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A Catechism of Cliches

Cliches, being words or expressions used so often as to have lost their novelty, are with us to stay. To attempt their abolition might weaken rather than strengthen our ability to communicate. So we may as well direct our energies toward avoiding the worst of them, using only the best of them, and making each one count.

Take, for example, the expression forge ahead. It is important that one remembers if he is going to forge, it must be ahead. People do not forge behind, they fall behind. Only confusion can result if a housewife confides to her neighbor that she and her husband have resolved to fall ahead, regardless of pressures which might cause them to forge behind.

Q. Where do people always forge?
A. Ahead.

Q. Where is the most logical place to fall?
A. Behind. (Although there are those who suggest it may be flat on your face.)

Another well-worn expression is the unvarnished truth. This may suggest to the cynic various degrees of truth, which is not the case. Truth is truth, or else it is not truth at all. But the unvarnished truth suggests there is absolutely no attempt to conceal any part of it, gloss it over, or make it appear any more attractive than it is.

"This is the highly polished truth," or "the high gloss variety of truth," or "antique-finished truth" are expressions which fail to present the picture clearly.

Q. How does one tell the truth so people will be sure to believe it?
A. Assure them it is unvarnished.

Q. What helps the unvarnished truth to be acceptable?
A. When you speak it, be true-blue, straight as a gun barrel, all wool, and a yard wide. (Note: Readers who are not familiar with the above expressions should consult sources which deal with basic, elementary cliches. We are treating here a more advanced level of triteness.)
Then also there is the concept of eternity. When one speaks of it, the word ages comes to mind. Usually it is the ages of eternity which are described. Never speak of the moments of eternity. Moments are for time, and they are usually connected with such choice adjectives as fleeting. Whatever else may be said of moments, it must be agreed they do have a tendency to flee, hence the expression fleeting moments of time. But ages never flee. They roll on. Therefore, when speaking of eternity, be sure to specify you mean the ages of eternity, and remind the people they do not flee, they roll on.

Q. What do ages of eternity do?
A. Roll on.

Q. How are the moments of time best described?
A. They are fleeting.

Some of our best cliches have been handed down through the changes of time and culture. The pioneers headed out a kingdom with brute strength and sheer determination. Brute strength is the strongest kind, and sheer determination, as you may have observed, is uniquely superior to the run-of-the-mill varieties of determination.

In our day we do not even own an axe, but we still speak, of hewing to the line in such a manner that we are willing to let the chips fall where they may.

A good speaker never confuses the audience by specifying which line it is toward which he hews. Hew to the line. That should be sufficient. And of course, one does not hew to the line with great care lest the chips fall here or there. He must by all means be sure he lets them fall where they may.

Q. What must we hew out?
A. A kingdom.

Q. Where do we hew?
A. To the line.

Q. Where is the best place to let the chips fall?
A. Where they may.

Do people grow as weary of hearing the cliches of preachers as they do in other professions? Surely ours are better than those we hear from the bureaucrats and politicians. They speak of a statement being inoperable, which means “I did say that, but now I no longer expect you to believe it.” When they say, “At this point in time,” we have learned they mean “now.” When they speak of meaningful negotiations, we suppose they mean negotiations which are advantageous to them. And they use the term viable plan so often we wish they might find a viable substitute for that expression.

There is just one thing to do! We must forge ahead. Sink or swim, survive or perish, we must hew to the line and let the chips fall where they may. True blue, straight as a gamon barrel, come what may, let us never fall behind. Not during our fleeting moments here in this vale of tears, nor while the endless ages of eternity roll on. With brute strength and sheer determination, hew out that kingdom in the old-fashioned way. This is what it takes to get the job done.

And that’s the unvarnished truth.

A clear concept of sin is necessary for preaching the doctrine of holiness.

Preaching Holiness

Part I

BEFORE ONE CAN CONSIDER PREACHING holiness, he must get on the firm ground of some presuppositions. It is assumed that some questions have already been grappled with and settled. Why do I preach holiness? Is it because of the doctrinal position of the church? Would I preach it less, neglect it completely, or preach differently if there were no emphasis upon it, or if it was relegated to the back page of a theological creed?

The preaching of scriptural holiness comes from the burning heart of a truly sanctified man. The question, Do I possess what I am preaching? has been squarely met and answered. The man who would preach holiness in its highest expression has experienced and knows the fullness of the abiding Holy Spirit. This must transcend mere mental comprehension of and intellectual assent to a body of truth.

With these presuppositions in the forefront, may a few suggestions be set forth? You will need to take them from the shallowness of being suggestive and make them exhaustive. The preaching of holiness demands the presentation of a clear concept of sin.

An adequate theology of holiness really begins with the holiness of God. The Scriptures also make clear God’s original standard for man, e.g., “Be holy, because I am holy” (1 Pet. 1:16, NIV).

The experience of holiness will not be sought and realized until one has a true and scriptural idea of sin. The importance of this cannot be over-emphasized. Dr. Richard Taylor states:

Sin, as one doctrine of the Christian system, is the common denominator of the other doctrines . . . The doctrines relating to sin form the center around which we build our entire theological system . . . If our conception of sin is faulty, our whole superstructure will be one error built on another.

Today the lines between right and wrong are much diffused and out of focus. The holiness preacher, by a thorough grasp of truth, can project sharply focused lines of distinction.

by Charles E. Baldwin
Professor Nazarene Bible College
Colorado Springs

September, 1976
...there is the concept of eternity. When one speaks of it, the word ages comes to mind. Usually it is the ages of eternity which are described. Never speak of the moments of eternity. Moments are fleeting. Whatever else may be said of moments, it must be agreed they do have a tendency to flee, hence the expression fleeting moments of time. But ages never flee. They roll on. Therefore, when speaking of eternity, be sure to specify you mean the ages of eternity, and remind the people they do not flee, they roll on.

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Today the lines between right and wrong are much diffused and out of focus. The holiness preacher, by a thorough grasp of truth, can project sharply focused lines of distinction.
Go back to your theology books! Begin with the fall of man, and the entrance of sin into the world; and do some in-depth preaching that will clearly delineate the reality of sin. Develop a clear philosophy of what constitutes true sin. Get to the heart, the motive, and the will. Preach on sin as an act—sins. Lift up John Wesley's classic definition of sin as being "a willful transgression against a known law of God."

An honest study of the doctrine of sin includes the truth of sin as nature. Sin as nature remains in the heart of saved Christians. This is a truth the Bible makes clear, theology explains, and the creeds of the churches note. Holiness preachers can sound a clear note here. Show the need of holiness by carefully presenting the truth of inbred sin—carnality, the carnal mind, the flesh, indwelling sin—whatever term one chooses. Until people really see the depths of their hearts and are conscious of this remaining depravity, they will not seek holiness in any serious way.

The Old Testament is full of holiness and the truth of sin. Though the truth there is mainly symbolic and predictive, one can preach principles. A great opportunity. New Testament truth is a prime necessity. Therefore, Scriptures used here will, in the main, be confined to the New Testament.

One could develop a strong message (or better yet, a series of messages) using the disciples of Jesus before and after Pentecost. It is admitted that many avoid this area in preaching holiness, but there are basic principles that can be utilized with profit. Note the disciples:

I. THEY WERE CLEARLY CALLED DISCIPLES.

A. They were, perhaps, saved through the ministry of John the Baptist—at least some of them. They accepted Jesus as the Lamb of God. Their names were written in heaven—Luke 10:20.

B. They forsook all to follow Jesus; preached; and cast out demons.

C. They were endued with power for service—Matt. 10:1

D. They believed Jesus to be their Saviour. Note Peter's great confession—Matt. 16:16; John 6:68-69.

E. They were in union with Jesus—John 15:1-7.

F. They were separate from the world—John 17:16.

II. IN SPITE OF FACTORS OF SPIRITUAL LIFE, THEY HAD DEEP SPIRITUAL NEEDS.

A. Hardness of heart—Mark 6:52.


C. Self-sufficiency—there was an inadequate understanding of their need. Peter's denial of Jesus is the most classic example.

One must, of course, carry all these elements through to their logical conclusion of results after Pentecost.

Some terms in Paul's letters will illustrate the presence of the sin nature. Romans 6:6 has long been a favorite, strong, and yet debated verse. The term "old man" has been used to depict the nature in the unsanctified. Many holiness preachers of days gone by made great use of it. For example, Beverly Carradine has a helpful book entitled The Old Man. Not all agree on this term as being limited to the sin nature in the regenerate, but that really is no problem. The second section of the verse points up stronger truth.

Romans 7, in principle, has some definite teaching if one is careful to mine it out. Don't be too quick to make every verse descriptive of the unsanctified. This battleground of theology has not been conclusively accepted as a view of the regenerate Christian convicled of inner sin. In fact, many great scholars hold the unregenerate view. These include such men as Thomas Aquinas, James Arminius, Adam Clarke, John Wesley, Daniel Steele, A. M. Hills, et al. (To be fair, some hold the chapter as illustrative of both a convicted sinner and a Christian convicled of remaining inbred sin.) Don't attempt to preach holiness by taking a preconceived idea of doctrine to such an area and lifting texts out of context, and then shaming and fitting them to popular preaching. That is unfair and really unnecessary in view of the great wealth in the New Testament. Look for the total overall view of the passage, and set the text free to say what it really says, even if it upsets some favorite, well-used sermons.

In Romans 7, however, there is a term that is clearly applicable. In verses 17 and 20, the key phrase is "it is sin living in me." By utilizing basic principles and understanding the essence (or better, concept) of the sin nature in both the unsaved and saved, one can preach holiness here. The word which is translated "indwelling sin" or "sin living in me" comes from a compound (in the Greek New Testament) of the preposition en—"in" and the noun oikos—"house." The idea is "sin that has its house or dwelling in me." The use of this term in this way is justified by the fact that the same word is used for the indwelling of the Holy Spirit in 2 Tim. 1:14.

The words "carnal" and "carnal mind" in Romans 8 and 1 Corinthians 3 can be used to develop a clear concept of sin. This "mind of the flesh" needs to be fully explained. One need not preach the theological ramifications of the two words for flesh—sax and soma—but the preacher must come to grips with them in his own thinking. Use such scriptures as a base and research the New Testament to find the essence and manifestation of this mind. Show it to be a dark, indwelling principle that is not mere temptation. It is a movement, a leaning, a spirit, a perversion, a nature. It is that something—though not a physical "something" at all—that is "deeper down and farther back." John Wesley referred to it as "a bent to backsliding." It is that tendency to evil and earth.

Many scriptures depict pride, selfishness, envy, jealousy, the desire to get even, or a proneness to tell people off, pouting, coldness of heart, a desire for place and praise of men, a selfish temper of life that gives occasion to harshness and irritableness. Probe the depths of the heart motives and attitudes and help the Spirit to awaken men to remaining depravity. Assist people, as Wesley stated, to see "the ground work of their heart."

A study of 1 Corinthians would prove helpful. This section of the Scriptures gives a good picture of the saved—but unsanctified—person. They are definitely changed from their earlier sinful life, yet clearly labor under a spirit of wrongness and un-Christianleness.

There are many, many other areas which evidence indwelling sin remaining in the believer. Some are single verses, some paragraphs and chapters, while others encompass part of entire books of the New Testament. These must be studied in depth, mastered, and preached practically to make men aware of their need for holiness.

(Tob e concluded next month)

The Character of a Methodist

By Larry Shelton

One of John Wesley's clearest and yet least-known works is his little pamphlet *The Character of a Methodist*. This is his summary statement of what Methodism is, and it certainly provides valuable instruction for the twentieth-century holiness movement. This work is found in the Zondervan Edition of The Works of John Wesley, Vol. 8, pp. 339-47, and all quotations are from this source.

Wesley first directs a preface to the reader in which he points out that he does not desire that the name Methodist be given to his people; and he says, "I should rejoice... if the very name might never be mentioned, but be buried in eternal oblivion." However, if this were not possible, he would like to define clearly what that name does and does not mean.

In the body of the treatise, Wesley sets forth several things which are not the distinguishing marks. He presents the former as follows:

1. The distinguishing marks of a Methodist are not his opinions of any sort... Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion, is grossly ignorant of the whole affair... We believe, indeed, that all Scripture is given by inspiration of God... and herein are distinguished from Jews, Turks, and Infidels. We believe the written word of God to be the only and sufficient rule both of Christian faith and practice; and herein we are fundamentally distinguished from the Socinian and Arianta, that is to say, those opinions which do not strike at the root of Christianity, we think and let think.

2. Neither are words or phrases of any sort. We do not place our religion, or any part of it, in being attached to any peculiar mode of speaking, any quark or uncommon set of expressions... So that it is as great an error to place the marks of a Methodist in his words, as in opinions of any sort.

3. Nor do we desire to be distinguished by actions, customs; or usages, of an indifferent nature. Our religion does not lie in doing what God has not enjoined, or abstaining from what he hath not forbidden. It does not lie in the form of our apparel, in the posture of our body, or the covering of our heads; nor yet in abstaining from marriage, or from meats and drinks, which are good if received with thanksgiving. Therefore, neither with any man... fix the mark of a Methodist here. In any actions or customs purely indifferent, undetermined by the word of God.

4. Not, lastly, is he distinguished by laying the whole stress of any religion on any single part of it. If you say, "Yes, he is; for he thinks we are saved by faith alone!" I answer, You do not understand the terms. By salvation he means holiness of heart and life, and this he affirms to spring from true faith alone. Can even a nominal Christian deny it?... we know by experience a man may labour many years, and at the end have no religion at all... Were this the mark of a Methodist, I would sooner choose to be a Mohammedan Jew, Turk, or Pagan.

In presenting what the marks of a Methodist really are, Wesley begins at the very basis of Jesus' religion. He places his doctrine squarely on the basis of love and obedience toward God and compassion toward one's fellowman. The true mark of a Methodist is, for him, having "the love of God shed abroad in the heart by the Holy Ghost given unto him," and loving "the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength." The Methodist exercises this love toward God by praying without ceasing, rejoicing evermore, and in everything giving thanks. Furthermore, he loves his brother, for the love of God has purified his heart from "all revengeful passions, from envy, malice, and wrath, from every unkind temper or malignant affection." True religion, then, shows itself in practical faith.

Wesley concludes his delineation of Methodist principles and practices by emphasizing that these marks alone should be used to distinguish Methodism from other movements. He flatly states his position thus:

If any man say, "Why, these are only the common fundamental principles of Christianity!" thou hast said; so I mean; this is the very truth; I know they are no other; and I would to God both thou and all men knew, that I, and all who follow my judgment, do vehemently refuse to be distinguished from other men, by any but the common principles of Christianity—the plain, old Christianity that I teach, renouncing and detesting all other marks of distinction. And whoever is what I preach, let him be called what he will, for names change not the nature of things... he is a Christian, but in name only, but entire.

By these marks, by these fruits of a living faith, do we labour to distinguish ourselves from the unbelieving world, from all those whose minds or lives are not according to the Gospel of Christ. Thus the following paragraphs.

These admonitions of John Wesley should speak a corrective word to the strong tendency in the Wesleyan movement to stress "doctrinal distinctions" and stringent membership requirements. Our goals today have seemed to be to exclude non-Wesleyans from our fellowship and to distinguish ourselves from them on the basis of traditional scruples rather than to unite ourselves with them on the basis of our common faith. Wesley strongly disapproved of drawing distinctions within the body of Christ on the basis of words and terms, semantics, or opinions. So often our so-called standards form exactly these kinds of divisive distinctions within the Church. He was more concerned that all who manifest the "fruits of the living faith" should be together in "one hope of our calling," than he was in any morbid preoccupation with the distinctive differences in Christ's body. True Wesleyans are concerned only with distinguishing themselves from unbelievers.

September, 1976
Materially Powerful but Spiritually Ineffective

There has possibly never been a time when the 'nominal church' has been so materially powerful and so spiritually ineffective. Religion has become increasingly a social activity rather than a spiritual experience. We identify Christian virtue with alertness to economic opportunities, and sin with its opposite.

Too often we forget that real evangelical Christianity was tremendously involved in the abolition of slavery and the regulation of labor conditions as to wages and hours. Legislation was passed under this influence to improve the lot of the blind, orphans, prisoners, mentally retarded, and the indigent. There is no need at all to divorce social concern and reform from spiritual religion.

One of the greatest problems that confronts today's church is the loss of the distinctive note of the Christian gospel, and the distinctive quality of the Christian life. This is why the pressure to call upon the state to support us is almost irresistible. The vigor and vitality of the church have declined to the point that it is almost impossible to distinguish between the gods of society and the God of the church.

Now we are faced with the task of evangelizing a society that has lost its spiritual rootage. Since we no longer measure up to the specific responsibility imposed upon us by the Great Commission, perhaps we need to carefully place our priorities. The prime task of the church is the evangelization of our society and nurturing of the young convert.

We should not rush to abandon the process of evangelization in order to qualify as being relevant to our age. The process of introducing men to Christ is an ageless one that will always be relevant. Our spiritual ancestors faced lawless and turbulent frontier communities that were contemptuous of the message that they proclaimed was that of salvation from sin. Evangelism has never been an easy task. It was difficult then, and to many it seems difficult now.

Shortly before his death, Harry Emerson Fosdick declared the need for a renewal of powerful, ethical, and spiritual religion, and concluded his plea by saying: "If we want better education, we must get better schools. If we want better children, we must get better homes. If we want better justice done, we must have better courts. If we want better civic conditions, we must have better governments.'

Better institutions are made by better men, and the power of the gospel makes better men.

A Ministering Choir

By Jerry Hull*

Ministering to one another
1. Reveal Christian attitudes. In a near parallel to the Fruit of the Spirit passage (Gal. 5:22-23), in verse 12 Paul cites the qualities of love, joy, peace, patience, kindness, humility, gentleness, and self-control. If you want to be a ministering choir, begin by displaying these qualities in your relationships with your fellow choir members.

2. Bear with each other and forgive. It is widely acclaimed that musicians are temperamental—probably so, since most humans are. Being a choir member is often more social than you wish—sour notes on every hand, dumb questions by people who ought to know better, carelessness about the house of God, and disrespect for the director catalogues only a few of choir members' sins. Sometimes you feel like telling the others where to get off—at times you do just that.

Verse 13 advises that we ought to forbear (literally, hold up) or delay any punishment we are inclined to give—either by words or gestures. In fact, Paul totally disarms us and says in the next breath, just go ahead and "... forgive whatever grievance you may have against another."

3. Teach and counsel one another. Choir members review a lot of theological and biblical material during weekly practice and performance sessions. Also, the results of high moments of inspiration of many writers

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is often your fare. While you are
straining for puffed-up breathing, dic-
tion, and blend, it is easy to miss the
basic doctrines of grace, forgiveness,
and salvation. At times your prac-
ticing ought to be interrupted with
moments of spontaneous worship. If
you are not regularly sharing with
one another the truth of your songs
and anthems, you might review Col.
3:16 which instructs, "Teach and
counsel one another with all wis-
dom."

Ministering to the worshipping
congregation

The "all" in doing "all in the name
of the Lord Jesus" covers a lot of
territory. Its breadth allows for a lot
of moralizing; (or meddling, if you
wish) about what might be appro-
piate. As a choir, you present a
group impression or presence—is it
which has been totally submitted
to Him? Can you as a group con-
fi dently say, "All that we are doing
we are doing in the name of the Lord
Jesus?" Three aspects of your col-
lective ministry are mentioned:

1. Performance and humility. A
proper balance between your best
possible performance and Christian
humility is an important distinction
to recognize. It appears to us mis-
cians that soloist, ensemble groups,
and choirs sometimes are just "put-
ting on a show." However, to be
generous, it surely must be easy for
those of you who have the talent of
presenting beautiful music to want
to "show off" a bit.

A choir can degenerate and be-
come a mutual admiration society
bent on its own self-aggrandizement.
This is so subtle. For example, "Did
you hear all those 'amen's' and shouts
when we finished?" In this situation,
what are you inclined to say: "Boy,
are we ever good," or "May God be
praised?" Which do you really feel?
The final corrective is: "Do all . in
the name of the Lord Jesus."

2. Group demeanor which praises
God. It may sound almost spooky,
but I firmly believe that as a choir
you project a group presence or spirit.
If you have ever shared with a saintly
person, you know what I mean—
somewhat just to be with them is to
sense the presence and glory of God.
Is that also true of you as a choir?
What happens to the very air (aura)
of the sanctuary when you make your
entrance? Is your entrance in a mini-
ature rehearsal of the coming of the
Lord—depicting gladness and wor-
ship? Or is your entrance the some-
what uncoordinated marching of
several harried and attention-seeking
people? Paul states in another place
(2 Cor. 2:4-6) that we should be the
" aroma or fragrance of Christ; Do your
group, and; personal devotiona
periods prepare you as a choir to as-
um the role of the very aroma, and
fragrance of Him?"

Nonsinging times also present you
a great opportunity to radiate Chris-
tian joy and praise. This can be
"accomplished only by finding a level
of submission that recognizes ... the
life I now live in the body I live by
faith in the Son of God who loved me
d and gave himself for me" (Galatians
2:20). Plastic smiles, while better
than frowns, will not communicate
what your needy worshiping con-
gregation needs. All of you could
quietly whisper "cheese" throughout
the duration of the service and thus
be the most smiling choir in town,
but needed are lives whose very col-
lective presence communicates a
deep joy and contentment in Him.

3. Prayer support. You can li-
etally stand (well, sit behind the
pastor with your prayers and sup-
port. Too often, after the choir num-
ber is presented, the choir becomes
a large blue or maroon blob. After
about 30 minutes you are suddenly
animated again for the singing of a
choral benediction or invitation
hymn.

I challenge you to make a corporate
effort to become a focal point from
which there rises a large volume of
prayer for the messenger and his
listeners. What might happen in your
congregation if you take seriously
your opportunity for prayer support?

Finally, the sum or goal of all for
a choir which wishes to minister is
this: "Whatever you do, whether in
word or deed, do it all in the name of
the Lord Jesus, giving thanks to God
the Father through him."

AGREEMENT

"Do all in the name of the Lord Jesus" (Col. 3:17)

I, __________, on this day of

__________________________, hereby sign as a

choir member to indicate my determination to let

the Word of Christ dwell in me and resolve to sing

hymns, psalms, and spiritual songs in the name of

the Lord Jesus (Col. 3:16).

I purpose to bear with, forgive, love, teach,

and counsel

other members of the choir and also will gratefully

receive the same Christian graces from them.

Further to the edification of the entire congrega-

tion, I purpose to perform.

With the help of the enabling Spirit, I will attempt
to keep the terms of this agreement and will review
my progress on or before

Signature

(Fold and place in your Bible)

Practical Points that make a difference

Communicating the Gospel

Dear Son:

I read the other day from somewhere
that preaching is the "art of re-er-
nation." That didn't sound right to me
because I like variety in my preacher,
and I asked my pastor about it.

"Well, it is true—because a sermon
must be a sermon, must declare the "good
news."" I thought about that for a
while until I understood, and then I
wondered why so many times it doesn't
come through to me!

Isn't there a difference between the
nature of the gospel and communicat-
ing the same? There are some men who
know the gospel but can't communi-
cate it. There are some who com-
municate all over the place but never
get to the gospel. I am beginning to
wonder if some know what the gospel
is all about.

In some way, every sermon must
come around to the lordship of Christ.
Paul puts it very well in 1 Cor. 15:3-5.
11, and Rom. 10:8-9, as well as in the
sermons in Acts.

But it is also necessary to commu-
nicate the gospel. I was pleased
when you wrote to tell me of some of
the continuing seminars in speech and
communication you have involved
yourself in at the university. I believe
that you know the gospel. Now if you
will really work with the Word and
learn the skills of communication, the
Lord will use you in a marvelous way.

Well, I must stop my musing about
my preacher-son and get to the choirs
for the evening. Have a good day
Sunday. I know that you will through His

help.

Love,

[Signature]

September, 1976
AFTER 13 YEARS as a professional minister, it has become increasingly clear to me that my life as a minister represents not only the call of God but a call to, and acceptance of, a specific life-style that involves a wide range of involvements and associations. It has also become increasingly clear to me that the average minister I see is either not willing or secure enough to take his rightful place in the professional world. If a minister is to be professional, then he must be trained and willing to serve men in their world rather than to ask the average layman to come into his world for help.

In any profession—be it law, medicine, education, or business—there are certain characteristics that must be adhered to and lived out. More important than any characteristics, however, is the need for each individual to be himself. Many ministers are stereotyped. They are not themselves, only mirrors of what they have been programmed to be. You can pick them out of a crowd by the language they use and the way they look. To much of our world, we are the man in a shiny black suit, the man who mows his grass in a shirt and tie, or the man who spends a great deal of afternoon time around the house. Some of these impressions may be mistakes, but I do feel as God has called each of us to the full-time ministry, He has called us to express ourselves not as stereotypes but as individuals with unique talents and abilities.

Every minister should have a place to go to work. He should be out of the house at a reasonable hour and to an office. His daily schedule should be regulated to coincide with the hours of any other professionals. Every minister should have an office that is well appointed and suitable for counseling and study.

Every minister given the opportunity to lead should lead. No minister who has been called of God to shepherd a flock, who is on call 24 hours a day, and who gives of himself unreservedly to the problems of his flock and to the upbuilding of the Church of Jesus Christ should be led or controlled by a group of board members who give themselves to the total ministry of the church approximately five hours a month. Leaders are called to lead. If they fail to do so, they have no right to occupy their appointed office. To substitute security for leadership is to prostitute the role of shepherd. A shepherd takes risks and endangers himself for the good of the flock.

**Appearances**

I learned early in my ministry while pastoring a very small, struggling church in California that the impression I made upon my community had a great deal to do with how I looked and conducted my business affairs. We read in 1 Timothy 3:2, “For a pastor must be a good man whose life cannot be spoken against” (TLB). I don’t know whether the Apostle Paul was talking about our outward appearances or a particular life-style, but I think that he had both in mind. Every professional minister should wear clothes that are clean, attractive, and—in style. They don’t need to be expensive or flamboyant, but neither must they be so ragged in appearance that they are repulsive to his laymen. The car a minister drives speaks volumes—it should be clean, in good repair, and uncluttered with papers and debris. Be it an old or new car, it can look presentable. Many ministers’ homes are ill-cared for because they don’t take enough time to care for the yard or the painting. Limited time is no excuse for uncleanness or carelessness.

Paul also admonishes that a minister should not be one who loves money. It is very unprofessional for the ministry to go around talking “poor mouth.” Ministers often “rip off” their laity by expressing to them how poor they are, or how hard it is to make ends meet, that they place themselves in a position of subjection simply because they cannot handle their own affairs. We should be very careful from whom we take money, gifts, and offerings of love because it places us in a position of indebtedness to members of our congregation, and all of these things can be used against the minister in a moment of disagreement. How often have you heard of the pastor who left an assignment with bills unpaid, and the reputation of the church strained because he was not a good manager? In the secular world we would suffer legal action. This affects the image of the ministry to a total community.

As for the family, the Apostle Paul says, “A pastor ... must have a well-behaved family with children who obey quickly and quietly. For if a man can’t make his own little family behave, how can he help the whole church?” (1 Tim. 3:4-5). We must be fathers who, in our attempt to save the world, make every provision not to lose our own children. Each member of our family requires varied amounts of attention, and we must determine early in our family life just how much time our families do require.

It is so important that clergy have a self-image that will permit him to walk into any situation, stand before any group of people with confidence and assurance that he is equal to the task with God’s help. Many ministers have staved forever the work of God in an individual’s life because they could not and would not take their professional place in a world that admires, respects, and listens to what professionals have to say.

**Job philosophy**

After my first pastorate I decided that my ministry was going to be a man-centered ministry. I had served a small church whose membership was made up and controlled by women. This was a hindrance to my ministry, and I promised God that when He guided me to another place of
service, I would begin to direct my ministry toward men. The reason—if you minister to children, you may win their mother to the Lord, but very seldom the father. If you win the mother, you will probably win the children and just maybe the father. If you are able to win the father to the Lord, in God's ordained chain of command, in people everywhere, the total family will be won for Jesus Christ.

I have a practice of eating lunch with a layman almost every day. This not only helps me to sense the mood of my congregation and the battles they are fighting, but also assists me in developing a rapport with laymen. I also spend a great deal of recreational time with laymen. I feel that their input into my life is often more valuable than sitting around with a group of ministers talking about Sunday school attendance and inadequate salaries. In times of recreation and fellowship, laymen see me as I am with my frailties and shortcomings, and grow to accept me as a human being rather than a man with a black suit who lowers his voice and takes on a whole new personality when he steps into the pulpit. It has been my prayer that I would be in the pulpit what I am outside of the pulpit—on a basketball court, a softball diamond, or in a restaurant.

We have all been guilty of taking advantage of the undisciplined lifestyle. By that I mean there are not many professionals who can play golf two or three times a week, or take two or three days every other week to attend conferences or sit on boards or go on outings with the family, and still execute with success their calling. More than once I have been asked by interested parishioners, "What do you do all day?" And I am sure that many of you have been asked this.

It would seem to me that anything less than a 60-hour week for the average minister would be too little to get the job done successfully. It is humbling to read, "Also, he must be well spoken of by people outside the church—those who aren't Christians—so that Satan can't trap him with many accusations, and leave him without freedom to lead his flock" (1 Tim. 5:17). This admonition from God's Word is very pertinent. Many times I wonder what those who do not know Jesus Christ think of me as I make my way in and out of their lives in my community. Will my life, my behavior, my appearance, my attitude negate their seeking to know Jesus Christ, or could it be that my life will speak so loudly they will hear and see in me what Christ wants them to hear?

Credibility

T. S. Eliot once made the statement, "The greatest treason is to do the right thing for the wrong reason." I must continually ask myself, What is my motivation for doing what I do as a minister of Jesus Christ? Do I labor for my denomination, for whatever glory and honor might come through man-made successes? Or do I do what I do to the glory of God? Do I rally my Sunday school in hopes that a little boy or girl will be won to Jesus Christ, or do I do it for a trip to Jamaica? The motivation of love for God, for others, and for myself is the only true motivation for doing anything that I do.

I have been grieved and troubled in my own heart and mind on numerous occasions as I was bent by denominational pressures and selfish desires to do the right thing, the legitimate thing, the accepted thing, for the wrong reason. As God is my Judge, I have sought to rectify those mistakes and asked Him to forgive me. In our world there is an ever-widening gap that alleged distance between what we know to do and what we do. The world sees the church and its ministry in many instances as "all ears." We hear a lot, but the result of our hearing is not always positive production.

If we believe what we say we do, then when we pad attendance figures or exaggerate results or make gains with any other motivation than that of pleasing God and upbuilding His kingdom, we are no better than those involved in the Watergate affair that each of us in our own way criticized and ridiculed in front of our people. Consistency is a rare jewel. There must be a code of ethics, though it be unwritten. And it must weave its way through every area of our life from our dealings with our family, throughout our community, with our enemies, and most of all with ourselves and our Heavenly Father.

There are many times as I end my day that I lie in bed and ask myself over and over Why do I do what I do? Why do I take from others what I do? Why do I sacrifice so many hours away from my family? Why do I take so many chances of being misunderstood? And if I ever repeatedly hear a question that says, Because you are a Nazarene; because you are a minister; because your ego demands it... then I will resign. But to this point in my life, in those moments when I am most honest with myself and with God, I believe it is because I have been called to fill a place that no other man in the world could fill, and with my deepest commitment, though it be feeble and weak and many times inadequate, I will endeavor to do what I do because I feel that God has called me to do it to the best of my ability, and with the aid of all the help He has promised and I will allow Him to give.

You have been trained to occupy your God-given place of service. You are a professional. You are looked to by others for answers. You should have the answers. You can do for an individual what no other professional in all the world is capable of doing on a regular basis—and that is leading men and women into a relationship with Jesus Christ, whereby they can live not only abundantly in this life, but eternally in the presence of God in the life to come.

You are engaged in the most important business in all the world; and if you are operating at less than your best, then you are operating in a field of service as a professional who is operating below his expected potential and capacity.

Fellow minister, please see yourself as a professional in the greatest business in the world. Then take your rightful place, of leadership in that world, and may God be glorified as you do.

Words from Wesley—

"Gain all you can... save all you can... give all you can to God."

These words are from different parts of Mr. Wesley's sermon "The Use of Money," in which he challenged God's people to be honest and diligent in their work, and not to be in any job that would be contrary to the law of God. Thrift was also equally emphasized, with saving and self-denial not far behind. Yet giving to the work of God was not forgotten. The early Wesleyans were known for their liberality. Wesleyans (of all the holiness groups) still are.

Submitted by Robert Emsley
A Confession to the Holy Spirit

By Michael Hutchena

I was alarmed to discover, as I searched through my file of sermons on holiness and the Holy Spirit, that far more of my sermon outlines were on the experience wrought by the Holy Spirit than on the person of the Holy Spirit. As I discovered this serious lack, my heart became very heavy, and I confessed and apologized to the Holy Spirit for slighting Him in my attempt to show what He does in the experience of man.

I then began to wonder, Is my experience typical? Would other holiness preachers discover that their sermon file on this subject revealed this serious lack? If such is the case, I concluded, several dangerous trends would occur.

1. We will unwittingly end up grieving the Holy Spirit himself in our preaching. He cannot bless that which is not true or is not central, and He is central.

2. We will become too "experience oriented" in our preaching. (Perhaps we are already that way.) The person of the Holy Spirit will, for all practical purposes, be almost forgotten, and also the truth that it is He who does that which is done in the filling and the cleansing of the heart. We will give the impression that the experience is the key to victory, when in reality it is He who is all-important in holiness.

3. Our people will be seeking more for it (the experience of holiness) than for Him (the person of the Holy Spirit). Experience will be misunderstood to be identical with receiving Him. Christians may put too much stress upon their relationship, and thus deprive themselves of the One upon whom this relationship is based and from whom it is derived. Let us remember that the power is present because He dwells, not basically because of what we have done or who we are.

4. Our church will cease to be a Holy Spirit church. We will be more of a holiness church, with emphasis upon experience. Certainly there should be no minimizing of our part in receiving Him, nor minimizing the relationship of His glorious presence; but we also do not want to forget that faith, commitment, and all the rest is of little value without Him, in His glorious personal presence.

Prayer: Holy Spirit of God, I confess with sadness that I, a holiness preacher, have neglected You yourself. I see more clearly now that it is You I need to stress. It is You who are all-important in holiness. May I, from this day forward, lift You up more; and as I do, I know You will keep my own sanctified life holy and committed to You. I realize, of course, that I have responsibility, too, but You are the most important Person. I promise, Holy Spirit, to stress You more in my preaching. Amen.

An Affectionate Colleague

The true minister of Christ will have respect and love toward his fellow ministers in the gospel. It is interesting to note that the Apostle Paul named 60 different colleagues with whom he labored in the gospel. It is even more interesting to note the endearing terms with which he refers to, or addresses these colleagues—"fellow servant," "fellow soldier," "raised together," "knit together." We all sense the deep feeling of love with which the great apostle used these terms.

It is true that every minister can be his own man, developing in his ministry that methodology, style of preaching, and mode of operation that best fits himself. He develops his God-given talents and aptitudes and applies his training and skills to become, under God, the best and most effective minister possible. But, after having developed his own style and methodology and using his training and ability at the maximum, he must avoid the temptation to think that his style and mode of operation is the only way to successfully pastor and build the church. We must have true respect and affection for our colleagues even with all our differences and allow every man to work for Christ in his own way.

This spirit of affection applies, for example, to our successors and predecessors. This love rejoices in the success and even larger church growth attained by those who follow us and prayerfully remembers without criticism any reverses suffered.

This spirit also dictates that every pastor, when leaving a church, leave it, yielding the love and close association enjoyed with his former people to his successor. Great is the minister (and wife) who can do this. Happy is the new pastor who fully appreciates and accepts the service rendered by his successor.
'76 SUBSCRIPTION CAMPAIGN

FALL DISTRICT CAMPAIGN SCHEDULE

SEPTEMBER
- Nebraska
- New England
- October
- Akron
- Arizona

Okla.
- Idaho-Oregon
- Illinois
- Joplin
- Maine
- Michigan
- North Central
- Ohio
- Oregon Pacific
- Philadelphia
- Washington

NOVEMBER
- Canada Atlantic
- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
- Pittsburgh

Ideas from Spring Campaigns . . .
Wayne Sawyer, ALASKA DISTRICT subscription chairman, set a goal to reach over 600 Herald subscriptions for the first time during the district's twenty-fifth year. The result—641 subscriptions were reached.

Darrell E. Lloyd, Bedford Zone Herald captain on the SOUTHWEST INDIANA DISTRICT, successfully used the three-in-one plan—buy a Herald subscription for yourself, one for a relative, and one for a friend.

District Superintendent Floyd Founds, NORTHWESTERN ILLINOIS DISTRICT, sparked interest by calling the Herald of Holiness the heritage magazine for Nazarenes and their friends.

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Q&A

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WHERE? — On your zone college campus
WHEN? —


HOW MUCH? — $75.00 for learning materials, food, and lodging
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in those years

CHILDREN'S

CHURCH

Molding Young Lives

I took a piece of plastic clay
And gently fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

I came again when days were past,
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change that form no more.

I took a piece of living clay
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

I came again when days were gone,
It was a man I looked upon.
He still that early impress wore,
And I could change it evermore.

—Author unknown

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Check: "Herald of Holiness" ( ); "World Mission" ( ); "Preacher's Magazine" ( ); Other ( )

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September is Stewardship Month

General Church Loan Fund—September 19, 1976
Facts and Figures

Six Hundred
Six hundred investors have placed their savings in the General Church Loan Fund and are now receiving up to 6 percent return on their investment.

One Thousand
Over 1,000 churches have been helped through loans from the General Church Loan Fund—20 percent of the total number of churches now carrying on the ministry of the Church of the Nazarene in North America and Britain.

Two Million
The 600 investors have invested $2,584,530 in the General Church Loan Fund, thus demonstrating their faith in growing young Churches of the Nazarene.

Two Hundred Million
There are approximately 292 million people in the United States, Canada, and Great Britain, over half of whom have no adherence to any Christian church, Catholic or Protestant.

Four Billion
There are now over 4 billion living persons for whom Christ died. A healthy, growing church is necessary in order to reach “every person” with the gospel.

The Most Important Fact about GCLF

The General Church Loan Fund is helping 255 churches right now to reach souls with the life-changing gospel.

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...The community is showing a real interest in our new building. The congregation is excited to see it going up and anxious to get inside and work.

I feel that the church is making giant strides spiritually. On Saturday night the men pray together after we set up the gym (current facilities) for church, and then take all lending our hearts in love.

Last month I was privileged to attend an Evangelism Seminar. It was a very motivating experience, and now we’ve started a Training program for. At present, we’ve had three commitments to Christ in these presentations. I’m excited!

Thank you for everything you’ve done to help establish our church.

Do your church members know about the General Church Loan Fund and its importance to all of us?
To the City with Love, by Neil Wiseman, was introduced at the Nineteenth General Assembly in Dallas. Response was enthusiastic. Nazarenes are pioneering in urban ministry, and this book tells how they are doing it. Every pastor needs this information. Order your copy with the coupon below:

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ON A SPRING DAY I stretched and gazed dreamily at a blue sky. I watched a family of cardinals hop through the trees behind the parsonage. I touched the soft grass that peeped cheerfully from its earthen bed. I felt the breeze as it caressed my face and lingered in the treetops. I wanted to run, to play, to explore, to plant, to clean, to organize.

On a certain summer day I watched the white clouds glide across the sky. Summer, arrayed in all her greenery, echoed with her special kind of music. A hummingbird whizzed by. Birds called. Locusts vibrated. On that day I wanted to hoe the garden, cut a fresh bouquet, invite neighbors over for homemade ice cream, go on a picnic.

On another day I observed as autumn marched in with her cool, crisp evenings and beautiful, beckoning days. Through the sparsely clothed trees I could see the silvery moon and twinkling stars. Along with autumn came the sounds of school, the urgency of the harvest. I surveyed the supply of firewood in the backyard, banked the rosebushes, picked the apples.

On a winter day I watched the snow falling softly in my part of the world. I watched it change dirt piles into white, shimmering mounds, and the lake into a crystal plain. Everything seemed to melt together as God deposited a cloak of white on houses, fences, trees, and shrubs. That day I baked bread, wrote a letter, did the mending.

Seasons are magnificent vehicles of nature, fashioned by God himself. They are interwoven, dependent on each other. The bulb, which seems to die in the fall, lays dormant in the winter, only to burst forth in the spring, and flower in the summer.

There are cycles in other areas of life also. There are seasons of the soul. There are ups and downs, valleys and mountains, happiness and sorrow.

The job of pastoring, of being an evangelist, or teaching in a Christian college has its unique seasons. As ministers’ wives, we are enveloped in these moods and contribute or hinder according to our faith and commitment.

I remember the springtimes of pastoring—the thrill of taking our first
church, dedicating a new building, all the exciting plans and goals. I remember moving into a new parsonage, seeing my Sunday school class grow, organizing a teen choir. I remember weddings, baby showers, invitations to Sunday dinner. I remember new folk joining the church, baptismal services, zone meetings. I remember a time a member slipped me $20.00 and said, "buy yourself a new dress." I remember the whispered, "I appreciate you," "We love you," "We are praying for you." I remember an extra salary at Christmastime, a pounding, being invited out to Thanksgiving dinner when we couldn't be with our own family. The springtimes reverberate with joy and gladness, optimism and faith.

I remember the summers of big rallies, Sunday school contests, district and General assemblies, VBS programs, the visit of the district superintendent—things that said, "all is well." I remember camp meeting, entertaining missionaries, having the teens over for a cookout. I remember our church being on the Evangelistic Honor Roll and giving 10 percent for world missions. I remember when my child won second place in the district talent contest, played his first trumpet solo, was selected to go to International Institute. These were days of big challenges and victories won.

Then I remember the autumns of heavy building programs, searching revivals, marital counseling, raising offerings, busy schedules. I remember the fear as I went out personal soul winning. I remember having a party and no one showing up. I remember entertaining the evangelist when I had two bedrooms, two children, and one bathroom. The falls, in spite of much work and budget-stretching, were times of great reward and fulfillment.

At times winter swept in with sickness, misunderstandings, financial problems, funerals, no gain in Sunday school. I recall sleepless nights when I quoted all the scriptures I ever knew. I remember working and reworking the budget for years. I remember those whom we had worked so hard to win, giving up and going back to the ways of the world. I shed some tears as my children searched for their identity in what I sometimes thought was a public fishbowl. I remember going to the grocery store and cutting the list in half, making a jacket for my two-year-old out of a discarded corduroy shirt. I remember turning collars, remaking dresses for district assembly, having fresh fries and green beans for Sunday dinner. The winters produced hardiness, sensitivity, and an affirmation of God's promise, "All things work together for good to them that love God."

Yes, life has its brown autumns, its dark winters, mingled with new springs and productive summers. Delight in the spring, adventure in the summer, harvest in the fall, plan for the winter. Enjoy each new season, for it may be handpicked by God to be the arena of your work and play.
call a man to evangelize. A man may mistakenly call himself. God makes
no mistakes. God calls to evangelize only those qualified by appropriate
spiritual gifts.

Personality and character are also involved. Sustained success in the
field calls for a certain type of man, possessing certain indispensable psy-
chological and emotional qualities. A man may possess the best of educa-
tion, religion, and motivation and yet fail in revival work for lack of ap-
propriate personality.

Here again God, knowing what is,in man, makes no mistakes. God calls
to the field of evangelism only those whose personalities He can use.
The evangelist will succeed where others fail, not necessarily because he
is gifted above others, but because his particular gifts and personality are
related to successful revivalism.

Third, the commissioned evangelist is a man of holy endurance. "Time,
for manifold reasons, removes names from the evangelists' roster of church
publications. Those entering the field without call or gifts will not endure.
Some enter the field as a convenience while awaiting a suitable pastorate.
These do not endure. Others enter, mistakenly believing it is God's will.
These, too, do not endure. Oder min-
isters have observed across the years the phenomenon of meteorite person-
alities flashing across the denominational skies and fading into oblivion.

There is something constant about the true evangelist. He demonstrates
the reality of call and reliability of character by enduring faith and con-
tinual service. This is advantageous to the pastor. Such a man will honor
his commitment. He will not swap the date to a larger, more lucrative
congregation. He will not suddenly cancel to accept a pastorate or ap-
pointment to some church-related position. He will be there when the
time arrives. He endures.

Fourth, he is a specialist in promoting spiritual revival. This too
suggests a logical reason for employment. Do we take the family automo-
table to the dentist for a change of spark plugs? Or the aching motor to
the garage for extraction? Do we call the plumber to tune the piano? Or
the piano tuner to repair the faucet? Certainly not! This logic ap-
plies to evangelism. What could be more logical than to call an evange-
list for evangelism, a revivalist for reviv-
ism? The wise pastor will hesi-
tate to call those with divided interest. He will, when possible, rely
upon the evangelist—the specialist—the man that lives and breathes to
promote revivals of vital religion.

Fifth, the commissioned evangelist is experienced and seasoned. In addi-
tion to academic and spiritual qualifications, he possesses the invaluable
education of experience. Through time and experience he has devel-
oped practical techniques and reliable instincts. He is thoroughly familiar with the contents of God's
given messages. He is instantly pre-
pared to follow the Spirit's leading. He is alert to soul-winning opportu-
nities and sensitive to needs. He can efectively preach to a handful or
a multitude. He seldom faces an entire new situation, hence is genera-
lly poised in the face of swift and unforeseen developments. He is ex-
perienced.

He is also seasoned. His nature is refined by the fires of a thousand
revival services. He has slept on hard
beds. Lived in cold rooms. Known loneliness. Traveled astronomical
miles by train, plane, bus, boat, and car. Never has he been pressed in tents,
tabernacles, store-front missions, on
street corners, and in churches, large and small. He has faced the devil in a
hundred forms. He possesses a cer-
tain "sanctified toughness." He won't
"cop out." He is good to have around
when the smoke of battle is thick and
the going is rough.

Such a man is restless in the pas-
torate, uncomfortable in the class-
room, a misfit in the superinten-
dency. But when it comes to revivals,
he alone possesses all the qualities for
success—the call, the gifts, the mes-
sage, the know-how, and the dyna-
ms that make it work.

Call him today.

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Discovering Solutions

Compiled by
Raymond C. Krotzer-

The Pregnant Unwed Teen-ager

The pastor should always have a sob in
his heart when a situation like this arises
in his church. He should likewise remem-
ber that the church is a clinic for
wounded souls such as these, and should
not tremble because of the potential
problems it will cause. Salvation is the
major emphasis at the moment rather
than a solution of the entire problem.
Rather than to relegate such a person to
the pit, we should strive by love and com-
passion to help them to know that God
forgives, and that the Church is here to
help them build a better life.

The problem is quite apparent in these
days, and will likely come into focus in
many of our churches. One small town in
Washington discovered recently that 20
percent of its girls in the high school
were pregnant last year.

Usually it is better to advise that the
baby be put out for adoption. In the
meantime there are several good Chris-
tian agencies to which they may be re-
ferred, as, for instance, the one in
Nashville, Tenn., operated by Nazare-
tenes. This group sees that the child is
placed in a good Christian home.

Prevention is the best method in solving the problem for us when we open
with unwed-agers in showing them the
dangers of promiscuity and the long road
of heartache and disillusionment; they
will face because they have hurried up
God's time clock of sexual relationships
which should be deferred for the marriage
contract. Teach them that Christ is the
Answer to their growing personalities.

Suggest some good literature for them
to read, such as the book Hide or Seek.

Family life seminars should be held in
the church to give parents an awareness
of what is happening to their youth to-
day. It is amazing how many parents are
unaware of the allusions, the stimula-
tions, and the dangers of sex which are fac-
ing their children. Unchaperoned parties,
early dating, and other dangerous cli-
nates can lend themselves to leading
youth to try anything for a momentary
thrill which ends in devastation.

Youth activities within the church
should be of the highest quality so as to
avoid an atmosphere of permissiveness.
Suggestiveness may seem clever, but it is
deadly.

One pastor in a modest-sized church,
upon discovering an unwed, pregnant
teenager took this approach: First, he
made sure that she was aware of the sin
she had committed, and that she was sor-
ry about it, and asked God to forgive her.

Then in counsel with her parents, he
proposed that she meet with the ladies of
the church following an evening service
to share with them her problem and ask
for charity and forgiveness. She should
have caused such a problem within
the church. At this meeting the at-
mosphere was laden with love, kindness,
openness, and forgiveness. It immediately
foretasted a time of suspicion and gos-
sip among the congregation, and set the
stage for the salvage of a wayward child
in a climate of true Christianity.
God's Help

We've often heard the phrase, "God helps those who help themselves," and we believe this. But there is another side that is often overlooked, Jane Buntington, in her book *Are You There, God?* points it up beautifully: "God helps those who can't help themselves." (p. 20)

The Bible is replete with those instances when God helped when man was powerless to help himself. The hopelessness of our world needs to hear this message more than it does from our pulpits.

Who Are the Poor?

There is a thought in Psalm 34:6 that is worth considering: "This poor man cried, and the LORD heard him, and saved him out of all his troubles."

You may want to do some homework on the background of this psalm of David, and it is 1 Samuel 21.

"This poor man" is the phrase that stands out, and it points up David's poverty on this occasion. That poverty is spelled out in three ways:

1. He appears before the priest Ahimelech hungry, without provisions. Strange that David should be leading a great army on a great mission—but without food. Here is the poverty of provisions, and it could be likened to the poverty of spiritual provisions. Compare the poverty with the Provider.

2. David was unarmed. Again, how ridiculous to be going to battle without arms. Here is the poverty of preparation. Again, compare the poverty with the Presence available.

3. David became fearful, and hence the demonstration of insanity in 1 Samuel 21. Here is the poverty of faith. Compare the poverty with the provisions.

So the really poor man is not the possessionless person, but the Personless man—that man without the presence of God as his strength.

Possibilities of the New Birth

Robert A. Rains, in his book *Success Is a Moving Target,* gives us something to think about when he writes: "And the good news is that there is resident in each of us the creative energy of rebirth. It is latent, seemingly dead, but the power of renascence is there to be awakened and released by the Spirit. It is not a matter of what becomes of us, but who we become. It is a death/resurrection matter. So the question is, What's dying in us? What's being born in us?"

A Thought About the Bible

I ran across these words from the pen of Robert G. Tuttle: "The Bible... is a mine of treasure into which we dig and come up with life."

May the message you and I share with our people ring with thoughts from the Bible, and may we dig out of its vast treasure the substance of life and hope.

His Presence

There is a phrase in John 11:21—the words of Martha to Jesus—that stand out: "Lord, if thou hadst been here..." It is not doing injustice to the context to use that phrase to point up the value of Christ's presence in all of life.

How many come to the critical hours of life and look back, saying, "Lord, if thou hadst been here..." And when we begin surveying life—without His presence—we see how barren the landscape really is.

Real Preaching

Here are some exciting words from Dr. Pander W. Gilliland of Bethany First Nazarene Church: "Until one has experienced, rather constantly, what it is to bring only good news to people week after week as he is carried along in the stream of the Spirit, he has scarcely experienced the highest joy of preaching. The stagnant backwaters of negative and abusive preaching are mere muddy puddles compared to this living, lifting stream."
have remained in his helpless condition. Instead, they shared the healing name of Jesus with him, and he started taking a trip under his own power. No amount of money can buy this type of therapy, but the riches of Jesus makes such a change a reality.

III. INSTEAD OF MenE EXISTENCE, HE BECAME EXUL TANT—"He entered ... the temple, walking, and leaping and praising God." If the apostles had slipped a handful of coins into his hand, he would have remained in the same pitiful plight. The monopoly of leaping at the gate each day to get enough money to merely survive would have been his lot in life. However, he had a radical change for the better. He was filled with joy that was beyond description and radiant with glory.

CONCLUSION: Money can buy acquaintances, but there's not enough money in the world to buy a single friend. Money can buy facts, but money can't buy wisdom. Money can buy social acceptance, but money can't buy virtue. Money can buy a reputation, but money cannot buy character. Money can buy objects, but money can't buy objectives. We exist on the things that money can buy. We live on the things it can't.

September 12

THREE LITTLE WORDS—FOR CHRISTIAN LIVING

Text: "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore, if any man be in Christ, he is a new creature." (2 Cor. 5:17, 17)

Introduction: When the phrase "three little words" is mentioned, the first thought that comes to mind is the expression "I love you." This is a vital part of the communication system between two persons who are having a romance. However, when we fall in love with Jesus and make Him the Object of our affection, three other little words come to mind. These new words are vitally associated with the above passage:

I. THE FACT OF redemption—"He died for all."

Through His death on the Cross, He paid the price to ransom our souls from being held as slaves by Satan. As His hands were stretched as far as they would go in each direction and then nailed to the Cross, He was opening His arms of love wide enough to welcome every person to His side. He actually said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Then He lifted to His heart all of the world's sin and guilt and disgrace. With this heavy load piled on His heart, His heart was crushed and broken. Thus He died for all, so we can sing: "Jesus paid it all; All to Him I owe. / Sin had left a crimson stain; / He washed it white as snow."

II. THE FACT of realignment—"That they should not henceforth live unto themselves, but unto him which died for them.

There is an "Operation Big Switch" when we cease living for ourselves and start living for Christ. This means that we enter into pact with the Lord in which we no longer identify in the fact interests but what He wants us to do. As long as we live for ourselves, life will be tangled, confused, and futile. But when we pull down the flag of rebellion, and hand over to Him the things that thwarted His will for our lives, and surrender all instruments of warfare against Him, there will be a total realignment of our lives. At this moment we start living for Him, to please Him, to exalt Him, and to honor Him.

III. THE ACT of regeneration—"If any man be in Christ, he is a new creature."

This is the moment we become a transformed person. This miracle of divine grace enables us to announce to the whole world: "Old things are passed away; behold, all things are become new." This means that our lives are now opened under new management; that He starts calling the signals as we play the game of life; that He becomes the Chief Executive in the decision-making phase of our living; and that He becomes the Master of Ceremonies in the programming of our lives.

CONCLUSION: As He takes over in our lives, He eliminates those things we could not handle, and awakens in us those things which amaze us. We cease being a creature of our whims and become a creative seeker after divine truth. When "all things are become new," we are able to take the loose ends of our lives and tie them around something important. We move in a new direction, toward a "new" destiny, with the equipment to make a go of it.

September 22

AFFLUENT THROUGH CHRIST

Text: "... for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge ... waiting for the coming of our Lord Jesus Christ ... A Christless grave and a Christless eternity are unthinkable. It is worth everything to know that we are up to date in our relationship with Him, that we have an instant readiness for His return, and that a home in heaven is prepared for us. Added to these assets that are worth more than $1 million to us are the following items, equally valuable:

Item 5—Family ties
Item 6—Friends and fellowship
Item 7—Health and physical energy
Item 8—Eyesight
Item 9—Clear conscience and a sense of integrity
Item 10—The Bible and its gold mine of truth

Thus we are all multimillionaires many times over through Christ.

September 26

THREE BIRTHDAYS TO CELEBRATE

Text: "Except a man be born of ... the Spirit, he cannot enter into the kingdom of God; but which is born of the flesh is flesh ... Ye must be born again [and again and again]" (John 3:5,7).

Birthdays are festive occasions. When we are children, we want the calendar to speed up so we can become teen-agers. When we are senior citizens, we want the calendar to slow down so we can avoid old age. Regardless of our wishes, each 12 months brings another birthday occasion. The faithful Christian will have three birthdays to celebrate because he is born again, and again, and again.

I. THE FIRST BIRTHDAY IS WHEN HE IS BORN INTO THE KINGDOM OF NATURE—"That which is born of the flesh is flesh...."
Birth at the physical level introduces one to a totally different world. In the prenatal state, life is extremely limited and circumscribed. There is no light, no sound, and little room for motion. There is no chance to learn, no possibilities to think, no opportunity to contact the outside world, and no capacity for making choices. This form of life is a bundle of potential not yet born into the physical world before these capabilities are developed. At the moment of birth, a whole new world is experienced. Now the eyes start viewing objects; the ears start hearing sounds; the vocal cords announce the event with a healthy cry: the lungs fill up with air; and this embryonic bundle of life starts developing a personality. Each day brings new discoveries, experiences, and growth. Each 12 months after that eventful moment a birthday is celebrated.

II. The Second Birthday Is When He Is Born into the Kingdom of God—"Except a man be born of water and the Spirit, he cannot enter the kingdom of God." In the same measure that birth into the physical world brought one into a whole new world, by way of parallel, birth into the kingdom of God brings even more opportunities for discoveries, experiences, and growth. Without His light, our eyes are blind; without His truth, our minds are blank; without His love, our hearts are empty. Without His Word, our lips are silent; without His power, our wills are useless. The new world of the Spirit affords unlimited opportunities for adventuring, exploring, and mastering the realities He makes available to those who are born into this realm. Thus we should often celebrate our spiritual birthday as the time when we really began to live.

III. The Third Birthday He Will Celebrate Is When He Is Born into the Kingdom of Heaven—"Whosoever believeth in him should not perish, but have everlasting life" (v. 15). In the same measure that birth into the spiritual world brings a whole new world, by way of parallel, birth into the kingdom of heaven will bring even more opportunities for discoveries, experiences, and growth. When we leave behind the world of the material, the temporal, and the physical, we will be born again by being promoted to the kingdom of heaven. Then we will possess potentialities which far exceed our fondest imagination. This new world that is opened to us will give us the amazing privilege of coming "unto the measure of the stature of the fulness of Christ." The ceiling is unlimited and the horizon is infinite in this new sphere of abundant living. This will give us our third birthday to celebrate.

CONCLUSION: We must be born again, and again, and again—each time at a higher level, and each with larger dimensions to keep our lives exciting, adventurous, and romantic, now and ever after.

Gleanings from the Greek

1 Corinthians 14:11-40

Barbarian (14:11)
The Greek word (twice here) is barbaros. Windisch says, "The basic meaning of this word...is 'dismembering,' 'stuttering,' 'uttering unintelligible sounds.'" (TDNT, 1:546). Then we have "the transition to the most important usage, i.e., of a strange speech, or 'the one who speaks a strange language' (i.e., other than Greek)." It is in the first sense that the word is used here. The one who utters "intelligible sounds" in a church service does not help anybody. So Paul says, "Try to excel in gifts that build up the church." v. 12, NIV.

Understanding or Mind (14:12, NIV)
The term "understanding" is found three times in these two verses. The Greek word is nous, "mind." Paul says that he will pray and sing not only with his spirit but also with his mind. God made us as intelligent creatures, and he expects us to use that intelligence, not scuttle it. True worship involves the intellect, as well as the will. It is the whole person worshiping God.

Unlearned or Ungifted (14:16, 23-24)
The Greek word in all three of these verses is idiotes. Aside from here, it is found (in NT) only in Acts 18:13; ("ignorant") and 2 Cor. 11:6; ("rude").

The term comes from the adjective idiotes, which means "one's own," or "private." So it first meant a private individual as distinct from a public person or official. Schiller shows that in Greek usage it finally signified "the outsider or alien as distinct from a member." (TDNT, 3:216). He also notes that there is no fixed translation for this word; it takes exact sense from the context.

What does it mean here in 1 Corinthians 14? Schiller says that it is "the one who does not have the gift of tongues or the interpretation of tongues. He is expressly described as one who 'does not know what he says,' and who consequently cannot say Amen to the charismatic thanksgiving of the man who speaks with tongues." (TDNT, 3:17).

In vv. 23 and 24 the idiotes is linked with "unbeliever." On this basis Schiller writes: "The idiotes are those who do not belong to the community; though they join in its gatherings. They are first characterized as such by the fact that they do not understand speaking with tongues, and then by the fact that they are not members (v. 24)." (Ibid.)

Understanding or Thinking (14:20)
This is not the same word that is translated "understanding" in vv. 14-15 (see above). Rather, it is phren (only here in NT), which Thayer defines as "the faculty of perceiving and judging;" (p. 658).

The literal meaning of the word was the physical diaphragm, which controls the breath. Betram notes that the term "was early regarded as the seat of the intellectual and spiritual activity" (TDNT, 9:220). With regard to its use here, he says: "To give preference to speaking with tongues as an immediate utterance of the Spirit is childish, 1 Cor. 14:20. The Corinthians should use their reason, which includes emotion and will, and achieve perfection therein." (TDNT, 9:230). Probably the best translation is "thinking." (NASB, RSV, NIV)

Malice or Evil (14:20)
Today "malice" means "the desire to harm others, or to see others suffer." (Am. Heritage Dict., p. 790). But here the Greek word is simply kakias, which means "evil" (so in modern versions).

Be Ye Children (14:20)
This is one word in Greek, nepos, "nepos, (only here in NT). It comes from nepos, "infant," and so means literally "be an infant." Paul is urging the Corinthian Christians to stop being (pres. tense) childish in their thinking, but at the same time to be always (pres. tense) childlike in regard to evil; that is, be innocent.

Men or Mature (14:20)
The word translated "men" (KJV) is the adjective telesos, "complete, perfect," or "mature," (NIV). A good rendering of this verse is: "Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults." (NIV).

Doctrine or Teaching (14:26)
The Greek word didache occurs 30 times in the NT. In the KJV it is rendered "has been taught" once, and "doctrine" all the other times. But the Greek comes from the verb didasko, which is always correctly translated "teach" 97 times. So the noun should be "teaching." "Doctrine" is too theological a term.

Judge or Weigh (14:29)
Paul says that only two or three prophets should speak in a service, and let the listeners "judge." Thayer defines it as "distinguish, discriminate, discern," but Abbott-Smith goes on to suggest that here it means "settle, decide, judge" (p. 189). Arnold and Gingrich (p. 185) give for this place:

The Preacher's Magazine

By Ralph Earle

Professor of New Testament Seminary, Kansas City, Mo.
**And Forgive Us Our Debts**

Text: Matt. 6:9-15

Ever since we were children, we have heard The Lord's Prayer. The Lord had a very special reason for teaching His disciples to pray in this manner. It is revealed in verses 14 and 15, Forgiveness is the greatest fruit of a Christlike spirit.

I. **Failure to Forgive Blocks the Way to Salvation**

A. Jesus said that we would be forgiven in the same measure with which we forgive.

B. We must forgive others, or we cannot receive forgiveness.

C. When we forgive others, we are able to forgive ourselves.

II. **Failure to Forgive Blocks the Way to Eternal Sanification**

A. We are told to present our bodies holy and acceptable unto God. An unforgiving spirit is an unholy presentation and therefore unacceptable.

B. Christians forgive others because it is "the Jesus thing to do."

C. The Holy Spirit will not "partially" cleanse us from sin. The cleansing must include the unforgiving spirit.

III. **Failure to Forgive Blocks the Way to Heaven**

A. The person who refuses to forgive, slams the doors of heaven in his own face.

B. Grudges are barred from heaven.

C. An unforgiving spirit is not the spirit of Christ.

God's grace is sufficient to help us forgive all manner of evil against us. The words of Jesus give a steadfast promise: "If ye forgive men their trespasses, ye heavenly Father will also forgive you."

—Harold E. Keeton

**Second Coming Scriptures**

When studying the doctrine of the Second Coming, it is helpful if one is familiar with the major biblical passages on the subject. The following references are offered for the pastor concerned about preaching in regard to the biblical prophecies fulfilled related to the Parousia.

**Signs of the "Last Days of the Age" as Such Are Revealed in the World at Large:**

Matthew 24; Mark 13; Luke 21; 1 Tim. 4:11; 2 Tim. 3:1-5; 2 Pet. 3:3-4

Signs of the Last Days Are Revealed in the Middle East, Israel in Particular:

Ezek. 36:12-24; 37:1, 11-22

Rule of the Antichrist; Political Leader:

Dan. 7:25; 8:25; 11:36; 2 Thess. 2:1-12; The Preacher's Magazine.

**1 John 2:18, 22; 4:16; 2 John 7; Rev. 6:2; 13:10-16; 17:16**

**Rule of the False Prophet; Religious Leader:**


**Rule of the False Religion of the Devil:**

1 Tim. 4:1; 2 Tim. 3:5; Revelation 17 and 18

**Desecration of the Fourth Temple Yet to Be Built:**


**Last Half of the Tribulation Seven-Year Period; Days of Vengeance:**

Time of the Gentiles:


**Divine Purpose Behind the Seven-Year Tribulation Period to Vindicate God's Holy Name:**

Ezek. 36:16-23; 39:1-4; 48:1-29; Mal. 1:6; 3:1; 11; 2:2; 3:1; Rev. 16:17; 21:6

**Holy Spirit Activity During the Tribulation as He Possesses the Believers While Being Absent from the Political/ Social Domain:**

Joel 2:28-32; Dan. 11:30-32; Mark 13:11; Luke 21:15; 2 Thess. 2:1-7; Rev. 12:11

**Battle of Armageddon in the Valley of Megiddo of Northwestern Israel:**


Rapture:

Matt. 24:30-46; 25:31; Mark 13:27; Luke 17:24-37; 21:22-26; Rom. 8:28-31; 1 Cor. 15:54-57; 1 Thess. 5:16-22; 1 John 3; Rev. 19:21

**"Thief in the Night" Passages:**

Matt. 24:31; 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15

**Last Trumpet** Passages:

Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15

**"Clouds" Passages:**

Matt. 24:29; Mark 13:26; Luke 21:27; 1 Thess. 4:17; Rev. 4:7

**"First Resurrection" Passage:**

Rev. 20:5

**Second Coming and Judgment; Judgment of the Living and the Dead:**

**BULLETIN BARREL**

A prominent Republican Party leader was explaining how he secured votes for the party. "I always give every cab driver a healthy tip and then tell him, 'Vote Republican.'" "I use about the same method," said a Democrat opponent. "Only it's a lot cheaper. I don't give them ANY tip and tell them to vote Republican."

Wild oats need no fertilizer.
Perfect Love and War
By Paul Hostetler (Evangel Press, 1974, 170 pp., paperback, $2.50.)
This book represents a "resurgence of social concern in the evangelical wing of American Protestantism" and particular-ly in the holiness movement. It reflects papers and responses concerning the involvement of Christians in war, and the relation of the doctrine of perfect love to the same.

I was surprised at the position of Richard S. Taylor in his justification for war as "inherently not incompatible with 'perfect love.'" It is fascinating to see a rationalist of his ability involved in paradox. However, that was the case, which adds interest to the discussion.

Other excellent scholars include Myron Augsburger, Donald Joy, Owen Aldifor, Mildred Wytkoep, Timothy L. Smith, and Donald Dayton.

This is an excellent book for class study in small church groups, or a resource for a pastor facing the issues of war and peace with his young adults. It is easy to read and yet scholarly.

Oscar F. Reid

Wrestling with Luther
By John R. Loeschen (Concordia Publishing House, 197 pp., cloth, $9.50.)
For the minister-student who wrestles with the historical antecedents of his faith, Wrestling with Luther offers another encounter with the man of faith, especially in a contemporary setting. Who thought that Whitehead, Hartshorne, Wieman, and others would get all involved with Luther? And yet in a communal sense this is what takes place in the author's understanding of Luther's thought.

In a world of change and interaction, the author brings excitement to the world of Luther and, at the same time, will seem "intuitive" to others within the traditional Lutheran perspective (Martin Marty).

Loeschen sees in his dynamic relationship and ministry the heart of Luther in Christ and faith, Law and Gospel, faith and works. In this he is "dialectical rather than contradictory.

The author catches a fresh glimpse of Luther which is refreshing and challenging. I would recommend this book to any pastor who is struggling creatively with his own theological perspective against the backdrop of Reformation theology.

Oscar F. Reid

The Charismatic Movement
(An anthology)
By Michael Hamilton (Win. B. Erdman Publishing Co., 196 pp., $3.95.)
Written by a non-charismatic, this study offers both a historical and critical understanding of the contemporary movement. Recognizing the "strife and fear" that has come into many congregations because of the widespread con-tention of the movement, this book offers a refreshing scholarly work on both sides of the situation. With that in mind, the writers run from Kriser Stendahl, the New Testament scholar from Harvard Divinity School, to Dr. John P. Kildahl, a psychologist. The editor is dean of Washington Cathedral in Washington, D.C.
Dr. Hamilton suggests that the book is written "for non-charismatics who wish to understand the movement and for charismatics who want a perspective on their own involvement."

Harvey Cox (whether his recommendation is authentic or not will depend on one's evaluation of Harvey Cox) suggests that the work is "a fair and well-rounded treatment of a subject which is often approached ceremoniously. I am sure it will be widely used."

The book is accompanied by a small record in the back cover as an illustration of tongues-speaking. It is also blessed with exhaustive bibliographical references.

Oscar F. Reed

Should I Have an Abortion?
By Eldon Weisheit (Concordia Publishing House, 1976. 101 pp., paperback, $1.75.)

To those of us who are involved in the theological implications of contemporary Christian ethics, this work, popularly written for the young lady facing traumatic decisions, offers a valuable set of guidelines without being either ambiguous or authoritarian.

It offers a fresh grasp from a Christian perspective, and, while you may not agree with all that the author says, a copy in your library could save a great deal of heartache.

Important chapter headings include:
The Moral Grounds, Medical Problems, Unwanted Pregnancy or Unwanted Child, Unwed Mother, Good That Comes from Evil, Afraid of Parenthood, etc.

Every pastor at one time or another faces these sensitive issues and needs help. This book is supportive of both the pastor seeking information and the young lady faced with one of the more important decisions of her life.

Oscar F. Reed

COMING next month

- The Lazy Way to Utopia
  There is no easy way to those important goals in life, but somehow we seem to keep trying to find them.

- Managing the Service
  A layman looks at the worship service in view of the scriptural admonition that things be done "decently and in order."

- Music in Your Church
  A small-church pastor has discovered that even his people can enjoy better music if they want it.

- John Wesley's Lament
  The new convert need not wait for some specified interval after his new birth to seek and experience the baptism with the Holy Spirit.

Members of Linwood Church of the Nazarene in Wichita, Kans., usually read their Sunday bulletins. Many of them read page 3 first. It carries a column written by the pastor's wife, Frances Simpson. They know her as a very important member of the team headed by her husband, Pastor Eugene Simpson, in the oversight of their spiritual flock. Frances writes the first of a series of three articles for "The Preacher's Wife" this month. Some of our readers will remember her article last April. "Seasons of the Soul" suggests pleasant thoughts, Mrs. Simpson. It sets a mood for pastors everywhere as they perform their tasks like "professionals" (p. 12), and become spiritually effective (p. 8). It could be that even our well-worn cliches can be more meaningful (p. 3) as we remember our calling and preach holiness (p. 16). All this does indeed make us keenly aware of our failures, but we confess those to the Holy Spirit (p. 16) and go on with Him to conquest and victory.

Yours for souls.

J.M.
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50 YEARS

PREACHING CHRISTIAN HOLINESS

OCTOBER '76

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The Lazy Way to Utopia

The title of a full-page advertisement drew a response which could be described as a mixture of boredom, skepticism, disgust, and amusement—not necessarily in that order. It screamed, "The Lazy Man's Way to Riches," with a catchy subtitle, "Most people are too busy earning a living to make any money."

A cursory glance revealed the bare details. Send $10.00, and you will learn the secret of how this man quit working so hard and became very wealthy. He promises not to cash your check for 31 days, until you have received his "secret" instructions and agree they are worth the money. Your check will be returned uncashed if you say so, for any reason. What have you got to lose but a couple of minutes and a postage stamp?

Hmmm. Maybe more details should be checked. He claims he did not start making big money until he learned how to work less—much less. He spent two hours, for example, composing this ad, and he expects it will earn him $100,000. He owns a large home, two fine automobiles, and a boat. His office overlooks a magnificent view of the ocean, and his friends wonder how he can ever get any work done in such beautiful surroundings.

And the clincher! He not only has all this money, but he has something more priceless; he has time to spend with his family.

Now please do not write us and ask for his address. It would be no favor to you for us to send it, and we promise we will not do so. For there is one minor flaw in the whole idea. It just doesn't work that way.

People spend years in intensive preparation, submit themselves to rigorous disciplines, and make unbelievable sacrifices to achieve some measure of success. You and I will not find an easy shortcut to Utopia by sending $10.00 for someone's "secret" formula for success and wealth.

In many ways, this advertisement typifies the temptations that sometimes beset the preacher of the gospel. We do work hard, and at times we grow rather weary. Occasionally we even admit to ourselves that we are lazy. Then someone seems to have found the "secret" and
can show us how we can triple our attendance and double our finances by not working so hard.

There may be some shade of truth in this, since it is altogether possible we are spending our energies recklessly when we should be channeling them wisely.

Then, too, there is the possibility we may be trying ever so hard to build the Kingdom with our own hands and in our own strength. We could thus be depriving ourselves of the power of God which should be working in us.

If either of these conditions describes our ministry, then we do need help, but not the kind of “help” that claims to offer an easy road to Utopia. The truth is, success is not waiting for lazy people to reach out and claim it, and “gimmicks” will never replace the conscientious efforts of dedicated men.

The superintendent who placed the advertisement may make his profit— if enough gullible people send him their money. He will lose, however, if they all react as we did.

And therein lies a lesson for clergymen. Who wants “success” if it is only an illusion and not the real thing? Who needs the outward show that leaves the spirit hollow and empty? Who cares about “numbers” if they do not represent genuine, hard-earned victories and real growth? Or to put it another way; what will it profit a preacher if he gains the whole world of shallow substitutes for true servanthood, if in so doing he should lose his own ministerial soul?

The answer for most of us is found in making our laziness work for us, which is 1,000 times better than letting our laziness make us work for it.

Lazy when it comes to pastoral visitation, we push hard early so we can enjoy coasting a little later on. Lazy at study and sermon building, we begin on Monday or Tuesday, finish by Thursday or Friday, and indulge in freedom from last-minute pressures on Saturday night. Lazy at answering our mail, we resolve to handle it only once. Quickly we write a reply, or just as quickly toss it in the wastebasket, or file it in its appropriate place; then we spare our “lazy” selves the misery of watching it pile higher and higher on our desk until we cannot bear the thought of wading into it at last.

Too “lazy” to pay the price of revival, the answer may be in readily acknowledging this to our Heavenly Father, and letting Him help us commit our needs to Him in prayer. We may even be able to inspire our lazy church members to get under the burden with us. Once our trust is in the power of the Holy Spirit working in our midst, we can all enjoy watching things happen as only He can make them happen.

It does no harm to admit it. Maybe we are, at least in a sense, just a bit lazy. We are lazy enough to prefer doing things in other ways than the most difficult way. We mow the lawn regularly when it is three inches high because we are too lazy to postpone it and work harder when it has grown six inches high. We get material to the publisher early because we are too lazy to work under the heavy pressures of last-minute rushes to meet deadlines.

That’s our “secret.” Keep your $10.00. You are welcome, and anyway, we are too lazy to return your check.

It is the task of every holiness preacher to help Christians discover and claim the fullness of the Spirit.

Preaching Holiness

Part II

THE PREACHING OF HOLINESS NECESSITATES THE DECLARATION OF AN ADEQUATE AVAILABILITY.

The Gospel of John states the first task of the Spirit to be the convincing “men of their sin.” This does not mean to merely show men their lostness, or state of sin, and then leave them. It presupposes a remedy, a cure, a healing. Well-balanced holiness preaching does not simply show a deep heart need and then offer no positive hope. There must be a settled conviction that God has made provision for man’s deepest need.

From the New Testament truth on freedom from sin, some simple word studies can be suggested for positive preaching. Reference is made to the Greek of the New Testament to hopefully develop an appetite to study these words in depth. There is an abundance of material that makes possible for one with little or no training in New Testament Greek to study and enjoy the rich treasures in the Word. After a number of years of study in the Greek New Testament, one is easily convinced the message of holiness in cleansing power is stronger than the King James Version of the Bible makes it.

Terms in the New Testament strongly imply the removal of sin rather than its suppression or counteraction. Some of these terms are:

1. Pray—for purifying the heart. "Katharido" means “to make clean; to cleanse; to free from defilement.”

2. Put off—"apostithemi," “to lay off, lay down as garments; lay aside, put off, renounce.” Used in Eph. 4:22. Another word that is similar, "apekduomai," means “to put off, renounce, strip off”—to divest oneself completely.

3. Circumcise—This term is used throughout the Scriptures. Even in earliest times it is used as a symbol.

by

Charles E. Baldwin
Professor
Nazarene Bible College
Colorado Springs

October, 1976

— The Preacher’s Magazine —
of removal (by decisive action) of sinful self-centeredness. Col. 2:11 gives a clear usage of the term peri-
tema—'to cut around, to circum-
cise.' It is used in connection with the 'body of the flesh,' which is not the physical body but the sin nature.

4. **Crucify**—A key term in Rom. 6:6. The Greek word is katartoo—to render useless or powerless; to make empty and unmeaning; to abrogate, to destroy, annihilate, to free from.' Used also in 1 Cor. 6:13; 15:28; 2 Thess. 2:8; Heb. 2:14.

5. **Crucify**—stauroo—to crucify.

This refers to the Roman method of execution. Paul applies this to the nature of sin, and it is a strong term. Used in Rom. 6:6 and also Gal. 2:20. The idea of crucifixion is a violent, actual death. A moment of dying! Much needs to be preached at this point of delivering self up to God so that He can crucify selfish self-
will, or the right to our self.

6. **Sanctify**—This is the crucial term in any holiness study. Derived from hagiazo—to cleanse, purify, sanctify, regard as holy.' One can find an abundance of material on this word in the older holiness writings. The writings of Dr. Daniel Steele are very helpful. A commendable book that gives excellent studies on key holiness words and verses is *Half-hours with St. Paul.* In that book Dr. Steele states:

The great word for sanctification is hagiasmos . . . It occurs ten times in the New Testament. St. Paul uses it nine times and St. Peter once. . . . That act is that of removing impurity existing in the nature of one already born of the Spirit. Deliverance from sin as a tendency born with us is the act of God through the Holy Spirit (pp. 105-6).

Concerning this term, Dr. H. Orton Wiley states:

From the study of hagio and its de-
rivatives, it will be clearly seen that while the primary meaning is a setting apart, or a separation, this in the New Testa-
ment takes on the deeper significance of a cleansing from all sin. This is the dom-
ninant meaning of the terms used in the Scriptures, and from this authority there can be no appeal.

Let the preacher take both mean-
ings—separation to God and separa-
tion from sin—and apply them properly and point up that the highest sense of sanctify in the New Testa-
ment is to make holy in the sense of 'to purify.'

There are some modifying terms that indicate abundance and thorough-
ness. These can be used with profit.

1. **Uttermost**—Heb. 7:25. The phrase *eis to panteto* is translated 'completely.' The idea is that Christ is able to save in every way, in all respects, unto the uttermost, so that every want and need, in all its breadth and depth, is utterly done away.

2. **All**—Used in 1 John 1:7—'' . . . cleanses us all from sin.'

3. **Wholly**—holoteles. This compound word is used in 1 Thess. 5:23 and means 'wholly, perfectly.' Used only here in the New Testament. Paul did not mean all of the Thessal-
onians. There were other words he could have employed for that. This term means 'completely,' or 'through and through.'

4. A final modifying term that calls for careful usage is PERFECT. Most words translated perfect in the New Testament are derivatives of teleos—the point aimed at as a limit, i.e. the conclusion of an act or state. The adjective teleios means 'complete, full age, mature, perfect.' This word is used often in relation to holiness and should be thoroughly under-
stood and used with care. It is a strong word and adds strength to the truth of holiness. It is used in such passages as John 17:23; Rom. 12:2; 1 Cor. 2:6; Phil. 3:12, 15; Col. 1:28; 4:12; 1 John 4:12, 17-18.

All these terms (and others), in their proper contexts, can form the basis of a wealth of preaching ma-
terial. This will require study and work but will be worth it. Exploit all these potential riches wait-
ing to be mined out. Climb the mountain peaks of the New Testa-
mont and view the broad vistas of the fullness of holiness as a life of perfect love. Preach it as a heart made clean and empowered to love God with a perfect motive and intention.

Be challenged by the splendor of 1 Corinthians 13 in a series of messages on the more excellent way of love. Discover the riches of the Sermon on the Mount, which is pure holiness liv-
ing taught by our Lord. Plumb the depths of each fruit of the Spirit in Gal. 5:22-23. Make each fruit a single message. Display the shining holiness garments of God's people in Col. 3:12-14. Show the riches of holiness. It is the preacher's privilege to lead his flock into the deeper experience of a positive salvation by possessing all the riches of their inheritance in Christ. Many are defeated because they are not aware of the full provi-
sion which is theirs. Preach the pos-
sibilities, the full potential of the Spirit-filled life. Potentially every Christian, every church member is sanctified, filled with the Spirit. It is the task of the holiness preacher to help Christians discover and claim it.

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1. There is a great spiritual depth in the old holiness books. Study carefully the books by George Watson, Beverly Carradine, Samuel Bongle, A. M. Hills, J. A. Wood, et al. One of the finest newer books is Mildred Wynkoop's *A Theology of Love.*


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**A Man like God**

One day John Wesley was preaching at an open-air meeting in the slums of London. Many people had gathered to hear him speak. In the rear stood two ruffians who were intent on disrupting the meeting. One said to the other, "Who is this preacher? What right does he have to come here and tell us how to live?" Picking up stones, they moved forward until they got very close to Wesley.

As he talked about Christ's personal change in men's lives, he was so filled with the love of God that a warmth and beauty spread over his countenance. The two hecklers stopped short and were dumbfounded as they saw his radiant face. With a note of awe in his voice, one of them said, "He ain't a man, Bill; he's a man! The stones fell from their hands, and their hearts were softened as they listened.

When Wesley finished and began to leave, he saw the two ruf-
flans. Putting his hands on their shoulders, he said, "God bless you, my boys," and continued on his way. As he disappeared into the crowd, the ruffian exclaimed, "He IS a man, Bill; he's a man, but he's a man like God!"

--Submitted by Robert Emseley

The Preacher's Magazine

October, 1976
Questions Ministers Are Asking About the Doctor of Ministry Degree

By Willard H. Taylor*

NAZARENE THEOLOGICAL SEMINARY has inaugurated a program leading to the Doctor of Ministry degree. A professional degree, it does not follow the usual academic patterns of study and research. Numerous questions have been asked by those interested in this new program:
1. Is this a new degree?
Yes, it has been introduced by many U.S. seminaries in recent years. It is a professional degree, which means that its basic focus is in the practice of ministry. The D.Min. is intended to increase the candidate's competence in whatever ministry he is engaged.
2. How does it relate to other doctoral degrees?
The traditional Doctor of Theology and Doctor of Philosophy degrees are specifically designed for teaching and research. In the field of theology the traditional advanced degrees have been the Doctor of Theology (Th.D.) and the Doctor of Philosophy (Ph.D.). They prepare persons for research and teaching; they are basically "academic" degrees. The D.Min., however, is not a research degree and is not designed to prepare one for teaching essentially. Increased competence in the practice of ministry is its basic objective. Thus, the curriculum requires considerable study directly related to one's ministry.
3. How many years does it take to complete the degree?
A minimum of two years. Some students naturally will take longer because of their ministerial obligations. One is expected to complete it in five years.
4. Is it true that one must have a Master of Divinity degree or its equivalent to be admitted?
Yes, because all the objectives which control the D.Min. also control the M.Div. The difference relates to the degree of excellence in achievement. Such excellence includes, among others, three objectives: creative use of classical theological resources; the articulation and practice of a theory of ministry; and the development of an appropriate professional style of ministry. The M.Div. thus provides the foundation for the D.Min. program.
5. What do you mean by "equivalent" in referring to academic requirements for admission?
"Equivalent" means a comparable degree or the number and distribution of graduate hours in theological studies approximating the M.Div. program. In exceptional cases, consideration is given to years of practice in special forms of ministry in evaluating a person's application.
6. How long after receiving an M.Div. must one wait before applying for admission?
Three years; and those three years must be spent in full-time ministry. Moreover, the position which is held during that time must have significant decision-making responsibilities.
7. Must a person continue in that particular ministry during the course of his studies?
Yes, as far as that is possible.
8. What are the particular components of the curriculum?
(1) One quarter of Clinical Pastoral Education in one of the accredited CPE centers in the United States or Canada.
(2) Participation in a peer-group learning experience for four semesters under the direction of a residential or adjunct professor. Or, where geographical distance makes it impossible to participate in a peer group, complete four major projects which are related to one's place of ministry.
(3) Attend and successfully pass four seminars held on the seminary campus. These seminars are one month in length and are held sequentially during the months of January and July.
(4) Major ministry project which involves the development and exploration of a definable issue arising out of one's ministerial responsibilities.
(5) Two-hour oral examination.
9. What subjects will be covered in the seminars?
(1) Communicating the Gospel
(2) The Growth of the Minister
(3) Pastoral Care
(4) Leadership and Administration
10. Will there be abundant opportunity to explore current biblical, historical, and theological issues in the course of the program?
Yes. Each one of the components in this program requires that the classical disciplines of theological education be involved in the reflection upon current practices in ministry. Such questions as, Is this practice in keeping with the Bible's characterization of Christ's Church? and, What can we learn from the history of the Church regarding the nature of preaching? will be constantly raised.
11. What are the expectations concerning a student's attendance at the residential seminar?
We are urging students to clear their calendars so as to give the major portion of their time to the seminar. Most of our students will be coming to Kansas City from great distances, and it is felt that frequent travel to and from home during that seminar period would reduce its value and seriously affect the program. Moreover, we are not asking the candidates to travel to the campus weekly or for an entire summer to fulfill the residence requirement. We expect there will be sacrifices on the part of the candidates in acquiring this degree, but we are confident the degree will be worth it.
12. What about the number of weeks a pastor in the program must be away from his church in order to meet the residential requirements? Isn't that length of time a threat to the pastor's position?
We realized this would be a problem for some men. For this very rea-
son we have required written approval from one’s supervisor, and have recommended that a pastor seek approval from his church. It is our belief that any church who will permit her pastor to enter this program will receive benefits in return which will more than offset any inconveniences to the church. A large portion of the studies will directly involve the ongoing program of the local church.

13. What are some of the other admission requirements?

(1) Ordination or commission in the candidate’s area of ministry by the denomination of which he is a member. (2) A grade-point average (GPA) in seminary and/or other graduate-level studies of 3.0 (B) or higher. (3) An achievement level at least equal to the national mean on the aptitude section of the Graduate Record Examination (500). (4) An achievement level on the Miller Analogies Test at least equal to the national mean for theological students (44). (5) A favorable evaluation on the Minnesota Multiphasic Personality Inventory. There are several other requirements including reference letters and prospectus on one’s plan of study.

14. How many persons will be admitted to the program annually?

The original decision, based upon faculty and financial resources, called for only 12. The number really depends upon qualification. Perhaps some years we will admit less than that number, and in other years we will go beyond our yearly quota, but not more than an average of 12 across the years.

15. What if there are more qualified applicants than you have openings?

We will admit them as they come, and hold over the remaining qualified applicants for the next admission period.

16. Are there any values for the church in offering this degree to ministers?

Indeed. In these days we need to give ourselves to the careful analysis of our ministries to determine how viable they are, and to the development of creative ways of serving needy persons in every sector of our immediate society and the world.

17. What is the tuition for the D.Min program?

It is $2,000, which can be paid in full at the time of initial registration or remitted in four equal payments over the four semesters.

18. When are applications due?

Two deadlines have been established: September 1 and March 1. All who are thinking of applying, however, should allow several weeks for reference letters, transcripts, and test results to reach our office before these dates.

You have a humble spirit when you’ve said yes to God. When you bow your head and your heart to Him, you’ll bow it everywhere else that you ought to. If you’re not bowing where you’re supposed to in the lesser areas, you’ve not yet bowed your head to God.

Earl G. Lee

Managing the Service

By Homer J. Adams*

Let all things be done decently and in order (1 Cor. 14:40).

The pastor fills many roles—preacher, shepherd, counselor, administrator, and educator. Happy is the man who finds that his concept of his roles and their priorities coincides with that of the management of worship services. It is here that his different roles come to a focus. It is also here that he is most visible in his position of spiritual leadership.

There are 168 hours in the week, and for the Christian who attends regularly, at least three of them are spent in church services. Thus, to congregation and minister alike, the public services are very important. Are these precious minutes thoughtfully, prayerfully utilized? Are there ways to improve the management of each service?

Looking at the anatomy of a service, one may immediately see the danger of over-structuring it. After all, there needs to be a flexibility so that the Holy Spirit may direct and redirect human plans. Very true, but there needs to be some order from which to depart! The pastor is the manager of the service, and his thoughtful attention to the details of the service makes this vital experience more meaningful to the congregation.

Managing time

It is not easy to start the service at the time announced; but if the pastor emphasizes a prompt beginning, others will be impressed to cooperate.

A number of different time-consuming matters in the service need some attention: Perhaps an important item like receiving the offering can be accomplished in three minutes instead of six. Unless a visiting singer is involved, it might be better for the soloist to simply arise, and sing without the pastor first preceding to the pulpit to prophesy this is going to occur.

And the greatest of these is announcements! Much time is wasted in reading and explaining announcements that are printed in the bulletin. Select one or two of the most important and cover them in a minute or two. Hear a layman’s plea and keep reports of the outcome of the church softball game or the teens’ tacky party out of the morning worship service.

If the pastor pays careful attention to the passing of time, he will not need to make references to it. With eye on the clock, or his watch on the pulpit, he can be cognizant of the time. If he “shoots his cuff” to ostentatiously examine his wristwatch, he has distracted some.

Using the Bible

Effective reading of the Scriptures, central to any worship service, is a significant and moving experience. Plan the use of the Bible as carefully

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as anything you do. Powerful is the effect of quoting, as you preach, passages that you have mastered.

The pastor will want to be completely familiar with the scripture portion he reads. No one gets blessed when the reader stumbles over the words. Practice faithfully until the reading flows smoothly.

Think carefully before you say in prayer meeting, “Let’s all take our Bible out and read together...” With half a dozen translations, it would “...will not want; for...” use their phrases when you are with them at a social event or retreat. In the pulpit, expressions like “dude,” “where it’s at,” and “gut feeling” are questionable.

**Directing the congregation**

The dynamics of a congregation is an interesting study. People rise, sit, kneel, and stand at the pastor’s direction. Let the movements of people in the audience be done with efficiency and dignity. Sometimes the one who presides will mention that the congregation will stand, and then continue talking, with no clue as to when this will be done. It is a sight to behold on such occasions as people begin to struggle to their feet, one or two getting partway up, casting a nervous glance around, and then sitting back down, momentarily defeated. It is so simple for the pastor to say, “Let us stand,” with the tone of his voice indicating now, and accompanying with this a slight upward sweep of his hands.

Consider also the sequence of audience movements. On occasion you may want the congregation to stand for prayer and then remain standing for a hymn. Think ahead. If you conclude the prayer and quickly follow with “Please remain standing and turn to Hymn No. ___” you will initiate the busiest scene of the day as hundreds of people stoop and reach for hymnals. This can be avoided by asking the audience in advance to take hymnals in hand. Incidentally, children are fascinated by the challenge of the statement, “Let us stand on the last verse.”

A final suggestion is to have the people stand for the closing prayer. Occasionally the dismissal occurs with the congregation seated, and a sense of incompleteness lingers.

The momentum and theme of a service are important. The pastor will want to be sensitive to the mood of the congregation and leadership of the Spirit at all points. If the choir sings with unusual impact, and God grants significant inspiration, he will not want to quickly move in a different direction. Whatever he says will be with the purpose of applying the message of the song and relating this time of blessing to subsequent events. This fits the goal of the service to provide a meaningful experience of worship, instruction in righteousness, and inspiration.

The purpose of these comments is a sincere effort to improve the management of services which are already good. It is also recognized that we members of the congregation can make many improvements to thoughtfully and reverently add meaning to the church service.

---

**Penman for St. Francis**

Impatience waited with me in the little cave of the great cavern called St. Francis’ Hospital in Wichita. The warm light of the prayer of St. Francis seemed unnatural in the hospital gloom:

*Lord, make me an instrument of Thy peace;
where there is hatred, let me sow love;
where there is doubt, faith; where there is despair, hope;
where there is darkness, light; and where there is sadness, joy.
O Divine Master, grant that I may not so much seek to be comforted, as to console; to be understood, as to understand; to be loved, as to love;
for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life.*

The words made deep grooves in my heart and made appreciation grow for the life behind the prayer. Then the words “Gerald Cogswell, penman,” in the lower right-hand corner caught my eye. God, through His robed hero St. Francis, gave the prayer to humanity; but it took Gerald Cogswell, penman, to get the prayer to me.

Centuries ago that great Light warmed the world with the glow of salvation. The opportunity—and responsibility—is ours to reflect that Light with fellow cave dwellers in this generation.

—Stanley Satter
Any Church Can Have Music

I am a home mission pastor in a church with 30 members. When I assumed this pastorate, the entire musical program rested on one family, who led the singing and sang all the specials. More than half of my 30 members are nonmusical. Yet, in just two brief months we have Sunday services that are dynamic, inspirational, and very musical. Every Sunday morning we have two musical specials, and every Sunday night we have three musical specials—sometimes more.

It is my belief that every church can have music. It can have variety, versatility, and flexibility. All it takes is vision, organization, and administration. There is talent going untapped and unused, simply because no one has pulled it all together.

Here is what I have done with just 14 people in my little church.

I wrote on paper the name of every single person in my church who could do anything in the area of music. I repeat, anything.

Next I organized those names under various headings: solos, duets, trios, quartets, mixed quartets, double quartets, ladies' chorus, men's chorus, sanctuary choir, children's choir, and instrumentalists. Then I mixed up the names into every possible combination. For example, my wife and I both sing: There are three possible combinations between the two of us. Emmalyn can sing a solo, I can sing a solo, or together we can sing a duet.

It took hours of thought, but by the time I figured out every possible combination for the 14 names on my list, the possibilities for a superior musical calendar were absolutely astounding.

For example, I have at my call eight soloists, 11 duets, three ladies' trios, two mixed trios, one men's quartet, three mixed quartets, a children's choir, a men's choir, a ladies' choir, a mixed (sanctuary) choir, and five instrumentalists. New combinations seem to keep surfacing too. Also, I never intentionally leave out visitors in my music program. If I hear of a musical visitor, I always invite him to sing or play, in addition (not as a substitute) to what is already planned. My people know their relatives and friends are welcome to participate, and now they feel free to tell me in advance when musical talent is on the way.

Next, I formed a music committee consisting of the organist, pianist, pastor, and two other interested, musical people.

Then I made a blank calendar consisting of two months of advance Sundays. The calendar was divided into a.m. and p.m. sections.

I called a music committee meeting. I could have done without the committee, but I found the more input and involvement, the better participation in implementing “our” musical program. It took us two hours to carefully fill in the blank calendar together, giving every Sunday morning service two musical specials, and each Sunday evening three. This calendar is flexible and can be changed—either by addition or subtraction.

With all of this music, plus good, lively congregational singing, and congregational “specials” such as “The Lord’s Prayer,” etc., a service really comes alive. It transforms the entire mood of an otherwise routine meeting.

It takes work. This does not just happen on its own. There has to be a dedicated leader. But once the people sense the possibilities and feel the enthusiasm of a new and invigorating church service, momentum seems to build.

When I held that first music committee meeting, I sensed an unspoken feeling of “Okay, Preacher, we'll play your silly game and see if you can pull it off.” And in the beginning a few of my musical 14 asked to be excused when their turns came around. But I was determined to help them see what potential was within them. And things are different now.

As the music program grows, I find that, as pastor, my responsibility to keep it functioning can be lessened. The people themselves assume responsibility. I have a better music program now but personally do less to keep it running.

I wanted to share what I have found workable in my church, because we are growing in attendance, in finance, and in spirit. I credit a large percentage of this growth to my people’s musical ability that had been dormant too long.

Fund Raising

A part of any pastor’s success depends on his ability and his attitude toward raising money. Is it necessary to be apologetic when you ask your congregation for an offering or to make pledges for the year?

Why not make it easy for your people to give?

A small boy found a woman’s purse in a store where she had left it on a counter. He was gone for several minutes, then returned just in time to find the woman back at the counter where she had left her pocketbook.

She thanked him, and then looked in her purse. “That’s funny,” she said. “When I misplaced my pocketbook, there was a $10.00 bill in it, and now there are 10 one-dollar bills.”

“That’s right,” said the lad. “The last time I found a woman’s pocketbook, she didn’t have any change.”

Make it easy for your flock to give. We believe in consistent tithing and giving, but there are also many times that money-raising involves the right word, with a proper attitude, at the right moment that a man has some money.

—John K. French
A new wave of biblical preaching with Calvary and the risen Christ at the center will bring back authority to the man in the pulpit and blessing to the man in the pew.

Lost Authority Regained

By Joseph F. Nielsen*

During the sixties and early seventies, many and varied events have taken place in the church. The church in all denominations and groups experienced experimental change. These experimental changes—such as small-group activity, social action projects, demonstrations, ritual alterations, ecumenical ideologies, audiovisual media, and many others—became an obsession with many church leaders. Frustration in reaching people and their needs seemed to be the motivation of change in the church. We have not returned to the pre-sixties. Vindications of the sixties still remain with us and are influencing the present church structure and function.

What is the root cause for the flurry of experimentation in the church? I believe the basic reason for the feverish activities is a combination of a sociological factor and a religious response. The sociological factor to which I refer is that in many formal churches, and some of our holiness churches, people turned off and tuned out the preacher. Young people especially, who were raised in the scientific method, refused to listen to authority. They were unwilling to accept "Thus saith the Lord" without proof that could be validated.

Faith alone was not sufficient for them. Also, we are told that youth mistrusted people over 30.

When the ministry became aware that they were being tuned out, frustration and panic set in. All kinds of experiments were introduced to compensate for the lack of authority in preaching and ministering. The religious response to the sociological factor was to find alternatives to preaching. Since preaching had occupied the central activity of the church for a long, unbroken period of time, the ministry was without an immediate answer to fill the role of preaching. Thus, we find the many and varied efforts to compensate for the loss of the pulpit ministry.

My premise that the root cause of church change in the sixties was the sociological factor that people refused the authority of preaching has led me into some observations that may be helpful to understand the latter seventies. There are two observations about the church I submit for your consideration. And from these a conclusion that needs to be thoughtfully pursued in our own church as well as in all churches.

The first observation is the role of Gaither-type music in the conservative, evangelical churches. Gaither music has swept through the conservative wing of the church like a tidal wave. First was the gospel songs, and now the "Alleluia!" with all encompassing sight, sound, and sense. There are three characteristics about Gaither music that are essential for the sixties and seventies. The words are declarative, not interpretative. Neither are they systematic in arrangement. The words in the Gaither songs are statements of gospel facts. "Because He Lives," "The Church Triumphant," "God Gave the Song," "Jesus," "The Old Rugged Cross Made the Difference." The Gaither songs kept before the people the gospel refrain during a period when preaching has been diminished. Gaither music is intensely personal: "He Touched Me," "I Believe," "All God's Children," "The Family of God."

People can identify with these experiential concepts, which relate to the conservative tradition. The third characteristic is that the Gaither music is rhythmic. The beat is singable which facilitates audience or corporate participation. Some may have gone to excess with drums and cymbals and loud P.A. systems, but the excesses should not detract from the reasonable types. Gaither music has played a starring role in keeping the declarative, personal message of the gospel before the public in a rhythm that is singable for large groups. In a day when preaching the Word has been weakened by apathy, indifference, and sociological factors, God has maintained the ministry by the medium of music. Music is a medium which has swept the world by electronic devices in the secular and sacred areas.

The second observation relates to the role of the charismatic movement. The charismatic movement has surged through the formal, liberal, old-line churches. During the sixties these churches also engaged in experimental programs with ecumenism a major goal. Pastors and church leaders moved toward unifying principles which they thought would strengthen the authority of the church. The ministry in these churches cooperated with the scientific movement by scrutinizing the Scriptures from the view of biblical criticism. During the early 1900s, the church and school were reformed by each other in the thinking methods of science. The results of such a marriage took place in the sixties. The liberal churches began to lose attendance, money, and prestige.

As the process of weakening authority gained momentum, the charismatic movement made its infiltration. This movement was also intensely personal. It emphasized personal salvation and the supreme worth of the individual. The movement also declared the fundamental truths of the Scriptures. Jesus is divine, the Holy Spirit is essential for victorious living, the gifts of the Spirit, and similar declarations were emphasized. Third, like Gaither music, it was corporate in its appeal. Large crowds were influenced by the singing, witnessing, and preaching. The formal churches, as such, did not embrace the movement in every case, but the declaration of biblical truths maintained an authoritative perspective in a day when preaching was weakened by social upheaval.

The charismatic movement had its excesses. Some people made speaking in unknown tongues the chief criteria. Some made divine healing the only evidence of God's power. Some confused holy living with emotional experience, saying that only the experienced were acceptable, not a holy life. There appears to have been many spin-offs and splinter groups. We cannot and do not subscribe to the excesses or the tangent characteristics. However, there is a basic core of truth that has been kept before the nonconservative.
church congregations. The effectiveness of the charismatic movement is precisely at this point. Its declarations of biblical truth will outlive the excessive behaviors. The biblical truths have maintained authority in the midst of a weakened ministry.

During this period of weakening authority in the individual church, Billy Graham has continued to minister authoritatively in his mass evangelistic efforts. Our concern has dealt mainly with the local pastor and his church, but Billy Graham has contributed greatly to maintaining the declarative content of the gospel. His approach also is declarative, personal, and corporate. He is doing in mass evangelism what the Gaither-type music and charismatics are doing in the individual church.

The sociological factor of weakened authority in the pulpit paved the way for Christian declaratives as found in Gaither-type music and the charismatic movement. I believe the day is coming when the preacher will rise up again with a “Thus saith the Lord.” The world is crying out for authority. The world needs direction. Let the pulpit pick up the declaration of the authority of God’s Word. Preach Calvary, Jesus Christ, the work of the Holy Spirit, and holy living. The Holy Spirit will honor such authority.

The holiness church should be in the vanguard of preaching authoritatively from the Bible. A new wave of biblical preaching with Calvary and the risen Christ at the center will bring back authority to the man in the pulpit and blessing to the man in the pew.

However, instead of accepting the responsibility of the judgment, he brought it to the board where consensus was impossible, and a problem that could have been kept between the parties and the pastor was aired for all to see and hear. As a board member, I expect my pastor to take the leadership in making judgments that really are not of board interest. This takes into consideration spiritual matters between individuals, interpersonal problems, and private matters in which we expect him to use his expertise and consecrated judgment. I saw a real lesson in it for you as a young pastor.

Here was a man who saved his own face and protected his image, but he opened another up to criticism and divided his board. God give us warm hearts and good heads.

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CORRECTION

In the brochure Continuing Education for Ministers, the course listed as "How to Succeed with a Multiple Staff," by Kenneth S. Rice, should have been No. 4, not No. 5. Sorry.

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I closed the bedroom door quietly lest I wake our two-year-old son, and fell down by the side of the bed. O Lord, I prayed, please help me! You came into my heart when I was 11 years old, and I believe Your Holy Spirit has guided me to this hour. But, O Lord, I’m not equal to the task. Teach me how to be a happy preacher’s wife.”

I was facing what I later diagnosed as an identity crisis. We had just moved to our second pastorate, and I was in the process of adjusting to the new situation.

Lord, this congregation doesn’t care what I may have accomplished in the past. It doesn’t matter to them whether I made A’s in school or was a football queen. They aren’t impressed by the offices I held.

I waded through a tangled maze of thoughts to the conclusion that all our people cared about was what I was at that moment. That didn’t seem as attractive to me as what I had been before. I was so busy being church janitor, church secretary, fixing up a parsonage without furniture, trying to appear equal to every situation, that I didn’t know exactly what I was at this point.

God began to teach me. He showed me the importance of godliness, cleanliness, and friendliness. Our congregation needed to see God at work in my life. They desired that I maintain a sense of order and well-being in the parsonage. They wanted to know that I cared about them.

God has taught me many other lessons during these 25 years of being a pastor’s wife. Some of them have been difficult, and I’ve learned to pray, “Teach me gently, Lord, if You can. I haven’t always made top grades, but as long as I do not have to learn the same lessons over and over, I feel I am passing the course. God’s training class involves every part of our being—body, mind, and soul.

We are taught in 1 Cor. 6:19 that our bodies are the temples of the Holy Spirit and that we should glorify God in our bodies. We must care for them, discipline them, and keep them under subjection as did Paul.
The Bible teaches us that we should develop a mind. We need to have sound minds (Phil. 1:7), willing minds (2 Cor. 8:12), trusting minds (Luke 12:29). Minds that are focused on Christ (Isa. 26:3).

Above all else, we need to give strict attention to the care of our souls, that part of us that will live forever. This is the most important lesson of holy living.

These assignments do not require a college degree, nor 10 talents, nor lots of money. The Master Teacher outlined the course, and the Holy Spirit leads us in our daily research. A number of years ago I made a list of goals for myself under the headings:

- Self-improvement
- Christian Service
- Money
- Academics
- Family

I keep this list in a prominent place and refer to it often. In working to reach these goals, I apply a simple formula which I call the “three Ps”—prayer, planning, and perseverance.

Prayer time in the parsonage is paramount. There are days when with heavy burdens, we fall prostrate before God. There are delightful moments when we walk into the morning sunlight and let our thanksgivings float out to God who made it all. We must also have regular, directed times of prayer.

After we have saturated our ideas with prayer, we should then proceed with plans, making sure God is over-all Chairman. We need to keep a checklist of our projects until they are completed, then thank God for His help.

As preachers’ wives we are leaders. Dr. Fletcher Spruce used to tell the pastors’ wives on his district that they should raise the standard of living, the level of thinking for the women in their community.

I like the following 10 rules for being a good leader given by Mr. Ed Czar, an executive of General Motors.

1. Be a good listener.
2. Communicate well.
3. Be patient.
5. Get people involved.
6. Teach and practice individual goal setting.
7. Teach and practice self-analysis.
8. Promote team performance and teamwork.
9. BELIEVE IN PRAYER.
10. Do all these with discipline.

A minister’s wife asked me a thought-provoking question as we shared lunch together recently: “If you could do anything in the world you wanted, what would you choose?”

I hesitated only a moment, then answered, “I’d keep on doing the things I am doing right now. I just want to do them better and enjoy them more.”

Two centuries ago, Susanna Wesley is said to have declared, “I must so firmly found my life upon the Rock of Ages that my children can never for an hour forget that their mother was a Christian.”

"I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever a person is justified, to remind him of going on unto perfection. Whereas this is the very time preferable to all others. They have then the simplicity of children: and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point” (John Wesley).

Others in the holiness movement have observed this failure. Rev. M. L. Handy felt that “possibly no greater mistake has been made in Christian theology, than the tenet so persistently adhered to, that a lengthened period must elapse between the two acts of God’s grace by which we are regenerated and sanctified.”

Dr. Harry E. Jessop, in chapter 7 of his book Foundations of Doctrine, states that this notion has no support in Scripture. He quotes further from holiness leaders of the past, such as J. A. Wood, J. S. Insikia, and Jesse T. Peck, who all felt that the holiness movement was failing at this point.

My own observations and reading suggest that the situation remains much as indicated by these men. It is a tragic mistake to permit the new convert to get lost in the crowd on the wilderness road. Surely there is a better way. Since my retirement I have given this considerable thought. I have come to some conclusions that may be helpful.

In the first place, any corrective measures will have to follow the pattern established in the New Testament. In particular, we must insist upon following the pattern as seen in the Lord’s baptism and His reception of the Holy Spirit. Peter followed this pattern in his sermon on the Day of Pentecost when he instructed his audience to “repeat. . . and ye shall receive the gift of the Holy Ghost” (Acts 2:38). In neither of these instances is there a suggestion of any lengthy lapse of time between conversion and the reception of the gift of the Holy Spirit. Throughout the New Testament, the expectation of both the Lord’s messengers and the new converts was that the Holy Spirit would be given immediately after conversion.

*An active elder, retired.

October, 1976
Second, we must keep in mind that two different groups of people are involved: (1) The group which I call "the wilderness-road Christians." These are by far the most numerous. For some reason they have not pressed on into the experience of Pentecost. As a result, they have become entangled in the web of carnality. Most of our theology and preaching has been tailored to reach these people. It is difficult to persuade them there is a better way. One way to reduce the size and influence of this group is to keep the new converts from joining it.

(2) In the second group I would include the sinners that come under the influence of the church, and the new converts. These are being treated as one group because whatever corrective steps are taken must begin with the sinners. I think it is a truism that religious experience tends to follow doctrine. If this is true, we must be sure that the correct pattern of religious experience is implanted in the minds of the sinners. In other words, we must seek to condition the sinner so that when he turns to the Lord, he will follow the desired pattern because he will be thinking that this is the normal and expected way to seek the Lord. This may seem a bit too idealistic and theoretical, but we should remember that we must have the ideal for practical experience to follow. Conditioning, like any habit, requires emphasis and repetition to establish it.

Let us turn our attention to a few things that may help to achieve our goal.

1. It must be made clear that the objective of redemption is to restore men to fellowship with God. We often leave the impression that the goal is to save sinners from hell. This is certainly one of the secondary results of salvation, but surely not the most important one. The call to salvation is a call to seek fellowship with God.

2. Restoration to fellowship with God is realized in the abiding presence of the Holy Spirit. He does not come in to abide at the time of conversion as some teach. The new convert must ask for Him. The prospects for receiving Him are good. Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

If conditions are met, the Holy Spirit will come in and fulfill the ancient promise of God: "I will dwell in them, and walk in them; and I will be their God and they shall be my people." (2 Cor. 6:16). This is full restoration to communion and fellowship with God.

3. The New Testament pattern, as presented by Peter, not only anticipates a lengthy time span between conversion and Pentecost. He said, "Repent... and ye shall receive the gift of the Holy Ghost." I have no doubt that those who were baptized did receive the Holy Ghost that very day. Their faithfulness indicates a Spirit-filled life (Acts 2:42).

4. Jesus surely did not anticipate a long delay. Jesus himself—having come and walk beside the new convert, but He does send the Holy Spirit to take His place. Some may hesitate about becoming a Christian for fear of being unable to live the Christian life in their own strength. The Son prayed and the Father promised to send the Holy Spirit to be their Helper, Comforter, and Counselor. The Father and Son desire to send the Spirit at the earliest possible moment. He awaits the consecration of the total self to God. This choice represents one of the strongest arguments for the necessity of two works of grace. Consecration must be based upon a will set free from the bondage of sin; and it must represent the deepest desire of the heart.

Many other reasons can be presented to encourage and prepare the new convert to seek immediately for the Holy Spirit. When the Spirit comes in, He empowers and cleanses; He teaches and glorifies Christ; He guides and imparts the fruit of the Spirit to the soul. It is through the Spirit that we become partakers of the divine nature.

Serious thought must be given to how we can present the gospel to the sinner so that he will be inclined to follow the pattern outlined by Peter on the Day of Pentecost. He needs to hear many times the gracious words, "Repent... and ye shall receive the Holy Ghost." Let us build some fences so the new babe in Christ will not find it easy to join the crowd traveling the wilderness road.

May God grant us the determination and the wisdom, as holiness people, to remove from our midst this cause of John Wesley's lamentation.

---

**Worry**

A panel of eminent psychologists recently conducted a survey on worry and found the following:

- 40 percent of things people worry about never happen.
- 80 percent has to do with events that have already happened.
- 12 percent has to do with their health status.
- 10 percent relates to trivial.
- 8 percent is legitimate items.

It was George Lyons who said, "Worry is the interest paid by those who borrow trouble." A salesman met his friend off the street one day, and as usual the friend seemed worried and walked around with his head down, unable to face anyone. Things were bad. Shortly thereafter, the two met again, but this time the friend was all smiles. Weeks went by and they happened across each other. Still smiling and seemingly without any concern at all, the friend offered a cherry hello to the salesman, who was astounded and said, "What has happened to you? You are always worrying about something, but recently you have acted as if there was nothing to worry about." "Well," replied the friend, "I have a manager now, and I pay him to do all of my worrying."

- "How much do you have to pay him?"
- "A thousand dollars per week."
- "Who, then, is your manager?" asked the salesman.
- "Jesus Christ."
- "Where on earth are you going to get that kind of money?" inquired the salesman.
- "That's His worry," said the friend.

We may laugh, but the truth is cogent. If we could but place our worries into the hands of Christ, we could eliminate 92 percent of all our worries.

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_C. D. Hansen_
A Lesson from Jonah

There is this phrase in the Book of Jonah that depicts his disobedience: "He went down." And the equivalent of that phrase occurs several other times in the first chapter.

It pictures so completely, the progression of disobedience and sin in a person’s life.

The other side of the picture is seen in the third chapter, verse 3, “So Jonah disobeyed and went to Nineveh.”

One way was down. Sin always leads downward. The other way—the way of obedience—up. In Jonah’s life we see the extremes clearly pictured.

Onesimus Finds the Way

Onesimus is a good example of how closely a man can live to religious reality and yet lack the reality of religion.

Philemon, his master, had provided encouragement and Christian education. He provided spiritual environment and example. Yet Onesimus, because he had never encountered Christ personally, lacked the reality of religion.

In the life of Onesimus we see rebellion amidst religion. And rebellion stems from deadness. Because Onesimus was dead, and yet looking for life, he ran away from Philemon. He ran in search of life, of something real. He did not know that he was really looking for Someone.

Paul found him in Rome and "won him to the Lord." And in this phrase from The Living Bible, there is wrapped up the secret to real life. Onesimus found that real life, the meaningful way, led through repentance.

The story of Onesimus says at least three things to us:

1. The soul that is dead recoils, or rebels, in his deadness.
2. The soul that rebels runs. And the running is always away from the sources of life.
3. The soul that finds life—true life—finds it through repentance, where self reaches the end and casts itself on God.

Wrong Way to Life

Here is a line from Stuart Briscoe that should put your mind to thinking: “When the object of faith is wrong, everything is wrong” (Living Dangerously, p. 130).

Music

1. Congregational singing techniques: There are several ways to unify the congregation and aid the singing. These are outstanding:
   a. Ask the audience to sing in unison from time to time.
   b. Trios and quartets can be picked from the congregation and asked to stand and sing a verse together. Generally these are former choir members or people who would not mind. (Sometimes choir members who have laid out for that service can be called on to sing a special.)
   c. The audience can quote the pastor’s text for the evening in unison. The director would check on the text before the service.

Study in Contrasts

The story in Luke 8:43-48 is a beautiful one, for it shows so completely the contrast between life apart from Christ, and life after Jesus has entered. From this story of the woman who touched the hem of Christ’s garment, I share three things:

1. Notice the despair out of which she came, contrasted with the hope with which she went.
2. Notice how the form, though imperfect, brought results that were perfect. This reminds us that the message of the Bible is addressed to faith, not reason. And Jesus only requires faith—even a little—to begin with.
3. Notice the fear that possessed her contrasted with the freedom that was her possession after touching Jesus. Three words wrap it up: “Go in peace” (v. 48).

Don’t Join the Club

For many years than I care to admit, I have been a member of the Do-It-Yourself Club. In fact, I have been president. Frankly, I am ashamed of this, because I have come to realize that my active membership in this club has been a big mistake.

There are many things I can and should do. I have but to apply myself and get at them. However, like many “do it yourselfers,” I’ve made a failure of many projects I had no business trying to handle. Often this has cost me not only unnecessary expenditure but real embarrassment. From now on, when the need arises, I think I’ll just call in a specialist, get out of the way, and turn it over to him. He can do it in 15 minutes, what it would take me, in my haphazard, a couple of hours to do—and he will do it well.

My experience in this area illustrates many years of my spiritual life. I’ve struggled, worked, and worried over projects when I should have simply turned them over to the Lord, taken myself out
IN THE STUDY

Seeds for Sermons

October 3
FIVE THINGS GOD DOES NOT KNOW (Part I)

TEXT: "God... knoweth all things" (1 John 3:20).

INTRODUCTION: One of the distinctive features of God is that He knows all things. The theological world refers to this as the attribute of omniscience. This gives us the assurance that He understands us perfectly. He knows what we do and why we do what we do. He knows why we say what we say. Since He knows us better than anyone else, He can be more helpful to us than anyone else. His perfect knowledge of us is the basis of His being in a position to bring out the best in us. He understands us so well that we can approach Him about anything that is troubling us. He uses this thorough knowledge of us to guide us, direct us, and correct us.

On the other hand, the things that God does not know are a source of confidence and assurance as we move along our pilgrimage with Him. There are five things that God does not know:

1. GOD DOES NOT KNOW A SIN THAT HE DOES NOT HATE.

As a holy God, He cannot tolerate or countenance sin in any form. He cannot compromise with sin nor do a cover-up job by excusing sin. He maintains His integrity and holiness by repudiating evil in all of its manifestations. Thus, He does not know a sin that He does not hate.

2. GOD DOES NOT KNOW A SINNER THAT HE DOES NOT LOVE.

Even though He hates sin, He loves the sinner. He loves us too much to let us go: He loves us too well to let us down; He loves us too much to let us off from being the object of His care and concern. Regardless of how many sins are committed or how deeply one may go into sin, still the love of God continually reaches out in mercy and grace for the vilest of mankind. Thus, He does not know a sinner that He does not love.

3. GOD DOES NOT KNOW A CONFESSION THAT HE CANNOT FORGIVE.

He has no word for impossible cases. He has a forgiving word for every sin that is confessed and repented of. The most serious violation of His moral law is subject to being buried in the sea of forgetfulness if it is brought out in the open and restituted for the same. (Note: The so-called unpenitent sinner is in that category because the person who confesses it does not realize his plight and does not repent of it.) Thus, God does not know a confessed sin that He cannot forgive.

CONCLUSION: The fact that God knows all things is a source of great faith and inspiration. However, the fact that God does not know certain things is equally a source of hope and optimism.

October 10
FIVE THINGS GOD DOES NOT KNOW (Part II)

IV. GOD DOES NOT KNOW A SIN THAT HAS BEEN COVERED BY THE BLOOD.

The probing eye of God cannot see what has been forgiven by the redeeming blood of Jesus. When He blot it from the record, it will never be brought up again. This means that when we confess our sins to Him, He makes a quill of His cross and He puts it in the fountain of His blood and then we can forget about it, and He'll forget about it, and we'll proceed from there as if it had never been committed. After that, if we say to the Lord: "Do you remember that sin I was guilty of getting involved in?" His only answer is: "What sin?"

This is the only way any of us will be able to start unburdened or unencumbered in the day of final judgment. When the records of our lives are opened in the supreme court of the skies, and we face the deeds done in the body, whether they be good or whether they be bad, our only security is to have the blood of Jesus covering the evil deeds. Since God does not know anything that has been forgiven, His word to us will be: "Enter thou into the joys of the Lord forever. You are the type of person that want to keep company with an eternity."

On the other hand, if our records have not had sins eliminated by the redeeming power of Jesus, the final word of the Great Judge to us will be: "Depart... I know you not."

V. GOD DOES NOT KNOW A BETTER TIME THAN NOW TO HANDLE THE SIN PROBLEM IN OUR LIVES.

Yesterday is gone. Tomorrow is a promissory note that has no guarantee that it will arrive. The only sure time we have is today. That is the reason the Bible says: "Today is the day of salvation." "Now is the accepted time." To delay such an important matter is dangerous. To postpone this eternal decision involves a high-risk procedure that is irrational. This is the moment to make the move that can make a world of difference in your future, and a different kind of world for your future.

CONCLUSION: We are not in this service just by accident. We are here by divine appointment. The Lord has placed services across the threshold of your day so you can make the most of His provision for your salvation. You have hesitated long enough; it is time for you to become...
October 17

THREE DIMENSIONS OF CHRISTIAN EXPERIENCE

TEXT: "For we are his workmanship, created in Christ Jesus unto good works." (Eph. 2:10)

In this passage Paul is dealing with three aspects of religious experience. Each is interlocked with the other. All three are necessary to have a well-balanced relationship with God and with our fellowmen. Each phase has a key word that brings Christian experience into sharp focus and enables us to be challenged to live life at its highest and most rewarding level.

I. The Key Word in the First Dimension Is TRANSMIT—"We are his workmanship." This lets us know that God has reached outward to a sinful man and erected lines of communication to keep in touch with His fallen masterpiece. Over these lines of communication He has transmitted the message that we do not have to play the way we play. Instead, we can let Him remake us, recycle us, and rebaptize us. This revelation has been transmitted to us through His written Word, the Bible; through His living Word, Jesus; and through His speaking Word, the Holy Spirit. All of these sources of divine truth bring light to our consciences, illumination to our minds, and insights to our imagination. These messages He transmits to us let us know that He wants to do something for us that we cannot do for ourselves. He yearns to make something beautiful out of our lives. He desires to refashion our lives so that we can stamp us with this phrase: "Made by God." This puts us in the category of being "His workmanship."

II. The Key Word in the Second Dimension Is TRANSMUTED—"created in Christ Jesus." This lets us know that God reaches inward to make us a different person. By the miracle of transmutation, the Christ-life indwells us. The product of this life-changing experience is a new disposition, a new set of desires, and a new destiny that we move toward. This type of transmutation is the same as having a spiritual metamorphosis. The latter means that life from the divine becomes one with a life in the human kingdom, pulls that life up to a permanently higher level.

III. The Key Word in the Third Dimension Is TRANSLATE—"unto good works." This lets us know that God reaches outward through us as we express our new experience in good works. This makes us expert translators—we translate our experience into an expedition, our worship into work, our communion into a commission. We cannot keep our immense discovery of this higher-way-of-life to ourselves. We must share these good events with others. We are ready to serve others rather than be served by others. These happenings must be translated into the daily exchange of life, so the happiness we have can be experienced by those who contact us.

CONCLUSION: God has been faithful to transmit His plans to us, then to make those plans real by transmuting the divine life within us, then to allow us to make those plans real to others as He enables us to translate these realities into our workaday world.

October 24

PLAYING THE GAME OF LIFE

TEXT: "Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (Rom. 13:8).

A nationwide interest in the game of tennis has reached epidemic proportions. Tennis equipment companies are finding it difficult to manufacture enough equipment to keep up with the demand. Prime time TV programs will feature tennis matches. Tennis courts are crowded everywhere. Tennis courts are crowded everywhere.

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system that is biblical and sound. This gives the sovereignty of Christ its proper place in our beliefs, so we can honor Him and exalt Him to the level of absolute preeminence.

II. JESUS HOLDS TOP PRIORITY IN THE HISTORICAL REALM—"in the body of his flesh" (v. 22); "having made peace through the blood of his cross" (v. 20).

These two references reveal that the mighty redeeming acts of God were done in the stream of history. Jesus became one with us by His incarnation. He became a factor in the historical events of the Earth planet. When He embodied himself in the clay of humanity, His birthdate became one of the most celebrated days on the calendar of the world. Whatever is said about His birth as a historical fact can also be said about His death on the Cross.

III. JESUS HOLDS TOP PRIORITY IN THE EXPERIMENTAL REALM—"Christ in you, the hope of glory" (v. 27). This lets us know that Jesus is not only in the stream of creation, and in the stream of history, but He is also in the mainstream of our lives. He makes Himself so much a part of our experience that He moves inside us and makes our heart His home. In the same measure that bread must be taken into the body for it to become effectual, so the person of Jesus must move into our hearts if He is to become effectual in redeeming us.

CONCLUSION: Jesus holding top priority in theology is fundamental. Jesus holding top priority in history is a necessity. Jesus holding top priority in experience is vital for making Him effectual. Thus, we unhesitatingly declare, "Jesus is Lord of ALL."

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By Ralph Earle
Professor of New Testament
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Gleanings from the Greek

1 Corinthians 15:12-34

"Rose" or "Was Raised"? (15:12-17)

The verb egeiro occurs 9 times in these six consecutive verses. In the NT it is found 141 times. Of these, 73, or slightly more than half, refer to the resurrection of the dead. Of these, again, some 48, or about two-thirds, refer to the resurrection of Jesus. There are other references in the NT to the resurrection of Jesus, but about 50 places use this word.

The verb occurs many times in each of the four Gospels. But there are less references to the resurrection from the dead, and comparatively few to the resurrection of Christ (vv. 1-11). Paul deals in this chapter with two basic matters: (1) The fact of the resurrection (vv. 12-23), and (2) The nature of the resurrection (vv. 35-58). These are the two main divisions of this chapter. The first topic is introduced with the question: "How do you know that there is no resurrection of the dead?" (v. 12). The second is triggered by the twofold question: "How are the dead raised? With what kind of body will they come?" (v. 35, NIV).

The word for "resurrection" here is anastasis, which occurs 38 times in the NT. Nine of these times it refers to the resurrection of Jesus. Literally it means "a standing up." Over half of its occurrences are in the Gospels (16 times) and Acts (11 times). In the Greek inscriptions around the time of Christ, anastasis is used for the "erection" of a monument or the "setting up" of a statue. But the idea of a resurrection from the dead was foreign to Greek thinking. Paul's experience at Athens shows. Oepke says that for the Greeks, "resurrection is impossible" (TDNT, 1:696).

The noun anastasis comes from the verb anistereo, which means "raise up." It is used some 23 times for the resurrection of Jesus. The noun egeiros (from the verb egeiro) is found only once in the NT (Matt. 27:53). The same is true of exanastasis, literally "a standing up out of," found only in Phil. 3:11. Putting all these words together, we find that there are over 80 definite references in the NT to the resurrection of Jesus. It is a striking fact that the word resurrection does not occur in the OT.

How may we be certain that we shall share in the "resurrection of life" (John 5:29)? The answer is plain. If we have experienced an inner, spiritual resurrection, we have abundant assurance of our final resurrection.

"Of," "About," or "Against"? (15:15)

Paul says, "We have testified of God that he raised up Christ" (KJV). The NASB reads "against God" and the NIV "against the truth." Which is right?

The Greek preposition is kata, the root meaning of which is "down." It sometimes does have the meaning "down upon" and so "against." Arndt and Gingrich devote six columns to defining this small word. They give as one meaning "with respect to" (p. 406). In their volume in the ICC series, Robertson and Plummer say, "The meaning 'respecting' or 'about' is fairly common in classical Greek, although not in the NT, and is perhaps to be preferred here" (pp. 348-49).

"Miserable" or "To Be Pitted"? (15:19)

The word is eleipomenos, the comparative of the adjective elechus (only here in Rev. 3:17). (The comparative in Greek is often significant.) It comes from the noun eleus, "mercy" or "pity," and the verb eleeo, "have pity or mercy on." So it means "most pitiful" or "most to be pitied" (NASB, cf. NIV).

"Communications" or "Company"? (15:33)

The noun homilia (only here in NT) means "company, association" (A-S, p. 316). Later on it came to be used for a sermon given in a church, and so we have "homily" and "hymnology." But here Arndt and Gingrich (p. 568) say that the adjective and noun mean "bad company" (NASB, NIV).

"Manners" or "Morals"? (15:19)

The Greek word ethos (only here in NT) is used in the sense of "custom" or "manner." But Robertson and Plummer (ICC) translate this old Greek proverb: "Evil companionships mar good morals" or "Bad company spoils noble character" (p. 339). The NASB has "morals," the NIV "character."

LIVING GRACE

Someone asked D. L. Moody, "Have you enough grace to be burned at the stake?"

"No," was the reply.

"Do you not wish you had?"

"No, for I don't need it. What I need now is grace to live in Milwaukee three days and hold a mission."

As thy days, so shall thy strength be.
Barabbas—A Type of Carnality

Text: Mark 15:7; John 18:40
In speaking of Barabbas, the Bible uses three adjectives: robber, insurrectionist, murderer. These also apply to the carnal mind.

I. ROBBER
A. Will rob one of spiritual progress (1 Corinthians 3).
B. Will rob one of spiritual power (James 1:8)

II. INSURRECTIONIST
A. Causes of internal conflict (Rom. 8:7).
B. Source of instability (James 1:8)

III. MURDERER
A. Will lead to death of spiritual life (Rom. 6:5).
B. Like being tied to a corpse (Rom. 7:24)

The Dregs in the Cup

Scripture: Matt. 26:36-46
Introduction: In this passage Jesus envisioned His destiny as being similar to ‘drinking a cup.’ Three times He prayed that “cup” to pass. What dregs did He see that caused His holy soul to recoil and shrink from drinking?

I. THE DREGS OF LONELINESS
A. He had never known loneliness.
B. Had communed with the God-head for eternity
C. Now rejected by His own
D. Could see the millions who would reject Him in future

II. THE DREGS OF UNRETURNED LOVE
A. Man can endure many insults, much pain, but not from those he loves.
B. Julius Caesar—‘You too, Brutus?’
C. He preached, taught, prayed, and gave with no return.

III. THE DREGS OF DEATH
A. No man wants to die.
B. No man wants to die at 33.
C. His work looked like a failure.
D. He didn’t deserve to die.

IV. THE DREGS OF MAN’S SINS
A. Sins of the world (past, present, future).
B. He had never known the guilt for one sin, much less all sin.

Conclusion: Beyond all this He could see the dregs of man’s salvation. He weighed the cost, and paid the price that night in the Garden.

—Michael Sells

Sermon Series on 1 John

1. “That Your Joy Might Be Full” (chap. 1)
3. “That Doeth the Will of God” (2:12-17)
4. “That When He Shall Appear” (2:18-20)
5. “That We Should Be Called the Sons of God” (3:1-3)
6. “That He Was Manifested to Take Away Our Sins” (3:4-10)
7. “That We Should Love One Another” (3:11-17)
8. “That We Are of the Truth” (3:18-24)
9. “That Jesus Christ Is Come in the Flesh” (4:1-5)
10. “That We Might Live Through Him” (4:7-11)
11. “That We May Have Boldness” (4:12-21)
12. “That Overcometh the World” (5:1-5)

Review this great passage of scripture over and over. This proved the most personally rewarding series I have ever preached.

—Michael Hutchens
The Preacher’s Magazine

BULLETIN BARREL

The greatest threat to democracy today is not nuclear energy, but the lack of spiritual energy.

Communist: “See that man walking down the street? Communism can put a new coat on that man.”

Christian: “That could be true, but Jesus can put a new man in that coat.”

The trouble with political jokes is that sometimes they get elected.

A diplomat is anyone who thinks twice before saying nothing.

There’s one consolation about both life and taxes: When you finish one, you’re through with the other.

No people is fully civilized where a distinction is drawn between stealing an office and stealing a purse.

You may have heard about the cannibal who was hunting for a politician because he wanted a bologna sandwich.

INDIFFERENCE IS COSTLY

Indifference is something which is obtained at great cost.

Indifference will cost you the joy of prayer and Bible reading.

Indifference will cost you the blessings of the church services.

Indifference will cost you your witness to others. You will no longer be concerned about souls.

O God, take us again to the Cross and the open tomb. Thou wast not indifferent there!

HERE AND THERE

Conducted by the Editor.

All books reviewed may be ordered from your Publishing House.

Pastoral Leadership, Shepherd God’s Flock
By Jay E. Adams (Baker Book House, 1975. 199 pp., $3.75.)

With this volume, Jay E. Adams completes his third volume in pastoral leadership. Writing from an evangelical perspective, the author delineates the administrative task of the pastor. He points out that managerial gifts are important to discharging the responsibilities enjoined by God, and proceeds to both identify and instruct in this important segment of pastoral leadership.

The author is excellent in his understanding of what shepherding entails, both as a philosophy of leadership and in its scriptural context. The appendix and program planner in the back of the book will aid the pastor in his planned task.

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I was particularly impressed by the skills of "delegation of authority" and "sharing" which run crosswise to an authoritarianism in leadership which seems to be most prevalent in some of the so-called "super-churches" of the day.

I would certainly recommend the book to those beginning in the ministry and those who are trying to recapture the glow of their "first days." It will aid in the whole process of church renewal.

Oscar F. Reed

Eusebius—the History of the Church
By C. W. Williamson (Augsburg Publishing Co., 423 pp., paperback, $5.75.)

Some of the most valuable source materials for ministers are still found in the early writers of the Christian Church. I am refreshing at times to get into primary materials. This book, first published in English in 1965, is that nature. It is a history of the church from Christ to Constantine.

Eusebius is a product of the third century which placed him at the apex of the relations between the Christian Church and the first Christian emperor. He writes as one looking back on the first three centuries, bringing us into his ring of interpretation. His theme, "the working of providence through the apostolic succession," deals with 146 martyrs, 57 heretics, and the great councils.

Oscar F. Reed

ThePreacher's Magazine

COMING next month

The biggest is not necessarily the best, and we need to keep reminding ourselves of this truism. One large holiness denomination, with several congregations of more than 1,000, yet has more than half its congregations in sizes of 50 members or less. So it is that Dale Germain's article, coming from his small church in Show Low (that's the name of the town. Honestly!) causes many of us to take courage and press on. What Dale did in Show Low can also be done in Kokomo, Ludlow, Reno, or Hugo. And would you believe Shiloh? Pompiano? Thanks, Brother German, and keep up the good work (p. 12). There's no easy way, of course (p. 1). "Management" is a key word (p. 9); whether it's music, fund raising (p. 13), or being a pastor's wife (p. 17). And speaking of music, Asa Sparks comes through again this month with an idea on this (p. 23). More important, some of the seeds are sprouting. Dr. Taylor (p. 24). You have a way of saying things, and what you say makes sense to your readers. We can hardly wait until next month for that sermon idea you have for a Thanksgiving message.

Yours for souls,

JW