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past-time professor, Point Loma College

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

Willard H. Taylor, Ph.D.
Dean of the faculty, professor of
biological theology, Nazarene
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The Motivators

If someone says of you, “He is a tremendous motivator,” you should accept it as a compliment. Motivators are “in.” They know how to get things done. They have the unusual skill of making people want to cooperate with them. Since the one greatest problem for pastors has through the years been the effective enlistment of their parishioners in doing the work of the church, this skill appears to be priceless. Pastors have pleaded and scolded, cajoled and threatened, coddled and pampered their members, in attempting to spur them into action. The results have often been disappointing.

It is understandable, then, that the “motivators” capture our attention and command our respect. May their tribe increase. May it increase provided they can combine their skills as motivators with even more priceless qualities of leadership and servanthood. You see, one can be a motivator and yet lack these qualities. Take, for example, a prison guard. The prisoners under his watchful eye stay in line. They are highly motivated, to use an expression often heard these days. The reason is that their options have become extremely limited. The last prisoners who dared get out of line were gunned down by the guards.

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

There are many other examples, including that of the husband (or wife) who motivates a spouse by withholding approval and love. To such a person, “I love you” means “I love what you are when you please me. Should you fail short, I will punish you by withholding my love until you conform to my wishes.”
Such examples point out the dangers for pastors to be mere motivators without also cultivating the qualities of leadership and servant- 
hood. Something is wrong when a priest can say, “Obey me, and the 
church I represent, or he be excommunicated.” This approach (and it is 
not entirely limited to the Roman Catholic church) may motivate 
some people, but it does not suggest leadership. It demands no particular 
skills.

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

The pitfall that awaits the motivator is filled with misguided 
methods, inappropriate motives, and unsatisfactory results. 
His methods can be misguided if he becomes careless; he gradually 
becomes more and more dependent upon his knowledge of psychology, 
less and less upon his commitment to theology. What makes people 
tick can intrigue him until he tends to forget the gospel, which is what 
makes them right.

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

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

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

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

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

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

We do hope they may say of you, “He is a great motivator.” But 
we hope they add, “He is a motivator with qualities of leadership and 
servanthood that remind us of Jesus.” That will indeed be a compliment.

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

I Have Pastored Smaller Churches

By Mel E. DePeel

IT HAVEN'T BEEN easy either! There 
have been many times when I 
worried why God didn't let me 
pastor a big church. Sometimes 
I was tempted to think the district 
superintendent didn't fully realize 
my potential, and perhaps didn't 
present my name very enthusiastically.

I was only tempted, mind you.

I never harbored such thoughts. I 
looked at all the big churches with 
their beautiful buildings and par-
sonages, large salaries, and fine 
conference reports, and then I would 
get on my knees and ask God to for-
give me and to help me never to be 
covetous or envious. I had some great 
times with God—of confession, con-
scerting, and humbling myself 
under His mighty and loving hand.
The touch of God came many times 
and I would get off my knees feeling 
like a millionaire.

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

*Pastor, East Toledo Wesleyan Church, Toledo, 
Ohio

September, 1977

come home wondering what I was 
doing in the ministry at all. Numbers 
looked pretty big right then. They 
would say that Peter preached just 
one sermon at Pentecost and 3,000 
souls were added to the church in 
one day; I wondered if that many 
souls had been added to the church 
in all the sermons I had ever 
preached. So I would get out my 
Bible and read about Noah. He 
presented a long time and never had 

a convert. Still God rewarded him 
for his ark-building. At least he saved 
himself and his own family. I would 
be reminded too that Jesus only 
chose 12. He didn't put too much 
emphasis upon numbers. I tell you 
those conventions and seminars 
made me do a lot of soul searching—
which never hurt me. I always came 
out with new determination and 
faith.

Along about the fifteenth year of 
my ministry (I've been a full-time 
pastor for 31 years), I went through a 
pretty discouraging experience. I 
had been at this one church for nearly 
9 years. God had enabled us to pur-
case a nice building across town 
and also obtain a better parsonage, 
closer to the new location. Now we 
needed an educational building. For 
a whole year we sought a way to
finance the building. Everywhere we went we were turned down. We were too small. Our financial base was not sufficient. That's just one of the hurdles that smaller churches face. Well, I didn't see any way over, so I resigned. I would have made it stick, too, if it hadn't been for some good members of my church board who evidently were more sensitive to the Spirit's leading than I.

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

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

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

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

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

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

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

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

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

I hope this doesn't sound defensive. I don't think it is necessary to defend faithfulness. I believe the big word in that parable of the talents is "faithful." It was the unfaithfulness of the one-talent servant which resulted in his failure. One talent or 10, the Master is looking for faithfulness.

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

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

---

**HOW TO EXPRESS CHRISTIANITY**

In the home—by love and unselfishness  
In business—by honesty and diligence  
In society—by purity, courtesy, and humility  
Toward the unfortunate—by sympathy and mercy  
Toward the weak—by helpfulness and patience  
Toward the wicked—by overcoming evil, without compromise  
Toward the strong—by trust and cooperation with good  
Toward non-Christians—by witnessing to Christ and His gospel  
Toward the penitent—by forgiveness and restoration  
Toward the fortunate—by rejoicing with them without envy  
Toward God—by reverence, love, and obedience.

— *The War Cry*

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The Preacher's Magazine  
September, 1977  
4—5
Many a minister whose preaching has long
since faded from memory will be remembered
with warmth and gratitude for his pulpit prayers.

The Pastoral Prayer—
Pinnacle or Problem?

By P. W. Gentry*

The most sacred moments in any
religious service are those which
are spent in prayer. The attitudes
and values of worship, aspiration,
confession, trust, decision, and com-
mittment are easily sung in hymns
and choruses and readily understood
through the Word of God as it is read
and expounded, but they are even
more richly experienced when the
congregation is bowed in prayer
and the individual worshipper is face
to-face with the Lord. Many a min-
ister whose preaching has long since
died from memory has been remem-
bered with warmth and gratitude
for his pulpit prayers.

It is, then, of the utmost im-
portance that this part of the pastor’s
ministry should be consistently the
best—certainly no less than his
preaching. Yet there is a problem
here for many of us. Given that our
public prayers are always extempor
and not composed, and are offered
regularly rather than as a single
congregation, it is often difficult to
keep them fresh in content, varied
in expression, and meaningful in ap-
lication week after week. The danger
is that there may be a con-
tinual repetition of phrasing and re-

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

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

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

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

2. He must also pray with his
people, not merely on their behalf. While
he is, in a voice sense, their repre-
sentative, he is one of the worship-
pers too. He must necessarily be a
man apart because of his sacred
office, but he is also a man among
them in fellowship with them, and
therefore seeking to express in prayer
what they feel and fear and desire
and hope—because he does the same.
We must beware of a sense of detach-
ment in this respect. Although the
pastor ought not to wear his heart
on his sleeve, he ought not to bury
it either.

3. It follows that the pastor must
pray much in solitude before he can
continually pray well in public. This
is stating the obvious and restating
the inevitable, yet it is something
that often drops out of view.
As the study and the Bible and
the books are to the spoken message,
so the prayer closet and the heart’s
altar and the light of His known face
are to the spoken prayer.

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

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

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

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

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

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

September, 1977
The Pastor’s Journey into Joy

When Christ calls a man, He bids him come and die” (Bonsheffer). The call to servanthood is an invitation to many kinds of dying.

"The son of Man must suffer many things, and be rejected... If anyone wishes to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Luke 9:22-23, NASB).

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

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

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

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

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

Barth agreed, but went on to say, “Never forget that the Church is always dying, but continues to live by many resurrections from the dead.”

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

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

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

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

But time was running out. All Abakumov could get from his anxious-ridden project directors was double-talk and stalling. In desperation he decided to talk directly to a couple of insignificant engineers who nevertheless were working directly on the project and who could be expected to give a straight answer.

Under cover of night, Abakumov summoned one particularly independent-minded engineer by the name of Bobynin to the Kremlin for an interview. Solzhenitsyn picks up the story:

Bobynin came in, dressed in the same blue cap with its white insignia, a big man, his red hair cut short in convict style.

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

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

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

“But do you understand who I am?”

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

“Like who?”

Something like a smile wavered on Abakumov’s face, and then he frowned at the unbelievably impudent prisoner.

He blanked from tension and asked, “What’s this? You don’t see any difference between us?”

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

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

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

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

“We would make you talk.”

September, 1977
I began to suffer various ecclesiastical deaths—God had already accepted a failure and judged as worthy of death, all men through Him, began to breathe easier. It is an amazing but true law of servant-hood ministry: through our death, others around us begin to enjoy new possibilities of freedom and joy in the Spirit.

Beyond death, my own soul breathes easier.

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

One of the precious blessings of passing through an ecclesiastical death experience is to learn that the Church is not Jesus. Neither are structures life and Spirit. God is willing to be everything I have ever had an opportunity to compile a ministerial track record of any kind! Further, God is neither especially excited over my achievements nor unduly disappointed over my failures. He happens to love me just because of who I am, and accepts me because of who He is. Understanding that, believing that, rejoicing in that, I am delivered from this craven desire to please and to win approval. I am free to accept myself, warts and all, and rest in God’s approval which “does not depend on the man who wills or the man who runs, but on God who has mercy” (Rom 9:16).

Beyond death, others around me breathe easier.

An exaggerated sense of responsibility combined with a healthy amount of cowardice and a heart not well placed me under an inordinate amount of inner pressure. I labored from dawn to dusk under the terrible tyranny of the Almighty “ought.”

My nervous, fretful, anxious, caustic, pushy, harsh spirit undercut the message of freedom in Christ which often sounded from my lips. I was a trial to my family and a heaviness to my people.

In his forbearing kindness toward me, God has allowed me to fail, to be broken, to suffer radical disappointment, to die. I know now how to abound, but how to be abased.

Surprisingly, I have found my people to be much more open to the message of freedom in Christ which often sounded from my lips. I was a trial to my family and a heaviness to my people.

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

Surprisingly, I have found my people to be much more open to the message of freedom in Christ which often sounded from my lips. I was a trial to my family and a heaviness to my people.

In his forbearing kindness toward me, God has allowed me to fail, to be broken, to suffer radical disappointment, to die. I know not only how to abound, but how to be abased. And the way I should be in the fellowship of Christ. We are one body working together. We are not an episcopate. Leaders and people working together in common interests can achieve great things.

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

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

Love,

[Signature]
equipping the saints

by randy michael*

our time is exciting. these are days of biblical discoveries and innovations. each christian is being challenged to be effective and evangelistic in his world. the greatest breakthrough has been the rediscovery of Ephesians 4:11-12, "the equipping of the saints." this simple biblical principle has far-reaching implications. Its employment is moving the church away from a passive stance and setting us on a course to "go and disciple" christianity. The thrill of winning people to Jesus Christ is no longer for the clergyman only; it is recognized as the privilege and responsibility of all who know Jesus as Saviour and Lord.

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

And He himself gave
some as apostles
some as prophets
some as evangelists
some as pastor-teachers
for the purpose of equipping the saints
unto the work of ministry
unto the building up of the body of Christ
until we all reach
to the unity of the faith and
the knowledge of the Son of God
to the mature man
unto the measure of the fullness of Christ.

in order that we may no longer be immature and spiritually childish,
blown and tossed about by every wind of teaching that comes along
by way of men's trickery
arising out of their craftiness in deceitful schemings
but
being the truth in love
may we reach our full growth in
Christ
who is the Head
out of whom the whole Body builds itself up
and growing to the fullness of Christ.


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

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

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

The ministry of evangelism is summed up by Jesus when He declared that He did not come to be served but to serve and give himself for the many (Matt. 20:28). To truly evangelize is to give one’s self and by this giving communicate the gospel. Paul’s evangelistic ministry reflects this pattern. Paul himself describes it in the Thessalonian letters: “We loved you so much that we were delighted to share with you not only the Gospel of God but our lives as well, because you had become so dear to us” (1 Thess. 2:8, NIV). There is no question of the validity of equipping the saints for evangelizing. However, in the midst of the training we can easily miss the mode of evangelism—the giving of one’s self. May we tarry together until the Holy Spirit spreads abroad anew the love of God in our hearts so that our equipping of the saints issues from God’s love in our hearts and so that their evangelizing may be the overflow of God’s love through their lives.

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

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

The ministry of edification is likewise a ministry of giving of one’s self. Biblical evangelism involves edification—the building up of the evangelized. Edification is follow up, but it is more. It is the ongoing care of Christians for one another, carrying one another’s burdens (cf. Gal. 6:2), bearing one another’s weights (cf. 2 Cor. 12:15, NIV), and encouraging one another (cf. Eph. 4:12-15).

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

Note that it is as each part does its work that the Body properly grows. It is not just the pastor-teacher that is the catalyst for this growth, this edification. It is the Holy Spirit who is the Catalyst, and He works through all the members of the Body. No one is unimportant; everyone is vital to the edification of the Body. Everyone is somebody. Everyone means something to each of the other members of the Body. Therefore, to fully equip the saints for ministry, we need to provide ways to encourage them to minister to one another so that edification takes place.

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

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

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

1. Author’s translation.

THE THOUGHT AFAR OFF

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

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

—John Henry Jowett
The Insufferable Boonies

T hey call it the boonocks. It is where the world ends at a general store, and the population is hardly characterized as "teeming."
The boonies is where I serve as a young pastor. When the snow is too high on a Wednesday night, I can cancel prayer meeting with three phone calls. When the sun is high and the clouds are white, I can drive 50 miles one way to talk to my church treasurer, or 50 miles the other way to visit my church school chairman.

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

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

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

(No identity theft risk, in "enron, the innocent"")

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

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

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

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

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

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

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

Possibility of the Impossible

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

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

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

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

To realize the possibility of the impossible calls for us to be a part of this exciting spiritual awakening. God does not always use the same format to manifest himself, but always where people humble themselves and are obedient in faith and prayer. He comes. When I was first in South Korea eight years ago and heard our pastors pray,
and felt the passion of their hearts for God, I said, "God will give an outpouring of His Spirit upon these people." No people could hunger and cry out for God as they did without an eventual answer from the Lord. And God has given revival among our people and others in that land.

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

DIVISION OF CHRISTIAN LIFE

EDUCATION AND THE MINISTRY

Nazarene Bible College
Annual Offering
October 9, 1977
GOAL: $100,000

EVANGELIST GYPSY SMITH SAID: "When you convert an old man, you convert a unit; but when you convert a child, you convert a multiplication table."

Have a share in the education of laymen called to preach from our churches. In its 10-year history, Nazarene Bible College has stood the Gamaliel test (Acts 5:33-39), serving the church with commitment and distinction.

Your participation will mean so much since we are presently completing our much-needed Music and Speech Building. The "UNCOMMON COLLEGE" appreciate your support!
GENERAL CHURCH
LOAN FUND SUNDAY
September 18

How can they know unless

TELL THEM:

That the General Church Loan Fund is the "savings bank of the church."

That they can:

SAVE, and at the same time
EARN interest, and
HELP young Nazarene churches.

That through the General Church Loan Fund they have the opportunity to invest in the lives of others who are building God's kingdom in new churches.

That they can receive 10 percent missionary special credit if they GIVE their money to the fund.

That the General Church Loan Fund provides an excellent way to give a memorial for a loved one. The money they give revolves from new church to new church and is used over and over again in a living memorial to your loved one.

CHURCH OF THE NAZARENE
6401 The Paseo
Kansas City, Missouri 64131
Teach your assets the way of wisdom

What reaches farther into the future than investments made for the training of Christian young people?

On the campuses of our Nazarene Bible College, the Theological Seminary, ten liberal arts colleges in the U.S., and Canada plus 37 Bible colleges and seminaries in other nations over 12,000 young men and women are studying for the ministry and other vocations of service.

Whether a Nazarene school alumnus, parent, or friend, the provision you make through careful estate planning ensures the future well-being of these institutions dedicated to preparing young people for effective Christian contribution to their world.

Would you like to share in a Christ-directed shaping of the future?

In light of these troubled times, the world needs dedicated Christian young people. Help underwrite our colleges of higher learning. Invest through Horizons... while receiving generous returns, tax benefits and the deep joy of being a liberator together with God.

For more information, request the free booklet below.

Take a wise look ahead.

LIFE INCOME

The Department of Youth Ministries encourages you to support our Nazarene youth magazine during its 1977-78 Subscription Campaign. Your local church participates in the district campaign during the month listed below. Our goal is to place Bread into the home of every teen your church touches.

Your Subscription Campaign Month

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Division of Life Income Gifts & Bequests
CHURCH OF THE NAZARENE
6451 The Paseo
Kansas City, MO 64131

Attn: Robert W. Crew

Please send me copies of
“A New Way to Invest in Your Church While Investing in Your Future”

[Signature]

[Address]

City State Zip

16F

16G
Here's the big one!

Unit 701b  Developing Christian Personality
Unit 703b  Discover Your Bible
Unit 705b  Prayer That Really Works
Unit 707b  The New Look of Evangelism
Unit 709b  Wholesome Interpersonal Relationships
Unit 711b  Holiness Alive and Well
Unit 713b  Why Don't You Do Something, God?
Unit 715b  Love, Marriage—and Other Hazards
Unit 717b  Single in a Couples' World
Unit 719b  The Christian and Social Problems
Unit 721b  The Shape of Things to Come
Unit 723b  Dare to Discipline
Unit 725b  Strategies for Vital Christian Living

WHEN TO USE:
Sunday School Classes
Young Adult Fellowships
Prayer Meetings
Home Bible Classes
Devotional Fellowships
Vacation Bible Schools
Individual Reading

Order from the
NAZARENE PUBLISHING HOUSE

(Credit available through class work only.)
This Is the Day

A Bible-based Sunday School Attendance Plan

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Remember These Resources

1977 Subscription Campaign

From the Word to the World

and throughout the year.
(For details see your Stewardship Kit.)
NEVER put off until TOMMORROW what you can do TODAY!

There is real wisdom in this simple suggestion. Procrastination easily develops into a habit—the more we put something off, the easier it becomes to put it off again.

Haven’t you put off enrolling in the Nazarene Supplemental Retirement Program long enough? The sooner you enroll, the greater will be your provision for retirement.

You can be sheltering up to 20 percent of your salary from current federal income taxes while simultaneously earning 9 percent interest on your invested funds. Write today for more information—don’t put it off until tomorrow!

Dean Wessels
Dept. of Pensions
6401 The Paseo
Kansas City, Mo. 64131

Is This Your Problem?
CALL THE NEWS SERVICE HOT LINE
Mid-Quadrennial Conference on Evangelism

This will be a time when NAZARENES IN ACTION WITH A VISION OF THE HARVEST will meet for three days in Oklahoma City to review our destiny in winning our world to Jesus Christ! Let all pastors, evangelists, superintendents, ministerial and lay leaders come praying that we will renew the spirit of revival as we face the last two years of the decade!

The following workshops will be held:
- Friendship Evangelism
- Personal Evangelism
- Discipling New Christians
- Children’s Ministries
  (puppets, audiovisuals, etc.)
- Youth Ministries
- Inner-City Ministries
- Bicultural Bridging
- Mass Evangelism
- Crusade Expertise
  (cooperative holiness conventions)
- Evangelistic Music

THEME:

“By All Means Win Some”
India Doctors—the unique story of how two people born on opposite sides of the world ended up superintending the same small mission hospital. Encouraging to people who need evidence that God does indeed have a plan for each one’s life.

Picture story from New Guinea, evidence of what the church is doing with mission dollars.

The Tie That Binds—First missionaries from the Philippines sent to New Guinea. Written by a Filipino.

New preaching points opened up in the Holy Land—and growing.

Your chance for a vacation trip to Caribbean mission fields.
I N RECENT YEARS the church and the
secular world has had an aware-
ness of the importance of individual
self-worth. We may be saved
with little self-worth, but we may
not aspire to the abundant life Jesus
promised us with a perfect self-
worth.

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

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

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

1. Your child is a person
It's easy to forget little people are
really people. Their feelings and
awareness are making lasting impres-
sion on them. Imagine yourself in
your child's shoes. Look at his situ-
ation through his eyes. If you do, you'll
find there's nothing unimportant in
his world, and you will relate to him
in a gentler, kinder, and more under-
standing spirit.

2. Fascination with the world
around you
People who have developed a
wholesome excitement for little
things are interesting people. Our
son has an amazing ability to recog-
nize things in nature that I com-
pletely overlook. I used to think he
was making up the fact that he saw
a deer sit through the woods, a snake
crawl through the grass, a rabbit hop
behind a tree. While traveling, he
would become breathless at the sight
of a creek. He saw trees and fish
juxtaposing as we waded by. Today
his outdoor abilities as a hunter can
hardly be excelled. He wasn't joking
as a child—he was really attuned to
nature, and it seemed to be perform-
ing just for him.

He is 23. Last spring he said, "I'm
so excited, I've lived to see another
spring. Just listen to those birds
saying," Frankly, I had to listen to hear it, but he had never lost his childlike wonder with nature. A mother can share this fascination with every little thing which fascinates her child. He will think she's the greatest if she does.

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

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

4. Develop trust.

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

5. Save your serious judgments for serious matters.

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

6. Say, "I'm sorry"

There is no parent who doesn't at some time misjudge a situation. We need to be real people with our children. When we've been too hard, let's say so. We insist on their repentance. We should expect no more of our child than we do of ourselves. It costs us a little humility and may save a life. There's nothing to lose, and a lot to gain.

7. Plant confidence.

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

8. Release your married child.

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


Some mothers are under bondage about spending all their time with their children. I believe the quality of time is more important than the time itself. It is important that some special time is taken from the day to hear him out. Be interested in what he's doing. Have some advice on how to solve his problems. Take time to love. Take time to play as well as pray.

10. Don't provoke your children to wrath.

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

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

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

"Children are an heritage of the Lord."

Ideas That Work---

Krusade for Kids

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

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

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

There should be a registration of some kind at the Krusade. All boys should have a regular church home should be added to the prospect list of the church and/or Sunday school classes. Trained adults should be into the homes making a contact shortly following this special meeting.

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

Betty B. Robertson
Arvada, Colo.
Wesleyana

John Wesley's Scriptural Catholicity

By Roy S. Nicholson

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

Wesley's aim was not to create another church, but that Methodism should win "real scriptural Christians"—as he declared: "to assist all parties, without forming any" (Franz Hildebrand, Christianity According to the Wesleys [London: Epworth Press, 1956], p. 65). In the sermon "Caution Against Bigotry," Wesley clearly repudiated the spirit of those who told Jesus that they had seen one "casting out devils in thy name" and they had forbidden him "because he followed not us." But Jesus said to them: "Forbid him not." (Mark 3:8-39).

Wesley, in the sermon referred to, explained several items that one might consider implied in "he followed not us." One was "He had no outward connexion with us...he is not of our party...he differs from us in our religious opinions...he may very possibly think in a different manner from us, even on several subjects of importance, such as...the eternal decrees of God; the sufficiency and efficacy of his grace...He may not approve of that manner of worshipping God which is practiced in our congregation...he may have many objections to that Liturgy which we approve of beyond all others; many doubts concerning that form of church government which we esteem to be both apostolical and scriptural...He is not..." (Wesley's Works, 5:384-86).

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

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

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

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

A careful examination of John Wesley's doctrines, his description of the character of a Methodist, his philanthropic and benevolent activities, and his concept of the Church reveal his truly scriptural catholic spirit. (Note: A fuller treatment of this subject may be found in the Wesleyan Theological Journal, Vol. 2, No. 1, spring, 1987, pp. 66-81. This publication is the Journal of the Wesleyan Theological Society.)

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

Why Did Jesus Come to Earth?

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

To the question, "Why Did Jesus Come?" Dr. Rees points out that in John's Gospel, chapter 1 between verses 9 and 10, there are six references to His coming. From the biblical record, it is a fact—"Someone named Jesus, who was before history, made His appearance in history. As a consequence, history was never again to be the same" (Paul S. Rees, "What's the Point of It All?" World Vision, December, 1976, p. 23). Dr. Rees quotes from John's Gospel, in answering why Jesus came:

1. He came to give God a new visibility (v. 18).
2. He came to give people a new possibility (v. 12).
3. He came to give grace a new impetus (v. 10).
4. He came to give truth a new vitality (v. 14).
5. He came to give glory a new identity (v. 14).

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

How to Measure Your Sermon

Maybe you have thought a sermon could not be measured. But Alton H. McEachern is quoted in a recent issue of In Focus as saying: "A sermon has succeeded when it gets people to think about its subject in a fresh and helpful way. When the sermon sheds light on a problem or situation, it has done its work" (In Focus, vol. 1, no. 10, p. 0).

Preaching About Christ

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

Something to Think About

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

There is No "Timeless" Preaching

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

An Update writer said of Whitehead's words on change that... "...we reinforce our convictions that we can neither retreat into the past nor make the present stand still. One result of this for the Church is that there can be no timeless preaching. If the story of the Gospel is to spoken to us with force today, it must be interwoven with the fabric of our present lives" (Update, vol. 7, no. 10, November, 1976, p. 10).

And It Came to Pass

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

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

The tongue is such a little thing;
But it can bless or it can sting.
It can build or it can destroy;
It can soothe or it can malign.

The tongue can be an imp from hell,
Or messages from heaven tell.
What's in your mouth? The devil's tool,
Or God's instead? —Selected

Wesley's words

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

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

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

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

—Submitted by Robert Emsley

Ideas that Work

Mortgage Burning For a Home

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

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

(Rend Psalm 67:1-3.)

Act of burning mortgage:

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

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

People: "We burn this mortgage."

Prayer: The Lord's Prayer (By all)

Doxology

Closing Prayer: Pastor

CHARLES W. SMITH

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

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

September 4

THE OFFICE OF TRUST

Text: “...in their set office they sanctified themselves in holiness.”

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

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

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

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

I. SANCTIFIED SERVICE—“in every work that he began in the service of the house of God...” (31:21).

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

Conclusion: Years ago I heard there was one way one can spell success: 1. Serve us—the 98 percent do it for me attitude.

by Mark E. Moore
Pastor
Church of the Nazarene
Sylvania, Ohio

September 11

PRAISE THE BEAUTY OF HOLINESS

Text: “Jehoshaphat stood and said Believing in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper...” Praise the Lord; for his mercy endureth for ever” (2 Chron. 20:20-21).

Introduction: Quote from several hymns of praise as “To God Be the Glory.” Imagine a conversation as this: “Why are you singing?” “Because of God’s victory!” “What victory did you receive?” “We do not have it yet.” “Then why are you singing?” “Because of the victory of God’s going to give.” In 2 Chronicles 20 we have a beautiful example of praying and praising our way to victory.

I. PRAISE THE BEAUTY OF HOLINESS—our empowering grace

When the enemy attacks us (vv. 1-2), we too will turn to God in prayer (vv. 3-4). In that prayer we confess we know not what to do, and in faith turn our eyes to the Lord (v. 12). We acknowledge Him as truly God (vv. 5-8). We plead the promises and prayers of the past (vv. 9-10), refer to his great-great-grandfather Solomon’s prayer (v. 11), the dedication of the Temple (6:26-30). We bow in worship and stand in praise (vv. 18-19) for power beyond our power and the assurance that God’s work “the battle is not yours, but God’s” (v. 15).

II. PRAISE THE BEAUTY OF HOLINESS—our establishing grace

What Jehoshaphat says in v. 20b, “Believe in the Lord your God, so ye shall be established,” is what Isaiah repeats in 7:9—“If ye will not believe, surely ye shall not be established.” F. W. Faber, in his hymn “There’s a Wideness,” wrote: “If our love were but more simple, we should take Him at His word.” Too many people believe their doubts and doubt their beliefs. Let’s praise the beauty of holiness for its establishing grace.

III. PRAISE THE BEAUTY OF HOLINESS—the exhilarating grace

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

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

September 18

KNOWING THE LORD IS GOD

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

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

I. HAUGHTY

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

II. HUMBLE—"When he was in affliction, he besought the Lord his God, and humbled himself." (v. 21)

If you or I were God, we would have spared Manasseh dead long ago. God’s mission is not to destroy but to save (v. 19). In another case of a rebellious heart (38:15), God sends His messengers "raining up betimes, and sending; because he had compassion on his people." God seeks every way to save us. Manasseh, now a prisoner in Babylon, turns to the Lord in his affliction (v. 11-12). In the Apocrypha is The Prayer of Manasseh King of Judah when he was held captive in Babylon. A portion of his prayer is: "I did not thy will, neither kept I thy commandments. Now therefore I bow the knee of mine heart, beseeching thee of grace." Our salvation is in a humble and contrite spirit. I bow the knee of mine heart.

III. HAPPY

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

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

September 25

THE LORD IS WITH YOU, WHILE YE BE WITH HIM

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

Introduction: The life story of Asa, one of the good kings of Israel, is given in these three chapters: 14-16. The words of Asa to the people are spoken through Asa to all of us today.

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

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

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

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

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

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

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

Gleanings from the Greek

By Ralph Earle

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

2 Corinthians 10

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

The adjective тецис (tēmis) literally means "low." There comes to mean "poor, lowly, undistinguished," and in a bad sense "serving, abject" (AG, p. 811). It is in the last way that it was used here by Paul’s opponents in Corin-th. This is brought out in the NIV by putting "timid" and "bold" in quotation marks, to indicate these were terms applied to Paul by his critics. By using "meek" here, the NASB confuses it with "meekness" (first clause) which is an entirely different term in Greek.

"Bold" or "Courageous"? (10:2-3)

In the last part of v. 2, and the first part of v. 3, "bold" is the verb ἄμορφος, which means "be bold of courage." But in the middle of v. 2, "bold" is the verb ἄμορφος which has much the same meaning. Thayer differentiates them in this way: "Tharros denotes confidence in one’s own strength or capacity, ἄμορφος boldness of spirit." (p. 628). To distinguish the two words, the NASB helpfully uses "courageous" for "timid.

"Strong Holds" or "Fortresses"? (10:4)

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

"Imaginations" or "Arguments"? (10:5)

In and of itself ἁπάξ συνώνως simply means, "a reasoning, thought" (A-S. p. 270), and it is treated to mean "the arguments" only other place it occurs in the NT) as "thoughts" (pl.) in KJV and most modern versions. But here it is used in a bad sense for "the thoughts of a reason which in itself-vaulting shuts itself off from God" (Heidel, TDNT, 4:257).

"Outward Appearance" (10:7)

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

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

In the KJV the first sentence of this verse is a question. But most versions today treat it as an affirmation, which is better. In the early Greek manuscripts there are punctuation marks, and the Greek uses the same order of words for a question as for a statement—instead of reversing the order as we do in English. Since in the second person plural of the
present tense the same form is used for the imperative as for the indicative, this sentence can be taken as a command: "Look at what is before your eyes." (ESV) 


"Rule" (10:13) 
The word kanon is found three times in this chapter. In 10:13 and 15 it is translated "rule," and in v. 16 "line." It is also translated "rule" in the only other place (in NT) where it occurs (Gal. 6:16).

Thayer defines kanon as follows: "properly a rod or straight piece of rounded wood to which anything is fastened to keep it straight...a measuring rod, rule; a carpenter's line or measuring tape," and so in 2 Corinthians 10: "a definitely fixed space within the limits of which one's power or influence is confined; the province assigned to one; one's sphere of activity" (p. 324). But in Gal. 6:18 it is used in the sense of a rule or standard (ibid.). 

Bayer takes exception to this. He would apply the second sense to 2 Cor. 10:13-16, which he calls "a linguistically difficult passage." He says of Paul: "He thus has a canons or standard for his work and for the associated claim to apostolic authority which he has not conferred on himself but received from God." He concludes: "The measure given to Paul is not, then, a sphere marked out in space in which he is to work. It is the orientation laid upon him, the chart granted to him...and the blessing God has caused to rest on his missionary activity" (TDNT 2:594).

After discussing the idea of "sphere" (cf. NASB), Plummer comments: "But kairos is generally used of length, and to mark a point! You cannot use the word "length of one's toil," the length of the radius from one's centre. In this case it would mean the distance which God told the Apostle to go in his missionary work." (p. 287).

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

"Glory" or "Boast" (16:17) 
As in other places where we have met the verb kairos, we would note that the more accurate translation today is "boast." The word occurs 5 times each in Romans and 1 Corinthians, and 21 times in 2 Corinthians. Outside of Paul's Epistles the term is used only by James (1:19, 4:10).

"Destruction" or "Pulling Down"? (10:8) 
The noun pathēs comes from the verb pathai, which means "to put down by force, pull down, destroy" (A-S, p. 222). So it literally means "a pulling down."

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

"Terrify" or "Frighten"? (10:8) 
The verb ekphoreo (only here in NT) means "frighten, terrify" (AG, p. 246) - from pherein, "to carry." But "frighten" (NIV) means "to a little better here. Letters are more apt to frighten people than terrify them."

"Absent...Present" (10:11) 
These two contrasting words in English come from the Latin. But they are also somewhat parallel in the Greek words: apetotes, "being away"; and patontes, "being beside." 

"Make...of the Number" (10:12) 
This is one word in the Greek, the infinitive of the verb engkrino (only here in NT). Kriino means "judge" and en, "among" (with the plural). So this compound verb means "to reckon among, judge among, to judge one worthy of being admitted to a certain class." (Thayer, p. 167). This is well expressed by "classify" (NASB) or "classify" (NIV). "Classify or compare" (NIV) is in the Greek engkrino...synkratein, Paul is fond of such play on words.
CONCLUSION: It is indeed a tragic thing when a man starves to death. Our hearts go out to people who do not have enough food. We are sending millions of pounds of food to feed those who are less fortunate. While most of us are well fed physically, there are many who are in spiritual poverty. They are on a starvation diet. This need not be the case—for we are invited to come and find help in time of need.

JAMES F. SPURLING

THE TYPICAL AMERICAN

He brushed his teeth twice a day with a nationally known and advertised toothpaste;

His doctor examined him twice a year;

He wore his rubbers when it rained;

He slept with the windows open;

He revved to a diet with plenty of fresh vegetables;

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

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

He got at least eight hours sleep every night;

He never smoked, drank, or lost his temper;

He was all set to live to be 100;

BUT THE FUNERAL WILL BE HELD WEDNESDAY.

He is survived by 18 specialists;

Four heart institutes;

Six gymnasiums, and numerous health foods.

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

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

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

The Preacher's Magazine

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

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

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

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

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

An enemy I had, whose men I stoutly sought in vain to know;

For hard he dogged my steps, unseen, wherever I might go;

Until one night I held him fast.

The veil from off his form did draw;

I gazed upon his face at last—

And lo, myself I saw!

—Selected

RELIEF

No matter how hard the wind may blow,

There is always a calm to focus;

No matter how high or steep the hill,

On the other side is a hollow.

No matter how long the weary road,

There is certain to be a turning,

And always the evening shadows cool

Shall follow the noonday burning.

So square your shoulders and hold on tight,

And laugh at the stormy weather;

For you'll be there when the storm is gone—

No storm can last forever—

—Viola Wagner

REVIVAL NOTES—

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

The Preacher's Magazine

Christian Missions in Biblical Perspective

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

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

—DON OWENS

Evolution or Creation

By Arthur C. Cushman (Zondervan, 1976, 327 pp., $8.95).

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

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

September, 1977

H. H. BERNHARDT

Books Received with Annotations

Guidelines for Urban Church Planning


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

The Scripture Doctrine of the Church

By D. Douglas Baxtrom (Baker Book House, 1976, 584 pp., $12.95).

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

Introduction to Puritan Theology

"A Reader"

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

A review of this important addition to Puritan theology is found in the Seminary Tower.
Man's Need and God's Gift
Readings in Christian Theology
Ed., with Amelia, Aquinas, Donald
Baillie, Horace Bushnell, F. F. Bruce, J.
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• "Saw Wood and Say Nothing"
There is a time to speak up, and then
there is a time to remain silent. Bless-
ed is the person who knows the dif-
ference.

• A Plea for Expository Preaching
God's spokesman, the preacher, is
reaching his highest levels of com-
munication when he preaches expository
sermons as they should be
preached.

• Coping with Grief
Those who have borne it with grace
and dignity have found a secret that
can be shared with others who need to
face it.

• Let Us Celebrate Communion
What mood should typify the Com-
munion service. If giggles are inap-
propriate, perhaps also are sober faces.

The strain of believing you must perform like a super-
star every time you make an appearance can be unbea-
terable. It is an affliction of our times, rooted in false ideas about
"success" in the ministry. Preachers can allow themselves,
ever so subtly, to be "pressed into the world's mold" at this
point. They become slaves to overachievement, keeping up
with the (Reverend) Joneses, and making all the right things
happen. How refreshing it is to be reminded that God also
visits the small churches (p. 3), that He has never forsaken
the righteous even when they labor "in the boondocks" (p. 15),
and that the pastor's journey can be one of joy (p. 8)! Pity
the high-salaried athlete who feels the pressure of hitting a
home run every time he comes to bat. And pity the under-
paid pastor, whose woes are compounded by the pressures he
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“Saw Wood and Say Nothing”

His 80-year-old eyes pierced through every barrier that might hinder good judgment and common sense, and they looked deeply into mine. I am not sure what he saw. Youth, yes, he saw that. I was the youngest pastor he had ever known, and for that matter, the youngest the church had ever had. He may have seen fear, uncertainty, insecurity, and even some resentment. He had listened as I related to him a story of twisted facts, unfair tactics, and cruel treatment by a clique of members who had recently transferred their membership to our church. Now they were “making trouble.” What course of action should I follow?

“Saw wood and say nothing,” was his quaint but wise advice. Since then I have had many years to think about those words and weigh them again in relation to such problems. Today they still make sense. They are wise words of counsel.

“Saw wood and say nothing” was an old Texan’s way of saying, “Go right on doing your work in this great white harvest field where you are so desperately needed. Don’t waste one minute trying to defend yourself against unfair criticism. Such talk usually runs its course and defeats itself. Your attempt to answer it would only keep the fire smoldering longer. Let it die!”

He was right, of course. The young pastor understood the message short and quaint though it was. And it worked out beautifully. God used the situation to accomplish some things He wanted to do, not the least of which was to teach me about patience, faith, and forgiveness.

The old man was right, because what he said was essentially the same message God gave Moses when there was no way for Israel to turn. An angry Pharaoh with a mighty army was approaching, bent on their destruction. The path ahead led toward the edge of the great Red Sea. There was no way around it, no bridges and no ferryboats across it. The sea was too wide to swim across and too deep to wade. It is...
The preacher's function is like that of the moon. The light that comes from him is borrowed light

A Plea for Expository Preaching

When the people of your congregation, loving the habitation of God's house and the place where his honor dwelleth, sit erect to Almighty God and to you as God's spokesman, what do you say to them?

When they go to the trouble to ready the children and themselves, and drive perhaps a distance, what do you say to them?

When they come often with their world tumbling on them, finding it hard to sing the Lord's song in such a strange time, what do you say to them?

When evil in myriad dread shapes has visited them, and they come hoping to find a balm in Gilead, what do you say to them? Do you have any "oil of joy" with which to solve their wounds?

When everything in earth is right with them, and they are able to cope, and a child is about to be graduated or married, or the husband has been promoted, and they feel more like the runner who has just broken the four-minute mile, what do you say to them?

When they are in between that morning or that evening, not knowing which direction their lives are to take, what do you say to them?

In these critical times of the mid-1970s, when we are entering upon the last quarter of this burgeoning twentieth century, when walking on the moon is almost old hat, and when we are probing Mars and wondering what other probes we should next put our ingenuity into, what do you say to the people who make up the community of faith?

In these times when so many of the old landmarks of the spirit are being threatened, and this ruthless challenge of unfaith has had such success in the society as a whole, and new moral theories seem to be so respectable to so many, what kinds of sounds ought to come from your trumpet?

In our time of TV and radio and the Chicago Daily News and political speeches and all the rest, 10,000 tom-toms are competing for the attention of your people. If your bugle is muted, you won't get their attention. And if you win their attention, but your bugle gives an indistinct sound, who will get ready for battle or for anything else?

Perhaps, as the people come with heavy hearts and with happy hearts, and sit erect to God and to you, are you to speak to them the kind of sure word that they need to hear?

The place where that sure word is found, of course, is in Scripture—most especially in the mighty acts of God in Christ. And it is ours to herald those mighty acts in Christ, through which God offers His grace to people in a world like ours. And it is my contention that we can do this best, not by topical hom-
lies that we invent and that might be only incidentally based on Scripture, not on texts. Such sermons still might not be sufficiently led along by Scripture, but, in the main, with expository sermons most of us know what expository preaching is. It is using a scripture passage of two or more verses or more—up to an entire Bible book—and lifting from this divine Scripture its own theme and main headings under which that theme is treated.

Most different from textual preaching only in that it treats a more lengthy passage of Scripture.

It is different from topical preaching in that, not only is a text taken as the basis of a theme, but all the main emphasis made in the sermon are based on the context of the area of Scripture where the text is found. In a topical sermon, the points may be simply one's own inventions. And the presuppositional sermon might then seek to show that his invented points are supported by use from random areas of the Bible.

Expository preaching, as I see the most desirable and measureable type than is either of the other two types.

This type is more desirable, ordinarily, than the textual type. This is, in part, because the longer passage of Scripture being used helps to prevent the sermon's theme and main points from being taken out of context and therefore from misrepresenting what the Scriptures teach. While a textual sermon is not nearly as likely to be inauthentic in this way, as a topical sermon, it is still much more susceptible than is an expository sermon.

This type of sermon is ordinarily more desirable than the topical for several reasons that will become obvious as I discuss the matter further.

Expository preaching owns up to the preacher's finiteness. After all, he is only a creature—Spirit-guided, but a creature—and cannot presume to know precisely what the people should hear. He needs to go to Scripture and expose to his congregation what its meaning for them is. If he preaches topically, he is in charge all the way along. If he exposes the meaning of one area of Scripture, the passage leads him along in the things he is saying. Most people want to hear an authoritative word, and most of them are more inclined to be authoritative. So they will appreciate expository sermons.

The preacher's function is like that of the moon in relation to the sun; the light that comes from him is borrowed light, and he only reflects this borrowed light. He is not the discoverer of the recipe, as Osiander thought, but only makes use of the recipe.

He is not the Shakespeare who writes the play, but the college professor who explains what the passages in the play mean.

He is not the Bach who writes the music, but the organist who rends it faithfully, contributing, admittedly and importantly, of his own conception of Bach's message by means of his own understanding of Christian faith and his own existential (including emotional) involvement in Christian faith. Nor is he the Charles Wesley, but the Beverly Shae singer, who uses a whole book, and sings it with his own contribution as a vocalist.

He is not the Rembrandt, nor the Da Vinci, nor the Norman Rockwell, but the museum guide who is a professional in his work and conducts guided tours telling the public what the work of the master means.

If the minister invents his own themes and the main headings of his message, in topical preaching, thinking that his own word is good enough, it is as if a museum guide would decide that he can paint as well as the masters, do numerous paintings, and then hang them on the museum's walls instead, and show the public his own paintings. The reason for their coming to the museum—to see the work of the masters and to have them explained—would have been thwarted.

If Beverly Shae were only a vocalist and not a hymn writer, and would juggle all the works of the great hymn writers and sing second-rate numbers of his own, it would be like what happens when a preacher thinks he can invent the message he is to bring. If he is a good speech maker as Beverly Shae is a good vocalist, the people would perhaps not be entirely put out with him. But the more discerning ones, at least, would probably be disappointed in his ministry to them.

Along with this plea for expository preaching, I would suggest several cautions. One is that we are not to suppose that if we use a shorter length passage, and get our theme and main headings from it, we are sure to present an authentic, biblical, correctly doctrinal sermon.

The theme, e.g., which we might think we have to be the gravitating interest of the passage might not be that at all. We might simply want to preach on a given theme and think that is what a given passage of Scripture has to do with. Also, one or more of our main headings, in an expository sermon, might not be actually supportable by a given passage of Scripture within the area which we are exposing the meaning of.

Again, we might have a pet peeve, or a hobby that we like to emphasize; or a special interest we want to say to one or more persons in the congregation, arising out of a problem, and we might twist a phrase or clause or sentence in our passage so that we will be allowed, artificially, to discourse on a particular subject.

Because of this kind of danger, we need to come to the passage that we are using, read it over and over, study commentaries on it, check the meaning of its key words, and thereby seek to put on the inside of what its meaning really is.

If we do this, we will be showing a proper respect for Scripture. If we do this, we might find that the theme and its main divisions that really are in the passage will indeed minister to the needs of the people in our congregation. We might think we know what the needs are when we do not. There might be hidden needs that no one has expressed, Scripture; if we let it lead the way, will apply to needs both hidden and open. Besides, people can tell when we have twisted Scripture so as to suit the point we wish to make. And we might do more harm than good by our contending to refer to it from Scripture.

Another caution I would suggest, to the minister who decides to preach expository sermons is that he take seriously the need to do the hard work necessary to produce a good sermon.

To use a good method and neglect to dig hard for the gold would be similar to a singer's learning his voice lessons well and then being careless in the selection of the song he is to sing. It would be like a carpenter using the best tools available but building a house with rotten wood.

Another caution I would suggest is not simply to preach the Bible, but the Christ of the Bible, and God the Father's offer of grace through Christ. Some people refer to the Bible and use it as though it were the thing we really have to do with, in a final way. It is a book, a collection of 66 different writings, within a book, authoritative for our doctrine and our practice of the Christian life. Yet it is, indeed, a book. It is not a person. It is not God himself. While one theologian, Emil Brunner, cautioned that it is not the Protestant's paper pope, I would caution that it is not our paper God.

I do not mean to be saying that sermons that are not expository in nature are altogether inappropriate. I do not mean to say that it is impossible to declare God's Word and will by use of the other methods. I am meaning to say that if the expository type of sermon is used, the preacher is more likely to present a truly biblical, doctrinally sound, sermon-related, and hearer-accepted message—one that speaks to the human needs the preacher knows about and the ones he does not know about.

My devotional life is troubled when my life is hurried.

—From the diary of J. G. Morrison
The Prophet's Echo
By Richard Baker*

Knock! Knock! Knock! "Hello, I am a Bible student from the Kingdom Hall. I have here our pamphlets, the Watchtower and the Awake! They have some very interesting articles. I'd like to show them to you."

"Well, I am sorry, but I don't have any time now; I am very busy."

Is that the truth? Why not just come out and say, "I don't care about you enough to give the gospel to you, so just peddle your papers somewhere else."

Hear the words of the prophet: When I say unto the wicked, 0 wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand (Ezek. 33:8).

Pretty heavy, isn't it? We, the saved, the righteous, are responsible to turn the wicked from his way. Jesus said to go to all nations. I have found to get to all nations I must first go through the door of my house. So I ask you: Is it reasonable that I should push that other away who is standing at my door? It isn't enough to say they have a Bible, they know the truth. If that were so, I wouldn't be a Christian today, because I had a Bible, I went to church. I can't tell you how many times I heard the gospel before I believed. That is one reason I will preach to all men as many times as necessary to win them. Another reason is, our Manual says in its General Rules, "We are to press upon the attention of the unsaved the claims of the gospel and seek to encompass their salvation."

I take this to include those caught up in the delusion of a false religion. I suppose one reason we are so quick to close the door on them is we think we don't know how to answer them. Shame on us! We have the Bible to show them what God says. And certainly all Christians have their own testimony that no one can dispute—whether they agree or not. Then, too, we have the Holy Spirit to help and guide us, and also prepare their hearts.

For those of you who see these people as souls in need of salvation, I ask you to reach out in love to the person. Don't be like I was and go after them with a meat cleaver to get them saved. Only the gospel of Christ can win them. We wouldn't think of catching a butterfly with an ax, so why should we try to save souls with one? To catch these souls, we need to use the net of love, thrown out with compassion and concern for the one we seek to catch. It is my prayer that you will see this English-speaking mission field before one of your loved ones falls prey to the Watchtower slaves. I will present the whole gospel to the whole world, especially when the world knocks at my door. I will not have their blood required at my hand, but I will deliver my soul, I will warn them.

If Margie, my sister, knocks on your door, do me a favor and warn her. I still love her.

---

"The Church Is Our Pastor"

That intriguing title is a sentence in Helmut Thielicke's little booklet A Little Exercise for Young Theologians. By it, the author is underscoring the fact that theology, and theologians, have a vital responsibility to work within the framework of truth, with the boundaries of Scripture and the church clearly in evidence. Theological truth will not hurt the Bible or the church. But pseudo-theology injures both.

The church does have a right to ask questions about our soundness in the faith. It has a right to ask pastors and teachers to produce credentials in harmony with the Scripture. Pastors rarely are experts in systematic theology, but their daily contact with believers makes them the last word in the eyes of their people when it comes to doctrine. That alone is sufficient reason for pastors to keep their theological understanding sharp and clear. It also means that pastors must be equipped with theological principles, and the mandate of our educational institutions must encompass this end.

Another side of that mandate is that of imparting a spirit of fidelity and humility in the preachers we equip. One of the hazards of the study of theology is that of developing pride of knowledge, somewhat of a disdain of the ignorant, everyday believer in the local church. This is particularly a hazard of the developing and just-graduated student; but it may develop in the attitude of any serious student of doctrine whatever the age.

It is somewhat startling to find that untrained Christians often have a sixth sense for recognizing pseudo-sincerity and pseudo-learning in the theological teachings of their pastors and teachers. Thielicke calls this "the spiritual instinct of the children of God." By theologians (either pastoral or professional) this is often labelled as "heresy hunting." While the latter does exist, for the most part this spiritual instinct phenomenon represents a genuine and innate sensitivity to that which destroys faith.

Wherein, then, is the church our pastor in the realm of theology? It is our pastor because its call is to

*Senior student, Nazarene Bible College.
shepherd the pasture where the believer feeds. Not to protect the source of spiritual food is to betray a trust. The primary pasture is the Word of God. But there are secondary pastures to be protected, such as the reading habits of our people, and the speakers and singing groups to which they are exposed.

It is our pastor because it insists that theology must be in touch with real life, not theoretical life. It must answer questions that spring from common contemporary experience as well as the past, and as well as schoolroom theorizing. The New Testament's demonstration of concern for the living present is the towering example here.

The church is our pastor because it insists that theology must speak to persons as well as to principle. Separated from the person dimension, it tends to either scholasticism or mysticism.

It is our pastor because it insists that theology must nurture devotion as well as dogmatics. Thielicke described this as "prayed dogmatics," and says "a theological thought can breathe only in the atmosphere of dialogue with God.

The church is our pastor because it insists that theology must strengthen faith and not become lost in speculative philosophy. Unlike Descartes who said, "I doubt in order to know," sound theology must say, "I believe in order to know."


Objectives for the Minister

1. Briefness in announcements
2. Efficiency in work
3. Interest in the world around us
4. Persuasiveness in promotion
5. Responsibility in business
6. Vision in planning
7. Charity in human relations
8. Preparation for preaching
9. Power in prayer
10. Compassion for the troubled
11. Seal in evangelism
12. Loyalty to principle
13. Devotion to God

—Homer J. Adams

Coping with Grief

They that mourn shall be comforted, given a grieving space. It is two and one-half years since my father died. I had not realized it had been so long until I began to think about this article. The event still feels more recent.

Two days ago, I spoke to a woman who widowed the night before. She bravely used the cliché "Life goes on." But for the bereaved person—especially the widower of widower—life does not go on in anything like the same way. Many say that even after decades have elapsed, the void is never fully filled. Gradually, adjustments are made and a new lifestyle emerges. People cope. Magnificently!

Immediately, however, there is a newly introduced facet of life—a complex of emotions known as grief—seeking expression and demanding much of the bereaved person's psychic energy. Grief may include elements of fear, anxiety, anger, self-pity, guilt, and remorse. Time is needed to sift, out these conflicting emotions before sorrowing persons can mourn properly and make peace with their dead. This pure grief, a serene and friendly emotion, able to illuminate what remains of life, is not achieved in a moment; and if a pastor is able in his counselling to help a bereaved person to give expression to the preceding facets of grief as they well up within him, then he will probably have helped greatly.

How accommodating are we in modern society in allowing people to express their grief? I remember, repressed painful emotions may lay in store for a great deal of mental trouble. Dr. Paul E. Johnson writes, "What is actually needed is an open expression of grief emotions in weeping or in extended conversation about the deceased to give vent to the repressed tensions." We all expect grief to be about the strongest emotion we ever experience, but even being so forewarned about the matter, the actual experience can be overwhelming in its intensity.

"Why has no one told me these things?" C. S. Lewis confided to the diary he kept after his wife died. He wrote that grief was like fear; it gave the same fluttering in the stomach and the same restlessness. There was yawning and repeated swallowing and an invisible blanket between the world and self.

by

Brian L. Farmer
Pastor
Church of the Nazarene
Perkasie, Pennsylvania

October, 1977
Ministering to the Aged
By Allan W. Miller*

MINISTERING TO THE ELDERLY took on new meaning to me when the Lord showed me how to apply biblical truths more directly to their problems. Bible studies and messages came alive to these people when they began to see that the Book of God spoke to the situations. Before this change came about in my ministry, I remember overhearing one lady in her upper eighties remark to another elderly friend, “That preacher doesn’t preach very well.” After the change in my ministry, this same lady—now in her nineties—became one of my most faithful listeners and friends.

Needs of the Elderly
Isolation from family is one of the most pressing problems. Two of 10 families put parents and other elderly relatives in care centers or rest homes to be relieved of the responsibilities of caring for them. This isolation results in deteriorating family ties. The prevailing attitude is “out of sight; out of mind.”

Families mean so much to the elderly. Visits from families and friends can never come often enough to satisfy them. Yet meaningful visits can do much to alleviate the loneliness of the elderly.

When ministering to the elderly away from family and friends, the pastor demonstrates God’s love and companionship. He helps them to commit their loneliness to the Lord, and to allow Him to help them grow spiritually. There are many scriptures which relate to the comfort and strength God can give to the lonely.

Change of environment can be a traumatic experience for the elderly. One Christian man who had attended our services was taken to a convalescent care center for the aged after his wife was physically unable to care for him. He had provided a more than adequate home for his family as a craftsman in his trade. He was taken from his home in a blackout, waking up in a bed in the care center with restraining bandings on him. To find himself in this situation was almost too much for him. Helping him accept this new situation was a challenge.

Another change in environment that can be upsetting to the elderly is a change in rooms. Security is high on their list of values. Any change is upsetting to them. Focusing on God and His presence can help them in the midst of change. Helping them to realize that even at their age their faith and trust can grow, will help them bridge the gaps caused by change in environment.

Another test that the elderly face is the invasion of privacy. They have had the privacy of their own homes. Now they are thrown into a group situation where their privacy is invaded at all hours of the day and night. This encroachment on their privacy comes from those who are


*Nazarene elder, Oregon Pacific District.

October, 1977
losing control of their minds or who are not able to handle the pain they have. Loud shouts and groans are upsetting.

Invasion of privacy also comes from the elderly who explore in a childlike manner through the drawers and closets of others. To lose some cherished keepsake to such a person can cause distress.

Ministering to the elderly in this situation requires that we help them realize that the spiritual is more important than the material. We can also help them realize that God is giving another opportunity for their love to grow as they learn to love the unlovable.

There are a number of other problems facing the elderly. A lack of variety of meals to which they were accustomed in their own homes is hard to accept. Increasing physical incompetence is distressing, especially to one who has been so active in earlier years. Disappointments (from broken promises or visits which did not come as planned) are hard for the elderly to accept, however legitimate the reasons.

The Ministry of the Church
An active Home Department can take care of many of the above needs. Gifts of Christian literature, frequent visits, little remembrances, such as a fruit basket, and those little "specials" they like but do not get in the ordinary routine of the institution, can brighten their day.

Encouraging families of the church to take care of their aged according to God's plan is another ministry. The more I have been involved in working with the elderly in homes for the aged, the more I am convinced that God's concern for the elderly is important. They should be kept in the homes of the family just as long as their physical needs can be met without endangering the health of members of the family. Children need the influence of their grandparents. They also need to see the love and concern that can be expressed by the family to the elderly.

Suggestions to the Pastor
For the pastor who has the opportunity for a direct ministry to the elderly, in homes for the aged, here are some guidelines:

1. Prepare your messages with the above needs in mind, and apply scripture to their needs.
2. Salvation can be presented to the group, but individuals need to be dealt with privately. Often they have questions which can be answered better alone in their own rooms.
3. Build open relationships with the management of homes for the aged so that any problems that come to your attention through visits can be presented fairly.
4. In dealing with such problems as might arise remember that the viewpoint of the elderly is only one side of the total story. They tend to evaluate any situation according to the way their own individual needs are met.
5. Constantly keep in mind that the elderly are people who will respond to biblical truths presented clearly and forthrightly. They, too, need to grow spiritually in the new situations in which they find themselves.

Results of Ministering to Their Needs
Sometimes the Sunday afternoon service at the rest home is more a duty than a challenge. Since the change came in my ministry to the elderly, I now look forward to the services with them. Your ministry will grow when you begin to see their needs and apply biblical truths to such needs.

Set a Chair for Jesus
By Ron Combs

Recently I had the pleasure of hearing Rev. Alec Ulmet, superintendent of the Kentucky District, preach. He used an illustration from his early days in the located ministry.

One Sunday the Sunday school superintendent asked him to fill in for the junior boys' teacher. Just before the class, Rev. Ulmet went down to the classroom, closed the door, sat down, and prayed:

"Jesus, You know how difficult this particular class is to work with. Help me!"

He could feel the Lord saying, "I will, if you just set a chair for Me."

So that is precisely what Rev. Ulmet proceeded to do: He pulled out a chair, and as the boys filed in, he told them that they had a guest, and so one was to sit in that chair. Soon he confessed that the chair was set for Jesus. What a change of attitude that came over the boys when it was pointed out that Jesus was present. The atmosphere was reverent, and the boys really concentrated on spiritual matters.

I feel that this little illustration points out two characteristic flaws in the Christian life of today. First, we call on Jesus to help us, but really don't expect it. It's like the church in a drought-stricken community who gathered to pray for rain. But only one little girl had the faith to bring an umbrella. Expect a miracle! God is still the most positive Power in all the universe.

Second, we do not respond as if we really felt Jesus was right there next to us—in the car going to work; helping push the grocery cart; sharing in our devotion time; going with us to visit that difficult client; neighbor, church member.

If we felt that Jesus was right there, it's likely that our whole spiritual attitude would change—just like those young boys. The truth is that Jesus is involved in all the above.

What an assurance that should bring: Begin to live as if Jesus were right there beside you. Because He is. The impact will bless your life.

*Pastor, Bethel Church of the Nazarene, Lexington, Ky.
Evangelistically Speaking

"Learn to Relax—Whatever That Means"

(A tribute to the late Evangelist Paul Martin)

By Lenny Wiahart*

He was a man of God—a unique combination of the old and the new—and he gave, and he gave, and he gave. He was my friend.

Nine months ago the Iowa District was having its annual preachers' and wives' meeting. Paul and I were in a revival meeting and received invitations to attend the retreat. I told him I was planning on being an evangelist, the rest of my life. Since he had been an evangelist for over 30 years, and I had just completed my first year, I was anxious for him to respond to a question that was heavy on my mind. I took out a sheet of paper and wrote this statement at the top:

Lenny, whatever you do be sure to—

(This is what he said)

1. Keep your commitment to Christ and to His call, clear—deep in your heart—precious—whatever happens. God has called. Jesus has saved. His Spirit is in you.

2. Remember that if people really get to know you, they will love you.

3. You are a guest of the preacher and his church. They treat you kindly, for they think you are a good man like their pastor. Be sure when you leave Monday, they will feel the same way about the ministry.

*Nazarene evangelist, Kansas City

The Preacher's Magazine

Let Us Celebrate Communion

By Jerry Hull*

We got a funny streak and giggled while Communion was being served. Most kids sometimes laugh at inappropriate moments—but during Communion? Often guilt feelings emerge when recalling the incident. Laughter was inappropriate for even a group of eight- and nine-year olds.

Since boyhood I have participated in many additional Communion services—and conducted some. Often the general atmosphere has been characterized by awkwardness. All too regularly the Lord's Supper falls short of the genuine celebration it ought to be.

What mood should typify the dinners at the Communion meal? If giggles are inappropriate, perhaps also are long, somber faces. A story of an anxious mother illustrates:

During worship, laughter interminably spurted through the youngster's pinched lips. The mother disciplined the lad. As he sobbed, his hands: Morble, eerie, stilted, programmed, mournful, superficial, and impatient (let's be quickly done with this, so we can return to real life). Why do the distributed elements sometimes reduce an otherwise victorious mood of gathered believers to a dull ceremony? What role might the worship leader assume to assure that the drama of the meal is properly reenacted?

Two meals, as models, may assist the clergyman to analyze his style of leadership.

Sometimes a Communion meal is like eating dinner with a prissy aunt—a stiff formality and precision seem necessary. Everyone feels a bit uncomfortable and cannot breathe easily until the whole affair is finished.

Perhaps the elements of a Boy Scout campfire meal might be instructive for leading an effective Communion service. A wise pastor will attempt to approximate this model. Boy Scouts (1) excitedly anticipate the meal; (2) almost push and crowd in order to satiate their hunger; (3) gratefully thank those who make the arrangements; (4) eat in a spirit of relaxed camaraderie; and (5) cherish vivid memories about both the adequacy of nourishment and pleasure of the meal.

Bread and wine depict sacrifice—you are a gruesome death. However, Christ Jesus freely laid down His life (John 10:15, 18). He gladly did it for sinners. Respect and reverence do not prevent joyous, happy (maybe
Practical Points that make a difference

A Box of Candy Made the Difference

Dear Son:

I sat at a table of ministers and laymen at a district gathering the other day. We were in the Holiday Inn dining room.

Our waitress was a tired woman of 50 who did her best to please us. Upon questioning, she said, “No one will remember St. Valentine’s Day for me. My husband was an alcoholic, I raised my children myself and have spent all these years as a waitress.”

Later, our district superintendent came back with a lovely box of candy and wished her God’s blessings for the day. You should have seen her face! She was loved! Someone thought enough of her to meet her need. The candy meant very little, but the act meant everything to her.

Son, isn’t that an example of Christian ethics in practice? I went to my room and said, “Thank God for the holiness people who really love enough to express themselves with personal concern for others.”

There is one waitress in Little Rock, Ark., who will not forget a Nazarene leader who stopped to give and to share.

Love,

Dear husband,

The Preacher’s Magazine

“Be Never Wanting There”

TANd up for JESUS” is a grand old hymn which never fails to stir the emotions. Even preachers enthusiastically sing, “Where duty calls or danger, be never wanting there.” We must face the fact that there are times when the thought of facing “duty” or “danger” dampens our enthusiasm and brings on a cold chill.

If we listen to some “experts” these days, we get the impression that Christian life and service is one exciting and thrilling experience after another. But in real life it is not always the case. Church members are not always enthusiastic or excited or supportive in their words and actions. Any conscientious minister who has tried to meet the needs of people and churches has found that he must face danger head on, and do his duty whether it is exciting or not.

There are issues and causes and needs in the church which will never be met unless the church has leaders who are “never wanting” when “duty” or “danger” calls.

One of these areas relates to the pastor’s responsibility for financing the program of the church. The General Rules of the Church of the Nazarene are clear and precise in requiring that Nazarenes shall give evidence of their commitment to God by “contributing to the support of the ministry and the church and its work in finances and offerings.”

The pastor must have the courage and the grace to preach stewardship clearly and scripturally, and to set a good example in his own giving habits. He must be enough of a churchman to resist any pressures for expanded staff, equipment, or special projects that would make it impossible to fulfill the financial assignments and budgets set by the District Assembly or general church. I have seen ministers simply quit with fear at the thought of going to the people to challenge them to meet the financial commitments of the church.

In the history of our church there have been times of great outpourings of the Spirit when people have been challenged to give sacrificially. We all agree that it may not be healthy to continually promote “special offerings.” However, Nazarenes respond to a challenge, and perhaps they would be less likely to respond to the multitudinous financial appeals for “missionary work,” “radio ministry,” etc., of independent groups if they were kept committed and challenged by our own needs.

Here is another area which not only requires courage but good sense,
even noisy) celebrating. “Fifteen cheers for Jesus,” replete with yell leaders, is hardly appropriate for one’s order of worship. Sheer excitement sometimes might, however, cause a congregation to break into a spontaneous standing ovation for the Lord who has set them free.

The “breaking of bread” (cf. Acts 2:42, 46) and “the Lord’s supper” (1 Cor. 11:20) are two New Testament sacraments given this major sacrament. The meal proclaims the saving death of Christ. We do not exalt death. We celebrate the significance of His unique death and its unitary association with Easter Sunday.

When inviting worshippers to the Communion table, make it meaningful and significant. Help them experience oneness with all who have dined there throughout the Christian era. But also make the event exult with joy. Let the sacrament resound with a proclamation about a life-giving death. Communion should be a “happening.”

Breezy nonchalance certainly has no place for the effective worship leader. The Eucharist is much more than eating at a favorite restaurant. The Lord’s Supper literally celebrates life, provides spiritual nourishment, and proclaims hope. The Communion meal is designed for people who cry, bruise, and hurt—but also for those who rejoice, laugh, and giggle.

Come, let us CELEBRATE.

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Practical Points that make a difference

A Box of Candy Made the Difference

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Love,

_____

The Preacher’s Magazine

---

OCTOBER

NAZARENE FOCUS

FOR PASTORS and LOCAL CHURCH LEADERS

Compiled by the General Stewardship Commission

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

General Superintendent Coulter

“Be Never Wanting There”

TANDEM FOR JESUS” is a grand old hymn which never fails to stir the emotions. Even preachers enthusiastically sing, “Where duty calls or danger, be never wanting there.” We must face the fact that there are times when the thought of facing “duty” or “danger” dampens our enthusiasm and brings on a cold chill.

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Here is another area which not only requires courage but good sense,
diplomacy, and love; namely, the area of the ethical requirements of
holiness. In the Nineteenth General Assembly, the Church of the Nazarene
demonstrated its maturity and courage by revising and relaying the General
and Special Rules of the church to basic scriptural principles.

What profitable preaching material for a series of sermons is found in
these Manual articles? With the overwhelming wave of permissiveness,
immorality, and perversion abroad in our society, our people need to be
taught and fortified by these pertinent scriptural principles. I believe
twentieth-century Nazarenes can be challenged to live, act, and behave as
spiritual men and women in ways that become holiness.

In recent years I have been blessed by the response of our people to
the appeal of the "open altar" at the time of the pastoral prayer. Burdens are
lifted, expressions of gratitude are offered. Often sins are forgiven and hearts
cleaned in these times of waiting before God.

However, I am concerned that the "altar call" which has been such
a vital part of our evangelistic program shall not be discarded. It takes
courage to plead, to literally "become a beggar," and to press the claims of
Christ upon the sinner and the unaccepted. Some are more gifted in this
area than others, but no true minister of Christ can afford to evade this
responsibility that is inherent in gospel preaching.

Where duty calls or danger,
Be never wanting there.

Every church
should keep one handy!

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“People Who Need People”

/Home Department Emphasis
Thanksgiving (Nov. 24)
Christmas (Dec. 25)

Who Needs People?
The Incapacitated—Isolated—Infirm—
Need visitors, friends, helpers.

Who Needs People?
We ALL DO!
The able-bodied and mobile—
Need to give of themselves in love
and service.

WE REALLY DO NEED
EACH OTHER

Goals
New Home Departments in 22 percent
of Nazarene Sunday schools (1,000 new
organizations—send for brochure
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10 percent increase in Home Depart-
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(Materials mailed to each pastor)
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1. He is trying to have 100 percent of our church (instead of just 70 percent) to belong to the NWMS.
2. He has several prayer groups in the church who pray regularly for World Missions. The NWMS president is really on the ball, with missionary prayer requests at prayer meetings and missionary meetings.
3. My dad has every church board member reading so that they can really represent the people and know what is going on in the Church of the Nazarene. They love it—now that they are readers! He says we will probably go “way over our goal!” We just need two books read for each NWMS member we reported last year.
4. The General Budget is almost paid already! My dad believes that this money is important and that God wants us to care and love enough to give so that we will be giving sacrificially. You know, he says it pays to plan early—then you will not be caught at the last minute with your General Budget wanting.

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(my dad!)
And his lay people too!

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1. Intercession 2. Inspiration 3. Information

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These 40-frame color filmstrips have cassette narrations and accompanying user’s guides.

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ANALYSIS OF
"Showers of Blessing"
STATIONS
As of June 1, 1977

<table>
<thead>
<tr>
<th>Total number of outlets</th>
<th>491</th>
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<td>In 46 of the United States</td>
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<tr>
<td>In 5 provinces of Canada</td>
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<td>In 22 areas overseas</td>
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<td>36 FM stations (all in USA)</td>
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<td>31 AM/FM stations (29 in USA; 2 overseas)</td>
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<td>(Each station of this group counts as two.)</td>
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<td>48 FM stations (45 USA; 3 overseas)</td>
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<tr>
<td>26 AM/FM stations (25 USA; 1 overseas)</td>
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</tr>
<tr>
<td>(Each station of this group counts as two.)</td>
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</tbody>
</table>

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OUTDATED?

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### OCTOBER 16

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
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<tr>
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</tr>
<tr>
<td>David K. Bon</td>
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<tr>
<td>Curtis Bowers</td>
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<td>Vernon Swim</td>
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<td>James R. Thompson</td>
<td>Major/Army</td>
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<thead>
<tr>
<th>Scripture Text</th>
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<tbody>
<tr>
<td>The traditional home calendar for over 50 years! 9½ x 16&quot; Hanging cord.</td>
<td>Delightful miniature size, 8 x 11½&quot; Spiral top, punched for hanging.</td>
<td>An inspirational appointment book for desk or wall, 8 x 9½&quot; Spiral binding.</td>
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<table>
<thead>
<tr>
<th>Number</th>
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<td></td>
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<td>Pre-paid</td>
</tr>
</tbody>
</table>

Order a quantity and SAV...
If it doesn’t take the 1976 Tax Reform Act into account, it may be. The new Tax Act makes sweeping changes in estate, gift and income tax provisions. To take full advantage of the new law’s savings and benefits you may need to revise your will.

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Take a wise look ahead

Please send me ______ copies of “Your Will is Out of Date.”

<table>
<thead>
<tr>
<th>Pastor’s Name</th>
<th>Church</th>
<th>Address</th>
<th>City</th>
<th>State</th>
<th>Zip</th>
</tr>
</thead>
</table>

**Lawrence B. Hicks**

**Outlines for Holiness Preaching**

Compiled by James M. Bearden and Mike Norris

Every preacher who has had the privilege of hearing Dr. Hicks as well as those who have heard about him will be eager for this book of sermon outlines from one of the truly great pulpitiers in the Church of the Nazarene.

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"Ecology, phooey! A little litter never hurt anyone!"
T he following is continued from the article on the importance of individual self-worth:

11. Guard against giving the child a "poor" image

Not all families have the same financial situation. Prosperity is more than money. It is an attitude. Our son said he was glad that even though there was never a day of money as he was growing up, he had never been the "poor" image. He believed he would have rebelled at this. It was an unconscious attitude on our part. We never talked of being poor. Pispers says, "Poverty tends to steal. Talk of lack multiplies poverty". He believed he would have rebelled at this. It was an unconscious attitude on our part. We never talked of being poor. Pispers says, "Poverty tends to steal. Talk of lack multiplies poverty."

12. A child needs constant praise and appreciation

A plant thrives by watering, feeding, and care. A child needs constant praise. Approval is like a dose of vitamins. It's a shot which blasts low esteem and inferiority. A child will do most anything to keep the approval of a parent who has never withheld it. Approval allows a child to come to the peak of performance. Lack of approval makes him feel inferior and inadequate. If you wait for your child to satisfy you before complimenting, you will never have the opportunity to show appreciation. And this is the way children are raised.

On the other hand, children need to know you need them too. It doesn't hurt to let your child know you have a problem and need him to help solve it. We often asked our children to pray for us. We are saying, "I trust your prayers for me."
14. Keep a healthy image of yourself
A child feels insecure to hear either parent cut himself down. To speak of yourself as unlearned, ignorant, ugly, or poor, or disliked is to tell a child he's inherited an inferior parent. We determined that our children would feel it was special to live in a preacher's home. We stacked up opportunities and never acknowledged limitations. Guard against saying, "Be good because you're a preacher's child." I learned by trial and error that I had a secret feeling I wanted good performances from my children so it wouldn't make me look bad. When I acknowledged it, it released my children. Once a child knows he bears his own responsibility for his actions, he's not so enamored to do the opposite. Children spot phonies quickly.

15. Avoid judging people
All children will receive a share of cruelty from other children, teachers, or adults. If they contribute to these, they need to hear of the hard fast "Sowing and Reaping Law." They won't be quick to return evil or to instigate it if they know they will receive it back in due measure. My daughter used to almost bite her tongue, saying, "No, I better not say that or someone will say it about me."

When a child is hurt unjustly, check your judgment of the individual responsible. Here are some suggestions:
• Your teacher probably had a very hard day. Perhaps she had a quarrel at home.
• Maybe someone's sick. Let's pray for her.
• Maybe your friend is jealous of you because he needs someone to love him like you do. Let's pray for him.
• Maybe someone has made your friend inferior so he must try to hurt someone who's not. Let's pray he won't feel like that.

If you take your child's hurt personally, you have compounded his problem. The Bible says, "Judge not, that you be not judged." So the younger that children learn these principles the better.

16. Develop a healthy attitude toward the opposite sex
Mothers who tell their children sex is dirty and the opposite sex cannot be trusted are sowing serious seeds of maladjustment. Boys interested in the opposite sex at a proper age is natural. Marriage is certainly a natural function of life. The inhibitions of married people are usually carried over of early training. Your children need frank, honest answers about life, dating, marriage. Don't press more on them than they are ready for, but their questions indicate what they are ready to hear. Possibly no natural appetite has been so abused nor caressed as much grief as our relationship with the opposite sex.

Mothers, don't dominate your child's boys especially. Fathers, take an active interest in your child's development. A weak father can produce very confused children. The family is God's institution. For the child to accept it as normal, manly, womanly, to become totally one with their married mate when the hour arrives. Until then balance it with purity and a normal awakening of their own God-given appetites.

17. Say, "I am sorry"
Never become too right, too exact, too stubborn, or too brittle to say, "I am sorry." Every parent makes mistakes. Since these mistakes are apparent to our children anyway, we might as well say so. God gives grace to the humble but resists the proud. The Spirit can only bear witness to truth. When our actions betray our words, there's no use to pretend. If you reacted contrary to principle, say so. He will love you for it and will have a living example of the way he is to react when he's wrong.

18. Proper priority on beauty
Every child wants to be beautiful. Every child is beautiful. Some children have more outward beauty than others. If you are blessed with an outwardly beautiful child, you will need to help him develop proper priorities. Many youth are unbalanced people because their priority was their outward appearance. A beautiful child often becomes a status symbol for a parent. If the inward beauty of the child is not the main emphasis, he will be disloked. People will be jealous of him, and he will not have enough inner security to hold him up. Beauty with inward love is a wonderful combination, but outward beauty without love is a snare.

If a child is not as outwardly attractive as others, work on his abilities as his crowning asset. There are beautiful features about him that can be acknowledged. Sometimes parents take crooked teeth for granted, not knowing that later a child can actually refuse to smile because he's embarrassed. Both of our children had braces. Both have thanked us repeatedly for this care. Overfeeding a child creates weight problems. Too much sugar creates a sweet craving which exists through life. Whatever your child's gifts, he should be told he's beautiful, to produce more beauty, both inwardly and outwardly.

19. Don't compare your child with other children
No two children are alike, so we cannot and should not expect the same performance. Often we hear, "Mom, like my brother [or my sister] best." "I was never as good at

The Preacher's Magazine

October, 1977
If I Were a Young Pastor

If I were a young pastor going to my first church, there are some things I would plan to do:
1. I would plan to spend time every day reading the Bible—not just looking for a sermon, but letting God speak to my own heart. I would likewise spend much time praying for my own relationships, and for the families of my church.
2. I would set a time schedule—a time to get to the office. No one will see that I get there on time—but I must. I would spend my mornings preparing sermons, writing letters (appreciation notes, etc.), and my afternoons calling. I would set goals for the number of calls I was going to make each week. Lots of times I would not feel like going—but I would go anyway.
3. I would love my people—share with them in time of sickness, trouble, and sorrow. I have learned if I do this, they will overlook lots of faults in me.
4. I would understand that not all the people will agree with me all the time—and understand that this is not bad. I would understand that because they did not agree with me did not mean they were not my friends.
5. I would treat my people in such a way that no one around the church could tell who my best friends were. I would give a little special treatment to the children and to the older people, especially those who are shut in. Back to the business of best

friends—there will always be those you enjoy more than others, and perhaps fellowship with a little more, but when at church make it so none can really tell.
6. If someone should treat me cool, I'd show them a little extra attention, for they may feel neglected. I'd go the second mile to keep friendship with all the people, for I will need them all.
7. I'd take things to my board. I'd be careful about what I bought without the board's approval. I'd find out their policy and stick with it. I'd have their approval on any major change I tried to make.
8. When I felt alone and down, discouraged about the whole thing, I'd get on my knees around my altar and remind God that He was in charge—that this thing was too big for me, and that, after all, I was just the office boy and He'd have to help me with it—and I know He would.
9. I'd be very careful what I told others. People love that pastor they can confide in—and this we have to learn.
10. I'd understand that there are lots of things I don't know, and when I have been at it a long, long time, that will still be so. I'd never hesitate to admit that I did not have all the answers.

*From a letter from Rev. Harold B. Graves (Superintendent, San Antonio District, Church of the Nazarene) to his son, Rev. Harold B. Graves, Jr., who had just moved to his first church as a new young pastor.

We Choose to Care

By Earl F. Robertson*

The motto of our church is "We Choose to Care." We choose to become involved and concerned with each other's needs and problems and the lives of those around us.

We have a flyer which is used in calling and ministering, entitled We Choose to Care. The message in this brochure says:

As a church we have made some choices. We choose to be a church that cares—when sorrow comes, when sickness comes, when loneliness comes. We choose to care—by offering friendship, by reaching out in love, by being concerned.

We choose to meet the needs of our neighbors—by seeking to discover needs, by seeking to find a way to do something about it.

We choose to offer an acceptable love to you—in your deepest need, and to accept you in Christian love, just as you are.

In a world which competes for the minds of your children, we choose to care by giving them a solid foundation upon which to build.

In a society which tends to under*

Pastor, Church of the Nazarene, Arvada, Colo.

mine the values of the home, we choose to care by strengthening those values.
In a world which has lost its sense of direction, we choose to care by pointing you to the One who said, "I am the Way.
In a society where truth is a changing thing, we choose to care by pointing you to the Changeless One who said, "I am the Truth.
When the eternal questions of meaningless existence keep recurring: Why am I here? What is life about? Where am I going? we choose to care by directing you to Him who said, "I am the Life.
Nineteen hundred years ago, Jesus Christ said, "I am the Way, the Truth, and the Life." He came to die for us that we might be forgiven of our sins and have eternal life. The Bible says that God loved the world so much that He gave His only Son so that anyone who believes in Him shall not perish but have eternal life. This is the reason for our existence as a church—to spread the good news that God loves you and has a wonderful plan for your life. He gives purpose and meaning, a quality of life. As a church we are a group of interested persons—interested in you and your family. If we can be of any assistance, please let us know—for we choose to care.

What about those in your congregation and in your neighborhood—the problem people, the unlovable, the obnoxious, the needy, the loner? Do they know you and your church family care?

A recent poll produced the following conclusions as to why teenagers get out of hand:
1. Parents are not strict enough.
2. Parents do not provide proper homelife.
3. Parents have too many outside interests.
4. Parents are too indulgent—give them too much money and too many privileges.
5. Both parents work, even when the mother is badly needed at home.

October, 1977
**THE STARTING POINT**

**In-depth Pruning**

Rev. Kenneth Mills, Peabody, Mass., shared this thought with me some time ago, and I pass it on for your further digestion: We usually associate pruning, as Jesus mentions in John 15, with the removal of old, bad, ugly things that get in the way. Mills adds: "...yes, but it can also include a cutting away of the honest, healthy wood—which might be sapping the strength that the branch needs to bear fruit. It is when everything that is not needful for fruit bearing is cut away that we can expect that full, rich fruit!"

Andrew Murray, in his book *The True Vine*, carries this thought to this conclusion: "All that is to be left of us is just enough to receive the power of the life-giving sap of the Holy Spirit."

**The "Servant Sermon"**

Mark 10:44 is a verse that bothers us, for it reads: "And whosoever of you will be the chiefest, shall be servant of all." Have you interpreted that for your people—in a sermon and by example?

This is what Clyde Fant said about this verse: "The great sermon is the servant sermon. If the preacher would preach a great sermon, let him preach one that serves. Christ understood human ego drive and did not deny it. But he showed it the proper channel. When we lose our lives for his sake and the sake of the gospel, we find it. But the preacher who seeks to elevate himself for the sake of his own life loses everything" (Clyde E. Fant, *Preaching for Today*, p. 67).

**What Is God's View?**

In Num. 13:30-37 (RSV), we have two contrasting reports concerning the Promised Land. Caleb gives his report in positive, challenging tones. "Let us go up at once, and occupy it; for we are well able to overcome it."

Then the other spies report, and near the end of that report are seven words that stand out as an epithet to weak faith,... and we seemed to ourselves like grasshoppers. It's what we are in our own estimation that spells victory or defeat. Their dismal view of themselves cast a drapery across the entrance to the Promised Land. It blurred all the possibilities of God.

One question they apparently did not ask was, "What is God's view?" And the word that echoes back to us always is, "The Lord is with us..." (Num. 14:9).

**How to Develop Interest in Preaching**

Clyde Fant, in his book *Preaching for Today*, gives us this bit of caution and challenge: "If the preacher seems not to understand either the real life of real people or the word of God for that existence, he is disqualified from proclamation of the gospel. But if he has known suffering, happiness, frustration, satisfaction—of whatever sort—and if he can bring the word of God to bear on these and other real conditions of human existence, he will be heard, and gladly heard. ... When the preacher speaks of those things that he and his people have in common, interest always results" (pp. 64-65).

**A Word From Fosdick Echoes**

Not everything that Fosdick said or wrote excites me. But this is hard to improve on, and it was written in 1928: "Start with a life issue, a real problem, personal or social, perplexing the mind."

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

or disturbing the conscience; face that problem fairly, deal with it honestly, and throw such light on it from the Spirit of Christ, that people will be able to think more clearly and live more nobly because of that sermon.

That's a good word for preachers in 1977—or any year.

**IN THE STUDY**

**Seeds for Sermons**

**MAJOR THOUGHTS FROM THE MINOR PROPHETS**

We invite you to begin reading the minor prophets. These next 12 weeks we will study one of the prophets' writings each week. Every Minor Prophet has a major message!

October 8

**WHEN GOD GOES HOME AND WE ARE ALONE**

Text: "I will go and return to my place, till they acknowledge their offense, and seek my face in their affliction they will seek me early." (Hos. 5:15).

**Introduction**: Nowhere is there a greater message of the love of God for a wayward people than in Hosea. Dr. Ralph Earle, in his book *Meet the Minor Prophets*, gives a fine description of Hosea and his unfaithful bride. God uses it to picture His love for His unfaithful Bride—the backslider. The darkness of God's withdrawal backdrops the light of His love.

I. GOD WILL GO HOME AND LEAVE US ALONE (5:5)

If we slam the door of mercy in the face of God often enough, He will leave us alone. Paul wrote to the Ephesian Christians: "Grieve not the Holy Spirit." God withdraws because Israel persisted in:

A. Lack of knowledge (4:6). A man who asked help of me soon retorted, "Don't give me none of that Jesus stuff!"

B. Breaking the great commandment of loving God (5:3-4)

October 15

**IF HE HAS GONE, THEN WE MUST GO** (6:1-3)

Our text verse and three verses emphasize the fact that if we have willfully shunned God and want to find Him, we must willfully seek Him. Isaiah said: "Seek ye the Lord while he may be found." (55:6). As in the story of the prodigal son, we must do the returning.

II. IF HE HAS GONE, THEN WE MUST GO (6:1-3)

**Evangelist Finney, preaching from this verse, said that we break up the**
fallow ground by: payment of neglected debts; putting aside evil habits; righting of old wrongs; and forgiveness of old injuries. Whatever it is that is keeping us from God, we realize, “You have eaten the fruit of lies” (10:13). Be honest with yourself. Seek the Lord now.

Conclusion: Charlotte Elliott, when dealt with about a personal condition, recited it. Later she came back to the evangelist and said, “You speak of coming to Jesus, but how? I’m not fit to come.” He replied, “Come just as you are.” She did and later wrote the hymn “Just as I Am.”

October 9

THE OUTPOURED SPIRIT

Text: “And it shall come to pass afterward, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions” (Joel 2:28).

Introduction: Our scripture setting (Joel 2:28-32) in the Hebrew Bible is set apart as chapter 3. This five-verse chapter is well known because Peter quoted it on the Day of Pentecost. In it are many messages. Here is one that has challenged me.

I. Let Me Have a Right Spirit

This promise of the outpouring of God’s Spirit is a continuing promise. When we receive of God’s Holy Spirit, we have

A. Life—When one has died, we say the spirit has departed. Even so in Christ we have life—abundant life.

B. Lift—The spirit of our life is either uplifting or depressing. One, commenting on Gen. Dwight D. Eisenhower on the night before the launching of D day invasion of Europe, said the general had an exuberant and friendly smile. He walked among the hundreds of paratroopers that put them at ease. They felt strengthened to the hilt and the back of his personality, there was a lifting-spirit as he walked among men. Blind men believed they could see; lame men believed they could walk; deaf men believed they could hear; prostitutes believed they could be pure. Everywhere, young and old, sick and well, they believed they could be better than they were. Such was the spirit of Christ.

My first need is such a Christlike spirit.

II. Let Me Dream: Let Me Have a Vision

This is no nightmare. This is no LSD visionary trip. This is the promise of God that by His Spirit we can see what needs to be done. Many a person pioneering a problem has finally seen the solution.

Christ, a man of vision. He said, “I will build my church.” In His Spirit, we too can have that vision: revival, growth, expansion, etc.

III. Tell Me Your Dream and I’ll Tell You Mine

In the spirit of Christ, let us prophesy. Let us share our dreams and say to one another, “I believe it can be done.” Enthusiasm is contagious. How quickly our church would fail if our leaders had visions, dreams, and goals, but did not share them with us.

Conclusion: As Spirit-filled Christians, we not only see people and problems as they are, but we see what can be and proclaim a better tomorrow.

October 16

SEVEN SEARCHING QUESTIONS AND ONE ANSWER

Scripture: Amos 3:1-8

Text: “Can two walk together, except they be agreed?” (3:3).

Introduction: There are many significant verses in the Scriptures—from the seven days of creation to the seven beatitudes of Revelation. Here is a short but significant valley of seven questions. To each is the obvious answer: Of course not!

1. Listen to the Question

Do things happen without a cause? Will a lion roar, a bird be caught, a warning trumpet be blown for no reason at all? Can we walk together if you go your way and I go mine? After six obvious answers God gives the climax question: “Shall there be evil in a city, and the Lord hath not done it?” (3:6). Adam Clarke stresses that this is natural evil coming on the people as corrective punish¬ment because of their moral evil. The question is, Can God be just without judgment?

II. Here Is the Lord’s Answer

I will warn first, but I will punish. I have warned you (v. 8). I must punish you (v. 2). Adam Clark’s comments on our text verse are: “While ye loved and served me, I dwelt in you, and walked among you. Now, ye are become alienated from me, your nature and mine are totally opposite. I am holy, ye are unholy. We are no longer agreed, and can no longer walk together.” Just the removal of God’s protective hand on our lives often releases judgmental forces to chase us.

III. What Is Your Answer?

Often when one is rushed to the hospital with a heart attack, the doctor will later tell of the warning the heart and body had been trying to give that person. Likewise we receive warning about our heart’s condition before God, Dr. R. V. DeLong, in one of his great radio sermons years ago said, “There are no moral accidents. There may be moral wrenches—but none are accidental. The word moral implies choice. What happens to you morally is the result of your pre¬meditated choices.”

Conclusion: The beautiful hymn “In the Garden” carries the phrase: “And He walks with me...” As Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day” (Gen. 3:8), I too hear His voice saying, “Let us walk together in holy agreement. We need each other.”

October 23

THERE SHALL BE HOLINESS

Text: “But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions” (Obad. 17).

Introduction: We have heard of the tombstone epitaph: “As I am now, you soon will be. Make ready then, to follow me.” To which one added, “To follow you I’m not content, Until I know which way you went.” When someone says they are living on the mountain, I, like Obadiah, want to know which mountain, the mount of pride—Esau; or the mount of holiness—Zion. Obadiah contrasts life on these two mountains.

I. LIVING ON MOUNT ESAU (vv. 8-9)

Living on Mount Esau is the frustrated life of living under the condemnation of “you should have.” It is the defeated life of wrong choices. Again God through Obadiah uses one of His significant verses. In vv. 12-14 is the sevenfold message “thou shouldst not” or “neither shouldst thou.” You should not have forgotten your brother Jacob still your brother, and you should not have treated him as you did. The reference is back to Num. 20:14 f., when Edom refused Israel passage through their land. Heb. 12:14, 16 refers to Esau as: “Follow peace...lest there be any fornicator, or profane person, as Esau.” Anyone who received over a brother’s sufferings will finally bring suffering to himself—in the family, in the church. Living on the mount of pride is always deceitful (v. 9).

II. LIVING ON MOUNT ZION (v. 17)

Only when we move from Mount Esau to Mount Zion do we find deliverance from a life of “You should have.” Here we enjoy the “peace, of holiness, and holiness” of Heb. 12:14. Though the enemy may fight and our brother fail to help, still we have peace, for we are free from the shadow of the Mount of Esau—“You should have.” On Mount Zion we have deliverance from the mountain of carnal pride. We live victoriously on the mount of holiness—a life guided by His holy will.

III. POSSESS YOUR POSSESSIONS (v. 17)

When a will has been probated, then you have a right to claim, what is the estate’s владения possessions (Heb. 9:16-17), holiness is your possession. You have every right to claim it! Come down from the mount of pride. Pass through the valley of the low men, and the Mount of holiness—Zion. Possess your possession.

Conclusion: Lela N. Morris said it well

October, 1977
in her hymn “Sanctifying Power,” “This God’s will for you and me. / That we sanctified should be, / Dwelling in this land of plenteousness.” Fling your doubts and fears aside, / Boldly cross the Jordan’s tide, / And your heritage in Christ possess.”

October 30

JONAH’S TALK ON- 
LYING VANITIES

Text: They that observe lying vanities forsake their own mercy” (Jon. 2:8). introduction: In the February, 1977, issue of Reader’s Digest, there was an article giving strong evidence that there were trade routes from the great shipping city of Tanisheh to North America. A deciphered inscription rock found in Rhode Island said: “Voyagers from Tanisheh this stone proclaims.” Jonah’s attempt to travel to Tanisheh is the setting for today’s message.

I. God Said Go (1:1)

It is a lying vanity to try to live as God’s people without accepting the responsibilities of such. What the story of the Good Samaritan is to the New Testament, this story of Jonah is to the Old Testament. It is the testimony that there are those who are willing to be Christian if it doesn’t make any demands on them. The picture of the priest, the Levite, and don’t care one and the same. I love the Lord (1:9), but I can’t be bothered helping one who has a need—one who has done nothing for me. As long as God hears me when I call on Him for help and doesn’t call on me to help Him, I count Him my Lord.

II. Jonah Said No

It is a lying vanity to try to live as God’s people and not maintain a spiritual life. There is no deeper revelation of man’s true self than how he prays. Had Jonah prayed in 1:2, he would not have needed the prayer of 2:1. By observing what he is now doing, we read between the lines to what he had not been doing. It is a lying vanity to

A. Think we don’t need to pray (2:2)
B. Think we don’t need to look to God’s house (2:4)
C. Think we can forget God and not fear in our soul (2:7)
D. Claim to be a follower of the Lord without sacrifice (2:9)

III. Jonah Had Won

Jonah’s life was filled with woe as long as he forsook God’s mercy. Jonah testifies four times to God’s mercy, each by the phrase “the Lord prepared”:
A. Prepared a plan to save me (1:17)
B. Prepared a plant to shade me (4:6)
C. Prepared a worm to wake me (4:7)
D. Prepared a wind to whisper to me (4:8)

Only by forsoaking lying vanities did He find God’s saving plan for himself and see it for others.

Conclusion: J. W. Van De Venster wished to be an artist, and for five years rejected God’s call on his life to preach. Years later, recalling that day, he said: “At last the pivotal hour of my life came and I surrendered all.” He penned the hymn “I Surrender All.”

Lying vanities or God’s mercy—the choice is yours.

2 Corinthians 11.

"Would to God" (11:1)

This phrase translates one word in the Greek, aphelos—"2 aor. of aphelio, without the augment . . . used to express a fruitless with . . . would that" (A-S, p. 283).

330. This is an example of the fondness of the KJV translators for using God’s name in more than one form (cf. "God forbid" 15 times). The correct translation is simply "I wish" (RSV, NASB), or "I hope" (NIV).

"Foolishness" or "Folly"? (11:1)

Aside from Mark 7:22, the Greek word aphelios is found only in this chapter (vv. 1, 17, 21). It comes from aphelo, which means “senseless, foolish.” Probably "foolishness" is more contemporary than "folly". In Mark the NIV uses "fool" because a bad moral connotation is clearly suggested by the context.

"Impressive" or "Indicative"? (11:1)

The last clause of this verse is in the form of an imperative in the KJV and RSV, indicative, in the NASB and NIV.

Once more we have a second person plural (anachethste) which can be taken either way. It is difficult here to decide between the two.

"Exposited" or "Betrothed"? (11:2)

The verb is harmonized (only here in NT). It comes from harmos, “a joining,” the origin of our word “harmony.” Today we expose a cause, not a wife. So "betrothal" (NASB) is better. The idea here is that of joining one person to another in marriage—where the language should be harmony.

"Simplicity and Purity"! (11:3)

The KJV has only “simplicity,” but the NASB adds “and purity” (cf. RSV, NIV). Why?

The answer is that the added words are found in the oldest Greek manuscript—Vaticanus 46 (third cent.), Vaticanus and Sinaiticus (fourth cent.), and Bezae (fifth cent.)—as well as in the best minuscule manuscripts of the Middle Ages (15, 81, 89).

"Might"? (11:4)

The KJV has: "Ye might . . . bear with." But the Greek is anachesthe again, probably better translated as a command, "you bear" (NASB, cf. RSV, NIV).

"Very Chiepest" or "Super"? (11:5)

Paul takes his stand as not being a whit behind the “very chiepest” apostles. The Greek word hyperion is found only here and in 13:11, in a similar context. It is compounded of hyper, “above,” and ian, “very, exceedingly.” So it means “over much; pre-eminently” (Thayer, p. 641). Arndt and Gingrich say, “The translation ‘super-apostles’ for the combination expression here, and this was adopted in the NIV.”

To whom is Paul referring? Arndt and Gingrich write: “These are either the original apostles . . . or, perhaps with more probability, the opponents of Paul in Corinth” (p. 849).

Plummer agrees with this. He says: “It is improbable that St. Paul would use such an expression as hyperion apostolos of any of the Twelve.” He adds that “there is little doubt that the phrase . . . is a sarcastic expression of the Judaizing leaders, who were acting with the authority of the Twelve against one who had no such authority” (p. 286).

"Rude" or "Unskilled"? (11:6)

The noun idiotes (only here and in Acts 4:13; 1 Cor. 14:18, 25-26) comes from the adjective ideos, “one’s own”—that is, what is private and personal. So the noun means first “a private person” and then “one without professional knowledge, unskilled” (A-S, p. 213). The last definition fits well (cf. NASB). The NIV has here: “I may not be a trained speaker, but I have knowledge.” The current use of “rude” (KJV) does not fit.

"Offence" or "Sin"? (11:7)

The Greek word here is harmartia, which simply means “sin” and is translated that way. Figure of speech occurs in the NT. Why the KJV translator chose to render it “offence” in just this one place is a mystery.

"Freely" or "Free of Charge"? (11:7)

Dorean is the accusative of dorea, "a gift," an adverb. So it means “a gift, without payment, gratis” (AG, p. 276)
209), “Free of charge” (NIV) communicates this more accurately than “Geez” (KJV). Today preaching “freely” means speaking “with freedom” which is something else.

“Changeling” or “A Burden” (11:9)

Aphrosynê is a rare verb in Greek literature, but is found here and in 12:13-14, where it is translated “be burdensome.” That is probably the meaning here, literally it means “to grow numb, and so metaphorically “to be inactive, be burdensome” (A-S, p. 236). Etymologically it is unrelated to the adjective “aphros,” which means “unblemished.”

“Disguise” or “Wear a Mask” (11:10)

NIV has “disguise” in 19, plural “wears a mask” in 20. The KJV “wear a mask” (11:10-11) is in the New Testament only here and in 6:6 (see comments there). It is properly translated “without food” (NASB, NIV).

“Basket” (11:33)

Gorgon literally means “a plaited rope,” and so a basket made of ropes. The word is found only here in the NT.

Outlines for a Sermon Series from Ephesians

Ephesians

Scripture: Ephesians 6

I. THE ETHIC OF INITIATION (5:1-6)

A. Warn against a life of selfish indulgence
   1. No hint of immorality
   2. No hint of obscene talk
   3. Avoid partnership with those who take sin lightly

B. Reasons for these warnings
   1. No inheritance in the kingdom
   2. Expose themselves to the wrath of God
   3. Challenges us to pattern our lives after Christ

II. OUR WALK IN THE WORLD (5:15-20)

A. We are not walking the way a Christian should walk
   1. Not walking carefully
   2. Not seizing every opportunity
   3. Not clear about the will of God
   4. Not grateful

B. Our failures can cause us to walk in spiritual depression

C. We need to realize there is someone who can help
   1. Abandon ourselves to the indwelling Spirit

II. WIVES AND HUSBANDS (5:21-33)

A. Wives
   1. Be responsible for right, attitudes
   2. Recognize that authority to rule is laid upon the husband

B. Husbands
   1. Sacrificial love
   2. Sanctifying love
   3. Caring love
   4. Unbreakable love

C. The whole relationship is in the Lord

RON FRY
True Christian Worship

Scripture: 1 Corinthians 13–15

Floyd Filson, in his book Jesus Christ the Risen Lord, makes a good observation when he says, “True worship, Paul implies, is never the unaided action of man alone. He will appreciate it more than if you buzz behind his back.

YOU AND YOUR PASTOR
1. Give your pastor time to recharge. He has great and many responsibilities, and the drain of life is heavy on him. He needs time for rest and meditation.
2. He needs time with his family. A renowned psychologist said, “An ordained minister is first a husband, then a father, and a pastor, in that order.”
3. Be open with your pastor. If you don’t like something he said or did, be man enough to go to him and talk with him about it. He will appreciate it more than if you buzz behind his back.
4. Let your pastor be one with you. Let him be a part of the family of your church. Don’t set him up on a pedestal. He doesn’t belong there.
5. Remember that your pastor is a human being also. He will make mistakes and he will need your love. He is not God.
6. Your pastor is a leader and not a one-man show to entertain you.
7. Invite the pastor and his family to your home for a simple meal. A cursory “Come and see us sometime” won’t work. It doesn’t mean anything. Get right to the calendar and make a specific date. The best way for him to get to know you is to break bread with you.
8. Contrary to what people may think, your pastor and his family cannot remain physically strong on spiritual grace alone. He needs money on which to live—the same as you.
9. Don’t cut yourself off from the church because you don’t agree with everything he says or does. You only hurt yourself. You are worshipping God, not the pastor.
10. Let your pastor be himself. Nothing is more frustrating to a pastor than to be molding into something you want him to be.

—Selected

Tis better to walk by FAITH than sight
In this path of yours and mine;
And the pitch-black night;
When there’s no other light.
Is the time for FAITH to shine.
—Horatius Bonar

THE TIME IS SHORT
The time is short!
If thou wouldst work for God—
It must be now!
If thou wouldst win the garland
For thy brow,
Redeem the time.

With His reward
He comes; He carries not—
His day is near.
When men least look for Him,
Will He be here.
Prepare for Him!

More than Man: A Study in Christology
By Russell F. Aldwinckle (Wm. B. Eerdmans Publishing Co., 1976. 311 pp., $8.95.)
In a fairly technical, but incisive, examination modern models of Christological thinking are examined against the background of the essential understanding of classical models. Anyone who will work through this book will have a sharper understanding of the nature of Christ and His inevitable impact upon the life-style of the believer.

William Barclay:
A Spiritual Autobiography
(William Eerdmans, 1975. 122 pp., $5.95.)
This autobiography introduces the reader to many aspects of the life and work of William Barclay, no doubt the most widely-read Bible commentator of our century. It was written during Barclay’s last and twenty-seventh year at the divinity school of Glasgow University in Scotland.

He tells about his exceptional parents, his many teachers, and several of his colleagues at the University’s Trinity College.

William Barclay
A Spiritual Autobiography

October, 1977
been stone deaf," he is thankful for a good hearing aid, and that it can be turned off whenever the occasion demands it. It must be a pretty good one, for his lifelong hobby has been conducting choirs.

We evangelicals will tend to get after him for what he says in the chapter about his beliefs. He believes that man is the product of "a process of evolution." Well known is the fact that he does not believe in the virgin birth of Christ.

In keeping with liberalism, he believes profoundly in "the love of God" and "that real prayer is simply being in the presence of God." And he says, "I am a convinced universalist." He believes in "Jesus" and in "life after death," in "marriage," and "the family," and in "preaching."

You do not need to have been one of his students, as I was, to enjoy and profit from his warmth and his wisdom. Keep a cool head, or you will often find yourself in ecstasy, and weeping, as I did.

J. Kenneth Glover

Preachers' Exchange

WANTED: Copy of Beautiful Girlhood, by E. H. Shelhamer. Mrs. Frank L. Dalby, 1125 7th St. E., Whitefish, Mont. 59937.


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

COMING next month

- The Seasonal Sermon
  How far ahead should a preaching program be planned, and how can best be made of special occasions?

- The Priestly Pastor
  The "preliminaries," the prayer, the worship, the sermon—all are necessary parts of the complete pastoral function.

- Wesley's Class Meetings: The Genius of Christian Intimacy
  In the light of present emphases on "body life" and "koimia," Wesley's genius for Christian intimacy was never more relevant.

- Growing Pains
  Some churches are either unwilling or unable to pay the price of growth.

32 The Preacher's Magazine

AMONG Ourselves

Let's face it. Some things a pastor needs to know cannot be taught in any college, Bible school, seminar, or combination of these. The books do not set forth all the answers. When should the pastor place a firm hand on the old ship of Zion, and when should he allow time for new directions to become clear? When should he speak, and when should he remain silent? What should he do in a specific situation, in a certain church, at a given time; and what should he not do? There is no source book with all the answers, unless you consult The Book—the one Source Book of them all, the Bible! And even then there is much left to your interpretation and application of its eternal principles. So let us learn how to relax (p. 14), when to "say wood and say nothing" (p. 1), how to care for those who are coping with grief (p. 9), why we must pay the price of biblical, expositional preaching (p. 2), and above all, how to make sure that whatever else we accomplish, we "set a chair for Jesus" (p. 13). With Christ at the center of things, all other interests fall into place and the answers become clear.

Yours for souls,