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Forgive Us
Our Syndromes

W e have found the solution for the sin problem. We believe "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

So it is our syndromes, rather than our sins, that should concern us. "A syndrome," according to dictionaries, "is a set of symptoms or signs typical of a disease, disturbance, or condition in animals or plants." As branches of the Living Vine, or if you prefer, members of the Body of Christ, these symptoms should concern us. They indicate weaknesses rather than wickedness. They are not sins but syndromes.

One of the most common is the "Bigger Is Better" syndrome. It begins innocently enough, since our commission is to make disciples of all nations. This means our numbers should increase, as indeed they will. The disease shows its first signs when we begin to focus our thoughts more and more upon larger numbers, and less and less upon the persons these numbers represent. It becomes more important to us how many are in attendance than who is present.

The "Bigger Is Better" syndrome becomes more complicated as the disease spreads. The victim becomes increasingly preoccupied with quantity and less concerned with quality. Size is all-important and must be realized at any cost. Where once it seemed sufficient to be larger than last year, now it becomes vital to be larger than anybody else.

Other complications follow. Questionable methods are employed if they bring results. The whip is used more often, and the sheep are driven relentlessly on. Occasionally—although this symptom is a very rare complication—the numbers are padded through clever or careless methods of counting. The statistics are there, larger than life, but they do not accurately reflect real size.

Worst of all, a pastor who is afflicted with this malady can begin to believe that he did it all. His congregation is larger, his building more prestigious, and his salary more comfortable because He possesses skills.
and abilities that ordinary men lack. He forgets Christ's words: "Upon this rock I will build my church" (Matt. 16:18). If the disease is allowed to spread, debilitating effects may occur. Humility, compassion, and spirituality can take a frightful toll. The pastor feels it and so do his people.

The "Money Can Buy It" syndrome is more subtle but no less destructive. It is, as a rule, a device to contribute money without giving thought or money. But buying a bus is not productive of a bus ministry. It takes more than hiring another associate to bring growth.

Any successful pastor will testify that dedicated, tireless, persistent efforts must be invested along with money. Spending money does not solve problems.

Money is the most overrated commodity on today's market of values. It can buy a house, but it cannot make a home. It can pay for medicine, but it cannot purchase health. It can acquire things, but things do not satisfy the soul. If anyone should know this, it should be the preachers, whose Master has challenged him to "go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21).

Several other syndromes threaten the health of the Body of Christ.

One of these is extremely treacherous. It is "The Map is the Territory" syndrome. It makes people more concerned with their "maps"—that is, the feelings, thoughts, suppositions, beliefs, and theories "inside" their skins, than with the "territories"—the facts and realities maps only represent.

A university professor fed his class samples of a crisp, bland-tasting pastry which they liked fairly well—until they told him they were eating dog biscuits. The real taste faded in importance as their "maps" of such fare dramatically influenced their reactions.

We can be guided primarily, if not exclusively, by our "maps" rather than by our "territories." This would explain the responses of a class of ministerial students in a homiletics seminar when shown two sets of statements, both sets taken from the general superintendent of denominational bodies. One set of statements appeared on letterheads of denominational authorities, the other set on a letterhead of a large, nonholiness sister denomination of considerable prestige. Typical descriptions of statements appearing on letterheads of their own denominational authorities were "authoritarian," "unimaginative," and "trite." Typical comments in response to statements appearing on the letterhead of the other denomination were "innovative," "exciting," and "creative." Their "maps" were keyed with suppositions of greener pastures on the other side of the ecclesiastical fence. This clouded their concepts of the "territory," which was the counsel of their own leadership.

Trouble, confusion, and danger are likely to occur (1) when the map inadequately represents the territory, and (2) when the individual is unaware that he is dealing with the map rather than the territory.

It is great to be born again, and wonderful to be filled with the Spirit: Thank You, Lord. Now, help us heal ourselves. Make us aware of the symptoms which warn us of a sickness that could hinder our usefulness.

Forgive us our syndromes.

Christian Families in Crisis

He slipped in the kitchen door as innocuously as possible. It was almost midnight. It had been an exhausting evening—dinner meeting with the educational council, prayer service, choir practice, and then coffee with some close friends at a nearby restaurant.

His wife was still up, sulking before the television set. He ventured a tentative greeting. Without a word, she leaped to her feet, grabbed a hammer, and hurled it at his head with uncommon force. Only his quick reflexes averted a disaster.

Though the hammer missed its target, it scored a direct hit in terms of causing my school principal friend to reevaluate his whole attitude toward his wife and their seven children. So caught up had he become in the work of the church that he had unwittingly been guilty of gross negligence in regard to his wife and children. Fortunately he was able to make some radical shifts in priorities. He asked himself, "What shall it profit the servant of the Lord if he gain the whole world and lose his own family?" Together he and his wife set out on a new road toward a rediscovery of these rich spiritual treasures potentially theirs within the circle of their own family. Now, instead of one solitary evangel, a whole family is united in the work of the Lord.

A sickness unto death "Uneastess" best describes the prevailing mood among pastors and church leaders as they face the unprecedented incidence of marital conflict and divorce penetrating the church. There was a time in our recent past when the church seemed to be a dependable bastion against the emerging social disease of divorce.

An administrator in one of our Christian colleges shared with me his concern over the fact that seven marriages among the school's faculty had broken up during the previous year. This was in contrast to a quarter-century in which he could recall only one other divorce.

A fellow pastor recently shared with me the crises that were tearing apart his church families. In his 30 years of ministry, he could recall only two divorces occurring among his membership. Now there were five leading families that were in the process of dissolving their marriages. He admitted that this was only the visible tip of a lurking iceberg of marital conflict within the church.

By far the largest portion of his time was being spent in marital counseling. He dropped his head in his hands...
A plague has hit my church. I know it is. I asked a former theology professor what his dominant impressions were regarding the state of the church upon his return to the pastoral ministry. His answer was direct and unequivocal: "The greatest crisis facing the church centered in those tensions that were undermining and destroying the Christian home. If he were to excommunicate the divorced people in his church, he would immediately lose one-fourth of his leadership and over one-third of his congregation."

An "impossible" possibility

To a sensitive person, it hardly seems possible that such a plague of family instability and breakdown could be sweeping the church. This is a phenomenon unique to our times. Not one divorce is mentioned in the Bible, with the possible exception of Abraham putting away his concubine, Hagar—and the Bible covers a 1,600-year period. The church certainly did not record history! While the church has faced almost every conceivable threat to its existence, divorce has never been one of its problems. Throughout most of its history, the incidence of divorce was slight and the possibility of divorce so minimal that the subject is passed over in virtual silence. The sanctity of the marital union and the inviolability of the home has simply been taken for granted.

Not so any longer. The Episcopal church at its General Conference in 1973 became the last major Protestant denomination to remove its strictrues against divorced people joining the church. Even the Roman Catholic church in America today is family-centered institutions. They make their greatest appeal and draw their largest support from stable family units. And yet their philosophy of a "superabundantly active program "militates against that family structure which they strive so insistently to serve. The church has largely bought into society's prevailing attitude that motion equals progress and activity means growth. In its laudable eagerness to evangelize and expand its saving influence, the church makes demands upon its committed pastors and laymen which render the development of a genuine family life all but impossible.

When I asked the pastor of a thriving, record-breaking, growing congregation the cause for so many marital failures among his leadership, he candidly admitted that even involvement of his men in the program seemed to be the most visible and voiced factor. Knowing the demands which he laid upon his "company of the committed," I was not surprised.

A young pastor dropped by to see me. Things were not going well in the parish. His wife frequently absented herself from church services and almost never accompanied him on social occasions. Her unrelenting depression made him wonder whether she might need psychiatric help. I asked him about his work habits. He had been so absorbed as he began to enumerate all of the demands upon him. In addition to normal parish duties, he was a member of a dozen or more denominational and community organizations and was taking postgraduate work at a nearby university. He exclaimed that he hadn't enjoyed one night at home in the last two and a half months, nor had he taken a day off during that time.

I asked him if he saw a connection between his wife's attitude toward the church and his frenetic schedule. I'll never forget the look of astounded amazement that crossed his face when he put these together. It was incredible to me that he hadn't seen the link. I knew the development asked me why his wife had never raised the issue of his overcommitment to his work. And then he answered his own question by noting that she too had been raised in a philosophy of Christian commitment which put God first, the church second, and others third, and then the family with whatever is left. To question that ordering of priorities was tantamount to admitting a defection of dedication. So her heart and emotions did what her mind and will could not do: subvert the commitment through psychosomatic ills and prolonged periods of depression.

Realizing that there isn't much future in a holiness church for a divorced minister, this young pastor had the courage to radically alter his whole lifestyle. He decided to launch his marital renewal program by taking a week's leave of absence for a second honeymoon. The church board responded by granting him two weeks with full pay. Evidencing a wisdom greater than his own, they were aware of, and troubled by, the problem that was undermining their pastor's effectiveness. They were delighted to help him get his priorities straight.

What is that pastor's name? His name is "Legion!"
emotional starvation which can occur even in the most committed Christian home. When the fathers were asked how much time they spent with their one-year-olds infants, most estimated that they spent from 15 to 30 minutes a day talking to and playing with their children. But a hidden microphone attached to the infant's ear told another story. "The data indicates that fathers spend relatively little time interacting with their infants. The mean number of interactions per day was 2.7, and the average number of seconds per day was 3.7.

The church can no longer afford the luxury of watching its program proliferate and its organizations flourish while wives and children are perishing for want of those primary relationships with the husband and father upon which healthy personal growth depends. Nor can it regard itself as the ultimate end and sole object of the Christian family's devotion. Rather, the church must have the desire to recover its servant character after the example of its Lord who said, "The Son of man also came not to be served but to serve, and to give his life as a ransom for many." (Mark 10:45, RSV). The church must come to see itself as an institution called to serve the needs of the family. And one of the ways it can accomplish this is simply to reduce the pressure of and opportunities for involvement in family-fraught activities.

When considering some fresh proposal or dealing with established ministries, the church must constantly ask the question, "How can we equip the family to be itself in the exercise of its God-given role of being the gracious womb of human kindness?"

There is no higher calling, no greater responsibility, no loftier mission laid upon parents than that of providing a nest woven of human love and accepting care for their children—who just happen to be made in the image of God, and who are destined to live forever! "For what shall it profit the parent if he gain the whole world and lose that soul?" (Mark 8:36, CSC paraphrase).

At his wife's nagging insistence, a busy executive took a day off to go fishing with his boy. At the close of the day, the father penned in his journal, "Went fishing with my boy today: day wasted." Meanwhile, in the next bedroom, a very tired little fellow wrote in his diary, "Went fishing with my dad today: greatest day of my life.

Editor's note: This article is adapted from the new book The Pastor's Family, by C. S. Cook, and is used with permission of the publishers, Impact Books, John T. Benson Publishing Co., Nashville, Tenn. *All scripture from the Revised Standard Version of the Bible, copyrighted 1946 and 1952.

The Collars of Affliction

Samuel Rutherford used to say that whenever he found himself in the collars of afflictions, he used to look about for the King's wine. He would look for the wine bottles of the promises and drink rich draughts of vitalizing grace. . . . It is a great thing to be led through green pastures and by still waters; I think it is a greater thing to have a "table prepared before me in the presence of mine enemies." God will enable us to be masters of all our circumstances, and none shall have a deadly hold upon us.

—John Henry Jowett

The Preacher's Magazine

In following the advice of the Master, fellowship is assured all the way. We begin with Him at the bottom and rise with Him to the heavens.

Sit Down in the Lowest Room

(Luke 14:10)

When Jesus advised a man who was invited to a wedding supper to "sit down in the lowest room," He was but introducing him to a chapter of His own autobiography and suggesting that the life story of the invited guest be patterned after that of His own.

The Good Shepherd's "follow me" is clearly seen in these instructions, and through them there shines forth the Master's desire for fellowship with the guest. And all such fellowship must begin "in the lowest room," for that is the throne room of the Master.

There should be no embarrassment to the guest in the lowest room. He had been invited and was entitled to a place, and if by taking the lowest he was mistaken, the correction of the mistake could only mean "worship in the presence of them that sit at meat."

This advice of the Master points the way—the only way—to permanent and enjoyable exaltation—that which is given by the "Lord of all"—and that exaltation is given only to the meek in spirit.

Note the pattern of the Master's life, and His instruction to the invited guest will find its proper place.

The Father called upon His Son to be a guest of the human race. It was a long journey from the home of His preincarnate glory to the arms of a virgin girl. Whatever may have been His attributes before, of this we are sure, He had no "omni" qualities while on earth. He was not omnipresent, omnipotent, or omniscient while in the form of man—at least that is what He said.

If He had but descended from heavenly glory to the highest level of human existence, the step would have been well nigh infinite; but "being found in fashion as a man, he humbled himself" (Phil. 2:8) to the low position of servant, and lower still, He drank the cup of being made sin.

In His ministry, He claimed poverty and denied that He was One to sit at meat, but was among men as a servant. When returning from the field of toil, He prepared the meal for the household, and when they had eaten, He partook of what was left. He washed the dishes and the feet, and no one sat beneath Him—He had the lowest seat.

He did not sit in despondency but.
in dignity and in faith. The laws of the Kingdom which He set forth for others to follow He knew full well would work for himself. He desired exaltation and even prayer, "O Father, glorify thou me:" (John 17:5); but He despised self-exaltation and preached that "whoever shall exalt himself shall be abased" (Matt. 23:12). In the same breath, He extolled the exaltation of Another and pointed the way—the only way—to its attainment: "He that shall humble himself shall be exalted."

The closing chapter of His biography substantiated His claim. His exaltation grew out of His self-abasement. The "wherefore" of Phil. 2:8 is significant. The seat, at the Father's right hand was given to Him because He had humbled Himself.

What an exaltation it was! There was "given him a name which is above every name," "angels and authorities and powers being made subject unto him" (1 Pet. 3:22).

This high honor was not self-assumed. It was bestowed. He sat on the lowest seat, and the Lord of All escorted Him to the highest seat. "Christ glorified not himself . . . but he that saith unto him, Thou art my Son . . . " (Heb. 5:5).

In Him the Creator to the "guest," He was exhorting us all to obey the law of the Kingdom and to rest assured that the trek downward led upward at last, not by self-seeking and human striving, but by a divine decree. The ascent is guaranteed by the descent.

In following the advice of the Master, fellowship is assured all the way. We begin with Him at the bottom and rise with Him to the heavens. "If we suffer, we shall also reign with him" (2 Tim. 2:12).

It takes faith to follow the Master—faith to believe that what He says is true and faith to wait for its fulfillment. "The joy that was set before him" was distant while the Cross "endured" was present. The gap of time between promise and fulfillment must be spanned by the bridge of faith. The "lowest room" may be life's sole abode. While the higher one is "reserved in heaven for you," often the labors are in time and the reward in eternity. This led the great apostle to exclaim, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Some receive partial payment in this life as Daniel and the three Hebrew children, and others "died in faith, not having received the promises, but having seen them afar off" (Heb. 11:13).

Needless to say, the way pointed out by Jesus by example and by word is not the course recommended and followed by those of this world order. It was to correct the honor-seeking spirit of the "guests" that Jesus uttered His message. He was pointing the way to an enduring honor bestowed by the Master of the house. In like manner, He is pointing us to an everlasting award, bestowed amid the splendor of the ages unending. He desires for all the highest and the best, and, by His own blood, marks the path to their attainment. Without the pattern of His life we might falter by the way, but heeding the exhortation to "consider him ... lest ye be wearied and faint in your minds" (Heb. 12:3), we press on, "being confident, . . . that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

Recognize that He who was able to create your body is well able to make repairs.—Rafael Moses

John Wesley, The Practical Physician

By George E. Failing

John Wesley was an omnivorous reader with the widest range of interests. He read autobiography, history, astronomy, physics, theology, drama (such as Shakespeare), poetry, and extensively on medicine. At age 44 (in 1747), Wesley first published an 118-page book entitled Primitive Physic, a book that went through numerous editions and several revisions (the 23rd edition in 1791).

Wesley believed that those physical bodies, as fashioned by the hand of God, contained no seeds of corruption or dissolution. All creation was "friendly to human nature as long as man was at peace with his Creator." But when man rebelled against the Sovereign of heaven and earth, "seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance." So all nature conspires to make life hazardous and painful: "The heavens, the earth, and all things contained therein, conspire to punish the rebels against their Creator . . . the sun and moon shed unwholesome influences . . . the earth exha res poisonous damps . . .

"Editor, The Wesleyan Advocate.

July, 1977
How did Wesley become a "practical physician"? He answers: "I have only consulted experience, common sense, and the common interest of mankind." So Wesley "prescribes" single-ingredient remedies, easy and economical to obtain, and lists them in order of potency, from the weaker to the stronger. Wesley then lists these simple rules of health:

1. Use plain diet, easy of digestion, and this as sparingly as you can.
2. Drink only water, if it agrees with your stomach. (Wesley wrote a long letter advising against the daily and repeated use of strong coffee and tea as being harmful to those with weak nerves.)
3. Use as much exercise daily, in the open air, as you can without weariness—a minimum of two hours a day.
4. Sup at six or seven on the lightest food; go to bed early (by 9 p.m.), and rise betimes (between 4 and 5 a.m.).
5. Too much sleep (more than seven hours for a healthy man) is unhealthy. (All the above quotations are from Works, Vol. XIV, pp. 307-15.)

Wesley believed that 99 out of 100 "distempers" were caused by intemperance, indolence, or irregular passions. Intemperance extended to any kind or quantity of food which impaired health. Too much meat, even too many pickles. By indolence Wesley meant simply "the want of due exercise." Said an outstanding physician of his time: "To how many thousands have I prescribed exercise? And how many have punctually followed my prescription? To this day, I know not one." Walking was preferred to any other exercise; riding on horseback would require twice the time for equal benefits.

Finally, passion should be regular. Wesley observed keenly the psychological origins of many physical illnesses; here is the classic passage which is reproduced verbatim. "The passions have a greater influence on health than most people are aware of. All violent and sudden passions dispose to, or actually throw people into, acute diseases. The slow and lasting passions, such as grief and hopeless love, bring on chronic diseases. Till the passion which caused the disease is calmed, medicine is applied in vain. The love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life." (Works, Vol. XIV, p. 316.)

For serious illness, when life was in immediate danger, "I advise everyone, without delay to apply to a physician that fears God. I have only to add, that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines—prayer." Wesley proved the power of prayer in healing him personally and in the testimonies of thousands of witnesses, since Wesley believed that for those diseases sometimes occasioned by Satan (Works, VI, 378), prayer and faith in the power of God were the only effective cures.

Hunt for self-pity as you would hunt for lice, and loathe it with the same loathing.

—E. Stanley Jones

Faith in Action

It Is a Call

The preacher had preached a simple gospel message. The Holy Spirit was moving. The gospel was penetrating my heart. Even as a boy of nine, the realization of my personal accountability to God began to press my soul with awesome choice. My sins looked blacker than ever. That night I stepped out, and God genuinely saved me.

Several months later, my mind began to think in terms of a lifework. Relating my thinking to Mother, I said, "Mother, I believe I want to be a singer." But some time later, just before my tenth birthday, I walked into the garden where my mother was working and said, "I have decided I am going to be a preacher instead of a singer." God had been talking to me and impressing me with this call. My expression to my mother was a declaration of my intentions to do what God wanted me to do. In prayer meeting the next Wednesday night, I stood and told the people I was called to preach. Telling the people helped me then, as did the encouragement they gave me in the years to come.

As time went on, I began to form, almost subconsciously, ideas and images of the ministry. It was a great thrill to hear the preachers tell of mighty revivals and souls saved under their ministry. Sometimes the reports ran into the score for single meetings and services. The illustrations sounded so exciting. In my heart I was saying, "I want to do that." The image I was developing seemed to be so romantic. Even as I attended college, there was a great thrill that raced through my being as I thought about being a truly evangelistic pastor. I suppose there is something in every preacher-to-be that makes him want to "set the woods on fire." (The desire is there yet, but not exactly in those terms.)

Soon I was faced with my first assignment. It took only a short time for me to realize that the ministry was different from what I had imagined it to be. There were the hours of study, visitation, organizing, promoting, money raising, boosting, youth work, Sunday school drives, and other jobs that are peculiarly the
God had called me to my vocation. “I have a mission,” he said, “to...”

I asked him about his contribution. I was made an offering plate that it came to me that time and training, times have changed, the facts began to... me, and the tempter knew it. Only after I had resolved to stick to it. “How...”

The results were what troubled me. Could I be happy only in the will of the Lord?

I could feel Paul’s “Woe is me” weighing upon my heart.

5. There was the realization that I could be happy only in the will of the Lord.

6. Despite the subtle voice, there was still that heavenly pull that let me know I had a mission for the Kingdom. We are hard wired to respond.

Go I must! Not to go was to fail the King. My job was to go, and the results...

The resolve of my soul is to be as faithful as Jeremiah, in spite of the times; as alert as Ezekiel’s watchman; and leave the rest to a faithful God. And “by all means and methods—save some,” and thus reach people, in God’s way, for my day.

For me it is a call in all the power of the present tense. Though the situation is different from my forefathers in the ministry, and though times have changed, my call is to this present age. Since this experience, I often sing Charles Wesley’s “A Charge to Keep I Have,” with the second stanza having special import to me:

To serve the present age,
My calling to fulfill.
Oh, may it all my powers engage
To do my Master’s will.

What’s Back of the Name?

A certain American-made piano was once advertised on signboards along our railways and highways. Below the name of the piano on the signboard always appeared this motto: “The quality goes in before the name goes on.” Needless to say that as far as advertisement goes, it was one of the gifted bits of the century. Copies may be found on signboards as well as in stones.

A name ought to stand for quality whether in pianos or Christian character.

Give like a Christian

How people use, spend, and give their money is one of the best indications of their true character. This is an indicator so outstanding that both saint and sinner are aware of it.

Sometime ago an Internal Revenue Service man told the following story:

“The other day I checked a strange return. A fellow with an income under $5,000 claimed he gave $624 to some church. To be sure, he was within the 15 percent limit, but it looked mighty suspicious. So I hopped a bus and dropped in on him to ask him about his contribution. I thought he’d get nervous like most do and say that he ‘might have made a mistake.’ But not this fellow! He came back at me with that figure of $624 without batting an eye. ‘Do you have a receipt from the church?’ I asked, figuring that I would make him squirm.

‘Sure,’ he said confidently. ‘I always drop them in the drawer where I keep my budget envelopes,’ and off he went to fetch his receipts.

One look at them and I knew he was on the level. So I apologized for bothering him and explained that it was my duty to check on deductions that seemed unusually high. As we shook hands at the door, he said, ‘I’d like to invite you to attend our church.’

‘Thanks,’ I replied, ‘but I belong to a church myself.’

‘Excuse me,’ he said, ‘that possibility hadn’t occurred to me.’

‘As I rode home, I kept wondering what he meant by that last remark. It wasn’t until Sunday morning when I dropped my usual quarter into the collection plate that it came to me!’

It took his own miseries to bring home his own state of affairs and why the other brother had not considered him a religious person.

After one family had returned home from the morning service, Dad began knocking the service and complaining about the preaching. Mother criticized the choir, and Big Sister was running down the organist for some blunder she had made. But it all quieted down in a hurry when Little Brother, who had noticed the miserly little piece of money Dad had dropped into the offering plate, piped up. He simply said, ‘Well, folks, I thought it was a pretty good sermon for a dime!’

Almost without exception, those who complain the loudest, grumble the worst, and criticize the most bitterly always give the least. They are
Eight Secrets for Winning More Souls

By Ase H. Sparks*

Charles B. Roth, one of the distinguished sales experts in our country, has written several books on salesmanship, including How to Hold and Develop a Customer, 1,000 Ways a Salesman Can Increase His Sales, and How to Sell Your Way to Success. In a recent magazine article, he set down his 10 secrets for closing sales. Eight of these can be directly applied to winning souls.

He stated that the difference between $5,000 men and his $250,000 "king of salesmen" was that the top salesman (or the top money men in selling) were the strong closers. The first rule is, If you want to make more money in selling, simply learn how to close more sales. This can be directly applied to the pastoral ministry: If you want to be more successful in winning, simply learn how to close more calls.

These rules for making sales—and for winning souls—are secret rules simply because so often we fail to learn them and use them. Following are the eight secret rules adapted for soul winning:

1. Never call unless you intend to close. Many salesmen fail when they go into the room, they are prepared for failure. They make no salesmen call "goodwill calls," "friendship calls," "missionary calls." The same is true of preachers. We make Sunday school calls, prospect calls, hospital calls. Like the salesman, we must make our minds before we call that we are going to get the order for the soul.

2. Try to close with your very first word. Don’t be slow and how and beat around the bush and wait for the proper time or the psychological moment. These never come. Try as early as you can for a witness with your very first words. We can “psychology” our people right out of heaven as we sit around in their living rooms sipping coffee and waiting for the proper moment to witness to them.

3. Close on every resistance. The minute a buyer brings an objection or a resistance, try to close them then and there. Don’t answer the resistance—try to close. The reason: "A buyer who has thrown a resistance to you has lost his balance just like a boxer who has missed a heavy punch. He is wide open." Usually his resistance is a sign, he is weakening and is afraid he cannot afford to become embroiled in the minute and insignificant theological arguments that are often presented to us as resistance. The important thing to always remember is that Jesus will save, and that Jesus will save now.

4. Keep right on trying time after time. The fact that you have failed does not mean that the conquest is over. It may mean that it is only beginning. The salesman who is successful is the one who is willing to try that tenth time if need be. One top salesman made 23 attempts to close before he got the job done, and as you witness and deal with the men and women of your church communally, try to close. Try to get them to the point of personal and genuine commitment to God.

5. Give him a choice. Your wife has used this time and again to get you to either mow the grass or dust the living room. The salesman will offer you a choice between a brown or black suit. Give your prospect a choice. Not a choice of yes or no, but a choice of whether he or you will lead in the first prayer.

6. Do something fast. It is possible to talk a client in and out of a sale just as it is possible to talk a prospect.
in and out of conviction. Whatever you do, do something. Cause him to kneel and pray. Have him read the Bible with you. Show him the scriptures that apply. Spring into action at once.

7. Make him somebody special. The surgeon you trust uses this technique. The salesman you buy from uses it, but sometimes we pastors forget that the prospect is the greatest person to deal with. Don't be afraid to point out how he is special and how he can count for God.

8. Ask for what you want. The simplest way to get what you want is often to ask for what you want. It works in selling as in other areas of life. The salesman asks, for your order. The preacher resists this point, feeling it puts him in the beggar's role, and yet the only way we can win souls is to ask for what we want—for their faith and trust in God to step out into a new life—a new creature in Christ Jesus.

Gaylord B. Buck, another sales executive, always admonished his salesmen as follows: “Listen, fellows, keep on asking for business. Nearly every prospect will turn you down a few times, but no prospect ever lived who could turn a salesman down forever.

This same statement could be paraphrased for your calling ministry. Keep after that prospect. Don't be the first to give in.

I Needed My Pastor Desperately, but He Was Out Winning Souls!

Dear Son:

This hasn't been the best of weeks for Mother and me. Hail took our wheat, and some of the cattle became sick and died. To top it all off, Jane came home to tell us that her husband had left her without support. We needed help and let our pastor know about it. If he had only come for a visit and prayer, I think I could have taken it, but he told us that if we were where we ought to be spiritually, we could take it, and he never showed up at the home at all. He was too busy winning souls to Christ!

Now I appreciate his energy and vision, but he has forgotten that there is a flock to care for, and has never learned the skills of pastoral care and concern. He is too busy to sit down and talk to anyone.

I am only a farmer and don’t understand much of modern church organization, but it seems to me that the earth can teach us something. The seed is not only planted, but cultivated, protected, and watered before the harvest. It takes all the skills of farming to raise a crop.

We are not fed on Sunday but exposed to a description of what has happened during the week. We are a going concern—all the time! But I have noticed something lately. We are eroding at the edges. Those who were formerly with us are no longer here. Even those who were won to Christ are losing their enthusiasm. I have a sneaking suspicion that evangelism must be complemented by discipling if the church is to truly grow. What do you think? What did your seminary professors tell you?

I’m not there another side?

Love,

[Signature]

The Preacher’s Magazine
Need Prospects?

Many pastors say, “We do not have that many new people coming to our church to develop a good prospect list.”

Here are some suggestions...

* Friendship and Worship Cards
  * Invite every person in the congregation to fill out the card. Using this method, “guests” will be more willing to sign. Offer each “guest” a special gift to be sent to them the following week. This gives a reason to get their address.

* Special Events
  * Periodically have a major public interest event (concerts, known speakers, etc.), preferably in a neutral auditorium or in the sanctuary. Register all who attend, either by Friendship and Worship Card, ticket, or as special “guests.”

* Baptismal Service
  * Use the following form as an embossed invitation card: “Mr. John Doe requests the pleasure of your company at his baptism in public witness of his faith in Jesus Christ. This service of celebration will take place (time, date, etc.).” (One church experienced over 50 visitors as a result of this service.)

What you’ve been waiting for...
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And God Gave Dominion—
(FR-129)

The setting of this stewardship film is a laymen’s retreat at a seaside resort. The opening narration recounts the creation story from Genesis. The rugged coastline, ocean, and tidal pools all illustrate the poetic narrative. Reuben Welch, well-known professor, writer, and popular speaker, leads the retreatants in a Bible study of Genesis 1 and 2. The informal location, dress, and study approach will make this film very effective for all ages from high school on up. 16-mm., color, 25 minutes. Service and mailing fee, film only, $5.00. See order blank on page 16T.

Love’s Response—
(VA-506)

A companion set of three teaching filmstrips are available from Nazarene Publishing House and should be used for follow-up study to accompany the new 16-mm. film And God Gave Dominion. These go into detail relative to financial stewardship, time, and talent. They can be used either in conjunction with the film or separately. Color. Set includes 3 filmstrips, 3 cassettes, and leader’s guide: $29.50.

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- Baseball action highlights the thought, “God wants you safe, not out.”

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- Decorating the Christmas tree, a young couple illustrates the truth, Jesus Christ is God’s gift to the world.

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RACE and DISCRIMINATION

1976 "Manual," Paragraph 904.3

WE, THE MEMBERS of the Seventeenth General Assembly of the Church of the Nazarene, wish to reiterate our historic stand of Christian compassion for men of all races. We believe that God is the Creator of all men, and that of one blood are all men created.

We believe that each individual, regardless of race, color, or creed, should have equality before law, including the right to vote, equal access to educational opportunities, and to all public facilities, and to the equal opportunity, according to one’s ability, to earn a living free from any job or economic discrimination.

We urge our churches everywhere to continue and strengthen programs of education to promote racial understanding and harmony. We also feel that the scriptural admonition, “Follow peace with all men” (Hebrews 12:14), should guide the actions of our people. We urge that each member of the Church of the Nazarene humbly examine his personal attitudes and actions toward other races, as a first step in achieving the Christian goal of full participation by all in the life of the church and the entire community.

We reemphasize our belief that holiness of heart and life is the basis for right living. We believe that complete understanding between racial groups will come when the hearts of men have been changed by complete submission to Jesus Christ, and that the essence of true Christianity consists in loving God with one’s heart, soul, mind, and strength, and one’s neighbor as oneself.
**Build with a Cradle Roll**

**September 4—BUILD AN INFORMED CHURCH!**
Educate the whole church about the SPECIALIZED ministry of the Cradle Roll.

**September 11—BUILD THE ENROLLMENT—CRADLE ROLL SUNDAY**
WIN NEW PARENTS TO CHRIST—through our interest in their baby!

**September 18—BUILD AN ENLIGHTENED SUNDAY SCHOOL STAFF!**
Advise every teacher and pupil of their opportunity and responsibility to feed names of unchurched babies and parents to the Cradle Roll supervisor.

**September 25—BUILD THE POTENTIAL FOR WINNING NEW PERSONS TO CHRIST!**

*CRADLE ROLL SUNDAY*

---

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---

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ARE YOU MYTH-ING IT?

We’re not surprised that so many ministers are enrolling in the Nazarene Supplemental Retirement Program. What does surprise us is that some ministers haven’t enrolled. In trying to understand why, we have discovered a couple of myths that we would like to explode.

“I’m too young to worry about retirement.”

Now, we all know that the best way to achieve a goal is to plan for it. Regardless of whether you are 24, 34, 44, or 54, you can’t begin too soon to plan for retirement at age 65. The Nazarene Supplemental Retirement Program will help you do just that. Remember, failing to plan is planning to fail.

“I can’t afford to enroll.”

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If you would like more information about the Nazarene Supplemental Retirement Program, or if you know of another myth that could use a little TNT (Truth, Not Tale), please write to us:

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THE PREACHER'S WIFE

The Pastor's Wife—On Reading

By Betty B. Robertson*

THERE ARE LADIES in your congregation that no one will be able to reach except you—the pastor's wife. I have found this true in my own life. There are women in our church who are hurting and burdened with problems. They need someone to care about them and their deepest concerns.

By no means do I feel adequate in a "counselor" role. So I depend heavily upon the Holy Spirit's guidance and direction. He gives wisdom when I lack it, furnishes answers when I need no solution, guides into areas of discussion that are needed.

Besides total reliance upon the Holy Spirit, I spend much time reading the Bible and also saturating my mind with other people's ideas, experiences, and thoughts. In so doing I find answers and directions in which my own background and experiences are totally lacking.

When I enter a Christian bookstore, I ask God to lead me to those books which I need to read—either for my own spiritual growth or to prepare me for the needs of someone else. Inevitably my attention will be drawn to certain sections and specific titles, only to find later that because

*Pastor's wife, Church of the Nazarene, Arvada, Colo.

I filled my mind with that material, God was able to use me to minister.

I was able to give the book Me, Obed? Him? by Elizabeth Handford, to a lady whose marriage was disintegrating. God used the concepts outlined in the book to speak to her about His perfect will for her life, and gradually relationships are healing and the disharmony dissolving.

The material in The Gift of Inner Healing, by Ruth Stapleton, opened my mind to the possibilities of freedom available through this avenue. God has given me many opportunities to share this positive biblical principle with others. Consequently, hatred, bitterness, unforgiveness, emotional barriers, wrong attitudes have changed into openness to God, stability, release from guilt, new directions, and fresh beginnings.

The book What Happens When Women Pray opened new vistas in my own prayer experience. It also gave me principles for leading our weekly ladies' Bible study group into new depths of prayer and faith.

Such books as The Art of Counseling, by Rollo May, have enabled me to be aware of basic principles in the counseling relationship. And since a great percentage of the counseling process involves simply listening, the
Bewitched or Blessed?

By Neil E. Hightower

Text: “O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?” (Gal. 3:1)

The greatest frustration of God's grace is the doctrine and practice of salvation by the law. This is true both historically, theologically, and experientially. It is true whether we are talking about Moses law, Buddha's law, or holiness law.

All insistence on keeping the law before you can receive God's approval and salvation substitutes performance for heart experience. It shifts the salvation spotlight from Christ to the initiate. Such legalism is whatever the fabric comes out to the same end—frustration of God's gospel of salvation by faith.

Salvation by law means that Christ's death was in vain. It means that God was mistaken in His plan. It certainly suggests that at best Christ was only a noble martyr, helping to foil the plans of his religious enemies in the Jewish hierarchy, and deluded in His concept of universal sacrifice.

Yet there is a "sweet reasonableness" about legal religion. It seems so orderly, and it seems to give a great deal of weight to the ability of man to cope with his situations. Salvation by the law is such a bewitching philosophy. Many have fallen prey to its beguiling dogmas, for it makes a man feel good when he can point with pride to his blameless condition as touching touch the Galatians believed were on the dangerous ground of being either bewitched or blessed. And so it is in every generation of the Church. We note first in our text that here was a group of

I. Bewitched Believers

These believers were bewitched by several factors. They were bewitched by the pressure of tradition.

Salvation by law has such an honorable history. It began somewhere back in intertestamental times, when Pharisaism was taking its form as a spiritually motivated civil protest. Its chief exponent in the “watered” days of a dying Judaism and a rising Christianity was Saul of Tarsus—until Christ unseated him on the road to Damascus. Somewhere primitive Christianity was sidetracked—perhaps in the sect of stern ascetics of the second and third centuries—and gradually monastic Christianity resulted in the unbiblical teachings of the Roman church. And even holiness legalism is an ever-present danger.

These believers were likewise bewitched by the cunning cry of Judasias, “You need something extra, in addition to your faith.” Paul described it in verse 5. You begin with an act of faith, but perfection is reached by your own works and in the flesh. This is the old “growing into holiness” theory; you gradually increase in holiness until death finally sanctions you. The truth is that this concept is the death of Bible holiness.

These believers were bewitched by the claims of physical descent. To Jesus the cry of the multitude was “We have Abraham as our father.” This theme song was being sung in the Galatian church. In simple essence it claims that the pedigree of a believer is determined by his physical heredity. It crops up in Christianity in several costumes. It is the deistic philosophy of those who believe in baptismal regeneration. It is the unscriptural and unexamined reply of the many (even in holiness ranks) who are willing to accept their parents, or a previous generation, have faith for them. It equates culture with conversion.

These believers were bewitched by the false promise of life by the law. The law can give “life” of a kind, but it is not eternal life. At best it is only a position standing in God's sight. It must always point to a higher life; it can only cast the shadows of types, not realities. It can provide the correct sacrifice and even the knife, but it cannot provide the grace that makes the sacrifice acceptable.
These believers were bewitched by the faith of Moses. They felt that the law of Moses, coming 430 years after the Abrahamic Covenant, superseded the promise of salvation by faith. They gladly took refuge in a system that permitted the multiplication of regulations that glorified human effort. Salvation by faith never permits a man to pray with himself, "I am glad I am not as other men," as the Scripture reveals of the Pharisee in the Temple; but salvation by law does.

These believers were bewitched by profound infatuation with the schoolmaster. They preferred the closed system of the law to the open challenge of faith. They preferred milk instead of meat. The elementary lessons of "tutors" was much more palatable than the advanced lessons of the University of Faith (cf. Gal. 4:2).

But God never intended for His people to live the life of the bewitched, but rather to enjoy the...

II. VICTORY OR BLESSED BELIEVERS

Paul focuses first of all on believers being the children of faith. We are not children through the will of the flesh, but by the will of God. We become children by a birth from above, a supernatural regeneration. We are made the true Israel of God, because as Paul says, "He is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter" (Rom. 2:29).

We were blessed with faithful Abraham. We share in his blessing and glory because we are among his spiritual descendants.

We are blessed because we are redeemed from the curse of the law. Because Christ became our curse by hanging on the tree, we are freed from the curse of spiritual alienation and death. He is the root caust in the thicket of man's sin, and willingly substituted for the deserving victim—every member of the human race.

We are blessed because we receive the promise of the Spirit through faith. The indwelling Spirit of Christ enables us to see our sonship and to cry to our Heavenly Father "Abba, Father." The choice lies clearly before every believer: Will we be bewitched or blessed believers?

We are blessed by the consecration of the Spirit of our justification. The law is the tool of the Spirit. It is only when we truly see ourselves as God sees us that there is hope of rectification.

We are blessed because we are made joint heirs with Christ of all the promise of God. We share in His inheritance as our Elder Brother. Because He was born of a woman under the law, we are made spiritual sons through adoption into the family of God. We, as wild olive branches, are grafted into the stock of God's true Israel.

This blessed life is not accidental, nor is it the reward of God for our performance. It is, from start to finish, an act of divine grace. It requires our spiritual identification with His crucification. This is hard on our ego and our self-esteem. Legal religion allows us to compare ourselves with others and usually we can come out of the comparison saying, "I'm not as bad as the other fellow." But spiritual religion, salvation by faith, is not a comparison of the only possible comparison, that of ourselves with Jesus Christ. Invariably our cry then becomes the same as the Apostle Peter's when he saw the great power of Christ: "Depart from me; for I am a sinful man, O Lord."

If we would be blessed believers, and free from the bewitching reasonableness of legal religion, then our full and complete consecration is required. Such a consecration will take the form of crucifixion, a dying to the carnal claims of the self, as Paul described it in Gal. 2:20, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

There is a real difference between the consecration and the maintenance of the work of grace by daily surrender and dependence on Jesus. Salvation by faith is, therefore, dynamic. It is the unfolding of faith's daily adventures with the living Word of God. Salvation by law is static. It is the obituary of spiritual activity. The choice lies clearly before every believer:

A Thought from the Lord's Prayer

"The Lord's Prayer is a model given to us by our Saviour. One of the exciting phrases in "Forgive us our debts, as we forgive our debtors" (Matt. 6:12).
The words "Forgive us" denote boldness—boldness of confidence (that He will forgive), and boldness of confession (that we need forgiveness). Heb. 4:16 says, "Let us therefore boldly approach the throne of grace, that we may obtain mercy, and find grace to help in time of need."
The words "as we forgive" denote beauty—because it is God's way, and because it is the way of healing. "As we forgive" is the secret to God's offered forgiveness. Matt. 6:14-15 spells this out for us: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."
The words "forgive our debts," as we forgive our debtors' suggests a balance of acceptance and giving. We are not capable or worthy of receiving forgiveness from God until we have been given forgiveness to others.

Three Words

Dr. Mendell Taylor, in his book Devotional Dimensions in the Lord's Prayer (Beacon Hill Press of Kansas City, 1976, pp. 43-45), mentions the meanings of three words that could be a "starting point" for a sermon.
The words are: redeem, which means "to buy back"; reconciliation, "to bring back"; and religion, which means "to bind back."

Relational Preaching

Bruce Larson, in his book The Relational Revolution (Word Books, 1976, p. 20), says: "Many of us need only hope to hear something about a God who makes sense out of no sense, a God..."
who cares for us in spite of everything, and who says I love you and forgive you. Instead, the sermon frequently has nothing to do with our need and rather seems to reflect the preacher's latest interest.\

May our sermons always have something to do with needs and life and hope.

Let the Bible Speak

James S. Stewart, the great British preacher, has this good word for preachers: "I am sure the preacher's task today is not to propound theories and opinions, certainly not to tell isolated texts as page for his own views and arguments. It is to take this book and let it speak for itself!"

(Preach as) The Good Life, gives the preacher something to think about when he writes: "Christians deserve answers to their questions concerning the meaning of life, destiny, dimensions of brotherhood, and the nature of eternal life" (Pilgrim Press, 1976, p. 61).

It is good now and then to ask ourselves how well we are doing in answering the questions of the pew.

IN THE STUDY

Seeds for Sermons

This month we invite you to conclude the reading of the Psalms. In April our Bible reading was the first two sections of the Psalms which concluded with Psalm 72. The last two sections are Psalms 73-150.

July 3

MIDDLE SUNDAY—MIDDLE VERSE

Scripture: Psalm 118

Text: "It is better to trust in the Lord than to put confidence in man" (v. 8).

Introduction: Today is the middle Sunday of 1977, and our text is the middle verse of the Bible. This "hinge verse" of the Bible is fitting for today—our Canadian brethren look back to July 1 and Dominion Day; Americans look forward to July 4 and Independence Day. From the Revised Standard Version we pause in remembrance of great men who have gone before us. Nevertheless, the Psalmist says it is better to trust in the Lord than man. In the Lord we find our strength, song, and salvation (v. 14).

I. A BETTER STRENGTH

Psalm 118 was the favorite of Martin Luther who said: "This is the psalm that I love...for it has often served me well and has helped me out of grave trouble, when neither emperors, kings, wise men, clever men, nor saints could have helped me" (BBC, III, p. 383). Great words of strength are found in vv. 5-7. Today we express confidence in our great nation. May the day of the United States after 13 months of imprisonment, said, "Sing My country, 'tis of thee, sweet land of liberty.' We express greater confidence in the Lord.

II. A BETTER SONG

The first 14 verses deal with a better strength, the next 6 verses with a better song, the last verses (21-29) tell of a better salvation. An eschatological white man said to a group of black years ago: "Look at you; you are poor, persecuted, rejected; you have nothing, and yet you sing. What do you have to sing about?" To which one replied: "We've got Jesus to sing about!" Our song is better, for we sing of one who is our Rejoicing, our Victor, our Life, our Champion (much kinder than the devil). He is the One who opens for us the gates of righteousness (vv. 15-19).

III. A BETTER SALVATION

Christ became the fulfillment of the prophecy of vv. 22-23 (cf. Mark 12:10-11; 1 Pet. 2:7). Salvation built on Christ the Cornerstone is not only a better salvation—it is our only salvation. Upon this Cornerstone we build till we die. The last lines of David Livingstone penned in his diary before his boys found him dead kneeling beside his bed, were: "My Jesus, my King, my Life, my All, to Thee I again dedicate myself.

Conclusion: The Psalmist concludes his circle of praise in v. 29 where he began in v. 1. Around the horns of the altar I tie again my cords of love (v. 27-28). "Oh, to grace how great a debtor! Daily I'm constrained to be! Let that grace, now like a letter, Bind my yielded heart to Thee" (From "Come, Thou Fount").

July 10

CAN GOD? GOD CAN!


Introduction: The opening sentences of this psalm are the strong statements of a man who is saying: As far as I am concerned, my children will be taught of God. What a fitting declaration of determination for all parents this Children's Day, and, to this I add two words from v. 19: "Can God?"

I. CAN GOD?

The Psalmist divides his thought into three main areas, telling how our fathers failed God by asking, Can God—(1) supply our daily bread; (2) provide daily deliverance; (3) be my daily God? Each section begins with the statement, "Can God...?" However, we shall begin with the question, "Can God furnish a table?" Jesus said to us: "Deliver us from evil," but they forgot that daily deliverance is ours through God (v. 42). Jesus taught us to pray, "Our Father," but their "Can God?" fear caused them to fail in trusting His Word and in their worship (vv. 55-56). How cleverly the tempter has used these two words to defeat God's people. "Can God?"

II. GOD CAN!

The intent of this psalm is the declaration of determination to do no building a foundation of faith for our children that they will never say, Can God? But, rather, God can! God can. God can. God can... God has supplied our every need—food and water (vv. 25, 15). He has used and protected (vv. 13-14). He is a God of great mercy and compassion worthy of daily adoration (vv. 38-39). Do not tempt and provoke God by your doubts. For God can!

Conclusion: I conclude with two quotes from M. Lunn on faith from his book The Lunn Log: "There is such a faith as meets disappointments, disaster, and disillusionments with a firm, "I believe in God." Such a faith adds up to a religion of reality." "Faith is positive, certain, sure. The moment doubt enters and faith wavers, there is no longer faith.

July 17

FORGIVE ME, LORD. I FORGOT.

Scripture: Psalm 73

Introduction: It is difficult to select only five psalms from the great library of those we are covering this month. This psalm...
reminds me of the hymn which says, "Tell me the old, old story, for I forget so soon."

I. I Knew, Until I Forgot (vv. 1-15)
I know God is good (v. 1). This is an established fact, but I began to doubt and question. I looked at the ungodly and became envious of their prosperity (v. 3). I seemed to have more trouble than they (v. 5). They were more affluent than I (v. 7). They could flout God and still prosper (vv. 8-10). Self-sufficiency, perhaps, is his climax (vv. 13-14) and one begins to ask, "Do they serve Jesus, every day, in every way? At this point Asaph’s testimony is like that of a young man in my church years ago who said to another, "I’m a Christian, but if I weren’t, I wouldn’t be because it is too hard."

II. I Renewed, and I Remembered (vv. 15-20)
I renewed my church attendance (v. 17) and (inferred) my prayer life and communication with God. Asaph said, I was foolish, ignorant, a beast (v. 20). Job said, "I uttered that I understood not... Wherefore I abhor myself, and repent" (Job 40:2-3, 6). How our outlook changes when we are in touch with God?

III. I Knew, He Didn’t Forget (vv. 23-28)
I nearly lost my grip on God, but He kept His grip on me (v. 23). I nearly lost my way, but He was the Way and kept on guiding (v. 24). He knew the fulling of my heart and gave me strength from His great heart of love (v. 26).

I am so glad the He doesn’t forget! I am like the little boy learning to walk who said, "Daddy, let me take your hand." He tripped and fell. Then he said, "Daddy, you take my hand."

CONCLUSION: If I miss heaven, I’ve missed everything. And if there were no heaven to gain, no hell to shun, I still desire Jesus more than anything this world can offer (v. 26).

July 24
Bless the Lord
Scripture: Psalm 103
Introduction: If this is your favorite
Psalm, you are not alone. John Ruskin counted it the most precious of his "brain furniture." A Scottish poet once said as he stood on the scaffold of execution, "David Livingstone penned the opening verses in his diary when Stanley reached him with supplies of starvation was threatening. I count it my favorite psalm personally and in my pastoral ministry.

I. What God Will Do (vv. 1-8)
"Behind the praise of the psalmist is a wonderful portrayal of God. The first verse tells us that He is holy, the second that He bestows benefits upon men, the third that He forgives and heals, the fourth that He redeems and crowns, the fifth that He satisfies and renews, the sixth that He is just and executeth righteousness, the seventh that He reveals His will, the eighth that He is merciful." God’s divine healing (v. 3): "It is first spiritual and then physical." On this verse I like to emphasize healing that is (1) preventive (cf. Exod. 15:26—"none of these diseases"), (2) restorative (cf. James 5:16—"Confess your faults... pray... be healed"), (3) the divine touch of God.

II. What God Will Not Do (vv. 9-12)
He will not demand a purgatory to purge our sins (v. 10): He will not torment us with forgiven sins (v. 12). Yet, for all His mercy, He will not fail to be God (v. 9). The other side of mercy’s coin is wrath. Let me not forget this!

III. What God Cannot Do (vv. 13-19)
He cannot forget His children (v. 13). He cannot forget our human weaknesses. "God understands... and knowing our weakness He has patience and mercy." He cannot change. His covenant cannot be broken (v. 18). His throne cannot be overthrown (vv. 17-19).

Conclusion: As any picture is enhanced by proper framing, so the Psalmist has set this picture of God in a frame of praise (vv. 1-2, 20-22). Your life and my life frame that God can see today. I cannot be a frame of praise and "I cannot praise God with all that is.

"These quotes are from my collection of old Sunday school teachers' notebooks (1) Dr. E.P. Elliott and (2) Bertha Muse, written 48 years ago, June 23, 1929.

July 31
Into the Word and on to the World
Scripture: Psalm 119
Introduction: "Into the Word and on to the World" was the NYI theme of the Church of the Nazarene for one quadrennium. This theme is often repeated in this great psalm. There are so many good verses in this psalm that we often fail to read it in its entirety. We are like the one who couldn’t see the forest for the trees.

I. I Have

Many times the Psalmist has stated, "I have stuck unto [long to, desired] thy testimonies" (v. 31). I have respect Thy Word (v. 8); whilheartedly sought Thee (v. 10); hid Thy Word in my heart (v. 11); testified of Thee (v. 13); rejoiced in Thy ways (v. 14); have great respect for God’s Word (v. 15).

John Quincy Adams said, "I speak as a man of the world to men of the world, and I say to you: Search the Scriptures! The Bible is the Book of all others, to be read at all ages, and in all conditions of human life."

II. They Have

Also, when we go into the world, we find many are not charitable to the Bible believer. (1) Princes (vv. 23, 161) may speak against you and even persecute you without a cause. As princes would be fellow workers for a king, your fellow workers are not always kind to the Bible believer. (2) The proud (vv. 51, 69, 78, 85) have more darts and hold me in contempt. They force lies against me, deal perversely, dig pits, and tempt me to fall. (3) The wicked (vv. 86, 85, 119) have robbed me—perhaps of an advancement deserved or by nonpayment of a debt to me. Some go out of their way to destroy anyone who has faith in God.

July, 1977

2 Corinthians 7
"Fifthiness" or "Defilement"? (7:1)
The noun μοναστήριον (only here in NT) comes from the verb μονάστηριζομαι, which means "to stain, soil, defile" (A. & S., 266). So it means "to defile." Amsden and Gingrich translate and interpret the passage this way: "from all defilement of body and spirit, i.e., outwardly and inwardly" (p. 526). J. H. Packer says it signifies "the moral and spiritual defilement that comes from embracing the pagan lifestyle" (TDNT, 1:443).

"Perfecting" (7:1)
The verb εὐπρόσωπος comes from τελείω, "end." The prefix εὐ is a preposition
meaning "upon," but here probably has the intensive function—"bring fully to pass." The verb means "fulfill" (NASB) or "bring to completion" (NIV). Delling notes that one meaning of telos is "completion as a state, perfected work." It seems to be the best translation here.

"Holiness" (7:1)
The word ἁγίασμος occurs only three times in the NT (Rom. 1:4; 2 Cor. 7:1; 1 Thess. 3:13) and its cognate hagiotest once (2 Thess. 3:10).

But the adjective ἁγίος, "holy," from which these are derived, is found 228 times. The verb ἁγιάζω, "sanctify," occurs 20 times, and the noun ἁγιασμός, "sanctification," 10 times. So there is a great deal of emphasis on holiness in the NT.

In Kittel's Theological Dictionary of the New Testament 27 pages are devoted to ἁγίος and its derivatives. Prockach says that ἁγίασμος means 'sanctification' or 'holiness' rather than sanctifying, but as a quality rather than a state (TDNT, 1:14). It is the quality of being holy.

Cherubim, of course, is needed to have his whole inner being and outward life so permeated by the Holy Spirit that it all becomes holy.

"Receive" or "Make Room" (7:2)
No less than 18 Greek verbs in the NT are translated as "receive" in the KJV. In most cases it is either λαμβάνω (133 times), δέχομαι (62 times), or one of the cognate compounds of these verbs (e.g. παραλαμβάνω, 18 times).

In contrast to these, the verb here is ἐσχάρω (nine times in NT), which is translated "receive" only here and in Matt. 19:11. It comes from the noun ἐσχάρος, which means "place" or "space." Thayer says that here the verb means "make room for one in one's heart" (p. 674). So both the NASB and NIV have: "Make room for us in your hearts"—a very meaningful translation.

"Defraud" or "Exploited" (7:2)
The verb πληροφορέω is found mainly in 2 Thess. 2:11 and only there in 1 Thess. 4:6. Its basic meaning is that of taking advantage of someone (cf. NASB). The proper word for that today is "exploit" (NIV), which the American Heritage Dictionary defines as "1. To employ to the greatest possible advantage...

The verb hagios, "sanctify," occurs 22 times, and the noun hagiasmos, "sanctification," 10 times. So there is a great deal of emphasis on holiness in the NT.

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In keeping with our last remark is the fact that the Greek word here, δέχω, is used more than twice (five times) in 2 Corinthians than in any other book of the NT. In this Epistle the apostle is expressing strong emotions, more than in any other of his letters.

Our word "defraud" comes from this word, and it is translated that way most often (six times) in the EN. But it is also translated "enslaving," five times and "envy" once. Only here is it rendered "fervent mind." In 2 Corinthians it carries a good sense always except in 12:20 ("dogmatically"). In 11:2 it is translated "jealousy," but in a good sense.

"Reign" or "Regent" (7:8)
The more common Greek verb in the NT (34 times) is metamoeinai, which is always translated "reign" in the KJV. The word here (twice) is metamoeinai (six times), also rendered "regent" always. Each of these two words, interestingly, occurs in only one passage in Paul's Epistles (metamoeinai in 12:21).

Aside from that, metamoeinai is found exclusively in the Synoptic Gospels, Acts, and Revelation. However, the noun metamoeio, "reign," occurs four times in Paul (see comments on Rom. 2:4). It is found here in v. 9. No emphasizing the fact that the two verbs seem to be used somewhat interchangeably in Greek literature, Thayer concludes that the noun is the fuller and nobler term, expressive of moral actions and issues, is indicated not only by its derivation, but by the greater frequency in our passage. Thayer concludes that the noun is the fuller and nobler term, expressive of moral actions and issues, is indicated not only by its derivation, but by the greater frequency in our passage.

For "reign" or "regent" we have three options: "regent," "may have changed the expression of the metaphor," or "may have changed the expression of the metaphor." Thayer concludes that the noun is the fuller and nobler term, expressive of moral actions and issues, is indicated not only by its derivation, but by the greater frequency in our passage.

"Clear" or "Innocent" (7:11)
The adjective ἁμαρτία îs literally means "harm" (as in Mark 6:25; Luke 1:29). It came to mean "guiltless, innocent" (AG, p. 771). The last is the best translation (NASB, NIV). The same goes for "care" in v. 32.

"Have Confidence" (7:16)
The verb τράφο is almost confined to 2 Cor. in the NT (6:6, 8; 17:16, 11:3, 13); Elsewhere it is found only in Heb. 13:5, 6:7. Its heavy use in 2 Cor. reflects the fact that Paul was overjoyed that his confidence in the Christian Corinthians had been restored.
Resisting the Almighty

Scripture: Ezekiel 38

Text: "I am against thee" (v. 3)

Introduction:
A. Resistance does not always mean a physical power of strength—one against another.
B. Resistance is not always represented by a blunt voice of objection saying so.
C. Resistance can be failure to respond to the quiet leadings and impressions given man's heart by God through His Holy Spirit.

I. Resistance Against the Lord Brings Distress Sorrow—"Thou shalt come into the land that . . . have always been waste" (v. 8).
A. To resist God means wasted goals of life.
B. To resist God means dissipated energy.
C. To resist God's will for your life brings deepest human sorrow.

II. Resistance Against the Lord Darkens the Understanding—"When my people . . . dwelleth safely, shall thou not know it?" (v. 14).
A. Even man's perception of truth is determined by obedience to Almighty God. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their minds and consciences are defiled" (Titus 1:15).
B. Satan gives man a mind complete imbalance of life's realities. "For some are already turned aside after Satan" (1 Tim. 5:15).
C. Man is bound by ropes of misunderstanding when he serves sin. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

III. Resistance Against the Lord Makes One Thrumble in His Presence—"Men shall shake at my presence" (v. 20)

Resistance to God brings:
A. Punish of His judgment
B. Fear of His punishment
C. Fear of eternal destiny

IV. Resistance Against the Lord Brings Certain Defeat—"Thus saith the Lord: . . . I will turn thee back" (38:2).
A. To resist God we lose ability to go against the enemy of sin, "I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand" (38:3).
B. In resisting, we lose our strength to stand, "Thou shalt fall upon the open field: for I have spoken it" (38:5).
C. We are completely destroyed, "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured" (38:4).

V. Resistance Against the Lord Proves His Superior Power—"Thus will I magnify myself . . . and they shall know that I am the Lord" (38:23).
A. God's supreme court of justice is final for man's soul. "I will send fire . . . among them that dwell carelessly" (38:6).
B. All men shall know that He is the Almighty God. The heathen shall know that I am the Lord" (38:7).
C. Men everywhere shall acknowledge and reverence the "Holy One of Israel." That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord" (Phil. 2:10-11).

Conclusion: If we respond in obedience to the call of Almighty God, rather than resist His call:
A. We may be assured that "God is our refuge" (Deut. 33:27).
B. We may know that we are "workers together with God" (2 Cor. 6:1).
C. We are assured that "If God be for us, who can be against us?" (Rom. 8:31).

—J. Walter Hall, Jr.

Whatever in the church merely feeds the fancy and does not feed the faith is dead wrong.

The Preacher's Magazine

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Sermon Series on Inflation

God Controls Inflation

By Carl L. Sollday

Scripture: 2 Kings 6:25, 7:1-2, 16-18

Text: "Thus saith the Lord: To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria" (7:17).

Introduction: Inflation is a fast-growing concern of all people today. It is no new problem to the human race, however. In our scripture, we see the people of Samaria with a real inflation problem. Our text declares to us that God controls inflation. As we look at the story, we see inflation and what God did about it.

I. Inflation at Its Worst
A. Caused by war
B. Seen in food shortage
C. Seen in food prices

II. Inflation Uncontrollable by Man
A. Men seek help from leaders
B. Leaders admit no answer

III. Inflation Permitted by God
A. Could have stopped inflation from happening
B. Permitted it to bring people to repentance
C. Permitted it to cause people to trust Him

IV. Inflation Controlled by God
A. Help promised in God's time
B. Inflation under control in God's time

Conclusion: Inflation could be an increasing problem in the future. But our God controls inflation.

---

God's Plan Even in Inflation

Scripture: Mal. 3:8-12

Text: "Bring ye all the tithes into the storehouse . . ." (Mal. 3:10).

Introduction: Inflation is here—and probably to stay awhile. Even with inflation, God has a plan for His people. Our scripture outlines God's plan even in inflation.

July, 1977

I. Stop Robbing God, Even in Inflation
A. People accused of rejecting God's ordinances
B. People accused of robbing God
C. People cursed because of robbing God

II. Accept God's Challenge Even in Inflation
A. Bring all the tithes to God's house
B. Provide for the church's material needs

III. Enjoy God's Promises Even in Inflation
A. Inflation is here, but God has a plan for His people even in inflation. That plan: "Bring ye all the tithes into the storehouse."

---

Jesus' Answer to Inflation

Scripture: Matt. 6:25-34

Text: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Introduction: Inflation is one of our major problems. Men everywhere are seeking an answer. Our scripture gives us Jesus' answer to inflation.

I. Stop Worrying About It
A. Inflation brings on worry
B. Worry does not stop inflation

II. Put God First in Your Life
A. Inflation no problem if God is first
B. Inflation no problem if God continues to be first

III. God Will Provide
A. Provides food for the birds
B. Provides clothes for the grass and flowers
C. Will provide for His children

Conclusion: Jesus' answer to inflation can be your personal answer. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."
The Preacher's Magazine

July, 1977

The Exciting Church, Where They Give Their Money Away
By Charlie W. Shedd (Word Books, 1976, 87 pp., $3.00.)

An intriguing case history of a small church who in seven years changed its stance from giving to receiving. Written popularly. A fine little study for both ministry and laity.

Oscar Reed

Discovering an Evangelical Heritage
By Donald Dayton (Harper & Row, 1976, 141 pages, $8.95.)

This book is a well-researched presentation of the evangelical roots of the 19th-century reform movements of abolitionism, feminism, and social welfare. It raises some hard questions concerning how evangelical denominations and movements can maintain a somewhat aloof position toward social issues when many of them were initially founded as a result of early reformational action. In a chapter analyzing “Whatever Happened?” to the early attitudes of deep social concern, the author makes this observation: “Discipline and a reordered life-style enable converts to rise in social class and economic level, a process culminating in a middle-class like those against which the movement originally protested. This new church is subtly transformed into a bastion against those who would threaten its life, especially the lower classes that were once a source of vitality” (p. 123).

Somewhat biographical in nature, the book reviews in separate chapters the influence of individuals directly involved in the beginning days of formulating evangelical traditions and shows their primary concerns for social issues. The book is especially important reading for the holiness movement which finds its roots late in the 19th century. Dayton devotes an entire chapter to showing how the issue of slavery influenced the beginning of the Wesleyan Methodist connection. Of them he writes: Surely “one of the few churches in Christian history to be founded squarely on a social issue” (p. 73).

The implied question to members of the evangelical family is: Have we been true to our founding traditions, or have we diverted attention to other emphases? Dayton concludes that in Evangelicalism there is “a growing emphasis on ‘right doctrine’ as the measure of acceptability and a consequent shift away from religious experience and behavior norms” (p. 123).

As the book is read, it should be kept in mind that its scope does not allow for the examining of other aspects of “evangelical heritage” that also played significant roles in the establishing of new denominations and movements. This limitation often gives the impression that the author has stalked the evidence...
greatly in the attempt to support the message of his conclusion. This book will give thoughtful pastors and church leaders a wider perspective. DON W. DUNNINGTON

Preachers' Exchange

WANTED: For a seminary library in Sao Paulo, Brazil: Fletcher's Checks to Antinomianism, abridged by Peter Wiseman. Contact Dr. Dorotha Welcott, St. Paul's School of Theology, Independence, Mo. 46057.


FOR SALE: Hand painted on canvas the Tabernacle in the wilderness and furniture, never used, 4 x 12 ft., $55.00. S. Elsworth Natathe (address above).


Items for the Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to offer this free service on these terms. This service not available to bookstores or laymen.

- Whatever Happened to Church Music? The wave of interest in the new "mod" style of religious music is examined.

- The Minister as a Prophet Understanding his role, whether it be priest or prophet, is important for the pastor.

- The Christian Faith A psychologist looks at faith as it is practiced by the Christian, and he likes what he sees.

- Wesley's Address to the Clergy "What manner of man ought we to be?" is answered, and other matters treated, in this piece of Wesleyana.

Christians are to be congratulated for their renewal of efforts to strengthen and preserve the family. Easy divorces, laxity in moral principles, and the so-called sexual revolution of recent years have all but ruined the home as an institution in our society. So it is that one denomination has expressed in its quadrennial world conference its concerns and outlined a plan of action to meet the crisis. So it is that psychologists like Dr. James Dobson and others are conducting Family Forums which attract large audiences and elicit positive reactions. And so it is that theologians like Dr. C. S. Cowles are looking at the problem from within their professional framework. Dr. Cowles, by the way, has a book soon to be published, under the title The Festive Family. His article in this issue is one of the most vital you will read (p. 3). Pastor's wife Betty Robertson thinks reading plays an important part in the wife's career and would, I am sure, recommend this kind of reading for everyone (p. 17). Perhaps as a result of our reading, we will take whatever action possible and stem the tide of opposition that threatens marriages and homes.

Yours for souls.

JW
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Whatever Happened to Church Music?

Music is the art of the prophets, the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us."

So wrote Martin Luther more than four centuries ago, and so it was that church music had about as much to do with the Reformation as the books, the debates, and the sermons.

And so it is that we should concern ourselves today with what is happening to church music. There is no denying its impact upon the Reformation, and upon the Wesleyan movement, and upon the nineteenth-century revival that swept across America, and upon the growth of the church everywhere.

In the past few years, church music has undergone some changes. Some for the better, no doubt. Upgrading and updating can bring fresh life and meaning, and new ways of communicating can be better than some of the old ways.

But new is not necessarily better. A searching examination of the changes in church music may help to show us where the "old" is better, when the "new" gets off the theological track.

For starters, consider the excessive amplification the new generation of church musicians seems to consider so necessary. The display of sophisticated electronics equipment spread across the church platform would remind one of the wires and buttons and lights of a space capsule in orbit. We would not be surprised to hear the call, "Houston control, we have a problem!" But instead, one of the singers in the group turns knobs and pushes buttons (without missing a note) until, after some frightening squeals, everything is "go." Well, almost everything. One microphone never did develop volume. But then, five out of six is not a bad "average."

Seriously, there is nothing wrong with using whatever new devices
The monotonous note of destruction is its own anesthetism. It needs to be relieved with the joyous note of comfort and hope.

**Minister as Prophet**

*By Robert D. Branson*

The prophet is the most popular Old Testament model for today’s minister, and the prophet who is most idealized is Elijah. His independence of action, his courage in opposing the king, his devotion to God, his personal manifestations of the power of the Spirit, his own touch of humanness in discouragement, all blend into a composite picture of a courageous individual ready to speak the Word of God.

In the context of our study these characteristics fire our imaginations. We, too, like Elisha, want to be his successor. However, in what specific ways does the minister wear the mantle of the prophet?

First, the qualification of a prophet was the call of God. His office was not hereditary, although there were “schools” of prophets (2 Kings 2:3) and disciples of the “master” prophets (Isa. 8:16). A man from any walk of life, whether shepherder (Amos) or priest (Ezekiel), might be called to be a prophet. This democratic principle has always been the major qualification for the office of the ministry in our church. The call might come in any number of ways—through a vision as to Ezekiel and Isaiah; or in the quiet consciousness of God speaking to one, as to Jeremiah. Yet the theological legitimation for our ministry has always been its sense of divine call. God has raised us up to do His work.

The church does ask that the call of God be evidenced by grace, gifts, and usefulness. By this it is meant that one’s claim to be called is not sufficient. God will ratify that call to the community of faith by working through the individual to increase or sustain the community.

Without that objective evidence the church has no basis of judging the validity of one’s claim to be called. There are, however, no artificial barriers created by the church to prevent one from serving God. For example, women have always been ordained in our church. Whatever stipulations are required, such as educational preparation, represent the church’s concern that one be able to discharge his obligations to God and his people to the best of his abilities. However, the call is essential, for no other qualities or qualifications are adequate to qualify a person for the ministry of the Church of Jesus Christ.

The second characteristic of the prophet was his message. The prophet was called to something, to proclaim the message of God. The preaching of the prophets in the Old Testament is mostly the proclamation of judgment, the declaration of destruction. Amos has
are available. An excellent sound system, properly operated, can enhance the blend of voices and the harmony of sound. But church music can do without extremely high decibel levels emanating from some of those electronic marvels. Those who are unfortunate enough to be seated too near one of the speakers will testify to this.

And consider the contrived choreography associated with some of today's modern church music. The singers and musicians seem to be automated to smile here, step forward there, clap hands now, and move around in a pattern that is obviously programmed.

This is not at all the same spirit so apparent in the holiness movement when sometimes a hand was raised toward heaven, sometimes a tear rolled down a cheek, or at other times the music was interrupted by spontaneous expressions of holy joy.

Those who have been around long enough to have experienced both types of expression would see no similarity between the spontaneous and the programmed. The latter is not even a poor substitute. It is no substitute at all.

Most seriously, consider the lack of substance in some of today's church music. Church music traditionally has taught worshipers theology as they sang, and has taught it well.

One cannot remain theologically illiterate while singing "A Mighty Fortress Is Our God," or "Aris, Me Soul, Arise," or "The Comforter Has Come," or "Love Divine, All Loves Excelling," to name a few songs with substance.

This is lacking in some of the modern musical productions. Songs that speak about "these wonderful people," "good to be loved," "feeling better than I used to feel," and "why don't you come with us?" have very little theology in them by any stretch of the imagination.

Words and music alike, in some cases, seem to have been composed as they went along, on the spur of the moment. An aimless stroll along a musical lane. If our sermons gave the same impression, we would hear from our pulpit committees and official boards!

Which reminds us there is hope. Preaching also went through its changes. There was a time when preachers wanted to major on "topical" sermons on various themes with precious little theology. But this has changed. We are, I believe, seeing more and more strong biblical preaching. So may it be.

Now there comes a time for leadership. Pray for our young people. They need our prayers, our understanding, and our love. They find fascination in some of the tunes and ditties that have become available to them. They like to sing them. And this is good. Let's keep them singing.

But the right kind of leadership can show them how exciting and fresh the grand old hymns can also be when sung in the Spirit and in understanding. We owe this to them. They will thank us in the years to come if we do not fail them now.

As you read this, you may be thinking, It sounds today like a fuddy-duddy.

As I read it again, I think I must agree.

A fuddy-duddy with sore sardrums.

The monotonous note of destruction is its own anesthesia. It needs to be relieved with the joyous note of comfort and hope.

Minister as Prophet

By Robert D. Branson*

The prophet is the most popular Old Testament model for today's minister, and the prophet who is most idealized is Elijah. His independence of action, his courage in opposing the king, his devotion to God, his personal manifestations of the power of the Spirit, even his touch of humanness in discouragement, all blend into a composite picture of a courageous, ready to speak the Word of God. In the comforts of our studies these characteristics fire our imaginations. We, too, like Elijah, want to be his successor. However, in what specific ways does the minister wear the mantle of the prophet?

First, the qualification of a prophet was the call of God. His office was not hereditary, although there were "schools" of prophets (2 Kings 2:3) and disciples of the "master" prophets (I Amos 8:16). A man from any walk of life, whether shepherder (Amos) or priest (Ezekiel), might be called of God to be a prophet. This democratic principle has always been the major qualification for the office of the ministry in our church. The call might come in any number of ways—as in a vision, as to Ezekiel and Isaiah; or in the quiet consciousness of God speaking to one, as to Jeremiah. Yet the theological legitimation for our ministry has always been its sense of divine call. God has raised us up to do His work.

The church does ask that the call of God be evidenced by grace, gifts, and usefulness. By this it is meant that one's claim to be called is not sufficient. God will ratify that call to the community of faith by working through the individual to increase or sustain the community. Without that objective evidence the church has no basis of judging the validity of one's claim to be called. There are, however, no artificial barriers created by the church to prevent one from serving God. For example, women have, always been ordained in our church. Whatever stipulations are required, such as educational preparation, represent the church's concern that one be able to discharge his obligations to God and his people to the best of his abilities. However, the call is essential, for no other qualifications or qualifications are adequate to qualify a person for the ministry of the Church of Jesus Christ.

The second characteristic of the prophet was his message. The prophet was called to something, to proclaim the message of God. The preaching of the prophets in the Old Testament is mostly the proclamation of judgment, the declaration of destruction. Amos has
almost no word of hope. In our day of popularism, when everyone wants to be liked by everyone else, the message of judgment has fallen out of favor. People want to hear pleasant things, a message that makes them feel good. However, a prophet's task is to confront men and women with the claims of God. The task need not be done in an abrasive manner, but men and women still need to be confronted with the realities of sin and judgment.

Yet in the proclamation of doom, the prophets also brought a message of hope. Isaiah could shift from doom to oracle of Messianic promise. Micah alternated his messages of judgment and hope. The monotonous pie's intercessor. In a success and saved his nation. Ha-

in the Spirit (7:1-6), he interceded and saved his nation. Halkuku's oracles are the prayers he had with God. The act of intercession identifies the minister with his people. He is one of them, representing them to God. This is one of the finest privileges of a minister, to lay before God the sins of his people that God, might grant them the grace of repentance. When one has pled with God for mercy, he is better prepared to speak the words of judgment. Then he knows the brokenhearted cry of Hosea, the compassion of our Lord Himself. His sermons come to life as expressions of love so that even the harshest words cannot anger. They cut to the quick, for they are spoken in love.

The minister is called by God to be both His messenger and the people's intercessor. In a significant way he takes up the ministry of Jesus and extends it to his own people. This is in part what Paul meant when he wrote: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of His body, that is, the church, of which I became a minister according to the divine office which was given to me for your sake, to make the word of God fully known" (Col. 1:24-25, RSV).

"From the Revised Standard Version of the Bible, copyrighted 1946 and 1952, used by permission.

The Christian Faith

By Vernon T. Groves

The Christian faith may be thought of as a system of beliefs or a philosophy of life subscribed to by those who call themselves Christians. It may also be thought of as the set of attitudes and beliefs and the personal experience, commitment, and relationship with God of an individual Christian. The approach in this article will be along more personal, individual lines. For Christian faith is a very personal thing. It centers in and depends upon a Person—the Lord and Saviour Jesus Christ, who is the "author and finisher of our faith" (Heb. 12:2).

Faith is a gift of God, but it is born, grows, and develops through human compliance with divine-human cooperation.

The Christian faith includes four main types of components:

1. Cognitive or intellectual components
2. Affective, feeling, or emotional components
3. Action components
4. Social components

These components overlap, interact, and interrelate in various ways so that it is difficult or impossible to separate them from one another, or to discuss one without involving one or more of the others.

Cognitive factors in Christian faith include knowledge, understandings, and beliefs. These are based on the Word of God. This is true of the system of beliefs and doctrines held by Christian people as a group, and certainly true of the inner personal faith of the individual Christian. In the words of the Scriptures "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Bishop John H. Vincent has said:

"The processes of divine grace in the life of man are performed through the truth of God as contained in the written word of God. It is the word of God that "quickens" the soul (Ps. 119:50). It is the "entrance" of the word of God that giveth "light" (Ps. 119:130). The word is the "sword of the Spirit" (Eph. 6:17) which Christ used with the adversary in the wilderness (Matt. 4:1, 7, 10). It is the "Jaw of the Lord" that is "perfect, converting the soul" (Ps. 19:7). It is the "word of God which effectually worketh also in you that believeth" (1 Thess. 2:13). It is the word of God which is able to build believers, and to give them "an inheritance among which are sanctified" (Acts 20:32). Through the "exceeding great and precious promises" of the word, believers are made partakers of the divine nature" (2 Pet. 1:4). Spiritual enlargement comes from running in the way of God's commandments (Ps. 119:35).

The basic character of the Word of God in Christian faith is implied in the exhortation: "And these words,

which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest at home, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:6-7). Jesus himself said, “Search the scriptures” (John 5:39).

Bishop Vincent has also pointed out the exhortations of Christ to “take heed what ye hear” (Mark 4:24); and “take heed therefore how ye hear” (Luke 8:16); and also that the Bereans were commended as being ‘more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scripture daily’ (Acts 17:11).

Belief is essential to the Christian faith, it is indicated in the following scriptures and many others: “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6); and “Believe on the Lord Jesus Christ, and thou shalt be saved” (Acts 16:31). The belief that brings salvation no doubt goes deeper than the intellectual, but it does involve cognition.

The Christian faith involves emotion, for “with the heart man believeth unto righteousness” (Rom. 10:10). Many attitudes are involved in the Christian faith, and all attitudes have emotional or feeling components as well as intellectual and sometimes action components. The preeminence emotion involved in Christian faith is love. It could hardly be otherwise when the two great commandments are to “Love the Lord thy God with all thy heart, and with all the soul, and with all thy mind,” and “thou neighbour as thyself” (Deut. 6:5). Love is to a degree a test of faith: “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (1 John 3:14).

The great “love chapter” in the Bible, 1-Corinthians 13, implies the importance of this emotion. But other emotions such as “peace, and joy in the Holy Ghost” (Rom. 14:17) are involved in Christian faith, and there is a great deal said in the Bible about “the fear of the Lord.”

The action aspects of the Christian faith greatly overlap on the knowledge and belief aspects as shown in John 7:17 where Jesus says, “If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” Other scriptures carry a similar message such as the following:

Ye, if ye crucify after knowledge, and liften up thy voice for understanding on the earth, ye shall understand righteousness, and judgment, and equity; yea, every good path” (Prov. 2:3, 9).

“All thy ways acknowledge him, and he shall direct thy paths” (Ps. 111:10).

“... A good understanding have all they that do his commandments” (Ps. 111:10).

“...And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually” (Isa. 58:10-11).

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).

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It is clear that while one by his works cannot earn his way into the kingdom of God, doing what is right can help one to choose the right way, and to make reasonably adequate judgments concerning those things which are coherent with the Christian faith. Once in the Way, one can stay in the Way of life (or faith) by continuing to do what is right. “If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin” (1 John 1:7).

James the Just has indicated that “faith, if it hath not works, is dead” (2:17), and so the action components of the Christian faith are not to be taken lightly. These components involve acts within oneself and actions reaching out to others. They involve choosing, confessing, committing, and trusting; and they involve doing good to all men. Indeed it would appear that one does not have the true Christian faith unless he feeds the hungry, gives drink to the thirsty, ministres to the sick, clothes the naked, and visits those who are sick and in prison (Matt. 25:31-46). Also there is the further mandated action component of carrying the gospel into all the world (Matt. 28:19-20).

Social aspects of the Christian faith over lap on the affective and the action components, involving love and service to God and men, and fellowship with God and one another. In the words of Paul, “We, being many, are one body in Christ, and every one members one of another” (Rom. 12:5). One cannot hold the Christian faith in a vacuum, and Christians need one another. Each Christian had the faith brought to him by others, and each Christian is sustained in the faith in large degree through the presence, prayers, and encouragement of others. Even so, each has the obligation to bring the faith back to others and to help them as he has been helped.

Christians may well heed the exhortation of Paul: “Examine yourselves, whether ye be in the faith, prove your own selves” (2 Cor. 13:5). Questions for such an examination might be drawn from the cognitive, affective, action, and social domains of Christian faith and experience. The following might apply:

1. Do my beliefs square with the Bible, and do I “believe on the Lord Jesus Christ?”
2. Do I “love the brethren”?
3. Am I walking in the light?
4. Do I have fellowship with the saints, and do I seek to extend the faith to others?

Affirmative answers to these questions should help one to be assured that he is indeed in the Christian faith—a faith for the whole man reaching out to the whole world.

“When I cry unto thee, then shall mine enemies turn back” (Ps. 56:9). But it must be a real “cry”! It must not be an idle recitation which sheds no blood. It must be a cry like the cry of the drowning, a cry which saves the air like a bullet. That is the cry which takes the Kingdom by storm.

When such a cry rends the heavens, “mine enemies turn back”. A secret and irresistible artillery begins to play upon them, and their strength fails. Yes, believing prayer calls these invisible allies into the field.

—John Henry Jowett
A Time to Refrain from Embracing

By Timothy L. Thomas

The book of the Preacher is not the most easy book to understand. There are passages that seem difficult to ally with our Christian faith. The Book of the Preacher seems to read like a diary of a man who is overwhelmed by the vicissitudes of life. He seems to vacillate from faith on the one hand to pessimism on the other.

His emotional responses to the problems and complexities of life seem to find him harping on concepts such as despair, futility, despair, rejection, depression, melancholia, sadness, discontent.

The third chapter, however, seems to be an attempt to relate the facts of life to the tenets of faith in God. The Preacher seems to move a little from the "All is vanity" of chapter 1 toward the "Remember now your Creator," and the "Fear God and keep his commandments" of chapter 12.

In considering the first 11 verses of Ecclesiastes 3, some have suggested that it is a statement of blatant futility. Maniathe restrictions of the fate that controls the world. No matter what he may do or may wish to do, he is fighting a losing battle. He has been designated a creature in a system that is simply structured in terms of permissions and prohibitions.

There are "some things that he can do and others that he cannot. He has no choice but to wander aimlessly in the moral vacuum of determinism.

Others, in considering this passage, have suggested that it emphasized the sovereignty of God. God is in control of the entirety of life, is concerned about every aspect of our lives, and therefore we can rest upon the everlasting arms and be carried, without a care, to heaven on flowery beds of ease.

Yet there is some significant truth in this passage. Some of the statements are rather self-explanatory, others are esoteric: Most of us could learn a lot from verse 7, "a time to keep silence, and a time to speak." And when we move, we all wish that we had paid more attention to verse 6, "a time to keep, and a time to cast away." These pithy statements make clear the tension that exists with most rules of daily living—there are two sides on most issues.

I would like to consider verse 5 in particular. "A time to embrace, and a time to refrain from embracing." What does man (or woman) embrace? He embraces that which he loves. He can embrace people and he can embrace ideas. He can embrace things and, in a sense, embrace places. Embrace means to hold close and, as we all know, can involve a more-than-minimal amount of affection. But what does the Preacher really mean when he admonishes us to embrace sometimes and not to embrace at other times? He suggests to me that there are two choices in life. This choice has a lot to do with priority. Which things should be first and which should be last?

However, I wish to look at this verse in a different fashion. What things should we hold on to, and what things should we let go?

Embracing seems to speak of security. It is the opposite of insecurity. As children, our mothers held us when we were hurt physically or emotionally. Their embracing provided us with security. Is the answer to insecurity always to be found in embracing? I think not. There are really two ways to handle insecurity.

One involves embracing and the other involves refraining from embracing.

Option one—embracing

When any one of us is confronted by the heat and fire of interpersonal relationships, as well as by the complexities of life, we can certainly feel insecure.

When I see all that I have worked for being altered by another, when I see my best-laid plans go awry, when I am overwhelmed by what others say of me, and when I don't know how much longer I can hold up under the pressure, it is natural to feel insecure. It is natural to feel threatened and overpowered. When I feel this way, I look for a "security blanket." I try to hang on, to hold on, to embrace that which is mine. Embrace that present, embrace that past, that ideal, that person, that way of living, that thing. Here, as the drowning man grasping at straws, I find myself embracing or holding on to those things that are the trappings of my present and my soon past life. I have, however, made a mortal mistake. I had hoped to hold on to or embrace that which was mine, and have come up holding the baubles of the past. I have failed to recognize that the sum of man is not to be found in his possessions. I have not heeded the words: "He that seeth his life shall lose it."

In this predicament I find myself with only one viable activity—lash out at those who want to change my things, because in trying to change my things, they are trying to change me. By embracing, I have turned insecurity into fear, anxiety, and inferiority feelings. But there is another way.

Option two—refrain from embracing

Yes, I am insecure, but I don't let my insecurity control me. I don't let it push me into embracing the things and the people and the places that are all around me. I use insecurity to refrain from embracing. How? Can I dare let go of all of this? Can I really refrain from embracing the world, the things, the people, the church, and even myself? Can I take that leap of trust, of hope, and of faith?

Frustration, anxiety, tension, and insecurity are a part of life. I must, in a sense, accept that. Yet I have to find a way to survive them. Peter A. Bertocci suggests that the only way to survive these existential problems is to use them. Use them to be creative. Bertocci says that "to be creative is to be insecure." It is only the man who is insecure who can take the leap into the unknown and thereby know the unknown and command it.

Frustration, anxiety, tension, and insecurity are a part of life. That I cannot change, but I can decide or choose which of these will affect me. I can choose how they will affect me. So to live creatively, I have to let some of these conflicts into my life.
In other words, I must have a controlled insecurity. It can use those insecurities that come my way in a creative fashion. And how do I do that? I do it by becoming... I discover that to be is to become. Perfection is not to be found in embracing. It is never found in refraining from embracing that would conquer me and, instead, pressing on with risk. The Apostle Paul writes: "Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead.

I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:13-14, NASB).

We cannot equate perfection with security but rather with the creative use of insecurity.

Let me suggest some of the practical implications arising from the life-style proposed. For these, I am again in debt to Bertocci.

1. We must come to the basic realization that both security and insecurity are moments or points of seeming rest in the total dynamic of growth. Neither can become a permanent style. If this happens, we will have either atrophy on the one hand or cancer on the other.

2. Seat belts are great, but they are useless to me if I'm not going any place. I may be in my car with the motor running and the seat belts fastened, but if I am unwilling to put it in gear and press the accelerator, I am not making much sense.

In other words, protection against risks does not make much sense if I never risk anything. It is quite similar to feeling my pulse every five minutes to make sure that I am still alive. To go anywhere, there must be risk or refraining from embracing.

3. The creativity of man (his desire to refrain from embracing) must always confront his prejudice toward that which is safe or the status quo (his desire to embrace). Too often we begin with what we already know and let that be the framework that favors embracing the present, perchance we fail in some other risk. We may simply fear being wrong. We must, however, be willing to be wrong in the eyes of even our closest associates if we would go the way of perfection. Let us remember that our style of living is either setting men free or shackling their minds to the present that soon becomes the past.

4. Finally, we must be willing to love. Love involves trust, and trust involves openness and risk. We must be willing to be hurt if we would love. If we are not willing to be hurt, we are not loving. We must be willing to stand the hostility and aggression that will come our way from those we would try to love. Jesus said: "Love your enemies ... and pray for them which persecute you." It is not simply a matter of loving those who love us, but of loving those we may not like. We must open ourselves with initial trust, thereby risking ourselves if we would love. We must reach out with great risk, not knowing whether or not we can reach the one we are loving.

Yes, we are willing to embrace, with its security, with its warmth, with its position, with its companionship, but with its stagnation and with its selfishness.

Are we willing to refrain from embracing with its misunderstanding, with its insecurity, with its loneliness, but with its creativity, with its progress, with its truth, and with its poured-out love?


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**A Bill of Rights**

By Stanley Sutter*

I. For Evangelists

**Article 1. Basic Freedoms**

The church and pastor shall make no restrictions or demands on the evangelist that shall hinder his effectiveness in religion, speech, press, especially during the time of the peaceable assembly.

**Article 2. Keeping and Bearing Arms**

The delivery of the Sword of the Spirit, the Word of God, is essential to revival. The church should prepare itself for its proclamation. The evangelist must sense the spirit of the congregation during the preaching.

**Article 3. Housing Soldiers**

Christian soldiers deserve adequate housing. A comfortable man is a better preacher. The golden rule will apply here.

**Article 4. Searches and Seizures**

Privacy for meditation, study, and prayer is the life-blood of the ministry. Most workers prefer completely separate living arrangements, if possible, and great care needs to be taken if the parsonage or another home is shared.

**Article 5. Due Process of Law**

No evangelist's good name should be taken without due process of law. Rumors and all secondhand information are not admissible as evidence. Reliable counsel is indispensable in the calling.

**Article 6. Criminal Trials and Counsel**

In case of cancellations, workers have the right to a speedy notification and honest counsel as to the situation. Courtesy is Christian.

**Article 7. Trial by Jury in Civil Suits**

A trial by jury should be allowed but isn't. In cases where the church does not support the evangelist in accord with his need and his ability. Many pastors, as well as laymen, may not understand the "hidden costs" in evangelism. A minimum of twice the pastor's salary plus insurance and travel expenses may seem like quite a lump, but a good talk with a traveling preacher will show how far that lump has to stretch.

**Article 8. Excessive Ball or Punishment**

An evangelist is willing to, and does, take "cruel and unusual punishment" with no (or just a little) grumbling, for the Lord's sake. Therefore, we can try to compensate by treating them like the "chosen people" they are.

**Article 9. People's Rights Retained**

The pastor should reject with the evangelist in whatever rights respect, and benefits the congregation affords him, and not allow resentment or disengagement to enter in.

**Article 10. Reserved Powers**

Any rights not included in the above, but included in the spirit of Luke, chapter 10, verse 7, shall be reserved for our evangelists as Jesus' "sent-out ones."

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**II. For Pastors**

**Article 1. Basic Freedoms**

Congregations shall make no unnecessary restrictions on the private lives of the parsonage family regarding their rights to freedom of religion, speech, press, and peaceable assembly. The minister is a person as well as a pastor.

**Article 2. Keeping and Bearing Arms**

The Sword of the Spirit should be preserved above all else. A pastor should have adequate time to prepare, study, sharpen, and deliver the Word of God.

**Article 3. Housing Soldiers**

The pastor-soldier's quarters shall be reviewed annually by a concerned board, and care given to proper surroundings. A person whose family is comfortable is able to be a better minister.

**Article 4. Searches and Seizures**

The right of the parsonage family to be secure in their home against rude and
thoughtless intrusions shall not be violated. An "open parsonage" concept does not mean a "freeway" philosophy.

Article 5. Process of Law, Private Property
One of a minister's essential possessions is a clean reputation. This should never be violated without "due process of law." A pastor cannot always answer his accuser because of the possibility of hurting others, but he must remain silent during criticism.

Article 6. Criminal Trials and Counsel
A pastor has the right to expect speedy confrontation if someone misunderstands or disagrees with him. He should be contacted first, and an agreement reached; only if this fails should others be called in to help resolve the problem.

Article 7. Trial by Jury in Civil Suits
This article concerns rights of citizens in financial matters. The church is committed to provide sufficient salary so the pastor can devote full time to the ministry without undue financial pressures.

Article 8. Excessive Bail or Punishment
A pastor has the right to be free from "cruel and unusual punishment" may be suffered in the Lord, he has a right to expect his members to be "part of the solution, not part of the problem."

Article 9. People's Rights Retained
A pastor is not overly concerned about his rights, for he is in God's hands. However, he shall not be constrained to deny or disparage the rights given him by God.

Article 10. Reserved Powers
The glory and the power is God's, and a proper balance can be achieved when his people stay close to Him.

III. For Laymen

Article 1. Basic Freedoms
Ministers shall never forget that laymen are people created by God, having freedom of religion, speech, press, and peaceable assembly. Forgetting here is the source of much conflict.

Article 2. Keeping and Bearing Arms
It is part of the pastoral duty to try to arm laymen spiritually for protection and for winning others to Christ. Also it is the right of churchmen who may have differing opinions and ideas to "shoot" (or express) themselves occasionally, even at the risk of "wounding" leadership.

Article 3. Housing Soldiers
Laymen expect and deserve respect for their homes and families, and an occasional visit from their pastor.

Article 4. Searches and Seizures
Pastor and people can work together to protect one another from the unlawful invasion of Satan and the spirit of this world in our persons, houses, papers, or effects.

Article 5. Process of Law, Private Property
A pastor has the right to expect a courteous and confidential hearing from his minister in times of trouble. A pastor believes the best possible about people until proof is given otherwise (1 Corinthians 13).

Article 6. Criminal Trials and Counsel
Even though wrong, a man may expect an understanding and open-minded preacher, who give free competent counsel or lead the person to one who can.

Article 7. Trial by Jury in Civil Suits
Each person deserves equal treatment, spiritually, whatever his financial condition, with attention given to the needs of both the down-and-out and the "up and out."

Article 8. Excessive Bail or Punishment
A pastor must remember the physical and financial limits of parishioners and their families—recalling that commandment, "Thou shalt have at least once a night a week with the family."

Article 9. People's Rights Retained
The enumeration of rights here shall not be construed to deny or disparage others retained by the people. "In love... preferring one another."

Article 10. Reserved Powers
To God, who is the Source of all power and salvation, we gladly ascribe the honor and glory, and ask Him to reward our faithful laymen who put up with so much from their pastors.

Wesley's "Address to the Clergy"

By Donald Wood

John Wesley's "Address to the Clergy" (Works, 10:480-500) delineates his mature view as to "what manner of men ought we to be." He also asks a second question as the personal corollary to that generally applied first question: "Are we such, or are we not?" Of course, each must answer the second question after he has heard Mr. Wesley's reply to the first inquiry. Thus, let us see what Wesley's description of a clergyman is.

What manner of men ought we to be, in gifts as well as in grace?

1. To begin with gifts; and first, with those that are from nature. Ought not a minister to have, first, a good understanding, a clear apprehension, a sound judgment, and a capacity for reasoning with some clearness? Secondly, is it not highly expedient that a guide of souls should have likewise some liveliness and readiness of thought? Or how will he be able, when the need requires to "answer a fool according to his folly?"

Thirdly. To a sound understanding, and a lively turn of thought, should be added a good memory.

2. And as to acquired endowments, can he take one step aight, without first a competent share of knowledge? First, of his own office; of the high trust in which he stands, the important work to which he is called? Secondly, No less necessary, is a knowledge of the Scriptures, which teach us how to teach others... is it certain that none can be a good Divine who is not a good teacher? In order to do this accurately, ought he not to know the literal meaning of word, verse, and chapter; without which there can be no firm foundation upon which the spiritual meaning can be built?... Thirdly, But can he do this, in the most effectual manner without a knowledge of the original tongues? Fourthly, is not a knowledge of profane history, likewise, of ancient customs, of chronology and geography, though not absolutely necessary, yet highly expedient, for him that would thoroughly understand the Scriptures?... Fifthly, Some knowledge of the sciences also, is, to say the least, equally expedient... Here Wesley mentions, logic, metaphysics, natural philosophy, and geometry... Sixthly. Can any who spend several years in those seats of learning, be excused, if they do not add to that of the languages and sciences, the knowledge of the Fathers? I speak chiefly of those who wrote before the Council of Nice... Sevently. There is yet another branch of knowledge highly necessary for a Clergyman, and that is, knowledge...
of the world; a knowledge of men, of their maxims, tenets, and manners, such as they occur in real life... Eightly, can he be without an eminent share of prudence? that most uncommon thing which is usually called common sense?... Ninthly... A Clergyman ought certainly to have some degree of good breeding; I mean address, easiness and propriety of behaviour, whatever his lot is cast... would not one wish for a strong, clear, musical voice, and a good delivery, both with regard to pronunciation and action? What may greatly encourage those who give themselves up to the work, with regard to all these endowments, many of which cannot be attained without considerable labour, is this: They are assured of being assisted in all their labours by Him who teacheth man knowledge: and who teacheth like Him?

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

(1) As to his intention, both in understanding this important office, and in conducting every part of it, ought it not to be singly this, to glorify God, and to save souls from death? Is not this absolutely and indispensably necessary, before all and above all things? But if his eye, his intention be not single, if there be any mixture of meaner motives... his "whole body," his whole soul, "will be full of darkness," even such as issues from the bottomless pit... Let him not expect to enjoy any settled peace, any solace, any peace of his own breast; neither can he hope there will be any fruit of his labours, any sinner converted to God.

(2) As to his affections. Ought not a "steward of the mysteries of God," a shepherd of souls for whom Christ died, to be endowed with an eminent measure of love to God, and love to all his brethren? a love the same in kind, but in degree far beyond that of ordinary Christians? Can he otherwise answer the high character he bears, and the relation wherein he stands? Without this, how can he go through all the toils and difficulties which necessarily attend the faithful execution of his office?... He therefore must be entirely void of understanding, must be a madman of the highest order, who on any consideration whatever, undertakes this office, while he is a stranger to this affection.

(3) As to his practice: "Into the ungodly, saith God, Why dost thou preach my laws?" What is a Minister of Christ, a shepherd of souls, unless he is all devoted to God? unless he abstain, with the utmost care and diligence, from every evil word and work; from all appearance of evil; yes, from the most innocent things, whereby any might be offended or made weak?... May you not resemble him to a guardian angel, ministering to those "who shall be heirs of salvation?"... He is continually employed, in what the angels of God have not the honor to do—cooperating, with the Redeemer of men: in "bringing many children to glory."

Such is a true Minister of Christ: and such, beyond all possibility of dispute, ought both you and I to be.

If such were the requirements of the eighteenth-century minister, dare those of the twentieth-century minister be less? Indeed, would not such a man as Wesley describes be a man for all seasons?

Worry is a thin stream of fear trickling through the mind. If encouraged, it eats a channel into which all other thoughts are drained.

—Arthur S. Roche

The Preacher's Magazine

August, 1977

Tale of Two Shoe Salesmen

By Ivan Lathrop

The owner of a certain shoe factory had built up such a business that he decided to expand by opening two new outlets. One he opened in a very large city and hired a bright young man to manage it. He decided to experiment with the other and see if he could open a new market where there would be no competition. This branch was opened on an island in the South seas, and he hired a promising young man for this job.

At their first year-end conference, both men had to report to their boss. The young man who had the store in the big city told of some difficult days of breaking into the fierce competition. He had made a few improvements in the design of the shoes, which helped some. He reported on promotional ideas which he had tried, occasionally losing profit to get the product before the public. He had even done some door-to-door selling when things were slack. Slowly he had gained the edge on his competitors and had a very respectable profit for his boss at the end of the first year.

The second man had a different story to tell. He was discouraged and defensive. He began by berating the other man. "Who couldn't sell shoes when you are surrounded by a million shoe-wearing people?" he moaned. He continued by berating his boss. "You sent me and my wife and children out to that forsaken end of the world to starve to death," he raved. "How was I supposed to sell shoes out there? Those people don't want shoes! They love the feel of the warm sand between their toes. In fact, even I quit wearing shoes while I was there." He continued, "After making us suffer with this worthless experiment, I believe that you owe us a decent opportunity like you gave the other guy."

The owner of the business, being a fair and sympathetic man, agreed that he had probably made a mistake, but he had such an investment in the store that he hated to close it after only one year's trial. He decided to give the man his chance by exchanging the two men's positions.

At the second year-end sales conference, the two men again met to report. The man who had been shifted to the South seas island described how he had arrived to find that shoes were not exactly the hottest sales item in town. With some effort he was able to secure an audience with the king. Before the day for the audience arrived, he designed and had his boss manufacture, a few special slippers. They were very lightweight with colorful patterns on them (he noticed that the natives liked colorful patterns), and he set them off with a few sequins. With these in hand he set off to see the king. The king and his whole family were delighted to have their pictures taken wearing their beautiful new foot finery. They weren't wearing much else, but their feet were beautifully covered.

The next day a bigger-than-life, full-color photograph of the king and...
his family in their new shoes decorated his shop window. He regretted that he had ordered only 10,000 pairs initially, for the factory couldn’t keep up with the additional orders. Since then, besides being the island’s most successful businessman, he had been made an honorary citizen and had been appointed as the king’s footcare advisor.

What about the second fellow? He began his report by indicating that he had talked to the king once about wearing shoes, but he had refused. Evidently the king had reconsidered, and the “lucky” colleague had arrived just in time to capitalize on the break. He had suspected it was coming, and now he was wondering why the boss had “yanked” him out of his store after he had worked so hard to lay the foundation of the business. It looked like favoritism. “As for the big-city store—it was a complete failure. That glowing report last year was pure window dressing. The other guy knew that the ship was sinking and jumped off just in time. ‘Why, he had high-pressured so many people into buying so many pairs of shoes that everyone in town has enough shoes to last them for years,” he explained. ‘The market is absolutely glutted.”

For proof of the point he invited the others to look around them and notice that not one person in sight was shoeless, and they all looked quite content with what they had. He ended by saying, “I finally had to tell the business to pay the rent.”

“Pastor, does the shoe fit?”

**Practical Points**

*Integrity Is Still the Answer*

**Dear Son:**

It is summer and I know that you are busy with camps, retreats, reports, vacations, etc. Summer used to be a “lazy time,” a kind of break before the fall program—but no longer. But that is not what is on my mind.

I was thinking about you last night before going to sleep. We are proud of our talented, educated son and daughter who were called to ministry. And then I began to pray: O, Lord, You know all the temptations that beset a minister. There are so many ‘tugs and pulls’ that can easily lead him to the short route to success. Help him to see that Jesus took the road of integrity.

Oh, I know that it is difficult at times. He sees other ministers taking short routes to larger churches, bigger salaries—and I believe that will be in time. But as he is on his way, may he keep Thee in mind with his eye on a Spirit-filled ministry and a love-accented program.

Son, I know that it is not easy to labor day by day with the grind that is the pastor’s. But things are happening. Men and women are being won to Christ. Your income is slowly growing, and the community is awakening to your presence. And you are doing it all with integrity. I am proud of you.

In a few days most of the people will be back in the harness to add to those who were won this summer—and you will see the results of your labor. God bless you.

Love,

The Preacher’s Magazine
popular, he says, "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power, that your faith should not rest in the wisdom of men but in the power of God" (1 Cor. 2:45, NASB). Persuasive techniques might gain a response, but it would be based on the "wisdom of men" rather than the "power of God."

The New Testament preacher is a herald or ambassador of Christ (2 Cor. 5:20). He comes to bring or announce the good news of Jesus Christ and His salvation (euangelloe). And he does this "with the Holy Ghost sent down from heaven" (1 Pet. 1:12).

In performing his task of preaching, of course, he "exhorts" (Acts 2:4) and "beseeches" (2 Cor. 5:20) his hearers. But he depends, not on his psychological tricks of the trade, but on the convicting and converting power of the Holy Spirit. "Unless the Lord build the house, they labor in vain who build it" (Ps. 127:1; NASB).

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WEAK CHURCH
or Start a NEW CHURCH OF THE NAZARENE

BE A BIG BROTHER TO A LITTLE
CHURCH THIS YEAR

Start or Strengthen a
Church of the NAZARENE

Are You Training Your Layman How to Win Someone to the Lord?

According to Ephesians 4, the pastor is to equip the laymen in a method they can use to win people to Christ.

You can be trained in a workable, scriptural, sensible, and reproducible method of personal evangelism so you can train your laymen. Attend one of the following “Nazarenes in Action” clinics, using the Evangelism Explosion method with the Wesleyan adaptations.

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*Both basic training in personal evangelism and advanced training in discipleship given.

Contact the superintendents of the respective districts for further information concerning enrollment or...

Department of Evangelism
6401 The Paseo
Kansas City, Mo. 64131

or call
TOLL FREE—WATS LINE 800-821-2154
Here are some ideas for September Stewardship Month study that your church can use.

A new 16-mm. filmed Stewardship Bible study taught by Reuben Welch.

The laymen's retreat setting at a seaside resort sets the mood for the recounting of the creation story from Genesis. Reuben Welch, well-known professor, writer, and popular speaker, leads a group of adults in a study of Genesis 1 and 2. A total stewardship concept arises naturally from the Word.

See order blank on page 16X.

3 teaching filmstrips (to accompany film)
These 40-frame color filmstrips have cassette narrations and accompanying user's guides:

Part I—Definition of Christian stewardship and its relationship to our use of time.
Part II—The Christian steward and his vocation. The issue of money and possessions is presented, with a strong emphasis on tithing.
Part III—Our responsibility as stewards to our "beautiful and now fragile earth" and to those who inhabit it.

$28.50 for the set (VA-506)
Order from: Nazarene Publishing House
Box 527
Kansas City, Mo 64141

See your new 1977-78 Stewardship Kit for more Stewardship Month ideas.
Ministering to the minister—that's what the Department of Pensions and Benevolence is all about. The programs briefly described below are vehicles for this ministry. Also, information is available relating to the minister's personal finances: social security and income taxes, compensation and housing allowance. Write to us—we're here to serve you!

The Nazarene Supplemental Retirement Program is a retirement "gold mine." Upon retirement, this tax-sheltered annuity will give a guaranteed income for life. Yet it provides a tax benefit during peak income years. Your church board may designate a percentage over and above your salary as a contribution to this program. At retirement, you may take a lump sum payment of all accumulated principal plus interest, or receive a guaranteed income for life. You would still receive the social security and "Basic" Pension benefits you had earned. The current interest rate is nine percent on all funds deposited after February 1, 1976. There is no mortality charge on interest is earned on every penny deposited.

More and more churches are using the Nazarene Supplemental Retirement Program as an equity fund for the pastor. This enables the minister who is provided a parsonage an opportunity for building up equity so he can buy a home when he retires. (Also, the department sponsors the Perpetual Parsonage Memorial Plan which encourages laymen to will their homes to the department for use by retired ministers.)

The "Basic" Pension plan has been a tremendous asset to the retiring minister. Based on the number of years of service in the Church of the Nazarene, a retired minister may receive a monthly pension check for life, in addition to social security benefits and other retirement income. Though the pension plan has been in effect only since April, 1971, the maximum benefit available through the "Basic" Pension has doubled during that brief span of time.

Monthly Benevolence Assistance was the standard method of helping retired ministers for many years. It continues to aid a number of retired ministers and widows who are not on the "Basic" Pension plan. This program is administered primarily on the basis of need, rather than exclusively on service. In the event that a retired minister has low social security income and meager retirement provisions, the program supplements this income and lifts it to an acceptable level.

Ministers who become disabled and are granted a disability monthly benefit by the Social Security Administration must wait several months to begin receiving that income. Between the period when church income ceases and Social Security benefits begin (a period which may not exceed 24 months), the General Board has voted that a minister may receive Temporary Disability Benevolence equal to the certified Social Security disability monthly benefit. This is in addition to any "Basic" Pension income.

A $1,000 life insurance policy is made available to all ordained ministers and licensed ministers. Premiums on this policy are paid by the Department of Pensions and Benevolence. This Primary Group Term Life Insurance automatically yields a $2,000 to all ministers whose district has paid at least 90 percent of its Pensions and Benevolence Budget for the previous year. The policy has special provisions for accidental death or dismemberment. Thus, this $1,000 life insurance policy could pay as much as $4,000 to your beneficiary.

The Supplemental Group Term Life Insurance program can meet your additional life insurance needs at the lowest cost possible. This insurance is available on a unit basis. One unit of personal insurance is worth $5,000 of coverage. One unit of dependent's insurance provides $1,000 coverage on your spouse and $500 coverage on each child between 6 months and 19 years of age. The number of units you may purchase and the cost of each unit is determined by your age. The policy has special provisions for accidental death or dismemberment.

The Emergency Medical Assistance program has been established to aid ministers, whether active or retired. This program applies medical expenses that are not covered by insurance or other programs. The usual $1,000 maximum is increased to $2,500. The amount of funds available is based on the minister's age and years of service. The minister's medical expenses (other than surgery and hospitalization) are reimbursed on an actual basis. For more information, write:

Dean Wesell
Department of Pensions
6401 The Pasado
Kansas City, Mo. 64131
Straight from the horse's mouth!

Today's Children ARE
Tommorrow's Churchmen

JUNIOR CHURCHMANSHIP COURSES

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WHEN TO USE:
- Children's Church
- Junior Fellowship
- Summer Camps
- Other children's groups

For further information write the CST Office, 6201 The Paseo, Kansas City, Mo. 64131, and ask for the Junior Churchmanship Training Program Brochure.

(Credit available through class study only)

July 18-23, 1978
YMCA of the Rockies Conference Center
Estes Park, Colorado

OBJECTIVES
1. To offer young people experiences under the Lordship of Jesus Christ through worship, witnessing, discipleship, devotion, and fellowship.
2. To experience the oneness of the Body of Christ.
3. To acquaint youth with the interational church.
4. To challenge, equip, and channel youth for service in the church.

TEEN APPLICATION REQUIREMENTS
1. Membership in the Church of the Nazarene.
2. Ages 14-18. Applicants must have 14th birthday on or before July 1, 1978, and must not have 19th birthday on or before the same date. Also, any U.S. applicant must be a student in the 9th, 10th, 11th, or 12th grade during the 1977-78 school year.
3. Memorize 2 Timothy 2:1-15 in the translation, paraphrase, or language selected by the applicant.
4. Accept the responsibility of transferring (as suggested in 2 Timothy 2:2) the biblical concepts learned to five other teens in your local church fellowship, using tools and training opportunities provided at World Youth Conference.

PASTOR:
Contact your district NVI president for applications.
No! Just trying to help you organize your media needs for this fall and winter season. Check the items in which you’re interested and we’ll send you up-to-date detailed information. Mail to Nazarene Communications, 6401 The Paseo, Kansas City, Mo. 64131.

- TV Special: “To Wipe the Tear,” 28½ minutes. Remake of the film version.
- TV Spots: Series “B” and Series “C.” These are brand new 30-second spots.
- Radio Spots: A reel of five with time for a 5- to 10-second local tag.
- Film: “And God Gave Dominion”—a 30-minute stewardship Bible study by Reuben Wolfe on Genesis 1 and 2.
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Have you considered participating meaningfully in this extensive ministry?

Through the Horizons program you can extend your stewardship through wise estate planning. Turn your assets into Showers of Blessings for countless people—while receiving generous returns, tax benefits and the deep joy of being a laborer together with God.

For more information, request the free booklet below.

Take a wise look ahead.

Division of Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
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Attn: Robert W. Crew

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| OCTOBER 2 | Membership Day |
| OCTOBER 3 | Families' Day |
| OCTOBER 16 | Servicemen's Day |
| OCTOBER 23 | Neighbor's Day |
| OCTOBER 30 | Everyone's Day |

| OCTOBER 2 | Membership Day |
| OCTOBER 3 | Families' Day |
| OCTOBER 16 | Servicemen's Day |
| OCTOBER 23 | Neighbor's Day |
| OCTOBER 30 | Everyone's Day |
In October, Make a Psalm Sing

"This is the day..." Psalm 118:24.

Sunday School Attendance Program Highlights Five Great Days:

- Members’ Day
- Families’ Day
- Servicemen’s Day
- Neighbors’ Day
- Rally Day (for everyone)

“We will rejoice and be glad... when we have done His will.”
God Is Balanced

It's probably the extremist that starts things happening in the world, but it takes the balanced folk to keep them rolling.

Some of us are extreme by nature. If we get a new idea, thought, or truth, we create waves wherever we go. Someone said, "Truth carried to its furthest extreme ends up in self." A boy in college said, "Too much of anything isn't good for anything. So I tucked it away for further thought."

If you earn $1 million but lose your family and home, that can hardly be termed a success. If you make $2 million but lose your health through excessive work and sleepless nights, that can hardly be success. A mother who works every spare moment to community projects and leaves a husband and children to come home to a messy house, can hardly be termed a success.

The Christian woman who trots to four or five Bible studies a week and fails to be there with little tots crying or teenagers calling, can hardly be termed a success.

Our writer for the next six months will be Mrs. Don Fosler, pastor's wife of Sunnyvale Temple Wesleyan, Waterloo, Ia.

August, 1977
"There are only three things important in your life: (1) God, (2) your family, (3) The Green Bay Packers." He was wise enough to know all attention to the Green Bay Packers could cause a family breakdown. A discouraged player is not a good player. He was wise enough to put God first. However, all God with no family life is unnatural. He knew God was in a family, and God was in the Green Bay Packers.

When you know God rightly, you'll know God is in the PFA, the football team your son plays on, the lonely widow next door who needs some fresh-baked cookies, the hot meal and the big kiss which awaits the man of your life at evening.

Yes, God is balanced. "Jesus went about doing good." I'd call that balanced.

Balance in all things brings about happiness. The greater the person, the more balanced their living habits.

Inevitably the people you see at the top are family people. They work when they work and play when they play.

My husband is a very busy man. We like to make a game out of cleaning the house and cooking the meals. We like to keep that childlike wonder. When he shuts that door at night, we have a party. Sometimes we eat on the sun porch, sometimes in the dining room in our big fan chairs, sometimes in the family room at the ice cream table. It has helped us to maintain balance in the midst of a world of need, problems, and perplexities.

I wish I had known more about balance earlier in my life. As a young wife I thought there was no end to my human resources. I taught school, traveled speaking and singing with my husband, tried to keep up with all the calls, and prayed all night long. Today I know I have this treasure in an earthen vessel, and I am responsible to take care of the Lord's temple. Your being is sacred.

The body of Moses was contended for by Satan, so there must be a special something about these body-temples of ours.

There are all kinds of "olics" in the world. There are alcoholics, gamble-olics, work-olics, book-olics, nag-olics, negative-olics. All of these are forms of obsession. Emerson said, "A man is what he thinks about all day long." We must bring our minds and our bodies under control of Christ and let nothing dominate or control us. Paul said he kept his body "under." He was in charge.

You are responsible for your choices, your attitudes, and your thoughts. Your life today is a sum total of all these—your choices, your attitudes, and your thoughts. In Christ, we are given the power to make new choices, have new thoughts, and form new attitudes.

No man in Christ is any longer a victim. Whatever his past, he can rise above it for he is made new. He can choose which thoughts he allows to remain in his mind.

God wants to put our lives in balance. Many of us get out of balance because we are trying to change other people's lives. We can never change anyone by direct action. We can only change ourselves. Then when we change, others change in reaction to us.

"Live and let live." "Let go and let God." These short phrases have taken the tense, aggressive spirit from me. I am not responsible to change people. The best I can do is try to live in perfect harmony with God and my fellowman. When I let go, the other man feels the release and he's free to improve without my manipulation.

Letting go is not easy if you have been tense and aggressive. You must first of all make a clean, clear-cut decision that you want to change. If you've been programmed to much negative control in your life, you are like one that is addicted. Change does not come easily or quickly.

But start approving of yourself, of others, and the world around you. Start blessing all the people you meet. Refuse to see them with a negative eye. Just as surely as you created bad habits, you can create new ones by repetition. It takes time to replace negativism with positives. It will definitely happen if you make a deliberate choice to change.

Balance your work, play, laughter, reading, praying, giving, and your smiling. Every day can be a purposeful day, when happiness is a habit. Don't wait for the proper time to be happy. That day may never come.

Today is the day of salvation, and today is the day to be happy.

I decide how to budget my work at the beginning so I don't come to the end wondering what I've done. I make a mental note of people who might need me, then make a telephone call for appointments and put it on my calendar. I am constantly making lists of people I think need a word of cheer or encouragement. It's surprising when I balance my time how much I can get done in a week. I never go to the beauty shop without a book or writing paper. In fact, I am known for my bag of books and supplies which go everywhere with me.

God is balance. I want to live in balance, redeeming the time. "The race is not to the swift but the faithful."

---

Sermon of the Month

The Faith That Pleases God

By Marvin L. Chaplin

E NOCH WALKED WITH GOD" (Gen. 5:24). "Before his translation he had this testimony, that he pleased God" (Heb. 11:5).

The Ripley's Believe It or Not Museum in Niagara Falls, Ontario, Canada, boasts a display called "The World's Strangest Graveyard." The collection claims to have copies of the world's most somber, most forbidding, most weird, and most humorous epitaphs. For example, there is the epitaph copied from a tombstone in Middlebury, Vt.: "I put my wife beneath this stone for her repose and for my own." One from a cemetery near Uniontown, Pa., says: "Here lies the body of Jonathan Blake, stepped on the gas instead of the brake." Another marker simply gives the deceased man's name but follows it with "February 30"—a rather improbable date!

Ripley's display is fascinating and is incredible. But the fifth chapter of Genesis records something even more sensational.

Reading the chapter gives one the impression that he is walking through a cemetery and reading epitaphs. After
while he becomes bored, for he discovers that his friends are enfeebled, and his family are enfeebled for fear of their food, and the presence of the Lord is not among them.

Enoch, this was the most notable fact of Enoch's life—he "walked with God." (Gen. 5:22, 24.)

The word "walked" is used frequently in Scripture to indicate faithfulness to and fellowship with God. God is not some austere tyrant detached from the cares and concerns of his creatures. He is a loving Person who desires communion with his people. He said to Abram, "Walk before me, and be thou perfect." (Gen. 17:1.) He pointed out the way to his inablity and said, "Walk ye in it." (Isa. 30:21.) Christians are exhorted to "walk in newness of life." (Rom. 6:4.) Not after the flesh (Rom. 6:18), but in the Spirit (Gal. 5:16.) By faith (2 Cor. 5:7) they are to walk worthy of their calling (Eph. 4:1), in honesty (Rom. 13:6), faithfulness (1 Thess. 3:10), and love (Eph. 5:2). Walking with God is a private experience which must be practiced by faith. It is only a faith that can please God and have fellowship with Him.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6.)

Enoch was pleasing to God because he believed in Him and lived in the power of that personal faith. The faith that God expects must be continuously exercised. A certain woman apologized to guests for the condition of her guest's chamber, "I, the lady of the house, brought it from the cabinet, she said, "It's awfully tarnished. I don't use it enough to keep it bright." If our lives are to be kept bright and free from spiritual tarnish, faith must be applied to them at all times.

Faith in one's personal work

The faith that pleases God also manifests itself in one's personal work. Enoch lived a normal life, and his family and social relationships were no handicap to his devotion. He had all the duties, distractions, and complications of such responsibilities, but he hallowed them all with the sense of divine fellowship.

Some people never understand that God wants their fellowship in the midst of their normal life. Enoch, in the Middle Ages, Angela of Foligno was glad when her husband and children died so that she could spend all her time contemplating the love of God. Spirituality is always in danger of passing into empty sentimentality. If our "faith" becomes us to escape from the commonplace, it is dangerous and false. God calls upon us to serve Him in the discharge of our daily duties.

Brother Lawrence, the awkward, uneducated country boy who served as a cook in a French monastery about three centuries ago, learned the secret of working with God. He learned to enjoy his manual work in the kitchen, which he had previously despised. His health improved. His pattern of living became characterized by peace, serenity, and increased efficiency. "The time of business," he wrote, "does not differ with me from the time of prayer, and in the noise and clatter of the kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees (Practice of the Presence of God, Revel.)."

Enoch, like Brother Lawrence, had learned to practice the presence of God in his daily round of activities. We must learn to do this too. Whatever you do, "Paul instructed the Colossians, "put your whole heart and soul into it, as into work done for the Lord, and not merely for men—knowing that your reward is out of sight, only one, will come from the Lord, since you are actually employed by the Lord Christ, and not just by your earthly master."

Faith in one's public witness

The faith that is pleasing to God manifests itself, finally, in one's public witness. From the Bible's description of the age in which Enoch lived, we know that humanity had reached the peak of pride and had plumbed the depths of godlessness, scorn, and violence. It was to this type of society that Enoch was called. "Enoch, prophesied. Behold, the Lord cometh . . . to execute judgment." (Judg. 14:15.)

Enoch witnessed for God during a nightmare of moral and spiritual darkness. It was a period approaching a climax when men seemed to be turning generations. God would wipe out the entire human race except for Noah and his family. Enoch did not compete with the world, but he would withdraw from it entirely. He maintained and proclaimed his faith in God when almost everyone else was forsaking Him.

Although one's faith in God is personal, one cannot hold it long without either sharing it or losing it. Very definitely, Jesus proved that His people would be preserved from the contamination of the world. But He did not say that they should be removed from the earth.


A few years ago, Pogo appeared in one of his comic strips with his back propped against a fallen log. A strange animal came along the trail. Pogo stopped him and asked him to identify himself. The newcomer explained that he was a carrier pigeon. Skeptical of the creature, Pogo asked what it was that he carried. "Messages," the bird replied, hiding his head. "I have a message, but I put it in my shoe. Done walked so long I wore a hole in my sole, as I lost my message through the hole."

There are many today who are walking the rough roads of life, facing daily cares alone and wearing holes in their souls.

We must constantly realize that God is with us and that we need not make our way through life alone. It is true that walking implies movement, and movement implies friction, and friction impairs our stability. But it is also true that God has provided the strength necessary to overcome those hardships, and we can have as much divine help as we will appropriately.

A little girl was telling her version of the story of Enoch. "I was taking a walk with Enoch," she explained. "One day they went a little farther than usual, and God said, 'Enoch, you're a long way from home, and you look very tired. You'd better come in and rest awhile.' So Enoch went into God's house and found it so comfortable that he has stayed there ever since." Jesus may return in our generation and snatch us from our daily routine, as the Father did with Enoch. Or He may call us forth from the grave with the day of His kingdom has come. In either case, we can be prepared to stand before Him unashamedly if we know that our faith has been pleasing to Him.

5 THE PRICE OF REVIVAL

A clergyman was walking along a road where he observed a man breaking stones, and kneeling on the ground to do it more effectively.

As he passed, he said to the man, "Friend, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones."

"Perhaps, Pastor," the man replied, "you do not work on your knees—that's the secret."

August, 1977
THE STARTING POINT

The Influence of a Church

Paul, writing to the church at Thessalonica, mentions three things that stand out in the New International Version. In the phrases one could find some "starting points." They are found in 1 Thess. 1:3.

1. "Work produced by faith." I like the insertion of the word "produced" for it adds a new dimension to the verse.
2. "Labor prompted by love." Again, the word "prompted" adds depth to the work of the church. "Prompted by love" has to be one of the most exciting phrases in this context. You could go a long way on a thought like this.
3. "Endurance inspired hope." This phrase adds new meaning to the kind of endurance the Thessalonian church had—its was inspired by hope, and that had to be the hope of the Lord's resurrection.

Fosdick's Prayer

Harry Emerson Fosdick's own prayer as he got up to preach was always, "Somehow in this congregation is one person who desperately needs what I am going to say; O God, help me to get to him."

The impact and meaning of this prayer comes back to me, ever and again. It is a reminder of the plaque many of us have on our pulpits which simply states: "Sir, we would see Jesus."

Some Thoughts on Peace

John 14:22, in The Living Bible, refers to peace as our gift to us. Here are some thoughts on the gift of peace:
1. The individuality of the gift. "I am leaving you with a gift—peace of mind and heart."
2. The identity of the gift. "Peace of mind and heart."
3. The immeasurability of the gift. "Peace of mind and heart."
4. The indestructibility of the gift. "And the peace I give isn't like the peace the world gives."
5. The invitation of the gift. "So don't be troubled or afraid." Go to be one of the church's aspirants and endurance to realizing the goodness of God in us.

God with Us

While Matt. 1:21-23 is mostly an Advent-related context, yet it is appropriate for any time of the year. Here are some "starters" from the verses.
1. The deliverance that is adequate (1:21), "And she will bear a Son; and you shall call His name Jesus, for it is He who will save His people from their sins" (NASB).
2. One meaning of the word "Save" is put in a place of safety. Our deliverance, through Christ, is certain one of safety, for we are covered by Christ's redemptive blood.

Adam Clarke reminds us that the gospel does not make allowance for sin; it makes atonement for sin.
3. The prophecy that is assuring (1:22), "Now all this took place that was spoken by the Lord through the prophet might be fulfilled."
4. The prophecy referred to is from Isa. 7:14, "Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call His name Immanuel" (NASB). This assurance was given to Ahaz at a critical time in the kingdom of Judah. This prophecy comes as assurance that God is still holding the hand of history.


We invite you this month to read the Book of Job. To properly understand this old, old story, one must give special attention to the opening and closing chapters of the book. There are many truths in Job. We shall note a few of the basics.

August 7

WHAT DOES SATAN SAY ABOUT YOU?

SCRIPTURE: Job 1:6-12; 21:1-6

TEXT: "Satan... said, Dost Job fear God for nought?" (1:9).

INTRODUCTION: In Job we find an interesting study of what Satan, God, and your friends say about you, and what you say about yourself. Today we consider the first. Remember, Satan is a person. He is the accuser of our brethren... before our Lord" (Rev. 12:10). What does he say about you?

I. Serve Yourself (1:9-11)

Satan is no fool. He knows it pays to serve the Lord. The normal testimony of a Christian is how much better life is than when they served Satan. Thus Satan attacks our motive and says only selfishness. Satan will not admit it, but he knows he is a hard taskmaster, so he ridicules one who serves the Lord by saying he only does it selfishly. Satan cannot imagine one could lose all, then worship and bless the Lord (1:20-21).

II. Save Yourself (2:4-5)

Notice the similarity between Satan's temptation here and of his temptation of Jesus in Matt. 16:21-23. John Wesley in his New Testament uses the expression "Favor thyself, Lord" in v. 22. Some translators say: "Save thyself." Jesus reply was: "Get thee behind me, Satan." The second stanza of Satan's self-fish song is "save yourself." On the contrary, when Jesus bid us take up our cross and follow Him, He knows some pain will be in-

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III. SATAN IS SELFISH

The basic nature of Satan is the selfishness of carnality. He is totally adverse to submission to God. Therefore he judges others by the nature he lives by. This is the normal nature of persons. We judge others by the motives and nature we ourselves live by. Ever remember that Satan is a liar and the father of lies.

CONCLUSION: Paul, in Eph. 6:10-18, tells us our sure defense against the lies of the devil is the protective armor of God. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.”

August 14

WHAT DOES GOD SAY ABOUT YOU?

Scripture: Job 1:8; 2:10; 4:28

Text: “... Job ... a perfect and an upright man, one that feareth God, and escheweth evil; and he held fast his integrity” (Job 1:8).

Introduction: Paul wrote: “We are his workmanship, created in Christ Jesus unto good works” (Eph. 2:10). Whenever we have done a fine piece of workmanship, we feel pride in showing it off. When our children excel, we are proud to tell others about them. As we study Job today, we ask ourselves, Would God choose me in the example of His workmanship as He did Job? What is God’s impression of you?

I. A PERFECT MAN (1:8)

The concept of perfection did not begin at Pentecost. There is a perfection of love, motive, obedience, surrender that God delights in His children. It was found in Noah: “Noah was a just man and perfect in his generations, and Noah walked with God” (Gen. 6:9). Also in Abraham: “The Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect” (Gen. 17:1). This perfection was positive, negative, and active. He feared God—positive. He eschewed evil—negative. He was a servant—active.

He continually prayed for his family (1:5). In all areas of his life he served the Lord. The fact that he did not offend in word (James 3:2; Job 1:22) attests to his perfection.

II. A PRESERVED MAN (2:3)

Even in this first cycle of testing, Job was not enjoying it, and God was suffering along with him—“thou movest me against him.” But God rejoices in the persistence of Job. Job had settled the battle of material things (1:21) and kept trusting God. His wife (2:9) said: “Dost thou still retain thine integrity?” which has the same meaning as retain thine perfection. I am often reminded that only four words really count when I stand before God in the Judgment: “Thou hast been faithful.”

III. A PRAYING MAN (42:9)

Does God hear your prayers? He would not listen to those of Job’s friends, but would hearcenter to Job’s. His friends had not spoken right things (42:7), but Job had. They needed repentance; Job did not. God’s wrath was toward Job’s friends; His ear toward Job. When Job prayed for his friends, God showed mercy toward them and began to bless Job in a new way (42:10).

Conclusion: As Satan judged Job according to his own nature—selfishly—God judged Job according to His nature of righteousness. A fact of the sermon in itself is that Job referred to God as “the Almighty.” Far above anyone else in the Bible, Job survived the testing days, for he believed in a big God—the Almighty.

August 21

WHAT DO YOUR FRIENDS SAY ABOUT YOU?

Text: “Now when Job’s three friends heard of all this evil that was come upon him ... they had made an appointment together to come to mourn with him and to comfort him” (2:11).

Introduction: One wonders if this “appointment together” of these men from three different areas had not been planned by the one seeking to destroy Job’s faith in God. Their words were to reprove Job rather than to restore him. In this large section of the book (chapters 3–31) these men have three rounds of speeches, and Job answers them one by one. Their speeches are wordy and repetitious, so we will note only a key thought from each of the men. We will not consider Elihu (chapters 32–37) who speaks much and said little.

I. YOU’RE SUFFERING BECAUSE OF YOUR SIN

Eliphaz in all three of his speeches attacks Job’s character (4:1–8). He also relies on and repeats several times a vision he had (4:12–21). We are warned to “try the spirits,” and here (v. 15) the spirit’s message is out of harmony with God; e.g., v. 18, “he [God] put no trust in his servants.” And yet God had full trust in His servant Job. Job’s reply culminating in 7:20–21, “I have sinned,” should read, “If I am” (HBC). Job believes in a God of love and justice who shows mercy on the penitent. However, He affirms, there is no basis to say I have offended.

II. YOU’RE SUFFERING BECAUSE OF YOUR CHILDREN’S SINS

Bildad (8:4–6) refers that Job is suffering because of his children’s sins; and though Satan brought about their death, it is all charged against Job. Again human lips are speaking Satan’s words. Job answers with the oneness of God as his own clear conscience: “I am not wicked” (10:7).

III. YOU’RE SUFFERING BECAUSE OF ILL-GOTTEN GAIN

Zophar’s second speech culminates with: “This is the portion of a wicked man.” “The heaven shall reveal his iniquity ... the increase of his house shall depart” (20:29, 27:28). Zophar’s “friends” trying to explain what they did not understand, and none of them worth to “cast the first stone.” Job’s reply is classic: “If your answers there remaineth falsehood (21:6).

Conclusion: One time my wife went through a very severe and long trial when “friends” falsely accused her. One day God gave her this promise of assurance:

“...and thine enemies shall be found liars unto thee” (Deut. 33:29). The testing was severe, but God’s promise was sure. And on this note the story of Job ends.

August 28

WHAT DO YOU SAY ABOUT YOURSELF?

Text: “I am not inferior to you” (Job 12:3).

Introduction: Dr. James Hamilton of our seminary would urge everyone to have a right esteem of themselves. The Apostle Paul, writing to Timothy, said: “Let no man despise thy youth” (1 Tim. 4:12). Jesus answered the Pharisees who tried to belittle Him: “My record is true: for I know whence I came, and whither I go” (John 8:14). Job’s clear conscience of a clean character gave him the inner assurance that he needed.

I. I KNOW WHO I AM (12:3)

A common testing of Satan is to make the believer feel inferior. Job had a right esteem of himself. This he refused to be undermined.

II. I KNOW MY PAST (23:10–12)

Job knew he stood on a firm faith founded on fact. I have kept His commandments. I have walked in His ways. I know this, and I shall know it too. Therefore I know I shall come forth as gold.

III. I KNOW MY PASSER (27:2–6)

I will hold fast my integrity and my righteousness. Job had good head religion, as well as heart religion. Years ago, I heard Dr. R. V. DeLong say: “When falsely accused, if my friends won’t defend me, if my reputation was worthless to me, if my God went down with me, there is little I can do to defend myself.” Job was at his last line of defense, and here he firmly stood.

IV. I KNOW MY FUTURE (19:25–27)

Job, like Jesus in Gethsemane, laments his aloneness. His friends, servants, and household have forgotten him (19:13–19). By faith he looks beyond all human resources and sees his Redeemer. This is faith beyond his times.

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In the KJV the noun chaeris is translated “grace” 130 out of the 156 times it occurs in the NT. The next most frequent translation is “favor” (6 times), which fits best here (NASB). Only in this one passage is it translated “gift.”

This passage emphasizes the important fact that giving is a grace. This is brought out beautifully in the NIV of v. 7: “see that you also excel in this grace of giving.”

The Grace of Giving would make an excellent sermon title. The thought is elaborated further in vv. 9 and 10.

Apostles occurs 81 times in the NT and is translated “apostle” 78 times in the KJV. Only here and once in Phil. 2:25 is it rendered “messenger.” In John 13:16 it is “he that is sent.” The word literally means “one sent on an errand or with a commission.” Here it refers to the apostles (papal) to the various churches who traveled with the offering to Jerusalem.

There is a play on words here in the Greek that doesn’t show up in English translations. The verb “show” is endekynw, which in the middle (as here) means “to show forth, prove” (A-S, p. 536). “Proof” is the noun equivalent, which comes from this verb in the sense of something that is clearly shown to be.

The verb ekdokis is found only twice in the NT. In Col. 2:1 it has the bad sense “provoked to irritate.” But here it is used in the good sense of “to stir” or “stimulate.” Since “provocation” usually carries a bad connotation today, “trust” is more satisfactory here.
"Make Up Beforehand" (9:5)

This is one word in Greek, the verb proskao (only here in NT). The idea is: "finish the arrangements" (NIV).

"Bounty" or "Generous Gift"? (9:5)

The noun entia occurs twice in this verse and twice in v. 6 ("bountifully.") Its regular meaning is "bestowing," and that is the way it is translated 11 out of its 16 occurrences in the NT. (In Rom. 16:18 it is rendered "fair speech," its etymological sense.)

Arndt and Gingrich point out well the transition to its meaning in these two verses. They write: "Since the concept of blessing carries with it the idea of bounty, entia gains the meaning bountiful gift, bounty." (p. 323).

[Text continues with biblical references and explanations.]

"Whereas Ye Had Notice Before" (9:5)

This is all one word in Greek, propeanai (men). The verb propeanai is found only here in Rom. 1:3, where it is translated "promised afore." That is probably the correct meaning here. In the active the verb means "to announce before." But in the middle, as in both these references, it means "to promise before" (A-S, p. 380). Arndt and Gingrich give only the second meaning and translate it here as "the bountiful gift which was (previously) promised." (p. 712).

Surprisingly, Plummer writes (ICC): "It is not quite clear that the participle means 'promised long before' by the Corinthians. It might mean 'announced long before' by St. Paul." (p. 256). But almost all recent versions and commentaries adopt the first meaning.

"Hilarious Giving" (9:7)

The Greek word for "cheerful" is hilaras (only here in NT), from which comes "hilarious."" And he loves a hilarious giver! It is a simple fact that when people give "generously" (v. 6, NIV), the Lord's blessings descend in hilarious giving.

"Always . . . all" (9:8)

This is one of the most striking verses in the NT. - "all . . . every," and it is just as forceful in the Greek: "pasan . . . panti pantano pasan . . . pan." One is tempted to say, that only Paul could have written such a passage; it exactly reflects his enthusiastic personality.

"Minister" or "Supply"? (9:10)

The verb is chaireo (only here and 1 Pet. 4:11) which comes from choros, "chore," and hegeomo, "lead." So it meant: (1) "to lead a choros; (2) to defray the cost of a choros," and then in late written metaphorically, "to supply, furnish, abundantly." (A-S, p. 492). So the proper translation here is "supply." The verb "ministereth" ("supplies") is the it-sense—but it is perhaps slightly more contemporary than "bountiful gift" (NASB).

LIFE'S ECHO

"Fruits" or "Harvest"? (9:10)

"Seed" and "bread" indicate that grain is meant, not "fruits" (KJV). The Greek word is gena (only here in Paul). It comes from the verb ginanai, which means "to come into being." The correct translation here is "harvest" (NASB, NIV).

"Service" (9:12)

(For a discussion of leitourgia see the comments on Phil. 2:17.)

"Experiment" or "Proof"? (9:13)

The correct meaning of dokime is not "experiment" (KJV), but "proof" (NASB). This word comes from the verb dokime, which meant (1) "test," (2) "prove by testing," (3) "prove as the result of testing." Plummer (ICC) comments here: Affliction teaches the reality of the Macedonians' Christianity (vii, 2), benevolence will be a proof in the case of the Corinthians; (p. 256). Dokime is translated "trial" in 2:2, but "proof" in 2:23; and Phil. 2:22. That is what it should be here.

"Unspeakable" or "Indescribable"? (9:15)


The Strength of God

SCRIPTURE: Isa. 40:25-31

INTRODUCTION: When I say "strength," you probably think of physical power—the power to lift a weight, to jump, or run. But there is another kind of strength about which we should be concerned. It is a moral strength, the strength of being.

Jesus was not exceptionally strong physically—He fell under the weight of His cross. Strong in love, in understanding, in being—for He is God and God is omnipotent, omniscient. He rules. He reigns. God can, by His power, enable us to be victorious Christians.

Note three things about this scripture:

I. AN UNANSWERED CHALLENGE—"To whom shall we liken Him, or shall we be equal?" (v. 25).

ILLUS: Billie Jean King met the challenge and defeated Bobby Riggs.

A. In power
B. In understanding
C. In love

ILLUS: Jesus is the perfect Example. No man could do what Jesus did. "He that hath seen me hath seen the Father." (v. 27)

II. AN UNREASONABLE REACTION—"My way is hid from the Lord, and my judgment is passed over from my God" (v. 27).

A. "God's strength is unavailable.”
B. "God is indifferent toward me.”

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A. "God's strength is unavailable.”
B. "God is indifferent toward me.”
III. An Unparalleled Result—"But they that wait upon the Lord shall renew their strength" (v. 31). God's strength is:

- A. Enabling strength
- B. Empowering strength
- C. Enduring strength

CONCLUSION: And what is the secret of receiving God's strength? It is found in four words of v. 30: "Wait upon the Lord." The Hebrew word for wait means to expect, look patiently, tarry. This all takes time. But wise is the Christian who has learned "Without me ye can do nothing."  

JAMES F. SPRIULL

BULLETIN 

MAYBE THERE IS SOMETHING TO EVOLUTION—

Maybe people did descend from lower animals, because some church members seem stubborn as stuces about the Lord's work, sly as a fox in their business deals, busy as bees in spreading the latest gossip, quiet as a mouse in spreading the gospel.

But they have eyes like a hawk to see the mote in their brother's eye. They are eager as a beaver about bar-b-ques, but lazy as a dog about prayer meetings, and mean as snakes when things don't go their way.

They are noisy as crass in calling for the organization to advance, but slow as snails in inviting the unsaved to services. Many are night owls on Saturday night, but bedbugs on Sunday morning. They are as slippery as eels on Sunday afternoon and scarce as hen's teeth on Sunday nights!—Author unknown

- Every heart without Christ is a mission field. Every heart with Christ is a missionary.

Christian parents should always remember that young people need models in the home rather than critics.

Every sunrise is a message from God. Every sunset is His signature.

LOST IN THE "WOULDS"

1. They WOULD go to Sunday school, but it is their only day off.
2. They WOULD go to Sunday school, but they are too busy.
3. They WOULD go to Sunday school, but no one has told them about it.

Would you help them chart their course out of the "woulds" by inviting them to study each Sunday with you about the ONE who can guide us through life?

Many who say, "Our Father," on Sunday spend the rest of the week acting like orphans.

Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts drain.

Forget the times of your distress, but never forget what they taught you.

One can pay back the loan of gold, but one dies forever in debt to those who are kind.

The reason so many bosses are cranks is because so many of their employees are not self-starters.

It takes less time and effort to do a thing right than to explain why you did it wrong.

He knows, and loves, and cares; Nothing this truth can dim.

God gives His very beat to those Who leave the choice with Him.

The Preacher's Magazine

Prophecy

By Patrick Fairbairn (Baker Book House, 1976. 530 pp. $12.95.)

Here is a study book for those interested in a scriptural interpretation of prophetic studies. The first half deals with the hermeneutical principles involved in prophecy. The second half is concerned with actual prophetic passages. The reader will be interested in the key chapter on the prophecies concerning the Jewish people.

Oscar F. Reed

The Expositor's Bible Commentary


The long-awaited first volume of the above reference is an additional resource for those who are seriously interested in biblical preaching. While the reader will not agree with all that the authors say theologically, the resource is in a very valuable addition to any preacher's library and well worth the investment. The distinguished authors, Everett F. Har- rison, W. Harold Mare, Murray J. Harris, and James M. Boice, have done a comprehensive and superlative job in exegeting the Scriptures. The articles involved are worth the investment. We ought to watch for additional editions of the set of 12. (The Wesleyan scholar will be pleased by the comprehensive and inclusive work that Mare does with the 12th and 14th chapters of 1 Corinthians.)

Oscar F. Reed

Discovering an Evangelical Heritage

By Donald W. Dayton (Harper and Row, 1976. 140 pp., cloth, $8.95; paper, $3.95.)

Dr. Dayton's well-received book is a "must" on any minister's desk with an eye toward his evangelical heritage. His
learnings are more "evangelical" than Wesleyan in a broader sense, although he is Wesleyan in personal perspective. This is an excellent corollary to Timothy Smith's earlier work. The title defines the contents.

Oscar F. Reed

Preachers' Exchange


WANTED: Fifty Years of Nazarene Missions, by Mesdell Taylor (3 vol).


WANTED: Nazarene Manuals, 1932, 1921, 1923, 192, 1927, and other material on the early history of the church. Also old issues of the Church School Builder. Larry Slower, 7402 E. 110th, Kansas City, Mo. 64134.

Items for this Exchange may be either WANTED or FOR SALE, but must be confined to old periodicals and out-of-print books. All response should be directly with the advertiser and not with this office or the Nazarene Publishing House. We are glad to receive this free service on these terms. This service is not available to bookstores or laymen.

COMING next month

The Motivators
They have the 'uncanny' ability of getting people to cooperate and spur people to action. But is this always a good thing?

I Have Pastored Smaller Churches
Someone who has been "there," and has also been in the large church pulpits, can offer some valuable thoughts on the rewards of ministry in small churches.

Pastoral Prayer:
Pinnacle or Problem?
Many a pastor whose sermons will be forgotten will be remembered for his Sunday morning pastoral prayers.

Equipping the Saints
The thrill of ministry is not for clergymen alone. They can learn to share it by equipping their parishioners for this work.

AMONG OURSELVES

Extremism, of course, is a loaded word and may not carry the same meaning for everyone who uses it. If extremism means the emphasis of one thing to the neglect of others which are also important, if it means becoming a fanatic about something, if it means "going overboard" or "jumping off the deep end," then we would all agree that it is dangerous. I am reluctant to give up, however, on my dream of Christians who are so caught up in their commitment to Christ that they become "extremists" for winning souls, living holy lives, and laying down their lives for Jesus if such should become necessary. But that type of "extremism" is not truly representative of what most people mean by the term. The "balance" is important. Welcome back to the pages of the Preacher's Wife, Mrs. Polston, and thanks for your thoughts on keeping a wholesome and holy balance in it all (p. 17). That, I believe, may be what the editor was trying to say about church music, and what this paper is all about, come to think of it. The trick is, go into orbit for Jesus, but keep one foot on the ground! And strange as it may seem, it can be done. It is HOW you go into orbit that makes the difference.

Yours for souls,

[Signature]