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Give Me a Faithful Heart

Our Heavenly Father: We need Thee every day and every hour in this delicate business of caring for the souls of men and women. From the deepest longings of our heart we pray for Thy Divine Presence as we follow the mission of redemption today.

In all the situations that we encounter, give us the tranquility of faith and the humility of obedience. Show us enough light to afford us direction and grant us the shine of Thy truth to give us the needed perspective. Enable us to be patient with those with whom we pass and the pleasures and material successes. Thy Word has taught us that Thy love is perfect, but give us that rejoicing within until men shall feel that Thy way is satisfying. May the contagion of faith afford us the radiance of Thy love all the day long.

Make us an instrument of Thy peace. We may encourage some needy ones who have lost their way. By the help of Thy Spirit enable us to point them back to the straight way, to the true life, with no added services. We thank Thee that Thou hast made us faithful partners in this holy business. Freely we acknowledge in this quiet time that "Thy yoke is easy and Thy burden is light." But we dare not travel this road alone.

Don't let the baubles of the world's empty glory beguile us or ensnare us; their cost is too dear. Keep us true to "the old, old story." Let Calvary's light envelope us again.

Some who need us today are old and sick and a few will soon cross over to the other side. Give us a faithful heart in ministering to them, so that the tunnels ahead will light up with Thy presence and reassurance. Enable us to show them today that Thou dost care and that the church has not forgotten them.

Even now, we praise Thee for Thy unfailing hand through our days of service. We thank Thee most of all for the revelation of Thyself in Jesus Christ, Our Lord. We feel confident that "Thy love is broader than the measure of man's mind." Help us today to show some wonder that Thou art yet "most wonderfully kind"—even to those who cannot forget themselves, by Thy help, we thank our personal contact and care. Let this be a day when we, too, may have below rejoice with the angels over one sinner that repents.

All this we pray in the Master's name. Read our hearts and edit our petition. Let His name be more than a password to Thy throne, but a cleansing Presence to all our desires, "For Thine is the kingdom, and the power and the glory, both now and for evermore." Amen

—Samuel Young

"God loatheth mendicancy. He says, 'if you are going to keep company with Me, please don't embarrass Me.' That is the motto of W. E. Enstrom discovered the native athlete's home in Johannesburg.

That pointed message sent me back to spend five rewarding hours with John Gardner's book Excellence. "Our purpose," he says, "is to achieve some measure of excellence in this society with all of its beloved and exasperating clutter, with all of its excelling and debilitating conclusion standards, with all of the stubborn problems that won't be solved and the equally stubborn ones that might be solved." We muddle through a maze of teachers who will not teach, postmen who will not deliver mail, assembly line workers who will not make cars, and editors who will not edit.

All this set to me thinking about our ministry in this kind of world. Often clergymen are portrayed in popular literature and television programs as insipid do-gooders who can do anything right except by miraculous accident.

Over against this false caricature are clergymen and pulpit leaguers who are dedicated to excellence. They see excellence as a fundamental form of witness—a basic Christian duty. This is the real and true in John Gardner's suggestion that a church who scorns excellence in the doing because it's a humble activity, and tolerates showing is not an active church. If it is an exalted activity will have neither good plumbing nor good preaching. Neither its pipes nor its pulpit will hold water.

But when I loud excellence in ministry, what am I praising? Obviously we are all different—some politicians, others achievers. Some are ahead of their time, others behind, some are detail people, others great dreamers. By excellence I mean being as useful as possible to God, investing myself to my fullest capacity in the Kingdom. Where I lack training, I develop myself. Where I lack vision, I ask God to expand my insight. Where my faith is weak, I open myself to faith-building forces made available by God. Excellence is not just for geniuses.

Excellence in ministry requires that we be true to the discovery and cultivation of the abilities which God has created in us. There is an exhilarating fulfillment in the pursuit to be all we can be for God.

Squander Yourself for a Purpose

One current perception of ministry is that the church owes me something. Another is: If I will long enough, a magnificent assignment could emerge to the church own us anything? What is gained by waiting? Did not Jesus teach us that the more one gives the more fulfilling reward he receives? Wasn't Mason Brown right when he wrote: "The only true happiness comes from squandering ourselves for a purpose?" So let us forsake any temptation to seek ease or position, and happily squander our energies for Christ and the people He died for. Let us refuse to be mesmerized by the temporal in order to be instructed and consumed by the ultimate. Such a pursuit of excellence may often make us tense or tired. Unlike the storybook notion of a fantasized ministry, the call to excellence so capitivates us that we are driven by different words that are a cross of faith and what ought to be. Like Captain Cook, the ex-adolescent minister must be sustained by an "ambition not only to go farther than any man has ever been before, but as far as it is possible for man to go." Then, the church and her ministry is made effective not only by those who achieve excellence, but by those who are trying to achieve it.

Both the accomplishment and the pursuit make preacher and church better.

Excellence—what a powerful word. Each individual reads his own aspirations and expectations into it. There is no ecclesiastical leader or external guideline to tell us what to do in this area. But the never-ending pursuit of excellence is strengthened by a habituated vision of what God at His price has called us to. That vision pricks, disturbs, confuses, and challenges us.

As you read your own noble meanings into the world, breathe a prayer for your ministry and mine. There are little voices nagging us that the one more gives the more fulfilling reward he receives. Wasn't Mason Brown right when he wrote: "The only true happiness comes from squandering ourselves for a purpose?" So let us forsake any temptation to seek ease or position, and happily squander our energies for Christ and the people He died for. Let us refuse to be mesmerized by the temporal in order to be instructed and consumed by the ultimate. Such a pursuit of excellence may often make us tense or tired. Unless the storybook notion of a fantasized ministry, the call to excellence so captivates us that we are driven by different words that are a cross of faith and what ought to be. Like Captain Cook, the ex-adolescent minister must be sustained by an "ambition not only to go farther than any man has ever been before, but as far as it is possible for man to go." Then, the church and her ministry is made effective not only by those who achieve excellence, but by those who are trying to achieve it.

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Easter, Ever New
by J. Grant Swank, Jr.

Martin Luther wrote: "Our Lord has written the promise of the resurrection, not in books alone, but in every leaf in springtime." That is the persistent nature of the Divine, forever wanting to make His message known for empanth sake.

Finally the repetition finds home base when it lodges in the soul. David W. Nettls states that "the miracle of Christ's resurrection is out of the grave into my heart." In the sixteenth century, Varnumus Honoris Fortunatus penned:

"Welcome, happy morning!" age to age shall say:
"I hail today is vanquished, heaven is won today!
Lo! the dead is living, God for evermore
His true Creator, all His works adore!
"Welcome, happy morning!" age to age shall say.

Age to age has repeated the old story and so Easter is ever new—on the pages of history and to the pages of the heart.

"How blast are they who have not seen, / And yet whose faith hath never been, / For they eternal shall with / Alleluia!" wrote Jean Tisard in the 15th century.

In the 17th century there was sung: "Lord! by the strips which wounded Thee, From death's dread sting Thy servants free, That We may live and sing to Thee, Alleluia Amen." Again, the refrain echoes.

Cecil Frances Alexander in the 19th century sang:
He is risen, He is risen!
No faith opened heaven's gate:
We are free from sin's dark prison,
Bound to a better state:
And a brighter Easter beam
On our longings eyes shall stream.

Easter never new.
The contemporary poet Theodore Garrison wrote of the resurrection with these lines:

"But give not your cares
To spread by land and sea,
Ye may roll Him to the tree,
Ye may roll the stone above Him,
And set it firmly in its state:
But against the morn, unnamed, newborn,
The Living Truth shall rise!"

J. Grant Swank is pastor of the Geesport Heights Church of the Nazarenes, Geesport, Ohio.

It is a height of a lifetime to be able to walk into the empty room, to look at that partial shell where His body was laid, to wonder at what the complete picture would have looked like in but 2,000 years ago, to continually to cend the head in order to enter the place, to then whisper to a friend a comment about the situation, to finally to turn and make exit, realizing that one stood where One stood on the first day of the week.

It was in May, 1966, that we were there. The city of Jerusalem was still divided, for the Six Day War did not hit till June, 1967. Yet the division wall seemed continents away when closed in the Garden Tomb, surrounded by shrubs and disciples and camera-carrying tourists. Then to wall out everyone else but oneself and God while standing in the empty tomb of Joseph of Arimathea, to know that Easter is ever new, finally, the heart, the spirit, That Easter past could touch in power Easter present within one's own breast.

Horatio Parker wrote:
All praise be thine, O risen Lord,
From death to endless life restored;
All praise to God the Father be,
And Holy Ghost eternal Amen.

The song goes on and on, from children's Easter programs to nursing home Communion services to worship by the men in service for the country. There are the sunrise celebrations, the all-night vigils, the choir anthems, the oratory that never quite makes it due to the divine expanse of that morning that never wholly grasped. Yet the clergy never tire of preparing for the season. The worn story comes once more, revived and ready for telling to the people, the waiting people.

"Christ, the Lord, is risen today, Sons of men and angels say, Raise your joys and triumph high, Sing, ye heavens, and earth, reply, Alleluia!"

THE PREACHER'S MAGAZINE

Proclaiming Christian Holiness

Volume 54, Number 3
March, April, May, 1979

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*Various words of salutations and sentiments are excerpted from The Preacher's Magazine, Eich, The Toret, Easter Day, etc.

About the Cover
The upper left photograph is of ancient olive trees in Conventicum which Jesus Himself prayed near.

The Church of the Good Shepherd (above left) is built on the foundation of Caen's oldest church where Jesus was reportedly laid and where Peter denied Jesus. Note that the place of the skull, is plastered at the knee. The Garden Tomb (below right) is a stone testimony to a risen Lord. Photos by Wesley Tracy.
Pastoral care is individualized ministry to people in crisis. It is the minister’s shared compassion for persons under stress. The older books properly called it “cure for souls.”

Russell L. Dickson traces the term “pastoral care” to Gregory in the ninth century who translated an earlier book on the subject probably written about A.D. 590. He suggests pastoral care describes the minister’s one-to-one ministry to individuals. For discussion it can be subdivided into pastoral counseling and pastoral calling. The phrase was first widely used about 1925. But the concept is really as old as Christianity. It simply means one Christian helping another through life’s Valley experiences.

In what ways is pastoral care different from other kinds of help available to needy people?

- Unique Availability. Unlike the doctor, lawyer, or social worker, the minister need not wait for an invitation to contact hurting people. Rather, the pastor has the privilege, and sometimes is expected to step forward out of a world of anonymous people, to say, “I am here to help you in the name of Christ.”

- Unique Relationships. Unlike the doctor, lawyer, or social worker, the minister need not wait for an invitation to contact hurting people. Rather, the pastor has the privilege, and sometimes is expected to step forward out of a world of anonymous people, to say, “I am here to help you in the name of Christ.”

- Unique Resources. The physician has medical, surgery, and the antiseptic hospital as his healing tools. The psychiatrist adds psychotherapy. The social worker has governmental finances and community agencies. The lawyer has legal precedents, judges, the courts, and the law. And at the time of death, the minister has his kind words, chapel facilities, funeral coaches, and experience with the death event.

But the pastor has truly unique tools for the benefit of hurting people. He has the most powerful resources in the universe. He can help persons find what they need most, including forgiveness of sins, freedom from guilt, continual presence of the Holy Spirit, meaningful prayer, scriptural guidance, and the love of a caring community of believers.

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Perspectives on Pastoral Care

The renewal of pastoral care requires an enlarged perspective on what it is. All too often pastoral care is primarily associated with general calling or crisis visitation. While these are important expressions of pastoral care, they do not fulfill either its breadth or its depth. One of the reasons we have drifted into a limited sense of its purpose and value is that the biblical-historical expressions have been lost. As the church lost its identification with the biblical principles of healing love and care, it began to pursue new healing ministries based on scientific methodology and validated by major break-throughs in healing. The ministry was institutionalized, and either lost its faith or sought out some realm where it could claim supremacy and purpose. As we abdicated our role in the treatment of the physically and mentally ill, we withdrew from new possibilities for deeply meaningful ministries. As we re-infused our role in the arena of social evil we lost our gullibility and respect in the world. In the face of our own sense of inferiority and the lost sense of our role, we developed patterns of withdrawal from the pastoral care. To our basic principle—no pastor can be in a world where everyone is born to die?—Pastoral care gets help from the social sciences, but the grace of God is its unique advantage. It needed more than he realizes; faith illuminates the meaning of life. In some cases the pastor and parishioner meet on a regular, continuing basis—a kind of religious approach to psychological counseling. But in most churches this ministry relationship is relatively rare when compared to the many short contacts and casual conversations where pastoral care goes on. The most effective pastoral care is to relate to many persons in a wide variety of ways as Jesus did with folks like the woman at the well, the Emmaus Road travelers, Nicodemus, and Zacchaeus.

The encounter of a hurting human being and a caring pastor is not a superficial professional event. It is not merely a predilection for exchanging persons to impart faith in real life. This ministry of shared crisis makes faith a reality for the parishioner and sends the pastor there from the church assembly and call to hold forth to proclaim with his whole being, "God was in Christ reconciling the world unto Himself" (2 Corinthians 5:18).

Adapted from:

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Our biblical and historic emphasis upon prayer and meditation is always to be remembered. We do not need to be given a renewed place in our preaching, teaching, and caring functions. Man needs help both in coping with standards of value and in importantly developing a life-style and value system which will help him avoid the stress and pressure that we can get in touch with this as we look at what stress and pressure have done to our own health and weaknesses. The pastor, therefore, is called a "Physician, heal thyself." Our own health and weaknesses are often renewed as we get things in perspective, sort our priorities, and make clear our commitments.

The pastoral care of the "mentally ill" has been a much neglected function of the healing ministry. It is an area of urgent demand, which we really need, as suggested we do in our daily worship of today. Jesus as He touched the life of the man of the Gadarenes. The role of the pastor in the mental health movement has been of increasing importance in recent years. As style hospitals empty and community mental health centers and after-care centers spring up around the country, where will we be? This has been and will become an increasing challenge to the pastor for cooperative endeavor in the care ministry to bring hope of healing and wholeness. Some churches are responding with their facilities, their money, and with volunteer workers. Where are we in this process of healing care?

We are encouraged by the currents of social change that separate marriages, divide families, and uproot our sense of community. It is not enough for us to stand back in the right of the road and shout, "Help our hands in disable." These challenges are to us; to prove that we are followers of the One who dared to touch the lepers and the outcasts. His confrontation was not only with the astrigning power of sin in the lives of people, but with those who either ignored them or accused them.

All too often we function as though the sins and separations of people place them beyond the range of our resources. Who will bring words of healing and reconciliation to those who feel holiness, and hope and the percentage of our society who are the victims of divorce? We cannot shrink back from the ever-increasing complexities of our lives. It is our faith that Jesus Christ continues to be the ultimate Source of healing and hope of reconciliation.

2. The Sustaining Perspective
As one reflects on much of the above focus on healing, it becomes apparent that not all conditions of brokenss are gone and that the role of the pastor in function in Christian care when the hope of healing is nearly lost! At those points in ministry wherein
All too often we function as though the sins and separations of people place them beyond the range of our resources.

than it has to do with what we say. Listening love is one of its core characteristics. One of the most demanding, yet rewarding functions in pastoral care may be intangible in its nature.

This may not be valued as it ought to be since we tend to value and measure ministry in quantifiable and tangible ways. Since it is not given priority emphasis by others, the absence of reinforcement for such ministry could shape us away from such behavior. Yet if we will really listen to our people we will find that here is where the priorities really are for them.

Stop and reflect for a moment on those times when you participated in sustaining ministry. Remember those times when the power of terminal illness or bereavement experience was so great that you may have involuntarily become the presence of people who knew how to stand by, as supporters and sustainers. Remember when the person was so aware of the presence of a God who understood the pains of anger, guilt, and despair in the struggles of the grief-stricken. Remember how an individual went through a major job loss and found his community of faith supporting him through the pain.

I think of the individual who suffered major, handicapping surgery who found a different kind of healing. It was the healing of the spirit that led him to courage in the face of great loss. That power came to him through participation in a community filled with strong love.

Never limit healing to the physical domain. Perhaps there is a higher form of healing that touches the central issues and values of life. How desperately the odds need the sustaining ministry of the community of faith. This is the community that does not allow old age, declining abilities, and circumstantial separation to cancel out our ministry to them. It becomes clear as we explore these functions of pastoral care that the roles of taly becomes critically important.

No other profession is more effectively trained, equipped, experienced, or called to fulfill man's need for sustaining love. It is often at this very point that other helping professions feel less equipped. No other institution is by identity, purpose, and structure better suited to this ministry than the church.

3. The Guiding Perspective

The guiding perspective on ministry is often assumed to be connected with advice-giving and the assumption of the authority to direct the lives of others. This is not what is intended here. While we are called upon to give advice, our greater effectiveness comes when we help people get in touch with their own needs and discover new directions for their lives.

The preaching ministry complements and prepares the way for this ministry of pastoral care. The authority of God's Word focuses issues and confronts us with our need and God's readiness to respond with love and grace. The guiding ministry is realized through the rapport and confidence we build with our people. It is a relational ministry in which the pastor or other Christians become mentors or models to those who need to sort out their lives and future directions for becoming mature in the faith.

Guiding ministry involves all those functions of care which enable people to see the truth more clearly, to order their lives more effectively, and to identify ultimate values for their lives.

4. The Reconciling Perspective

As we review these complementary perspectives on the ministry of pastoral care, we see how they come together so that ministry becomes the presence of a God who understood the pains of anger, guilt, and despair in the struggles of the grief-stricken. Remember how an individual went through a major job loss and found his community of faith supporting him through the pain.

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the minister's resources in the sickroom

by Bud Garber*

More than a double handful of ministers quickly confess that their best work is not done in the sickroom. Role confusion, a sense of helplessness, questions of what they should do next are some of the hurdles that dog the man of God when he tries to minister to the sick. Too many times he quickly reads a prayer, says a prayer, and hastily moves on to other duties at which he feels more competent. Here are some ideas to aid the minister as he aids the ailing.

His Presence

The words of Jesus, "I was sick, and ye visited me," remind the minister that he is Christ's messenger, minister of healing. The minister discloses the presence of that great "Shepherd," Christ, in and through his person in the sickroom. He seeks to be the hand of Christ reaching out through his church. He is more than a man skilled in the use of psychological techniques. He is a symbolic figure whose more presence represents the divine.

His Priority

The person-oriented minister will give a high priority to his ministry to the sick. The people he serves will be more important than the books he reads and the committees he chairs. When a pastor is interrupted a request to visit a sick person in crisis, he should go as soon as possible. Visitation of the sick should not be "sandwiched in" between more pressing tasks, or "tacked on" to the end of the day. It should never be a question of routine.

An ill parishioner will often say to the minister, "You are so busy. You should not give so much of your time to me." The shepherd-pastor can sincerely reply: "There is nothing more important in my day's work than my ministry to you." The pastor's readiness and willingness to visit the sick will make the congregation feel that he is happy his services are desired. The minister must avoid communicating the feeling that it is an imposition to ask the pastor to visit the sick.

His Powers

The minister communicates God's healing power by his quiet trust, steadfast love, and constant hope. His divine resources to meet the multiple needs of the sick are the Word of God, prayer, and the power of the Holy Spirit. There is no substitute for God's Word, and nothing can offer greater comfort and hope to the sick than prayer. The prayer should be brief, positive, breathe confidence, inspire faith and reliance upon God. At every opportunity the minister will lead the ill into the presence of God. The wise minister will be alert for any slight suggestion on the part of the sick one that prayer would be in order. Pain and suffering often make it more difficult for the sick to pray. The minister attempts to take the patient's shaking, fearful hand and place it in the loving hand of God.

The minister will be conscious of the patient's needs in his prayer and selection of scriptures. His true aim is to bring the soul into harmony with God and to tap the limitless resources of God. In the last analysis the source of all healing power is in God. Just as badly as the patient needs medical care, he needs the assurance that God really cares and that life has meaning and purpose.

*Garber is pastor of the First Church of the Nazarene, Carthage, Mo.
The art of listening is one of the minister’s sources of healing. He will do as little talking as possible, and he will encourage the family to talk. He listens to those things the sick want to share with him. By listening, he may enter the sick person’s private world. Often there is something like sailing round an island and making the best landing where the boat can come to rest. In other words, a minister must enter unknown territory and feel his way into the parachuter’s life in a real pastoral relationship.

The minister must not only listen to “what” is said, but the “way” it is said. He will often notice intellectually loaded words, and that which is unstressed. He will listen to what is being said through the face, the gestures, the unуглued glance of the eye, the worried expression of the face, and the restless movement of the body.

When medical laws have been deliberately broken, the minister should help the sick one find God’s forgiveness, illness humbles individual and personal pride, and an illness humbles life. When the minister has “listened” with utmost care, he may attempt to determine the person’s spiritual condition and assist him spiritually by means of the Word of God and prayer.

When I listen, I meet the question, “What have I done to deserve this?” Often the sick person experiences his frustration as unfair, as an injustice, or as an underestimated punishment. Others feel that somehow they have deserved such punishment. The minister helps his “listener” carefully to distinguish whether the patient is uttering a protest or asking for help with guilt feelings. Patients are often relieved to know that the shepherd remains with a family all night when a life has been taken. His being there leads to a feeling of being cared for. The minister pays a price for doing this, but he will never live in the gratitude of his parishioners.

The minister’s psychological or psychological training is that he has learned to feel his way into the loneliness of the sick and the dying. The pastor is often the person’s last guide on the pilgrim’s trip to his heavenly home. By his closeness to his patient, he may lead the dying one to a spiritual awareness. This spiritual radiance of the minister is the resource he needs to most often receive the patient.

The patient lies in the hospital, impatiently awaiting the results of the tests. “What will the tests show? His nervousness and impatience do not improve as long as his physical condition, indeed they aggravate it.

The illness is terminal; there is no cure, and life is ending. Unless some wonder drug is discovered, and this hope may be a sort of encouragement, the patient has been in a terminal stage all along. The physician leaves the room, sometimes hurriedly, and the patient is left with the staggering thought: ‘I, yes, I am going to die soon.”

All of our lives we try to deny the fact of death. As we get older, we try to look and act younger. We use hair dye, wear younger looking clothes, obtain cosmetic surgery. Even at death we cover the brown earth with green carpet and the family rarely permits theasket to be lowered into the grave.

Even though we all know that death is natural, that all life eventually dies, that all of us against God and the church, a person dedicated to God may have felt this should not come to his death. It may be difficult for some to understand that faithfulness to the Kingdom will not necessarily mean avoidance of this fate. The third stage is seen when the family begins to bargain: “If God will only let me live, I promise to lead a better life.” At this stage the patient is vulnerable to offers of peace. The minister is at peace. The minister must not take personal offense and reject the dying at his moment of greatest need.

Indeed the ultimate anger is directed, or may be directed, against the family or minister. All of these have somehow not prevented this catastrophe from happening. This is a normal reaction, and the family and minister must not take personal offense and reject the dying at his moment of greatest need.

Following the denial stage, comes anger. Well-laid plans have been shattered. Anger against the anticipated suffering, against the family, against the minister. All of these have somehow not prevented this catastrophe from happening. This is a normal reaction, and the family and minister must not take personal offense and reject the dying at his moment of greatest need.

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As might be expected, lives were renewed in their relationship with God and His people. It is impossible to express the importance of the fleeting, fragile moments that happen in those hours to gently and lovingly point hurting people to the One who has lifted the veil of death, whose balm soothes and heals.

There are some very important steps for us to take in our personal ministry and the church’s ministry to the bereaved.

Pre-Funeral Ministry
Our first contact with the individual or family will be extremely important. In the first 24 to 48 hours, they are experiencing an emotional “numbness” and need strong, supportive care. In these hours, what we say will not be nearly so important as listening and empathizing and carrying out some tasks for them that they may not see as important.

Various ones of the church, such as friends and Sunday school classes, can be organized to meet some basic needs—food, sleeping room for family, and transportation. During the first 24-hour period, the pastor can set a time with the family for the next step in the progression, the family interview.

The pastor tells the family that he simply wants to tell them about their loved one—the beautiful things they remember, the special hobbies and interests, whose loyalty roots existed, and the background of the deceased.

It is also helpful for the minister to suggest certain characters and activities that made the loved one what he was. A question that families can really become involved in is, “What is the statement of your loved one’s life?” It is true that this question cannot always be asked, but in the majority of cases the family can come up with a very positive statement of their loved one’s contribution to them and those with whom he came in contact.

There are many things that happen to the family in the pastor’s interview that are very healing and beneficial. Some care will have to be taken in exploring family situations, and there will be times when the interview will have to be narrowed to only the closest family members. But even those who die an infamous death will usually have someone who can give positive input about his contribution.

The pastor’s family interview with Christians is especially meaningful. This is the time they are usually able to begin realizing the fact that their loved one has reached life’s greatest goal—face-to-face encounter with the Savior.

It is often during this time wayward family members begin to confess some of their own needs and very quietly make some deep spiritual commitments. There are times when some real guilt will emerge about misunderstandings that perhaps extend across years. A sensitive pastor can lead some guilt-ridden people into a forgiven and forgiving spirit.

The genuineness of our caring is shown in the little things we do.

When we lost our grandmother a number of years ago now, the family was up late one night talking about the beautiful things of her life when the doorbell rang. Who was standing on the doorstep but our pastor and wife.

“Just got loose from a meeting,” he said, “and wanted to stop by and talk with you awhile.” What a gift it was to have our pastor and his wife love us, weep with us, laugh at numerous incidents in Grandmother’s life, and then pray with us. When they left, we were heelied, and the whole episode that followed became a victory celebration.

Another touchpoint with the family that can be very meaningful is the short visit and prayer before they leave their home for the church or funeral home. Any last-minute communication can be made; sometimes explanations to children are made at this time, but mainly it is another moment when the man of God is being the “velvet-covered brick” that is dependable, steady, and in control.

All of these ways of loving and caring are so necessary before the funeral service. Because the atmosphere of that service is very dependent upon what has been experienced by the family up to that point. We must remember that we are not ministering to the deceased but to the people who remain.

The Funeral Service
In the family interview we have set the tone for the funeral service. Favorite songs, special singers, congregational hymns, and special statements by close friends can all flow to make difficult moments positive and memorable.

We all have special moments to remember concerning funerals in which we have participated.

One unforgettable funeral was that of Dr. Lauriston J. DuBois, much-loved pastor, leader, and teacher in the Church of the Nazarene. His death and funeral were during the time the Board of Regents was meeting at North Nazarene College.

Several of the college chums and close associates through the years were in town and made beautiful statements concerning their relationships with him. The pastor followed these with a brief message of what appeared to be the statement of Dr. DuBois’s life. These moments exploded with the hope of God’s promise.

The NNC Crusader Choir then sang “I Saw the Light,” and that great crowd moved right into heavenly places. So powerful was the song that the choir was requested to sing it a second time amid tears, laughter, and shouts of joy. What really mattered was that a widow and an only son had witnessed God’s healings touch through the ministry of people. It was a sad day, but it was a good day and an unforgettable day.

One of the most tragic and difficult of funerals for us to handle in our ministry is death by suicide. The family is so numb and dis-
the pastoral family dinner at the church or in the home of one of the family members usually follows the graveside service. This is one of the great ministries of the church for those grieving families both in and outside the church. These can be very significant times of outreach for the continuing ministry to those families to whom the Holy Spirit has spoken during these days.

Through the studies in recent years of people going through their grief work, we now know there must be a strong continuing ministry the loved ones of the deceased. Disorganization is something they have to deal with during the first year, particularly during the first six months, and they need the steady, guiding hand of pastor and close friends.

The bereaved usually begin to regain their organizational qualities starting at about the six-month period. Up to that time, they need to be guarded and protected in major decisions, especially those dealing with new marriages, finances, and relocation. The family can be spared untold difficulties if pastor and friends will pay close attention to the various points of stress that crop up during these months and ensure understanding and wise counsel, along with a marvelous model for us in dealing with people who have suffered the loss of a loved one.

He went and He helped.

As we approach our people with the attitude that was in Jesus, we also will weep and do everything we can to help them. This is the mission of the ministry of the church.

**KEEP IN TOUCH WITH PEOPLE**

*by Donald G. Lester*

The most effective pastors I have known in the ministry have been those who have never lost touch with people. The most lonely pastors have been those who were caught up either with themselves, their studies, or issues unrelated to their pastoral ministry, and thus have removed themselves from people.

Study is important. Being concerned about the issues is important. I stress, however, that one must care for, seek to understand, and always be in close touch with people.

My word of advice is: Concentrate on a strong pastoral ministry. This does not mean to push a certain number of doorsbells each day. The changing life-styles of members of our communities we are at times prone to regular pastoral calling, except by appointment. However, keep in touch with people. Care for those who are hospitalized, and follow up in the home. Remember those who suffer bereavement. Use your telephone to call those who have not been in worship. Follow your college students. Visit them on campus where possible. Talk to their parents. Keep a personal log of all the families of your church. Record the number of times you have talked with them in writing or informally. If you are not touching the lives of some regularly, make sure you do. Open your home by personal invitation, not by a bulletin announcement, and have people feel they are welcome. Share with them some of your own hopes and dreams for your ministry. Let them share the same about their church. Be alert to the new faces at worship, new families in your community, and new children in school church.

Fulfillment in ministry comes from knowing that you have touched more and more lives. You don't need to play the numbers game for personal satisfaction, but you do need to know that it's important to reach numbers because the number who are without Chrisl's healing ministry and hope is great, and we will never be able to reach them all.

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**PRACTICAL SKILLS FOR THE COUNSELING CLERGY**

*by Darrell E. Luther*

The pastor/counselor has the unique privilege of presenting to his counselees the God of the Bible revealed through the love of Jesus Christ.

This article is written by a counseling pastor for pastors who are looking for an answer—not an argument. It is a theologically informed in style and near an all-inclusive document on recognizing and handling mental illness. It is necessarily brief and merely gives the core of an approach to this vital subject.

Every person is worth understanding. Most pastors are without extensive psychological training, yet they must deal regularly with troubled people. This includes a wide variety of individuals who come to the pastor confused, suffering, grieving, and emotionally hurting. The pastor is usually sought out before anyone else in the mental health team.

Pastors may not be able to treat deep and long-standing emotional difficulties. They may not be able to expand extended periods of time with many of those who seek their counsel, but they have a greater awareness of these individuals. My prayer is that this article will give new insight to the complexity of human emotions without demanding you become a mental health expert or the follower of some gimmicky psychology.
and a choice must be made between the two. Pressure involves demands that force one to intensify his efforts. It should be noted however, that these life-changing forces are essential for growth.

Any great change produces stress. That is the implication of a study recently reported to the American Association for the Advancement of Science by Dr. Thomas Holmes. The study suggested that too many changes, coming too close together, often produce grave illness or depression. From the research Holmes devised a scale assigning point values to changes that affect human beings. When enough of these occur in one year, and add up to more than 200, trouble usually lies ahead.

### RATING LIFE CHANGES

<table>
<thead>
<tr>
<th>Life Event</th>
<th>Value</th>
</tr>
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<tbody>
<tr>
<td>Death of spouse</td>
<td>100</td>
</tr>
<tr>
<td>Divorce</td>
<td>75</td>
</tr>
<tr>
<td>Marital separation</td>
<td>65</td>
</tr>
<tr>
<td>Jail term</td>
<td>60</td>
</tr>
<tr>
<td>Death of close family member</td>
<td>60</td>
</tr>
<tr>
<td>Personal injury or illness</td>
<td>53</td>
</tr>
<tr>
<td>Marriage</td>
<td>50</td>
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<tr>
<td>Fired at work</td>
<td>47</td>
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<tr>
<td>Marital reconciliation</td>
<td>45</td>
</tr>
<tr>
<td>Retirement</td>
<td>45</td>
</tr>
<tr>
<td>Change in health of family member</td>
<td>44</td>
</tr>
<tr>
<td>Pregnancy</td>
<td>30</td>
</tr>
<tr>
<td>Sex difficulties</td>
<td>20</td>
</tr>
<tr>
<td>Gain of new family member</td>
<td>20</td>
</tr>
<tr>
<td>Change in financial state</td>
<td>10</td>
</tr>
</tbody>
</table>

Death of a close friend 37
Change to different line of work 36
Change in number of arguments with spouse 35
Mortgage over $10,000 31
Foreclosure of mortgage or loan 30
Change in responsibilities at work 29
Son or daughter leaving home 29
Trouble with boss 28
Outstanding personal achievement 28
Wife begins or stops work 26
Begin or end school 26
Change in living conditions 25
Revision of personal habits 24
Trouble with boss 23
Change in work hours or conditions 20
Change in recreation 20
Change in church activities 19
Change in social activities 16
Change in eating habits 15
Change in number of family get-togethers 15
Change in eating habits 15
Vacation 13
Christmas 12
Minor violations of the law 11

### Areas of Conflict

Everyone comes out of childhood with unresolved conflicts. These are repressed by related stress in adulthood. I am writing of emotional and material conflict. It is an emotional and material struggle that arises from the simultaneous operation of opposing impulses and drives from internal and external demands.

In the conflict of his life, the counselee expresses many symptoms. It is the requirement of the counselor to attempt to find the causes. An example of a symptom is the headache. The cause frequently comes from various tensions. The counselor must try and find what tension is causing the stress. However, the counselor must have respect for the symptom. The counselor need not be too quick to take away the symptom because the counselee has adopted this symptom as a way of coping. But don't reward the symptom. There is hopelessness if the symptom is not respected, but the cause can never be treated if the symptom is rewarded.

There are two general types of symptoms—the ego-ail and the ego-syntonic. In the former the person has the symptom of a symptom of a deeper cause. In the latter the person is not aware of the symptom and may even cause distress to others. The role of the counselor is to bring the symptom into the ego-ail level before the person can change.

If the counselor tries to attack the problem too fast he will alienate the counselee. The problem is a part of the counselee and stands between the counselor and the counselee. The task of the counselor is to establish a relationship with the client so that together they can look at the problem, slowly driving a wedge between the problem and the person. Every time the counselee ...

### Ego Idol

In every personality one strives for an idol. In a younger child we frequently hear this statement, "When I grow up I want to be..."

To determine the extent to which these ideals are frustrated the counselor may ask, "If I had a magic wand, and could grant you any one wish, what would your desire?" By this simple question the counselor can often determine the goal to which the client is moving, or the frustration he is encountering while trying to arrive at his goal.
client says, "I see," or, "I didn't realize that before," the wedge between the counselor and his problem is widened.

The Physiology
At times the problem is not emotional or spiritual, but physical. The counselor may be looking at congenital deformities or a disruption of the automatic nervous system. The connection of a medical doctor for referral and/or consultation is important as you try to relate to this phase of the total person.

Results of Stress
Too much stress in any one of the previously discussed areas leads either to growth and positive change or to disfunction and psychotic symptoms. How the person interprets the events of his life leads to this change. If the change is leading to a positive growth the counselor will look at himself and say, "This doesn't seem to be a useful purpose and is seeking help to myself or people around me." He, through your assistance and spiritual guidance, will be able to relate to no longer wants to be limited in functions or potential. This will lead to growth and health.

Coping Toward Healthy Growth
How one copes with his stress determines the degree of damage and health for himself. The pastor/counselor has the unique privilege of presenting to his counselor the God of the Bible revealed through the love of Jesus Christ. Positive, redemptive, biblical statements should be shared as the first key to coping. Secondly, assist your client to be honest with himself, with others, and with God. (If a young woman's fiancé has left her, she should ask herself how this change is leading to a positive growth the counselor will look at herself and say, "This doesn't seem to be a useful purpose and is seeking help to myself or people around me." He, through your assistance and spiritual guidance, will be able to relate to no longer wants to be limited in functions or potential. This will lead to growth and health.

Disfunction
Be aware of the "red flags" which are signs of serious disturbance and lead to disaster. When these signs are noted you should refer your counselor to a competent psychologist or psychiatrist. These are the red flags:

1. Altered state of consciousness. An exaggeration in time sense. Time moves either too slowly or too rapidly.

2. Changes in perceptions. A person may feel connected with another. Sensory distortions, color may lose its boundary and seem to flow with the use of drugs. Sy,  

3. In a mix-up in sensory perception may occur. The individual may see a sound or taste what he sees.

4. Flooding of feelings. The emotional intensity of any situation becomes overwhelming, allowing memories previously repressed to rush in.

5. Loss of ability to think logically. In the early stages, people feel there is some logic, however, it doesn't last long.

6. Loss of boundaries around the self. Unable to determine where his world ends and another person's begins.

7. Hallucinations. Sensory experience without an external stimulus. Seeing something that is not there, hearing that which is not audible. There are three ways a counselor may detect this. (1) Ask the counselor if he has ever had thoughts in the form of voices that do not sound as though someone is talking. (2) Ask the client to describe the buzzing, ringing sound he alluded to. (3) (a) Frustration with himself, with others, and with God. (If a young woman's fiancé has left her, she should ask herself how this change is leading to a positive growth the counselor will look at herself and say, "This doesn't seem to be a useful purpose and is seeking help to myself or people around me." He, through your assistance and spiritual guidance, will be able to relate to no longer wants to be limited in functions or potential. This will lead to growth and health.

Depression
Many of your counselor's will be depressed. The counselor should remember that one is depressed either from a loss of a person, place, or thing, or as a result of guilt, true or imagined. Depression is simply defined as the opposite of hope. The counselor's counseling may lose its meaning is. 

1. Blue, sad, unpleasant.

2. "I can't do it my way."

3. Falling asleep quickly, then waking frequently throughout the night, or awakens early and cannot return to sleep.

4. Difficulty concentrating on anything.

5. Decreased sexual interest.

6. Increased interest in activities.

7. Slowing of action and speech, a goal, has been deprived, increased.

8. "I'm not sure what's going on, I'm just now."

9. Suicidal ideas.

10. Delusional ideas about the body.


12. Diagnoses in one's mood throughout the day - the morning is worse for most of the depression prone. They frequently improve through the day, only to return the next day.

A combination of three or four of these symptoms suggest immediate referral and help to the counselor. The counselor should help the person to take the responsibility for how long the person has been depressed, if this is the first time, is this a pattern? He should also inquire as to what seems to have started the depression.

The Healing Ministry of Counseling
While there are two levels of communication-content (word spoken) and process (voice intonation, body language). The content can be faked, the process cannot. It is not easy to fake flushing, tearing, swallowing, red biotches on the neck, perspiration, gripping, the chair, etc. Therefore, when asking the question, "Why are you coming to me?" Be sure and read the response in his words.

The secret of a good counselor is to spot early the person he can't help. When you can't help them, refer them. This evaluation must be in the context of the counselor's personality, his training, likes, and dislikes.

A counselor should become aware of discomfort he experiences during the interview. As he is expected to be polite, therefore, as counselor he frequently overlooks his own negative feelings. You do not necessarily have to accept the criticism but you must be aware of them. The pastor should not be counseling when he has any personal stress in his own life. The stress will hinder his in-depth listening.

In planning for a counseling interview, you may want to ask:

1. What is the immediate problem which brings this person to seek counseling now? (Has it been going on for several months or years?) How serious is it? Does he need to be hospitalized or referred? Does it demand some immediate, direct intervention?

2. What are the underlying problems (egg defects in the family or history of suicide or suicide trials)? What are the problems as you see them? What do you see as the problems? Don't assume the answer will be the same. You will be able to go on as far as the counselor is willing to go in constructive healing.

3. What is this person's strengths and resources (personal, religious, social, family?)

4. What does this person want to change? Define a goal, have a goal in mind.

5. What will you and he client look for as indicators of change? That is, how will you and the client know that he is getting better?

6. How does he perceive the stress? This information can be obtained from a personal history. What are the past experiences of the person that may affect his personal history? What reactions are likely to occur if he becomes under stress? During the interview, you may ask him to predict what problems may come up. Is he likely to become depressed, impulsive, violent, or suicide?

7. Has the person had counseling before? Why was the previous counseling not helpful? The pastor must ask himself will he be successful if others have failed. Make a plan. Ask how you can overcome some of the previous mistakes that seem to have been made.

8. If at all possible, have a room that is physically comfortable. You should be overly taid or overly worked. Don't get pressured in going over your head in a problem. Work on your ability to keep your own personal rejections with God vital. Have enough satisfaction in your life that you don't have to use the counselor for your needs. Put space between your sessions.

Remember, every person worth understanding. As pastor/counselor you have the unique privilege of presenting the redemptive love of God through your humanities.
Can lay counselors be used by God to bring new dimensions to ministry and spiritual health? Is this movement one that should be resisted?

WHAT ABOUT A LAY COUNSELING PROGRAM?

by Alain L. Rodda

Over the last few years a revolution has been occurring in the church, which has tremendous implications for ministry. I'm referring to the emergence of the lay person as a fellow minister (1 Corinthians 3:9) with the professional clergy.

With this fresh breeze of redirection has come a new awareness of the meaning and distribution of spiritual gifts within the Body of Christ. We are seeking how crucial ministry gifts lie within the resources of the layman, as well as the clergy. This has brought to our understanding a more profound meaning of the Body of Christ, in which the ministry is entrusted to the entire church, not to a designated profession within the church.

Clearly the layman has come into his own as a responsible Christian who cannot leave the work of the ministry to the pastor. He has a ministry because, like his pastor, he too is a Christian, called of God to accountability to the stewardship of his gifts. Because of this, we are now seeing the pastor's role a bit differently. His primary focus is to train and equip each lay person to become a collaborator in the work of the ministry.

Every member is gifted for the work of the ministry, then some have special abilities to make the church a center of healing, a place where persons in need can find help, in some of the problematic areas of life which other ministries do not adequately touch.

Those of us who have counseled extensively know the limitations involved in a single pastoral helper. In the fragmented ages, where people in mass are needing help, it is imperative to multiply the effectiveness of the lone pastor. In counseling ministry, the potential of turning a church into many lay ministers, working together, serving those in need, is an imaginative and biblically sound way to address this challenge. The results could be very exciting.

Rodda, a pastor of the Portland, Ore., First Church of the Nazarenes, could be very exciting.

What Others Are Doing

The rediscovery of the layman as a fellow counselee is resulting in some highly creative and effective ministries around the country.

Many are aware of the tremendous impact that small, highly disciplined groups, such as the Church of the Saviour (Washington, D.C.), have made upon their society. Small in number, but heavily committed to every-member ministry, churches like this have offered a tremendous amount of help to troubled people.

In other cities, hundreds of laymen have provided volunteer ministries to police and juvenile courts, hospitals, prisons, and rehabilitative homes of various types. Other groups have organized specially designed help to the disadvantaged and sponsored halfway houses to nurture individuals to spiritual health and personal responsibility.

Other widely used forms of lay counseling are telephone services focused around various needs. Many self-destructive acts have been averted, marital difficulties resolved, runaway children returned through means such as lay-operated telephones. These ministries have provided a tremendous service to those in crisis, or needing guidance. The list of projects in which lay persons through the church have been into helping roles in their communities is exhaustive.

Counseling Within the Church

It is one thing to call and equip laymen to counsel out in the community. It's quite another to develop the church as a new kind of counseling ministry. The potential of turning a church into many lay ministers, working together, serving those in need, is an imaginative and biblically sound way to address this challenge. The results could be very exciting.

Roda, a pastor of the Portland, Ore., First Church of the Nazarenes, could be very exciting.

Counseling within the church is a key element to the overall approach to counseling. The Church of the Saviour in Washington, D.C., has demonstrated this approach. There are many other groups that have organized similar efforts around the country.

Counseling in the church is especially concerned with helping people—personally, or on the facts through emotional distress. To do this requires a unique approach to counseling, one that is different from that of shepherding, discipling, teaching. It calls for healers to develop a set of professional skills in working with troubled people toward the goal of emotional and psychological healing (or preventative insight to stop the problem from occurring or deepening).

Furthermore, it requires a level of professionalism and credibility not as demanded in some other ministries. Confidentiality must be assured as well. Because of these demands, some pastors are reluctant to share their own function in the church, and authoritatively by counseling programs have been slow to develop.

Can Successful Lay Counseling Ministries Be Implemented Within the Church?

Yes, it can. There are a few ways to take seriously the meaning of our people's spiritual gifts and abilities. Admittedly it is a difficult thing to go beyond the usual routine of a pastor's man's seat.

However, it is not impossible. In fact, some churches are working the lay counselor approach very effectively.

These programs which are working are commonly characterized by several things:

1. The credibility and therapeutic stance of the pastor. The pastor is seen as professional, trustworthy, and therapeutic in his own approach to pastoral care, as well as possessing all of the gifts needed for counseling. If they are identified with a pastor whose approach to counseling is therapeutic, the effectiveness of a lay counseling program is jeopardized before it even begins.

2. The ability of the pastor to lead an authority to fellowship. In a successful lay counseling program, the pastor gives permission for others to counsel without having to be totally under his thumb. The whole concept of the lay counseling program breaks down quickly if the counselors are simply expected, or if it becomes quickly known that all information will be shared with a pastor. He must both model and communicate to his people that his co-workers in counseling are responsible and answerable, that confidentiality is being guarded with zeallessness.

3. A thorough preparation for a congregation for the program. In any successful lay counseling program the congregation is well prepared and the concept is given plenty of lay counseling programs fail because they have been enacted with dispatch, without a proper preparation of the congregational leadership. Preparing these concepts as different as this one. That congregation hesitancy must be patiently worked and prayed through. People must be brought to the point where they recognize the need for and importance of such a ministry. Ideally a minimum of two to three years must be expected as a preparation and congregational acceptance process.

As the very first step, in preparing a pastor, one should endeavor to the highest levels of sensitivity in his own relationships with people. The emphasis should be on the growth of interpersonal relationships among people, especially task-group leaders. Only then should the pastor seek an climate for an accepting response to a lay counseling ministry be made.

Models of Lay Counseling Ministry

One needs to think through the type of lay counseling ministry best suited for a particular church. For lay counseling within the church, one of three models has generally been used:

1. The first involves groups designed to deal with a certain type of specialized problem. For example, there may be a group for those experiencing grief. Or they are instructed in how to conduct therapy groups in areas such as marriage, family, and divorce. Additionally, one could use the telephone and train people to accept calls from distressed people.

This model of counseling is strong, and highly focused—and in that lies its advantage. However, since a pastor's span of control is limited, this type of involvement can include just so many counseling projects, this model tends to limit the number of needs the church can effectively meet.

2. The second model focuses on the individual lay counselor, professionally trained and functionally independent. In this approach, several gifted laymen are brought into an intensive training with professionals, either inside or outside the church, and trained in both counseling techniques and how to meet counseling needs and people face within the church, the person trained in that particular area responds, under the supervision of the trained professional. An organization which has successfully pioneered this concept is the Link-Care Foundation of Fresno, Calif.

There are many strengths to this model, among them the ability to draw upon greater expertise for training and more professional supervision. One
potential weakness of the model is that it tends to diminish the pastoral flavor as laymen become more linked to other professionals instead of the minister.

3. A third model, and one which is currently generating much interest, is that of the "Pastoral Care Team." This consists of individuals who function with the pastor in meeting needs, rather than being individually but in relationship with a supervising professional. Professional training and supervision is important, but in relationship with the pastor—thus lay help is framed with the pastor in the congregation's eyes and becomes perceived clearly as an extension of the ministry of the church.

All three models have both strengths and weaknesses. Which one is selected depends on several factors: size of the area, experience of the skills at work, existing training resources, and the needs within the church.

Implementing a Lay Counseling Ministry

While the usefulness of learned skills in counseling is evident, lay counselors should evidence a common set of characteristics: 1 Corinthians 12:28 gives us some important cues in this area. Lay counselors should evidence an ability to help and guide others. They must be teachable, willing to submit to discipline and training, and not conclude that they have all the answers. They should be people with empathetic understanding, intact self-image, personal warmth, emotional and spiritual maturity, the ability to listen. They should exhibit a style of conversational possessing a larger perspective which sees beyond the congregation.

In most congregations there can be found people who are "together"—stable in their faith and thinking. These are the individuals who more than likely would have gifts in the area of lay counseling.

Selection is very important. Great caution and discrimination should be exercised in selecting people to be lay counselors. Often the outwardly "therapeutic" person turns out to be simply an outgoing individual with heightened self-interest, unable to sensitively deal with other people's needs. Other qualities to look for are: willingness to learn, and a genuine desire to help. Wrong selections can jeopardize the whole program, even before it is officially launched.

Along with selection, training is very high in priority. To release the helping potential of lay people, a pastor must see that extensive and continuing training is available. Even people with natural therapeutic gifts need the continuing discipline of in-service preparation.

The training should encompass both theological and psychological content. Lay counselors must, above all, be aware of the Source of their perspective on people, and keep the vertical dimensions of the extraordinary clearly in mind. This is important because many so-called "emotional" problems are primarily spiritual in nature and must be dealt with by the resources of the faith.

That awareness must never be forsaken in a lay counseling program.

Along with good theological understanding, however, should be sound psychological training. Several approaches to training are possible. The most common: informal or intensive training sessions before any lay counseling work is done. When counseling work actually begins, the participants continue in informal sessions with continuing education constantly offered.

Unless the pastor is highly trained in counseling skills, it is best to pull together credible professionals who can offer competent supervision. In most communities, willing trainers can be found for little or no cost. Even if it does cost something, it will often be worth the investment to have the skills of a working counselor, educating your laymen.

Once the training is in place and in training process, it is important to pace the deepening involvement of lay counselors. To begin with, the pastor should make them feel part of the team, helping them to see themselves as an extension of the ministry with the congregation. After a while, the pastor may select specific lay counselors to help him in counseling, understanding that they will have to make time for counseling into their busy schedules. The pastor's job at this point is to continue to nourish their development and growth. He should also try to get them involved in other ways: team teaching, youth work, other counseling opportunities. The lay counselor should be kept at a preventive level. That is, lay counselors should deal in areas such as parent-effectiveness training, deepening of communication, marriage improvement techniques, vocational decisions, etc.

A guiding rubric is not to let laymen initially get into situations that are beyond their level of expertise. Helpers need to develop a foundation of confidence in their abilities to help the deeper problems.

Only then should a pastor allow lay counselors to move into more complex areas such as depression, alcoholism, divorce, and serious interpersonal conflicts. I cannot overemphasize the need for pacing and timing in allowing a lay counselor to become involved in the problems of people.

While the people currently in the center cover the ministry need of the church, there are some situations in which counseling is a best referred to professionals such as doctors. This happens when the problem is very complex, long-term in solution, or too explosive to be effectively handled by anyone within the Body. To retain an outside source is not to admit to inadequacy or failure. Quite the contrary, it is an indication of the pastoral growth of people when they can refer without anxiety.

What Are the Results?

In church communities where prayer and paro- verence, the results are significant. Lay counseling has extended this writer's ministry profoundly. Above all, lay counselors have given in their individual and the Body the benefit that they can help one another in deep ways. Here a spiritual gift is being invested with concrete reality. The lay counseling program has released a new wave of healing in our church and community.

It can in yours when it is understood correctly, prepared carefully, and implemented wisely under the guidance of the Holy Spirit.

Almost every century of Christian history has its manual of pastoral care, a fact which speaks of the continuing concern of the body of Christ for its spiritual health. The greatest of these ministerial handbooks stand upon each others' observations and form a grand tradition of impressed caring, chronicled in the words of the pastor, and yearn- ing after faithful stewardship of the shepherd's office. Let us look at a century of Christian counseling among them; first come the prototypes, the pastoral epistles to Timothy and Titus. We then come to the Bishop Chrysostom's "On the Priesthood," yet another 200 years and we have perhaps the greatest mentor of all; save the Pauline letters, the Pastoral Rule of Pope Gregory I; then we leap into our own time with Phillips Brookes' famous Lectures on Preaching, which are every which as much lectures on the character and work of the pastor as they are lectures on the irrigator discipline of homiletics.

What has characterized the long history of pas- toral care? What have been its motives and what have been its goals? These are the questions behind this article.

Worship, public and private, has preoccupied the Christian community from the beginning. But this preoccupation has not been bounded in the con- text of the church's knowledge that she is a commu- nity, a society, a whole larger than the sum of her parts, and this has implied a partnership in teaching and learning as well as worship. When the church has been her healthiest, right believing has always been seen as the source of right living, and both were believed to be united and animated in right worship. Believing, thinking, living, and worship were finally inseparable. Together, they were life itself.

Anything so important as this, whether the ele- ments were considered analytically and apart or synthetically and united, could not be exercised. Theology and churchmanship were, in the light of the fact that what strengthened one strengthened all and what weakened one threatened one weakened or threatened all. Lay people are integral and the Body in a community as well were to understand that accountability had to do with the past, as well as with the present and the future. All after, the faith was dependent upon some very specific events in which the one in whom the faith rests, and upon the words and deeds of the apostolic eye- witnesses.

The pastor was to help all to see in himself the very ministry of Christ.

Church, the pastor was to help all to see in himself the very ministry of Christ—Christ the Instructing, Proclaiming, Healer, Comforter, Giver of life for His sheep, Intercessor with the Father, and Focus of unity and harmony among the flock. So Ignatius of Antioch puts it: "The words and the very counsels of the bishop are to be received as though the bishop were Jesus Christ."

In such a context, the development of leadership, far from being considered a matter of surrendering to the inevitable or accepting the bad to keep from falling into worse, was a matter of joyful and posi- tively providing a setting for the twin tasks of mission and nurture. The variety of governance styles in the Primitive Church bespeaks both spontaneity and urgency. The tendency toward centralization, visible already in the episcopate, has proceeded to curtail spontaneity and urgency, but to channelize them into more orderly channels. The Christian church, the pastor's task, harnessing the ardor of the com- munity to clearly Christian expression, both in life in the world and in worship, and keeping the tradition alive and authoritative.

Not in arrogance, but in the seriousness of trying to mirror the heavenly Kingdom in the earthly

*Paul Merrill Basset was professor of church history at Nazarene Theo- logical Seminary.*

In 1979 03-05-14

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authentic revulsion at the prospect of pastoral office?

For one thing, the ministry of the Early Church possessed a keen sense of the judgment of God upon all, and most especially upon thepherens of Christ's flock. The model for service was to be none other than Christ-himself. The clergyman under girded the life of his vicar, and served vicar and Christ. And for this, no man in his right mind gives allegiance.

The whole business of being a spiritual leader, especially a shepherd of government/security, the fourth century, meant almost daily contact, in many places, with certain civic responsibilities with their inevitable compromises. For example, Bishop Ambrose of Milan would once be an emperor's willing and moral, late in the fourth century.

But on into the fifth and sixth centuries, as the empire fell on chaotic days, the church was very often the only stable aspect of society, and good or bad sometimes had to choose between supporting and advising loyalty to governors whose professions of faith were no more than empty husks, and wandedness, and an utter lack of order.

No ruler could long function without their support, and the Church felt it faced disruption without the benefit of at least a minimum of social quietness and the protection of the ruler. Pastor and people alike knew that morally the spiritual leader would be equity, that ethical conscience would be absolutely necessary. And yet the ideal of purity remained, and remained with sufficient force to vield the confidence that unrighteousness and unhappiness would be divinely punished.

Ordination to the ministry as seen as an invitation to perdition, or at least to a long sojourn in purgatory. This was the belief derived from the teaching of the cathedral of Toledo and hang over the tombs of their former wearers. The guides, joking, and yet pious, in the absence of that the idea of a cardinal is advanced from purgatory to the face of evil, and their responses were shown, but not the rule, but they were not at all rare. Sometimes they were indeed only so much historiocrats, but usually they were sincere. Now what evolved surrounding it? Did they understand human nature and its perversity as an intellectual exercise, or did they reasonable to nature and its perversity as an intellectual exercise, or did they

Pastoral care is carried forward not in the context of the psychologists' consultation but in the context of modeling Christ, who gave His life for His sheep.

The life-style of a spiritual leader should be as above the life-style of his people as the life of a shepherd is above that of his flock.

The spiritual leader should lead in action, so that by his life-style he may point the way of life to those placed under him, and so that not merely by words but also by example. Following the voice and behavior of this shepherd, may learn how to walk better.

The spiritual leader should exercise discipline, patience, and correct speech, so that he does not say what ought to be said or what should be said.
A pastor whose church ministers meaningfully to the formerly married shares insights and experiences.

**The Land of Beginning Again: Ministering to Divorced Persons**

by Thomas Wilson

During the last few years, I have listened to some 200 divorced persons share their experiences. Many tears have flowed together as I have challenged them to pick up the pieces and get on with living with God's help. In small support groups every Thursday and Sunday, I have been impressed with their courage in the midst of life-shattering experiences. I encourage formerly marrieds to be positive, and believe that life can be a creative challenge. But they must be willing to face some hard issues, and to call upon both a loving God and their own inner resources.

Separation hurts. It hurts everyone. The individual feels like he or she has been ripped apart, torn in half, left alone. In many cases there are children, which makes the pain even worse. It's never an easy task, but they must be willing to face putting their lives back together again. I talk not only about coping, but building—new values, new relationships, new opportunities for growth, and obtainable goals.

Like Linus with his blanket, we all like to feel secure. Divorce shatters security. Change itself can produce anxiety and depression, and a person going through divorce is thrown into a tailspin of change. One feels hurt, broken, shattered, angry, lonely. The marriage that was to have been "happily ever after" is no more. The pity's over! The individual wants it all to go away—but it will not.

Though people go through many emotional states in separation and divorce, there are three main stages. The first is SHOCK. A common reaction is, "Is this really happening to me?" As a result, many turn inward and reject positive help and acceptance from others. Growth in a divorce begins with the admission that this really is happening. I have observed others, however, that go outside themselves, feeling a need to tell everything to everyone. But whatever the emotional reaction, the shock stage begins the process of accepting that the marriage is dead.

As the shock begins to wear away, there is ADJUSTMENT. It is the recognition that this really has happened. As Jim Stone, former minister to singles at Garden Grove Community Church, says, "Shock is accepting the fact of divorce; adjustment is doing something about it." This is a time of translation, of trying to develop a new life-style. In my counseling, I have noticed this stage marked by restlessness, disenchantment, and extreme emotional highs and lows. A sense of loneliness invades; the burden of being a single parent overwhelms; decisions demand to be made. I encourage people to take all the time needed to sort out the pieces. Time is a healer, and post-adjustment to divorce takes time. It cannot be hurried.

The third stage is GROWTH, when a person gets a healthy perspective and declares: "I want to grow and learn from my experiences." It is taking control and saying, "I'll be stronger and better and learn something from this experience!"

In my ministry, I urge divorced persons to realize and apply the following things:

1. **Time is a healer.**
   - "As your days, so shall your strength be" (Deuteronomy 33:25, REV)? One day at a time. No one can walk through the fire for you. There is light at the end of the tunnel. The way to grow is to go through the tunnel (shock, adjustment, growth).

2. **Face yourself honestly.**
   - Do not deny your feelings or escape from them. You will feel lonely, depressed, angry, or desperate at times.

3. **Reflect and meditate.**
   - Use this time to read, pray, and grow. You cannot change other people or circumstances, but you can change yourself with God's help.

4. **Get in a positive support group.**
   - In our church's program, singles support groups are provided for formerly marrieds. I recruited and trained group leaders. People need to realize they are not the only ones going through this difficult experience and that they, too, like others before them, can make it.

5. **Seek professional help.**
   - Along with the support groups, I hold a divorce seminar at least once a year. Ninety people attended the last one and found meaningful direction and healing. I also refer people to two counseling centers. But be sure you know and feel confident about the people at the counseling center.

6. **This is really happening.**
   - Demis prohibit growth. In my seminars I have people say out loud, "I am divorced. I am single. I am okay!"

7. **Live in the present.**
   - Too many people "park in the past." God loves you and has an exciting plan for your life.

The church should continue to uphold the ideal of one man and one woman bound together in the covenant of marriage as long as both persons live. The fact is, however, millions of people are already divorced and the divorce rate is skyrocketing.

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people need hope for the present and future. The joy of seeing people’s lives changed through surrender to the God of New Beginnings!

The church must be a healing center for divorced people. The church may not be a "place of hope," but it can be a "place of healing." It is often more comforting than helping. One pastor made this

The last thing you should be in the Christian world is a divorced person. You will be welcomed and accepted—even receive "star billing" and may appear on the platform with the "religious greats" if you are a former martyr, drug addict, member of a gang, or guilty of one time of some notorious crime—but did you ever hear of a successful Christian recognized as being divorced? How tragic! The message of our church is: "We cannot help you; we want to help God is your greatest source of healing and new beginnings." The issue is not whether persons should or should not divorce—God’s intention in marriage is clear. The church should continue to uphold the ideal of one man and one woman bound together in the covenant of marriage as long as both persons live. The fact is, however, millions of people are already divorced and the divorce rate is skyrocketing. The concern at the heart of the church must be to minister to those shattered people bringing them in contact with a redeeming Christ.

The formerly married, and single adults as a whole, feel out of place in many churches because weekly programs have little to say of their particular needs. Most churches are programmed for the two-adult family and, many married persons lack the sensitivity or awareness to understand that the ministry which is healthy for them may not be help ful for single adults. Therefore, I teach a seminar every Sunday morning entitled "Successful Singularity"—personally directed to the single adult, and every Thursday evening conduct a "Singles Growth Group" for 60 to 75 people. Each weekend we have special recreational activities for single adults and once-a-month activities for singles with children.

This is not to say single adults are not incorporated into the entire life of the church—but they are teaching, singing in the choir, attending prayer meetings, helping in our "puppet ministry," and doing many other tasks serving faithfully. But we also attempt to speak through exciting programs directed to their specific needs. Though we live in a couples world, and though the message from society and church is that "you’re more acceptable if you’re married," it is trying to humiliate single adults (most of them divorced) that it is okay to be single, that it can be a creative, challenging life-style.

I have logged hundreds of hours counseling divorced adults for the last several years, and here are some of the concerns:

1. Self Worth

Divorce creates a loss of identity. Where a person might have been very self-confident before, now there is very low self-esteem. A sense of failure engulfs him or her. It is more condemning than helpless. One pastor made this

Time after time, I have had the opportunity to minister to a divorced person in Christ’s name. Crisis sometimes draws people closer to God. Many of our group have experienced Christ to be the real source of healing.

What are the goals for ministry with formerly married? In my private counseling and group sessions, I commonly hear the value of goal setting. Divorced persons deep down want to grow and make a better life for themselves. Here are some suggestions I’ve made in goal setting in your ministry to them.

1. Honest evaluation.

Establish a workable budget. Divorced people always have more month at the end of the money. Employment is a great concern for many. What marketable skills do they have? I have counseled with some very discouraged people who felt they could offer nothing in exchange for a paycheck. Low self-esteem is the result. Urge them to seek various job opportunities, visit employment places and interview skills tests. Every person has talents and abilities. As you help them evaluate their present state, locate untapped money, and potential new vocation situations. Make plans. Set goals.

2. Explore your present and future

Problems can be turned into opportunities! What are the alternatives? Exposers risk failure, but also reach mountaintops. Get excited about new things, new ideas, new situations.

3. Establish short- and long-term goals.

"Constructive goal setting is the ability to reach future goals by experiencing the excitement and incentive of short-term goals." I believe that helping people establish short- and long-term goals will help get them up in the morning excited, and send them to bed at night satisfied.

4. Make a commitment.

Most single adults I know fear commitments, especially if they have been hurt. The fear of failing can keep many from making commitments in the areas of job, career, new responsibilities, and new relationships. We must be responsible men living up to one’s commitments.

5. God cares.

God has a plan and purpose for everyone. It is a beautiful design. Encourage them to live confidently by allowing God to take charge. I give devotional literature and Bibles to enforce this principle.

Through all this teaching, measuring, copying, and growing, many divorced people have traversed the landscape of loneliness, and learned the truth of Jesus’ words, "And only when we are no longer afraid do we begin to live in every experience, patient of pain, to live in gratitude for singles, its scope is immense."

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

50 Years Ago in the "Preacher’s Magazine"
"The home-going preacher may either through this close contact with the people, but it is certainly an important and effective way, one that all ministers can use with consistent results in trying to minister to people's needs. Jesus spent His earthly ministry sharing himself with others, learning their needs and helping them find solutions. Many of Christ's ministers, however, find that this part of their own lives must be an exercise or naturally as it did to the Lord.

Benefits of Pastoral Calling
The results of an effective pastoral calling program are many and varied. They range from personal benefits to numerical increases and definitely include spiritual strengthening and help to the families of the congregation.

From a personal point of view the pastor's own life and ministry are enriched through this close contact with the people. As he learns about them, he learns also about himself. The more he will know and understand a person, the greater his love and appreciation; thus the benefits are mutually experienced by pastor and people alike. From the

 * Earl L. Roostie is pastor of the First Church of the Nazarene, Fresno, Calif.

 pulpit to the pew is narrowed considerably when the pastor's relationship becomes one to one in a living room setting. In that you respond to their needs, they respond more freely to you, your preaching ministry and your church program.

Occasionally, all pastors need encouragement and this, too, can be gained through visitation. Not all families called upon are in need. Many are faithful in their Christian service, willingly sharing their support of your ministry. With time to talk, personally they can share insights into their own ministry to the people they are trying to win to Christ, and some answered prayers. This is the sending words to a pastor's ears. They reveal that in your congregation there is a genuine core of fellow laborers helping to build God's kingdom.

Personal benefits of calling in the area of preaching are obvious. Calling makes one a better preacher. Daily contact with the congregation gives relevance to the pulpit ministry. Walking close to people with broken hearts and broken lives, helps toward preaching with compassion. And the shepherd can then preach with a shepherd's heart.

A Balanced Calling Program
It is the pastor's responsibility to shepherd the whole flock. There are many specialized ministries in the church and each is vital in its purpose. Associate ministers may and should be trained to minister to individual needs and fulfill certain specific needs when possible. However, the wise pastor does not become known as one ministering to one specific group in the local congregation to the exclusion of nearly all others. A balanced calling program is a must.

To have a balanced calling ministry, some method of procedure must be adopted. Many plans are workable. Families can be called upon alphabetically, by geographical areas, or on anniversaries or birthdays, or by a request for a call at a specified time. The value of systematic calling is that you are sure you are in your program at all times. Knowing the responsibility, you break it down into monthly or weekly assignments and set about the task of reaching your goal. This takes self-discipline, which is very much a part of any calling program. Some pastors call by appointment. Others visit without prior notice. A combination of both probably works best. Whatever procedure you use, leave room for those who visit you. The pastor's most effective to deal with the person first, the establishment of rapport, tune in emotionally, giving them full opportunity to share. Accomplishing this is best done through the act of listening. Good listening requires self-discipline but it is indispensable to the pastor who wants to help people.

The pastor's own verbal responses are highly significant. An often repeated mistake is quickly making decisions for others and giving advice. Always remember to deal with the person first, the problem second. The task is to help them, through Christ, to see the answer. They don't preach, save that for the preachers of the word. The minister's ministry where it rightfully belongs, God's Word, however, does have a rightful place in this setting and should be used diligently.

Through this ministry the pastor soon learns a great amount of personal information about his flock. To maintain this unique relationship, the integrity of His Word must be absolute. All trusts and confidences must be safely guarded and kept. This may result in a conflict of loyalty, a misunderstanding, but it is worth it. The breaking of trusts affects more than just the family.

Calling Guidelines
The conduct of the call itself should be done courteously. Every family is to be immediately accepted as they are. The ability to adapt to each home situation will give the pastor an opening into the hearts of the family. It is far better than a formal introduction. By being naturally warm and friendly an atmosphere of confidence is established, whereas certainty and unpleasantness have negative effects. Another way to endear oneself to a family is to show genuine interest in every member.

Moving the conversation to the specific purpose of the call can usually be done with ease. At an appropriate moment, a few well-phrased questions is often all that is needed. Most people build their day on the establishing of rapport, tune in with sensitivity to their needs, giving them full opportunity to share. Accomplishing this is best done through the act of listening. Good listening requires self-discipline but it is indispensable to the pastor who wants to help people.

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THE THERAPY

of PRAYER

by William Wilson, M.D.

"Bill! Got a minute?"

I looked up from my desk to see the old colleague standing in the doorway of my office at Duke University's Medical Center. He was an internist. I was a psychiatrist.

"Sure," I said, pushing aside the patient reports I'd be working on. "Come in.

It was late, nearly seven, and the cold fluorescent lighting cast thin blue shadows across his usually warm and animated features. He looked tired. He sat down in the chair opposite me.

"What's up?" I asked.

"Well," he said, with a slight smile, "I'm a drag." He hesitated. "I don't understand it."

"I mean, you've got all the qualifications. You have had access to a huge laboratory, research facilities, and library. You publish your papers, the government awards you grants. I got a great wife and nice kids.

"So why," he asked, leaning back with a wry grin, "do I feel so empty inside?"

I wished I could give him an answer that would offer real help. But all I could say was, "The way you're feeling isn't unusual. It's not a normal feeling, I often feel the same way."

--William Wilson is a psychiatrist on staff at Duke University's Medical Center.
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The Editorial Chair

is supported by the wise counsel of a rotating editorial advisory board. Each issue of the new Preacher's Magazine will accent a quarterly theme. An advisory board of persons with experience and expertise on the subject is recruited to tell the editor and his staff what needs to be said about the accented theme. Serving without pay, the editorial board pictured on this page helped us put together this issue. A riotous burst of applause is due these gentlemen.

Future boards will be helping us frame issues of the Preacher's Magazine on these pertinent themes:

- The Epistle to the Ephesians
- Christian Holiness
- Creative Midweek Services
- Worship
- Hosea

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They are searching for adventure, love, acceptance, identity. Sometimes they don't know how, so they mask needs with a tough-guy image, take pills for an artificial "high," grasp for love in all the wrong ways.

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KEEP YOUR GROWTH CYCLE GROWING!

Diagnostic Clinic

This material equips any church to pinpoint its areas of strength and weakness and make intelligent plans to get on the growth wagon according to the basic principles laid down in Get Ready to Grow. The Diagnostic Clinic packet sells for $39.95, excluding the leader's guide and 10 participant manuals ($3.95 each). Additional participant manuals are available for $1.50 each.

Spiritual Gifts Workshop

This workshop developed by the Department of Home Missions under the leadership of Dr. Raymond W. Mann will assist churches in maximum utilization of their people for the work of God. Developing spiritual gifts also provides for personal Christian growth. The workshop packet sells for $34.95 and is available from the Nazarene Publishing House (5-2997).

Communication and Growth

If the church is to be a center of evangelism, it must establish a healthy rapport with its community. Home Mission Editor John C. Cates shows how to accomplish this through the effective use of the standard media, as well as by person to person outreach. Order from the Nazarene Publishing House for $1.50.

Church Building Sourcebook

Now available for local churches everywhere, this comprehensive sourcebook on church buildings is a "guide to construction of churches that will serve the New Testament concept of expansion." It is practical guidance for building facilities that will help the Church of Jesus Christ to grow. In other words, it tells us how to get the buildings we need at the price we can afford to pay. $28.95.

SAVE THE CHILDREN

Several evangelists are trained and gifted in ministering to children. Many revival reports received by the Department of Evangelism from pastors say that their Children's Crusades opened the doors to reaching many new families. Call or write for a list of children's specialists.

DEPARTMENT OF EVANGELISM

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**VBS Directors: District and Local**

Large oaks from small acorns grow, Large schools from seedlings do also!

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Schedule Your Workshops NOW.

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Beginning Sept., Oct., Nov., 1979

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**How About 1978-79?**

& 1978-79

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- **NURSERY TEACHING RESOURCES**, expanded to include Nu-Vu with magnetic strips. Order Nursery Nu-Va Background scenes to complete these stories.
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- **LISTEN**, the child’s take-home paper, helps the parent relate Christian principles.
Bad News…
“Getting Out a Newsletter Is No Picnic!”

THIS SUPPLEMENT passes along items from church newsletters and other sources. It is mailed annually to pastors and churches whose newsletters are sent to Nazarene Communication News (NCN). As far as possible the sources are identified—they may be reused at will.

HELP US OUT!

So Please Put NCN on Your Newsletter Mailing List.

Three minutes of the latest news from Headquarters. Call anytime… the only cost is your long distance charge.

We can't beat the grapevine, but we can keep it accurate. You'll know for sure it's true if you hear it on TELENEWS.

Some pastors tape it and print items in their newsletter. Some take it from the phone and play it in church, so that all may hear it at once.
FOR MEN ONLY...

THE ALABASTER TOOLBOX

WHAT IS IT?

It's a man's way to have a special share in Alabaster giving. It's a toolbox—a Men-Only toolbox—bought by the user for $1.00, to use in giving for mission field buildings.

HOW DOES IT WORK?

A man buys a toolbox from the Department of World Mission for $1.00—the actual cost of the box. Every night, he empties his pockets of loose change and puts it in the toolbox. Twice a year, at Alabaster-opening time, he can do one of three things:

1. Empty his box with others at church-opening.
2. Total contents; write a check for the amount, and give in church Alabaster offering.
3. Send check for contents to the Department of World Mission, 6401 The Paseo, Kansas City, MO 64131.

WHAT IF I PLEDGE IN FAITH-PROMISE?

Collect your loose change in the toolbox each night, as usual. Twice a year, total contents, write a check for that amount, and put it in the offering plate marked Faith-Promise Alabaster.

WHAT IS “ALABASTER” GIVING, ANYHOW?

It is an offering given in appreciation for what Christ has given for us; to be used 100 percent for mission field buildings and land. Its name is derived from the Bible story of the Alabaster box of costly perfume poured on Jesus' feet in love and appreciation.

The NWMS has provided Alabaster boxes for a number of years. These are used all over the world.

The Alabaster Toolbox is a MEN-ONLY means by which every man can share in building on the mission field, even when he may not be able to join a Work and Witness team.

MEN—would you like to join other men in Alabaster building? Clip the coupon and order a carton of Alabaster Toolboxes ($18.00 per carton of 18 boxes). Join in the giving.

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32N
With the new emphasis on ministries you will need resources and information—you will find it here and in the *Edge* magazine.

**The "Christian Life Leadership Resources"** packet will provide you with:

- Information and resources related to current denominational emphases
- Instructional material for leadership improvement
- Ideas and tools for conducting regular workers' meetings
- Devotional aids to challenge leaders to more effective service

**Some items regularly included are:**

- Workers' meeting agendas
- Program action ideas
- Sunday school posters
- Pertinent Christian education and leadership books
- Samples of material for current denominational emphases
- Flyers interpreting new Sunday school programs
- Christian life and leadership monographs by astute people

**Other helpful items**

- Annual planning calendar
- Annual Nazarene Publishing House catalog
- Cassettes
- Information on new supplemental and supporting curriculum and program tools

This "Christian Life Leadership Resources" packet (formerly Sunday School Superintendent's Packet) has received enthusiastic acceptance from local Sunday school leaders of other denominations, as well as from Nazarenes. IF YOU ARE UNFAMILIAR with this resource piece, we urge you to order it with your next Sunday school literature order from the Nazarene Publishing House: $5.75.

The Division of Christian Life Notebook Binder (*S-1977) with color-coded dividers for the three age groups, holds the three-hole, prepunched contents. Listed at $3.95 in your NPH catalog.

**New Ideas Every Quarter**
THE BABY IS THE KEY

A LOVING-CARING CRADLE ROLL CAMPAIGN
April 22–May 6

Encouraging your church to reach into new homes

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Full color illustration of parents with baby catches everyone's eye. Attractively designed theme "Cycle of effective new parent evangelism" reaches the heart. Display it throughout the church and especially in classrooms where young couples gather to motivate every member participation. Suitable for continued use. 17 x 22.

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The Baby is the Key BOOKMARK
An inspirational piece with a warmhearted message to become lovingly involved in the Cradle Roll campaign. Used as a marker in the Bible, it serves as a frequent reminder of the outreach possibilities of the Cradle Roll and the responsibility of the church to minister to parents and their families. Challenge of the adult members present the Sunday the campaign is introduced by giving them one of these colorful bookmarks. 3½ x 8½.

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Gift Booklets...
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How To Teach Young Children About God
Important guidelines combined with cartoons helps parents

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Plan—Order

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32R
The opportunity to guide people through more than 50 years of an exciting adventure in Christian living has been given to the Department of Adult Ministries in the Church of the Nazarene. We are recognizing leaders, providing министries, and setting materials to meet the human and spiritual needs of an ever-growing segment of our church—adults! During the 50 years of adulthood, people go through many changes in life as they do in the previous 50. Because physical changes are more apparent than spiritual, psychological, and sociological, we tend to overlook the importance of ministering to the needs of adults until the physical changes of old age become apparent.

The Department of Adult Ministries is dedicated to recognizing the many changes that take place individually and in family relationships, and equipping adults to make the adjustments accordingly. We now have two major objectives:

1. To make the adult Sunday school class vital by improving its student participation;
2. To develop an effective ministry to single adults;
3. To facilitate Adult Enrichment as a foundation for the Christian family.

Personnel

John B. Nelson
Melvin Strout
J. Paul Turner
Gene Van Nute

Ministries

Sunday School

The adult Sunday school class is a basic mission to involve people in the redemptive mission of the church. It is totally involved in nurturing and ministering to adults for Jesus Christ.

Senior Adult Ministries

This mission seeks to involve older people in Christian fellowship. It means to its minister to them and provide personal interest in their programs which help combat loneliness. The emphasis is that elderly people are whole persons who possess dignity, and intrinsic worth as individuals. Melvin Strout.

Prime Time Ministries

Senior adults can join Prime Time and commit themselves to Bible study, prayer partners, visitation, etc. Prime Time is senior adults growing, learning, and serving as they are able. Melvin Strout.

Christian Family Life—Monday Night

Families whose homes are Christian must have regular times of nurture and worship. Monday nights have been set aside for this purpose so that parents and children will have the opportunity to openly share and pray together. J. Paul Turner.

Marriage Enrichment Ministries

Wholesome husband and wife relationships tend to encourage wholesome parent-child relationships. Marriage Enrichment provides a vehicle for adults to assist couples with their latest skills of effective communication and conflict resolution. This ministry helps the couple see the importance of glowing their marriage under the Lordship of Jesus Christ. J. Paul Turner.

Single Adult Ministries

Churches that accept "fragmentation" as a valid option for adults will find an exciting new field of evangelism and ministry. Singles must be included in the church, and given effective encouragement to their involvement. This brochure contains resources available for a single ministry. Gene Van Nute.

Teaching Ministries

Adults in our society are regularly involved in creative learning experiences. Many churches, using contemporary methods, can assist growing Christians. This is the goal of all the curriculum materials we produce.

The Enduring Word Series

Adult Teacher

Bible explications, illustrations, and life application are provided. Sections contain insights from life, history, theology, literature, and current events. Enrichment articles for the leaders are included.

Adult Student

 Concise Bible reading guidance for the family. It encourages interest in class participation, and assists him in appreciating biblical truth in his own life.

Diet

Contains the printed Bible passage as well as background scripture. It also provides a brief lesson resume.

Emphasis

This is an enrichment piece for teachers as well as students. It contains commentary by outstanding Bible scholars.

Adult Teaching Resources

A quarterly packet of teaching aids and other graphics to reinforce the lesson visually.

Resources

Probe—Especially written for young adults 19-35, this resource focuses on student interaction and discovery learning techniques. It contains a complete lesson plan in each issue of Enduring Word Teachers.

Dialog Series

This is a growing series of articles for adults who wish to study significant issues. Each book has 13 chapters for a full quarter of study.

Standard

Good leisure reading is important for adults, especially those who are parents. Standard is a weekly reading paper with realistic, creative, and flexible, cooperative articles which are appropriate for all adult believers.

Journeys of Faith

This quarterly packet contains two identical sets of 12 Bible study and discussion designs which appeal to adults. A variety of subjects are dealt with some typically are: family, the church, spiritual gifts.
Adult Ministries Reading Packet

Once a year the department assembles several current Christian books on a variety of subjects to make available to the church. The newest Nazarene Publishing House Catalog for the latest available package.

Books
The three most current books developed by the department: One Is More Than One, by Debbie Saller, Ministering to Single Adults; Gene Van Note; and Adult Ministries, edited by John B. Nelson. One Is More Than One, by Debbie Saller

A fresh, honest, attractive guide to growth in Christian living for single adults. Debbie has gone past the place where she blames the church, or the couple in it, for her causative attitude toward the unmarried. Rather, out of her rich personal experience, she presents a witnessing way to Christian living for the single adult.

Ministering to Single Adults, by Gene Van Note

Single adults, our nation's fastest-growing minority, are the church's biggest unmet challenge. This book provides inspiration and instructions for every caring church, both large and small. It will help compassionate Christians cross the frontier of this new ministry with love and understanding.

Adult Ministries, edited by John B. Nelson

Written especially as a text for local church leaders, this book provides the practical know-how to establish an effective ministry to adults.

Monographs and Brochures

Write the Department of Adult Ministries for titles and a price list of a wide variety of information pieces pertaining to adults.

Special Events

Young Single Adult Retreat International (YSARI)

Call or write the director of Single Adult Ministries for the latest information on this annual single adult retreat (6601 The Pines, Kansas City, MO 64131, 816-333-7000).

Nazarene International Retreat of Golden Agers (NIROGA)

This annual retreat gathers over 2,000 senior adults and offers fellowship, spiritual growth, and enrichment opportunities. Current information can be obtained by writing Debbie Shoults, Director of Senior Adult Ministries, 1601 The Pines, Kansas City, MO 64131.

International Laymen's Conference

Scheduled for 1981, this event traditionally attracts several hundred laymen for inspiration and fellowship. Dr. Kenneth Rice.

Regional Leadership Conferences

Once every four years the Adult Department joins the Children's and Youth Departments in a cross-country tour of seminars and workshops. These conferences are coordinated by the Division of Christian Life, of which the three departments are comprised. Dr. Kenneth Rice.

General Christian Life Convention

Scheduled just prior to the Quadrennial General Assembly, the various General Conventions of Children, Youth, and Adults. The Division of Christian Life is the coordinating agency for these events of legislation, inspiration, and fellowship. Dr. Kenneth Rice, Adult Convention.

District Christian Life Conventions

The Department of Adult Ministries seeks to act as resource for well over 1,300 district conventions throughout the world.

Leadership

A Leadership Development Strategy Manual for Church Growth

by Neil B. Wiseman

DENOMINATION-WIDE CST STUDY

February-March, 1979

Leadership is the key to church growth.

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*By the director of PALCON and the editor of the Preacher's Magazine.

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Annual premiums for Primary Group Term Life Insurance for ministers are paid by the Department of Pensions and Benevolence. "Double Coverage" is automatic to all ministers for the 1978-79 assembly year if: (1) they are insured under this plan, and (2) the district of which they are a member paid 90 percent of its official Pensions and Benevolence Budget apportionment during the 1977-78 assembly year.

The Pensions and Benevolence Budget is equal to 4 percent of the total spent for local purposes, except monies spent for buildings and improvements and church indebtedness, in the past assembly year (4 percent of the sum of Column 9 less Columns 1 and 2, in the pastor's annual church financial report).

A minister, if his church fails to pay its Pensions and Benevolence Budget in full each year without sufficient reason, may face service-year penalties at retirement.
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For information contact:
Mr. Fred Sykes, Jr.
Retreat Director
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Bradenton, Fl. 33505

Co-sponsored by the Department of Adult Ministries and the First Church of the Nazarene, Bradenton, Fl.

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At home it can be your ADULT SUNDAY SCHOOL CLASS.
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Department of Adult Ministries
6401 The Paseo
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EDUCATION AND THE MINISTRY

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EDUCATION AND THE MINISTRY

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**TAPE PREMIUM**

The Nazarene Publishing House is so excited about this new project that we are offering one free tape for joining MTC. Monthly. Tapes will be approximately 90 minutes in length.

**TAPE 1**
- Paul Rees: My Recollections of the Earth
- Ellen Trueblood: Why Pray?
- The Divine Response
- Ruth C. Bemiller: Advice to Young Preachers
- D. L. Waddell: Christ and His Church
- John Wimmer: Are Churches Like Supermarkets?

**TAPE 2**
- Bob Brand: The Renewal of the Sunday School
- Tom Brans: The Holiness Challenge of the City
- Hugh J. Benner: Advice to Young Preachers
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To be assured of receiving the tape promptly each month, fill out the form below and indicate your intention to continue in MTC for at least 12 months. Check which of the two premium tapes you prefer as your gift and it will be shipped immediately. The cost is very low for the abundance of material you will receive: $3.33 each for the twelve individual month’s tapes may be purchased for $4.95 each if available. You may withdraw from the club by writing us, effective in 60 days.

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Post Office Box 587, Kansas City, Missouri 64141
Money and Your Church

By Robert G. Kemper (Abingdon, 1978, 167 pp., paperback, $3.95)

Beginning a New Pastorate

As a new pastor, Robert G. Kemper explores the emotional responses to pastoral change by the pastor's family, with a special emphasis on the congregation. Kemper points out the importance of one's expectations when moving to another church, and how they set the limits on the success that is sure to follow when the move is accomplished.

From that he identifies some of the differences between the move as a lay family whose head is changing jobs, and the move of the pastor's family where job, housing, and future relationships are usually a new package with fewer options available.

Kemper seems to attempt an honest, candid approach to what have become unmentionables in some pastoral moves. He speaks of the need to take multiple careers and the 'echoic' of the young, and concludes that the frequency of pastoral change is counterproductive and can work against both psychological and professional growth. He also disagrees with many of the approaches to pastoral change, and concludes that the Lord's Supper is a special service of unique importance.

-Ron Lush, Jr.

A Complete Source Book for the Lord's Supper

By Charles L. Walls (Abingdon, 1976, 320 pp., paperback, $4.95)

This book is for pastors who need help and him to enhance their ministry. The book aims to help pastors through their preparation of the Lord's Supper service.

The celebration of the Lord's Supper must be both beautiful and meaningful. The book provides information on all aspects of the service, including the history and theology of the Lord's Supper, as well as practical tips for planning and conducting the service.

The book also includes a variety of resources, such as recipes for communion wafers and wine, as well as ideas for decoration and music. It is a comprehensive guide for pastors who want to enhance their Lord's Supper service.
John Wesley felt that his hymn-writer brother, Charles, expected too much of the grace of entire sanctification. Charles understood the experience as a production of special spiritual graces that he was reluctant to believe that he had entered into the grace of Christian perfection. Actually, almost all of Charles Wesley's hymns express yearnings for the experience. According to a thesis which studies the matter, only in two or three stanzas of Charles's hymns is there the suggestion that this grace has already been entered into.

While we of today's holiness movement are not nearly as rigid as Charles Wesley was to understand that we have received the second blessing, we are often like him in expecting too much of what it will accomplish in us.

Sanctified and Set Apart
We seem to think that we do the doctrine and experience a service when we make extravagant claims for what it accomplishes. Some people suggest that after our entire sanctification we won't get upset when something goes wrong. Our uprightness, of course, could be of the carnal variety, in which we explode histrionically and hurtfully on undeserving people. Yet, according to our temperance and the situation, we might become quite upset, as persons who are sanctified often are.

The Unclear
Other people, even including the late E. Stanley Jones, expect too much of entire sanctification as they regard it as the subconscious or unconscious. But this cannot be, on one special basis: the unconscious that needs cleansing results from aberrating experiences that happen during our lifetime—and what we are cleansed of at our entire sanctification is the Adamic sin we are born with. The Holy Spirit, indwelling us pervasively after our Pentecost, will help us work through our aberrated unconscious.

But this will be a gradual change. It does not happen when we are cleansed of Adamic sin by the baptism with the Holy Spirit.

It is for this reason that, after entire sanctification, a person might dream of doing what he would not do in his conscious life. If the unconscious were cleansed with his sin, he who had been a smoker, for example, would not dream of smoking—as some holiness people tell me they do.

Prejudice and Sanctification

Still other holiness people believe that racial and other prejudices will be rectified when believers are sanctified wholly. If such were so, why was the apostle Peter, well after his entire sanctification at Pentecost, guilty of anti-Semitism in reverse, being prejudiced against Gentiles? Peter said to Cornelius and other Gentiles, "You yourselves know how unlawful it is for a Jew to associate with or to visit anyone of his nation; but God has shown me that I should not call any man common or unclean" (Acts 10:28, RSV). Then Peter added, "Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him" (Acts 10:35, RSV). Peter had not come by this prejudice because of the Adamic sin with which he was born. He learned it from his Jewish teachings as he grew up. It was environmentally produced.

That is the way we come by our racial prejudice: we learn it, as we grow up. Black children hear their parents and others speak derogatorily of whites, and young whites hear Blacks do the same thing. Then, as do their parents and others. Prejudice occurs because of other factors as well. The odd appearance of a person of a different race can create a prejudice, at least to a small degree. Added to that are differences in economic status, culture, training, and ways of expressing our Christian faith.

If Peter's Pentecost did not rout his prejudice against Gentiles, our Pentecost should not necessarily be expected to correct our racial prejudices. The Holy Spirit then indwells us in the fullness that is possible, and his sin has been cleansed, and he will be better able to guide us toward practices that are more and more truly Christian. Still, it is a

(Continued on page 67)

By neglecting to read, Wesley warned, a person's talent in preaching will not increase. He will have little variety of sermons and little depth of thought. "Reading only can supply this, with meditation and daily prayer...whether you like it or not, read and pray daily. It is for your life; there is no other way, else you will be a trifler all your days, and a prettily superficial preacher. Do justice to your book; give it time and means to grow. Do not starve yourself any longer." (XII, 254).

Further, he cautioned Wesley, don't discourage new converts from reading nothing but the Bible. "If they read nothing but the Bible, they ought to hear nothing but the Bible, so away with sermons, whether spoken or written. I can hardly imagine that you discourage reading our little tract, out of which we should understand you" (XII, 255).

So, in addition to reading the Bible it will benefit preachers to read our denominational periodicals and the Preacher's Magazine—plus other helpful books and magazines.

WESLEY'S SUGGESTIONS TO PREACHERS

by George E. Failing

While John Wesley was undeniably a voluminous writer, a strong administrator, and a well-read theologian, he was also a great preacher. Sermons may be treated by their substance. Wesley's published sermons reveal that he was a man who quoted often and accurately from the Scriptures. He was well read also in history, science, philosophy, literature, and biography. He knew how to develop an argument and how to apply truth to practical life.

Sermons may also be measured by their effect. SalomonEdge does an Oxford scholar have the evangelistic fervor and effectiveness of Dwight L. Moody. Whether Wesley preached to six or to 25,000, however, those who heard were constrained to make decisions. It may be true that no other preacher of this age has witnessed so many radical conversions. Now for some of Wesley's advice to preachers.

Item: Preachers are called to "raise the dead."

In a letter to a preacher, Elizabeth Wallall, dated December 3, 1780, Wesley writes: I have no thought of removing you from the Gloucestershire circuit; you are just in your right place. But you say, "Many of the people are sleepy." They are, and you are sent to awake them out of deep sleep. "But they are dead." True; and you are sent to raise the dead... You have need to be as alive yourself, if you would impart life to others. And this cannot be done by

Item: Only God can make preachers.

In a letter dated October 21, 1782, Wesley reminds one of his preachers who was requesting help that "we have no preachers to spare; everyone is employed. And we can neither make preachers, nor purchase them. God alone can thrust them out into his harvest." So also reads the New Testament: "While the church at Antioch was fasting and praying, the Holy Spirit said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" (Acts 13:2). God made the appointment as the church prayed; the church simply recognized that

"George E. Failing is general editor for The Wesleyan Church.
Deep concern for continuing Christian education in the Church of the Nazarene has brought 190 churches to seek aid either day-care centers, nursery schools, elementary and high schools, or some combination of these four programs.

A Biblical Mandate
Educators tell us that a child learns more the first five, or six years of his life than he will ever learn again. Thus, we wonder how basic life pattern will be set during this time. God admonishes us to teach our children daily. "You must think constantly about these commandments. I am giving them today, you must teach them to your children and talk about them when you are at home or out for a walk, at bedtime and the first thing in the morning" (Deuteronomy 6:6-7, TLB).

We cannot by an adequate Christian foundation on two or three hours of Sunday school and other church activities each week. Take a look at the pie graph, in 100 waking a week (168 hours minus 68 for sleeping) or say 25 percent is spent in school. Statistics show that thousands of working mothers have children under 15 years of age. The necessity of work deprives mothers of mothering experience and in many cases, even makes it impossible to have a single child. How much is spent in church?

In our nation are many children who will not have the privilege of singing and knowing "Jesus Loves Me" unless we strengthen our continu- ing Christian education by teaching the whole child.

The Public School Void
Love of God and country is either bypassed or deliberately lost in our public schools today. Student is taught that moral absolutes. Instead, they are taught to make decisions according to the situation. As for newspapers and magazines, they were seen by Dr. Sanga as running the gamut from those exercising decent restraint to those so sex-sodden in their "ads" and "picks" as to be disgusting.

Two decades have passed since the late Dr. W.E. Sangster, in Westminster Central Hall, Lon- don, preached a sermon on mov- ing and making. It was published in pamphlet form and read widely in the British Isles. The fact that it should be noted, is the nearest thing in British Methodism to a cathedral church. It stands cheek-by-jowl with Westminster Ca- thedral (Roman Catholic) and Westminster Abbey (Anglican). The theme of Dr. Sangster's address was revival--the re- surgence of Christian faith, vitality, and devotion both in private dis- cipline and public behavior. He called it "Revival: The Need and the Way." Much of the sermon consisted of specific answers to the question, "What would a re- vival of religion do for Britain?" Ten points were covered.

1. It would pay old debts. As in the case of the Welsh revival at the beginning of the century, emotion would be welded to effort, we would set about the impressive business of "pay- ing old and neglected and half- forgotten debts.

2. It would reduce sexual immorality. In April of 1956 when the sermon was preached, there was 100,000 couples who had 250,000 customers every year. "All this foult traffic and information concerning organiza- tional helps and curriculum guide- lines deposited from the Asso- ciation of Nazarene Christian Schools headquarters at 1305 N. Elizabeth, Ferguson, MO 63031, or Dorothy Madden, Administr- ative Consultant, 3004 John Brown Ave., No. 8, Phoenix, AZ 85018.

3. It would disinfect the theater and the press. The church as a newspaper has a long history of ben- drams. Its inevitable quarell with those abuses of the stage which vive is dressed in velvet, and sexual license is made to appeal not only permissible but smart. As for newspapers and magazines, they were seen by Dr. Sangster as running the gamut from those exercising decent restraint to those so sex-sodden in their "ads" and "picks" as to be disgusting.

4. It would cut the divorce rate. The sermon broaches with statistics that highlighted the mounting di- vorce rates in the 1940s and 50s. The result? The very texture of society gets flabby as divorce gets common.

5. It would reduce juvenile crime. After describing the social nuisance of the youthful thug and thief, the adolescent rebel who frequently revels in terrorist acts, the preacher sangster said strikingly, "No one is safe in goodness unless he wants to be good. Then he will be good in the dark. But what makes people want to be good? Sound religion does it.

6. It would lessen the prison population. The 1955 figures showed that in some prisons "they are sleeping three in a cell." Question: "Is it only a coincidence that the generation which saw churches empty the prisons?

7. It would improve the quality and increase the output of work. When Sangster preached his ser- mon, Britain was getting well into the present period of inflated wages and low productivity--a combination on which a nation cannot survive indefinitely. It was the era of excessive clock-watch- ing and time-wasting. "It is bringing- ing God into it which makes the difference to work. It must be done well, it is for God.

8. It would tend to the na- tion a sense of high duty. Acknowledging that we once looked ourselves so seriously, as though the British Empire and the kingdom of God were one and the same, the same- mon goes on to insist that all forms of greatness have forsaken the British Isles--tolerance, for example, for play, civil and reli- gious liberty. Yet only a new tide of Christian faith and devotion will give these qualities the strength and durability they require.

9. It would make us winnable in the war of ideas. With Chur- chill still late of office as primate minister, the "cold war" was very much in the air when Sang- ster spoke his prophetic message. He rightly deplored the779-1000 years of 1979. 03-05-41
**THE GROWING MINISTER**

**MOVE ON? OR MOVE UP?**

By Robert H. Scott

It was one of those crisis times in my ministry. There have been several, come to think of it. The glow wasn't quite as glowing as it had been. Pastoring wasn't quite as much fun. Preaching had gotten harder. Calling was tougher to get to. Administration was increasingly more stale.

What was wrong? I tried to evaluate the situation honestly. I had been at that church six years. It was a good church: good building, good people, good opportunity, and not a bad salary. We had seen reasonably good growth. But now—the blues.

I was gradually coming to the conclusion that it was "time to move." I began firing on lines like: "I believe my work here is finished"; "The burden is lifted"; "I think the Lord has another challenge for me."

I started to check the district superintendents' address list. That not-so-funny, horribly-worn-out joke, "Owey, you go pack while I go pray," hovered on the fringes of my mind. Well, that's where I made my mistake. I'll go pray.

And I did.

The load was so heavy, my mind so clouded, my heart so anxious to be in the center of His will, that I deliberately chose to go away for a week to seek the face of God.

And—He spoke! There in that borrowed home, alone, in the late hours of the third night, the word came! But . . . it was not what I expected. He did say, "Move." But He did not say, "Move on." He said, "Move up."

"What is that, Lord? Move up? What can that possibly mean?"

He made His answer known, not in direct words, but the meaning could not have been more clear: "No, I am not rough with you here. Yes, I know you are tried, frustrated, at will's end. The work has indeed reached the level of your capacity. But . . . My preference is not for you to remove yourself to some place that will be less than what your capacity, where you start over. My preference is to enlarge your capacity. . . . Yes, of course, I'll help you. . . . I will help you move up higher in your relationship with Me, in the dimensions of your access to Me, in the understanding of your assignment, and in the skill with which you approach that assignment. It isn't necessary for Me to bring someone else in to make this church bigger. Let Me make you bigger in your spirit, your love, your skill, your commitment. The by-product of that will be the bigger church, the discovery of a new vision, the renewal of your pastoral romance, the reinstatement of a preaching fervor. And . . . besides that will also be saving the church a moving bill, and saving the trauma to your own family. Don't move on—move up!"

Well, I heard Him. I did move up. And He kept His promise. The results have been even more years in that place, new worship facilities, extensive church development, evangelistically, numerically, financially, and spiritually.

I hope I never forget that lesson. I pray I'll never stop practicing it. There will be those times when my human nature urges "move on." But in those experiences I want to get alone in His presence and say, "Lord, it's just life. Let's try to do the work in the least disruptive and least stressful way."

The fisherman would not leave his art. His heart is in the sea. The fisherman yields to no one in the world that he would rather do than fish. He loves the salt taste on his lips. He loves the singing of the seagulls. He loves the music of the sea birds. He enjoys the tug on the fish line, and the feeling of full nets. These things are deeply instilled in him.

No less is true of God's servant. He, too, would not leave his task. No other thing of whatever sort holds such personal contentions as doing his Father's business. He is attached to his service by bonds of love. He loves the One who sent him to fish. He loves the Word of God, that lure which attracts men's minds to Christ. No pleasure is as great as the tug of fish on the line, the sound of that small bell, or the recognition of a repenter one to the Savior. No, he cannot leave his task, for his heart is in the sea. Christ once came into his life, calling, "Follow me and I will make you." And he followed, and fished. There is now no turning back!

But is he really fishing? In spite of that driving sense of commission felt in the early days of Christian service, the minister tends to allow with- at least extricably attached to his energy than the original purpose to which Christ called him—to rescue men from their sins. Instead of seeking men, he seeks success, in place of fishing, he goes fishing. Laden with extra roles which he believes his profession demands, he becomes at once business manager, clerk, executive officer, recruiter for church offices, and social butterfly, head of protocol, and incidentally, fisherman. His priorities become jumbled. He dabbles in men's leavings and eats cookies at both ends. He graces civic gatherings, intoning the required invocations. He preaches sermons which he himself does not prepare. He visits people for whom he has not taken time to pray. He becomes a stranger to his family. He is so busy doing church work that he has no time to do the work of the church—to follow the Christ—and fish. He no longer goes to sea. His responsibilities keep him safely on the sandy beach.

Where is there time for Christ in his hectic schedule? When does he pray? When does he pray? Is it possible for him to become spiritual food to satisfy the hungry in his congregation when he does not know himself? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another? Can he teach others to live a holy life when his own is less an example of holiness than of hardness, running incessantly morning until evening from one insignificant task to another?

**CHURCH ADMINISTRATION**

**THE CALL . . . AND HOW TO RUIN IT**

By Reuben H. Brooks

There is one who leaves his family, possessions, and the safety of his home. He rises early in the morning, prepares himself for the day's toil, and shines his frail craft into the salty Atlantic. He has one goal for the day—he will catch fish. He is the Brazilian fisherman, a pescador. All along South America's vast coastline lie tiny fishing villages, each with lines of red fishing vessels of every sort. One of the more common and interesting crafts is a sail-propelled raft, the jangada, whose crew can be a dozen to 90 miles from shore. Beginning at four in the afternoon and ranging until well after sundown, one can watch them return homeward laden with their catches.

The fisherman is a hardy man. His hands would feel awkward around a pencil. His feet would hurt in shoes. His skin is tough and bronzed through years of work in the wind and the sun. His courage is tested repeatedly by tides and hazards of the open sea. He feels strong affection for his reliable craft.

There is another not unlike the pescador. He also sells apples, pears, squash, lemons, and melons. He too, rises early in the morning to prepare his life for the day. And he, likewise, ventures deep into the sea with a single purpose in mind. He is God's servant. His sea is the world. His preparation is that of prayer, devotion, and conversation with his Father. The fish he seeks are men. They look for them daily in the roughest of seas.

God's servant is also a hardy man. He has been toughened by the winds, by the afflictions he has faced. He is a man who has been blessings from which he has come to profit. Not unlike the fisherman, his own vessel is a reliable friend, the Lord Jesus, who never sinks beneath him or slips out of control.

The fisherman would not leave his art. His heart is in the sea. The fisherman yields to no one in the world that he would rather do than fish. He loves the salt taste on his lips. He loves the singing of the seagulls. He loves the music of the sea birds. He enjoys the tug on the fish line, and the feeling of full nets. These things are deeply instilled in him.

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But is he really fishing? In spite of that driving sense of commission felt in the early days of Christian service, the minister tends to allow with-
There was a time, about three generations ago, when the minister was known as the parson. Parsons in those days, were known by a nickname but an honorific title, and it meant The Person. More often than not the parson was the best-educated man in the community and he ranked with the physician, the pedagogue, and the lawyer in eminence. But our time has seen a complete revolution of this ridiculous formation of the men of God. What is the resolution, we now find ourselves cowering in the safe community vagrancy. Whenever will imprisonment be rendered to him with thought? If he wants to be prudent, all he says ought to be observed. Make him a minister of the Word! But what does that mean? What could be more esoteric? Very well, we’ll say it with more passionate bluntness.

Rip off his loincloth, burn up his ecclesiastical success sheets, break his god hand, and put width and length in the tank of his community buggy. Give him a Bible and set him in a pulpit and make him preach the Word of the living God. Test him, quiz him, examine him; humiliate him for his ignorance of things divine, and shame him for his glib comprehension of finances, battle averages, and political intrigue. Laugh at his frustrated effort to wrestle with God all the night through. Let him come only when he is bruised and beaten to bring a blessing. Set a time clock on him that will impress him with thought and writing about God for 40 hours a week. Shut his garrulous mouth forever and stop his tongue tripping over everything nonessential. Require him to have something to say before he dare break silence. Bend his knees in the lonesome valley, fire him from the PTA and cancel his country club membership. Burn his eyes with weary study, wreck his emotional poise with worry for God, and make him exchange his plow stance for a humble walk with God and man. Make him spend and be spent for the glory of God.

A Life Aflame

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THE GRAVE IN THE GARDEN

by Peter Marshall

IT IS AN OLD QUESTION—as old as death itself—and as new.
We find it in the oldest part of the Old Book, the 14th verse of the 14th chapter of Job:
"If a man die, shall he live again?"

It is a question that is found in every soul in times of bereavement.

It is a question that conflicts with gloved hand on the door of the weeping heart.

But how strange to say "If it a man die?"

There is no "it". All of us must die.

A more exact interpretation of the question asked in Job would be to say: "When a man dies, after a man dies, will he live again?"

That is the question:
Is life possible after death?

Millions of people gibbously repeat the Apostle's Creed: "I believe in the resurrection of the body."

We speak of resurrection, but have we seen it? We try to disguise death with flowers—flowers on the casket, wreaths on the door-knob, flowers heaped on the cold grave.

We embalm the body to make it look less dead. We color the cheeks and tint the pallid face, as though to deceive ourselves.

We even dress the body in the departed leader's best clothes, but after we are professed, it is still a dead body without life.

The facts concerning Jesus of Nazareth are, according to the Church, that He lived, He died, He rose from the dead.

Can the Church justify such a contention?

He lived, as no intelligent student can deny.

He died. That fact nobody need deny. He died quivering on a cross, after about six hours of agony and suffering.

To make sure of His death, one of the soldiers placed His side with a spear, and the last remaining drops of His blood were poured out to prove that His love was stronger than death.

The soldiers who had carried out the details of the hammer and the nails were quite satisfied that He was dead.

"That One didn't take long," they said; "as they prepared to fall in line and march back to their barracks.

They did not even take the trouble to break His legs, for it was plain to see that He was finished.

It is reflected in the hopelessness of His disciples. As the afternoon sun threw the lengthening shadow of three crosses down the hillside, and the bronze armor of the soldiers reflected its light, a brooding sadness descended upon the listeners, who looked at each other in a puzzled gait that knew no speech.

Three years before, the Master had called them to becomefishers of men. Now that His flame had died away, they would once more become fishers of fish, each with their mind.

Their King crucified like a criminal.

Their Messiah ending—not on a throne, but on a cross, haled as King on Sunday, and dead like a common thief on Friday.

They remained the despairing survivors of a broken cause, as they stumbled blindly down the hill, their eyes filled with tears they could not stop.

They were the very picture of men without any hope utterly crushed...beaten...

In their faces there was the stark, dreadful look of hopeless despair.

"I am a fisher," said Peter. What else was there left to do? Back to the old familiar, boats with their worn sails, their patched sails.

...and their high rudders, back to the mending of their nets, back to the men, finding the road back a hard road to take.

Jesus was a dead man now, very much like any other dead man. So when even the Roman authorities were satisfied that they had seen the best of this strange, troublesome Dreamer, His enemies went to Pilate asking him to set a watch of soldiers about the tomb for three days.

Remembering that He had said He would rise again, and being afraid that His disciples would come and steal the body away, they insisted on sealing with their own official seal the huge stone that blocked the entrance to the grave.

Pilate grunted their request saying, "You have a watch, go your way, make it as sure as you can.

We are not told whether Pilate smiled a sarcastic smile as he spoke, but Matthew adds the most ironic sentence in literature: "So they went and made the sepulchre, sealing the stone and setting up a watch.

Thus they took every precaution against fraud.

A broken seal would reveal that the grave had been opened, but soldiers would be on guard to prevent that happening.

And as they made their way down the hill and back to the city, such thoughts as ran through their minds:

"He is finished.

We shall hear no more of Him."

Now His fathermen can get back to their nets and their boats.

We shall hear no more talk about His kingdom.

As for this Jesus, He is dead enough. There is no doubt about it.

"Even though He had a breath of life left in the bloodless body, it is now being devoured by the multitude of wealth with which He was embalmed.

He, who said He could summon 12 legions of angels to His assistance, died crying that He was forsaken.

He will trouble us no more.

Thrust they left Him on Friday evening—just before the Sabbath began. His body hastily embalmed. Such haste in embalming on which a hundred pounds of myrrh had been hastily spread...

The tomb closed with a huge stone and soldiers standing guard around it.

Then came Sunday morning.

The first rays of the early morning sun cast a great light that caused the droppings on the flowers to sparkle like snow. The atmosphere of the garden was changed...

It was the same garden...yet strangely different.

The hallowed presence of disaster was gone, and there was a new note in the singing of the birds.

Suddenly, at a certain hour between sunset and dawn, in that new tomb which had belonged to Joseph of Aramae,

...there shone a glittering, a shining of unseen forces—a whirling of angel wings.

...and the rustle as of the breath of God moving through the garden.

Strong, inanimate forces poured life back into the dead body they had laid upon the cold stone slab, and the dead man rose up, came out of the grave clothes, walked to the threshold of the tomb, stood weeping for a moment in His wounded feet, and walked out into the moonlight garden.

We can almost hear in our hearts the faint sigh, as the light spirit fluttered back into the tortured body, and small tears of joy entered our nostrils the mystery of strange songs that floated back to Him of lilies and bands....and spices...and sweet and shadowy light...

Then came a group of women as soon as they could, bringing spices and materials with which to entomb the heart-shaking, heart-shaking, heart-shaking of their Lord, and when they came to the grave in the garden, they found that the stone had been rolled away from the door of it, and the grave was empty.

Here is John's account of what followed:

"But Mary stood without at the sepulchro sleeping, and as she wept, she stooped down, and looked into the sepulchre.

And she saw two angels in white sitting, the one at the head, and the other at the foot, where the body of Jesus had lain."

"And they say unto her, Woman, why weepes thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him."

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus."

"Jesus saith unto her, Woman, why weepes thou? Whom seest thou? She saith unto him, Rabbi, who is it that hath taken away my Lord?"

"Jesus saith to her, Woman, why weepes thou? Whom seest thou? She saith unto him, Rabbi, who is it that hath taken away my Lord?"

"Rabbi, who is it that hath taken away my Lord?"

"Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabbi, which is it that saith Master."

There were two names spoken, "Mary" and "Rabbi."

She heard her own name spoken as only one Voice could speak—dearly echoing in the garden.

And there was her "Rabbi"—the breathless "Master" as she saw his face.

Christ had spoken her name, and all of heaven was in it. She uttered only one word, and all of earth was in it.

If we believe this, it is one of the loveliest stories in literature.

It is a story over whom, without shame, men might weep.

It is a story which we cannot read without feeling a lump in our throat and a tear in our eye.

If we do not believe it, it is a clever and shamful tale.
The resurrection of Christ was regarded by the disciples as something which is indisputable historically as the death of President Wilson.

It did not occur to them, as they spoke or as they wrote, to argue about it, any more than it would occur to a senator making a speech in the Senate to say, "Since the death of President Wilson, that is to say, if he is really dead, and if his body is not mysteriously spirited away; if he is not at this moment lying in a coffin in South Georgia with a heavy growth of whiskers."

They were writing down upon papyrus stupendous things, wherein relating distance of the events themselves. The winds had hardly had time to cover up his footsteps in the sands of Judea. The rain had hardly had time to wash away, with its cellars, the blood from the rolling wood of a desolate Cross.

Do you think their story is an invention? Could you invent that sort of story?

And would you invent it, so that you might be crucified upon the Cross?

Or have your hands chopped off, like Paul, outside the city walls, or be stoned to death—like Stephen?

Why would they persist in a lie, if every time they insisted it was true, they were driving nails into their own coffins?

John and Peter, as they went into the grave that morning, did not know what to think; until they saw what was inside the grave—and then they believed.

The inside of the tomb revealed something that proved the Resurrection. What was it?

Let us turn to the narrative again and read carefully:

"Then cometh Simon Peter following him, and went in unto the sepulchre, and seeth the linen clothes lie there; and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first unto the sepulchre, and he saw, and believed."

In this connection, it is well for us to remember that the stone was rolled away from the door; not to permit Christ to come out, but to enable the disciples to go in.

Notice what it was they saw. They saw the linen clothes lying, not unwound and carefully folded, as some people appear to think—no throne, aside as a covering when one rises from bed, but lying there on the stone slab in the shape of the body. True, the napkin had been removed and folded, but the grave clothes were lying there merrily, but eloquent evidence that a living organism had come out.

The grave clothes lay like the shrivelled, cracked shell of a cocoon, left behind when the moth has emerged and hoisted her bright sail in the sunshine 

or, more accurately, like a glove from which the hand has been removed; the fingers of which still retain the shape of the hand.

In that manner, the grave clothes were lying, collapsed a little—slightly deflated—because there was between the rolls of bandages a considerable weight of spices, but there the linen cloth that had been wound round the body of Christ was visible.

It was when they saw that, that the disciples believed.

The Greek word here for "see" is not to behold as one looks at a spectacle, not to see as the watchmaker who peers through a microscope. It means to see with inner sight that leads one to a conclusion—

It is perception reflected—understanding—more than sight.

Do you see?

It is to see, as we who are from the effect to the cause, and when John and Peter reasoned from what they saw in the tomb, they arrived at the conclusion—

"Can it be that Jesus Christ had risen from the dead?"

Then, what happened?

Suddenly Peter is facing the facts of Jesus with a reckless courage. He speaks boldly:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wickedness have delivered him unto the Gentiles. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" (Acts 2:22-24).

Why, this does not coincide, then, with the report? What truth is, it is not the same man. He is different—very different.

What had happened?

The undeniable fact is this: the disciples of Jesus were scattered, downtrodden, hopeless, with a sense of tragic loss, and a few days, they were thrilling with victory, completely changed.

As Dr. Butrick has said, "Why did these men suddenly rise from their banishments, and with light on their faces, face spring on the world with the assurance of a living Saviour, for whom they were willing to suffer any persecution?"

There is no "In Memoriam" note in the narratives.

After the death of Christ, every one was fixed with the sense of the "sibling and empowering presence of Christ."

They were all thrilled beyond fear in the stupendous knowledge that Christ was alive, and they went about rejoicing in a joy beyond pain.

"Ah, just a delusion," suggests the man who is frankly skeptical of the whole business.

"Miracles? They don't happen. They simply don't happen. But there is any more difficult for me to believe them by giving me another problem."

"All this story of a dead body becoming alive again and coming out of graves after suffering, and walking out into a garden and out of sight. These tales of mysterious appearances of a body going appearing and disappearing, eating solid food and drinking like a mirage."

At this talk of Ignatius Hafemann seeing angels sitting on a rock. "Don't ask me to believe all that. It is too much," says the skeptic.

Very well. You are sitting in your own living room. By your side is a radio. You reach out a hand and turn on a switch. In a few seconds the room is filled with music.

A woman's voice is singing "I know that my Redeemer liveth, but you are not aware of that sort of thing."

And besides, you don't like her voice, and you reach out a bored hand and turn it off again.

Silence.

Silence? Why the music is still going on. She is still singing. Oh, no, she isn't. We turned off the radio?

Well, what has that got to do with it?

Simply this: That when you turn off the radio, you don't turn off the music. And whether we believe it or not, Schubert is still in the room (by courtesy of somebody's hair tonic), and Mendelssohn (through the kindness of somebody else's baked spaghetti) holds Beethoven, and all the music of the earth.

There are voices speaking, voices praying, and voices that whisper, and voices that are sad.

They are all around us and we sit, there—wrapped in silence.

And out of it all one Voice speaks. We may stick our fingers in our ears, we may shut our eyes, and still we can hear the Voice: "Lo, I am with you alway, even unto the end of the world."

And we say to ourselves, "It is all madness—beautiful madness, superhuman, lovely, sweet superstition—but it is not true. It cannot be." And then the Voice again, "Be still, and know that I am God."

Is it true? Is Christ really risen from the dead?

As that question begins to knock—gently—on your heart's door, you realize that you have gone back through the centuries to when the world was 1,990 years younger, back to the country of the camel,
SERMON OUTLINES

6 things we do for God. But in what way? People in the world see things differently. Christ is the only one who really understands what life is all about. He said, "I am the way, the truth, and the life. No one comes to the Father except through Me." (John 14:6) God is love, and Christ is the expression of that love. He gave His life for us, and we should love each other as He has loved us. (John 13:34-35) We should be willing to sacrifice our own desires and comforts for the sake of others, just as Christ did for us. (Philippians 2:3-5) Christ's love is the driving force that moves us to serve Him and others. (1 John 4:19) In the next lesson, we will explore how to express Christ's love in our daily lives. (John 13:35)

SERMONS OF THE SEASON

A Lenten Sermon

THE CROSS IN EXPERIENCE

Text: "Therefore I exhort you, brothers, to keep your eyes on Jesus, to perfect your faith, not giving up the habit of doing good at the word, for we are not, as though uncertain, but as though we were sure things" (Hebrews 13:20-22).

1. THE PLACE OF REDEMPTION

Paul gloried in the Cross because it was the place where he was transformed from a follower of Satan to a follower of Christ. The Cross is the place of redemption, where God's love is made manifest. Without the Cross, we would be lost. (1 Corinthians 15:10-11)

2. THE PLACE OF REJECTION

The Cross is the place where we find our identity. It is the place where we are transformed from being sinners to being children of God. (Romans 5:11-12)

3. THE PLACE OF RESPONSE

The Cross is the place where we find our purpose. It is the place where we are called to serve God and others. (1 Corinthians 15:31-32)

4. THE CROSS IN EXPERIENCE

Text: "Therefore, we entrust the things we do for others to God, not to us, for we are not as though uncertain, but as though we were sure things" (Hebrews 13:20-22).

5. THE DECLARATION OF HIS VICTORY

Text: "Therefore, we entrust the things we do for others to God, not to us, for we are not as though uncertain, but as though we were sure things" (Hebrews 13:20-22).

6. THE DHCP IN EXPERIENCE

Text: "Therefore, we entrust the things we do for others to God, not to us, for we are not as though uncertain, but as though we were sure things" (Hebrews 13:20-22).

7. THE SECRET OF THE CHRISTIAN'S PURITY

Text: "Therefore, we entrust the things we do for others to God, not to us, for we are not as though uncertain, but as though we were sure things" (Hebrews 13:20-22).

8. THE SECRET OF THE CHRISTIAN'S POWER

Text: "Therefore, we entrust the things we do for others to God, not to us, for we are not as though uncertain, but as though we were sure things" (Hebrews 13:20-22).
Life's Greatest Prayer

In Paul's second letter to the Thessalonians, 3:1-5 (NKJV) we have three aspects of a great prayer.

First, it is a great prayer because it is a request for help—"Pray for us" (v. 1). That man who recognizes that he has need of others' prayers has sensed something of his mission and his limitations.

Second, it is a great prayer because it is a request for getting the gospel out—"...pray for us that the message of the Lord may spread rapidly and be honorable even as it is among you." (v. 1). The growth of the heart can pray an unsolicited prayer, then it is proof that its sensitivities are open to the holy Spirit's work. Prayer is, therefore, to get the gospel to people. It could be called life's greatest concern.

Third, it is a great prayer because it is a request for victory—"...pray that we may be delivered from wicked and evil men" (v. 2). Our prayers should have a goal. And victory is the Christian's highest goal—and promise!

What Jesus Sees

The words of Jesus to Simon Peter are among the most thrilling in scripture, in a few words the Master sweeps out the possibility of greatness in a man's life. The words could be paraphrased to read: "You are Simon [a small stone], but you shall become Peter [a rock]." (Matt. 16:17-19).

Spiritual Game Plan

Paul T. Cullerton has a beautiful chapter in his book Our Battle and Our Hope, in which he takes some thoughts from the Book of Jude and puts together what he calls "battle plans" for the Christian. I pass them along as "starters" for a sermon or a series:


2. Maintain the Upward Gaze. "Wait patiently for the eternal life that our Lord Jesus Christ in his mercy is going to give you." (v. 21, TLB).

3. Maintain the Outward Reach. "Try to help those who argue against you. Be merciful to those who doubt. Save some by snatching them from the very flames of hell itself. And as for others, help them to find the Lord by being kind to them, but be careful that you yourself aren't pulled along into their sins. Hate every trace of their sin while being merciful to them as sinner(s)." (v. 22-23, TLB) (Paul T. Cullerton, Our Battle and Our Hope, Beacon Hill Press of Kansas City, 1976, pp. 41, 47, 53).

In these verses, and with this outline as a "starter," there are innumerable possibilities.

Life, from the Martyrs

The Christian martyrs were driven into the Roman catacombs, and there they awaited their death. And that is more than any other, they wrote on the walls of their prison—"It was the word of God, or life.

The word has an interesting background. "Vita" stems from the Greek word haires, from which the English word hilarious has been derived. It means joyful. And that's the thought that captures our thinking.

The Christian martyrs, in their hour of severe trial, were a joyful people. It is a challenge to us to make joy a more distinct note in our worship and in our living—and in our testing.

A Preacher's Prayer

Canon Bell was once asked what kind of petition to use as a pupil prayer. This is what he said: "Before I go into the pulpit, I pray something like this: "Dear God, this sermon of mine isn't very good. But I've worked honestly at it, and it's the best I can do. I know that any good that comes of it will be Your doing, not mine. Use me; then, as best You can. I love You, and I love these people. That's God. Amen."" (Canon Bell, Journal of Religious Speaking, Nov., 1976, p. 5).

A Thought on Preaching

Somehow in my reading I ran across a paraphrase attributed to Mark Twain, and it said: "People ought to leave your church troubled by what they do not understand, but not by what they do not understand." It's a good thought for each of us to remember as we prepare for the pulpit.


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SERMON CRAFT

by C. Neil Strait

BIBLICAL STUDIES

Third in a Series of Holiness Exegetical Studies

The Interpretation of 1 Thessalonians 5:23-24

by Frank G. Carver

'We may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ. Peaceful is He who calls you, and He also will bring it to pass.'

1. The Historical Question: Where Do We Find Our Text?

1. What Was the Life Setting of 1 Thessalonians?

In what literary genre? The Thessalonians defines itself as a letter setting the literary conventions of ancient letter writing (5:27). The Greek pattern is varied in the direction of the oriental pattern, but these traditional forms are filled with the new content of the gospel. Substituting for the personal presence of the writer, it is neither a private communication or a document intended for publication, but a letter directed to a particular Christian community with instructions to be read aloud to the assembled church (5:27; Col. 4:16).

From what historical setting? The letter indicates (1:1) Paul along with Silvanus and Timothy as its writer. Paul, the apostle to the Gentiles (Acts 26:16; Gal. 1:1; 2:7-9), had founded the church in Thessalonica, a trade center and capital of Macedonia, earlier during his second missionary journey (1:1; 1:1-2; Acts 17:1-10).

Compeled to leave the young church (2:16; Acts 17:10) he had formed, Paul is anxious about their welfare. Unable himself to return, he sends Timothy to represent his pastoral care for them (2:17-22). When Timothy returns, Paul regretts at his good news and opens his heart to the Thessalonians in a letter; it is at the time of his 18-month stay in Corinth, sometimes in A.D. 51-52, a year or two after his visit to Thessalonica.

Paul writes to strengthen the first steps of his converts in the Christian life against persecution and against their doubts concerning the Second Coming and the resurrection, "so that the church, remembering its beginnings, can confidently continue on the road upon which it has set out"—to "completely what is lacking in your faith" (3:10).

The clue to the apostle's theme is found in the first, exact exhortation in the letter: "We request and exhort you in the Lord Jesus that, as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that you may excel still more" (4:1). The reference to the past corresponds to the reminders of the integrity of their beginnings in the gospel (1:2-10; 2:13-16), which closes with a prayer for their advance in love (1:11-13). The reference to the future leads into the apostle's ethical and doctrinal instructions to his converts which he climaxes with this prayer for their thorough sanctification (5:23). Both prayers have as their final frame of reference "the coming of our Lord Jesus" (3:13, 5:23); Paul's theme, then, can be expressed as, "Let Him who has indeed begun a good work in you perfect it [cf. 3:16] until the day of Jesus Christ" (Phil. 1:6).

2. What is the role of 5:23-24 in the context of 1 Thessalonians?
Paul's written communication to the church in Thessalonica falls naturally into two parts, 1:1-2:13 and 2:14-13:13. The former is devoted to a defense in the face of charges made against the church by false teachers who had ministered to a similar church in Corinth (2:1-2), while the latter is devoted to exhortation in the face of present problems, to which end Paul has been present in Thessalonica. This section contains his ethical instructions (4:1-12) in the areas of sexual behavior (vv. 3-8), love (vv. 9-10), and work (vv. 11-12); teaching concerning the Resurrection and the Second Coming (4:13-5:21); some additional instructions for the life of the Christian community (5:12-22); a final prayer (5:23-24); and the conclusion of the epistle (5:25).

Our text, 5:23-24, is Paul's final wish for his readers, expressed in the form of a prayer, that they may know the God of peace. It brings to prayer the words of the preceding prayer (4:1-8), which contain an ethic and a hope appropriate to the circumstances of the church in Thessalonica as it looks toward the end and the Lord's return. The prayer begins, "5:23—Second (explanatory or purpose) form of the prayer. (1.2) S:23ab—Second (explanatory or purpose) form of the prayer: "and may your spirit and soul be preserved blameless in the day of the Lord Jesus." (1.2.1) S:23b—Addition: "and your spirit and soul be preserved blameless in the day of the Lord Jesus." (1.2.2) S:23c—Limitation of the prayer: "complete, all the coming of our Lord Jesus Christ." (2.1) S:24a—An added word of assurance (2.1.1) S:24b—Formulas of ascription: "this is He Who puts you at rest, and He also will bring it to pass." (2.2) S:24c—The prayer, "Sanctify your entire life in the day of our Lord Jesus Christ and (see note 2)."

First Thess. 5:23-24 belongs to the general form of benediction or blessing setting in the worship of the early Christian communities, especially those in the Hellenistic world. This form and expression of a general benediction or blessing as a category of religious life illustrated by the Old Testament and the New Testament is evident in 1 Thess. 5:23-24.

As we find them in Paul's letters, the benedictions consist of his personal use of forms and phrases common to the public worship of the church. Since the letters of Paul have a very close connection with worship, the position and significance of the benedictions in them are in direct continuity with their position and significance in worship.

The benediction introduces a benediction, an address of the apostle, not directly composed by him as the time of writing, but belonging to his own language of worship: a prayer composed by him to his theological expositions and ethical exhortations. Although he has no doubt altered and added to the common in his personal use, the benedictions are used to introduce his personal theological expositions. Even the spontaneous use of liturgical language tends to be complex and intricate.

The particular expression of the benediction form, which occurs in 1 Thess. 5:23-24, can be more precisely described as "a prayer of peace," a particular form, never used by Paul as the final benediction in his letters, occurs only in some acts of wor-ship 2 Thessalonians, and twice in Romans. These words are distinguished from the other Pauline benedictions, primarily by the use of the expletive. They differ from those which close Paul's letters or are more personal and individual which became added content, and by a closer tie to their contexts.

The simple form consists of two basic elements: (1) the name of the benedicting person, (2) the prayer phrase: "bless you in the name of our Lord Jesus Christ." This particular form is best understood in the light of the "day of the Lord" explanations and phrases in the letter. This understanding is further sustained by the mention of the day of the Lord (5:23), and the mention of the Lord in the benediction (5:25).

1. The benediction is a prayer addressed to the God of peace. It is a "praying God of peace." In this sense it is not dis-tinguished from the "blessing" of the Thessalonian community also will bring it to pass." Concerns expressed; an analysis of religious community, which becomes a characteristic of the divine name functions as an invocation of God's presence and conjugates the attitude: "love" toward the "God of peace" (2:18). Since it is a prayer for peace, it is a benediction spontaneous use of the benediction form."

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4. The benediction is a prayer addressed to the God of peace. It is a "praying God of peace." In this sense it is not disting-
ing of our Lord Jesus Christ" to see "entirely" as comprehending the whole of the Christian's existence, emphasizing the qualitative end for which it is intended.

As seen in the context of the letter and Paul's concern to describe that at the heart of his "prayer-wish" for his readers, "sacrifice you entirely" is (1) a relationship of utter belonging of person and life, (2) a definite commitment to the bringing of the sanctifying process (3) of ethical living to an appropriate result, and (3) an item of our Lord Jesus. The second is the primary import of the prayer, implying the reality of the first for its possibility.

Now with an explanatory and/or purpose function the apostle adds...

(1.2) The second form of the prayer (5:23cd).

That Paul is repeating his basic prayer in another form is indicated by the coordinate conjunction "and" functioning almost as a "that is" suggested by the context. Paul's motivation for the two prayers, "sanctify" is explained by "may...be preserved blameless," "you" "by your spirit and soul and body," and "entirely" by "complete...at the coming of our Lord Jesus Christ." Although obviously explanatory, we cannot rule out completely some suggestion of a purpose function for the second prayer since a purpose clause is often attached to the simple prayer in the "prayer-wish" form (cf. 3:13; 10:16, 13). Now first in brief look at the...

(1.2.1) Restatement of the prayer (5:23bc): "and may your spirit and soul and body be preserved...without blame." With his use of the three anthropological terms Paul is not so much describing the nature of man as a threshold being as he is praying in a graphic way for the involvement of the whole man. The principal logical character of the text and the possible dependence on popular psychology is evidenced by the use of terms unique here in Paul's use as a critical source for Paul's own psychology.

"...without blame" stresses the resultant character of the Christian constituted by the sanctifying activity of God in the whole of life. In "without blame...without evil" Paul before our Lord indicates a "perfection" of relationship to God authentically and increasingly expressed in a "perfecting" of holy character (cf. 2 Cor. 7:1).

(1.2.2) Limitation of the prayer (5:23d): "complete...this prayer of our Lord Jesus." The goal of Paul's prayer is a spiritual and moral preservation of the Christian that will exist "completely...at the Second Coming of the Christ is the far end of the parenthesis which contains the Christian's life, and is not only descriptive for the day-to-day faith and existence of the Christian (3:13; 4:13–5:1; Phil. 1:6, 9–11).

The sanctification of believers is to the end that they "be preserved...without blame" not only through the circumstances of this life, but also on the day of the Lord, a day which includes the final judgment (2 Thess. 1:5–10; 28).

Unique to this occurrence of the "prayer-wish" in Paul is...

(2) An added word of assurance (5:24). Here Paul expresses his significant confidence in God for the fulfillment of his prayer for the Thessalonians. He opens with the verb...which is (1:4; 7; 4:10) as well as with ancient Israel, God remains "faithful" to those whom He has called into a covenant relationship with Him (cf. 1 Cor. 1:9). This is the guarantee of...

(2.2) The promise (5:24b): "and He also will bring it to pass." The Caller is also the Dearer: "Has He said, and will He not do it?" (Num. 23:19; cf. 1 Cor. 10:13).

God "will not abandon the work which He has begun, but will carry it through so that they will stand faultless at the parousia of Christ." (cf. Phil. 1:6; Rom. 8:29).

What is the Writer Attempting to Accomplish in the Passage?

In order to give an appropriate concluding touch to his pastoral concerns in writing to the Thessalonians, Paul has attached a formal, yet spontaneously expressed, benediction or "prayer-wish" to the body of his letter as a final summary. The prayer, constructed in a two-fold expanding form, is for sanctification, so pervasive of the total personality and living of the believer, that it answers to the final coming of the Lord Jesus Christ.

Involved in the arrival at the defined goal are the ethical and religious dimensions of the biblical concept of sanctification as it is employed by the author. As basic as in all his discourse a grace-relationship to God in Jesus Christ, is the point of the entire surrender.of oneself to the grace and Spirit of God. Yet primary to the intention of the prayer in context is the transformation of the character and existence of the Christian through the sanctifying presence of God. The latter is of course the only working out in life of the former.

Emphasized throughout the prayer is full confidence in the adequacy of God's means for the completion of His full salvation purpose in the lives of His called people.

III

The Life-Response Question: How Does Our Text Compare to Contemporary Life?

1. What Do I Hear?

God in Jesus Christ effectively calls me into a relationship of belonging completely by grace to Him. And within this sphere of His holy life He effectually wills to transform the whole of my living to His own character. This is related in Son Jesus who has come and is to come again. My task is to respond faithfully in faith-surrender to His call, with my hope resting in His faithfulnes..."
The next six studies in this series will deal with the Book of Malachi. One study will be devoted to each of the six sections which comprise the book. There are only a few commentaries on Malachi. The most readily available are those of: (a) Reuben Archer Torrey (in W. E. doctrine and among the better critical reality. Not so: In a covemantal relationship between an absolute statement and emotion. petulant emotion. "A man loved"...The answer is that the word "scribe" today does not convey the accurate meaning. To most people "scribe" means one who writes for others (from Latin "scribo", "I write"). But the Jewish "scribe" was something else entirely. The first definition of the word "coast" is "the land next to the sea; the seashore" (p. 255). But in 13 out of the 15 occurrences of "coast" in the King James Version of the New Testament refers to a place that are far inland, as "the coasts of Caesarea Philippi" (Matt. 16:20). So it happens that in Mark 7:31 "Tyre and Sidon" are on the shores of the Mediterranean. But, the other places are not. The Greek word (meros), literally means "part" and is so translated (KJV) 24 of the 43 times it occurs in the New Testament. Here (and in 16:13, Acts 19:1) it means "country", "district of a country", and so "district" (NASB) or "region" (NIV).

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MINISTERING IN SMALL GROUPS

by Marion K. Rich*

Vacation had ended. I'd already sunk into the bucket seat of my husband's Colt when he launched into a vigorous discussion about our outreach possibilities for the fall.

"Let's call it our 'Year of Discovery',' he suggested, as my relaxed posture came to attention. 'We can have Bible study groups growing simultaneously across the city and call them 'discovery groups.'"

The past week of swimming, reading, and sleeping while on vacation gave us a fresh impetus for a year of productivity. Since I had just completed writing a book on small groups, here was a chance to put the material to the test. We'd give each leader the same study guide I had prepared on Ephesians, I thought.

Just a few weeks before, someone had said to me, "The only way to provide people attending our church is to wish there were some way to get better acquainted." "Small groups," was an answer," I replied. "They offer an opportunity for new friendships.

I am convinced, this cliché conversation in the foyer is never enough to make people feel a part of the fellowship. Neither will new converts go on to experience of heart holiness unless we get them into the Word of God. We must help them move into a deeper level of fellowship in the Body of Christ.

As my husband and I continued our discussion for a fall emphasis, creative ideas began to flow. I began to jot down notes for a program of small groups: (1) Train leaders. (2) Enlist hosts. (3) Enroll children. (4) Enroll single persons and youth groups. (5) Have special music based on the theme. (6) Storytelling, exciting. (14) Present a challenge. (15) Inspire everyone for involvement.

After implementing our initial plans for discovery groups, my husband preached an enthusiastic message of challenge introducing the new 10-week emphasis, everyone felt included. Teachers and hosts made commitments.

Three Sunday evenings before this service, I had held a class to train group leaders. Geographical areas and mutual interests of participants were the basis for forming the groups. We organized various types of groups: several groups of couples, ladies, singles, and a youth group.

Some groups were designed for new people who needed to commit their life to Christ. Other groups included new converts and visitors—those who needed to be absorbed into our fellowship. Some groups emphasized growth and sharing, for those who needed to be sanctified.

Across the city, 18 small groups fellowshipped around the Word of God. Results: Christians were renewed, stabilized, and strengthened in the faith. New people found Christ and were won to the church. Recent converts committed themselves to the disciplines of the Christian life, and experienced entire sanctification.

There are many people who are eager for the fellowship of others. Loneliness is one of the sources of human suffering today, its roots go very deep. Moody sociopaths, housework, and restless children leave many women bored and frustrated. Stories around us are urging for love and acceptance. In a small group of real concern and genuine love, God speaks. During these times, we become aware of our neighbor's needs—and the healing of wounds begins.

One minister's wife said, "When we have fellow love was not necessary among those who were most faithful in attendance at church much as they admired their loyalty. I have found love both for the Lord and His people in the little gatherings that have dotted my life—in small groups. I have found it whenever I got interested in the members as persons, and how they felt and what life had dealt them. I have found it when I get involved in their victories and their struggles.

Love at church does not just happen. It is cultivated in the small-group situations that are part of the magic of life. When one extends the heart to meet another's need for friendship, care, and hope—love happens.

If you have never taught a home Bible class or led a small group, allow the Holy Spirit to use you in bringing others to the Word. The women of the church need leaders who can interpret the gospel Christ in a woman's thought patterns. They want a practical view of biblical truth for a woman's way of life. There are many parts of the Bible that lend themselves beautifully to a rich interpretation based on a feminine perspective.

Here are a few suggestions for starting and maintaining a home Bible class: Don't be afraid to start small. Set a time limit—both in the number of weeks that you meet as well as the amount of time spent in each session. Keep the group on target. Make it Christ-centered. Never allow it to degenerate into gossip. Avoid arguments or heated discussions. Don't allow one person to dominate the group. Sustain a vigorous fellowship. Provide for baby-sitting. (Most mothers are happy to contribute a fund for paying a baby-sitter.)

As you allow, the Holy Spirit to use you as a leader, relate the Word to real-life situations. Trust Him to apply the truths and bring others to a fulfilling quality of life. God will communicate to you and through you. G. Campbell Morgan says, "A woman's spirit is more akin to God than that of any other creature God ever made." God has a special concern for people who are hurting, for those who need a definite and divine healing touch. He wants to express you in the midst of these troubled times, small groups can bring a freshness to Christianity and a new power often emerges in the fellowship. A growing program of small groups with clearly defined goals, flexibility, and opportunities for fellowship can provide a place of ministry and personal fulfillment for you.

In the words of the Apostle John:

We repeat, we really saw and heard what we are now writing about. We want you to be with us in this—this fellowship with God the Father, and Jesus Christ His Son. We must write and tell you about it, because the more that fellow Church Fellowships, the more joy it brings to us who are already in it (1 John 1:3-4).


Troubleshooting in Holiness Doctrine (Continued from page 34)

more-or-less matters. If the laws still permit racial prejudice, and if it is ingrained in the culture, its correction will probably be a slow process. If a given black Christian is still prejudiced against whites after his entire sanctification, or if a white Christian still prejudices against blacks, or if there are still other directions to the prejudice, we should not understand that the person has been rescued from his Adamian sin. He is expressing something environmental, something learned. whatsoever his prejudice is, there are other prejudices, of course. Educational prejudice is frequent, when one person is biased against another because he has or hasn't a good education—or because he has or hasn't the right education. Areas prejudices are present. A person might think that no good can come out of Nazareth or Arkansas; or said Vermont; or a liberty-oriented denomination; or out of a sharecropper family; or from the West where all those cults flourish; or from without...

Bias Against God Cleansed

Entire sanctification is a sanctification, a cleansing, that is entire. Original sin remains to deprave our faculties, to deform our desires, to influence our state or condition that is a bias against God, and constitutes a barrier to our being like Him. A burden is lifted, deformed by human sin. Even so, entire sanctification is not to be panacea; it does not right the damages due to spiritual experiences that have happened during this life. These become corrected gradually, as we grow in grace; and they become fully corrected only when our mortality puts on immortality—only when the sanctified are glorified.

More information can be found in the following sources:

1. John 1:3-4
2. Acts 4:32
3. Galatians 4:26
DEVELOPING THE PASTORAL TEAM

by Herb McMillan*

"One of the healthiest steps we have made in recent years is the plurality of pastors," said a successful pastor and educator in a recent issue of a national church publication.

"When I started in the ministry, I used to emote the ashes, wash the blackboards, paint the church, ring the bell, lay the sod on the front yard, run the mimeograph machine, and answer the telephone. Now I realize the plurality of pastors is much better. We have 100 members on staff and each one has a different combination of responsibilities and each fits into his area. We are doing more effective work and a lot of people would do independently."*

The church rightly makes high demands of its pastors. The pastor to be a dedicated preacher/teacher of the Word, an effective counselor, skilled financier, and running organizer. As the church grows, the responsibilities in each of these areas increase and become less manageable by one pastor.

However, the addition of other full-time staff has not always enhanced the pastoral care of a church. More than one senior pastor will testify that his church barely survived an attack of "staff injection." And likewise, more than one capable associate has been lost to the full-time ministry because of the ineptness of a senior pastor. Some guidelines for staff relationships may help to minimize these tragedies.

The associate is to possess a call to serve the Lord through the church. The call may or may not be to the preaching ministry. The call may be to the teaching ministry or to the ministry of music, visitation, administration, communication, or recreation. The

STAFF MINISTRIES

individual may be ordained, commissioned, or licensed.

Some pastors have associates that do not have a call to the preaching ministry. This eliminates some of the duplication, rise over the frequency of preaching opportunities, or the performing of pastoral duties. It also diminishes the possibility that the associate would succeed the senior pastor. Some senior pastors prefer to have other elders on the staff who share responsibilities.

While a particular area of ministry, the associate should be content with the reality that he or she is part of the church's pastoral care—an extension of the senior pastor.

Since the church ultimately holds the senior pastor responsible for the well-being of the total congregation and its ministries, all associates are directly answerable to him. This involves a loyalty to the senior pastor, and a commitment to the goals and methods, values and sense generally agreed upon by a consensus of leaders on the staff.

The associate and senior pastor need to have an understanding of each other's ministry, along with both short-range and long-range goals. This means effective communication is essential.

In a full-time staff consisting of the senior pastor and one full-time associate, communication between these two ministers is more informal than when three or more involved party is involved.

Other tendencies develop when the staff size increases. The senior pastor must give more time in supervisory capacity of the staff. A greater amount of time in communication along the staff is required.

The associate brings the sharing of responsibility and authority. Shared responsibility includes sharing the attention, love, and esteem of the people. It includes sharing the successes and failures of a church and the focus of attention here.

Confidences revealed to a staff person should remain inviolate. The integrity of the ministry—the sanctity of the pastor-people relationship—as a stake. Exceptions may involve those times when the well-being of the church is threatened. Even then, utmost discretion is advised.

The sensitive associate does not run his own show or merely do his own thing. He works in concert with other associates and reflects the overall leadership and goals of the pastoral team.

The sensitive senior pastor gives his associates liberty and latitude of style, approach, and method so that he can feel at ease and effective. The senior pastor, with the associate, determines the call to ministry, objectives of the pastor, and develops the ways to accomplish these goals within his or her framework of gifts, abilities, and areas of responsibility.

Appropriate questions a staff should ask include: What needs of our people must be met? What plan, program, or method should be employed to meet these needs? What steps are required to implement this action? What is my responsibility and authority in accomplishing these? What are the needs and roles that should be discussed and agreed upon? While the associate should have certain specific responsibilities as a specialist, he or she also has a commitment to the general pastoral care of the church and should minister positively and appropriately to the needs of people whenever and wherever encountered.

The associate is not only subject to the liabilities of his own ministry, but is subject to the liabilities of the senior pastor as well as others on the pastoral team. The pastoral team should jointly support each other. When a member is seriously contemplating resigning, the others on the staff should be apprised of the situation early, before a decision is reached.

When there are serious difficulties that cannot be resolved, the associate should voluntarily offer to terminate his services. Since an associate is hired against the recommendation of the pastor to the church board, and with the approval of the district superintendent, it is appropriate that a termination of service be upon recommendation of the senior pastor to the church board, with the district superintendent apprised of the action.

*Correspondence with Tom Lerner; Four Church Magazine, May 1979

THE PASTOR'S EXCHANGE

FOR SALE: Bound copies of the Expositor (1905-1939), $40.00; Southwestern (1902-1929), $40.00; Expositor's Bible (8 vols.), $150.00; Cyclopedia of Biblical, Archological, and Theological Literature (5 vols.), $300.00; Expositor's Bible (4 vols.), $100.00; Concordia Encyclopedia (9 vols.), $300.00; Dictionary of the Bible (4 vols.), $100.00; The New Interpreter's Bible (4 vols.), $100.00; The Interpreter's Dictionary of the Bible (4 vols.), $100.00; Expositor's Bible (5 vols.), $150.00; Expositor's Bible (2 vols.), $50.00.


WANTED: Praying Hyde, by Basil H. King, 1220 E. 12th St, New York, N.Y. 10028.
SAMUEL LOGAN BRENGE: ORATOR AND EVANGELIST
by Albert Lorn*

HOLINESS HERITAGE

Three names are linked in the soul-stirring pages of holiness literature: Isaac Hamblin, special preacher into a Salvation Army specialist in holiness evangelism. Samuel Logan Brengle was the road to success as a public speaker. For him, there would be all the organ or piano sounding the tones of the scale, and then training his voice for similar or-chalk-like tunes. Success and honor in oratory were heaped upon him at the university and his platform speeches attracted notices from men of his day. Brengle’s ambitions lay in the direction of the Bar, but in his last term at the university the "call" to preach sounded clearly and consistently in his soul. God apprehended his heart. There could be no other course but obedience and preparation, although a close friend told him he was a fool when Brengle spoke of his "call." After a year on the Methodist circuit plan, the formerly ambitious orator entered Boston Theological Seminary to equip himself for the ministry. A godly professor of didactic theology, Dr. Daniel Stowe, convinced Brengle that there was a mighty scriptural enabling for an evangelist in the baptism with the Holy Spirit. A genuine hunger and thirst for this endowment possessed his soul.

"Albert Lorn is an evangelist, London, En-
gland."

In January, 1885, he entered into the experimental realm of the world and laid it aside. His testimony to the witness of healing and the wonder of overcoming perfect love are a classic confession of the cleansing baptism. Boston Common is forever associated with the grace and love that poured through Brengle’s soul. Professors and students alike were influenced.rencethis he was an advocate of holiness of heart and life, of a second definite work of grace in a believing and yielded soul.

Later that year General William Booth visited the U.S., starting Boston with his dynamic preaching and zeal for the lost. God Moves in mysterious ways, as Brengle’s diary records: "I had thought when I was on my way to Boston that I was going to join a tattersonian Army of that kind, I probably would have dropped off the train at some river and drowned myself."

Brengle spent six months in New York, a tentative offering of a lovely church (a motor magnate’s endowed dream) came to him from three sources, but did not deflect him from his calling to be an evangelist. The choice was a Gethsemane crisis; formerly he thought that the service was beneath the dignity of a full-orbed man. It was a tattersonian Army, red-tappled, reproached and persecuted.

But Brengle was attracted into the experimental realtionship to the uninvited masses, the army of the poor. Forseeing all former ambitions and opportunities for preferment, he went to London for an interview, with William Booth: only to be shaken by the Founder’s blunt words: "Brengle, you belong to the dangerous class!" Three thousand miles of 19th-century travel, and this refusal, unmanned Brengle pleaded for a chance to serve. His first appointment and task was to black shoes for Salvation Army cadets, a dirty and discouraging chore. The ex-orator’s mettle was proven in the Valley of Humiliation. And at that point a man—pathetic cases—who suffered under self-imposed burdens had encouraged them on "justifying" by Scripture. In fact, was a rule that pathetically was not allowed to have place.

Brengle’s long-held professional attitudes had seemed logical enough to me. But now it became increasingly difficult to resolve any inner conflict. I knew without a doubt that God was helping my personal life. Why, I wondered, could He do the same for our patients? Still, I didn’t have the nerve to speak out. "Lord, I prayed, give me the courage to do something about this." He did.

The changes in my work were subtle at first. But soon I found myself ignoring the no-Bible policy. And I was a patient to talk about religion. I would encourage him. The Lord led me slowly, faster than I could handle, to the appropriate people and situations. I remember one call in particular. In the late 1960s, there was at Duke’s Medical Center a young man named John, whom I had been treating with traditional psychiatric therapy and techniques. John was a drug-addicted physician. When he was first admitted, he was taking up to 40 tranquilizers a day—that’s a paper cupful of pills.

After two months of treatment with no discernible progress, there was really nothing more I could do. I told him so.

"Please," he begged. "Please don’t say that. I’m standing here crying drugs just as badly as I was the day I checked in here."

"Please," he said, to himself as much as to me. "I feel just as bad as I could be."

"John," I said, "there’s nothing else I can do. But maybe there’s something God can do."

"God," whispered John, a glimmer of hope in his voice.

"Yes," I said. "And I re-called that day in my office when my good friend had needed help—and I had nothing to offer. Now, I would have nothing to offer."

Since returning from the Scouting trip, I had never spoken much about my experience to anyone.

But now I told John everything. He listened intently. My advice when I left him was simple. Pray. I said, "Just get down on your knees and talk to God. And don’t stop up until you’ve felt God in your life. He’s waiting for you."

And he went home.

The next morning when I looked on John, he returned my gaze with clear and unclouded eyes as the waters of Basswood Lake.

"You can send me home now," he said. "Everything’s going to be all right."

I remarked was John’s recovery, I felt that he remained in the hospital for a short period of time, and then he was released. He stayed. Then he went home.

"Pray that this may be the most effective tool in psychiatric treatment and counselling. Now I pray regularly for every person in my care before and after sessions. I often pray out loud, during our conversations together. The power of prayer never ceases to amaze me, and I’m sure my power has not, gone unnoticed by others.

News of my success with here- tofore incurable cases spread fairly quickly. Soon, associates were dropping by my office to chat about this new technique. Professional organizations began to scrutinize this offering a course called Christianity in Medicine and Psychiatry. It was quickly becoming one of the most popular courses, we are now working to establish a Permanent Program of Christianity in Medicine."

Ministering to the Dying

(Continued from page 12)

When people die, they report that the dying experience is

First there is an experience of floating out of the body. The dying person perceives what is happening to his or her corpse. They observe such things as heroic attempts, by others, to resuscitate.

The second experience is that of a feeling of peace and wholeness. The third experience is that of being met by someone who is already dead. She concludes in her research that none of these phases experiences among are ever again afraid to die.

To the clinical insights re- searched and reported by Eco- l

ica, the Christian minister can add the assurance of faith and the fact of grace. He has also at his disposal Christian tradition of worship, prayer, and the Holy Scriptures as well as the supportive love of the church-community to guide the dying into their new home.
"We have the cross on our steeples and altars, but not in our hearts and hands." —Peter Eldersveld

"We go sweating down the street of life, only stopping...to tell someone how busy we are. We must learn to set aside time for communion with God." —Johnstone G. Patrick

"No aspect of life, however humble, serious, biological or abstract, is separate from the presence and purpose of God." —Edward V. Stein

"There is no vice so simple but assumes Some mark of virtue in its outward parts." —William Shakespeare

"Men will believe almost anything about Calvary except that their sins nailed the hands and feet of Christ to the cross." —Peter Eldersveld

"In His life Christ is an example showing us how to live; in His death, He is a sacrifice satisfying for our sins; in His resurrection, a conqueror; in His ascension, a king; in His intercession a high priest." —Martin Luther

"He [Christ] so bore himself that a crucified felon looked into His dying eyes and saluted Him as king." —Bruce Barton

"There are no crown-wearers in heaven who were not cross-bearers here below." —C. H. Spurgeon

"Great trials seem necessary for great duties." —E. Thompson

"Gold in can the heart be lonely
If it seek a loner still;
Self-forgetting, seeking only
Empire cups of love to fill."

—Author unknown

"The true worth of a man is to be measured by the objects he pursues." —Marcus Aurelius

"Judas's act terrifies us because he did boldly what we try to get away with on the sly." —David A. Redding

About the pastorate—"There are greater honors and higher ranks, but there is no other office that so refreshes the weariness of the heart and brings comfort to the poor and speaks peace to the dying and shows a lost world the way home." —Hermann Benzel (1861-1917)

"Pastoral care is the art of communicating the inner meaning of the gospel to persons at the point of their need." —Carroll Wise

"If our virtues did not go forth from us; Thee all alike as if we had them not." —William Shakespeare

"Christ has crucified the empire that crucified Him 19 centuries ago. He will outlast the dictators who defy Him now." —Ralph W. Sockman

"His [Christ's] appearance in our midst has made it undeniably clear that changing the human heart and changing human society are not separate tasks, but inter-connected as the two beams of the cross." —Henri J. M. Nouwen

"Nothing is more terrible than active ignorance." —Goethe

"We live in a society in which loneliness has become one of the most painful human wounds."

—Henri J. M. Nouwen

"We've seen Thy glory like a mantle spread O'er hill and dale in saffron flame and red, But in the eyes of men, redeemed and free, A splendor greater yet while serving Thee." —Calvin W. Lauffer

"Next to excellence is the appreciation of it." —William Makepeace Thackeray

"No degree of temptation justifies any degree of sin." —Nathaniel Parker Willis

1. Martin Buber is frequently cited in connection with:
   A. The Theory of Being
   B. The I-Thou Relationship
   C. The Christian Science Monitor
   D. The Art of Loving

2. Deigmen, Hugman, and Aye were:
   A. A religious rock group from Sweden
   B. The daughters of Shem
   C. The sons of Benjamin
   D. Three false prophets condemned by Jeremiah

3. The book The Day Christ Died was written by:
   A. Lord Bampton
   B. Louis Ackerman
   C. Jon Bishop
   D. Horatio Bonar

4. The thinker famous for his wager in favor of theism is:
   A. F. R. Tennant
   B. John Locke
   C. Felix Ade
   D. Bleniet Pascal

5. R. E. Jessop wrote which of the following:
   A. The Handball of Holiness
   B. The Gospel of the Comforter
   C. The Treasury of David
   D. Prevalent Prayer

6. The man who was Bishop of Milan and St. Augustine's tutor was:
   A. Abbot
   B. Aquinas
   C. Averroes
   D. Armin
   E. Alcmen

7. The Institutes of the Christian Religion were written by:
   A. John Calvin
   B. John of Damascus
   C. Alexander Pope
   D. Harvey Cox

8. According to the article written by Cecil Paul in this issue, the scope of pastoral care includes all of the following except:
   A. healing
   B. reconciling
   C. directing
   D. sustaining

9. Paul Besser in his "Notes on the History of the Cult of Saul" cites all of the following as contributors to pastoral care except:
   A. Christostom
   B. Gregory I
   C. Phillips Brooks
   D. Alfred E. Newman

10. Which of the following has developed a significant theory of hope for the dying?
    A. William Barclay
    B. Isaac Casaubon
    C. Elizabeth Kubler-Ross
    D. Alfred North Whitehead

11. Checks to Antinomianism were written by:
    A. John Wesley
    B. Jonathan Edwards
    C. John Fletcher
    D. John Stott

12. "And the very God of peace sanctify you wholly" is from:
    A. Eph. 4:24
    B. 1 Thess. 5:23
    C.高铁. 5:22
    D. Heb. 10:23
    E. 1 Thess. 4:7

13. Darroll Luther, writing in this magazine, says depression is normally and primarily caused by:
    A. guilt
    B. mastery
    C. stress
    D. a stock market crash

14. According to Frank Curver, 1 Thessalonians is a letter which does not completely follow either the Greek or oriental epistle form:
    A. True
    B. False
    C. He doesn't say.

15. During the last week of His ministry, Jesus retired to Bethany on which day?
    A. Tuesday
    B. Wednesday
    C. Thursday
    D. Friday

16. Ascendit refers to:
    A. bodily and harmony
    B. the nature of knowledge
    C. values and value systems
    D. the ancient Scholastic art of axi-making

Rating Scale
16-15 correct—read 9 Timothy 2:15
9-8 correct—read Proverbs 6:6
Let's Hear It for Innovation

Vital, vibrant, spontaneous, contagious, creative spiritual life usually produces its own special, effective methods of prevailing the gospel. Formal, routine, or institutionalized religion seldom produces anything new—it becomes stagnant or borrows from outside sources.

Look at the innovations coming from past revivals of spiritual life. George Whitfield introduced field preaching and influenced John Wesley to do the same kind of gospel proclamation. Wesley initiated the class meeting, lay preaching, and special social programs for the poor. The Quakers and the Methodists sponsored Sunday schools when such activities were a scandal in the church.

The revivals on the American frontier in the 1800s brought the rustic camp meeting. Moody and Sankey popularized the gospel song. Billy Sunday opened up the famous "sawdust trail." Phoebe Palmer called upon Christians to public witness and to group prayer meetings and Bible study.

The early Methodists in the United States utilized the circuit rider to take the gospel to remote places. The Baptists helped tame the frontier with the preacher-farmer, while the Presbyterians brought both learning and salvation with the preacher-teacher.

There are some signs in the contemporary holiness movement has lost its creative force. We have become, to a large extent, a borrowing people. We imitate rather than create.

We adopted the Roman Road to Salvation from an aggressive youth organization. Then we traveled to the southeast to eagerly embrace a method of personal soul winning. We hurried to the west coast to learn the techniques of church growth. We glanced over the demonstrative fence and saw an emphasis on family life and added that to our list of borrowed items.

We borrow our music from any source, without regard to its doctrinal content or its devotional response. We quote with gusto contemporary scholars who have never experienced personal salvation and ignore the writings of earlier scholars who shaped our thinking in our formative years. Our preaching becomes psychological counseling or practical advice instead of prophetic proclamation.

If all this borrowing produced results in the form of rugged, joyful, effective Christian living, we might not object to this. But the trend is towards mediocrity. Things would appear encouraging. But recent records of church growth, however, as well as the quality of individual spiritual life, seem to indicate that borrowed methods are not really working.

With all our talent, our money, our organizations, and our gospel of full salvation, do we really need to be a borrowing people? I doubt it. Here is one vote for creative efforts of our own.

The Ark Rocker