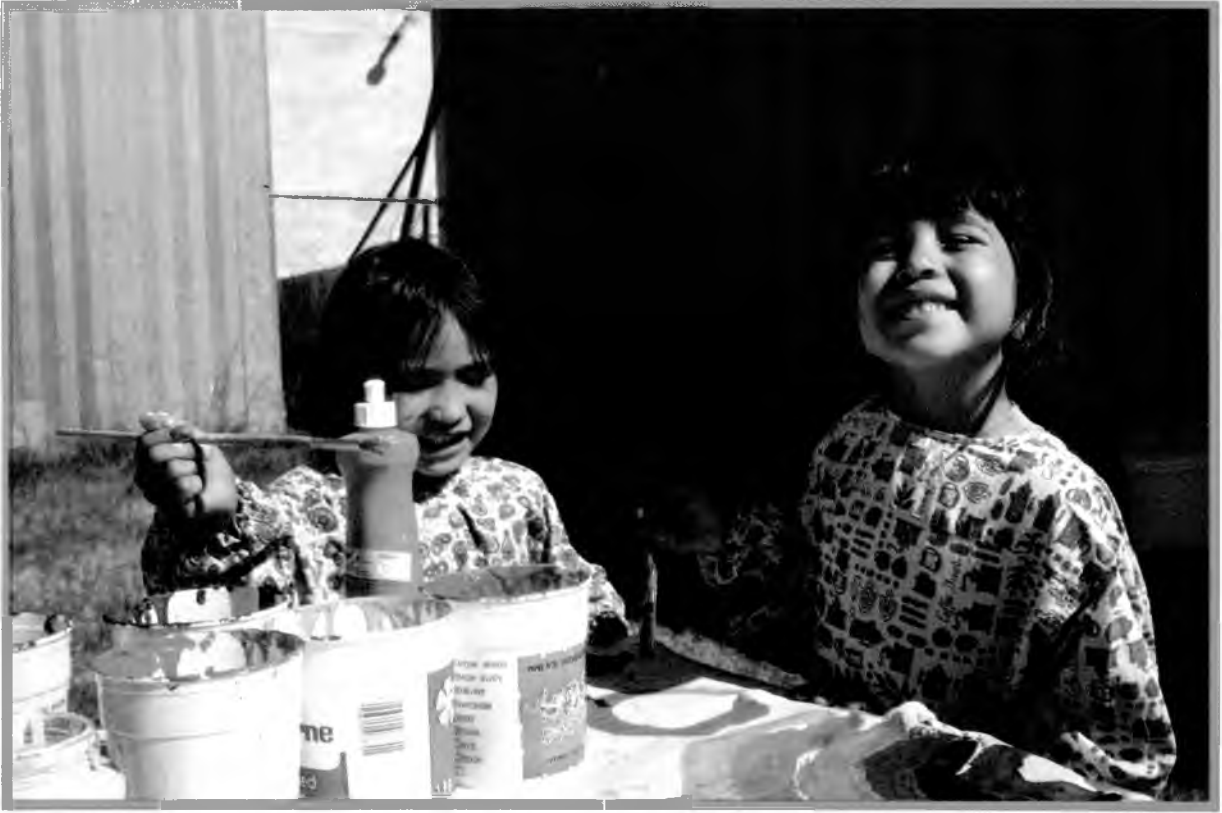
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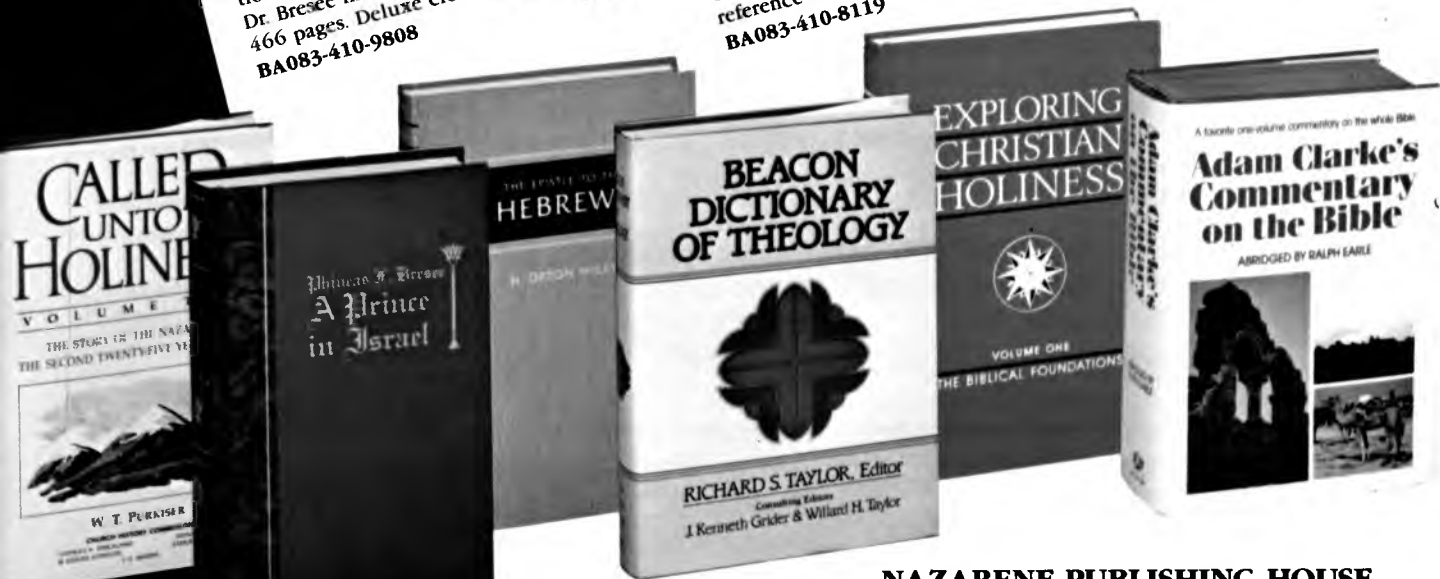
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I would probably not really deal with these motives if stress did not force me to do it. It would be too easy to simply feed on the satisfaction of being listed in the growth charts and being able to report that to people whose opinions I value and people whom I would be pleased to impress. If I'm right about motivation, then it is possible for one to succeed visibly without, in actuality, succeeding at all in the deepest sense of the word.

2. *Prolonged stress in a difficult assignment strengthens faith.* It seems to be a human thing to want evidence that we are on the right track. When we diet, we want to see the scales go down the same day we begin. When we are dealing with our children, we hope for instant results. In our work, we want immediate achievement. Faith, on the other hand, seems to have something to do with persisting on the basis of certain principles that one feels are proper, and even in a more fundamental sense on the basis of the fact that I believe I am in the will of God.

Being in the will of God always tends toward association with victory and triumph. We love to recite those passages of scripture that have Joshua conquering Jericho, Gideon with his army, and other like instances of dramatic conquest. Yet in experience we are frequently called upon to identify with Paul in some of his labors of church building and missionary work, when he apparently worked long and hard for meager returns. At times it meant rejection or having to leave behind small, struggling churches. We have to say that he was just as much in the will of God as Joshua or Moses or Gideon. In our work with people we frequently find a parallel to the efforts of Jesus to instill values and perspectives and commitment into His disciples, only to find that they had missed the point; that petty insecurities had gotten bigger than their character; that they were once again worried about who was the greatest or the least.

There are times when we must have the faith that we are in the will of God, doing the will of God in spite of the fact that appearances or evidentiary confirmation of God's will may be to the contrary. I believe that I am doing the right thing in the right place, but I believe it solely on the basis of my faith in God's ability to guide me and my own desire to do His will above all other interests. A corollary of that affirmation is that if I am in the will of God, doing the will of God, He could also have

me someplace else doing something else if He wanted me to be there. The affirmation of faith is that God is in control, and I am serving Him. If that be true, then I am not in bondage to statistical confirmations.

The perspective here seems to be one of balance. For in the long run, if my ministry produces no advancement for the church in size, scope of ministry, or resources, then I have no right to continue to pastor it. The balance is that I believe if I fulfill God's plan in God's way, I will either be the instrument of that advancement or I will lay the groundwork for it. One must, therefore, have the faith to continue to work at an assignment as long as he is impressed that it is God's will to do so.

3. *Humility can be experienced and bring a more intimate reliance upon God's grace.* We grow up in our culture with the idea that anyone can succeed at anything if he tries hard enough. We might at first deny that we believe that, but many of our admonitions to our children and many of our self-incriminations have to do with trying harder, practicing more, and being more disciplined. We do not know how to concede, without giving up more than we know how to handle, that there are some things that may be beyond us, either at a given point in time or that lie outside the realm of our strengths or that may just, in fact, be beyond our ability to accomplish. Prolonged stress in a difficult assignment is a direct confrontation to the underlying belief that you can succeed at anything if you try hard enough.

Since self-esteem is tied to achievement, to have a prolonged period of intense effort, renewed effort, redoubled effort, without being able to show anything to yourself or anyone else that says, "I am succeeding," is a humbling confrontation. Humility goes even deeper if one has to say, "I just may not be able to do this job." The underlying fear is that if one has no measurable achievements, professional advancement ceases and the next assignment will be smaller and of less significance. We are humbled by prolonged labor without measurable success.

We must be willing to be the instruments through which God heals a church, knowing that much healing goes on internally and unseen. There is no way such healing can be measured. It can be felt and sensed, but it always seems very subjective. Yet one almost feels as if he is grasping at straws to say that his assignment was a healing one.

It helps to distinguish the difference between being humbled and being humiliated. Humiliation has to do with my appearance in the eyes of others and my perception of it. It has to do with loss of face, loss of dignity, and loss of respect. Being humbled, on the other hand, has to do with a confrontation of honesty about things that lie beyond my ability to accomplish or things I have not been able to accomplish because of inexperience, misjudgment, and the like. We can be humbled without being humiliated. We can be humiliated without experiencing humility. Knowing the difference can enable us to respond constructively to prolonged stress in a difficult assignment.

To be humbled, then, means that I have to reckon with my own limitations and come to an acknowledgement of my utter dependence on God and the fact that He has sent me against powers and forces that make me feel uncomfortable. Honesty will compel me to realize that if I do eventually come to a feeling of success in the assignment it will be as a result of His help and enablement. The benefit of being humbled lies in the scriptural principle that God opposes the proud, but gives grace to the humble. Anything that opens my life to a greater measure of God's grace is both now and forever more beneficial to me.

4. *Prolonged difficulty causes one to reevaluate work and eventually to return to basic, fundamental factors and principles.* Prolonged difficulty in an assignment calls our bluff. It confronts the validity of our "act." The "act" may include an assortment of gimmicks and cute things, tricks of the trade, carried around from place to place and relied on to bring quick results. Nonresponse to the "act" can bring stark and vivid proof of the fact that our performance lies too much in the area of trivia and those things that are not essential. It tells us our work is taking place in areas of little or no real substance, and when confronted with an assignment in which the fundamental problems are profound and deep, our approach cannot produce the needed results.

No one enjoys admitting his work has developed such an imbalance, and no one enjoys admitting he is in some way ineffective. Temporary difficulty does not produce such a reevaluation because it does not confront you

long enough to force that to take place, but prolonged difficulty strips away every shallow effort and method and takes from us our "bag of tricks."

When we have exhausted that supply, we reach a point in which all we have left are the basic fundamentals we know to be correct about our work. In pastoring, I know that it is fundamentally right to preach the Word of God, and to build quality pastoral contact with my people. I may not know whether or not a given program will work, but I have no doubt that these factors are dependable, always necessary, and proper. They are unglamorous, unspectacular, uncharismatic functions that require patience, persistence, and intense effort. I also know that good administration and good decisions are fundamentally right as well as are my own integrity and consistency as a pastor.

Prolonged difficulty in my assignment reduces me to these things, which I know are basically correct. These are things I can affirm as being valid, even though they may not produce results with any speed. If my work is reduced to its basic and most fundamental essentials, and if, as a result of that, I labor in those basic essentials until they are well polished and accomplished in confidence, then I have benefited from that prolonged stress. It took me from the trivia that had crept into my life's work.

One does not have to doggedly stay with a difficult assignment until he dies there but can stay with it long enough to benefit from it and know he has carried out the assignment God had in mind for him.

In most every line of work, we can stay with it until we know we have given it our best shot and have the inner sense that we have done all we could.

It might just be that what God had in mind all along was to redefine, restructure, and polish our goals. And once they are comprehended and in place, that assignment is completed, and we are prepared for the next chapter of life or work.

Being polished by God makes a difficult assignment constructive in the deepest sense of the word, regardless of whether or not quantitative success can be demonstrated.

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EVANGELISM THROUGH THE SUNDAY SCHOOL

by Al Morton*

One day while under the influence of "new car mania," I looked in on a Chrysler showroom. It must have been Chrysler because the sign on the front said so. Inside the showroom was a beautiful New Yorker—plush, that new car smell, all the latest sophistication. I could sense my "new car fever" rising. I'm not much of a mechanic, but it seemed only right to look under the hood and pretend I understood all about the power plant underneath the lid of this tantalizing bit of luxury. Somehow it just didn't look right. Then I recognized the Ford motor—one of the smaller ones used in a Pinto! When I questioned the salesman he assured me that that Pinto motor would do a great job. In fact it would do some things the Chrysler motor would not do. No doubt he was right there! Since it was not designed for the Chrysler body, it would simply fail to meet specifications.

Now fortunately that story is fiction and rather crude at that. The car salesman could not be convincing because he was not properly representing the Chrysler Corporation. To be an effective salesman one must be enthusiastically sold on the product he is promoting.

Evangelism is promoting the gospel of Jesus Christ. It includes preaching, teaching, writing, witnessing, and singing. It requires good salesmanship. A good salesman is well acquainted with his product and is convinced that everyone he meets needs it. He wants to serve others by sharing the good news of his product.

But evangelism goes beyond mere promotion. More specifically it involves confrontation. John R. Mott says, "Evangelism is the declaration of the gospel of Christ, either privately or publicly, by a messenger of God so that men might repent of their sins, turn to God, and live abundantly."¹

It has been said the Christian faith is only one generation away from extinction. By the same token, my church, my denomination and its doctrine as well as yours, is only one generation away from disappearing. "If the oncoming generation is unevangelized, there will be no one to replace the departing Christians. At this rate, it would be only a short time before the Christian faith would go into eclipse. By this process a Christian nation could become a heathen nation in one generation. Evangelism is a must because it is the reproductive power of the Church."²

THE RIGHT CONTEXT

Many evangelistic thrusts are of short duration. A preparation course provides emphasis, then the push to get people out to practice what they have learned. In these personal evangelism training sessions there is always an increasing number of dropouts, especially toward the end of the course where it becomes evident that next week we will put into practice what we have learned. It isn't that personal evangelism is a poor way to go. It is just that it needs a better home, a better context than the typical crash course setting provides.

More effective, I believe, is the Sunday School class led by a teacher who has both the burden for evangelism and the vision for the potential of his class. Sunday after Sunday he shows the positive side of sharing, building it into lesson after lesson until people begin to feel comfortable with the concept. He can set the exam-

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ple, enlisting the help of class members as they begin to indicate interest. When students accompany the teachers on calls, first as observers, then as helpers, and finally as excited soul-winners, they become aware that God can use them as well as anyone else to do His work. We are not speaking of a short-lived push, but an ongoing program. Isn't this something like the way Jesus did it? Remember how He called His disciples one at a time and how they invited their friends one at a time? Jesus spoke to multitudes, but He won individuals.

"Just as Christian education requires evangelism, evangelism requires Christian education. Christian education must be evangelistic to keep it from becoming simply formal intellectual exercise. On the other hand, evangelism must be educational to keep it from being merely emotional and superficial.

"Christian teaching often prepares an individual for evangelistic ministry. The evangelist has a short time in which to see results. He must emphasize that 'now' is the day of salvation. The teacher has the advantage of time in which to sow the Word preparatory to salvation and in which to apply the Word to varied problems. Sowing, cultivating, and reaping, steps to conversion that the Holy Spirit uses, can be the satisfying experience of every teacher who will relate teaching and evangelism.

Gaines S. Dobbins said, "Christianity without evangelism is spurious Christianity, and evangelism that does not seek to make full-rounded disciples is counterfeit evangelism."³

At a General Church Schools Convention in Miami Beach in June 1972, I heard Melvin McCullough say, "The hope of our contemporary world, I am convinced, is evangelism explosion or total evangelism. We are committed to this promise, which Leighton Ford explains as the penetration of the whole world with the gospel; the mobilization of the whole Church as the agent for transmitting the Good News, and the utilization of every useful method."

He went on to say, "The Sunday School, it would seem, would be the most obvious vehicle within our ecclesiastical structure for launching our objective of total evangelism within the local church. The challenge of our task demands that we start total evangelism by motivating and mobilizing every Sunday School teacher."

TEACHERS MUST AIM AT EVANGELISM

Do we need to reevaluate our enlistment procedure in recruiting Sunday School teachers? We must not deemphasize the importance of a personal experience of salvation and holiness, of building the Kingdom through our churches, using our own literature. We must emphasize more strongly the importance of evangelism in developing the class spiritually and in building the class numerically. A. F. Harper writes, "Certainly for Sunday School teachers, leading unsaved pupils to Christ should be as definite a part of our plans as to be regular in attendance and to study the lesson each week."⁴

Reflect for a few minutes on as many of your own Sunday School teachers as you can remember. Which ones stand out most vividly in your memory? Was it the one who always had his lesson painstakingly prepared,

who had devoted hours to study and research? How about that one who placed much emphasis on social activities, or the one who always came up with attention-getting ideas for every presentation? One might stand out who gave much attention to personal appearance and the atmosphere created in the classroom. These are all important, and time and effort should be devoted to them. But I would venture to say that if only one of those teachers showed a personal interest in you—took time to get acquainted with you, then showed a real burden by introducing you to Jesus—or if you were already converted, spent time in discipling you, *that's* the one you would remember most vividly.

No doubt most of you have read or heard the story of the crippled boy helped by Margaret Sangster. It bears repeating here.

There limped into Margaret Sangster's good-will center playroom one day a boy on a homemade crutch and a homemade cane. One foot was turned completely around, facing backward. His whole body was so twisted that he could not play with the others. He had been run over by a truck. The situation broke Miss Sangster's heart. She took him to a doctor. The physician said it would take several operations and a long time in the hospital, but the boy could walk again. He agreed to perform the operations free. But there was the matter of enormous hospital expenses.

Miss Sangster talked with three bankers who agreed to pay the hospital expenses. The day came when that boy literally danced into her playroom, and putting his hand on his hips, he pirouetted around. He hopped on one foot and then on the other, and then asked, "How'm I doing, Miss Margaret?"

Relating this incident to a deeply moved audience, Miss Sangster said, "When he had gone, I walked around the playroom with my shoulders up and my head held high with pride. I said to myself, Margaret, that's one thing you can see. You are always complaining that you can't see any visible results . . . There's one thing that you can put your finger on that you did!"

Then as Margaret Sangster told the story she leaned over the podium and asked the audience, "Where do you think he is today—the boy the doctors and bankers and I straightened out?"

Someone replied, "He's a preacher."

No.

"A banker?"

No.

"A governor of the state?"

No.

"A senator?"

No.

"A lawyer?"

Miss Sangster held up her hand for silence and with sadness said, "You'd never guess. He's in the penitentiary for life for a crime that was so heinous, so terrible, that except for his youth they would have sent him to the electric chair or the gas chamber. . . . Do you see what my mistake was? I spent so much time teaching that boy how to walk that I forgot to teach him where to walk."



"How are we going to explain this tablet inscribed with the words, 'Bus Ministry'?"

We can teach our doctrine, scripture memorization by chapters, have model pupils, but if we don't lead them to Jesus and teach them to lead others to Him, we have failed.

TEACHERS AS CHANNELS OF THE SPIRIT

For our Sunday School teachers to live out in a practical way their role of evangelists, we must go far beyond knowledge of the product and even our enthusiasm for it. Our spirits must be absorbed by the Holy Spirit, the Spirit of Christ, the greatest Teacher. It must be Him, teaching through us. It must be the Spirit of Christ reaching out through our minds, emotions, and wills, touching others.

Regardless of the teacher's knowledge and careful lesson preparation, it would be a mistake for him to think he could win an unsaved pupil without the help of the Holy Spirit. The Word tells us that Satan has blinded the unsaved, making him incapable of understanding and applying the good news of salvation. In 2 Cor. 4:3-4 (NIV), Paul says, "And if our gospel is veiled, it is veiled to those who are perishing. The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel of the glory of Christ, who is the image of God." Then he goes on to state in Eph. 1:17-18 (NIV), "I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints."

Elmer Towns says, "The mechanics of teaching are impersonal laws to be followed in the classroom. The

dynamic for teaching is the Holy Spirit. Apart from His ministry, the teacher's best intentions, motives, and methods will fail. With Him, teaching can be evangelistic, for He is the agent of evangelism."⁵

We feel that to be effective teacher-evangelists, our classes deserve leaders who have applied themselves to as much formal and informal training as possible. But no teachers need feel inferior in their capacity if they are filled with and led by the Holy Spirit. "Filled with the Holy Spirit, even ordinary, uneducated disciples spoke the Word of God with boldness and effectiveness. It was the Spirit who opened closed doors. It was the Spirit who broke down opposition to the gospel. It was the Spirit who converted sinners. It was the Spirit who took a diverse multitude of people and made them of 'one heart and soul' (Acts 4:32, RSV) praying, 'Grant to thy servants to speak thy word with all boldness' (Acts 4:29). The person, power, and work of the Holy Spirit was a reality recognized by all believers. The phrase 'Filled with the Holy Spirit' is a recurring phrase in the *Book of Acts*. Filled with the Holy Spirit, the early Christians spoke the word of God with boldness and power."⁶

If the Sunday School is to be a center of evangelism, everything about that institution needs to contribute. The classrooms need to say to each pupil as he enters, "Welcome! Make yourself comfortable. Learn about Jesus and His Word." Clean, neat, and orderly should describe every room. Well lit, teaching aids in use, and seating arrangements that suit the approach of the lesson. Some adult classes have had to sit in straight rows, one behind the other for so long they wouldn't know what to do if some Sunday morning they came in and found the chairs in one large circle so everyone could see everyone else. Or perhaps for a particular lesson

they need to be in small groups for group discussion. For some younger ages, surprise them by having no chairs at all! Let's dare to be different, not just for the sake of being different, but to facilitate teaching.

THE CLASSROOM AND BEYOND

True teachers know their pupils have not learned until their lives have been changed. They also go through the frustration of knowing that the teaching "hour" is entirely inadequate when it comes to making the impact on each pupil that needs to be made. That hour, by the way, is reduced to less than a half-hour in the average class after time is subtracted for openings, announcements, prayer, specials, etc. I'm not saying these should be eliminated or perhaps even shortened, but that the instruction time needs to be lengthened. If a longer class session is not practical, then look into other activities during the week that will provide opportunity to keep the message before them. Some may be interested in a Bible study, some in a discipling course, and don't forget social times are important too in winning and loving and encouraging and discipling.

With some of our own class members who were new Christians, we spent one evening each week for several weeks presenting a discipling course. We visited for a few minutes, played a tape taken from the course, discussed it, had prayer, and were gone in a little over an hour. The families who allowed us to do this very soon became regular in attendance, rooted in the Word.

We have also used the *Basic Bible Studies* packet by Charles Shaver. This is especially helpful in getting new Christians familiar with the basics of the Christian life. It insures not only their participation while you are calling on them, but they will study the Bible on their own in preparation for your next visit.

I remember one couple in particular. Their previous experience with reading the Bible ranged from little to none. But after a few sessions with this packet the man of the house ordered himself a new Bible and soon became familiar enough with it to locate scripture references. After discussing questions from the packet at home, it wasn't long before he was willing to participate in class.

WHERE SUNDAY SCHOOL EVANGELISM BEGINS—AND ENDS

Where does the Sunday School begin the ministry of evangelism? In the nursery. Here the baby learns to respond with love to love. What an advantage the child has in forming a positive reaction to the love of God if he starts in the nursery in response to the love of a caring Christian teacher. As the child progresses through the various stages of development, an alert teacher ready to help through every need prepares the way for that eventful day when the decision is made to accept Christ as Savior. Again, the Sunday School by its consistent, steady influence and presence lets each pupil understand that regardless of age or situation, Jesus Christ is the answer.

Do teachers realize their job is not complete until they have come full cycle with their pupils? Wesley Tracy puts it this way, "The task of discipling is not complete until the evangelized become evangelists. We start the con-

vert toward this goal immediately upon his conversion. We ask him to witness by telling us what Christ has done for him. From there we must nurture him in the faith and lead him to entire sanctification. We must also help him understand the Bible, teach him the basic techniques of soul winning, and give him opportunities to evangelize. Our Sunday School teachers have a unique opportunity and responsibility to make soul winners of their pupils."⁷

Many pastors and directors would be relieved and content if they could depend on all teachers being present and teaching the lesson each Sunday morning. Granted, for some that would be an improvement. But our goal must be higher and our vision for the work much greater. The director of each department must catch the vision of evangelism not only through the curriculum of the Sunday School but through all other departments with which they coordinate.

Space does not allow me to discuss some of the mechanics of evangelism in the Sunday School. But I believe that when we are highly motivated by love and concern for the spiritual welfare of our students, love will find a way. If one of the children in your family is hurting, you don't need to consult a text to express your concern. Love will find a way.

I have said nothing new. It has all been said before one way or another. If we are to evangelize our world, we must first have a product we can be proud of and excited about. Then we proceed to tell others. The Sunday School with its organization and curriculum reaching all ages is potentially an effective instrument in accomplishing our purpose of evangelism—not exclusively on its own, but in cooperation with the other departments, and with special evangelistic efforts sponsored by the church. If the Sunday School is effective in evangelism, it is because the officers and staff are qualified and motivated. So what can be done in the area of motivation that hasn't been done before?

How about trying a new dimension? Every teacher of every age-group needs to realize the church from the top on down is counting on him and is willing to help in the job of evangelizing more effectively. The logical representative is the district superintendent.

I suggest the district superintendent at his first contact with each church each year conduct the Sunday School staff induction service. It need take only a few minutes before or during a service. Every teacher would be urged to be present, and by placing special emphasis on evangelism and letting each teacher know how important his job is, it could provide the boost necessary to get this craft into orbit. Subsequent meetings could provide necessary follow up. The idea may be simple, but it just might work.

NOTES

1. Elmer Towns, *Evangelize Through Christian Education* (ETTA, 1970), 8.
2. Mendell Taylor, *Exploring Evangelism* (Kansas City: Nazarene Publishing House, 1964), 33.
3. Towns, *Evangelize Through Christian Education*, 6.
4. A. F. Harper, *The Sunday School Teacher* (Kansas City: Beacon Hill Press), 5.
5. Towns, *Evangelize Through Christian Education*, 23.
6. Earl Waldrop, *Reaching Adults* (Convention Press, 1979), 27.
7. Wesley Tracy, *New Testament Evangelism Today* (Kansas City: Beacon Hill Press of Kansas City, 1972), 130-31.

ANTHROPOLOGICAL CONCEPTS . . .

(Continued from page 31)

It is made up of many members that respond to the self (Rom. 12:4; 1 Cor. 10:17). In and of itself the body is neither good nor bad, but it takes on moral quality according to the way in which it is used by the self (Rom. 1:24).

Paul also views the body as a "tent" (2 Cor. 5:1 ff.). Paul longs to put off the earthly tent and to put on the heavenly tabernacle; to be "away from the body and at home with the Lord." It is interesting to note that there might seem to be implied here a condition of living, even if temporary, when the spirit is separated from the body. But a better understanding seems to be that for Paul the body shall be continuous through death, transformed instantaneously to immortal quality. It shall be completely delivered from the power of evil, which is "the body of death" (Rom. 7:24). This benefit is through the atonement of Christ.⁴

The *soma* also refers to any unrenewed part of man, as seen in the verse, "but I pummel my body and subdue it" (1 Cor. 9:27). Here it is clear that the material part of man is something different from the personality. *Soma* designates the physical portion of man and in this case as might be used by the evil power (*sarx*, "flesh"), which action tends to death (Rom. 7:24).

But it appears that *soma* is more than a portion of man; it is used by Paul to refer to the whole man, as in Rom. 12:1 where the body evidently refers to the "self." Paul uses the words *bodies*, *members*, *yourselves*, and *instruments* interchangeably in Romans 6, where Paul states, "Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace" (vv. 12-14). Here, the body refers not only to the material but also to the whole man, including the self. Hence, evidently, the body cannot be separated ultimately from the essential man; it continues on with him in the resurrection and is a necessary part of his structure as man, as is seen in 1 Corinthians 15. At the time of the resurrection the body is transformed from physical to spiritual substance.

Soma is, for Paul, the instrument of his self, but it is intimately included in and with the self (Rom. 6:12; 12:1). He can control it (12:1), or it can be under the control of an outside power (6:12, 22), either evil (v. 12) or good (v. 22).

"Man is called *soma* in respect to his being able to make himself the object of his own action or to experience himself as the subject to whom something happens."⁵

II. PSYCHE—SOUL

Psyche (soul) means breath, life, or spirit—the otherness of man as opposed to the material part. The word can mean in Greek either the soul or spirit of man, or it

can be used for the man himself. It is also used as the seat of the will, desires, and passions—the heart of man. A third use is to make the soul the same as the mind, the reason, or understanding of a man.⁶

"Soul" is used by Paul when he wishes to differentiate between man as object (*soma*) and man as the subject acting, willing, or intending.

Psyche, like *soma*, is used to describe the whole man, or man as a living being (Rom. 11:3; 16:4; Phil. 2:30).

When Paul, therefore, uses the term *psyche* ("soul") he could very well substitute the word *man* or a personal pronoun, as Jesus did in the parable of the rich man, where the man of means is addressed by the term *soul*. The soul is capable of wrongdoing, well-doing, intending, willing, and carrying on the functions of a man.

Psyche speaks to the intention of a man's life. Paul exhorts Christians to strive together with one mind (soul) for the faith of the gospel (Phil. 1:27).

Soul seems, however, to describe the natural life in contrast to the spiritual life (1 Cor. 15:44).

This word is also used by Paul to show that man is subject to God (Rom. 13:1) and punishable for evil-doing (2:9).

III. PNEUMA—SPIRIT

We look next at a third term that Paul uses to describe man—*pneuma* (spirit).

Pneuma means air or wind. When applied to man it signifies breath, or the spirit of man. Man conceived of in this way is understood to be a spiritual being, not a mere material animal.⁷ The Genesis concept of man makes him a living "soul" by the union of the "body" with the divine breath or life of *pneuma*.

For Paul, the spirit of man has consciousness. It is the spirit of the man that knows the thoughts belonging to man (1 Cor. 2:11).

The spirit of man may also serve God (Rom. 1:9) and communicate with the Spirit of God (8:16).

"Spirit" is synonymous with "life"; that is, when Christ is in man his spirit is alive because of righteousness (Rom. 8:10).

In this connection, Paul also emphasizes intention, a distinct characteristic of man—Christians should live in the unity of the spirit or mind (2 Cor. 12:18).

Pneuma, like the other anthropological terms, refers also to the whole self. In saying that his friends by coming to him refreshed his spirit, Paul means that they refreshed "him" (1 Cor. 16:18). Titus' spirit at rest means that Titus is at rest, not just a part of him (2 Cor. 7:13).

In 1 Thess. 5:23, Paul uses all three terms, *body*, *soul*, and *spirit*, showing in some sense man as a trichotomy. Some persons feel, however, that these three expressions speak not as man composed of three parts, but each as describing the whole man from differing viewpoints, since what can be said of one term in Paul's usage of it can be said of all three words.

IV. ZOE—LIFE

The term *zoe* describes life, both natural and spiritual—the life from God, whether earthly or heavenly, temporary or eternal.

Its main use, however, is to show how a man should live; that is, what his intention is, as in Gal. 2:14, which

says, "to live like Jews." 1 Thess. 2:12 calls us to lead a life worthy of God. Rom. 6:2 declares that a man can *live* in sin, and Gal. 2:20, that a man can *live* in faith and righteousness. He can decide his own life-style, or at least intend it. Among God's earthly creatures only man can express intentionality or be conscious of doing good or evil. Since Paul believes that there are evil spirits or demons, he appeals to men everywhere to choose the good life.

"Life" also describes the character of human existence. Man is not like inert matter, but lives, and moves, and has essential individual and responsible being. He receives both his spiritual and physical life from God (Gal. 2:20).

V. NOUS—MIND

Paul uses the word *nous* (mind) quite frequently. It refers to the understanding ability of man, as when the apostle says, "For if I pray in a tongue, my spirit prays but my mind is unfruitful" (1 Cor. 14:14).

"Mind," further, represents the power to discern between good and evil, though that power can be destroyed by sin or neglect (1 Cor. 3:14).

It is used also to mean the inner man, as found in Rom. 7:25. This inner man or mind may be carnal (8:6), or it can be renewed by God (7:25; 12:2).

The power or trait of intention is also ascribed to the "mind" (2 Cor. 1:15). We are exhorted to put on the mind of Christ, or to have a good intention or purpose in life (Phil. 2:1 ff.). We are exhorted to unity of mind and spirit.

Finally, with the mind man accepts or rejects God (Rom. 1:28; 7:23).

Hence, it appears that *nous* is not a higher principle in man, and more than *psyche*, or the human *pneuma*, but another designation of the human being. It is inherent to man as man and thereby has all the possibilities that human existence has.⁸

VI. KARDIA—HEART

Kardia (heart) is another term that seems to denote the whole or the essential man. It is viewed largely as the seat of affection. In classical Greek this word meant also "stomach."⁹ ("Bowels" is used by Paul also many times to refer to the seat of the affections.)

In some instances *kardia* is synonymous with *nous*. Just as the mind can be hardened (Rom. 1:28), so can the heart be hardened (2 Cor. 3:14).

The heart wills and acts. It believes (Rom. 10:9); it obeys (6:17); it sorrows (9:2); it sins (2:5); and it understands (here rendered "mind," 1:28).

The heart can be viewed as either good or bad. It can be deceived by an outside power (Rom. 16:18), and it can be renewed by God (5:5; 2 Cor. 1:22).

The heart is, more specifically, the interior man, having more to do with the emotions, while the mind has to do with the knowing. But the heart also designates the active self. It can be used instead of the term *man* or *self*.

Paul uses another term, *splankna* (blowers, emotion, or love), in much the same way as he uses heart. "Our mouth is open to you, Corinthians; our heart is wide. You are not restricted by us, but you are restricted in your own affections" ("bowels"; 2 Cor. 6:11-12). Here the two terms seem to be synonymous.

VII. SYNEIDESIS—CONSCIENCE

Syneidesis is still another of Paul's terms used to describe man and the functions of man. The word comes from two Greek words, *syn* (with) and *eido* (to see or know)—to know with, or to have joint knowledge; hence, consciousness and/or conscience. *Syneidesis* refers primarily to the understanding of oneself.¹⁰

Conscience is a member of the essential man whose function it is to judge the rightness or wrongness of an act or attitude. It judges both the past and the duties yet to be performed. Yet it is also the man himself who makes the judgment. It is this function that gives the term its anthropological content. In addition, this function is universal in man (Rom. 2:15).

The judgment conscience makes, it appears, is always valid. Though the content of the material on which conscience makes its judgment may be faulty, yet the intent of the deed as evaluated by the conscience is always acceptable to the self as to God. This point may be seen in the passage that relates to the eating of meats offered to idols (1 Cor. 8:7-12; 10:25-30). Meat, just because it is offered to idols, is not polluted nor impure. Yet some may be taught to believe that it is impure, and if they do believe that it is impure, it is impure to them until their consciences shall be enlightened to show otherwise. Conscience also judges the man who despises the "weaker" brother.

Therefore, conscience demands certain attitudes and intentions in life (2 Cor. 5:11), just as does "mind" and "spirit." It speaks for, as well as to, the whole man about right and wrong, good and evil. Conscience is a man's consciousness about his own conduct, that for which he is responsible. It scrutinizes the intent of one's mind and judges that intent by what is required. Approval or disapproval of the thought, word, or deed ensues.

VIII. THELLO—WILL

Man's power to decide between and among options is our final example. *Thello* means to will, to desire, to prefer¹¹ (1 Cor. 14:19).

Man's will can aim at the good (Rom. 7:15-21) or the bad (Gal. 1:7; 4:9, 21). It can also determine and designate the tendency of a man's heart even though that tendency does not come to consciousness (Gal. 6:12). But again it is not the power to will that acts but the man who decides. The "will" is an essential part of his natural equipment given him by God. Without willpower the creature is something less than a man. The will acting, then, is really man deciding.

CONCLUSION


All of these terms describe man—his essential self and his functions. "Body" refers to man as material substance or the objective self. "Soul" indicates the subjective aspect of man, the self. Likewise the "spirit" of man seems to be the essential man acting, willing, intending, standing before God, capable of good or evil. "Mind" refers primarily to the thinking ability of man; "heart" to the feeling nature; and "will" to the volitional; while "conscience" determines the moral quality of life, either approving or disapproving. By these terms, Paul reveals to us, as hardly anywhere else, the glory of man. They also

point the way to the really good life, life as God intends we should know.

The question that faces us in this: Are these concepts different ways of viewing the same thing (man), or are they descriptions of various parts of a multifaceted being? Or are they both? Is man a unity, a dichotomy, trichotomy, or what? If man is made up of several parts, can the parts be separated from each other? If man can be disassembled and still be required to function as a responsible being (in heaven or hell) with only part of his earthly equipment, then what is man?

From this brief review it seems that Paul sees man as a unitary being, with the various terms just outlined as designating the different ways in which we view him or by which he functions. Paul's apparent summary statements on man as given in 1 Thess. 5:23 and 2 Corinthians 5, do not violate this conclusion. We must be content, therefore, to learn from this brief perusal both something of how fearfully and wonderfully we are made, and also that we should devoutly bow and worship the One who designed such a prime creature as man, that we ourselves can analyze and evaluate. In the words of the Psalmist we pray,

What is man that you are mindful of him,
the son of man that you care for him?
You made him a little lower than the heavenly
beings and crowned him with glory and honor.
You made him ruler over the works of your hands;
you put everything under his feet.

(Ps. 8:4-6, NIV) 

NOTES

1. All Scripture quotations are from the *Revised Standard Version*.
2. Liddell and Scott, *Greek-English Lexicon* (Abridged) (New York: American Book Co., 1882), in loco.
3. Rudolf Bultmann, *Theology of the New Testament*, trans. by Kendrick Grobel (New York: Charles Scribner's Sons, 1951), 191.
4. It is interesting to note that Bultmann (pp. 232 ff.), in his defense of the view that man is a unity and not a dichotomy or trichotomy, says that the body as a tent is not Paul's full view of the body. He says that to understand the body as independent of the real or whole man and something to be discarded as unnec-

essary and unwanted is gnostic and not Pauline, for Paul argues consistently for the resurrection of the body to spiritual form and content. The "soma" is part and parcel of the concept of "man" both here and hereafter.

5. Bultmann, *Theology of the New Testament*, 195.
6. Liddell and Scott, in loco.
7. Liddell and Scott, in loco.
8. Bultmann, *Theology of the New Testament*.
9. Liddell and Scott, in loco.
10. Liddell and Scott, in loco.
11. Liddell and Scott, in loco.

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SCRIPTURE INDEX

<i>Anthropos—Man</i>	Gal. 4:13	8:6
Rom. 1—3:23	6:17	12:2
1:23		1 Cor. 3:14
2:9-10	<i>Psyche—Soul</i>	14:14
6:22-23	Rom. 2:9	2 Cor. 1:15
7:—	11:3	Phil. 2:1 ff.
11:36	13:1	
12:1	16:4	<i>Kardia—Heart</i>
1 Cor. 8:6	1 Cor. 15:44	Rom. 1:28
11:8-12	Phil. 1:27	2:5
15:—	2:30	5:5
15:39		6:17
15:45, 47	<i>Pneuma—Spirit</i>	9:2
2 Cor. 5:17	Rom. 1:9	10:9
Gal. 2:16	8:10, 16	16:18
Phil. 2:7	1 Cor. 2:11	2 Cor. 1:22
	16:18	3:14
<i>Soma—Body</i>	2 Cor. 7:13	6:11-12
Rom. 1:24	12:18	
6:12-14	1 Thess. 5:23	<i>Syneidesis—Conscience</i>
6:22		Rom. 2:15
7:24	<i>Zoe—Life</i>	1 Cor. 8:7-12
12:1, 4	Rom. 6:2	10:25-30
1 Cor. 6:16	Gal. 2:4, 20	2 Cor. 5:11
9:27	1 Thess. 2:12	<i>Thello—Will</i>
10:17		Rom. 7:15-21
15:—	<i>Nous—Mind</i>	1 Cor. 14:19
2 Cor. 5:1	Rom. 1:28	Gal. 1:7
12:7	7:23, 25	4:9, 21
		6:12

I Am Responsible

by Kenneth Vogt

Dear Lord, You have made me the leader in this situation. Therefore, I am responsible to You and to the people involved in it. They are looking to me for a victorious way through. You are pinning Your faith and hope for the situation on me. If it were not so, You would not have allowed me to be the leader.

Since You have not only allowed me to be the leader, but You and the people have willed that I should be the leader, I can therefore count on Your resources and their cooperation. I thank You now for Your confidence in me and for their trust in me.

O God, give me the wisdom, the grace, and the discipline to keep my eyes focused on Your resources and

their cooperation. Sometimes when it seems Your resources are slow in coming to my aid, I know that in Your wisdom, it is for my good. I know, also, in those times when it seems that some of the people are not cooperating, that, too, is in Your control. That, too, is for the purpose of teaching me the great lesson of priorities. I must first depend on You and You alone, and then on the help of the people.

O God, for Jesus' sake, don't let me place the blame on scapegoats. Scapegoats are everywhere; they're a dime a dozen. Teach me again that when I permit the focus of my attention to be on scapegoats, all creative power is drained out of my mind. I know there is no power in scapegoats.

They are tricks of Satan to defeat me.

O God, just for a moment, permit me to name the scapegoats so that I can kill them with the power of Your Word. There is inflation. The economy. Unemployment. Mount St. Helens. Opinionated people who oppose me. Uniformed people who do not understand the new things that are happening in our church and in our world. Misinformation. Gossip. Broken home. Poor music. The weather. The devil. O God, always I can blame the devil. I slay these scapegoats by the power of my words. You enable me to speak them. I am responsible. Those are transforming words.

In Jesus' name,

Kenneth Vogt 

THE MINISTER AS CHRISTIAN EDUCATIONIST

by Jerry W. McCant

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A brief explanation of this title is appropriate. James Michael Lee has made a distinction between educator and educationist.¹ An educationist is a theoretician who knows and/or develops educational principles while an educator is a practitioner actively involved in the educative process. This title reflects the conviction that the minister should *at least* be an educationist. Even if he has a Christian education staff, he is still responsible to be knowledgeable in the area of education. In reality, the minister will likely need to consider himself a Christian educator.

Lee protests that "Christian education" suggests "a certain triumphalism,"² and he thinks "religious education" is more accurate than either "catechetics" or "Christian education."³ Despite his protests, I have chosen to maintain the use of the adjective "Christian." The use of the adjective is not meant to validate what is done as Lee suggests. Since the audience being addressed is Christian, the charge of "triumphalism" is amiss. Certainly every religion has the right and obligation to provide religious instruction, but that is not the concern of this paper. The concerns of this paper are more narrowly focused and thus the term "Christian education" is appropriate.

I. An Understanding of Educational Ministry⁴

Since C. H. Dodd made the distinction between *didaskhein* and *keruksein*, it has been popular to see "teaching" and "preaching" as quite distinct roles in the Church.⁵ Christian educationists still make this rather arbitrary and artificial distinction.⁶ In fact, this distinction is very difficult in actual practice. Preaching should always include both "proclamation" and "explanation." Teaching in the context of the Church will usually include both of these elements. It is very difficult to say where *kerygma* ends and *didascalia* begins.

Whether one wishes it or not, most ministers will be involved in Christian education in the local church. LeBar reminds us that "fifty to seventy-five percent of their [pastor's] work is not preaching, but overseeing the nurture of church members and prospective members."⁷ H. W. Byrne observes, "No pastor knows his field if he does not know Christian education. He cannot be a true

pastor without carrying out his responsibilities in this area of church work and life."⁸ It has been estimated that more than 50 percent of the Church's activity is educational in nature. Interestingly, among the qualifications for the pastor given in 1 Tim. 3:1-7 is that "he must be able to teach" (v. 2).

Ministers cannot excuse themselves from the function of teaching. The National Sunday School Association recommends that the pastor give 50 percent of his time to the educational interests of the church.⁹ Likewise professional educators cannot excuse themselves from biblical studies, biblical language, theology, and philosophy. Education is a legitimate function of the church, and a pastor who presumes to be administrative head of the church will be required to concern himself with the church's educational needs.

There are good reasons and historical precedents for regarding the pastor as a teacher. Christians received this tradition from their Jewish heritage where the rabbi was respected for learning and expected to assume the role of teacher. Rabbi refers to one who teaches; "my teacher," to be precise. That the spiritual leader of the Jews is so designated indicates that "to operate as a Jew one must know something."¹⁰ Hillel declared that "an unlearned person cannot be pious." After nearly two



Jerry W. McCant

millenia have elapsed the contemporary synagogue affirms that teaching remains central to the rabbi's ministry.

One view of the Protestant pastor has been that of teacher. This view comes from the Reformed tradition, where, as in the Presbyterian church, clergy are ordained teaching elders.¹¹ The symbol of the teaching elder (presbyter) is the Genevan robe worn at official functions. "Pastors in the Reformed tradition have worn the Genevan robe while conducting the worship service, thereby denoting the significance of preaching as teaching in the liturgy."¹² The classical picture of the Puritan New England pastor was of one in a high pulpit, robed as a teacher for preaching the Word of God. Professional training for the ministry includes equipping one with the skill of teaching. A minister is expected to be a teacher. One minister reports that in one year he spent 124 hours in classroom teaching.¹³

A minister has many educational opportunities and responsibilities. The teaching function of the minister includes the role of leader of worship. Scripture reading, the sermons, and the prayers provide educational possibilities. Hymns used in worship are bearers of Christian theology and biblical interpretation and the choice of hymns is the pastor's responsibility. Participation in the sacraments should be preceded with biblical and theological interpretation. Counseling, especially premarital and marital counseling, has a teaching component. Religious education requires competencies the teaching pastor should be equipped to offer. Some ministers teach a class during the Sunday School hour. Ecumenical study opportunities abound if a pastor will allow himself to become involved. The pastor should be a teacher of teachers. Part of his task is to train others to teach: In this way he extends his ministry through the laity. Most churches expect the pastor to prepare people for church membership through membership classes. He will always be needed for Bible studies as well as preparing leaders for small Bible study groups.¹⁴ The pastor may also provide advanced classes in Bible, theology, and philosophy for laymen who are serious about the study of religion.

One of the important roles of the pastor is to be a friend of Christian education. The pastor is usually the person highest in the congregational power structure and he can help or hinder Christian education. A pastor can present programs so that boards will approve and endorse them. The pastor can influence budgetary considerations for Christian education. More than anyone else, the pastor is a key person in facilitating improvements for the religious education program. Although he may have a professional Christian education director, the pastor will be expected to supervise the work. In short, unless the pastor understands and supports the work of Christian education, every educational program in the church will suffer.

Through educational programs, the pastor is in an excellent position to actualize the Protestant principle of the priesthood of believers. In *New Women, New Faith*, Rosemary Reuther observes that:

The gap between clerical and lay education . . . reinforces the paternalistic relationship of clergy to the laity, and an infantile culture in the Church. This situ-

ation cannot be changed by *ad hoc* measures. It demands turning the whole system around.¹⁵

Partnership in Christian education is an idea whose fulfillment is long overdue.¹⁶ Laypersons can be taught, and they in turn can teach others. Educational ministry provides a marvelous opportunity for greater cooperation in ministry between laity and clergy. If this is to

A pastor should give 50 percent of his work week to the educational ministries of his church.

happen, clergy must learn again the theology of the *kenosis* hymn in Phil. 2:5-11. We must be liberated from the obsession to dominate others with power, even intellectual power.¹⁷

If one plans to be involved in ministry, he must make room for Christian education. In a study made by the executive director of the Accrediting Association of Bible Colleges, out of several hundred pastors answering a questionnaire, 96 percent stated that they would take more Christian education courses if they had their training to do over.¹⁸ This, no doubt, reveals that pastors are expected to be involved in Christian education and often are not prepared and become frustrated. If this is to change, we must begin to emphasize pastors-as-teachers both in preparation and in practice.¹⁹

II. An Understanding of Christian Education

Christian education has suffered for a long time, as much as anything, from a lack of definition. Much that has passed for Christian education has been neither Christian nor educational. Because of this lack of definition, educators have felt that they were "misfits in the power structure who work behind the scenes."²⁰ James Michael Lee believes that Christian education, lacking its own self-identity, has for too long been merely "the messenger boy for theology."²¹ We sometimes talk about Christian education as if its definition were self-evident. A search of literature reveals that this is not the case. Periodically the question arises again, "What is Christian education?"

Sarah P. Little, in an article written in 1973, states that she is not sure that religious education is possible.²² Such pessimism regarding Christian education stems from a lack of definition of the task. For two centuries Christian education has been relegated to women teaching children. Women have acted heroically but have been abused professionally and monetarily.²³ If we are to move forward in the work of Christian education, we must so define our task that it becomes the work of the whole church, including young and old, women and men, clergy and laity. If Christian education is possible, the possibility will begin with a definition.

Reacting against what he considered a wrongheaded militant evangelism, in 1847 Horace Bushnell defined Christian education as "Christian Nurture." The thesis of his whole theory was "that the child is to grow up a

Christian, and never know himself as being otherwise."²⁴ Despite his critics, Bushnell never said there was no place for the "born again experience"; he did say it was not necessary for properly nurtured persons. Bushnell would not have agreed with those who have identified Christian education as evangelism. In recent times, Christian nurture has been revived among both secular and religious educators.²⁵

In 1940 Harrison Elliot raised the issue of defining Christian education with his book *Can Religious Education Be Christian?*²⁶ Elliot answered in the negative because he contended that education demanded freedom, not the restrictiveness of indoctrination required by the church. Randolph Crump Miller wrote *The Clue to Christian Education* in 1950.²⁷ He defined Christian education as the teaching of theology—the truth-about-God-in-relation-to-man. That the issue is still with us is evidenced by LeBar's book, *Education That Is Christian*.²⁸ The real problem continues to be how to make what is done both Christian and educational. Properly understood, Alfred North Whitehead insists that "the essence of education is that it be religious."²⁹

Little has defined Christian education in this way: It is an educational strategy designed to enable a person to explore the tradition, movement, and intentionality of a particular faith community and to make his own decision or response with respect to the meaning he finds there.³⁰

Obviously, Little thinks that Christian education is neither evangelization nor indoctrination. Eugene Fontinell, a Catholic scholar, believes that Christian education is

... that activity whereby a community attempts to continue and develop the worthwhile cumulative experience of a particular culture. While the mode of education may be formal or informal, all education would seem to presuppose a shared set of "values" or "truths."³¹

James Michael Lee believes Christian education is behaviorally defined; "religion" is taught as a social science and one can be taught to *behave* as a Christian.

Christian education, whether formal or informal, must be a continuing *invitation* to the members of a faith community to actively participate in developing human life as known in Jesus Christ. Christian education is not evangelism although it is not antithetical to it and may include legitimate concerns with evangelism.³² Sunday School is not "the evangelistic arm of the Church" if it is truly Christian education. Indoctrination of a catechetical type is not Christian education. Education (from the Latin *educare*) does not presuppose it has all the questions or all the answers. Admittedly Christian education defined as "invitation" is radical; one may either accept or reject the Christian faith after he has explored its biblical and theological traditions. After all, thinking is dangerous; one never knows where truth may lead.

Such definition of Christian education, if taken seriously, presupposes serious, critical biblical and theological study. An open Bible in the classroom does not guarantee that the lesson will be biblical.³³ Memorization of Bible verses without understanding may actually lead to quite unbiblical beliefs. Struggling with questions is basic to Christian life and growth.³⁴ Sometimes our han-

dling of Scripture in Christian education has bordered on, if it has not actually become, dishonest. We must overcome the notion that laypersons are weak and dull and thus need to be protected so that they do not "lose their faith."

Likewise, we must accept the responsibility of educating the laity theologically.³⁵ That will include, but cannot be limited to one's denominational distinctives. An intelligent layman must know there are other theological alternatives. Nor should the alternatives be presented as "false options" with the "orthodox" view being made to appear clearly superior. Theological education remains an invitation, and we cannot afford to stifle doubts and questions with all the "right" answers.³⁶ Theological pluralism has been in vogue since the writing of the New Testament. It did not die in the Early Church and was revived by the Protestant Reformation.

Christian education must truly be educational. The principles of education are the same whether practiced in a public classroom or in a church. If we are to continue calling our activities education, we must insure that they really are. Christian education must be both cognitive and affective; it must both inform and inspire. A classroom should not be simply a small sanctuary. Johnny learns the same way on Sunday morning as he does on Monday morning.³⁷

In this brief paper I cannot even survey all the theories of educational principles. Certainly one should be aware of E. L. Thorndike's theories of learning: (1) Readiness (need); (2) Exercise (repetition); (3) Effect (the more pleasant, the more permanent).³⁸ Pastors and Christian educators should be aware of the two families of learning theory: (1) Stimulus-Response and (2) Gestalt Field Theory.³⁹ If we want to teach such important subjects as Bible and theology, it is incumbent on us to know how students learn. James Michael Lee in *The Shape of Religious Instruction* provides massive data on learning theory; it is "must" reading for Christian educators.

Whitehead has two educational commandments: (1) Do not try to teach too many subjects; (2) What you teach, teach thoroughly.⁴⁰ Repeatedly he reminds the educator to get rid of "inert" ideas; nothing should be taught to anyone unless he needs it *now*—not in the future.⁴¹ His educational principle is that different subjects should be undertaken by pupils at times when they have reached the proper stage of mental development.⁴² Whitehead thinks this principle provides the rhythm of education. The rhythm includes three stages: (1) Romance—the joy of discovery; (2) Precision—exactness of formulation; (3) Generalization—a return to romance with the added advantage of classified ideas and relevant technique.⁴³

Christian education should provide a liberating pedagogy in which persons can grow in partnership with learning.⁴⁴ Just as God has chosen to be partners with us, we must encourage others in areas of free choice and mutual growth, which sets us free for others. As Henri Nouwen has observed, teaching is a redemptive process of cooperation, not a violent process of competition.⁴⁵ As it has been defined in the above paragraphs, Christian education is an exciting field in which to labor. There are exciting days ahead for those who

have the courage to actualize the ideals enunciated here.

III. *An Understanding of the Practical Implications*

Christian education is probably the greatest task the church faces today. Every staff member must understand that he is involved in an educational ministry. As the administrative head of the church, the pastor needs to have expertise as a Christian educationist and educator. This understanding of educational ministry would mean an expanded educational program in the local church. Educational opportunities in the church abound, and we have the responsibility of seizing those opportunities. There is no better way to develop the spiritual life of the church.

Every church must become a seminary or Bible institute. The pastor should be equipped to initiate such an educational program in the church. But, there are many opportunities for partnership in ministry. Laymen not only can handle critical biblical and theological studies, but they can also be equipped to share in the pastor's educational ministry. If such a shared ministry is to be realized, all paternalism and protectionism must come to an end. Risks are involved but the alternative is spiritual and intellectual death. We must recover a biblical understanding of man that is wholistic and attempt to minister to the whole person.

For too long we have sought to do Christian education without really having a clear definition of our task. Christian education is not evangelism, nor is it indoctrination. New models of education may be necessary; we have too long been bound to the notion that education means "schooling" in a classroom.⁴⁶ Education must become a means of liberating a person so that growth is possible. In a free, open atmosphere of struggle and doubt, persons are released so they can more nearly realize their full potential in Jesus Christ.

More attention must be given to an understanding of learning theory and developmental psychology. Theory and practice flow in the same stream, and we must resist every temptation to bifurcation and compartmentalization. Persons in Christian education classes bring their whole selves to the classroom. Our task is not to manipulate them into verbalizing assent to creeds they do not understand but to release them to discover great truths for themselves. This kind of Christian education will require from us honesty and trust in very large measure.

Christian education must function within a well-defined theological framework. A Wesleyan model implies that Christian education will promote and foster growth, not inhibit it. A goal of such education will be to allow students to change and develop. When a student occasionally rejects old and outworn ideas, it should be cause for rejoicing. Acceptance of new ideas that promise to aid in personal fulfillment will be an expected norm. Obviously much of the old is good, but we dare not fear the rejection of obsolete and impractical conceptualities for new ones that breathe life into the soul.⁴⁷ Someone has said, "New occasions teach new duties; time makes ancient good uncouth." A sound educational process knows, encourages, and accepts this.

Christian education will be for life and the enhancement of life. Everything we learn in Christian education

should have practical and existential benefits for life that can be realized today. The Christianity we wish to teach is not merely a set of ideas, a series of rules, codified enactments, and a collection of propositions. These have their place, but Christianity is a living reality and should help one live out his faith with joy. Learning is for now, not for some tomorrow that may never come.

That will mean that one ingredient in teaching will be the *living past*, which we have inherited. Christians have rich heritage—the history of the Jewish people, the coming of Christ, and the succeeding experience of the Christian Church. All of this together gives us our identity as the people of God. Somehow that must be brought alive in the present tense. The doctrine of the Holy Spirit becomes central in Christian thinking because that doctrine insists that the Holy Spirit guarantees to us that Jesus still lives.

Imparting information is a significant aspect of education, but this information must always be associated with life, its development, and Christian fellowship. Lists of the kings of Judah and Israel and the missionary journeys of Paul have value only as they are taught for life. Memorization of scripture is useful only as it is so understood that it relates to life in the present.

Education that emerges from Wesleyan theology will recognize that individuals are free and that they make free choices. Coercion and force have no place in this kind of Christian education. Individuals will be allowed to grow and develop and become what they already are potentially. They will be free to struggle, grow, fail, start over, and develop at their own pace. They will also be free to assist in determining the parameters of their educational experience.

Love must play a significant role in Christian education. Love, persuasion, lure, invitation, and enticement will be primary ingredients in the educational experience. No person should feel rejected because of the options he chooses. Man is not only an intellect and will but also a sensitive, feeling, desiring, and appreciative being. God is "the altogether lovely" and it would be wonderful if in our religious instruction this fact were taken more seriously. If the world is held together and kept in order by "love energy," I suspect it might go a long way in holding Christian education together in the local church. I dare you to give it a try!

NOTES

1. James Michael Lee, *The Flow of Religious Instruction* (Mishawaka, Ind.: Religious Education Press, 1973), 297. Also see Harold William Burgess, *An Invitation to Religious Instruction* (Mishawaka, Ind.: Religious Education Press, 1975), 16, n. 4.

2. James Michael Lee, *The Shape of Religious Education* (Mishawaka, Ind.: Religious Education Press), 7.

3. "Catechetics" is commonly used in Roman Catholicism while "Christian education" is used in Protestantism, especially in more conservative circles. "Religious education" is a more comprehensive term and allows for consideration of education in other religions, for example, Jewish, Buddhist, or Hindu religious instruction. The journal, *Religious Education*, reflects this more comprehensive understanding.

4. "Educational ministry" is a term borrowed from Charles F. Melchert, "What Is the Educational Ministry of the Church?" *Religious Education* (July-August 1978), 429-39.

5. C. H. Dodd, *The Apostolic Preaching and Its Development* (London: Hodder and Stoughton, 1936).

6. Lois E. LeBar, *Focus on People in Church Education* (Old Tappan, N.J.: Fleming H. Revell Company, 1968), 28. Also see H. W. Byrne, *Christian Education for the Local Church* (Grand Rapids: Zondervan Publishing House, 1963; 11th printing 1973), 69.

7. LeBar, *Focus on People*, 22.

8. H. W. Byrne, *Christian Education*, 70.
9. *Ibid.*
10. Sylvan D. Schwartzman, "The Rabbi as Teacher in the Contemporary Synagogue," *Religious Education*, 74(1) (March-April 1979), 115.
11. This is in contrast to ordained lay elders who have the title of ruling elders. Teaching and ruling elders together compose the governing body of the parish session, over which the teaching elder presides.
12. Iris V. Cully, "Pastors as Teachers," *Religious Education*, 4(1) (March-April 1979), 121.
13. Calvin D. Kuder, "Me a Pastor-Educator?" in Richard A. Olson (ed.), *The Pastor's Role in Educational Ministry* (Philadelphia: Fortress Press, 1974), 15. He comments:

The magnitude of this total didn't particularly impress me until I got to comparing notes with a college professor friend and discovered that 120 classroom hours is his typical semester's work load. In short, what is only one of the many responsibilities for me is equivalent to half a year's work for a professional educator.

14. Probably the best approach is to teach some form of inductive Bible study. Oletta Wald, *The Joy of Discovery in Bible Study* (Minneapolis: Augsburg Publishing, 1975); and Robert A. Traina, *Methodical Bible Study* (Wilmore, Ky.: Robert A. Traina, 1952) are appropriate texts for teaching the inductive methods.
15. Rosemary Reuther, *New Woman, New Earth* (New York: Seabury, 1974), 82.
16. On the idea of partnership, see Letty M. Russel, *The Future of Partnership* (Philadelphia: Westminster, 1979); also her article, "Partnership in Educational Ministry," *Religious Education* 74(1) (March-April 1979), 143-46.
17. I have problems with the idea proposed by James Michael Lee in *The Shape* and *The Flow* that a church is not ready to do religious education until it is willing to provide a professional, salaried staff.
18. LeBar, *Focus on People*, 119.
19. Maria Harris, "Tensions for the Teaching Pastor," *Religious Education*, 74(1):147-58.
20. Gloria Durka, "Modeling Religious Education for the Future," in James Michael Lee, ed., *The Religious Education We Need* (Birmingham, Ala.: Religious Education Press, 1977), 95-111. For an extended discussion of the problem see Chap. 1 of *An Invitation to Religious Education*, by Harold William Burgess, 1-16.
21. Lee, *The Flow*, 18, 30-31, 36.
22. Sarah P. Little, "What Is a Religious Education?" *Religious Education*, 68(2) (March-April 1973).
23. This "feminization of Christian education" is not the fault of Horace Bushnell and his Christian nurture model as Susan Thistlethwaite writes in her article, "The Feminization of American Religious Education," *Religious Education*, 76(4) (July-August 1981). In a forthcoming article in *Journal of Christian Education*, I have defended Bushnell's model against Thistlethwaite under the title, "Nurture Is Not the Problem."
24. Horace Bushnell, *Christian Nurture* (Grand Rapids: Baker Book House, 1979, reprinted from the 1861 edition published by Charles Scribner's paperback edition), 10. *Christian Nurture* was first published in 1847, but the 1861 edition deleted the most objectionable passages. The Baker Book House edition has restored the objectionable sections so that we have the advantage of his original writings.
25. It is true that Bushnell wrote against the background of his own day but Thistlethwaite's criticisms in "The Feminization of American Religious Education" are wide of the mark. Bushnell made a place for both men and women in his concept of nurture.
26. Harrison Elliot, *Can Religious Education Be Religious?* (New York: Macmil-

- lan Co., 1940). As long ago as 1929, the question was being seriously raised by George Albert Coe, *What Is Christian Education?* (New York: Scribners, 1929).
27. Randolph Crump Miller, *The Clue to Christian Education* (New York: Harper and Row, 1950). James Michael Lee protests that Miller and his kind have made Christian education "the messenger boy of theology." He believes we should teach "religion," not theology.
28. Lois LeBar, *Education That Is Christian* (New York: Fleming H. Revell Co., 1958).
29. Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: The Free Press, 1967, original, 1929), 14.
30. Little, "What Is Religious Education?"
31. Eugene Fontinell, "Pragmatism, Process, and Religious Education," *Religious Education*, 68(3) (May-June 1973), 322-31.
32. Christian education will most likely include courses on evangelism. It is possible that Christian education defined as nurture will precipitate the need for evangelism.
33. Especially in adult classes, it would be helpful for students to study books like *Taking the Bible Seriously* by Leander Keck (Nashville: Abingdon, 1963) *Biblical Authority or Tyranny?* by Countryman (Philadelphia: Fortress Press, 1982). It simply is a falsehood that laypersons cannot handle critical biblical issues.
34. Paul Tillich, "A Theology of Education," *Theology of Culture* (Fair Lawn, N.J.: Oxford, 1959).
35. Perhaps a good place to begin would be William Horden's *A Layman's Guide to Protestant Theology* (Philadelphia: Westminster Press, 1976, first published 1955).
36. Paul Tillich, *Dynamics of Faith* (New York: Harper Colophon Books, 1957), has reminded us that doubt is not the opposite of but the underside of faith. One never has faith without doubt. Tennyson said it quite aptly, "There is more faith in honest doubt than in half the creeds."
37. Certainly we believe in the work of the Holy Spirit. But, that must never become an excuse for shoddy preparation and poor pedagogical methods in Christian education. Such exaggerated emphasis on the Spirit is referred to as "the blow theory" by James Michael Lee, *The Flow*, 174-80. He refers to it as "spookification."
38. *The Fundamentals of Learning* (New York: Teachers College, Columbia University, 1932).
39. Stimulus-Response Theory is based on the works of Pavlov, Watson, Skinner, and others. It is basically behaviorism. Gestalt theory is wholistic and places great emphasis on "insight."
40. Whitehead, *The Aims of Education*, 2.
41. He defines education pragmatically: "Education is the acquisition of the art of the utilization of knowledge." *Aims*, 4.
42. This principle requires one to be familiar with the works of Jean Piaget and cognitive development, Erik Erikson and social development, Lawrence Kohlberg and moral development, James Fowler and faith development. Whitehead's principle would also require the Christian education director/pastor to be cognizant of the findings of developmental psychology.
43. Whitehead, *The Aims of Education*, 15-28. Chronological age is important to his theory, but actually the stages should be observed at every level of learning.
44. Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury, 1970); advocates such a pedagogy.
45. Henri J. Nouwen, *Creative Ministry* (New York: Doubleday, 1971), 13.
46. See, for example, Ivan Illich, *De-Schooling Society* (New York: Harper and Row, 1971).
47. For a humorous illustration of this, read *Gus Was a Gorgeous Ghost*, by Jane Thayer (New York: William Morrow and Company, 1978).

Sunday Morning Observation

by J. Edward Ferguson

They are a varied crowd indeed,
Those sitting in the pew.
Of every size and form, design,
All different—but you.

Some listening with open ears,
Some planning for the week.
Some carefully counting minutes,
All pious—looking meek.

The teens are socializing,
And passing notes along;
With interest spans depleting
They await the final song.

Some of the saints are listening,
These are a breed apart;
They love the church and the gospel,
And sense the pastor's heart.

The pastor's wife is nervous,
And seeks her husband's eye;
"He's bored for twenty minutes
And still the well is dry."

It's a varied congregation,
A challenge to us all;
Especially to the pastor,
Who's running with the ball.

Lord, give him grace and patience,
He has a mighty chore;
Though some will feel his heartbeat,
To others—he's a bore.

To this kaleidoscopic corps
That fills our chapel pews.
Lord, help us to deliver
The gospel of Good News.



In the "Preacher's Magazine" 50 Years Ago

On Using Illustrations

Many ministers, especially young ministers, confess to a lack of being able to illustrate their sermons. They usually refer to the fact that they do not know many stories or happenings that they can relate to make their sermon more effective. It has occurred to me that possibly we think an illustration is essential to a good sermon, but when we are able to present a matter clear enough without an illustration so that people understand just what we mean, then an illustration would appear to be more of a hindrance than a help. An illustration used just for the sake of telling a remarkable incident, or in order to make people cry, while the main theme of the sermon is sidetracked until the illustration is used, is surely a mistake.

—Paul S. Hill
May 1935

God's Equipment First

Shall we ever learn God's way? Here nineteen hundred years after Jesus' death, resurrection, and ascension, the churches are doing the very thing Jesus forbade the disciples' doing, going to preach His gospel, meeting a cold, cruel, Christ-rejecting world without the essential equipment for the establishing of His rule in the hearts of men—the baptism with the Holy Ghost.

—I. I. Flynn
May 1935

On Preparation

It is not enough that the sermon be prepared. The minister must be prepared to preach it. It may be that the sermon has been preached before, possibly many times, but the delivery of it must be preceded by prayer in order to have it effective. Usually a sermon is "born again" through prayer. It must grip the heart of the preacher as well as fill his head.

—Paul S. Hill
February 1935

Holding Up the World

That man preaches most searchingly, most persuasively, and most effectively who knows best and loves most the individual. . . . Even the preacher is in dan-

ger of losing himself. There is a sea of printed matter in which he is easily engulfed, a flood of administrative work by which he is frequently swamped, an ocean of questions and problems beneath whose troubled waters his pulpit usefulness oftentimes goes down. There are preachers who seem to be conscious that they are holding up the world. It would be better for them, and also for the cause of Christ, if they would roll the world from their shoulders upon the heart of God, and be content to carry simply the full weight of the responsibility for the spiritual development of the individual souls who make up their congregations.

—Charles E. Jefferson
April 1935

Letter to the Editor

I have been looking over the PREACHER'S MAGAZINE, 1926 to February 1935. Each year I have had them bound. I wish I could find words to express my feelings of gratitude for this wonderful magazine. There are others, it is true, but for my part I do not know of another equal to this. I could not afford to miss one copy.

—Rev. Lura Horton Ingler
Pawtucket, Rhode Island

Adjust Your Speed

Long services kill the preacher. A young congregation is either ignorant or exceedingly patient that will keep indefinitely a preacher who majors in long services. And it is useless to cite Puritan practices or fuss with them about it. The world has speeded up; and what we are to do must be done quickly. The preacher cannot hope to change this; he can only adjust himself and his work to it.

—P. P. Belew
May 1935

Clean Vessels

God does not expect the minister to live according to the ideas of fanatics, but He does expect that they that bear the vessels of the Lord shall be clean; He expects that the preacher shall live holily and righteously in the midst of a wicked and perverse generation. The

ordinary virtues such as honesty, truthfulness, and purity must form the background for the effective preaching of holiness.

—Lewis T. Corlett
June 1935

The Banner of Holiness

We have no more right to go under the name of a holiness church and fail to produce the message, definite and clear, than a manufacturer has to label his commodity one thing unless it contains what the label guarantees. We owe the message of holiness to the people just as clearly as we have received it. There is some reproach connected with the preaching of it, and always will be; if it is definitely preached. . . . If a preacher has a compromising streak in him, there will be times when he will neglect the message; but if he does, he will be the loser.

—Gene E. Phillips
August 1935

No Ditties, Please

I insist that my choir leader have the songs selected beforehand and that they be selected with a view to appropriateness for that particular service. I want songs with a message and with music as well. There is no place for the "Hippety-Hop-to-the-Barber-Shop" type of songs in my service. Music can be lively and inspiring without being light and jazzy. No matter how good the words, I want some music with them. Otherwise just read the poem; it will mean more. Many a good tune has been ruined by having some nonsense written to it, and likewise many a good poem spoiled by having some little ditty of a tune set to it.

—William Lambert
August 1935

History

Any preacher should be a historian. History of men is God's revelation. Study history until you can put your feet down in any century, look around and be at home.

—Dr. Bresee
Quoted in September 1935

WORSHIP THE LORD IN HOLY ARRAY

by John D. Green

Pastor, Ballard Free Methodist Church, Seattle, Wash.

There is a phrase in the 29th verse of 1 Chronicles 16 that is very familiar to those of our ecclesiastical stripe and strain. The phrase is "Worship the Lord in the beauty of holiness." I like the way the RSV treats that particular phrase, because it personalizes it. True, all holiness is a derived holiness. It is a replication of the absolute holiness of God. The RSV brings it right home when it translates this phrase, "Worship the Lord in holy array."

In our day, a kind of social, cultic phenomenon is taking place in the world of fashion. If I simply mention some names to you, you will understand right away what it is I speak of . . . Jordache . . . Pierre Cardin . . . Calvin Klein . . . Bill Blass . . . Vidal Sassoon. These are the names of the designers of "high fashion." They have, in recent years, added many millions to their bank accounts by discovering a whole market. Their names and respective labels are finally made available and somewhat affordable to the common person. We refer to their creations as "designer apparel." The wearing of such clothing has become a mark of status. You are "in" if you have a pair of Jordache jeans; you are "out" if you don't, and you only wear Wrangler's or Levi's. People of both sexes, all shapes, and a variety of income brackets, clamor and sacrifice so they can be found in their Klein's and Cardin's. Isn't it interesting how important it is in the values of our world to be properly attired externally?

The Chronicler tells of an infinitely more distinctive "designer apparel." He calls it "holy array." The designer of holy array is the maker and creator of all things that are visible and invisible. John would say of His Son, in whose likeness was the perfect image, "All things were made by him; and without him was not any thing made that was made." The truth of the matter is that He is the only real Creator, the only real Designer. Human beings

cannot make or generate or produce love; God is love. He is the Maker of it. He is the only real Creator and Designer; all else is imitation and mimicry at best and perversion at worst.

In nature, He shows us His holy crafting; the beauty, the symmetry, the harmony of the stars that flash their brilliance in the dark of the night, of snowflakes that are intricately and individually fashioned for our amazement, of flowers whose springtime diverse beauty exhibits His ability not only to create all kinds of styles and colors but also to harmonize them. The angels of Isaiah 6 link this beauteous creator God of ours and that characteristic responsible for it, and there they shout in the presence of the prophet, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

But this beautiful holiness of our designer God is deeper than just the external splendor of nature, the



John D. Green

This sermon brought the Corlett Holiness Sermon Award to John D. Green. The faculty of Nazarene Theological Seminary voted this the best holiness sermon preached in chapel by a member of the 1984 graduating class.

glories that are to be seen in sunsets and sunrises. These are but the expressions and the extensions of the worthful beauties of His character, His being. Our God is the source and center and the sanction of all moral beauty. If we are to understand holiness at all, we must see and encounter the nature of the being and the character of God, who is holy. We encounter this best when we look at one of His models, His only model, His supreme model, who shows the designs of His holiness in a fashion that has never been duplicated; often striven after, but never duplicated. The holy designer has as His model, His own Son, Jesus Christ. No human being has ever exhibited the glorious garb of God better than the Lord Jesus of Nazareth. In the world of physical fashion, we look for the features of line and flow, and texture and color. When we look at Christ, the model of the Holy Designer, our Living Head in all things according to Scripture, we see features far more significant, far more important than line, flow, texture, and color.

Clothed in the righteousness of God, the one in whom all the Godhead bodily dwells, Jesus shows us a loving heart for all. He shows us unselfishness. He models for us forgiveness. He exhibits compassion. And for the very first time, genuinely, truly, we see what humility is all about. With Jesus Christ, there is no arrogant, sophisticated strutting of His stuff, as with many earthly models. His is an inner attiring of meekness, gentleness, and lowliness of heart. Our holy God has not reserved selfishly unto himself a holiness that no one else partakes of, but He exhibits and demonstrates it in His Son, Jesus Christ, and He chose the human model to show the possibility of wholeness, available to folks like you and me. It's a design created for *our* inner being to wear also. It is the wardrobe of worship, in the sanctuary or in the field. It is not optional clothing for the Christian to put on sometimes for special occasions. It is not luxury clothing to be indulged in only by an elect or select favored few. It is not out of our grasp. It is not an impossibility. Holiness, Christian holiness, is the dress of the day that causes ordinary Christians to know the extraordinary life of righteousness and love.

Paul, in his letter to the Colossians, picked up the theme of "holy array" in the third chapter, verses 12-17. "Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, hu-

mility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues, put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him" (NIV).

We are called to wear new clothes; not the grave clothes of the dead, but the holy resurrection robes provided for us through the triumphant victory of Jesus Christ whose empty tomb, resurrection, ascension, intercession, and coming again provides clothes that express who we are. They are not simply garments to put on for some kind of masquerade. They are the genuine expression of whose we are and who we are, "God's chosen ones." Paul says, "holy and beloved."

There is an appropriate garb and attire to be worn. One garment, Paul says, is the garment of *compassion*. Compassion is risky business because it moves us into costly involvement with others. It is not the place for idlers, not the place for folks who really don't want to get involved. But folks who have the garb of compassion, even as our Lord, share pain and hurt and struggle, and tears of joy.

Another garment of the holy array of worship is *kindness*. Kindness is caring that says to another "you matter; your feelings and your life are important."

To be dressed in the Designer's fashion is to put on *lowliness*, Paul says, not superficial piety, not counterfeit humility, but lowliness that takes its cues from the modeling of Jesus Christ. It is the companion of healthy self-love that produces genuine concern for the well-being of others.

The high fashion of holiness will include *meekness*. Somebody has described it as quiet strength; not weakness, not timidity, but quiet strength—a confidence in God that knows provision will always be made and all that is required will be supplied by God.


Paul says that God's chosen ones, holy and beloved,

put on *patience*. (Probably for graduating seniors and those of us at the end of the term facing exams and the like, that's a good one to put on.) Patience is often enduring the wrong without flying off the handle or seeking vengeance. It is somewhat related to tolerance but is a step beyond it. It is not just the neutral territory of tolerance. It seeks to understand what is going on and always has a willingness to forgive.

And then the capper, the final garment, the cloak, the unifying attire that holds it all together, Paul says, is *love*; the uniting dynamic. It is that which brings the harmony to all the qualities of Christian holiness. It is the hallmark, it is *the* distinguishing characteristic. There is no reason for us to settle for less than the highest and the best of God's provisions for us in grace through Christ. He says, "I am the Lord your God. Be holy, for I am holy." Now I suppose in some ways that sounds like a command, a dictate from some tyrannical sovereign, but actually it's the promise of a lover. "Be holy, for I am holy." Francis Havergal said that we must never despair with the seeming impossibility of God's commandments, for

what He commands of us He enables us to be and to do. He is willing and able to create His will within. His commandments are assurances and promises of actualities that *can be*; by His grace and by our choice.

A Christian minister once asked a Jewish friend, a rabbi, "Do you ever foresee a time when Jewish people will become Christian?" The rabbi's reply was, "Perhaps, but not until Christians become Christian." My friends, the rabbi's reply is both insightful and tragic. We may be only kidding ourselves about the reality of such a holiness being the experience of our lives, and if we do so, it is to our own detriment. But beyond that, while we fool ourselves about personal holiness, be assured of this, *our world knows the difference*. They know "holy array" when they see it.

The label of our holy designer God reads, "In the image of God." Does your spiritual clothing bear that label? God has tailor-made a wardrobe of His righteousness that He wants you to wear. He wants to clothe you with the holy array of compassion, kindness, humility, gentleness, patience, and most of all, love. 

A Tribute to Christian Fathers

by Stanley D. Crow

A Christian father is formed in the likeness of God—an earthly reflection of his Heavenly Father; filled with the Holy Spirit.

The fruit of the Holy Spirit in a Christian father is love. That is devotion, not sentiment. It is agape, selfless *love*, not merely filial, or biological. It includes visible love for his children's mother.

The fruit of the Holy Spirit in a Christian father is *joy*, which to his children means that he shares in their lives—with them, as well as for them.

The fruit of the Holy Spirit in a Christian father is *peace*—the peace that gives his children an identity, tied to his stability. As was said of Jesus, "Is not this Jesus the son of Joseph, whose father and mother we know?"

And the fruit of the Holy Spirit in a Christian father is *longsuffering*—the patience to let God bring his reward in His time, and freedom from the impatience that comes from dependence upon himself alone.

And the fruit of the Holy Spirit in a Christian father is *gentleness*—so that he acts and reacts in the assurance of God's continued presence; his life is in His hands, and he has committed his aspirations, his family, and even his failures to Him.

And the fruit of the Holy Spirit in a Christian father is *goodness*—his predictability in doing God's

will, visibly and explicitly choosing God's way in each circumstance.

And the fruit of the Holy Spirit in a Christian father is *faith*—his constant reliance upon God's providence and His revealing of His will; his confidence in God's readiness to give and maintain new life; his willingness to let Him take care of what might have been.

And the fruit of the Holy Spirit in a Christian father is *meekness*—so that he teaches by word and deed, without self-puffery, with a realization that God is still at work in him.

And the fruit of the Holy Spirit in a Christian father is *temperance*—so that he has learned to avoid the extremes of his contemporaries. He is neither a withdrawn ascetic nor an unprincipled glutton for whatever pleases or interests him. He has learned to be content.

I thank God always, making mention of my father in my prayers, because I hear of his love, and of the faith which he has toward the Lord Jesus, and toward all the saints. For I have come to have much joy and comfort in his love, because the hearts of the saints, and of my sister, my brother, and myself have been refreshed through him, my Christian father.

(Adapted from Galatians 5:22-23; Philemon 4-7).

HOLINESS PREACHING TODAY

by Herbert McGonigle

Professor, British Isles Nazarene College

A paper read at the British Isles South District Ministers Fraternal, in Swanwick, Derbyshire

Happily for us, nearly all the great preachers in the Church, from Chrysostom to Martin Lloyd-Jones, have written books on preaching. That includes, in a very quick survey, Augustine, Luther, Richard Baxter, Phillips Brooks, John A. Broadus, Campbell Morgan, J. S. Stewart, and W. E. Sangster. To this illustrious library has now been added what is surely one of the finest-ever volumes written on preaching—*I Believe in Preaching*, by J. R. W. Stott, rector emeritus of All Souls Church, London. Like all the really valuable works on homiletics, it comes from an outstanding (and contemporary) preacher. John Stott *really* believes in preaching “Preaching is indispensable to Christianity . . . Christianity is, in its very essence, a religion of the Word of God . . . The Trinitarian statement of a speaking Father, Son and Holy Spirit, and so of a Word of God that is scriptural, incarnate and contemporary, is fundamental to the Christian religion. And it is God’s speech which makes our speech necessary. We must speak what He has spoken. Hence the paramount obligation to preach.”¹

Having given a brief survey of preaching in the Church age, Stott considers, and answers, some contemporary objections to preaching, and then proceeds to what is the most important chapter in the book, titled “Theological Foundations for Preaching.” Five basic convictions are analyzed; about God, scripture, the Church, the pastorate and preaching itself. Stott’s understanding of the nature and meaning of Scripture is particularly good. He argues cogently that Scripture is God’s Word written; God still speaks through what He has spoken, and, thirdly, that God’s Word is powerful.

“Like a hammer it can break stony hearts and like fire it can burn up rubbish. It illumines our path, shining like a lamp on a dark night, and like a mirror it shows us both what we are and what we should be.”² Stott also expresses strong convictions about the pastoral office and the priorities of preaching and teaching that belong to that office—priorities that even legitimate administrative demands and other secondary matters must not be allowed to interfere with.

Stott’s convictions about the primacy of preaching make challenging reading. Acknowledging the various classical sermon categories that are recognized, he argues for the priority of expository preaching in a way I find completely convincing and refreshing. He avers, “It is my contention that all true Christian preaching is expository preaching. . . . The size of the text is immaterial, so long as it is biblical. What matters is what we do with it. Whether it is long or short, our responsibility as expositors is to open it up in such a way that it speaks its message clearly, plainly, accurately, relevantly, without addition, subtraction, or falsification. In expository preaching, the biblical text is neither a conventional introduction to a sermon on a largely different theme, nor a convenient peg on which to hang a ragbag of miscellaneous thoughts, but a master which dictates and controls what is said.”³

Equally good chapters follow on “Preaching as Bridge Building,” “The Call to Study,” “Preparing Sermons,” “Sincerity and Earnestness,” etc. This book is a *must* for all who love preaching, who believe in preaching, and who want to preach better. It is the work of a practitioner, a contemporary, evangelical preacher, whose

love for God’s Word and the preaching ministry will surely find a hearty “Amen” in all our hearts.

Following on from this review, can Stott’s very excellent volume help us in preaching scriptural holiness in the ’80s? I’m certain it can, and while John Stott does not share all our doctrinal convictions, yet his defense of preaching and the principles he expounds can greatly assist us if we will give to them the time, attention, and hard work they call for.

What precisely do we mean by “holiness preaching”? We mean the proclamation of that biblical truth that God has made provision that the believer’s heart, cleansed from all sin, may be filled with the Spirit and the Christian thus enabled to grow in grace and holy obedience. This brief definition must, of course, be safeguarded with equally important considerations. Holiness preaching is but a part of our wider preaching ministry, in which we must proclaim clearly and convincingly, for example, the fact of sin, the nature of repentance and faith, what happens in the new birth, and the spiritual growth that will take place in the life of the justified.

Further, scripturally based holiness preaching will demonstrate the New Testament distinction between being *born* of the Spirit and being *filled* with the Spirit; between the radical results of true regeneration and the yet-continuing need for heart cleansing; between the grace of sanctification begun in the new birth and the need of entirely sanctifying grace effected by the fullness of the Spirit. There is a clear and very important scriptural distinction between purity maintained and maturity being attained. Further still, holiness preaching will delineate

how every area of life is pervaded by the indwelling Spirit and the experiential difference between sin that must be confessed and cleansed—and natural dispositions, temperaments, and emotional responses that are to be rectified, dedicated, and disciplined in the day-by-day walk of obedience and love.

What we believe (and Scripture teaches!) about Christian righteousness and the possibilities of holy living in this life can be summed up in seven propositions.

1. Holiness is the intention of God for all His people.
2. Holiness is begun in the new birth.
3. Holiness is the product of both God's grace and our obedience and faith.
4. Holiness is intensified in the crisis grace of entire sanctification and effected by the fullness of the Spirit.
5. Holiness is compatible with the weakness and finiteness of our humanity, so that the affirmation of the entirely sanctified believer is always, in the words of Charles Wesley:

*Every moment, Lord, I need
The merit of Thy death.*

6. Holiness is capable of endless growth in the obedient life.
7. Holiness is Christlikeness being reproduced in us.

This biblical understanding of sin, grace, and humanity puts important demands on our holiness preaching—if it is to be biblical, relevant, and helpful. I would like to suggest that holiness preaching in the '80s must have the following six characteristics.

1. **HOLINESS PREACHING WILL BE CLEARLY BIBLE-BASED.** The Bible is our textbook, and all preaching, and holiness preaching in particular, must have its anchor in inspired Scripture. And what a variety of presentations the Scriptures give us: the call to holiness, the promises of holiness, the dynamic for holiness, the exemplification of holiness, etc. One area of Scripture that needs much more emphasis in our holiness preaching is Christ's teaching in the Gospels; for example, the proper place to begin our understanding of the person and ministry of the Spirit is not 1 Corinthians but John's Gospel. What Jesus says about the

Spirit, especially in chapters 14—16, is determinative for all that is said in Acts and the Epistles. Thus anchored in Scripture, our holiness preaching will have the authority that belongs to God's Word—and the appeal that the Spirit makes through the Word.

2. **HOLINESS PREACHING WILL BE EXEGETICALLY DEFENSIBLE.** By this I mean that instead of searching for "holiness proof texts," we will find all the material we need in the systematic and progressive exegesis of the text. The holiness themes will come naturally and convincingly as we read and expound the biblical books, and our congregations will be saved from the false impression that this doctrine rests only on a few unrelated and scattered texts here and there. This careful exegesis will also encourage our people to read and study the Scripture more for themselves—and it will prevent, on our part, the kind of desperate interpretation indulged in by the holiness preacher who, wanting to declare the Pauline doctrine of the crucifixion of the old man, found his text in Gen. 43:27: "The old man . . . Is he yet alive?"

3. **HOLINESS PREACHING WILL BE WARMLY EVANGELISTIC.** The purpose of our preaching is to bring believers to the place of hungering and thirsting after righteousness. Declaring truth for its own sake is not preaching; there must be invitation and encouragement to walk the highway of holiness, which alone offers the highest possible in love, joy, and peace this side of heaven.

4. **HOLINESS PREACHING WILL PORTRAY THE BEAUTY OF THE SPIRIT-FILLED LIFE.** The New Testament has a rich abundance to offer us in preaching the length and depth and breadth and height of this glorious truth. We need go no further than Romans 8 by way of illustration; the freedom of the Spirit (v. 2); walking in the Spirit (v. 4); living in the Spirit (v. 5); the indwelling of the Spirit (v. 9); led by the Spirit (v. 14); etc. The Spirit-filled life is Eden restored⁴—and it admits of lifelong growth, development, and progression, for, as Paul says, we "are being transformed into the same image from glory to glory, just as by the Spirit of the Lord" (2 Cor. 3:18, NKJV).

5. **HOLINESS PREACHING WILL BE RELATED TO CONTEMPORARY LIVING.** There are obviously many sides to this emphasis. Living for Christ in Britain in 1982 presents conflicts and crises that, for example, were not known to Wesley's followers in 1782 or even 1882—or even a generation ago. Our preaching must take account of this, for true expository preaching is a bridge, linking biblical truth to the world where people now live. If holiness preaching is the proclamation of God's timeless Word, then it is relevant and applicable to the needs, and pressures, and worries, and uncertainties—to the whole trauma of life in fact—in this decade. In one particular area, this needs special emphasis. This has to do with the challenge of the "Charismatic" movement. Ten years ago this "neo-Pentecostalism" was almost indistinguishable from established Pentecostalism, but that has now changed quite radically. The chief contention is no longer the question of the gifts of the Spirit, but about authority, required submission to elders, and the whole understanding of the biblical doctrine of the Church. Our clear exegetical preaching of "life in the Spirit" will enlighten our people, not only about "the Bradford prophets" but about charismatic confusion generally.

6. **HOLINESS PREACHING WILL BE BOTH CHALLENGING AND CONFIRMING.** The glorious evangel of love perfected in holy obedience must be preached so as to excite every believer to seek after his own personal Pentecost, and confirm those already enjoying the experience. In any average congregation, there are many levels of Christian commitment and experience, and thus this great Bible truth, preached warmly, enthusiastically, and with clear biblical support, will always find a serious response.

I want to finish this paper on preaching holiness in the '80s by looking at a very familiar passage—1 Thess. 5:23-24—and noting how much a careful exegesis can give us for preaching. The passage is one of three prayers found in 1 and 2 Thessalonians, all three dealing with Christian holiness. Chapter one paints a very clear picture of their Christian experience and Paul's high

The Primacy of the Pulpit

by Ross W. Hayslip
Chaplain, Nazarene Bible College

The best preaching we can produce is as necessary today as it was in the Early Church. The pulpit must still bring the message of salvation, faith for life and moral living, conversion of sinners, sanctification of believers, and encouragement for those who are striving to live a Christian life.


Millions of people today are living in the midst of a terrible indifference to religion, and particularly Christianity. We are told that God chooses to save men through the foolishness of preaching. To reach the lost, our sermons must be simple in thought, structure, language, and delivery. Short, simple sentences, simple but dignified words, and scriptural subject matter presented with our own convictions will reach the people who are away from God.

The gospel is divinely revealed but it must be preached with faith, courtesy, courage, persuasion, and unction. In our denunciation of sin we must be uncompromising, but at the same time polite and gentlemanly. Sin must be exposed, but the sinner must be loved. This love must show itself in a concern not only for men's souls but also for their bodies and minds.

It has been said that sermons should be highways to God. Like our motor freeways, a sermon can become cluttered with an overabundance of traffic and a short supply of ramps. We should never continue on in our preaching after we have passed the proper turnoff. Our messages should have smooth and sure passage with every nonessential omitted. Time is precious and we deal

with the time element in the delivery of our sermons. Thomas Gray spoke of "thoughts that breathe and words that burn."

There never has been a day in the history of the Christian church when dynamic preaching was more needed. The challenge for a declaration of the truths of God's Word is greater today than ever.

I have in my files a photograph of the stone pulpit in the Metropolitan Methodist Church in Detroit. Engraved on it where only the speaker can see it are the words: "Preach the Word." Let those words be the key phrase in every pulpit of our beloved Zion, for as P. T. Forsythe once declared, "With the preaching of the Word, Christianity stands or falls." 

estimate of what God's grace has already done for them. Thus the first point is:

1. *This Prayer Establishes Spirituality.* Under this heading would be a summary of the Christian graces enumerated in chapter one.

The second point deals with Paul's emphasis on entirety. The word *wholly* (Greek, *holoteleis*) means, "completely," "altogether," that is, leaving no area untouched. Second, Paul uses *whole* (Greek, *holokleron*): "your whole spirit," etc. Again the emphasis is on entirety. Third, he uses the phrase "spirit, soul and body"—a three-part argument that really enforces the idea of "wholly," "completely," "entirety." There could hardly be a stronger argument for "entire sanctification." So the second point is:


2. *This Prayer Embraces Totality.* The third point is Paul's use of *sanctify* (Greek, *hagiazō*) and throughout the Epistle there are indications of what he means. At 3:10 he speaks

of "perfecting" what is lacking in their faith; thus entire sanctification is a perfecting grace. At 3:13 he speaks of their hearts being "established" unblameable in holiness; thus entire sanctification is the establishing grace. At 4:3-7 he reminds them of their call, not to uncleanness but to holiness; thus entire sanctification is the cleansing grace. At 5:11-13 he exhorts them to be "at peace" among themselves; thus entire sanctification is the harmonizing grace. So we have the third point:

3. *This Prayer Envisages Sanctity.* This prayer is not prayed in a vacuum but for Christians whose needs Paul knows well. It is a prayer expressing deep pastoral insight and concern, a prayer for entire sanctification that includes perfecting grace, establishing grace, cleansing grace, and harmonizing grace.

The fourth and final point is found in verse 24, where Paul writes of God's faithfulness to answer this

prayer in their experience. The important exegetical point here is that entire sanctification is grounded in the faithfulness of God. This great truth of scriptural holiness is not a Wesleyan provincialism or a piece of holiness wishful thinking, but a grace that is pledged by divine faithfulness. That gives us point four:

4. *This Prayer Encourages Certainty.* We have, then, in this passage the need and the nature of entire sanctification—and the certainty that God will do it. This approach to this biblical text I believe to be exegetically sound, homiletically consistent, evangelistically persuasive and doctrinally convincing. Sound! Consistent! Persuasive! Convincing! May all our holiness preaching be so characterized. 

NOTES:

1. J. R. W. Stott, *I Believe in Preaching*, 15.
2. *Ibid.*, 105.
3. *Ibid.*, 125-26.
4. Not intended literally (!) but rather as a poetic description of the fullness of Pentecostal grace.

WHITHER THOU GOEST?

by Marie Price

Lakeland, Fla.

I can still hear the soloist singing that sensitive song on my wedding day. He sang what I was feeling. All I wanted at that beautiful moment was to be with this man I loved, no matter where he went.

My husband's calling seemed to me the most exciting profession I could marry into. Lots of friends, fellowship, travel, and last but not least a special place to serve the God I loved.

In the beginning it was easy! Pastoring a little church on weekends during Nathan's senior year in college, staying in a motel, eating at a restaurant or in people's homes. It was all so new and wonderful. Then came the big move to a part of the U.S.A. that we knew little about. Nathan was an associate. This was a pleasant experience too, but Nathan was "antsy" to get into a full-time pastorate.

"D.S. from Texas? Yes, Sir, I'll get Nathan right away!"

This began a love relationship with the state of Texas and our first full-time church. The following 12 years were "the good years." The church grew from 80 to 400, our three-year-old daughter had the joy of growing up with her schoolmates, and a second child joined our happy family.

I became attached to our spot in Texas in the same way our children did: It meant stability, friends of long standing, playing the church organ, and some other things that made for easy living like a shopping mall only one block away. Part-time employment at a local funeral home provided the extra money we always seemed to need. I could have lived there forever!

"Honey, the phone is ringing!" I said, and pulled the covers over my ears.

"At midnight?" my husband said as he rolled over and reached for the jangling phone.

"D.S. from Indiana? Yes, Sir, but what town did you say that church was in? I'll look it up on the map and let you know."

We spent the rest of the night trying to locate our new home on the map. It wasn't there. We later realized it was a new community and not yet printed on maps.

Whither thou goest! "Lord, I hadn't counted on this!"

The Lord listened to my list of very good reasons why we couldn't leave Texas. "Our oldest daughter will be a senior next year. We don't know a soul in Indiana. We'll have to start all over. They already have paid musicians in that church—where will I minister? Lord, I've played the organ for 25 years, and they need me here. You don't want me to bury my talent. And the part-time job you gave me so I could give little extras to my family and my church—You wouldn't give me that just to take it away. Would You? And the nearest shopping center is 20 miles from the church."

"Whither thou goest, I will go!" And away we went. I believed in my husband, and he had the assurance from God that this move was right. Deep down I also had that confirmation but, not quite so deep down, I was grumbling.

The first year I withdrew inside myself and died a kind of death. I couldn't sing the wedding song anymore. On the first Sunday there, I sat in a pew for the first time since I was 13 years old, instead of on the organ bench. The little town had the coldest winter and the most snow in its history. That was depressing enough for a Southern belle like me, but it was so cold I couldn't even go shopping to alleviate my doldrums. And the children grieved for their old friends.

It wasn't the church's fault that I was unhappy. They opened their hearts and homes and went the extra mile to help us make our house a home. I tried hard to keep up an acceptable outward pleasantness, but down inside I had not accepted the situation.

A year passed and I was adjusting. The second and third and fourth came and I was still adjusting. But not accepting.



Marie is a pastor's wife. She is also a mother, director of Women's Ministries on the Central Florida District, president of Winning Women's Ministries, Inc., as well as being a speaker, writer, musician, and music teacher.

Marie is a native Floridian and a lifelong Nazarene.

During our first five years God and Nathan did miracles in that church—in spite of me. God's program moved on. A split congregation was reconciled, a large sanctuary was built, a 12-grade school with 250 students was established, and many souls were saved. I was still adjusting.

Then one day I discussed my feelings about this call with a pastor's wife in another denomination. "How have you endured 21 years in a little town that doesn't even have a four-lane highway leading to it?" I asked.

"Marie," she replied, "I decided a long time ago that wherever Jesus lives that's where I want to live. What difference does it make what city, state, or church He chooses to put me in? For me to live is Christ. I just enjoy being with Jesus. This year it's in Iowa, next year it may be in Africa. It really doesn't matter."

I knew she was right. My priorities were out of proportion. I was "of the world," thinking like the world. Happiness for me had been a position in the church as organist (pride), a place of extra employment (independence), and people I was comfortable with (no outreach). Though none of those things were wrong in themselves, they had become my source of happiness. That's what was wrong.

Who says we have to be happy everywhere we live? Paul would have preferred to visit the churches rather than to be in jail. Moses' planned 40 days in his place of service turned out to be 40 years. Sarah would have

preferred a beautiful home instead of a tent in the desert.

"D.S. from Florida? Yes, Sir, I'll get him right away."

I knew we wouldn't have to pray about this move, just start packing. Mentally that's what I did. I knew God would lead my husband the same way, and at first it seemed He did. Then one Saturday night Nathan called the D.S. and said he didn't feel clear about going to Florida, could he have more time?

The moment of truth had come. I could reject it no longer. Would I accept God's will to stay in Indiana? Sunday morning as I got ready for church, I stood still long enough to say, "Jesus, if You want me to live here the rest of my life, I will. It really doesn't matter anymore. I just want to live wherever You live. Wherever that is for me."

Whither thou goest, I will go (even Indiana).

Wherever thou lodgest, I will lodge (even in a less-than-desirable house).

Thy people shall be my people (open my eyes to see them as You do).

Thy God, my God (not things of the world; only Jesus).

I called the children in and asked them to make the same commitment. Peace, peace, God's wonderful peace flooded our home.

We did move to Florida, but only after God had taught me a truth that will stay with me forever. I wish I had learned it sooner.



Little Steps in God's Big Plan

by Francine Duckworth

Missionary, American Samoa

I'm just like you:

My dirty dishes get left in the sink overnight when I'm tired.

My children quarrel at the dinner table.

My husband gets upset with me and hurts my feelings.

But God loves me and has a wonderful plan for my life—just like you. His plan for me may be very different from His plan for you. But it has some of the same elements.

His plan for you and His plan for me is total obedience. Are you living by His plan? His total plan?

We hadn't been in Samoa long when I was having my quiet time, asking the Lord to send someone to my door that I might minister to. Now I've never seen great visions or heard voices, but this little thought came to me. "You have four children coming home in 20 minutes. Can you share Christ with them?"

Now, Lord, the Church of the Nazarene has spent a lot of money for me to

be a missionary, and I am wanting to win thousands and you are telling me to spend time with my children?

Nevertheless, I remembered a verse in the Bible that says: "Obedience is better than sacrifice." . . . So, I read the Three Bears to Danelle, fixed a snack for James, listened to the happenings of John and Deborah and, as all of you mothers know, in 5 to 10 minutes they were all engaged with either homework or friends.

I sat down and said, "OK, Lord. I was kind to them even when I felt like screaming; I listened when I felt like telling them a few things. Now please send someone to my door for me to minister to."

The little voice, "There are 30 little village children outside. Can you share Christ with them?"

I am wanting to win the governor, and you are telling me to spend time with the village children.

"Could you give them a cup of cold water? You could waken them as you

walk down the stairs where they have fallen asleep."

So—I started a Happy Hour with them—sang songs, fixed snacks of popcorn and cookies for them, prayed with them, and shared Christ.

I'm sure some of you pastors' wives are saying, "Why, Francine, those are such little things."

Remember our verse? "To obey is better than sacrifice, and to heed than the fat of rams" (1 Sam. 15:22, NASB). I found out that if I didn't obey in the little areas of life, the big ones never came along. I have not won thousands. I have not witnessed face-to-face to the governor, but I have obeyed in the little areas, and a while back my daughter spent the night in the governor's house with his granddaughter. And men and women have found Christ through our ministry here in the South Pacific.

Obey God's voice in the little things. It's part of the big plan He has for your life.



JOHN WESLEY AND RELIGIOUS CRAZINESS

by Wayne E. Caldwell

General Editor, The Wesleyan Church

The renewed and wide-ranging discussions on John Wesley's theology are heartening and, spiritually as well as intellectually, stimulating. But, added to the worth of Wesley as an outstanding eclectic theologian, there is also the worth of Wesley as an insightful, eminently practical church leader in the sense of knowing and understanding religious trends that were influencing his own people.

A case in point is the sermon in his collection of *Forty-four Sermons* titled "The Nature of Enthusiasm."¹ In that sermon, Wesley dealt with questionable expressions of religious fervor and other religious craziness (his term is "madness") that modern-day readers would probably best understand as something defined as a combination of fanaticism and emotionalism. There is the temptation to simply say "fanaticism," but that word probably is not an accurate synonym for "enthusiasm" in that Wesley used the terms in conjunction with each other. The sermon has great present-day practical value. It deals with issues that are recognizable in the church of our day. It identifies the characteristics of religious craziness and suggests some principles that might be useful in the formulation of a proper attitude toward those who might be caught up in "enthusiasm."

One application of Wesley's insights, for example, might be the lingering uneasiness in the church in relation to the people known as charismatics. Despite well-reasoned official denominational pronouncements discouraging the acceptance of current charismatic influences, there is still a feeling of discomfort at excluding an apparently considerable section of the Body of Christ. It is not difficult to think negatively of that particular movement when one sees the resultant divisiveness it often causes in a local church situation; though, interestingly, if you can look at it objectively, charismatics have united

some very unlikely bedfellows. There are also negative results to the sense of spiritual superiority that sometimes characterizes "the gifted." Certainly any pastor will despair when he has people who develop the tendency to support and run to the large-audience, flashy, charismatic "ministries" and thereby become inoculated against the load-pulling, local level ministry that is attempting to form a spiritual cutting edge into a resistant world.

But those negatives are not the full story if you look carefully at the charismatic movement. Our generalizations bear the weaknesses of all generalizations. There are good, believing people among the charismatics who testify to being genuinely liberated to new life in Christ. There is the obviously evangelical theology, despite some lopsided emphases and illogical doctrinal mixtures. And, there is the definite "blessing of God." That is, within our own movement, we define the churches who are successful numerically and financially as being blessed of God. Now, dare we deny the same definition to those we disagree with. When we honestly ponder these things, we agree with the Psalmist who was perplexed about quite a different matter and said, "When I thought to know this, it was too painful for me" (Ps. 73:16). Note what Wesley has to say.

Wesley deals with enthusiasm because he had felt the sting of that particular criticism aimed at the Methodists in general, and himself in particular. He understands that he has earned some of the criticism and even gladly embraces the charge, for it is his perception that "if you aim at the religion of the heart, if you talk of 'righteousness, and peace, and joy in the Holy Ghost,' then it will not be long before your sentence is passed, 'Thou art beside thyself'" (p. 416).

While Wesley saw that any expression of evangelical piety was going to earn the enthusiasm label, he was not

content to leave it there. There were those who were charging him of that who should have known better, and there were those who were, in fact, caught up in enthusiasm but were not recognized as such.

The first task Wesley accepts in the sermon is to define the term *enthusiasm*. He is cognizant of the positive connotations of the word, one being a divine impulse, and the other being any kind of special inspiration. But, in his day, the term's most common usage was in a negative sense and, characteristically, Wesley fashions his own working definition. It is this: "... religious madness arising from some falsely imagined influence or inspiration of God; at least, from imputing something to God which ought not to be imputed to Him, or expecting something from God which ought not to be expected from Him" (p. 419).

Interestingly, once Wesley defines his term, it then becomes a weapon (intentionally or otherwise) that is used on those who may have used it on him; for the first type of "religious madness" he mentions is "that of those who imagine they have the grace which they have not" (ibid.). And, he proceeds to identify empty formalism, dead orthodoxy (even those who zealously persecute), and any other professing Christians who love the world instead of God, live unholy lives, and have not the mind of Christ. His assessment is a sobering challenge to the growing practice, even in holiness churches, of taking into membership those who do not have a clear understanding or testimony of grace. The implication of Wesley's charge would be that such practice confirms these poor people in their madness rather than helping them on to the grace of God.

Other types of enthusiasm, according to Wesley: "Those who imagine they

have such gifts from God as they have not," and added to this are those who feel they preach and pray in the Spirit when they do not, and they, therefore, compound the problem by speaking "in a far more authoritative manner than either St. Paul or any of the Apostles" (p. 422), and still others gripped in religious madness are those who suppose themselves to be directed of God in an extraordinary manner such as "visions or dreams, by strong impressions or sudden impulses on the mind" (pp. 422-23).

The final type of enthusiasm Wesley mentions are those who want to attain the end without using the means through the "immediate power of God." The two illustrations he uses are rather pointed. They are people who expect to understand the Scriptures without application to study and meditation, and those who want to preach powerfully without attention to rigorous preparation. And, unless the reader lives in some kind of sheltered corner of the world, instances of these kinds of religious craziness flood the consciousness.

That is where caution is needed, and that is where Wesley may be able to help in some present-day dilemmas. For the temptation is to ride off armed with his powerful insights, to identify and

correct the enthusiasts of our day; that is, all those people who disagree with us and are, therefore, "mad religionists."

Wesley's caution comes from his estimation that all enthusiasts have enclosed themselves in a closed system. That is, in his words, "... there is small hope for recovery. For reason will have little weight with him ... who imagines he is led by a higher guide,—by the immediate wisdom of God." And so, the person lost in enthusiasm will be unteachable and more and more immovable.

But, there is application. The application is personal. In summary, it is this:


1. Be sure you understand the meaning of such a word (enthusiasm) before you use it to label a professing brother in Christ.
2. Be careful you do not judge or call a person an enthusiast (fanatic, emotionalist) on the basis of hearsay.
3. Mainly, be careful that you are not entangled in any type of religious craziness. It is a common temptation for people who are fervent in their religion. Do not claim to be a Christian "unless you have a clear, spiritual title thereto."

Do not be caught up in some manufactured persecuting zeal, and perhaps we should say religious persecution or even political/religious persecution.

Wesley's advice here is especially apropos:

"Do not imagine that God has called you (just contrary to the Spirit of Him you style your Master) to destroy men's lives, and not to save them. Never dream of forcing men into the ways of God. Think yourself, and let think. Use no constraint in matters of religion. Even those who are farthest out of the way never compel to come in by any other means than reason, truth, and love" (p. 427).

Do not claim gifts you do not have or rely on visions, dreams, and sudden impulses. Be extremely careful in what you claim to be the will of God. And, beware of any kind of spiritual shortcuts where you expect to obtain the end without using the ordinary means that are conducive to it.

Despite the negatives, Wesley's emphasis is essentially positive. His message is basically this: If you want to avoid all kinds of religious craziness, live by the foundational guidelines of the Holy Scriptures, make constant use of the God-given balance wheel of human reason, and you will then develop the clearly recognizable end product of a holy and productive Christlike life. 

NOTES

1. John Wesley, "The Nature of Enthusiasm," in *Sermons on Several Occasions* (London: Epworth Press, 1944), 416-28.

PREACHER'S EXCHANGE

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TODAY'S BOOKS for TODAY'S PREACHER

WHY CHRISTIANS BURN OUT

By Charles E. Perry, Jr., Thomas Nelson Publishers, 1983, paperback, 167 pp., \$4.95 (BA084-075-8006).

Charles Perry shares from his own burnout experience as a pastor, his period of recovery, and now his again-active ministry. What is burnout? How do you recognize when it is happening to you? What can you do to recover and how do you avoid it? These are some of the questions answered.

Enlightening chapters deal with self-administered tests to help identify signs pending burnout, types of personalities that are most susceptible to burnout, and when to look for other work. But this book also can be useful by the pastor in helping his laypeople. In their secular jobs and in their volunteer work for the church, our laypeople face burnout. At times the church contributes to the problem. Perry suggests that the work people are asked to do for the church should be different from what they do for a living. The church should not add to a schoolteacher's stress by asking him to teach on his day off.

Pastors can help themselves and the church with the continual turnover of workers by reading *Why Christians Burn Out*.

—Blair F. Rorabaugh

THE WIDENING CIRCLE

By W. E. McCumber, Beacon Hill Press of Kansas City, 1983, paperback, 107 pp., \$2.95

(BA083-410-8380).

For new insight into the Book of Acts, for a fresh vision of the purpose of the Church, and consistent examples of expository preaching, preachers ought to keep *The Widening Circle* near their commentaries of the *Book of Acts*. This book is for the practitioner, the one delivering the truth in understandable form in order to draw people closer to Jesus.

One could preach several series from Acts with the outlines in Dr. McCumber's book. Some of the different general topics could be: The Holy Spirit, The Church, "How to Get Along with Your Brother," "Holiness Practiced."

Although I received the book to be read for the blind ministry of the church (and I know laymen will enjoy it), my continual thought was that pastors need to know about this book.

Will Dr. McCumber do another on the remaining chapters of Acts?

—Blair F. Rorabaugh

THE PASTOR AS EVANGELIST

By Richard Stoll Armstrong, Westminster Press, 1984, 202 pp., \$9.95 (BA066-424-5560).

Dr. Armstrong believes that every pastor should be involved in personal evangelism. He says that it is "a role that every pastor should fill along with her or his other roles" (p. 35). But while he won't budge an inch from the thesis, he does give a great deal of latitude for individual approach to the task.

He chooses to present a style of evangelism rather than a method. He sees a method as "fixed and rigid" while a style "can blend consistency with flexibility" (p. 164). His proposed style attempts to be alert to four points of faith sharing, which he calls come-in points, plug-in points, take-on points, and take-off points (pp. 171-75). He says, "In the dynamics of interpersonal witnessing, the conversation can bounce from point to point. There is a time to affirm and a time to inform, a time to invite and a time to relate, a time to explain and a time to confront, a time to speak and a time to listen" (p. 175).

The book would be stronger if his central thesis had been forcefully expanded in the third chapter, "The Pastor's Evangelistic Responsibility." In the first paragraph he starts to develop the sense of obligation that every pastor should have to be an evangelist, but then moves away from it. He digresses to describe the evangelistic styles of Paul, Peter, and Jesus. Then he speaks of obstacles to evangelism that the pastor must overcome. The need for the pastor to accept his own evangelistic responsibility is the main theme of the book. It should have been vigorously impressed upon us here.

Yet it is useful reading. Some pastor-evangelists who have been turned off by a programmed method may be turned on by a relational style. And some who have been dodging their evangelistic responsibility may be awakened to "do the work of an evangelist" (2 Tim. 4:5).

—Les Turner
Boulder, Colo.

BEYOND FUNDAMENTALISM: BIBLICAL FOUNDATIONS FOR EVANGELICAL CHRISTIANITY

By James Barr, Westminster Press, 1984, 195 pp., \$9.95

(BA066-424-6206).

Barr, Regius Professor of Hebrew at Oxford University, again takes aim at fundamentalist understanding of Scripture (biblical inerrancy and associated concepts), but without the vehemence and sharp ridicule evidenced in his earlier work, *Fundamentalism* (Westminster, 1977). The tone of the present book is pastoral with a lay-intended audience.

Barr has set out to provide guidance and assurance to individuals who have become uncomfortable with a fundamentalist understanding of their faith. The principle running through the work is that "fundamentalism is not, as its adherents suppose, soundly founded upon the Bible itself. On the contrary, it is a particular tradition of interpretation, only one among several that can be reasonably maintained, and not by any means the most natural or the most faithful one" (p. viii). The conclusion of his argument is that persons who reject fundamentalism need not believe they are "disqualifying themselves from membership within evangelical Christianity" (p. 159). In the course of his presentation a number of topics (e.g., Jesus and the Old Testament, justification by faith, Christology, prophecy and prediction, theological inerrancy of Scripture, origin of the world) receive brief but thoughtful treatment.

Those acquainted with the literature critical of fundamentalist/conservative hermeneutics will recognize that Barr has not written anything new, but his work is attractively produced and skillfully raises important issues concerning biblical authority and Christian life. While some will have a strong negative reaction to Barr, the book deserves attention. One might suspect a number of laypersons may be troubled by the way they perceive Scripture being used within their congregations and have questions similar to those addressed by Barr. Further, interacting with the issues raised creates an opportunity to probe our own concepts of how Scripture functions within the Christian faith. Recommended reading for those willing to be challenged.

—William C. Miller

SEEN & NOTED



THE LAST WORD

A story is told about a cripple in a wheelchair pushing himself through a crowd by the power of his two arms, the only useful limbs he has left. The man was singing! A pedestrian turned to him and remarked pleasantly, "A man in a wheelchair singing gives everyone a lift." The cripple then replied with a smile, "When I stopped looking at what I had lost, and began looking at all I had left, I couldn't help but sing!"

—Derl G. Keefer

GOD'S LOVE IS BIGGER

A man in China was selling cherries. Along came a little boy who loved cherries; and when he saw the fruit, his eyes filled with longing. But he had no money with which to buy the cherries.

The kindly seller asked the boy, "Do you want some cherries?" The little boy said that he did.

The seller said, "Hold out your hands." But the little boy didn't hold out his hands. The seller said again, "Hold out your hands," but again the little boy would not. The kind seller reached down, took the child's hands, filled them with two handfuls of cherries.

Later, the boy's grandmother heard of the incident and asked, "Why didn't you hold out your hands when he asked you to?" And the little boy answered, "His hands are bigger than mine!"

God's hands, also, are bigger than ours!

—Billy Graham
TILL ARMAGEDDON

THE PRICE OF KNOWING

Steinmetz was a dwarf, ugly and deformed, but he had one of the greatest minds in the field of electricity that the world has ever known. Steinmetz built the great generators for Henry Ford in his first plant in Dearborn, Mich. One day those generators broke down, and the plant came to a halt. They brought in ordinary mechanics and helpers who couldn't get the generators going again. They were losing money. Then Ford called Steinmetz. The genius came, seemed to just putter around for a few hours, and then threw the switch that put the great Ford plant back into operation.

A few days later Henry Ford received a bill from Steinmetz for \$10,000. Although Ford was a very rich man, he

returned the bill with a note, "Charlie, isn't this bill just a little high for a few hours of tinkering around on these motors?"

Steinmetz returned the bill to Ford. This time it read: "For tinkering around on the motors: \$10.00. For knowing where to tinker: \$9,990. Total: \$10,000." Henry Ford paid the bill.

The Holy Spirit knows where to tinker. We do not know what we ought to pray for. We often do not receive, because we ask for the wrong things. If we'll give the Holy Spirit just a few minutes at the controls, He'll get us turned onto the Power Source and running again.

HE HAD THE BEST

An old woman listened to the reasons her neighbors gave for their minister's success in the pulpit. They spoke of his natural gifts, his style, his manners. "No," said the old lady, "I'll tell you what it is. That man is very thick with the Almighty."

You may not have all the training you wish you had. You may not have all the gifts of preaching you would like to have. But nothing on earth can keep you from having all of Christ you need, except yourself.

—Ministry

OBEDIENCE

After the Second World War, I was in a plane going out to India. The plane was to return with a cargo. I was the only passenger. The pilots asked me if I would like to see Baghdad from their seat. After we had passed Baghdad, they asked me if I had ever run a plane. I never had. "Sit there and do what we tell you." There were two sets of white parallel lines in the indicators, one representing the plane and the other representing level or horizontal. The concern was to keep those two sets of lines coinciding. I didn't have to understand anything about the intricate mechanisms involved—I had to keep those two sets of lines coinciding as one. When I did, all the power of those great four engines were behind this controlled evenness, and we went on with a maximum of speed and quiet.

The one business of human living is to keep our wills coinciding with the will of God in self-surrender and constant obedience. When we do, the sum total of reality is behind us, we have cosmic

backing for our way of life. The bumps come when we get out of alignment with His will and purpose, when self-will takes over.

—E. Stanley Jones

VICTORY THROUGH SURRENDER

STAY BY HIS SIDE

A senior executive of one of the largest banks in New York City told how he had risen to a place of prominence and influence. At first he served as an office boy. Then one day the president of the company called him aside and said, "I want you to come into my office and be with me each day."

The young man replied, "But what could I do to help you, Sir? I don't know anything about finances."

"Never mind that! You will learn what I want to teach you a lot faster if you just stay by my side and keep your eyes and ears open."

"That was the most significant experience of my life," said the now-famous banker. "I began to do things the way he did, and that accounts for what I am today."

Professional spectators almost always turn out to be professional critics. The perennial occupant of the baseball bleachers is the expert who knows when to keep the umpire. The professional observer of government who never becomes personally involved is the cynic who informs us learnedly that all politicians are crooked anyway.

Spectator Christians ultimately become critical and contemptuous, cold, cynical, sterile, and unproductive. They observe and criticize others but never get committed into life with Jesus Christ. They sit in church to work in religious activities.

—J. Terrell Ruis

OCCUPATION UNCHANGED

An infidel was introduced by a gentleman to a minister with a remark, "He never attends public worship."

"Ah!" said the minister, "I hope you are mistaken."

"By no means," said the stranger, "I always spend Sunday in settling my accounts."

"Then, also," was the calm but solemn reply, "you will find, Sir, that the day of judgment will be spent in the same manner."

—Spurgeon

SERMON OUTLINE



The Holiness Imperative by Richard Knox

TEXT: Heb. 12:12-17

INTRO.:

1. The purpose of this letter
 - To encourage these Jewish Christian converts to continue in the Christian faith and life at a time when they were sorely tempted to forsake Christ and Christianity and return to Judaism.

- Heb. 10:32-37

- They had been genuinely converted to Christ (v. 32a).

- They had been subjected to very severe trials (v. 32b).

- They had lost heavily of their material possessions by becoming Christians (v. 34).

- They were tempted to forsake Christ (v. 35).

- They were in great need of renewed faith and steadfastness (v. 36).

2. The real problem confronting these Hebrew Christians was that they, like so many other Christians, had failed to go on to Christian holiness (Heb. 6:1).

3. Characteristics of the Hebrew Christians:

- Discouragement (10:12a)

- Discouragement has probably robbed more people of their faith and courage, and their Christian victory, sheared more people of their strength, and beclouded the future outlook of more men than any other known spiritual malady.

- Discouragement is a disease, the germs of which breed rapidly in the unsanctified heart.

- Discouragement is Satan's most effective weapon.

- Dissuasion from prayer (v. 12b)

- When discouragement be-

comes effective in the Christian life, prayer ends. The knees will no longer bend in prayer. Instead they tremble like a palsied person, in fear.

- Spiritual power declines in proportion to diminishing prayer. A prayerless church or Christian is spiritually powerless against the impact of sin and Satan.

- Impairment of moral conduct (v. 13)

- Their discouragement and prayerlessness led to careless living, so that they no longer lived by the rule of right conduct.

- They left behind them ways that were crooked—bad examples.

- Dissension in fellowship (v. 14a)

- When Christians become discouraged, cease to pray, and allow moral defection to enter in, the fellowship and peace of the church body will soon be displaced by jealousies, bickerings, rancor, strife, and factions.

- When carnality ferments in the unsanctified heart, the dove of peace departs from the sanctuary of the soul (James 4:1).¹

4. Proposition: It is imperative that you pursue holiness!

5. What is holiness?

- An action noun, a being made holy, or a becoming holy. It is a word peculiar to biblical literature. Only Christianity has the concept of becoming holy in this sense.

- In the New Testament the word is used consistently in reference to a state of grace available to believers.

- God *is* holy, but fallen man must

become holy. Holiness is original with God, and may be imparted by God. With man holiness is derived from God and is dependent on His grace.

- It is a definite work of grace, as a study of the tenses will indicate.

- It is a personal, realizable state, or the command to pursue it would be meaningless.

- It is the fruit of definite surrender in the believer's life (Rom. 6:19, 22).

- It is the immediate will of God (1 Thess. 4:3).

- It is a work of God's grace by which believers are enabled to maintain moral purity (1 Thess. 4:4-7).

- Its source is Jesus Christ and His blood (Heb. 13:12; 1 Cor. 1:30).

- Its accomplishment is the primary ministry of the Holy Spirit (1 Thess. 4:8; 2 Thess. 2:13; 1 Pet. 1:2).

- This holiness begins in regeneration.

- But the believer's holiness cannot be complete and thorough until all competing and incompatible unholiness is excluded.²

- To pursue such full holiness is the command of verse 14.

- I. The Pursuit of Holiness

- A. Putting off excess weights and the besetting sin (12:1)

- The sin that clings so closely; so readily entangles our feet

- A chronic tendency to unbelief is more compatible with chapter 11

- But such a chronic tendency is simply an evidence of the carnal mind.

- This sin may and must be laid aside, put off, completely and entirely.

B. Perfect faith in Jesus (12:2)

- Looking unto Jesus

- He is our ever-present and available resource for strength and steadiness.

- This is a condition we must continue to meet all along the way.

- The Author and Finisher of our faith

- He is the object, the inspiration, the ground, and the captain of our faith.

- The faith-way is perfected (finished) by this perfected Savior. He perfects our regeneration, our sanctification, our Christian maturity, and our final salvation.³

C. Submission to God's will for us

- Yielding/presenting (Rom.

6:13; 12:1)

- Dying out to selfish will (Gal. 2:20)

- Chastening (Heb. 12:11)

- Holiness is the aim, and chastening seems to be one of God's methods.

- But the aim of the method is not always obvious; neither is the effectiveness of the method immediately apparent.⁴

D. Correction of our attitudes, relationships, and manner of living

- Holiness in the life (vv. 12-13)

- The hands are a picture of service; knees, attitude; feet, Christian's daily walk

- There must be a correction of what is wrong in our lives.

- Holiness of heart (v. 14)

- Let us make no mistake about it: Our final salvation hinges on holiness.

- Its pursuit is not a lifelong,

never-quite-successful effort. The right kind of effect will lead at once to the indispensable holiness.⁵

- Cleansing (2 Cor. 6:17—7:1)

II. The Danger of Neglecting the Pursuit

- Backsliding—falling from grace (v. 15a)

- The surest way to fall from grace and backslide in heart and life is to refuse to go on to holiness.

- The Ephesian Church is a good example of this condition (Rev. 2:4a, 5b).

- Bitterness—carnal poisoning (v. 15b)

- The root of bitterness is the person who falls short of holiness, threatening the health of the church.

- But it is also the root of bitterness in him, which is the carnal nature. No one can be a root of bitterness in his church relationship unless he has a root of bitterness in his heart.

- It is this very spirit of selfishness, ill will, and sourness that constitutes the believer's carnal-mindedness. It is the removal of this spirit that is the precise objective in the urgent command to seek holiness.

- Every believer who fails to press on to holiness is a threat to the well-being of the church. One carnal Christian can spread poison and wreak havoc through the whole body.

- Blindness—total apostasy (v. 16)

- When one neglects holiness, he will next despise it and will ultimately sell it cheaply for self-gratification.

- Esau's sin was not profanity as we use the term today, but the sin of treating sacred things as common.

- When people want to use God instead of being used by God, when they turn the church into a tool for personal advancement, they are dangerously on Esau-ground. The full-

blown sin is reached when they finally surrender spiritual values for material values, when the church and vital spirituality are sacrificed to satisfy their lust for more and more things, more and more pleasure.⁶

- The sinful nature, if allowed to remain and assert itself, will deaden and ultimately destroy the spiritual sensibilities and leave man incapable of sensing, responding to, or knowing God (Romans 1:18-32).

III. The Holiness Imperative

- Holiness, the Safeguard

- Only thorough holiness will safeguard the church from: (1) the disruption of fellowship; (2) the corruption of morals; and (3) the destruction of religion.

- The seed of all of these—bitterness, profanity, worldly-mindedness—is in every unsanctified heart. Therefore constant emphasis is not only justified but demanded by the simple facts of our human situation.

- Holiness, the Imperative

- Imperative means order, command, mandate.

- The imperative is not to perfectly understand but to perfectly obey—and follow.

- It is imperative that you pursue holiness!

Conclusion (v. 14)

Will you follow Him into holiness of heart and life?



NOTES

1. Charles W. Carter, "Hebrews," *Wesleyan Bible Commentary* (Grand Rapids: Eerdmans, 1966), 6:163-64.

2. Richard S. Taylor, "Hebrews," *Beacon Bible Commentary* (Kansas City: Beacon Hill Press of Kansas City, 1970) 10:163-64.

3. Taylor, BBC, 155-56.

4. *Ibid.*, 159.

5. *Ibid.*, 162-63.

6. Carter, WBC, 164-65. Taylor, BBC, 165-66.

7. Taylor, BBC 167.

OLD TESTAMENT WORD STUDIES

by Harvey E. Finley



NAMES FOR GOD

(continued)

Yahveh as Moshia', Yahveh-Savior, I Savior, another name for God, occurs more frequently in the Book of Isaiah than in any other Old Testament book, several times with one or more of the names for God but alone in most instances. It is the usual translation of the Hiphil participle of the root *y-sh-*, "to deliver; be liberated, saved (in battle), be victorious." It is in its use concerning God acting to deliver or save a person or His people from enemies or evils that it refers to Him who delivers or saves.¹ Thus it translates readily into English as "savior."

Yahveh² -Moshia' ("Savior"), Deliverer from an Enemy. *Yahveh as moshia'* was the One who delivered from an enemy or from a life-threatening situation. The Psalmist rejoiced over God's intervention in his behalf; he exclaimed that *Yahveh* was his rock, deliverer, shield, and *moshia'* as he recalled occasions when spared from death.³

Deliverer from Egyptian Bondage. The prophet Hosea of the eighth century B.C. was moved by the Spirit of God to denounce the faithless, rebellious people of his day. He stated that they had forgotten God and did not know Him who had brought them (that is, their forefathers) out of Egypt. He then pointed out to them there was no *moshia'* besides *Yahveh* who could save them from the threatening, mighty Assyrians. His reference to *Yahveh* who had brought them out to Egypt was for the purpose of conveying the message to them that just as at the time of the Exodus of their forefathers, so with them *Yahveh* would manifest His love and power in delivering them. As for their past and present, *Yahveh* indeed was their only *moshia'*; "Savior" (see Isa. 63:8 in the context of verses 7-14).

The Psalmist also understood that *Yahveh as moshia'* had acted in majesty and power to deliver from Egyptian bondage. At the time of composing Psalm 106 he was grieving deeply over his people's indifference and rebellion against *Yahveh* whom he called *moshia'* (Ps. 106:21). Isaiah also thinking about his people's past spoke of *Yahveh as moshia'*, the One who had manifested

great grace in showing mercy even to those who had been unfaithful and forgetful (Isa. 63:8).

Deliverer from the Internal Enemy.—Yahveh as moshia' is to be understood as One who delivers from the "inner enemy." Attention is drawn by the prophets predominantly to *Yahveh's* deliverance from their Babylonian captor, a dreaded and domineering foe. However, the promised deliverance implicates and includes deliverance from a more serious and persistent foe. That is, it implicates deliverance from the most pernicious enemy of humankind, the "rebellious and stubborn heart." The reason for stating this is that the prophets often spoke about the "rebellious and stubborn heart" as the reason for *Yahveh's* severe judgment upon them, their being removed from the Promised Land and taken as hostages of war to Babylon.⁴ They spoke further of a new heart and a new spirit within as significant components of the promised deliverance or salvation.⁵ This signifies clearly that the salvation intended for those whom God would deliver and restore was internalized to include a divine transformation of the total inner being.

The Eternal, Only God. *Yahveh*, also called *Oedosh Yisrael* ("The Holy One of Israel") and *Go'el* ("Redeemer"), declared through His prophet that He has existed before any other god was formed or imagined (Isa. 43:3); further, none will exist after Him (v. 10). This is in effect an affirmation concerning God's eternity, His having no beginning or end.⁶ It is an affirmation that *Yahveh* is the *Aleph* and *Tau*, the beginning of any other deity for all time, from eternity to eternity. *Yahveh as moshia'* therefore affirms: First, *Yahveh* is the One-God reality of the universe; second, *Yahveh* acts to save or deliver His people and through them to save the peoples of the world. Therefore, the only, eternal God is also only Savior!

The Promiser of an Everlasting Salvation. The phrase *teshu'ath 'olamim*, "an everlasting salvation" (Isa. 45:17),⁷ specifies as to the kind of salvation whereby *Yahveh* will save His people. There are two or perhaps more consid-

erations for understanding what is intended in the kind of salvation *Yahveh* offered to His people in moving the prophet to make this declaration. First, "an everlasting salvation" is an expression that emphasizes that inasmuch as *Yahveh* is eternal, all aspects of His being and His acts partake of His everlastingness. This is obviously in contrast to the passing nonreality of gods and idols of other nations who were the object of the prophet's warranted diatribe (for example, Isa. 44:9-20). These were helpless and could not ally fear nor deliverer, but the salvation *Yahveh* offered would be an abiding reality. Second, *Yahveh* the eternal God, who spoke the created world into existence also spoke (willed and intended) that salvation or blessing was to be provided through Abraham and his descendants (see Gen. 12:1-3). It is evident that the expression "an eternal salvation" was basic to the divine will or purpose for a very long time prior to that of Isaiah. It is not surprising that later Scripture writers gave expression to the understanding that one or another aspect of salvation was within the divine mind from before the founding of the earth, or far back into the mysterious recesses of eternity.⁸

NOTES

1. See 2 Kings 14:27; Isa. 25:9; 33:22; 37:35; 43:12.
2. From previous studies recall that *Yahveh* is the special and primary name for God in the Old Testament writings. Further, it is used interchangeably with the term *God*.
3. See 2 Sam. 22:3; cf. Ps. 18:1-2—this latter passage omits *moshia'*.
4. See Isa. 1:20; 30:8-14, especially verse 9; Jer. 4:11-18, especially verse 17 and 5:29; Ezek. 20:1-32, especially verses 8, 13, and 21.
5. See Jer. 31:31-34; Ezek. 36:25-27.
6. The counterpart in the Greek language occurs in the NT. See Rev. 1:8: "I am the Alpha and the Omega, the Beginning and the End." See also Rev. 21:6 and 22:13.
7. This grammatical construction, a noun in the *of* or genitive relationship followed by the plural noun *eternities* or *forever*, occurs in "everlasting strength" (NKJV; or "everlasting Rock," NASB—Isa. 26:4) and in "everlasting righteousness" (NKJV; Dan. 9:24). This construction in each instance uses the second or last noun of the phrase as a qualifier of the first noun. Therefore, the appropriate rendering in English is an adjective: "everlasting/eternal salvation."
8. See Matt. 13:35; Luke 11:50; John 17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Pet. 1:20; Rev. 13:8.



NEW TESTAMENT WORD STUDIES

by Ralph Earle

LOVE

What is "the Golden Text" of the Bible? Probably most people would agree on the answer. It is John 3:16—"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

One of the greatest single statements made about God in the whole Bible is simply this: "God is love" (1 John 4:8, 16). Usually the first Scripture text to be lisped on the lips of little children in Sunday School, it still confounds the efforts of the greatest philosophers and theologians to understand it. That is because God is infinite, and our finite minds cannot fully comprehend an infinite God.

The Greek verb used in John 3:16 is *agapao*. The noun used in 1 John 4:8, 16 is *agape*. We should like to focus our attention today on these two terms.

The verb *agapao* occurs 142 times in the New Testament and about 275 times (most often in the Psalms) in the Septuagint (Greek) version of the Old Testament, made between 250 and 150 B.C. It is always used to express God's love for human beings and their love for Him and for other human beings. When Jesus was asked by a Jewish "expert in the law," "Teacher, which is the greatest commandment in the Law?" He replied: "Love the Lord your God with all your heart and with all your soul, and with all your mind." This suggests what true *agape* love is. It is not merely emotional or affectionate love. It includes the intellect and the will. In fact, it is a love expressed by one's whole being.

When Jesus was asked for "the greatest commandment in the Law," He quoted Deut. 6:5. It is interesting to note that the verb *agapao* occurs no less than 26 times in this book, which records Moses' second giving of the Law (*deuteros*, "second," and *nomos*, "law") to the Israelites just before they entered the Promised Land. Their possession and future enjoyment of that land depended on their loving God and being faithful to Him. As Jesus clearly indicated in John 14:15, 23 (NIV), true love is shown by obedience.

Jesus proceeded to give, for good measure, the "second" greatest commandment: "Love your neighbor as yourself" (Matt. 22:39). So our love for other human beings is to be an unselfish love that seeks the highest good for others rather than ourselves.

The most thorough treatment of New Testament Greek words is to be found in the *Theological Dictionary of the New Testament* (10 vols.). Geoffrey W. Bromiley put us all in his debt by translating and editing *Theologisches Woerterbuch zum Neuen Testament*, which was edited by Gerhard Kittel and Gerhard Friedrich.

In this important reference work, Stauffer says that *agapao* "relates for the most part to the love of God, to the love of the higher lifting up the lower, elevating the lower above others." He goes on to say that "it is a giving, active love on the other's behalf" (TDNT, 1:37). This is the kind of love we must have for

our fellow human beings. Stauffer also writes, "For Jesus, too, love is a matter of will and action" (pp. 44-45).

One of the most significant uses of *agapao* in the Old Testament (Septuagint) is found in the Book of Hosea, where it occurs 14 times. It is used there for God's redeeming love for his wayward wife, Israel, as dramatically portrayed in Hosea's redemptive love for his adulterous wife, Gomer. That is real *agape* love!

The noun *agape* occurs 116 times in the New Testament. In the KJV it is translated "love" 86 times, "charity" 27 times, "dear" once, and "feast of charity" (Jude 12). The last reference is an interesting one, where the plural of *agape* is properly translated "love feasts."

Without laboring the point, we might say that it is extremely unfortunate for the reader today that the great "love chapter" of the Bible (as we have always called it), 1 Corinthians 13, doesn't even have the word *love* in it in the KJV! How does one explain that to a new convert? The contemporary use of "charity" falls far below the meaning of *agape*.

The word *agape* is found 14 times in 1 Corinthians (9 times in chapter 13). It occurs 10 times in Ephesians, which is rich in "love." But it is found most frequently in 1 John (18 times). Also, the verb *agapao* is used more often by John than by any other New Testament writer—even Paul! It occurs 37 times in John's Gospel and 28 times in his First Epistle. This fits in very appropriately with the fact that John was Jesus' "beloved disciple."

In his Last Discourse in the Upper Room the night before His crucifixion, Jesus said to His disciples, "My command is this: Love each other as I have loved you." What a challenge! This concern evidently lay heavily on Jesus' heart as He knew He would soon be leaving them. This is one way we show that we are His disciples.

John picks this up in his First Epistle, where he writes, "This is the message you heard from the beginning: We should love one another" (3:11). He goes on to say: "We know we have passed from death to life, because we love our brothers." It is one of the evidences that we really are Christians (cf. 3:10).

We have already noted the magnificent statement: "God is love" (4:8, 16). After saying that God's love for us was shown in His sending His Son "as an atoning sacrifice for our sins" (4:10; cf. John 3:16), John writes, "Dear friends [Greek, *agapetoi*] since God so loved us, we also ought to love one another" (4:11).

Then John declares, "Whoever lives in love lives in God, and God in him" (4:16). Adam Clarke rightly declares, "he that loveth most has most of God in him" (*Commentary on the Holy Bible*, abridged by Ralph Earle, p. 1,323).

(All the Scripture quotations, unless otherwise noted, are from the *New International Version*.)

We Get Letters

ESPECIALLY FOR ME

Just a note to let you know how much I enjoyed the latest *Preacher's Magazine* (DJF/84-85).

I'm sure you aren't aware of it, but you put this issue together especially for my benefit. My book, *Confessions of a Preacher's Wife*, is due off the press (Beacon Hill Press of Kansas City) shortly, and I've experienced not a few qualms about its release. However, after reading the articles you have just printed, I definitely feel our story will meet a real need. Thanks for alleviating my fears.

Also, my thanks to Dorothy Hamilton for recommending *Rx for Nerves*. I only wish it were still in print.

—Pauline E. Spray

FIRST PASTORATE

We have just received our first complimentary issue of *Preacher's Magazine* (December, January, February 1984-85), and I can't thank you enough for it. I'm only half through it but plan to read it cover to cover. The interview with Dorothy Hamilton and article by Cindy Briggs were especially meaningful to me as a new pastor's wife. We are in our first pastorate, even though we are in our late 30s, and Jack had served as an associate in one of our larger Nazarene churches.

Again, thank you for your very fine magazine and the encouragement and support it gives to pastors.

—Glenna Carpenter

OUTSTANDING ISSUE

You did it again. The Sept.-Nov. '84 issue of the *Preacher's Magazine* was outstanding! It is packed full of practical ideas for the pastor and keeps the central focus that we exist to win people to Jesus Christ.

This note is long overdue because each issue with its special theme is always helpful and challenging. Wes, I could go on and on with particulars, but space will not allow. You're doing a super job.

—Tom Wilson

ALIVE AND LIVING

Just a little note to:

1. Tell you THANK YOU!!! for sending your fine magazine to those of us on the retirement side of the ministry. It's such a blessing when it comes. It seemed too good to be true when I found out that we, too, would receive the *Preacher's Magazine*.

2. Tell you how much I appreciated your two sermons or articles on evangelism. I particularly enjoyed the "bucket" one ("Come Running with a Bucket" September/October/November, 1984). In fact, I plan to delete it from the magazine and insert it in my BBC to insure its use by some young preacher who will inherit my library. I'm retired, but I'm still buying books . . . one of my latest buys is the *Beacon Dictionary of Theology*. At age 75 I probably won't have too many years left to use them, but, as John Wesley is reported to have said, "I want to stay alive as long as I live."

So—keep up the good work you are doing with the PM—and may God's best rest on you and your staff.

—A. Ralph Boxell

BECAUSE WE ARE CHRISTIANS

In regards to your article in *The Minister's Mate*, "Cash or Charge," found in the Sept., Oct., Nov., '84 issue.

I am not writing to disagree with the writer, but to encourage articles that give the ministers' wives help and insight to live victorious Christian lives in this unique and wonderful place of service to which we have been called.

My only objection is that we ministers' wives not be taught to do, say, or be something because we are ministers' wives. Rather to be encouraged and guided to do, say, or be what God wants us to be because we are Christians. May we strive as Christians to have pure thoughts and actions.

—Connie Lamkin

THE RELEVANCE OF PREACHING

In reference to C. S. Cowles' defense of the preaching vocation ("Has Preaching Become Irrelevant?" *Preacher's Magazine*, June, July, August 1984): lest our self-doubt become excessive may I share the following provocative correspondence first published, I believe, in the *British Weekly*:

Dear Sir: It seems ministers feel their sermons are very important and spend a great deal of time preparing them. I have been attending a church service quite regularly for the past 30 years, and I have probably heard 3,000 of them. To my consternation, I have discovered that I cannot remember a single sermon. I wonder if a minister's time might be more profitably spent on something else . . . ?

The letter produced an uproar but no response better than this:

Dear Sir: I have been married for 30 years. During that time I have eaten 32,850 meals—mostly my wife's cooking. Suddenly I have discovered that I cannot remember the menu of a single meal. And yet, I received nourishment from every single one of them. I have the distinct impression that without them I would have starved to death long ago!

Thanks for the consistently high level of content you send our way in the PM. We drink deeply of its inspiration and instruction, even out here in this Land of the Morning Calm.

—David G. Grosse,
Chaplain, Colonel, USAF
Deputy Command Chaplain
United States Forces/Korea

SPEAKS TO VITAL NEEDS

I have just read the spring issue (1984) of the *Preacher's Magazine*. The quality and format of each issue is a compliment to you and your staff.

The publication speaks to the vital needs of the church and support of the ministry. I commend you for your insight, vision, and leadership. Thank you for excellence in addressing a variety of subjects.

—Mervyn L. Goins

I enjoy your magazine. It always speaks to my need. I like the way you deal with the whole spectrum of the Christian ministry.

—Paul A. Wheeler
Virginia Superintendent
The Wesleyan Church

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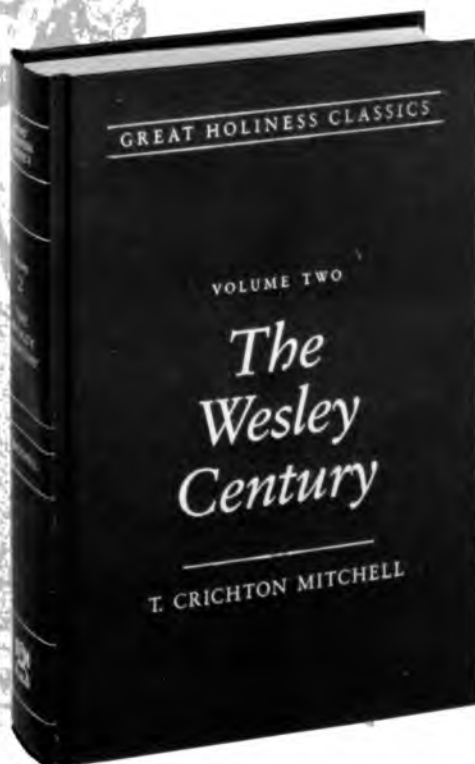
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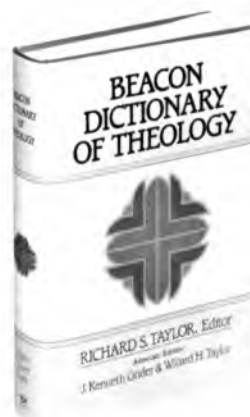
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