

9-1-1983

Preacher's Magazine Volume 59 Number 01

Wesley Tracy (Editor)
Olivet Nazarene University

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Recommended Citation

Tracy, Wesley (Editor), "Preacher's Magazine Volume 59 Number 01" (1983). *Preacher's Magazine*. 576.
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SEPTEMBER, OCTOBER, NOVEMBER, 1983

THE PREACHER'S MAGAZINE

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KANKAKEE, ILLINOIS

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HOLINESS HERITAGE

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Suitable for Framing

Too many today have substituted an office for the study. The study is the mountaintop where the minister has a vision of lost humanity; of the crucified and resurrected Lord; of burdened, suffering, sin-sick people. The study is the minister's inner secret room where he keeps tryst with his Lord Jesus Christ. It is his holy of holies.

Here he will meet God! Here or nowhere! Here he is to receive uplifting and inspiration. Here he will be caught up into the third heaven. Here he will bring to God the needs of his people—their hunger, their battles, their defeats, and their heartaches. Here he is to prepare his bow and select an arrow from the quiver, and get it winged of the holy and loving God, that it may go straight to someone's heart.

Oh, what throes of labour; what toil of brain; what struggle and anguish of spirit; what agonizing prayers; what joys unutterable; what visions of God; what victories of faith have toiling, wrestling ministers of Jesus Christ experienced in their studies!

—Phineas F. Bresee



A HERITAGE IS FOR OWNING

by Wesley Tracy

Ever notice the varied ways we use the term *own*? Money-grubbers want to "own" the world's supply of bank notes, unenlightened marriage partners may want to "own" their mate (or someone else's). The life ambition of one young man I know is to "own" a red Corvette. Others dream of a sweetheart of their very *own* as James Mangan dreamed of "My *own* Rosaleen . . . my life of life, my saint of saints . . . my flower of flowers."¹

We use "own" in yet another way. To *own* something is to embrace, claim, and cherish it. In this issue we hope to help you own your holiness heritage. We hope you taste again the flavor of those "sweet years, the dear and wished-for years . . . the sweet sad years, the melancholy years"² that legacy that enriches the holiness movement.

Think about: Wesley teaching coal miners to read the Bible and preaching in Newgate Prison, Adam Clarke writing the last sentences of his commentary on his knees, the Methodists pushing through Parliament the Child Labor laws, Asbury in camp meeting, Phineas Bresee crying out for "a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor," Seth Rees taking yet another offering for a rescue home.

Does your heart say, "These are my people"? Will you own this heritage? Not so you can worship history, but learn from it? If you own your heritage we may hear God's future thunder in your past.³

You may feel that your forebears prayed too loud, preached too long, made too many mistakes, lived on the wrong side of the tracks, and were overzealous. Yet, in looking back, we discover that "in this moment there is life and food for future years."⁴ And he or she who is ashamed to call them brethren probably doesn't deserve them.

Three things have surfaced in my own ruminations of my holiness heritage. First is what Wesley called the "grand depositum" of Methodism—entire sanctification. I am coming to appreciate this as the most radically optimistic hope in the world. In the doctrine of entire sanctification we have the radical statement that the springs of the human heart from which flow love and motive can be pure and Christlike—in this life. This experience is wrought as the Holy Spirit cleanses the believing heart by grace through faith.

Those in Wesley's time, drunk on the doctrine of intensive total depravity, could not hear him. It is about the same today. The behaviorists tell us that the psyche is so complex that we will never know the source of any act or motive, or that we can be reduced to predictable "conscious automata."

Even the most optimistic humanist, who sins by denying the

existence of sin, dares not proclaim anything close to the purity preached in entire sanctification. Our Wesleyan-Holiness Movement heritage proclaims a redemption by grace that boggles the mind of those who hear about it—and, come to think of it, those who experience it too, for they never cease to marvel that "such love" could so redeem a "sinner such as I."

The second thing my heritage has been lecturing me about is its thoroughgoing practice of Christian nurture. Wesley tossed some tough words at "vagabond preachers" who preached and then hit the road, leaving the new converts to perish. Wesley majored in Christian nurture. Each Methodist was a member of a society, and a "class" of 12 persons who looked after each other spiritually under the direction of a class leader. In addition many Methodists were also members of a "band," a small group of some five persons committed to God and each other. Also, materials were provided for family worship that was to be held twice daily. And then there were the schools—in a day when schools were scarce the Wesleys provided schools of every sort. To be true to our heritage, we must be willing to do whatever it takes to get the task of Christian nurture done.

The third lesson that my heritage is making me write on the board 50 times lest I forget it is that at the heart of my holiness heritage there is a conscious option for the poor. I see Wesley gathering ragamuffins off the street in order to feed and teach them. I see the teachers at Kingswood teaching illiterate miners to write their names and then, later, John 3:16. I see Susanna Wesley turning the parsonage into a school for 200 children. I see Adam and Mary Clarke turning their home into a hospital for cholera-stricken children. I see holiness people establishing the Stranger's Friend Society for the destitute. And I say, "These are my people." John Wesley looks down from the picture on my wall. He seems to be asking if I really need monogrammed shirts and Florsheims for every day.

Owning one's heritage isn't always easy, but it may give you the golden gift Mangan received from Rosaleen:

*Your holy . . . hands
Shall girdle me with steel . . .
[And] give me life and soul anew.⁵*



NOTES

1. James Clarence Mangan (1803-49), "Dark Rosaleen."
2. Elizabeth Barrett Browning, "Sonnets from the Portuguese," I.
3. Ibid., XXVII, a paraphrase of Browning.
4. William Wordsworth (1770-1850), "Tintern Abbey."
5. Mangan, "Dark Rosaleen."

THE PREACHER'S MAGAZINE

Proclaiming Christian Holiness

Volume 59, Number 1

September/October/November, 1983

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Wesley Tracy
Editor

Nina Beegle
Assistant Editor

Consulting Editors

Bill Sullivan
Director of the Division of
Church Growth
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Friends Church

Robert Kline
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and correspondence to Editor,
Preacher's Magazine, 6401 The Pa-
seo, Kansas City, MO 64131.

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Cover Photo: Russ Hansen/Nazarene Communications

The open book is a first edition of John Wesley's *Notes on the New Testament*. In the upper left corner of the book is a 140-year-old "Methodist Class Ticket." Among the books in the background are A. M. Hills' preaching Bible and a Methodist circuit rider's log book, more than 100 years old.

PREACHER'S MAGAZINE (ISSN 0162-3982) is published quarterly by **Beacon Hill Press of Kansas City, 2923 Troost Ave., Kansas City, MO 64109**. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to your denominational publishing house. Copyright 1983 by the Beacon Hill Press of Kansas City. **Subscription Price: \$3.50** per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

Forms of the pursuit of the holy life—before and after Wesley.



PRACTICING HOLINESS IN THE GREAT TRADITION

by Paul Merritt Bassett
*Professor of the History of Christianity,
Nazarene Theological Seminary*

The life of holiness is a life lived out of the experience of entire sanctification, not a life lived in hope of gaining it.

Several strands of practiced holiness are woven into Christian history. And most of them can be followed through the whole course of it. All are not equally authentic expressions of the faith. In fact, some even prove to be spiritually unhealthy, though authentic Christians have perpetuated them. But all of them assert the desire to love God with all of the heart, soul, mind, and strength, and neighbor as self.

In this short article I can only wave a bit of the cloth before your eyes, of course. But perhaps we can see three of the strands with sufficient clarity to understand ourselves and to act accordingly. We will look at the idea that one practices holiness in order to be justified, at the notion that one practices holiness in order to be sanctified, and at the thought that one practices holiness because one is sanctified.

I. Practicing Holiness in Order to Be Justified

The idea that we must be holy before God can justify us plagues Christianity, even Protestantism. In the New Testament folks given to that idea infested the congregations

in Galatia, and apparently the problem was known in Ephesus and Corinth, too. To all of these, Paul wrote of salvation by grace alone through faith.

Since Paul's day, this idea of attaining sanctification in order to be justified has taken two forms. Positive sorts have believed that by heaping up holy thoughts, holy words, and holy deeds, one may merit justification. Gloomier sorts have thought that they will earn justifying approval by getting rid of unholy thoughts, unholy words, and unholy deeds.

The *Akoimetai* represent the positive side. They were Syrian monks active in the fifth to seventh centuries. Their founder, Alexander, yearned to fulfill the commandments of the New Testament and of Christian tradition perfectly. Hearing in the Liturgy that the angels, pure creatures, sing the *Gloria* seven times a day, he organized his monks, surely not angelically pure, to sing it seventy times seven around the clock, kneeling each time. That's how they got their name; *Akoimetai* means "the sleepless."

Among the less optimistic were attempts to gain salvation by negative holiness, as it were. Martin Luther was one of these people before his evangelical discovery. He joined a strict monastic order and aligned with the most rigorous group within it. He tried to rid himself of guilt by starving, scourging, and sleeplessness, by pilgrimage, penance, and prayer.

The Holiness Movement, too, has known this sort of misguided piety, this spiritually mercenary sanctity. The keeping of behavior rules, official and traditional, has sometimes been offered as a way to guarantee entry into eternal life. Nowadays the more often proffered means is "good attitudes." "Get your attitudes in order and God will save you."

II. Practicing Holiness in Order to Be Sanctified

This second form of practiced holiness may need a bit of explaining. One thinks here of those who exercise piety hoping to develop an attitude of piety, or of those who engage in deeds of love in order to gain the *habitus*, the disposition, of loving. The practitioners of this sort of

(Continued on page 44)

COME ALIVE, JAMES ARMINIUS

by J. Kenneth Grider

Professor of Theology, Nazarene Theological Seminary

You we need, James Arminius (c. 1559-1609). It would help us immediately if you were enabled to stand again among us in Christ's Church.

I. You we need to show us how to refuse honors. When you were about 24, and studying for a brief time at Basel, the theological faculty there wanted to confer upon you the title of doctor. You declined the honor stating, for one thing, that you were too young. Later, after you had been a pastor for 15 years and were beginning a professional career in 1603 at Leiden University, you did accept that school's offer of the doctor of theology degree.

We have a brother, one T. W. Willingham who, I learned as I interviewed him recently for our denominational archives, has three times declined the honor of having buildings named after him at Nazarene colleges. This brother was also asked by one of the Nazarene general superintendents, R. T. Williams, if he would become founding president of Nazarene Theological Seminary, as it was being started in the mid-1940s, and he declined. He declined also the offer to become the Nazarene denomination's general treasurer, and also its world missions head. We have some others of that sort, too, who have declined offers of high administrative posts. But we do not have many of them. Most of us are not practiced at all in declining high honors or high posts.

You we need, to show us how to decline such: how to decline without ostentation, without regrets, without publicizing that we have done so.

II. You we need also, James, to give us a good example of maintaining a Christlike spirit and attitude in the conduct of life and service. I remember that you wrote a major work that responded directly to the Beza-influenced supralapsarian view of Cambridge University's William Perkins; and that in respect for your theological-opposite you would not allow it to be published ac-

cording to plan because Perkins died just before it was to be issued.

I remember, too, that your spirit and attitude were just about right when 17 articles began to circulate that opposed you by misrepresenting your views. You allowed them to circulate for two years without publishing any disclaimer regarding them. Indeed, it was only after the two years had elapsed, and after 14 other misrepresentations had joined them, that you responded to all of them with your treatise titled "Apology Against Thirty-One Defamatory Articles."

I have also liked your humble spirit in saying that you would change your teachings and disown them altogether if anyone would show you from Scripture that they were incorrect. You wrote:

God grant that I may meditate and write nothing but what is agreeable to sacred truth. If, however, anything of a contrary kind should escape from me . . . I wish *that* neither to be [considered as] spoken nor written. I make this previous protestation against any such thing; and will . . . declare those things which possess greater truth and certainty, when any one has taught them to me (*Works*, 2:221).

III. You we need also, James, to show us how to manage when we are in tight spots. I'll call you Jacobus because I remember that as a scholar you preferred the Latinizing of your name. You had officially and legally committed yourself to be pastor of that Amsterdam church for your entire career if they would pay your way through the several years of schooling at Geneva, down in Switzerland. Then, when the University of Leiden invited you to take the place of Francis Junius, who had died in 1602, you wanted to go, and yet you were pledged not to. You worked through the matter, holding steady, obtaining the church's official permission to leave its service and to help to educate its denomination's clergy. I think it is good that

you were permitted to move to the university. Yet you were prepared to maintain your contract if the local church insisted upon it.

IV. We need you further because you could settle certain disputes among students of your life and work. I do not mean that you could necessarily settle all of them. One such has to do with when you were born. All the encyclopedias told us it was in 1560. But the sleuthing Carl Bangs turned up evidence suggesting you might have been born a year or two earlier. You might or might not be able to clear up that matter. You probably could not clear up the matter of whether your teachings were in agreement with the Belgic Confession and the Heidelberg Catechism, the two official confessions of your Reformed Church, because that is a matter of opinion.

On certain other matters, however, you could settle the dispute for sure, and that would help us. You could tell us flat out whether or not you were earlier a supralapsarian predestinationist who changed to conditional predestination. Your friend from your Leiden University student days, Peter Bertius, said you changed. We find this in a funeral oration that that colleague of yours at Leiden gave, not at your actual funeral, but a day or two later. You were supposed to have changed after being assigned to oppose, in favor of supralapsarianism, the humanistic tendencies of Dirck Coornheert and the sublapsarian tendencies of two Delft ministers who said that Adam himself was free in his own crucial sin, but that everyone's eternal destiny thereafter was decided upon unconditionally.

We need you to explain to us other factors that figure in this matter. We'd like to know why your Geneva professor, John Calvin's son-in-law, Theodore Beza, gave you a good recommendation in a letter he sent—two letters, finally, one getting lost—to the



James Arminius

authorities at Amsterdam. If you did not agree with him on his special emphasis on predestination, he does not mention it. Of course, he often rather expected some of his students from up in the United Netherlands to take a conditional predestination view.

We'd also like to know why the "anti-Coornheert" assignment was given you. We know that clergyman Martin Lydius was first asked to do it, and that he asked you. But we don't know why he did so. Some think it was not known you had taught differently through the years. Some think it was in order to drive you out into the open with your view.

My own special question I'd like to ask is why you accepted the assignment if you had believed differently for many years. I am a bit slow to accept the suggestion that you were a conditional predestinationist from your student days. Even so, I realize that you and your friend Bertius were not in frequent contact with each other during, say, your 15-year Amsterdam-pastorate period. I feel that you did change while you worked at refuting views opposed to supralapsarianism. More than on any other matter, I base this on your accepting the assignment to support supralapsarianism. We have a well-known brother, theologian Richard Taylor, a former editor of this magazine. I can hardly conceive of anyone asking him to oppose, say, the teaching of a second work of grace. I cannot conceive of his accepting an assignment to oppose the second-work-of-grace teaching.

Another dispute that you could clarify for us is whether or not you were a Calvinist. Again, Carl Bangs who knows you better than anyone in our generation might know more about you at a few points than you knew about yourself. He has said you were a Calvinist. He does not say this nor support this in

his published book about you. He says it and seeks to support it in his unpublished Ph.D. dissertation on you, submitted at the University of Chicago. One George Croft Cell had said in *The Rediscovery of Wesley* that that most seminal figure between your time and ours, John Wesley, was a Calvinist.

Bangs, in the dissertation, takes a similar position about you: that you too were a Calvinist. This would be much more "iffy" I'm sure, even if you were here, than would be the matter of whether you were always a conditional predestinationist. I am pretty sure you would tell us that you feel you taught within the boundaries of the confessions that were official for your Calvinistic, reformed denomination.

Yet, with what Calvinism means to us, on our side of the Synod of Dort of 1618-19, I think you would disclaim being a Calvinist. Your view of depravity was less intensively total than Calvin's was, and less intensively total than Calvinism is as we now know it. By your day, Beza had already made Calvin into Calvinism, and you did not believe in Beza's view that the Atonement was limited to the elect in its saving provision, but that anyone might be saved. You did not believe in the unconditional predestination of individuals to heaven or hell except through God's foreknowledge of our free response to God's offer of grace. You did not believe as they did in a saving grace that is overridingly sovereign and irresistibly received. Nor did you believe that believers will always persevere. You expressed your view conciliatingly and ingeniously at this point. You said that in a sense believers cannot fall from grace but that they can cease being believers and then fall.

I know that you were not Pelagian, since you held to a profoundly significant view of original sin—even as John Calvin had. You also agreed with Calvinism and Protestants generally that Scripture alone is what is inspired and authoritative, and that we are saved by grace alone through faith alone. It would seem to me, therefore, that you agreed with Calvin at points where you were both Protestants, but that you were decidedly different from Calvin on a number of matters that are evangelically important.

Were you here you could also tell us if you think we are right these days, especially as we follow the insights of R. T. Kendall. He wrote a dissertation on Calvinism in England, and a chapter on that subject in a 1982 book, *John Calvin: His Influence in the Western World*, and he says that Beza turned Calvin into Calvinism in several ways. He shows us that Calvin himself taught an unlimited

atonement, but that Theodore Beza, your longtime professor at Geneva, taught that Christ's atonement was limited in its saving efficacy to the persons the Father had earlier elected to be saved.

Kendall also says that Calvin taught some things only tenuously, but that in Beza they were dogmatized. And whereas most of us cannot feel certain about whether Calvin was sublapsarian or supralapsarian, we all know for certain that Beza was supralapsarian. You read Calvin and you urged your students at Leiden to do so. And you studied approximately five years under Beza himself. You would have heard Beza in class discussions and talked with him outside of class. You were one of his brightest and most promising students. You could no doubt throw much light on this subject of Calvin becoming Calvinism in Beza.

V. You we need also, Jacobus, to see if you might change your position on a few matters on which some of us feel we would disagree with you.

In this regard, you would be able to tell us if you really did mean those more-than-derogatory things you said about the popes in general—except for Adrain of Utrecht, a Dutch pope. Some of us feel that, to show that you were not at all guilty of "popery" in those years not long after the Alteration in your country, you said meaner things about the popes than your usual spirit of tolerance and catholicity would have warranted.

We know that you were accused of "popery" because you made that trip to Rome a little before leaving Geneva for your Amsterdam pastorate. We also know that you lived right through the period of the Alteration, when your country changed from being Roman Catholic to being Protestant. We realize also that Roman Catholics from Spain overran your hometown of Oudewater in 1575 when you were away beginning your university studies, and that they killed your mother and your siblings. Some of us feel that circumstances such as these occasioned your saying more derogatory things about the pope than you might otherwise have said. We have an educated feeling that today you might tone down greatly your extremely adverse estimate of the pope and of Roman Catholics generally.

Another matter I'd like to ask you about is whether you meant to be or hoped to be more evangelistic than the evidence shows you as being. You taught exactly what would make evangelists of people who would believe your teachings. You taught that anyone at all may be saved, but that no accountable person would be saved unless he or she responded to the gospel offer.

(Continued on page 31)

A PROFILE OF JOHN WESLEY

by Tom Findlay

Professor, European Nazarene Bible College

The story is told of an old Methodist guide showing a group of tourists around London. He took them first to Wesley's Chapel, then to Wesley's house, then to Aldersgate Street where on May 24, 1738, Wesley's heart was strangely warmed; he then took them to Fetter Lane where the first Methodist Society was formed. At this point one of the members of the party, probably a Scottish Presbyterian, said: "Excuse me, please, who was John Wesley?" The old guide looked at him in astonishment and said: "What, man! Have you never read your Bible?"

It is true, I think, that we have sometimes quoted from John Wesley, when we could have, and should have, quoted from the Bible, and we have not always been careful to say exactly where the inspiration lay. But that is because John Wesley was so often in harmony with the Bible. I can remember in college, discussing the passage in Philippians where we read: "He emptied himself, and took upon himself the form of a servant." The question was asked: "Of what did he empty himself?" to which the answer given was: "Well, the Bible says he emptied himself of all but love!"

The Bible says no such thing; but Charles Wesley says it:

*He left His Father's throne above,
So free, so infinite His grace!
Emptied himself of all but love,
And bled for Adam's helpless race.
'Tis mercy all, immense and free!
For, O my God, it found out me!**

So it was Charles Wesley, not the Bible—but as we said, sometimes we confuse the two! If we quote more from John and Charles Wesley than we do from the Bible, it is not because we are mixed up in our authority, it is because in the hands of these men the message of the Bible became a living fire that spread through all the world; and perhaps by rehearsing the story of how it all happened, some belated sparks might also set our hearts ablaze.

However, I should like to justify the subject from an-

other angle. I was reading several books on the life of John Wesley. One of these was by a Roman Catholic historian, John M. Todd, who continually speaks of John Wesley as a saint. Todd says:

It is important for me to make clear that I am a loyal member of the Roman Catholic Church. So in obedience to the decree of Pope Urban I declare and protest that in using the terms "Saint" and "Sanctity" . . . I have no intention of anticipating the future judgment of the Catholic Church. . . .

"By their fruits ye shall know them." The great men and women, like good trees, are good in themselves all through from root to leaf and use well the soil in which they grow, to produce a good quantity of very good fruit. John Wesley was such a man. A Catholic believes that every man who has followed his conscience will find himself eventually in heaven, with the saints, and able to do God's work, in and through His providence. As I have come to know Wesley I believe him to be there and have prayed to God through him—not publicly as the Church prays through those declared to be saints—but privately as I pray for and to those who have been close to me.

Now, if the life and work of John Wesley can have that kind of effect in the life of one declared to be a Roman Catholic, surely it is not out of place for us who claim to be his successors to permit him also to influence us—even if we do not go to the extravagant lengths of Todd.

We turn our attention, then, to the life and work of John Wesley. We shall consider first the influences in his life that made him the man he was. Secondly, the achievements of his ministry that secured for him a place in Christian history. And finally, the message that burned in his heart, that he passed on to us to declare.

John Wesley was born in 1703 and died in 1791. Born in the first decade of the eighteenth century, he lived to the last, and his life like his influence spanned the eighteenth century like a mighty colossus with one foot planted at each end.

The most immediate and overwhelming impression of his life is made by his sheer physical achievements. From 1739 to the end of his life, it has been calculated

*From *Worship in Song*, "And Can It Be?" by Charles Wesley, No. 221.



John Wesley, at age 85. From a painting by Romney.

that he traveled 225,000 miles on horseback and preached more than 40,000 sermons, some of them to as many as 20,000 people. (Wesley was a preacher and sometimes his estimates of the crowds who listened to him were a preacher's estimates. He never counted heads; he simply calculated the number of square yards occupied by the crowd he was preaching to and multiplied by five, believing that an average of five people occupied one square yard in any crowd.)

This physical achievement is all the more surprising when we remember that at the age of 27 he was constantly spitting blood, and when he was 32 he was in the third stage of consumption. And when you consider the number of miles he covered by horseback, it was probably galloping consumption! Dr. George Croft Cell says: "Over the very door of his life he wrote 'Leisure and I have taken leave of each other,'" and his biographer might add, "never to meet again." In later years he seldom celebrated a birthday without recording in his journal his surprise that he was still alive nor without giving God glory for His continued grace. "I do not impute this to any causes, but to the Sovereign Lord of all."

The grace of God! That was what kept Wesley alive, and at several points in his life this grace was demonstrated in a unique way.

When he was not quite six years old the parsonage caught fire. All the family were safely rescued—or so they thought—except young John who was seen standing at his bedroom window. The house by this time was ablaze and rescue seemed impossible. But quickly several neighbors formed a human ladder and the child was saved. Wesley never forgot the experience. The

significance of it to him was recorded in scripture. In Amos 4:11 we read, "I have overthrown some of you as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning"; or in Zechariah 3:2: "... the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

In both of these scriptures, the idea of miraculous salvation in the face of certain destruction is present, and so it was that in later life Wesley interpreted his deliverance. On his deathbed, when pressed by his followers for his testimony, he said: "I the chief of sinners am, but Jesus died for me!" And at his own request he had engraved on his tombstone, "Here lieth the body of John Wesley, a brand plucked from the burning."

But in later life the remembrance of this childhood experience made Wesley an evangelist. As W. H. Fitchett has said:

The burning house was a symbol of a perishing world. Each human soul in Wesley's thought was represented by the fire-girt child, with the flames of sin, and of that divine and eternal anger which unrepenting sin kindles, closing 'round it. He who had been plucked from the burning house at midnight must pluck men from the flames of a more dreadful fire. That remembered peril coloured Wesley's imagination to his dying day.

Brother Charles was also impressed by the symbolism of the event and expressed the mission of himself and his brother in these words:

*I would the precious time redeem
I want an even strong desire
To save poor souls out of the fire
To snatch them from the verge of hell,
And turn them to a pardoning God,
And quench the brand in Jesus' blood.*

The fire in the parsonage was the first step in the making of an evangelist.

The second stage in Wesley's life began in 1720 when he went to Oxford University.

Oxford has not changed much. Then, as now, there was much carousing and drunkenness among the students. For one as conscious of his spiritual needs as Wesley, involvement in such a life was out of the question. So while he was at Oxford he met regularly with a group of friends for the sake of the health of his soul. This small group fasted every Wednesday, never spoke idle words or gossiped in the Church, met regularly for prayer and the study of the Greek New Testament, and in an attempt to keep themselves pure from unclean thoughts, strove to ever remember the omnipresence of God. For these practices the group was branded the Holy Club. Later on, when reading Jeremy Taylor's "Rules for Holy Living and Dying," the group drew up a set of rules that they sought rigidly to observe. They were most methodical in their conduct of life, so a second nickname was given them: The Methodists. Although there were no churches or members or pastors, the name Methodist was given then to the followers of John Wesley, and it has remained with them to this day.

While Wesley was at Oxford he received an invitation from his father to be his successor as pastor of the parish at Epworth. He had been ordained a pastor in the

Church of England and, so his father argued, had committed himself to the care of a local parish. Wesley wrote to his bishop to inquire if this were so and received as a reply: "It doth not seem to me that at your ordination you engaged yourself to undertake the care of any parish, provided you can as a clergyman better serve God and His Church in your present, or some other situation."

It was enough for Wesley: he refused his father's offer and accepted an invitation to come to Georgia in the New World as a missionary. Already his sights were not

Have you received a clear, direct witness that you are saved from inbred sin?

limited to any local situation, but "the field was the world." Later, as an itinerant evangelist, he was once told by an Anglican clergyman to go and preach in somebody else's parish or get one of his own. Wesley replied: "The world is my parish!"

On the voyage to Georgia a fierce storm arose which was so violent that the mainmast of the ship was split and water began pouring in. During this time of general panic, a small group of German Christians gathered quietly together and, showing no signs of panic, prayed and sang hymns.

After the storm passed, Wesley asked: "Were you not afraid?" "I thank God, no," was the reply. "But were not your women and children afraid?" "No; our women and children are not afraid to die." "The reply," says Philip Watson, "shook Wesley more than the storm." These German Christians were Moravians, and when they arrived in Georgia, Wesley sought out their leader, Augustus Spangenberg. Wesley sought Spangenberg's advice about his work in America and was confronted with some personal religious questions. "Does the Spirit of God bear witness with your spirit that you are a child of God?" he was asked. He felt very uncomfortable at this blunt question, but Spangenberg persisted. "Do you know Jesus Christ?" "I know," replied Wesley, "He is the Saviour of the world." "Do you know," Spangenberg asked again, "He has SAVED YOU?"

"I hope He has died to save me," said Wesley. "BUT DO YOU KNOW YOURSELF?" he was asked. "I do," he replied, in order to get such an embarrassing inquisition off his back. When reflecting on it later in his life, he said, "I fear they were but vain words!"

And here we are at the heart of the matter—religion. New Testament religion is something intensely personal. And after his experience in 1738 Wesley realized this for himself.

In the evening [of May 24, 1738] I went very unwillingly to a Society in Aldersgate Street where one was

reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation, and an assurance was given me that He had taken away MY sins, even MINE, and saved me from the law of sin and death.

It was this message of *personal* salvation that Wesley proclaimed to all who would hear. Indeed, many have seen in this the one single, lasting contribution of Wesley to religion. H. B. Workman says it is the complete expression of that individualism, the desire for which lay at the root of the Reformation. There can be no doubt that it was extremely important for Wesley. Everywhere he went, he carefully inquired as to the personal experience of the believers. George Croft Cell said of this facet of his work: "He began on a scale never before carried into practice to put every issue of the Christian faith into the test tubes of experimental thinking and to try out every question of theology in the laboratory of applied Christianity."

Ronald Knox put the matter more succinctly when he said: "Wesley must be forever taking the lid off, to see [if] his Gospel is working!"

So much for the man. What about his message? The message of the Wesleys can, I think, be summed up in two phrases.

1. Full Salvation
2. Full Assurance

*Lo the Fountain open'd wide
Streams through every land and nation
From the Saviour's wounded side
Full salvation*

Streams an endless crimson tide.

*Oh! the glorious revelation
See the cleansing current flow
Washing stains of condemnation
Whiter than the driven snow
Full salvation!*

Oh the raptuous bliss to know.

*Love's resistless currents sweeping
All the regions deep within
Thought and wish and senses keeping
Now and every instant clean.
Full salvation
From the guilt and power of sin.*

For Wesley, *full salvation* was the natural outcome of the death of Christ. As the finished work of Christ, the Atonement is complete, and the perfection which belongs to it belongs also to the new relation to God into which we enter by faith in the death of Christ. There is no condemnation to them that are in Christ Jesus. Their relation to God is not determined now in the very least by sin and law, it is determined by Christ the propitiation and by faith. The position of the believer is not that of one trembling at the judgment seat, or of one for whom everything remains somehow in a condition of suspense; it is that of one who has the assurance of a divine love that has gone deeper than all his sins and has taken on itself the responsibility of them, and the responsibility

of delivering him from them. A relation in which sin has nothing to say, but which is summed up in Christ and His perfect atonement for sin. Full salvation NOW is the burden of Wesley's gospel. It is this great gospel that is the gospel to win souls—this message of a sin-bearing, sin-expiating love that pleads for acceptance, which takes the whole responsibility of the sinner unconditionally, if only he will accept it. Only the preaching of full salvation now, as Wesley tells us, has any promise in it of revival.

*Let others hug their chains,
For sin and Satan plead,
And say, from sin's remains,
We never can be freed:
Rejoice in Hope, rejoice with me;
We shall from all our sins be free.*

The other side of the coin is full assurance NOW.

Assurance had been much on Wesley's mind before his conversion. Before he set sail in 1735, he was called to the bedside of his dying father. The words Samuel Wesley had for his son John were these:

"The inward witness, my son, the inward witness, this is the proof, the strongest proof of Christianity."

The repeated question that Spangenberg put to him was: "Do you know . . . , have you the witness?" And the glory of that evening in Aldersgate Street was that now Wesley knew; he had the witness.

In his various journeyings around the country he would ask: "Have you even received a clear, direct witness that you were saved from inbred sin?" "At what time? In what manner?" Or to another he writes: "One fruit given at the same instant (at least, usually) is a direct positive testimony of the Spirit that the work is done." "There cannot," he says, "be a lasting, steady enjoyment of pure love without the direct testimony of the Spirit concerning it."

What this is, he tells us in a sermon on the subject: "The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God, that Jesus Christ hath loved me and given himself for me, and that all my sins are blotted out, and I, even I am reconciled to God."

So vital was this that Wesley urged all his followers to receive it and to preach it.

It more nearly concerns the Methodists clearly to understand, explain, and defend this doctrine (of the witness of the Spirit), because it is one grand part of the testimony which God has given them to bear to all mankind. It is by His peculiar blessing upon them in searching the Scriptures, confirmed by the experience of His children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten.

WESLEY'S CHAPEL SPEAKS

On November 1, 1778, Wesley's Chapel in City Road, London, was opened for public worship. Of this building John Wesley wrote in his *Journal*, "It is perfectly neat, but not fine and contains far more people than the Foundry."

The chapel was not built without many difficulties. Money had to be collected and sometimes work was held up because the workmen's wages were in arrears. Once some thieves broke in and stole the workmen's tools. Many folks helped to pay for the chapel and Wesley raised money on his preaching tours. King George III, who has never been a popular figure in American history, gave the masts from war ships, which are now in the vestibule of the church, as supporting pillars.

The lectern, pulpit, Communion table, choir stalls, and baptismal font from John Fletcher's Church at Madeley typify the central acts of evangelical Christian worship.

Wesley Chapel is pulpit-centered, thus signifying the centrality of the

preaching of the gospel. Bishop Hall rightly said, "Gospel ministers should not only be like dials on watches or mile-stones upon the road, but like clocks to sound the alarm to sinners. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voices like trumpets. A sleeping sentinel may be the loss of a city."

Mr. Wesley wrote, "I advise the elders to administer the Supper of the Lord on every Lords' Day." The frequency of the administration may differ in our practice, but we dare not neglect it completely. Our ritual reminds us that our Lord himself ordained this sacrament and commanded us to partake of it. My personal concern is not that we do it too often but not often enough.

Our ritual also calls to mind the fact that baptism is the sign and seal of the new covenant of grace. The font in the front of the chapel reminds us that there is more than one accepted mode of baptism and our church recognizes the rights of the individuals to select their desired mode. We must never under-

estimate the importance of water baptism in the life of the believer, and we must be prepared to offer this rite to every newly converted person in our congregation.

The choir stall emphasized the importance of singing as an act of worship and praise. From the pen of Charles Wesley and out of his poetic heart flowed 6,500 hymns. The sheer quantity of his production forbade excellence in all of them. Such hymns as "Jesus, Lover of My Soul," "A Charge to Keep I Have," and "Love Divine, All Loves Excelling" are examples of the singing of the early Methodists. There is nothing more uplifting and heartwarming than the sound of voices raised in congregational singing of gospel songs.

Innovation in worship is not wrong. The desire for change in the structure of our services is often voiced. Let us remember that there are some basics that are of vital importance in the program of our corporate worship. They have stood the test of time. The ancient church building on City Road calls us to remember these important things.

—Ross W. Hayslip



JOHN WESLEY ON PREACHING

In both his speaking and his writing Wesley strove for a lucidity that made him easily understood by the “common” person of his day. He studied the reactions of his audience and revised his sermons accordingly.

In at least one instance, he read his sermon to a servant girl, asking her to stop him every time she did not understand a word. He then replaced every word that prompted a, “Stop, sir,” with a plainer word or phrase.

In his writings and sermons his candor and integrity are evident. All of us can listen with profit to Wesley’s wise words. Hear him.

GOSPEL PREACHING

All Promise and No Command

I find more profit in sermons on either good temper or good works than in what are vulgarly called gospel sermons. That term has now become a mere *cant* word. I wish none of our society would use it. It has no determinate meaning. Let but a pert, self-sufficient animal, that has neither sense nor grace, bawl out something about Christ and his blood or justification by faith, and his hearers cry out, “What a fine gospel sermon!” Surely the Methodists have not so learnt Christ! We know no gospel without salvation from sin.

If we *duly join* faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called gospel preaching is the most useless, if not the most mischievous; a dull, yea or lively, harangue on the sufferings of Christ or salvation by faith without strongly inculcating holiness. I see more and more that this naturally tends to drive holiness out of the world.

Sophisticated Sidetracks

I design plain truth for plain people. . . . My design is, in some sense, to forget all that ever I have read in my life. I mean to speak, in the general, as if I had never read one author, ancient or modern (always excepting the inspired). I am persuaded that, on the one hand, this may be a means of enabling me more clearly to express the sentiments of my heart, while I simply follow the chain of my own thoughts, without entangling myself with those of other men; and that, on the other, I shall

come with fewer weights upon my mind, with less of prejudice and prepossession, either to search for myself, or to deliver to others, the naked truths of the gospel. . . .

Make It Short

If any other of the preachers exceed their time (about an hour in the whole service), I hope you will always put them in mind what is the Methodist rule. People imagine the longer a sermon is, the more good it will do. This is a grand mistake. The help done on earth, God doth it Himself; and He doth not need that we should use many words.

Priest, Prophet, and King

But still we should not preach Christ according to his word, if we were wholly to confine ourselves to this [atonement only]: we are not ourselves clear before God, unless we proclaim him in all his offices. To preach Christ, as a workman that needeth not to be ashamed, is to preach him, not only as our great High Priest, “taken from among men, and ordained for men, in things pertaining to God”; as such “reconciling us to God by his blood”, and “ever living to make intercession for us”;—but likewise as the Prophet of the Lord, “who of God is made unto us wisdom”; who, by his word and his Spirit is with us always; “guiding us into all truth”;—yea, and as remaining a King for ever; as giving laws to all whom he has bought with his blood; as restoring those to the image of God, whom he had first re-instated in his favour; as reigning in all believing hearts until he has “subdued all things to himself”,—until he hath utterly cast out all sin, and brought in everlasting righteousness.

STUDY HABITS

Truth Earnestly Sought

Here, then, I am, far from the busy ways of men. I sit down alone: only God is here. In his presence I open, I read his book. . . . Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights—“Lord, is it not thy word, ‘If any man lack wisdom, let him ask of

God'? Thou 'givest liberally and upbraidest not.' Thou hast said, 'If any be willing to do thy will, he shall know.' I am willing to do, let me know, thy will." I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

ON WRITING

Plain as John

I dare no more write in a *fine style* than wear a fine coat. But were it otherwise, had I time to spare, I should still write just as I do. I should purposely decline, what many admire, a highly ornamental style. . . .

Only let his (the preacher's) language be plain, proper and clear, and it is enough. God himself has told us how to speak, both as to the matter and the manner: "If any man speak," in the name of God, "let him speak as the oracles of God"; and if he would imitate any part of these above the rest, let it be the First Epistle of St. John. This is the style, the most excellent style, for every gospel preacher. And let him aim at no more ornament than he finds in that sentence, which is the sum of the whole gospel, "We love Him, because He first loved us."

Clear, Common, and Perspicuous!

Write, imitating the language of the *common people* throughout, so far as consorts with purity and propriety of speech. *Easiness* . . . is the first, second and third point; and *stiffness*, *apparent* exactness, artificialness of style the main defect to be avoided, next to solecism and impropriety.

What is it that constitutes a *good style*? Perspicuity and purity, propriety, strength and easiness, joined together. Where any of them is wanting, it is not a good style. . . .

As for me, I never think of my style at all; but just set down the words that come first. Only when I transcribe anything for the press, then I think it my duty to see every phrase be clear, pure and proper. Conciseness (which is now, as it were, natural to me) brings *quantum sufficit* of strength. If, after all, I observe any stiff expression, I throw it out, neck and shoulders. . . .

Clearness in particular is necessary for you and me, because we are to instruct people of the lowest understanding. Therefore we, above all, if we think with the wise, yet must speak with the vulgar. We should constantly use the most common, little, easy words (so they are pure and proper) which our language affords. When I had been a member of the University about ten years, I wrote and talked much as you do now. But when I talked to plain people in the Castle or the town, I observed they gaped or stared. This quickly obliged me to alter my style and adopt the language of those I spoke to. And yet there is a dignity in this simplicity, which is not disagreeable to those of the highest rank. . . .

You are a Christian minister, speaking and writing to save souls. Have this end always in your eye, and you will never designedly use a hard word. Use all the sense,

learning and fire you have; forgetting yourself, and remembering only these are the souls for whom Christ died.

Don't Plant Forests of Verbiage

Long sentences utterly confound their intellects; they know not where they are. If you would be understood by them, you should seldom use a word of many syllables or a sentence of many words. Short sentences are likewise infinitely best for the careless and indolent. They strike them through and through. I have seen instances of it a hundred times. Neither are the dull and stupid enlightened nor the careless affected by long and laboured periods half so much as by such short ones as these: "The work is great. The day is short and long is the night wherein no man can work." . . . But the main thing is, let us be all alive to God.

Commenting on our Lord's *Sermon on the Mount*, Wesley writes: Through this whole discourse, we cannot but observe the most exact method which can possibly be conceived. Every paragraph, every sentence, is closely connected both with that which precedes and that which follows it. And is not this the pattern for every Christian preacher? If any then are able to follow it without any premeditation, well; if not, let them not dare to preach without it. No rhapsody, no incoherency, whether the things spoken be true or false, comes of the Spirit of Christ.

Ostentation Is Not Art

I design plain truth for plain people: therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scripture. I labour to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in Bodies of Divinity; those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue.

ON PULPIT ORATORY

John Wesley wrote continuously to the preachers under his care, many of them only lay preachers, to help them in their pulpit decorum and delivery.

These excerpts are from his pamphlet Oratory, first published in America in 1891.

The chief faults of speaking are:

Speaking too loud. This is disagreeable to the hearers, as well as inconvenient for the speaker. For they must consider it either due to ignorance or affection, which is never so inexcusable as in preaching. . . .

Speaking too low. This is, of the two, more disagreeable than the former. Take care, therefore, to keep between the extremes; seek to preserve the natural key of your voice, and strive to adapt the loudness of it to the place where you are, or the number of persons to whom you speak. . . .

But the greatest and most common fault of all is speaking with an [unnatural] tone: some have a femi-

nine, squeaking tone; some a singing or chanting one; some a high, swelling, theatrical tone, laying too much emphasis on every sentence; some have an awful, solemn tone; others an odd, whimsical, whining one, not to be expressed in words. . . .

Speaking too slow is not a common fault, and when we are once warned of it, it may be easily avoided.

Particular Rules for Varying the Voice

If you speak of natural things, merely to make the hearers understand them, you need use only a clear and distinct voice. But if you would display the wisdom and power of God, do it with a stronger and more solemn accent.

The good and honorable actions of men should be described with a full and lofty accent; wicked and infamous actions with a strong and earnest voice, and such a tone as expresses horror and detestation.

In congratulating the happy events of life, we speak with a lively and cheerful accent; in relating misfortunes (as in funeral orations), with a slow and more solemn tone. . . .

On all occasions let the thing you are to speak be deeply imprinted on your own heart; and when you are sensibly touched yourself, you will easily touch others, by adjusting your voice to every emotion which you feel.

Love is shown by a soft, smooth, and melting voice; hate, by a sharp and sullen one; grief by a dull, languishing tone, sometimes interrupted by a sigh or groan; fear is expressed by a trembling and hesitating voice; boldness, by speaking loud and strong; anger is shown by a sharp and impetuous tone, taking the breath often and speaking short; compassion requires a soft and submissive voice. . . .

You may speak more loudly in laying down what you intend to prove, and in explaining it to your hearers. But you need not speak with any warmth or emotion yet; it is enough if you speak articulately and distinctly. . . .

Never scream. Never speak above the natural pitch of your voice; it is disgusting to the hearers. It gives them pain, not pleasure, and it is destroying yourself. It is offering God murder for sacrifice. . . .

A little pause may then precede the conclusion, in which you may gradually rise to the utmost strength of pronunciation; and finish all with a lively, cheerful voice, expressing joy and satisfaction. . . .

I would likewise advise every speaker to observe those who speak well, that he may not pronounce any word in an improper manner: and in case of doubt, let him not be ashamed to ask how such a word is to be pronounced; as neither does he desire others to inform him whenever they hear him pronounce any word improperly.

Concerning Gestures

It is more difficult to discover the faults of your own gestures than of your pronunciation. For a man can hear his own voice, but he cannot see his own face; neither can he observe the several motions of his own body; at least but imperfectly. To remedy this you may use a large mirror, as Demosthenes did, and thereby observe and learn to avoid every disagreeable or unhandsome gesture. . . .


The head ought not to be held up too high, nor thrust forward in a clownish manner; neither ought it to be cast down, or hang, as it were, on the chest; nor should it be cocked on one side or the other, but kept moderately and decently upright in its natural state and position. Moreover, it ought neither to be kept immovable, as a statue, nor to be continually moving or throwing itself about. To avoid both extremes it should be turned gently, as the occasion arises, sometimes one way, sometimes the other; and at other times it should remain looking straight forward to the middle of the audience. It ought always to be turned in the same direction as the hands and body; only in refusing a thing, for this we do with the right hand, turning the head at the same time to the left.

It is the face which gives the greatest life to action; of this, therefore, you must take the greatest care, that nothing may appear disagreeable in it, since it is continually in the view of all but yourself. There is nothing that can prevent this but a mirror, or a friend who will deal faithfully with you. You should adapt all its movements to the subject with which you are dealing, the emotions you would arouse, and the persons to whom you speak. Let love and joy spread cheerfulness over your face; hatred, sorrow, or fear, a gloominess. Look with gravity and authority on your inferiors; on your superiours with boldness mixed with respect.

You should always be casting your eyes upon some one or another of your listeners, and moving them from one side to the other with a look of affection and regard. Look your audience decently in the face, one after another, as we do in familiar conversation. Your aspect should always be pleasant, and your looks direct, neither severe or askew; unless you desire to express contempt or scorn, which may require that particular aspect. . . .

The mouth must never be turned awry; neither must you bite or lick your lips, or shrug your shoulders, or lean upon your elbow; all such actions give just occasion for offence on the part of your listeners.

We make use of the hand a thousand different ways; only very little at the beginning of a discourse. Concerning this you may observe the following rules:

- (1) Never clap your hands or thump the pulpit.
- (2) Use the right hand most, and when you use the left let it be only to accompany the other.
- (3) The right hand may be gently laid upon the chest when you speak of your own faculties, heart, or conscience.
- (4) You must begin your action with your speech and end it when you make an end of speaking.
- (5) The hands should seldom be lifted higher than the eyes, nor let down lower than chest.
- (6) Your eyes should always have your hands in view, so that those to whom you speak may see your eyes, your mouth, and your hands all moving in concert with each other and expressing the same thing.
- (7) Seldom stretch out your arms sideways more than half a foot from the trunk of your body.
- (8) Your hands are not to be in perpetual motion; this the ancients called the babbling of the hands. . . . 

Adam Clarke: Holiness Saint and Scholar

by Herbert McGonigle
Professor of Church History
British Isles Nazarene College
Manchester, England



The name of Adam Clarke is synonymous with biblical scholarship and rightly so. His *Commentary and Critical Notes* on the entire Bible was completed in 1826 and it represented more than 30 years of intense research and writing. Other scholars have written commentaries on the whole Bible, but Clarke's is a thesaurus of biblical, oriental, philosophical, and classical learning unequalled by any other. When it is recalled that all this work was done while Clarke was a busy, itinerant Wesleyan preacher who never had an hour's secretarial help in his life, it, together with all his other publications, indicates a prodigious literary achievement.

Clarke was a Wesleyan scholar and an ardent, convinced expositor of scriptural holiness. No appreciation of the holiness heritage can ignore Adam Clarke. Following the Wesley brothers and John Fletcher, Clarke's is the next name in that illustrious line of holiness preachers and scholars from John Wesley to the present. It is altogether fitting that we should highlight Adam Clarke's contribution to the theology of scriptural holiness. Before looking at his teaching in some detail, a brief sketch of his life and work is necessary.

Adam Clarke was born in the county of Londonderry, North Ireland, in 1760 and was converted in 1779 through hearing a Methodist preacher. Three years later he left home to attend Wesley's school in Kingswood, Bristol, England. Five weeks later he was appointed to his first preaching circuit and for the next 50 years he was a self-taught Wesleyan preacher who, among other academic accomplishments, made himself master of at least 10 languages, ancient and modern.

He served on 24 Methodist circuits in England and Ireland, worked for 3 years in the Channel Islands, was three times president of the English Methodist Conference and four times president of the Irish Methodist Conference. He devoted hundreds of working hours to the newly founded British and Foreign Bible Society and 10 years of painstaking editing and collating of state papers. This latter work was a colossal undertaking. It

required the most exact examination, deciphering, and classification of British State Papers from 1131 to 1666. The research was carried on in 14 different locations, including the Tower of London, London's Westminster Archives, and Cambridge University Library. In 1808 the University of Aberdeen conferred on Adam Clarke the honorary degree of LL.D., the university's highest academic honor.

As well as his *Commentary*, Clarke's publications ran to 22 volumes, including his *Memorials of the Wesley Family*, *Reflections on the Being and Attributes of God*,¹ *The Manners of the Ancient Israelites*,² 4 volumes of sermons, 3 volumes of miscellanea titled *Detached Pieces*, a volume on *Christian Missions*, *A Concise View of the Succession of Sacred Literature*, and *A Bibliographical Dictionary*.³ Clarke's literary output was phenomenal when it is recalled that he was a full-time itinerant preacher.

A glance at the record of the 24 Methodist circuits he served between 1782 and 1832 shows that his longest domicile in one place was four years, yet his moving from place to place approximately every two years does not seem to have interfered with his reading, writing, and publication. He was elected a member of six of the most learned societies of his day, including the Antiquarian Society, the Royal Asiatic Society, and the Royal Irish Academy. In spite of all the distinctions given to him, Clarke remained a loyal Wesleyan preacher and a devout, humble believer. "Learning I love," he once wrote, "learned men I prize; with the company of the great and the good I am often delighted. But infinitely above all these and all other possible enjoyments, I glory in Christ—in me living and reigning and fitting me for His heaven."⁴

Clarke was a preacher of rare power and gifts and, particularly in his latter years, he preached to crowded churches.⁵ To his pulpit ministry he brought all the warmth of his Celtic upbringing and all the vast re-

Though some in the holiness movement have criticized him for knocking Wesley's theology off balance, it would be hard to find a Methodist or holiness leader who has been more Wesleyan than Adam Clarke on the subject of entire sanctification.

sources of his encyclopaedic learning. Essentially a textual preacher, he made little formal preparation before he entered the pulpit—a method that we lesser mortals should not emulate! “I cannot make a sermon before I go into the pulpit,” he confessed to his friend, Robert Carr Brackenbury, “therefore, I am obliged to hang upon the arm and the wisdom of the Lord. I read a great deal, write very little, but strive to study.”⁶ “I . . . strive to study”—that was the secret of Clarke's success both as a preacher and a writer.

A veritable Briareus in his many accomplishments, he explored every available avenue of knowledge, especially the linguistic, the scientific, and the historical. Advising a young Methodist preacher about his studies, Clarke averred: “A Methodist preacher should know everything. Partial knowledge on any branch of science or business is better than total ignorance. . . . The old adage of ‘Too many irons in the fire’ contains an abominable lie. You cannot have too many—poker, tongs, and all, keep them all going.”⁷ It was advice he followed himself before giving it to others. Visiting Liverpool in the north of England in 1832, he contracted the deadly Asiatic cholera and died from it at his London home on August 26.

Adam Clarke was a holiness preacher and scholar. He was enthusiastically committed to Methodist doctrine and experience and particularly to Wesley's understanding of Christian perfection. In a sermon preached from Phil. 1:27-28 titled “Apostolic Preacher,” he explained Christian holiness:

The whole design of God was to restore man to his image, and raise him from the ruins of his fall; in a word, to make him perfect; to blot out all his sins, purify his soul, and fill him with all holiness, so that no unholy temper, evil desire, or impure affection or passion shall either lodge or have any being within him. This and this only is true religion, or Christian perfection; and a less salvation than this would be dishonourable to the sacrifice of Christ and the operation of the Holy Ghost. . . . Call it by what name we please, it must imply the pardon of all transgression and the removal of the whole body of sin and death. . . . This, then, is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection.⁸

Preaching on Eph. 3:14-21 Clarke interpreted the phrase “filled with all the fulness of God” as descriptive of the experience of full salvation. “To be filled with God is a great thing, to be filled with the fulness of God is still greater; to be filled with all the fulness of God is greatest of all. It is . . . to have the heart emptied of, and cleansed

from, all sin and defilement, and filled with humility, meekness, gentleness, goodness . . . and love to God and man.”⁹

Clarke knew that some Christians were opposed to the Wesleyan doctrine of entire sanctification because

they think no man can be fully saved from sin in this life. . . . They hold out death as the complete deliverer from all corruption and the final destroyer of sin as if it were revealed in every page of the Bible! Whereas there is not one passage in the sacred volume that says any such thing! Were this true, then death, far from being the last enemy, would be the last and best friend, and the greatest of all deliverers. . . . It is the blood of Jesus alone that cleanseth from all unrighteousness.¹⁰

Another familiar argument against Christian perfection was the assertion that indwelling sin humbles believers and keeps them penitent. Clarke replied: “Pride is of the essence of sin . . . and the root whence all moral obliquity flows. How then can pride humble us? . . . The heart from which it [pride] is cast out has the humility, meekness and gentleness of Christ implanted in its stead.”¹¹

To the further argument that a Christian is surely humbled by the sense of indwelling sin, Clarke replied:

I grant that they who see and feel and deplore their indwelling sin, are humbled. But is it the sin that humbles? No. It is the grace of God that shows and condemns the sin that humbles us. . . . We are never humbled under a sense of indwelling sin till the Spirit of God drags it to the light and shows us not only its horrid deformity, but its hostility to God; and He manifests it that He may take it away.¹²

Preaching some 30 years after Wesley died, Clarke saw this glorious doctrine exemplified by a host of professing Methodists. Replying to the objection that this teaching produced self-righteousness in its professors, Clarke testified:

No person that acts so has ever received this grace. He is either a hypocrite or a self-deceiver. Those who have received it . . . love God with all their heart, they love even their enemies. . . . In the splendour of God's holiness they feel themselves absorbed. . . . It has been no small mercy to me that in the course of my religious life, I have met with many persons who professed that the blood of Christ had saved them from all sin, and whose profession was maintained by an immaculate life; but I never knew one of them that was not of the spirit above described. They were men of the strongest faith, the purest love, the holiest af-

fections, the most obedient lives and the most useful in society.¹³

Adam Clarke wrote and preached and exegeted the doctrine of entire sanctification with all his command of scripture, linguistic expertise, and wide theological reading, but there is one characteristic of his presentation that deserves more attention. He not only believed it was a scriptural doctrine and that it was theologically sound—he enforced it and explained it and defended it with all the passion of an evangelist. Whenever he touched the subject, he had as his dominant concern not only that Christians would believe it and be persuaded of its veracity, but that they might personally claim the experience, enter into it, live it, enjoy it, and testify to it.

If men would but spend as much time in fervently calling upon God (i.e. to fully sanctify them) as they spend in decrying this doctrine, what a glorious state of the church should we soon witness! . . . This moment we may be emptied of sin, filled with holiness and become truly happy. . . . The perfection of the gospel system is not that it makes allowance for sin, but that it makes an atonement for it; not that it tolerates sin, but that it destroys it. . . . Let all those who retain the apostolic doctrine . . . press every believer to go on to perfection, and expect to be saved, while here below, into the fulness of the blessing of the Gospel of Jesus. . . . Art thou weary of that carnal mind which is enmity to God? Canst thou be happy whilst thou art unholy? Arise, then, and be baptised with a greater effusion of the Holy Ghost. . . . Reader, it is the birthright of every child of God to be cleansed from all sin, to keep himself unspotted from the world, and so to live as never more to offend his Maker. All things are possible to him that believeth, because all things are possible to the infinitely meritorious blood and energetic Spirit of the Lord Jesus.¹⁴

It is surely not out of place to note that the doctrine that Adam Clarke advocated so fervently found rich expression in his own life. Henry Moore, close confidant of both John Wesley and Adam Clarke, said of the latter: "Our Connection, I believe, never knew a more blameless life than that of Dr. Clarke."¹⁵

In view of Clarke's clear and enthusiastic exposition of Christian perfection, it is not a little surprising that the most serious criticism of his teaching has come from the "holiness movement."

Clarke emphasized almost exclusively the instantaneous phase of sanctification and quite neglected the growth phase. "In no part of the scriptures are we directed to seek holiness *gradatim*. We are to come to God as well for an instantaneous and complete purification from all sin as for an instantaneous pardon. Neither the *gradatim* pardon or the *seriatim* purification exists in the Bible."¹⁶

Clarke's teaching is further described as throwing "off center" John Wesley's "theological balance." But this criticism is quite misleading. It quotes only one brief passage from the chapter titled "Entire Sanctification" in Samuel Dunn's anthology of Clarke's teaching, titled *Christian Theology*. That chapter is a compilation from a

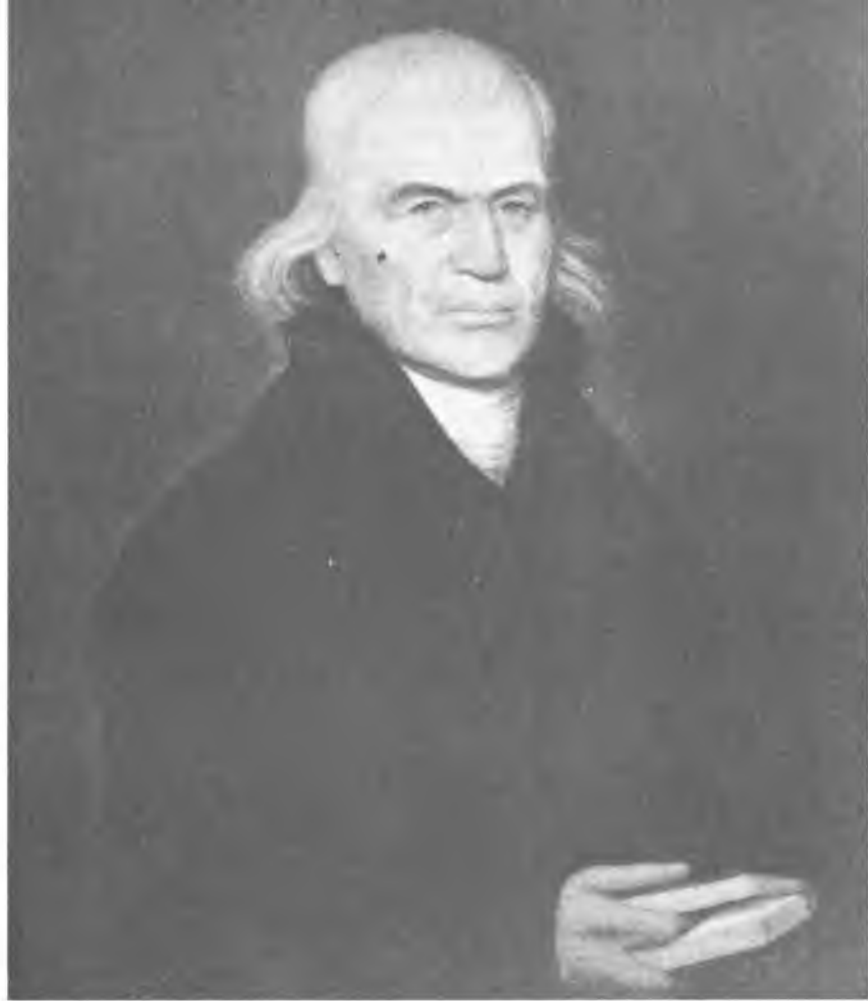
number of Clarke's writings on Christian holiness, and the full text of the originals needs to be studied before such a sweeping judgment is made on three sentences. In the given extract Clarke is speaking exclusively of entering into the blessing, a grace as instantaneous as justification. Wesley taught this identical truth and to say that Clarke's reiteration of it jeopardized the Wesleyan "theological balance" is quite wide of the mark. And why not quote the very next sentence from Clarke? "It is when the soul is purified from all sin that it can properly grow in grace and in the knowledge of our Lord Jesus Christ."¹⁷ And why ignore an earlier passage? "He who continues to believe, love and obey will grow in grace and continually increase in the knowledge of Jesus Christ. The life of a Christian is a growth."¹⁸

Clarke's teaching on entire sanctification is thoroughly Wesleyan; in fact Clarke more nearly follows John Wesley here than any of his contemporary, and later, Methodist theologians—John Fletcher, Richard Watson, W. B. Pope, etc. Clarke argues, as Wesley did, that in a moment the believer's heart may be cleansed from all sin and filled with God's fullness. Following this crisis of grace there is continuous growth in the entirely sanctified life. This is what authentic Wesleyanism has always taught. Those who want to criticize Clarke here really must go back to the original full text of his writings rather than passing premature judgment on isolated extracts. Far from throwing Wesley's teaching "off center," Clarke reinforced, reemphasized, and revitalized Wesley's "grand depositum"—and for that reason, and others, Adam Clarke inspires holiness preachers today. 🐦

NOTES

1. This is a translation of the original German work by C. C. Sturm.
2. A translation of the original French work by C. Fleury (1640-1723).
3. This was originally published in six volumes; Clarke later added two supplementary volumes.
4. Quoted by Samuel Dunn, *Christian Theology* (London, 1848), p. 46.
5. For a thorough appraisal of Clarke as a preacher, see Wes Tracy, *When Adam Clarke Preached, People Listened* (Kansas City: Beacon Hill Press of Kansas City, 1981).
6. Quoted by J. W. Etheridge, *The Life of the Rev. Adam Clarke, LL.D.* (London, 1859), p. 150.
7. Quoted by Etheridge, *Life of Adam Clarke*, pp. 282-83.
8. *The Miscellaneous Works of Adam Clarke, LL.D.* (London: T. Tegg, 1836, 13 vols.), 3:282.
9. Dunn, *Christian Theology*, p. 217.
10. *Miscellaneous Works*, 3:283-84.
11. *Ibid.*, p. 284.
12. *Ibid.*, p. 185.
13. *Ibid.*, pp. 287-88.
14. Dunn, *Christian Theology*, pp. 213-31.
15. Quoted by R. H. Gallagher, *Adam Clarke* (Belfast, 1963), p. 98.
16. Kenneth Geiger (ed.), *Insights into Holiness* (Kansas City: Beacon Hill Press of Kansas City, 1966), pp. 14-15. See also J. L. Peters, *Christian Perfection and American Methodism* (New York: Abingdon Press, 1956), p. 60 ff. Also K. Geiger (ed.), *The Word and the Doctrine* (Kansas City: Beacon Hill Press of Kansas City, 1965), pp. 302-3.
17. Dunn, *Christian Theology*, p. 235.
18. *Ibid.*, p. 230.

Francis Asbury—



The Difference One Person Can Make

The Contribution of Francis Asbury to the Wesleyan Holiness Movement

by Donald Irwin

Superintendent, South Arkansas District Church of the Nazarene

The difference one person can make in a given situation is far beyond our imagination if that person is Francis Asbury and if our subject is the Wesleyan heritage of holiness.

Those of us who identify with the Wesleyan holiness movement trace our theological roots back to the Scriptures as interpreted by John Wesley. However, the Wesleyan message transplanted in American soil produced a different kind of institution. If we could go back 200 years to colonial America, we would find very little to appreciate. It

would be difficult to adjust to the inconveniences, the government, the food, housing, clothing, the speech, and the almost endless wilderness beyond the sparsely settled villages and towns. However, we would probably enjoy the spiritual fellowship found in a Methodist meeting. In spite of the drafty building and the backless benches, our hearts would be warmed by the singing of the familiar hymns and the fervent, biblical message of the circuit-riding preacher. The difference in this American institution was not in doctrine, but in the men,

the methods, and the manner in which the message was proclaimed. It was more like a beginning—such as the birth of a nation. It is interesting to note that the struggle for American independence and the development of an independent American Wesleyan church covered the same period.

ASBURY, LEADER OF AMERICAN WESLEYANISM

There is no legitimate ground for questioning the providential factor in

planting the Wesleyan mission in America. John Wesley had never planned to secure a foothold here. In fact, there is no evidence that he had even been thinking of America as a possible mission field. It was not until he learned that Methodist classes had been formed here that he made an appeal for volunteer preachers to go to America. This appeal brought an immediate response and Wesley sent eight missionaries to America. However, because of the American Revolution, all except one had returned to England by 1778. The man who remained was Francis Asbury.

Francis was born the son of Joseph and Elizabeth Asbury in Staffordshire, England, on either the 20th or 21st day of August in 1745. His parents had but two children, and the daughter's dying in infancy was the means of turning his mother to a religious life.

Asbury learned to read at the age of 6. However, because of the severe beatings administered by a schoolmaster, he dropped out of school when he was 12 and never returned. At 14 he was brought under conviction through the prayers and conversation of a visitor in his home.

When he inquired about the people called Methodists, his mother arranged for him to attend his first Methodist meeting.

I soon found that this was not the church—but it was better. The people were so devout—men and women kneeling down, saying “Amen.” The preacher had no prayer-book and yet he prayed wonderfully! The man took his text, and you had no sermon-book; thought I, “This is wonderful indeed!” On a certain time when we were praying in my father's barn, I believed the Lord had pardoned my sins, and justified my soul.¹

It was not unusual for as many as seven preachers to address the huge camp meeting crowd from pulpits scattered throughout the congregation.

Young Asbury's gifts as a preacher were soon recognized and, at 20 years of age, he entered the full-time ministry. He writes little of his work in England, nor does he mention any contact with Mr. Wesley, but he met him every year, doubtless, and Wesley learned to value the honest, sturdy young man, so fruitful to the work put into his trust.

From 1771, when the 26-year-old Francis Asbury first set foot on American soil, he saw himself called to be a man of destiny . . . and indeed that destiny was far greater than he ever imagined! The American Methodist church became his wife, children, and home for whom he sacrificially gave his full measure of devotion. Asbury had asked God to guide him as he approached the New World. “If God does not acknowledge me in America,” he wrote in his journal, “I will soon return to England.” After a brief period here he was convinced that America was where God needed him.

Because of Asbury's British connection, he was subject to suspect during the war years. However, Delaware afforded him a sanctuary and, by the spring of 1780, he was a recognized citizen with passport and proper letters on his behalf. The two years in seclusion there were not wasted. He spent his

days reading a multitude of books but more than any of these, “. . . he read Wesley, especially Wesley's *Notes upon the New Testament*. Most of all, he read the Bible, over and over in three languages.”²

The departure of the other English missionaries in the midst of the war was a blessing in disguise for Asbury. There was no one else now available to lead the Methodist people and by remaining, when the other missionaries left, he had proven himself to be one of them. The American Methodists were prepared to accept his guidance and indeed sought it eagerly. In fact, just as George Washington emerged from a host of patriots to become the leader of our country, so did Francis Asbury emerge to become the leader in establishing in 1784 the Methodist Episcopal church in America.

Joseph Pilmoor, one of Wesley's first official missionaries to America, had previously informed the American societies that “the Methodist society was never designed to make a separation from the Church of England or to be looked upon as a church.”³ However, the general fascination, following the Declaration of Independence, was with things independent and American, rather than things formerly connected with England. By 1777 it seemed inevitable that the American church would separate from the Church of England. The New World would no longer be amenable to the ordered ways of the established Church of England.

In April 1784, eight years after the spilling of blood at Lexington, peace was proclaimed to the American army by order of George Washington. By this time, the number of Methodist preachers and laymen had tripled and these new additions were a long way from John Wesley. Asbury's leadership had been severely tested during the last

years of the war, but he had personally persuaded conference after conference to postpone separation and the granting of authority to administer sacraments.

Francis Asbury had the pragmatic philosophy that whatever method didn't work might be changed or discarded. He was always true to Wesley's theology and deeply loyal to the man he admired and respected above every other. However, to Asbury, admiration and respect did not always mean agreement, any more than copying implied slavish devotion.

The timing of Wesley's decision to ordain preachers and appoint superintendents in America was certainly providential for Asbury. In the fall of 1784, John Wesley sent an ordination certificate by Dr. Thomas Coke, along with a letter appointing Coke and Asbury joint superintendents over the church in North America. However, a letter from Wesley was not enough for Asbury. He stated that he would accept the appointment if the preachers chose him. At a specially called Christmas Conference in December 1784, Francis Asbury was ordained a bishop and his leadership was unanimously approved by the preachers. He had succeeded in three areas: He preserved the national unity of the American Wesleyan movement, he established a precedent whereby American bishops are to be approved by the American delegates, and he established the Methodist Episcopal church to carry out the apostolic mission in America.

Thomas Ware wrote his impressions of Asbury:

Among the pioneers, Asbury, by common consent, stood first and chief. There was something in his person, his eye, his mien, and in the music of his voice, which interested all who saw and heard him. He possessed much natural wit, and was capable of the severest satire; but grace and good sense so far predominated that he never descended to anything beneath the dignity of a man and a Christian minister. In prayer he excelled. He prayed the best and prayed the most of any man I knew. Although a strong preacher, and sometimes impressively eloquent, his prayers nearly always made his sermons a disappointment to strangers.⁴

This description helps us understand why Asbury was the elected leader of Methodism for his lifetime.

THE ISSUE OF EMANCIPATION POSTPONED TO PRESERVE UNITY

The establishment of an independent Methodist Episcopal church made it

possible for the ordination of preachers and the administration of the sacraments. These divisive issues were finally settled. However, the issue of emancipation of slaves had already become a major problem between the

"I find no preaching does good but that which . . . urges holiness of heart."

northern and southern conferences. The first allusion to emancipation occurred in 1780 at the Baltimore Conference. Then, at the regular Conference of May 1784, a strong resolution was passed to give Virginia preachers another year before suspending them for owning slaves but to immediately suspend preachers in Maryland, Delaware, Pennsylvania, and New Jersey for the same offense.

The General Rules, as drawn up by the Wesleys, were adopted without alteration by the first Societies in America.

"I am divinely impressed with the charge to preach sanctification in every sermon."

These rules clearly prohibited the ownership, buying, or selling of slaves.

Bishop Coke took a rigid stand in favor of enforcing Wesley's rules prohibiting slavery. Opposition arose within the church. Asbury, knowing that the laws of some states forbade emancipation, exercised

a prudence unusual with him, and preached simply the gospel. But the Conference, through his influence, passed the most decided resolutions on the subject, and insisted that the Church should take earnest measures to secure immediate emancipation.⁵

In 1785 the issue of slave ownership was postponed for the deliberations of a future Conference. Bishop Coke took leave of his American brethren for two years and then accepted a new assignment as a missionary to the West Indies. Asbury was now left alone in the episcopal care.

Asbury, of conviction an antislavery man, looked at the whole subject in

"practical" light. He saw how every act by the church for emancipation by civil institutions brought new restrictions by the civil power. On February 1, 1809, he wrote in his journal,

We are defrauded of great numbers by the pains that are taken to keep the blacks from us. Their masters are afraid of the influence of our principles. The blacks are deprived of the means of instruction. Who will take the pains to lead them into the way of salvation and watch over them that they may not stray, but the Methodists?⁶

Pronounced as he was in his opinions, Asbury had no use for controversy, either for himself or for others. He gave it as his belief that controversy should be avoided, because they had better work to do, and because, where sharp debate was allowed, wrong tempers were indulged in on both sides.

In 1844 this issue of emancipation resulted in the formation of two churches: the Methodist Episcopal Church North and the Methodist Episcopal Church South.

ASBURY PROMOTES THE CAMP MEETING

At the turn of the century, revival was almost universal in America. Asbury was refreshed by the report of revival outbursts at many places. His aim was to spread the revival in every manner possible and to keep up with the expanding frontier. The noisy, emotional frontier revival would probably have shocked the sensitive Mr. Wesley. However, it brought multiplied hundreds of converts in meetings held in chapels, private homes, and in the open fields. It may be that Asbury's happiest hours were those spent in revival efforts. He sensed that God could use emotion to bring conviction to the sinner and the joy of victory to the saint. Neither Asbury nor any of his preachers were afraid of the noise and intensity of the revival.

There is a difference of opinion as to when and where the first camp meeting occurred. Bishop Warren A. Chandler stated, "Camp meetings began in Logan County, Kentucky, in July, 1780. A Rev. Barton W. Stone carried the news of wonderful experiences back to Cane Ridge (Bourbon County, Kentucky), where in August, 1801, the great camp meeting was held."⁷

Peter Cartwright, a young traveling associate of Francis Asbury, recorded in his autobiography that this Cane Ridge meeting was protracted for weeks. It was supposed that there were at times 12,000 to 25,000 people in attendance.

It was not unusual for one, two, three—even seven preachers to be addressing the listening thousands at the same time from different stands erected for that purpose. He believed there had never been a greater revival than this since the Day of Pentecost.

The first recorded visit of Asbury to a camp meeting was in October 1800, when he and Bishop McKendree preached at the Presbyterian Drake's Creek meeting in Tennessee. Asbury immediately saw the camp meeting as an evangelistic method for reaching great masses of people. He adopted it and made the camp meeting an integral part of his program. Asbury had a great vision for the camp meeting. "God hath given us hundreds in 1800. Why not thousands in 1801? Yes, why not a million, if we have faith?"⁸ The development of the camp meeting may be traced by following Asbury's *Journal* from 1800 onward. The churches divided rather quickly into "those who were for it" and "those who were against it."

Though originating among the frontier Presbyterians in Logan County, Kentucky, in the latter years of the eighteenth and the early years of the nineteenth centuries, the camp meeting soon became, to a large degree, a Methodist institution. The camp meeting was never recognized as an *official* Methodist institution, and the name "camp meeting" does not appear in the indexes of the general Journals or in the Methodist Discipline. The camp meeting did become a widely used frontier institution but always as an extra occasion in the economy of Methodism.⁹

Asbury's circuit-riding preachers were close to the frontier folk. These powerful communicators did "the work of an evangelist" and they knew how to gain and hold attention with their simple, basic preaching. Much of their theology was contained in the Wesleyan hymns they sang. These veteran preachers were also the speakers at the camp meetings. There, their sermon outlines and illustrations were exchanged, their hearts were stirred, and they left, carrying the revival spirit with them. Revival was not contained in the frontier. It moved to Pittsburgh, Baltimore, Long Island, New York, and Virginia. Asbury made it move from West to East against the population stream.

Gradually definite ideas emerged concerning the regulation of the camp meetings. Camp meeting manuals and special camp meeting hymnbooks were published. During Asbury's years as a bishop, the camp meeting gained widespread acceptance and multiplied in numbers each year. Asbury never saw it

wane. Every year of his life there were more. The primitive, temporary buildings were replaced by permanent ones. The camp meeting became one of the strongholds of holiness preaching throughout the nineteenth century and continuing in the twentieth century.

In 1867, the National Camp Meeting Association for the Promotion of Holiness was organized. This later became the National Holiness Association and more recently the name was changed to the Christian Holiness Association.

ASBURY'S EMPHASIS ON HOLINESS

Although Francis Asbury lacked the educational and cultural benefits afforded the Wesleys, he made up for it through his passion and determination to be true to the doctrinal emphasis of their teaching. He believed devoutly in sanctification as taught by Wesley. "Asbury translated that system (Wesleyan doctrine) into Western thinking, transmitted without lessening its distinctive principles or losing its practical value and made it live in the experience of the men and women of the New World."¹⁰

Asbury wrote that he preached as a matter of choice at 5 a.m. and again at bedtime he exhorted all to Christian living. He also preached at scheduled places during the day. In fact, it was said that he preached whenever his horse stopped.

There are

some 700 of his texts noted in his journal . . . also some 175 sermon outlines recorded in it. The topics of the sermon tended to come out the same no matter what the text. There was (1) conviction—under awful weight of our sin; (2) repentance and justification—to be taken on now; (3) perseverance in good works—no backsliding; and (4) sanctification—going on to perfect love.¹¹

"As he grew older and the Methodist Episcopal Church grew larger, he focused more and more on the quest for sanctification."¹² He wrote, "Felt much power while preaching on perfect love. The more I speak on the subject, the more my soul is filled and drawn out in love. This doctrine has a great tendency to prevent people from settling on their lees."¹³ "I find no preaching does good, but that which properly presses the use of the means, and urges holiness of heart; these points I am determined to keep close to in all my sermons."¹⁴ "I am divinely impressed with the charge to preach sanctification in every sermon."¹⁵

There can be no doubt that Asbury's message was the same doctrinal emphasis as that of John Wesley.

ASBURY'S LAST DAYS

Since Asbury never owned a home nor had a place to call home, the road became his home. He kept moving around among the churches until 1815. In Philadelphia he wrote, "I groan one minute with pain, and shout 'Glory!' the next." At the Tennessee Conference in October 1815, it was the bishop's last session. His appearance at this time seemed more like that of a moving skeleton than a living man. In the afternoon of March 24, he insisted that he must once more deliver his public testimony. He spoke for nearly an hour. This finished his public labors on earth.

At the home of George Arnold in Virginia on Sunday, March 31, 1816, Asbury called for a devotional service. During the eleven o'clock service, he raised both hands in token of victory and, without a struggle, but with great composure, he breathed his last. "He was by now the best-known man in the United States."¹⁶

On May 10, 1816, his funeral was held in Baltimore, with a company of some 20,000 people to escort his remains to their resting place. The text that Asbury used when he preached a memorial service at the time of John Wesley's death was most appropriately read at his funeral: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience" (2 Tim. 3:10).

George Small concluded: "With the death of Asbury passed away the man who had exerted a mightier influence over America than any other who had ever lived in it. His place in the history of American civilization has not been accorded."¹⁷

NOTES

1. H. N. McTyeire, *A History of Methodism* (Nashville: Publishing House of the Methodist Episcopal Church South, 1893), p. 293.
2. L. C. Rudolph, *Francis Asbury* (Nashville: Abingdon Press, 1966), p. 36.
3. Joseph Pilmoor, *Journal*, p. 24.
4. McTyeire, *History of Methodism*, p. 347.
5. *Ibid.*, p. 379.
6. Francis Asbury, *Journal*, 2:209.
7. Stanley T. Baugh, *Camp Grounds and Camp Meetings* (Little Rock: Epworth Press, n.d.), p. 7.
8. Letter to Stith Mead, January 20, 1801.
9. W. W. Sweet, *Religion on the American Frontier* (Chicago: University of Chicago Press, 1946), 4:68.
10. W. L. Duren, *Francis Asbury, Founder of American Methodism* (New York: The Macmillan Company, 1928), p. 129.
11. L. C. Rudolph, *Francis Asbury*, p. 85.
12. *Ibid.*, p. 158.
13. Asbury, *Journal*, 1:66.
14. *Ibid.*, p. 420.
15. *Ibid.*, 2:751.
16. Herbert Asbury, *Methodist Saint: The Life of Bishop Asbury* (Alfred Knopf, 1927), p. 300.
17. George G. Small, *The Life and Labors of Francis Asbury* (Nashville: Methodist Episcopal Church South, 1896), p. 298.

Phoebe Palmer: Ambassador of Holiness

by Harold E. Raser
*Assistant Professor of the History of Christianity
Nazarene Theological Seminary*

When she died thousands of persons mourned her. A Methodist bishop preached her funeral sermon. Magazines carried black-bordered obituaries. Memorial services were held in several cities. At one of these the well-known Presbyterian pastor of the Brooklyn Tabernacle, T. DeWitt Talmage, eulogized her as the “Columbus of the Higher Life,” the one who “showed to the Church of God that there were mountain peaks of Christian satisfaction that it had never attained.” Her guidance, he declared, had resulted in members of the “Presbyterian Church and the Baptist Church, and the Methodist Church and the Episcopal Church, and all the churches, coming and kneeling down at the altar . . . and then rising up, saying, ‘I have got it—the blessing.’” “Though she is gone,” said Talmage, “she lived long enough to see the whole Christian Church waking up to this doctrine [of Christian holiness]. . . .” She was a “glorious soul,” a “synonym of holiness unto the Lord!”¹ Said another, “I cannot think of any woman in all the history of the church who has been more useful . . .”²

Modern students of the times in which she lived might not go quite so far in their praise as her contemporaries, and yet they, too, think highly of her. She is judged by one to be “one of the moving spirits in one of the important theological and doctrinal crusades of the nineteenth century,” and by another, “the greatest among . . . Methodist propagandists for the doctrine [of Christian perfection].”³

Who is the woman so highly praised? Her name is hardly a household word, even among the holiness denominations that have been influenced so largely by her. Some of our scholars know her, and more are becoming interested, but few ministers—and fewer laypersons—display any sign of recognition when her name is mentioned. That woman is Phoebe Palmer. By anyone’s standards a remarkable person, Mrs. Palmer, wife of a physician, mother of three children, and active Methodist laywoman, found time and energy to develop a wide-ranging personal ministry which spanned 35 years of the mid-nineteenth century, and was critically important in bringing about a revival of interest in Christian holiness in not only the American Methodist Episcopal Church, but also American Christianity generally.



Out of that revival came the National Campmeeting Association for the Promotion of Holiness (the parent body of the modern Christian Holiness Association), dozens of local and regional holiness associations, bands, and missions, and by the beginning of the twentieth century, several new churches committed specifically to promoting holiness teaching and experience.

A lifelong Methodist herself, Palmer did not live to see the formation of holiness denominations, and yet she did much to

make their existence possible—and necessary. The revival in which she figured so largely also helped to create the climate that produced nineteenth century Methodist separatist groups like the Free Methodists.

BIOGRAPHICAL SKETCH

Phoebe Palmer was born Phoebe Worrall December 18, 1807, in New York City, one of nine children in the family of Henry and Dorothy Worrall. As a young man, Phoebe's father had emigrated to America from England. He had been converted in one of John Wesley's 5 a.m. preaching services in Yorkshire and had joined a Methodist society. In America he united with the then newly founded Methodist Episcopal church and raised his family in that church. Nurtured on Methodist piety and discipline from her earliest years, Phoebe developed a precocious religious sensitivity that shows itself in a poem she composed and wrote in her Bible when she was only 11 years old. Some of the lines are:

*This revelation—holy, just, and true—
Though oft I read, it seems forever new;
While light from heaven upon its pages rest,
I feel its power, and with it I am blest.*

*To this blest treasure, O my soul, attend,
Here find a firm and everlasting friend—
A friend in all life's varied chances sure,
Which shall to all eternity endure.⁴*

In 1827, just short of her twentieth birthday, Phoebe Worrall married Dr. Walter C. Palmer, a young physician, and, like her, a Methodist. For several years the Palmers shared a home with Phoebe's older sister, Sarah, and her husband, Thomas Lankford. A happy result of this shared home was a ladies' Bible study and prayer group that began there in 1835 and that grew into the celebrated Tuesday Meeting for the Promotion of Holiness, under Phoebe's gifted leadership. At the same time, tragedy struck the home on several occasions as three of the Palmers' six children died in infancy or early childhood. The impact of these deaths upon Phoebe was profound, as her journal entries for those years make plain. In fact, it was in the aftermath of the loss of the third, 11-month-old Eliza, that Phoebe finally resolved a long-standing struggle over entire sanctification, testifying to having received the blessing on July 26, 1837.

Active in groups such as "The Ladies Home Missionary Society" from the time of her marriage to Dr. Palmer, and a frequent contributor to the New York *Christian Advocate* (though under a pen name, a common practice of women writers of the time), the added recognition brought about by leadership of the Tuesday Meeting led to Phoebe's achieving considerable status and notoriety in religious circles before very many years had passed. By 1840 she was reluctantly venturing outside New York City in response to invitations to speak in churches and camp meetings. By 1853, her reluctance somewhat diminished, she was going outside the United States to add a Canadian itinerary to an already heavy American schedule, and in 1859 Phoebe and her husband honored a long-standing request to visit Britain, spending—as she titled a book about the trip—"four years in the old world," holding evangelistic meetings attended by thousands.

It was not only a speaking ministry that Phoebe Palmer was thrust into, however. A gifted writer, even as a child, it was inevitable that her ideas should find their way into print. She had become a tireless promoter of "entire devotion to God,"

following her profound religious experience of 1837, and this theme permeates virtually all of the nearly one dozen books she published. Among them are *The Way of Holiness* (1843), *Entire Devotion to God* (1845), *Faith and Its Effects* (1848), *Incidental Illustrations of the Economy of Salvation* (1855), *The Promise of the Father* (1859), and *Four Years in the Old World* (1866).

She also edited a nationally circulated paper, *The Guide to Holiness*, for 11 years. Begun in 1839 by New England minister Timothy Merritt to encourage a renewal of concern for the doctrine of Christian perfection among American Methodists, the *Guide* became a major link uniting Christians of many denominational backgrounds caught up in a national revival in the 1840s, '50s, and '60s. A chief feature of the revival was the quest for sanctification, holiness, or the "Higher Christian

In a day when women were seldom allowed a public forum in the church, or anywhere else, Phoebe Palmer managed to gain the support and respect of prominent ministers.

Life." Palmer edited the *Guide* from 1864 until her death in 1874.

HER CONTRIBUTIONS

Phoebe Palmer's various activities for the advancement of Christian holiness were not without results. In a day in which women were seldom allowed a public forum in the church, or anywhere else, she managed to gain the support and respect of prominent ministers, Methodist bishops, educators, and other religious leaders. One of those close to her noted of her Tuesday Meeting that probably nowhere else could one find sitting "as many ministers for the single purpose of spiritual help. For successive weeks we have seen there from twenty to thirty preachers of the Gospel."⁵

Laypeople, too, responded to her ministry. For example, records kept by secretaries on the scene indicate that in the first year of their British campaign, the Palmers were instrumental in leading 10,000 persons to saving and sanctifying grace! They regularly addressed overflow crowds of between 2,000 and 3,000. And make no mistake about it, Mrs. Palmer was the central human object of attention in these meetings. Dr. Palmer usually preceded his wife with a brief "Bible Reading," and perhaps a hymn, but there was no secret to the fact that Phoebe's 30- to 45-minute "sermons" were the centerpiece of the services. It was, after all, her reputation as an author and well-traveled speaker in North America that drew the seeking and the curious in the first place.

Records of her North American ministry are not so complete as for the British. Yet the numbers of speaking invitations, the multiple editions of her books that were issued, circulation of the *Guide to Holiness*, and the hundreds of meetings for promoting holiness that sprang up around the country patterned after the Tuesday Meeting, as well as the attention she received in the religious press, are a significant witness. Her influence was comparable to, if not exceeding, that of many of the better remembered luminaries of American Church history.

All of this suggests that through a wide-ranging ministry Phoebe Palmer had considerable impact upon her day. It does not, however, tell us much that is specific about how she influenced in an ongoing way the holiness heritage that the modern "holiness churches" share—and that is an important part of the story. One student of the American Holiness Movement has understood this very clearly in noting that, "While the holiness movement always regarded John Wesley as its greatest authority, the movement owed many of its *distinctive* ideas and practices to Phoebe Palmer" (italics mine).⁶ These "distinctive ideas and practices" can be summed up under four headings: methods, social concern, "sanctified feminism," and theology. We will sample each.

I. METHODS

Since Phoebe Palmer's earliest public advocacy of Christian holiness or entire sanctification was in connection with the Tuesday Meeting—and she always considered it her most important ministry—the area of methods is probably the logical place to begin. Mrs. Palmer, along with her sister, Sarah Lankford, originated special meetings for the promotion of holiness in nineteenth century America. From 1839 on the Tuesday Meeting hosted men as well as women, and clergy as well as laity from many denominations. It was the prototype for scores of special meetings of Christians for the promotion of holiness life and teaching that appeared around the country in the 1940s and after. Such meetings, generally under lay leadership, were a key part of the surge of interest in the "Higher Christian Life" that characterized American Christianity in the middle decades of the century. Over time some of these meetings evolved into holiness "associations" or "bands," which were quite large and involved in a wide range of evangelistic activities. These laid groundwork for the new holiness denominations that began to form outside the established denominations in the 1880s and later when opposition to holiness teaching within the mainline churches began to harden.

The special meetings cut two ways. On the one hand they aroused suspicion and resentment by their promotion of their cause outside of regular church channels (and under lay leadership), drawing charges of "schism" and "elitism." On the other hand they provided an interdenominational link for holiness advocates that made it possible to preserve the fruits of the holiness revival even after the general religious climate had altered.

The interdenominational coloring of most of these meetings is traceable directly to Phoebe Palmer. Lifelong loyal Methodist that she was, she still insisted that Christian holiness was not a sectarian theme, but a biblical doctrine carrying both promise and obligation for the entire Christian Church. Her Tuesday Meeting counted many non-Methodists among its regular attenders. Phoebe also appeared often in non-Methodist religious gatherings to proclaim her message and carried on correspondence with persons of many backgrounds and religious traditions. This interdenominational vision, which Palmer stressed repeatedly, characterized the "holiness movement" that grew out of the nineteenth-century awakening. Though the Methodist heirs of John Wesley often played a leading role, they were joined by others from very different backgrounds. Thus it was that the major holiness denominations, given birth by the movement, bore family traits of a variety of theological and ecclesiastical traditions.

Phoebe Palmer was also responsible for illustrating the potential of the camp meeting as a method for holiness promotion. Much of her traveling ministry was involved with Methodist camp meetings in the U.S. and Canada where she held special holiness meetings as part of the camp schedule. In connection with this, in 1844 in a camp meeting at Belleville, N.J., at Palmer's urging, the preacher in charge gave what is possibly the first altar call exclusively for entire sanctification. He invited specifically those who were "seekers of present holiness" to pray at the altar.⁷ This became an increasingly popular practice that Mrs. Palmer cultivated in her camp meeting rounds. It was not a large step from here to the National Campmeeting Association for the Proclamation of Holiness and its program of avowedly *holiness* camp meetings that did so much to bind the holiness message to the machinery of

"While the holiness movement always regarded John Wesley as its greatest authority, the movement owed many of its distinctive ideas and practices to Phoebe Palmer."

American revivalism, and to determine the direction of the holiness movement after 1867.

II. SOCIAL CONCERN

"Entire devotedness to God" meant, for Phoebe Palmer, that the Christian give of his time and means unselfishly not only in "church work" but also in service to the larger community. In this she set an example, finding time for involvement in numerous social ministries, even in the midst of her many writing and speaking activities. She regularly visited the sick and suffering in the poorer areas of New York City, generally distributing medicine and other necessities purchased with her own money. She also visited prisoners in the infamous "Tombs." Orphanage work claimed her attention as well; she was an officer of a "Home for the Friendless" and kept some of the children in the Palmer home until permanent places could be found for them. She was the motivating force behind the founding of a mission in the seedy "Five Points" district of New York. This mission became a pioneer of "settlement work" in the larger urban areas of America.

Social ministries like these were typical of the holiness movement in the nineteenth century and of most of the holiness denominations that formed. In fact, independent city holiness missions with ministries to the poor, the "fallen women," and the orphans were direct forebears of several of the holiness denominations of the twentieth century. Regrettably, such social concern very quickly took a backseat and then faded altogether in the newer denominations claiming to preserve the holiness heritage. The city missions dwindled and finally closed their doors as new buildings were purchased or built "uptown." The orphanages and rescue homes hung on awhile longer, tended by a few diehards, but lacking general denominational support, they finally succumbed as well.

In some ways Phoebe Palmer's influence is to be seen here too, for while she actively promoted a holiness "social

ethic"—and is to be applauded for that—it was clearly a very limited one. It extended mostly to individual acts of charity, always with evangelism as a major if not an overriding motive, and to personal issues like supporting temperance. The structures of nineteenth century society which brought about and perpetuated poverty, injustice, and vice were not addressed by her or those close to her. For example, slavery, one of the greatest structural evils of her day, which was actively opposed by many American Christians (while tolerated and even supported by others), never did find a place among Phoebe Palmer's causes. This kind of limited outlook, adopted by the turn-of-the-century holiness churches, was easily forfeited when demands like church extension and the education of a generation of "holiness" young people became urgent. Also, as holiness churches became upwardly mobile socially and economically, they simply lost contact with the "down-and-out" and their needs.

III. "SANCTIFIED FEMINISM"

One of Mrs. Palmer's most noteworthy books is *The Promise of the Father*. In this book she argues at length for women's right to minister in the Church. Her starting point is the prophecy of Joel—"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy" (Joel 2:28)—referred to by Peter as having been fulfilled on the Day of Pentecost (Acts 2:16-18). The distinguishing characteristic of the "Age of the Spirit" inaugurated at Pentecost, Palmer contends, is the empowerment of women as well as men to proclaim the Gospel (i.e., "prophecy").

The book appeared in a day when women were not generally given important places of ministry in American churches and most certainly not allowed to be ordained. The Women's Rights movement was just beginning to actively fight for feminine equality in American society generally. The Methodist church was a little ahead of some other denominations in that some of its congregations allowed women to be "class leaders" of mixed classes (Palmer was the first), but many churches would not allow women to speak or teach in any public capacity, even to participate in "testimony meeting." Given this, Palmer is understandably cautious—but by no means timid—in her argument. She will not "discuss the question of 'Women's Rights' or of 'Women's Preaching,' technically so called"; she will "leave this for those whose ability and tastes may better fit them" for that task. She does note, however, that "some reforms contemplated in recent movements may . . . be decidedly advantageous."⁸

She says that, ordinarily, a woman's sphere of action in the church or world differs from that of a man, *but* this is not absolute: facts show that "it is in the order of God that woman may occasionally be brought out of the ordinary sphere of action, and occupy in either church or state positions of high responsibility. . . ."⁹ Strong words are reserved for those in the Church who would oppose God's intentions in such cases and try to place a "seal of silence on those Heaven-touched lips" that "God has endued with the gift of utterance. . . ."¹⁰ Short of such special leadership, however, *all* Christian women are endued with the right—indeed, responsibility!—to bear witness to their faith in equal measure with men. Even a quick scan of the book reveals that Mrs. Palmer has more in mind at this point than simply teaching children's Sunday School classes or organizing the Ladies' Sewing Circle.

Though Palmer hesitated in her particular circumstances to

follow through explicitly the logical implications of her argument, it was not long before others were doing so. The new denominations spawned by the holiness movement were notable pioneers in giving women not only important places of Christian service, but full ministerial rights. Their justification almost always went back to Pentecost. It is amazing, in fact, how much of the current apology for women in ministry is anticipated in detail in the pages of *The Promise of the Father*. And, of course, Phoebe Palmer, by sheer force of example, broke down some stereotypes and made a way for other women to follow.

IV. THEOLOGY

A book could be written on Phoebe Palmer's influence on the theology of the holiness movement (none have been, but some are in the works). Suffice it to say that her main influence was in the direction of defining and "institutionalizing" the "mechanics" of obtaining (and retaining) entire sanctification. Possessed of a highly analytical and logical mind, Palmer developed from reflection on her own experience what she called the "shorter way" to holiness. This was made up of specific steps emphasizing heavily the crisis of entire consecration and the role of a vigorous "naked faith" unsupported by any "sensible evidence" (i.e., evidence directly available to the senses). Entire sanctification, once received by this means, could only be retained by regular public testimony to the fact that one possessed the blessing.

In comparison to Wesley and the earliest American Methodist writers on holiness, there is a definite "hardening of the categories" in Palmer and much holiness theology after her, seen in an increasing specificity and inflexibility in relation to experience, definition, and terminology. This no doubt gave focus to the holiness revival of the nineteenth century, but it also alienated some potential friends who were put off by its sometimes narrow concepts of holiness experience and life. This "hardening" and resulting alienation were factors in the eventual separation of many holiness believers out of the established denominations and the creation of distinctively "holiness churches."

In these and other ways Phoebe Palmer has left her mark upon the holiness movement. We who share the holiness heritage are her heirs, to some degree, sometimes for better and sometimes for worse. If for better, we give thanks to God. If for worse, we humbly seek God's grace to do better in our own time. But whether we rejoice or repent, we need to know this amazing woman, for to know her is to better understand ourselves.



NOTES

1. *Guide to Holiness*, January 1875, pp. 3-9.
2. *Guide to Holiness*, December 1874, p. 186.
3. C. Wesley Christman, Jr., "Phoebe Palmer" in *The Encyclopedia of World Methodism* (Nashville: United Methodist Publishing House, 1974), 2:1852; Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven and London: Yale University Press, 1972), p. 478.
4. Rev. Richard Wheatley, *The Life and Letters of Mrs. Phoebe Palmer* (New York: Palmer and Hughes, Publishers, 1876), p. 18.
5. Rev. J. A. Roche, "Mrs. Phoebe Palmer," *The Ladies' Repository*, February 1866, p. 69.
6. Charles E. Jones, *Perfectionist Persuasion* (Metuchen, N.J.: The Scarecrow Press, Inc., 1974), p. 5.
7. Wheatley, *Life and Letters*, p. 269.
8. Phoebe Palmer, *The Promise of the Father; or, A Neglected Specialty of the Last Days* (Boston: Henry V. Degen, 1859), p. 1.
9. *Ibid.*, p. 2.
10. *Ibid.*, p. 4.

If you are interested in the transference of spiritual power from our forebears to us, this sermon by Alex Deasley has a message for you.



THE TRANSFER OF POWER

by Alex R. G. Deasley

Professor of New Testament, Nazarene Theological Seminary

Scripture: 2 Kings 2:1-15, RSV

INTRODUCTION

The transference of power from one generation to the next is a procedure that has repeatedly given rise to problems. It has done so in areas where one might least expect it, areas in which one might assume such transference to have become a largely mechanical procedure. One such area is the power of the state; and yet twice within the twentieth century the United States has found itself plunged into political crisis because there was no clear definition of who determined at what point an ailing chief executive was incapable of discharging the functions of his office. Hence the charge that, during the early days after President Wilson's stroke, Mrs. Wilson governed the United States because she and she alone was the sole channel of communication between her husband and the nation he ruled. Hence the confusion that followed President Eisenhower's first heart attack, leaving Mr. Nixon—in his own dramatic phrase—"a heartbeat from the presidency," but discovering that a heartbeat could be a very long way since no one had ever determined how to measure it.

But even more difficult and giving rise to even more apprehension are those areas in which the power to be transferred is moral and spiritual. How can the power of an Augustine, a Luther, a Wesley be transferred to the rising generation, so that the dynamic of their impact will be perpetuated and not evaporated like water in the heat of the desert? Perhaps it simply is not possible and the best thing we can do is to recognize it and reconcile ourselves to it.

It is with a crisis of this order that the story in this scripture passage confronts us. Elijah, a giant among the prophets, is about to be taken from his people. His understudy and appointed successor, Elisha, knows it; and the question that torments him is: will this enormous spiritual power that has been manifested throughout Elijah's ministry die with him? This power that has enabled him to resist the rampaging advance of paganism orchestrated by Jezebel and her hordes of Baalite priests; this power that has enabled him to confront the king eyeball to eyeball and denounce him for unconscionable seizure of Naboth's property; would this power be felt no more? Would this voice that had called down fire from heaven on Mount Carmel and turned the

nation back to God—would this voice henceforth be silent? Would Elijah, whom Elisha rightly regarded as the real strength of the nation—"the chariots of Israel and its horsemen!" (verse 12, RSV)—simply be snuffed out, leaving a great vacancy, and a great darkness? The question was particularly poignant for Elisha, the great prophet's anointed successor; and we may consider in this passage some truths that Elisha grasped as he faced this great crisis of transition in his prophetic ministry.

I. THE TASK WAS TOO GREAT FOR HIM TO ACCOMPLISH IN HIS OWN STRENGTH

The first truth that Elisha had very clearly grasped was this: that the task was too great for him to accomplish in his own strength. When Elijah asked Elisha to name his final request of him before his translation, the junior prophet replied: "I pray you, let me inherit a double share of your spirit" (verse 9, RSV). Elisha's request is easily and frequently misunderstood. It is easy to read it as meaning: "Enable me to do twice as much as you have done. Enable me to do twice as many miracles, twice as great, as you have done. Give me such power that my ministry may be twice as great as yours has been." But that is utterly—and fatally—to misunderstand the tone and mood and sense of Elisha's petition. For the "double portion" or "double share" for which he asked was the portion that belonged to the eldest son, the portion that was designed to guarantee the continuance of the patrimony and the perpetuation of the family name and inheritance. So what Elisha is really asking as he makes his final request of Elijah is this: "Make me a worthy successor. Enable me to continue your work and the work of God. Keep me from getting in the way. Grant if it is within your power to do so that I shall be able to continue the work you have so magnificently performed."

Elijah's reply is characteristically and discouragingly blunt: "You have asked a hard thing" (verse 10, RSV). It was as if he said: "It is not an easy and still less an automatic thing for you to be incorporated within this great prophetic succession. There is nothing mechanical about being incorporated within the ongoing stream of God's redemptive activity. You have asked a hard thing." It is a warning we may well take to heart. No misconception is more menacing to a Spirit-anointed ministry than that which supposes that ministry is a chemical or mathematical formula; and that once initiated into the tricks of the prophetic trade—a few pseudopsychological nostrums, an exposure to the principles of people-management, and an appropriately honed bedside manner—nothing more is needed than simply to await success. If it is not forthcoming by the initial implementation of these techniques, then it will certainly be so by a more frenzied application of the same.

*Rise up, O men of God,
The Church for you doth wait;
Her strength unequal to her task,
Rise up, and make her great.*

—surely a piece of self-opinionated humbug, for all its canonization within the covers of Christian hymnals. "You have asked a hard thing," says Elijah, "in praying that you will be incorporated within the stream of God's redeeming service."

Moses had known that. "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" (Exod. 3:11, RSV). Jeremiah would come to know it, when he heard the divine summons to speak to the nations. "Ah, Lord God! Behold, I do not know how to speak, for I am only a youth" (Jer. 1:6, RSV). And Elisha became deeply, uncomfortably aware of it at this launching point of his own ministry: "I pray you, let me inherit a double share of your spirit" (2 Kings 2:9, RSV). He knew that the task was too great for him to accomplish in his own strength.

II. THE VALIDITY OF HIS CALLING DEPENDED ON THE VITALITY OF HIS CONTACT WITH GOD

There was a second truth of which Elisha became aware at this point in his ministry: that the validity of his calling depended on the vitality of his contact with God. Having told Elisha of the daring of his petition: "You have asked a hard thing," Elijah added: "yet, if you see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so" (verse 10, RSV). It is no easy thing, says Elijah, for us to be usable by God; but it is not impossible. And its possibility depends ultimately on one thing and one thing only: whether we are in unbroken communion with God.

If this passage is examined as a whole, it will be found to underline two elements which go into the making of vital contact with God. The first is *perseverance*. It is impossible to miss the emphasis placed upon this. Repeatedly—at Gilgal, Bethel, Jericho—Elijah tests Elisha, urging him to leave him; and each time Elisha replies with the same words of refusal: "As the Lord lives, and as you yourself live, I will not leave you" (verse 2, RSV). For Elisha knows that Elijah is about to be taken from him, and he wants to be a true son of the prophet, a true disciple, faithful to the last. He knows clearly that to be Elijah's successor he must follow him to the end, so long as his earthly presence is accessible. Perseverance is one of the elements that goes into the maintenance of living contact with God.

But it is not the only thing. Perseverance is as admirable as it is indispensable in the service of God, but it is not self-sustaining. It is a derivative quality, not a primary or independent quality. Perseverance lasts only as long as it is maintained by some cause or purpose anterior to itself. Hence another factor is mentioned in this passage as linked to it, namely *perception*: "If you shall see me as I am being taken from you, it shall be so for you." It was as Elisha persevered and did not desist from following

his master that there came to him the vision, the enabling vision, the commissioning vision; and with the vision the double share of the master's spirit. Perseverance led to perception.

Dr. John Skinner, in commenting on verse 10, directs our attention to 6:17. The episode is years along the road from that which we are considering, but the situation is similar. This time Elisha is the experienced prophet and his "prophet-son" is overcome with terror as he sees that they are trapped by their enemies, surrounded in Dothan by Syrian troops. With a wisdom born at his own initiation as Elijah's successor, Elisha knows that what the young man needs is power to perceive the realities of the spiritual world. "Then Elisha prayed and said, 'O Lord, I pray thee, open his eyes that he may see.' So the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:17, RSV). In the story we are considering it is Elisha who needs to catch sight of the chariot of fire. As Skinner comments: "The vision of heavenly realities is withheld from ordinary men; if that gift should be bestowed on Elisha it will be the sign that God has answered his prayer."

We have here, in other words, a great circle or circuit of spiritual power. Perseverance leads to perception, and perception is the fuel of perseverance. And if we are concerned to keep the vision alive and alight and luminous, then the only way to do it is to spend time in the presence of Jesus Christ. Worship humbly at the manger. Follow Him along the lanes of Galilee. Weep at Golgotha. Rejoice at the tomb. And He will do the rest. You will find that the vision will begin to radiate with new luminousness. He is the great Creator and Restorer of faith. Just as you come to believe in someone by spending time in his company so that the trustworthiness of his character becomes irrefutably self-evident, so it is with Christ. Authentic faith cannot be "worked up" by us. It can only be created by Him. But if we will spend time with Him, not only will it become possible for us to believe in Him; it will become impossible for us not to believe in Him. And in consequence the world that otherwise remains unseen, will become visible.

*O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
Inapprehensible, we clutch thee!*

"If you shall see me as I am being taken from you, it shall be so for you; but if you do not see me, it shall not be so." The second truth Elisha learned at the launching of his prophetic career was that the validity of his calling depended on the vitality of his contact with God.

III. THE POWER OF GOD IN THE PAST COULD BE TRANSFERRED INTO THE PRESENT

The third great truth that Elisha learned at this critical moment in his ministry was that the power of God in the

past could be transferred into the present. The scene is taut with dramatic tension. He has just seen his master taken up into heaven by a whirlwind in a chariot of fire. Symbolically he tears his own cloak and stoops to pick up the prophetic mantle of his master. He had worn it once before, on that unforgettable occasion when Elijah appeared unannounced from nowhere as Elisha was ploughing with the oxen and cast the cloak over the ploughman's shoulders, thereby symbolically appointing Elisha as his successor (1 Kings 19:19). The question now was: Would what was his in form be his in reality? Would what was his in potential be his in potency?

With feelings at which we can only guess he advances to the river, strikes the water, and cries: "'Where is the Lord, the God of Elijah?' And when he had struck the water, the water was parted to the one side and to the other; and Elisha went over" (verse 14, RSV). The selfsame power that had rested on Elijah has been passed on to Elisha. Even more, the great saving miracles of the past: as at the Red Sea under Moses and at the Jordan under Joshua, are now repeated; the waters are parted by the re-creative divine touch, and the redemptive power of God that had been exhibited in former days is manifested again in the ministry of Elisha. "Now when the sons of the prophets who were at Jericho saw him over against them, they said: 'The spirit of Elijah rests on Elisha.' And they came to meet him, and bowed to the ground before him" (verse 15, RSV). The same God, with the same power, was doing the same mighty, saving deeds that He had done in the greatest days of Israel's history. The power of God in the past can be transferred into the present.

CONCLUSION

So Elisha was not, after all, condemned to a ministry of eternal nostalgia, looking back wistfully to the days when Elijah had defied Jezebel and routed her priests and denounced her consort. The great days were not all in the past. Nor are they now. The power has not been exhausted. The glory has not departed. The Spirit is not spent. If we will recognize what Elisha recognized: that the task is too great for us in our strength; that the validity of our calling depends on the vitality of our contact with God; then we, too, shall see the power of God in the past transferred into the present. We, too, shall witness the redemptive power of God at work in our own ministry as things that have been cast down are raised up, and things that have grown old are made new, and the will of God is done on earth as it is in heaven.

*Lead on, O King Eternal,
We follow, not with fears.
For gladness breaks like morning
Wher-e'er Thy face appears.
Thy cross is lifted o'er us;
We journey in its light.
The crown awaits the conquest;
Lead on, O God of might.*



What is the state of the art in Wesleyan theology? For a glimpse of what's happening in some Wesleyan circles, read this report from the Seventh Oxford Institute.

THE OXFORD INSTITUTE OF METHODIST THEOLOGICAL STUDIES, 1982: *A REVIEW AND EVALUATION*

by Timothy L. Smith

Director of the Program in American Religious History, Johns Hopkins University

All Christians, and especially Evangelicals who stand in the Wesleyan tradition, will find instruction in the proceedings of the Seventh Oxford Institute, devoted to "The Future of Methodist Theological Studies." This gathering of perhaps 150 scholars from the Methodist and related Wesleyan denominations around the world met July 26 to August 5 in Oxford, England. In this university town, John and Charles Wesley and George Whitefield laid the foundation of the evangelical awakenings that for two centuries set the course of English and American Protestantism.

At the previous institute, held in 1977, a small group who were members of denominations that grew out of the nineteenth-century holiness movement were invited to take part. Wesleyan Donald Dayton and I, a Nazarene, each presented one of the 10 major papers. These were eventually published in 1981 under Theodore Runyon's editorship in a volume called *Sanctification and Liberation* (Abingdon, paperback). A larger number from these denominations were invited this year: Wesleyans Dayton and Clarence Bence; Free Methodists Donald Joy, professor at Asbury Theological Seminary; Loal Ames, of Spring Arbor College; and Howard Snyder, whose book *The Radical Wesley* was cited favorably in two major addresses at the conference; Rob Staples and Paul Bassett, of Nazarene Theological Seminary; H. Ray Dunning and John Luik, of Trevecca and Canadian Nazarene Colleges; and myself.

Among other participants were a substantial number of conservative or "evangelical" Methodists, such as William Pannell, of Fuller Theological Seminary; evangelist Edmund Robb, head of the Foundation for Theological Education; and Ted Campbell, one of 15 United Methodist doctoral candidates holding fellowships from the foundation. Others were Australian evangelist Alan Walker, speaker at a recent international series of Methodist crusades; Robert Tuttle of Oral Roberts Theological Seminary; William Abrahams, recently professor at Seattle Pacific College and now pastor of a Methodist congregation outside Belfast, Ireland; and Lycurgus Starkey, United Methodist pastor in St. Louis and author of *The Work of the Holy Spirit*, a study in Wesleyan theology.

The participants from the holiness denominations did not feel ourselves in any way a partisan minority. On the contrary, each of us renewed and extended our circles of friendship and contributed freely to the intellectual exchanges in both study groups and plenary sessions. Cochairman Douglas Meeks, of Eden Theological Seminary, and Brian E. Beck, head of Wesley House at Cambridge University, extended a warm welcome to us, without embarrassing fanfare. So also did such leaders as Theodore Runyon; Albert Outler, who has recently completed the manuscript of the multivolume, critical edition of all the extant sermons of John Wesley; Thomas C. Langford, until recently dean of the Divinity School at Duke University and author of the newly published *Practical Divinity: Theology in the Wesleyan Tradition*; and Joe Hale, a graduate of Asbury Theological Seminary who earned his Ph.D. at Perkins Theological Seminary, Southern Methodist University, and who is executive secretary of the World Methodist Council, which sponsors this quadrennial institute. All of us formed new friendships with Methodists from Latin America, Asia, and the continent of Europe, many of whom are conservative in their approach to theology. Paul Bassett was chosen a member of the group of five on the "central planning committee" for the next institute. Although the work of the institute was so intense we had scant time to explore Oxford, the colleges, library, and bookstore there are always a stimulating environment to persons who care about John Wesley's powerful combination of reason with biblical theology.

The theological crosscurrents that run throughout modern Christendom are always apparent, however, when Methodists from around the world gather. Those of us who belong to denominations where commitment to Wesleyan theology is carefully defined in our creeds as well as in the conduct of our study and preaching were especially sensitive to these crosscurrents.

In 1972, Methodists in the United States formally embraced the theological pluralism their clergymen had long practiced—that is, the freedom of ministers and theologians to choose for themselves both the method and the content of their thought about the doctrine and practice of Christianity. The explicit assumption was

that they would exercise that freedom in deep regard for the teachings of John Wesley and for what was thought to be the "Wesleyan quadrilateral" of religious authority: Holy Scripture, tradition, experience, and reason. Thus understood, pluralism guaranteed an open hearing within Methodism for Evangelicals as well as modernists; and it allowed all sorts of combinations of traditional Christian beliefs with modern convictions about ethics, cosmology, politics, social and economic reform, ecumenical policy, and spiritual renewal.

This broad diversity of theological vantage points was apparent among the leadership group who planned and spoke at the plenary sessions; and it reached into the structure of each of the five working groups as well. The latter and their conveners (all from the United States) were as follows: "The Future of Wesley Studies," Albert Outler; "Salvation, Justice, and the Theological Task," Theodore Runyon; "Ecclesiology and Sacraments in an Ecumenical Context," Geoffrey Wainwright; "Reconceiving Evangelism in the Wesleyan Traditions," David Watson; and "Wesleyan Spirituality and Faith Development," Jim Fowler. Every participant in the institute was assigned to one of these study sections. Each section met twice nearly every day and was responsible for two of the major plenary sessions. This structure encouraged all participants to think about a broad range of theological and scholarly questions, and closer association in the smaller groups with persons who shared common scholarly interests both broadened and sharpened judgments on how to respond to these questions.

This year's institute continued the remarkable preoccupation of the last one with the general doctrine of sanctification, sometimes called "transformationist" theology. Douglas's opening address reviewed the consensus of the previous institute that Wesley's idea of "faith lived in love toward holiness" was "intimately connected with what liberation theology speaks of as praxis," that is, "radical spirituality and identification with the poor." Meeks predicted that "the journeying of the Christian person from sin through justification to sanctification," producing a radical transformation of both social and individual ethics, would be "the central question in the future of Methodist theological study." For "sanctifying grace," he said, "makes it possible to do God's justice in the sharing of the rights of life."

Albert Outler's plenary address on "A New Future for 'Wesley Studies'" placed the doctrine of sanctification in the broadest possible biblical, historical, and theological context. He recounted the impact on his own thinking of his turn from the study of the early fathers to John Wesley two decades ago. To his surprise, Outler said, he found Wesley's theology a "catalytic" one, "designed to interact with other theologies . . . without losing its own integrity." It was a theology focused less on Christian dogmas "than on the Christian life as a whole," on the order of salvation in *all* its dimensions. "Its axial theme is grace," he said, "which makes it Christocentric but also preeminently pneumatological"; for the Holy Spirit is "Lord and Giver of Grace as well as Lord and Giver of Life." The prevenience of grace, therefore, "is its crucial metaphor." For the divine initiative is the source of *all* spirituality. Finally, Wesleyan theology is evangelical, for it "looks toward the ethical transformation of society." For all these reasons it forms a crucial linkage, Outler

concluded, "between seventeenth-century orthodoxy and nineteenth-century enlightenment, between radical Protestantism and ecumenical Christianity."

Later in his address, Outler warned of the tendency among subsequent Wesleyan movements to define "scriptural holiness" too narrowly, making it "the *culmination* of faith rather than . . . the *agenda* for Christian living." He thought the Pelagian backlash among what he called "*mainline* Methodists" stemmed in part from this error. Wesley himself, however, was enthralled by his "comprehensive vision" of the order of salvation: "life in and from the Spirit" joined with "life under grace" to sustain a "radical mandate" to "personal and social conversions."

Other major addresses in the plenary sessions underscored this renewed interest in sanctification. Geoffrey Wainwright pointed out that the twentieth-century notion that "experience" was the governing idea of Methodism and "assurance" its primary corollary had recently given way to the older view that "the motive force and the abiding goal of Wesley and of Methodism" lay in "the proclamation and pursuit of holiness." In the New Testament, Wainwright noted, the doctrine of "entire sanctification," or "perfect love" of God and neighbor, affirms the ecumenical ideal. Jesus prayed that His disciples might be "perfected into one" (John 17:23), and St. Paul prayed (Eph. 4:11-16) that the church might grow into "the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Christ" (verse 13, RSV).

Jim Fowler's study group on spirituality stressed the parallels between ways developmental psychologists have understood the stages of moral and religious growth and Wesley's *ordo salutis*. Some of us thought the report erred in affirming that Wesley worked out his theology of salvation after Aldersgate, as his own experience matured. But the group's description of that theology seemed to me right on target. Wesley, the report said, held together the divine and the human, as the Bible does. He insisted on "justification by grace through faith and the working out our salvation in fear and trembling" and defined grace as "the power of salvation" and law as the "gift of God's grace."

Fowler's report praised this "optimism of grace," but noted that Wesley's "witness to the transformation grace works toward wholeness in sanctification" makes "modern minds" anxious. "We have been burnt—burnt by our own and others' self-deceptions," Fowler said, "burnt by rigid imperialisms of the soul, which ask us to direct our climb heavenward without helping us see the weight and drag of cellar voices within us." The modern understanding of the unconscious, defined in psychoanalytic terms, he argued, makes theology require not only "a hermeneutic of holiness," but also a "hermeneutic of suspicion sufficient to help us avoid self-deception and the offering of shallow salvation." Those who are aware of the careful distinctions between heart purity and human frailty (and thus between the moment of sanctifying grace and the lifetime of growth in it) that the holiness movement's greatest preachers, following the Wesleys, have spelled out for the past 200 years would doubt whether the insights of Freudian psychology are necessary to enable us to avoid such self-deception.

Even in plenary addresses whose theological founda-

tion was, from the point of view of an evangelical Wesleyan, more questionable, the theme of sanctification remained a central one. Youthful Professor Elsa Tamez, a native of Mexico now teaching at the interdenominational seminary in Costa Rica, in her thoughtful address on "Wesley as Read by the Poor," declared that we may freely substitute the viewpoint of the hearers for the intention of Wesley the teacher. She thus opened the door to a radically modernist understanding of how to read not only Wesley but the Bible as well. She agreed that Wesley's deep identification with poor people was grounded in his conviction that entire sanctification consisted in "perfect love." But she recast his order of salvation in social terms. "Convincing grace," Tamez said, leads the poor of Latin America to repent of their former willingness to allow themselves to be exploited. Once so born again, the oppressed "have access to sanctification." They can "move ahead in the historical process" toward that "renovation in the image of God in justice and true holiness" that Wesley described in his conference minutes. The process of sanctification, then, meant for her and many others in Professor Runyon's study group, the struggle for justice. That struggle is grounded in "a living hope," she concluded, "because we know beforehand that the triumph of life over death is sure" and that, as Wesley often put it, "the source of all holiness" is the love of God.

A moment's reflection will make clear that the renewed interest in sanctification in current Methodist theology stems from an even wider range of ideas and circumstances than the addresses at Oxford encompassed. For example, most scholars in religion know that modern critical study of the Scriptures has confirmed the centrality of the call to righteousness in both the Old and the New Testaments. Yet the ethical crisis in modern Christianity that springs from the moral confusions of our age is glossed over by forms of anti-nomianism whose implications are now dismayingly clear. This contradiction has prompted Christians everywhere to seek that grace that hallows life.

Another source is the persisting ideal of uncalculated and self-giving loyalty—what the Bible calls love. This idea has prompted in our generation, as in others, serious study of the biblical promise of a spiritual perfecting of just such love. The social crisis that divides wealthy from poor nations and privileged from unprivileged individuals demands a Christian and biblical response, as it did in Wesley's day. Clearly, the secular responses of enlightened humanitarianism and revolutionary Marxism want sadly both the moral and the psychic realism that deprived persons require.

Beyond these sources lie also the inward and individual yearning for godliness, inspired by the examples of Moses and Jesus. In every age Christians are discontented with a faith that requires or promises less than entire devotion to God.

What may a scholar in the modern holiness movement properly make of these developments? I have written elsewhere that at the end of the last century, when many radical Wesleyans felt themselves pressed against their will to form new denominations, they feared nothing more than sectarian isolation from the rest of Christendom. Like Phineas Bresee and Samuel Logan Brengle, many of them prayed that their tiny organizations would help preserve an ancient doctrine so

that it might serve, in some brighter day, to re-Christianize Christianity.

The recent institute is only one of several signs that such a day is upon us. The great question is whether Nazarenes, Wesleyans, Salvationists, Free Methodists, Brethren in Christ, or Evangelical Friends and Mennonites will join the holiness people in the Methodist churches of every nation in faith for the fulfillment of those hopes, the answer to those prayers. Will we trust that in these latter days God is bringing all who name the name of Christ to a fresh understanding of His promise to renew believers in the divine moral image? Dare we believe the vision of the social and religious future that the Scriptures promise to the church and to all who will embrace that vision, "by grace, through faith"?

If we do so dare, part of our task may be to recover our involvement in other current issues in Christian theology besides the doctrine of holiness. The institute gave extensive attention to several of these. Consider, for one, the authority of Scripture in the *Christian tradition*. What the apostles and their immediate successors made of biblical teachings exerted a decisive influence upon Wesley's understanding of the Scriptures. In a remotely parallel way, what the generation that followed Wesley made of his expositions of Scripture shaped what nineteenth-century Methodists understood the Old and New Testaments to declare. Scholars call this the "Wesleyan hermeneutic." The critical question is whether its major facets are accurate reflections of what in Scripture stands above and lasts beyond the original cultural situations in which its texts were composed.

The editors of the new edition of John Wesley's *Works* are making clear with every new volume the depth of his immersion during his Oxford days, both as student and then fellow of Lincoln College, in the theology of the Eastern Fathers, and in the traditions of meditative piety that come forward from Thomas a Kempis. Both traditions (or ways of understanding Scripture) reached Wesley through the Anglican and Puritan theologians of the seventeenth century, notably Jeremy Taylor, Bishop John Pearson, and Richard Baxter.

Wesley often expressed the conviction that Methodism taught no new doctrines but proclaimed only the old and plain religion of Christ and the apostles. This conviction was grounded in his sure grasp of those teachers who throughout Christian history had applied heart and mind to the study of the general sense of the Bible. They had made its promises of salvation intelligible to ordinary persons both by their preaching and their example. In this special and thoroughly "learned" sense, Wesley, as these predecessors, was a "folk theologian." That is, he revitalized the tradition of "Scriptural Christianity," as his last Oxford sermon called it, by proclaiming with a warm heart and a clear head what a later sermon, his greatest, called the "Scripture Way of Salvation."

Wesley also stressed the primacy of the experience of faith in the Christian traditions he honored, whether patristic, mystic, or meditative Catholic, Lutheran, Puritan, or Anglican. The grace that brings salvation was his "axial theme," as Albert Outler put it several times during the institute. He understood the order of salvation to be what Outler called a "trajectory of grace." In awakening and conviction for sin, as in justification, regeneration, and sanctification, the prevenience of grace pointed

ever onward toward that moment when faith and hope will give way to the love that is eternal. When "that which is perfect is come," and all the work of renewing grace is done in fallen but believing persons, love alone will be sufficient to bind them eternally to the God whom we know as Father, Son, and Holy Spirit.

Critical arguments in the institute, however, revolved around varying definitions of what Wesley meant by the concept "experience." In several sessions, participants ascribed to him their modernist yen to grant theological significance to all human experience, as relativized in diverse cultural contexts. The authority of "experience," in this view, affirms the "right" of Christians in every cultural system to draw upon their own social, ethical, and historical traditions and upon their recent economic and political struggles, to shape the way in which they interpret Scripture and define Christian faith.

This view was particularly evident in the sensitive analysis that the group studying "Wesleyan Spirituality" made of the relationship of Wesley's "order of salvation" to a scientifically derived theory of human spiritual development. Their report showed, as Brian Beck put it in his closing review of the proceedings, "how a person with any world view, a Jew perhaps or a scientific humanist," may, as readily as a Christian "move from one stage of faith to another." It was also evident in the insistence of several Latin American Methodists that we all should sustain their determination to read Wesley's words, and the words of Scripture, in the light of their long struggle for liberation from military despotism and capitalist exploitation.

Cast in these ways, of course, the concept "experience" means approximately what it has meant throughout the past 120 years to the modernist movement in Christian theology. In that movement, the unfolding insights of history, interpreted by critical standards drawn from scientific rationalism and internalized in the moral and intellectual experience of recent times, are the basis by which we judge what is usable and hence "true" in either the biblical or our denominational traditions. Wesley, however, found theological significance only in the experience of the awakening, regenerating, and sanctifying work of the Holy Spirit in our lives; for that hallowing work attested the scriptural promises of the renewal of believers in the image of God.

A larger unanimity prevailed, as one might expect at a gathering of scholars, on the Wesleyan affirmation of the indispensable tie between *reason* and religion. Happily, Wesley himself made assertions so strong on this point as to require scant enhancement. Repeatedly, however, the institute had to deal with the question as to why Wesley did not set forth his theology in systematic form, as "proper" theologians before and since have generally done.

In his opening address, Albert Outler both raised the question and provided the most satisfying answer to it. Outler deplored "the false antitheses drawn between 'systematic' and 'unsystematic,' as if they were our only options." And he decried the notion that "eclectic" (which, he said, Wesley surely was) means "haphazard." The "vast bulk of significant Christian literature," Outler went on to say, "is not 'systematic'—from scripture to the fathers, to the classics of devotion, to the great liturgies. It is more interested in coherence, in great axial themes, in light on life's way." This, Outler pointed out, is true even of Karl Barth, whose *Church Dogmatics* became "more of an extended essay on the *ordo salutis* than he intended," because Barth was so deeply immersed in writers who loved coherence more than systematization. Wesley's writings, Outler added, leave us no "credible explanation" for his failure to produce a systematic theology but that "he never intended to, on principle." Wesley aimed, rather, at an "organic view of the Christian life as an eventful process." Although none of those who participated in the dis-

cussion of this issue wished to deprecate efforts to systematize Wesley, Outler and most of the study group he led insisted that all efforts to update him, if they are to be designated "Wesleyan," ought to bear the marks of a careful effort to grasp this "general sense" of Wesley's thought, understood from his texts, his sources, and his development.

At issue also in numerous discussions was the fourth cornerstone of the Wesleyan quadrilateral, *the authority of Scripture* in theology. Everyone affirmed, so far as I know, that Scripture held the preeminent place in John Wesley's thought, and those who spoke of it agreed that his biblical studies, though done in the century before the rise of modern critical scholarship, displayed historical, textual, and theological sophistication. Moreover, every formal presentation appealed in one way or another to the Bible as the principal authority in Christian theology. But when examined, the meaning of that authority often vanished in a haze of words.

Not on that account, I suppose, but for a variety of other reasons the participants pressed, and the planning committee for the next institute endorsed, the need for a study group of biblical scholars. Brian Beck observed, however, that our appreciation of the biblical themes that were central in Wesley's theology—grace, justification, and sanctification—"has changed dramatically since his time." He thought it would be "a disservice to our times if, in restoring the original Wesley, we merely canonized his understanding of the Bible." And he suggested, in a manner that I think would have shocked John Wesley, that the founder's authority in Methodist theology "is only one aspect of the wider question of all authority in Christian theology, the authority of the fathers, the creeds, the Bible itself."

Thus did the words of a warmhearted and tough-minded seeker for the best in Methodist reveal the gulf that has in recent decades opened all too wide. Evangelical Wesleyans still rely upon the unerring power of Scripture to teach all that is necessary to faith and salvation; and they believe that power is enhanced by reverent scholarship as well as by the Holy Spirit's illumination of the seekers' minds. Others, however, have come to believe that Scripture, as tradition, serves only as a guide and teacher. In their view, students of the Bible—working corporately, to be sure, but also with careful regard for their individual beliefs and circumstances—must sift, evaluate, and select out of both Scripture and tradition those doctrines that are acceptable grounds for the faith of modern persons.

Little wonder, then, that in the closing session of the institute, Douglas Meeks should have expressed his concern that the recent consensus on the authority of the Wesleyan quadrilateral seemed to be coming unstuck. Certainly, the perils of pluralism are apparent to many Methodist leaders these days. Those who hope their more conservative movements have escaped these perils should respond to the new situation in prayer and the faithfulness of Christian love.

Conservative Wesleyans should be encouraged, however, that a concern to grasp accurately the teachings of John Wesley pervaded the institute, not only to illuminate particular points being discussed but to clarify his larger vision of "the optimism of grace." The growing fascination of scholars with the early fathers will likely fortify Wesley's conservative influence. For, as Roberta Chesnut, an emerging authority in patristic studies, commented, the church fathers whom Wesley honored disdained innovation—what today is called "constructive theology." That, she said, was what they accused their enemies of!

At two additional major points, it was clear that Wesley scholars face unfinished tasks. One became apparent in the frequently labored efforts to deny the propriety of preaching Christian perfection in a way that allows believers to imagine they have arrived at the experience of it. Occasionally, speak-

ers who ought to have known better suggested that Wesley taught only progressive sanctification, and not the achievement by faith of a heart free from corruption of inbred sin. The confusion stemmed, as I saw the matter, from the reluctance to perceive and to teach how insistent Wesley was upon seeking the experience of perfect love in a "second moment" of grace. He believed that experience, in Outler's imagery, would propel "sanctified" believers even more invincibly along the "trajectory of grace." The confusion also rested, however, on the assumption that the holiness movement of the nineteenth century ignored Wesley's stress on the promise of progressive sanctification, or growth in holiness, both before and after that "moment" in grace.

The other problem, more serious in some ways, was the glaring confusion about the doctrine of prevenient grace—a confusion that Wesley scholars in the holiness tradition have done little to clear up. Time and again, major addresses and reports, such as that of S. Wesley Ariarajah, of Sri Lanka, on "Evangelism and Wesley's Catholicity of Grace," confused

prevenient with both saving grace and what in Reformed theology is often called "common grace." Certainly Wesley did affirm, as Ariarajah put it, that "God's grace is already present and active in the 'natural' person, moving the person toward saving grace." Wesley also insisted that "God's grace is available to all human beings—'free for all, and in all.'" But in Wesley's view such persons remained "dead in trespasses and sins" until awakened by the Holy Spirit's "prevenient" work, illuminating their consciences through the Word and affirming the promise of God to forgive and save them from sin. This doctrine of the prevenience of grace in *the experience of Christian salvation* Wesley first carefully spelled out at the beginning of his sermon titled "The Spirit of Bondage and the Spirit of Liberty." Far from negating the need for "new life in Christ," that awakening of grace opened up the way to it.

From that point onward, at every stage of your Christian pilgrimage, the way is always "by grace" and "through faith," and that "not of yourselves; it is the gift of God" (Eph. 2:8).



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JAMES ARMINIUS

(Continued from page 5)

You taught that anyone can resist saving grace, and one would have expected you to urge people not to resist but to repent and believe.

Indeed, some 150 years after your time John Wesley took your views and ran with them, applying them evangelistically. We often call his emphasis and his movement "Arminianism on fire." Yet, from all that we have from your prolific pen, and from all we know about you from others, we are not sure that it was given to you at all to begin to implement your views evangelistically. Perhaps your dying at 50, and your being ill, especially the last two years of your life, prevented you from applying your views evangelistically.

I for one feel that I would profit much

if I could talk with you about another matter: whether you needed decrees at all. Calvinism had them, of course, and needed them. Yet I have always felt that you did not need them and that Scripture does not warrant them. You spoke of four decrees, and you did so, I think, brilliantly, in saying that the first decree was to send Christ. Yet I have not felt that your kind of theology needs decrees at all. And I note that one of our present theologians who appreciates you, Mildred Wynkoop, feels similarly, and says so in her *Foundations of Wesleyan-Arminian Theology* (p. 43).

But I discussed this with theologian H. Orton Wiley late in his life, and he believed that you needed decrees and that we who call ourselves Arminian Christians need them. I think they savor of the absolute sovereignty teaching of Calvinism, and I feel that perhaps you taught them so to be as close to Cal-

vinism as you could possibly be as you worked in a largely Calvinistic denomination. I'd like being able to discuss this with you.

Jacobus, I do not know whether or not you will know anything about this open letter which I address to you and in which I ask that you be enabled to stand among us again in Christ's Church as Christ's theologian. Perhaps my open letter indicates several things: that I appreciate what you accomplished when you stood in the Church Militant as we Christians do today; that our missions in Christ's Church are never fully accomplished; and that I am hopeful that God will gift the Church today with more persons who will serve in something of the manner in which you did when you, as we do, pilgrimmed here and sought for a city whose builder and magnet is God.



REVIVAL IN THE HOLINESS MOVEMENT IN THE NINETEENTH CENTURY

by Paul A. Gilbert
*Pastor, Hope Wesleyan Church
Escondido, California*

The roots of Methodism and the holiness movement in America find their beginnings in John Wesley and the Wesleyan Revival in England. Although the great scenes of the Wesleyan revival did not follow immediately upon the conversion of John Wesley, there is a very real sense in which the Wesleyan revival may be dated from May 24, 1738, for it was then that the spiritual transformation took place that provided the spark that kindled the mighty fires of revival.¹ God used many persons as He sent revival fires to the darkened nation, but the one great instrument used by God was John Wesley.

One of the distinctives of Wesley's doctrine was that of holiness or Christian perfection. The holiness message became one of the foundational stones of the Methodist church and was preached with great fervor. As the Methodist church swept into the early American colonies, Wesley and his followers were still proclaiming the message of perfectionism loud and clear.

It was not long after Wesley's death in 1791 that the group of people brought together under Wesley's own labors, the Methodists, began to discard or modify the very doctrine of their founder.² It has been suggested by Timothy Smith that the moral needs of rural and western America directed attention to the more elemental work of saving sinners.³

That the doctrine of holiness was being neglected is evidenced by the fact that voices were being raised warning of the neglect of holiness teaching and preaching within Methodism. In 1824 the bishops of the Methodist church reminded the church that the spread of holiness was their purpose as a church and they warned against its being given up.⁴ The bishops called for a revival of holiness at the General Conference of 1832.⁵ The pastoral address of the 1840 General Con-

ference insisted that the usefulness and influence of the church depended upon it.⁶

Many Methodists began campaigning to restore the Wesleyan experience of holiness to its central place in the doctrine of the church. In 1835 Sarah A. Lankford, of New York City, combined the ladies' prayer meetings of two Methodist congregations to form the "Tuesday Meeting for the Promotion of Holiness."⁷ Her sister, Phoebe Palmer, became the acknowledged leader of the Tuesday meetings. Phoebe and her husband, Dr. Walter C. Palmer, a medical doctor, became prominent leaders within the holiness revival of the nineteenth century.

The "Tuesday Meeting for the Promotion of Holiness" was confined to women until 1839 when Professor Thomas C. Upham's adherence made it seem providentially intended for men as well.⁸ By 1840 several prominent clergymen were helping these women organize a revival of the Wesleyan experience of perfect love in the metropolitan center for Methodism.⁹ The Palmer home and the weekly meetings for the promotion of holiness thus became the nerve center of a general holiness movement outside of Methodism and a developing international holiness revival.¹⁰ The professed aim of this movement was not only to bring the fallen church back to primitive New Testament standards but to reform the church.¹¹

The reforming thrust became a crusade of abolitionism against slavery. Abolitionism was absolutist or ultraist in its moral perceptions.¹² Therefore, it was most natural for those calling for holiness and perfectionism within the church to become involved in the cause against slavery.

The push in the church for Christian perfection and the call

Nazarene

Update

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UPDATE EDITOR, NINA BEEGLE, PASTORAL MINISTRIES

OUR
FOUNDING
FATHERS

In the celebration of our Diamond Anniversary Year it will be most appropriate to review the wonderful heritage of our founding fathers.

I have had personal acquaintance with all but three of the general superintendents of the Church of the Nazarene (Drs. Bresee, Walker, and Wilson). Our early leaders represented a wide range of personality traits but each possessed some common characteristics for which all of us today owe a great debt of gratitude.

Our founding fathers demonstrated a vital, spiritual piety and were possessed by the dynamic of the Holy Spirit. Each gave clear witness to the sanctifying power of the Spirit, and they lived and preached in the consciousness of the divine anointing. The unbroken chain of integrity and high esteem for the general leadership of our church for these past 75 years was established by the moral sound-

ness and personal piety of our founding fathers.

Our early leaders were great exponents of the Word of God. It was said that "these people carried with them the spirit of Elijah in the court of Ahab and John the Baptist in the palace of Herod—God honored such ministry, and great revivals broke out" (Jernigan: *Pioneer Days*). Dr. E. A. Girvin sums up the preaching of Dr. P. F. Bresee in the book *A Prince in Israel*. "Dr. Bresee preached with shining face and a kindling eye . . . the mighty power of God to save now and to the uttermost." My own memories are rich with reminiscence of the anointed Spirit-filled ministry of our generals. I remember the anointed message of Dr. John W. Goodwin in his final sermon on Communion at the General Assembly. I heard Dr. R. T. Williams preach his last sermon before his final illness. He spoke in the Florida District Assembly on "The Power of a Pure Heart," and seekers lined the altar of our Lakeland church. So many of the others I could mention. All were great preachers.

Our founding fathers established the church with a profound sense of mission. The statement appeared in the 1908 *Manual*. It remains in our 1980 *Manual*. These early leaders preached this mission under such anointing that it was burned into the spiritual conscience of all of us who sat under their ministry and administration.

Our early leaders also gave the church a distinctive doctrinal identity. Four areas of theology are still sacred to us today: (1) the authority of the Scriptures; (2) the adequacy of the Atonement; (3) the reality of Christian experience; and (4) the urgency of the Christian mission. These great doctrines were given to us by our early leaders.

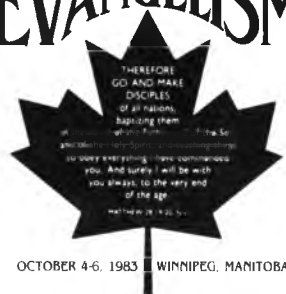
May the Lord help us to pass to the future what we have received as a heritage from the past.



by General Superintendent
Charles H. Strickland

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

CANADIAN CONFERENCE ON EVANGELISM



QUINQ CONFERENCE

SPEAKERS



Dr. Charles H. Strickland,
General Superintendent



Dr. Donald Bastian,
Bishop of Canada,
Free Methodist Church



Dr. James Garlow,
Author, *Partners in Ministry*



Dr. Paul Orjala,
Professor of Missions,
Nazarene Theological
Seminary



Canada

October 4-6, 1983

Winnipeg, Manitoba

Fort Garry Church of

the Nazarene and

Canadian Nazarene College

These Conferences (both in Canada and the United States) are planned for everyone to attend, including all laypersons as well as evangelists, song evangelists, pastors and staff, and connectional ministers.

Each Conference will begin with the evening session of the first day and conclude with the evening session of the third day.

Exciting training seminars will be held in the afternoons on the second and third day of the Conferences.

General sessions are open to everyone.

ANNUAL ON EVANGELISM



CONFERENCE
on
EVANGELISM
THAT YOUR JOY MAY BE FULL

United States



January 3-5, 1984

Phoenix, Arizona

Civic Plaza Convention Center

January 17-19, 1984

Fort Worth, Texas

Tarrant County Convention Center

January 24-26, 1984

Tampa, Florida

Curtis Hixon Convention Center

SPEAKERS



Dr. Eugene L. Stowe,
General Superintendent



Dr. Jerald D. Johnson,
General Superintendent

Phoenix



Dr. V. H. Lewis,
General Superintendent



Dr. Orville W. Jenkins,
General Superintendent

Fort Worth



Dr. Robert E. Coleman,
Former Professor, Asbury Theological
Seminary
President, Christian Outreach, Inc.

Guest Speaker at All U.S. Conferences



Dr. Charles H. Strickland,
General Superintendent



Dr. William M. Greathouse,
General Superintendent

Tampa



THEME: "CELEBRATING OUR HOLINESS HERITAGE"

THE YEAR OF DIAMOND JUBILEE

September 1, 1983—August 31, 1984

This Diamond Anniversary is celebrated with the expectation that in every region of the church the reflections on our denominational heritage in the year of special jubilee will be more than a sentimental stirring of cold ashes where great fires once burned. May the celebration and the activities take us back to historic altars where late 20th-century Nazarenes are new offerings and the fuel of sacrifice torched by the only authentic "eternal flame."

NAZARENE HERITAGE MONTH—Sunday Emphases—October 1983

October 2—World Communion Sunday—with emphasis on Wesleyan heritage overseas through the Division of World Mission

October 9—Holiness Movement in America—examine our roots and relationships to larger holiness tradition.

October 16—Nazarene Founders' Day Celebrations—celebrating Nazarene beginnings. Goals: (a) Membership goal is to receive 10,414 that day—which is the same number as were members at Pilot Point in 1908; and (b) Promote the largest Sunday School attendance in the history of the church.

October 23—20th-Century Nazarenes—with recognition to all who joined the church from 1958 to present. Goals: (a) To organize 75 new churches on one Sunday. One Diamond Jubilee Church for each denominational year; and (b) To organize at least 1 new church on every district and a total of 228 new churches (the same number in existence in 1908) during the year of anniversary.

October 30—Reformation Sunday—with focus on our heritage in the Reformation doctrine of justification by faith as perceived and taught by John Wesley.

FOUNDERS' DAY FESTIVAL—at Pilot Point, Thursday, October 13, 1983, 10:30 a.m.

DIAMOND JUBILEE—EVANGELISM CONFERENCES

October 4-6, 1983—Canadian Regions—Fort Garry Church of the Nazarene

January 3-5, 1984—Western Regions—Phoenix Convention Center

January 17-19, 1984—Central Regions—Fort Worth Convention Center

January 24-26, 1984—Eastern Regions—Tampa Convention Center

Five REGIONAL INTERNATIONAL CONFERENCES—fall 1983 and spring 1984—World Mission

October 31—November 1-2, 1983—Europe and Middle East

December 14-18, 1983—Africa

January 11-13, 1984—South Pacific

January 17-19, 1984—Mexico, Central America, Caribbean (Spanish-speaking)

January 31—February 1-2, 1984—South America

WILCON—Summer 1984

Theme posters for each quarter of anniversary year beginning fall quarter (September 1) 1983

DIAMOND ANNIVERSARY YEAR COMMITTEE—V. H. Lewis, *chairman*; Eugene L. Stowe; M. A. (Bud) Lunn; L. Guy Nees; B. Edgar Johnson, *secretary*; Robert Scott, Timothy Smith; W. C. Dishon

"ME MINISTER?"

I'M JUST A
LAYMAN."

Kierkegaard, the nineteenth-century Danish philosopher, once remarked that most persons think the church is a drama . . .

the preacher is the star actor,
God is the Prompter,
the people are the critics.

the truth is, he said, . . .

the preacher is the prompter,
people are the actors,
and God is the Critic!

This . . . is a good time to be reminded that the church's ministry is fulfilled . . . if at all . . . by the *laos, all the people of God!*



LAY MINISTRIES

For information on LAY MINISTRIES, write Ruth Gibson,
6401 The Paseo, Kansas City, MO 64131.

NEW!

An opportunity to acquaint your members with one of the early leaders of the Church of the Nazarene.

Full-color, 45-minute videotape celebrating the 100th birthday of Dr. Roy T. Williams, general superintendent from 1916—1946.

ROY T. WILLIAMS— THE MAN AND THE LEADER



Highlights his strong influence on our Nazarene heritage, affecting much of our present polity and organizational structure—the General Board, the General Budget, educational institutions, and much more.

Persons who knew and worked with him relate, on-camera, human interest stories never before released. Visuals also include photographs and motion pictures of Dr. Williams and his colleagues.

Schedule a showing NOW!

Our church would like to view this new videocassette, ROY T. WILLIAMS—THE MAN AND THE LEADER (VT-103), at one of the following three dates

Date _____ 1983

Check tape desired

- ☐ VHS Service Fee **\$8.75**
☐ Beta Service Fee **\$8.00**
☐ ¾ U-Matic Service Fee **\$12.50**

1st choice _____ 2nd _____ 3rd _____

Send to: _____

Address _____

Order from **FILM DESK**

CHURCH OF THE NAZARENE • Post Office Box 52



Front

Oct. 1, 1983—Day of

Prayer & Fasting

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land (2 Chronicles 7:14, NIV)

My greatest need _____

My family's greatest need _____

My church's greatest need _____

My community's greatest need _____

My country's greatest need _____

My missionary's greatest need _____

My world's greatest need _____

Back

Free Bulletin Inserts for October 1

Day of Prayer & Fasting

Nazarenes around the world are being called to a Day of Prayer & Fasting on October 1. And to help you make this a meaningful day for your people, NWMS has produced special bulletin inserts that double as prayer work sheets.

Your church representative at the District NWMS Convention should have come back from the convention with enough Day of Prayer & Fasting inserts to go in each of your bulletins.

District NWMS presidents were instructed to order the inserts prior to convention and distribute them to each church representative.

NWMS has also sent to your District Prayer & Fasting secretary a four-page newsletter of current missionary prayer requests, fresh from the field. To prepare this newsletter, we asked our missionaries to send us a list of their specific prayer concerns. The newsletter contains selected requests from the thousands we received.

And if your LINKS missionary sent in requests, these were typed and included with the newsletter mailing.

Now, here are some ideas for making this a special time in your church:

- To create interest in the day of prayer, print each week in your bulletin or newsletter one or more prayer requests. Also add requests from your LINKS missionary, along with requests from *World Mission* and from Prayer Mobilization Line.

- Plan a Day of Prayer & Fasting service at the

lunch hour on October 1, which is a Saturday. Give each person attending a copy of the four-page newsletter (if you can secure one from your district Prayer & Fasting secretary), as well as a copy of the LINKS missionary requests so your people can pray specifically for each burden our missionaries are carrying.

- For the Day of Prayer & Fasting, print a bulletin that lists all the requests you've received. At the top of page 1, list requests from your LINKS missionary. Fill the rest of the bulletin with additional mission prayer requests. This bulletin can be distributed at the special service, or the Sunday before prayer day.

- On the back of each bulletin insert is a work sheet to help your people compile a list of requests that are urgent to them. This day of prayer is not only to focus on mission needs but also local prayer concerns as well.

- As you make your final preparations, be sure to call Prayer Mobilization Line (816-444-0588) for up-to-the-moment requests and answers from the mission field. This is updated each Wednesday and Friday afternoon and runs about three minutes. The recording is repeated, in case you weren't able to get everything down the first time.

God bless you as you prepare for this day.

NWMS has provided these tools and ideas simply because we agree with the missionary who sent in his requests and added this note: "This [prayer] is the key to revival."

MORE EFFECTIVE

CHURCH NEWSLETTER

(Prepared for your Media Resource Notebook by Media Services.)

"Church newsletters reach more persons than any other form of church communications."

KNOW YOUR PURPOSE

Considering what is perceived to be your church's mission, ministry, and communication needs, develop a clear, concise statement describing an overall sense of purpose for your **church newsletter**.

KNOW YOUR AUDIENCE

Give proper consideration to who should be receiving your newsletter. Prepare an audience identification list for each of three categories:

- 1) Audiences within your congregation.
- 2) Audiences within your religious community.
- 3) Audiences within your secular community.

PURPOSE + AUDIENCE = CONTENT

GUIDELINES FOR CONTENT

- * Content should help interpret programs and aspirations of the church.
- * Content should express the church's concern for others.
- * Content should reflect the accomplishments of the church and the people.
- * Content should provide nourishment to those with spiritual hunger.
- * Content should inspire and motivate a creative response to God's Word in today's world.



QUALITIES FOR CONTENT



* CLARITY

Aim to leave no room for confusion in the reader's mind about what the newsletter is communicating.

* INCLUSIVENESS

Do not assume that every reader of the **church newsletter** is part of the innermost circle of the church. Be sure to gather into your mind and heart those out there on the fringe . . . or not within the church at all.

* ENTHUSIASM

Enthusiasm is essential if we are going to truly reflect how we feel about the church. That kind of feeling inspires and motivates . . . and it's contagious.

* CONCERN

The **church newsletter** should communicate a Christian concern for one another. Communicating our love and concern is one of the strongest assets we have.

* INTERPRETATION

Using the newsletter to communicate an interpretation of the "why" of church programming would help to tell why we have a church and more certainly motivate persons to a positive response.



"RULES OF THUMB"

* FREQUENCY

Let the purpose of the newsletter determine frequency of publication (i.e., simply informational newsletters can be published less frequently).

* BUDGETING

The church newsletter should have a designated budget equal to 1½ percent of the church's operating budget.

1984 Religious Art Calendars

An inspirational reminder to members and friends that their church and pastor stand ready to minister to their needs all 366 days of 1984.

- Designed to Fit the Decor of Today's Homes
- Beautiful, Full-color Art/Photo Reproductions
- Space for Noting Personal and Family Activities
- Enriching Thoughts and Scriptures for Daily Living
- Complete with Spiral Top, Punched for Hanging

PERSONALIZED

With name of pastor, church, address, hours of services

Scripture Text

The traditional home calendar for over 50 years!

Memo Moderne

Smaller size, economy edition.

Appointment

Inspirational reminder for desk or wall.

Words of Wisdom

Highlights favorite verses from Proverbs.

His World

Depicts the majesty of God's creation.

Season's Greetings

Featuring full page church imprint.

Envelopes available for all editions—8¢ each

1984 Scripture Text
x 16



1984 Appointment
Open 9" x 16"
Closed 9" x 8"



1984 His World

1984 Words of Wisdom
Open 8 x 18 Closed 8 x 9 1/4



Your imprint here



1984 Memo Moderne
8 x 11 1/4



Open 9 1/2 x 16
Closed 9 1/2 x 8



1984 Season's Greetings

Number	Calendar Listing 1984 Editions	QUANTITY PRICES							
		1	12	25	50	100	200	300	500
U-284	SCRIPTURE TEXT with monthly quotations	2.00	1.65	1.30	1.11	1.00	.96	.92	.89
U-284M	With church imprint on each month	X	X	X	1.18	1.07	1.03	.99	.96
U-184	MEMO MODERNE with monthly quotations	1.50	1.20	1.10	.93	.82	.77	.75	.74
U-184M	With church imprint on each month	X	X	X	1.00	.89	.84	.82	.81
U-334	APPOINTMENT with monthly quotations	2.25	1.80	1.45	1.26	1.15	1.12	1.07	1.03
U-334M	With church imprint on each month	X	X	X	1.33	1.22	1.19	1.14	1.10
U-344	HIS WORLD with monthly quotations	2.50	2.15	1.75	1.30	1.20	1.14	1.10	1.06
U-344M	With church imprint on each month	X	X	X	1.37	1.27	1.21	1.17	1.13
U-354	WORDS OF WISDOM with monthly quotations	2.50	2.15	1.75	1.30	1.20	1.14	1.10	1.06
U-354M	With church imprint on each month	X	X	X	1.37	1.27	1.21	1.17	1.13
U-364M	SEASON'S GREETINGS	Add \$13.00 per order for preparation when using black and white photographs. Color Polaroids not recommended.				1.06	1.03	1.00	.97

NOTE: For postage & handling charge on CASH orders, add 6% (6¢ for each \$1.00) CHARGE orders will be billed exact amount.

IMPORTANT: Please type imprint instructions clearly. Price includes up to five lines of copy. Any additional, \$1.75 per line. Allow FOUR WEEKS for imprinting and shipping. Orders for Christmas distribution should be received by November 1.

Order AT ONCE!

Prices subject to change without notice.

NAZARENE PUBLISHING HOUSE • Post Office Box 527, Kansas City, Missouri 64141

THE PREACHER'S MAGAZINE

The editorial team is supported by the wise counsel of a rotating editorial board. Each issue of the *Preacher's Magazine* accents a theme. An advisory board of persons with experience and expertise on the subject is recruited to tell the editor and his staff what needs to be said about the accented theme.

Serving without pay, the editorial board, pictured here, helped us put together this issue of "Our Founding Fathers."

WILBUR BRANNON
Pastoral Ministries
Division of Church
Growth



HAROLD E. RASER
Asst. Prof., History
of Christianity
Nazarene Theological
Seminary



CHARLES EDWIN JONES



FRED PARKER
Book Editor, Retired



WESLEY TRACY
Editor



EDWIN G. BENSON
Sunday School Editor,
Retired



GENE VAN NOTE
Editorial Director
Adult Ministries



NINA BEEGLE
Assistant Editor



KEN BIBLE
Lillenas Publishing
Company



STEVEN D. COOLEY
Nazarene Archives



COUNSEL with AUTHORITY

Here is a permarital counseling set of three books that will find a place in the concerned pastor's study.

Since most couples know more about *getting* married than about *being* married, HAROLD IVAN SMITH reasons that the clergy must help the engaged pair to consider the realities beyond the wedding day. This is the purpose of...

More than "I DO"

by Harold Ivan Smith

A PASTOR'S RESOURCE BOOK FOR PREMARITAL COUNSELING

Material to be read and treated by the pastor. Topics are treated as Perspectives on Spirituality, Self-image, Communication, Finance, In-laws, Sexuality. Besides the informational material, each topic contains a set of work sheets. Also included is information on the importance of counseling before marriage and a candid look at the engagement period. Paper. 8½ x 11".

\$4.95

AN ENGAGED COUPLE'S PREMARITAL HANDBOOK

The couples material follows the same outline as the counseling pastor's, without the professional background material. Self-evaluation inventory quizzes and work sheets (also in the pastor's edition) make this very personal and helpful material. Paper. 8½ x 11".

\$2.95

DEVOTIONS FOR THE ENGAGED COUPLE

A private devotions book that invites heartsearching consideration of each other's spiritual as well as personal life. Paper. 5¼ x 7½"

\$1.95



Wedding plans...



SO YOU'RE PLANNING A WEDDING

By C. D. Hansen. An important checklist for those involved in wedding plans, including protocol, ceremony, expenses, decorations, flowers, and music. 40 pages. Paper.

\$1.25

MUSIC FOR THE CHRISTIAN WEDDING

Twenty-five selected vocal and instrumental processionals, recessionals, and solos. Indexed. 9" x 12". 52 pages. Paper.

MB-139 \$3.50

THE BOND OF LOVE

Bible-related solos and duets in contemporary and folk style wedding music. Twelve numbers for keyboard with guitar chords.

MB-464 Music Book \$3.95

TA-229C Stereo Cassette \$6.98

L-229C Book/Cassette \$9.95



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NAZARENE PUBLISHING HOUSE



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32K



THE SHEPHERD'S

LIFE

Coming to you each quarter from Pastoral Ministries, Wilbur Brannon, Director

LEADERSHIP • INSPIRATION • FULFILLMENT • ENRICHMENT

DO SUPPORT GROUPS WORK?

Recently, members of the Pastoral Ministries team traveled to Portland, Ore., to preview a program called "Skills of Communication." One of the most striking aspects of this unique ministry was the use of support groups. It was phenomenal to see four men with strong personalities and ideas learn to work with one another in three short days. In that 72-hour span they were able to work on strong points and weaknesses and to develop a trust in each other that was remarkable—especially for men who did not know each other before the seminar. It was a time of healing. One man expressed needs that he had felt for a lifetime. In the quiet interaction with friends he felt comfortable to express them for the first time. Every person in that group came away feeling more affirmed and a little closer to the sound mental health that God desires for each of us.

Support groups are just one focus of the Pastoral Ministries concept of building support for ministers in the Church of the Nazarene. If four men with diverse backgrounds and motivations can learn to support and care for one another in three brief days, it would seem that four brother pastors could function even better in the same setting.

Why not give it a try? In this issue of the *Preacher's Magazine* on page 50 there are some case studies for discussion starters. Support groups could give rise to a whole new atmosphere among ministers in our church. Let this be your starting point. ☐

CONSIDERING THE CHAPLAINCY?

"Have you ever considered the chaplaincy?" might be a question you would hear from Captain LeRoy A. Bevan, Nazarene chaplaincy coordinator. Perhaps you have, but never knew how to pursue your interest.

Any elder in the Church of the Nazarene who desires to serve as a chaplain as a representative of our church *must* be endorsed with approval granted by the Board of General Superintendents. Various standards apply, depending upon your desired category. In general, the academic requirements include a four-year, liberal arts degree and a three-year, graduate theological degree (or its equivalent) and ordination.

There is a four-step process of endorsement:

1. An application for endorsement communicates his request (in writing) to the chaplaincy coordinator in Kansas City.
2. The applicant should review the standards supplied by the office to be sure he meets them all. He should fill out the questionnaire carefully and prayerfully and return it with the letters of reference and other docu-

ments. All the data will be identical as a dossier.

3. A "Chaplaincy Interview Council" has been established consisting of a chairperson and seven members, representative of all chaplaincy ministries. Three members from this council will act as a "Screening Committee" to review each application, supporting documents. They will determine which applicants are approved for further consideration. If approved, the applicant and spouse will be invited for a personal interview in Kansas City with the council. An interview with a general superintendent will follow approval by the council. The Board of General Superintendents will then grant or deny official ECCLESIASTICAL ENDORSEMENT for the Church of the Nazarene.

For more information write to:

CHAPLAINCY COORDINATOR
Pastoral Ministries
Division of Church Growth
Church of the Nazarene
6401 The Paseo
Kansas City, MO 64131

VideoNet IS HERE!

VIDEONET is the newest, most up-to-date means of communication from the Office of Pastoral Ministries to pastors. It is a 60-minute videotape, full of ideas, suggestions, information, and possible answers to needs being felt by those on the "front lines." VIDEONET will be an idea starter and a training tool for pastors.

VIDEONET is "information through demonstration." Programs center not only on "telling" but also "showing" in creative ways poignant truths about today's church.

VIDEONET premieres on September 15. Both Beta and VHS programs are available. Program number one will include:

- "The Use of Agenda"
- "Greeters and Ushers"
- "How to Make Serving the Lord's Supper Special"
- "Personal Grooming for the Pastor"
- "The Use of Video in Ministry"

PLUS: segments on historical perspectives, sermon preparation, and an exciting idea for our 75th Anniversary Year.

Subscribe now and take advantage of special introductory offers. The cost is only \$12.75 a month, or \$140 for a year's subscription!

GLIMPSES

75

Facets of Nazarene History That Add Sparkle to Our Diamond Jubilee

What Kind of Church Did the Ear-
liest Nazarenes Actually Want?

Those Early Nazarenes Cared

Two Men of Destiny

And "Your . . . Daughters Will
Prophecy"

What Nazarenes Sang

Advice to Pastors

A Preacher Should Preach

Voices of Our Heritage

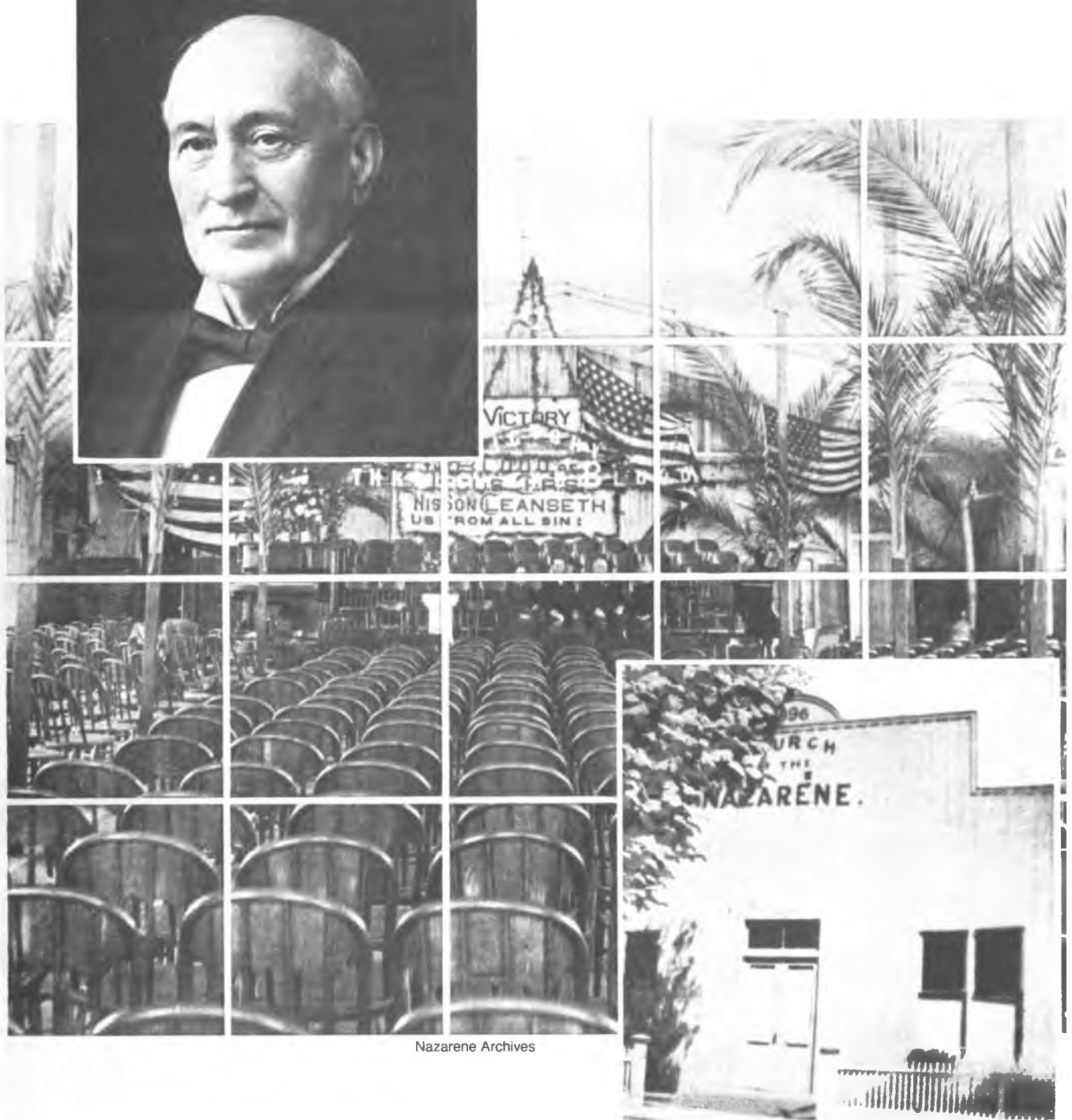
Glimpses of Revival Fire

Our 75th Anniversary—Questions
and Responses

The Heritage Which Is Ours

1. R. T. Williams; 2. Bona Fleming; 3. Johnny Jernigan (left) with basket o' babies at Bethany, Okla., Rescue Home; 4. Lura Horton Ingler; 5. Bud Robinson; 6. First residents of Bethany, Okla., and their barn home; 7. Jarrette Aycock; 8. I. G. Martin; 9. J. B. Chapman; 10. Mary Lee Cagle; 11. Early photograph of Nazarene Publishing House; 12. Pilot Point, Tex., 1908; 13. William Howard Hoople; 14. Theodore and Minnie Ludwig; 15. J. O. McClurkan; 16. Early Pasadena camp meeting; 17. Paul Martin; 18. Emma Wyland Irick





Nazarene Archives

WHAT KIND OF CHURCH DID THE EARLIEST NAZARENES ACTUALLY WANT?

by Charles Edwin Jones

Dr. Bresee and other former Methodists who founded the Church of the Nazarene desired more than a reformed Methodist church where holiness would be preached. If such had been their goal, they needed only to unite with the Free Methodists or the Wesleyan Methodists, both of whom trace their origins to before the Civil War.

From the mid-1890s future Nazarene leaders from the West, East, and South, cast out and squeezed out

of denominational churches in increasing numbers, desired something much more elusive and difficult to attain. They sought a Spirit-led church in which revival fires with attendant Pentecostal glory never dimmed. So successful were they, in Bresee's Los Angeles-based fellowship at least, that in 1903 he observed,

There prevails among us everywhere the deep conviction that the dispensational truth is that Jesus

It had been my long-cherished desire to have a place in the heart of the city, which could be made a center of holy fire, and where the gospel could be preached to the poor.

P. F. Bresee

Christ baptizes with the Holy Ghost, cleansing, filling, and empowering, and that when He thus comes, He convinces of sin, of righteousness, and of judgment; and that the conflict with the powers of darkness is brought on, to the glory of our conquering Christ. The result is that our people live, mostly, in the Pentecostal glory, and souls are continually added to the company of the redeemed and bloodwashed (Girvin, p. 200).

This report, made at the Eighth Annual Assembly, witnessed to the deep dependence on the Holy Spirit of Bresee and his followers in their attempts to evangelize those neglected by the fashionable churches of their day. Because the larger movement with which Bresee's group united in so few years shared its sense of the immediacy of the Spirit's direction, the story of the formative years of the Church of the Nazarene in Los Angeles requires retelling.

In 1894 Phineas Franklin Bresee, a veteran of 37 years in the Methodist ministry, accepted location, thereby forfeiting conference membership in the Methodist church. Denied a supernumerary relationship which would have allowed him to retain his previous status, Bresee then joined T. P. Ferguson and his wife, Manie (author of "Blessed Quietness"), at the new Peniel Hall, an every-night mission in downtown Los Angeles. Bresee's proposal to transform the Peniel operation into an independent church met a cool reception from his colleagues. The following summer while preaching in a state holiness association camp meeting at Bennett, Neb., he received notice of his termination at Peniel. Again "out under the stars," he determined to launch "not a mission, but a church with a mission" of the type he had proposed unsuccessfully to the Fergusons.

Bresee was out of a job. He was not, however, without family and friends with both money and influence. His devoted children, a physician and the proprietors of Bresee Brothers, a furniture and undertaking establishment, came to their father's aid. Even more significant were affluent supporters he had gathered as pastor and presiding elder in Iowa and southern California. (The clergy of the Church of the Nazarene in California was to include many who once had held membership in Methodist conferences in Iowa.)

Bresee, in 1888, had commanded an annual salary of \$4,350 as pastor of the First Methodist Episcopal

Church of Pasadena (in 1890 the national average salary for ministers was \$794). Many of his prosperous friends followed him into independency. Among these were Dr. Joseph P. Widney, wealthy physician, former president of the University of Southern California, and fellow worker at Peniel Hall; Judge W. S. Knott, his talented wife, Lucy, and sister-in-law, Alice P. Baldwin; and Leslie F. Gay, businessman and lay member of the National Association for the Promotion of Holiness. They in turn were joined at this time or shortly afterward by Mary J. Willard, former Episcopalian, and her wealthy friend, Col. Blanton Duncan; Gardner Howland, retired paper manufacturer; and Michael Everley Whistler, an elderly physician.

Eighty-six people stood with Drs. Bresee and Widney at the front of the rented Red Men's Hall at 317 South Main Street on October 20, 1895, and formed the Church of the Nazarene. Other like-minded groups stood together in halls, rented churches, and tents in Spokane, Wash.; Dallas; Nashville; Pittsburgh; Brooklyn; Haverhill, Mass.; Chicago; and Kansas City during the next two decades and pledged undying loyalty to God and one another in the holy way.

The founders of these "centers of fire" set out to minister to common people in "neglected" areas of the cities. What I. G. Martin, composer of "The Eastern Gate," said of the founder in Los Angeles might well be said of the pioneer workers in other cities. "His call," said Martin, "was not to a floating class—here today and gone tomorrow—but to a more organized form of work among the common people who had homes and families, and who needed a church home" (Martin, pp. 11-12).

"The songs of praise and shouts of triumph" of the congregation proved so "distasteful" to the owner of the first building that before Thanksgiving they had been forced to relocate. They occupied another hall on North Main near Spring Street.


The following spring, the congregation was again forced to move. Riding in his buggy one day on Grand Avenue, Bresee saw a church building under construction and was reminded that it was but one of several then being built in that section of the city. Reining the horse to a standstill, he prayed, "Oh, Lord, there is plenty of money seemingly for great churches out in this part of the city. I would that Thou wouldst give me some

money to make a place for the Church of the Nazarene." It seemed the Lord then said to him, "I have given myself to you," which, said Bresee, gave assurance that with the Lord, "we have all things" (Girvin, p. 106).

The strategy that then emerged in the minds of Dr. Bresee and others was to lease a lot and build a temporary structure. A parcel was secured on Los Angeles Street between 5th and 6th, and construction began on the simple board tabernacle that later generations affectionately called "The Glory Barn." A personal loan co-signed by leading members of the congregation provided materials, while the congregation (which included a few carpenters) supplied most of the labor.

Considerations expressed in the planning of this tabernacle underline purposes and motivations of the founders in Los Angeles and elsewhere. Even before joining the Fergusons at Peniel Hall, Bresee recalled, "It had long been my cherished desire to have a place in the heart of the city which could be made a center of holy fire, and where the gospel could be preached to the poor." The socioeconomic status of present and prospective members (they were mostly "poor") was taken into account. Seated with about 400 chairs, the tabernacle was "plain and cheap, to save from financial burdens," and so arranged "that everything should say 'welcome to the poor.'" There he could "keep a red hot center of fire, and work the edges" (Martin, pp. 16-17).

A large number of outsiders testified to the success of the Church of the Nazarene in Los Angeles. Evangelist Henry Clay Morrison, editor of the *Pentecostal Herald*, who preached there 11 days in January, 1899, regarded the work there as a demonstration "that a church ought to be able to have a revival the year 'round."

After only three years of existence, membership stood at between 700 and 800. Although, said Morrison, "The most remarkable liberty" existed, "we saw nothing offensive to good sanctified taste. The people look upon a service as a comparative failure if some soul is not saved." Conveniently located, the "tabernacle, though a cheap frame structure, is excellently adapted to the purposes for which it is designed." "The people," the evangelist continued, "are perfectly satisfied with their place of worship, as their chief end is not the accumulation of masses of brick and mortar, but the salvation of lost men about them everywhere. Without doubt the times are ripe in all our large cities for just such churches as the Nazarene in Los Angeles" (*Pentecostal Herald*, 11 [Jan. 25, 1899]: 8). Three years later an article from the *Midland Methodist* reprinted in the *Nazarene Messenger* declared that although "lawyers, doctors, scientists, businessmen, men and women of education and refinement" had been gathered into its membership, this church was "emphatically" dedicated to the "salvation" of the poor (*Nazarene Messenger*, 6 [June 12, 1902]: 7). In a church for the poor, everything should say, "Welcome to the poor." 

THOSE EARLY NAZARENES CARED

*Compassionate Ministries
of the Nazarenes*

by J. Fred Parker

Dr. Phineas F. Bresee said the newly born Church of the Nazarene "selects as its special field of labor the portions of the cities from which they [the old-line churches] are drifting away." He further said, "The Church of the Nazarene is a simple, primitive church, a church of the people and for the people. . . . It is not a mission, but a church with a mission."

Underscoring this, Dr. Timothy Smith, in his history of the Church of the Nazarene, *Called unto Holiness*, states: "The chief aim of the church was to preach holiness to the poor. This fact is evident from every page of the literature which they published. . . . The first *Manual* announced the church's determination to win the lost through the agency of city missions, evangelistic services, house-to-house visitation, caring for the poor, comforting the dying" (pp. 113-14). No more positive statement of social concern could be made.

Reflecting this concern was the setting apart of deaconesses for Christian service. There were five in Bresee's original church. Their tasks included distribution of clothing to the poor and medical assistance to the ill.



Nazarene Archives

In addition, Bresee saw to it that early in its history the church became involved in the prohibitionist cause; in fact, so strongly so that the head of the Prohibition Party in California (a member of Bresee's church) declared that "The Church of the Nazarene . . . is emphatically a prohibition church; holiness and prohibition are two of its leading tenets" (quoted in *Called unto Holiness*, p. 125). And the way Bresee dwelt on both themes, it would seem to be a fitting observation. There is no mistaking the fact that the Church of the Nazarene was launched in a spirit of social concern to complement its second-blessing holiness doctrine.

It must be remembered also that the other major groups which united to form the Church of the Nazarene were similarly motivated—especially so in the South. Perhaps the best-known institution of its kind among Nazarenes, and certainly the one with the longest history, was Rest Cottage in Pilot Point, Tex. The need for homes for unwed mothers was a much-promoted cause in the early years of the century. For example, when the 1912 Kansas District Assembly took an offering for Rest Cottage, \$546 was pledged and \$9.26 was received in cash. Sometimes linked with the problem of white slavery but more often merely the concept of ministering to the needs of "wayward girls," the subscribers to church papers of the time read much of the ministry to these "rest homes." Orphanages were often companion institutions such as the one in Peniel, Tex., opened in 1900 by E. C. DeJernett, with 65 children.

Similarly, in the East, William Howard Hoople and Charles BeVier launched their work on January 4, 1894, in an old Brooklyn saloon. Though the basic motivation was to establish a holiness work, their commitment to "preaching to the poor" was strongly avowed. Also, Rev. A. B. Riggs had cause in 1904 to commend the people

of the Holiness Association in New England for their "devotion . . . to rescue work and relief for the poor."

The work of J. O. McClurkan's Pentecostal Mission in Nashville, which did not affiliate with the Church of the Nazarene until 1915, was, from its early days, involved in mission and rescue home work. The "Door of Hope Mission" and the Volunteers of America received McClurkan's commendation and support for their work on behalf of the disadvantaged. As a practical expression of its social concern, the Pentecostal Mission Training Home for Girls in East Nashville, under the leadership of Mrs. Tim H. Moore, was dedicated on January 1, 1908, with 35 girls aged 1 to 16 in residence.

These are typical of the spirit and motivation of the holiness movement as a whole from which the Church of the Nazarene sprang. Donald W. Dayton, writing in the *Christian Century* (Feb. 26, 1975), says that abolitionism was the earliest issue of the 19th-century holiness movement, having its origin in Oberlin College. Another major emphasis was to elevate the role of women. The first recorded women's rights convention was held in the Wesleyan Methodist church in Seneca Falls, N.Y. Phoebe Palmer was a true activist, and in her book *The Promise of the Father* she declared: "Pentecost laid the axe at the root of social injustice."

A strong emphasis was repeatedly placed on "ministry to the poor and oppressed." Dr. Dayton illustrates this with the observation that the "free" in Free Methodist refers in part to the abolition of pew rental. The Salvation Army is, of course, the ultimate expression of social concern among holiness bodies—or among all other religious groups for that matter.

The Church of the Nazarene and Social Action

It is not known fully how many social welfare institutions were in operation under theegis of the Church of



Christmas dinner in 1911 at the Bethany Rescue Home.
Director Johnny Jernigan stands on the left.

Nazarene Archives

the Nazarene when it came into being in 1908. There were, of course, a large number of rescue homes, orphanages, and inner-city missions to which Nazarenes contributed support though not organizationally connected with them. Prime examples were the Florence Crittenton Homes, of which there were 75 at one time across the United States. Hope Cottage in Lynn, Mass., launched in 1907, was reputed at that time to be only one in the entire chain run by Nazarenes, but numbers of them have had Nazarene patrons.

Rest Cottage at Pilot Point

In 1901, W. L. Rogers bought at auction the former Franklin College in Pilot Point, Tex., and offered it to Oscar and Nettie Hudson for use as an orphanage. About a year or so later the Roberts clan moved down from Oklahoma and there J. P. Roberts purchased a six-acre tract just south of the college property. Here on February 3, 1903, Rest Cottage, a home for unwed mothers, began operation.

The first charter of the Rest Cottage Association was drawn up in 1907. A revised charter, dated April, 1919, was stated to run for 50 years. The home barely survived that term, finally being closed in 1972. Nevertheless it was the longest lived of any social institution "owned and controlled" by the church. J. P. Roberts headed Rest Cottage until his death in 1937. John Ed Roberts followed, turning over the leadership to Geren Roberts in 1955 while continuing as his assistant until 1964. During its history, Rest Cottage helped over 4,500 young women. It was supported by all the south central districts, and the superintendents of each district were on its Board of Trustees.

The Peniel Orphan Home

The home for orphans in Peniel, Tex., launched so successfully by Rev. E. C. DeJernett in 1900, continued with minimal success. A 60-acre farm was purchased and two frame dormitories erected, which someone classified as "primitive indeed." The orphanage was barely holding on when in 1919 the decision was made to move its sister institution, Peniel College, to Bethany, Okla., to unite with the school there.

The availability of the 20-acre Peniel campus with its four buildings sparked a number of suggestions for its use. One idea was to develop it into "a home for worn-out ministers and their dependents." But the proposal which prevailed was to make it into a "first-class orphanage," and a \$100,000 campaign for this purpose was proposed at the General Assembly. The abandoned campus was offered to the church for slightly more than the indebtedness against it—about \$30,000.

The initial step was for the General Orphanage Board to take over the old Peniel Orphanage, which they did in February, 1920. The next step was to raise the necessary money to purchase and develop the college property. November 21 (Thanksgiving Sunday) was named Orphanage Day, and the November 10 issue of the *Herald of Holiness* was made an "Orphanage Issue." But for all the publicity and effort, barely enough came in to purchase the property, let alone develop it or expand the program.

By the time of the 1923 General Assembly the mood of the church had greatly changed. Institutionalism was under fire. The Orphanage Board was instructed to turn over the property to the Southern Educational District or, if they would not accept it, sell the property and hold

the money for the general church. Then in a surprise move near the close of the assembly, a motion was passed that ordered the General Orphanage Board not to initiate further orphanage work.

The directive to dispose of the Peniel operation was only partially carried out; and, after a few more years of declining operation, on April 30, 1929, the general church took itself out of the orphanage business by transferring the deed to the property to Rev. James W. Benton, the superintendent, in lieu of \$4,000 in salary which was owed him.

Bethany, Okla.

When C. B. Jernigan led in the establishment of a "holiness community" northwest of Oklahoma City in what is now Bethany, three institutions were envisioned: a college, an orphanage, and a rescue home. A 10-acre property called Beulah Heights was purchased and deeded to the church on April 5, 1909. The building on the property was called The Nazarene Home, with C. B. Jernigan as president and Mrs. Jernigan as superintendent. Shortly afterward the property was sold in order to purchase a larger (40 acres) and more advantageous site on the interurban rail line running from Oklahoma City to El Reno.

An old barn on the property was cleaned up and used as a dwelling for the workers while construction began on the first buildings. On September 1, 1909, the first issue of *Highways and Hedges*, one of the forerunners of the *Herald of Holiness*, was published with Mrs. Johnny Jernigan as editor. In it was an article concerning the sale of the Beulah Heights property and the establishment of the Nazarene home "for penitent, homeless, and friendless girls." It was to be "the property of the Pentecostal Church of the Nazarene and its Board of Directors." By January, 1912, it was reported that 121 girls had sought shelter there, and 110 babies had been born.

Other Early Institutions

In 1901 the Berachah Rescue Society established a Berachah Child Institute in Arlington, Tex., under the leadership of Rev. J. T. Upchurch. In 1912, the organization made an agreement with the Church of the Nazarene "to establish [a] home on the Pacific Coast, subject to the approval of the General Board" but with no obligation to the denomination. This was apparently established in Oakland and was one of five listed in the official minutes of the General Assembly in 1915. When in January, 1939, the Arlington institution was offered to the Church of the Nazarene free of charge, the offer was "rejected because of existing conditions." By this time the general church's interests had long since turned from such projects.

Over the years, reports were published occasionally in the *Herald of Holiness* concerning various other social institutions which either bore the Nazarene name or received major support from local congregations. Among them were an orphanage in Old Fort, S.C.; the Alice Marie Children's Home in Eugene, Ore.; a Nazarene Children's Home in Davenport, Okla.; and the Bethany Training Home in Memphis.

In 1915, it was reported to the General Assembly that

there were five rescue homes "owned by churches or districts": in Pilot Point, Tex.; Bethany, Okla.; Hutchinson, Kans.; Wichita, Kans.; and Oakland. Four other homes were receiving substantial church support: in Kansas City; Arlington, Tex.; Lynn, Mass.; and Nashville. The orphanage at Pilot Point, however, was the only institution of its kind listed. Why Peniel was not named is not known.

Nazarene Hospitals

One of the most significant social institutions the church was ever involved with was the Samaritan Hospital in Nampa, Ida., founded there by Dr. Thomas E. Mangum in 1920. In October, 1921, in a large cottage across the corner from the campus of Northwest Nazarene College, the Reynolds Convalescent Home, a small 17-bed hospital, was established. In the late 1920s an ambitious expansion took place with the establishment of the Nazarene Missionary Sanitarium and Institute and the erection of a 50-bed hospital. As an accredited nurses' training school it graduated its first class in 1931. Over the years, dozens of its graduates went to various mission fields to serve with great distinction.

To maintain the accreditation of the nursing school it became necessary to enlarge the facility, and in 1950 an expansion program was begun which would more than double the bed capacity of the hospital and incorporate new treatment programs. But the supporting constituency, both within and without the church, was inadequate. In the 1952 General Assembly, memorials to include the Samaritan Hospital School of Nursing in the General Budget in the amount of \$18,000 were rejected. However, at the General Board meeting following the assembly a special grant of \$5,000 was paid to the hospital and in January, 1953, another \$10,000.

But these amounts, though appreciated, were inadequate to meet the need, and the half-completed building project had to be abandoned. The original hospital became a private institution, and the nurses' residence and uncompleted hospital wing were purchased by the college and ultimately completed for their purposes.

Whatever fears the general church leaders may have had concerning becoming involved in such a medical program may have been influenced by an abortive attempt in the mid-1940s to establish a Nazarene hospital in Columbus, Ga. A small hospital, built in 1940, became available for sale in 1945, and on December 2 a group of neighboring district superintendents got together to discuss the possibility of buying it for the church. This led to the formal organization of a hospital board on May 28, 1946, with Rev. Charles Strickland as president. A \$100,000 financial drive was launched in the community, and one month later the building was purchased for \$150,000. The terms were \$30,000 cash and \$500 a month.

The hospital's charter specifically stated: "The hospital and the training school shall at all times be operated, maintained, and conducted in accordance with the Christian principles of the Church of the Nazarene." But the project never came to full fruition.

Changing Church Attitudes

The administrative structure of the Church of the Nazarene in its earlier days reflected a strong social interest.

At the 1907 assembly there was a committee report on deaconess work and one on prohibition. In 1908 a Committee on Rescue Work was added, obviously in deference to the strong interest of the South in this work, particularly at Pilot Point itself where the assembly was being held. In 1911, City Missions were added to the responsibilities of the Committee on Rescue Work (one of 15 standing committees which were established), and in 1915 a Committee on Orphanage Work was added.

Social concern reached its zenith at the 1919 General Assembly when five of the committees were directly related to social welfare. District Boards of Social Welfare were recommended, work among the black population was encouraged, and a five-member General Orphanage Board was elected: It was there that the recommendation was made to purchase the old Peniel College property to enlarge the orphanage program and the \$100,000 financial drive was approved. To top it off, the office of deaconess was elevated to ministerial status! The climax came the following year with the church-wide Thanksgiving Offering for the proposed orphanage expansion.

But the 1920s saw a precipitous decline in the church's emphasis on social work. By 1928 only three of the five general assembly committees concerned with this subject remained (Social Welfare and Orphanage; Deaconess; and State of the Church and Public Morals). By 1932, all three were lumped under one committee. In 1948 even this committee was reduced to include only "State of the Church and Public Morals." The 1972 General Assembly saw a further modification to "Christian Action Committee" to deal particularly with matters of church and state.

There were a number of possible reasons for the shift in social emphasis during the 1920s:

1. The financial squeeze which made the support of these institutions burdensome.
2. A mild revolt against institutions as adjuncts to the program of the church, whose central business was rightly perceived to be the salvation of souls. "Every effort should be made to keep down institutionalism," said the general superintendents' address to the 1923 General Assembly.
3. A pervasive feeling that the social gospel was related to theological liberalism and therefore was to be shunned.
4. A change in editorship of the *Herald of Holiness*. B. F. Haynes was an outspoken activist, and his own editorials and the content of the magazine dealt forthrightly with social issues of the day. With the coming of J. B. Chapman there was a perceptible shift toward education, missions, and church growth as major themes. This may have been by design but more likely reflected the temperament of the editor himself, though Dr. Chapman came out of the Texas hotbed of social institutionalism.

This is not to say that the church had become insensitive to social concerns. These activists were dominant in its world mission program where schools, hospitals, orphanages, and medical dispensaries were "standard equipment" on most of the fields (though it may be

recalled that General Superintendent Benner in the early 1960s issued a strong warning that such missionary institutions were sapping the vitality of the evangelistic program). Some districts and local churches were carrying on projects such as the Kansas City Rescue Mission, founded by Dr. Jarrette Aycock in October, 1950, with Rev. D. H. Tracy as the first superintendent; and the Boston Chapel project in Boston, sponsored by the New England District. Most Nazarene participation has been through supports of independent institutions such as the Crittenton Homes and inner-city missions.

Nazarenes have been deeply involved, though not officially, in such projects as Christian Counselling Services in Nashville, with its foster care program, children's camps, etc. The Lamb's Ministry in New York City, ministry of the Manhattan Church of the Nazarene, has also a strong program of social action in the heart of that great city.

But perhaps the most outstanding program, which many consider indicative of a swing within the church toward more active involvement in social concerns, is the Washington Community of Hope project led by Rev. Tom Nees. As pastor of First Church in Washington, D.C., Rev. Nees became increasingly burdened for the needs of the people of the inner city, which led to his resigning that pastorate and stepping into this tough assignment. The work began in 1973 with the organization of Jubilee Housing, Inc., in cooperation with the Church of the Savior. Their initial emphasis was on housing management and rehabilitation. Two apartment buildings were purchased and painstakingly renovated.

Leaving these initial projects in the hands of capable assistants, in 1975 the Nazarene people purchased the 48-unit Cresthill Apartments in the heart of Washington's "riot corridor." A new congregation was organized, and work began on a variety of community services besides regular services, including medical aid, counselling, and food and clothing distribution. Here the general church stepped in, providing initial funding and placing the work in the regular general church extension budget. The effort is transforming the neighborhood and has won the acclaim of local government leaders.

Another step closer to our first love of social concern has been the inclusion of such projects as the Lamb's Ministry, Kansas City Rescue Mission, and the Washington Community of Hope on the 10 percent Mission Specials Program of the general church. The organization of the Nazarene Hunger and Disaster Fund also reflects broadening Nazarene interest in ministry to those in need.

Some may look with apprehension on this developing trend toward concrete social development projects within the church, but for too long we have wrapped our cloaks about us and ignored the crying needs of the disadvantaged, sin-ridden, spiritually needy people who walk the streets of our cities. Methinks Dr. Bresee smiles from heaven as he watches Tom Nees and others like him as they minister to the destitute people of the land. And surely the Lord is pleased as we minister to "the least of these." It would appear that the Church of the Nazarene has come full circle and is back to Dr. Bresee's clear dictum to "preach holiness and carry the gospel to the poor."





J. B. Chapman



Nazarene Archives



Nazarene Archives



R. T. Williams

TWO MEN OF DESTINY

Neil B. Wiseman
*Pastor, Pompano Beach Church of the Nazarene
Pompano Beach, Fla.*

From the merging General Assembly of the Church of the Nazarene at Pilot Point, Tex., in October of 1908 until the late 1940s, both Roy T. Williams and James B. Chapman left an eternal imprint on Nazarene history. The length of their service, the impact of their lives, plus their dates of birth and death are very similar. Both men led the young denomination with personal piety and strong pulpit ministry.

Dr. Roy T. Williams, who was only 25 years old at the time of merger, joined the denomination at the Pilot Point assembly and was elected general superintendent in 1916 at the age of 33. He was born February 14, 1883, and died March 25, 1946. His leadership as a general superintendent lasted 30 years.

Dr. James B. Chapman was 24 years of age at the time of the merger. He was born August 30, 1884, and died July 30, 1947. Even though Chapman was not elected general superintendent until he was 43, he had for years impacted the

infant church with his writings, educational leadership, and editorship of the *Herald of Holiness*.

Only 18 months separated the birth of these two men and only 16 months passed between their homegoing. Both men came from the south central part of the United States; Williams was raised in Louisiana, and Chapman moved from Illinois to Oklahoma in his teen years. Both had their roots in the holiness churches of Texas, Oklahoma, and Louisiana; these churches merged in 1908 with the Pentecostal Church of the Nazarene, which was itself a 1907 merger of the West and East groups from California and New England.

The story of the parallel ministries of these two giants is recorded in a 1983 book titled *Two Men of Destiny*. Here are some digested details from their influential ministries.

Roy T. Williams—Servant of God

Roy T. Williams was born at Milan, Tex., a small settlement about 30

miles west of Many, La.; his family moved to Many when he was five years old.

Young Roy Williams was converted at 15 during a revival held in New Hope Methodist Church at Many, where Josh Sanders was the holiness evangelist; he was the only seeker in the entire revival.

He preached his first sermon at the Fort Jesup Camp in 1899 on the text "I am the vine, ye are the branches." Forty-six years later, near the end of his ministry, he preached at the same camp on the scripture "As thy servant was busy here and there, he was gone."

Dr. Williams began his training at Texas Holiness University in 1900 and earned the A.B. and B.D. degrees. While there he met Eunice Harvey and they later married. He was introduced to the Church of the Nazarene through Chicago First Church when he was taking graduate work at the University of Chicago. Rev. C. E. Cornell was pastor in Chicago at that time.

Dr. and Mrs. Williams joined the church at the merging assembly in 1908, and he was ordained there by Dr. P. F. Bresee; it was after the assembly closed that he united with the local church at Pilot Point. His is the only ordination at a general assembly in historic record; after this General Assembly, ordination responsibilities were delegated to district assemblies.

After the 1908 merger, Williams joined the faculty at Texas Holiness University. When E. P. Ellyson resigned from the presidency of the school, Williams was elected president at 28 years of age and served from 1911 until 1913. In 1913, he resigned his school activities to become an evangelist so he could give his time to his first love—preaching; he continued as an evangelist until his election as general superintendent.

In the 1915 General Assembly, Dr. Williams withdrew his name from the ballot for general superintendency because of his young age and his fear that executive duties might hinder his work as an evangelistic preacher of the Word of God. But in 1916 between general assemblies, along with Dr. J. W. Goodwin, he was elected to general superintendency by mail ballot by the district superintendents; these elections were called to fill the vacancies created by the deaths of Drs. Bresee and Wilson. Williams' 30-year tenure as general superintendent is the longest in denominational history.

Soon after his election in 1916, to help solidify the merger of the Pentecostal Mission of Nashville into the denomination, Williams moved to Nashville where he served as pastor of that local congregation in addition to his work as a general superintendent.

Williams was well known for his keen and uncanny judgments; he is recognized as the main force behind the denomination's budget system and the organization of the general board to serve the denomination between general assemblies.

Personal magnetism was one of Dr. Williams' great assets as a preacher; his preaching style was warm, logical, and convincing. He used his strong pulpit ministry to

forge the denomination into a viable holiness group.

As a presiding officer at district assemblies, he was known as a winsome moderator who was eager to make the assemblies times of blessing and instruction. A song, a prayer, a testimony, or a timely exhortation were always welcome in the assembly.

Williams was known for his keen and uncanny judgments; he is recognized as the main force behind the denomination's budget system and the organization of the general board.

blies. Since he had respect for those who disagreed with him, he was skillful as an arbitrator of differences. He always liked to preach on the night before the opening of the district assemblies; often he clinched a forthcoming administrative issue in his assembly messages. He viewed the ordination service as a high point of the assembly. During his years of service he presided at 382 district assemblies and ordained 1,239 persons to the ministry of Christ.

Crisis leadership was displayed by Dr. Williams through such problems as economics, dissension, publishing house business reorganization, and college financial crises. He was strongly committed to a balanced polity between extreme episcopacy and congregationalism. Thus he gave emphasis to the importance of the laity in the church.

Dr. Williams believed that provincialism among the merging groups had to give way to unity and loyalty of doctrine and mission. Thus he steered the church on a straight course to avoid both formalism and fanaticism.

He was stricken by a stroke on Sunday, October 21, 1945, at Columbus, Ga. Mrs. Williams and their sons, R. T., Jr., and Reginald, rushed to his side; he rallied and they were able to rent a home in the South-

land for the winter. In the spring, he longed to go back to his Missouri home. His physician approved the trip. Only 36 hours after arriving at his little cabin in Tuscumbia, Mo., Roy T. Williams went home to be with the Lord on March 25, 1946. His memorial service was held at Kansas City First Church on March 29. His pastor and successor in the office of the general superintendency, Dr. G. B. Williamson, conducted the service.

James B. Chapman—Spirit-filled

"Only God is great and only His favor matters much," is the basic ideal that controlled Dr. Chapman's life and ministry. Though born in Illinois, his family moved near Oklahoma City when he was 14.

Christ saved Jimmy Chapman in a revival meeting during his 15th year. Having earlier been led by the Lord to establish his spiritual home among holiness people, Chapman sought and found the sanctifying grace of God on the night following his conversion. He wrote, "I have often said that I was converted so I could be sanctified. I have held steadfastly to the doctrine that even a sinner can long to be made whole and make holiness his goal from the time he begins to seek God."

Soon after his conversion, young Chapman was named assistant superintendent of the little Sunday School he attended, and he often visited nearby revivals and camp meetings to give his testimony, to pray with seekers, and to keep his soul warm near the revival fires. These were the first roots of his call to the ministry.

Soon he was thrust into preaching, but he always considered himself "on probation" in his own mind, until his call was confirmed by an experience at Noble, Okla. Of this unique preaching experience he testified, "When I had gone along for about five minutes, suddenly some new and unknown factor entered into my speaking. I suddenly became aware that the Holy Spirit was helping me. I have often said that it seemed to me as though Someone came up and put His thumb on my back, pushed me out just a little toward the front of the rostrum, and assured me that He would stand

there and make my words effective. . . . This was my sign that the gospel ministry was my calling."

Thus the impact of divine grace and human consecration powerfully came together as Jimmy Chapman started to preach in his 16th year, a year in which he preached 238 times. He later called this his first zealous year and testified that he had preached more than 200 times each year of his ministry.

On February 18, 1903, at the first annual convention of the Independent Holiness Church, he married a young schoolteacher, Miss Maude Fredericks. Though not yet 19 years of age, the new groom was the preacher for the evening service of the convention on his wedding day. The next day they departed for a revival meeting in Bee, a forecast of what their wedded life was to be.

His first pastorate was held at Durant, Okla.; he organized this church with 14 members in December, 1905. During 1907, he was elected pastor of the church at Pilot Point; so he served both congregations for a time. Later he served pastorates in Vilonia, Ark., and Bethany, Okla. Most summers during these years he preached in camp meetings and revivals. So it was entirely natural that in 1922, he entered the field of evangelism. The early Nazarene movement and the growing young preacher were made for each other; there was a beautiful meeting between this zealous young minister, an emerging nation, and a pioneer denomination.

One issue which gave him prominence in the young denomination was his keen awareness of the need for organization of the cause of holiness into local churches. At 24 years of age, on November 5, 1907, James B. Chapman was elected president of the Texas-Oklahoma Council of the Holiness Church of Christ. In this assignment he wrote frequently of his concern for the need to have one good, strong, holiness denomination; he gave his attention to such organization by his tireless efforts to visit all churches in the Holiness Church of Christ.

For short periods he served in educational assignments as college teacher and later as president of Arkansas Holiness University and the

Texas Holiness University. After serving as professor and academic dean, he succeeded Dr. Roy T. Williams as president of the Texas Holiness University at Peniel, Tex.

The commitments of his life included total consecration to the will of God, a strong devotional life, sharing the doctrine of holiness, or-

Chapman is remembered for his judgment in administrative matters, his convincing preaching, his writings, and his leadership in founding Nazarene Theological Seminary.

ganizing the results of holiness evangelism into strong churches, and a serious determination to shape the church through his influential pen. He preached nearly 10,000 times in his life. He estimated that he had written more than 3 million words, and he authored more than 15 books.

On April 13, 1921, Chapman joined B. F. Haynes as coeditor of the *Herald of Holiness*. Haynes resigned because of poor health in 1922, and Dr. Chapman was elected editor on April 5, 1922. He held this assignment until his election to the general superintendency; during his editorship he traveled across the length and breadth of the church as convention speaker, revivalist, and preacher.

As another facet of his influence, he founded the *Preacher's Magazine* and served as its first editor; January 1, 1926, was the first issue.

In 1928, he was elected general superintendent to serve along with R. T. Williams, H. F. Reynolds, and J. W. Goodwin. Later he said, "There are two functions of the superintendency; one is to preserve the soundness of the church, and the other is to lead on in propaganda. Denominations like our own either become ingrown movements or reach out and become diluted. In the Church of the Nazarene, our hope is

that we will be the exception and keep our soundness and still be out-reaching." On another occasion he said of the superintendency, "Ours is the authority of leadership and not the authority of rulership." Of the leadership tasks of the superintendency he wrote, "More and more I am deeply impressed that the business of keeping a people together as a working force for Christ and righteousness is itself a difficult business."

Dr. Chapman found strength for his duties in the relationships he enjoyed with his family. His first wife, Maude, died on February 18, 1940—their 37th wedding anniversary. After a terrible period of grief, he wrote, "To die is not my goal. To live is my goal. To live on here as the Father wills, and then to live forever with Him on high." In June of 1942, he married the much loved Nazarene missionary, Louise Robinson; they enjoyed five joyous years of united Kingdom service.

His tenure in the general superintendency is filled with significant influence and right choices for the Church of the Nazarene. He is especially remembered for his kind but astute judgment in administrative matters, his quiet but convincing preaching, his prolific and insightful writings, his "All Out for Souls" message on the evangelistic mission of the church, and his leadership in founding Nazarene Theological Seminary.

Dr. Chapman's homegoing was during a camp meeting at Vicksburg, Mich.; in early July 1947, the Chapmans made their way to their home at Vicksburg, and on July 30, he joined the Church Triumphant. Since the district assembly and camp meeting were already in progress, a camp meeting funeral was planned—a fitting conclusion to an earthly life that had been spent around camp meetings for about 45 years. His funeral service was preached by General Superintendent Hardy C. Powers.

This man who had been called the Nazarene Commoner and One Man in a Century rested from his labors; a grateful church paid tribute and set its sails to try to fulfill Dr. Chapman's dream for its future.



AND “YOUR . . . DAUGHTERS WILL PROPHECY”

by Karen Schwartz
Mount Vernon, Ohio

When Christ gave His disciples the Great Commission, there were no women to hear. Nevertheless, women throughout the centuries have heeded this command to evangelize the nations. Though often ridiculed and thwarted by those who would relegate them to a more silent role, women have persevered in their efforts to fulfill what they believe to be their rightful callings. Such was the case in the latter half of the 19th century, when Nazarene women answered the summons to take up their crosses and “follow me” (Mark 8:34).

From the very beginning, the Church of the Nazarene formally acknowledged the talents and rights of women. In fact the 1898 Constitution of Dr. Phineas Bresee's Los Angeles church declared, “We recognize the equal right of both men and women to all offices of the Church of the Nazarene, including the ministry” (*Manual of the Church of the Nazarene*, 1898, p. 16). This tenet was most recently reechoed by the 1980 General Assembly's statement on Women's Rights, which reads in part: “We support the right of women to use their God-given spiritual gifts within the church. We affirm the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene” (Church of the Nazarene *Manual*, 1980, p. 346). These affirmations have not been obtained without the tireless efforts of numerous Nazarene women who, over the years, have distinguished themselves in all areas of Christian service, whether as ministers, evangelists,

missionaries, deaconesses, rescue home workers, educators, or laywomen serving both in front and behind the scenes of church life. By exercising their “God-given spiritual gifts,” these women opened the doors of service and active participation for future generations of Nazarene womanhood. But as one studies the chronicles of Nazarene history, it is the names of the pioneer women preachers that represent so aptly the words of the prophet Joel. For God did pour out His Spirit on His handmaidens, and His daughters did prophesy. As a result of their willingness to answer God's call, the seeds of the Church of the Nazarene were planted, watered, and reaped. Therefore, as we celebrate our 75th anniversary, let us remember the legacy bestowed upon the Church of the Nazarene by these pioneer women.

At the time of the official founding of the Nazarene Church at Pilot Point in 1908, 20 percent of the ministers were women. This was a result of the open support given to women in the pulpit by the merging holiness bodies. The western and southern churches owed a special debt to women ministers, since in numerous cases churches were founded by women who braved both the hardships of frontier life, as well as prejudiced views, to spread the holiness message. Although it is impossible to mention all of these women, I have chosen to present four who are indicative of the fortitude and sensitivity to God's leading of the group as a whole. These women are: Rev. Mrs. Lucy P. Knott, Rev. Mrs.



Rev. Mary Lee Cagle



Rev. Santos Elizondo



Rev. Mrs. E. J. Sheeks



Rev. Lucy P. Knott



Rev. Susan Fitkin



Rev. Anna Fisher



Rev. Emma Irick



Rev. Lura Horton Ingler

Emma Irick, Rev. Mrs. Elsie Wallace, and Rev. Mrs. Mary Lee Cagle.

Rev. Mrs. Lucy P. Knott

When Dr. Phineas Bresee organized the first Church of the Nazarene in Los Angeles in October, 1895, W. S. Knott, his wife, and small son were listed as charter members. William Knott, a prominent Los Angeles attorney, became secretary of the board and church trustee; but it was his wife, Lucy, who was called into full-time Christian service. In 1899, Lucy became the first woman licensed by Dr. Bresee, and in 1903 ordination was conferred on her. During her ministry, she worked with Mr. Knott to found the Mateo Street Mission which eventually organized into the Compton Avenue Pentecostal Church of the Nazarene with Rev. Knott as its pastor. Of her church, Dr. Bresee once said, "This is a model church—a home, a training school, a conquering army" (Southern California District Minutes, 1945, p. 84). Besides pastoring Compton Avenue Church, Rev. Knott was assistant pastor to her son, J. Proctor Knott, at the Hollywood Church from 1923 to 1940. E. A. Girvin, in his book *Prince in Israel*, characterized Rev. Knott as follows: "As a preacher and leader in the church, she has shown peculiar ability. The Lord has greatly blessed her work giving her a constant tide of salvation among all classes, from little children to old people" (pp. 114-15).

The respect and confidence bestowed on Rev. Knott is evidenced by her presence at both the First and

Second General Assemblies in Chicago in 1907 and in Pilot Point in 1908. The proceedings of the First General Assembly show that Mrs. Knott conducted a "service of prayer and praise" on the afternoon of the sixth day of the conclave (Proceedings of the First General Assembly of the Pentecostal Church of the Nazarene, 1907, p. 32). She also served as a member of the General Missionary Board for many years, and it was this interest in foreign missions which prompted her to introduce the envelope system for missionary giving.

Rev. Knott was asked to detail the use of the envelope system to the 1907 General Assembly, which then won endorsement for churchwide use. As Rev. Knott explained, each church member was to receive a monthly envelope in which to place an offering for missions. A member was to give according to what the Lord directed after making it a matter of prayer. Rev. Knott was firm in her belief that no pressure be brought upon individual members to pledge certain amounts. She believed this so strongly that she chastised General Superintendent Reynolds for what she believed to be a deviation from this pattern. She said,

If your precious wife was given a pattern that fit all right, she would go by it; and would not experiment. So the method already used with the envelopes fits well. It fits the individual member; they are not to pledge 5 cents, nor five dollars; but are asked to put something in the envelope after prayer. If you could

hear the testimonies of those who began with a nickle, or a dime, and are now giving dollars, you would see God's plan, and how the Holy Spirit led in this method (Letter from Lucy P. Knott to Brother Reynolds, February 25, 1910).

In his reply to Rev. Knott, Rev. Reynolds agreed to remove the slogan "five cents a week" on his letterhead so as not to mislead anyone into thinking they had to pledge five cents per week for missions. The envelope system did raise money for foreign missions, as is evidenced by the fact that the Compton Avenue Church raised \$7,000 in 1908.

Among Rev. Knott's other accomplishments was the organization of Company E for young women. As E. A. Girvin explains, "With great fervor and rare executive ability, this anointed woman labored for the salvation of girls and young women and marshalled them into a compact, enthusiastic body vibrant with holy life and power" (p. 131). In addition to her many duties, she also found time to write numerous articles and authored several books, including *The Exalted Name* and *The Triune Name*. When Rev. Knott died on June 30, 1944, she left behind the memory of an inspired life whose strength came from the Lord. In a letter to Rev. H. F. Reynolds, Rev. Knott explained where her power resided. "It is all His power, and His glory. He is able to do things we cannot even desire, and as we abide in Him and His words abide in us, He will not only give that which we ask but abundantly above all we can ask" (Letter from Lucy P. Knott to Rev. H. F. Reynolds, February 11, 1911).

Rev. Mrs. Emma Irick

On April 13, 1908, Dr. Bresee organized 113 people at Peniel, Tex., into the first Church of the Nazarene east of the Rocky Mountains. Included in this number was Emma Wyland. Two months later, Emma united in marriage with Allie Irick, and together they formed an evangelistic team which traveled thousands of miles before Allie's death in 1949.

Emma had originally planned on becoming a doctor in order to serve on the foreign mission field, but the Lord told her He wanted her to preach. Emma wrestled with this call because of the opposition directed against women preachers, but after "darkness for 24 hours," she said to the Lord,

"I'll preach if You say preach," and He said, "I'll give you missionaries; I'll give you doctors; I'll give you workers; I'll give you preachers. If you preach, I'll give you all of that" (interview with Emma Irick).

Emma kept her promise to the Lord and received ordination in 1911. During her 70 years of active service, the Lord blessed her ministry both as an evangelist and as the pastor of the Lufkin church in Texas, a position she held for 26 years.

Emma was able to combine evangelistic duties with her role as mother. While she and her husband traveled from town to town holding revivals, their children accompanied them. Their first child was only three weeks old when he went to a meeting in Missouri with his parents. Emma wrapped him in a buffalo robe and laid

the infant on the front bench. It was not an easy task to travel in the early 20th century with small children. Emma remembered one incident in a west Texas town:

The train was late, and no one was there to meet us. The pastor didn't get in from a New Mexico revival until the meeting was nearly over! Our two boys had the whooping cough after getting off the train at noon. After we waited for some time, a lady running a cafe came to our rescue. She told us we were to stay up in the north part of town, and said her thirteen-year-old boy would show us the way and haul our big trunk on his donkey cart. We rolled the baggage on the two-wheeled cart, and with him beating the sleeping donkey we followed him down the middle of the street of deep sand. Brother Irick led one boy, Ray, . . . and I carried the baby, Paul. . . . The sun was boiling hot, deep sand to wade through, people looking at us from every door and porch as we went through town. About halfway, I got so tickled at the sight we made that I had to . . . hold my sides in laughter (Irick as quoted in *The Preacher's Magazine*, 1958).

It was not until the children became school age that the Iricks maintained a home at Pilot Point, but Emma continued in her evangelistic work.

When her husband became superintendent of the Hamlin District, Emma served as district evangelist. Perhaps the words of her husband in his 1924 district re-

At the time of the founding of the Nazarene church in 1908, 20 percent of the ministers were women.

port summarize best his regard and that of others in the church for his wife.

The success of our year's work, apart from the standpoint of divine grace and mercy and the blessing of the triune God, is found in the devotion, service, counsel, helpfulness and able ministry of the district evangelist, my companion, Mrs. Emma Irick. She has helped me make nearly thirty churches and made it possible to raise nearly four hundred dollars of our salary and did not receive one cent for her labors, but allowed it to be applied on District Superintendent apportionment. . . . This only shows her heroism in and devotion to the Church and the district (Hamlin District Minutes, 1914, pp. 26-27).

Rev. Mrs. Elsie Wallace

While Rev. Knott labored in southern California, Rev. and Mrs. DeLance Wallace were preaching holiness in the state of Washington. In 1902, the first Nazarene church in Washington was organized in Spokane with Mrs. Wallace "elected pastor of the church by acclamation." At this same time, she received ordination from Dr. Bresee.

The Spokane church was organized with approximately 50 members. Rev. Wallace's salary was set at

\$50.00 per month, and her husband was appointed treasurer. The record books always indicated that the pastor's salary was paid in full, but later the members learned how this was done.

Bro. Wallace would give her (Rev. Wallace) some money as payment on salary and she would immediately donate the same to the treasury. He would again give the same money to her as additional payment on her salary and she would again return it. This was done enough times to add to the grand total of \$50.00 reported salary paid. The actual facts of the matter were that on the whole she received approximately \$15.00 per month (P. C. Jacobson, *Early Church of the Nazarene as Remembered*, pp. 1-3).

Rev. Wallace also wore a bonnet similar to the one worn by Methodist deaconesses. One day a delegation of deaconesses approached her to request that she wear a different bonnet. "Mrs. Wallace did not want to hurt the good deaconesses. She told them of her experience of sanctification and prayed with them until one paid the price and received the blessing" (Jacobson, p. 4).

Besides pastoring at Spokane, Elsie Wallace ministered at Seattle First Church and Walla Walla in Washington and churches at Ontario, La Habra, and Wilmington, Calif. Rev. Wallace also had the distinction of being the district superintendent of the Northwest District in 1920. She was appointed to fill out the unexpired term of Rev. C. Warren Jones. Perhaps Rev. Wallace's work can be summarized as District Superintendent T. E. Beebee did in his report to the assembly in 1919, "Our sister has labored faithfully to build up the work which stands today as a monument of what she, under God, had been able to accomplish" (Minutes of the Fifteenth Assembly of the Northwest District, 1919, p. 21).

Rev. Mrs. Mary Lee Cagle

When as a child, Mary told her mother that she felt God calling her to be a missionary, her mother replied, "Child, hush; don't think of such a thing, for I had rather see you in your grave any day" (*Life and Work of Mary Lee Cagle, An Autobiography*, 1928, p. 21). But Mary was earnest in her belief, although she felt God was calling her to be a missionary, for to be a "woman preacher would mean to face bitter opposition, prejudice, slanderous tongues, [to have] my name cast out as evil, my motives misconstrued, and to be looked upon with suspicion" (Cagle, quoted in *Woman Preachers*, p. 71). So when she married Rev. R. L. Harris, the "Texas Cowboy Preacher," she believed she would fulfill her call by assisting her husband in performing her duties as a preacher's wife; but God would not release her from His summons.

After three years of married life, Rev. Harris became a victim of tuberculosis. It was during this time, while Mary watched her husband lose his strength, that she finally said yes to God. Mary explained,

One day I went alone with God to have a season of secret prayer. In my desperation I said: "Lord, if You will heal my husband, I will preach," and God an-

swered me with these words: "Will you do what I want you to do whether I heal your husband or not?" These words came as a thunderclap to my soul. There on my knees the inward struggle was long and heated. Finally, by the help of God I was enabled to say from my heart; "Yes, Lord, whether my husband lives or dies, I will do what You want me to do" (Quoted in *Women Preachers*, p. 72).

Rev. Cagle did not forget her promise, and after the death of her husband her labors carried her into Kentucky, Tennessee, Florida, Kansas, Alabama, Arkansas, Texas, Wyoming, and New Mexico preaching second-blessing holiness and planting churches. In 1900 while she was in a meeting in Neida, Tex., she met a man she soon married, H. C. Cagle. Together they traveled in a specially outfitted wagon with built-in sleeping and eating equipment to continue their joint ministry.

Mary also played a key administrative role in the New Testament Church of Christ, which was founded by her first husband. In 1904, this holiness body united with the Independent Holiness Church to form the Holiness Church of Christ that united with the Pentecostal Church of the Nazarene at Pilot Point in 1908; and yes, Rev. Mary Cagle was present. Her work continued with the Church of the Nazarene as pastor and district evangelist while her husband served as district superintendent of the Hamlin District.

From the age of 15 when Mary Lee Cagle was saved, to her death at the age of 91 in 1955, she dedicated her life to God's service. It is appropriate that Rev. Cagle described her greatest pleasure as preaching "repentance, regeneration, and sanctification and to see people pray through, and get to God" (Cagle, Biographical Questionnaire, 1952).

Space does not permit the recording of the ministries of other pioneer women, such as Lura Horton Ingler, Anna Fisher, Susan Fitkin, Mrs. R. B. Mitchum, Johnny Jernigan, Santos Elizondo, and Mrs. E. J. Sheeks. But what is apparent is that women played an invaluable role in the founding of the Church of the Nazarene.

What about the Church of the Nazarene today? While Spirit-filled women are still saying yes to God's leading, the role of women as ministers has been steadily declining. In 1908, 20 percent of Nazarene ministers were female. In 1953, approximately 12 percent of Nazarene elders were women, but in 1973, this number had dropped to 6 percent. The number may be even lower now. Why is the Church of the Nazarene experiencing a decline, especially in light of the tradition left by the pioneer women? Whether the reasons are theological, cultural, or sociological, we need to examine this issue to ensure that covert roadblocks are not placed in front of our Nazarene women called to minister. These women need our prayerful support and encouragement. In defending a woman's right to preach, Phoebe Palmer once stated, "When I consecrated myself to God my lips and voice were included" (*Women Preachers*, 1908, p. 98).

The past has been claimed by the Church of the Nazarene; the challenge of the present and future require us to make the most of the talents God gives to both men and women ministers.





"Showers of Blessing" Choir
1957

Nazarene Archives

WHAT NAZARENES SANG

by Fred A. Mund
Chairman, Department of Music
Trevecca Nazarene College

The Church of the Nazarene from earliest days has considered congregational singing a most important part of its worship. Her singing has been vibrant, exciting, uplifting, and contagious.

Almost imperceptibly the years seem to create an aura of nostalgia causing many of us to frequently muse on "the good old days." Along with thousands of others I have blessed recollections of "growing up" in a church that I remember as being literally permeated with the joy of salvation and giving strong audible (and visible) evidence of that joy in the singing of the people. What a heritage!

... Talk about atmosphere! My ears ring again with the sounds of jubilant singing. My eyes penetrate a clouded memory and see again faces bathed in tears

of joy as they sing. My heart responds with praise and thanksgiving for such memories.¹

What a heritage!

No authorized hymnal was developed and published until 1931 when *Glorious Gospel Hymns* was presented to the church. Several hymnbooks were produced before this, even before the official birth date of the denomination in 1908.

In the East, congregations used *Songs of the Blood-washed* (1909). It was edited by Arthur F. Ingler, a pioneer song evangelist of the church. It contained many of Ingler's own songs along with those of William J. Kirkpatrick and Lelia N. Morris.

In the South, three volumes were published and used by the churches. All were compiled by Mr. and Mrs. John T. Benson of Nashville. *Living Water Songs* (1904), *Liv-*

Two of the first Nazarene hymnals



Nazarene Archives

ing *Water Songs No. 2* (1906), and *Bread of Life Songs* (1909). Major contributors were M. J. Harris, C. H. Gabriel, and Lelia N. Morris. *Bread of Life Songs* contained three songs by Haldor Lillenas—"He Set Me Free," "He Is Coming," and "I Shall See Him Face to Face."

In the West, *Waves of Glory* (No. 1) was published by the Nazarene Publishing Company of Los Angeles (1905). This hymnal was of significant size (308 titles) and contained major collections of songs by Fanny Crosby, Charles Wesley, Kirkpatrick, Morris, J. M. Harris, and M. J. Harris. Of particular interest is No. 56, "We Shall See," by J. M. Harris and Gabriel. This song was written while Dr. P. F. Bresee was preaching from Isaiah 60:5. This volume became widely used as a general purpose hymnal during this period.

As can be seen, each uniting geographical group to the Church of the Nazarene brought along with it its particular collections of songs. The several hymnbooks used were, in the main, gospel song collections, the number of traditional hymns contained in each volume being quite small.

What were the songs Nazarenes were singing in those formative days—what ideas did they convey? A

FAVORITE OPENER

Which of these songs do you think was used most in the opening of General Assemblies?

- "Holiness unto the Lord"
- "Am I a Soldier of the Cross?"
- "What a Friend We Have in Jesus"
- "All Hail the Power of Jesus' Name"

Though all the songs listed above were among the "most often sung" by Nazarenes at General Assemblies, our research showed that "All Hail the Power of Jesus' Name" was *Number One*. Though not exhaustive, our search showed that this song was sung on the opening day of General Assembly in:

1907	1919	1936	1952	1968
1911	1928	1944	1960	1972
1915	1932	1948	1964	1976

quick examination of those early books produces such titles as "Leaving All to Follow Jesus," "Pentecostal Fire Is Falling," "When Love Shines In," "Dwelling in Beulah Land," "Just Over in the Glory Land," "Out of Egypt into Canaan," "Brighten the Corner Where You Are," "I'm Coming Through, Jesus," "I Love Him," "How Beautiful Heaven Must Be," "Look for Me!" to list just a few. Talk about atmosphere!

In addition to those joyous songs of faith, *Waves of Glory* contained 38 hymns by Wesley. Twelve of those 38 are still in the current Nazarene hymnal! Of those 38 hymns, two-thirds dealt with the subject of holiness, the Holy Spirit, or sanctification. What a heritage! Hymns such as "Love Divine," "And Can I Yet Delay?" "How Can a Sinner Know?" "Saviour of the Sin-Sick Soul," "O Glorious Hope of Perfect Love," and "Jesus, Lover of My Soul" are just a few of those powerful texts that teach and instruct in the ways of the Lord.

William J. Kirkpatrick was very instrumental in guiding the musical development of the church in its early days. He composed many of the songs sung by Nazarenes, and edited many of the early hymnbooks. His crowning achievement was developing and editing *Waves of Glory No. 2*, published in 1921. This was the most comprehensive volume to date. It was a revision and enlargement of the earlier 1905 book of the same name. It contained 402 songs. Major contributors in addition to Kirkpatrick were: Crosby, Wesley, Gabriel, the Harrises, Morris, Isaac Watts, Johnson Oatman, Jr., and the following Nazarenes: Mrs. John T. Benson, Arthur F. Ingler, C. J. Kinne, I. G. Martin, C. B. Widmeyer, and Haldor Lillenas. *Waves of Glory No. 2* was the last publication of any kind Kirkpatrick did for the Nazarenes. He died in 1921. It is significant to note that 144 songs from this volume still form a major part of Nazarene hymnody today, for that number are to be found in the current hymnal. Some of the many songs include: "Friendship with Jesus," "Blessed Assurance," "He Leadeth Me," "Arise, My Soul, Arise," "I Will Praise Him," "Since the Holy Ghost Abides," "Just as I Am," and "When I See the Blood," to list a few.

Until 1931 the Nazarenes had no authorized hymnal even though a committee was appointed by the general

BY WILLIAMS & MARTIN

Composed and sung at the Council-Assembly at Pilot Point, Texas, Oct. 3-15, 1908.

TUNE: "DIXIE"

assembly as early as 1915 to produce a hymnal for the denomination. Again at the 1919 General Assembly, a call was made to provide the church with a hymnal that was in line with the doctrines of the church. However, the church had to wait until 1930 when it purchased the Lillenas Publishing Company. This purchase brought to the Nazarenes a significant catalog of copyrighted songs and the unique gifts of Haldor Lillenas.

Lillenas' first assignment was to produce a hymnal for the church. In that assignment, Lillenas involved over 500 pastors, evangelists, and other Christian workers. In 1931 *Glorious Gospel Hymns* was published. It contained 703 songs. In its lifetime it served 65 percent of the Nazarene congregations. Lillenas contributed 72 texts plus 20 additional tunes to these volumes. Wesley texts numbered 29; Morris—50; Crosby—20; and Watts—24. This hymnal contained the highest collection of songs penned by Lillenas, Morris, and Watts ever to appear in an authorized hymnal.

Songs reflective of that era included: "A World Wide Revival," "Beulah Land," "Come and Dine," "Dare to Be a Daniel," "Great Is Immanuel," "I'm Believing and Receiving," "Master, the Tempest Is Raging," "Saved and Kept," and "Yesterday, Today, Forever." It is interesting to note that one temperance song was included—No. 687, "Touch Not, Taste Not." The text was by Dwight Williams, and a quotation of the first stanza sets the tenor for the complete song:

*There's danger in the flowing bowl!
Touch not, taste not, handle not!
Twill ruin body, ruin soul!
Touch not, taste not, handle not!
Twill rob the home of peace and wealth,
And bring disease instead of health,
And steal thy joys as if by stealth—
Touch not, taste not, handle not!*

The singing of the gospel has ever had a prominent place in divine worship. A singing church is generally, a victorious church. When the Children of Israel crossed the Red Sea or when they celebrated other signal victories there was singing in the camp, but when in captivity, their harps were hung on the willows and the voice of music was stilled. Christianity has given the world its greatest music. Hymns and gospel songs, while simple and unpretentious, have been the means of blessing multiplied millions.²

Haldor Lillenas completed a monumental task for his

1. The Holiness bands from over these lands,
Are fast coming in and all joining hands,
Praise God! Praise God! Praise God for Jesus!
With the Blood and Fire of the Holy Ghost
We'll rout the foe and his black-winged host.
March on, march on, march on with Jesus!

CHORUS.

With forces all united
We'll win! We'll win!
We'll preach a Gospel o'er the land
That fully saves from sin.
Praise God! Praise God! Praise God
For Full Salvation!
Praise God! Praise God! Praise God
For Full Salvation.

2. With the Nazarene hosts and the Pentecostal band,
And all our folks from the old Southland—
Look out! Look out! Look out for vict'ry!
This Gideon band unitedly stand
And are determined to conquer this land
Right away! Right away! Right away for Jesus!
3. These Nazarenes are a happy host
Equipped with the fire of the Holy Ghost—
Amen! Amen! Amen! Amen!
While others sleep they are wide awake
To rescue men from the burning lake—
Praise God! Praise God! Praise God for vict'ry!
4. And when the battle here is o'er,
We'll sing and shout on the other shore—
Praise God! Praise God! Praise God for Jesus!
And when around the Throne we meet,
We'll cast our crowns at Jesus feet—
And shout: Praise God! Praise God! Hallelujah!

Nazarene Archives

church. He retired as manager of the Lillenas Publishing Company in 1950 after two decades of distinguished leadership.

Early in 1950 the Nazarene Publishing House proposed to the General Board and the Board of General Superintendents that a new hymnal be published. Approval was obtained and the work was begun in January, 1951. The new hymnal, *Praise and Worship*, came off the presses in June, 1953, and listed 497 titles.

Great care went into the development of the new hymnal.

The first approach was to carefully analyze the content of the current hymnal, *Glorious Gospel Hymns*,

1915 GENERAL ASSEMBLY

Musical selections in this meeting included: "All Hail the Power of Jesus' Name," "The Comforter Has Come," "Jesus, Lover of My Soul," "Beulah Land," "Rock of Ages," "Nearer, My God, to Thee," and "When the Old Man Died."

We may never know what was sung in one of the sessions. The *Minutes* simply say: "Very little can be said in regard to this service owing to the fact that none of the secretaries were present. . . . Roy Williams was the preacher."

OFFERING BETWEEN SONGS

The 1925 District Assembly in Alabama opened with the traditional "All Hail the Power of Jesus' Name." Ruth Lanier sang "Jesus Is Dearer than All."

In the evening service "Rev. C. J. Frost . . . took the evening offering. He secured 25 hens for the Sunday dinner and also 13 cakes. Sounds good for Sunday.

"W. L. Shell then brought a special message in song titled 'All Things in Jesus I Find.'"

using the following as criteria. (1) Is the hymn used consistently by the church? (2) Does it carry a message that is vital to our denomination? From a total of 703 numbers in the hymnal *Glorious Gospel Hymns*, 332 were eliminated as not suitable for the revised edition.³

From other sources, including several smaller Nazarene hymnbooks published since 1931, 126 additional titles were added. Some of the new titles included: "Wonderful Grace of Jesus," "O Master, Let Me Walk with Thee," "Are Ye Able?" Said the Master," "On the Victory Side," "Holiness Forevermore," "All the Way Along," "Victory in Jesus," "Glorious Freedom," "The Way of the Cross," and "He Lives." Principal contributors were: Wesley—12 texts (this was the lowest total for Wesley hymns in any authorized volume to date); Morris—25; Lillenas—31; Watts—13; and Crosby—22. This was the highest total of Crosby texts yet included in a Nazarene hymnal.

For the second time, the Nazarenes produced a hymnal that summarized their theology, aspirations, and guidelines for holy living.

Praise and Worship was a popular hymnal. Over 1.5 million copies were sold to churches of various denominations.

In 1969 a proposal by the Nazarene Publishing House to produce a new hymnal was presented to the General Board of the church. After nearly 20 years of service, the usefulness of *Praise and Worship* was being questioned. New songs had been written and, along with several older songs, accepted into the singing traditions of many Nazarene churches. Other songs had ceased in their effectiveness and needed to be replaced. To revise *Praise and Worship* was not feasible. It was decided that a new hymnal should be created. It was further decided to make it distinctly for North American Nazarenes.

Worship in Song was completed in 1972. The new hymnal contained over 100 additions, many new since 1950, and the total contents numbered 514 songs. The hymnal reflected contemporary writers such as Ralph Carmichael, John W. Peterson, and Floyd W. Hawkins. Significant additions were made from the works of composers such as Bach, Beethoven, Mendelsohn, Sibelius, and Ralph Vaughan Williams. Hymns by the following writers form the core of the hymnal: Wesley—18; Crosby—21; Lillenas—21; Watts—13; and Mrs. Morris—11. This is the lowest total of songs by Mrs. Morris to be included in an authorized version.

NEW ENGLAND DISTRICT, 1944

The musical selections at this gathering included "The Son of God Goes Forth to War," rendered by a quartet composed of John B. Nielson, Homer Smith, Kenneth Adkins, and Donald Strong. The congregation sang "In the Sweet Bye and Bye," and the ordination service included "Faith of Our Fathers" and "A Charge to Keep I Have."

PENTECOSTAL-NAZARENE BATTLE HYMN

by D. Rand Pierce

New England District Assembly, Lowell, Mass.,
May 13-17, 1908

Tune: "John Brown's Body"

The sound of Heaven's tocsin is resounding near and far,
Calling every loyal soldier to prepare for Zion's war;
Then put on God's whole armor, and His regimentals wear;

Jesus Christ is marching on!

CHORUS

Shout aloud and sing hosanna!
Shout aloud and sing hosanna!
Shout aloud and sing hosanna!
Jesus Christ is marching on!

And now, from where Atlantic tosses up her billows grand,
To the West where old Pacific gently leaves her golden strand,
God is raising up an army that will compass sea and land;

Jesus Christ is marching on!

Then Pentecostal-Nazarenes go forward in the fray;
We'll tell the church of holiness, of sin all washed away;
We'll save the dying millions, while we shout from day to day,

Jesus Christ is marching on!

Nazarene Archives

New songs for *Worship in Song* included: "To God Be the Glory," "Joyful, Joyful, We Adore Thee," "How Great Thou Art," "All Creatures of Our God and King," "I Want to Be like Jesus," "Be Still, My Soul," "Day by Day," "Rejoice, the Lord Is King," "Count Your Blessings," "Our Great Saviour," "O Sacred Head, Now Wounded," "On the Cross of Calvary," "Jesus Is Coming Again," "Holy Spirit, Be My Guide," "Ho! Everyone That Is Thirsty," "And Can It Be?" "Springs of Living Water," "I'd Rather Have Jesus," and many more. Contributions by Nazarene writers included: Lillenas, Floyd Hawkins, Hugh Benner, Byron Carmony, N. B. Herrell, Ralph Schurman, Rhea F. Miller, C. B. Widmeyer, Bertha M. Lillenas, L. Harold Johnston, and Mildred Cope.

"LET ME LOVE THEE MORE AND MORE"

In the 1926 Chicago Central District Assembly Dr. R. T. Williams briefly addressed the assembly, stressing the need of a greater baptism of love for the various interests of our movement. The crowd was inspired by his remarks and joined in lustily singing "Let Me Love Thee More and More." After this, the secretary added, "There was a brief intermission of hand shaking and love-making."

*Minutes of the Twenty-second
Annual Assembly of the
Chicago Central District*

GENERAL ASSEMBLY, 1928

Professor and Mrs. B. D. Sutton sang the first special number—"O Make Me Clean." In the afternoon of the first day John E. Moore sang "Since I Found My Savior" and "The Blood Will Never Lose Its Power." Congregational songs included: "The Cleansing Wave," "Out of Egypt into Canaan," "All Hail the Power of Jesus' Name" (sung twice the first day), "I Love to Walk with Jesus," and "I'll Go Where You Want Me to Go."

Nazarene hymnody has been in the American (gospel song) tradition from its beginning. The earlier songbooks attest to this fact, for they were filled with an abundance of gospel songs and only a small number of hymns. Historically, European hymns other than those of Watts and Wesley have been in much smaller supply.

Nazarene hymnody boasts a basic core of 253 songs which have appeared in every authorized hymnal. The works of the following writers are of major significance in the core: Lillenas—15; Crosby—14; Watts—9; P. P. Bliss—8; Wesley—7; and Mrs. Morris—6. Tracing the hymnody of the church back to *Waves of Glory No. 2*, the following hymns of Wesley have been included in every authorized version: "Arise, My Soul, Arise," "Forever Here My Rest Shall Be," "Jesus, Lover of My Soul," "Jesus, Thine All-victorious Love," "Love Divine," and "O for a Heart to Praise My God." Watts has the following inclusions from that time: "Jesus Shall Reign," "Joy to the World," "We're Marching to Zion," and "When I Survey." Fanny Crosby has had one included: "Blessed Assurance." No songs by Mrs. Morris or Kirkpatrick have come down to us from *Waves of Glory No. 2*. Their songs have been included in each version, but the titles have been constantly changed.

The basic core of 253 hymns is the "real" Nazarene hymnody. It preserves our most cherished truths. It sends them from one generation to another. Each new hymnal version augments the core with popular gospel songs which convey the truth in more contemporary terms to a current generation. We find that Wesley and Mrs. Morris were the strong holiness writers. Over half their output dealt totally with that topic or with the Holy Spirit or sanctification. Other of their songs developed that idea somewhere in the body of the text. To have so many of their texts in use in each of the hymnals published bespeaks their clear understanding of the doctrine of holiness. That understanding is still being trans-

KANSAS ASSEMBLY, 1912

The Kansas District celebrated their victories and challenges in 1912 by singing: "Blessed Be the Name," "O to Be like Thee," "Rock of Ages," "My Jesus, I Love Thee," "The Fight Is On," "Hallelujah, Praise Jehovah," "What a Friend We Have in Jesus," "Jesus Has Lifted My Load," "Could I Tell It," "There's a Secret," "Resting in Jesus' Arms," and "I Am Saved, Glory, Glory." A solo was sung by F. M. Lehman: "It's Real."

A NEBRASKA FIRST

At the first ever Nebraska District Assembly, in 1913 the very first song was "Victory All the Time." Later they sang "He Hideth My Soul." The secretary recording those historic proceedings added, "Thus closed the first Nebraska District Assembly in a wave of glory and victory."

mitted in this age through their songs.

Lillenas, Watts, and Crosby also demonstrated their understanding of the Christian life. It is to their credit that so many of their songs have been preserved through the years, encouraging us to walk the victorious life with Christ.

We believe that the Christian message, set to appealing melody, and touched by the Divine Hand can pierce the haze of daily turmoil, indifference, and the pressures of modern life to reach millions of hearts with encouragement, comfort, warning, conviction and help.⁴

That statement bespeaks the music of the Church of the Nazarene. Whether it be Wesley or Crosby, Lillenas or Hawkins, Peterson or Carmichael, the Word of God expressed through the music of Christian men proclaims a ministry where no other ministry can reach, and touches hearts where no other means can succeed.

Nazarene hymnody reflects the spirit of Nazarene evangelism—it is salvation oriented. Jesus is uplifted and love is expounded. Nazarene hymnody reflects the spirit of the Nazarene people. The songs are happy in tone and testimonial, and futuristic in outlook, pointing to eternal life with Christ in heaven. May we ever "Keep the Music Ringing"⁵ in our church.

NOTES

1. R. W. Stringfield, comp., *New Waves of Glory* (Kansas City: Lillenas Publishing Co., 1974), foreword.
2. Haldor Lillenas, comp., *New Songs of the Old Faith No. 2* (Kansas City: Lillenas Publishing Co., 1927), introduction.
3. R. W. Stringfield, "Producing the Hymnal *Praise and Worship*," unpublished report presented to the Steering Committee on the new hymnal, Aug. 26, 1969, p. 2.
4. R. W. Stringfield, "Lillenas Philosophy," address delivered at the Accent Sales Meeting, June 28, 1976, p. 1.
5. William J. Kirkpatrick and E. E. Hewitt, in *Waves of Glory* (Kansas City: Nazarene Publishing Co., 1905), No. 36.

MUSICAL MENU, 1972

The musical menu at the 1972 General Assembly included these treats: Gary Moore sang "If My People," Ray Moore led the congregation in "Living for Jesus" and "The Eastern Gate," and he soloed "How Firm a Foundation."

The Communion hymn was "O Worship the King." Warnie Tippitt led "All Hail the Power of Jesus' Name" and "My Jesus, I Love Thee." Jim Cook led the people in "To God Be the Glory."

ADVICE TO PASTORS

Quotations from Nazarene Notables on the Nature of the Pastoral Office

THE PASTOR ENERGIZED BY THE CROSS

The office is nothing only as it represents the work to be done, and each man, animated by the same spirit, must do this work somewhat in his own way. . . .

"The pastor must be always evangelistic. It would seem to be a poor ministry of the gospel of Jesus Christ that was not an evangel to unsaved men. . . .



"He must also be a consistent teacher. Every church is a school, and those which are fully organized and equipped may not inaptly be termed universities, with the pastor for president. But he is even more than this, for he must be a teacher of teachers as well as a consistent teacher of all. . . .

"He has been called to this office because he is a seer. Because whichever way he turns he has eyes to see deeper into the depths of truth, especially such truth as per-

tains to the redemption, salvation, and perfection of the souls of men, than those around him. . . .

"The pastor is a perennial fountain of moral influence and power. Whether it goes forth from his public ministrations, or in gentler flow from the influences of his personal presence, wherever, and in whatever way he touches society, he imparts to it of his own moral spiritual life. It is this moral force that goes forth from the pastor that is more than anything else the measure of his power, and the criterion of his usefulness. . . .

"The pastor needs to be large enough to take to his heart all classes of men, whatever their relation to him; those who oppose him as well as themselves, and he stands especially near to the poor and the despised. . . .

"A true conception of this work can only be drawn from the work of the Son of God. We must stand in the shadow of the Cross—we must see that Cross lifted through the centuries, until it stands erect on Calvary, and as we gaze upon that

dying Christ, and see the glory of the love of God in that marred face—waiting here, the true pastor learns the value of men, and as Christ asks, 'Whom shall I send?' he says, 'Here am I, send me.' And Jesus says: 'As the Father hath sent me, so send I you.' Receiving thus his commission from Jesus Christ, bedewed with His tears and bathed with His blood, it enters in and takes possession of his soul, and he feels that 'Tis all my business here below to cry, Behold the Lamb.'"

Phineas F. Bresee, 1881

A PASTOR SHOULD VISIT

"This young man could preach and pray like a streak, and lived well. In his preaching and praying he was next to the best; he was cyclonic in the pulpit. His outward life was above reproach. Notwithstanding, the people complained and wished for another pastor. He failed in four pastorates, and the general complaint was, 'He will not visit.' He knew he should visit but had not the moral courage to do what to him

was an unpleasant duty. He finally promised God to visit in the community. He visited a great deal, especially active among the 'flu' patients. In three months he redeemed himself."

A. E. Sanner, 1926

DISCOURAGE DISCOURAGEMENT

"The obstacles that confront the pastor are tremendous. The difficulties cannot be ignored. It will test the real mettle in any man if he would accomplish something worthwhile for God and holiness. The world, the flesh, and the devil are dead set against us. But we must rise above them and faith must utilize the seemingly insurmountable difficulties as a challenge. Bud Robinson says, 'God cannot do anything with a discouraged man.' If this is true of people generally, it is doubly true of the minister. To be discouraged is to be defeated. To believe God, and to be envisioned by Deity is to have victory. A discouraged man will generate discouragement among his flock, but the man of mighty conquering faith will stimulate faith in others."

E. E. Wordsworth, 1926

THE PREACHER'S FOLLY

"A short time ago we met again a preacher whom we knew many years ago. He entered the ministry as a young man with little intellectual preparation for the work. His natural talents and his white heat zeal made his early ministry successful, but he never waked up mentally. As he approached the age of 40 it seemed that people were harder to reach and influence with the gospel than they used to be. Many communities were 'gospel hardened.' At 55 this preacher was 'on the shelf.' His health is reasonably good, his standing as a man is high enough, but as a preacher he is dead because he never learned to study. He died at 50—died like a tree, at the top first."

J. B. Chapman, 1928



MARRY RIGHT

"Marry a girl who is as good at cooking as at praying; who can superintend the kitchen as wisely as the prayer meeting; who has religion and conscience and sense enough not to prepare stuff to pamper abnormal appetites, but to prepare wholesome food to keep you and your family well. Blessed is the minister who has such a helpmate. He ought to thank God for her every day."

A. M. Hills, 1928



A MINISTERIAL MENACE

"One of the foremost threats to the success of the ministry is indolence. The average human being is as lazy as he dares to be. Unless he has something that operates as a constant stimulant he will gradually decline in his exertion, regardless of how good and spiritual he may be. . . . Unless backed by a resolute will, and a keen, conscientious sense of his obligation to God, His kingdom, and the salvation of souls, a gradual descent by the preacher into indolence is inevitable, and as certain as the sweep of the tides. . . .



"Many are physically lazy. They have joined the fraternity of the 'Sons of Rest.' . . . some love to fish because so often fishing is a lazy man's recreation. They can sit for hours on the bank of a stream, or lake or in a boat, and do nothing but watch a bobber, and call it sport! Many a preacher keeps himself poor, his family ill-clad, and his home indifferently furnished, his table lacking in nourishing food, because he must have a car, for, forsooth, he is too lazy to pump himself about on a bicycle.

"Many are mentally indolent. They never master a keen, comprehensive course in Bible study. They seldom or never read a worthwhile book . . . books are a taboo—it is too much like work to read them. They are mentally weary and cannot

think long, or closely, or continuously. . . . The tragedy of indolence in the ministry is its incurableness. Let a preacher once become inoculated with a genuine case of it and his situation is usually fatal. He seldom ever gets over it. Once in a while a lazy minister will have a great awakening, see a wondrous light, and snap out of it. But such instances are rare."

J. G. Morrison, 1938

HOW NOT TO SUCCEED

"Preachers who 'lord it over God's heritage,' and take the attitude of dictators, rather than of leaders and shepherds, do not seem to get along very well. People, at best, have to take so much off the preacher, that when he shows himself to be heady, thin-skinned, and hard to entreat, the people lose their affection for him, and want to give him the boot, instead of the glad hand. . . . Preachers who think nothing is well done unless they do it themselves, and hence try to run all the departments of the church personally, and insist on leading the choir and keeping the spotlight always, do not seem to last long. No one seems to be good enough at everything to be a leader in it, and unless he is willing to be a follower now and then, others do not want to follow him. . . . It is death to the preacher when he decides that he is a stockbroker, a retail merchant, a real estate dealer, an investment salesman, or a money manager."

J. B. Chapman, 1941

WHY FAIL?

"Preachers fail because they are not sincere relative to the matter of hard work, hard study, and in their prayer life. . . . The second fundamental reason why preachers fail is found in old-fashioned laziness."

E. O. Chalfant

A HOLY VOCATION

"All the scriptural designations for the minister of the gospel imply solemn responsibility to God and man—prophet, priest, servant of God, minister of Christ, man of God, husbandman, bishop, elder, ambassador, angel of the church, shepherd, and overseer of the flock of

God. What a vocation, what an assignment, what an obligation belong to all who enter this holy calling! Certainly none should presume to consider himself worthy of such high honor or equal to such responsibility. . . .

"A faultfinding, critical pastor is doomed to failure. The ability to see his own mistakes and misjudgments are important beyond possibility of overestimation. At the same time, the ability to overlook faults and mistakes of others and to appreciate them is equally important. . . .

"A pastor characterized by industry, initiative, and ambition to do something for God and men will find plenty to do and a way to get it done."

G. B. Williamson, 1952

PASTOR AS SHEPHERD

"There has been a tendency to cloak the man of God in modern garments. By some he has been cast primarily as a counselor. Others have seen him as a coach. But no other name describes his fundamental role and total task quite like the word *pastor*, which literally means 'shepherd.' Nothing else quite embraces the whole scope and spirit of this unique ministry like the term *shepherding*. . . .

"Anything less than the baptism with and the continued leadership of the Holy Spirit is insufficient spiritual preparation for shepherding. . . .

"Compassionate love was then and always will be the distinguishing mark of the bona fide shepherd. The kind of concern that goes beyond the line of duty—even on one's day off. Born in the shepherd heart, this compassion sees beneath the mask and the veneer. It hears the silent cry for help which is never voiced. The shepherd identifies with his sheep. That's why pastors never go on strike for an 8-hour day or a 40-hour week."

Eugene Stowe, 1976 🐑



A PREACHER SHOULD PREACH

Nazarene Leaders on the Subject of Preaching

Now Is the Time to Preach Full Salvation

"There are reasons to believe that preachers of full salvation are entering an era of opportunity that is superior to any they have had in a hundred years. The day of theological controversies is drawing to a close. Pretty soon a man cannot get a hearing on threadbare 'Fundamentalism' any more than he can on routine 'Modernism.' Then every preacher must have something positive and definite to say. When the wind ceases to blow, the props become a menace. Now, as almost never before the preacher who has really thought his problems through and has come out with a definite, positive message of salvation is going to get a hearing and is going to be a power in his church and in his community.

"Sickly, sentimental lectures on current topics have had their day. The hour for the virile preacher of a saving gospel has struck and will strike more plainly as time goes on. It will almost come to the place where it is real preaching or none at all. This is the time for preachers of full salvation to come into their own, not on an argumentative basis, but on the sane, clean-cut, Pentecostal basis. . . . The modernistic pulpit is, indeed, losing its power. But sin is still sin and the Holy Spirit is still here

to reprove sinners, and convicted sinners still long for the assurance that the message of the Cross brings to them."

J. B. Chapman, 1928

Preach Sound Doctrine

"If ever an age needed creeds it is this one. If there ever was a time when the blessed truths of Holy Writ needed to be diligently taught to the children and talked of daily till old age it is right now! A 'think as you please,' 'believe what you will,' 'live as you like without let or hindrance' program, for which all the Modernists are vociferously clamoring, can never advance our piety or save our Christian civilization. An ocean liner would be just as safe in a fierce storm, blowing toward a rock-bound coast, without chart or compass or helm or rudder, and the officers and crew all crazy drunk! We sadly need sound scriptural doctrine in classrooms and pulpits."

A. M. Hills, 1928

Preach Christ—Fervently

"With Christ as the Center and Norm of our message, preaching becomes as broad and deep as the human situation. But we never range so far as to forget that in Christ, and in Christ alone, 'are hid

all the treasures of wisdom and knowledge' (Col. 2:3, RSV). No one 'makes a prey' of us through philosophy, or psychology, or sociology 'according to human tradition, . . . and not according to Christ' (Col. 2:8, RSV). As Christian preachers we 'take every thought captive to obey Christ' (2 Cor. 10:5, RSV). We exhaust every available source of human knowledge and bring this to bear upon the needs of people, but we never forget that *Jesus Christ* is the Way without whom there is no going, the Truth without whom there is no knowing, and the Life without whom there is no growing.

"And, yes, there is urgency in this business of Christian preaching! Preaching is not dry, unemotional, detached speech. The messenger himself becomes a part of the message. The truth which has transformed us possesses us betimes with a holy ecstasy. We have not truly preached until we have proclaimed Christ 'with the Holy Ghost sent down from heaven' (1 Pet. 1:12). And no one has really heard the gospel, as Dr. James B. Chapman used to say, until he has heard it 'in demonstration of the Spirit and of power' (1 Cor. 2:4)."

William M. Greathouse, 1978

Plain Words to Preachers

"The diligent student searches the Bible, history, nature, and his own being for materials for the making of his sermon. The good thinker meditates carefully to gain his broad, comprehensive thoughts. He studies to use clear, beautiful, and forceful language with which to elucidate his thoughts; but the true preacher is seen in his sermonic delivery and the style of his preaching. . . . Extemporaneous preaching is the method I would advocate. . . . This method requires most careful preparation. Thought must be systematically arranged, and the truths presented must be ground into the soul until they become a part of one's very being."

*General Superintendent
John W. Goodwin, 1937*

Preach the Great Centralities of the Faith

"It is considered that three principles are involved in the development of a good preacher: (1) First is the mastery of the techniques of sermon making. The material available in this area is so abundant that any minister through self-study can learn the techniques of making the sermon inspiring and meaningful. (2) Second is the deep spirituality of the preacher. The minister really preaches what he actually is, and there can never be a substitute for a close walk with God. (3) Third is a faith in the gospel we proclaim. This comes from experience and creates a ministry with strong convictions in the basics of faith and doctrine.

"There is abundant evidence that a great deal of modern Protestant preaching is on marginal issues. This type of preaching is, of course, easier and some feel more interesting. It also appeals to those who are tempted to say something *new* instead of something *true*.

"An honest survey of the spiritual needs of the people and their deep frustrations challenges any Spirit-anointed preacher to keep to the great centralities of Christian experience and practice."

Charles H. Strickland, 1982

Spiritual Preparation

"It is not so difficult to know what to preach as to be in condition so that the Holy Ghost can preach through us—so in all our work the details of how it shall be done are not so important as to be in condition so that we may be an efficient agent through whom the Holy Spirit may work."

P. F. Bresee, 1881

Ideals in Preaching and Preacher

"We do not disparage intellectual energies, but we do wish to place in the forefront of our message to you that the first and highest ideal in preaching is not an intellectual one. It is the 'dynamic efficiency' of the heart, a passion, an outflow upon

our hearers of an 'infinite affection.' In making truth effective in the individual life, we must not let the brain crowd out the heart; we must not underemphasize the cultivated affection. . . . A man may be very brilliant or he may not, but if he is a man with a 'heart,' then to get close to him is like being sheltered by the south side of a house in the winter-time. . . .

"The preacher must be thoroughly understood to be a success, and one of the ways to be well comprehended is to choose a good text and then stick to it throughout the entire message. I think it was Bishop Oxnam who said that, 'Many preachers have the instinct of aviators—as soon as they announce a text they taxi for a short distance and take off from the earth and disappear in the clouds. After that, only the splutter of motors and the din of exploding gas are heard, all of which signifies (so they would have us think) that they are flying high—very high.'

"But this business of high flying is very dangerous because a preacher has no instrument aboard to determine distance, direction, and position, while if he would 'stick' to his text, he would have all these, and arrive safely at a conclusion which would produce results in the lives and conduct of his hearers."

L. A. Reed, 1946

Isn't Preaching Primary?

"The discrediting of preaching is one of the moods of our times. It comes from all kinds of church specialists and uninformed laymen who seem to tie into every secular movement and use it as a means to church growth. It also comes from preachers who are unwilling to pay the price to know what the gospel is and to discipline themselves in preparation. . . .

"A minister has 101 tasks and functions during the week. Putting preaching first means that the most important of his tasks is to be an oracle of God. It is fascinating to see how mastering the preaching task

prepares a man to meet his other obligations. . . .

"I am convinced after a lifetime of 'church-watching' that if we are to develop an informed people, intelligent in their faith and instructed in truth, that we must give attention once more to the proclamation of the gospel through skillful and dynamic biblical preaching.

"It is already apparent that the pastor-preacher has a profound obligation to interpret the Word to the best of his abilities with the instruments which are at his disposal. The many written resources at our disposal make 'sloppy' exegesis unpardonable."

Oscar F. Reed, 1978, 1980

Preach Holiness

"The Lord spoke plainly, saying, 'Son, I have anointed thee!' Knowing my own ignorance, I said, 'But Lord, how shall I preach holiness?' And as clearly as if an angel spoke from heaven came the words ringing in my soul: 'Preach that it is so *scriptural* that one would have to become an infidel to not believe in it; so *plain* that one cannot keep out of the insane asylum and not see it; so *essential* that a believer will backslide if he doesn't get it; and so *logical* that one would have to go to hell to get around it.' My whole soul answered, 'I will, Lord, I will.'"

U. T. Hollenback, 1933

A Little Talk with Young Preachers

"Explain regeneration, illustrate it, prove it by the Word of God, and do this again and again. They will not 'catch on' the first time, so please do not scold them. Better scold yourself for not making it plain to them. It is a reflection on you rather than on them. Repetition is a fundamental law of psychology. Do this with each doctrine you present. You will not waste time but make time. Do not 'lambast' the people for rejecting holiness. They do not know as yet what you are driving at. Tell them what it is. Make it real plain. Do not forget that what is plain to you is very foggy to them.

"Teaching is the first thing of importance. Do you not remember how slow you were to 'catch on'? Then be patient with others. This is the appeal to the intellect. Always appeal to the intellect first.

"Next, stir the emotions. A pathetic story or something humorous, the description of pleasure or pain; a telling illustration; make the audience weep. Be emotional yourself; feel your illustration; enter into it. You can cultivate this power. Especially the pathetic has appealing power.

"The emotions stir the will to action. Nothing else can cause the will to act. Remember this. This is what you want.

"If you can combine the appeal in

one message it is frequently advisable so to do. Especially is this true of the pastor where the work of God is established. The evangelist in a 10 days' meeting should make his strongest appeals at the latter part of the meeting. But remember the order; first inform the mind, then stir the emotions, then move the will to action. When this is done you have brought a soul into the kingdom."

E. E. Wordsworth, 1926

Preach Evangelistically

"He is to preach all the time, whatever his theme or text, with the conviction that he is preaching to save the souls of men. He must keep his objective in preaching clearly defined in his own thinking, namely, that he is expecting someone, if not everyone, who hears him to render a decision while he preaches. He preaches for a verdict. Maybe it is not the great, momentous decision to accept Christ as his Saviour there and then; but it is a decision to walk in the light received, to answer the call of God, to obey the dictates of an enlightened conscience, to consecrate a life to the service of the church, to do the right thing when tempted to do wrong. Preaching should never be casual, aimless, desultory. Preach to accomplish a purpose. Be forever discontented if that goal is not reached."

G. B. Williamson, 1952



BUD ROBINSON REPORTS FROM INDIANAPOLIS, 1913

Old Bill Yates as a singer was at his best. He sung music by the wagonload. When it comes to praying loud and long and hot and fast and leaping in the air and dancing before the Lord, Hatfield is just simply at the head of the list. It would not do for any man on earth to try to be like him, for if he did the first effort he would kill himself dead on the spot.

If ever you heard a Texas cyclone go by, or if you ever saw a dozen hounds with a coon up a bush, you have some idea of John Hatfield's six o'clock prayer meetings. We had a few souls saved. We never had a real break in the meeting, but somebody almost every service got through to victory.

VOICES OF OUR HERITAGE

A Reading for Church Anniversary Sunday

by Donna Fletcher Crow

(May be done by one person, or narrator and several readers.)

In October of 1908, holiness churches across America answered the Call to Assemble issued by Drs. Phineas F. Bresee and Hiram F. Reynolds, general superintendents of the Pentecostal Church of the Nazarene. The 236 delegates met in Pilot Point, Texas, in a big tent next to Brother Roberts' rescue home. The result of that meeting was the union of several holiness forces across the nation and the birth of the Church of the Nazarene.

As we celebrate our 75th anniversary, let's hear what some of our founding fathers had to say to those delegates and to us. This is our heritage.

We hear first from "the best-loved man in the holiness movement," Uncle Buddy Robinson, who will lead us in prayer.

(Read with a slight lisp) *"Dear Lord, bless the poor folks. Lord, You know that is us. O Lord, we need Your help. Give us a backbone as big as a sawlog and ribs like the sleepers under the church floor; put iron shoes on us and galvanized breeches and hang a wagonload of determination up in the gable end of our souls and help us to sign a contract to fight the devil as long as we have a vision and bite him as long as we have a tooth, and then gum him till we die. My prayer for these people now is, Lord, that You will turn a hogshead of honey over in their souls and just let it ooze out between their ribs until they will be so sweet that every bumblebee and honeybee in the settlement will be abuzzing around our doorstep. Amen."*

Four of our founders will now explain why they favored a national holiness denomination and give us a glimpse of some of the difficulties they faced. First, from

New York, Brother William Howard Hoople, remarkable for his 6-foot 6-inch, 275-pound build and glorious handlebar mustache:

"You see, brethren, none of the evangelical bodies in our area seemed to desire to push holiness as a second work of grace, and where they had tried this it took a good deal of coaxing and teaching and then after it was



H. F. Reynolds



Bud Robinson

about accomplished some one came along and upset the whole thing. And as our time here is short and we didn't amount to much, we thought the most sensible thing for us to do was to walk alone with the Triune God. Perhaps this may sound strange to some of my brethren, but holiness is apt to make us appear to the world a little peculiar."

And then, Brother C. B. Jernigan from Texas. A true Southern gentleman, he was a photographer by trade

and a convincing, picturesque speaker with a commanding voice.

"The interdenominationalism characteristic of both local bands and regional associations has failed to conserve the fruits of Wesleyan evangelism. The reason is



William Howard Hoople



C. B. Jernigan

that most of the people are too poor to pay two pastors, one to build up the holiness work, and another to tear it down."

And the beloved Dr. J. B. Chapman, radiating kindness and Christian love:

"A national denomination is necessary both to multiply and strengthen the sentiments binding holiness people together, as well as to fence out the fanaticism which has frequently threatened the movement from within."

Our final speaker in favor of church union is Brother C. W. Ruth. Known as "man on the go," this short, stocky Dutchman wore out over 20 Bibles in his lifetime of expository preaching.

"The important thing before this body is that there is a close similarity of the denominations in preaching and



C. W. Ruth



J. B. Chapman

testifying to holiness, avoiding sidetracks, and in organizing for aggressive service."

And Uncle Buddy, with his characteristic optimism, encourages us:

"If the Church of the Nazarene will keep red-hot second-blessing holiness before this country, there is no power on earth that can keep the church from sweeping the country like a forest fire."

Dr. Hiram F. Reynolds, the refined Christian gentleman

from New England who almost single-handedly started our foreign missionary work and earned the title of "Mr. World Missionary," speaks of another aspect of our calling:

"We must remember that in order for God to prosper us we must keep broad in our work and low at Jesus' feet. Service and sacrifice will bear no fruit in the world unless bound up in love for Christ. The symbol of Christianity is neither a cross nor a crown, but a towel."

Sharing Dr. Reynolds' world vision of our mission, Dr. Chapman said:

"Together we may become one strong, aggressive holiness church that will inspire confidence, rebuke fanaticism, and with the Pentecostal power upon it become a mighty factor for the spreading of the gospel over the world, and prepare God's true people for the coming of King Jesus. Even so, Amen!"

And so, on Tuesday, October 13, 1908, after six days of meeting and debating, compromising and praying, the vote for union was unanimous. The jubilant delegates shouted, cried, and hugged each other. Then they sang "The Battle Hymn of the Assembly" and marched in victory around the tent until they were called back to order by Dr. Phineas F. Bresee, God's man of the hour and the driving force for founding the Church of the Nazarene. Let's listen to him:

"Brothers and Sisters, this means that the church was born marching. And as long as we continue to march and follow the direction that the Pilot points, we will keep the glory and blessing and favor of the Lord upon us. No one is happier or more blessed than I. I am seeing come to pass my dream of a great holiness church. Here three streams of water of life have their glorious confluence, one from the Pacific, one from the Atlantic, and one from the Gulf of Mexico. We need a great spirit of connectionalism, of real loyalty to the church and her institutions."

"We must humble ourselves, making sure that there is no selfish way in us. If in anything we should not see eye to eye, we must still abide heart to heart, patiently waiting to be led by Him who would glorify himself in the unity of our love to God and to each other, and in our devotion to the work to which He has called us."

"In essentials, unity; in nonessentials, liberty; in all things, charity. We must keep the glory down! We must keep the salvation of souls as our main business. Our work is to preach holiness, to spread it over these lands. To this we give ourselves; for this we give our all. This is only the dawning of the Church of the Nazarene, and the sun never sets in the morning."

(Congregation sing first verse of "Faith of Our Fathers.")

And just as those men had a vision for a national—no, international—church, (local founder) had a vision for a Church of the Nazarene right here in _____. (Tell briefly about founding a local church, using quotations from founders, if possible.)

Today it is for us to catch their vision, their spirit of enthusiasm and mission, their dedication to the doctrine of holiness, and to reach out to our neighbors, our nation, and our world with the message of salvation and holiness.

(Congregation sing "Holiness unto the Lord.")



GLIMPSES OF REVIVAL FIRE

Bud Robinson, Chicago, 1908

Brother Bud Robinson closed a very successful meeting on January 26, at the Pentecostal Church of the Nazarene in this city. The last day was one of blessing to many. In the morning Brother Robinson preached a masterly sermon, showing conclusively that the disciples were converted before Pentecost and were sanctified at that time. During these meetings of two and a half weeks, nearly 300 bowed at the altar, and Brother Robinson states that more than 200 of these gave definite testimony during the meetings. To God be all the glory!

C. W. Ruth, Portland, Ore., 1908

Bro. Ruth's meetings were a great help and blessing to our work here. We had 100 or more at the altar during the 10 days, and most of them prayed through. We are still reaping as a result of those meetings. The tide is still rising. Yesterday we had Rev. Will Huff and Rev. Bud Robinson with us for an afternoon and evening service, and the house was packed to its utmost capacity at both services, and scores could not get even to the door in the evening, when Bud Robinson related some of his life story. At both services the audiences were carried away until it seemed that some of us could scarcely keep from going up at times.

M. O. Harper, West Virginia, 1908

I was in five meetings in West Virginia and the results were small. It is a lumber and mining county, and the whole county seems given up to tobacco and liquor and carnality. Perhaps not so much along the railroad, but in the rural districts it's beyond comprehension, save to those who have seen the actual conditions. But our God is great and many are getting into the light.

C. W. Ruth, Meridian, Miss., 1909

I have just conducted three meetings in the South. The first with the colleges at Meridian, Miss., November 1-10,

where the Lord gave most signal victory, and more than 500 definite seekers knelt at the altar for pardon and purity.

Jarrette and Dell Aycock Holdenville, Okla., 1927

The greatest revival meeting that the Church of the Nazarene has ever had at this place has just closed. Jarrette and Dell Aycock were the evangelists. They were with us only 10 days, but they got a grip on the people in the very beginning of the meeting. We had large crowds at each service. Brother Aycock was at his best. He did some wonderful preaching; also the object lessons given by Mrs. Aycock were wonderful. We had 60 either saved or sanctified, and a class of 23 came into the church.

Bona Fleming, East Liverpool, Ohio, 1927

My first meeting for this report starts with Rev. Benedum at East Liverpool, Ohio. I consider this church second to none in this nation. They have a great building, a great choir and orchestra of 75 pieces, all well saved, a great pastor, and a great people. Such praying in the basement before service I have never heard, and it is no wonder that the long altar and front seats are filled with seekers and that 75 joined the church the last Sunday.

C. J. Garrett, Royalton, Ill., 1927

Our meeting at Royalton, Ill., was a success in spite of coal strikes, floods, and devils. Crowds were large from the start, overflowing many nights, added chairs and standing room all taken. Many people stood on the outside near open windows every night. Some 40 prayed through, 6 joined the church in Royalton, and 2 in Carterville from this meeting, and others will follow.

The Lathams, Mount Vernon, Ohio, 1937

Mount Vernon church closed one of the greatest revivals in history of church Sunday, March 7, Latham Sisters of Wil-

more, Ky., evangelists; 130 at altar, 12 good members, and expect more. Several new scholars enrolled in Sunday School, 45 subscriptions for *Herald of Holiness*. Nice love offering for pastor. Evangelists recalled; we highly recommend them.

A. S. London, Peoria, Ill., 1937

March 21 closed an enthusiastic six-day Sunday School revival with Prof. and Mrs. A. S. London; 1,900 calls made, 810 new prospects, 65 new scholars enrolled, Sunday School attendance 501; Leadership Training class of 30; Personal Workers' band of 40; fruitful altar services. On with the Sunday School revival!

Paul Martin, 1968

Paul Martin reports a successful fall season of revivals. Many new people have found the Lord during the revival campaigns at Richardson and Grand Prairie, Tex.; Wichita (Kans.) Westside; Nashville Grace; West Chester, Pa.; and Lowell, Mass.

Over 100 people came to the altar during the revival at Lowell, Mass.

Chuck Millhuff, Denver, 1981

Denver First Church recently had a "real revival" with Evangelist Chuck Millhuff. On the Sunday morning of the first week, there were 150 at the altar. Sunday night was phenomenal. It just caved in. We had to extend services another week.

The revival was planned for the church. It was not promoted in the community. We wanted the church to face itself. Special emphasis was placed on the laws of revival, especially repentance, which is followed by revival, then evangelism. Early morning prayer meetings, special prayer times during the day, and all-night prayer sessions preceded and continued throughout the revival. Someone was at the altar of the church almost continually. Revivals aren't miracles, but adherence to the laws of God.



Our Seventy-fifth Anniversary: Questions and Responses

by J. Kenneth Grider

Professor of Theology, Nazarene Theological Seminary

As we Nazarenes celebrate this 75th anniversary of our official founding in 1908, I should like to ask and respond to a few questions.

The first is, "Just what is it that we are celebrating at this time?" Perhaps in part we celebrate the faith that, when we today excite to the things God is doing, the basis for the excitement is not unlike what it would have been 75 years ago. We still excite to conversions and to through-and-through sanctifications. We still excite to testimonies people give to these works of grace and to the Father's other miraculous and providential helps. We still stand in wondering amazement that we are the recipients of such graciousness from the God and Father of our Lord Jesus Christ.

We also celebrate certain quite obvious accomplishments, as God has bestowed upon us His grace and His gifts. We celebrate the accomplishments in evangelism of the Bud Robinsons then and the Chic Shavers now, and of the evangelists then and now whose work has not been widely heralded but nonetheless has been obviously and authentically redemptive.

We celebrate the world mission accomplishments of the Harmon Schmelzenbachs earlier and the Louie Bustles now, and of all the hundreds of others then and now who have served our Christ in far-away places happily, unstintingly, often sacrificially in lengthy callings.

Cause for celebration must also include the no-less-than-phenomenal education accomplishments. Those small schools here and there that we sometimes named universities were beginnings in an impor-

tant area of the fledgling denomination's investment. Nothing like full and official accreditation obtained in those schools. They had their creative but no less dedicated persons. Not many of the professors held the doctoral credential as so many do today. Sometimes it was decided which teacher had had even one or more courses in a given area, and that person would teach that course to the usually called young. Sometimes the Snowbarger-type laypersons would bail out these schools by mortgaging their own properties and by otherwise contributing to them sacrificially. But the schools were seeds of God's planting, and they have become places where thousands of the lay- and clergy-young root down and begin to flower and to fruit.

Celebration is appropriate also in the record of accomplishment in the area of publications. You had the C. A. McConnells and the M. Lunn then who saw to it that we published the whole gospel to the whole world by the printed page. And now we have the enterprising Bud Lunn and their writers and editors who use the latest in lithography and even in computer science to herald multilingually the full salvation message.

So much for this rundown of just a few of the accomplishments that occasion our celebrating at this time. "What are some of the satisfactions that we might linger on, as long as we do not become smug in them?" One is that we were more right than we knew for sure we were when we started out with, and held to, a proscription of tobacco use—

and, for that matter, a proscription of alcohol as a beverage.

Another area in which I feel we may justly enjoy a certain sense of satisfaction is the fact that we have always ordained women to ministry. Many of the denominations are just getting around to this, but we have been guided, we feel, to do it all through these generations. A bit earlier, in 1853, when holiness leader Luther Lee ordained Oberlin graduate Antoinette Brown, it was perhaps the first time a woman had been ordained in the whole Christian era. At Oberlin, where holiness leaders Asa Mahan and Charles G. Finney held forth, American women were first admitted to a college; and our holiness forebears ordained them—so long as they were God-called—as freely as they ordained men. Luther Lee preached that first ordination sermon from Gal. 3:28 where Paul says, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (NIV). Lee pointed out that although in First Cor. 14:34 Paul said women were to keep silent in church, in the same book Paul said they were to keep their heads covered when they prophesied (11:5).

Another fact that perhaps should be satisfying to us is that in recent years we really have turned some corners that are making us a truly international denomination. The preponderance of us are still in the U.S.A., and I am sure that this might be a bit too obvious sometimes to Nazarenes in other world areas. But certainly on paper, and in many actual ways, with full-fledged, self-supported districts in other areas, and with about one-fourth of the

general assembly delegates coming from those areas, and because of other facts in our restructuring, the Church of the Nazarene has become an international denomination.

Another fact that I look upon as satisfying is our recent approach to the kind of social conscience which captured the consecration of our forebears: Wesley, Clarke, the American holiness movement of the 19th century, Bresee, and others. We have a Tom Nees, a Paul Moore, an Orville Jenkins, Jr., and many others who are ministering in many inner-city areas. Now we have a general hunger and help-the-poor fund. We have officially spoken out on abortion and other social issues.

Still another occasion for a certain sense of satisfaction is in the camaraderie that obtains among us, even after we have become a quite large denomination. This often occasions our getting together, and it is a felt experience when we do get together in district meetings, in college homecomings, in general gatherings. While we are not ever reckoned as one of the several really large denominations in the U.S.A., for example, our general assemblies are the largest regular religious gatherings in America. I myself, as a young pastor in 1944, hitchhiked 600 miles to our general assembly, staying under bleacher seats in the auditorium where it met, feeling after a few years of fellowship with Nazarenes that I had to be present.

Another question I would ask at this time is, "What are some of the possible danger points, as we celebrate the past and head into the future God wants for us?"

One danger is that we might tend to depend too much upon the momentum that has been built up to this point. Revivals of genuine faith will not happen in the future just because they have happened in the past. Our colleges will not continue simply to be there in each of our zones in these difficult upcoming years unless we newly set ourselves to the costliness of their being there, doing what they do. Each new generation of Nazarene Christians must be enthusiastic rediscoverers of holiness experience and faith, and of the need to promote the Christian life institutionally and otherwise.

Another danger is that we might

tend to depend simply upon our expertise. Sure, we have expertise, under God. We teachers are highly credentialed, and some of us have held forth in classrooms for a long time, where eager and designated young people sit and absorb what we are and what we say. Evangelists are more professional than some of the rough-hewn ones were, such as Jarrette Aycock. District superintendents might fly off to church planting

"Each new generation of Nazarene Christians must be enthusiastic rediscoverers of holiness experience and faith."

seminars, and pastors to church growth seminars, and all become quite expert in their respective offices. But mere expertise will not be sufficient to reaccomplish, in our day and in our way, the things that were accomplished by the E. E. Angels in our colleges, the Jarrette Aycocks in evangelism, the E. O. Chalfants in the district superintendency, the L. A. Reeds in the pastorates. The same God who helped them will need to help us if the record we are now writing will be worth reflecting upon at future anniversaries (if Jesus tarries His return).

The biggest single danger that we face, as seen by this longtime theologian of the denomination, is a danger inherent in our Wesleyan (and biblical) tradition. It is the danger that, with all our proper stress on the experience of God's grace, we will become too lackadaisical about the doctrines which undergird the experience. It is not enough simply to wander, say, into the experience of entire sanctification. If we do, fine. If we do, and are maintained in it and mature in it, fine. But many people had wandered into the second work of grace before the holiness movement as such got under way, and before most of our present holiness denominations were founded. They wandered in, and often did not know what they had wandered into. They entered in, but did not quite know

how nor why. And they only vaguely and often tenuously promoted the experience.

In the holiness movement, and in the Church of the Nazarene which grew out of that movement, we came to learn the how of entire sanctification. We came to learn that it is received instantaneously by believers through faith preceded by consecration. We came also to learn something of the why of it. We came to learn that there are two works of grace because there are two types of sin: disobedient acts, and the state of original sin; because the disobedient acts need to be forgiven and the original sin purged as with fire; because, psychologically, we could hardly be, at the same time, in the state of mind of a rebel pleading forgiveness and of a believer yielding all to God, and by faith receive the baptismal, fiery cleansing. Back of this, of course, the why of the second work of grace, as well as the first, is because the God-Man suffered for us on Calvary and was raised from the dead for our redemption.

Specifically, as I see the matter of entire sanctification, in our proper interest that it be a dynamic, growing, up-to-date experience, the danger is that we suggest it is gradually received and downplay its instantaneousness. It is better, I feel, to speak of what is gradual prior to entire sanctification as growth in grace, instead of as gradual sanctification. Scripture would allow us to call it gradual sanctification because, e.g., verbs for "sanctify" are sometimes in the present tense in the Greek New Testament. But by "sanctification" our people often mean "entire sanctification," and when we speak of gradual sanctification it sounds as if we are meaning gradual entire sanctification. Yet entire sanctification is received all at once, at "a single stroke," as Wiley said (*Christian Theology*, 2:446).

I do feel, then, at this anniversary time, that we Nazarenes have much to celebrate; and that some of the denominational accomplishments might well be rather satisfying to us. Certain cautions, though, are in order as we complete the first 75 years and head into the next era of holiness evangelism God charges us with.



THE HERITAGE WHICH IS OURS

by Bud Reedy

Pastor, Church of the Nazarene, Hershey, Pa.

The Church of the Nazarene is quickly approaching its 75th birthday. With this significant event will come a great deal of reflection upon the heritage which is ours. Is this healthy? For what purpose do we reflect upon our past? Indeed, is such a review of our roots helpful or a waste of time?

The answers to these questions are to be found in one of the most neglected and misunderstood passages in scripture: the genealogies. Matthew places a genealogy in the most strategic point in his Gospel account of the life of Jesus—at the beginning. In chapter 1, Matthew makes it very clear that he is interested in his readers not only learning who Jesus was, but where He came from . . . His roots, as it were. To discover Matthew's reasons for recording Jesus' heritage is to understand the importance of reviewing our roots.

Upon close scrutiny, we discover that *Matthew recorded Jesus' heritage in order to establish Jesus' authority*. As you know, Jesus claimed to be the Messiah, the one sent from God to deliver Israel. Matthew was convinced of this, and it was his purpose to convince his readers of it. Every Jew knew from the prophets that the Messiah would be a direct descendant of King David. So, Matthew recorded Jesus' heritage in order to establish, once and for all, that Jesus was the fulfillment of Old Testament Messianic prophecy. Jesus' heritage supported His claim to be the Messiah . . . it established His authority among the Jews.

So, too, we must review our heritage in order to establish our authority as a church. The distinctive doctrine of the Church of the Nazarene is the doctrine of "Christian perfection" or "holiness." Upon what authority do we proclaim this? From the beginning, our founding fathers (and mothers!) have asserted that our authority to proclaim holiness rests solely upon the written Word of God. The message of holiness is scriptural. This is our authority.

By what authority did such men as F. A. Hillery from the North, J. O. McClurken from the South, William Howard Hoople from the East, and Phineas F. Bresee from the West come out of their churches and form holiness associations? By what authority did these associations merge and become the Pentecostal Church of the Nazarene? Upon what authority does the modern-day Church of the Nazarene continue to lead men and women, boys and girls around the world into the experience of entire sanctification? The WORD. Upon its authority we stand.

Upon further examination we see that *Matthew recorded Jesus' heritage in order to establish His place in history*. Matthew wanted his readers to see that Jesus was not a flash-in-the-pan prophet. It was his contention that Jesus' life and ministry found fulfillment in what went on before, and that what went on before found fulfillment in Jesus Christ. He had a place in history.

So, too, we must review our heritage in order to establish our place in history. The doctrine of holiness just didn't appear on the scene in the mid-18th century during the Wesleyan

revival. It has been taught clearly and consistently throughout the history of Christianity.

Dr. William M. Greathouse has made this abundantly clear in his book, *From the Apostles to Wesley: Christian Perfection in Historical Perspective*. That the apostles taught holiness is a matter of biblical record. Of the Early Church fathers, Clement and Irenaeus clearly proclaimed Christian perfection. Among the ancient monastics, such as Anthony, Basil, and Benedict, we see an earnest striving toward perfection. Of the theologians of the Middle Ages, Augustine and Thomas Aquinas are listed as advocates of Christian perfection. During the Reformation Martin Luther and John Calvin taught that Christian perfection was the recovery of the New Testament conviction that holiness is to be found in all believers.

During the post-Reformation period, groups such as the Quakers and Moravians and individuals such as François Fénelon strove toward holy living. During the mid-18th century John Wesley proclaimed, clarified, and defended the doctrine of Christian perfection. Those in the American Holiness Movement of the late 19th and early 20th centuries, such as Phoebe Palmer, H. F. Reynolds, Phineas F. Bresee, and J. B. Chapman, continued to propagate the teaching. It is out of this rich and continuous tradition that the Church of the Nazarene was born at Pilot Point, Tex., in 1908. As we review our heritage, let us be reminded that our roots run deep into the heart of the Christian heritage. We have a place in history.

Finally, *Matthew recorded Jesus' heritage in order to establish God's identification with the needs of humanity*. Jesus' family tree reveals God's desire to involve himself with sinning humanity. The fact that a harlot, an adulteress, and an idolater are included in His heritage supports the truth that God loves sinners and sent His Son to save sinners from sin.

So, too, we must review our heritage in order to understand our mission: to serve a needy world. Let us not forget that John Wesley earned the right to preach the gospel to thousands in the open air because he first identified with the needs of broken humanity. This is our heritage. Let us not forget Phineas Bresee's burning passion to see centers of holy fire burning in the rejected quarter of every city . . . his desire to see plain and simple buildings where no man, no matter how impoverished, would feel out of place. This is our heritage. Let us not forget the purpose of our church is to proclaim the need for forgiveness of sin which is available to all, and to communicate that forgiveness through mature, Christlike living. That is our heritage. Let us not forget the words of our Lord in Mark 10:45: "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (NASB). This is our heritage.

Our heritage is rich—it is challenging. If reviewing our heritage will equip us in our pursuit to serve the Lord and our fellowmen more effectively, then let us "Celebrate Christian Holiness" with all the energy we can muster.





Glimpses 75

Like the writer of the Epistle to the Hebrews, "time would fail" us to tell of all the meaningful moments in the Nazarene "event." Three-quarters of a century is just too much for so few pages. We are sorry if your favorite spiritual ancestor has not been given his or her just due. We had to work with the limitation of time, space, and resources available to us.

We pray that these "glimpses" will trigger memories and feelings of *ownership*. We hope you will browse through this document and say, "Praise God, these are my people; therefore . . ." Well, you finish the sentence in your own way.

*Wesley Tracy, Nina Beegle,
editors*



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COURSE OF STUDY

The 1983 revision of the *HANDBOOK ON THE MINISTRY* IS NOW available from the Nazarene Publishing House! Order your copy now!

The Deaconess program is now updated and in effect. Listed below is the new prescribed course.

Year One		
Doctrine	511	EXPLORING THE OLD TESTAMENT, W. T. Purkiser (Beacon Hill)
	512	BELIEFS THAT MATTER MOST, W. T. Purkiser (Beacon Hill)
	512a	THE KNEELING CHRISTIAN, an unknown Christian (Zondervan)
History of Church	513	MANUAL, CHURCH OF THE NAZARENE (Beacon Hill)
Ministry	513a	MAN OF THE MORNING, Donald P. Brinkley (Beacon Hill)
	513b	THE RISE OF THE CHURCH OF THE NAZARENE, M. E. Redford (Beacon Hill)
Ministries	*514	CHRISTIAN COUNSELING, Gary Collins (Word)
Evangelism	*514a	HANDBOOK FOR PERSONAL SOUL-WINNING, Chester Wilkins (Beacon Hill)
	*514b	TAKE CARE, C. W. Brister (Broadman)
	*514c	DON'T SIT ON THE BED, William Justice (Broadman)

Year Two		
Doctrine	521	EXPLORING THE NEW TESTAMENT, Ralph Earle, et. al. (Beacon Hill)
	521a	THE LIFE AND TEACHINGS OF JESUS CHRIST, James S. Stewart (Abingdon)
History of Church	522	LIFE IN THE SPIRIT, Richard S. Taylor (Beacon Hill)
Ministry	*523	CALLED UNTO HOLINESS, Volume I, Timothy Smith and W. T. Purkiser (Beacon Hill)
	*523a	CALLED UNTO HOLINESS, Volume II, Timothy Smith and W. T. Purkiser (Beacon Hill)
Ministries	*524	CONCENTRIC CIRCLES OF CON-

- and
Evangelism *524a
CERN, W. Thompson (Broadman)
TRANSITION AND NEWNESS, Daniel G. Bagby (Broadman)
*524b
THE SENIOR ADULT YEARS, Carroll Freeman (Broadman)
524c
HOME DEPARTMENT MINISTRY, J. Fred Parker (Beacon Hill) or
THE MINISTRY OF THE CRADLE ROLL, Betty Bowes (Beacon Hill)

*Indicates new courses and texts

FOUR WAYS TO LOCATE BOOKS

There are *FOUR* ways to locate out-of-print books. They can be found!

1. Check with the District Board of Ministerial Studies library.
2. Check with previous students.
3. Check private libraries of pastors.
4. Check local religious bookstores.

We do try to find replacements for the out-of-print books as quickly as we can.

NEW ADDITION TO COURSE OF STUDY:

TEXT: EXPLORING EVANGELISM, Taylor, Beacon Hill, Course 125.1

THE MASTER PLAN OF EVANGELISM, Coleman, Revel, Course 125.1a

COURSE NAME: "Exploring Evangelism"

NEW REPLACEMENT FOR CHRISTIAN EDUCATION PROGRAM

CHRISTIAN EDUCATION: ITS HISTORY & PHILOSOPHY, by Gangel & Benson (Moody), replaces HISTORY OF CHRISTIAN EDUCATION, by C. B. Eavey (Moody). This change takes place in course No. 212.

NEW PASTORAL LEADERSHIP COURSE

- It is course number 135.1.
- The text is THE MAKING OF A CHRISTIAN LEADER, by Ted Engstrom.
- The reading books are:
(135.1b) CREATIVE PASTORAL MANAGEMENT, by Roy Carnahan
(135) THE CHANGE AGENT, by Lyle Schaller
C. Neil Strait has prepared the study guides and exams for the text.



WILCON II UPDATE

It is time to begin planning for the WILCON II program on your region. Pastors, you will want to make sure your wife attends. Mrs. Eugene Stowe is chairwoman for WILCON II, and the activities that she and the steering committee are planning are sure to be of need-meeting interest to all ministers' wives.

Please note the following dates:

March 20-23, 1984	Trevecca Nazarene College
May 22-25, 1984	Canadian Nazarene College
May 29—June 1, 1984	Bethany Nazarene College
June 5-8, 1984	Mount Vernon Nazarene College
June 12-15, 1984	Northwest Nazarene College
June 19-22, 1984	Olivet Nazarene College
June 26-29, 1984	Eastern Nazarene College
July 10-13, 1984	Mid-America Nazarene College
July 24-27, 1984	Point Loma Nazarene College

WILCON II is for the wives of *all* full-time ministers, including associates, evangelists, and professors. ☐

CALENDAR OF EVENTS

1983-84—The Year of the Diamond Jubilee

September 12-17, 1983	NIROGA, Glorieta, New Mexico
September 19-23, 1983	NIROGA, Ridgecrest, North Carolina
September 26-30, 1983	NIROGA, Adirondacks
October 4-6, 1983	Conference on Evangelism—Winnipeg
October 9-16, 1983	Diamond Jubilee Week
October 10-14, 1983	NIROGA, Canadian Rockies
October 23, 1983	Organization of Diamond Jubilee churches
October 1983 (Tentative)	Chaplains' Retreat
October 1983	European Military Personnel Retreat
December, January, February	"How to Live a Holy Life" Enduring Word Series Sunday School Lessons
January 3-5, 1984	Conference on Evangelism—Phoenix
January 17-19, 1984	Conference on Evangelism—Fort Worth
January 24-26, 1984	Conference on Evangelism—Tampa
February 20-24, 1984	NIROGA, Florida
SUMMER, 1984	WILCON II, College Campuses
May 28—June 1, 1984	NIROGA, California

1984-85—The Year of Church growth

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August 27—September 2, 1984	Youth Week
September 10-15, 1984	NIROGA, Glorieta, New Mexico
September 17-21, 1984	NIROGA, Ridgecrest, North Carolina
October 1-5, 1984	NIROGA, Adirondacks
October 1984	European Military Personnel Retreat
February 18-22, 1985	NIROGA, Florida
June 20-22, 1985	General Conventions, Anaheim
June 23-28, 1985	General Assembly, Anaheim
August 26—September 1, 1985	Youth Week
September 9-14, 1985	NIROGA, Glorieta, New Mexico
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"I'LL BE LISTENING"

Raymond W. Hurn

Some of the leaders were threatened with disciplinary church action, the camp meeting being regarded as schismatic. Opposition died down and the camp meeting became a great heritage within the holiness movement.

for immediate freeing of the slaves caused a great deal of division and splintering within both the leadership and the membership of the Methodist church.

One such leader involved in this division was Orange Scott, presiding elder over the Vermont Conference. Scott became very outspoken in opposition to slavery. He purchased 100 subscriptions to the "Liberator," an abolitionist newspaper, and sent them to Methodist pastors in New England.¹³ Scott found himself facing opposition within his own network of friends and fellow churchmen. While serving as a delegate to the General Conference of 1836 at Cincinnati, he was accused of being a reckless incendiary and being mentally incompetent.¹⁴ Later that summer his bishop told him that he must cease promoting abolitionism or cease being an elder.¹⁵ Scott refused to compromise.

On November 8, 1842, Orange Scott and two other ministers withdrew from the Methodist Episcopal church and on May 31, 1843, Scott presided over a convention assembled at Utica, N.Y., to establish a new church.¹⁶ In Scott's address, "Advice to the People Called Wesleyans," he stated his concept of the Lord's design for the new denomination and urged the assembly to reform the nation and spread scriptural holiness over the land.¹⁷ Out of the assembly the Wesleyan Methodist Connection was formed.

Even after the Wesleyan Methodist Connection broke away, division over slavery still marred the mother church. As a result, the church, in 1845, broke into two sections, known respectively as the Methodist Episcopal church and the Methodist Episcopal Church South.¹⁸

Meanwhile among the Methodists the campaign to restore the Wesleyan experience to its central place proceeded with earnestness. Phoebe Palmer continued in her home the "Tuesday Meeting for the Promotion of Holiness." Hundreds of Methodist preachers, including at least two bishops and three who were later to hold that office, were sanctified under Mrs. Palmer's influence.¹⁹ The Palmers and other holiness evangelists were never in such demand for preaching engagements as in the years just before the Civil War.²⁰

During this time in the history of America political and social issues were in such contention that religious life suffered greatly. An outpouring of the Spirit of God was a great need for the day.

In downtown New York on September 23, 1857, Jeremiah Lanphier sensed the need for revival and began a Wednesday prayer meeting.²¹ Because of attendance increases, it was decided to hold the meetings daily instead of weekly.²² About the same time as the prayer meetings were growing, revival broke out in Hamilton, Ontario, Canada, where Walter and Phoebe Palmer were evangelizing.²³

In a letter to her sister Mrs. Palmer reported some of the blessings of revival.

One week ago today, such a work commenced in Hamilton as has never been witnessed before. Between one and two hundred have been translated out of the kingdom of darkness into the kingdom of God's dear Son. Last night, forty-five were saved; the previous evening, thirty, and the evening before twenty.²⁴

That fall afternoon meeting in Hamilton stretched into a 10-day revival in which 400 were converted and a score sanctified. Lay testimonies rather than sermons, particularly in the afternoon meetings for holiness, were, Mrs. Palmer believed, chiefly responsible for the results.²⁵ Walter and Phoebe Palmer wrote of conversions by the hundreds and crowds of 5,000 to 6,000 at meetings in Ontario and Quebec.²⁶

The effects of the revival in Canada were sweeping into the United States. The Palmers had successful campaigns in Owego, Binghamton, and Union, N.Y., in which the Presbyterian, Congregational, and Baptist pastors united to support.²⁷ In 1858 a great revival swept the nation. Hundreds of daily prayer meetings broke out almost spontaneously in nearly every city and town in the northern states.²⁸ The prayer meetings already begun in New York continued to grow. Ministers and laymen of all denominations took part. Churches everywhere scheduled special services. A half a million persons were converted.²⁹

The deepening of moral conviction hardened resistance against the sin of slavery, soon to be done away with in the Civil War, and rejuvenated as well crusades against intemperance, Sabbath desecration, and neglect of the poor. It also inspired hundreds of Christians to seek holiness of heart and life.³⁰ Although the 1858 revival swept across denominational lines, it had strong perfectionist tendencies.³¹

The influence of revival was felt everywhere in the nation. It first captured the great cities, but it also spread through every town and village and country hamlet.³² Denominational periodicals reported news of extraordinary revival. Not the least of denominations to be touched was the Methodist Episcopal church and the holiness movement. The Methodist journal reported a total of 8,000 people converted in Methodist meetings in the course of one week.³³ Indeed, the movement could say with the Early Church, "The Lord added to their number daily."

The 1858 revival has been called the "laymen's revival." The revival brought a sense of responsibility and ministry that was the dynamic behind lay involvement. It was laymen, such as the quiet businessman Jeremiah Lanphier and the shoe salesman D. L. Moody, whose lay activity constituted a dominant contribution to the outburst of revival. Laymen were also at the forefront of revival within the holiness movement. Dr. and Mrs. Palmer made great contributions to the revival within the movement through the "Tuesday Meeting for the Promotion of

Holiness." Through their preaching and literature they were joined by other holiness laymen. Such laymen include, Charles G. Finney, a converted lawyer, and Mr and Mrs. R. Pearsall Smith who engaged in holiness propagation.

The records of the day show that most pastors were busy from morning to night preaching and presiding at meetings.³⁴ The revival touched any man who had a heart open toward God, and many became mighty instruments for Him.

The revival of holiness and the awakening within the movement were stimulated and propagated through the use of

The conflict of the holiness doctrine and its terminology within the church resulted in several new Wesleyan denominations . . . independent bands and congregations arose in local situations.

literature. Phoebe Palmer wrote several books, the best known is *The Way of Holiness*.³⁵ The Palmers also became editors and publishers of the *Guide to Holiness*, a paper founded by Timothy Merritt especially for the promotion of the doctrine.³⁶

In 1858 William E. Boardman published his book, *The Higher Christian Life*. It soon made the author famous by selling nearly 200,000 copies. Boardman sought to make the experience more appealing to all denominations by describing holiness in terms the Methodists were not using.³⁷

Following the Civil War revival fires continued to burn. Methodists were still being exhorted with the Wesleyan message; however, attention had shifted away from the reformation of the church because of the Emancipation Proclamation. The Civil War left in its wake a moral and spiritual crisis that prominent Methodist pastors believed could be met only by a return to the faith of their founders. John C. McClintock, chairman of the committee in charge of the celebration of the denomination's 100th anniversary in 1866, declared that Christian perfection was the central theme of the Bible and the chief goal of Wesleyan piety.³⁸

Out of this continued need to promote the doctrine John S. Inskip, chairman of the Methodist preachers' meeting, led a series of discussions that gave rise to the first "national camp meeting for the promotion of holiness."³⁹ The first camp meeting was held at Vineland, N.J., beginning on July 17, 1867.⁴⁰ At first there was great opposition within the church. Some of the leaders were threatened with disciplinary church action, the camp meeting organization being regarded as schismatic. The founders of the new movement insisted they had no purpose of initiating division, but only desired to promote holiness. Bishop Matthew Simpson gave his support and attendance from the first.⁴¹ Some of the opposition evidently died down because the second camp meeting held in Manheim, Pa., was attended by 25,000 people.⁴² The camp meeting scene became a great heritage within the holiness movement.

The outcome of the conflict of the holiness doctrine and its terminology within the church was several new Wesleyan denominations. Timothy Smith has suggested four reasons why the holiness movement in America separated from the mainline denominations: (1) the persistent opposition of ecclesiastical officials to independent holiness associations and

publishing agencies; (2) the recurrent outbursts of fanaticism among persons who were members of the associations but not of the churches; (3) the outbreak in the 1890s of strenuous attacks upon the doctrine of sanctification itself; and (4) the increasing activity of urban holiness preachers in city mission and social work.⁴³

The decisive factor that alienated many holiness leaders from the mainline church was their participation in non-denominational missions and social work. Independent bands and congregations arose in response to local situations. These usually included persons who formerly belonged to several different fellowships. These people came together into new organized denominations.

The holiness movement was born of great revivals.⁴⁴ The movement did not go untouched by the 1858 revival and the awakening up to the twentieth century. The revival brought considerable interest in holiness of life, which in turn brought growth to the movement. The revival brought social reform within the movement. From 1860 onward holiness people established scores of missions and rescue homes for the victims of slave traffic.⁴⁵

Christian perfectionism was one of the nineteenth century's most persistent and socially significant religious themes.⁴⁶ Many lives were touched and transformed faithful leaders within the movement persevered and were faithful to God's Word.

NOTES

1. Leslie D. Wilcox, *Be Ye Holy*, p. 151.
2. *Ibid.*, p. 165.
3. Timothy L. Smith, *Revivalism and Social Reform*, p. 115.
4. Wilcox, *Be Ye Holy*, p. 193.
5. Smith, *Revivalism*, p. 116.
6. *Ibid.*
7. Richard Wheatly, *The Life and Letters of Mrs. Phoebe Palmer*, p. 238.
8. Smith, *Revivalism*, p. 116.
9. *Ibid.*, p. 105.
10. Melvin Easterday Dieter, *The Holiness Revival of the Nineteenth Century*, p. 38.
11. *Ibid.*, p. 7.
12. *Ibid.*, p. 24.
13. Lee Haines, *Orange Scott, A Church Is Born*.
14. *Ibid.*
15. *Ibid.*
16. *Ibid.*
17. Wilcox, *Be Ye Holy*, pp. 228-29.
18. *Ibid.*, p. 189.
19. Timothy L. Smith, *Called unto Holiness*, p. 12.
20. Smith, *Revivalism*, chapters 7-9.
21. J. Edwin Orr, *The Fervent Prayer*, pp. 3-4.
22. *Ibid.*, p. 5.
23. *Ibid.*, p. 2.
24. Wheatly, *Phoebe Palmer*, p. 330.
25. Smith, *Revivalism*, p. 68.
26. *Ibid.*, p. 67.
27. *Ibid.*, p. 68.
28. Smith, *Called unto Holiness*, p. 11.
29. *Ibid.*
30. *Ibid.*
31. Dieter, *Holiness Revival*, p. 59.
32. Orr, *Fervent Prayer*, p. 11.
33. *Ibid.*, p. 10.
34. Orr, *Fervent Prayer*, p. 115.
35. Wilcox, *Be Ye Holy*, p. 314.
36. Smith, *Called unto Holiness*, pp. 18-20.
37. *Ibid.*, p. 11.
38. *Ibid.*, p. 15.
39. *Ibid.*
40. Dieter, *Holiness Revival*, p. 106.
41. Wilcox, *Be Ye Holy*, pp. 119, 200.
42. *Ibid.*, p. 200.
43. Smith, *Called unto Holiness*, p. 27.
44. *Ibid.*, p. 26.
45. *Ibid.*, p. 47.
46. Smith, *Revivalism*, p. 103.

"Blessed Is the One Whose Church Recognizes That Professional Expense Reimbursements Are Not Salary"

by Joe Huddleston

*Senior Editor for Pensions and Benefits Services
Church of the Nazarene*

If your church recognizes the difference between the cost of "having" an employee and the cost of "paying" the specific individual for doing his certain job with his special experience and expertise, then you are blessed indeed! The church board that recognizes this principle has a much easier job when it comes to budgeting for appropriate staff compensation and likewise the employees probably have a much easier time living on their income.

This basic principle may be illustrated as follows: Your church has two costs when deciding to hire an employee to fill a job position. The first is the cost of having that position—office space, extra telephone, office supplies, certain employee benefits for that "position," and other miscellaneous costs in having another employee occupying the premises. The second cost is the amount the church is willing to pay as a salary to the specific individual they hire. The pay that the individual receives is based upon who the person is, along with his expertise, experience, and qualifications.

Generally speaking, the former cost does not change with the different individuals who may apply for the position, but the latter costs will. Cost number one is based on the fact that the church has such a job position. Cost number two is based on the fact of who is hired to fill that position. Of course, the sum of both is the church's "bottom line cost," but only the second part relates to the actual pay the individual receives for services rendered. The local church will greatly simplify its budgeting procedures when they recognize this distinction well in advance of voting on the compensation package.

This underlying principle clarifies the need for appropriate reimbursements for professional and business expenses. When an employee incurs out-of-pocket expenses because he is doing something for his employer that is required by his job, the employer should seriously

consider reimbursing the individual. Such costs are "operating expenses" of the "business," that is, they are local church expenses. For example: while working, the church janitor is asked to drive 10 miles to a distributor in order to purchase some "emergency" supplies. He drives his car to the location, pays for the supplies, and returns. Everyone expects him to turn in his receipt and be reimbursed the money he paid to buy the church's supplies. He should also be allowed to turn in a voucher on his car expense for running the church's errand. The janitor does not profit, it is a reimbursement. If handled properly, there is no tax consequence to the janitor.

Likewise, reimbursement for business and professional expenses of your paid staff *may* legitimately include such things as:

- ★ automobile expenses for church business
- ★ continuing education
- ★ convention expenses
- ★ hospitality for church business
- ★ the pastor's professional library
- ★ dues to professional organizations
- ★ church supplies (birthday cards to members and prospects, postage, etc.)
- ★ pastor's gifts "expected" to be given to members (wedding, baby, etc.)

These are all expenses of the local church and should be labeled that way—costs of the church doing business (and of being an employer). The reimbursement to the employee who personally incurs the "expense" should be cared for. Such reimbursement for local "church expenses incurred" is not "profit" in the pocket of the individual.

The church board that recognizes that professional expense reimbursements are not salary will no doubt set up procedures whereby anticipated costs are budgeted for and can be handled in a "taxwise" manner.

Let the Pastor's Wife Do It

by Anne Elver

Eavesdropping is impolite; nevertheless, my ears were straining to catch a conversation between two women seated in front of me as they discussed pastors' wives. "She does all kinds of jobs. I am glad we have her. You can give her any job to do, and she'll do it," I overheard.

Her companion answered back, "I know you appreciate her. I hope she'll be as versatile as our retiring pastor's wife was. There are so many jobs for the pastor's wife in our church."

It was obvious from what I overheard that these ladies expected a pastor's wife to give without limit to church work. I pitied their pastor's wife, for I am one too. I have known the turmoil of trying to maintain a Christlike manner while being imposed upon and treated as if I had no right to call my time my own. The frustration of the assumption that I am a jack-of-all-trades-and-talents is also familiar to me. This comes not by virtue of who I am, but of who my husband is.

Pastors' wives are like any other group of church women. No stereotype describes us, for we are all individuals. Nor are we supersaints. We do not long to be on every committee, to tackle every job, nor do we feel called by God to minister to every need we are aware of. Our temperaments and talents are varied.

My husband entered the ministry from another career out of obedience to the Lord. He had my blessing in his new endeavor, and I prayed that I would truly be a helpmeet to him in his ministry. I soon found myself so busy with church-related activities that I was without a spare moment. The more I did, the more our congregation asked of me. I was continually exhausted and it was obvious I needed to reduce my crowded schedule.

The evening I reached to the Lord for help I had returned home from our Sunday service wishing I were invisible. Several members greeted me and quickly gave me details of jobs they wanted me to do. The telephone rang all afternoon in preparation for the youth meeting that I was to lead that evening. During the meeting several young people, out of an abundance of aimless energy, tried my patience to the limit. The parent who was to assist me that evening cancelled so she could go out to dinner with her husband. I felt like a walking bomb with an ignited fuse. I got into bed that night too tired and tense to sleep. "Please, Lord, help me with my schedule," I prayed.

Harry lay beside me sleeping peacefully. I let out a sigh of weariness and recalled my desire to see his ministry fully flourishing. Our congregation was thriving under our leadership. We had a new group of growing

Christians in our midst, as well as the more mature saints who encouraged us with reports of how they were being fed and blessed. My husband's role as pastor was both exciting and demanding.

Was I doing all I could to make our home a place of respite from the demands upon him? Was I truly a helpmeet when he needed me? A close examination of my life showed me clearly that my priorities as a homemaker and helpmeet were not in order. Lately, my involvement had caused me to skip counseling an engaged couple with Harry. We had done this job together since he entered the ministry. On our days off I was preoccupied with tasks that were waiting for me, and I was unable to relax. My days at home were spent answering the telephone, dreading the frequent requests for me to do something else. I could see that church work had caused me to neglect my ministry to Harry as his helpmeet.

How about my duty to my family? Were my priorities out of order here too? There were obligations on evenings when I needed to be home fellowshiping with my family. Something had to give from my schedule so I could order my time with my children correctly.

"Lord, show me where You want me to minister and I will follow Your leading only," I prayed, then drifted off to sleep.

I began to restore correct order to my priorities. I first told our women's group I was no longer available to act as hostess for the meetings. "But our pastor's wife should be doing that, at least occasionally," one of our ladies said, astonished.

A few days later the hostess chairman called me to remind me that I was the next scheduled hostess. Either my message had not reached her or it was being ignored. My vow to the Lord to follow *His leading only* had to be kept. "Joan, I asked to be replaced as hostess. You must find someone else," I said.

The next time the youth meeting ended, I told Harry how emotionally draining it was for me. We had three teens of our own, and I didn't feel I had leftover patience to deal with someone else's youngsters. "I'll tell the church board that you are to be replaced as leader. I feel it's too much for you too," he answered.

Another group asked me to be devotional chairman. "We would like to have you in this job, for the rest of us are a bit shy speaking to groups. You also give such interesting talks," their spokesperson said. I declined, knowing that it would tie up some evenings that I should be at home with my children.

My reduced activities soon left me with more time to spend with the Lord himself. The special gifts that the Lord gave me for edifying the church became more effective as a result. My own contentment in my role as helpmeet pleased Harry. The jobs I gave up were quickly filled by someone else. Being a pastor's wife has not given me complete-coverage-anointing for all needs. No one can do a job better than the person whom the Lord anoints for the task. I have learned to gently and firmly

Time to Rest

by Sharon L. Bushey
Pastor's Wife, Howell, Michigan

*Continue reminding me, Lord, to
Slow down.*

*I know You are not pleased
When I live a breakneck pace,
Ruining my health,
Hindering relationships
With You,
With my family,
With my friends.*

*Continue reminding me, Lord, that
You accomplished everything,
Everything
That Your Father sent You to do,
Yet You took time to rest, to
Slow down,
To get away from the crowds.
Continue reminding me, Lord, that
You are my example.*

say no when urged to tasks for which I sense no anointing.

A young minister's wife came to me several years later, asking for advice on coping with cranky children. It became apparent from talking to her that her problem was too many activities. Her children had to accompany her on the jobs she accepted. Irregular naps and meal times resulted, and their dispositions showed the strain. I suggested this to her. "But people expect so much from me. How can I change anything?" she asked, amazed.

"Nobody can tell you where your priorities should be outside of your family. Your time should be carefully scheduled after seeking the Lord's guidance. Make sure that whatever you do, you put God first, then family. If there is any time or energy left, then venture into outside activities. In God's eyes your ministry outside your home is secondary to your ministry to your family," I said.

She took my advice. Her activities now must fit into her family life, not the other way around. Her toddlers now know the serenity that comes from regular naptimes and a disciplined schedule. Moodiness is no longer their normal state. She has put her priorities where God directs.

The amount of time a pastor's wife gives to church work should be of her own choosing. Only she knows when her activity level is satisfactory to the Lord and to her family.

"Godliness with contentment is great gain" (1 Tim. 6:6).

ASCENDING TO THE SOURCE

by Donald Wood

Concerning the image of God in man, John Wesley preached in his sermon "The New Birth" that "God created man in his own image . . . not barely in the *natural image*, a picture of his own immortality . . . not merely in his *political image*" (*Works*, 6:66). These three facets of the image of God were given to Adam but he forfeited the moral image in his disobedience. Therefore, "everyone descended from him comes into the world spiritually dead, dead to God . . . *void of the image of God*, of all that righteousness and holiness wherein Adam was created" (*Works*, 6:68).

That the loss of the moral image is primarily what Wesley understood to be lost is evident from his sermon "The End of Christ's Coming." There Wesley declared that the fall of man meant that he "lost the whole moral image of God—righteousness and true holiness" (*Works*, 6:272). Again in his treatise "The Doctrine of Original Sin" he wrote that "the image of God . . . was not utterly effaced in the time of Noah. Yea, so much of it will always remain in all men, as will justify the punishing of murders with death" (*Works*, 9:291). The effect of the Fall upon the image of God caused loss of the moral image and the marring of the natural and political image.

What, then, does the image of God in man contribute to man's knowledge of God? Did Wesley believe that man had an innate knowledge of God, or did he believe that the image of God was a capacity man had which required filling with data from the external world? Was

knowledge of God grasped intuitively or objectively? What is the role of knowledge of the world for man's knowledge of God?

Wesley did not believe that man's knowledge of God was innate, but rather he believed that it was learned. He believed that God grounded knowledge of himself in

Wesley believed study of all fields of inquiry to be a Christian privilege and duty.

the objective or external world. He steered clear of mysticism in knowing. Wesley did not look within himself, but rather he looked without himself for knowledge of God. Man learned from his contact with the creation to have a *sensus divinitatis* and to develop a conscience. Knowledge of God was not given in man's awareness of himself, except as man becomes an object to himself. Aquinas once wrote that the only road that can lead to a knowledge of the Creator must be cut through the world of sense. Wesley would agree. He said,

We had by nature, no knowledge of God, no acquaintance with Him. It is true, as soon as we came to the use of reason, we learned "the invisible things of God . . . from the things that are made." From the things that are

seen we inferred the existence of an eternal, powerful Being, that is not seen (*Works*, 6:58).

John Locke influenced Wesley's thought on this subject. In an article titled "Remarks upon Mr. Locke's Essay on Human Understanding," Wesley wrote, "I think that the point, 'that we have no innate principles,' is abundantly proved . . ." (*Works*, 13:355). In the same place, he said, ". . . all our ideas come from sensation or reflection" (*Works*, 13:456). In another place, he wrote, ". . . no man ever did . . . find such an idea (of God) stamped upon his soul. The little which we know of God (except what we receive by inspiration of the Holy One) we do not gather from any inward impression, but gradually acquire from without" (*Works*, 6:339).

As can be seen from these quotations, Wesley understands creation in a sacramental sense. God has revealed himself for man to know by employing created objects as the media of revelation. There was a clear connection between this way of looking at knowledge of God and Wesley's view of the importance of the sacraments, especially his stress on the Lord's Supper. One can also see the reason that Wesley could not follow the Moravians completely into mysticism. Knowledge of God is tied to knowledge of the creation.

Why did the English evangelist love the study of secular subjects so much? Why did he investigate the mysteries of the circulation and transfusion of blood, write gram-

mars in five languages, compile a compendium of logic, write a history of England, and develop a system of natural philosophy?

Wesley answered this question in this way.

The desire of knowledge is an universal principle in man, fixed in his inmost nature. . . . It is intended to hinder our taking up our rest in anything here below; to raise our thoughts to higher and higher objects, more and more worthy of our consideration, till we ascend to the source of all knowledge and all excellence, the all-wise and all gracious Creator (*Works*, 6:337).

For him the least bit of true knowledge was a small step toward the source of all knowledge. The figure is almost like that of a detective solving a mystery by adding one clue to another until a pattern develops. The pattern develops as an ascending spiral leading upward to the Creator. Thus to know truly any part of creation is to know more of God.

Wesley did not suppose that man's natural desire to know could ever be satisfied fully in this life. Alongside man's desire to know is man's obvious paucity of knowledge. This tension is a "strong intimation that there will be a future

state of being" (*Works*, 6:337). Thus Wesley views the limitations of man's knowledge as an apologetic for eternal life, as a pointer toward the restoration of the original intention of the Creator.

The rhythms of the universe, the rise and fall of societies, the processes taking place in individuals were all clues given by God to point man to discovery. Wesley readily accepted natural revelations as clues to the unbeliever pointing to the existence of God and to the believer to know more of the nature of God. He approvingly quotes Cicero's words, "That all things, all events in this world, are under the management of God" (*Works*, 6:313).

Although Wesley does write glowingly of the natural revelation given for man's knowing, he is not at all optimistic about man's use of this means. "The gods of these heathens too are but devils," Wesley wrote about the Indians in Georgia (*Works*, 1:51). The conceptions of God held by those without special revelations are "dark, confused, and imperfect" (*Works*, 6:313). Furthermore, not only does man have a poor knowledge of God, but he also has a very inadequate view of nature (*Works*, 13:488-99). Thus while Wesley never followed the Moravians' advice to forget philosophy and

save his soul (*Works*, 1:23-24, 85), he never trusted in natural revelation as an avenue by which man might, without assistance, find God. Wesley writes after the fact of having received special revelation, i.e., as a man of faith. Natural revelation's most positive value is that the unregenerate man's limits in explaining God's grace in the face of the obvious inequities of the world drive him to the crossroads of atheism or to a trust in the unsearchable wisdom of God (*Works*, 6:348).

In conclusion, John Wesley believed study of all fields of inquiry to be a Christian privilege and duty. As early as his Holy Club days he endeavored to convince his fellows to be Christians and then to be scholars. Though reason cannot storm the gates of heaven, it can be used of God to convict the unregenerate mind and to elevate the believer's heart to praise. This view of knowledge is a unified one that indeed sees "all truth as God's truth." It is one I commend to local church educators, to the Christian academy and college, and, yes, to the secular university as well.

All the quotations in this paper are taken from the following source.

John Wesley, *The Works of John Wesley* (Grand Rapids: Zondervan Publishing Company). (Wesleyan Conference Edition of 1872.)



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Church Insurance— Have You Reviewed Yours Lately?

by Walter and Lola Williams
St. David, Illinois

On a late afternoon a tornado ripped through Canton, Ill. First Church of the Nazarene, along with its old parsonage that was being used as a Sunday School annex, was totally destroyed. At the recommendation of their insurance agent, the pastor and church board had updated their insurance coverage a few months before the tornado struck.

God "... causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous" (Matt. 5:45, NIV). Just as surely, churches as well as businesses and private homes will be devastated by fires, tornadoes, theft, liability suits, and other tragedies.

Think it won't happen to your church? Here are a few samplings of claims filed.

Muncie, Ind.—During Bible school, a teacher's baby was accidentally dropped in the nursery. The child suffered a broken collarbone. All medical expenses were paid by the church's liability insurance.

St. Paul, Minn.—A suspected arson fire originated in the kitchen area of this church. The fire was observed by the fire department unit as they returned to the station from another fire. The firemen radioed the alarm and immediately attended to the fire. Flame and smoke were coming from the windows and it appeared the fire had been in progress for several hours. While the church was saved, more than \$45,000 in damage was suffered.

Bloomington, Ill.—The pastor, while helping to remodel the church rectory, developed a hernia from lifting building materials. Surgery was required.

Robbinsdale, Minn.—A 37-year-old man broke his arm at an ice-skating party sponsored by the church.

Momence, Ill.—Lightning struck the Church of the Nazarene, resulting in a fire and smoke damage loss of \$40,000 that was adequately covered by the policy. The

policy also provided rent money to obtain facilities in a nearby Methodist church so the services could be continued, including a revival, during the extensive clean-up and repair operation.

A child in a day-care center, playing on the playground, pulled on a branch of a tree. A twig snapped off and she lost the sight of an eye. \$8,000 in medical bills have been paid, and a liability suit reserve of several thousand dollars has been set up. The insurance company handled the matter smoothly with the attorneys.

Lynn, Ind.—Fire developed in the church organ causing considerable damage to the platform area.

Minneapolis, Minn.—Vandals completely ransacked the pastor's and the secretary's offices. Contents of the drawers were thrown around the room, cash was stolen, and valuable records and papers were a foot deep throughout both rooms.

Fridley, Minn.—A series of tornadoes touched down, retreated, and touched down again, in this suburban community of Minneapolis, leaving a path of destruction, including numerous homes and business places, and damaging 46 churches.

Clinton, Wis.—An elderly member of the church came to pick up some flowers, tripped and fell, fracturing her shoulder. Long and costly hospitalization was required.

A high school student leaned against a railing on the second floor of a *Joliet, Ill.*, church. Another student playfully scuffled with him; the railing gave way. A non-church father sued the local church, but the insurance more than satisfied all medical bills and the litigation was settled out of court, at a tidy sum of money.

* * * * *

Pastor, it is important that you take the initiative to check into your present coverage. Study this article. Then talk with two or three of your key board members

who will have a good grasp of the situation. Ask them to help you present the facts to your church board. Don't allow your board to be sidetracked. The time to act is now.

They need to take a new look at how to have adequate insurance for all property damage, accident and liability situations that might face the church.

Most church boards are comprised of people from different occupations, with differing abilities and knowledge. They may have little idea of the specific coverages their church may be carrying at any given time between policy renewals. How, then, can a church board deal with this important problem of insurance coverage?

First, they need the help of a specialist. They should seek out a company that can provide the highly specialized coverage needed by churches.

An insurance agent in the local congregation is seldom a good answer to a church's insurance problems. Competitive bidding will generally not provide a clear-cut answer either. Most churches find they are further ahead if they consult a proven and established church insurance specialist right from the beginning.

After your church board has decided to call in a qualified representative to talk with them, and has chosen its company, what next? Provide your representative with as much information as possible, so plans can include and adequately account for all the church's insurance needs.

Here is the type of information your representative will need.

1. A listing of *all* real properties owned by the church.
2. An inventory of all items within those properties, even those that are not the property of the church, such as the minister's personal library.
3. An inventory of all church-owned vehicles.
4. A list of all employees, both full time and part time.
5. A list of all church activities throughout the year, including youth and school organizations, golden age-groups, etc.

Your representative can now make a thorough evaluation of your property and can suggest a package coverage and policy cost for your church.

The valuation on your building and contents is critical. It is important that building coverage be adequate to cover replacement costs in case of total loss by fire, windstorm, or other cause. Contents should be insured adequately to protect your initial investment, less depreciation.

Don't forget to figure in inflation. It has eroded insurance coverage as it has every area of finance. Chances are, unless your church has, in recent months, updated their coverage, they are not adequately protected. Ten years ago you may have built a church for \$70,000 but today that same church could not begin to be replaced for that figure. Your insurance needs to be adjusted accordingly.

Some questions to consider:

A. How often will you see the agent after the policy is written? This is very important. A good insurance representative will make a point of periodically visiting a church and meeting with the board in order to review the

total situation. These periodic adjustments keep your policy up to date.

B. Is the policy written in language you can understand? Unless you know exactly what your policy includes, you may not know what it doesn't include.

C. How quickly will this company make settlement on claims?

D. What are the different kinds of coverage needed? Here are the types of insurance available, listed under critical, important, and optional (but advisable).

CRITICAL

1. Buildings—This insures church buildings against fire and lightning, windstorm, hail, explosion, smoke damage, riots, vehicle damage, and damage by burglars.

2. Contents—This insures furniture and possessions against fire, lightning, and windstorm. It should also include the business and personal property of clergymen, officers, and others while such property is in insured buildings.

3. Bodily injury or property damage liability. This should include church-sponsored activities and properties, both on and off the church premises.

4. Medical payments—Covers all reasonable medical, surgical, and dental expenses and applies to members of the congregation as well as guests. This ability to quickly pay a medical expense, regardless of fault, can prevent costly and embarrassing litigation later.

5. Workmen's Compensation—This provides for the injuries of a church employee on the premises while engaged in his daily work.

IMPORTANT

1. Vandalism—Churches, large and small, urban and rural, have fallen prey to this increasingly common pattern in today's society.

2. Scheduled Property Floater—All risk coverage on specific items such as art, glass, camera, projectors, and musical equipment.

3. Valuable papers and records

4. Fidelity Bonds—Unpleasant as it may seem, some church employees may not be trustworthy. One California church lost \$70,000 to an administrator who yielded to temptation. Unfortunately, this type of tragedy can lead to the financial ruin of a church.

5. Broad form coverage—This would cover glass breakage and vandalism, as well as damage by falling objects, water, by weight of snow, ice, or sleet or building collapse.

OPTIONAL (BUT ADVISABLE)

1. Off-Premise Insurance—A policy that covers church property in transit, during storage, or while out for repair.

2. Trees, Plants, and Shrubs—A coverage that reimburses the church for loss due to fire or lightning.

3. Sprinkler Leakage—A provision covering debris removal, building repair, and repair or replacement of the system when any of its parts break or freeze.

4. Money and Securities, Broad Form—A policy that pays for the loss of money and securities that disappear,

(Continued on page 43)

IS THERE A LEADERSHIP PERSONALITY?

by Neil Hightower
President, Canadian Nazarene College

I recently read an interesting article in Air Canada's *Enroute* magazine. Its thesis was that achievement is realized by the balance of four important components: personal relationships, social obligations, financial responsibilities, and career demands. The article made an intriguing statement: "Corporate supermen lead carefully balanced lives."¹ Now I have no desire to be a "corporate superman," but I do believe *balance* is important and desirable in church leadership.

The success-oriented, or business-corporate leader model is not adequate for the pastor or for the church. It is not scriptural nor completely compatible with the serving/shepherding philosophy of ministry. However, we can learn important facts by considering what consumerism is saying that can amplify a scriptural philosophy of leadership.

Likewise, psychology is not totally adequate as an understanding or definition of the nature of man. Its insights must be aligned with the Word of God. Nevertheless it is an important discipline of learning that contributes much to our understanding of human personality.

Life-skill responses that involve a balance between stress points and resources are the kinds of strategy required. It is, therefore, valuable to develop resource check lists in four important areas: finance, work, social, and family. Not one corporate giant who was evaluated by the Canadian Stress Institute considered his job as the be-all and end-all of his life. None displayed "the fierce aggressiveness, the single-minded devotion to the organization, the abandonment of personal relationships that many consider prerequisites for reaching the top."²

The quality of "balance" is important to a leader, especially in the church. There are also additional qualities or traits that invariably surface when one is studying leadership personality. Robert Hogan, a psychologist at Johns Hopkins University, shared his 12-year research on traits that facilitate leadership personality, in *Johns Hopkins Magazine*.³ I found his article stimulating, and pass along the five traits which he found emerging:

1. *Intellectance*. High intellectual acumen with proficiency in skill application. (Note: This is *my* definition by interpretation, because Hogan doesn't categorically define it.) "Highly successful people are always bright—but not everyone who is bright will be successful, because there is more to personality (and achievement) than intelligence."⁴

2. *Anxiety/Self-esteem*. This is a very important polarity factor, because neurosis distracts from attaining life goals. Anxiety is the central element in neurosis. Self-esteem arises from a positive parent-sibling relationship in early life and is fundamental to good mental health. Most high-level executives are not habitually stress practitioners, and they enjoy substantial self-esteem.

3. *Prudence*. The quality of exercising patience, farsightedness, wisdom, and self-control in matters of fundamental importance. Prudence, not perfectionism, is the mind-set, for highly successful leaders often exhibit impulsiveness in areas of little consequence. (This would corroborate the reality that every highly organized and achievement-oriented person needs "relief mechanisms" for survival.)

4. *Ambition*. A complex dimension reflecting several elements, including competitiveness, persistence, and assertiveness, held together in a synthesizing solution of strong self-esteem. Upward mobility, success orientation, aggressiveness, and tenaciousness are all highly visible qualities in ambitious persons. Prof. Hogan says that ambitious persons will have self-esteem but not all persons with good self-esteem will be ambitious.

5. *Likability*. This quality is principally a function of being a rewarding person to deal with. Ease and evenness in giving and receiving interpersonal communications defines this quality and generally reflects that a person is at peace with himself. A person who possesses the other four traits but is unpleasant will be inhibited in achievement.

Hogan is probably right when he says "different combinations of these traits are necessary for achievement in different kinds of careers . . . For scholarly success not all five traits are necessary. But high level achievement in the worlds of business, finance, or politics depends on an ample endowment of all five."⁵

Are the above traits a good model of leadership personality in the church? Not at purely face value, but each of them will be evident in varying degrees of usefulness when the fountain of human personality is cleansed from the power of carnal egocentricity. In my opinion, the quality most suspect is *ambition*. I believe no leader can work without "sanctified ambition"; but we must make sure our ambitions are entirely sanctified and subject to the control and direction of the Holy Spirit. In fact, each quality will be subject to the parameters of holy discipline described in the Word of

God and established internally by the unfolding ministry of the indwelling Spirit of God. Intellectance will be subject to the divine gift of wisdom; self-esteem will recognize the need for esteem for the body of believers, the gift of brotherly love.

Leaders in God's economy will be responsive to self-improvement because the laws of the mind and human personality function for believers and non-believers, just as the sun shines on the righteous and unrighteous alike (cf. Matt. 5:45). They will also be responsive to the improvement and correction of the Spirit. The innate traits that we receive by genetic inheritance are improvable and subject to molding by parental and other environmental influences. However, they are also subject to the creative influence and impact of the Holy Spirit—if we permit it by our conscious choice and cooperation. Leaders are made, not born; and they require combinations of the aforementioned traits in varying degrees according to responsibilities.



NOTES

1. *En Route* magazine, Air Canada, Winnipeg. "Cast Yourself in the Right Roles," Adam and Edita Kowalski; November 1979.
2. *Ibid.*
3. *Johns Hopkins Magazine*, Baltimore. "Of Rituals, Roles, Cheaters, and Spoilsports," Robert Hogan; October 1979.
4. *Ibid.*
5. *Ibid.*

Church Insurance

(Continued from page 41)

are destroyed, or are removed via burglary or robbery, either on or off the premises.

5. Construction, Newly Acquired Property—Ideal for

churches with rapid growth or redevelopment patterns.

6. Personal Injury Liability—A policy that is becoming more and more a necessity. It provides protection in cases such as libel, slander, or false arrest suits. This can protect employees and/or members as well as clergymen.

7. Non-owned Automobile Insurance—Suppose a church member or employee has an accident while driving his own car for church business? In the eyes of the law, the church might be liable.

Members of a small rural church may consider many of these coverages unnecessary, and of course, many won't apply. It is, however, important to review your program periodically to make note of changes.

Another thing to check out—when you move into a new pastorate, review the church's insurance program soon. It is essential that you know the type and amount of coverage on the parsonage.

It is also vital that you acquaint yourself with state regulations. Some states require that churches have at least 80 percent coverage.

At least once a year the church board, or a special committee set up for that purpose, should review all insurance policies with the insurance representative. Pastor and church board are responsible to provide proper protection for church property and members of the congregation.

Pastor, you hold the key to success or failure of your church insurance planning. Be kind but firm. If the church does not act, and in the future should suffer a great financial loss because of it, they will not rise up and call you blessed.



Resources: Obtained from Church Mutual Insurance Company, Merrill, Wis., and the Ends Insurance Service of Bourbonnais, Ill. Used by permission.

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WANTED: A copy of *Purity and Marturity*, by J. A. Wood. Also, any holiness books from retired or retiring ministers who wish to sell. Contact Rev. Watson L. Swope, Pastor, 5180 Old Springfield Rd., Springfield, OH 45502, (513) 462-8502.

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FOR SALE: The *Preacher's Magazine*. I have the following issues: Nov.—Dec. 1951; Jan.—Aug. 1952;

Mar.—Dec. 1953; and all issues 1954 through 1971. They can be purchased for \$50.00, buyer pay the postage. Interested party contact me: Rev. Ephert R. Eckelbarger, 115 E. Main St., Box 98, Edmore, MI 48029.

FOR SALE: One set of Keil and Delitzsch *Commentary on the Old Testament*. All in very good condition. Contact Rev. G. William Evans, P.O. Box 156, Pickford, MI 49774, (906) 647-9291.

FOR SALE: One set of *Biblical Illustrator*. \$250 for the set of 23 volumes. Postage included in price. Write Rev. Dennis Selfridge, Box 187, Fowler, KS 67844.

PRACTICING HOLINESS

(Continued from page 3)

holiness know themselves to be justified, to be forgiven Christians.

Among these persons once stood that attractive medieval mystic, Henry Suso. "Stood," we say, because he finally moved beyond practicing holiness to obtain sanctification, to practicing holiness to express sanctification.

In his autobiography, *The Life of the Servant*, he tells us that he experienced a radical conversion at age 18. But, in an effort to rid himself of a tendency still to be selfish and prideful, and in yearning to taste to the full the joy of the salvation he possessed, he devoted himself to rigorous asceticism for a decade. Among his disciplines were the wearing of a cross on his back, a cross studded with nails pointing inward; and since sleeping brought personal pleasures, he sought to avoid it and to spend the time in prayer—standing. Finding that he had to sleep some, lying down, he kept wearing his cross, and his hair shirt, and made his bed uncomfortable.

Remember, now, he had peace of soul concerning his conversion. This was settled. But he wished to perfect that peace, to heat his love for God to the degree of consuming all else. He saw the physical body as the chief obstacle to perfect love. So he sought its total discipline.

Suso's experience is not uncommon. Many have thus practiced holiness to gain sanctification. Knowing beyond doubt that they are justified, they find difficulty in loving God and neighbor without reserve—selfish, egocentric reserve. They yearn for the fullness of joy at which their conversion hints. Often, they know that the key is love, so they doggedly set about to perfect love and find an enemy, *the* enemy, in their own character. So, holiness becomes a matter of self-discipline in an attempt to free the spirit to love God and neighbor perfectly.

The Holiness Movement has seen this sort of practice of holiness, too. In fact, in its sincerity and desire to keep the whole counsel of God, it has often inadvertently encouraged those seeking sanctification first to become holy. The whole matter of

"surrender" is sometimes put in these terms. One gives up this, then that (usually something cherished); one accepts this, then that (usually something unpleasant). Then, when the appropriate degree of giving up and accepting has been done, one is thought to be ready for entire sanctification.

One would in no way reflect ill upon the process of consecration

Faith is the condition, and the only condition of sanctification.

that is surely involved in entire sanctification. One would point out, however, that if entire sanctification comes as a *result* of consecration or surrender, it is not then a gift of grace but a reward for works. This, of course, would be clearly contrary to the Scripture.

III. Practicing Holiness as an Expression of Entire Sanctification

John Wesley's great discovery was that entire sanctification, no less than justification, is a gift of grace. This means, then, that the life of holiness is a life lived out of the experience of entire sanctification, not a life lived in hope of gaining it. So Wesley says, clearly, in his sermon "The Scripture Way of Salvation."

"Do you believe we are sanctified by faith? We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works?" So it has been roundly and vehemently affirmed for these five-and-twenty years: but I have constantly declared just the contrary; and that in all manner of ways. I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification exactly as it is of justification. It is the *condition*: none is sanctified but he that believes; without

faith no man is sanctified. And it is the *only condition*: this alone is sufficient for sanctification. Everyone that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man when he believes is sanctified.

Early in his career as leader of the Methodists, Wesley responded to some dissenting clergy of Reformed persuasion who saw sanctification as a matter of doing no harm and doing good. Wesley, in contrast, insisted on the inward character of the work: "I believe it to be an inward thing, namely, the life of God in the soul of man; a participation of the divine nature; the mind that was in Christ; or, the renewal of our heart after the image of Him that created us" (*Journal*, Thursday, September 13, 1739).

Finally, it is out of this inward change that holiness comes: "And I am consistent with myself, as well as with the Bible, when I affirm, that none shall be finally saved by any 'faith' but that 'which worketh by love,' both inward and outward holiness" ("Thoughts on Salvation by Faith," 11 [1779]).

Also of a piece with this is Wesley's oft-quoted sentiment that there is no holiness but social holiness, no true religion but social. Not only is holiness of life a product of holiness of heart, and *not* the reverse, but it must also be said that there is no holiness of heart that does not produce holiness of life. Entire sanctification cannot be attained by living a holy life; entire sanctification produces a holy life. And a holy life is necessarily a life in society, interacting with society.

Luther, who never came as far along as Wesley in his "optimism of grace," still came to understand that sanctification, like justification, is a gift of grace and not a product of works. But he still tended to see it in medieval terms. That is to say, for Luther, sanctification was the process through which we are actually *made* righteous, having been *declared* righteous in justification. This process is begun by grace and maintained in grace. Works, good works, then became both the vehicle of sanctification and the expression of sanctification and are not our

own. Our good works are God working in and through us.

So, like Wesley, Luther says that the practice of holiness is an expression of sanctification, but he would mean something other than what Wesley meant by saying it. For Wesley, true holiness of life begins in entire sanctification. That is to say, by grace we are granted perfect love to God and neighbor, and holiness of life is the expression of that gift. For Luther, true holiness of life begins when we are, at justification, declared holy in Christ (when holiness is imputed or accredited to us). It becomes increasingly a matter of our being made actually holy as sanctification proceeds to change us in a lifelong process.

So, for Wesley, holiness is a product or result of entire sanctification. For Luther, holiness is both a source and a result of sanctification, but sanctification cannot be entire until "the article of death." For both, the practice of holiness depends upon sanctification. One does not practice holiness to gain either justification or sanctification. For both, sanctification is a gracious divine gift which works its way, by the grace and presence of the Holy Spirit, in a life of holiness. From first to last, it is God who works in us, both to will and to do of his good pleasure (Phil. 2:13).

Conclusion

I have not dilated upon the assets and liabilities of the three modes of practiced holiness presented here, though I hope they are clearly implied. Obviously, I am convinced of the truth of the third way, that true holiness of life will—must—be a product of entire sanctification.

What must also be obvious is a fear that "the holiness life-style," as it is now being called, will be made over into an engine of works righteousness, a collection of schemes for saving and sanctifying ourselves. Entire sanctification, like justification, is a gift of grace. And it issues in the life of holiness, which is begun by grace, nourished by grace, maintained by grace, matured by grace, and brought to its glorious *finale* by grace. "Without me, you can do nothing."

How perceptive are we of our own place in the history of the faith? 

SOMETHING TO SCREAM ABOUT

by Fred Wenger

*Chaplain, Parsons State Hospital and
Training Center, Parsons, Kansas*

I rushed from the meeting of the Board of Christian Life just in time for the evening service to start. I wasn't ready. I had mixed-up feelings stirring within. Along with anger I was feeling frustration, sadness, and futility. Rather than sing a hymn I wanted to stand up and scream.

This was not the first time I had felt like this. I had felt this way in numerous church meetings in other cities, led by many fine people.

We met to do what hundreds of Christian Life boards were doing; that is, to plan the spring emphasis. The denominational dates were mentioned. The district theme was announced. The leader then asked, "What shall we do these six weeks to increase our attendance?" Attendance had dipped low during the winter months.

Ideas began to flow. One thing led to another. We ended up selecting four teams with four coleaders each. They would compete with each other. We then planned sure-fire attendance stimulators for each week. Time almost ran out before we got it all in place. We concluded with a brief prayer. That's when I began to get in touch with my feelings.

Whence my feelings? We came to the meeting. We knew the need. We offered good ideas. We had sincere motives. We were enthusiastic. We were optimistic. We were realistic. Then why this uneasiness of spirit?

It may be purely personal, but I think we made a wrong turn when we asked and began responding to a *what* question before we looked

at a *why* question. What basis did we have for selecting one *what* over another *what* when we hadn't pinpointed *why* we wanted to do anything?

Just asking *why* isn't enough for me anymore. I need to struggle with *why* until I get to my spiritual assumptions. Let me illustrate.

WHY do we need a contest? To raise the yearly Sunday School average above last year's is an answer that leaves much to be desired. As I wrestled with it I came to rock bottom and said, Relatives, friends, and acquaintances of mine are spiritually needy yet uninterested (or unaware of their need). I am burdened for them and would like to interest them (entice them?) in understanding how Jesus can satisfy their needs. Now, WHAT can we do that will attract their attention? Or, better yet, what can we plan and prepare so that the regularly attending people will be so excited they will feel compelled to go out and bring relatives, friends, and associates to the spiritual banquet? (I will probably want to think also about WHAT I want to be doing that will attract those who begin coming to keep it up after the emphasis.)

I guess what I am saying is that I've come to the conclusion the only way to have SOULS IN THOSE GOALS is to start with souls and move to goals. I have an idea Christian Life boards that planned contests from this base would send their members hurrying into evening services more anxious to pray than to scream.



COMMUNICATING WITH THE DISABLED: THE PASTOR'S ROLE

by Dorothy I. Baird

Thirty-three years ago some young ministers enrolled in my education classes at Bethany College.* With one of my degrees in special education I shared some head-knowledge about communicating with the disabled. A few years later, God allowed my husband, Earl, and me to put theory into practice when our daughter was born with cerebral palsy. We offer today's ministers these practical experiences with the cerebral palsied. These same communication techniques apply to all disabled persons.

We pray that these guidelines may serve as a means for the Church to accept the privilege and the obligation to be leaders in the whole field of rehabilitation.

"The ministers are God's chosen people!" I learned from childhood. "It is a serious sin to attack God's anointed. . . ."

"He is the Lord's chosen," Mother often quoted.

No wonder I approached adulthood with the conviction that the eleventh commandment could have been: "Thou shalt not criticize the pastor."

Since God blessed us with three ministers within our family, I find that admonition easy to obey. Perhaps, too, I could correct a fallacy of some "lay" people. Have you overheard a conversation similar to this?

"My, the minister did have a good sermon today."

"No wonder. He has all week to prepare just a one-hour lecture!"

In actuality, in the other six days we expect him to heal without pills, act as lawyer, editor, philosopher, entertainer, public representative, and scholar. He buries,

marries, and consoles us. He plans programs, appoints committees, and promotes peace.

I place no blame, judgment, or opinion upon the pastor. I pray, rather, that these suggestions may lighten his load as he reaches out to the disabled.

Christ must be the pastor's role-model in any outreach program.

Christ set the example when He actually became the hungry, the thirsty, the stranger, the entertainer, the host, the naked, the sick, and the prisoner.

Christ expects the disabled to do something for themselves.

The pastor must do this, too. We do the disabled a great disservice when we make them feel that they must receive without giving in return.

The invalid had four friends carry him to Jesus.

The crippled man stretched out his hand.

The woman at the well admitted and forsook her past.

One woman needed to touch the hem of Jesus' garment.

The mourners were told to unwrap the graveclothes from Lazarus.

The needs of the congregation must have higher priority than the order of the service.

How diligently the pastor of one church I visited carried out this policy! In rotation a mute elder fulfills his part of the worship services while his deaf wife, in a high-pitched voice, translates his signed-language prayer.

This pastor led his congregation from rejection, to visual uneasiness, to tolerance, to acceptance.

The Pastor Can Ease the Burden Through Careful Planning and Organization.

Step One: Ad Hoc Planning Committee

Our pastoral care minister sent out an open invitation for anyone interested in forming a committee to study the needs of the disabled. The survey established the following facts:

1. Our membership included people of every type of disability and professionals skilled in working with each disability.
2. An interest existed in developing programs to care for these needs.
3. Architectural and human barriers needed to be removed. We needed to explore outreach programs for those unable to attend church.
4. More interest and awareness needed to be developed.

Step Two: Awareness Sunday

Each member received literature advertising the services. Disabled people took part in the service. Instead of the usual sermon, the pastor carried on a dialogue with a member who had a great outreach vision. The bulletin and the insert centered around the needs of the disabled. A special tea honoring the disabled followed the service.

Step Three: Mapping Out Our Church Family

The pastoral care office pinpointed needs. Maps listed each disabled person, with address and telephone number. Each member received this map. They also received a letter explaining our reach-out plan. A questionnaire asked for volunteers. Twenty-four deacons or volunteers took the responsibility for individual one-to-one visitation.

Step Four: A Continental Breakfast

Much planning went into a continental breakfast for members. A part of our program presented our plans for the disabled. Through sign-up sheets on the tables, and questionnaires returned, over 30 people volunteered to reach out for our second continental breakfast for the disabled. We ministered to them on a one-to-one outreach.

Our growing vision and long-range planning includes:

1. Audiotapes and videotapes
2. Therapeutic and social activities
3. An educational one-to-one program for our disabled children
4. An elevator for complete church access

The Pastor Must Be a Person of Vision

In our family vacation travels we always seek out a small picturesque church for Sunday morning. Recently, as we entered the foyer of a particular little church, we noticed a chairlift mounted on the side of the stairway.

"How thoughtful of you!" we commented to the robust young man waiting beside it. "How many use the chair?"

"No one," the friendly operator explained. "Our pastor decided to put it in just in case someone comes to

church who would need it. My job is to wait here each Sunday in case someone does come."

About five years ago, Mr. and Mrs. Smith and their three children found God in a marvelous way! The family willingly made the sacrifice for Mr. Smith to quit his work to prepare for the ministry. Because Mr. Smith, about 40, had a background that would fit into the category of the socially disabled, the headquarters of his church refused to assign him a congregation. They did agree to let him start one of his own.

Since Mr. Smith had no earthly support, he did the

We do the disabled a great disservice when we make them feel that they must receive without giving in return.

only thing he could do . . . he depended upon God. He devoured the Scriptures and he prayed.

"When you give a banquet, invite the poor, the crippled, the lame, the blind" (Luke 14:13, NIV), he read.

That is just what he did!

In his searching process he discovered the home where our daughter lives.

He read further: "Go out quickly into the streets and alleys of the town and bring in the poor and the crippled, the blind and the lame, . . . Go out to the roads and country lanes and make them come in, so that my house will be full" (Luke 14:21, 23, NIV).

Rev. Smith followed the directions literally. After he rented a space for worship he went out and bought the biggest bus he could find. He invited, compelled, and persuaded the needy to come.

The Lord blessed Pastor Smith exactly as He promised to do! Recently his congregation purchased a large, beautiful brick building. The congregation shares Pastor Smith's vision, and the church is filled.

The Pastor: The Motivator

The pastor can follow this practical guide as he motivates his congregation.

Step One: Set a Good Example

Of course all ministers reach out to help. But are members aware of these good deeds? Our pastoral care minister allows us to watch him at work when he invites members to visit with him. He teaches classes, using skits, dialogue, and personal examples to dramatize the "how to" techniques. He organizes work outreach days where he joins with other members to do chores for the disabled. One nurse member even taught a group how to cut toenails so they could serve nursing home patients in that capacity.

Step Two: Study Each Member of the Congregation for Strengths

These often can apply to areas of servanthood. Our minister knows the value of a good self-image. Praise brings out the best in each capable person. Could they visit the sick? Do they willingly change a neighbor's flat tire? Would other people's talents qualify them for more

spectacular service? Would the pursuit of a cure for a disease or a just cause motivate others?

No matter what the talent, the pastor can motivate members to carry his load. They can carry out the biblical command. They become God's hands and feet as they reach out to protect the poor and the afflicted.

Step Three: Set an Unselfish Example

A small percentage of members do the major outreach in most churches. That percentage can increase when inactive members see the pleasure received from unselfish giving. Our pastoral care minister does this through entertaining. His wife, a gourmet cook and an excellent hostess, plans small dinner parties of eight. With their busy schedule this gesture goes far beyond duty. Not only do they make their guests feel welcomed, but they display genuine joy in serving. The guests learn the joy of servanthood through the example of a caring pastor and his wife.

Step Four: Ask Others to Help

With the example set through joyful sharing, others who are normally too shy to volunteer, accept the challenge willingly. No minister can meet every need. Yet he can pair up two people who have similar needs.

A new, exciting ministry took root just this past week. Our pastoral care minister reached out to a suffering couple. For 17 years, Mr. Wick (name changed) fought cancer. The comfort received by Mrs. Wick motivated her to reach out to others.

"Please make a list of every widow in the church," she requested just two weeks after her husband died. "I want to start a ministry to them. At any time, night or day, even in the middle of the night, I want them to call me when they feel lonely."

The Pastor Can Be an Awakener

When our pastor stepped out boldly to plan the Awareness Sunday for the disabled, other miracles took place. One of our members started a weekly art class for cerebral palsied adults in wheelchairs. Most of them paint with a brush attached to their heads. When I visited her class recently, she showed me some paintings.

"Look at this," she beamed, as she held up one bold painting. "It would take an art student three years in college to get such bold, free, creative strokes."

She plans to enter some of the paintings in an art contest in competition with nonhandicapped painters.

Through the church emphasis God called a young woman into full-time service with the handicapped. She quit her high paying job to return to college to train for her new career.

The Pastor Fills the Role of a Theological Sounding Board

Can the disabled express freely their discouragement and doubts? The pastor could open the avenues of communication by admitting these facts:

1. Anguish and heartbreak are not distributed evenly throughout the world. We cannot answer the why of suffering, yet through our faith we can receive help and strength.

2. The minister can share belief in the relief of suffering in the world to come. Yet we need to use our

God-given intelligence to correct injustices here on earth.

3. The pastor must believe that God's strength is made perfect through our weaknesses. He knows that eventually the hurt person can minister to the hurting, yet in times of pain the wise pastor knows what not to say. Many hurting people, like Job, need sympathy and compassion rather than "Christianese clichés."

The Pastor's Greatest Role for the Disabled Is That of Comforter

His work is carefully, accurately, and beautifully explained in Isa. 61:1-3:

"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

Thirty years ago we needed comfort after the birth of our daughter! When we knew she suffered brain damage from oxygen loss, we felt alone, rejected, and unloved, even by God.

Earl's diary expresses the comfort help from our pastor:

"I called our minister and he came immediately. I looked upon my semiconscious wife as I heard one of the most beautiful prayers I have ever heard uttered. It was in a very soft tone and seemingly came from the depths of his very soul and straight to God. God heard from the first utterances, drew near, and completely filled our hearts until the room glowed with His presence. No deals; no excuses; no accusations. Just a simple prayer of faith, love, and devotion. He was talking so personally, asking not for miracles or for great fame, but only that God would draw near to us in a comforting way during our time of great trial."

When sudden tragedy hits, as it did in our family, we felt fortunate that our pastor came. Our experience would suggest a further step.

The Pastor Could Instigate a Program Where Friends Visit the Hurting

When people receive a deep hurt, they compound the damage by driving people away. Loneliness results and the situation worsens. Of course the easy and natural thing would be to stay away. What could they say? What if they said the wrong thing? The comforting pastor could explain that nothing need be said. Just their presence, allowing the hurt to cry.

What a comfort we could have received had we been fortunate enough to share our burdens with other Christians who had experienced that same pain?

What a privilege we now have when we can pass the message on to others, "We care. We know a little of how you hurt."

When Dorothee was two years old, we became active in a parents' group. As we left the building one day, one woman with a cerebral palsied daughter just a little older

(Continued on page 61)

The underfed are often irritable, critical, contentious, weak, and dying.

The Pastor Sorts Priorities

by Hillery C. Rice

Our Lord did not mince words when He said to St. Peter, "Shepherd My sheep" (John 21:16, NASB; cf. vv. 15, 17). This mandate leaves no room for conditions, circumstances, or excuses. God's ministers probably rate too high on the scale of stumbling on obstacles, dealing unwisely with problems, and back-packing an overabundance of shortcomings. Often these negatives demand more of our attention than do the positive opportunities to serve our people well. When Jesus declared, "Feed My sheep," He mandated the priority of every Christian minister, and He opened the way for our obstacles to become spurs to true success.

Our dear people are saying to us, "Be yourself, love us, reach us, teach us, preach the gospel to us. Labor among us in such manner that we can behold your honesty clear through. Let us see your humanness and feel your depth of spirituality." That is shepherding! St. Paul underpins the need for a pastor to ever be holding forth life for his people; he states it well: "In fact in everything we do we try to show that we are true ministers of God" (2 Cor. 6:4, TLB).

Only the gospel of Christ can sharpen our repulsion to the modern concept that we can receive Christ with reservation—Christian religion we can take or leave, practice or ignore. We do not wonder that Jesus said, "Feed My sheep." As I travel over this nation, I find that people are hungry for the Word. This hunger is not for cheap flattery or clever psychology. Never is it enough to assure troubled, disturbed, confused people by saying that "God loves you!" God does love them; however, if those three threadbare words constitute the prime ingredients of our message, we perform a first-rate cop-out. God loves dead people too! God loves people through people, not through cute words that often leave needy people without real hope.

It is nothing short of trite to warn people to "get closer to the Lord" without sounding the Word with clarity and on gut level. Honest people want to know where and how to measure up! A remote gospel is a bland diet, hardly a gospel at all! Most people yearn to hear a

gospel that saves, that instructs, that builds faith and confidence and satisfies. "If you are a preacher," says St. Paul, "see to it that your sermons are strong and helpful" (Rom. 12:8, TLB).

Jesus made shepherding an extremely personal thing. He said, "I know My own and My own know Me." Have we pastors reached that high level yet? Do our people know us? Do we know our people by their first names? No, Jesus did not mince words about shepherding, and He branded it top priority. His urgent call resounds across the centuries, "Feed My sheep. Feed them from the pulpit, satisfy their hunger as you come in and as you go out, offer them good food in the annual business meeting, the board and committee meetings. Show them how to reach My food at every turn of life. Communicate My Word to them in the caring, nurturing, and healing center. Supply their needs in the factories, the offices, the schools. Feed My sheep."

Would you, St. Paul, please share with us your formula for feeding God's people? "Yes, I will, here is how I do it, 'Preach the Word of God urgently at all times, whenever you get the chance, in season and out. When it is convenient, when it is not. Correct and rebuke your people when they need it, encourage them to do right, and all the time be feeding them patiently with God's Word'" (2 Tim. 4:2, TLB).

The flock that is well fed on God's Word is strong, positive, and creative. Whereas the underfed are often irritable, critical, contentious, weak, and dying. So the pastor's work is cut out for him. His joy and task are to feed God's people, Pastor brother, why not shock your congregation next Sunday by announcing, "Thus saith the Lord," and with simplicity, grace, and in God's power tell them what God says. And through transparent honesty, show them how He would have them live.

God's priority for His ministers is changeless: "Feed My sheep." And success and contentment are guaranteed the pastor who has by God's grace set his priorities in order.

Reprinted from *Vital Christianity*, September 3, 1978, by permission of Warner Press, Inc.

LEADERSHIP, CHANGE, AND THE GOSPEL

Coping with Christianity's Comfort-Challenge Dilemma: Four Leader Response Strategies

by Richard J. Stellway
Professor of Sociology, Northwest Nazarene College

Bill Johnson is leaving the ministry. He had dedicated his life for full-time service when he was a young man in high school. He had prepared for service in the church by attending the best Christian college, where he received good grades. This was followed by three years in a famous evangelical seminary.

In addition to his training, he had a good voice, a brilliant mind, and was well-prepared when he entered the pulpit. If anyone had the qualifications to make a good pastor, he did. However, in spite of all these qualifications, the church he had been serving for three years was in serious trouble. Both membership and attendance were on the decline and so were the offerings. The last meeting of the official board had lasted until two o'clock in the morning. At the conclusion of this long discussion, during which the dissatisfaction with the pastor's sermons had been frankly discussed, he submitted his resignation. A thoroughly disillusioned man, he had decided to look for secular employment rather than endure the same embarrassment of another failure.

Bill Johnson is not the real name of the pastor I have described, but everything else in the story is true. In his pulpit ministry Bill Johnson had failed—in the eyes of his congregation—to adequately handle one of the most significant dilemmas confronting the parish pastor today.

To fully appreciate this dilemma, it is necessary to briefly elaborate on two significant dimensions of Christ's gospel.

Christ was ushered in as the embodiment of good tidings of great joy (Luke 2:10). When He arrived, He went about offering help to the sick, rest to the weary, and salvation to the lost (Matt. 11:28). The Comforter

had come—and many there were who followed Him. This is scarcely surprising since Jesus appeared capable of offering them everything they wanted . . . health, happiness, even eternal life. But one day as the multitudes were following Him, Jesus turned to them and said, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. Whoever does not carry his own cross and come after Me cannot be My disciple" (Luke 14:26-27, NASB).

Suddenly a second dimension of the gospel became apparent. Those who dedicated themselves to following Christ could be sure of one thing, life would not be easy. Persecution, personal sacrifice, poverty, conflict, even family division awaited those who serve the Lord above all others. Not surprisingly someone asked, "Lord, are there just a few who are being saved?" to which Christ responded, "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Luke 13:23-24, NASB).

Today the masses still prefer Christ the Comforter and are easily turned aside by Christ the Challenger. The fact that both of these messages are integral to the gospel poses a real problem to church leaders, particularly as they engage in competition for new members. Should they preach the gospel of comfort, they stand to add significant numbers to the fold but risk accumulating a fair-weather, fainthearted flock in the process. On the other hand, should they preach a gospel of challenge, they stand to attract but a few and risk losing present members of the flock to "greener" pastures. How do pastors handle this dilemma?

An examination of the situation reveals there are four

strategies for dealing with the comfort-challenge dilemma. To assist in clarifying these, we have labeled them in terms of a basic approach incorporated by each. In order of consideration, strategy No. 1 is that of the confronting challenger; strategy No. 2, the conscientious conformer; strategy No. 3, the impression manager; and strategy No. 4, the peaceful revolutionary. Let's look at each in turn.

1. *The Confronting Challenger*

The leader adopting this approach is deeply committed to counting the cost of discipleship and to fulfilling the implications of a Christian commitment. In his ministry he endeavors to establish consistency between his personal conviction and public pronouncement by preaching a gospel of challenge. In his call to commitment, he shuns sugar-coated phrases and avoids pious platitudes but boldly proclaims the demands of the gospel.

Consider the true case of a Lutheran minister to a congregation in Omaha, Neb., during the middle and late '60s. (We'll refer to him by the fictitious name of George Peters.) To those in his church George came across as a humble, soft-spoken, mild-mannered man with a tender and compassionate heart. George was probably the last person anyone would expect to call his congregation to task for their shortcomings.

But something happened to George Peters during the '60s to change that conception considerably. Perhaps he was infected by the restlessness that pervaded the social climate at that time. Perhaps he had one too many conversations with civil rights activists and disillusioned, frustrated blacks. But somehow George became convinced that his church had to do something to reconcile blacks and whites who had become polarized in a climate of fear, frustration, bitterness, and distrust. After much thought and reflection, George came up with a plan.

It was a comparatively simple, small-scale, low-keyed plan involving an exchange of home visits between members of his all-white congregation and that of a not-too-distant black church of the same denomination. The next step was to win the congregation's acceptance and support. George might have proceeded to boldly and brazenly present his plan to his congregation without warning. But this was not his style . . . nor did it square with his philosophy of leadership. Rather he began by presenting it to the social relations committee. Before noting the outcome of this procedure and of George's plan, some general observations are in order.

Evidence reveals that laymen are inclined to disapprove of ministers who bring biblical values to bear on contemporary issues, particularly when laymen have a vested interest in seeing morally questionable arrangements continued. The civil rights issue, which raged in the '60s, is exemplary.

An extensive study of a large metropolitan area (Detroit) some years ago revealed that while a substantial majority (74 percent) of white, Protestant clergymen felt that ministers should take a stand on the civil rights issue, only a minority (42 percent) of laymen were of this persuasion.¹ In light of this state of affairs, the results of

a study of California ministers is not surprising. A full 85 percent of ministers surveyed who openly opposed an anti-fair-housing amendment to the California constitution reported having experienced opposition from their congregations. This opposition took the form of diminished giving, diminished attendance, requests for membership transfer, and even moves for the minister's dismissal.² But let's return to the case of George Peters.

To some minds, George Peters' visitation plan might appear so small and inconsequential as to be virtually insignificant. But this was hardly the response of the

The masses still prefer Christ the Comforter and are easily turned aside by Christ the Challenger.

Social Ministries Committee. On the contrary, one member of the committee was quoted as saying, "In a hundred years the Social Ministries Committee has done nothing and now we start out with the most controversial issue we could."

It took considerable persistence on the part of this pastor to convince first one, then another, then another that the plan was feasible and worthy of a leap of faith. Finally each member of the committee endorsed the plan. The committee was at last ready to present the plan to the full church board.

Again resistance was encountered with some board members who were convinced that the church was being asked to move too far in too short a time. Others argued that even if the plan contributed in some small way to interracial reconciliation, it would be at the expense of splitting the church. While the plan eventually came up for a vote and was passed, the prophecy of a church split all but became reality. When the plan was at last presented to the congregation, it stirred up so much controversy that, for the sake of holding the church together, George Peters was asked to leave.

Perhaps our first tendency is to analyze what this pastor could or should have done differently. Perhaps he should have used some less extreme, less controversial approach. Instead of pushing for home visits, an invasion of the last preserve of personal privacy, he could have settled for an exchange of church visits or possibly an exchange of choirs . . . everyone knows how enjoyable black gospel music can be. Or perhaps he should have left it strictly up to the congregation or a committee to decide what, if anything, to do. . . . The congregation might have been more supportive of an idea that was their own. But as valuable as these observations may be, the significant thing is that this pastor became convinced that there really was no other way. And for this cause he suffered.

Appraisal of the Confronting Challenger Strategy

As we have observed, the approach of the confronting challenger is destined to elicit resistance. This may range from mild criticism to malicious antagonism. Should this occur on a large scale, the leader becomes vulnerable to feelings of disappointment, demoral-

ization, and ultimate disillusionment. Over the course of time he may even develop a kind of martyr complex. Much prayer, counsel, Bible study, and soul-searching will be necessary to avoid falling victim to these trap-pings. His continuing effectiveness will depend on the sorts of lessons he extracts from this experience.

In the face of strong, negative response, this person may derive some inner satisfaction from faithfully discharging what he understands to be a God-given obligation . . . to present the gospel's demands. And he may take some hope in the thought that he is separating the wheat from the chaff. However church officials, as custodians of organizational stability, will likely regard these same responses with alarm and pressure the confronting challenger to soften his approach or perhaps consider another avenue of ministry.

In considering the pitfalls, it should be added that when one assumes the role of a prophet, he should be prepared to take the consequences. Neither Jesus, the apostles, nor Old Testament prophets were popular while they were living. They suffered ridicule, violence, imprisonment, insults, and even crucifixion. Most of them were not pastors who were dependent upon the support of an established congregation. They had an itinerant ministry, which usually did not last very long.

After discussing some of the current social, economic, and political questions with 26 students from a conservative, evangelical denomination, Dr. Rufus Jones was asked if he thought they could pastor churches in the congregation from which they had come. "How long do you think we could last?" "About three years," he replied, "which is as long as Jesus did."

There are some pastors who have had a prophetic ministry and have been "successful"—but not many.

2. The Conscientious Conformer

"Something good is going to happen to you today," is the way one television minister begins his broadcast. The power of positive thinking is the main theme of some very "successful" pastors. This approach is typical of what we've termed the "conscientious conformer."

Unlike the confronting challenger, the conscientious conformer focuses his message almost exclusively on the comfort, the bright, positive side of the gospel. In so doing he might be conforming to popular demand. Yet if this be the case, he may do so *sincerely* and *conscientiously*. His neglect of the challenge side of the gospel may stem from his development and internalization of a comfort theology, his conviction that a challenge is circumstantially irrelevant, or possibly his willingness to define his role as that of a "comforter" while leaving any challenging to someone else.

However, like the confronting challenger, his public pronouncements remain *consistent* with his personal convictions.

The laity's response to the message of the conscientious conformer may resemble that of the masses who followed Jesus in their quest for comfort and good fortune.

Insofar as the conscientious conformer's strategy wins acceptance in the minds and hearts of those who detect his sincerity and affirm his theology, and insofar as his efforts result in a sizeable enlargement of the

flock, he is likely to be labeled a success by insiders and outsiders alike. This comparison may be all the more fitting if the leader's congregation is made up primarily of persons who are themselves experiencing some deprivation, possibly in the form of illness, powerlessness, loneliness, or low self-worth.

Consider the case of one prominent TV minister. In his own words, "The secret of success is to find a need and fill it." And so week after week and with brilliant eloquence he proceeds to tell those of us in his congregation and television audience that we can have a victorious, success-filled life, that we can turn our aspirations into realizations. The impression created is that nothing is too good for us. We deserve good fortune. The passage, "I am come that you might have life, and . . . have it more abundantly" (John 10:10), is interpreted to suggest that God wants us to be prosperous—and not just in the sweet by-and-by but right now, in this life! All we need do is follow this minister's formula.

So enamored has this "sincere conformist" become with his success or comfort theology that he makes no room in his messages for the gospel's challenge to repent and to bear fruits in keeping with this repentance. On the contrary, in a nationally televised interview he repeatedly indicated that he never talks about sin from the pulpit. Nor should his guest speakers. Before coming to speak on his show, one famous religious figure was told not to make any reference to sin or the blood of Christ. This minister and his staff apparently go to great length to keep everything positive and inspirational.

This minister makes no room for negatives. No room for moral indictments. No room for the cross. But he does make room for numerical and financial growth. Should his performance be evaluated on these terms, he would certainly be judged a rousing success.

Appraisal of the Conscientious Conformer Strategy

In opting to focus almost exclusively on the comfort dimension of the gospel, the leader pursuing position 2 stands to gain a sizeable following. Given the incentives and rewards that frequently accompany numerical growth, this leader may enjoy wide popularity. However, in catering to the comfort dimension, he may err in not sufficiently spurring the laity on to further spiritual growth. Furthermore, he may become sidetracked by his very popularity so that he becomes more laity-directed than divine-directed.

To avoid these pitfalls, this leader would do well to recall Christ's reference, in the parable of the sower, to the analogy of seeds sown on rocky ground.

A farmer went out to sow his seed. . . . Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root (*Matt. 13:3, 5-6, NIV*).

To use a popular phrase, Christ didn't promise a rose garden—at least not in this life. Fair-weather followers may easily turn on their leader or simply turn tail and run at the first signs of adversity. Short of this, by continued exposure to an exclusive comfort theology, a climate of self-indulgence is cultivated. Eventually devotees may

fall victim to their own lusts for wealth, prestige, or even sex.

3. *The Impression Manager*

"Wasn't that a wonderful sermon?" people say as they walk out the door of the church. The minister who left this impression knew what to say and how to say it in a way that would impress you with his piety. He was considered to be a pious man who was in constant communion with God. He was a saint, and he made his congregation feel saintly as a result of participating in the worship service he led.

This is the approach of the impression manager. On the surface his behavior appears quite similar to that of

Laymen who have a vested interest in seeing morally questionable arrangements continued are inclined to disapprove of ministers who bring biblical values to bear on contemporary issues.

the conscientious conformer. Yet unlike both the conscientious conformer and the challenging confronter, the personal convictions and public pronouncements of the impression manager are *inconsistent*. While remaining quite aware of the gospel's challenge, he has given up all efforts at getting people to take that challenge seriously. Perceiving himself as a realist, he resorts to working within the boundaries of the status quo, giving people what they want or prefer even when this is inconsistent with what he believes they need.

A cardinal portrayal of the rationale and technique of the impression manager appears in the writings of a former Methodist minister in Bloomington, Ill. In his book, *How to Become a Bishop Without Being Religious*, Charles Merrill Smith begins by distinguishing between the "religious" leader who insists on publicly expressing deep and abiding convictions even when it is unpopular to do so, and the "pious" leader who "... seems more religious to laymen because he tries very hard to fit the image that laymen conjure up when they think of 'preacher.'" Upon making this distinction, Smith states his thesis: "You can expect to be a successful clergyman without being religious. But never forget that you cannot be a success unless you are pious."³

After stating his thesis, Smith proceeds to provide tips on cultivating the right image by commenting on the type of car to drive, the kind of art and literature to display, the kind of voice to cultivate, even the kind of wife to marry. In one particularly interesting chapter on how to be impressive in the pulpit, Smith shares his formula for success: (1) make them laugh (he gives an example of the kind of joke to tell), (2) make them cry (you can determine your effectiveness by having the custodian count the number of used tissues left in the pews), and (3) make them feel religious. (Smith provides a list of words and phrases pregnant with religious

meaning, such as Bible-believing Christians, Christ-centered, God-fearing, and holiness unto the Lord.) He even advocates noteless preaching in order that the focus of congregational attention is not centered on the sermon so much as on the performance. The impression manager is, in short, a master performer.

Appraisal of the Impression Manager Strategy

At least two pitfalls confront this leader. The first relates to his giving up on all attempts to change the laity. In doing so, he becomes devoid of vision. His performance becomes purely perfunctory. While people may continue to praise him for his piety, and possibly for his eloquence, when asked what he stands for, they are unable to tell you.

Another pitfall stems from the fact that public performance is at variance with private conviction. Social psychologists have observed that such inconsistency (between belief and behavior) tends to produce a state of mental dissonance. How the leader deals with this dissonance is critical. If he seeks to resolve it by directing the resulting frustration at his congregation, he risks becoming a thorough-going cynic. It is not surprising to find that cynicism is apparent throughout Charles Merrill Smith's book. For example, in his chapter on preaching, Smith comments:

... there are some types of sermons which are almost guaranteed to win enthusiastic reactions from your congregation. . . . If you will never forget that your beloved parishioners are primarily interested in themselves, their spiritual aches and pains, their desire for whatever they equate with happiness, their urge to succeed socially and financially, the preservation of their provincial prejudices, then you will do the bulk of your preaching on these subjects.⁴

A second means of dealing with the dissonance involves modifying personal convictions, perhaps tailoring them to the preferences and prejudices of the laity. This response may be more gradual than instant, more unconscious than conscious. The leader merely begins internalizing that which he has been publicly proclaiming. In the process he shifts from strategy 3 to strategy 2 and becomes the conscientious conformer.

4. *The Peaceful Revolutionary*

"Just when I think I've got him figured out, he comes up with a sermon that's really 'far out.' I must confess, sometimes our minister really makes me nervous."

This response was triggered by a minister pursuing a fourth approach, that of the peaceful revolutionary. Like the impression manager and the confronting challenger, the peaceful revolutionary is personally committed to the challenge dimension of the gospel. However, unlike the former, he does not assume that the laity are so committed to their own comfort that they cannot be successfully challenged. Nor does he incorporate the bold, uncompromising strategy of the latter. Rather he opts for a milder, go-slow approach. Moreover, when challenging his people he incorporates a variety of methods, public proclamation being but one, personal or small group confrontation being another. Recognizing

that spiritual maturity is a matter of degree and that people vary in their mastery of it, he systematically works with those who are ready for greater challenge much as Christ did with His disciples. And with Christ, he finds himself saying, "I have many more things to say to you, but you cannot bear them now" (John 16:12, NASB).

The ministry of a pastor to a prominent church in Pasadena, Calif., may serve to illuminate this strategy. During his 15-year pulpit ministry, this pastor addressed numerous, pressing moral issues. Many of these were laden with controversy and were potentially divisive.

One recurrent issue revolved around racial prejudice and discrimination. Over many years Pasadena had become a divided town, with blacks predominant in the poorer neighborhoods on the west side and whites seeking refuge in the more affluent east side. While the local church in question was far enough east at the time to be considered "white," with the increasing tendency for higher-income blacks to move into east side neighborhoods, many whites, including several church members, felt threatened and became hostile. Reported plans to desegregate the public schools only fanned the flames and increased the tension.

A second issue involved the morality of war . . . and particularly the Viet Nam War. Several men in the congregation had been involved in World War II and the Korean War and failed to make a distinction between these wars and "the war to fight atheistic Communism." Some families had sons who were involved in the Viet Nam War effort. If a poll had been taken in the late '60s, it would most assuredly have revealed a strong pro-war sentiment in the congregation.

Still a third issue involved a Christian response to poverty and hunger, particularly as it exists in the Third World. While a few people in the congregation were inclined to attribute these circumstances to personal laziness and sloth, the majority were uncondemning. However, when it came to questions of how much foreign aid our nation should give to countries plagued with these conditions and to how much "we" should sacrifice so that they might live, the issues quickly approached controversial proportions.

How could this pastor get away with challenging his status-quo-oriented congregation on so many issues? He encountered definite and occasionally vociferous resistance to be sure. But his 15-year tenure suggests staying power. How was this accomplished? A careful scrutinization of his behavior reveals several probable reasons:

1. His comments on social issues were always tempered with an air of humility. Rather than dogmatically prompting simple solutions, he called attention to the complexity of the problems while admitting to not having all the answers.

2. During home visits and after church services he sought opportunities to become aware of his congregation's point of view on issues.

3. He publically admitted that there were some legitimate points to be made by those inclined to justify the status quo, thereby starting where they were.

4. By calling attention to the plight of the less fortunate, he encouraged his congregation to compare their

situations with those *less* fortunate rather than to those *more* fortunate than themselves. As a consequence his congregation appeared to become genuinely responsive to the mercy and generosity that God had extended to them.

5. He supported his observations with sufficient illustrations and evidence so that even his opposition had to admit he had a point.

6. He combined his message of challenge with a message of comfort, calling attention to God's grace and love and the hope available through Christ Jesus. Furthermore, in ministering to the personal hurts and frustrations of his congregation, he sought to put his comfort message into practice.

Appraisal of the Peaceful Revolutionary Strategy

Insofar as this strategy incorporates both the comfort and challenge dimensions of the gospel, it appears to have definite merit. In presenting these dimensions, the leader attempts to keep both in balance, opening wounds but healing them as well. Yet, a pitfall does confront the person incorporating this approach. It inheres in the very delicacy of the balance. In one sense, he is forever walking a tightrope and there is always the danger of falling off on the comfort side or, in struggling to correct his balance, falling off on the challenge side. Furthermore, because lay preferences and perceptions differ, there will be attempts to tip him toward one side or the other. Perhaps the key to maintaining a balance lies in realizing the impossibility of pleasing everyone all the time. Those who would be a "man for all seasons" may find sustenance in Christ's warning to His disciples: "Woe to you when all men speak well of you, for in the same way their fathers used to treat the false prophets" (Luke 6:26, NASB).

Commentary and Conclusion

Success in the ministry is most typically assessed in terms of numerical growth, regular attendance, consistent giving, and leader popularity. As such it reflects the definition that Charles Merrill Smith and others assume when presenting recipes for success. It also reflects our oft-observed "bigger-is-better" cultural bias. Perhaps we need to reassess our conceptualization of success in terms of biblical teaching. In doing so we find it necessary to incorporate the challenge dimension of the gospel. Yet would this modification accommodate the more popular definition of success? Can we have it both ways?

We have seen the failure of the confronting challenger to bring about the desired change within his congregation. More often than not he leaves the church in discouragement. Roger Williams is a good example of that. Unable to change the state church in England, and believing that even the Puritan establishment within the U.S. was apostate, he joined with others in forming the First Baptist Church in Rhode Island, which was also the first Baptist church in the United States. Then he came to the conclusion that even that was not the true church. Therefore, he left the ordained ministry for a secular vocation so he could continue his prophetic ministry of speaking and writing what he believed to be the truth.

A PASTOR

Lives in the Word and the world; authentic preaching springs from soul gripping discoveries found in both places.

Comforts hurting people in hospital beds and beside new graves; thus experiences shortened sleep and shaped sermons.

Wrestles tough questions like evil, death, and doubt; curiously awed by the living of saintly Christians.

Cherishes a child's toothy grin; always amazed when a shut-in writes, "Your visit made my day."

Leads laymen to share a winning witness; always wonders what kind of an example they think him to be.

Guides worship in the sanctuary, in living rooms, and at the Communion table; his own heart is hungry to hear a pleading pastor-priest call his name to the Father.

Enslaved by weekly sermon preparation tyranny; the ecstasy of proclaiming "Christ in you, the hope of glory," frees him anew *almost* every Sunday.

Teaches the Bible—as important now as when it was written; he finds permanence, power, and excitement in the Scriptures.

Manages budgets, buildings, and business; the curious blend of inertia and commitment constantly surprises him.

Loves the rewarding challenge of being pastor, preacher, and priest.

Sometimes frustrated, often frightened, usually feeling inadequate, he is reassured by the thought, "I was made a minister according to the gift of God's grace which was given me by the working of his power" (Eph. 3:7, RSV).

—Neil Wiseman



Does this mean that a pastor cannot have a prophetic ministry? Not necessarily.

Lyle Schaller, in *The Change Agent*, tells the story of a pastor in a wealthy suburban area of Chicago who was speaking rather boldly against the economic and political corruption in Chicago. A prominent business executive was asked by a colleague how he could listen to a man like that every Sunday, denouncing as sins the shady deals the average businessman considered to be a part of the capitalist system they believe to be good for America.

The businessman replied by telling about the death of his wife in the hospital in the middle of the night. He was so overcome with grief, he ran out of the hospital and started to walk on the beach. He walked the rest of the night. Just six feet behind was his pastor, not saying a

word. When the sun came up in the morning, the pastor stepped up beside him and said, "Let's get some breakfast." The man said, "That pastor can preach to me anytime." This was a wise pastor who realized that in order to be heard as a prophet he first needed to serve as a comforter.



NOTES

1. Gerhard Lenski, *The Religious Factor: A Sociological Study of Religion's Impact on Politics, Economics, and Family Life* (New York: Harper and Row, 1961), p. 315.
2. Harold E. Quinley, "The Dilemma of an Activist Church," *Journal for the Scientific Study of Religion* 13 (March 1974): 1-21.
3. Charles Merrill Smith, *How to Become a Bishop Without Being Religious* (Garden City, N.Y.: Doubleday & Co., Inc., 1965), pp. 3-4.
4. *Ibid.*, p. 40.

“THE PREEMINENT CHRIST”

Preaching from Colossians One

by C. S. Cowles
Professor of Preaching

Northwest Nazarene College, Nampa, Idaho

Beginning slowly on the gentle slopes of personal greetings, Paul quickly ascends—in Colossians 1—to the heights of the loftiest and most profound Christological claims to be found in the New Testament. He confesses that the whole thrust of God's redemptive activity in history finds its ultimate and final expression in Christ, “For it was the Father's good pleasure for all the fulness to dwell in Him . . . so that He Himself might come to have first place [the preeminence] in everything” (1: 19; 18, NASB).^{*} Let us climb with Paul through his series of soaring claims.

I. PAUL'S CLAIMS CONCERNING HIMSELF (1:1-2)

Dr. Heinz Kohut, past president of the American Psychoanalytic Association, teaches that a child needs three things to build a cohesive sense of self. First is mirroring: the gleam in the mother's eye that says “You are fabulous.” Second is idealization of a strong protective figure: the parent who picks up a crying child at night and defends him against the demons of the dark. And third is twinship: the supportive company of children like himself.

The apostle's self-understanding fits Kohut's pattern well. In answer to the question “Who are you, Paul?”:

1) *Mirroring*: “I am an apostle of Jesus Christ.” Five times in these eight verses Paul speaks the name of Jesus. Paul's self-identity rises from the reflection of himself that he sees mirrored in

Jesus Christ. Paul knows *who* he is because he knows *whose* he is.

2) *Idealization*: “. . . by the will of God.” His idealization of God is not that of wrath and vengeance but of “grace . . . and peace from God our Father.” *He is the kind of Father who could have a son like Jesus* (v. 3).

3) *Twinship*: “. . . saints and faithful brethren in Christ who are at Colossae.” There is no such thing as a solitary Christian. To be in Christ is to be in Christ's Body, the Church: not the invisible Church of pious fantasy, but the actual, concrete, gathered community of “saints” and “faithful brethren” in Colossae. Even as a child's self-identity is formed, in large measure, by the reflection of himself that he sees within his own peer group, so it is that Christian identity is fashioned as the believer sees himself mirrored in the fellowship of believers. This kind of positive reinforcement is not found in the world, but only within the Church.

II. PAUL'S CLAIMS CONCERNING CHRISTIANS (1:3-5)

What is a Christian? Paul's concise and yet comprehensive answer is a tonic in a wilderness of words from a pluralistic Christian community regarding the definition of a true Christian believer. There are three dimensions to his response.

1) *The Upward Look*: “faith in Christ Jesus.” It is a relationship to Jesus which Friedrich Schleiermacher de-

scribed as one of “absolute dependency.” It is to accept the apostolic claims concerning Jesus of Nazareth (1:15 ff.) as being the ultimate truth, and committing oneself to Him utterly. It is to “bet your life on Jesus.”

2) *The Outward Reach*: “love for all the saints.” Dorothy Day died December 1980. Known as the “Street Saint” of New York City's Lower East Side, she spent most of her life establishing Houses of Hospitality for derelicts and the very poor. She lived, worked, and ate among the dregs of society to the day of her death. Among the overflow crowd of thousands who attended her funeral was a drifter who gave his name as Lazarus. Said he, with tears oozing down his weathered cheeks, “That fine lady gave me love!”

3) *The Forward Thrust*: “hope laid up for you in heaven.” Because God raised up Jesus as the “first-born from the dead” (v. 18), believers have the assurance that beyond their death is everlasting life. As Hans Kung so graphically puts it:

The fact that God . . . did not leave Jesus of Nazareth in death, but raised him up, justifies the confidence I have in him also on my own account . . . It is by God himself that I am taken up, called, brought home unto him as the incomprehensible, comprehensive, last and first reality, and thus accepted and saved (*Does God Exist?* p. 679).

III. PAUL'S CLAIMS CONCERNING GOD'S WILL (1:6-14)

1) *A Christian Is One Who Does God's Will* (v. 9). Discovering God's will begins with *prayer*: "we have not ceased to pray for you . . ." We do not pray "Thy will be changed" but "Thy will be done." God's will has a concrete *purpose*: "so that you may walk in a manner worthy of the Lord, to please Him in all respects" (v. 10). And God's will is *practical*: "bearing fruit in every good work."

Precisely, then, what is God's will? Is it that I become a missionary, a preacher, an evangelist? Is it God's will that I buy this house, sell that stock, go on vacation? All questions like this miss the point and betray an unhealthy preoccupation with self. God's will certainly would entail that we become involved in what God is doing in the world—which leads us to the answer to this question.

2) *God wills man's well-being* (1:12-14). Hans Kung has a fine statement clarifying the nature of God's will:

God wills nothing for himself, nothing for his own advantage, for his greater glory. God wills nothing but man's advantage, man's true greatness and his ultimate dignity. This then is God's will: *man's well-being* (*On Being a Christian*, p. 251).

Jesus said, "And the King will answer and say to them, 'Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me'" (Matt. 25:40). One cannot be for God and against men. This, then, is God's will: man's deliverance, salvation, redemption, forgiveness of sins, inheritance with the saints in light, fellowship with the Father through Jesus the Son forever. Whatever ministers to these objectives is the will of God.

IV. PAUL'S CLAIMS CONCERNING CHRIST (1:15-21)

In these compact but comprehensive verses is contained a "Compendium of New Testament Christology." Claims are made about the man Jesus of Nazareth that must be regarded either as wildly absurd or as profoundly true. They allow no middle ground. Let's look at them.

1) *Jesus Is Creator*. He is the "first-born" of all creation (v. 15). *Prototokos* does not mean "born first," in which case he would be a creature among creatures. Rather it refers to one who has the highest honor. It is one of the titles used for the Messiah. *Prototokos* is transliterated into the English word *prototype*. Jesus is the Prototype after which all creation is modeled.

Three prepositions are used in verse

16 to describe Jesus' participation with God the Father in creation: *en*, "in him were created," *dia*, "through him," and *eis*, "for him (all things) have been created."

Verse 17 speaks of the preexistence of the Son, "and he is before all things." It continues, "and by him all things *sun-estai-ken*, consist, cohere, hang together." Jesus is the "center of gravity" and the cohesive force behind the cosmos. He doesn't stick the universe together randomly, but in a coherent, balanced, and purposeful pattern.

2) *Jesus Is Revealer*. "He is the *ei-kown*, image of the invisible God" (v. 15). Jesus is the *reflection* of God as in a mirror. Jesus is the *refraction* of God as in a stained-glass window. Jesus is the *representation* of God as in a portrait. Even more than that is claimed: Jesus is the embodiment of all the fullness of God (1:19; 2:9).

A preschool girl interrupted her bedtime prayer with the plaintive cry: "Mommy, I sure wish God had skin on His face." At a point of time in human history, asserts the apostle Paul, God did put skin on His face in the person of Jesus of Nazareth (cf. John 1:14-18; 1 John 1:1 ff.).

3) *Jesus Is Reconciler*. Between the creative intention of a gracious God and the desperate situation of sinful man falls the shadow of disobedience, rebellion, and alienation. Nothing short of the "poured-out life" of Jesus on the Cross could bridge the vast chasm, overcome man's hostility, and bring peace. Note: It is always man who needs to be reconciled to God, and not the reverse. God's face has always been open toward man (John 3:16; Rom. 5:8; 2 Cor. 5:19; 1 John 4:10).

4) *Jesus Defeated Death*. The linchpin tying all these sweeping claims concerning Jesus is the apostolic proclamation that God raised Him mightily from the grave. Jesus is "the first-born from the dead" (v. 18). The resurrection event is not one bead of truth upon the Christological string: it is the string itself. If it is broken, then all of the other assertions evaporate into absurdity (cf. Rom. 1:4; 1 Cor. 15:14, 17).

5) *Jesus Is the Head of the Church*. John Baillie said it well when he described the Church as the "extension of the incarnation." One cannot love Christ, the Head, and despise the Church, the Body. The Church—both gathered and scattered—is that point where the risen Lord continues to be fleshed out in His people.

6) *Jesus the Sanctifier*. Reconciliation—as marvelous as it is—is not an end in itself. Its goal is not just to

change man's relationship to God, but to change man's very nature through and through. "He has now reconciled you . . . through death . . ." Why? ". . . in order to present you before Him holy and blameless and beyond reproach" (v. 22). While God accepts us just as we are—"warts and all"—He does not leave us as we are. Christ's redemptive work has as its goal nothing less than the reconstitution of man's nature in the likeness of God's holiness.

Why is there such an emphasis upon holiness throughout the Scriptures? Paul's answer runs through 1:22-29, but can be summed up by recalling Baillie's understanding of the Church as "the extension of the incarnation." If the light of the glory of God—which is capsuled in a favorite Pauline expression, "Christ in you" (v. 27)—is to be revealed to the world, it is of vital importance that the human vessels reflect that divine disclosure in a transparent and undistorted clarity: "blameless [not faultless] and beyond reproach" (v. 22). Marshall McLuhan's observation about television is true—in part, at least—in terms of communicating the gospel: "the medium is the message."

7) *Jesus Is the Consumator*. More than saving souls is involved in Christ's redemptive work. Paul's claim is that Jesus is at work reconciling *ta panta*, "all things to Himself . . . whether things on earth or things in heaven" (v. 20). There is a cosmic dimension to reconciliation that is beyond the reach of human comprehension, but in which the believing heart may rejoice (cf. Rom. 8:18-25; 1 Cor. 15:25-28; Eph. 1:10 ff.).

Jesus, then, is the Alpha and Omega, the Originator and Goal, the Creator and Consumator of all creation. With God the Father and God the Holy Spirit, Jesus spoke into existence all that is. And He stands beyond time as a kind of personal magnet drawing all things to their final consummation in himself. Then He will offer up all things to the Father "that God may be all in all" (1 Cor. 15:28).

William Kaufman, scientist and author of *Black Holes and Warped Spacetime*, confesses: "Like most scientists, Einstein included, I have an almost religious belief in a basic underlying order—a belief that natural forces are . . . manifestations of some deeper thing." The apostles proclaimed, the Church confesses, and I believe that the "deeper thing" is not a "thing" at all: it is Jesus!

*All Scripture quotes in this article are from the *New American Standard Bible*.

SERMON OUTLINES



THE BAPTISM WITH THE HOLY GHOST

Scripture: Acts 19:1-6

Text: "Have ye received the Holy Ghost since ye believed?" (v. 2).

Introduction: The apostle Paul had been in Ephesus before, but he was hurriedly on his way to Jerusalem. He was asked to remain in the city of Ephesus for a while, but only said, "I will return if it be God's will." But now in the divine will, he has returned. Let me prayerfully invite your consideration to three things:

I. The Holy Spirit May Be Received

A. Ezekiel speaks of the Spirit in his day (Ezek. 36:25-28).

B. Joel also speaks of the coming of the Holy Spirit (Joel 2:27-28).

C. John the Baptist calls our attention to the coming of the Spirit (Matt. 3:11-12).

D. The Lord Jesus Christ calls our attention to the coming of the Spirit (Acts 1:4-5).

II. All Who Receive the Baptism with the Spirit Are True Believers

A. The disciples of Christ were true believers.

1. Jesus said they were not of this world (John 17:16).

2. They were truly regenerated (Matt. 19:28).

3. Their names were written in heaven (Luke 10:30).

B. There were about a dozen believers in Ephesus. These believers heard the preaching of Paul, and received the blessed Spirit (Acts 19:6).

C. The new converts in Samaria received the fullness of the Spirit under the preaching of Peter and John (Acts 8:17).

III. When the Holy Spirit Comes in His Fullness to Believers, He Comes to Accomplish a Definite Work

A. The Spirit comes to purify the heart of the believer (Acts 15:8-9). There are actual sins that require forgiveness and innate sin that requires cleansing. The first is received in regeneration, and

the second is received in the reception of the fullness of the Spirit.

B. The coming of the Spirit brings to the heart divine comfort (John 14:16).

C. The coming of the fullness of the Spirit brings to the believer blessed guidance (John 16:13). The Spirit comes to guide in all truth and not into error.

D. The coming of the Holy Spirit in His fullness will bring to our hearts courage to meet death (Heb. 13:5).

1. James was slain with the sword.

2. Stephen was stoned to death.

3. History tells us that Peter was crucified with his head downward.

4. The apostle Paul was beheaded some five miles east of Rome, Italy.

Conclusion: It is said that a young boy was traveling on a train in the West. While it was dusty and hot on the train, the passengers complained and were unhappy. Yet, the little boy was very happy. One of the passengers asked the young man why he was so happy when others were unhappy. He said, "It is because my father is going to meet me in Los Angeles."

Thank God, our Heavenly Father is going to meet us at the end of the journey of life. We do not have to make the trip of this life alone, for He will guide and sustain us, and He'll greet us at the end of the day. And thus, we shall enjoy the bliss and glory of heaven forever.

Isaac Watts put this truth in beautiful lines:

*Come, Holy Spirit, Heavenly Dove,
With all Thy quick'ning powers;
Kindle a flame of sacred love
In these cold hearts of ours.*

—W. B. Walker

EQUAL, EMPTIED, EXALTED

Scripture: Phil. 2:5-11

Introduction: It would be true to say that in many ways this is the greatest and the most moving passage that Paul ever wrote about Jesus. Shall we look at it with great humility and reverence? This

is a passage that merits our prayerful meditation because it contains so much to awaken our minds and our hearts to the great story of God's love through Christ to redeem our souls.

This scripture lesson divides itself easily into three divisions:

I. Equal (v. 1)

This word speaks to us of Christ's *Heritage*. It is important to realize that He is God in human flesh. He was *equal* with God.

II. Emptied (v. 7)

This word speaks to us of Christ's *Humility*. From Son to Servant, from The Constellations to The Cradle to The Cross.

"Love so amazing, so divine demands our life, our love, our all."

III. Exalted (v. 9)

This word speaks to us of Christ's *Honor*. God gave Christ exaltation, a name above every name, a name that will demand every knee to eventually bow in honor and praise.

Conclusion: Bill Gaither must have been meditating on this scripture when he wrote:

"There's Something About that Name."

—Duane Yoesel

Westminster, Colorado

GETTING IN TOUCH WITH JESUS

Scripture: Mark 5:14-34

Illustration: I remember as a small boy that General Eisenhower, who was running for president, came through our small town on a whistle stop to meet the people, to shake their hands from the platform of the train, and to ask for voting support. I watched as many people shoved and pushed just to "touch him" and shake his hand.

Our real need today is to somehow touch Jesus. He is available. A popular television program some years ago was called, "The Untouchables." The idea was that there were some government

agents who couldn't be swayed by crime, bribery, or money.

Christ cannot be touched by sin, but He is not "untouchable" when it comes to our infirmities and needs (Heb. 4:15-16).

Notice some of the things that hindered the woman when she tried to touch Jesus.

1. The crowd (v. 24)
2. Past defeat (v. 25)
3. Human strength (v. 26)
4. Fear (v. 33)

However, she pushed past all these hindrances and found help. We need to touch Jesus today for the following needs of our life.

1. Physical healing
2. Material needs
3. Life's decisions
4. Life's burdens
5. Family salvation

Conclusion: Don't just turn to God when the pinch is on or when you're backed into a corner. Daily communion and obedience is the key to having His touch on our lives.

—Duane Yoesel

INGREDIENTS OF A MIRACLE

Scripture: Acts 3:1-11

Introduction: After Pentecost, miracles began to happen in the Early Church. These miracles were, of course, in the physical realm; but the greatest miracles were those of changed lives.

The scripture lesson gives steps to bring about these kinds of miracles in our world.

- I. Prevailing Prayer (v. 1)
- II. Pressing Problem (v. 2)
- III. Passionate Pity (v. 4)
- IV. Plenteous Power (v. 6)
- V. Powerful Praise (v. 8-9)

Conclusion: If we prevail in prayer, God will give us opportunities to help others, and we will really care for them. We will have power through Christ to help them and redeem them, and then there will be

praise given to His glorious name.

Why not try? It will be exciting and redeeming.

—Duane Yoesel

PRAYER, A POWERFUL PLAN FOR PERPLEXED PEOPLE

Scripture: Jas. 5:16

Introduction: The future is certainly filled with uncertainty, and our world is full of perplexed people. However, prayer is a powerful plan for perplexed people.

The poet Tennyson expressed it thus:

*More things are wrought by prayer
Than this world dreams of,
Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep
or goats
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer
Both for themselves and for their friends.*

I suggest to you that God answers prayer in five ways:

- I. No, I love you too much (2 Cor. 12:7-9)
- II. No, not yet (Dan. 2:20-21; John 11:3, 14-15)
- III. Yes, if you insist (Ps. 106:15)
- IV. Yes, I thought you'd never ask (Matt. 7:7-11)
- V. Yes, and here's more (1 Kings 3:12-13; Eph. 3:20)

Illustration: William Gladstone tells the story about a little girl who had the proper conception of how prayer works:

"The little girl's brother had made a trap that caught little sparrows and she was a sensitive little girl and prayed for a number of days that it might fail. Suddenly one day her face was radiant when she prayed and her absolute faith in the futility of the trap was so noticeable that her mother asked, 'Julia, how can you be so positive?' She smiled and said, 'Because, mamma, I

went out this morning and kicked that trap to pieces.'"

Prayer with action on our part backed up by a righteous life is effective.

Conclusion: I challenge you to apply these five answers of God to your prayer life.

—Duane Yoesel

SIX STEPS OF THE SPIRITUAL SCALE

Scripture: 2 Sam. 11:1-4
2 Sam. 12:7, 13
Ps. 51:2, 10

Introduction: In this tragic story of David's sin, we can see the six steps on the spiritual scale.

1. **Coldness** (2 Sam. 11:1). "David tarried still at Jerusalem," he was not in the battle, he was on the sideline.

2. **Compromise** (2 Sam. 11:3). "And David sent and enquired after the woman." This is the point where David should have resisted the temptation.

3. **Corruption** (2 Sam. 11:4). "And he lay with her." Now the sin was committed and David began the great conspiracy that led to lying and murder.

Notice that the first three steps are downward and away from God.

4. **Conviction** (2 Sam. 12:7). "Thou art the man." God used Nathan to stir the heart of David.

5. **Confession** (2 Sam. 12:13). "I have sinned against the Lord." We have all sinned and must confess to find God.

6. **Consecration** (Ps. 51:2). "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

(Ps. 51:10) "Create in me a clean heart, O God; and renew a right spirit within me."

Conclusion: Where are you on the spiritual scale? Step six is what God demands and provides.

—Duane Yoesel



TODAY'S BOOKS for TODAY'S PREACHER

WORD BIBLICAL COMMENTARY Vol. 44, COLOSSIANS, PHILEMON Vol. 45, 1 & 2 THESSALONIANS

By Peter T. O'Brien and F. F. Bruce
(Word Books, 1982, \$18.95).

I have just received volumes 44 and 45 of *Word Biblical Commentary*. Volume 44 treats Colossians and Philemon. It is written by Peter T. O'Brien. Volume 45 treats 1 and 2 Thessalonians and is written by the incomparable F. F. Bruce. Word advertises this set of commentaries as a "showcase (strange choice of words) of the best evangelical critical scholarship for a new generation." This is not too shabby a description. A vast amount of information is included making each volume a treasure for pastors, students, and scholars.

The functional format is a plus as well. Each Epistle has a thorough introduction, which gives a bibliography of the best American, British, and German works that deal with the Epistle under study. This is followed by a thorough treatment of such standard categories as authenticity, teachings, language style, analysis and outline of the letter.

Then each pericope is approached in this manner: a bibliography of the "best" works on the passage, an original translation of the passage, an investigation of matters of "Form/Structure/Setting," a lengthy "Comment" section that deals thoroughly with the text beginning with the Greek text, followed by the "Explanation" or exposition section.

These volumes will help the person who is concerned with expository biblical sermons.

—David Knaile

THE BOOK OF JOB

By Gleason L. Archer, Jr. (Baker Book House, 1982. Paperback, 125 pp., \$5.95).

Books that stimulate the minister intellectually and feed him sermonically are worth purchasing. Such is this book. Gleason L. Archer, Jr., professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School, is familiar among Evangelicals. The subtitle of the book is "God's Answer to the Problem of Undeserved Suffering."

The book is an outgrowth of a situation in Dr. Archer's local church. His pastor, at age 42, was diagnosed as having lymphoma. The congregation was deeply troubled at the prospect of losing their pastor in his prime. In the adjustment, Dr. Archer's pastor asked him to teach a prayer meeting study during the summer months. Instinctively he turned to the Book of Job. This book is an outgrowth of that study.

As Dr. Archer deals with the problem of undeserved pain and suffering he presents a threefold theme. First, God is worthy of our total love, adoration, and praise regardless of benefits. Second, "God permits suffering in the life of the believer in order to strengthen his faith and purify his soul." Third, God's ways are often beyond our understanding because we look at life from a finite point of view, while He looks at life from an eternal point of view.

He holds that the text of the *Book of Job* is inspired of God. His stated presupposition is "that it is what it purports to be—an accurate and authentic record of an experience that actually befell a godly believer in ancient times." You will enjoy this book.

—W. Beecher Kuykendall

GREAT DOCTRINES OF THE BIBLE VOLUME 1

By W. A. Criswell (Zondervan, 1982. Hardback, 128 pp., \$7.95).

Good reading from an out-

standing author and a great preacher. Criswell writes, "The power of God's Word is like God Himself. Using the illustration here of the falling rain, somewhere, every day, God is turning raindrops into flowers; He is turning farmland into wheat fields; He is turning dry, barren, parched pastures into verdant green meadows; He is turning sunshine into orchards with ripening fruit. The God who writes this in the Bible is the same Lord God who sends forth the word of testimony from His mouth. He says, 'It shall accomplish that which I please.'" Criswell is an articulate and authoritative apologist, defending and championing the Word of God.

—Ronald E. Ellington

THE EQUIPPING OF DISCIPLES

Edited by John Hendrix and Lloyd Householder (Broadman Press, \$8.95).

With equipping as the main theme, 95 writers have made brief contributions, tied together in an unusual way by the editors.

The book is written with a practical approach and has good scriptural and biblical background for every subject that is covered. I have personally found the book helpful because of the wide range of topics dealt with. Discipleship really does involve all areas of our lives and being.

I especially enjoyed the chapters on "Equipping in Scriptural Awareness" and "Equipping in Confronting Crisis" because of the fresh insights provided.

For pastors and educators this book will provide a helpful overview toward making discipleship a priority in their local churches.

—James L. Sankey

HOPE FOR YOUR LIFE

By H. S. Vigeveno (Victor, 1982. Paperback, 120 pp., \$3.95).

Strongly spiritual book relating a number of crisis experiences brought to a Christian psychologist and how these persons were helped through counseling, the Scriptures, and their own churches. Experiences include depression, divorce, bitterness, etc., and the book ends with the author's own experience of how God helped him to handle bitterness and despondency after the murder of his only child, a 15-year-old son.

—Donna Goodrich

TOUGH LOVE

By Pauline Neff (Abingdon, 1980. Hardback, \$8.95).

This tells the story of how seven families used the Palmer Drug Abuse Program (PDAP) to help their children kick serious drug habits. The Palmer program, which uses "12 steps" similar to those of Alcoholics Anonymous, believes firmly that the drug abuser must "bottom out" before he can really be helped. The program works with both the drug abuser and his parents to effect this change. Parents work through the 12 steps to help them discover that they do not need to depend upon their children for happiness, and that they must not continually bail their children out of the consequences of their drug problems. The title "Tough Love" indicates that many of the decisions a parent must make are difficult—kicking the drug user out of the house; refusing to bail him or her out of jail; insisting that the child become part of the PDAP program to kick the habit.

The Palmer plan, as described in the book, may at first seem extreme in its approach; but it has worked well in many cases of drug abuse where the situation seemed hopeless. This book has many valuable things to say to parents who have come to the end of their rope with a drug-abusing son or daughter.

—Miriam J. Hall

THE BLOOD OF THE CROSS

By Andrew Murray (Zondervan, 1982. Paperback, 96 pp., \$3.95).

Here is refreshing truth in a classic little volume. Murray notes the union of the Spirit and the blood in the work of redemption: "... the shedding of His blood was brought about by the Eternal Spirit, and that the Spirit, lived and worked in that blood, so that when it was shed it could not decay as a dead thing, but as a living reality it could be taken up to heaven, to exercise its divine power from thence." In Chapter 6, he calls for our confidence to be: "The blood that is powerful in heaven, is powerful in my heart. The blood that works wonders in heaven, works wonders also in my heart. The blood of the Lamb is my life, my song, my joy, my power, my perfect salvation!" Exciting and blessed book.

—Ronald E. Ellington

HOW TO BE A MINISTER AND A HUMAN BEING

By Harold C. Warlick, Jr. (Judson Press, 1982, \$7.95).

This book is written by a minister for ministers. It deals with the issues

and problems associated with developing meaningful relationships and purposeful activity in the ministry (p. 9).

It is divided into three parts as the author considers the minister's self-image, relationship with the congregation, and relationship with the family. Within these three divisions some recurrent, contemporary problems are discussed. Under the minister's self-image, Warlick takes a close look at loneliness and stress. Section two deals with the conflicting issues of the expectations of laymen versus those of ministers as they relate to the role of the minister. It examines the 24-hour-a-day availability of a minister and how it affects him. In section three Warlick examines the social and family life of a minister. He seeks to expose the myths, examine the guidelines, and evaluate the principles that determine the purposeful activity of the minister.

Warlick's perspective is worthy of note because he includes not only the male married minister but the single male, single female, and married female minister. He draws from the experience of these ministers and reflects on how these issues affect each of them.

The book is a small paperback that ministers can afford. It is the type of book that could be read once and read again a year or two later for further reflection and evaluation. The book would be valuable for a minister of many years' experience or for a brand-new minister.

—Valarie Friesen 

THE DISABLED

(Continued from page 48)

than Dorothee, said, "You and I met an hour ago. Yet I feel we know each other better than my mother and I will ever know each other."


The Pastor Should Be Flexible

A few years ago, Dorothee and I attended a series of lectures by a very structured, nonflexible minister. His serious message demanded an attentive audience. He stopped after one humorous comment to allow laughter. Dorothee, very quiet before and after that time, made a noise; not a normal laugh, but her accepted way to express delight.

During the break the head usher rushed over to me, demanding Dorothee's silence.

Dorothee indeed cooperated. But we felt obligated to pursue the matter.

When we explained from our point of view the minister's need of flexibility toward members of his listening audience, he apologized. Together we thanked God for the Holy Spirit who worked through this incident to open his eyes.

During future lectures this speaker filled the entire front of the auditorium with wheelchairs. Some are Dorothee's friends whom she has invited. Each time, the speaker acknowledges this group of "beautiful new friends." 

*Professor Dorothy Petersen, Bethany College, Bethany, Oklahoma, 1947-49.

OLD TESTAMENT WORD STUDIES

by Harvey E. Finley



Yahveh Qedosh Yisrael, “Yahveh, the Holy of Israel,” as another name for God occurs more frequently in the Book of Isaiah than in all the other books of the Old Testament. The greater number of occurrences in the Book of Isaiah indicates it was a divine name of special significance for the times this book addresses. *Qedosh Yisrael*, “The Holy One of Israel,” originated with Isaiah who carried out his ministry in Jerusalem in the eight century B.C., from around 742 to perhaps after 690 B.C. This title for God was (1) derived from Isaiah’s unique, moving Temple experience, and (2) it was the “theological center” of his ministry.

1. *Origin in Temple Encounter with Yahveh*—Isaiah’s transforming encounter with Yahveh in the Temple in the year King Uzziah died (742 B.C.) was the experience out of which he first used *Qedosh Yisrael*, “The Holy One of Israel,” as a significant name for God. This life-changing encounter occurred at a crucial time in his nation’s history. First, the mighty, merciless “war machine” of Assyria was on the move, gobbling up one small nation after another. Judah was on its “hit list” and could expect in no way to match Assyria’s might in any military showdown.

Second, Isaiah was led by the Spirit of God to speak pointedly to his nation’s disloyalty and disobedience from the perspective of their covenant relationship with Yahveh. This was emphasized in the poignant indictment, often called Yahveh’s “great arraignment” against His people recorded at the beginning of the Book of Isaiah. It is the serious charge that Judah had gone its selfish, sinful way and had forsaken Him.

Third, the death of Uzziah added significantly to Isaiah’s brokenness and grief. Uzziah the king was one of the two anointed persons among God’s people who served in impor-

tant positions not only to signify God’s presence among His people but also to meditate His presence to them.

Isaiah understood Yahveh had chosen Israel/Judah to be a people through whom He intended to achieve a special purpose for all mankind. This purpose was to bring *berakah*, “blessing”—salvation, to all the world. However, at the time of Uzziah’s death there was apparent increasing threat to the divine plan. It was indeed a heavy weight on Isaiah’s mind and heart as he realized that the brute force of Assyria, which Judah could not ward off, could well put an end to God’s intention to provide redemption to lost humanity. Further, he was convinced that God had due basis for declaring the full execution of His wrath on Israel/Judah. This, too, could mean the termination of His worldwide redemptive purpose.

Isaiah therefore was confronted by a haunting dilemma: how to remain confident and assured of the purpose of God when all signs pointed to His apparent inactivity, even His withdrawal from His people. Further, it was evident to Isaiah that Judah/Israel was not going to repent in any significant measure to avert God’s wrath upon her, seeing as he did that Assyria would be God’s “rod of anger” against His apostate people. Hence, the politico-theological circumstances presented an unsolvable situation, a haunting dilemma, to Isaiah when he went to the Temple to pray “in the year King Uzziah died.”

2. *The “Theological Center” of Isaiah’s Ministry*—*Qedosh Yisrael*, “The Holy One of Israel,” is obviously a meaningful divine name Isaiah used as a result of his life-changing experience with exalted, majestic, holy *Yahveh Sebaoth*, “Yahveh of Hosts,” before whom seraphs chanted: “*Qadosh, qadosh, qadosh Yahveh Sebaoth*,

“Holy, holy, holy is *Yahveh of Hosts!*” It was through this experience that Isaiah used *Qedosh Yisrael*, “The Holy One of Israel,” subsequently in his ministry as an encapsulated solution to the unsolvable politico-theological dilemma confronting him and his compatriots.

A crucial aspect of Isaiah’s ministry was that of calling the people of his nation to an appropriate life-attitude toward Yahveh. His Temple experience led him into a new understanding of what his and his nation’s total-life attitude toward Yahveh should be. As he experienced the unsurpassing great and consuming holiness of *Yahveh Sebaoth*, his eyes were opened to the pollution of his own sinful uncleanness. He saw most vividly there was justifiable cause for his death and destruction in the presence of the majestic, holy Yahveh. Further, identifying as he did with the sin of his nation, he realized that his nation came under similar judgment: justifiable destruction on account of sinful pride, rebellion, and forsaking God.

In Isaiah’s Temple experience, one reads of the Good News that became a glorious reality for Isaiah. Following the prophet’s penitent acknowledgment of his sinfulness, *Yahveh Sebaoth* (the Lord of Hosts) manifested himself in a special way to Isaiah as *Qedosh Yisrael*, “The Holy One of Israel.” *Qedosh Yisrael*, “The Holy One of Israel,” honored Isaiah’s contrite confession of sin and iniquity and mercifully gave His gracious, transforming touch to Isaiah; He granted forgiveness and cleansing. Thus Isaiah individually passed from *judgment* unto death to *deliverance* unto newness of life with, of course, a different expectation for the future. It was at this point of his Temple experience that the solution to the haunting politico-theological dilemma was revealed to him.

(To be continued)





NEW TESTAMENT WORD STUDIES

by Ralph Earle

HEBREWS

Perfection (6:1)

The noun *teleiotes* occurs elsewhere in the New Testament only in Col. 3:14, where it is translated “perfection” (KJV). It comes from the noun *telos*, which means “end.” So the basic idea is completeness.

The first part of this verse literally reads: “Therefore, having left the word of the beginning [Greek, *arches*] of Christ.” This ties in with 5:12, where the term *arches* is used and where both NASB and NIV translate it as “elementary.” The writer of Hebrews goes on to say: “Anyone who lives on milk, being still an infant. . . . But solid food is for the mature” (5:13, 15). Since “therefore” (6:1) ties our verse right into this, it would seem that “mature” is the best translation here. Delling writes: “In distinction from *arche* (Hb. 5:12; 6:1) *teleiotes* is in Hb. the ‘highest stage’ of Christian teaching (6:1)” (TDNT, 8:79). So the primary emphasis of this exhortation is not on Christian character or experience but on advance in learning the higher teachings of the Christian faith.

World (6:5)

The Greek word *aion* should be translated “age,” though the KJV renders it “world” 38 times and “age” only twice.

If (6:6)

In verses 4-6 there are five aorist participles in parallel construction. The fifth one is *parapesontas*, “and have fallen away.” The NASB has the correct translation here: “and

then have fallen away.” The “if” is not justifiable. The Greek clearly indicates that one may become a partaker of the Holy Spirit—obviously a Christian—and yet fall away and be lost.

Seeing They Crucify (6:6)

This is one word in the Greek, *anastaurountas*—a present participle of continuous action. So the best translation is probably “while they are crucifying.”

Herbs (6:7)

The Greek word (only here in NT) is *botane* (botanay) from which we get “botany.” It comes “fodder, herb, plant” (Arndt and Gingrich). So it can be translated “vegetation” (NASB).

Dressed (6:7)

The verb *georgao* (only here in NT) is compounded of *ge*, “earth” or “land,” and the verb *ergo* (from *er-*gon**, “work”). So it means “work the land” (or “ground”). Today we would say “tilled” (NASB) or “farmed” (NIV).

Immutable (6:18)

The adjective is *ametathetos*—a negative plus the verb *metatithemi*, “place across” or “change.” In verse 17 it is in the neuter and used as a substantive. These are the only two occurrences of this adjective in the New Testament. God is unchanging and unchangeable in His purpose (cf. NASB, NIV).

Consolation (6:18)

The noun *paraclesis* occurs 29 times in the Greek New Testament.

In the KJV it is translated “consolation” 14 times, “exhortation” 8 times, “comfort” 6 times, and “intreaty” once. The word that today combines these meanings is “encouragement” (NASB; cf. NIV). That fits well with “hope” here. (For further discussion, see *Word Meanings*, 2:79.)

Anchor (6:19)

We get our English word from the Greek noun *anokyran*. This is found three times in Acts (27:29, 30, 40) for the anchor of a ship. But here—its only other occurrence in the New Testament—it is used figuratively for the anchor of the soul, which is hope.

Sure and Stedfast (6:19)

The Greek adjectives are *asphales* and *bebaios*. They are practically synonymous. Abbott-Smith defines the former as “certain, secure, safe,” and the latter as “firm, secure.” *Asphales* literally means “not tripped up.” The two together suggest “firm and secure” (NIV), which fits well with an anchor.

Veil (6:19)

The Greek word is *katapetasma*. Usually in the Septuagint, and always in the Greek New Testament, it is used for the inner veil or curtain that separated the holy place from the holy of holies in the Tabernacle and Temple. The NIV spells this out for the reader by saying of hope: “It enters the inner sanctuary behind the curtain,” God’s dwelling place.



THE ARK ROCKER

NOT THE LEAST TEAR?

Let old Rocker disturb your peace a bit, as his own has been disturbed. I've been reflecting on the origins and development of the Holiness Movement lately, and in the middle of these reflections I've been reminded that in October, the Church of the Nazarene celebrates her 75th birthday as a national denomination. We salute her and congratulate her on her splendid deployment and exploitation of her grace-given resources. She has done exceptionally well, thank the Lord. And only a cad would ponder her history cynically, though I am sure that she has had her share of ignoramuses and pious boobs.

Nonetheless, at the risk of being thought of as a twit, there are a few serious questions I would pose. They fit every group within the Movement and are only occasioned by the Nazarene's birthday, not caused by it.

First, should we ever celebrate the formation of a new denomination? We can say all that we will about the true Church of Christ stretching across denominations, and we can speak of the vitality that denominationalism brings to Christianity, but the fact is that our Lord's prayer was that we be as much one as He and the Father are one in the way that He and the Father are one. It would be naive in the extreme to suppose that a new denomination relates to the older one(s) with the same quality of spirit that marks the relationship between the Father and the Son. It just has never happened.

None of this leaves much room for the usual birthday celebration. Methodism and others may have merited critique, even rebuke. They may still deserve it. But how can we justify some of the unkind things said and done by some in our Movement? They may call for repentance. The Movement certainly does not gain *spiritual* currency by trotting out incredulous rationalizations that satisfy only the Movement itself.

Second, granted that "mainline Christianity," especially Methodism, did not appreciate "organized holiness" a century ago, thus putting our spiritual parents "out under the stars," was it really a matter of choice between "organized holiness" and "no holiness"? The very next year after Bresee left Methodism there were holiness revivals in the same conference that he had just left. And the holiness witness never has gone completely silent in Southern California Methodism. The same may be said for H. F. Reynolds' New England. Methodism had many holiness advocates there. C. J. Fowler of the New Hampshire Conference was a leader indeed in the National

Holiness Association. Daniel Steele, professor at Boston University and strong advocate of entire sanctification, was a member of the New England Conference. Henry Sheldon, also a member of the Boston faculty and a member of the New England Conference, supported the doctrine of entire sanctification, though from a problematic theological perspective. He lived until 1928.

Everywhere in Methodism, in the years from 1895 to 1908, there was a lot of support for Christian perfection—*especially* in the theological schools. So the choice was not "organized holiness" versus "no holiness." Some historians say that the issue was church discipline, not the doctrine of holiness. Have we of the Holiness Movement been a tad self-serving and biased in telling our story?

Of course, no one can go back now and make any historical adjustments. We have all these denominations on our hands. We are they, they are ours. We love them. But perhaps this bit of historical reality should affect the way in which we celebrate birthdays. To be sure, the Nazarenes' birthday marks a union, as do some other holiness groups' birthdays. But they also mark moments of definitive and painful separation—separation our forebears made with much sorrow of soul and only as a last resort.

How seriously can we expect people to take the message of practical holiness when we spend as much time as we sometimes do making sure that our denominational fences are up, that each of us has his own little identifying marks and can compete, at home and abroad, with either the "mainline" or other holiness groups? What does it really say of the doctrine of perfect love when there are competing holiness bodies?

True enough, some of our holiness denominations are products of mergers. That's good! Would it please God if there were more mergers. How is it that some say "I am of Bresee" and others "I am of B. T. Roberts," still others saying "I am of Orange Scott," and yet others naming other progenitors? Did these die for us? Can they save us? Their deeds are undoubtedly mighty and their lives were undoubtedly Spirit-filled, but they each one severed relationships with regret, *as a last resort*. We must not forget that.

Maybe the best birthday remembrance we could exercise is to take steps back toward each other under the tutelage of the Spirit of Him who prayed that we may be one. Now there's *real* perfect love. And think of the celebrations we could have!

The Ark Rocker

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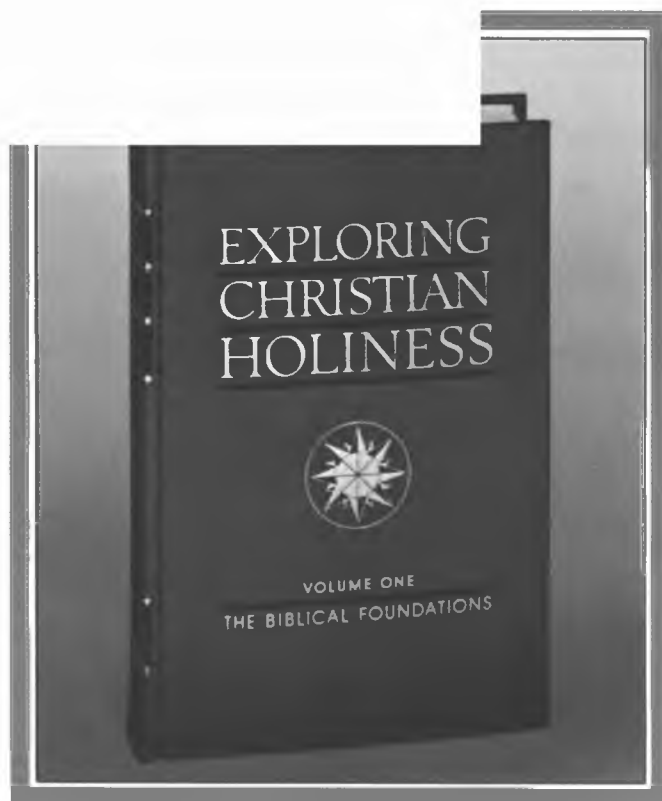


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